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mapower, talent clearing house is formed

Protestant parley sees unity gains

By HAROLD SCHACHERN
(Copyright, 1969)

ATLANTA — The nine-member Consultation on Church Union (COCU) made progress by inches here the last week, but spokesmen and observers felt that the very length and intensity of their sessions had brought them a long, hard mile toward the unity of American Protestants.

Delegates from the member churches made "substantial progress" toward finalizing a "plan of union" which should be ready



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COMPROMISE SEEN ON 'NAME'

High school merger issues being tackled

By PAUL G. FOX

Editorial, Page 4

for delegate acceptance when COCU meets a year from now in Washington, D.C.

More important, most felt, was the finalizing of a set of guidelines aimed at helping local congregations unite their efforts and memberships without waiting for national denominations to come to merger agreements.

The Consultation seeks to unite nine major American Protestant denominations into one American church of more than 25 million members that is "truly Catholic, truly evangelical and truly reformed."

PARTICIPATING churches are the Episcopal, United Methodist, United Church of Christ, United Presbyterian, Presbyterian U.S. (Southern), Disciples of Christ, African Methodist Episcopal, African Methodist Episcopal Zion and Christian Methodist Episcopal Zion. The latter three are black churches.

A committee which has spent the last several years studying local situations detailed varieties of local church unity efforts which range from co-operation in anti-poverty efforts to actual mergers of their congregations.

A committee spokesman, Dr. George Beasley, Jr., executive director of the Disciples of Christ, said American laymen are far better conditioned for the union of America's splintered church groups than are professional churchmen.

"THE AMERICAN layman is already mobile," he said. "He already is functioning as though a united church exists. When families move from one neighborhood to another, or to a different city, they commonly join a church of another denomination."

(National surveys show that when American Protestants move into a new community, an overwhelming majority select a neighborhood church for reasons other than denominational loyalty.)

Dr. William P. Thompson, executive director of the United Methodist Church, said that the United Methodist Church and stated clerk (chief executive) (Continued on page 3)

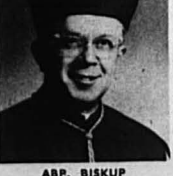
Set annual Acies rite March 30th

INDIANAPOLIS — The annual Acies ceremony for active and auxiliary members of the Legion of Mary will be held at Holy Cross Church, 125 N. Oriental St., on Sunday, March 30, starting at 2:30 p.m.

Held each year on the Sunday nearest the Feast of the Annunciation, the religious event includes solemn dedication of Legion members to the Mother of God, prayers, hymns, and sermon and Benediction.

Coadjutor Archbishop George J. Biskup will deliver the sermon, while Magr. Cornelius B. Sweeney, V.G., Archdiocesan Legion director, will celebrate Benediction. Also assisting will be Father Richard Landweren, spiritual director of the Legion, Indianapolis Committee of the Legion.

In the Indianapolis area, 21 parish groups are affiliated with the Continuum. Also assisting are parish units in Brazil and Bloomington. The public is invited to the services.



ABP. BISKUP

students attended a meeting last Wednesday evening called by its administration to hear an explanation of the decision by Father Elford.

Seven hundred Charrand parents heard Father Elford's presentation here the following evening. Earlier in the same day, the superintendent named a four-member panel to work out the transition of administration and the review of curriculum and personnel needs for the merged school.

Named were: Father Patrick Kelly, Kennedy superintendent; Sister Margaret Andrea Oberle, C.S.J., Kennedy principal; Father Robert Kitchen, Charrand principal; and Bernard Dever, Charrand director of studies.

Father Elford also announced that the school's athletic director would resolve the problems anticipated in that department.

A joint meeting of student councils from the two schools met this past Tuesday afternoon to discuss the name for the merged institution. Charrand leaders appeared willing to sacrifice their school's name for a neutral choice, while Kennedy student council members were adamant about retaining the Kennedy choice.

TUESDAY EVENING a reception was held at Charrand for the purpose of acquainting

the two faculties—including Sisters of Providence, Sisters of St. Joseph, diocesan priests and lay staff members. Both Father Kitchen and Sister Margaret Andrea addressed the group, along with Father Kelly.

Father Kitchen announced that Father Kelly, who will serve as the new superintendent, would maintain an office at Charrand starting Thursday, March 27, devoting half days at the institution through the remaining weeks of the semester.

Meanwhile, student sentiment and loyalty to the two schools and faculties remained at a high level. Both schools reported that esprit de corps between students and faculty was "very gratifying."

There appeared to be near unanimity by all parties about the reasonableness of the merger, with reservations centering around the eventual selection of the name and concern for job security for all teachers.

Charrand's student newspaper "Rampage" carried editorial comment this week calling for equality in the consolidation planing.

"We realize that school consolidation is necessary to continue Catholic high school education on the south side of In-

(Continued on page 7)

KEYNOTES NATIONAL MEETING

Cardinal Shehan urges trust between priests and bishops

NEW ORLEANS — Cardinal Lawrence Shehan keynoted a national meeting of priests here with a ringing plea for "understanding and mutual trust" between priests and bishops.

Not represented were the Lafayette and Fort Wayne-South Bend dioceses. Father Kenny C. Sweeney, of Indianapolis, is a regional board member of the NFPC. Father Robert Walpole, of Jeffersonville, president of the Indianapolis Archdiocese of the NFPC Association, also attended.

Between priests and bishops so that together with lay people, all will be the sign of unity that the world needs today.

The Archbishop of Baltimore delivered the introductory address to the first annual meeting of the National Federation of Priests' Councils (NFPC) at the World War Memorial Plaza beginning at 12:15 p.m. Friday, April 4. The Good Friday services, sponsored annually by the Indianapolis Chapter of the Knights of Columbus, are open to the public.

dress to the first annual meeting of the House of Delegates of the National Federation of Priests' Councils (NFPC) since its inception 10 months ago.

The NFPC is a national professional organization of priests' societies and associations. One hundred and thirty individual councils from 108 of the 162 American dioceses belong to it, representing 38,000 priests, or nearly two-thirds of the U.S. total.

Formally organized on May 20, 1968, in Des Plaines, Ill., the NFPC held its first meeting since its constitutional convention to evaluate the first year of operations and to determine the future direction of the organization of priests.

THE NATIONAL priests' group issued a strongly worded letter of protest to the National Conference of Catholic Bishops, through its president, Archbishop John F. Dearden of Detroit, criticizing the fact that the five bishops appointed by the NFPC for liaison with the NFPC did not attend the priests' meeting in New Orleans.

The NFPC, in resolutions passed Wednesday morning, called upon the NCCB to appoint a fact-finding committee to resolve the "current impasse" in San Antonio, Washington and elsewhere presently overshadowing general concern of charity which is the basis of the Christian community.

If the NCCB does not act upon the recommendation, the priests resolved to "itself appoint a committee to take appropriate action to resolve these impasses and to re-establish harmony in the Christian community."

"Until due process is a functional reality in the Church," the resolution continues, "the NFPC will offer its services (Continued on page 7)

Rector is named for Rome college

WASHINGTON — Auxiliary Bishop James A. Hickey of Saginaw, Mich., has been named rector of the North American College in Rome, it was announced here by Cardinal Lawrence Shehan of Baltimore.

Chairman of the U.S. Bishops' Committee for the North American College. The appointment was confirmed by the Holy See.

Governed by the bishops of the United States and supported by the American Catholic, the North American is a college in the European sense, serving primarily as a residence for American seminarians who take classes at the Pontifical Gregorian University. It has trained hundreds of American priests.

WASHINGTON—The U.S. bishops have authorized the organization of National Administrative Operations, to act as a clearing house for church manpower and talent. Archbishop Thomas J. McDonough of Louisville, chairman of the National Conference of Catholic Bishops Committee on Distribution of Clergy, has announced here.

At a meeting last April, the NCCB ad hoc Committee on Distribution of Clergy authorized the Center for Applied Research in the Apostolate (CARA) to proceed with organization of the National Administrative Operations, basing their work upon two CARA studies on manpower and talent in the Church.

The project will function as a liaison and referral center. Requests for personnel for needy dioceses and specialized ministries will be matched with manpower and talent made available by other bishops. Religious orders and other sources.

THE EXPERIMENTAL program has a twofold goal:

- Recruiting on a nationwide basis to search for available, dedicated and qualified church personnel, with emphasis on quality, availability and personal fulfillment.
- Bringing about a more effective utilization of the Church's human resources. The program is to devise an effective instrument and techniques for realizing these aims.

CARA officials cited several reasons for the program:

- The collegial responsibility of bishops for manpower needs of the entire Church.
- Urgent need to fill specialized ministries and ministry-related occupations.
- Shortage of priests in certain dioceses and apostolates.
- The bishops' concern for using Church personnel in the most effective and personally satisfying ways possible.
- The desire of priests, religious and laity for opportunities to serve God and neighbor fully and meaningfully.
- Utilization of talent, intelligence and experience to the full.

CARA said data regarding personnel needs (submitted for review by bishops and national church agencies initially will be limited to positions traditionally filled by priests. However, it pointed out, available personnel with demonstrated competence to fill such needs will include any person qualified for the apostolate in question, including Catholics for civil positions. It noted that many positions such as CCD directors, diocesan superintendents of schools or new parishes, and other positions filled by Brothers, Sisters or laity as effectively as by priests.

The project will also seek to satisfy a frequent need for short-term specialized assignments, such as for retreat masters, psychological testing programs for candidates for the priesthood and religious life, vacation apostolates for seminarians, etc.

INITIALLY the project will have three types of personnel services for diocesan priests—exchange on a one-for-one basis; and offer of or request for personnel without requiring any exchange.

The National Administrative Operations, functioning at CARA Center (1717 Massachusetts Ave., N.W., Washington, D.C.), will be determined by a two-way street between the ministry and the candidate; but the actual screening, final selection and contract drawn up will normally be determined by the parties involved rather than by CARA.

Demand franchise

CUERNABACA, Mexico — A dozen priests here have demanded the revocation of the country's constitutional ban on the right of the clergy to vote.

School honored

INDIANAPOLIS — Father Gerald Gettelinger, principal of Charrard High School, announced this week that the school has received a First Class Commission from the State Board of Education. The school previously held numerous Commendation and Several Catholic high schools in Marion County hold First Class Commissions.



MARIAN MEDAL RECIPIENTS—One of the highlights each year for Catholic Girl Scouts or Junior Catholic Daughters of America members is the presentation of the Marian Medal, which is awarded to girls in the seventh grade and above for knowledge of and service to the Church. A total of 37 girls received the medal last Sunday at St. Catherine Church in impressive ceremonies, and these three posed afterward with Archbishop Schulte, who presented the medals. Left to right, the girls are: Cathy Noe, St. Catherine, Catholic Daughters of America; Mary Beth Klug, St. Margaret Mary, Terre Haute, Girl Scout Troop No. 75; Virginia Murphy, Immaculate Heart, Girl Scout Troop No. 1176.

CANADIAN PRELATE

Brands N. Americans theologically illiterate

TORONTO, Ont. — North American Catholics are theologically illiterate and have a lot of catching up to do if they hope to cope with the tides of change, a bishop asserted here.

"And not only the majority of lay people—a great number of our clergy and some of our bishops are theologically illiterate," Bishop Remi DeRoos of Victoria, B.C., told a Toronto audience.

He had been asked what to do about contradictory theologians.

"If reading contradictory theologians disturbs some people, maybe they shouldn't read them," he advised.

"Theology is coming back into its own, and that's good. We had under-emphasized theology. We've got to catch up. We are way behind."

THE STATIC society of yesterday is gone, and likely won't return in the foreseeable future, the bishop said.

"It is obvious that the Church, if it is going to be a Church related to the world, is going to be in that same situation of insecurity," Bishop DeRoos said.

"We are going to have to live with perpetual insecurity as the condition of the future. Some people may suffer. But there is no easy answer."

And that's why North Americans need to become theologically literate, he said. Within a short time they will be facing the same issues Dutch Catholics are now, he declared.

"Before we knock the Dutch people because we read partial reports, let's recognize a basic fact—the Dutch are a people of theologians, and they are probably the best-informed Catholics in the world," Bishop DeRoos asserted.

"They are away ahead of us. Sure, they are talking about all kinds of frightening things. We are discussing things today that no easy answer."

(Continued on page 7)

Official A word from the Archbishop

HOLY THURSDAY
April 3, 1969—9:30 a.m.
At the of the Holy Christ
SS. Peter and Paul Cathedral

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

Assistant Priest:
The Very Reverend H. Francis Van Bente

Deacon of the Mass:
The Very Reverend Francis R. Tuohy

Subdeacon of the Mass:
The Reverend Mr. Jeffrey Godecker

The Twelve Priests:
The Right Reverend Richard Kavanagh, the Right Reverend Leo Schaier, the Right Reverend Clement Bosler, the Right Reverend John J. Doyle, the Right Reverend Raymond Bosler, the Right Reverend Herbert Winterhalter, the Right Reverend Charles Ross, the Right Reverend Edward Bokhold, the Very Reverend Richard Grogan, the Very Reverend Richard Hillman, the Very Reverend George Saum, the Very Reverend Lawrence Weinapfel.

The Seven Deacons:
The Rev. Mr. Peter Adolay, the Rev. Mr. Michael Albricht, the Rev. Mr. Charles Feld, the Rev. Mr. Donald Haake, the Rev. Mr. Michael Katt, the Rev. Mr. Gerald Kirkhof, the Rev. Mr. Karl Miltz.

The Seven Subdeacons:
The Rev. Mr. Jeffrey Godecker, the Rev. Mr. James Bonke, the Rev. Mr. John Kremer, the Rev. Mr. John Kromer, the Rev. Mr. Thomas Stumpf, the Rev. Mr. Daniel Wagner, the Reverend Edward Johnson.

Deacon of the Holy Christ:
The Reverend Mr. Peter Adolay

Deacon of the Holy Oils:
The Reverend Mr. Michael Albricht

Deacon of the Oil of the Sick:
The Reverend Mr. Gerald Kirkhof

Bearer of the Balsam:
The Reverend Mr. James Bonke

Music:
The Reverend Herman Briggeman and Priests' Choir

Custodian of the Holy Oils:
The Very Reverend Francis R. Tuohy, the Right Reverend Adolph Grosberg.

Masters of Ceremonies:
The Reverend Kenny Sweeney, the Reverend Paul Hulsman, the Reverend Donald Schneider.

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

We are now beginning our immediate preparation for the celebration of the Feast of Easter, when we shall stand in spirit before the empty tomb in which the dead body of the Savior had been laid to rest. What we shall see there has tremendous implications for all of us who are seeking a meaning for our life here on earth and are entreating a hope of its continuance in another world after death.

The empty tomb proclaims to us the resurrection from the dead of One Who lived upon earth for thirty-three years, declared Himself to be the Son of God, in fact, proved Himself to be Whom He claimed to be by numberless miracles and sealed it all by His Resurrection from the dead as attested by the empty grave and many appearances to His followers during the days after.

To anyone who accepts the words of Sacred Scripture and thinks the matter through, Christ's empty tomb is an assurance of our own resurrection and life after death. Of itself, however, it is not an assurance of a happy lot in that world to come. That is something that depends upon the grace of God and the faithfulness with which we correspond with the helps which He has placed at our disposal to attain it.

The empty tomb of the Risen Savior is God's own sanction of the many truths, directives, and helps given by Our Divine Savior in our quest for eternal happiness. The work of the redemption was completed with the resurrection of Christ from the dead. But the fruits of that redemption were to be applied to the souls of men chiefly through the Church which Christ had founded and its priesthood which He established. Through His priesthood Christ lives on preaching the gospel, forgiving sins and sanctifying souls. It is mainly through His priesthood that Christ prepares us for that life of happiness we envision for ourselves in that eternity that lies beyond the grave.

Since the priesthood means so much to us in our quest for eternal happiness, we should never cease to importune God for a sufficient priestly personnel to minister to our spiritual needs and at the same time to be generous in our contributions toward the preparation of young men for this sacred office. As in the past, again this year your entire Easter offering will be used for this purpose.

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

Faithfully yours,

+ Paul C. Schulte

Archbishop of Indianapolis

March 17, 1969

FRANCISCAN EXPERIMENT

Dutch seminary operates from suburban apartment

By ADOLPH SCHALK
(Copyright, 1969)

DE BILT, The Netherlands—It is a large suburban housing settlement for several thousand people just outside of Utrecht. I finally found the street and looked for the appropriate doorbell in a long row of two-story, red-brick, wall-to-wall flats.

On my right, the lady of the house was chatting with the milk man. And on my left the housewife was diligently cleaning windows. And the doorbell I was

ringing was attached to the flat of several Franciscan friars. Here, squeezed between sky-rise apartments, shopping center, school, parish church, laundromat and wash lines—and scattered over 12 flats distributed throughout the settlement—are the residential quarters of the major seminary of Holland's Franciscan Order.

The door was opened by a seminarian dressed in blue jeans and turtle-neck sweater, and he led me to Father W. J.

Delegate cautions on 'radical change'

HARTFORD, Conn.—Archbishop Luigi Raimondi, Apostolic Delegate in the United States, cautioned promoters of "radical change" to be wary of making "shallow and rash" judgments that can result in serious misunderstandings of the Church's nature and aims.

Speaking at the installation of Archbishop John F. Whealon of Hartford (March 19) in St. Joseph's cathedral here, the Apostolic Delegate underscored:

"The inheritance of the Church is not the accumulated human wisdom of the centuries; rather, it is the continuation of the work of Christ through the ages, with His continuous presence, vivifying and renewing her, giving her strength and sustaining her."

Archbishop Raimondi said there are some who limit themselves to "a surface considera-

tion of things," and others tempted to confine the Church's relevance to an institution which accomplished great things in the past but cannot now find a place in the lives of the people.

"Some ask themselves: Is the Church still a living and viable institution? Much is spoken about renewal and we even hear voices declaring that renewal is not enough; these either promote the idea of a radical change, a change that would affect the very essentials of the Church, or they advocate an outright fading away," Archbishop Raimondi said.

"We suppose that such shallow and rash judgments are the result of a serious misunderstanding of what the Church, its nature and its aims are," he stated.

E. Vrolyks, O.F.M., "Father Guardian," or superior of the seminary.

Some 50 friars, most of them seminarians, live in the twelve family flats.

"WE ARE primarily a community of students," said Father Guardian, "attending the nearby Catholic theological faculty. In about a year some of the graduate students will also attend the newly established interfaith theological faculty at the University of Utrecht."

A medium-sized man of athletic build, fortyish, dark complexioned with trim almost black hair, Father Guardian wore an Oxford grey suit, and striped tie. Franciscan habits are worn only at Mass, which is usually celebrated at the local parish, and once a week on the dining room table.

All 12 seminary flats are owned by the Franciscans. "When the seminarians of The Netherlands were structured, all the previous ones were dissolved and six seminaries established in strategic parts of the country, which are now used by all the congregations and orders as well as secular students in common. We used to have our own monastery in predominantly Catholic south. With the restructuring, we gave it up. This gave us the chance to re-think our situation and try something new. We didn't have the money to build a new monastery anyway, so we decided to buy these apartment houses, which could readily be sold again if conditions change."

The Franciscans chose Utrecht "because it is an urban center, confessionally mixed, a workers' town, in

the midst of normal people. So we came here."

The assistant rector, Father Sigismund Verhey, O.F.M., guided me through the premises, but there was nothing much to see, just quite normal living rooms (TV sets, kitchens, dining rooms, bedrooms, book racks. No chapel, no conscious religious atmosphere and very unobtrusive crucifixes and religious paintings or reproductions.

THE seminarians and friars do most of the cooking and housecleaning themselves, send their clothes to the laundry or use the nearby laundromat. The seminarians live among themselves, elect from among themselves their own responsible, as he is called. They are free to invite guests, sometimes of both sexes. Each seminarian has his own house key, and although there is a daily house schedule, no one is forced to observe it. No one says anything if a seminarian comes home in the wee hours of the morning. Their evenings and week-ends are entirely free, and they can come and go anywhere. They have 21 vacation days a year. They get pocket money of 1200 Guilders (about \$450) a year. "Personal relationship is more important," says Father Guardian, "than the rule."

"Isn't there," I asked, "a likelihood in all this freedom that seminarians are more apt to fall in love? What do you do in such a case?"

"Nothing. Let the situation take its natural course. Either the student decides for the girl or for us. Sometimes fellow students tease him. We are available if he wants to discuss

the matter with us. But the decision is his."

"HOW ARE you received in the neighborhood?" "At first, suspiciously. People wondered what all these single men were doing living by themselves in groups in a family settlement. You know we live very openly in Holland. At night most Dutch keep their living room shades wide open so that you can look inside. Everyone can observe us. Once people noticed that we were serious, that we took part in the community affairs, were active in the parish and in discussion groups and that we invited our neighbors to our homes, we were accepted. The boys are much in demand as babysitters. Some of them visit the old and the sick."

"They go to classes about four miles daily by bicycle side by side with Dutch fathers going to work."

"In the last analysis, the seminarians are judged by results. Otherwise everything is very free and open here."

Lay Brothers are completely integrated. One Brother is on the governing board of the Franciscan Province. Several Brothers are studying at the university, one is a journalist. Others are majoring in biology and sociology.

"This is an interesting new trend. Many young men don't want to become priests, because that is too close to the Establishment. They prefer to be Brothers."

IT IS TOO early to tell whether this kind of apartment house monasticism in De Bilt will be successful, as they have only been here for one and a half years. I noted that both Father Guardian and Father Sigismund repeatedly mentioned the possibility of selling the flats if the experiment fails. In fact, even though the seminarians of four flats eat only at one of them, the unused three kitchens have been left intact—just in case.

And there are shortcomings. "For one thing," says Father Sigismund, "there is no atmosphere of prayer. We abolished the novitiate because it no longer functions in our time, but it did contain some good elements. In our new approach we have not yet discovered an adequate substitute. Here there are constant temptations, distractions, interruptions. Religious formation is extremely difficult."

"It is true that the modern conveniences make life more physically comfortable—but at these constant distractions and interruptions are the new asceticism, which is infinitely harder than the former hardships of voluntary physical deprivation. This way of living is surely much closer to the spirit of St. Francis than living in a monastery. At the same time the secularization trend is so far-reaching and so all-encompassing that one wonders how in the long run we can cope with this way."

In spite of their "turned on" monasticism, the Franciscans of De Bilt admit that there is definitely a vocation crisis. There are 850 Dutch Franciscans, of which 300 are in the missions. It is the biggest province of Europe and the largest religious group of The Netherlands. But order priests are leaving at the ratio of two to one over secular priests, and already some 5% of all Dutch priests have become laicized. Last year 15 Franciscan seminarians out of 65 dropped out, but nine new candidates applied, as against only two this year. Seven have applied for next year, "but we may have to reject four of them on the basis of psychological tests. It is better to reject emotionally unstable men beforehand rather than let them go on to a nervous breakdown, or simply to drop out after several wasted years of training. By comparison, in 1948 we had 39 candidates. One year we had as many as 70."

THE GROWING trend of apartment-house "monasticism" in Holland—there are now well over 100—with Benedictines and Franciscans and even ex-Cistercians abandoning most traditional forms of religious life, is leading many observers to wonder if the old orders might not disappear altogether. In Germany, leading Dominicans, among others, have held conferences about the growing trend of overlapping activities, and the rapid loss of distinctions among the various congregations.

"In view of the rapid changes in the Church," I asked, "is Franciscanism, traditional Francis a n i s m, necessary? Does it have a future?"

"The world," concluded Father Guardian, "will always need religious men and women to keep open the dimension of God. St. Francis has been described as the first Hippie and certainly the Hippies are very open to him. This may be our great opportunity. Franciscanism has potentially immense appeal to the anti-establishment people. Above all, charismatic people, prophets will always be needed."

"I would like to add—we don't need many of them. The number of religious vocations is not important."



VATICAN OFFICIAL VISITS WCC—Archbishop Sergio Pignedoli, center, secretary of the Vatican's Congregation for the Evangelization of Peoples, confers with leaders of the World Council of Churches in Geneva. They are the Rev. Philip Potter, left, director of the WCC's Division of World Mission and Evangelism, and the Rev. Ernst Lange, director of the Division of Ecumenical Relations. The World Council is composed of 235 Protestant and Orthodox Churches. (RNS photo)

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Jews seen targets of black anger

CLEVELAND — Father Edward H. Flannery executive secretary of the Secretariat for Catholic-Jewish Relations of the U.S. Bishops' Committee for Ecumenical and Interreligious Affairs said in an interview here that "while black anti-Semitism should not be minimized it is nevertheless not as potent as white anti-Semitism."

"There has been an increase in black frustrations in recent years and an accompanying increase in black anger against whites," he said. "The Jew has received the brunt of this anger since he is the most visible white man in the experience of most blacks."

"BUT FOR THE black man to blame his troubles on the Jew is deceptive," Father Flannery pointed out. "In fact, the Jew has helped the cause of blacks throughout the years perhaps more than any others."

"I find very disturbing," he continued, "a frame of mind among black and white youths which I can only describe as anti-Israeli and very nearly anti-Semitic. These young people feel Israel has no right to be in the Mideast. They think of Israel as a tool of capitalism. These are simply not the facts."

"The point is often made that Jewish people are paranoid with respect to anti-Semitism," Father Flannery said. "The observation is unfair," he added.

"THE JEWS have an acute sense of the Holocaust, a genocide of six million Jews in our own lifetime," he explained. "They are determined that there will never be another Holocaust, and they react with anxiety to anything that might resemble the recurrent of anti-Semitism."

"This anxiety is real, not paranoid," Father Flannery continued. "Unfortunately, many Christians generally have no sense of the Holocaust."

"They properly regret it, usually trying to minimize it, and want to hear no more about it. It is easy to see how difficult it is for Christians and how serious an imbalance of concern."

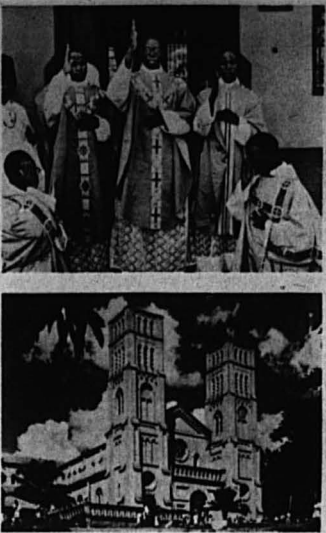
Stone believed to be inscription of Philistines

JERUSALEM—An important archaeological find was reported here as Israel prepared to honor one of the world's foremost biblical scholars, an American Christian, Dr. William F. Albright.

"The find is believed to be the first inscription in the Philistine language dating from the 12th Century B.C. Many scholars had doubted the existence of a written language among the Philistines. Thus the Jerome Biblical Commentary, a massive effort by U.S. Catholic biblical scholars published at the end of 1968, may be made slightly obsolete by the new discovery."

A stone seal was found in an excavation of the ancient Philistine coastal city of Ashdod by a team of archaeologists led by Dr. Moshe Dothan. Deciphering of the stone will have to wait until additional Philistine finds give biblical linguists a sufficient amount of material to decode the ancient and hitherto unknown language.

Dr. Albright, professor-emeritus at Johns Hopkins University, who was here to receive the city's "Jerusalem Nobleman" award, expressed considerable interest in the new find, saying he thought the language used was of Cyro-Minoan derivation.



POPE TO VISIT UGANDA

Pope Paul VI is scheduled to make a "rapid" visit to Kampala, Uganda, during late July to dedicate an altar to the 22 Martyrs of Uganda and to address a meeting of African bishops. Uganda is one of the most Christian nations on the African continent, approximately half of its 8 million inhabitants are Christians, and about one-third of those are Catholic. The Society of Missionaries of Africa (The White Fathers) are among the most active Catholic missionaries in Uganda. They helped form the Bannabikira congregation of nuns which now has 424 professed members (all Ugandans). This four-way panel indicates some of the Catholic life in Uganda; upper left, Ugandan priests give their first blessing after ordination; upper right, a Bannabikira nun gives practical lessons to local women on nutrition; lower left, the Catholic Cathedral of Kampala; lower right, the community at services in the motherhouse of the Bannabikira congregation. (RNS photo)

Unity progress seen

(Continued from page 1)
The officers of the United Presbyterian Church, said that local mergers are more common than national denominational headquarters realize.

"They are usually pretty well along before we even hear about them," he said. At a final press briefing, Bishop James K. Mathews, Methodist bishop from Boston who is chairman of COCU, listed acceptance of the local church guidelines as perhaps the most significant accomplishment in a very genuine way. Our momentum has picked up."

"A lot of local churches want to grab the ball and run with it," he said. "The guidelines will permit them to proceed in a disciplined way." "I was optimistic when I arrived here," he said. "And my expectations have been fulfilled in a very genuine way. Our momentum has picked up."

HE AND other spokesmen said COCU has gone incomparably further than any previous attempts to unite splintered American churches in the entire history of the country.

"Of all the nine previous efforts, none has had either the local involvement or the plenary participation of denominations that COCU enjoys," said the Rev. Paul A. Crow Jr., general secretary of the Consultation.

In addition, Bishop Mathews said the delegates were leaving Atlanta with a "far clearer spectrum of the judgments to be made in the process of union." Although the consultation did not solve its most difficult problem—that of "mingling" a variety of ministries in the uniting churches, Bishop Mathews said that "at least the groundwork was laid here."

(Spokesmen here have said that delegates in seven previous consultations have had little difficulty with "God, man and the sacraments," but have been stymied about the question of the stature of clergy.)

BISHOP MATHEWS said, however, that he expected to have in hand by this time next year both "an ordinal for ministries and a service of unification."

Speaking to this matter, a dis-

tinguished Methodist theologian, Dr. Albert C. Gatzert, said that traditionally neither belief nor church structure, but nature of ministries, has kept American Protestant churches apart.

"Of the nine participating denominations, only those of the Episcopalian tradition lay claim to apostolic succession, the doctrine that their ministerial orders have been passed along in an unbroken chain from Christ's apostles."

Dr. Outler, professor at the Perkins school of Theology, Southern Methodist University, said "the fearful triangle" of "ministry and ministerial order" is particularly difficult in America where the ministry has exclusively American roots and is not simply a transplant from Europe."

He said that clergymen involved in the COCU discussion "who regard their own orders as exclusively valid can scarcely negotiate the 'mingling' of such superior credentials with other orders deemed invalid or fatally defective."

HOLY ORDERS, he added, is a non-repetitive sacrament and thus all clergymen involved must even the suggestion of reordination, interpreting it as "disloyalty to and repudiation of what they have been."

Curiously, the strongest helping hand in this dilemma was offered by a Catholic priest observer-consultant, Dr. George Tavaud, French Assumptionist priest now lecturing in religion at Penn State University.

He cited a paper he delivered at the National Workshop of Christian Unity in Detroit last June in which he said he did not regard his own holy orders as coming solely from the "laying on of hands" of the Archbishop of Rheims.

Rather, he said, it evolved more from his recognition and acceptance by the worshipping communities he has served as "preacher of the word, a minister of the sacraments and a counselor in spiritual matters."

Pope Leo XIII took a 16th Century view when he defined Catholic orders," he said. "We must consider the church as it is today."

CATHOLIC priests and Protestant ministers perform sim-

ilar functions today and win similar acceptance from their congregations, he said, thus their stature in the Christian community should be the same.

Asked if he could convince other Catholic priests of the validity of this argument, Father Tavaud said he felt he could "if I were given a few hours to talk to all of them."

Catholic observers, appointed by the Holy See, have participated in seven of the eight COCU sessions, but Rome sent a delegate direct in the person of Bishop Jan J.G.M. Willibrands, secretary of the Vatican Commission for Promoting Christian Unity. He is the first member of the Catholic hierarchy to attend a COCU session.

IN A MAJOR address at a COCU dinner meeting Bishop Willibrands said Catholics have little right to regard Protestants as "separated brethren" when so many divisions exist within their own ranks.

Similarly, he said, the world errs in considering Catholicism "an example of achieved unity." "The Vatican Council and the developments of renewal inspired by it have shown us a church in a struggle for its own interior, organic union."

He said divisions within Catholicism's own frontiers take the form of "almost demonic gaps between social classes, between races, between rich and poor, the educated and not so educated, between generations and between nations and cultures."

"And," he added, "if we consider functional roles, between clergy and laity; theologians and bishops, no wonder, I ask, that some Catholics look askance at a claim to unity, or at our speaking of our 'separated brethren,' if we exclude the awkward questions of our 'United' brothers in need."

HE THEN cautioned the COCU delegates with the question: "Will this united church you seek truly reflect a community where there are no first class and second class Christians based on race, color and social class?"

He said that Catholicism and Protestantism face parallel problems, that of balancing the universal and the local.

Through collegiality, he said, Catholicism is seeking a balance between the two. In contrast, "it seems the churches of the Protestant tradition are reaching out for this same balance by searching for worldwide forms."

"The COCU principles show your own awareness of the danger that a united church, based on a national territorial principle," Bishop Willibrands said, "can easily lose its universal character and become overly-identified with, and bound by, a national situation and outlook."

"A national church, as a limit of Christian concern, is as unthinkable as a national God."

IN DISCUSSING the guidelines for local church co-operation, Bishop Mathews said it "will not only help them in their co-operative efforts, but will clear up some of the difficulties they will encounter in the actual merging of their local congregations."

The national plan of union, however, is far too complex and controversial for anything de-

finite on it to have come out of the Atlanta meeting.

"But we will have a plan of union a year from now," Dr. Crow said. "Between now and then the denominations must raise the question of church union. They must put COCU on their agendas so that their people will be prepared for it."

Delegates, for instance, had to tackle the very tough question of selecting a name for the united church.

As originally proposed in 1969 by Dr. Eugene Carson Blake, now general secretary of the World Council of Churches, the new church was to be at once "Catholic, Evangelical and Reformed," and any name selected must reflect those widespread traditions.

A secret straw vote on a name was taken among the approximately 150 delegates and alternatives, but its results were not divulged.

THE PROPOSED names appearing on the ballot included "Evangelical Catholic Church," "The Church United in the USA," "The Christian Community in the USA," "The American Christian Church" and "The Church of Christ United."

Other questions that challenged the delegates here and which will continue to plague the planning committee the coming year included:

- Shall the membership of church members be registered in the local congregation, parish (cluster of local congregations), district or national church?

- Should there be statements on standards of belief and behavior, and what form should they take?

- How shall racial balance be achieved and maintained in leadership, both lay and ordained, at all levels of the united church?

- How shall the assignment of ordained ministers be accomplished?

- Shall each parish have a multi-racial ordained ministry?

- Who shall hold title to church property in a united church?

Broad view of schools seen need Two at St. Meinrad are given key posts

MILWAUKEE—The future of Catholic schools lies in being able to look beyond the parish concept to the broader picture of serving an area by consolidating and pooling resources, Archbishop William E. Cousins of Milwaukee asserted here.

Archbishop Cousins, addressing the League of Catholic Home and School Associations stressed the urgency of this change from a "parochial-only" perspective on the part of priests, nuns and laity.

"I can't consent to the idea that we are licked," the archbishop said.

HE ADDED that if the Church withdrew from some areas "there would be many districts which would become bankrupt tomorrow."

The private and public school dual contribution in a package system, much like the two-party system in politics, Archbishop Cousins said. Both, he noted, are needed for the community.

"But how do we get people to leave the parochial concept?" he asked. "Mind you, I'm not criticizing the loyalty that people have to their parishes. This loyalty is what made the Church thrive in America."

"IT WOULD seem almost heretical to them to think in terms of an educational system that does not involve the parish," the archbishop continued. "Yet, it is not true that we could serve a particular area better if priests, religious and laymen would think of a central school operated for two, three or four parishes," he asked.

ST. MEINRAD, Ind. — Two major appointments have been announced affecting St. Meinrad Archabbey and School of Theology by Archbishop Gabriel Verkamp.

Very Rev. Conrad Louis, president-rector of the St. Meinrad School of Theology, has been named master of novices for the Archabbey. A name of acting president-rector was the Very Rev. Adrian Fuerst, former academic dean of the theology school. Both appointments were effective this past week.

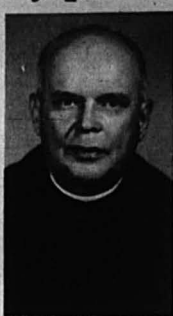
Father Bernardine Shine, former master of novices, has been reassigned to St. Charles Priory in Oceanside, Calif.

A NATIVE of Princeton, Ind., Father Conrad entered the Benedictine community in 1934 and was ordained in 1940. He studied at St. Meinrad, Collegio di Saint Anselmo and the Gregorianum in Rome, where he received a licentiate in Sacred Scripture, and at Catholic University, where he earned a doctorate in Sacred Theology.

He served as master of clerics at the Collegio di Saint Anselmo, Immaculate Conception Academy, Ferdinand, and the seminary college and school of theology at St. Meinrad.

FATHER ADRIAN is an Indianapolis native who entered the Benedictine community in 1936, being ordained in 1942. He received his doctorate in Sacred Theology from the Catholic University.

He is a member of the American Catholic Historical Association, the Mississippi Valley Historical Society, and the American Benedictine Academy, serving as executive secretary from 1964-67.



REV. CONRAD LOUIS, O.S.B.



REV. ADRIAN FUERST, O.S.B.

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CATHOLIC BISHOP ADDRESSES COCU—Bishop J. G. M. Willibrands, right, head of the Vatican Secretariat for Promoting Christian Unity, addresses an Atlanta session of the Consultation on Church Union, (COCU), a group of nine Protestant denominations exploring church union. At far left is Dr. Eugene Carson Blake, general secretary of the World Council of Churches. (RNS photo)

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.

Trying on for size

Like nearly everything and everybody else, ecumenism has its good weeks and its bad weeks. Last week and this one can be recorded among the good ones.

Down in Atlanta nine Protestant denominations which are formed into a group known as the Consultation on Church Union held their annual exploratory meeting on becoming one united church. News reports indicate a good, lively, productive time was had by all.

Meanwhile, as this is read, a delegation from the National Council of Churches is in Rome to confer with Pope Paul and the Roman Curia. Informed speculation is that one of the discussion questions is possible membership of the Catholic Church in the United States in a restructured NCC.

No "boxcar" headlines have come out of Atlanta about nine great Protestant denominations having suddenly become one. And we don't anticipate any out of Rome about any immediate Catholic membership in the NCC.

Ecumenism is a bit like buying a new suit of clothes. You try it on for size. In fact, you may try on several suits in several different shops and even wind up buying nothing at all. But the mere fact of trying on is evidence that a merger of suit and man is a distinct possibility.

We gather from dispatches that the 100 delegates to the annual COCU meeting in Atlanta ran into all sorts of problems. But each annual gathering surely brings a merger of the nine churches that much nearer. As Dr. Eugene Carson Blake, general secretary of the World Council of Churches, told the delegates, working out church union will not be easy "and it ought not to be."

Dr. Blake, incidentally, emphasized that COCU is not to be regarded as "a Protestant bloc." He cited the "positive" Catholic interest in COCU from the group's beginning. This interest was underscored by the appearance at the Atlanta meeting of Bishop J. G. M. Willebrands, secretary of the Vatican Secretariat for Promoting Christian Unity.

Bishop Willebrands also gave the COCU delegates some good counsel about avoiding "ecclesiastical jockeying," by which he meant that COCU's goal ought not to be merely "to form a new and larger denomination, but to embark on a pilgrimage whose only ultimate goal can be the unity of the whole Body." He added: "If the Roman Catholic danger is the universal at the expense of the local, yours (COCU) is the danger of the local or national at the expense of the universal."

Bishop Willebrands, of course, was not referring to the idea of the Catholic Church in the U.S. joining the NCC, which takes policy positions about secular issues but has no control over the creeds of its member churches.

As we said, these two pre-Easter weeks have been good ones for ecumenism. Even the ultra-rightists got into the act in their own quiet way. In Atlanta 2,500 Georgians, including Governor Lester Maddox, held a rally opposing COCU's presence and heard Dr. Carl McIntire, president of the International Council of Christian Churches, denounce it as a plot to create one great church aimed at the merger of church and state.

Well, the super-fundamentalists also are entitled to their say. As for ourselves, we look upon such events as the Atlanta COCU meeting and the NCC talks in Rome as being the sort of get-togethers that can produce in good time some boxcar headlines about Christian unity.

Say it isn't so

Some Catholics on the East Coast have been living for the past five years at least in sound-proofed, solitary confinement with no contact whatsoever with the outside world.

Else how explain the findings of a lengthy survey conducted last summer among 1,168 lay people and published recently under the title "The Impact of Vatican II—A Survey of the Laity in the Diocese of Worcester."

The startling finding was that the council had no impact whatsoever on 43% of all Catholics surveyed in that Massachusetts county. Why? They never even heard of Vatican II! Sounds unbelievable? The surveyors insist that was the case and it was determined by both direct and indirect questions.

Coupled with that grim statistic was another which revealed that of the 55% who had heard of the council, only 8% knew "a lot" about it. Thirty-four per cent said they have heard of Vatican II but didn't know anything about it.

The Worcester diocesan newspaper summarized that more than 60% of the laity knew nothing about the historical events, "with the vast majority of that number having no specific recall that such an event ever took place."

In what must be the understatement of the year Bishop Bernard J. Flanagan commented that the diocese was confronted with a tremendous task in the field of adult education.

We are flabbergasted at the findings of the first such diocesan-wide attitudinal survey conducted. Surely such a monumental lapse would not be uncovered here. Or would it?

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Art or outrage?

This past Sunday's (March 23) issue of the New York Times published side-by-side reviews of a new Swedish movie. Written by two Times staffers, the reviews were diametrically opposed.

One lavishly praised the movie for allegedly being a wise, matter-of-fact, dead-pan treatment of the sexual and social maturation of a young would-be actress. The other blasted the film as pornography in its lowest, ugliest, most vicious form whose purveyors have the gall to label it as socially conscious because it sandwiches a few banalities about Martin Luther King and the Vietnam War in between its explicit sex capers.

The intramural battle of the distinguished New York critics is indicative of a growing split over the openness with which sex in all its versions and perversions is being treated on the screen, the stage and in other communications media.

One does not have to be a prude to see the outrageous revolution that has been shaping up in the enter-



"I'LL BE HAPPY TO DO IT, OF COURSE, BUT LET ME JUST CHECK THE RITUAL AND SEE IF THERE'S A BLESSING FOR SEPTIC TANKS."

THE BLACK VOICE

'Singing slave myth' hurting black cause

By REV. LAWRENCE LUCAS

Several hundred thousand people viewed the "Crispus Attacks Day Parade" which took place this year on March 5. This annual parade honoring the black patriot of the Boston Massacre was celebrating its fourth anniversary. Attacks is credited by many historians as being the first American song to fall in the Boston Massacre, as we name it. It would not be surprising if the British had other names for the event. But he who has or assumes to have the right to name or label usually has the upper hand.

The 1969 spectacular was dedicated to a pair of modern patriots, the late Dr. Martin Luther King, Jr., and Timothy Still of Newark. It is hoped that such happenings might help to instill in black youngsters pride of race and awareness of their rich black heritage.

It was not difficult to turn the mind from these pride-instilling glances at the past and awareness of the present to the ways in which American history has been distorted to kill pride in the black people. One typical example is the white American myth of the happy, singing slave.

All Americans are proud as they recite the story of the great patriots like those of the Boston Massacre who were willing to die fighting for their freedom rather than to live in servitude. Today, we are acknowledging the role of a black man in that affair.

We have always considered slavery as being degrading to human beings and to be contented in that position as less than human. Perhaps because down deep the black man is considered less than human, American historians by and large have presented the Negro slaves as a

happy-go-lucky, carefree, singing lot. What this myth does to the psyche of the black child, what it does for building pride in the black child is easy to guess.

It is one thing to say, "The American Negro slave protested less in his society than the poor peasant class of Europe or of England." Even that thesis is questionable as it fails to take into account very different sets of circumstances. It is quite another matter to describe them as not only satisfied, but contented and happy in bondage.

There were the more dramatic and last resort type plots to escape, violence, suicide and open revolt. Like Crispus Att-

(Continued on page 10)

A VIEW AT WEEK'S END

California table grapes are still sour

By JOHN G. ACKELMIRE

In the past year or so The Criterion has published a number of letters from readers who have quoted extensively from one Jose Mendosa in support of a contention that Cesar Chavez' United Farm Workers' organizing committee (UFWOC), an AFL-CIO affiliate, is up to no good in its grape strike and its promotion of a nation-wide consumers' boycott of California table grapes.

Many of the letters have had a sophisticated tone implying genuine expertise about working conditions and strike issues in the vineyards of the Delano, Calif. area. This has occasioned some wonderment at the seeming wealth of "inside" knowledge possessed by so many persons living a great distance from Delano and in a state where grapes are a minor industry at best.

A review of these letters, however, shows an amazing strain

tainment world. Fortunately, there is substantial reason to believe effective opposition to anything-goes sexual license in entertainment is growing.

It is growing among religious groups who, though mindful of past Comstockian mistakes, are realizing they must help the community deal wisely and effectively with hard-core smut.

It is growing among sophisticated critics who, though they rightly despise censorship, are repelled by the shoddy, no-talent hypocrisies masquerading as art.

And it is growing among the public, which has become disgusted by the massive, brutish assault against codes of decency and good taste considered quite enlightened only two or three years ago.

The protest is taking some dramatic forms. Fifty thousand teen-agers last Sunday held a rally in Miami's Orange Bowl protesting public indecency by entertainers.

But censorship proper remains a complex, difficult question. The power is corruptive. Any censorship is

likely to be abused whether it is waged by official or voluntary groups. It is best avoided altogether.

How, then, is the Church to honor its responsibility to the innocent and the confused who are the main targets of the panders?

A Christian must be actively concerned with the moral climate of his community. If sex, a vital component of the human condition, is allowed to be debased and degraded for financial exploitation, the climate is poisoned. Thus Christian involvement is demanded. But it is not an easy task. Jurists are more often than not confounded by distinctions between liberty and license, restraint and suppression.

There is need for caution and charity. But there also is need for effective reaction against those things which contaminate the atmosphere, distort the image of normal sexuality and destroy the ideals of human love.

Surely a society with the know-how to send men to the moon can devise ways, within the framework of freedom of expression, of disposing of moral garbage. At least it is time we tried.

GEORGE SHUSTER'S VIEW

Bangkok Conference has key to reality

By DR. GEORGE M. SHUSTER

Now and then one finds an article both totally unexpected and equally unforgettable. Such a piece it seems to me was written for the January 18 issue of America by John Moffitt.

That this estimable weekly has a copy editor able to share a remarkable experience so directly and colorfully is another proof that the Spirit shows up when it wishes regardless of its ideas of where it should appear and what it ought to do. I have known a good many copy editors in my time, all useful and normally delightful people, but I never came across one who had been a Ramakrishnan monk before entering the "Church of Rome."

The Bangkok Conference made so tragically famous by the death of Thomas Merton is one of the most important religious events since Vatican II.

During the short time allotted to him, Father Merton seems to have dealt with themes currently being discussed in the United States: "Zen and Christianity are the future," he declared, and it may be that his words were prophetic. That there might be married Christian monks, even as there are in Buddhism, seemed to him a possibility. He found value in the non-Marxist views of Herbert Marcuse and others.

But Moffitt himself stresses the words of Dom de Gruene: "A religion flourishes with its monasticism, so much so that the decadence of Monasticism is not only the sign but also the cause of the decadence of religion."

This is certainly not what we in the United States seem generally to be thinking and saying. We use the term "subliminal effects" of our culture appear to make that impossible. At any rate, a remark of mine that Catholic schools will remain of great value so long as the counsels of perfection are cherished in them aroused the ire of the avant garde as nothing else has I have ever said. It is easy to

gain the impression that what were favored with us are uneducated and uneducated psychology.

But in spite of all this the evidence to indicate that the desire to form religious communities which are basically contemplative is strong. Such communities may, however, be smaller than the classical communities have become. Perhaps the ancient Benedictine emphasis on "work and prayer" will remain, though the "work" will be suited to our society and our age.

It is worth repeating that the rule restates in monastic terms the Greek maxim that the end of personal formation is a sound mind in a sound body. We may decide to replace labor in the fields, with Zen exercises or golf but hopefully the principle will remain the same. Some of us may have raised eyebrows a bit at the sight of the pastor making a birch on the ninth green, but when seen in the proper context he is obviously following the Benedictine rule.

Though the Society of Friends is customarily associated with Protestantism, this has, at least since the middle of the last century, created some monastic

WHAT OF THE DAY

Democracy can hurt unions' bargaining

By MSGR. GEORGE HIGGINS

There was a time, not so long ago, when trade union "democracy" was thought by many critics to be the key to the labor movement to be a kind of magic formula for eliminating strikes.

At the time, the labor-management relationship was in a state of anarchy. The theory was that if the workers were to be free to elect their own representatives, if they were to be called by irresponsible, power-hungry labor "bosses" against the better judgment of the rank-and-file and that the only way to solve the problem

was to clip the wings of the former by vesting all decision-making power in the latter.

This bad-guy versus good-guy approach to labor-management relations reached its peak in the late 1940's about the time the Taft-Hartley Act was being debated and again in the 1950's when the Landrum-Griffin Act was under discussion. Since that time, many of those who had put their hope in union democracy as a kind of panacea have had sober second thoughts about the matter. Though, as a matter of principle, they are still in favor of the fullest possible measure of union democracy (and who is not?), they have learned from experience that union democracy, as such, far from eliminating strikes, tends in many cases to have the opposite effect.

In this connection, the industrial relations director for one of the major segments of American industry was heard to say recently in a private conversation that, from his point of view, too much union democracy was a nuisance and a curse.

He would much prefer, he said, to negotiate with a so-called labor leader who was intelligent and trustworthy than to take his chances on a referendum vote of the less experienced and less sophisticated rank-and-file.

The man who made that statement is of a certain age. He was merely exaggerating a bit for rhetorical purposes. He wanted to emphasize the point that under democracy, as such, is not the answer to strikes—that experienced union officers, in other words, are frequently much more responsible negotiators than the rank-and-file when the chips are down in collective bargaining.

This point is singled out for special attention in the 1968 Report of the Federal Mediation and Conciliation Service. According to this report, dissatisfaction with settlement terms agreed upon by duly authorized management and union negotiators than the rank-and-file reason for union membership.

(Continued on page 10)

By MSGR. R. T. BOSLER

Q. I am one of the confused Catholics that breathe in too much of the fresh air let in by Pope John. It did nothing but make me dizzy. I have had to fight to make myself go to Mass the way it is now celebrated. The vocal prayers are mumbled with attention by the people, and the liturgy is edgy, but it makes no sense. All this while jumping up and down like a yo-yo.

I have been going late so I hear Mass from the Offertory and stay until Communion. I used to go in time for the offertory but gave that up because all the priest does is talk about racial issues or the like. I'm dying for some spiritual help. They are also a waste of time during the sermon. I am wondering whether for one so

careful going to Mass does any good at all.

A. For too long a time Catholics looked upon the Mass as a duty. The moments spent in church on Sunday seemed to be one way of paying off something which they owed to God. They spoke of the "Sunday obligation" and feared the consequences of not fulfilling it. While the priest was "saying Mass," they were "saying their prayers" with the help of a missal, prayerbook, or rosary. Afterwards, they felt confident that they had done their duty to God for the week, and they were satisfied.

Now things are different. The priest addresses the people in their own language. The prayers of the Mass are said to God. There is more sound reason for the activity than there used to be.

The reason for this is that our understanding of the Mass has changed. Today it is seen not so much as a duty or obligation but rather as a celebration.

And when people celebrate, they do it in a kind of festivity which springs from people's feelings and convictions about something which is important to them.

When we come together to celebrate the Eucharist, we are entering in the form of celebration something which is important to us, namely, our being called by God to live together in a community of love with all that means to us. This kind of celebration is not a duty. It is a very natural impulse of the human spirit to express itself.

Now if the Eucharist is to be this kind of celebration, two things are necessary. First, we must have some genuine feel-

ings and convictions to express. We need to believe very strongly that we have been called to life in a community of love and that we respond to God's call by being responsible to and for that community. This requires a considerable shift in thinking for some Catholics, but it is a shift back to the real sources of our faith.

Secondly, if the Eucharist is to be a celebration, it must be celebrated, not mumbled. An alert, knowledgeable priest together with song leaders and commentators who are pleasant and helpful without being pushy or overly timid can go a long way in creating an atmosphere of celebration.

As for sermons or homilies, their purpose is primarily to announce the Good News of salvation and to draw the congregation together in the action of celebrating the Eucharist. They will undoubtedly touch on world affairs and social concerns from time to time, but that the congregation can participate more fully.

Since Vatican II, the form of the Eucharist has changed in such a way that it can more easily be a true celebration. The language and structure of the Mass have been clarified and simplified so that the congregation can participate more fully.

However, if the attitudes and spirit of both priest and people have not changed along with the form, if they continue to approach the Eucharist from a sense of obligation and duty rather than of celebration, frustration and even resentment can easily set in.

Perhaps what we need to do at this point is not only to understand the logic of the "new Mass" but also to renew and deepen our understanding of God's whole purpose for His Church.

Q. We the people are the Church, right? Where is God's house, or by what name do we

properly refer to the building we call a church?

A. The U.S. senators are the senate. What do we call the place they meet? The Senate Building or, more often, just the senate. The word church means assembly or congregation. We, the members, make up the assembly. Even when we are not assembled together in the assembly building we are called the assembly or the Church, just as the senators, even when they are not assembled, are referred to as the senate.

To be real exact we would speak of the church building, but it is simpler and clearer enough to say church. From the context people know whether we are referring to the Church or the place where the Church meets.

Q. Why is it that priests are not assigned to a parish for a

certain limited number of years? Would they not be better spiritual advisors if they had the challenge of a different parish every so many years?

A. Your thinking is right up to date. Many dioceses have long followed the custom of limiting the assistant pastors (or associate or curates, as they may prefer to be called) to five or six years at one place for the very reason you give. The old church law, however, encouraged the permanency of pastors. More and more this pattern is changing today. Vatican Council II abolished the custom of the permanent pastorate, or the irremovable pastor as it used to be called. Priest associations and senates are asking for limits to be placed upon a pastor's service for the benefit of both parish and pastor.

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● YOUR WORLD AND MINE

Novelist anticipates the Presidio trials

By GARY MacEOIN

Of books I have recently read, two seem destined to enter the select class of timeless world literature. The author is Aleksandr I. Solzhenitsyn. The books are "One Day in the Life of Ivan Denisovich" and "The First Circle."

Technically, the books are very different. "Denisovich" is little more than a short story, episode and characters sketched with the stark economy of modern French writers. "First Circle" is an epic in the Russian classic tradition, a medieval banquet of people and action.

Both are stories of jail life, the one in a Siberian camp, the other in a research center near Moscow staffed by convict scientists. They are also a single theme in their relentless analysis of the spiritual destruction of human beings when the system becomes more important than the individual.

This is tragedy in the classical sense, the tragedy of the annihilation of men in their innermost personalities. It is Solzhenitsyn's genius to show that the destruction is equally total for prisoners, guards, and the entire chain of planning, plotting and policy-making right through the judicial and military chain of command to the political organs which control life in the Soviets.

True to life, the individual incidents are usually trivial. Vladimir Petroff, a 19-year-old army private, one of several banquets of people and action.

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blast at 20 yards killed him. No order to halt preceded the shot, a shot in any common-sense unnecessary. Vladimir had given notice, and several other guards were at hand to join in subduing him.

The guard, however, woodenly followed the book written by people for whom the institution was sacred and the individual without rights. For the authorities, it was nothing. Within a day, an official enquiry opened and closed. "Justifiable homicide," it ruled, exonerating the guard.

Vladimir's colleagues were not so totally demonized. They staged a strike down at roll call to protest the killing, this official whitewashing, the sub-standard stockade conditions and the general mistreatment of prisoners by shotgun-carrying guards. Twenty-seven took part, the guard's silhouettes lasted less than an hour.

Escalation rapidly followed. Fedoroff, the officer-in-charge, initiated proceedings for mutiny. Akhmanova, an intermediate official with a human sense of proportion, having examined several of the men and their "psychiatric" records, rejected the mutiny trials on the grounds that the action showed no intent to overthrow the lawful military authority, and that the mental state and character behavior of the accused "made it unlikely that punishment would have any rehabilitative effect."

The system's concern was not justice or rehabilitation, but an "example." It was having troubles with army discipline. Some soldiers were even trying to avoid being sent to Czechoslovakia. Akhmanova was over-ruled.

Boris Ilyin was the first tried. He was 26, rather of three, and he had been AWOL to care for the children neglected by their mother. He got 15 years of forced labor, with forfeiture of pay and allowances, and dishonorable discharge. How the neglected children would survive was not discussed. Next came Anton Sloskans, 20, from a broken home, ruled by an army psychiatrist. He had several mental problems. For him, 14 years and the trimmings. For Igor Mohilev, 21, one of 11 children, father crippled, family poor, relief, an emotionally disturbed youth who slashed his wrist during courtmartial, it was 16 years and also the trimmings.

Of such material has Aleksandr Solzhenitsyn made great literature. But this specific incident does not figure in his works. At least, not yet. It started on October 14, 1968, and the court-martials are still proceeding as I write. The dead man was not Vladimir Petroff, but Richard Bunch. The object he treasured was not an ikon but a crucifix. Ilyin, Sloskans and Mohilev are really Nisrey Sed, Lawrence Heidel and Louis Oszepinski. The "mutiny" was in the Presidio Stockade in San Francisco.

Do we perhaps need a Solzhenitsyn as this time when the system becomes more important than the individual, there always follows the spiritual destruction of prisoners, guards, and the entire chain of planning, plotting and policy-making, ultimately affecting not only the military but the judiciary and the political organs which control the nation's life?

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'A little better'
NEW YORK—Churches have become "a little better" in the light of racial justice, the Rev. Martin Luther King Jr. said. He was prior to 1960, Whitney M. Young Jr., executive director of the National Urban League, told 1,000 business and religious leaders at the 20th annual conference of the National Urban League in 1968. King said the churches have become "a little better" in the light of racial justice, the Rev. Martin Luther King Jr. said. He was prior to 1960, Whitney M. Young Jr., executive director of the National Urban League, told 1,000 business and religious leaders at the 20th annual conference of the National Urban League in 1968. King said the churches have become "a little better" in the light of racial justice, the Rev. Martin Luther King Jr. said. He was prior to 1960, Whitney M. Young Jr., executive director of the National Urban League, told 1,000 business and religious leaders at the 20th annual conference of the National Urban League in 1968. 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CYO One-Act Play finals scheduled

Finals in the Archdiocesan Junior CYO One-Act Play Contest will be held this weekend at Chartrand High School, with the final round of the Consolation Comedy Division set for next Monday evening at St. Catherine's parish.

Serious Division contenders, scheduled at 7:30 p.m. Friday, include: St. Joan of Arc, "Grottoesque for November," St. Catherine, "Footfalls," and St. Andrew, "Night Call."

Judges will be: Lawrence Bowman, Sister Mary Bridget, Mrs. Helen Zapp, John Folland, Ferd Keller and William Green.

CYO NOTES

Deadline for entries in the Junior CYO Spring Kickball League was March 26. Late entries will be accepted until March 31. The season will begin in mid-April.

Cadet Kickball season will start April 21 or 23, with deadline for entries set for March 31. Cadet Spring Baseball deadline is April 8. The season will begin April 29 or May 2. Some rule changes have been made by a coaches' committee to speed up the baseball games, which will be announced later.

Father John Ryan, Archdiocesan Scout Chaplain, will conduct a Boy Scout Retreat at Camp Belter from 11 a.m. Saturday through noon on Sunday, March 29-30.

Fifty teams are entered in three classes of Cadet Boys Track dual-meet season, to start the week of April 6. There will be three divisions in each class. The season will continue through May 4, with a city-wide meet scheduled at the CYO Stadium on May 18. A new category of 880-yard run has been introduced in Class A.

Complete schedule of eliminations for the Archdiocesan CYO Instrumental Music Contest, to be held at Cathedral High School on Saturday and Sunday, April 12-13, will be mailed next week to participating parishes.

Preliminary information and forms for the annual Archdiocesan Junior CYO Convention have been mailed. The event will be held at Secunia Memorial High School from Friday to Sunday, April 18-20. More information will be published next week.

The latter three judges will select the outstanding actors, while the others evaluate the plays.

COMEDY Division finalists, scheduled at 7:30 p.m. Saturday, are: Our Lady of Perpetual Help, New Albany, "The Hanging of Uncle Dilby"; St. Christopher, "Rite and Shout"; and St. Catherine, "Cupid is a Bum, is a Bum, is a Bum."

Judging will be: Lawrence Bowman, Frank Wilson, Richard Rosengarten, Charles Schiela, Lynette Schiela and Mary Rosengarten.

Sunday evening's round of Classic Comedy finalists, also scheduled to begin at 7:30 p.m. at Chartrand, include: St. Andrew, Richmond, "Sum m e r Stock ala Cartie"; Holy Name, "The Bathroom Door"; and Immaculate Heart of Mary, "Stolen Identity."

Judges will include: Mrs. Virginia Pate, Ted Hinkle, Herbert Gilligan, Lawrence Bowman, Mrs. Helen Zapp and Sister Mary Michaela, S.P.

ST. CATHERINE'S parish will host the finals of the Consolation Comedy Division, featuring first-round losers in the Serious Division, at 7:30 p.m. on Monday.

Only Little Flower's "Oh, Waitress" was known among the three contenders at press time Wednesday.

Judges will be Junior CYO members.

Trophies will be awarded to first, second and third place finalists in each category, with outstanding actors and actresses to receive plaques of recognition.

Trophies will be awarded to first, second and third place finalists in each category, with outstanding actors and actresses to receive plaques of recognition.

Marian students to present series of one-act plays

INDIANAPOLIS—The Marian College Theatre will present "An Evening of One-Act Plays" on Friday, Saturday and Sunday, March 28, 29 and 30, in the Marian auditorium. Curtain time is 8 p.m.

On tap will be three one-act plays written by students in a playwriting class and directed by students conducting directing projects.

The plays are "The Crystal King," written by Dennis von Pyritz and directed by Gayle Steigerwald; "The Sixth Day," written by James Widner and directed by Bob Lane; and "Love in Six Acts," written by Richard Gardner and directed by Joe Ackerman.

John Kirschner and Janie Morale make up the cast of "The Crystal King," while John Bourke and Bob Weller play in "The Sixth Day." The third play, "Love in Six Acts," has a cast of several.

Admission is \$1 at the door.

Elect officers
INDIANAPOLIS—Mrs. Joseph L. Eakin is the newly elected president of the Oldenburg Alumnae of Indianapolis. Other new officers include Mrs. John Riley, vice-president; Mrs. Alice Walworth, secretary; and Miss Catherine Moran, treasurer.

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A DOUBLE WIN FOR THE MOD SQUAD—The "Mod Squad" really is the Cadet Girls' Volleyball team from Our Lady of Greenwood, which reigns supreme in the CYO Volleyball world after taking titles in the 1968 Cadet League and Tournament. The Johnson County girls first won the league, defeating St. Thomas and Holy Spirit, Indianapolis, in the play-offs, then reeled off five more victories to repeat their 1968 win in the tournament, closing with a stirring 15-9, 14-16, 15-3 triumph over Indianapolis Southside rival St. Roch in the championship game. Shown with the champions are Coach Chuck Dennis (back row, right); Father James Wilmoth, CYO Priest Moderator (back row, middle); and Sister James Michael, S.P., Principal at Our Lady of Greenwood School.

IN MARION COUNTY

'Brush-In' dental treatment started in Catholic schools

By ANN REIN

INDIANAPOLIS—Indianapolis and Marion County Catholic schools have launched "Brush-In," the mass self-application of a one-time-a-year stainless fluoride treatment paste.

The first brush-ins were held last week at four schools—St. Christopher's, St. Gabriel's, St. Joseph's and St. Michael's. Divided into groups of 175 to 200, pupils brushed their teeth for two and one-half minutes with the raspberry-flavored paste under the direction of a team of dental hygienists. As a result they should have about half as many cavities during the next year, experts believe.

BEFORE THE END of the school year, brush-ins will be

scheduled in the other Catholic schools in the county and the tenacity public schools. Although this is Indianapolis' entry into the mass application of the cavity prevention treatment, brush-ins have already been held in Ft. Wayne and Bloomington as well as smaller centers in the state.

The program for school children in this area was initiated by Sister Mary Jude, S.P., coordinator of the social services in Catholic schools program.

The treatment was developed to supplement—not replace—regular dental care and treatments by a dentist, proper daily brushing and fluoridated water. However, it is considered of value also in areas where reg-

CYO WINTER SPORTS

CADET WRESTLING
Week of February 10
Division 1: Immaculate Heart 23, St. John of Arc 20; Our Lady of Greenwood 36, St. Malachi 20; Holy Trinity, bye.
Division 2: St. Simon 50, St. Roch 10; Our Lady of Lourdes 46, St. Lawrence 21; Little Flower 28, Our Lady 31.
Week of February 17
Division 1: Immaculate Heart 12, Holy Trinity 10; Our Lady of Greenwood, bye.
Division 2: Little Flower 28, St. Roch 5; St. Simon 29, St. Lawrence 18; Our Lady 31, Lourdes, bye.
Week of February 24
Division 1: St. John of Arc 20, Our Lady of Greenwood 22; St. Malachi 36, Holy Trinity 17; Immaculate Heart, bye.
Division 2: St. Simon 36, Our Lady of Lourdes 3, Little Flower 23; St. Lawrence 19, Little Flower 23; St. Roch 15; St. Lawrence, bye.
Week of March 3
Division 1: Immaculate Heart 43, St. Malachi 14; Our Lady of Greenwood 18, Holy Trinity 17; St. John of Arc, bye.
Division 2: St. Roch 22, St. Lawrence 12; Little Flower 26, Our Lady of Lourdes 23; St. Simon, bye.
Week of March 10
Division 1: Immaculate Heart 19, Our Lady of Greenwood 16; St. John of Arc 32, Holy Trinity 17; St. Simon 40, Little Flower 15; Our Lady of Lourdes 23, St. Roch 15; St. Lawrence, bye.
Final League Standings
Division 1: Immaculate Heart 40; St. John of Arc 31; Our Lady of Greenwood 22; St. Malachi 13; Holy Trinity 9-4.
Division 2: St. Simon 46; Our Lady of Lourdes 11; Little Flower 11; Our Lady of Greenwood 10; St. Roch 1-3; St. Lawrence, 1-3.
(Note: St. Simon won the division championship.)
League Play-off: St. Simon (Division 2) defeated Immaculate Heart (Division 1) 48-15, to win the league championship.

CADET GIRLS' VOLLEYBALL TOURNAMENT
First Round: Our Lady of Perpetual Help 21, St. Joseph 20; St. Roch 20, St. John of Arc 20; St. Malachi 20, St. Lawrence 20.
Quarterfinals: St. Joseph 55, Holy Trinity 17; St. Roch 18, St. John of Arc 18; St. Malachi 18, St. Lawrence 18; St. Roch 18, St. John of Arc 18.
Semifinals: St. John, St. Roch 49; St. John Hill 23, St. Augustine, Jeffersonville 31; St. Anthony, Clarksville 22.
Finals: St. Joseph Hill 38, St. Anthony, Clarksville 26 (consolation); St. Augustine, Jeffersonville 28, St. John, St. Roch 24 (double overtime championship).

MARIAN MEDALISTS
Sacred Heart, Jeffersonville, Troop 74; Sacred Heart, Clarksville, Troop 74; Patricia Kramer, Susan Spelman, Dawn Sullivan, Theresa Volpina, Jean Weller, Troop 133; Rosemary Miller, Margaret Callahan, Theresa Haley, Libby Moly, Mary Beth Klop, Gretchen O'Neil, Gail Fowler, Kimberly Canale, Elizabeth Chastler, Margaret Devlin, Carol Schmitt.
League Play-off: Catholic Daughters of America: Susan Reimer.
Holy Spirit Parish, Catholic Daughters of America: Ellen Fisher, Patricia Nickelson, Joyce Richter, Patricia Smith.
St. Catherine's of St. Patrick, Catholic Daughters of America: Anna Mary Kelley, Linda Hays, Patty Garrah, Donna Kelly, Kathy Wakefield, Carolyn Bagley, Annette Fischer, Christine Kline, Agnes Braun, Diane Kelly, Rita Baker, Cathy Nee, Margaret St. Philip, Neri Parish, Catholic Daughters of America: Karen Alton, Marcia Donohue, Janet Henderson, Catholic Daughters of America: Theresa Modt, Marlene Seaton.
St. Michael Parish, Troop 226: Kathleen Van Tassel.
Our Lady of Lourdes Parish, Troop 873: Judith Roney.
Immaculate Heart of Mary, Troop 1176: Ann Brackley, Marilena Brackley, Mary Muller, Virginia Murphy.
St. Christopher Parish, Troop 34: Mary Lynn Hale, Debbie Kirch, Michele Good.
St. Jean of Arc Parish, Troop 117: Kathleen Crozland, Bethann Keen, Susan Miller, Marie O'Connor, Leona Robinson.

'Happening' set
INDIANAPOLIS—A "Happening" retreat for Northside CYO and CCD teenagers will be held at Alverna Retreat House, Friday and Saturday, April 4 and 5. The event, sponsored by the Northside Knights of Columbus, is open to junior-senior boys and girls. For additional information call Father Maury Smith, 255-1340.

Scout leaders hold program

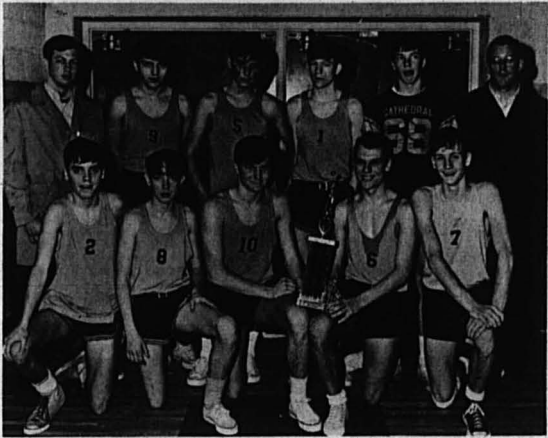
INDIANAPOLIS—A Scouter Development Program, conducted by Father John Ryan, Archdiocesan Scout Chaplain, was held Sunday, March 16 at Camp Kiwanis to help leaders become more effective in work with boys.

Attending the session were: Joseph E. Lindsey Thomas J. Kennedy, Richard L. King, Gus Stuehett, Carl Meib, Edward J. Peters, Harold L. Dinamore, Joseph E. Haney, Louis Cowley, Robert Chiplica, Frank Svarczkopf, Joseph Brand, Ted Spialek, Charles Barth, John Preston, John Carroll, Edward Jacoby, Edward Howe and George Rodenbaugh.

Other similar programs are being formulated by the Catholic Committee on Scouting.



"54" LEAGUE RUNNERS-UP—St. Gabriel's "54" CYO Basketball team, always a threat in league and tournament competition, made it all the way to a third-place finish in 1968-69 CYO League play, winning the Division Three title during regular season competition. Also, the Westsiders defeated Holy Spirit "B" in the first round of the league play-offs before running into eventual League Champion St. Joan of Arc. Shown with the boys are Head Coach Don Wise (back row, right) and Assistant Coach Percy Albert.



FRESHMAN-SOPHOMORE LEAGUE CHAMPIONS—This St. Mark squad became the official League or Tournament champion in Indianapolis Deane's Basketball competition when the lads won the 1968-69 CYO Freshman-Sophomore League title by defeating St. Lawrence, 39-36, in a thriller at Secunia High School. St. Mary earlier won the Division Three crown after finishing in a regular-season deadlock with St. Jude by edging their neighborhood rivals in overtime, 41-39. St. Lawrence advanced to the title game by defeating Lourdes in a Division Two Play-off, then outlasting St. Thomas, 38-34, in the first round of the league play-offs. Shown with the new league champions are Assistant Coach Steve Koch (back row, left), and Head Coach Tom Clarke (back row, right).

Monsignor Goossens Says:

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CASE FOR THE FARMER

By S. E. DURCHOLZ

As in the case with most other minority groups, farmers are discovering that the answers to their problems lie in their own ability to develop progressive programs of action with certain goals to bring themselves into an equitable position within the economy of the nation.



Durcholz

He hopefully, there is a new day dawning in agriculture—a day when farmers are going to become more and more aggressive in speaking of their people and of their industry. This day will challenge very directly and openly the vast legions of non-operating farm spokesmen who are more concerned with keeping their agrarian-oriented credentials in order than with genuine in-depth probing of the real world of operating farmers.

The lack of a well-organized unified agricultural industry has created a vacuum which has been birth to some of the most sophisticated influence and information machinery of our time.

This well-oiled system, totally from outside of agriculture, has effectively distorted the entire farm picture.

They have been saying that the farm problem is one of too much production and too many

EDITOR'S NOTE — S. E. DURCHOLZ operates a farm in the Ireland community in Dubois County, Ind. He and his wife Ardella have three children and are members of St. Mary's parish, Ireland. Durholz is a member of the National Farmers Organization (NFO) and has been serving as a volunteer worker without salary as a public relations director with NFO for the past eight years. He has also been lecturing recently in some southern Indiana schools.

farmers; however, they hasten to add that agriculture is a healthy, growing industry that is merely undergoing some adjustment problems.

Let's take a brief look at the state of affairs of the agricultural industry.

There have been more than a thousand families a day, every day of the year, moving off the land into already crowded cities. The farm youth, the life-blood of the industry, are continuing to leave for higher paying jobs elsewhere. The entire 1967 gross income (latest complete statistics) for this so-called healthy industry, from sales for all farm production, fruits, vegetables, including all the timber was \$12.8 billion while the production expenses were \$18.8 billion.

THIS LEAVES a net income of only \$8 billion or 3% return on the \$274 billion investment in the agricultural plant and not

one cent for all labor performed, or for family living expenses. Taking it the other way, this means 70 cents an hour for all labor performed and NO return on the investment.

Most farm prices are the same or lower than they were 15 years ago. One might ask just how many other U.S. industries would call such an absurd financial report that of a healthy, growing industry.

A great deal of the blame for the farm problem must be borne by farmers themselves; they have been selling on a marketing system that has been built by the buyers of farm production to serve their needs to acquire an ample supply of raw material at the lowest possible price.

Farmers have been quick to adapt all manner of new technology in order to produce more and to improve quality but very slow to think in terms of marketing in a truly efficient and effective way. In just the last few years the stubborn individualism of the farmer in marketing and the highly organized and concentrated practices of buying by the processing industry have resulted in loss of net farm income in the amount of \$370 billion.

THERE COMES a time in any human crisis when the spirit suddenly cries out in anger and determination. The mind begins to function far above the level of day norm. At last a direction, a goal, a new hope.

Under the laws of the Capper-Volstead Act of 1922, the Collective Bargaining Program for Agriculture—the National Farmers Organization was born. Although the young farm group actually started in 1935, it was not until the convention of 1937 that the bargaining program was adopted.

It was at this time delegates decided that if they were not to be just one more farm to function far above the level of day norm, they were going to have to define the problem accurately as well as make use of every legal right of farmers.

The goal of negotiating supply contracts with processors that reflected the cost of production plus a reasonable profit seemed an ambitious venture. After all, the products that farmers had to buy to operate their farms had a price tag on them that reflected the manufacturing cost, marketing costs, and delivery charges.

These products were purchased from farmers who had developed industry organizations giving them power to pass on to the ultimate consumer, wages, taxes, interest, research and development costs, and even the cost of retirement plans.

Farmers did not have the organizational structure to pass on production expenses; they had to absorb increased expenses by going into debt and by a lower standard of living.

THE NEW collective bargaining idea for farmers went through the entire gamut of gaining acceptance of both farmers and the processing industry. Ridicule and criticism in all shapes and forms and from all directions were heaped on them. Then, demonstrated progress, education, and understanding brought the initial breakthroughs in bargaining where actual price advantage were realized.

Today, this movement covers 45 states and has produced two hardcover books ("Holding Action" and "Angry Testament") by Charles Walters Jr.—Haleon House Publishers, Inc., Kansas City, Mo.).

Let anyone get the impression from this article that farmers haven't any friends at all, I would like to pay tribute to the many open-minded people, among them a few legislators, the concerned civic leaders in many rural cities and towns, educational institutions, church groups, and some of the news media who have helped promote fair and honest consideration of both the seriousness of the problem and the positive, self-help proposals of farmers to bring about a solution.

State KC net tourney is slated at Decatur

DECATUR, Ind.—The annual Knights of Columbus state basketball tournament will be held here March 29 and 30 with Mayor Seimet Council 864 as host. Games will be played at the Belmont High School gymnasium.

Tourney play will open Saturday 8 p.m. when Anderson meets Notre Dame. At 9:30 a.m., Greensburg and Indianapolis St. Pius X will play, followed by an 11 a.m. contest between Jeffersonville and Washington council teams.

Saturday afternoon play in the first round includes a 12:30 game between Connersville and host team Decatur, and a 2 p.m. meeting between Indianapolis Downey and Huntington.

SECOND ROUND play begins at 3:30 p.m. between Indianapolis

St. Fatima and Richmond, both of which drew byes. At 5 p.m., Indianapolis St. Joseph, which also drew a bye, will meet the winner of the Anderson-Notre Dame game. A 6:30 p.m. Saturday game is scheduled between the Greensburg and Indianapolis St. Pius X winner and the winner of the Jeffersonville-Washington contest, and Saturday's play concludes at 8 p.m. with a game between the Connersville-Decatur and Indianapolis Downey-Huntington winners.

The first semi-final game will be played at noon Sunday, followed by the second game at 1:30 p.m. The championship game will take place at 4 p.m. Sunday.

Trophies and awards will be presented following the championship game.

ALL ACTIVITIES in connection with the tournament will be held at the Decatur Knights of Columbus council on High St.

Richard Dolato, Gary, and Jacob E. Timmons, Logansport, are state athletics co-chairmen for the Knights of Columbus.

EVANSVILLE—The Archbishop at St. Meinrad together with St. Meinrad College and School of Theology will be pictured in a portion of a half-hour documentary program on Spencer County, to be presented at 6 p.m. (CST) Saturday, March 29, on WIE-TV, Channel 14, Evansville.

The Abbey church and monastery as well as current construction at the college are among the scenes featured in a color film vignette made recently by WIE-TV.

The program on Spencer County is part of a series of "Project 14" documentaries covering counties in the Channel 14 viewing area. The series is produced and narrated by Chet Rehman.

Services are held for Sr. Marciana

OLDENBURG, Ind.—Funeral services for Sister Marciana Bisinger, O.S.F., were held at the motherhouse of the Sisters of St. Francis here Friday, March 21. She died (March 18) in St. Francis Hospital, Cincinnati, at the age of 90.

A native of Heiligenzimmers, Germany, Sister Marciana entered the convent in 1916 from New York City. She served as a housekeeper in several Archdiocese parishes, including: Our Lady of Lourdes and St. Christopher, Indianapolis; St. Mary, Greensburg; and Annunciation, Brazil. She also served in the Cincinnati and St. Louis archdioceses and the motherhouse.

There were no immediate survivors.

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DUBLIN—The Bishop Kearney High School Band from Rochester, N.Y., won the award for the best performance by a foreign group participating in the St. Patrick's Day Parade here (March 17).

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ST. MATTHEW PLANS BOOK FAIR—The library of St. Matthew's School, Indianapolis, will benefit from the proceeds of a Book Fair to be held Friday and Sunday, March 27-30, in the school library. Hours of the sale of Saturday are from 10 to 2 p.m., and on Sunday after Masses from 8 a.m. to 3 p.m. Mrs. Joseph L. Kennedy is general chairman of the event. Shown above discussing the Book Fair with St. Matthew's librarian, Mrs. Charles Whitney, are from left: Steven Durbin, Grade 4; Timothy Kennedy, Grade 2; Cathie Lazarz, Grade 6. In addition to a wide selection of books of interest to all grades, there will be other saleable items including educational puzzles, games, models and crafts.



GUILD TO SELL BASKETS—Members of the St. Francis Hospital Guild have spent the past several weeks making hundreds of decorative Easter baskets, which are now on sale at the hospital gift shop. Shown above with a selection of baskets are: Mrs. Clarence McKhann, chairman; Mrs. William Lossin, co-chairman; Mrs. Adolph Price, Guild president; and Sister M. Donata, O.S.F., moderator.



FRESHMAN-SOPHOMORE LEAGUE RUNNERS-UP—This Freshman-Sophomore basketball team from St. Lawrence, Indianapolis, completed one of the finest seasons in the parish's history of competition in the CYO's Junior basketball program, losing a tight 39-36 decision to St. Mark in the championship game of the 1958-59 League play-offs. Head Coach Bob Poorman (front row, right) led St. Lawrence through the successful campaign, with help from Assistant Coach Paul Adams (back row, left).



ARCHDIOCEAN JUNIOR SEMI-FINALISTS: They couldn't quite handle St. Bernadette's Archdiocesan championship. But these St. Mary of Rushville boys won themselves a "semi-finalist" trophy in the recent Archdiocesan Junior CYO competition at Secina High School. Champions of the Richmond Deans, Rushville opened Archdiocesan firing with a big 70-41 triumph over St. Ambrose of Seymour, the Bedford Deans representative, to qualify for the evening semi-final. There, they lost to St. Bernadette, of Indianapolis, 63-53, but only after narrowing the gap to three points late in the game before falling. Sitting behind them in the consolation game was St. Mary of Rushville, 50-41, over the CIOA's newest Moderator: Remie Jarmann. Assistant Coach, and Delbert Kramer, Head Coach.



CADET ARCHDIOCEAN TOURNAMENT SEMI-FINALIST—In the Sacina High School section of the 1969 CYO Cadet Archdiocesan Basketball Tournament, this team from St. Andrew of Richmond ended up with a "semi-finalist" trophy after falling just a point short in a bid to advance to the final game. In the consolation game, the boys of St. Andrew, coached by Coach Fred Schroeder (back row, right) and Coach Bill Schmitt (back row, left), the boys engaged in another tight battle with St. Lawrence of Lawrenceburg in the evening semi-final contest, losing 37-34 in the final seconds. The boys also are champions of the Richmond Diocese, defeating St. Mary of Rushville in the title game in that competition. Shown with the boys are the head coaches, Fred Schroeder (back row, right) and Bill Schmitt (back row, left), and the head of St. Andrew parish Athletic Committee, St. Andrew parish pastor, Fr. Joseph J. Schmitt.

Alverna to offer sensitivity workshop

INDIANAPOLIS—Alverna Retreat House, conducted by the Franciscan Fathers, will offer its first sensitivity workshop for the general public April 11-13.

Purpose of the workshop, according to Father Maury Smith, O.F.M., program developer at

Alverna is to improve communication between people.

"We hope that employers and workers parents and teen-agers, husbands and wives, professional people and their clients, will come to understand themselves and one another through these workshops," he stated.

Dr. Anthony Banet, a psychologist, will direct the Alverna program, which he describes as "an intensive small-group experience designed to help participants to develop self-awareness and to discover new, more constructive ways of relating to other persons."

The April workshop will begin at 8 p.m. on Friday, continuing until 8 p.m. on Sunday. Application for admission must be submitted in advance to the retreat house, 8140 Spring Mill Rd.

Broadcasters pick 2 in Archdiocese

ST. LOUIS—Three representatives of the Indianapolis Archdiocesan Catholic Information Center were among 24 persons elected to the board of directors of the Catholic Broadcasters Association, which met here March 18-21.

Named were Father Kenny C. Sweeney, CIC director; Charles J. Schisla, executive director of communications for the CIC, and Sister Judith Ann Hammerstein, S.P., a teacher at St. Luke's School, Indianapolis.

Also attending the four-day CBA convention from Indianapolis were Charles O'Donnell, operations director for WFBM Stations; William Rusnack, community services director for WLW-J, Channel 13; Sister Mary Michaela Mulvihill, S.P., and Mrs. Robert J. Stewart, both of the CIC staff.

Named St. Vincent foundation head

INDIANAPOLIS — Henry C. Goodrich, executive vice president of Inland Container Corporation, has been elected president of the St. Vincent Hospital Research and Development Foundation.

The foundation was formed

Eight are given Cathedral grants

INDIANAPOLIS—Eight pupils from six Indianapolis Catholic elementary schools have been awarded tuition academic scholarships to Cathedral High School, according to an announcement by Brother Douglas Roach, C.S.C., principal.

Named were: Kenneth Selle and Stephen Horn, both from St. Lawrence School; John Spanke and Michael Welsh, both from Holy Spirit School; Michael Barbalas, of Nativity School; Michael Hartman, of Little Flower School; Peter Mattingly, of St. Gabriel School; and Daniel Krieger, of St. Christopher School.

April 1, 1968, to expand medical education and research at the hospital.

DCCW to meet

INDIANAPOLIS—The quarterly meeting of the North Deanery Council of Catholic Women will be held at 1 p.m. Wednesday, April 9, at Holy Trinity school, 903 N. Holmes Ave. New officers will be installed at this meeting. All women of the North Deanery are urged to attend.

Consecrated

NAZARETH—The new basilica of the Annunciation was consecrated here (March 23) in the presence of a large crowd from all over the Holy Land.

Shroud of Turin *Set card party*
lectures slated *for April 23rd*

INDIANAPOLIS—An illustrated lecture on the Shroud of Turin will be given at Marian College on Monday, April 21, at 8 p.m. by Col. Frank O. Adams (U.S. Army Retired).

Col. Adams will repeat the lecture at 8 p.m. the following evening in the Indiana State Teachers' Association Center.

Open to the public, the lectures are sponsored by the Association for Research and Enlightenment, Indianapolis Chapters. Admission will be \$1.50 per person.

INDIANAPOLIS — St. Philip Neri Parish Council of Catholic Women, will sponsor their annual spring card party on Wednesday, April 23, in the school auditorium, 550 N. Rural St. All games will be played beginning at 8 p.m. A Grand Prix and Petito Boutique will be featured in keeping with this year's party theme "Parisienne Fall."

Advance ticket reservations are being handled by Mrs. Donald Weber, 638-7640. Admission is \$1.25 per person.



CLASSROOM CHAPEL AT SCECINA—A former classroom at Seccina Memorial High School, Indianapolis, has become a student chapel for use by individual religion classes. Father Joseph Kos, religion department chairman at Seccina, is shown above with several students discussing the project. Classroom windows were covered with vari-colored contact paper to lend a stained-glass effect. All other painting and decorating was done by students. Contributions for the chapel were donated by various groups or individuals, including parents. The chapel also includes a partitioned confessional.

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VIEWING WITH ARNOLD

'Charly' could have been great movie

By JAMES W. ARNOLD

One of the most terribly beautiful moments in recent movies is the scene in "2001" where astronaut Keir Dullea disconnects the "brain" cells of the computer HAL, thus taking

"him" slowly back through all the stages of intelligence and ultimately to poignant gibberish.

While we forgettable power of the scene comes partly from the fantastic visuals and the sound ("Daisy, Daisy" is a wildly perfect idea to suggest HAL's equivalent of childhood and innocence), these do not fully explain its effect. Rather, it is the dramatization of the value of the gift of intelligence, and the profound anguish to any creature of its loss.

The same idea was touched briefly (mainly for horror) in "Planet of the Apes" (the lobotomy operations), and new

risers again as virtually the central theme of "Charly." Ralph Nelson's new film about an adult retardate who gains super intelligence and then loses it. But the movie is a missed opportunity, a great idea given superficial treatment.

From the start, "Charly" was no doubt conceived as mainly an Oscar vehicle for an actor, who would have to run the gamut from morose to genius and back. This is why Cliff Robertson bought the rights to Dan Keyes' novel, and his hopes were realized. Long an underrated performer, Robertson has edged into the Oscar derby with his expert imitation of the physical and vocal effects of various stages of intelligence.

Unhappily, the deeper possibilities of the situation have been turned into melodrama. The transformation is seen primarily as one from ugliness to beauty, from losing to winning, from loneliness to participation.

Charly's change reminds one of the plots in which a girl has her face lifted, or a poor

man comes into a million dollars. The change is a gimmick that affects Charly's relationship with other characters. Director Nelson ("Lilies of the Field") also uses it to launch a deserved critique of the inhumanity of some sacred modern institutions. But the film doesn't really deal with intelligence, and that its gain or loss means to the very core of human life.

When Charly goes from a low to a high IQ, his chief reaction is to feel badly in love with his teacher (Claire Bloom), a process clearly unrelated to her mental capacities. At first spurned, he goes off into an orgy of glacial living. From the multiple-image montage describing this stage, it consists mainly of riding motorcycles, growing a beard and doing the frog with long-haired girls. This seems more the result of an injection of youth or pep pills than of brain food.

The renewed Charly is also no longer the butt of cruel pranks by his co-workers at the

bakery, and it is a nice touch that he does not use his superiority for revenge. It is also implied that when a person emerges from inferior status, when he no longer can be patronized as a scapegoat, he is feared and even hated—a truth about minorities other than retardates. This whole complex notion is beautifully suggested in the one of the film's best shots: a change of looks between Charly and one of his persecutors, when the latter suddenly realizes that the superior-inferior roles have been reversed.

The ending is handled much as if Charly were a prince turning back into a frog. He will lose his girl, and his marvelous ability to memorize formulae and dictate problems to computers. There are horror movie dream sequences in which the intelligent Charly is pursued down a maze of corridors by his once and future self, whose physical retardation is now unhappily emphasized.

Only once is there an indication of what Charly is really losing: when in his mind, he sees his room slowly striped of the books, art and gadgets of the "bright" world. But these are still only property, objects, things. What do they, or their possession or loss, really mean?

It is a very delicate point. But the problem is that the movie

does not adequately probe the difference between Charly, the inclusive, good-looking genius, and Charly, the gentle fellow frolicking with kids in the playground. In some ways, the latter Charly is more beautiful.

The tragedy has nothing to do with whether Charly can marry a gorgeous girl, or be a fit subject for a profile in Time. Rather, it has something to do with the riches of God's universe being closed off, just as in the great final scene of "The Miracle Worker" they are, for Helen Kellers, miraculously opened up. It is precisely this kind of poetic insight that "Charly" sacrifices to cheaper effects.

Asks 'new priesthood' of function, service

WORCESTER, Mass. — A priest-psychologist urged here building a "new priesthood," concerned with function rather than form and service rather than structure.

Father Eugene C. Kennedy, M.M., counseling psychologist at Maryknoll Seminary, Glen Elder, Ill., addressing a vocations seminar conducted here for priests of the Worcester diocese, called for a priesthood dedicated to the service of the human family.

Alluding to the current "crisis" in vocations, Father Kennedy said he felt young people want to serve, "but they want to serve people, not an institution." He said it is now more possible to speak of vocations without speaking of the needs of the Christian community.

"It is futile," he said, "to look back to the more simple days." The challenge facing priests today, he said, is that they "are called upon to bridge the chasm to the next century."

EMPHASIZING that priests are servants of the people, Father Kennedy said as servants of the "pilgrim community," priests should "form and lead, not control" the community. The priesthood and the Church, Father Kennedy said, must abandon ideas and techniques that "do not match today's realities," and must be conscious of the fact that all institutions must be renewed "if they are to survive."

Convent closed
ZURICH, Switzerland—One of the last two Orthodox convents in the Ukrainian People's Republic has been closed, according to a Zurich daily, Neue Zürcher Zeitung. The convent, in Kiev, had a community of 250 nuns.

NEW NCMP SYSTEM AT WORK

Film office 'consensus' review salutes 'Sweet Charity' movie

NEW YORK — "Sweet Charity," a musical film that has evolved from what was once a Federico Fellini drama about a street-walker, has drawn perhaps the strongest endorsement ever given by the National Catholic Office for Motion Pictures to any film.

In a review that has been reprinted by Universal Pictures and sent to film exhibitors around the country, "Sweet Charity" was described by NCMP's "Catholic Film Newsletter" as a film which makes "a unique contribution to the musical film form."

The film, which stars Shirley MaLaure as a Broadway dancer-hall hostess, contains, according to NCMP, "a remarkable integration of technique and inspiration, a sensitive blend of the cinematic and choreographic imagination within the limitations of an established form, an achievement in structure that communicates meaning and a value on a significant artistic human experience."

Father Patrick J. Sullivan, S.J., director of NCMP, noted that the review of "Sweet Charity" was a prime example of what he called the benefits of NCMP's "consensus" system, by which the opinions of dozens of NCMP reviewers are culled. He said he believed this was a more reliable method for determining a film's quality than using "one man's opinion," as Father Sullivan put it.

"Sweet Charity," adapted from the Broadway stage musical of the same name, originated as a 1957 film of Fellini called "Nights of Cabiria," in



SHIRLEY MACLAURE

which his wife, Giulietta Masina, played a slow-witted and sentimental street walker. In the film, as directed by Bob Fosse, MaLaure is an overly romantic dance-hall girl who is easily taken in by con artists and lovers.

"The new quality of the dance-hall atmosphere and the dialogue has been toned down considerably from the Broadway

production," said NCMP, which rated the film A-2 (for adults and adolescents) and noted that the film carries a "G" (for general audiences) rating from the Motion Picture Association of America.

"THE DISTANCE which the music and comedy supply prevents the subtle implications of the settings from being offensive, except for younger adolescents," NCMP added. "Miss MaLaure communicates a quality of experienced, stepped-on 'innocence' with such a genuine yearning for a better life that, if anything, this bittersweet affirmation of love and hope in life carries a redemptive message which is one of the most winning aspects of the movie."

"An utterly delightful, surprisingly sensitive film, 'Sweet Charity' speaks in a way musicals seldom do to the eye, ear, and heart," the Catholic film office review concluded.

The review also gave a surprising amount of space to the film's choreography and music. "It is difficult to remember a Hollywood musical in which songs and choreography are set off so well, or so accurately paced, by the cameras and the editing," the review noted.

Open post office in desert area

QUMRAN, Israel—A post office has been opened at this site, once an ancient desert area, where the Dead Sea Scrolls were discovered. The remote spot inhabited two millennia ago by the monastic Jewish sect which prepared the scrolls has now become a Mecca for a growing number of scholars, pilgrims and tourists.

At the opening ceremony for the new post office, a series of lectures was given on archaeological questions related to the site. Professor Yigael Yadin of Hebrew University, former chief of staff of the Israeli army and one of the country's best-known archaeologists, discussed the controversy surrounding his discovery of a group of skeletons at Masada, the site of the last heroic stand of Jews against the Roman Empire in 73 A.D.

Pontiff speaks fondly of Africa

VATICAN CITY — Pope Paul VI said his forthcoming trip to Africa "will show the world clearly how deeply we are interested in the joys, difficulties and trials of the peoples of that great continent."

Speaking to Joachim Hünzeler, Togolese foreign affairs minister, and other Togolese officials, he repeated how attached he was to "the land of Africa" and recalled that he had already visited it prior to his election to the papacy.

The pope had announced three days earlier that he planned to visit Uganda in the latter half of July.

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CONOVERVILLE AREA		HARRISON AREA	
Monday-Friday Radio	WJLB	7:15 a.m.—Hour of St. Francis	WJLB
11:30 a.m.—Hour of the Crucified	WJLB	NEW ALBANY AREA	
12:00 a.m.—Night Call	WJLB	4:30 a.m.—Lamp Life	(11)
EVANVILLE AREA		Monday-Friday Radio	
Monday-Friday Radio	WJLB	11:30 a.m.—Christophers	
11:30 a.m.—Night Call	WJLB	4:30 a.m.—Night Call	(11)
9:00 a.m.—Lamp Life	(25)	6:15 a.m.—Sacred Heart	
10:00 a.m.—Lamp Life	(25)	6:15 a.m.—Sacred Heart	WJLB
10:00 a.m.—Lamp Life	(25)	6:15 a.m.—Sacred Heart	WJLB
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PROTESTERS ARRESTED

Three priests, nun held in break-in at Dow Chemical

WASHINGTON—Three priests and a nun were among nine persons arrested on charges of second degree burglary and destruction of property at the Washington offices of Dow Chemical Company (March 22).

The nine—who said they were objecting to the company's production of napalm for use in the Vietnam war—broke into the Dow offices, overturned desks, threw what they said was human blood on furniture and equipment, and threw files out of two broken fourth floor windows.

The protesters said they were acting in opposition to Dow's "programmed destruction of human life," and criticized the company for "seeking profit in the production of napalm, defoliants and nerve gas." Before being arrested, the nine also pinned up pictures of Asian children who have been burned by napalm.

THE PROJECT evidently was planned well in advance. Some protesters were informed by a representative of the Baltimore

Interfaith Peace Mission two weeks prior to the incident that a "happening" was planned for Washington at an unspecified time. Washington reporters were also notified (March 22) as to the approximate location of the "happening," but they had no information on what form of protest was planned.

The demonstrators identified themselves to police as: Father Robert T. Beggs, 38, East Euclid, Ohio; Michael R. Dougherty, 35, Woodstock, Md.; Sister Joann Malone, St. Louis; Arthur G. Melville, 38, San Francisco; his wife, Catherine Melville, San Francisco; Father Bernard E. Meyer, 37, Cleveland; Father Dennis J. Moloney, 41, Detroit; Joseph F. O'Rourke, S.J., Woodstock, Mr.; and Michael Slaski, 48, Detroit.

FATHER BEGGS and Father Meyer were recently charged with creating a nuisance after they held a protest Mass in a Cleveland cathedral in January. The charges were later dropped.

Arthur Melville is a former Maryknoll priest who—with his present wife and brother—was suspended from the Maryknoll order in December, 1967, after refusing to return from Guatemala to Maryknoll headquarters in the U.S. and answer charges that they were aiding leftist guerrilla movements in Guatemala. Mrs. Melville was then a Maryknoll nun and Thomas Melville, Arthur's brother, was also a Maryknoll priest.

Deplore poverty

QUITO, Ecuador—Any toleration of the pitiable living conditions of Ecuador's poor is sinful, declared 40 priests and Protestant ministers meeting at an ecumenical seminar on social conditions in this country.

To attend meet

KOTTAYAM, India — Bishop Jan Willebrands, secretary of the Vatican Secretariat for Promoting Christian Unity, is scheduled to attend a May seminary in London, where the Orthodox Church on "Church in the very near to the millennium."

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Sunday, March 30
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Holy Cross Church—125 N. Oriental St.
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Act of Consecration and Benediction
Auxiliary Members and Everyone
Welcome

Feeney-Kirby Mortuary

ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

CARD PARTY and HAT PARTY
Ladies Auxiliary of the Knights of St. John
Sunday, March 30
Hat Party—9 A.M. to 6 P.M.
Little Flower Auditorium—14th and Bosart

CYO Girls vs. OLPH Ladies
1st ANNUAL BASKETBALL GAME
Sunday, March 30—7 P.M.
Our Lady of Perpetual Help Gym—New Albany, Ind.

LECTURE By Judge Harold Fields
"Positive Steps Toward Prevention of Juvenile Delinquency"
Tuesday, April 1—8 P.M.
Holy Spirit Early Hall—7228 East 10th St.

PAPER SALE—Saturday, April 5
Sponsored by the Basketball Team of Holy Angels Church—28th and Northwestern Ave.

923-4504
Indianapolis, Ind.

Feeney-Kirby MORTUARY

Meridian at 18th Street



AT JEWISH-CHRISTIAN CONFERENCE—Rabbi Marc Tannenbaum, nationally known Jewish leader, (second from left) was one of the principal speakers at a seminar on Jewish-Christian Relations held on March 13 at the First Baptist Church, Indianapolis. He is shown with Father Robert Kress, left, of the Evansville Diocese; Bishop Raymond Gallagher of Lafayette, and Charles Stimming, of Indianapolis, representing the Indiana Catholic Conference, co-sponsor of the pilgrimage, along with the Indiana Council of Churches, Indiana Jewish Community Relations Council, Indiana Chapter of the National Conference of Christians and Jews, the American Jewish Committee and the Indianapolis Church Federation.

SURVEY IN WORCESTER

43 pct. of county's Catholics never heard of Vatican II

WORCESTER, Mass. — An astonishing 43% of Catholics in the Diocese of Worcester have never heard, or recognized, a reference to the Second Vatican Council, according to a survey here.

The findings of the study, contained in a 212-page report, were announced at a conference of diocesan clergy.

Bishop Bernard J. Flanagan of Worcester said the report showed "some very startling data which bespeak to the impact of Vatican II on our lay people."

The Becker Research Corporation of Boston conducted the survey at the request of the diocese. Its broad objective was "to develop a fund of knowledge which would enable the diocesan administration to have an objective view of Worcester County Catholics."

THE DIOCESE of Worcester, is in one large county in the center of Massachusetts. On the total population of 629,370, 352,309 are Catholics.

A survey team of 40 interviewers sought answers to some 100 questions from 1,168 Catholics over the age of 16. The interviews, restricted to lay people, were conducted between July 8 and August 11 in Worcester, Fitchburg, Leominster and 41 other towns.

In answer to a question on the Vatican Council, 55% answered that they had "heard of the Second Vatican Council," 43% admitted that they hadn't heard of the historic council, and 2% "didn't know."

Of the 55% who testified to having heard about Vatican II, 8% knew "a lot" about it, 56% knew "a little" about the Council, while 34% knew "nothing" about the Vatican Council, with the vast majority of that number.

In a letter to Cardinal Bernardini of Utrecht, the archbishop of Utrecht, the archbishop said that the suggested revisions are unacceptable to them. It is expected that this advice will be considered by the Dutch bishops at their national meeting next month.

The catechism authors, a group of theologians of the University of Nijmegen headed by Father Willem Blees, S.J., are being supported in this rejection by two internationally-known theologians, Father Edward Schillebeeckx, O.P., of the Universities of Nijmegen and Louvain, and Father Frans Haarsma of the University of Nijmegen.

THE CATECHISM, issued by the Dutch bishops in 1966, has gone into translated versions in the U.S., Britain, France and Germany, and about 400,000 copies of the original Dutch version are now in print. When traditionalist Dutch Catholics wrote to the Holy See pointing

her having no specific recollection that such an event took place.

ALTHOUGH this may "seem remarkable," the Becker report stated, "other data in the study suggest that parishioners have not heard more than occasional preaching on the subject. There is clearly much greater awareness of change than there is awareness that the changes have flowed out of an historic Church Council."

According to the respondents, the "two biggest problems" facing the Church today are "changes in the Church (28%), and birth control" (26%).

An interesting aspect of the birth control question was the fact that the survey was conducted both before and after issuance of the papal encyclical banning artificial contraception on July 29.

The question: "Do you feel that the Pope should allow married Catholics to use birth control pills and other contraceptive devices, or do you feel that he should continue to prohibit this?"

Fifty-nine per cent of the survey's respondents favored a change in the present Church teaching prior to July 29, while 41% favored a change after the encyclical was issued. Those against change numbered 27% before the encyclical and 31% after it was published.

Researchers observed that "the effect of the papal announcement seems to have crystallized decision-making," since half as many people had "no opinion" on the subject after the encyclical (17%) as held "no opinion" before its issuance (41%).

OTHER significant findings: • Ninety-four per cent of the respondents recognized that

there have been changes in the Church; eight out of 10 believe the changes are mainly in practices and not in belief.

• Inter-religious services in their parishes were reported by 41% of those interviewed; 29% indicated they have group discussions among Catholics in their parishes.

• Seventy-eight per cent said they attended Mass every Sunday, and 79% said they would continue to attend Mass weekly even if the Sunday obligation was rescinded.

• Opposition to the idea that priests should be allowed to marry was voiced by 45%, with 43% indicating they favored a married clergy, and 12% having no opinion.

Relations defined North Ireland between bishops, marches resume

BELFAST, Northern Ireland — Catholics demanding civil rights have started marching again in Northern Ireland and riot police were patrolling (March 22) six cities in an effort to prevent clashes between the marchers and Protestants opposing them.

It has also issued guidelines for the orderly channelling of missionary energies and funds, both defining the relations between the congregation and local bishops' conferences with regard to pontifical mission aid societies, and regulating so-called twinning of wealthier dioceses with mission dioceses.

These two documents "represent the first solemn acts of high import carried out by the second congregation since the (second Vatican) Council and the reform of the Curia (the Church's central administrative offices), according to a special commentary on them published in the Vatican City daily, L'Osservatore Romano.

Both are the fruits of the first and, thus far, only plenary assembly of the Congregation for the Evangelization of Peoples, which still goes habitually by the time-honored name of the Congregation for the Propagation of the Faith, or simply "propaganda."

Catholic priest given NCC post

NEW YORK—A Catholic priest has been elected to the staff of the National Council of Churches as assistant director and agriculturalist of its Committee on Agricultural Missions, Division of Overseas Ministries.

He is Father Edwin W. Geers, a Divine Word missionary. He comes to NCC here from India where he had been agricultural projects director for the diocese of Indore since 1965.

In his new position, Father Geers will help administer a program of technical training and consultation for agricultural missionaries and their sponsoring agencies, both Catholic and Protestant.

Crash victim

BERGAMO, Italy — Zaverio Marchetti, nephew of Pope John XXIII, was killed on a country road near here while he was pushing a disabled motorcycle.

riot police mounted one of the greatest security operations in the history of Northern Ireland. Minor scuffles broke out at several points as flag-waving demonstrators and Protestant counterdemonstrators jeered and heckled one another.

Named by Pope

VATICAN CITY—Pope Paul VI has named Cardinal Pericle Felici a member of the Congregation for Bishops. He is also president of the Pontifical Commission for the Revision of the Code of Canon Law. The Pope also named Bishop Gerardo Fernandez Bljos, O.M.F., a member of the Congregation for the Clergy.

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