

# U.S. Bishops name new advisory board



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## A word from the Archbishop

TO THE CLERGY, RELIGIOUS, AND LAITY OF THE ARCHDIOCESE OF INDIANAPOLIS, GREETINGS:

Laetare Sunday has become a day of dedication to brotherly love. For 26 years American Catholics have made their response to the Catholic Bishops' Fund for Overseas Relief. That response has consistently been a generous one.

This annual appeal of Holy Mother Church to you, her American children, is made in behalf of the hungry, the homeless, the exiled, and the destitute people of the world. Your charity agency, Catholic Relief Services, is far and away the greatest voluntary charitable organization in the history of mankind. It is the best established and most extensive relief program in action anywhere in the world today. All this has been made possible by your generosity as Americans and as Catholics.

God's law which obliges us to love our neighbors as ourselves has never been so well fulfilled as it is by this yearly appeal on Laetare Sunday. It is the love of neighbor means. One's neighbor is not merely the people who live in the same village or even the same country as he, or who speak the same language as he. Modern communications and transportation have brought the people of the world so close to each other that we now understand clearly that every man is neighbor to every other man. It is this lesson that our Lord intends we should learn from the parable of the Good Samaritan.

Understand, please, that Catholic Relief Services is much more than merely a source of handouts. Catholic Relief Services is a world-wide program of relief, welfare, self-help, and economic development that goes into 73 countries of Europe, Africa, Asia, and Latin America. Catholic Relief Services controls a relief program now valued at 176 million dollars each year.

Our Catholic papers and magazines regularly give you complete information about this work. We could not possibly tell you this whole story of brotherly love directed by Relief Services in your name. We want to give a brief example of this work as Relief Services conduct it in Biafra whose needs have received world publicity. Some of you have asked, "What is our Church doing to help the starving Biafrans?" Although we give you only one example of American help, the Catholic Church in France, Germany, Italy, Spain, and many other countries has a relief program similar to ours.

Reports published early in February reveal that our Relief Services have spent more than two million dollars sending food into Biafra by air. A new relief plan went into effect on January 25 when the first of 540 relief flights planned for the following 90 days left the airstrip at St. Thomas in Brazil. The cost of these flights alone will be \$1,200,000; yet, it is an expense that cannot be avoided. Food and medicines to prevent death from starvation and disease must be delivered to the Biafran people and can reach them only by air and only by night to avoid having the planes shot down.

Remember how Our Lord promised a reward for even a cup of cold water given in His name. Christ's description of the Judgment needs no repetition. No where is the separation of the saved from the lost so vividly described. God will separate the kind from the unkind, the generous from the miserly, the compassionate from the harsh and hard-hearted. The works of mercy and love will open heaven to us; lack of compassion will prevent our entering heaven. All men are children of God, the Father, and brothers of Christ, the Son. "Inasmuch as you did this for My sake to one of these least brethren of mine, you did it to Me."

This is the day for making your personal yearly offering to the Bishops' Fund for the relief of the poor, the hungry, and the homeless. Give to them for love of Jesus and you give to Jesus. Here is another opportunity to earn a still greater reward in heaven.

Bestowing upon you our own humble benediction and begging God to bless you most bountifully, we remain, in the service of Jesus and His Immaculate Mother,

Faithfully yours,  
+ Paul C. Scherer  
Archbishop of Indianapolis

March 10, 1969

WASHINGTON — An advisory council to the Administrative Board of the United States Catholic Conference (USCC) has been named, the first meeting date (March 25-26) set, and council members advised of their appointment by Archbishop John F. Dearden of Detroit, USCC president.

Members were selected following a series of regional meetings last November and December in 10 different sections of the country, at which 50 priests and 200 laymen were nominated. From these nominees the members of the council were selected by a special ad hoc committee of priests, religious and laity in conjunction with the Bishops' Committee for Reorganization of USCC. The selection was approved by the Administrative Board at its meeting on February 11, 1969.

The advisory council consists of 10 bishops, (including Bishop Raymond J. Gallagher, of Lafayette, Ind.) 10 laymen, 10 women, 10 diocesan priests, five Religious men—four priests and one Brother—and five Religious women. The Religious were selected with the assistance of the Conferences of Major Superiors of Men and Women.

In advising the nominees of their selection, Bishop Joseph L. Bernardin, USCC general secretary, said "the function of this council would be to advise the Administrative Board of USCC on the general conference programs and on issues which the Board might refer to the council. In addition, the advisory council may suggest questions which it feels should be brought to the attention of the Board."

Bishop Bernardin pointed out that "the members of the council, though they come from different parts of the country, are not expected to represent any territory or group. Rather, they will be able to reflect various attitudes and points of view and to supply specific information based on their own status and occupation. It is expected that the members of the advisory council will have a knowledge of the Church and of the issues with which it is concerned."

Members are asked to attend a two-day meeting twice a year, the bishop wrote. The first, March 25-26, will open with a dinner at the Hotel America here on March 25, and resume the next day at USCC headquarters, 1312 Massachusetts Ave., N.W. The USCC, he added, will be responsible for travel expenses as well as for hotel accommodations and meals.

IT HAS BEEN proposed that chairmanship of the council rotate among the four classes of membership, bishops, diocesan priests, Religious and laity. It is also proposed that the council establish an executive committee of possibly 10 persons, with two members from each class except for the laity, where two women and two men would be selected.

Lay, clergy and Religious members were named to the advisory council from the 10 regions, and seven bishops were named from seven regions of the country, instead of 10. In addition, three bishops were named from the USCC Administrative Board.

The three from the Administrative Board are: Archbishop Thomas J. McDonogh, Louisville; Bishop (Continued on page 7)



ARCHDIOCESAN SCIENCE FAIR, EIGHTH GRADE PHYSICAL SCIENCE WINNERS—These eight budding young scientists were named as "Outstanding Exhibitors" in the Eighth Grade Physical Science category at the 1969 CYO Cadet Archdiocesan Science Fair, held recently at the Little Flower Gymnasium. Front row, left to right: Joe Maguire, St. Mark; Gary Scheitlin, St. Bartholomew; Columbus; Mary Wintz and Mary Lou Thalhimer, St. Louis; Batesville. Back row, left to right: Alexander Sokolek, St. Simon; John Spanke, Holy Spirit; Arthur York, Our Lady of Greenwood (First Place Winner in the category); Larry Moss, Christ the King. (Another photo, story on Page 6)

## THE GENERAL ASSEMBLY

### Church groups see ray of hope in full-dress special session

By JOHN G. ACKELMIRE Associate Editor

INDIANAPOLIS — Religious, ethical groups in Indiana, badly battered in the regular session of the 96th General Assembly, were looking this week to the possibility of a second chance in a special session.

The consensus was that a special session of some sort will be an absolute necessity if the state is to be rescued from the fiscal chaos left behind by the retreating regular session, which disbanded in the cold pre-dawn of Tuesday, March 11.

The type of special session that might be called is of particular interest to the Indiana Catholic Conference, the Indiana Council of Churches, and other groups which saw most of their efforts sink in the whirlpool of indecision and vacillation which it dominated the regular session.

A quickie session in the near future limited to tax questions probably would not provide the Catholic Conference and similar groups any more of a hearing than they got in the 61-day session just ended.

However, a full-blown 40 day session, especially if called late in 1969 or early in 1970, might be better conditioned to heeding such groups, observers said.

THIS COULD be notably true, many believe, in the case of aid for non-public school children. Observers point out that by the end of 1969 it will be abundantly clear to everybody that nobody has been crying wolf about the plight of the non-public schools in many parts of the state.

As these observers see it, by the end of 1969 it will be abundantly clear to everybody that nobody has been crying wolf about the plight of the non-public schools in many parts of the state.

This latter point, of course, was the burden of the brilliant report compiled by the non-denominational Committee on Non-Public Schools, which every legislator had ample opportunity to digest before the regular session began.

The response of Governor Edgar D. Whitcomb and the Assembly, however, was almost

totally negative. One relatively insignificant aid measure, Senate Bill 133, was the only one of several offered that passed.

S.B. 133 would allow tax credits to corporations for contributions to both public and non-public elementary and secondary schools on the same basis as is now allowed for contributions to colleges and universities. The bill would allow no corporation, no matter how large, a tax credit of more than \$500 a year for such gifts. The Legislative Council's highest estimate of possible cost to the state was about \$320,000 a year in tax revenue.

AS REPORTED here last week, college development directors have told this writer that the tax credit measure passed in 1967 has had no significant impact on their fund-raising efforts, even though it embraces individuals as well as corporations. It is not likely, they said, that its extension to elementary and secondary schools will help them very much.

James O. Brennan, executive secretary of the Indiana Catholic Conference, diplomatically described S.B. 133 as "an exceptionally modest recognition of the public contribution of

(Continued on page 7)

### Holy See's laity unit topics set

WASHINGTON — Martin Work, executive director of the National Council of Catholic Bishops, announced a variety of topics on the agenda of the bi-annual meeting of the Holy See's Council of the Laity, being held in Rome through March 23.

On the eve of his departure for Rome, Work, the only U.S. representative on the 15-member council, said the following topics would be under discussion:

- The activities of the council's commission on family life, established to promote discussions of Pope Paul VI's birth control encyclical, Humanae Vitae, and to study reactions to it.
- The revision of the code of canon law. Work said NCCM has just completed a survey of its national consultants—including some 500 professional men, educators, and business executives—on the subject.
- The place of women in the Church.
- The procedures of Church courts—including marriage cases and grievance procedures.
- The development of new national structures for the laity. Work said he will report on the development of parish councils in the United States.
- Dialogue within the Church.
- A study of the future development of its structure by the lay council after the five-year experimental period of its existence.



NAMED BY NIXON — The Very Rev. Theodore M. Hesburgh, C.S.C., president of Notre Dame University, was named by President Nixon this week to be chairman of the U.S. Civil Rights Commission. A member of the Commission for the past 12 years, Father Hesburgh succeeds Dr. John Hannah, president of Michigan State University.

## CITES ENCYCLICAL

### Due process is major goal, says Priests' Federation head

NEW YORK — The aim of the National Federation of Priests' Councils is not to transform the Catholic Church into a democracy but "to introduce democratic procedures into its life."

This is the view of Father Patrick J. O'Malley, federation president, who stressed the need for "due process" in the Church at a press conference here in which he outlined a number of

areas of concern to this organization, which represents approximately 60% of the U.S. priesthood.

The NFPC is neither a labor union nor an organization of individual priests; it is a federation of diocesan senates, councils or associations of priests, he said. It will hold its second national convention this month in New Orleans and expects to present a number of recommendations to the National Conference of Catholic Bishops which will meet at Houston in April.

High on the list of recommendations which Father O'Malley expects his organization to submit to the bishops is a request for the establishment of due process. The need for this, he said, was highlighted last year when a number of bishops, priests and laity expressed dissent from Pope Paul's encyclical banning birth control.

THE NFPC did not take any position on the birth control controversy as such, he said, but it did seek to insure some process of arbitration in the conflicts so that participants would not be censured without a hearing or right of appeal.

A recommendation for due process in such disputes was submitted to the bishops at their meeting in Washington, D.C., last November by the federation and the Canon Law Society of America.

Since then a regional procedure for handling disputes has been worked out in the Dioceses of Baltimore, Richmond and Washington, and this plan will probably be offered as a model for other areas.

Father O'Malley, a Chicago diocesan priest, was reluctant to express personal opinions on controversial issues since his judgment might be mistakenly confused with official positions of the NFPC.

He did say he had some misgivings over the strategy adopted by some priests who have found themselves in confrontation with their bishops, but he added he did not want to judge the men involved because if he found himself in a similar position he might have reacted in the same way.

The celibacy issue is a major problem for many younger priests, he said, and if the question "isn't resolved quickly, we are going to lose a lot of men."

However, Father O'Malley believed that "we are only a short way from a married clergy" now and expects that the use of (Continued on page 7)

## Marian to present 'Becket'

INDIANAPOLIS—Four performances of Jean Anouilh's "Becket" will be given this week-end at Marian College.

Produced and directed entirely by Marian students, "Becket" is the drama of the tragic relationship between Henry II and Thomas a Becket, the martyred Archbishop of Canterbury. Principal roles will be played by senior Randy Hemming, of Akron, O., and freshman Jerry Nix, of Louisville.

Indianapolis students in lead roles include Paul Kazmierczak and Pam Sedam. Kevin P. McAnaney is producer-director of "Becket." Performances are scheduled at 8 p.m. Friday, Saturday and Sunday, with a 1:30 p.m. matinee on Sunday. Tickets are available at the door.

## Two priests named to pastorates

The Chancery Office this week announced the appointment of Father John Kramer, pastor of St. Charles parish, Milan, to the pastorate of Holy Guardian Angels parish, Cedar Grove.

Succeeding Father Kramer at Milan will be Father William Blackwell, who was also named administrator of St. Pius parish, Ripley County. Father Blackwell is presently assistant pastor of St. Ambrose parish, Seymour.

Both appointments are effective March 24.

Father Kramer was ordained in 1944 and is observing his 25th Jubilee of Ordination this year. His previous assignments included St. Lawrence, Lawrenceburg, and Annunciation, Brazil. He was named Milan pastor in 1958.

Father Blackwell, ordained in 1957, had previously served at St. Charles Borromeo, Bloomington; St. Mary, Richmond; St. Malachy, Brownsburg; and St. Andrew, Indianapolis. He was assigned to Seymour in 1959. This is his first pastorate.

No replacement was announced for the Seymour parish.

## Cemeteries Board adds two members

INDIANAPOLIS — Two new members have been appointed to the Catholic Cemeteries Association Board of Directors, it was announced this week by Msgr. Cornelius B. Sweeney, general manager of Catholic Cemeteries. Named were Leonard Benedetto, a member of St. Christopher's parish, and John Huser, of Little Flower parish.

Other members of the board are Archbishop Schulte, Coadjutor Archbishop George J. Biskup, Msgr. Sweeney, W. A. Brennan and Robert Bleh. Brennan is a member of Immaculate Heart of Mary parish, while Bleh is from St. Catherine parish.

## School closings

MILWAUKEE — Financial problems caused by withdrawal of teaching Sisters and the burden of hiring lay replacements will close 18 parish grade schools in the Milwaukee archdiocese this June.



IRISH ENTERTAINMENT FOR PASTOR—Father Thomas Carey, pastor of Christ the King parish, Indianapolis, is entertained each year around St. Patrick's Day by the music students of the school. "Irish Smiles" was the theme of this year's review, prepared by Sister Margaret Shafer, O.S.B. Shown above with Father Carey and a chorus "colleagues" are Jody Wynn, center, a freshman at St. Agnes Academy, and Kathy Curley, third grader who portrayed a leprechaun.



# THE NIXON ADMINISTRATION AND U.S. CATHOLICS

By THOMAS P. MELADY

(Continued)

RELIGIOUS freedom is so deeply a part of the American mosaic that fundamental rights will remain the same. A new administration in Washington will not affect the basic structure of religious pluralism. There is no real worry on the part of any one religious group, for the religious security will not be jeopardized by a change in political leadership. Although there has

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been concern in some circles that no member of the Jewish faith was appointed to the first cabinet of President Nixon, the new administration is in general representative of the major religious faiths.

It is however natural to ask if there will be changes on subsidiary matters:

Parochial schools  
voluntary organization  
foreign aid  
welfare

The approach to these particular matters depends a great deal on the attitudes which Mr. Nixon has been developing, especially as these attitudes relate to the voting patterns.

Let us first recall the history of both political parties. The Democratic Party in the later part of our history was a coalition of various minority groups. It was the party of the laboring class—be it farm or factory. As immigration and industrialization grew, the strength of the Democratic Party increased in the urban centers. The masses of American Catholics, Irish, Poles and Italians, identified with the Democratic Party and played active roles especially in local party politics.

Nevertheless, as immigrant stock became more entrenched in their new country, and as they entered the white collar, property owning class, their values adjusted and gradually lost complete identification with the Democratic Party. The

change could actually be noted in the Eisenhower years when the Republican Party gained the support of more and more of the Irish, Italian and Polish populations.

AFTER THIS past presidential election, Dr. George Gallup analyzed that there had been a decided shift of Roman Catholics away from the Democratic Presidential ticket, but that the Democrats had been able to keep the Jewish voters. His samplings indicated that 62 per cent of the Catholics voted for Humphrey, 28 per cent for Nixon and 10 per cent for Wallace. In 1964, 78 per cent of the Catholic vote went to Johnson and 24 per cent to Goldwater. In the last November's election, Richard Nixon won 14 of New York City's 68 Assembly districts. Many of these 14 districts are heavy Catholic areas.

Richard Nixon's parents were Quakers, and he is still a member of the Society of Friends in California. However, President Nixon has since frequented Protestant churches of varied denominations. He attends the Presbyterian Church in Key Biscayne, and the Marble Collegiate Church in New York. A strong religious commitment has always permeated Nixon's public philosophy.

Clergymen from the four major faiths led the nation in prayer at the inaugural ceremonies. Exaltier, President-elect and Mrs. Nixon attended an interfaith inaugural prayer service held in the State Department Auditorium. It was possibly the first time since George Washington that a full scale worship service was part of the official inaugural program.

In the President's address, there was an intense focus on the spiritual aspect of the nation's problems. "We find our selves rich in good, but ragged in spirit; reaching with magnificent precision for the moon, but falling into raucous discord on earth. . . . To a crisis of the spirit, we need an answer of the spirit. And to find that answer, we need only look within ourselves."

In his first few weeks Richard Nixon has begun to invite clergymen to conduct Sunday ser-



PRESIDENT NIXON

monies in the East Room of the White House. Some quickly disapproved. The Christian Century assailed the "coupling of spirituality and political sentimentality." Rev. Dudley Ward, general secretary of the United Methodist Church, thought that Nixon should attend local churches and not confine his devotion to the White House, which he likened to the private chapels of European royalty.

However, most Americans approve. They feel it emphasizes the need for spiritual and moral leadership in this country. As for the Protestant clergy, many now will view the White House as the most important rostrum in the nation.

DURING the campaign, Richard Nixon gradually formulated some basic opinions on issues directly or indirectly touching the concerns of the Catholic Church. It was clear that Nixon was free from 19th century prejudices, and was choosing a more pragmatic approach to the church-state question.

In October, he pledged the establishment of a National Task Force for Religious-Affiliated Schools to study and report on all aspects of the relationship of government to these educational institutions. While he recognized the complex social and legal problems, he contended that "religious schools are

performing indispensable community services and would seem to merit public support." Furthermore, he no longer excluded religious affiliated schools from the total educational picture, but rather stressed the "significant role of these schools in the future of the country."

"Along with state schools and other private schools," he said, "they have grown side by side in serving the American people. Change has brought a new priority to the education of our young people. We must maintain a diversity of approaches to meet this national challenge."

If President Nixon succeeds, he will probably seek diversity not only in schools and school systems, but in other activities in which voluntary organizations and agencies can participate, as well as, if not better than, government. The whole panorama of church related activities especially in the area of health, welfare, and youth programs as they relate to government programs and policies may be re-evaluated.

The Republican approach toward greater private initiative will be encouraged through several governmental mechanisms. Rather than smothering these church-connected activities by huge governmental programs, the new administration may attempt to keep them alive. In the long run, they may even view this approach as less costly and more creative.

With regard to youth activities, Nixon was especially concerned with the stemming of pornographic literature and further control and enforcement of the sale of such literature. These concerns are clearly linked to the "spiritual crisis" he outlined in his inaugural address.

Catholics will undoubtedly remember the advertisement which appeared in a number of Catholic newspapers during the campaign which quoted Mr. Nixon's views on pornography and drugs:

"I pledge that my administration will take immediate steps to . . . protect our young boys and girls from the twisted minds trying to seduce

them with pornographic literature . . . to launch effective steps to protect our young boys and girls from the criminals selling drugs."

The Attorney General has already announced plans to diminish the flow of pornographic literature into the hands of young people.

SOME CHRISTIAN and Jewish religious leaders have voiced concern about U.S. lack of interest on the question of human rights, and the ratification of the international conventions. Little, if any, progress was made during the last year—1968—the year designated as the Year for Human Rights.

On February 23, President Nixon announced the appointment of Dr. Rita E. Hauser, to be the United States Representative on the Human Rights Commission of the UN Economic and Social Council. When the appointment was announced, she made a strong statement on her interest in urging the U.S. ratification of the UN Human Rights Conventions, and the concerted genocide and the status of women.

The religious and moral interests of the Nixon administration are clear. He has chosen to stress his leadership role in energizing a spiritual uplifting in the nation as well as the realistic, "get the job done" Republican business approach.

With regard to the church-state question, the new administration's position is quite open. In effect it is searching for a way to bridge the gap in education. This may seem strange to many Catholics who still maintain their ties with the Democratic Party. Actually, President Kennedy, in the first months of his administration barred assistance to church-related schools, and refused to consider religious affiliated organizations and institutions for possible Peace Corps contracts. It almost seems ironic that Catholics can expect a much better deal from their Protestant Republican President Nixon—a man who was defeated by the Catholic Democrat John Kennedy.

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tical aims in Britain, said it hopes to identify and cure local problems of communication from which the Church suffers from the Church's failure to publicize the need for new such channels where missing and to use existing channels to gather and convey information to and to sponsor necessary projects.

The group suggests studies of more delegation responsibility at all levels inside the Church and a wider participation in decision-making, and the provision of legitimate criticism of ecclesiastical authority and the allocation of the capital resources of manpower.

The group further urges more public thinking and constructive argument, and the need for social research centers to keep the Church abreast of developments.

It also offers a wide range of suggestions on ecumenism, education, marriage, the family, vocations, and parochial, social and political questions.

MEANWHILE, the recently formed Renewal Movement, at its second national meeting, welcomed the call by Cardinal John Heenan of Westminster for openness in preparation for the Second Vatican Council. He expressed deep concern, despite the cardinal's plea, that the agenda would not adequately take into account the opinions and preoccupations of the Church at large.

The movement announced that it is therefore arranging for a detailed study of the synod's present structure and the possibilities for transforming it into an effective collegial body.

The Renewal Movement is an unofficial new federation of dissident groups launched last year to oppose Pope Paul VI's encyclical on birth control, Humanae Vitae, and claims a membership of some 250 priests and 1,700 lay persons, most of them professional.

## New French catechism challenged

PARIS—A meeting of hundreds of Catholics here challenged the orthodoxy of the new French catechism and the competency of the bishops who authorized it, and then approved almost unanimously a resolution demanding that the catechism be revised.

The resolution also asked that Catholics be allowed to use the former catechism for the time being.

The meeting—which packed the great hall of the Mutualite "palace"—began with the singing, in Gregorian chant, of the Credo.

FATHER NOEL Barbara compared the new catechism to a "brainwashing." It is a "falsification" of Holy Scripture and rejects the teaching of tradition, he said. Describing it as "Protestant in style," he said the authors had almost totally dogged the doctrines of hell, sin, sacrifice, and penance. He accused them of scoffing at the Marian message of Fatima, Lourdes and La Salette.

"It is the sorry plagiarizing, though of much less value, of the Dutch catechism," he said. "Jesus appears in it as a dictator, a Fuehrer who promises bright tomorrows. The Cross is only an incident on the journey. The Redemption is de-emphasized in an pitiful manner."

IN AUGUST, 1966, Father de Nantes was suspended "a divinis" (from the exercise of his ministry) by Bishop Julien Le Couedic, then head of the

diocese of Troyes. Last October, Archbishop Louis Ferrand of Tours barred Father Barbara from speaking publicly in the archdiocese.

A few days before the meeting, Archbishop Francois Marty of Paris said the organizers of the meeting at the Mutualite had no mission to deal with a question that is essentially the pastoral responsibility of the bishops of France."

According to Father Barbara, however, Archbishop Marty wrote him on February 12 to say he would not refuse to see him. The priest hopes to have an interview with the archbishop in the near future.

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PILGRIMAGE INTO THE FUTURE—Following a Communion service at the Broadway United Church of Christ in New York, members put on their hats and coats and marched out of the building to a new home in St. Paul the Apostle Catholic Church. Top, Dr. Lawrence L. Durgin of the Broadway church leads the procession out of the old French Gothic structure which has been leased to a development company. Middle, the congregation parades along upper Broadway. Bottom, Father Francis X. Ryan of St. Paul's greets Dr. Durgin as the United Church members arrive at the building they will share with their Catholic neighbors. (RNS photo)



## REGIONAL BODY

## Board to settle disputes between bishops, priests

By DENNIS HENDERSON

BALTIMORE—Plans for the nation's first regional arbitration board to settle disputes between bishops and priests have been approved by the bishops and representatives of the priests of the Baltimore archdiocese and the Richmond, Va. and Wilmington, Del. dioceses.

Approval by the Wheeling, W.Va., diocese, the other diocese in the Baltimore province, is expected soon.

Cardinal Lawrence Shehan of Baltimore, Bishop John J. Russell of Richmond and Bishop Thomas J. Mardaga of Wilmington have already approved the proposal, which was drafted by representatives of the region's priests.

Bishop Joseph H. Hodges of Wheeling has substantially agreed to the plan and is ex-

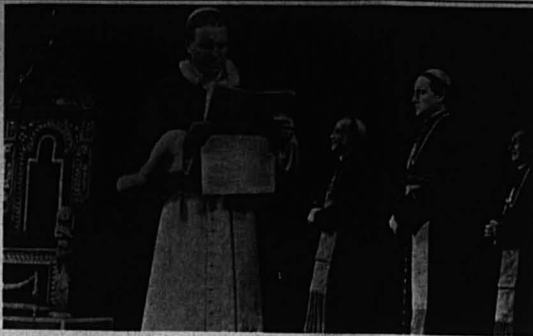
pected to express official approval soon, according to Father William F. Burke.

Father Burke is vice-president of the Baltimore Senate of Priests and communications chairman of the National Federation of Priests Councils (NFPC).

HE DESCRIBED the proposed board as "unique" and said it is being recommended to NFPC as a model program. Details were circulated to priests' councils and associations throughout the nation in a recent NFPC publication.

The priest said a referendum now being circulated to priests in the region asks them to vote on the proposal and to bind themselves to the arbitration procedures it prescribes.

If established, the board will be made up of three priests



PLAY ABOUT POPE, A SUCCESS—Alec McCowen, in the title role of "Hadrian VII," reads from a newspaper as the other members of the Roman Curia, played by Tom Gorman, William Needles and Theodore Tenley (left to right), listen. The autobiographical fantasy had its premiere on Broadway January 8 and was widely acclaimed by the critics, repeating its London success. Based on a novel by a turn-of-the-century man of letters, Frederick William Rolfe, alias Baron Corvo, "Hadrian VII" tells of Rolfe's constant and unsuccessful attempts to attain the priesthood. Rolfe envisions himself as elected the first English pope in nearly 800 years. (RMS photo)

(two diocesan, one religious), one layman and one nun from each diocese, and all bishops and resident provincials in the dioceses.

From this board a three-man

hearing panel will be drawn whenever a dispute is to be decided. These three will be a priest (diocesan or Religious), a layman or Religious, and a bishop or provincial.

The plan stipulates that the panel should not include persons from the same diocese as the disputants and, if possible, the three should be from different dioceses.

The panel may have the assistance of experts in whatever field the situation may demand but they are to act as advisers only.

OTHER operating procedures contained in the plan are:

- The hearings are to be secret.
- The presumption of innocence is always recognized.

• In all procedures in which penalties may be imposed the accused will not be deprived of any right, office or communion with the Church except by due process of law.

• Results of the arbitration may be made public at the request of one of the parties.

• Recourse to the board should be the last step in the attempt to settle a problem. Machinery is suggested to deal with grievances on the diocesan level. It is recommended that regular channels to the board be made available in the event this fails.

IN SETTING out the details of the plan Father Burke said the regional arbitration board can function only if the bishops and priests agree in advance to accept its decisions.

"When a case is recommended to the board and accepted, the bishops and priests will have already agreed to be bound by the decision. At this stage arbitration is compulsory."

Father Burke noted the plan offers several benefits to priests and bishops alike.

"No bishop relishes handing down a harsh verdict. A regional board relieves him of the anguish. An arbitration board would eliminate personality conflicts. It would help prevent polarization of the laity whose allegiance is strained when priests and bishops are involved."

Father Burke explained that under the plan "bishops are not abdicate authority, they are delegating it. They are not abdicate responsibility, they are meeting it in an efficient and competent manner."

THE BOARD offers similar advantages to priests and to the diocese, he said. In addition to avoiding personality clashes it affords the priests "the opportunity to present the case in an unbiased atmosphere."

"It guarantees due process. It gives a reasonable expectation of a just and impartial decision."

Father Burke said it is hoped the few remaining details of the plan not yet settled can be worked out by the time NFPC meets in New Orleans March 24 to 26.

He said initial referendum returns in the Baltimore archdiocese show strong support for the plan.

### Consolidation

BUTTE, Mont.—The six Catholic elementary schools in Butte will be reduced to two schools, each containing grades seven and eight only, and the girls' and boys' high schools will be combined into a single co-educational Central Catholic High School, using the present staffs and facilities of both existing institutions.

## Infiltrate Red ranks, priest advises

NEW DELHI, India—A Catholic priest has declared that the Church should co-operate with communism in order to infiltrate into its ranks and destroy it.

In an interview here, Father Joseph Vadakkan of Kerala state said the Church should play the same game that communists played long ago—infiltration into Christian ranks.

Father Vadakkan spoke against the background of experience in his state, where he lent strong backing two years ago to the birth of a communist-dominated coalition government in which his Peasants and Workers' party was made a partner.

THE PARTY'S nominee, B. Wellington, a Catholic, has functioned since then as health minister under communist chief minister E.M.S. Namboodripad.

## More democracy in Church urged by German laymen

BONN, Germany—Germany's leading Catholic lay organization has called for the development of democratic attitudes in the Church.

In a statement on problems of democracy in general, the Central Committee of German Catholics asked for greater opportunities for the formation of opinion within the Church, but at the same time stressed that questions of doctrine, moral norms and sacramental life cannot be settled by majority decision.

The statement said that citizens of a democratic state must share their responsibility with youths. It said that reforms of democratic structures are necessary for the development of democracy but that the reformation process is hindered by extremism of the right or left.

The committee's statement admitted the necessity of criticism but added that criticism is linked with responsibility. The need for authority must also be acknowledged, it said although authority will be more voluntarily and readily accepted if it is presented in the light of service.

### Layman named

WEST DE PERE, Wis.—Dr. Robert E. Christian, 47, president of a Washington, D.C., educational consulting firm, was named president of St. Norbert College here. He is the first layman to head the 71-year-old liberal arts college, conducted by the Norbertine Fathers.

Father Vadakkan himself participates, along with Mr. Namboodripad and other Red leaders in a co-ordination committee that meets at intervals to set policy guidelines for the government.

Father Vadakkan called co-operation an approach to communism that the Church so far has hesitated to employ.

He said that so far only dialogue and coexistence have been the accepted methods of dealing with communism.

POINTING OUT that co-operation with communism is

still the subject of controversy, Father Vadakkan said one reason for this is that many Christians are pessimistic and diffident about communism.

They think, he said, that communists are too clever to be beaten by a variation of their own method.

Father Vadakkan pointed out that when communism appeared, Christian forces were overwhelmingly strong.

But this did not deter them, and they slowly infiltrated into Christian ranks through their persistent enthusiasm.



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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.

## Monster producers

At the same time the Indiana General Assembly was ignoring or rejecting important efforts by church groups and others to improve the operation of the Indiana Department of Correction, the chief of Maryland's prison system was telling a U.S. Senate subcommittee that there must be massive federal aid to local and state penal programs if crime and delinquency are to be significantly reduced.

While Governor Edgar Whitcomb was vetoing a bill which provided for processing convicted felons through a diagnostic center before assignment to a particular institution, a prison reformer testified before the Washington subcommittee about the brutal mistreatment of youthful prisoners in Chicago's Cook County Jail.

The vetoed Indiana bill was a pivotal measure in a package of 23 designed to upgrade the state's correction system. An Indiana Catholic Conference policy report had pointed out that "Indiana has too long suffered under a correctional system which is neither correctional nor, in a true sense, a system directed at rehabilitation." But the Legislature adjourned and the same unwholesome situation prevails.

It is unfortunate that the shocking testimony given at the U.S. Senate hearings could not have been published a month earlier. Last week was much too late to make any constructive impression on an Indiana Legislature struggling in its efforts to cough up a budget-and-tax package.

There is little doubt that thoughtful citizens, having heard and digested the truth, would have been more vigorous in prompting legislative reforms in this state.

A society concerned with the ravages of crime cannot continue to ignore the aftermath of conviction and confinement. A former Arkansas prison superintendent testified before the week-long hearings that the nation's prisons are "monster-producing factories." Out of decency and self-concern, the public cannot condone conditions which destroy the individual and threaten all of society.

If the General Assembly had adopted—and the governor had signed—the 23-bill package supported by the Catholic Conference, the Indiana Council of Churches and numerous civic groups, Indiana could have taken a giant step forward in the penal reforms which the Washington hearings showed were so desperately needed. It is regrettable that the Legislature chose to do nothing.

## Nolle prosequi

We admit we haven't been listening very intently, but we have yet to hear any Catholics making noises about a need for the U.S. to send an official envoy to the Vatican. In fact, we haven't even heard anything to indicate Washington is seriously considering such a move.

Nevertheless, the issue—or non-issue—seems to have stirred a bit of a breeze among some of our Protestant friends.

We would be tempted to write the whole thing off as a silly plot by desperate anti-ecumenists to hang a straw man in effigy except for the fact that the highly respected, very ecumenical National Council of Churches solemnly warned the other day that it would oppose such action which, it added, would "disrupt growing ecumenical harmony."

However, the NCC did go on to note that the subject had come to its attention merely as a topic of newspaper speculation arising from President Nixon's visit with Pope Paul.

In a way, the whole thing has a rather nostalgic pre-ecumenical appeal. My, how people used to get steamed up about such matters back in the old days when there was nothing very important to argue about!

Getting serious for a moment, though, we don't see how the appointment of a U.S. envoy to the Vatican could be construed as a church-state issue. It would be a purely diplomatic relationship between two bona fide states, would it not? Some 68 other nations maintain such relations.

But, for the record, we don't see any particular merit in Washington establishing diplomatic relations with the Vatican. FDR had a "personal envoy" there in the 1940's. Perhaps he was of some value; we don't know. On the other hand, since that time the U.S. and the Vatican have been getting along fine without any such arrangement. In any case, we decline to get stirred up about the matter.

## Annual appeal

The 23rd annual American Catholic Overseas Aid Fund appeal, now in progress, will culminate in a special collection to be taken in all churches on March 16, the middle Sunday of Lent.

From that Bishops' Fund collection more than 40 million men, women and children were helped last year. The Bishops, through the generosity of the faithful, are determined that at least that many will be helped this year.

Practically speaking, the Fund is the best buy around. It furnishes more supplies to more needy persons in more countries than any other vehicle in the history of voluntary foreign aid. Emergency relief, social welfare and self-help programs are operated by Catholic Relief Services in 70 countries in Africa, Asia and Latin America.

Americans are at their magnificent best tending the poor of the world. A call to greatness goes out Sunday from the Bishops. Let us answer it with all possible generosity.

## THE CRITERION

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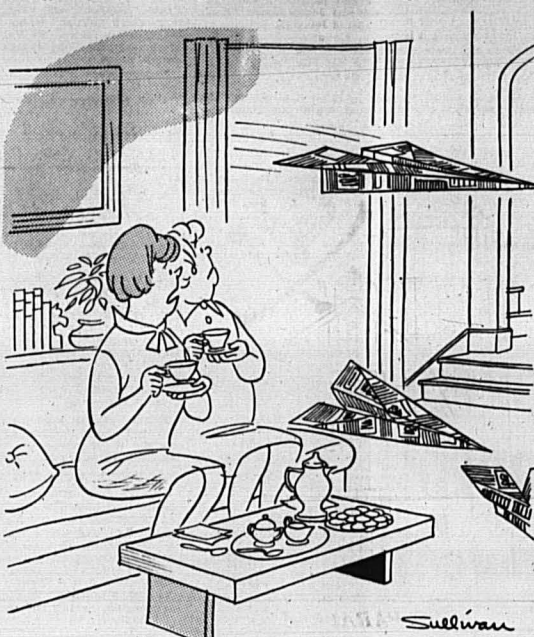
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## Southern courage

A Southern conservative has done more than all his liberal counterparts in the Senate this session to expose hunger in America and, more importantly, to expose the official conspiracy that too often tries to hide it.

In a recent appearance before the Select Committee on Nutrition and Human Needs, Senator Ernest F. Hollings of South Carolina stripped away the sham and hypocrisy. With searing honesty, he told of touring the urban slums and the impoverished back country of his home state. He saw hunger a-plenty and described it graphically. He humbly testified, too, that he had glossed over that same hunger while serving as governor of South Carolina.

New business and industry had been lured into his state after having been told about advantages and opportunities, not malnutrition. He said he had supported "this public policy of covering up the problem."



"I WISH I COULD RECONCILE HAROLD WITH OUR DIOCESAN PAPER!"

## THE YARDSTICK

## 'Holier-than-thou' attitude deplored

By MSGR. GEORGE HIGGINS

A year ago the National Advisory Committee on Civil Disorders—better known as the Kerner Commission—concluded that "white racism is essentially responsible for the explosive mixture which has been accumulating in the United States since the end of World War II." The Commission further stated that "our nation is moving toward two societies, one black, one white, separate and unequal."

A few weeks ago two private organizations—Urban America and the Urban Coalition—concluded in a follow-up entitled "One Year Later" that the nation has not reversed this movement. "We are a year closer," they pointed out, "to two societies—black and white, increasingly separate and scarcely less equal."

This being the case, it is not at all surprising that spokesmen for the black community in the United States are becoming ever more vehement in their criticisms of white racism. They are rapidly running out of patience with the white community—and who can possibly blame them?

It is one thing, however, for black Americans thus to point the finger of blame at the white community, but quite another thing for a select group of white Americans to try to shift the blame to other members of the white community. The latter response to the Kerner Report strikes me as being rather pharisaical and brings to mind a pertinent quote from the recently published diary of Eric Hoffer, the celebrated astrophysicist-philosopher from San Francisco: "Fair play with others is primarily the practice of not blaming them for anything wrong with us. We tend to rub our guilty conscience against others who are guilty of the same thing. We are a race of liars." We tend to rub our guilty conscience against others who are guilty of the same thing. We are a race of liars.

In recent weeks a number of white Catholics in several different parts of the country have indulged in this practice rather sensationally, thus violating Hoffer's suggested rule of fair play. They have dramatically tried to pin the blame for the current racial crisis on other people in the white community instead of owning up, in the first instance, to their own guilt as white Americans and facing up in all humility to their own responsibility for the failure of the nation to respond affirmatively to the recommendations of the Kerner Report. In other words,

they have tended to rub their own guilty conscience against others "the way we wipe dirty fingers on a rag."

In saying this, I am starting from the assumption, of course, that these people have, in fact, a guilty conscience on the matter of white racism. I hope I am correct in making this assumption, for I would hate to think that they have deluded themselves into thinking that they are not the rest of the white community or that they and they alone are immune to the oldest and most impressive crimes of the liberal tradition.

## A VIEW AT WEEK'S END

## Ulster and the cause of human freedom

By JOHN G. ACKELMIRE

Northern Ireland, or the province of Ulster. Monday being St. Patrick's Day, a right proper column probably ought to plunge into the traditional shure-n'-begorra, Erin go-bragh, wearin'-o'-the-green spirit of things, with a tall tale about the drinking prowess of Hogans' goats or a throw in for laughs, and a closing prayer that you'll be a half-hour before the Devil knows you're dead.

All of which in spirit I most heartily do, being myself almost three-fourths Irish, with only a German grosvater and a half-Indian great-grandmother to otherwise answer for. Wish, and married these several years to a native of County Galway to boot!

But my friend and resident counselor, James R. Sullivan of Indianapolis, national secretary of the Ancient Order of Hibernians, concurs that this year one might well depart from the customary jollities to take brief note of what is going on in

Further, the senator said, the free lunch program was not reaching the really impoverished children of his state. Nor was the food stamp program getting to the undernourished. The poorest did not have the initial investment required to take advantage of the program.

"The hunger and the burden of the poor can no longer be ignored," he admonished. With that, he concluded his testimony and scored a triumph which had eluded others in two years of agitation in Congress.

On the heels of the sensational Hollings testimony the Senate formally restored the \$100,000 cut from the budget of the Nutrition and Needs Committee so that a definitive investigation of hunger in America now can be resumed. Secretary of Agriculture Clifford Hardin quickly authorized a pilot program of issuing food stamps free to the neediest poor in two South Carolina counties. This will be supplemented with direct distribution of surplus foods. (Former Secretary Orville Freeman had insisted he could never authorize free stamps.)

## GEORGE SHUSTER'S VIEW

## Fr. Hesburgh letter outlines liberal case

By DR. GEORGE N. SHUSTER

Father Hesburgh's letter to the Notre Dame community stating the university's attitude towards student protest has received wide publicity. It fully deserves this. It has also been called a "tough" statement, and I believe this is the wrong definition. It might better be called the "first restatement of the liberal position," should one lean toward optimism.

Like every good presentation of a point of view and a decision it has a beginning, a middle and an end. If you isolate the middle part, namely that which outlines the steps to be taken to put down rioting, or align it too closely with what I think is now the thought of the great majority of Americans: stop trying to step on everybody's nose.

The liberal tradition, to which Notre Dame and every other American university subscribes, has been committed for some time, does not assume that the chief executive officer can give a command for the raising of a ship and expect that it will accept it and honor it in the observance. That kind of thing works in war, for better or for worse, but not always even then.

University faculties and students are not commissioned officers and buck privates. Not by any means.

Father Hesburgh bases his statements on the consensus achieved by all the important deliberative and legislative bodies of the university. These groups were asked to discuss the burning issues of Notre Dame life and to present their conclusions. Fortunately there was time to do this, and fortunately there also was a prevailing conviction that the "right place" was to quote a student's phrase, "Climate" means a great deal.

Implicit in such a projection of a common mood is a clear recognition that some will dissent from it. This is one of the oldest and most impressive crimes of the liberal tradition.

What is where the situation stands today. For the record, O'Neill says he can hold out against the Paisley extremists. Paisley says he can't, and that if there are further moves toward compromising with the Catholic civil rights movement.

That is where the British government comes in. Ulster, perhaps unhappily but nonetheless for the good of the world, is in the United Kingdom. Therefore, O'Neill cannot insure civil rights and domestic tranquility or if he is overthrown by Paisley, he will have no course in the eyes of decent mankind but to move in force across the Irish Sea and establish human freedom and reality in that part of its kingdom.

This same British government, let us remember, has insisted that Rhodesia establish the principle of one-man-one-vote. In front of the world, supported by the Catholic Church and by an impressive array of the world's progressives.

It would be, indeed, refreshing if more of the world's progressives—particularly those who call themselves "liberals," for whatever that disjoint-

A more far-reaching effect of the Hollings testimony is expected to be a vigorous anti-hunger campaign by the Nixon administration. The nation-wide impact of this conservative's story has aroused the attention of the policy-makers. It has, as well, aroused the vituperation of many South Carolina politicians and homebodies. The senator's family has had to have special police protection.

The Catholic Banner, South Carolina's official Catholic newspaper, deplored the "noxious effusions . . . of malice, spite, greed and envy" which had been precipitated throughout the state. It commented editorially that the senator deserved the gratitude and respect of all responsible citizens for putting an end "to what appeared to be a conspiracy of silence on the part of public officials and the press" of South Carolina.

In the months ahead we believe it will be appropriate to say that the poor of every state owe a debt of gratitude to Senator Hollings.

and also the one which has often caused trouble. The stubborn German liberals of the early 1930's clung dogmatically to the view that the Hitler and his Nazi groups should not be denied freedom to speak and to assemble. Some of them lived to see the day when they themselves had no rights at all except that of sending censored letters home from concentration camps.

Father Hesburgh now defines the tradition as follows:

"I have now a clear mandate from this university community to see that: (1) our lines of communication between all segments of the community are kept as open as possible, with all legitimate means of communicating dissent assured, expanded and protected; (2) civility and rationality are maintained as the most reasonable means of dissent within the academic community, and (3) violation of other rights or obstruction of the life of the University are outlawed as illegitimate means of dissent in this kind of open society."

In other words, the dissidents can peacefully speak and assemble, thus applying to the campus the constitutional rights of the American community generally, but they are not to assume that they can set to prevent non-dissidents from

## BLACK VOICE

## African literature interest is growing

By REV. LAWRENCE LUCAS

One of the literary by-products of the "Black Power" phase of the black revolution is the tremendous interest in the pouring of works on African literature. Dr. William F. Buckley, Jr. himself a poet, has made a wonderful contribution in a book entitled *Whispers From a Continent*, recently published by Random House.

The book contains different kinds of writers and works;

novelists, poets, playwrights. It attempts to cover an entire continent from east to west and from north to south. Naturally, there will be some omissions.

But what particularly struck me was Carver's approach. He divided the book into two parts: "The Movement Ahead" and "The Movement Back." Under the umbrella of the movements away and back, he further ordered his material around some basic themes. One such theme is that of the African's leaving his birthplace—described passionately in terms of separation of mother and child. Following upon this are the themes of his disillusionment and break-up in foreign worlds, alienation and flight, being part of a lost generation, his exile and return, his belief. With these themes, he has presented a dramatic picture of the African leaving his mother Africa, his alienation and flight, exile and homesickness, his search for self in the midst of revolt, and then his final return to a belief and faith in which he finds salvation.

All the while, there is a clear picture emerging. It is the reality that African literature today has a twofold source. It can be seen as the fruit of a persevering African oral literary tradition but also the interaction and encounter between African and European literatures.

On the other hand, there are very basic cultural roots—even though obscured through time and distance and which unites Africa and American and his African continent.

Moreover, as Dr. Carver so well illustrated, the African literature is partly the fruit of the African's encounter with Western civilization. As a result, much of black literature is stamped with the encounter of an uprooted people with the racism, discrimination, prejudice and bigotry infesting that civilization.

Both encounters are enmeshed in the movement of movement and encounter between African and American and his African continent. Alienation and flight, exile and return, faith and salvation. For all Americans then, it should make meaningful reading.



By MSGR. R. T. BOSLER

Q. Please help me. Help me to explain to my son and myself why, if he should ever desire to enter the priesthood, he will have to have a special dispensation. Our Michael, age 7, came into our hearts and home at the tender age of three days by adoption and at five days he was duly baptized in our parish church.

Soon he will make his First Communion, and I will have to bring out his baptismal certificate which in effect says on the back "he was baptized and is eligible to enter the Kingdom of Heaven," and on the back of the certificate it says he must have a dispensation to enter the priesthood. It just doesn't make sense.

Oh, I've heard all the explanations and these might have been O.K. for the 16th century, but this is the 20th century, and we've quit burning witches and

chopping off heads to cure a headache.

I've also heard that the dispensations are easily granted, but it doesn't mean one thing to me. All I can figure is that by Baptism he was made clean and pure in the sight of God, but not in the eyes of the Church.

A. You have eloquently expressed a shocking injustice that still exists in our church law. Here is an instance where civil law is far more Christian than canon law. The adopted child of an unwed mother is not considered illegitimate in civil law. Why should it be in church law? And yet, as you point out, the impediment of canon law applies to such a person seeking orders in the Roman Catholic Church.

All that we can do is hope that one of the canon lawyers working on the revision of canon law reads your plea and passes it on to higher authority.

Q. The Moslems claim that over-zealous Christians and scholars changed the meaning of the Bible. And since the origi-

nal copies of the Bible are not available, a lot of things cannot be claimed as truth. They quote St. Barnabas as telling of the coming of Mohammed by Jesus in one of his Epistles. Now we know these epistles were written long before Mohammed. How could the early Christians have known the name of Mohammed before he existed unless maybe Jesus did foretell his coming? Also, there seems to be some argument about the use of the name "parables" and "Paracletes." Can you give me any information about these Islamic beliefs?

A. There is a passage in the Koran, the sacred book of Islam, which claims that Jesus foretold the coming of Mohammed. Jesus is supposed to have mentioned someone "that shall come after me whose name shall be Ahmad." Ahmad and Mohammed both mean "the Illus-

trious," and so Jesus' words were thought to refer to Mohammed. This passage is based on a line in John's Gospel which is part of Jesus' farewell discourse to his apostles. At the Last Supper Jesus said, "But when the Consoler comes whom I shall send you from the Father... he will bear witness to me." (Jo. 15:26) The word "consoler" in the Greek text of the Gospel is "parakletos." It is thought

that some Arabic Christian who knew Greek made a play on Jesus' words changing "parakletos" to "pariklytos" which means "illustrious" and which is translated "Ahmad" in Arabic. It is this form of the text which apparently found its way into the Koran.

Moslems believe that God has revealed his messages to man through many prophets, including Abraham, Isaac, Jacob, Moses, and Jesus. "We make

no distinction between any of them," says the Koran. Mohammed is believed to be the last of the prophets and apostles, and his message is God's final word to man and the perfection of religion.

If one can find something in the Christian scriptures that refers to Mohammed, the case for this Moslem belief is strengthened, and so it is not surprising that Mohammed should make use of the "pariklytos" interpretation of John's Gospel. Unfortunately for the Moslems, modern scientific efforts to arrive at the original writings of Holy Scripture no longer exist, but Biblical scholars compare many different ancient copies of the originals and independent translations of them and when they find almost universal agreement they can determine the accuracy of the text.

Q. Are the "Six Precepts of the Church" still in effect? I would like information on No. 6, which says: "Not to marry a third degree cousin, or a fourth degree of kindred." May a couple

marry if the boy's grandmother and the girl's grandfather are brother and sister and what about a couple whose grandparents are first cousins?

A. There are far more than six laws of the Church. They were summarized and codified in 1918 into 2414 canons. The so-called "Six Precepts of the Church" were a catechism summary of the laws that affect most often the majority of the members of the Church.

Church law still does forbid marriages between persons related within the third degree of kindred. Brothers and sisters are related in the first degree; second cousins, in the second degree; and third cousins, in the third degree.

If the grandparents are first cousins, then the couple would be in the fourth degree; they are free to marry. If the grandparents are brother and sister, then the couple would be in the third degree; they are free to marry, however, with a dispensation which is readily granted.

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## ● YOUR WORLD AND MINE

# 'Guns or butter' is still the issue

By GARY MacEOIN

The moment of truth is close for our new president. He cannot escape or even postpone a moral evaluation and decision as momentous and dramatic as that presented to John F. Kennedy in the Cuban missile crisis. And like his predecessor, Mr. Nixon will ultimately have to make his own judgment, a decision that will answer for the nation, to the world, to history, and to God.

The elements in the equation already well known, have been

thoroughly re-evaluated in various congressional discussions and enquiries over recent weeks. The starting point is the universally accepted supposition that the Vietnam war has moved to center stage. Freed from this commitment, the economy is available for and moreover needs a new initiative. What will the United States do now?

An interesting and hopeful aspect of the situation is the widespread awareness of the need for a peaceful Vietnam. One beneficial effect of Vietnam is the measure of realistic humility it has injected into the national consciousness. While we still see ourselves as the world's greatest power, we are finally conscious of limits. If we still believe

(rightly, in my opinion) that we can do anything, we no longer assume we can do everything. We have to choose. The choice is ultimately simple, particularly because there is no dispute as regards the objective sought. That objective is a modest one. All we want is to live in peace. The issue is merely how. Do we start a new spiral of armaments spending? Or do we move instead to the attack on the conditions which cause war?

As of today, the issue is posed in narrower and more specific terms. Do we deploy a "thin" antimissile system, or do we put an end to hunger in the country? But the decision on these limited projects will determine our commitment for the indefinite future. We shall have started in one direction or the other, and started on a one-way street. The expert testimony presented in Washington in recent weeks has stressed the basic contradictions in the program for a "thin" antimissile system. It is presented as a protection against a future Chinese potential, but once begun, it becomes a threat to Russia and thus forces Russia to new counter-measures. These in turn call for a "thickening" on our side, and so on ad infinitum.

What is being sought is a military superiority which is no longer possible. This is the elementary fact of the nuclear age. We have reached a stalemate of power because of a balance of terror, and we find a way to live with it until we find a way to beat it to its inevitable catastrophe. Here the world's moral leaders and the experts agree.

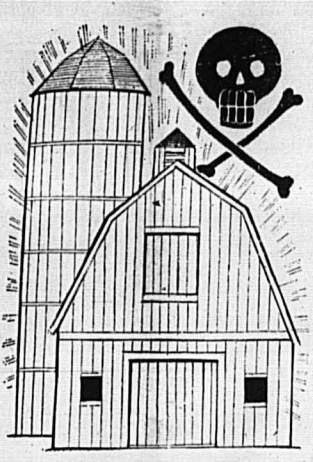
Just how deeply this fact has penetrated into the consciousness of the American people is not easy to determine. The lobby which President Eisenhower once described as the military-industrial complex is strong and active. It has many emotionally charged words ("Commie," "peacenik," "un-American") going for it, and it uses them generously.

There exists, nevertheless, a wide-ranging change of sentiment. The most obvious element in the student revolt, among its variations, there is one constant. The people born in the nuclear era know that conventional weapons, especially in defense, is meaningless. Most of them may have no solution of their own, but they are convinced that the traditional solution will not work.

Ranged firmly with them is the official voice of the institutional church and synagogue. This is a particularly interesting aspect of the situation. We have had much discussion recently of the extent to which the church as an institution can and should command the loyalty of its members. Here is a good test case.

Even the Catholic Church, although usually not the most outspoken on such issues, is clearly on the record. The Vatican Council could have been talking about the specific issue now confronting the project. Among the things it called the arms race not only "an utterly treacherous trap for humanity," but also "one which injures the poor to an intolerable degree." And the American bishops were in fact thinking of it last November when they pledged their "united effort toward the creation of a climate of public opinion for peace," and forcefully rejected the arguments in favor of the "thin" antimissile project. For Mr. Nixon, the issue has been clearly formulated.

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## THE PARABLES

AVARICE. "A rich man had land which bore good crops. He began to think to himself, 'I don't have a place to keep all my crops. What can I do? This is what I will do,' he told himself: 'I will tear my barns down and build bigger ones, where I will store the grain and all my other goods.' Then I will say to myself: 'Lucky man! You have all the good things you need for many years. Take life easy, eat, drink, and enjoy yourself.' But God said to him, 'You fool! This very night you will have to give up your life; then who will get all these things you have kept for yourself?' And Jesus concluded, 'This is how it is with those who pile up riches for themselves but are not rich in God's sight.'" 12 Luke 16:21

On our side, and so on ad infinitum.

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## TEACHING CHILDREN RELIGION

# Share the good news of Christ

By SR. ANGELA THERESE, S.P.

the most qualified resource persons the parish has.

One of the deepest concerns of Catholic parents today lies in the religious education of their children. Parents, however, are not alone. Educators are concerned, CCD teachers are concerned, and priests are concerned. However, each of these groups looks upon religious education from a different vantage point.

Parents want to know what and why their children are learning. If the basic truths of our faith have changed, why should we teach them? Editors Note—This is the first of three articles prepared by the Indianapolis Archdiocesan Religion Teachers' Council to relate the rationale of the modern approach to the teaching of religion to youngsters. Sister Angela Therese, S.P., of Holy Spirit School, Indianapolis, devotes this article to the elementary school level of teaching religion.

During this time of change and innovation, parents and educators have a duty to remain open to new methods of teaching religion. Our most urgent task as religious educators is to help children relate religion to life. In recent years this has been accomplished through new presentation of content, more appealing and society-oriented textbooks, and techniques which psychologically interest and prepare children to live the gospel.

The aim of catechesis is to assure the children that an understanding that living out the gospel message is more important than merely possessing a factual knowledge of Catholicism. This is not to say that the traditional knowledge of our faith is old fashioned and unnecessary; for that is simply not true. Rather, what is needed is a realistic consideration of the child's mental and psychological capacity to comprehend such truths at a given age.

FOR EXAMPLE, the Indianapolis Archdiocese has recently had the Confirmation class moved from fifth grade rather than second grade. Older children are better able to understand and appreciate the sacrament.

Another example would be to delay Confirmation to a time when youngsters could comprehend the meaning of the sacrament as a renewal of our Christian life and makes us more loving people. As it stands now, many children suffer from a great deal of apprehension in approaching the sacrament as it is presently administered. Priests who hear the Confessions of little ones can verify this as parents and teachers who hear the "vins" of children.

This is not to say that children don't know or can't be taught right from wrong. However, being unkind to playmates or disobedient at home is not a case of sin in the young person's mind. It is a case of growing up. Offending God must not be equated in the child's mind with indecent and childish behavior. Instead we must teach our children to ask God's help in a positive way until such time as the child is able to understand that sin is a selfish turning from God.

A FURTHER step in relating religion and life for the upper

the children don't seem to know more about our faith; and, especially, they are anxious about the kind of Catholics our school system is turning out.

Pastors and priests, too want to be informed (and hopefully are) as to what is happening on the local level. They realize that there is much to be imitated in the area of religious education and that there is a need to keep the adults abreast on the parish level. If positive attitudes are to be formed, then reading and assimilating of current trends is necessary. It is the responsibility of the parish to serve as a resource center for these needs since individual would not be able to finance the materials necessary.

EDUCATORS (Sisters, lay teachers, and CCD teachers) seem to have the gravest responsibility—that of keeping pace with current trends, evaluating them, changing and/or adding to their own. The teaching techniques in such a way as to influence the children they teach.

Of paramount importance is the religion teacher's role as resource person for the parish. In the parish preparing herself to teach religion she is logically one of

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BOMBAY—The Catholic bishops of India, following an emergency meeting here of their standing committee, expressed their "grave concern" over the enactment of two so-called anti-conversion laws in Orissa and Madhya Pradesh states.

Called Freedom of Religion Acts, the statutes are intended to outlaw conversions to Christianity allegedly brought about by the application of "force, fraud and inducement."

Although "the object of both these acts is ostensibly to prevent conversions by unlawful means," the bishops' standing committee said in a press statement, "it is to be feared that particularly in the operation of acts there will be much harassment caused both to the missionaries and people."

Renew ties? BONN, Germany—The participation of communists in the Bulgarian in the observance of the death of St. Cyril, Apostle of the Slavs, has stirred apostle of the diplomatic relations between Bulgaria and the Holy See may be re-established, according to the German Catholic news agency KNA.

grade child is discussion. In discussion, they are made aware that others have the same problems of personality development and similar struggles with responsibility. In this way youngsters are able to express and concretize principles that make up Christian living.

At this point some might conclude that such a method is merely talk and can only result in loss of faith and recalcitrance of the teen-agers. Actually, most teachers are amazed at the insight and good will shown by the majority of young people.

Throughout the history of religious education it has been difficult, in fact nearly impossible, to judge the results of religious training. The living out of our religion is personal and requires an individual commitment to God. If any judging is to be done, should it not be an examination of ourselves? Does the adult world our children face provide the example of Christian living that is needed to form solid 20th Century Christians?

Christianity is not simply a case of the old or new theology, of preferring guitar music to organ or Latin to English. It is a way of life. It is a deep re-examination of ourselves. It is a willingness to listen to the truth and beauty of another person.

In summary, it is the good news of Christ that we must live and share with our children.

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THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

Has Lent so far been wasted? Have you really sacrificed enough? Easter is only a few weeks away. Right now is the time, for the good of your soul, to do something meaningful. Build a mission church, and name it yourself for the saint of your choice. You can do it for much less than you think. The Holy Father says a church is urgently needed in Palaplay, south India (\$2,850). Kottavattom, south India (\$2,975) and Haouch-Tai-Safye, Lebanon (\$3,250). . . . There is still time for you to make this Lent worthwhile.

MORE LENTEN SUGGESTIONS

- GIVE A CHILD A CHANCE. In India, Ethiopia, and the Holy Land you can adopt a blind girl, a deaf-mute boy, or a needy orphan for only \$10 a month (\$120 a year). We'll send you the youngster's photo, tell you about him (or her), and
- SEND US YOUR MASS INTENTIONS. The offering you make, when a missionary priest offers Mass for your intention, supports him for one day. Mass intentions are his only means of support.
- FEED A REFUGEE FAMILY FOR A MONTH. It costs only \$10. We'll send you an Olive Wood Rosary from the Holy Land.
- THE DESERT IS COLD AT NIGHT. Buy blankets (2 each) for the penniless Bedouins in the Holy Land.
- LET THE HOLY FATHER DECIDE. He'll use your stringless gift (in any amount) where it's needed most.

We'll send our new, artistic gift card to the friend you designate, explaining your Easter gift to the missions in honor of him (or her). If you write us today... Select a gift from this column, have Mass offered for your friend's intention, or enroll him in this Association (\$2 a year, \$25 for life).

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MSGR. JOHN G. NOLAN, National Secretary  
Write: Catholic Near East Welfare Assoc., 330 Madison Avenue, New York, N.Y. 10017  
Telephone: 212/YUkon 6-5840



## Announce winners in Science Fair

Thirty-three trophies and 15 camperships were presented to top scientists at last Sunday's Archdiocesan Cadet Science Fair, held at Little Flower parish. A total of 46 parishes were represented in the competition with 246 exhibits on display.

It took 46 judges, headed by Hugh Sullivan, about three hours to make the decision in favor of the following outstanding entries:

Lisa Stoy, of Holy Family School, New Albany, 7th grade biological science, "Antibiotics from the Soil."

Tim Monahan, of St. Monica School, Indianapolis, 7th grade physical science, "The Ruby Laser."

Jeff Nelson and Stephen Christian, of St. Malachy School, Brownsburg, 8th grade biological science, "Internal Organs of the Fetal Pig."

Arthur York, of Our Lady of Greenwood School, Greenwood, 8th grade physical science, "Telephone Answerer."

All contestants received first, second or third place ribbons. Awards were presented by Father Donald Schneider, CYO Director.

rector; J. Earl Owens, Science Fair co-ordinator; Olin Klein, awards chairman; and Sullivan.

**Seventh Grade Biological Science:** 1. Lisa Stoy, Holy Family, New Albany; 2. Lisa Stoy, Holy Family, New Albany; 3. Lisa Stoy, Holy Family, New Albany; 4. Lisa Stoy, Holy Family, New Albany; 5. Lisa Stoy, Holy Family, New Albany; 6. Lisa Stoy, Holy Family, New Albany; 7. Lisa Stoy, Holy Family, New Albany; 8. Lisa Stoy, Holy Family, New Albany; 9. Lisa Stoy, Holy Family, New Albany; 10. Lisa Stoy, Holy Family, New Albany; 11. Lisa Stoy, Holy Family, New Albany; 12. Lisa Stoy, Holy Family, New Albany; 13. Lisa Stoy, Holy Family, New Albany; 14. Lisa Stoy, Holy Family, New Albany; 15. Lisa Stoy, Holy Family, New Albany; 16. Lisa Stoy, Holy Family, New Albany; 17. Lisa Stoy, Holy Family, New Albany; 18. Lisa Stoy, Holy Family, New Albany; 19. Lisa Stoy, Holy Family, New Albany; 20. Lisa Stoy, Holy Family, New Albany; 21. Lisa Stoy, Holy Family, New Albany; 22. Lisa Stoy, Holy Family, New Albany; 23. Lisa Stoy, Holy Family, New Albany; 24. Lisa Stoy, Holy Family, New Albany; 25. Lisa Stoy, Holy Family, New Albany; 26. Lisa Stoy, Holy Family, New Albany; 27. Lisa Stoy, Holy Family, New Albany; 28. Lisa Stoy, Holy Family, New Albany; 29. Lisa Stoy, Holy Family, New Albany; 30. Lisa Stoy, Holy Family, New Albany; 31. Lisa Stoy, Holy Family, New Albany; 32. Lisa Stoy, Holy Family, New Albany; 33. Lisa Stoy, Holy Family, New Albany; 34. Lisa Stoy, Holy Family, New Albany; 35. Lisa Stoy, Holy Family, New Albany; 36. Lisa Stoy, Holy Family, New Albany; 37. Lisa Stoy, Holy Family, New Albany; 38. Lisa Stoy, Holy Family, New Albany; 39. Lisa Stoy, Holy Family, New Albany; 40. Lisa Stoy, Holy Family, New Albany; 41. Lisa Stoy, Holy Family, New Albany; 42. Lisa Stoy, Holy Family, New Albany; 43. Lisa Stoy, Holy Family, New Albany; 44. Lisa Stoy, Holy Family, New Albany; 45. Lisa Stoy, Holy Family, New Albany; 46. Lisa Stoy, Holy Family, New Albany.

**Seventh Grade Physical Science:** 1. Tom Monahan, St. Monica; 2. The Ruby Laser (campership); 3. Lisa Stoy, Holy Family, New Albany; 4. Lisa Stoy, Holy Family, New Albany; 5. Lisa Stoy, Holy Family, New Albany; 6. Lisa Stoy, Holy Family, New Albany; 7. Lisa Stoy, Holy Family, New Albany; 8. Lisa Stoy, Holy Family, New Albany; 9. Lisa Stoy, Holy Family, New Albany; 10. Lisa Stoy, Holy Family, New Albany; 11. Lisa Stoy, Holy Family, New Albany; 12. Lisa Stoy, Holy Family, New Albany; 13. Lisa Stoy, Holy Family, New Albany; 14. Lisa Stoy, Holy Family, New Albany; 15. Lisa Stoy, Holy Family, New Albany; 16. Lisa Stoy, Holy Family, New Albany; 17. Lisa Stoy, Holy Family, New Albany; 18. Lisa Stoy, Holy Family, New Albany; 19. Lisa Stoy, Holy Family, New Albany; 20. Lisa Stoy, Holy Family, New Albany; 21. Lisa Stoy, Holy Family, New Albany; 22. Lisa Stoy, Holy Family, New Albany; 23. Lisa Stoy, Holy Family, New Albany; 24. Lisa Stoy, Holy Family, New Albany; 25. Lisa Stoy, Holy Family, New Albany; 26. Lisa Stoy, Holy Family, New Albany; 27. Lisa Stoy, Holy Family, New Albany; 28. Lisa Stoy, Holy Family, New Albany; 29. Lisa Stoy, Holy Family, New Albany; 30. Lisa Stoy, Holy Family, New Albany; 31. Lisa Stoy, Holy Family, New Albany; 32. Lisa Stoy, Holy Family, New Albany; 33. Lisa Stoy, Holy Family, New Albany; 34. Lisa Stoy, Holy Family, New Albany; 35. Lisa Stoy, Holy Family, New Albany; 36. Lisa Stoy, Holy Family, New Albany; 37. Lisa Stoy, Holy Family, New Albany; 38. Lisa Stoy, Holy Family, New Albany; 39. Lisa Stoy, Holy Family, New Albany; 40. Lisa Stoy, Holy Family, New Albany; 41. Lisa Stoy, Holy Family, New Albany; 42. Lisa Stoy, Holy Family, New Albany; 43. Lisa Stoy, Holy Family, New Albany; 44. Lisa Stoy, Holy Family, New Albany; 45. Lisa Stoy, Holy Family, New Albany; 46. Lisa Stoy, Holy Family, New Albany.

**Eighth Grade Biological Science:** 1. Jeff Nelson and Stephen Christian, St. Malachy; 2. Jeff Nelson and Stephen Christian, St. Malachy; 3. Jeff Nelson and Stephen Christian, St. Malachy; 4. Jeff Nelson and Stephen Christian, St. Malachy; 5. Jeff Nelson and Stephen Christian, St. Malachy; 6. Jeff Nelson and Stephen Christian, St. Malachy; 7. Jeff Nelson and Stephen Christian, St. Malachy; 8. Jeff Nelson and Stephen Christian, St. Malachy; 9. Jeff Nelson and Stephen Christian, St. Malachy; 10. Jeff Nelson and Stephen Christian, St. Malachy; 11. Jeff Nelson and Stephen Christian, St. Malachy; 12. Jeff Nelson and Stephen Christian, St. Malachy; 13. Jeff Nelson and Stephen Christian, St. Malachy; 14. Jeff Nelson and Stephen Christian, St. Malachy; 15. Jeff Nelson and Stephen Christian, St. Malachy; 16. Jeff Nelson and Stephen Christian, St. Malachy; 17. Jeff Nelson and Stephen Christian, St. Malachy; 18. Jeff Nelson and Stephen Christian, St. Malachy; 19. Jeff Nelson and Stephen Christian, St. Malachy; 20. Jeff Nelson and Stephen Christian, St. Malachy; 21. Jeff Nelson and Stephen Christian, St. Malachy; 22. Jeff Nelson and Stephen Christian, St. Malachy; 23. Jeff Nelson and Stephen Christian, St. Malachy; 24. Jeff Nelson and Stephen Christian, St. Malachy; 25. Jeff Nelson and Stephen Christian, St. Malachy; 26. Jeff Nelson and Stephen Christian, St. Malachy; 27. Jeff Nelson and Stephen Christian, St. Malachy; 28. Jeff Nelson and Stephen Christian, St. Malachy; 29. Jeff Nelson and Stephen Christian, St. Malachy; 30. Jeff Nelson and Stephen Christian, St. Malachy; 31. Jeff Nelson and Stephen Christian, St. Malachy; 32. Jeff Nelson and Stephen Christian, St. Malachy; 33. Jeff Nelson and Stephen Christian, St. Malachy; 34. Jeff Nelson and Stephen Christian, St. Malachy; 35. Jeff Nelson and Stephen Christian, St. Malachy; 36. Jeff Nelson and Stephen Christian, St. Malachy; 37. Jeff Nelson and Stephen Christian, St. Malachy; 38. Jeff Nelson and Stephen Christian, St. Malachy; 39. Jeff Nelson and Stephen Christian, St. Malachy; 40. Jeff Nelson and Stephen Christian, St. Malachy; 41. Jeff Nelson and Stephen Christian, St. Malachy; 42. Jeff Nelson and Stephen Christian, St. Malachy; 43. Jeff Nelson and Stephen Christian, St. Malachy; 44. Jeff Nelson and Stephen Christian, St. Malachy; 45. Jeff Nelson and Stephen Christian, St. Malachy; 46. Jeff Nelson and Stephen Christian, St. Malachy.

**Eighth Grade Physical Science:** 1. Arthur York, of Our Lady of Greenwood; 2. Arthur York, of Our Lady of Greenwood; 3. Arthur York, of Our Lady of Greenwood; 4. Arthur York, of Our Lady of Greenwood; 5. Arthur York, of Our Lady of Greenwood; 6. Arthur York, of Our Lady of Greenwood; 7. Arthur York, of Our Lady of Greenwood; 8. Arthur York, of Our Lady of Greenwood; 9. Arthur York, of Our Lady of Greenwood; 10. Arthur York, of Our Lady of Greenwood; 11. Arthur York, of Our Lady of Greenwood; 12. Arthur York, of Our Lady of Greenwood; 13. Arthur York, of Our Lady of Greenwood; 14. Arthur York, of Our Lady of Greenwood; 15. Arthur York, of Our Lady of Greenwood; 16. Arthur York, of Our Lady of Greenwood; 17. Arthur York, of Our Lady of Greenwood; 18. Arthur York, of Our Lady of Greenwood; 19. Arthur York, of Our Lady of Greenwood; 20. Arthur York, of Our Lady of Greenwood; 21. Arthur York, of Our Lady of Greenwood; 22. Arthur York, of Our Lady of Greenwood; 23. Arthur York, of Our Lady of Greenwood; 24. Arthur York, of Our Lady of Greenwood; 25. Arthur York, of Our Lady of Greenwood; 26. Arthur York, of Our Lady of Greenwood; 27. Arthur York, of Our Lady of Greenwood; 28. Arthur York, of Our Lady of Greenwood; 29. Arthur York, of Our Lady of Greenwood; 30. Arthur York, of Our Lady of Greenwood; 31. Arthur York, of Our Lady of Greenwood; 32. Arthur York, of Our Lady of Greenwood; 33. Arthur York, of Our Lady of Greenwood; 34. Arthur York, of Our Lady of Greenwood; 35. Arthur York, of Our Lady of Greenwood; 36. Arthur York, of Our Lady of Greenwood; 37. Arthur York, of Our Lady of Greenwood; 38. Arthur York, of Our Lady of Greenwood; 39. Arthur York, of Our Lady of Greenwood; 40. Arthur York, of Our Lady of Greenwood; 41. Arthur York, of Our Lady of Greenwood; 42. Arthur York, of Our Lady of Greenwood; 43. Arthur York, of Our Lady of Greenwood; 44. Arthur York, of Our Lady of Greenwood; 45. Arthur York, of Our Lady of Greenwood; 46. Arthur York, of Our Lady of Greenwood.

## Second round set in Play Contest

Four early winners have emerged in the Comedy Division of the Archdiocesan Junior CYO One-Act Play Contest, with its first round scheduled for completion today (Friday). The second round will get underway Sunday at several sites and will include out-of-Indianapolis entries for the first time.

The early winners are: St. Andrew, Holy Name, St. Joan of Arc and St. Catherine.

Sunday's second-round sites include: Little Flower, 3 p.m.; St. Gabriel, Connersville, 7 p.m.; Our Lady of Lourdes, 7:30 p.m.; and Immaculate Heart of Mary, 7:30 p.m.

The serious Division's first round continues next week at these sites: Tuesday, March 18—St. Michael, Indianapolis, 7:30 p.m.; Wednesday, March 19—St. Roch, Indianapolis, 7:30 p.m.; and Thursday, March 20—Little Flower, Indianapolis, 7:30 p.m.

**CLASSIC COMEDY** Division competition also begins Sunday, March 16, at three sites: St. Mary, Rushville, 3 p.m.; Holy Name, Beech Grove, 3 p.m.; and St. Catherine, Indianapolis, 7:30 p.m.

Other sites next week include: Tuesday, March 18—Little Flower, 7:30 p.m.; Wednesday, March 19—St. Roch, Indianapolis, 7:30 p.m.; and Thursday, March 20—Little Flower, Indianapolis, 7:30 p.m.

The sites and schedule for the comedy round in the Comedy Division, for first round losers, will be announced next week.

All proceeds will benefit the St. Augustine Home for the Aged. Rose Bagnoli is party chairman.

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East and Southside  
447 South Audubon Rd.  
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881-6043

## CYO NOTES

Deadline for entries in the Cadet Boys Track dual-meet season is March 11. Coaches will meet at 7:30 p.m. Tuesday, March 18, at the CYO Office for briefing.

Blanks have been mailed for the following sports: Cadet Spring Baseball, deadline April 8; Cadet Spring Kickball, deadline March 31; Junior Spring Kickball, deadline March 26.

All entries in the Cadet Boys Wrestling Tourney must be in by March 21. Early eliminations in the more populous weight categories will be scheduled Tuesday, March 25, at St. Simon's. The regular tourney will be played at Little Flower on Saturday, March 29.

The Cadet CYO Instrumental Music Contest will be held April 12 and 13 at Cathedral High School. Piano competition is scheduled for Saturday morning, while other instruments and band competition will be held Sunday afternoon. Entry deadline is March 24.

**Seminary plan**  
TECHNICAL, III. — The Divine Word Seminary student body at Girard, Pa., will attend St. Mark's Minor Seminary of the Erie diocese for the 1969-70 school year. Three Divine Word priests will accompany the students and become a part of St. Mark's faculty. The experiment of joining the student bodies and faculties is subject to review by both parties at the end of the year.

**Card party set.**  
INDIANAPOLIS — An apron card party, planned by members of the Ave Maria Guild, will be held Sunday, March 23, at Our Lady of Grace auditorium, 1402 E. Southern, beginning at 2 p.m. All proceeds will benefit St. Paul Hermitage. Co-chairmen for the event are Mrs. Ben Schuck and Miss Mary McCarthy.

**Two Brebeuf coaches resign posts**  
INDIANAPOLIS — Brebeuf Preparatory School this week announced the resignations of its athletic director and head football and basketball coaches.

Ralph Poehls, athletic director and head football coach since last September, submitted his resignation. Also leaving Brebeuf is Wayne Monahan, head basketball and baseball coach, a member of the staff the past three years.

Monahan indicated that he will complete work on a graduate degree this summer and hopes to enter the high school administration field or possibly another coaching job. Poehls has not yet finalized his plans for next year.

**CONTRIBUTORS**  
THE CRITERION will carry a list of parish and organizational correspondents and church news reporters for the current issue. The following persons submitted items for this week:  
MISS LULA EHRINGER, Sellersburg  
PAULA MUDD, Louisville, Ky.

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## Greenwood girls capture crown in volleyball

INDIANAPOLIS—Our Lady of Greenwood, Greenwood, defeated Holy Spirit in the finals of the Cadet Girls' Volleyball League action March 6 at Little Flower.

Greenwood, the Division III winner, won in consecutive matches 15-13 and 15-8 over the Division II representative. They earlier eliminated Division I winner St. Thomas Aquinas, while Holy Spirit advanced to the championship game via a bye.

Twenty-two teams are now involved in the post-season Cadet Volleyball Tourney. The tourney's second round will be played today (Friday), with the quarterfinals scheduled Monday. Semifinals and finals are slated next Wednesday and Friday at Little Flower, 7 p.m.

Admission will be charged for the latter two dates. Proceeds will go to the Girls' Athletic Association (GAA) of Secunia Memorial High School, which provided officials for most season and tourney games.

**Plan renewal**  
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## TIC TACKER

## Sr. Denis leaving School Office

By PAUL G. FOX

The Archdiocesan School Office will lose the services of one key staff member this spring with the resignation of Sister M. Denis Wirz, O.S.F., as personnel director.

Increasing physical disability resulting from a progressive illness has forced the Francis can nun to relinquish her position of the past six years.

During that time Sister Denis has introduced basic personnel procedures covering the growth of lay teachers in the 45 elementary schools of the Indianapolis Diocesan, in addition to supervisory duties for the entire Archdiocesan school system.

Teacher recruitment has been her chief work, during a period when demands for lay teachers were high and the compensation relatively low. The number of lay teachers was about 220 in 1963 and have increased to the current level of 350.

With the diligence of a professional educator and administrator, Sister Denis established a system of regular evaluation of effectiveness.

Another innovation was a centralized substitute teacher program and an organized in-service program for beginning teachers, featuring special workshops, observation and demonstration programs.

Sister Denis' greatest satisfaction of supervisory duties has been the pleasure of working with beginning teachers to improve the level of instruction in Catholic schools.

She will spend the coming year regaining her health, working part-time with beginning teachers as strength permits.

Her efforts have been many-faceted. The

results can be seen in the classroom. No tribute can be adequate. But for the pupils, teachers and parents: Thanks, Sister Denis.

**NAMES IN THE NEWS—Father Paul F. Richard**, Archdiocesan priest now serving as an Air Force chaplain, has been assigned to Thule Air Force Base, in Greenland. His mailing address is: Capt. Paul F. Richard, 4603 Air Base Gp. (ADC), APO New York 09023.

**Archbishop Schulte** will be 79 next Wednesday, March 19. . . . Former Criterion staff member **Bernice O'Connor** received two third place awards in the 1968 Writers Contest, conducted by the Woman's Press Club of Indiana.

**Schulte High School** students **Denise Curtis** and **Tom Koutsoumpas** took third place honors in the two-man team sub-varsity division of the Bloomington High School Debate Tournament last Saturday. Other Schulte students who took part in the competition included: **John Jay**, **Steve Kauranen** and **Louis Bittan**.

**HERE AND THERE—The Divine Liturgy** of the Melkite Rite will be celebrated at 4 p.m. Sunday, March 16, in St. Mary's Church in downtown Indianapolis. The celebrant will be **Father Albert Alamie**, pastor of Holy Angels parish, Indianapolis. Reception of the Eucharist may be taken under both species. . . . **Marian College** history majors and history graduates will hold a gavel made from the wood used in the college dining hall. Chairman of the event is **James J. Divita**, assistant professor of history. . . . Ever wonder what happened to the lumber in President Nixon's specially-built inaugural platform? St. Mary-of-the-Woods College has received a gavel made from the wood used in the platform, along with a certificate attesting to its authenticity.



**AOH AUXILIARY SETS EMERALD BALL**—The Columbia Club will be the scene of the annual Emerald Ball, sponsored by the Ladies Auxiliary, Ancient Order of Hibernians, on Friday, March 14, from 9 to 1 a.m. Paul Burton's Orchestra will play for dancing, while other entertainment will feature Irish step-dancing and folk singing. Mrs. Edward L. Coffeen, second from right above, is general chairman of the event. Others, from left, are: Mrs. Daniel Olanah, entertainment; Mrs. Denis Moriarty, arrangements; and Mrs. John Laughlin, publicity.

## Sister Leonarda, Franciscan, dies

**OLDENBURG, Ind.**—Funeral services for Sister M. Leonarda Boley, O.S.F., were held at the motherhouse of the Sisters of St. Francis here March 11. She died (March 8) in the convent infirmary at the age of 88.

A native of St. Leon, Ind., Sister Leonarda entered the convent in 1905. She acquired an undergraduate degree from Xavier University, Cincinnati, and taught history in several secondary schools, including St. Mary's Academy, Indianapolis, immaculate Conception Academy, Oldenburg, and Our Lady of Angels High School, St. Bern.

She also taught at St. Andrew's and Holy Family Schools, Richmond, and St. Lawrence School, Lawrenceburg, and d schools in Ohio, Kentucky, Illinois and Missouri. Sister Leonarda had resided at the motherhouse since 1951. There are no immediate survivors.

## Newman Guild recollection set

**INDIANAPOLIS**—The annual Day of Recollection for members of the Newman Guild of Butler University, will be held at 10 a.m. Tuesday, March 18, in the Blessed Sacrament Chapel at 14th and Meridian. Father William Munshower, assistant pastor of St. Thomas Aquinas parish, will conduct the spiritual exercises.

Following the recollection, luncheon will be served at the Hawthorne Room. Mrs. Glen O'Connor and Jack Langan are co-chairmen.

## St. Philip women plan recollection

**INDIANAPOLIS**—The women of St. Philip Neri parish will hold their annual day of recollection on Saturday, March 22. Beginning with Mass at 9 a.m. the day will include conferences, question box and close with Benediction at 3 p.m.

Father Joseph Sheets, assistant pastor of St. Andrew's parish, will be the spiritual moderator.

Coffee and rolls will be served for breakfast. For information call Mrs. Matthew Sheehan, 638-5855. Women from other parishes are invited to attend.

## Rummage sale

**INDIANAPOLIS**—The St. Jude Guild of Holy Angels parish, will sponsor a rummage sale Saturday, March 15, from 8 a.m. to 4:30 p.m., in the school basement, 28th and Northwest. Proceeds will be used to purchase furnishings for the Sister's new home.

## FIREHOUSE SOUTH

522 E. Raymond  
ST. 6-9221-ST. 6-9460

## FIREHOUSE NORTH

6440 E. Westfield Blvd.  
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• Family Entrance  
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• Sea Food  
• Complete Menu

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## Opinions

(Continued from page 5)  
unless it was used in some profane way. A good home environment and religious instruction by the parents can be as impressive as the benefits of the parochial school.

The doors of the public schools are open to our Catholic children. If we choose not to use the many facilities that our tax dollar is paying for, then we should do so without complaint and foot the bill. With the many problems in the world today, it seems the legislators could better spend their thought and energy on things other than who rides what bus, especially when it is a matter of choice and not necessity.

Another Parent  
Indianapolis

## Alumnae group sets observance

**INDIANAPOLIS**—The Indianapolis area alumnae of the College of Mount St. Joseph in Ohio, will take part in the tenth annual Universal Communion Observance on Saturday, March 15.

In conjunction with similar programs throughout the country, the local alumnae will attend a noon Mass at St. Mary's Church and a brunch immediately following at the home of Mrs. Robert Kane, 4715 N. Pennsylvania St.

Sister Ancilla Marie and Sister Virginia Barry, of the English Department at the College of Mount St. Joseph, will be honored guests.

Mrs. Robert Kane and Mrs. Adolph Chrapla, co-chairmen for the event, President of the local alumnae club is Mrs. Joseph T. Clifford.

**SCRIPTURE SCHOLAR**—Father John L. McKenzie, S.J., noted Scripture scholar and author, will speak on "Modern Interpretation of Scripture" at St. Plus X parish on Saturday, March 15. The 8 p.m. talk, sponsored by the parish adult education program, is scheduled for the auditorium. Father McKenzie, author of "The Two-Edged Sword," "The Power and the Wisdom," and "Authority in the Church," is presently serving as professor of theology at the University of Notre Dame.

## Concert planned at Latin School

**INDIANAPOLIS**—The Latin School in concert will be given in the school auditorium at 8 p.m. Sunday, March 16.

Included in the program will be the school's Glee Club, band and several guitar groups. Proceeds of the event will benefit the music department and the senior class. Admission will be \$1 for adults and 75 cents for students.

## Bishops Due Ackelmire

(Continued from page 1)  
**Hugh A. Donohoe**, Stockton, and **Bishop Raymond J. Gallagher**, Lafayette, Ind.

The remaining seven are: Archbishop John Whealon, Hartford; Bishop Charles H. Helming, Kansas City-St. Joseph, Mo.; Bishop Alden J. Bell, Sacramento; Bishop James J. H. O'Connell, Alhambra; Bishop William D. Edwards, Orlando; Auxiliary Bishop Warren L. Bourdeaux, Lafayette, La.; and Auxiliary Bishop Edward A. McCarthy, Cincinnati.

**LAY, CLERGY** and Religious members, and their work or principal interests, are as follows:

**New England** (Maine, New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut): Joseph H. Marple, Worcester, educator; Miss Maureen McNamara, Burlington, Vt., international education; Msgr. Colan A. MacDonell, Worcester, N.H., pastor.

**New York**: William A. Toomey, Albany, business-labor relations; Mrs. Odon Betanzos, New York, community relations; Msgr. John R. McGinn, New York, secretary to Cardinal, counselor.

**New Jersey**—Pennsylvania: Francis X. Kennedy, Red Bank, N.J., lawyer; Miss Mary Ann Smith, Scranton, college educator; Msgr. Edward V. Rosack, chancellor, Eparchy of Pittsburgh.

**Southeast** (Delaware, Maryland, District of Columbia, Virginia, West Virginia, North Carolina, South Carolina, Georgia, Florida, Kentucky, Tennessee, Alabama and Mississippi): Charles G. Tildon, Baltimore, hospital administrator; Miss Elizabeth W. Hallanan, Charleston, W.Va., lawyer-educator; Msgr. Joseph H. O'Shea, Miami, pastor, radio and television.

**Michigan**: David Doherty, Pontiac, Mich., community organization; Mrs. John J. Casey, Midland, Mich., housewife, instructor; Msgr. J. Paul O'Connor, Youngstown, chancellor.

**Indiana-Illinois**: William J. Whalen, Lafayette, journalist-educator; Mrs. John M. Merlo, Chicago, adult education; Father Rollins E. Lambert, Chicago, pastor.

**North Central** (Wisconsin, Minnesota, North Dakota, South Dakota, Iowa, Nebraska, Kansas and Missouri): Lawrence J. Hayes, St. Paul, attorney; Mrs. Jerome Bechtold, St. Cloud, farm housewife; Msgr. Henry McMurrough, Madison, pastor.

**South Central** (Arkansas, Louisiana, Oklahoma and Texas): Ruben R. Cardenas, McAllen, Tex., attorney; Mrs. Sabas Gonzalez, Corpus Christi, housewife-community action; Father Andrew Burke, El Paso, seminary professor.

**West** (Alaska, Washington, Montana, Idaho, Nevada, Colorado, New Mexico, Arizona, Utah and Nevada): Luis B. Medina, Pueblo, welfare-mental health; Miss Octavia Felix Gallup, librarian; Father Ernest F. Burns, Helena, Confraternity of Christian Doctrine-Newman.

**Far West** (California, Oregon and Hawaii): F. Everett Cahill, San Francisco, attorney; Mrs. Allen Benjamin, Portland, child welfare; Msgr. Richard C. Dwyer, Rancho Cordova, California, family life.

**THE RELIGIOUS** men and

(Continued from page 1)  
married deacons may help to clarify the question for some bishops.

The recent decision of the Dutch bishops to allow a married priest to continue serving in a pastoral position—but without celebrating the Eucharist—is part of the "evolutionary" process involved in this question, Father O'Malley said.

American bishops, he claimed, ultimately will realize that many of the clergy who have left the priesthood are valuable men who could serve the Church and will open the way for them to participate formally in the Church's work.

The federation is seeking a layman to serve as full-time executive director, and Father O'Malley said the question of hiring a former priest was raised at a board meeting. It was decided, he said, that such a move would not be in the best interests of the federation.

"We have to be careful," he said. The organization could become identified as favoring a certain cause if it made that type of move, the priest added.

Earlier, when speaking about the possibility of change in the Church, Father O'Malley said, "I think some of these things will be here faster than we imagine. Just look at the changes in the past ten years."

This optimism in the ability of the Church to meet the needs of the future was evident in his response to the questions of reporters who asked him what would happen to the Church if it failed to update. "It will," he said.

It is important to note whether the Church will update rests with its use of the seniority system of making appointments and this is something, Father O'Malley feels should be changed.

"We will recommend compulsory retirement from administrative positions," he said. However, this doesn't mean that the priest or bishop who retires cannot continue to be active in the ministry, Father O'Malley said.

"The Church," he said, "has to take younger leadership" if it is to meet the needs of the future.

Compulsory retirement should be mandated, he said, in all cases of Church administration up to and including the Pope. A man simply cannot continue to give his best year after year in a position of major responsibility, he explained.

Women named to the advisory council were: Father Kevin O'Rourke, O.F.M., Dubuque, Iowa, canon law; Brother William Quinn, F.S.C., Washington, theology; Conference of Major Superiors of Men; Father Gerard Rooney, C.P., Shrewsbury, Mass., editor, Scripture.

Sister Mary Alice Chinesworth, O.S.F., Baltimore, education; Sister Carol Frances Jergens, Chicago, educator; Sister Angela Myerscough, A.S.C., Red Bud, Ill., educator; Sister Marie Augusta Noel, S.N.D., of N. Boston, sociologist; Sister Mary Bernice O'Keefe, C.C.V.I., Lake Charles, La., hospital administrator.

(Continued from page 1)  
non-public schools." He added that its effect would be slight.

Yet this exceptionally modest measure was the last Senate bill to clear the House, and then only by a scant majority after a lot of "foot the door" and "assault on the treasury" haranguing by opponents. Furthermore, it is the first and only measure ever passed by the Indiana General Assembly that was aimed at providing for or even encouraging financial aid to non-public schools.

**LAST THURSDAY** the Indiana Catholic Conference, Catholic Charities, and the Indiana Council of Churches could find common in passage of one of the many legislative proposals that have been introduced for public assistance. House Bill 1073, raising aid to dependent children (ADC), passed the Senate and was sent to the governor.

But even this victory was flawed. The measure originally had called for an increase from \$100 to \$150 a month. After a series of amendments and some angry soundings about "legislative sanction of promiscuity," the aid figure was cut to \$135.

Senator Charles S. Hosma (R, package) fought the good fight for this measure in the Senate. And when he was assailed, he replied that not only do illegitimate children constitute only 10% of the children receiving ADC but that "if you can give aid to legitimate children in need, then surely you can give aid to illegitimate children who need it more."

A Christian response that silenced further challenges.

**THE CATHOLIC** Conference and the Council of Churches lost, however, when Whitcomb vetoed a bill providing that all convicted felons be committed to the State Department of Correction for processing through a new diagnostic and reception center before assignment to a particular penal institution.

This bill was the key measure in a package of recommendations supported by the two church groups for updating the state's archaic correction system. The package consisted of 23 bills prepared by the interim Legislative Study Committee on Correction. None of consequence saw the light of day.

Mini-Medicaid also passed the Senate before the voting deadlocked and went to the governor, who was expected to sign it into law. It is a real steal for Indiana. State and local government units will get \$6.7 million more a year from Washington but will spend \$8.3 million less on medical welfare assistance for the indigent.

This is a tidy net "profit" of \$15 million. Only the needy who aren't on welfare will suffer.

The remainder of the pre-legislative recommendations made by the Indiana Catholic Conference and other religious-ethical groups, with certain exceptions already reported in this space, never had a chance in the regular session of the 90th General Assembly. What a special session can produce remains to be seen.

**Voluntary basis**

OMAHA—Mandatory ROTC training will end at Creighton University here in September. The program will be retained, but on a voluntary basis.

Archdiocese of Indianapolis

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• Banquet



## EFFECTIVE IN FALL

# Marian to add six to teaching staff

INDIANAPOLIS—Marian College has announced the appointment of six new faculty members, all of whom will begin their duties next fall.

They are: Dr. John L. Kraus, professor of philosophy and chairman of the department; James M. Thompson, instructor in sociology; Mrs. Sharon Lawrence, instructor in psychology; Jack O'Hara, instructor in theatre and drama; Mrs. Patricia Theobald, instructor in French; and David White, instructor in philosophy.

Dr. Kraus will be Marian's first lay faculty member to hold the rank of full professor. He will come to Marian from St. Mary College in Xavier, Kas., where in 1968 he held a Visiting Scholar Grant.

A native of Grayling, Mich., Dr. Kraus is a graduate of the University of Windsor and holds an M.A. in philosophy from the University of Toronto. He received his doctorate degree in 1966 from the University of Ottawa.

The newly appointed philosophy department chairman also has taught at St. Michael's College in Toronto, Ontario, and at St. John Fisher College in Rochester, N.Y.

Thompson will join the Marian sociology department after serving on the faculty of Langston (Okla.) University since 1966.

A native of Little Rock, Ark., he is a graduate of Oklahoma State University and holds an M.S. degree in social psychology from that institution.

Since 1967 he has been involved in Langston University's Service Faculty Program and has contributed to the school's Learning Resources Center development.

Mrs. Lawrence's husband is completing work on his M.D. degree at Indiana University. They have two children.

Jack O'Hara is a 1967 graduate of Marian College and expects to receive his M.A. degree in theatre arts in June from Indiana University.

While at Marian, O'Hara was active in co-curricular activities. He was particularly involved in the theatre and was a noted student actor. He now plays major roles with the Indiana University Touring Company and has toured many college campuses in the east and midwest.

Mrs. Theobald holds an M.A. degree from Indiana University and was graduated magna cum laude in 1963 from Creighton College, where she also was a member of Phi Beta Kappa.

The new Marian French instructor has taught in high school since 1967. Previously, she was a teaching associate at Indiana University. She has studied and traveled in France and Europe on three occasions.

Mrs. Theobald has completed her course work for the Ph.D. degree and expects to receive the degree soon. Her husband teaches at Crispus Attucks High School, Indianapolis, and attends graduate school at Ball State University.

DAVID WHITE is a graduate of DePaul University in Chicago and also holds an M.A. degree in philosophy from DePaul.

He taught at Christian Brothers College from 1966-67 and joined the Marian faculty for the 1967-68 year. He left Marian in June to continue work on his Ph.D. at IU, where he has been a teaching assistant.

They chose to honor the founder of their order in America, Mother Theodore Guerin. Appropriately, the Sisters returned to the old parish school, the new Guerin Center, on October 24, 1963, the 125th anniversary of their foundation in America," Father Gregory said.

"The building had been vacant for a number of years, and since our catechism class numbered only 15 at the most, we wanted to extend our effort to help other children besides our own. In line with our intention to make it a neutral program, we invited the juniors of the Sisters of Providence at St. Mary-of-the-Woods to name the Confraternity of Christian Doctrine center."

"They chose to honor the founder of their order in America, Mother Theodore Guerin. Appropriately, the Sisters returned to the old parish school, the new Guerin Center, on October 24, 1963, the 125th anniversary of their foundation in America," Father Gregory said.

"We reconstructed the gym for sports activities and turned part of the stage area into another classroom," he said.

The basement hall was converted to the Gregorian room, serving not only parish functions, but also providing classroom space for CCD activities as well as a meeting place for high school, college and other community organizations.

Guerin Center also provides the official CYO office of the parish.

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## TERRE HAUTE CATECHETICAL CENTER

The former parish school building at St. Joseph's Terre Haute, is presently being used as a catechetical center for area youngsters attending public schools. Father Gregory Kollros, O.F.M. Conv., St. Joseph's pastor, is shown above at the right with a class of youngsters. Other members of the staff, from left, are: Sister Marie Faith, S.P., Brother Dominic Palombi, O.F.M. Conv., and Sister Julianne, S.P.

### SERVING THE COMMUNITY

## Terre Haute's Guerin Center is beehive of varied activity

By MARY WILCOX

TERRE HAUTE, Ind. — "We had a neutral empty building that we hated to see go to waste," recalls the pastor of St. Joseph's parish, Father Gregory Kollros, O.F.M. Conv., in explaining the transformation of the old parish school into the present Guerin Center.

This building, adjacent to St. Joseph's Church and rectory, is operated as a separate entity from the parish for classes in Christian doctrine open to all Catholic children attending public schools in the Terre Haute area.

"The building had been vacant for a number of years, and since our catechism class numbered only 15 at the most, we wanted to extend our effort to help other children besides our own. In line with our intention to make it a neutral program, we invited the juniors of the Sisters of Providence at St. Mary-of-the-Woods to name the Confraternity of Christian Doctrine center."

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"It is a fact that retarded children in many, many cities do not get religious instruction," says Sister Mary Mark, director of catechetics for exceptional children.

"We teach not only religious aspects but also religious values. We bring lambourines and help them to catch on to the rhythm, which they love. We would be willing to take retarded children of other faiths and teach them very simple religious truths that they would not be opposed to their own faiths."

Sister Mary Mark is assisted by five junior sisters majoring in special education to instruct five children on a one-to-one basis. The present class consists of children from 7 to 12, but there is no age limit.

A YEAR AGO, Mrs. Kay Callan, administration assistant and program administrator for the Vigo County Association for Retarded Children, started a club for retarded teen-agers.

The "Teen-Angels," as the members have dubbed themselves, consist of all educable

children, who meet on the second and fourth Sundays of the month.

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teen-agers in the Vigo County school corporation, although those from outside of the area are welcome. Their elected officers are Ann Prothro, president, and Brad Malloy, treasurer. Their activities consist of dancing, handicrafts, field trips and enjoying a social hour of refreshments.

Miss Jane Adams is program director, assisted by Miss Penny Goodwin, a Wiley High School student, who brings volunteers from all local high schools.

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### IU Center chief to address DCCW

SELLERSBURG, Ind. — Father James P. Higgins, administrator of St. Paul's Catholic Center at Indiana University, Bloomington, will be principal speaker at the fourth quarterly meeting of the New Albany Deane Council of Catholic Women, to be held at St. Paul's parish here Sunday, March 23, starting at 1:45 p.m.

His topic will be "Catholic Youth on the Secular Campus."

President of the New Albany DCCW is Mrs. Joseph Kessler, of St. Michael's parish, Bradford. Election of officers will also take place during the meeting.

### Religious order priests organize

DETROIT—The first diocesan council of religious order priests in the nation has been organized here by members of 35 religious congregations working in the Detroit archdiocese.

The Religious Priests Council of the Archdiocese of Detroit parallels councils for diocesan priests and for religious Sisters and Brothers in the Detroit area.

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### NHS unit names

#### 19 at Schulte

TERRE HAUTE, Ind. — Nineteen Schulte High School seniors recently were inducted into the school's National Honor Society unit.

The new members are Paula Bartholome, Edith Bird, Helen Borders, Donna Butwin, Chris Collins, Tim Crowley, Pat Finerty, Beth Grimes, Patty Kaperak, Kathie King, Meg Kreuser, Finn McDavid, Sally Neville, Michell Pabst, Margaret Sanders, Beth Shagley, Roseann Scott, Carol Sherwood and Mary Williamson.

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**NEW YCA OFFICERS**—The Young Catholic Adults of Indianapolis recently installed new officers. Shown above, left to right: Robert Evans, outgoing president; Al Doem, treasurer; Dianne Gunderson, secretary; Jan Chesterton, vice-president; John Sundling, president; and Father Donald Schneider, chaplain. The organization is open to single Catholic men and women between the ages of 25 and 40.



**COLUMBIANA PLAN FESTIVAL**—Spaghetti Dinner or Irish Stew will be featured as the Columbiana of Mother Del Council Knights of Columbus, sponsor a St. Patrick's Day Festival on Saturday, March 15, at 1305 N. Delaware St., Indianapolis. Dinner will be served from 6:30 to 9:30 p.m., with dancing to the Mural Shriners' Pys-Pal Band from 9 to 1 a.m. Admission for the evening of entertainment, which also includes songs from The Columbiana, is \$2.50 per person. Shown above are Bill Boyer, seated, and from left: Adrian Sibbing, Pete Murphy and Bill McKinzie.



**CADET ARCHDIOCESAN BASKETBALL CHAMPIONS**—St. Paul of Sellersburg clinched a perfect season by winning the Archdiocesan CYO Cadet Basketball championship at Secine High School March 2, defeating St. Lawrence of Lawrenceburg, 46-38, in the final game. It seems that the Sellersburg lads have a "five-year" plan in operation, because the parish now has Cadet crowns in 1964 and 1969, and probably already are looking ahead to 1974. St. Paul also won the league tourney titles in the New Albany Deane prior to Archdiocesan play, then defeated St. Jude of Indianapolis and Pope John XXIII of Madison in the "big" tournament before meeting Lawrenceburg. Shown with the new champions are Father Paul Gootee (back row, left), Pastor; Assistant Coaches Jim La Masters and Jim Yost (back row, second and third from left). Head Coach George Gerth is at the right in the back row.



**CADET ARCHDIOCESAN CAGE RUNNERS-UP**—This St. Lawrence of Lawrenceburg club ended up in second place after firing ended in the recent CYO Archdiocesan Cadet Basketball Tournament at Secine High School, but provided fans with plenty of thrills before losing to St. Paul of Sellersburg in the final game. Lawrenceburg opened Archdiocesan competition by beating St. Patrick of Terre Haute, then advanced to the final with a one-point decision over St. Andrew of Richmond, 37-36. All this followed league and tourney triumphs in the Lawrenceburg Deane, to round out an excellent season. Head Coach George Beckel, who led the squad through the season, is at the left in the back row. Next to him are Assistants Pat O'Neal, Jack O'Loughlin, and Richard Oberling. Standing at the right is Father Bernard Koopman, St. Lawrence CYO Priest Moderator and CYO Director for the Lawrenceburg Deane.



**NEW K OF C COUNCIL ORGANIZED**—The Msgr. Bernard P. Sheridan Council 6128, Knights of Columbus, has recently been organized to serve the Johnson County area of Greenwood, Whiteland and Franklin. The council is named after the late Msgr. Sheridan, pastor of St. John's parish, Indianapolis, and Vice General of the Archdiocese. Meetings are alternately held on the second and fourth Mondays at Our Lady of Greenwood and St. Rose of Lima parishes. Shown above are the officers, from left seated: Robert Crawford, treasurer; Sherman Sheridan, Chancellor; Joseph Hall, Grand Knight; and Clarence Cecil, Jr., Deputy Grand Knight. Standing, from left: Richard Keenan, Warden; John Sauer, Trustee; Dennis Shannon, Trustee; Robert Pearl, Lecturer; Raymond Flory, Recorder; Donald Purdie, Guard; Donald Hagen, Advocate; Anthony Gracylany, Guard; and A. Jim Rudkin, Guard. Not present are: Stephen F. Shay, Financial Secretary; Forrest Albertson, Trustee; and Father James Byrne, Chaplain.



**LADIES OF CHARITY PLAN SHAMROCK DRIVE**—The annual Shamrock Drive, sponsored by the Ladies of Charity of St. Vincent de Paul, will open Friday, March 14, in the downtown Indianapolis stores and banks. The drive will be extended Sunday, March 16, to the Catholic parish churches. Shamrocks will be sold for a voluntary offering, to be used for direct relief of the sick, poor and needy of the area. Miss Marie Lawhorn is general chairman of the drive, assisted by Mrs. Paul Reese, above left, and co-chairmen. Also shown above are Mrs. William Hammond and Sister Duane, D.C.

**Annual dance**  
INDIANAPOLIS — The annual dance, sponsored by members of St. Patrick's parish, will be held Saturday, March 22, at the Msgr. Downey K of C hall, 511 E. Thompson Road. Paul Burton's orchestra will play for dancing from 9:30 p.m. until 12:30 a.m. Admission is \$3 a couple or \$2 per person. Reservations can be made by calling Marilyn Rhinaman, 628-1634.

### Downey KC sets dinner-dance

INDIANAPOLIS—The St. Patrick's Day dinner-dance, sponsored annually by the Msgr. Downey Council, K of C, will be held Saturday, March 15, at the council hall.

A corned beef and cabbage dinner will be served from 5 to 7 p.m. with dancing to follow until midnight. The admission, \$2 per person at the door, covers the dinner-dance and refreshments.

### Community group elects priest as first president

INDIANAPOLIS — Father Lawrence Voelker, assistant pastor of St. James the Greater parish, and Latin School instructor, was elected first president of the United Southside Community Organization (USCO) last Sunday.

Nearly 2,000 persons attended the USCO's first congress, held at St. Mark's Lutheran Church, and adopted 28 resolutions on community problems.

Speakers at the congress included Mayor Richard G. Lugar, 11th District Congressman Andrew Jacobs, Jr., and Sixth Dis-

trict Congressman William G. support local war on Poverty agencies, establishment of a children's day-care center for working mothers and an auto license branch in the Fountain Square area.

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## VIEWING WITH ARNOLD

## Two movies treat of homosexuality

By JAMES W. ARNOLD

Films are currently in the middle of a perversion boom, a glut of gay, an escalation in the number of movies that deal, centrally or otherwise, with homosexuality. It is a perversion of a perversion, or a fact of life.

This comes as no surprise, since the subject has long been visible in the arts and journalism, and struggles to surface in sick jokes on prime time TV. Credit it partly to our tireless urge to talk about sex, to the homosexual influence within the arts, to a kind of high school curiosity and wicked delight in exposing a segment of human experience that was previously hidden.

No doubt some will brood over this as still another sign of social decadence; others, perhaps more shrewdly, will think it is a natural subject during a time of great change and con-

fusion over sexual roles. The topic finally comes to movies, because with the new code and classification system, they are no longer in the mass media free zone. Movies are now free to "do" any subject in almost any way, good or bad, serious or trivial, responsible or outrageous.

The critical viewer maintains his cool by distinguishing, as ever, between good and bad work, enlightenment and exploitation, human and inhuman treatment. This time of an especially poignant, social and personal disorder that carries its own built-in despair. (Cool is an absolute must, because in the next few years, filmmakers are in for the full tour of this particular ergogenic zone).

Moral and artistic treatment is as possible for homosexuality as it is for heterosexuality. It is for heterosexuals, of course, much less interesting, and the exploration of far-out sex hang-ups gives the arts still another shove away from common life toward the special and the exotic. The movies could be-

come (horror) as irrelevant to ordinary human experience as most plays and novels.

It is valuable to see the suffering Christ, our brother, in the homosexual, and to understand, with the immediacy and power of film art, what makes him tick. But it seems an absurdly small patch of sand to be obsessed with in view of the incredible vastness of the human being. (Unless one accepts the psychological theory that insists we are all a bit odd.) The worst possibility, however, is that richness of any kind will be used to entertain people. The guy who shot tickets to Bedlam has much in common with the maker of a film which allows you to peep in on perversities at play.

This is the basic trouble with "The Killing of Sister George," originally a tragicomic play about a veteran actress who is ruthlessly being "killed out" of the script of a soap opera in which she stars as a kind, moral, busybody housewife. The director is quite different: a salty, foul-mouthed old trouper,

living in a stormy lesbian relationship with a confused younger woman.

Yet author Frank Marcus (a respected London drama critic) and actress Beryl Reid contrived to make "George" a loveable person. When she loses the big role of her small career (a part that allows her to earn the love and respect she can never earn in real life), as well as her "friend" (her only real life human consolation), we feel her loss and suffering. And we have been led to see tragedy, on several levels, where we had not seen it before. Incidentally, we also see lesbianism for the intolerable fantasy it is.

The film was given to producer-director Robert Aldrich, whose previous efforts ("Sodom and Gomorrah," "Baby Jane," "The Dirty Dozen") gave one little cause for hope. His chief contribution is to add explicit and shock where there had been only suggestion. We take a leering tour of a lesbian bar; a

couple of snazzy prostitutes replace an aged fortune-teller, and we sit in on a 10-minute physical love scene that has the subtlety of a meat-axe, which is a recurring symbol of Mr. Aldrich's art. In short, we still have the play, but it is hopelessly upstaged by amateur night pornography.

"The Sergeant" is something quite different, almost a model for artistic treatment of the subject. It describes, with both artful simplicity and psychological depth, the decline of a man who is almost the stereotype of the old-style, hard nosed first sergeant. Yet there is one difference: a neurotic need for a young soldier in his company, the one who is the best, the most self-sufficient.

On the surface level, this is homosexuality, though it is suggested so skillfully by new director John Flynn that many viewers may be surprised by the violent (and utterly non-seduc-

tive) climax. The "problem" is seen for what it is—hopeless, doomed, all-consuming—and yet the man is seen for what he is—a man with a potential for goodness, haunted by drives and loneliness that he cannot control. The film goes on to suggest a more universal experience: the self-defeating nature of the most intense love, the kind that will not tolerate the freedom of the one who is loved.

"The Sergeant" is not exploited; it is understood. Credit for the achievement belongs to writer Dennis Murphy (who adapted the novel) and to actor Rod Steiger, as well as to director Flynn's superb use of gloomy military locations in France. Yet the irony is that this film will get little response, its gay life is neither gay, nor titillating spectator sport.

The movie audience will get countless variations on "Sister George" and "The Sergeant." Freedom of the screen permits both. And the freedom to walk up to any box-office we prefer means we will see the picture we deserve. Ratings: "The Killing of Sister George"—C (condemned); "The Sergeant," A-3, unobjectionable for adults.

Recommended: 2001 (A-3), Yellow Submarine (A-1), Over the Hill (A-1), Bullitt (A-3), Lion in Winter (A-3), Finian's Rainbow (A-1), The Fixer (A-3).

## Impatience is noted with anti-bias work

NEW ORLEANS—Impatience with the pace of Church efforts to combat discrimination and to develop programs to aid members of minority groups was reflected in resolutions adopted in a Southern regional meeting here of Urban Task Force coordinators and other human relations specialists.

Scoring the failure of Churches and Church agencies to risk involvement in controversial programs treating urban problems and racism, participants called upon religious agencies to reassess their human and material resources to carry on programs to combat racism and the lack of shelter, health care, and jobs which afflict the poor.

They called for a "total reassessment by the Catholic Church of human materials and financial resources and a substantial reallocation of these resources to carry on programs to combat racism and the lack of shelter, health care, and jobs which afflict the poor."

Among suggestions in the resolutions were "programs with in parochial schools to combat racism, annual workshops for

blacks and religious superiors conducted by professionals in social action problems and programming, and development of a more adequate theology for Church involvement in social problems."

Seriousness of the urban crisis was emphasized by Auxiliary Bishop Harold R. Perry, S.D., of New Orleans.

HE EXPRESSED hope that "the sense of urgency you brought to this conference may awaken both black and white members of this community to the gravity of the urban crisis."

Urban problems today are massive, he pointed out, adding, "We all need each other. We need everyone to solve community problems, for these demand our co-operation and our united strength."

Realistic co-ordinated programs must be offered by the Churches, Magr. Aloysius J. Ruffini, president of the Urban Task Force on Urban Problems, United States Catholic Conference, said.

## ALBUM ECUMENICALLY HAILED

## Brother Juniper stands up, and puts himself on record

PROVIDENCE, R.I.—Brother Juniper is a Franciscan monk, but the only other similarity between him and the cartoon character of the same name is that they both entertain.

The live Brother Juniper, a bearded, 28-year-old member of the Capuchin order of Franciscans, does his entertaining and, many will add, teaching—with a soft, clear voice, a guitar and a record album that America magazine's music critic, Father C. J. McNulty, S.J., has described as "something fresh in religiously oriented popular music" and "not to be missed."

One number from the album, which is titled "Do You Know My Name," is fast coming to be recognized as one of the most biting commentaries on non-TV watchmen. "Call the Tube," Brother Juniper's song tells about a roomful of viewers so wrapped up in their number is injured and lies dying on the floor, the others just continue staring at the TV.

"Ab, the poor man, he died come the morn' and no one paid respects and no one sorrowed. You know, the only way his funeral to get was to put it all on TV. They all sat there just staring at the tube; no one coughed, no one moved."

THE SONGS in "Do You Know My Name"—all written by Brother Juniper, who, like his cartoon creator, took his name from an early follower of St. Francis—are satires on modern living, ballads praising nature, songs about brotherly love and several of an openly religious nature, including one

called "Herald of the King" and the title song, "Do You Know My Name," a question asked by God rather than the singer.

It is the second album released by a new firm called "Rejoice Records." The first was a record version of "God Is for Real, Man," originally a book of religious delinquents' interpretations of Biblical stories and parables. Producer Walter Blumberg said the "Do You Know My Name" album is receiving wide ecumenical support.

The album jacket "liner notes" were written by a Lutheran pastor and "Do You Know My Name" has received a strong endorsement from the Board of Christian Education of the Presbyterian Church in the United States. Blumberg said the album is becoming popular in Catholic CCD classes and has been praised by Sister Mary Immaculate, S.S.J., executive secretary of the National Catholic Theater Conference, formerly the National Catholic Theater.

The nun said the album sparkles with the joy of the awareness that one is his 'brother's keeper.'

INDEED, social justice is the theme of several of Brother Juniper's songs, particularly "There Was a Man" ("There was a man, and he spoke of justice, and we shot him down. 'Til, which it soon becomes clear, is about the Rev. Martin Luther King.

"If he spoke for the mighty nation, ah, we'd understand. If he spoke for the powerful man, ah, we'd take his hand. But he

spoke for a lowly man, he marched for the garbage man, so we shot him down; one of my brothers shot him down."

Brother Juniper, who is stationed at St. Francis Priory in Providence, R.I., and who has already appeared on the nationally televised "Merv Griffin Show," states long distance direct dialing and smoking with the same satirical vehemence that he directs at social injustice (one lyric goes: "Just because the mat says 'Welcome,' it don't mean they want you in") and steady TV viewing.

In "Telephone Number," he's a "tattered soldier" trying to get a "tattered" long distance, but by the time he finishes accurately dialing her number (one that stretches out for nearly a half-minute), the soldier "leaves" she's gotten married in the meantime.

IN "DO YOU MIND I Smoke?" Brother Juniper pleads for someone with the courage to answer "no" to anyone who asks the question: "My friends have all died of asphyxiation and here's how it started and it's no joke. Somebody said, 'Do you mind if I smoke?'. . . Some day, someone will have and true to god raise his hand and say, 'Yes I do! But that won't be for a long, long time and here's where the joke lies. It's all because we're civilized."

## Education concept hit

BELFAST, Northern Ireland—The push for an "integrated" common education in Northern Ireland carries a suggestion of idealism and progressiveness that might disguise its real intention: that Catholics give up their established educational system, Bishop William Philbin of Down and Connor said last week.

In an address at the annual meeting of the Catholic Truth Society, Bishop Philbin said that advocates of a common education contend that in the interests of social or political unity, religion should not be the central fact in introducing young people to the world and its problems and earning a living.

He added that they regard religion as divisive, "at best, a side issue to serious life of which guidance need not be of concern to the main stream of education."

Bishop Philbin denied that common education would make for a more harmonious community, declaring that indications are that it can have the opposite effect. He said that far from being "seedbeds of intolerance," as some charge, Catholic schools are making a large contribution to the promotion of Christian harmony.

Bishop Philbin said that an "integrated or common education" means nothing less than that Catholics should be asked to give up an established and proven educational system in the Church's life everywhere in the world.

**Textbook bill**  
DENVER — A bill requiring the state of Colorado to lend textbooks and instructional materials free of charge to students in grades 1 through 12—including those in non-public schools—has been introduced in the state Legislature here.

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## 'REFORM' BILLS IN 25 STATES

## Abortion controversy reaching 1969 peak

By RUSSELL SHAW

WASHINGTON—The annual battle over abortion "reform" is reaching its 1969 peak as legislatures throughout the country grapple with proposals to make it easier to get an abortion.

A national rundown shows that as of late February 48 bills had been submitted in 25 states. Multiple bills are pending in several legislatures, and in crucial New York 10 bills have been introduced, ranging from a "moderate" proposal to one for virtual abortion on demand.

Abortion "reform" has been

conclusively defeated in one state, Utah, and apparently defeated in two others, Iowa and Washington. In New Hampshire, a "reform" bill has passed the house and is now before the senate. In New Mexico the senate approved a very liberal bill by a one-vote margin, and the issue is now up to the lower house. In two states which adopted "liberalized" abortion laws in previous years, Maryland and Colorado, legislative efforts are currently underway to tighten up the laws.

A NOTABLE feature of the current legislative conflict has been the large number of extremely liberal bills introduced

in legislatures this year. In the past, efforts to legalize abortion have generally been directed at a relatively few hard cases where pregnancy is thought to endanger the mother's physical or mental health, where pregnancy is the result of rape or incest, and where the child is likely to be defective.

Many of the bills now pending in state legislatures are along these lines. But many go much further. A bill recommended by a special senate committee in Michigan, for instance, would make abortion a "personal question" between a woman and her doctor. If it became law, one observer remarked, "it would be as easy to have an abortion in Michigan as it is to have a wart removed."

Other bills would simply repeal abortion laws altogether. This would remove abortion from the area of law entirely and make abortion on demand a reality. In effect, any pregnant woman could have an abortion for any reason at all, provided she could find a doctor willing to perform the operation.

The growing number of proposals for legalized abortion on demand reflects the fact that the most radical element among the pro-abortion forces has begun to exert leadership in the movement. In general, the pro-abortion camp breaks down into three groups: 1) those who favor "reform" legislation limited to the hard cases; 2) those who are willing to settle for "reform" legislation as a step on the way to eventual abortion on demand; and 3) those who demand immediate repeal and will accept nothing less.

ADVOCATES of the all-or-nothing approach were in the minority at a widely publicized mid-February meeting in Chicago which led to formation of a new pro-abortion group, the National Association for Repeal of Abortion Laws (NARAL). Prominent at the conference were spokesmen for radical feminist movements—like the National Organization of Women (NOW) and radical civil liberties groups, which insist that women have a "right" to abortion with which no one else should interfere.

NOW president Betty Friedan, author of the best selling book "The Feminine Mystique," told the conference that "there is only one voice needed to be heard as to whether a woman will or will not have a child and that is the voice of the woman herself." New York abortionist Nathan Rappaport, who has gone to jail six times for abortion law violations, urged "civil disobedience" to abortion laws. In a statement setting forth its goals, the NARAL declared that the decision for or against abortion should be without legal encumbrances. It called for "equal availability of abortion services to all women regardless of economic status" and a plan to include abortion in tax-supported health and welfare programs—and pledged to conduct a nationwide lobbying drive for abortion law repeal.

THE STATEMENT was sharply criticized by Juan J. Ryan of New Providence, N.J., president of the National Right-to-Life Committee, which has been opposing legalized abortion through national information efforts and the activities of state and local affiliates. Challenging the argument that abortion is a woman's "right," he pointed to the existence of other rights involved—the right of the child, of the father, of the medical profession, and of society which "has a right to protect the lives of its citizens."

There is some evidence that the growing militancy of the extremists may for the moment be hurting rather than helping the chances of pending abortion "liberalization" bills. Their efforts remind legislators and the public that enactment of "reform" legislation will not settle the issue.

Some who support abortion recognize this possibility. Dr. Allan Guttmacher, president of Planned Parenthood-World Population, warned the Chicago conference that "it will take another 25 years before the public will wholly accept" abortion on demand and efforts now to achieve it could produce a "backlash."

Another kind of backlash—against making abortion a sectarian religious issue—appeared recently in Iowa. There a Lutheran minister's attack on Catholic opposition to abortion as "archaic, barbaric ecclesiastical law imposed by a tyrannical hierarchy" was credited with having caused the state senate to reject a "reform" bill.

Elsewhere, the religious aspects of the abortion controversy present a mixed picture.



BLACK MADONNA FOR DETROIT CHURCH—DeVan Cunningham puts the finishing touches to his statue of the Blessed Virgin Mary as Father Raymond M. Ellis looks on. The Roman Catholic priest commissioned the statue for his parish, St. Cecilia's church in a ghetto area of Detroit. The parish church has ever its main altar a much-publicized painting of a black Jesus which was also executed by artist-parishioner Cunningham. "The black Madonna was really the pastor's idea, not mine," Mr. Cunningham said. "When he saw the reaction of children and teenagers, both black and white, to a black Jesus, he felt a black Madonna was a natural next step." (RNS photo)

## WOULD ORDAIN WOMEN

## Theologian asks broad change in the priesthood of the future

PHILADELPHIA—A Catholic theologian has suggested broad changes in the priesthood of the future, including the sharing of "the care of souls" between Catholic and Protestant ministers and the ordination of women.

Father George Tavard, a consultant to the Vatican Secretariat for Promoting Christian Unity and theology professor at the State University of Pennsylvania, said his ideas were "presented tentatively."

However, he warned that "the Church will soon be in a very bad state" if Catholics continue to rely on the traditional structure of the priesthood in this period of ministerial crisis.

Writing in the latest issue of the Journal of Ecumenical Studies, Father Tavard noted that "prospects for the priest" which no one else should interfere.

Now president Betty Friedan, author of the best selling book "The Feminine Mystique," told the conference that "there is only one voice needed to be heard as to whether a woman will or will not have a child and that is the voice of the woman herself." New York abortionist Nathan Rappaport, who has gone to jail six times for abortion law violations, urged "civil disobedience" to abortion laws.

AT THE HEART of his tentative suggested theses is an analysis of the priesthood: "The work of the priest as priest should be centered exclusively on sacramental activity; his main task is to lead the Eucharistic prayer and to preside over the sacramental life of the faithful. Everything else that priests have done as part of their ministry can be done by other persons."

Many of the traditional duties still being performed by priests in some parishes that are not essentially priestly, he said, are found today in many lay professions. These include marriage counseling, social work, psychology, teaching, administration and public relations.

Rather than staffing a parish with a priest, he expected — as the post-Tridentine priest was — to behave like a superintendent. It should be run by a team, both clerical and lay, whose professional abilities and interests can cover the traditional needs of the community.

Most of these people "need not be full time at the service of the parish, but all should devote a certain amount of time to it, the rest being used for gainful employment in the same or another field of work," Father Tavard said. The same is true of the priest who provides no other form of ministry than the sacramental one—he too could find secular employment to support himself.

"Priestly celibacy," Father Tavard added, "should be encouraged, yet it ought to result from a free choice and therefore remain optional."

"There is no compelling reason why any of the ministerial functions should be performed by a priest," he said. "In New York, where a 'reform' bill is given a good chance of passage this year, the state Council of Churches has come out in favor of repeal. But in Oregon, where the state legislature is considering abortion legislation, Catholic and Protestant groups joined in a statement declaring that the ordination of women is 'the responsibility of the legislature.' Tasks cannot be performed by women," Father Tavard said.

"Women should be admitted to ordination."

THERE IS ALSO no reason why some of these tasks cannot be performed by non-Catholic Christians, he said. "One may even envisage the pooling of resources so that two parishes, Catholic and Protestant, would share the same ministers for everything that is not strictly sacramental."

"A progressive merging of Catholic and Protestant congregations" can be envisioned, he said, in which there is a sharing of first of material facilities, some ministerial services, then joint pastoral organization "and eventually the sacramental life of baptism and matrimony, the ministry of the Eucharist

remaining separate as long as the communions concerned remain so."

Ultimately parish unions could lead to similar mergers on the diocesan level between a Catholic and an Anglican diocese or a corresponding Protestant organism, he said.

Whatever decisions are made on the shape of the priesthood and parish ministry, Father Tavard wrote, "our vision of the future structures of priesthood and ministry must be flexible and imaginative."

"We need creative, imaginative thinking now," he warned, "if we want to meet the crisis of ministry that we have already entered."

## Two expelled priests tell Brazil drama

By JAIME FONSECA

NEW YORK — The personal drama of two U.S. missionaries expelled from Brazil lingers on as they "take time out to rethink our experience."

Fathers Darrell Ruppier and Peter Grams, both Oblates of Mary Immaculate, sum up that experience by saying their predicament, and that of the priests remaining in Brazil, is ironically simple:

"As soon as you make people aware of their problems of poverty, you must confront the government."

At least a dozen clergymen in Brazil had faced the same dilemma and ended in exile or in jail, they said. A third U.S. priest, Father James Murray, from the Providence diocese, was deported in January.

THE PRIESTS said in an interview here that even bishops engaged in social reform face the wrath of the Brazilian establishment.

"The residence of Bishop David Pires de Santos, in Sao Paulo state, was surrounded by army tanks last December 15, after he criticized the moves of the military on December 13," the expelled missionaries said.

They were referring to the decree signed that day by President Arthur da Costa e Silva, amending the constitution to allow dictatorial powers, including imprisonment without trial, censorship and stripping citizens of their civil rights. Congress was dissolved, and party politics banned.

Giving reasons for their expulsion after 10 days in a Recife jail last December, Fathers Ruppier and Grams said:

"In the first place, our support for Archbishop Helder Camara of Olinda and Recife, and his passive resistance movement."

"Then, our parish activities in the social field. For instance, we held weekly meetings with some 25 leaders in the parish—housewives, workers, students—to discuss social conditions and the need for reforms in the structure of Brazilian society."

"LASTLY, we were active in an ecumenical group dealing with the same problems and calling for reform both at the local level and in the international practices of U.S. concerns."

"Once we were called by Recife authorities who wanted

to know about a document signed by the group although it was not published in Brazil; later we could see police listening to our sermons." (That document was critical of the government and urged social reforms.)

"Describing the social reform efforts of many other priests throughout the area, the American priests said that 'landowners and other power groups, including the military, will fear such pressures, even if outright opposition could not show an organized front.'

"At the first there was no direct action from these power groups, but terrorist bands were activated, such as the Communist Front Commandos (CCC), to intimidate the people and those critical of the established order."

A CCC group in Recife was blamed for the machine-gunning of Archbishop Camara's home last year.

FATHER Ruppier, who comes from Carroll, Iowa, and Father Grams, whose home is in St. Louis, worked at the parish of Christ the Redeemer in Jordao, a low-income neighborhood of the city with about 35,000 people, most of them living at subsistence levels. There they published a weekly bulletin, *Reflex*, devoted to liturgical subjects, and to social commentary. "We only told the truth, but we called subversives for that, they said."

"Was that the same as mingling in politics, as government spokesmen claim? In all truth, it is impossible to separate present conditions among the poor from the demands of the Gospel, and if we are preaching the Christian message we cannot isolate it from our brothers' lot," the priests stated.

## Schools need aid, archbishop warns

NEW ORLEANS — Parochial schools in the New Orleans archdiocese will open on schedule in the fall, according to Archbishop Philip M. Hannan, although, due to local circumstances, a school or two may be closed or consolidated with a neighboring school.

But, the archbishop warned, "we cannot continue indefinitely without aid from the state. Once we were called by Recife authorities who wanted

## Faith is — but let's let the kids tell it

DAYTON, O.—"Faith is . . . running a play through the biggest lineman and trusting that he will be blocked out of the way."

That definition, by young John Adam of Chicago, is just one of a series published in the familiar "Happiness is . . ." style by "Witness," a catechetical teaching aid publication put out for intermediate-school students by Geo. A. Pfium, publishers.

FOR OTHER students quoted by "Witness," Faith is: "Giving a second chance to Charlie Brown when the bases are loaded."—Marie-Migneco, St. Louis.

"Going from a three-wheeler to a two-wheeler."—Geri Henderson, St. Charles, Mo.

"Parachuting from a plane."—Floyd Hermes, Albany, Kas.

"Walking across the busy street during the 5 o'clock rush."—Carol Donigan, Portland, Ore.

"A baby bird taking off for the first time."—Valerie Boyle, Wilmington, Del.

"Going into a dark alley."—Lynne O'Connor, Albany, N.Y.

"Feeding a huge elephant a peanut with your bare hands."—Julie Deignan, Chicago.

"Jumping into a pool and believing there is water."—Mark Mollettine, Olath, Kas.

"Crossing the street when the spotlight is on."—Linda Wilson, Denver.

"Taking a new submarine on a test run."—Tim Robeck, Minneapolis.

"Walking alone into a haunted house."—Cheryl Stambek, Albany, Kas.

"Crossing an ocean in a canoe."—Kathy Rizzo, Chicago.

"Being without a net on a tightwire."—Religion Class, Conklin, Mich.

"Finding your way in the dark without a light."—Mike Kane, St. Paul, Minn.

"Playing in your first band concert."—Diane Dilus, Pittsburgh.

"Riding to the moon in a rocket for the first time."—Lynn Butler, Atlanta.

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OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

**RUMMAGE SALE**

Saturday, March 15—8 A.M.-4 P.M.

Holy Angels—28th and Northwestern

**ANNUAL SHAMROCK DRIVE**

Ladies of Charity of St. Vincent de Paul

Friday, March 14 to Monday, March 17

**ELECTION OF OFFICERS**

Oldenburg Alumnae Indianapolis

Tuesday, March 18—8 P.M.

AFNB—2829 N. Meridian St.

**LECTURE ON NARCOTICS**

By Irving Rosenbaum—Public Invited

Tuesday, March 18—8 P.M.

Holy Spirit Early Mass—7228 E. 10th St.

**CARD PARTY**

Given by Senior Citizens

Wednesday, March 19—4 P.M.

St. Patrick's School Auditorium

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.

**923-4504**

Indianapolis, Ind.

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