



**MUSIC TO LIVE BY**  
Carol Estelberg, junior from Indianapolis, is organist for the new St. Paul Catholic Student Center at Indiana University, which began operation January 12. The center serves the more than 4,000 Catholic students on IU's Bloomington campus. Sunday Masses are attended by some 2,000 students and faculty. (Additional photos and story on Page 12.)

## CHALLENGES DRAFT ACT NCC backs' priests 'just war' lawsuit

SAN FRANCISCO — Twelve Catholic priests and two laymen challenging provisions of the Selective Service Act gained the support of the National Council of Churches and six of its 33 Protestant-Orthodox member denominations.

The Catholics are suing to obtain legal recognition of the Catholic doctrine of the "just war" which dates from the Fifth Century.

The suit charges that Section 6 (j) of the Selective Service Act is unconstitutional because it recognizes only conscientious objectors who are opposed to all wars, thereby incorporating a religious doctrine into law. The act does not protect those whose religion sanctions objection to a particular war.

NCC's support is in the form of a friend-of-the-court brief filed with the United States Court of Appeals for the Ninth District here.

Announcement of this development in the one-year-old case was made (March 12) at a press conference held here in the parish house of Sacred Heart church.

THE REV. Dean M. Kelley of New York City, director for religious and civil liberties, NCC, said this amicus curiae brief is the first to be filed in a Selective Service case by NCC, and the first on any subject for some of the six denominations filing concurrently in their own right.

Also at the press conference were Richard Harrington, attorney for the 14, and James McFadden, 25, University of San Francisco senior, who, with Leslie Bowen, also a student, were denied classification as conscientious objectors because they are not pacifists.

The brief supports the claim of the two men that they are entitled to CO draft status on the basis of their religious training and belief in the Catholic "just war" tradition.

It also supports the petition of the 12 priests that the court restrain the U.S. Attorney from prosecuting them for counseling young men to obey their consciences.

Present U.S. law is interpreted by the Selective Service to mean that only objectors to participation in all wars are exempt from military service. This suit seeks to broaden that exemption to include objectors to wars that draftees consider "unjust."

Many Protestant church bodies, including NCC, have passed policy statements supporting the right of individuals to refuse to serve in wars they consider unjust.

THE U.S. Catholic bishops last November issued a statement encouraging those who object to particular wars to obey their consciences.

The appellants' brief makes the point that if such objectors are not entitled to exemption and are therefore compelled to refuse induction, the Department of Justice should begin prosecuting all of the 180 Catholic bishops, archbishops and cardinals in the U.S. for counseling resistance to the draft.

McFadden and Bowen declared that if they are not entitled to CO status, the court should declare Section 6 (j) of the Selective Service Act unconstitutional, because it favors adherents of peace churches, such as the Quakers, at the expense of Catholics and others who believe it is wrong to participate in "unjust wars."

The 12 priests said they consider themselves in "jeopardy" because of the recent conviction of Yale Chaplain William Sloane Coffin and others for counseling draft resistance. The present law has a "chilling effect" upon their freedom to counsel young men according to the teaching of their Church, they contend.

The six member bodies of NCC filing concurrent amicus curiae briefs are the American Baptist Convention, the Christian Church (Disciples of Christ), the Lutheran Church in America, the United Presbyterian Church in the U.S.A., and the United Church of Christ.

The NCC brief reviews the many cases in which the courts have recognized the rights of conscience and concludes:

"IF THE First Amendment protects citizens in their conscientious refusal to work on Sunday, stand up for singing of the National Anthem, to repeat the pledge of allegiance to the flag, to dance in co-educational couples, or to affirm their belief in God, how much more important it is that the First Amendment should protect them in their conscientious refusal to take human life."

The Pope's visit to Africa would mark the first time that Pope Paul VI has set foot on the African continent.

He made the announcement at the end of a St. Joseph's day Mass he celebrated in St. Peter's. The several thousand pilgrims who were present broke into resounding applause and cheers upon hearing the Pope's words.

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He said he will also meet with African bishops who will be in session in Uganda at that time. A year before his election as pontiff, Pope Paul had visited Nigeria in 1962.

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Of his six previous trips, the longest was his visit to Bogota, Colombia, in which he traveled more than 11,000 miles round-trip.

## Sister Ramona named new school supervisor

The appointment of a new Archdiocesan School Office supervisor was announced this week by Father George Elford, Archdiocesan superintendent of schools.

Named to succeed Sister M. Denis Wirtz, O.S.F., whose retirement was recently announced, was Sister M. Ramona Lunsford, O.S.F., now principal of St. Lawrence School in Lawrenceburg. The appointment will become effective at the close of the school year in June.

Sister Ramona is the daughter of Mr. and Mrs. Charles Lunsford of St. Mary-of-the-Rocks parish, Franklin County. She holds an undergraduate degree from Marian College and a master's degree in education from the University of Cincinnati.

She formerly served on the faculty of St. Michael's School, Indianapolis, for seven years, and four years at St. Bernard's School, Indianapolis. She was named principal and supervisor of the Lawrenceburg school in 1967. During her stay in Indianapolis, Sister Ramona frequently was seen on the Chapel Door television series, sponsored by the Catholic Information Center's department of radio and television.



SISTER M. RAMONA, O.S.F.

By PAUL G. FOX

The consolidation of two diocesan high schools in Indianapolis highlighted a week of fast-moving developments in Catholic education.

Kennedy Memorial and Chartrand High Schools, both located on Indianapolis' southside, will be merged into one secondary institution at the close of the present school term.

To be known as Kennedy, the merged school will have an anticipated enrollment of approximately 900 students. Chartrand presently has 650 students, while Kennedy has 325 students.

Father George Elford, Archdiocesan Superintendent of Schools, announced that Father Patrick Kelly will be superintendent of the merged school, with Sister Margaret Andrea Oberle, C.S.J., serving as interim principal. Both hold the same positions at the present Kennedy High School.

Father Robert L. Kitchin, principal of Chartrand since its opening in 1963, will remain at the school in an advisory capacity. The Criterion was told.

The "new" Kennedy will feature a combined faculty of Sisters of St. Joseph, of Carmel, Mo., and Sisters of Providence. (There are at present 10 Sisters of St. Joseph assigned to Kennedy and six Sisters of Providence at Chartrand.)

The St. Joseph nuns will commute the seven miles to the new merged school site from their present convent located on Kennedy Street, adjacent to Kennedy High School and Sacred Heart parish school which they also staff.

IN ACTION taken last Thursday night during a meeting of the Archdiocesan Board of Education, lay teachers in the Indianapolis Diocese received a substantial increase in salary for the 1969-70 school term.

The Board approved a recommendation granting a 20 per cent hike over the current salary schedule with increments of five per cent for each of the following two years.

However, the approved salary schedule announced this week by the Catholic School Office sets the increase at 15 per cent, with an annual increase of \$150 for degraded and licensed teachers and \$100 for teachers in lesser categories. Base pay would increase by four per cent, according to the schedule, for the following two years.

The published schedule also limits compensation to teaching experience since 1965.

Archdiocesan Board members also approved a resolution allowing both elementary and secondary teachers to accumulate sick leave, retroactive for four days per year of service in Catholic schools, up to a maximum of 90 days.

THE BOARD voted affirmation to a proposal of the Terre Haute District Board requesting the closing of St. Leonard's School in West Terre Haute and St. Mary-of-the-Woods. The closing will occur at the end of the current school year. The two schools have a combined enrollment of 80 pupils.

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Father Burgert cited difficulties in securing competent lay teachers for the Shelby County school, rather than finances, as the primary reason for the request. He revealed that consultation with Shelbyville public school officials had been underway for several months regarding the action, with the result that no imposition on the public school system is expected.

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FOLLOWING adjournment of the Archdiocesan Board of Education was convened and approved a \$250 increase in base pay for secondary teachers in the five diocesan high schools in Marion County.

A \$25 increase in tuition was also approved for the five Marion County diocesan high schools. (Continued on page 7)

## Pope Paul will visit East Africa

VATICAN CITY — Pope Paul VI has announced he will visit Zambia, Uganda, and Kenya, among other East African countries, during his upcoming trip to Africa.

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# High school merger tops week's education changes



VOL. IX, NO. 24 INDIANAPOLIS, INDIANA, MARCH 21, 1969

## FATHER GREELEY HOPEFUL

# Positive signs cited in U.S. Church crisis

CINCINNATI—American Catholicism has problems, but many of them are actually signs of hope, a priest-sociologist said here.

Out of its present crisis, he said, the Church in this country may emerge into a "new golden age."

Father Andrew M. Greeley, program director of the National Opinion Research Center, University of Chicago, spoke at the meeting of the Glenmary Guild here on "The Future of American Catholicism."

Calling the present crisis "perhaps the greatest in the past 450 years," Father Greeley said, "we can lose our nerve, withdrawing, lament or quit, but none of these would be the American Catholic way." With respect for past traditions, however, and with courage and hope in the present and future, he said.

The priest called attention to the "many positive signs," including the enthusiasm of American Catholics, and the "immense amount of creative vitality everywhere in America."

Father Greeley declared: "Positive signs far outweigh the negative ones in American Catholicism. It is not going into a stage of dissolution. It may be on the verge of a new golden age."

FATHER Robert C. Berson, superior general of the Cincinnati-based Glenmary Home Missions, spoke on the material and spiritual needs of Americans in small towns and rural areas.

He told the 400 Glenmary Guild members that the Glenmary missionaries are trying to keep the nation from losing sight of the needs of rural America at a time when urban problems are receiving a major share of national concern.

He described the work of his community in the Appalachian and Southern regions of the United States as an effort to establish a viable, effective, Catholic, Christian community to serve the family of man."

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## FAMILY PROBLEM CLINIC

# Counseling, setting expanded by Catholic Social Services

By ANN REIN

Along with an expanded family and marriage counseling program, Catholic Social Services has a new setting for counseling sessions by its psychologist and social workers.

It is a former office in the agency's building at 623 E. North St. that has been given over to the look of a cozy living room with orange sofas and chairs, carpeting and gold draperies. There is room for a whole family as well as the counselor who is helping them re-establish their ability to deal with their problems.

In the past year Catholic Social Services has averaged twice as many new family cases each month as in the previous year. The family counseling staff has been increased from a single person—a clinical psychologist—to include two caseworkers and a case aide as well. In addition to counseling families and couples, they work with adults, young children and adolescents individually.

THE PROBLEMS that might lead a family to Catholic Social Services are as varied and unique as human beings themselves. While, of course, actual cases are kept confidential, "textbook" examples give an idea of the types of situations from which the way out was found in counseling:

- A recently married couple who had developed a pattern of separation due to the husband's constant involvement in extra work and other outside activities.
- A middle-aged couple who, after raising their children, found themselves with an empty house—and an empty marriage.
- A 16-year-old high school boy whose disinterest in school clashed sharply with parental values.
- A constantly battling family which included mom, dad, and all the children in one fight after another.
- A 22-year-old college graduate who has not been able to hold a job, leave home or have a meaningful social life with others his own age.
- A first-grade girl who despite normal intelligence found the adjustment to school difficult to cope with.
- A separated couple already in the process of seeking divorce who seemed unable to break out of the pattern of always blaming the other party for everything that went wrong.
- A 10-year-old boy whose aggressive behavior in school was causing low grades, loss of friends and a neighborhood reputation for delinquency.
- A husband and wife of 10 years whose sexual life had gradually eroded, leading to chronic dissatisfaction and outbursts of anger over many minor disagreements.
- A housewife with a rather large family undergoing spells of depression, disinterest and at times even hatred for her children and feeling great guilt for having these thoughts.



**FAMILY COUNSELORS**—Three members of Catholic Social Services' staff who specialize in family and individual counseling go over records in the agency's recently refurbished family counseling room. Left to right are Dr. Robert H. Regel, clinical psychologist and supervisor; Frank M. Beeler, caseworker, and Leo A. Quessier, assistant supervisor.

## Canadian clergy plan research

OTTAWA — English-speaking priests of Canada are considering sponsoring a survey of the role of the priest in contemporary Canadian society. If approved, the cost of the survey would be met by the priests themselves. It is estimated this would amount to about \$15 each, or a total of around \$900,000 from the approximately 6,000 English-speaking priests in Canada.

The matter of such a survey came out of a meeting of representatives of senators of the English-speaking diocese of Canada, held in Winnipeg last September at the time of the Canadian bishops' semi-annual plenary assembly.

The meeting was held to decide how the priests would respond to the need for discussion and dialogue that would include as many as possible of the priests, the possibility of undertaking a scientific sociological research project was also discussed.

IT WAS POINTED out at the September meeting that the U.S. bishops were considering a similar study by the National Opinion Research Center in Chicago. Bishop Remi DeRoos of Victoria, B.C., Father Edmund J. Roche, director of the Canadian Catholic Conference's National Education Office, and Father William Roach of the Antigonish, N.S., diocese, were asked to go to Chicago to discuss the possibility of the Canadian priests participating in the American study.

It was later learned that a somewhat similar project had been undertaken by the Center for Sociological Research of the faculty of theology of Laval University, Quebec, for the priests of Quebec province.

Father Roche said it is the process of open dialogue that is most important — the process whereby priests must themselves discuss earnestly their own needs and the needs of the people of God, and come to some conclusions as to how they might participate in the mission of the Church in contemporary Canadian society.

UNFORTUNATELY, Father Roche said, news media are almost exclusively concerned with the discussions on celibacy. Even when observations or recommendations regarding celibacy appear toward the end of the topics under discussion, and are prefaced by the statement that this is not a major problem, he said, it is the one which always makes the headlines and gets most of the coverage.

Newspapers, he said, always give headlines to and fail to distinguish between the preferences of the priests for optional celibacy and whether they

(Continued on page 7)



## TWO-YEAR COURSE

## St. John's University sets up deacons preparatory program

COLLEGEVILLE, Minn. — A proposed course of studies has been prepared by the school of divinity at St. John's University in anticipation of training for the permanent diaconate.

St. John's, along with other sites in the archdioceses of Detroit and Washington, has been selected as an approved training center for permanent deacons by the United States Bishops Commission on the Permanent Diaconate.

The permanent diaconate has been in disuse in the Church for many centuries, with the order serving only as a stepping stone to the priesthood. Now, with the decision of the U.S. bishops and the legacy of Vatican II, the diaconate has taken on renewed importance.

A man, single or married, 35 or older, upon selection by his bishop, can successfully complete a two-year program of course studies, be ordained as a permanent deacon and have the power to administer formal baptisms, officiate at marriages, read Scripture during Mass and perform a variety of parish administrative duties.

● First Semester. Survey of Old and New Testament, Moral

THE CURRICULUM at St. John's parallels that of the school of divinity but the plan has been kept separate. The proposed course of study spans a two-year period, including two interim periods. It is composed of:

● First Semester. Survey of Old and New Testament, Moral

Theology, Parish Sociology, and Speech Training.

● Second Semester. The Sunday Epistles, Christology, religious education and pastoral counseling.

● First Semester, second year. The Sunday Gospels, Homiletics, Ecclesiology, Spirituality.

● Second Semester, second year. The Sacraments, Liturgy, Canon Law, and field training.

Both interim periods, during the month of January, will involve the prospective deacon in the secular community. The first interim will demand his services in the Center for Urban Encounter, where he will meet and live with disadvantaged, minority inhabitants of the central city. The second interim permits him, under the Clinical Pastoral Education program, to establish interpersonal relationships with patients at area hospitals and corrective institutions.

THE BASIC courses in the diaconate program at St. John's, like the others in Detroit and Washington, will be a mixture of lecture, small group discussion and seminars. The deacon also will have at his disposal the 82 course offerings of the graduate school of theology at St. John's and the facilities of the other academic departments on campus.

The program is designed to "prepare men academically and professionally according to the directives of Vatican II for apostolic work in the contemporary world," the St. John's proposal says.

The proposed "summer program" for the permanent diaconate is considered separate from the conventional four-semester schedule. It includes the same course work as the four-semester curriculum. After three summers of training, the candidate is considered eligible for ordination. Two subsequent summers would be spent augmenting the practical experience gained at the parish level.

Tuition costs have been set at between \$2,500 and \$2,800 for one year as a single candidate, \$1,375 for a married candidate. Housing for single and married candidates is currently being sought on or off the Collegeville campus.

At the same time, they added priests should "use more initiative in exercising such freedom."

AS FOR laymen, the priests said: "The efforts of the laity must become more meaningful and they should be given responsible positions in the Church both at the parish and diocesan levels."

The priests were unanimous that "the laity's responsibility for Christian life in their parishes be exercised, for example, through parish councils and, if possible, through the pastoral council for the diocese."

## Canadian priests ask 'up-to-date' Church

HALIFAX, N.S. — Priests of the four Atlantic provinces want the Church in Canada "to become more Canadian than Roman," and in a report to the Canadian bishops they call for "dynamic changes to bring it up to date."

Their demands are contained in a report drawn up at a three-day session here by 26 delegates of priests' synods in 10 of the 11 dioceses in the region. A three-man committee will bring the report to the bishops' assembly in Ottawa, April 14-18.

The priests think "the whole function of the Church hierarchy" should be re-examined and that greater freedom for priests and greater involvement of lay persons are essential.

Married men, the report states, should be ordained to the priesthood. Church law on celibacy of priests should be dropped, and methods should be introduced whereby parishioners can "express approval or disapproval of their priests."

THE REPORT makes five points on the function of the hierarchy:

● That Canadian bishops, "together with laity and priests, take a freer role in the governing and development of the Canadian Church."

## CONTROVERSY RENEWED

## 23 Brazilian priests threaten to quit over choice of bishop

By OTTO ENGEL

BOTUCATU, Brazil—The Botucatu archdiocese is again threatened with the loss of a majority of its priests.

Twenty-three priests and two seminarians threatened to leave the archdiocese last June if a new Ordinary was not appointed to replace Bishop Vicente Marchetti Zioni of Bauru. He had been named to succeed Archbishop Henrique Gollard Trizade, who had resigned in April of 1968.

The conflict appeared to be resolved when Bishop Romo Alberto de Apucarana was named apostolic administrator of Botucatu, and the priests remained in the archdiocese.

THE CONTROVERSY has now been resurrected. Bishop Alberti has released an official statement to the press stating that "Pope Paul VI, after having examined carefully the situation of the Botucatu archdiocese, enlightened by information given

to him from other sources, has decided that (Bishop) Vicente Marchetti Zioni will assume the administration of the archdiocese of Botucatu." He is to be installed April 12.

The same 23 priests who threatened to leave the archdiocese last year have now repeated that threat, and have been joined by three other priests who did not join last year's protest because of their advanced age.

Last year the protesting priests claimed that both Archbishop Trizade and Bishop Zioni had not implemented the decrees of the Second Vatican Council and had acted unjustly against the rights, liberty and dignity of the local clergy.

Bishop Zioni was director of Sao Paulo's central seminary when most of the protesting priests were students there. After the priests' announcement was published, Bishop Zioni said

that the priests who had signed the documents were "of a low intellectual level."

At that time he also affirmed a decision to take up his duties in Botucatu even if a majority of the archdiocesan clergy should leave. He said he would forgive those priests who would return to serve in the archdiocese.

THE PRIESTS claimed that the knowledge of Bishop Zioni they gained while his students in the seminary convinced them of his inability to apply the Church's new orientation to the pastoral life of the archdiocese.

A letter signed by 40,000 of Botucatu's laity declared their solidarity with the priests. Similar support came from 300 priests of the Sao Paulo and Rio de Janeiro archdioceses.

Archbishop Baglio asked the priests not to carry out their intention of quitting the archdiocese and promised reconsideration of the case by the Holy See.

Pope Paul VI then named Bishop Alberti apostolic administrator of the Botucatu See on June 21.

Bishop Zioni has headed the Brazil Bishops' Secretariat for Priests and Seminarians. Some observers believe he has been behind the dismissal in 1967 of another Godofredo Deane, M.S.C., as head of the socio-religious department of the Center for Religious Statistics and Social Investigation (CERIS). A CERIS survey on the priestly ministry had been suspended by the bishops' conference, which claimed it was technically imperfect. Clergy sources claimed at the time that the research was suspended because some questions concerned obligatory celibacy.

## Low-income homes

SANTIAGO DEL ESTERO, Argentina—A group of 40 houses for low income families is being planned by diocesan officials here. Work on the first section of 10 houses will begin soon. Occupants will be drawn by lot among the applicants.



KOREAN NUN-DOCTOR ASSIGNED TO AFRICA—Korea, still generally considered a mission territory, may be becoming a source of mission vocations if the case of Sister Lucia Yu is an example. The Sister, who is a medical doctor and a member of the Maryknoll Sisters, has been transferred from the Maryknoll Hospital in Pusan (above) to a new 75-bed hospital in Kenya. Sister Lucia spent two years in 1964 at the Vatican recognized in an official text the necessity of a clergy specialized in missionary activity to work in the most de-Christianized areas of France at the service of all the country's dioceses.

## Chavez union to sue John Birch Society

FRESNO, Calif. — The grape pickers union led by Cesar Chavez has announced plans to file suit against the John Birch Society, the California Right to Work Committee, as well as a group of growers, charging that it conspired to illegally operate an anti-Chavez worker group.

The action by the United Farm Workers Organizing Committee, the Chavez union, was triggered by a report to the U.S. Secretary of Labor.

In the report dated February 22, officials of the Agricultural Workers Freedom to Work Association, an anti-Chavez unit, charged that the state's largest grape growers secretly promoted and supported the workers' organization which was formed to undermine the efforts of the Chavez group.

ACCORDING to California law, sponsorship by employers of labor unions or associations, such as company unions formed in opposition to union activity is prohibited.

The report to the Secretary of Labor was filed through the office of Labor Management and Welfare Pension Reports in San Francisco. It was signed by Gilbert Rudin, president, and Shirley Fetsilver, secretary-treasurer, of the Agricultural Workers Freedom to Work Association.

## Chileans turn to right, election results show

By JAIME FONSECA

A setback for the ruling Christian Democratic party in the recent parliamentary elections in Chile indicates that Chileans are turning to the right after experimenting with the left for four years.

The Christian Democrats, attempting a "revolution in freedom," brought Eduardo Frei to the presidency in 1964 with an overwhelming 56% of the vote. But in recent parliamentary elections they barely took 30% of the vote, and while boosting their strength in the Senate from 11 to 23 of a total of 50 seats, the Christian Democrats lost their 82-seat majority in the House of Representatives. Now they hold only 53 of the 150 House seats.

A LOW TURNOUT at the polls was partly responsible for the losses. Of more than 3.2 million registered voters, close to a million did not vote. Most of those abstaining belong to the political center, which had voted for the Christian Democrats in 1964.

That year the party defeated an impressive Marxist coalition on a platform of radical yet peaceful reform. The extreme left was threatening to place communists in power, and this prompted many uncommitted voters to rally to Frei's side.

The main gain this year went to the right-wing National Party, which is becoming the second political organization in the country, thanks to its merging in 1965 of several groups thought almost politically dead. Doing most to strengthen this trend is a "Catholic rightist"

## Missioners in France quit posts

PARIS — The eight priests composing the council of the Mission of France, an interdiocesan clergy organization at the service of the French bishops, and the four regional superiors of the organization have submitted a collective resignation.

In a statement published here they said their move was an indication of the present impossibility for a body of interdiocesan missionary priests to find an effective place in the Church in France, although the Vatican in 1964 recognized the necessity of the Mission of France.

THE MISSION of France was founded in 1941, but it was only in 1964 that the Vatican recognized in an official text the necessity of a clergy specialized in missionary activity to work in the most de-Christianized areas of France at the service of all the country's dioceses.

At the call of the bishops, the

not only in France but also in Latin America and in Africa.

They have sought to share the laity's way of life, particularly by salaried work. At present, of the 400 priests of the Mission of France, 100 work full-time and 180 part-time at non-priestly jobs.

BEFORE the Second Vatican Council, the priests of the Mission worked especially in de-Christianized areas of France, since then, they have taken the position that their dual role of interdiocesan priests and missionaries must bring them into liaison with the bishops, whose collegial responsibility has been affirmed at the national or even international level.

This would involve determining the most important missionary needs and being familiar with projects that would involve the participation of interdiocesan priests.

## Schedule joint press parley

ATLANTA — The Catholic Press Association will hold its first joint convention with the Associated Church Press at the Marriott Motor Hotel here, May 21 to 24. Theme of the convention is "The Religious Press Faces the Future."

Some 500 Catholic, Protestant and Orthodox journalists are expected to attend the convention, which will include workshops and seminars devoted to issues and problems of concern to religious journalists.

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POPE VISITS ROME CHURCH—Pope Paul VI was enthusiastically greeted by parishioners at St. Plus V Church in Rome when he visited the parish for Lenten services.



## ISSUE SEPARATE STATEMENTS

## Bishops, black priests indicate progress after private meeting

DETROIT — Representatives of the nation's bishops and the Black Catholic Clergy Caucus (BCCC) held a private meeting here and later issued separate statements indicating progress had been made in the attempt to set up an office for Black Catholicism in the U.S. Catholic Church.

The BCCC, a year-old organization of some 80 Negro priests and brothers, has been petitioning the bishops to establish an autonomous office which would have authority to formulate programs for action in the Black Catholic community.

Officials of the BCCC recently sent a letter to Archbishop John F. Dearden of Detroit, president of the National Conference of Catholic Bishops (NCCB), complaining of the bishops' "apparent unwillingness to enter into meaningful and on-going communication with us."

The meeting here was held after Archbishop Dearden appointed a committee of three bishops to talk with the black priests and recommend action to the bishops.

THE BISHOPS attending the meeting were Bishop Peter L. Gerety, apostolic administrator of Portland, Me. diocese, chairman; Auxiliary Bishop Harold R. Perry of New Orleans, the only Negro member of the U.S. hierarchy; and Auxiliary Bishop Joseph P. Donnelly of Hartford, Conn., chairman.

man of the division of urban life of the U.S. Catholic Conference.

The BCCC was represented by Father Rollins Lambert of Chicago, chairman; Father Donald Clark of Detroit, Midwest regional chairman; Father Lawrence Lucas of New York, Eastern region chairman; Father Rawlin Enette of Baton Rouge, La., Southern regional chairman; Brother Joseph Davis, S.M., of Dayton, O. Father Charles Burns, field director of the Urban Task Force of the USCC, also attended the meeting.

The bishops' statement said the meeting with the BCCC had been fruitful. It said the BCCC officials had developed in a constructive way the proposals they had earlier submitted to the liaison committee of the NCCB, and had provided a good basis to move ahead in a positive fashion.

FATHER LAMBERT released a statement for the black priests saying: "The consultation sounded very promising. Time will tell how fruitful it has been. The three bishops on the committee showed a desire to understand the problems of the black community as well as some understanding of those problems. We hope the rest of the hierarchy will respond as favorably."

The black priests' appraisal of the meeting contrasted with their view of a meeting held in

Washington last January with the U.S. bishops' liaison committee. Father Clark said the liaison committee members were not "perceptive" enough to realize the need for "new structures" in the black community.

"But these three, in my opinion, were really trying hard to understand," Father Clark said after the meeting here. "They were really fine and I was impressed with them."

Father Clark said the meeting in January with the liaison committee members had produced two unsatisfactory alternatives: that the black priests might form a "secretariat," which would tie in with the resources of the hierarchy but would be an "ordinary" authority, or form an "ordinariate" which would be answerable only to the Vatican, but would have to raise its own funds.

"I had thought they might be perceptive enough to realize the need to create a new structure" which might combine the advantages of both secretariat and ordinariate, he said.

THIS WAS accomplished in the meeting with Bishops Gerety, Perry and Donnelly, Father Clark said. He said the concepts of ordinariate and secretariat have been abandoned in favor of an "office for black Catholicism."

"As we conceive it, it combines the best of both," he said. "We will have a certain amount of autonomy but at the same time we would ask to be recognized partly by the NCCB. We think we can find private or public funds available for specific projects, but we would like to see the Church make some kind of financial commitment to this central office."

The three-man bishops' committee will present the proposal for an office for black Catholicism at the semi-annual meeting of the nation's Catholic bishops in Houston, April 15-17, Father Clark reported. He said the BCCC requested that "one or two of our board members" be allowed to attend the meeting at which their proposals are explained to the body of bishops by the three-man committee, headed by Bishop Gerety.

SO FAR, President Nixon has only indicated that he wants "that line of communication" with the Vatican—kept open, and that ways of keeping it open are "under study."

An authoritative Vatican source in a position to know details that the question of diplomatic relations "was even



## Planning World Communion Sunday

Eleven Churches—including the Roman Catholic and Greek Orthodox—were represented at a consultation for World Communion Sunday held in Indianapolis. From left, Father David J. Bowman, S.J., assistant director of the National Council of Churches' Department of Faith and Order; the Rev. Merrill L. Cadwell, director of worship for the Christian Church (Disciples of Christ); and Miss Francis Maeda, secretary for program of the World Council of Churches, U.S. Conference, examine some of the promotional material which will be used by the Churches when they observe the event October 5, 1969.

## PROTESTERS CAN RELAX

## Pope does not want formal diplomatic ties with the U.S.

By PATRICK RILEY

VATICAN CITY — Protestant organizations in the United States that have been protesting to the U.S. government against the possible creation of diplomatic ties with the Vatican can stop their fussing. Even if President Richard M. Nixon wants such relations, Pope Paul VI does not.

That does not mean that if the U.S. Government insisted, Pope Paul would refuse outright. It does mean that any diplomatic overtures from the U.S. Government would be met with resistance from the Holy See. And given the fact that many Americans—including Catholics—are opposed to the establishment of U.S.-Vatican diplomatic relations, President Nixon would have to be very powerfully motivated to insist.

SO FAR, President Nixon has only indicated that he wants "that line of communication" with the Vatican—kept open, and that ways of keeping it open are "under study."

An authoritative Vatican source in a position to know details that the question of diplomatic relations "was even

hinted at" by either the Pope or the President during their talk of more than an hour, March 2.

The same source confirmed what has long been said in Vatican circles: that Pope Paul is highly satisfied with the present cordial relations between the Holy See and the U.S., and that he feels that any benefits that might be derived from formal diplomatic relations would be far outweighed by the discord they probably would provoke among Americans.

The Church enjoys full freedom in the U.S., where laws even guarantee its right to carry out its activities.

PRESIDENT Nixon's own direct contact with the Pope was, by his own warm acknowledgment, highly satisfying. The same Vatican source commented that "there was an excellent rapport between the two men. Of course, there could not have been a perfect sympathy of views because one is a spiritual head and the other is a material chief."

In this jet age, the President of the U.S. and the Pope have

ample facilities to engage in direct conversation if they feel the need. President Nixon showed at the end of his conversation with Pope Paul that he intends to do just that.

"I will come back to see you," Mr. Nixon told the Pope on taking leave of him.

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## Says Orthodox Church independent of USSR

BERLIN—The Russian Orthodox Church is "absolutely independent" of the Soviet government, an archbishop of that church has claimed.

Russian Orthodox Archbishop Cyprian Sernov, who formerly was the Moscow patriarchate's exarch for Berlin and mid-Europe but now heads a parish in Moscow, made his claim in the German-language Soviet periodical, "Soviet Union Today."

He stressed that his church is governed by its elected bodies and that it receives no financial support from the government, but depends on donations of the faithful. The government merely allows the church to have income from the spiritual tenancy of church buildings estates, he said.

ARCHBISHOP Sernov maintained that government interference in church affairs occurred in the country only before the communist revolution in 1917, and that since then some conflicts developed only because "a certain part of the clergy, was the spirit of monarchy, offered fierce resistance to everything new."

The archbishop also claimed that there has been no compromise between Christian and communist ideology. He added,

however, that the differences are no obstacle to co-operation between believers and atheists in matters like the fight for peace and the defense of the fatherland.

THE BISHOPS of the Russian Orthodox Church admire many of the moral ideals of communism, the archbishop continued. "We observe with satisfaction that in our fatherland lawlessness and immorality are being extirpated," he said. He said that communist ideals include spiritual purification, charity, the strengthening of the family and striving for the common good, which "correspond to the principles of the Orthodox Church."

The editorial staff of the periodical prefaced the archbishop's article with a statement saying that the ideology of communism opposes the church, but that, despite this fact, there is full religious freedom in the Soviet Union.

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## Newsletter to probe deeper film values

NEW YORK — A bi-weekly publication which will probe the moral and aesthetic values of films has been introduced by the National Catholic Office for Motion Pictures.

Father Patrick J. Sullivan, S.J., director of NCMOP, said the publication is a response both to the "increasing complexity and sophistication" of contemporary films and to the maturity on the part of movie audiences.

The four-page review, to appear on the 15th and 30th of each month, is called the Catholic Film Newsletter. It will publish extended critical re-

views of significant films and will carry capsule comments on movies entering national release.

"THIS IN-DEPTH treatment of films will enable the adult film-goer to make more discriminating decisions regarding his own entertainment, and will help parents and teachers guide the development of young people's taste and sensitivity in this vital area of modern communication," Father Sullivan stated.

"Motion picture producers and directors are enjoying unprecedented freedom to handle their subject matter with frankness and candor," the priest continued, "but this freedom, while a decided benefit to serious film makers and viewers, carries with it the danger of an exploitation of violence, sexual promiscuity and language—a danger which can only hurt the serious artist and film-goer alike."

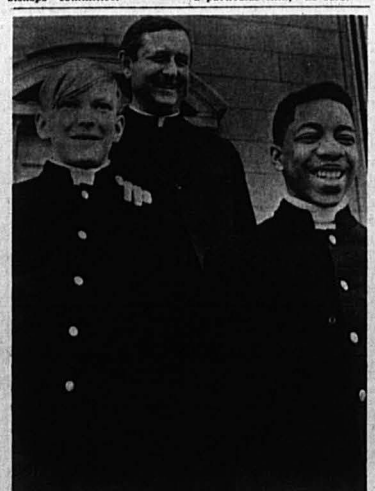
"THE CATHOLIC Film Newsletter will offer professional critiques of the new films from the standpoint of a broad Christian tradition of criticism, in consultation with working critics, film educators, psychologists, clergy and parents," Father Sullivan said.

As part of its service, NCMOP will continue to publish film ratings according to the system employed in the past. "Because, however, of the complex nature of today's films, rating-classification systems can be considered as only a first step toward making a critical judgment of a particular film," he said.

## Praises Frisco dialogue meeting

SAN FRANCISCO — Father John Hotchkiss, associate director of the U.S. Bishops' Committee for Ecumenical and Inter-religious Affairs, hailed as "a very encouraging encounter" a meeting here between Roman Catholic and Lutheran theologians.

The three-day meeting, on the subject of church traditions of ministerial service, marked the beginning of the fifth year of doctrinal dialogue between theologians of the two churches. Participating in the consultation were eight Lutheran and 12 Catholic scholars and church officials, representing the co-sponsoring USA National Committee of the Lutheran World Federation (LWF) and the U.S. bishops' committee.



TURTLE NECKS FOR ALTAR BOYS—Nehru-style jackets and turtle-neck shirts are now an optional form of dress for altar boys at St. Charles Borromeo Church in Louisville, Ky. Shown in the new attire are John Mullins, left, and Glenn Carr. Father Vernon Robertson, the pastor, rear, said that the traditional cassock and surplice is available for those who wish. The new dark blue jackets and the white shirt are proving extremely popular with boys because they claim they are more comfortable than the traditional attire. (RNS photo)

## Religious find Czech life hard

BONN, Germany—Despite efforts of the present liberal Communist regime in Czechoslovakia to reverse some of the effects of the anti-religious measures of the previous Stalinist-line officials, progress is slow in improving the lot of some 9,000 men and women Religious.

Reports received from Czechoslovakia state that some government officials are seeking to repair the injustices done to many Religious when their orders were forced into civilian occupations.

FOR THE MOST part, these Religious are still forced to work as street car conductors, street cleaners, masons and public toilet cleaners. Many too old to do any work. In 1950, when their Religious houses were closed, many of them were jailed without trial or forced to do military service or labor as road builders and miners.

A few years ago nuns were pressed into caring for the aged and sick, but their wages are considerably below those of others doing similar work, even though the Religious must also care for older members of their communities no longer able to engage in any gainful employment.

In commenting on the question of whether Religious orders of nuns should be allowed to resume admitting novices, a Prague periodical, Zitrek (The Morning), said that this is related directly to the return of Sisters to their community life and stressed that this is more than a Church question because it concerns the social needs of the country.

ZITREK DID, however, pay tribute to the Sisters working in the field of health care and related areas.

"Religious Sisters," Zitrek said, "are working, in spite of advanced average age, with exemplary enthusiasm and without regard to the many extra hours they spend in their work. They help abundantly in the field of public health as well as in others most beneficial to society as a whole."

The periodical said that it will be difficult to meet the need for replacing the Sisters in social welfare and public health.

## 2,000 teen-agers hold 'unity' rally

PHILADELPHIA—More than 2,000 teen-agers representing seven denominations jammed the Cathedral of St. Peter and Paul here for an ecumenical service stressing religious unity and social justice.

They cheered a Baptist minister who told them their demonstration of unity was one of "people who believe in God being caught up in a movement which will not end."

THE "YOUTH for Unity" rally opened in City Hall Plaza and continued with a march to the cathedral led by the Cardinal. Cathedral High School band.

The cathedral service included

folk hymns accompanied by an 18-member guitar chorus. It also featured a dramatic reading on religious and community unity and the recitation of a "Litany of the City" led by a staff worker of the New York archdiocese's "Full Circle" community development program.

THE EVENT resulted from interfaith contacts developed by SURGE, an ecumenical youth group. It was planned by and for youth leaders and advisers from Baptist, Catholic, Episcopal, Lutheran, Methodist, Presbyterian and United Church of Christ congregations in metropolitan Philadelphia.

## Only 4.8% in parish want a grade school

BURNSVILLE, Minn.—Only 4.8% of 870 adult parishioners of a Catholic church, in filling out a questionnaire, said the parish should have an elementary school.

Questions concerning education were included in the annual liturgy survey at Mary, Mother of the Church parish, formed in this Minneapolis suburb 34 years ago.

Asked about Catholic high school education, 6% of those who responded said they would send their children to Catholic high schools regardless of cost, 27% would not send their children to Catholic high schools because of the cost involved, and 67% said they felt better education would be available in the local public school district.

The parish has an extensive religious education program for children and adults conducted by three Immaculate Heart of Mary Sisters and lay people. The nuns also visit homes in the parish.

Regarding liturgical practices, the survey found that most parishioners like hymns and folk songs combined at Masses; 45% of those responding disliked the handsake of peace (which has since been discontinued); 52% said they liked guitars or other instruments at Masses, and 55% liked the practice of having worshippers introduce themselves to their neighbors at the start of Masses.

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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.

## Whitcomb's ax

In a deadline rush to dubious distinction, Governor Edgar D. Whitcomb last week set the all-time record for legislative vetoes. By last Saturday midnight he had rejected 58 bills and dashed the hopes of thousands of Hoosiers. For among those 58 measures were many humane and progressive proposals approved by the 96th General Assembly.

There are those who insist the governor had no alternative but to veto all "money" bills not included in the budget. We cannot agree that such wholesale axing was necessary. Many of the doomed measures required only token funding. And even conceding the necessity for penny-pinching, it was Governor Whitcomb's adamant stand against a general tax increase that created the impasse in the Legislature and the subsequent defeat of any sensible revenue package.

But the sorry state of affairs which preceded the barrage of vetoes is well known. What we are concerned with now is the seriousness of the loss which resulted.

First it should be noted by all supporters of non-public schools that Senate Bill 133 was killed by the governor. Noted, not because it held any great fiscal promise, but because it was viewed as an ever-so-slight breakthrough in the state's attitude. The bill provided that corporations could receive partial tax credit for contributions to elementary and secondary schools, public or private.

The measure would not have meant any expenditure and we venture to say it would have represented only a minuscule deprivation to state coffers. Nevertheless, the governor stifled the last gasp of hope for non-public schools in the 96th General Assembly.

Far more unfortunate in terms of human suffering was the governor's rejection of increased aid to dependent children. The Legislature had approved raising the maximum aid to a mother with one child to \$135 a month from \$100. Despite pleas from the Indiana Catholic Conference, the Indiana Council of Churches and just about every religious and social group in the state, despite peaceful demonstrations by welfare rights groups and mothers on welfare, and despite his promise for "full consideration" the governor killed the ADC bill.

Those who supported the bill deeply regret his action. But it is the poor children of Indiana who will suffer for it.

Other bills which were important to the unfortunate and which deserved civilized, compassionate response but did not get it are:

- House Bill 1234, which would have paid mental patients for the work they perform at the institutions and given them certain legal rights and remedies they do not now have.

- Senate Bill 56, which would have increased maximum welfare payments to the disabled by \$20 a month.

- Senate Bill 51, which would have directed the Commission for the Handicapped to develop a plan of services for the multiple handicapped, including a plan for a special facility.

The defeat of these and other sorely needed measures is even harder to swallow when it is remembered that they survived the hostility, apathy, or grudging acceptance of many legislators only to be killed off by the blow of Whitcomb's crude ax. Only a full-blown special session can revive them before another two years. The whole state is poorer for this suspension of justice.

## Housing victory

One of the few bright spots in the 96th Indiana General Assembly was the enactment of Senate Bill 182, which put more backbone and teeth into the 1961 Indiana Civil Rights Act.

Harold O. Hatcher, director of the Indiana Civil Rights Commission, believes the state now ranks among the leading nations in eliminating housing segregation.

Through judicious amending of the 1961 Act, S.B. 182 outlaws housing bias, makes it illegal for a person to engage in "block-busting" (a real estate dealer could lose his license), eliminates the exemption of owner-occupant discrimination in the sale and rental of housing, and empowers the commission to issue temporary injunctions prohibiting a person accused of discriminatory practices from selling or renting the property in question before the commission can issue its findings.

Other sections permit the director or deputy director of the rights commission to initiate investigations involving alleged discrimination without having a complaining witness and increase the size of the commission from five to seven members.

Gratified by the passage of this progressive legislation, Hatcher feels that virtually all housing in the state is now covered by anti-discrimination statutes. The present bill exceeds in impact and extension the recently enacted federal housing law. Further, only two other states—Alaska and Rhode Island—have laws which can be applied in cases of owner-occupant discrimination.

With this new tool at its disposal the commission should be more effective in promoting equal opportunity and for dealing with dispatch and decisiveness with business and private individuals who refuse to abide by the law.

Discrimination in housing has been eliminated on the books. The really hard part remains to be accomplished—eliminating it in reality.

## ABC's on ABM

In his decision to modify the anti-ballistic missile system, President Nixon sought to placate both the "hawks" and the "doves." He has not succeeded to any discernible degree. Congressional debate is expected to be just as strident, just as angry. The vote, at this point, looks razor-edge close.

The President tried to make the emphasis on defense stronger. He used the name "Safeguard" to characterize the preservation of the U.S. retaliatory capability. Protection, in the first stage, of two Minuteman bases in the West perhaps will dissipate the furor against nuclear strongholds ringing the nation's big cities. That much is good. But it is typical of the insanity of the age that the President can coolly downgrade the efficiency of an ABM system which allegedly reduces to only half the 60 million persons expected to be killed in the event of an enemy strike.

Mr. Nixon is impressed with the awesome frustra-

tion accompanying any contemplation of nuclear attack or defense. Perhaps the unsatisfactory compromise he is attempting is the best he could manufacture from the terrible fabric at his disposal. But it is Congress, in the end, that will make the definitive decision on the ABM. And the congressional hearings and debate in recent weeks have been decidedly against deployment.

When an anti-ballistic missile system was first proposed, then-Secretary of Defense Robert S. McNamara was among those who argued that even if it worked—which was questionable—it would prompt the Russians to build a similar system, one a bigger one, of course. Then we would have to counter with a bigger bigger system, and so on ad mortem. Even though McNamara later advanced the merits of a "thin" ABM system, the original arguments remain valid.

Since it "thin" at roughly \$10 billion or "thick" at a possible \$100 to \$200 billion, any ABM deployment represents an even deeper entrenchment of the armaments mentality on the American conscience and condition.



"THERE'S YOUR NEW RELIGION TEXTS!"

## THE BLACK VOICE

# 'Tax reform' can be a misleading label

By REV. LAWRENCE LUCAS

It would not be difficult to conclude today that the tax laws and the whole system in America is rather unjust. Many rightly believe that the large middle-class, salaried segment of the country is carrying the taxes of the very rich. Of course, they have contributed greatly to the creation and maintaining in that condition of the very poor. Yet, they are also subsidizing the extremely wealthy of the land. In the light of this fact, any movement or attempt to equalize or distribute the tax burden more fairly should be welcomed.

Maybe I am overly suspicious. But then again, any black man in our society who is not suspicious must be somewhat retarded. I am not convinced that all who are speaking about tax reform really mean tax reform.

Would you not think, for example, that if the concern were all-out reform of tax inequities, a rather logical place to begin might well be with the large oil companies whose privileged position allows them to pay practically no taxes on millions of dollars grossed annually?

Certainly no one can deny that many churches, charitable institutions, and fraternities have been abusing their exemptions and competing in some cases with legitimate tax-paying businesses. Representative Benjamin B. Blackburn (R-Ga.) rightly scored exempt foundations and labor unions for their involvement in "partisan politics."

However, one has to be extremely careful. "Reform bills" will be meant for and applied to all such groups and not simply those supporting the opposition.

Foundations are now the object of much of this "reform" movement. The Ford Founda-

tion has been coming in for a particularly hard time. It is interesting that this concern about the Ford Foundation became greatly intensified after its involvement through grants in experiments in community control of schools in New York City. The communities involved are predominantly black and Puerto Rican. The Ford Foundation has been under attack from many sides and is now, by coincidence, under intense investigation by the House Ways and Means Committee.

Again, no one can deny that many of the foundations are

potentially and actually very powerful. Power can be abused. But evidence of political or ideological abuse still appears to be rather meager. The fact of abuse should rest on evidence and not the possibility of abuse.

The worst found thus far—though already somewhat rectified—is that of foundations providing tax escapes for individuals, families, and corporations.

On the other hand, foundations in the United States have by and large contributed much to our well being including our economic well-being.

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## A VIEW AT WEEK'S END

# 'Crazy, mixed-up, middle-aged moderate'

By JOHN G. ACKELMIRE

This is a reply of sorts to the kindly soul who signed a neatly typed three-page letter "A Friend." It is always nice to hear from friends, even from anonymous ones whose missives are syntactical disasters that scarcely lend themselves to comprehension, let alone quotation.

One thing seems clear: The letter writer was terribly upset by last week's use in this space of quote marks around the word "liberal" and the reference to it as a "disjointed term." You sound like an Indianapolis News editorial, one conspicuously well-formed sentence stated.

That shaft drew no blood, friend. If some of the News' editorials are deplorable, others are quite good. So I can take my choice, can't I? However, elsewhere you accuse me of "deserting the good fight."

At which point one demands to know: "Deserting what good fight?"

The thing I used to know as liberalism, without meaning

it, was the liberal who was a hat, or so pacifist that they undermine military strength? If the number in either category became large, we would be in a dangerous situation, indeed.

It is even more difficult to size up the "para-military establishment," namely all the organizations and resources which serve the Armed Forces in specialized ways. The list would include the CIA, the distinguished military colleges and the training areas, research institutions, educational services here and abroad, and many of the propaganda organizations. We are now assured that NSA is para-military.

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In the early 1930's a real liberal didn't have to be either very bright or very hungry to see that a lot of social injustices in this country needed correcting. And, unlike many of today's knee-jerk "liberals," after the fall of France he didn't have to wait until Hitler invaded Russia to decide that Nazism must be stopped.

Nor did any real liberal doubt for a moment after the Moscow purges that Stalinism was evil incarnate. And if one had to enter into a temporary arrangement with the lesser of two evils in World War II, that didn't mean the lesser evil man was lovingly embraced once the war was won.

In 1946 the real liberal found himself supporting the lonely position of Senator Robert A. Taft when that great man denounced the Nuremberg trials and the executions that followed as barbaric ex post facto injustices.

How painful it was at that time to watch the phony "liberals" who long had professed to be for the rule of law and against capital punishment squirming try to justify Nuremberg! And how painful it,

By DR. GEORGE N. SHUSTER

Most young people's criticism is, of course, aimed at the target called the "war machine." Admittedly a good deal of the pure squawking, based on a dislike of bloody corpses, especially one's own, but the situation youth faces is so frightening that one cannot any longer define fright.

The fundamental question is: Will the war machine be able to prevent all-out defeat and enslavement, or will it fail to do so and consequently direct its total force towards the destruction of the human race?

Nobody has an answer, nobody can produce one. But we do know that if the United States and the powers with which it is allied were crushingly defeated there would be no place left where a refugee could hold out. Refugees have come in waves ever since 1917, and sometimes an older person could wish that the present generation would ask themselves what it would be like to belong to such a wave.

But this does not answer the criticism of the "war machine." It doesn't tell how strong it must be, and how dedicated to peace the men who direct it. As a matter of fact, probably nobody knows what the total dimensions of our Armed Forces are. One could print a directory of all who serve them, or list the equipment provided for them, but this would tell us very little about the psychological factors involved.

How many are so militarized that they would fight at the drop of a hat, or so pacifist that they undermine military strength? If the number in either category became large, we would be in a dangerous situation, indeed.

It is even more difficult to size up the "para-military establishment," namely all the organizations and resources which serve the Armed Forces in specialized ways. The list would include the CIA, the distinguished military colleges and the training areas, research institutions, educational services here and abroad, and many of the propaganda organizations. We are now assured that NSA is para-military.

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continues to be today to listen as some people try to equate the Christian principle of free will and personal responsibility with the Nazi-Communist principle of collective guilt. Our God is either a personal God or He isn't. Make up your mind, friend.

Another thing. Today there is much civil disobedience in the land. True liberals always have honored men and women who openly have defied laws they considered evil—provided they also stood ready to accept the consequences of their defiance. Thus, some of us honor the Catonsville Nine. But we don't honor draft resisters who flee to Canadian sanctuary rather than face trial and prison. And we don't honor campus militants who burn down a college and then whine for amnesty.

Those last statements probably make me a fascist pig in your eyes, friend. If you are all generous, however, you might just write me off as a crazy, mixed-up middle-aged person who has a progressive moderate (that's what we liberals sometimes called ourselves in the 1930's and 1940's) but who no longer is really sure of any label.

It is this, more than the technological facility and more than the mind-whirling cost, that has activated the opposition now coming to the fore.

If the arms race becomes the dominant, determining factor of U.S. policy and philosophy, the civilian aspects of life and culture must, of necessity, be sorely neglected. A growing militarization will keep us from attacking the gargantuan problems of our cities, from developing agricultural resources, and from conserving great natural gifts.

Just before he left the Presidency, Dwight D. Eisenhower, in a memorably cogent appraisal of the national good, warned against allowing ourselves to be enslaved by a military-industrial complex. Such an alliance, he warned, would demand heavy tribute long after it was no longer survival or security. His warning is as appropriate today as it was then.

What any "thin" ABM line, or "Safeguard," or any similar version is asking is down payment from the American people and the rest of their lives to pay. We hope Congress decides that is much too high a price.

## GEORGE SHUSTER'S VIEW

# War machine

On university campuses the young debater goes a step further. If university research serves industry, it serves the war machine, and so is itself evil in turn. You may find this argumentation silly, unpatriotic and subversive and yet not quite able to ignore a basic and, I believe, highly justifiable question: What does the university do to insure that those who direct the war machine are really dedicated to peace?

Yes, it clearly shares the general (Continued on page 10)

## WHAT OF THE DAY

# Reason can lessen pornography flood

By REV. JOHN DORAN

One of the questions which seems to cause no end of difficulty to the courts of our land is the definition of pornography. The judges are well aware that the word is a Greek word, such a thing as pornography and that it is deluging the land, but they find it impossible, seemingly, to define it in such a manner that they will leave freedom of speech and literature unscathed, and yet bring the sanctions of the law against it.

I understand the judges' dilemma. There exists in the people of our country such a variety of thought that to define it is immoral in writing and in movies—and what is not—that the judges find it hard to reach a definition which will meet universal approval.

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There are many, it is true, who have to learn the truth of the Newman's famous saying, "You cannot have the literature of a sinful people." The existence of sin and evil is a fact of life. Literature cannot be faithful to life if it pretends that evil does not exist, or even if it refuses to portray evil in action. "Kristen Lavretskaya," which is one of the greatest novels in depicting misery which follows our indulgence in evil, has some lusty scenes in it. Evil exists in human living and cannot be excluded from human literature.

There exists, however, the craft of pandering to our weaknesses and our vices, a pandering which the law must oppose. What the law is going to have to understand and reduce to language is the pandering aspect of evil in literature or movies.

There will need to be some definition, and it will have to be based upon the judgment of reasonable men. There is a great deal of law based on this. I think this can be done.

I have come across strong passages in books, like those of Graham Greene, for example, and have never thought the book was immoral because of them. On the other hand, I have been asked to review books for court presentation by the "Citizens for Decent Literature" group, and have known those books to be from the first page up to the last, and to have been produced to appeal to the prurient interests of people.

The difference between the books of literature and filthy books is both visible and measurable by reasonable men. The courts will have to back up their reasonable men, and not fall over backwards to protect the filthy with the thought of protecting free speech. In ordinary human living I am free to say my speech as I see fit, and not offend or damage others by it. The same is true for the written or pictorial word.

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## THE CRITERION

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By MSGR. R. T. BOSLER

Q. What is the true story of Adam and Eve, why were they driven out of paradise? When I was young we were told in school that God punished Adam and Eve because they ate the fruit of the forbidden tree. Now, in and behold, the kids are saying that is not true but that God punished them because they committed the sin of sex. If this is the true story of the fall, how come the Church is teaching now? How come we never heard this?

A. Easy, grandpa; you didn't lose out on anything. It is a mistake to read the first chapters of Genesis as though they were history in the strict sense of a remembered past. That was a mistake Christians made until they discovered in the last century that the Hebrews had a way of writing and teaching quite different from our own. The Hebrew authors of the second chapter of Genesis were not telling the history of man's

origin or even how he first came to sin; they were explaining that man's sinful condition was brought about by rebellion against God and that his proneness to evil was his own fault, not a mistake of God.

In order to make this point, they borrowed images and stories from the traditions of their neighbors, such as the garden of delight, the tree, the serpent, etc. The tree of knowledge, for example, is similar to the tree of life found in the literature of Mesopotamia. The serpent, in ancient myth, was a symbol of evil and darkness and was connected with the Canaanite goddess of fertility. The use of the tree and the serpent in the story of the fall shows that man was seduced by the powers of evil into rebellion against God.

The purpose of the story, therefore, is not to show that man was driven out of a garden because he ate a certain fruit or engaged in illicit sexual acts. Rather, it tries to account for the existence of human evil by showing that it is man's doing and not God's. And it does this by using what in the New Testament would be called a parable.

Q. Some time ago a man asked you a question concerning mini-skirts and dresses. The reply does not in any way resemble one that would be given by a member of the cloth. The man was told if he wanted to speak out against the mini style he had more nerve than you. If you don't have the nerve to speak out against sin and evil then you should lay aside your priestly robes.

Granting that the mini is a style, as you pointed out, Christian women should not wear them or anything that could cause a man to stumble.

A. Dear Madam: I shall try to answer you with gentlemanly constraint. Could it be that you misjudge me by implying that they must necessarily stumble at the sight of a pretty leg? I don't consider the mini-skirt an evil. It might have been evil for some when first it appeared, but like every other daring

change in women's fashions (the skirt that shockingly exposed ankles for the first time) men got used to it. I have lived long enough to learn that it is a waste of energy to speak out against the evils of women's dress, for by the time people begin to listen, the dress is no longer evil.

Q. Must a parish priest, when physically able, say Mass daily? May this Mass be said in private

and must it be said while on vacation? A. A pastor is obliged by Church law to say Mass for his parishioners on all Sundays and a number of major feast days of the year. In justice he and other priests supported by a parish would be obliged to say daily Mass often enough to supply the reasonable needs of parishioners. Other than this there would be no obligation of

daily Mass and no obligation during the vacation of the priest.

To stand before the people at the altar, however, is a great privilege. Most priests are happy to be there daily without an obligation. The trend today, against the Mass of the private Church, is to demand that at least a server be present. Many young priests today prefer to do without Mass unless they can join with enough others to form a community. This can take the form of a protest against what they consider a magical or too mathematical approach to the Mass: one more Mass automatically means more grace and honor to God.

The private Mass has, indeed, led to abuses and can lead to a warped and distorted understanding of what the Mass is. The Church, though, still officially encourages it, for it has been a great spiritual aid to priests and, moreover, it is not strictly speaking private since the priest represents the Church in his offering as a public figure.

Q. Recently I read in a very loyal-to-the-Pope Catholic week-

ly that some dissenting liberal priests virtually hold the more conservative-minded pastors prisoners. Wouldn't this imply communistic methods are being used by these assistants to force pastors to comply with their viewpoint of liberal doctrinal methods? A. What it implies to me are communistic methods of fabricating facts and distorting news. This is a man-bites-dog story for sure. I have been a pastor long enough to know that the ecclesiastical system is weighted in favor of pastors and that if anybody is apt to be held prisoners it is the assistants. (And my own assistants are not twisting my arm as I write this.)

I publicize your question not to poke fun at it but to use it as an occasion to plead for charity in these troublesome times between conservatives and progressives. We can and should disagree and point out what we consider mistakes made by one another, but we should not resort to name calling and wild accusations.

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## YOUR WORLD AND MINE

# Spaniard follows logic over cliff

By GARY MACOIN

"I am in the process of being laicized," a Spanish friend wrote me the other day. He is a priest I have known for six years, intelligent, educated, devoted to the Church and active in its renewal.

What shook me more than the news, however, was the bizarre reason for the decision. My friend has been active in student movements, and all non-official organizations

are frowned upon by the regime. A careless step brought a group of the law. The courts handed out fines of a thousand pesetas (\$15) each, with two weeks in jail for non-payment. The Spaniards are proud people. The defendant opted for two weeks in jail rather than pay fines they considered unjust. But then came a new complication. Under the Concordat, a priest does not go to jail. He is confined to a monastery for an equivalent period. "Not me," said my friend. "I want no priestly privileges. I'm going to jail with my friends." And that is why he applied for laicization.

Many thoughtful people here in the United States have voiced concern for the polarization that has occurred in the Catholic Church here in the past six or eight months, involving the collapse or dialogue as between the bishops and their most elderly supporters on the one side and the theologians and younger people on the other. The situation in Spain is so incomparably more complex. Under the Concordat, a priest does not go to jail. He is confined to a monastery for an equivalent period. "Not me," said my friend. "I want no priestly privileges. I'm going to jail with my friends." And that is why he applied for laicization.

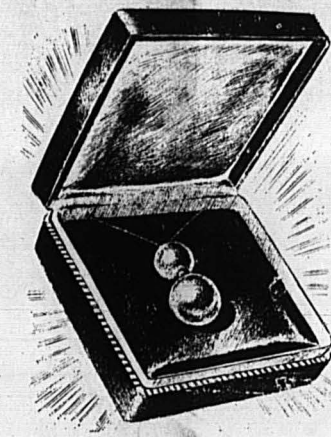
There is a growing movement among priests, for example, to refuse allegiance to newly named bishops. Ever since the Vatican Council disapproval of state interference in the choice of bishops, there has been pressure on the Franco regime to agree to abrogate the Concordat clause which gives the government the main voice in selecting them. For several years no bishops were named, but the Vatican has recently yielded and appointed some bishops chosen by the government. These are the ones whose legitimacy is being challenged.

While there is in Spain, as in the United States, tension within the Church itself as a result of the different attitudes toward renewal, the principal opposition is not to the Church as an institution but to the Church as an institution supporting the Franco regime and bound to it hand and foot. Opposition Catholics have been a major target under the "state of exception" decreed two months ago. This situation, a form of martial law, suspends all civil rights, imposes full press censorship, and gives the police and military almost unlimited power to make arrests, hold for questioning and banish suspects to remote parts of the country.

The fact that the regime considered it needed these emergency powers is a measure of the seriousness of the crisis. Under the "ordinary" laws, it already has a stranglehold over the citizen. A short time before, for example, the editor of a progressive Catholic magazine, Cuadernos para el dialogo, a respected journal of opinion, was fined \$850. The charge was disrespect for the Falange (the country's only legal political organization), the Spanish constitution and public order.

What apparently caused official alarm was the evidence of growing disillusionment among non-political moderates who were now simply looking the other way. A good example of this was the unanimous resolution voted in mid-January by more than 600 Madrid lawyers—members of Spain's most important bar association—calling for better treatment of political prisoners. They also voted by more than two to one for repeal of legislation that provides for trials in special military or civil courts for political prisoners.

A significant aspect of this action was that similar resolutions had been presented often before but always voted down by safe majorities. This time, however, the lawyers whose support the regime had expected chided sides during the debate. It would be pleasant to think that change in Spain can occur so easily. The typical Spaniard still follows his logic over a Ruiz. One of the heirs apparent



## THE PARABLES

THE PEARL. "The kingdom of heaven is like a buyer looking for fine pearls. When he finds one that is unusually fine, he goes and sells everything he has, and buys the pearl." 13 Matthew 45-46

## New 'C.E.F.'

To the Editor:

The Citizens for Educational Freedom have tried very hard to arouse people to the needs of our schools. They are surely to be commended for their fine fight.

However, as I listen to some of the talk by parishioners, it has occurred to me that for the first time some of these have been stirred—at least a little—up with: "The kids today want everything for nothing. If I do give 25c extra in my Sunday envelope, it won't help. The old school has to be replaced soon so why not close it now. The dumb kids think they can make people do anything if they march in front of the church, etc. etc."

Since learning about C.E.F., they have now developed their own brand of C.E.F.—Critics of Everything Fine. They have a negative attitude about all proposals for continuing schools and usually come up with: "The kids today want everything for nothing. If I do give 25c extra in my Sunday envelope, it won't help. The old school has to be replaced soon so why not close it now. The dumb kids think they can make people do anything if they march in front of the church, etc. etc."

Name on file

## 'Either . . . or'

To the Editor:

Mrs. Brown wrote recently: "What shall I tell my son about the school buses? For goodness sake, be a good old-fashioned Catholic and tell him anything but the truth! Just don't tell him it is because the Bishops stayed home. To promote their legislative interest the businessmen went to Indianapolis themselves."

To the Franco throne, recently put it like this. The Falange, he said, "will never yield on basic principles. We shall never yield because we have the army as the guardian of our institutions and laws, ready to meet any danger. . . . We are united in a healthy intransigence, and our ideas coincide with a military way of life." (Copyright, 1969)

## Backs bishops' right to bar 'risky' ideas

VATICAN CITY—An eminent French theologian has told Catholics that bishops have a right to repress "risky" hypotheses that would receive wide circulation.

Father Jean Danielou noted that there is a distinction between the development of "avant garde" ideas and their distribution to the masses. "The hierarchy has the duty," he said, "to see that no risky hypotheses are spread with impunity, because they only cause confusion."

Writing in L'Osservatore Romano, the Vatican City daily, Father Danielou said, "Legitimate authority is the best guarantee of genuine freedom from partisan pressures."

## Preaching parley

NEW ORLEANS—A convention designed to investigate new ways of communicating the Gospel in the liturgy and in preaching will be held here April 7 to 10 under the sponsorship of the Christian Preaching Conference, formerly the Catholic Homiletic Society.

In condemning false ideas, he maintained, the bishops are only fulfilling their "duty" of defending the Christian people against those who destroy its faith. While defending the right of freedom in theological research, the French theologian warned that if the authority of the hierarchy were weakened the Church would be at the mercy of small tyrannical groups.

## Cursillo Corner

April 17-20—Men's Cursillo No. 20. Applications must be received by April 7. For information or applications, contact: Ron Frazee, 637-3800; Bob Stevens, 846-1685; Kay Henneberry, 253-3068.

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# One-Act Play Contest nears final rounds

The semi-final round in the annual Archdiocesan Junior CYO One-Act Play Contest will be played in various sites this week-end and throughout next week, with the finals scheduled next week-end at Chartrand High School, Indianapolis.

In the Comedy Division, Our Lady of Lourdes parish, Indianapolis, will host two rounds on Sunday, March 23. The 2 p.m. schedule will pit Lourdes, St. Gabriel's, Connersville, and the winner from Holy Trinity, New Albany. At 5 p.m. the same day, the winner from St. Catherine's, Indianapolis, will meet Holy Family, New Albany.

Next Tuesday, March 25, Holy Name and St. Christopher's, both of Indianapolis, will meet at 7:30 p.m. in the Little Flower auditorium.

SERIOUS Division activities will take place Sunday at St. Michael's, Indianapolis, and St. Gabriel's, Connersville, both at 2 p.m. At St. Michael's, the winner from St. Michael's will meet St. Andrew's, Indianapolis. St. Gabriel's will face the winner from Little Flower, Indianapolis, in the Connersville action.

St. Roch's, Indianapolis, will be the host next Monday, March 24, at 7:30 p.m., for the winner from St. Roch's and St. Mark's, Indianapolis.

In the Classic Comedy Division, Connersville will host St. Andrew's, Richmond, and St. Joan of Arc, Indianapolis, at 5 p.m. Sunday, March 23. On the same day at 3 p.m., Holy Spirit, Indianapolis, will be the site of competition between the winner from Little Flower and Holy Name.

IMMACULATE Heart of Mary parish, Indianapolis, will host the winner from Immaculate Heart and the winner from Our Lady of Lourdes at 7:30 p.m. Tuesday, March 25.

Serious Division finals are scheduled at 7:30 p.m. Friday, March 28, at Chartrand High School. Comedy Division finals will be held at the same site, same time, on Saturday, March 29, with the Classic Comedy finals set for Sunday night, March 30.

Six judges will be employed for the final round, with three observing candidates for the outstanding actor and actress awards.

Nine plays are entered in the Consolation Comedy round, which got underway this past week. It will be concluded March 31 at St. Catherine's, Indianapolis.

## Spaghetti supper

INDIANAPOLIS—Members of Explorer Post 522 will serve a spaghetti supper from 6 to 9 p.m. on Wednesday, March 26, at the McGr. Downey K of C Hall, Thompson Road and Highway 31. Admission will be \$1.25 for adults and 75c for children. Pre-school children will be served free of charge. The public is invited.

## Card party

INDIANAPOLIS — The St. Philip Neri Parish Council of Catholic Women will sponsor their annual spring card party with a "Parisienne Folly" theme, on Sunday, April 23, in the school auditorium, 550 N. Rural St. All games will be played beginning at 8 p.m. Door prizes and table prizes will be awarded. Admission is \$1.25 at the door.

## 300 leave ministry

MUNICH—Three hundred of West Germany's 25,000 diocesan and Religious priests left the ministry in the period from 1964 to 1968, according to a survey made by the secretariat of the German Bishops' Conference.



**SEVENTH GRADE PHYSICAL SCIENCE WINNERS**—The males swept Outstanding Exhibitor honors in the Seventh Grade Physical Science Category at the recent CYO Archdiocesan Science Fair. These seven were chosen by the judges from an entry list of 59 in the category. Front row, left to right: Tim Mooney, St. Monica (first place winner in the category); Joe Taiman, St. Joseph; Sam Fox, St. Simon, and Chuck Westermann, St. Joseph of Shelbyville. Back row: Edward Karp, St. Anne of New Castle; Pat Lewis, St. Simon, and John Cord, St. Joseph of Shelbyville, who teamed with Chuck Westermann.



**EIGHTH GRADE BIOLOGY WINNERS**—Chosen from a field of 63 exhibits, all winners of schools fairs, these 10 grade school scientists were named as Outstanding Exhibitors in the Eighth Grade Biological Science category at the recent 1969 CYO Archdiocesan Science Fair, held Sunday, March 9, at Little Flower parish. Front row, left to right: Carolyn Miner and Martha Woods, St. Joseph of Shelbyville; Neil Farren and Peter Zeles, Holy Spirit, and Jeff Nelson and Steven Christian, St. Malachy of Brownsburg (first place winners in the category). Back row: Dennis O'Riley, St. Mark; Michael Barbalas, Nativity; John Ostuni, St. Lawrence, and Cynthia Hoffman, St. Joan of Arc.

## CYO NOTES

Deadline for entries in the Archdiocesan Cadet CYO Instrumental Music Contest is Monday, March 24. A complete schedule of competition will be mailed next week to all participating parishes. Cathedral High School will host the contest on Saturday and Sunday, April 12 and 13.

The first notice on the annual Archdiocesan Junior CYO Convention will be sent out next week. Secina Memorial High School will host the event April 18-20.

Entry deadline for the Cadet Boys' Wrestling Tourney, to be held at Little Flower parish March 29, is Friday, March 21. Early eliminations for the more numerous weight classes will be held at St. Simon's parish March 25 and possibly March 27. The actual tourney will begin at noon Saturday, March 29.

Other deadlines: Junior Girls' Spring Kickball, Wednesday, March 26; Cadet Girls' Spring Kickball, Monday, March 31; Cadet Boys' Spring Baseball, Tuesday, April 8.

## Comedy

INDIANAPOLIS — The South-side Single Catholic Adults will present the comedy, "Kid Town or What to Do When You Run Out of Wall Nutties," on Saturday, March 22, in St. Roch's parish hall, Summer and South Meridian. Curtain time is 8 p.m. The public is invited.

## CONTRIBUTORS

THE CRITERION will carry a list of parish and organizational correspondents and others who have reported news for the current issue. The following persons submitted items for this week.

VINCENT A. VOLL, New Albany  
ALICE LULA A. ENKINGER, Sellersburg  
B. M. LYNN, Madison

## Volleyball finals set for tonight

INDIANAPOLIS — Finals in the Cadet Girls' Volleyball Tourney will be completed this week at Little Flower parish.

The final four teams were scheduled to play this past Wednesday evening. St. Roch's opposed St. Mark's, while Our Lady of Greenwood played St. Christopher's.

Winners will meet at 7:45 p.m. Friday, March 21, while the consolation event is scheduled at 7 p.m.

## Holy Name Band to give concert

BEECH GROVE, Ind. — The Holy Name Band, under the direction of Jerry Craney, will present a concert at 7:30 p.m. Sunday, March 23, in the Holy Name School cafeteria, 21 N. 17th St.

The 11-member band will play works by Handel, Wagner, Mendelssohn, Foster and Sousa. Groups to be featured from within the ranks of the band include a saxophone choir, trumpet quartet, clarinet quintet, percussion trio and accordion trio. Admission is 75c at the door.

## Marian names 96 to Dean's List

INDIANAPOLIS — Twenty-five students from the Indianapolis area appear on the latest Dean's List at Marian College. It has been announced by Sister Mary Karen Zahn, O.S.F., dean of academic affairs.

The Dean's List, made up of students who compile at least a 3.50 grade average on a 4.0 scale, is for the first semester of the 1968-69 school year.

In all, 96 Marian students were listed, including three Franciscan nuns from Oldenburg.

The Indianapolis area students include: Jennifer Hendricks, Janet Jackson, Kathleen Prevo, Robert Ripberger and Lynn Schwartz, all with a 4.0 average for the first semester. Also, Kathleen Reimer, Mary Claire Roussel, Douglas Donahue, Paula Lentz, Marjory Turner, Joseph Kesterson, Kathleen Wurtz, Mary Pille, Theresa Ross, Susan Bailey, Carol Robideaux, Thelma Wilson, John Hudgins, Mary Kathleen Francis, Patricia Morrison, William Jefferson, Sigurn Biro, Eileen Fleetwood and Constance Lentz.

The Franciscans named are: Sister Christa Franzer, Sister Kathleen Paul and Sister Marcia Stier.



**SECINA TO GIVE 'WHERE'S CHARLEY?'**—Secina Memorial High School students will present the musical comedy "Where's Charley?" this week-end in the school auditorium. Two performances will be given at 8 p.m. Saturday and Sunday. Tom Manafee, above center, will portray the lead role, assisted by Mary Commons and Janis Page, shown above. The musical will be directed by Sister Teresa Marie, O.S.F. "Where's Charley?" is the musical adaptation of the book by George Abbot.



**CHARTRAND ATHLETE WINS IU GRANT**—Chartrand High School senior Bill Geiger, shown above with head football coach John Pont of Indiana University, has received a full scholarship to the Big 10 university. The 6-foot-4, 220-lb. Geiger, a member of Holy Name parish, Beech Grove, played offensive center and defensive tackle positions for the Chartrand Rams, coached by Jim MacGregor. Geiger was named to the all-county football team last season by Marion County coaches.



**ORATORY WINNER**—David C. Worrell, Cathedral High School senior, will represent Our Lady of Fatima Council Knights of Columbus in the district competition for the annual K of C Oratorical Contest. Theme of the contest is "Christian Youth and the Vatican II" or "What Vatican II Council Will Mean to Me in the Future."

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## Plan card party at Little Flower

INDIANAPOLIS — Plans are complete for the hat party and card party sponsored by the Little Flower Auxiliary of the Knights of St. John. The event will be held Sunday, March 30, in the Little Flower parish hall at 14th and Bosart.

The hat party is scheduled from 9 a.m. to 6 p.m. with the card party beginning at 2 p.m. The public is invited.

**ORATORY FINALIST**—Harry Burkart, senior at Brabour Preparatory School, Indianapolis, will represent St. Plus X Council Knights of Columbus in district competition of the annual State K of C Oratorical Contest. The winner of district competition will compete in statewide finals on May 4.

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## Where was 'lay involvement'?

(Continued from page 1)  
priests individually would want it.

"Sometimes those who vote for optional celibacy are interpreted as saying if it were optional they would marry; and this is by no means the case," Father Roche said. "They think the option should be available. Really they think the priesthood should be separated from everything that is not acceptable to them. They would like to see the practice of the Oriental rite, show that celibacy is not an es-

**CCD REPORT CARD**—Seventy introductory and 30 advanced certificates were presented recently at **Chatham High School**, Indianapolis, to individuals who completed the 10-week course of the new, two-semester introductory course will be opened this Friday, March 21, at St. Vincent de Paul parish, Bedford. **Father Patrick Kelly**, superintendent of **Kennedy Memorial High School**, Indianapolis, will give the lectures on doctrine, while the following **Benedictine Sisters** will conduct other sessions: **Sister Mary Evelyn Eckert**, parent education; **Sister Mary Margaret Grogan**, high school methods; **Sister Alaynne Plante**, junior high methods; **Sister Mary Margaret Funk**, intermediate grade methods; and **Sister Mary Clare Falkner**, primary grade methods.

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\$1,600.



**CAC party set**  
INDIANAPOLIS — A "Swing Into Spring" party is planned by members of the Catholic Alumni Club of Indianapolis for tonight, March 21, at the VIP party house. For additional information call John Carroll, 545-0934.

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## RUMORS TO CONTRARY

# St. Benedict College is alive and looking ahead, thank you

FERDINAND, Ind.—St. Benedict College is alive and doing the best it can despite rumors and some mismanaged news reports that it is fading away. Like many small colleges in Indiana in this period of inflation St. Ben is having its financial problems. But the 1968-1970 college year will proceed as usual. New professors are being brought in, recruitment plans are laid, and a director of information services and a director of development have been hired.

But a rumor once started is hard to stop. Some clarification of St. Benedict's status as a community college must be set out.

IN DECEMBER, 1967, St. Benedict College signed a contract with COHERE, a Jasper, Ind., group which wanted to build a college at Jasper and already had collected money, had more money pledged, and purchased land, and had started a building development south of Jasper.

COHERE was eager to have the manpower at St. Benedict College to staff and administer the new college. Jasper is 12 miles north of Ferdinand.

But by February of this year it became evident that the money was not coming in to finish the construction started on the new campus. At a board of trustees meeting at St. Benedict College on March 7, the board voted unanimously to "freeze" the contracted work at Jasper.

In effect, this means that all construction will stop until further notice. Some took this to mean that the site was to be abandoned and left to resident "possums and field mice."

It warns that the present movement toward intercommunion between the Catholic Church and other Western churches is inappropriate to the present relationship between Rome and the other churches, says a statement issued here by the Ecumenical Commission for England and Wales.

"TO RECEIVE Holy Communion together is normally an expression of unity in faith," it says. "It is a sign made by a communicant that he believes as do all his fellow communicants and as does the Church whose communion they share. But our tragic position at present is that we are divided in faith."

"Christians of other traditions are welcomed to assist in so far as their conscience allows as non-communicant members of the congregation at our eucharistic celebrations."

THIS restatement on intercommunion is made in a 16-page booklet summarizing the Catholic view issued by the Catholic Truth Society here for the commission. It is the work of a committee subcommittee presided over by Auxiliary Bishop Langton Fox of Menzies. It is not an official statement of the bishops of England and Wales, but the booklet is the work of a commission which has been approved by the bishops' meeting at the hierarchy's theological commission.

While suggesting that intercommunion at present might suggest a break to Church unity, the statement also suggests the position is not necessarily unalterable in the future.

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SINCE St. Benedict College had planned to move into the new campus facilities—a combination classroom and administration building—in September, 1969, the work stoppage has forced it to reconsider its whole setup as a college.

Three alternatives presented themselves: (1) Should St. Benedict College go ahead, with some kind of new funding, with plans to move to Jasper? (2) Should St. Benedict drop the Jasper campus project and put all its academic efforts into the facilities at Ferdinand? (3) Should St. Benedict continue as a college if (1) and (2) are not feasible?

It was the possibility of this third alternative, that started rumors about St. Benedict closing down, abetted by a newspaper account that had quoted improperly from the staff, the student newspaper—not an official news information organ of the college.

Through its president, Sister Debora Wilcox, St. Benedict College has approved a feasibility study and survey. This will be a comprehensive and professional estimate of the present status and future potential of the college. The study, once it is completed and the facts all in, will be presented to the governing Board of Trustees. The board will decide, on the basis of this feasibility study, which direction St. Benedict will take for the future—and which alternative will be followed.

NEW PROFESSORS for the 1969-70 academic year are now signing contracts. Dr. Karen Fischer, a medical doctor, currently interning in Louisville, will become a professor of science. Tom Casaleto, currently teaching at the University of Niagara (New York), will be an associate professor of philosophy. A director of development, Ronald Altstadt, begins his duties on March 17, and C. G. Mattingly, new director of information services, was hired February 10.

St. Benedict College will continue as a four-year, co-educational liberal arts college, in its commanding position on top of a hill in the rolling terrain of Southern Indiana.

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Living Sculpture

Emilio Lorandi, marble sculptor from the Italian province of Brescia, does not use the normal materials of marble or metal for his work. He carves his pieces in the trunks of trees. The 75-year-old artist has now added a bust of Pope John XXIII on a tree bordering the Gardone Highway. (RNS photo)

## Soviets are perplexed at baptisms

BERLIN—Soviet publications have been trying to explain the reasons why an increasing number of parents in that country are having their children baptized despite intensified anti-religious propaganda.

The publications admit that many of these parents are young and claim they are pressuring them into having their children baptized by the older generation. They also admit that Baptists are more frequent among relatively well educated parents than among the so-called "illiterate" groups.

HERE are some of the percentages given in one Soviet organ on the classes of parents who have their children baptized:

- Under 30 years of age, 60%.
- With a primary education (four grades), 4.3%.
- With a 5-6 grade education, 18.8%.
- With a 7-8 grade education, 50%.
- Graduates of an intermediate school, 17%.
- Members of the Communist Youth Movement (Komsomol), 20%.

• Those indicating they had their children baptized under "pressure" of their parents, or relatives, 61%.

• Those who indicated they had their children baptized because relatives refused to care for unbaptized children, 26%.

Prof. B. Zelenkov of the philosophy faculty of the University of Gorky, in an article in the magazine Molody Kommunist (Young Communist), reported on a survey conducted among the 3.5 million people of the Gorky region. The survey, he said, revealed that 60% of the parents there who had their children baptized were under 30.

THE PROFESSOR said there has been a widespread opinion in Russia that the observance of religious rites, including baptism, was a sign of backwardness and lack of education. He said the figures gathered in the survey showed this view to be invalid. He said they show that "the people having their children baptized in the USSR are by no means illiterate persons."

Prof. Zelenkov explained this phenomenon by the fact that anti-religious propaganda in the Soviet Union is directed mainly to illiterate or semi-illiterate persons. He said atheistic propaganda workers simply "forget" about the other young parents who have some education. He said these propagandists rationalize their approach by contending that "educated" persons "can figure things out for themselves."

St. Meinrad, Ind.—Two world-renowned biblical scholars will lecture at St. Meinrad Seminary during the week of March 23. The two scholars are Professor Joachim Jeremias of Goettingen University in Germany and Dr. Krister Stendahl, Dean of the Harvard Divinity School.

Professor Joachim Jeremias will lecture on "The Key to Pauline Theology" on Monday, March 24, at 8 p.m. C.S.T. Dr. Stendahl will speak on "Attitudes of Faith and Practice in Early Christianity" on Wednesday, March 26, at 4 p.m. (C.S.T.). Both of the lectures will be held in St. Bede Theater. The public is invited to attend.

School, becoming a full professor in 1958. Since 1963 he has held the chair of Frothingham Professor of Biblical Studies.

At ONE TIME president of the Student Christian Movement in Sweden and involved in youth work consultation for the World Council of Churches, he has also been active as a member of the Lutheran Church in America's Commission on Worship.

His best known major scholarly work is "The School of St. Matthew and Its Use of the Old Testament." He also wrote the "Commentary to the Gospel of Matthew," in Peake's Commentary on the Bible. He has published in Swedish, English, and German.

## St. Meinrad to host two famed scholars

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## Ghetto priests plan convention in Pittsburgh

CHICAGO — Dr. Nathan Wright, originator and chairman of the first national conference on black power held in Newark, will keynote the 30th convention of the Catholic Clergy Conference on the Interracial Apostolate, scheduled April 8 to 10 in Pittsburgh. The annual meeting of Catholic ghetto and inner-city priests will center around the theme: "Perspectives in trends toward black separatism; Christian alternatives and racial configuration."

The national Black Catholic Clergy Caucus, comprising most of the nation's black Catholic priests, was formed at the 1968 CCCA conference in Detroit. At that time Father Herman A. Porter, convenor of the black group, also was elected president of the CCCA.

Workshops and seminars at the CCCA meeting will assess the current racial situation and "propose and adopt programs of action to make the apostolate of the church more effective and relevant to the needs of the people we are trying to help," Father Porter said.

Among topics at panels and workshops will be: Police-community relations; drug control; Christian doctrine and the black revolution; the parochial school; black participation in church policy making.

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**PLAN 'ATTIC SALE'**—The Women's Club of St. Andrew's parish, Indianapolis, will sponsor an Attic Sale to benefit the new church fund on Saturday, March 22, from 10 a.m. to 4 p.m. in the school auditorium. Items will be auctioned on the hour, starting at 12 noon. Special gifts will include several new pieces of home furnishings. Mrs. Joy Kelly, above left, and Mrs. Luba Andrews, second from left, are co-chairmen of the event. Also shown are Mrs. Betty Robertson, second from right, and Mrs. Myra Stenbeck.



**SISTERS RECEIVE NEW CAR**—The Sisters of St. Francis, Oldenburg, who staff St. Bernard's School, Indianapolis, received a new car recently through the efforts of the entire parish. Mrs. Anthony Lorenzano, president of the parish Council of Catholic Women, is shown above presenting the keys to the school principal, Sister M. Rosina, O.S.F. Looking on are other members of the faculty and parish representatives.



**TABLE TENNIS INDIVIDUAL CHAMPIONS**—Here are the CYO-ers responsible for the ten individual-event titles in the recent Junior CYO Table Tennis Tournament at Little Flower. First row, left to right: Tom Reese, St. Michael, Freshman-Sophomore Boys' Doubles and Mixed Doubles; Don Johnson, St. Michael, Freshman-Sophomore Boys' Doubles; Paul Thomas, Our Lady of Lourdes, Freshman-Sophomore Boys' Singles; Chuck Pleasant, St. Michael, Junior-Senior Boys' Doubles; Donna Russell, St. Michael, Freshman-Sophomore Girls' Doubles; Jo Ann Slater, St. Michael, Freshman-Sophomore Girls' Singles, Girls' Doubles, and Mixed Doubles. Second row, left to right: Mike Fleetwood, St. Michael, Junior-Senior Boys' Doubles; Cathy Meunier, Little Flower, Junior-Senior Girls' Singles; Susie Randolph and Betty Lynch, Little Flower, Junior-Senior Girls' Doubles; Tom Oberling and Mary Ann Kriner, St. Mark, Junior-Senior Mixed Doubles; Tom Scanlan, St. Barnabas, Junior-Senior Boys' Singles.



**TABLE TENNIS OVER-ALL TEAM CHAMPIONS**—The impressive collection of hardware you see in this picture is the result of some excellence in Table Tennis on the part of these St. Michael Junior CYO-ers. The Westsiders won their second straight over-all team title (and fifth in eight years) at the 1968 Junior CYO Table Tennis Tournament at Little Flower. Also, St. Michael won the Freshman-Sophomore Division crown in a bronze, adding five individual championships, three runners-up, and two fourth place finishes to the team awards. Jo Ann Slater (back row, second from left) was the individual star of the tourney, capturing three Freshman-Sophomore individual titles . . . Girls' Singles, Girls' Doubles with Donna Russell (back row, left), and Mixed Doubles with Tom Reese (middle row, second from right), who also teamed with Don Johnson (back row, third from left) to take Freshman-Sophomore Boys' Doubles honors. Sitting behind the squad is Coach Charles Kinley, who masterminded the St. Michael surge.

## St. Francis Hospital statistics show growth

BEECH GROVE, Ind. — St. Francis Hospital has released hospital statistics for 1968. The figures point to a growing use in all medical areas by the community, according to a hospital spokesman.

The 306-bed hospital, one of 11 hospitals operated by the Sisters of St. Francis, Mishawaka, provided a total of 104,161 days of patient care during the year. This represents a 73 per cent increase since 1959.

THE NUMBER of outpatients treated in 1968 was 30,207, an increase of 50 per cent over the 1959 figure. The emergency room received 14,971 patients during the year.

Expenditures of \$678,000 for building improvements was made during 1968. This included a modern computer center which serves all of the facilities operated by the Franciscans. A new east lobby with modern waiting areas was completed, improved parking

facilities were established, and other major programs were completed to provide a more complete patient care center for the community.

New medical equipment expenditures amounted to another \$136,000 during 1968, with all medical areas sharing in the equipment improvement program.

THE PERCENTAGE of occupancy for medical and surgical beds was 94 per cent, an increase of three per cent over 1967. Plans have been approved for a new wing to provide an additional 200 beds. Construction will begin this year, with completion expected in the 1970's.

Financial figures released substantiate the national trend of increasing medical costs. The average cost of care for one patient for one day was \$63.50 in 1968, compared to \$51.92 in 1967.



**YCA PLANS CARD PARTY**—Displaying some of the awards to be given away at the card party planned by the Young Catholic Adults for Sunday afternoon, March 22, at St. Catherine's school hall, 1109 E. Tabor, are, left to right: Dianne Gunderson, Barbara Patterson, Bob Gates and Virginia Lucas, heads of various committees. Card playing will begin at 2 p.m., and tickets may be purchased at the door.

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## VIEWING WITH ARNOLD

## Stalking Moon: exercise in suspense

By JAMES W. ARNOLD

The "Stalking Moon" is like good apple pie—a conventional pasty done up with impressive culinary skill, to be eaten and forgotten. But then there is always the possibility that it is a baked Alaska that failed.

Every movie, to some extent, is an ink-blot test, an experience that gets its shape from what each spectator brings to it. If a film has no meaning, you tend to give it one. Without knowing the director and his intentions, it is often hard to say whether the result was planned by him, or put there unwittingly during the creative process, or simply invented by the human viewer, whose mind searches for patterns even in the patternless.

"Moon," at any rate, can surely be taken as an old-fashioned western, in which it is obvious that the stalwart hero (Gregory Peck) is going to save a harassed heroine (Eva Marie Saint) from a villainous Apache. In that case, the film's quality hangs on the debt and superbly adult way the obvious comes to pass. The virtue is not originally but craftsmanship, the main reason why a classic western like "Shane" is remembered and revered.

In the opening moments, after a quietly efficient ambush led by Peck, cavalry officers discover Miss Saint in a group of captured Indians. An Apache captive for 10 years, she can communicate only the desire to flee, with her half-breed son, before the return of the boy's father, an almost legendary savage whose brutal reputation makes Atilla seem like Curly McDimple.

Most of this is only implied, and the audience suspects it before Peck, a scout who is retiring and agrees to escort

mother and son to the nearest railroad for the trip back to Ohio. In a touching scene, set in the primitive squalor of a desert depot, Peck decides to invite them to share his life at a frontier ranch. The actor and director Robert Mulligan skillfully suggest the complexity of this decision, based variously on compassion, on his usefulness to him as cook and housekeeper, on his own loneliness and the

first stirrings of affection).

Thus the stage is tidily arranged for a confrontation at the ranch, and its surrounding woods and rocky bluffs, with the vengeful Apache—a dark presence who is more felt than seen, until the final minutes. The drawn-out conclusion is an exercise in suspense, with constant reversal of the roles of hunter and hunted. But there is

a fatal flaw: this is an American western, and we know who will win.

This suggests that the real story is about deeper things, especially given the track record of director Mulligan ("To Kill a Mockingbird," "Up the Down Staircase"), a Fordham-educated Brooklynite who rarely dotes on trivia.

"Moon" could be a parable about man's eternal struggle with evil, with the savage part of his nature (the Indian is much more a symbol than a real man). The woman confesses she chose to submit, rather than be killed, and her child is an ambiguous offspring who can become either human or savage. Once the compromise with evil is made, it always seeks to blind freedom to recover what it has lost (here, the boy); that struggle is never over, the human spirit is always menaced.

In this view, the movie appears optimistic, compared to most modern drama on this theme. Good wins a clear victory (made possible, of course, by the simple 11-on-death conventions of the western). But it is unsettling that the outcome is so arbitrary and touch-and-go. With effort and luck, Peck wins, but victory is not inevitable.

The more meaningful struggle would seem to be over the boy. How will he turn out? What is the human future? The film raises the question artfully but then backs away. We are not told. We are not even told the future is in doubt. The boy simply disappears from the climax of the film.

"Moon" thus leaves one with mixed responses at both the straight-action and symbolic levels. But it does have old-style virtues: a credible goodness in the characters and an understated domestic warmth (a gesture, a glint in the eye supply what many films obliterate in a whole-room scene). While the film moves slowly and introspectively at times, when it decides to move it really takes off. The moody outdoor images, shot in Nevada's Valley of Fire state park by Charles Lang ("The Magnificent Seven"), are a positive asset. (Rating: A-1—unobjectionable for all.)

Current National Box-Office Leaders (compiled from Variety):

## Shoes of the fisherman

LIMA, Peru—To be "near the poor," Cardinal Juan Landazuri Ricketts, O.F.M., of Lima is going to move from his palatial residence to modest quarters in the low-income industrial suburb of La Victoria.

Cardinal Landazuri said: "Besides leading a humble life, I want to be in personal touch with poor families and their economic and social problems."

The 55-year-old Franciscan cardinal, who heads an archdiocese of 2.3 million Catholics, has been living for 12 years in the wealthy San Isidro section, in a residence donated by the Schroeder-Mendoza family. He plans to move to La Victoria with two aides in May, and the San Isidro residence will be rented to finance the work of the Lima Mission, a slum aid program.

## Radio and Television

BLOOMINGTON AREA		Monday thru Friday Radio	
11:30 p.m.—Night Call	WFTS	9:30 p.m.—Religion in Review	WJBC
6:00 a.m.—Sacred Heart	WFTS	11:30 p.m.—Night Call	WFTS
CONCORDIA AREA		MADISON AREA	
Sunday Radio	7:15 a.m.—Hour of St. Francis	Sunday Radio	7:15 a.m.—Hour of St. Francis
11:30 a.m.—Hour of the Crucified	WGBS	NEW ALBANY AREA	
2:30 a.m.—Sacred Heart	WNCB	4:30 p.m.—Lamp Unto My Feet	(11)
EVANVILLE AREA		11:00 a.m.—Christophers	(25)
Sunday Television		SHELBYVILLE AREA	
9:00 a.m.—Camp Unto My Feet	(25)	7:15 a.m.—Hour of St. Francis	WOR
10:00 a.m.—Look Up and Live	(25)	7:15 a.m.—Sacred Heart Hour	WGBS
10:00 a.m.—Shut In Mass	(27)	9:15 a.m.—Sacred Heart Hour	WGBS
1:00 p.m.—Art and the Bible	(14)	9:15 a.m.—Sacred Heart Hour	WGBS
INDIANAPOLIS AREA		7:30 a.m.—Hour of St. Francis	WOR
Sunday Radio		4:45 p.m.—Monday thru Saturday	WJBC
6:30 a.m.—Sacred Heart Hour	WGBS	7:30 a.m.—Hour of St. Francis	WOR
9:45 a.m.—Hour of St. Francis	WJBC	NORTH VERNON AREA	
9:30 p.m.—Geopolitical University	WIKY	SUNDAY RADIO	
INDIANAPOLIS AREA		SUNDAY RADIO	
Saturday TV		SUNDAY RADIO	
7:30 a.m.—Religion in Review	(4)	SUNDAY RADIO	
SUNDAY TELEVISION		SUNDAY RADIO	
6:30 a.m.—This is the Answer	(4)	SUNDAY RADIO	
7:00 a.m.—The Christophers	(14)	SUNDAY RADIO	
7:15 a.m.—Sacred Heart Hour	WGBS	SUNDAY RADIO	
8:00 a.m.—The Christophers	(14)	SUNDAY RADIO	
8:30 a.m.—Now	(17)	SUNDAY RADIO	
8:45 a.m.—Senior Three	(25)	SUNDAY RADIO	
8:45 a.m.—Religion in Review	(25)	SUNDAY RADIO	
9:00 a.m.—The Christophers	(14)	SUNDAY RADIO	
9:00 a.m.—Challenge	(25)	SUNDAY RADIO	
9:30 a.m.—Lamp Unto My Feet	(11)	SUNDAY RADIO	
10:00 a.m.—Look Up and Live	(25)	SUNDAY RADIO	
10:00 a.m.—Senior Three	(25)	SUNDAY RADIO	
12:00 noon—Focus	(4)	SUNDAY RADIO	
12:30 p.m.—Focus on Faith	(4)	SUNDAY RADIO	
12:30 p.m.—Hour of St. Francis	WOR	SUNDAY RADIO	
1:30 p.m.—Tonight	(4)	SUNDAY RADIO	
11:30 a.m.—Sunday Morning	(12)	SUNDAY RADIO	
SUNDAY-SATURDAY TV		SUNDAY RADIO	
6:30 a.m.—Devotions	(4)	SUNDAY RADIO	
7:00 a.m.—Religion in Review	(4)	SUNDAY RADIO	
SUNDAY-SATURDAY TV		SUNDAY RADIO	
6:45 a.m.—Religion in Review	(17)	SUNDAY RADIO	
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## OTHERS IN NATION RETRENCH

# More than 40 Catholic schools are shut down in March alone

By WILLIAM RYAN

WASHINGTON — Announcement of some 50 Catholic school closings, consolidations and grade cutbacks across the nation were made in the first two weeks of March alone. More than 40 of these were outright closings of entire schools.

The reason was virtually the same in all cases as that given for the hundreds of other Catholic schools which have closed or cut back in recent months. There are insufficient funds to hire lay replacements for the dwindling supply of teaching nuns.

Officials of the Detroit archdiocese announced the closings of two elementary schools and grade reductions in three others affecting a total of 638 children, most of whom will transfer to public schools. The actions were taken after parishes made self-studies to determine the feasibility of maintaining the schools under present financial pressure and lack of teaching personnel.

Auxiliary Bishop Thomas J. Gumbleton estimated another 25 schools will close in the Detroit archdiocese within the next year.

A RECENT report from the Detroit archdiocesan superintendent of schools said 49 schools in the archdiocese—including more than 20 in the inner city—may have to close completely or drastically curtail enrollment in the near future. School closings announced in other dioceses during the first two weeks of March:

• Milwaukee: 18 parish grade schools in the Milwaukee archdiocese will close in June. Most of the 2,501 pupils will enroll in public schools.

• Chicago: The Chicago archdiocesan school board granted permission to St. Irenaeus parish, Park Forest, to close its 432-pupil elementary school in June, provided the parish develop a plan for continued Catholic schooling for those who desire it through the establishment of an amalgamated school.

• Winona: Members of St. Adrian's parish, Adrian, Minn., voted to close the parish high school and drop grades seven and eight in the parish elementary school. The 200 students involved will attend public schools. Six high schools in small communities in the Winona diocese have been closed in the past few years.

• Wichita: The Wichita, Kan., diocese announced that two elementary schools will be discontinued in June.

• Springfield-Cape Girardeau: St. Henry's High School in Charleston, Mo., will close in June. The 60-year-old school had only 60 students. It was also reported that the Passionist Preparatory Seminary in Warrenton, Mo., will close because of a decrease in vocations among high school boys, rising costs and lack of teaching personnel.

• Covington: The Sisters of

the Visitation announced they will close the 94-year-old girls' boarding school, Cardome Academy, in Georgetown, Ky. They will establish a Montessori school on the site.

• New Orleans: St. Ann and St. Peter Claver schools, located four blocks apart, will be consolidated and jointly staffed by the Sisters of St. Joseph and the Sisters of the Blessed Sacrament. Archbishop Philip M. Hannan said that with the exception of a few expected closings and consolidations, archdiocesan parochial schools will open on schedule this fall.

• Savannah: Father Ralph E. Seikel, Savannah diocesan superintendent of schools, said St. Paul's High School, which serves youngsters from parishes in Columbus, Ga., may be forced to close in June. He said a shortage of Sisters will prevent the Religious Sisters of Mercy, headquartered in Baltimore, from providing the school with teachers after June. Attempts to find replacements among other teaching orders have thus far proved fruitless.

• Bridgeport: Father Martin B. Hitechcock, diocesan superintendent, announced that St. Roch's 194-pupil parish elementary school in Greenwich, Conn., will close because the Sisters of St. John the Baptist can no longer staff it, and the parish lacks sufficient funds to replace all the nuns with a lay staff.

• Portland, Me.: Six Catholic elementary schools in the Portland diocese will close in June. Four others will be consolidated into a single unit. Also in Portland, the Sisters of Mercy announced they will build a high school for 300 girls to replace two existing schools they are closing.

• Helena: Bishop Raymond G. Hunthausen announced the Helena Catholic Central High School may close in June because of lack of funds. In Butte, Mont., the six Catholic elementary schools will be reduced to two schools, each containing only grades seven through eight, and the girls' and boys' high schools will be combined into a single co-educational central high school.

It was learned that an Eastern-week meeting at Manhattan College will determine the future of the Christian Brothers' service in 45 Catholic high schools in the New York-New Jersey Province. The order is considering a cutback in personnel which would mean a withdrawal from some of the schools. It is making a similar study of personnel needs in the Baltimore Province.

Elsewhere, priests and parishioners made efforts to keep schools open. In Evanston, Ill., Father Andrew J. McDonagh pledged to keep open St. Nicholas elementary school after parishioners approved a tuition increase recommended by the school task force headed by David Sutor.

## Bishops' meeting news sessions set

WASHINGTON — A schedule of news briefings has been prepared for the April 15 to 17 meeting of the U.S. Bishops in Houston.

Each day there will be an open session at 9:30 a.m., with a bishop talking on a specific topic, followed by a question and answer session. At noon a news briefing will be given by Auxiliary Bishop James P. Shannon of St. Paul and Minneapolis, and at 5 p.m. a panel of bishops will discuss the events of the day's meeting and answer questions.

HITTING THE BOOKS—Dan Walters, junior from Lincoln City, Ind., studies in the lounge of the Student Center.

## IU Student Center's tempo is stepped up

By HENRIETTA THORNTON

BLOOMINGTON, Ind.—The St. Paul Catholic Student Center at Indiana University, which opened its doors January 12 to serve the more than 4,000 Catholic students on the campus, is humming with activity, according to Father James P. Higgins, director of the Center.

The Sunday Masses at the center are attended by some 3,000 students and faculty members, while several hundred are at week-end Masses, especially during the Lenten season. Father Higgins said plans are being made for CCD instruction for the children of St. Paul parishioners who currently are attending public schools.

"HOWEVER, it is necessary to have some idea of how many there are, what ages, and if they are receiving any instructions at the present time," he said. "This data will help us in deciding the breakdown of classes, the curriculum to follow, and how many teachers must be selected and trained."

A nursery school is conducted each Sunday for the small children of families attending Mass. "An Evening for Married Couples" will be held Sunday, March 23, at 7 p.m. at the center. A dessert-discussion beginning with a short film and followed by a discussion on "Marriage from Different Points of View—His and Hers" will be open to all married couples. Mrs. Michael Richardson is chairman for the event.

NOW IN THE planning stage is a Little Theater Group, with Frank Hall, sophomore student from Fort Wayne, in charge.

Each Tuesday at 7 p.m. and Wednesday at 3 p.m. classes in basic theology are offered at the Catholic Student Center and each Tuesday at the same hour there are classes in pre-marriage instruction.

Richard Vorwerk, IU graduate student and formerly an instructor in philosophy at the University of Notre Dame, delivered a lecture and conducted a discussion on "Is There a Christian Morality?" at the Center on Sunday, March 16.

## Stay in the Church, act, newsman urges

SAN FRANCISCO — "Stay where the action is!" That was the advice given about 500 people attending a symposium here on the Catholic Church Today: Crisis or Rebirth?

Donald J. Thorman, publisher of the National Catholic Register, urged the audience to stay in the Church where they will have some influence in the decision-making process.

He urged the lay Catholics to keep the spirit of Vatican Council II alive and pleaded with them not to give up trying to make the concepts of collegiality and co-responsibility a reality. The symposium was sponsored by the independent Bay Area Council of Laymen.

THORMAN asserted that there are three positions beginning to harden in the Church in regard to its future. The first, he called the "Remnant" movement—composed by ultra-conservatives who take a hard line in an attempt to drive out progressives. "These people use loyalty

## Pope creates group to fight illiteracy

VATICAN CITY—Pope Paul VI, announcing the creation of a committee to co-ordinate the Church's worldwide struggle against illiteracy, said that the "hunger for education is in fact no less debasing than hunger for food."

Making the announcement at a general audience (March 12), the Pope said that the Church's work in illiteracy programs lack a "harmonious co-ordination."

FOR THIS reason, the Pope said, the Pontifical Commission

**Fewer priests**  
AMSTERDAM—The number of Dutch priests who left the ministry in 1968 was greater than the number of students ordained to the priesthood in the same year. The Catholic Social Ecclesiastical Institute reported that last year 196 priests left the ministry as against 145 who were ordained.

MUSIC MAKERS—Providing music for a Folk Mass at the Student Center are (left to right) Kirt Rareg, graduate student from Buffalo, N.Y.; Pat Dailey, sophomore from Indianapolis; Kris Tautvyla freshman from Gary, and Maren Malieski, University High School senior, Bloomington.

## 'DEADLY AS ANY OTHER'

# Black priest-musician calls Church 'segregation bastion'

NEW ORLEANS — A black priest-musician has charged the Roman Catholic Church is "one of the very last bastions of cultural segregation—as deadly as any other segregation."

Father Clarence Rivers of Cincinnati, a black priest best known as a composer of contemporary church music, said at Loyola University here that the Church must eliminate cultural segregation if it is to help create a better social order.

"THE BLACK man has placed a very specific challenge before society," Father Rivers said. "He says, 'We can no longer accept an integration that is superficial, that emasculates us.'"

Father Rivers said the Church does emasculate men when it forces them to leave their cultures "at the church door." He said to truly integrate minority groups, the Church must accept various styles and bring into sacred use all kinds of music and all kinds of culture.

This means, Father Rivers continued, that churches should conduct services, for instance, that combine classical music, folk music and jazz. This, he said, would prevent a kind of cultural apartheid.

If different segments of the church insist on several types of worship and refuse to accept each other's cultural attitudes toward worship, the Church cannot be truly integrated. If this integration is not achieved, he added, the Church cannot be a significant influence on the outside social order.

FATHER Rivers said: "We live under the awful realization

that it is possible this day for the world to be consumed by a nuclear holocaust. The question becomes, 'How are we to get together? How are we to get along together?'"

Father Rivers said we cannot answer these questions until we can find a workable social order superior to the present one. The churches could be a great help in finding this new order, he said, but first they must clear up problems within their own houses.

Sourcebook shows new seminarians rise in numbers

WASHINGTON—Contrary to current assumptions, there are 499 more new seminarians this school year than last, but the general drop-out rate is continuing.

This is disclosed by the Center for Applied Search in the Apostolate (CARA) in its "U.S. Catholic Institutions for the Training of Candidates for the Priesthood: A Sourcebook for Seminary Renewal, 1969." It expresses an optimistic outlook.

New college seminarians number 460 more than last year and theology students number 207 more, according to data compiled by CARA. But on the high school level 160 fewer students started seminary studies.

The continuing drop-out rate saw an over-all decrease of 4.937 or 12.4%. The decrease on the high school level has been estimated at 2,202 (13.9%); on the college level, 1,806 (13.5%); on the theology level, 310 (3.8%).

## Brennan awarded ND medal

NOTRE DAME, Ind.—Justice William J. Brennan, Jr., of the U.S. Supreme Court has been named 1969 recipient of the Laetare Medal of the University of Notre Dame.

Father Theodore M. Hesburgh, C.S.C., university president, announced (March 16) selection of the 62-year-old jurist for the award, conferred annually since 1953 on an outstanding American Catholic layman, for his "contributions to American jurisprudence" and the "edifying example of his private life."

Justice Brennan is the fifth Catholic to serve on the U.S. Supreme Court and the second to receive the Notre Dame Honor. Chief Justice Edward Douglas White was the 1914 Laetare Medalist.

"In a year in which dissent and violence loom large in our national life and at a time when Americans are so sensitive as never before to the imperative of justice for all, Mister Justice Brennan is a particularly felicitous choice for the Laetare Medal," Father Hesburgh declared.

The Pope's statement that the "hunger for education is in fact no less debasing than hunger for food," was taken from his encyclical "The Development of Peoples."

ANOTHER reference to that encyclical came earlier in the day when the justice and peace commission first announced the formation of the committee at a news conference.

According to a prepared statement read at the press conference, the formation of the Human Development Committee "coincides with the integral development of the whole man urged by the encyclical."

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