

Good will expressed in merger

INDIANAPOLIS — A conciliatory statement, signed by four administrators of Chartrand and Kennedy Memorial High Schools, was released last week-end to quell rumors and misunderstandings flowing from the recent announcement of the merger of the two schools.

Copies of the statement, signed by Father Robert L. Kitchin and Bernard F. Dever, principal and director of studies, respectively, at Chartrand, and Sister Margaret Andrea, C.S.J., and Father Patrick J. Kelly, principal and superintendent, respectively, at Kennedy Memorial, were distributed last Sunday to faculties of the two schools and to members of the South District Board of Education, which met last Sunday evening at St. Roch's parish.

THE STATEMENT follows:

"From the outset, the merger of our two Southside high schools has been accompanied by much richer understanding and opportunity of all involved. We wish by this statement to make clear the real facts and to dispel all rumors. We would hope that our emotionalism has run its course. Reason must now prevail if we are to get on with the task of establishing the new school on a strong basis. The concern of all of us should be the welfare of the 900 students involved in this move.

"A nucleus of the staffs of both schools has already begun work on finalizing teacher assignments for next year. It is hoped that teachers will be committed to contracts by the end of this week.

"The complete course of studies of both schools will be combined to provide an even richer educational opportunity.

"Registration of freshmen at Chartrand High School will take place on Monday and Tuesday, April 21 and 22, from 7 to 9 p.m.

"It is the hope of this steering committee that this statement will bring about united efforts for co-operation on the part of parents, students, and faculty. We feel sure that all the effort put forth in this undertaking will be for the benefit of education on the Southside."

MEANWHILE, the Student Council presidents of the two schools were scheduled to recommend a new name for the consolidated school at Thursday night's meeting of the Archdiocesan Board of Education and the Indianapolis Deane's Board of Education.

It would be left to the board members to make the final selection of name. The Criterion was told.

Hails prospect of papal visit

GENEVA — Dr. Carson Blake, general secretary of the World Council of Churches, has called Pope Paul VI that the WCC will welcome his visit during the Pope's stay in Geneva.

Pope Paul will visit Geneva in June for the 50th anniversary celebration of the International Labor Organization. The Pontifical Academy of Social Sciences will also be in session during the Pope's stay in Geneva.

Dr. Blake's cable said: "The visit cannot but emphasize growing fellowship among Christians and on behalf of the officers of the World Council of Churches, it is happy to extend a fraternal invitation."



PIANO SOLO MEDALISTS—Another huge field of Piano solo entries competed in the 1967 CVO Cadet Piano Contest at Cathedral High School. These eight young musicians were named as Outstanding soloists. Front row, left to right: Joseph Zarich, St. Ambrose, Seymour, Class B Co-Medalist; Julie Sullivan, St. Pius X, Class D Medalist; Susan Wheatley, Our Lady of Lourdes, Class E Co-Medalist; Donna Bauer, St. Anthony, Clarksville, Class B Co-Medalist; Andy Dietrick, St. Pius X, Class E Co-Medalist. Back row, left to right: Father Donald E. Schneider, Archdiocesan CVO Director; Michael Barbas, Nativity, Class C Medalist; Gary Behrman, Nativity, Class B Co-Medalist; Jim Oberhausen, St. Anthony, Clarksville, Class A Medalist; Father Edwin Sahn, Archdiocesan Music Director. The pianists competed in classes based on years of experience, ranging from Class A (more than five years) to Class E (more than one year, less than two years).

AT HOUSTON SESSION

NCCB head stresses way authority used

By FLOYD ANDERSON

HOUSTON — Most often today, said Cardinal-designate John P. Dearden of Detroit at the opening session of the National Conference of Catholic Bishops meeting here, "it is not authority that is questioned but the way in which authority is exercised."

"And it is one of the basic realities of our time that in the Church as in other institutions, if authority is to retain its credibility, it must function in a manner different from that of the past," he continued.

The NCCB president spoke to about 250 bishops attending the semi-annual meeting here and about 50 news media representatives.

Priests' body urges parish service units

The Archdiocesan Priests' Association, at its third general assembly this past Tuesday, urged the establishment of a St. Vincent de Paul Society or a community service committee in every parish of the Archdiocese.

It further recommended that each parish voluntarily commit one per cent of its annual income to support a "Central Office for the Poor."

The Association specifically appointed the Archdiocesan Director of Catholic Charities, Father Donald Schmidlin, "as organizer and co-ordinator to assist all the parishes" in establishing a committee or organization "dedicated to the poor and underprivileged."

PASTORS WERE urged to

tatives, who had been invited into the meeting to hear his address.

The talk, entitled "Directions in the Church in the United States" underscored in Cardinal-designate Dearden's words "the basic procedures that in the Church, will build a bridge from the present to the future."

He said the promise of the future lies particularly in two areas: "Persons—and what we think of them; how to meet our responsibilities to them."

HE SAID THAT "in the Church our concern is with persons. They form the community that is the Church. . . . They, not institutions, are our concern."

He added: "Their anguish and their concerns are ours. . . ."

the tone is strident or complaining. If the words are rude or demanding, somehow we must try to pierce through the trapings to the reality that underlies them."

The Cardinal-designate said "there must be an openness to adapt those man-made structures that are less suited to our times . . . but unless there is a readiness to do this, unless we are open to the future, the Church will suffer."

"All too often the criticism of an outmoded structure leads step by step to a rejection of all structure and ultimately to a rejection of the Church itself. But there must be a standard or guideline for this reappraisal: the teachings of Christ and the good of His people," he added.

He pointed out that "commonly we meet these responsibilities through the authority that has been given to us." He emphasized that authority in the Church is pastoral in character, which "implies a closeness to those we serve."

Then he said: "Beyond that it demands the setting up of . . . (Continued on page 7)"

On the Inside

Mgr. John J. Doyle, Indianapolis Archdiocese Historian and archivist, recalls several controversial observations of George Rogers Clark's capture of Fort Sackville. Page 3

Father Lawrence Lucas writes that the black man tests white religious. . . . Page 4

Research study resulting from questionnaire discusses communications and "value" gap between clergy and laity. . . . Page 12

Interchurch paper due out in May

The first issue of a long-planned, monthly ecumenical newspaper, *Interchurch*, believed to be the first of its kind anywhere, will be published the latter part of May by the Criterion Press, Inc., which also publishes *The Criterion*.

Although the Criterion Press, Inc., will underwrite the financial risks inherent in the undertaking, *Interchurch* will be the product of a broadly based collaboration among the Indiana Catholic agencies and churches.

Subscription form, Page 10

Council of Churches, the Church Federation of Greater Indianapolis, and numerous other Protestant, Orthodox and Catholic agencies and churches.

Interchurch will be a tabloid-size newspaper of 24 or more pages and will be published 11 times a year. Charter mail subscriptions are \$2 a year. The newspaper will be sold at church doors and elsewhere at 25 cents a copy.

THE CONTENT of *Interchurch* will be directed by clergy and laity of several denominations, and it will serve as a definitive news medium for the Christian community in Indiana.

The Editorial Board consists of Dr. Harold E. Fey, former editor of *Christian Century* magazine and professor emeritus of the Christian Theological Seminary, Indianapolis; Dr. Grover L. Hartman, executive secretary of the Indiana Council of Churches; Rev. Thomas R. Stratton, program manager of the Church Federation; Robert L. Glides, director of public relations, Indiana Area, United Methodist Church; Magr. Raymond T. Boller, editor of *The Criterion*; and John G. Ackelmir, associate editor of *The Criterion* as an ex officio member.

Ackelmir will be editor of the *Interchurch* Edition, while retaining the editorial post on *The Criterion* he has occupied for the past six years. Ackelmir was editorial director of the Indianapolis News for 10 years and associate editor of the Indianapolis Star for more than five years. He was Army service officer for the Indianapolis Office of Information, Washington, D.C.

GENERAL guidance of *Interchurch* will be provided by an Advisory Commission of representative Indiana church leaders. Members of the commission are:

Dr. Fey, Dr. Hartman, Dr. Robert W. Koenig, executive director of the Church Federation, the Rev. Canon Earl L. Conner, director of communications, Episcopal Diocese of Indianapolis; Dr. John Fox, executive secretary, Synod of Indiana, United Methodist Church, U.S.A.; Dr. LeRoy C. Hodapp, superintendent, Indiana Episcopal Diocese; Dr. Roy C. Snyder, associate minister, Indiana-Kentucky Conference, United Church of Christ.

Also, Rev. Father Steve Prodomides, pastor of Holy Trinity Greek Orthodox Church, Indianapolis; Rev. Stratton; Rev. Keith K. Kueper, pastor, Methodist Church, Indianapolis; Rev. Luther Clark, Brownsville, Ind.; Dr. Clark M. Williamson, assistant professor of theology, Christian Theological Seminary; Glides; Rev. Vern Rossman, executive director, Indiana Interreligious Commission on Human Equality; Thomas J. Barnett, Indiana regional director, N.A.A.A.P. (Continued on page 10)



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INDIANAPOLIS, INDIANA, APRIL 18, 1967

IN INDIANAPOLIS

Annual ACCW parley set April 29 and

INQUIRY BOARD GIVES DECISION

Catholic University professors cleared

WASHINGTON — A faculty board of inquiry has exonerated 21 Catholic University of America faculty members who were charged with engaging in unprofessional conduct by their protest last year against Pope Paul VI's birth control encyclical, *Humanae Vitae*.

The inquiry board's statement, which has been transmitted to the faculty senate and to the trustees of the pontifical university who were meeting in Houston, Tex., unanimously recommended that the university recognize that the "commentary (on the encyclical) made by the subject professors in their 30 July 1968 statement is adequate scholarship, and that their actions in composing, issuing and disseminating this statement did not violate the university's

commitments to the university or to the academic or theological communities." The inquiry board charged, moreover, that "the actions of the trustees . . . in threatening suspension of subject professors and in giving public circulation of this threat, may have seriously damaged the academic standing of the professors, have certainly impaired the reputation of the academic departments concerned and, in some circles, have tarnished the reputation of the university."

THE INQUIRY INTO the conduct of the Catholic University professors, including Fathers Charles Curran and Robert Hunt of the school of theology was initiated in September by members of the board of trustees, including Cardinal Patrick O'Boyle of Washington, university chancellor. The professors had prepared and circulated a statement last July criticizing

Humanae Vitae, the encyclical in which Pope Paul reaffirmed the Church's ban on artificial contraception.

The statement of dissent was eventually signed by some 1,000 Catholic scholars in the field of theology, religious education and philosophy. It criticized the reasoning of the encyclical, charging it with, among other defects, "indifference to Vatican (Council) II's assertion that prolonged sexual abstinence may cause 'faithfulness to be imperiled and its quality of fruitfulness to be ruined,'" and "an almost total disregard for the dignity of human beings brought into the world without the slightest possibility of being fed and educated decently." It said it is "common teaching in the Church that Catholics may dissent from authoritative, non-infallible teachings of the magisterium (the Church's teaching authority) when sufficient reasons for so doing exist," it declared.

"Therefore, as Roman Catholic theologians, conscious of our duty and our limitations, we conclude that it is our responsibility to decide according to their conscience that artificial contraception in some circumstances is permissible and indeed necessary to preserve and foster the values and sacredness of marriage."

THE FACULTY board of inquiry did not pass judgment on the merits of the professors' views on artificial contraception.

It did say that their statement was "reasonable theological dissent . . . reasonably supported as a tenable scholarly position;" that the professors took precautions to make it plain that the statement was their own personal effort and not that of the Catholic University as such; that "the content and style of the statement may be within the bounds of academic propriety;" that "neither the timing, the content nor the means of securing circulation and concurrent dissemination are to be regarded as extraordinary or improper in the light of current academic practices;" and that the statement does not conflict with the Profession of Faith taken by the professors.

"No special norms are required because of the pontifical character of the university or of any of its schools," the inquiry board said. "The commitment of the Roman Catholic teacher in a pontifical university or school to the Catholic faith differs in no way whatever from the commitment of a Roman Catholic teacher in any other institution. The professor, as a Catholic, is bound by the faith commitment as not

affected by the canonical status of the institution."

The Catholic University of America is a pontifical institution, which means it is officially chartered and recognized by the Holy See.

The members of the inquiry board were Donald E. Marlowe, dean of the university's school of engineering and architecture, chairman; E. Catherine Dunn, professor of English language and literature; Father Frederick R. McManus, dean of the School of Canon Law; Antanas Sutelis, associate professor of psychology; Father Eugene I. Van Antwerp, S.S., executive secretary, seminary department, National Catholic Education Association; and Kenneth L. Schmitz, professor of philosophy.

THESE WERE the board's major recommendations based on its findings:

• That the university recognize that the professors' statement of dissent "is adequately supported by the theological scholarship . . . and that their actions did not violate the professors' commitments to the university or to the academic or theological communities."

• That no further proceedings be instituted which would question the fitness of the professors to teach at Catholic University of America "based upon these declarations and actions with respect to the encyclical *Humanae Vitae*."

• "That the University reassure the academic community that in the future it will not resort even to a threat of suspension, much less actual suspension, of faculty members without first affording the professor involved academic due process . . . the university should recognize that any judgment regarding the acceptability of the results of theological scholarship should be made, in the first instance, by the professor's academic peers."

• That "while acknowledging the ultimate canonical jurisdiction and doctrinal competence of the hierarchy, the trustees remain sensitive to the devastating effect of any exercise of power in the resolution of academic difficulties."

• That the university proceed quickly to incorporate in its statutes certain norms of academic freedom and due process.

Session pleases

Catholic, NCC 'dialoguers'

NEW YORK — Catholic and Protestant leaders' agreement that they were pleased with the first session of a committee which is studying the possibility of Catholic membership in the National Council of Churches. The 11-member study group was appointed by the National Council's Executive Committee and the U.S. Catholic Bishops' Committee for Ecumenical and Interreligious Affairs last year. NCC spokesmen stressed that the committee would limit itself to studying the question, not promoting a plan for membership.

FR. DANIELOU HELPED POPE

Naming of French theologian as cardinal viewed as logical

By CHARLES REYMONDOM, S.M.

PARIS—Last in order of precedence among the newly named cardinals, Father Jean Daniélou, S.J., is considered by some observers one of the greatest of French theologians.

Though Pope Paul VI's choice of Father Daniélou caused some surprise in France, even to the priest himself, there is a certain logic to the appointment. French Catholics generally agree that Father Daniélou is one of the five great contemporary French theologians, with Fathers Yves Congar, O.P., Henri de Lubac, S.J., Domènec Guenou, O.P., and Louis Bouyer.

The Pope's choice of Father Daniélou could have been predicted, if a forecast had paid enough attention to the coincidence between the Jesuit's ideas and the Pope's preoccupations since the Second Vatican Council. Of the five theologians mentioned, Father Daniélou is certainly the one who has worked hardest at resolving the post-conciliar crisis in the way the Pope wishes it to be resolved.

IN CHOOSING Father Daniélou then, the Pope was choosing his own brand of theologian. But, besides that factor, the nomination of a cardinal is affected the choice, it is thought here.

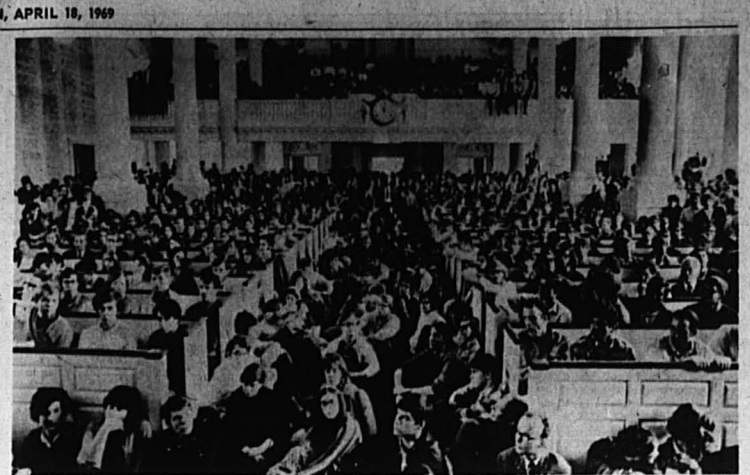
A cardinal is before all else an outstanding servant of the Church of Rome. The papal cardinals wear signifies their readiness to give their blood for the Pope.

FR. DANIELOU

served the Church and worked for the true intentions of the Second Vatican Council: he has done so wherever he was asked to talk and without choosing his audiences. He has the reputation for accepting all the lecture invitations his calendar allows, even requests to speak in little known parishes or before groups without much influence.

He has an extraordinary intellectual vitality. Apparently tireless, he speaks enthusiastically, gestures profusely, and is completely unbothered about what people think of him.

In his press conferences at the council, for which Pope John XXIII named him an expert, he was one of the few theologians to go against the current of opinion. Since the end of the council,



HARVARD CHURCH IS 'DISCUSSION CENTER'—Harvard and Radcliffe students packed the Harvard Memorial church to discuss the police eviction of dissidents from Harvard's administration buildings. Several hundred police had been called earlier in the day to remove radical students who had seized the building. (RNS photo)

CITES 'UNCERTAINTY'

Defend celibacy, Pontiff asks world's bishops' conferences

By PATRICK RILEY

VATICAN CITY — Pope Paul VI has asked the world's bishops' conferences to speak out on the value of priestly celibacy and clear up "an atmosphere of such ill-omened uncertainty."

A letter Pope Paul had sent in his name to the presidents of bishops' conferences declared:

"If we did not do all in our power to check the current hardening against priestly celibacy, we would be guilty before God for its grievous consequences."

The letter, which was dated February 2 and signed by Cardinal Amleto Cicognani, Papal Secretary of State, asked: "Have we realized what dissociating the priesthood from celibacy would mean for the Church? Have we truly measured the full extent of the upheaval this would bring not only in the priestly life but also in the life of the entire ecclesial community?"

"Lastly, have we reflected on all consequences which such a dissociation would have in every field—for the Church's life, for its spirituality and, above all, for its pastoral activity, which must be really in keeping with the actual demands of the modern world?"

THE LETTER asserted that the present "lessening of the estimation of priestly celibacy seriously and urgently engages

the responsibility of all 'whom the Spirit has placed to rule His Church.'" (This scriptural quote was from Acts 20, 28.)

The Pope knows the difficulties involved in celibacy and the arguments advanced against binding priests to it, the letter said. He is "sensitive to the sufferings" of priests who have abandoned celibacy, and is "also sensitive to the uneasiness now typical of many priests who are firmly convinced of the commanding motives which led the supreme magisterium (the Church's teaching authority) to maintain the obligation of celibacy."

Priests who believe in celibacy "are in the immense majority," the letter asserted, but are sometimes subject to a certain inferiority complex.

The Church faces "a current of opinion which risks dragging along with it more than one priest, more than one theologian and even perhaps more than one bishop." Therefore, "the Holy Father asks us all not to allow ourselves to be affected or unduly influenced, and if necessary to ask ourselves some questions before God, in the intimacy of our conscience."

HERE THE letter posed a series of questions leading to a culminating question: "In a word, have we sufficiently reflected on all that celibacy of the clergy means for the Church as well as for the world?"

"Ifidels to celibacy can be reduced 'to respect for law.' It is rather 'the witness of the priest who, in order to be a pastor with Christ and in His name, in order to be unservedly at the service of his brothers, offers himself entirely to the One who has chosen him, to the One who can and must fill his life."

After declaring that priests "as a body" are faithful to both the ideal and the practice of priestly chastity, the letter proceeded:

"It is our duty to sustain and encourage in them their dispositions, as well as to illumine those who do not share them because of the influence of debates which generate an atmosphere of such ill-omened uncertainty."

"Already, many authoritative

Unity body gets a new president

VATICAN CITY—Dutch-born Bishop Jan Willebrands—one of the new cardinals named by Pope Paul VI in March—has been named president of the Vatican Secretariat for Promoting Christian Unity, and a Belgian Dominican priest, Father Jerome Hamer, has been appointed secretary.

Cardinal designate Willebrands succeeds Cardinal Augustin Bea, S.J., the secretary's first leader, who died on November 16, 1968. Father Hamer was born in Bovenkarspel, The Netherlands, in 1910, was ordained in 1934 and made a bishop in 1964. He holds a doctorate in theology from the Angelicum College in Rome and served as the rector of the seminary in Warmond, The Netherlands. He became secretary of the Vatican unity secretariat in 1960.

Catholic-Jewish relations probed

ROME—Twenty-one Catholic experts on Judaism met here to discuss plans for putting the Second Vatican Council's ideas on Jewish-Christian relations into full practice.

Results of the five-day meeting (April 8-12) behind closed doors at the Holy Cross Congregation's generalate were not made immediately public, pending a full reading by the Vatican Secretariat for Promoting Christian Unity. The meeting was sponsored by the secretariat's section on Jewish-Christian relations.

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At St. Leonard College:

Monday June 16 Theme: The Church's Ministry—Sources and Focus.

3:30 p.m.—"Priestly Ministry Considered Against the Background of the New Testament"

Father Hilmar Kistner, O.F.M., S.T.D., S.S.I.

7:30 p.m.—"The Liturgy as Ministry"

Father Lawrence Landini, O.F.M., D.H.E.

Tuesday, June 17 Theme: The Church's Ministry to Human Life Today.

9:30 a.m.—"Threats to Human Life Today and the Questions Involved"

A Panel of Today's Speakers (see below)

10:30 a.m.—"A Biologist Considers Human Life"

Father Om Speler, O.F.M., M.A., M.S.

1:30 p.m.—"A Philosopher Considers Human Life"

Father Paul Desch, O.F.M., Ph.D.

3:30 p.m.—"A Theologian Considers Human Life"

Father Cyrin Maus, O.F.M., S.T.D.

7:30 p.m.—"A Moralist Considers Human Life"

Father Nicholas Lohkamp, O.F.M., S.T.D.

Wednesday, June 18 Theme: Ministering to Persons.

9:30 a.m.—"Pastoral Counseling—Its Possibilities and Limitations. Resources at Hand"

Rev. Thomas Newbold, C.P., M.S.M., Ph.D.

3:30 p.m.—"Basic Types of Pastoral Counseling"

Father Newbold

7:30 p.m.—"Some Typical Situations in Pastoral Care"

Father Newbold

Thursday, June 19 Theme: Ministry and Aspects of Contemporary Society.

9:30 a.m.—"Perspectives on Degradation"

Father Sigmond Dragasin, O.F.M., Ph.D.

3:30 p.m.—"Ministering to the Deprived"

Father Dragasin

7:30 p.m.—"The Modern Film and Suggestions for its Pastoral Use"

Father Florentine Rayes, O.F.M., M.A.

Friday, June 20 Theme: Ministering to the Group.

9:30 a.m.—"Some Dynamics of Groups"

Rev. Paul Mills, Ph.D.

1:30 p.m.—"Group Dynamics and Pastoral Care"

Dr. Mills

VINCENNES VICTORY HAILED IN 1929

Finding of priest's sermon recalls Clark observances

By MSGR. JOHN J. DOYLE
Hofbauer and Archivist
Indianapolis Archdiocese

Several times in the year 1929 there were held observances commemorative of George Rogers Clark's capture of Fort Sackville, which had taken place 150 years earlier. One of these was the re-enactment of the Fourth of July of the capture, presented "with vigor and éclat" by the Vincennes American Legion in a replica of the fort, erected for the purpose on the very site of the original.

Another was the dedication by the New Albany Knights of Columbus of a stone marker on the boundary of the Clark Grant, a tract of 150,000 acres lying in Clark, Floyd, and Scott counties, which the state of Virginia had given to Clark and his soldiers in recognition of their conquest of the Northwest Territory.

The principal celebration, however, was held in Vincennes on February 23, the anniversary of the surrender of the British forces in 1781. This celebration was a joint project of the Indiana Historical Bureau and the Indiana Historical Society with co-operation of the National Commission created by the Indiana General Assembly and a Sesqui-centennial Commission authorized by the United States Congress.

THE POST OFFICE Department took note of the occasion by the issuance of a commemorative stamp, which was first put on sale at Vincennes on the day of the celebration. A special train took many notable, led by Governor Harry Leslie, from Indianapolis to Vincennes. President Calvin Coolidge, though not present, contributed to the solemnity of the occasion by pressing a button to set off a charge of dynamite that began the demolition of buildings to make way for the George Rogers Clark Memorial, which was subsequently erected on the site of Fort Sackville.

Just before this event there was a service in the church of St. Francis Xavier, later to become the Cathedral of the Diocese of Vincennes and now known as the Old Cathedral. At this service Msgr. Francis H. Gavisk, Vicar General and pastor of St. John's Church, Indianapolis, delivered the sermon that appears on this page and the congregation sang the "Te Deum" and "America."

THE CAMPAIGN that led to the capture of Fort Sackville was a tiny one even on the scale of the operations of the Revolutionary War. George Rogers Clark had no more than 300 men in his army, and he was to sustain even this number only by repeated recruitment of new members to replace those that abandoned him with or without leave. It was rather by swiftness and surprise than by power that he took Kaskaskia in July 1778.

Vincennes was then without a garrison, and a small detachment sent by Clark occupied it a few weeks later.

Father Pierre Gibault, the priest whose parish included Vincennes and Kaskaskia, accompanied this expedition; his influence and the news of the alliance between France and the Americans induced the French inhabitants to adhere to the American cause.

Clark's account has it that after "Mr. Jebault and party arriv'd safe and after their spending a day or two in Explaining Matters to the people, they Universally acceded to the proposal . . . and went in a body to the Church where the Oath of Allegiance was administered to them in the Most Solemn Manner." (Gayle Thornbrough and Dorothy Riker,

'This is therefore hallowed ground'

The following sermon was delivered by the late Msgr. Francis H. Gavisk in St. Francis Xavier Church, Vincennes, at noon, Monday, Feb. 23, 1929, the sesqui-centennial of the surrender of Fort Sackville to George Rogers Clark.

"On this day a century and a half ago Fort Sackville was surrendered by the British commander to George Rogers Clark. This event secured to the United States of America an inland empire and opened the way to the march to the Pacific. Such a victory was one of which an Alexander or a Caesar would have mightily boasted.

"Neither Clark, the victor, nor Hamilton, the vanquished, could have visioned the importance of what the one had lost and the other had gained. To them the Northwest Territory was but a vast wilderness between the Ohio River and the Great Lakes with a few settlements of whites among a teeming population of roving, unfriendly Indians. Both the victor and the vanquished foresaw to some extent the possibilities of the region, but by no stretch of the imagination could they have dreamed of what we see and are today: the central states of a great Union; the very heart of our beloved country, the center of its agriculture, its industries, its culture, and the arts of civilization.

"If there be a divine Providence which rules the affairs of men and nations (and I am sure that all of us devoutly believe that there is) surely we have been the favored of that Providence; we have been the heirs of this goodly heritage. Very properly are we assembled on this day in the house of God to thank Him for the benefits we have received through the victory of George Rogers Clark. That victory came as the result of the combined spirit of patriotism and religion.

"It is peculiarly fitting that we are gathered for this brief service of thanksgiving in this place, the Old Cathedral of Vincennes. This is the one spot which is the connecting link between the Vincennes of Clark and the Vincennes of today. The little congregation of French settlers who swore allegiance to the American cause were the forebears of many of the parish of St. Francis Xavier of today. The old Post of Vincennes was a missionary station long before the day of Clark. To the mission-ary then in charge of Vincennes and Kaskaskia, Father Pierre Gibault, is due a large measure of the success of Clark's expedition. He it was who secured the good will of his flocks in Kaskaskia and Vincennes to the American cause of independence, and in the little church, upon the very spot where we are now assembled, the humble priest and patriot administered the oath of allegiance and prepared the way for the advance of Clark upon Vincennes. It was in that little church that the articles of capitulation were signed surrendering Fort Sackville. Let me quote your own historian, Honorable John Law, who says in his History of Vincennes, 'next to Clark and Vigo the United States owes more to Gibault than to any other man the acquisition of the Northwest Territory.'

"This is, therefore, hallowed ground upon which we are standing this morning, consecrated by the blood and the deeds of Clark and his heroic men; by the sacred footprints of the zealous men who first evangelized this land. It behooves us on the present day to commemorate the great achievement of Clark, to perpetuate the gratitude of a nation in a great memorial building to be soon erected in this historic city, and to be grateful to the God of Nations for the glory of our country. May today's celebration renew in us the spirit of patriotism and reconsecrate the Ordinance of our American institutions, as expressed in the Ordinance of 1787, and may it inspire in us the same religious liberty for every man, religion and morality as the foundation of good government, education and culture as the fruitage of the highest ideals of citizenship.

Readings in Indiana History, Indianapolis, 1956, p. 39).

THE BRITISH were not ready to accept defeat so quickly. Henry Hamilton, their commander in Detroit, was preparing to lead an expedition against Fort Pitt at what is now Pittsburgh. Upon receiving the startling news of Clark's conquests, he got permission from Quebec to divert his forces in order to regain Vincennes and Kaskaskia.

After a rapid march he reached Vincennes on December 17, overwhelming the small American force and recapturing the fort. Believing any further operations at that time of year to be impossible, he did not proceed against Kaskaskia, but disbanded his Indian allies and sent most of his regular troops to winter quarters in Detroit.

Clark now exhibited the energy and determination that have gained him the name of a great military leader. Unlike Hamilton, he was not deterred by the wet and cold of winter; nor was he discouraged by the loss of many of his men, who had fled from the rigors of life in the wilderness.

By enlisting some Frenchmen that volunteered he mustered a force of about 200 to effect the reconquest of Vincennes, relying, as he says, on "the inclemency of the season, the

badness of the roads &c.—as an advantage to us, as they would be more off their Guard on all Quarters" (Ibid., p. 44).

Some of his men he sent by boat with orders to proceed up the Ohio and the Wabash and to join him at Vincennes; these did not arrive, however, until the action was over.

On February 5 he set forth with some 130 men on the march of 240 miles through the forests and swamps and across the rivers of Illinois. This time Father Gibault did not go along, very likely because the expedition promised to culminate in actual fighting which he deemed incompatible with his spiritual office. Along with the other inhabitants he accompanied the troops out of town and, in Clark's words, "after a suitable Discourse to the purpose, gave us all Absolution" (Ibid., p. 45).

IT WAS, Clark wrote, a forlorn hope, but though "it rained nearly a third of the way," the little army reached Vincennes on February 23. It entered the town and surrounded the fort before the defenders were aware of its presence, thinking the shots they heard to be those of "some drunken Indians."

The people of the town readily gave Clark their support. The chief of the Piankeshaw In-

dians, whose village was nearby, offered to put his warriors at Clark's disposal, but because of the danger of mingling the forces in the dark, he declined the offer. He did, however, accept the chief's aid in furnishing information.

One of the incidents related of this affair must fill the reader with horror. While the conference between Clark and Hamilton was proceeding in the church, Clark's men apprehended a band of Indian allies of the British. Dunn's account continues:

"Six were made prisoners, two were killed, and one escaped badly wounded. The captives were brought into the church and ordered to be put to death, but two of them were afterwards pardoned on discovery that they were white men, and one of them a son of one of the French volunteers of Cahokia. The others were tomahawked in front of the fort and their bodies thrown into the river. The action brought the terror of thearrison to a climax, and also raised the enmity of the hostile Indians against Hamilton, as they thought he should have made some effort to save his allies." (J. P. Dunn, Indiana, Boston and New York, 1905, p. 148).

THIS ACT of combined terrorism and racism shows that Clark, like many others, had a certain lack of humanity. It also enforces the lesson that war is a cruel and nasty business and that even the most glorious victory can have its dark side. Surely Father Gibault was well advised to stay in Kaskaskia.

On February 25, Hamilton surrendered. He and his officers went to the East as prisoners of war. Fort Sackville became Fort Patrick Henry, in honor of the Governor of Virginia on whose authority Clark had conducted his campaign. It was not again recaptured.

The immediate effect of this conquest was the removal of the British pressure on Pennsylvania and Virginia.

Had Hamilton held Vincennes he would surely have carried out the planned attack on Fort Pitt, taking Ohio along the way, and, in consequence, the British army would have been in Philadelphia, destroying the remnants of the American army.

The Revolution might well have ended in defeat in 1780 instead of victory in Yorktown in 1781. In the longer run, however, the presence of Clark's forces in Vincennes and Kaskaskia gave the American negotiators in the Treaty of Paris such an advantage as to establish the boundaries of the United States not at the Appalachians but at the Great Lakes and the Mississippi.

THIS TINY engagement was the occasion for the celebration of 1929. The occasion for the writing of this account of it was the discovery of a copy of the sermon referred to above. Father Gavisk, who gave this sermon, was for many years the pastor of St. John's Church, Indianapolis, and both chancellor and vicar general of the Diocese of Indianapolis.

He was an active member of the committee of the Indiana Historical Society that initiated the celebration and brought about the subsequent erection of the George Rogers Clark Memorial in Vincennes, which is now a National Historical Park. He presided at the sessions of a joint meeting of representatives of Indiana, Kentucky, Ohio, and Illinois that organized the sesqui-centennial celebration. He served on both the state and the federal commissions in charge of the erection of the memorial.

It was therefore fitting that his address should be one of the chief features of the observance. In a foreword to the sermon when it was published on the occasion of the centennial of the Diocese of Indianapolis in 1924, Christopher B. Coleman, then director of the Indiana Historical Bureau, had this to say:

"His brief but impressive sermon, here printed, will never be forgotten by those who listened, in the quiet of the Old Cathedral, to this sober, contemplative reminder of the nation's responsibility to Clark. He directed the thoughts of his hearers to the lesser meaning of dramatic events more often celebrated by martial music and pageantry."

It is also fitting that we should be reminded of Father Gavisk's accomplishments in the service of the diocese and of the state. Ten years from now it will be two centuries since the victory in Vincennes. It is not too early to begin preparations for an appropriate observance of the bicentennial.

Detroit synod sparks far-reaching reforms

DETROIT — The traditional "chancery" and other centuries-old management structures have been ruled out of existence in the Archdiocese of Detroit.

Cardinal-designate John P. Dearden officially promulgated legislation recommended by an Archdiocesan Synod which:

● Permits the celebration of Mass at any hour of the day or night "to serve a pastoral need."

● Orders church building to be simple in design and modest in appointments so that they are not museums for art or places for the display of "devotional bric-a-brac."

● Allows a child to receive his First Communion when he is mature enough in the opinion of the pastor and parents and not at any particular age.

● Urges that "Confession be offered First Holy Communion ought not be insisted upon" but instead children should be prepared for confession "at an appropriate age."

An estimated 12,000 persons attended the Mass in Cobo Hall here at which the Archbishop of Detroit put into effect laws and guidelines which will modernize the life style of nearly 15 million Catholics in South-eastern Michigan.

THE CHANGES resulted from a synod called by Archbishop Dearden, who is president of the National Conference of Catholic Bishops.

The synod heard more than 80,000 adult participants in 7,200 "speak-up" group meetings in 335 parishes. This generated more than 65,000 proposals for Church renewal.

In addition, many thousands of high school students were given an opportunity to voice their recommendations. A computer was used to reduce all these to manageable proportions.

An archdiocesan spokesman claimed that no synod involving such numbers is known to have taken place previously anywhere in the world.

The new administrative setup will be centered on 25 regional vicars drawn from the parish clergy who are now delegated with powers once reserved for the archbishop alone.

The archdiocesan spokesman said that one objective of this was to free the archbishop from pastoral duties.

Central departments have been approved which will handle the management of the archdiocese. These units will cover Christian Formation (all forms of education), Christian Service (all forms of charity and social

work), Christian Worship, and Research and Planning.

THREE KEY officials in the new management format are the Archbishop's Delegates for Clergy, for Laity, and for Religious. An Ecumenical Commission, an Archdiocesan Mission Board, and an Archdiocesan

san Council of Religious will also play vital roles in the re-structured archdiocese.

In a report of the Commission on Administration of the Archdiocese, Archbishop Dearden approved recommendations which call for a report on the state of the archdiocese annually in addition to an annual archdiocesan financial report.

This commission also advocated that "all members of the parish community" are to share in decision-making. A complete parish financial report must be submitted to parishioners annually and a budget, approved by the parish council, must be prepared each year.

In the report of the worship commission, the use of other instruments than the organ was urged "in accordance with the culture of the particular assembly and the circumstances of the celebration." The commission also asked that all pictures and statues in churches be portable and changed for the different liturgical seasons.

"Instead, I found indifference, fear, hostility and reaction. Where creativity and initiative were needed, I found new ideas met with resistance and their proponents eyed with suspicion. Important issues were side-stepped by legalistic loopholes."

MILWAUKEE — The vice-president of the Milwaukee Archdiocesan Council of Catholic Women has resigned, claiming that the organization is controlled by members of the John Birch Society.

The council president, Mrs. John E. Krueger, denied the charges.

Mrs. Thomas Herman, the vice-president, said she was resigning "as a means of communicating with people in the parishes. I have the responsibility to let people know what's going on." However, Mrs. Herman will remain on the council board as president of the council's District 4.

MRS. KRUEGER, who said she herself was not a member of the Birch Society, said that the immediate past-president, Mrs. Robert Pfeiffer, was a member.

But, Mrs. Krueger added, "I have never heard or seen or experienced any effort on her (Mrs. Pfeiffer's) part to indoctrinate us in the John Birch Society philosophy."

"I think she has bent over backward to keep that philosophy out of the church," Mrs. Pfeiffer acknowledged that she belongs to the Birch Society. But, she said, that membership "had nothing to do with my service to the Council."

REPORTERS were barred from the board meeting at which Mrs. Herman read a statement. She said in her resignation statement that the council had failed to provide leadership in dealing with such social issues as racism, poverty and movements for peace.

"Aware of these challenges facing the laity, and appreciating the power of women moti-

CCW leader resigns, sees Birch control

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laymen to meet

BOONN, Germany — Catholic Orthodox leaders in Wrocław, Poland, have agreed to allow the faithful of each denomination use of each other's churches in certain places, it was reported here.

CLEVELAND — The National Association of Laymen will hold its third annual convention (June 18-22) at the Sheraton-Cleveland Hotel, centering on the theme, "Building the Earth."

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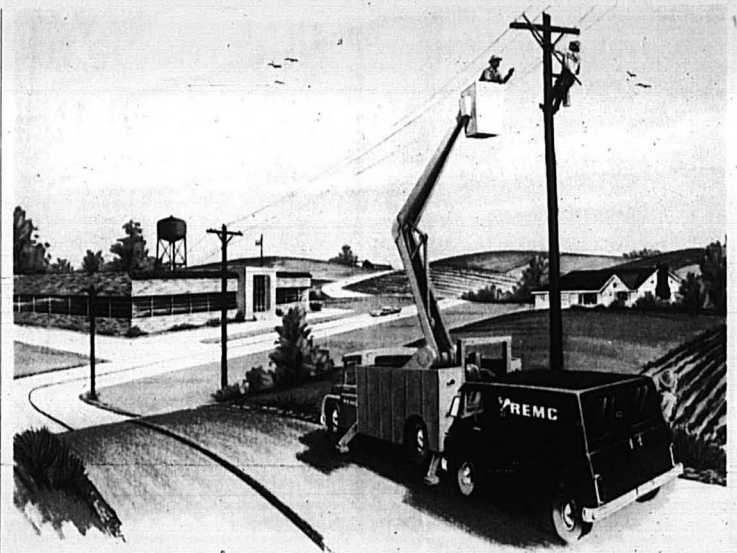
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BISHOPS, BLACK SISTERS CONFERENCE LEADERS MEET—The executive committee of the National Black Sisters Conference is shown as it conferred with representatives of the U.S. hierarchy. Negro nuns endorsed the recommendation of the Black Catholic Clergy Caucus calling for a separate secretariat for Black Catholics. Shown, left to right, are Sister Francesca Thompson, back to camera; Bishop Peter Garey of Portland, Me.; Sister Kimberley Clark, Bishop Joseph Donnelly of Hartford; Sister Elizabeth Harris; and Sister Martin de Porres. (RNS photo)



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Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily The Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

'This above all....'

In a delightful rendition of what might be termed the companionate essay, Father George Dunne, C.S.C., the Notre Dame theologian, and Sally Thran, associate editor of Ave Maria magazine, explore the possibilities of a new life style.

Father Dunne, Miss Thran writes in the April 5 issue, "calls it a 'new asceticism,' or, more specifically, a life of simplicity. Negatively, it can be described as a reaction against the 'American Way of Luxury.' Positively, it's the emergence of a new value structure radically different from the more obvious reflections of disenchanted, such as taking drugs."

The asceticism whereof Father Dunne speaks is not that of St. Simeon standing atop a pillar for 37 years. It is, he says, that of Buddha in the "middle way" he developed after having swung from the polar opposites of wallowing in luxury to extreme asceticism.

This seeming need for a rebirth of a simpler, more satisfactory life style is being noted more and more of late as thoughtful men and women test the tides of discontent and revolt. It has to do with the need of the individual to find himself, to identify himself, and to feel he is both free and useful. This accounts for the widespread phenomenon of alienation among some of the best of the young, whose goal is not to make money but to—as they rather tiresomely put it—"do their own thing."

John W. Gardner, former Secretary of Health, Education and Welfare and now chairman of the Urban Coalition, had the deserved honor of delivering this year's Godkin Lectures at Harvard College. In an eloquent plea for constructive changes in American institutions, he said:

"One of the problems is that the end toward which all modern societies, whatever their ideology, seem to be moving is the beehive model, in which the total system perfects itself as the individual is steadily dwarfed."

But Gardner did not go on to say: "Therefore, let us burn down everything." Instead, he made this marvellous comment: "Everyone lampoons modern technology, but no one is prepared to give up his refrigerator." He then challenged men to build a society to man's measure, strengthening those features of modern organization that enlarge the individual, eliminating those that diminish him.

The problem is not new. In the spatial leaps of technology it simply has taken on frightening new dimensions. Jesus could not employ Buddha's middle way because His mission on earth was infinitely revolutionary. Yet our heritage of Christianity shows the way to the simple life, or the "new asceticism," as Father Dunne calls it.

And the good counsel of both Father Dunne and John Gardner that human institutions be restructured to enable man to be truly free. The essential element of Renaissance humanism, which held that one should be able to engage in a life style congenial to his own nature and ability. Looking back on the Renaissance desire for comity, Montaigne wrote: "The greatest thing in the world is to know how to belong to oneself." Still later, Shakespeare refined it to classic simplicity: "This above all, to thine own self be true...."

The creation of a society where social and technological institutions will square with the need for individuals to apply themselves to those endeavors for which they are naturally fitted becomes more complex and more pressing with each passing day. Divine discontent must not be suffocated in either the fires of anarchy or the flannel of Brooks Brothers suits.

We have no simple solution to offer, nor do we think Father Dunne and Miss Thran pretend to have one. But a modest start can be made by each of us being to his "own self true." Jesus taught us that a long time before Shakespeare said it.

Moving ahead

Action, tentative and exploratory but nonetheless cordial and promising, is buoying hopes for eventual Catholic membership in the National Council of Churches. The action came on two fronts.

In New York a 14-member study group appointed by the NCC's executive committee and the Catholic Bishops' Committee for Ecumenical and Interreligious Affairs completed its first session.

In Rome a top-ranking NCC delegation completed a two-day conference with members of the Vatican Secretariat for Promoting Christian Unity. The Protestant leaders, headed by the Rev. Dr. Robert J. Marshall, president of the Lutheran Church in America, had an audience with Pope Paul.

The text of Dr. Marshall's formal statement to the Pope reveals the depth of good will and expectancy which surrounds membership exploration.

"An atmosphere of mutual respect and trust, supported by a network of myriad friendships, is building rapidly in our nation.... For the ecumenical climate and its future promise we all rejoice and give thanks to the one Lord in our common work toward the fulfillment of His intention that we all may be one.... The ecumenical promise in our country makes us more ready to face the grave problems that lie in our way. We find ourselves being drawn together to deal with problems too vast for many of our Churches to face alone.... We sense the historical significance of this meeting. As your brethren in Christ, we join most (Continued on page 7)

'Without taxation'

We all have settled the 1968 score with the Internal Revenue Service (or better have by now) and what with the surtax, inflation and numerous side raids on his taxable income, the average citizen is flat in purse and spirit.

Contributing to the season of discontent are daily disclosures of the minuscule amounts tendered Uncle Sam on April 15 by many of the rich and very rich.

The income tax laws supposedly are geared to ability to pay. So how come 155 individuals with incomes of more than \$200,000 each paid no federal income tax at all in 1967? How did 21 individuals who had more than \$1 million coming in that same year manage to pay absolutely zero?



"OH SMILE, FOR HEAVEN'S SAKE — DON'T LET THIS MORNING'S MASS RUIN YOUR WHOLE VACATION!"

• THE BLACK VOICE

The black man tests the white Religious

By REV. LAWRENCE LUCAS

With the new ascendancy of black power, in the light of events like the caucuses of black priests, nuns and laymen, many of my white friends are beginning to wonder if the experience of rejection and frustrations. As taken steps are now being made to bring about a more equitable relationship between the two races, it is not surprising that they will any longer be relevant in the black community as long as black pastors are present. White Religious, especially those belonging to Religious communities founded for work among black people are constantly asking me, "Do we still have a place in the black community?"

The determination on the part of black people today to control institutions operating in the black communities should not be too difficult for Irish, Italian, German, and Polish priests and religious to understand. After all, it was not too long ago—in fact, in some place it is still true—that an Irish pastor was not expected to be most successful in a German parish, or an Italian pastor in an Irish parish, etc. The history of the American Catholic Church shows that at the height of the ethnic consciousness of these nationalities such a thing often proved disastrous.

Yet—like most whites—priests and Religious seem threatened by signs that black people intend to assume equal status. This is somewhat ludicrous when you consider that our missionary philosophy has always been verbally expressed as the missionary going into a place with the deliberate intention to put himself out of business.

Like the other parents regarding their children, they should be seeking to make themselves less and less required until they

are no longer needed. No good parent desires to keep his children as children all their lives. The goal should be to help them to mature, to be able to exercise responsibilities for themselves and to become independent of the parent.

Thanks mainly to the patterns of discrimination regarding Negro vocations in the past and to the over-all irrelevance of the

Church to black youth now, black priests and Religious are few and the prospects are bleak. Thus there will remain a place for white Religious people in the black communities.

Let me offer a few suggestions about that place. First of all, there is a place only for those who can overcome the almost universal attitude that whiteness is a natural living in the light of the Torah, because so many had lost faith in every-

(Continued on page 11)

• A VIEW AT WEEK'S END

The case for a volunteer armed force

By JOHN O. ACKELMIRE (Second of a series)

Last week this space discussed President Nixon's announcement that, once the Vietnam War is settled, he will seek an end to conscription and the creation of an all-volunteer armed force.

Such a change-over could not be made overnight. Even though the Vietnam War is settled, the military would be reduced from the present wartime 1,000,000 to about 600,000 men.

Even the \$17 billion figure is believed to be a "low" maximum meant for public consumption. The real cost might be somewhat higher. It must be kept in mind that, in order for the military to be as strong as competitive with civilian employment.

The minimum base pay for a private today is \$102 a month. Even fully taking into account the free food, housing, etc., a \$102-a-month private is outrageously underpaid, no matter how lowly or non-dangerous his assignment may be.

On the other hand, 2.2 million families with incomes below the poverty level pay taxes. And the middle-income salaried man, with taxable income of approximately \$12,000, was taxed at the rate of 20% as compared with the 2% the Texaco oil empire paid on net earnings of just under \$900 million.

Former Secretary of the Treasury Joseph Barr, on completing his interregnum mini-term, warned a taxpayers' revolt is brewing. He was right. The steam demands venting. The Nixon administration is being pressured to redeem government's perennial pledge to clean out the tax house and restore equity and justice to the collection of revenue.

Under attack is the scandalous proliferation of loopholes through which so much of the nation's wealth escapes untouched. Among the loopholes are depletion allowances for virtually every mineral, especially oil, capital gains treatment for stock options, tax-exempt

municipal bonds, "hobby" farms, shelters for real estate investment, special breaks for conglomerate corporations, etc. The list is limited only by the ingenuity and imagination of a good tax lawyer.

Beyond the imperative to justice, there are many thoughtful officials who believe a complete restructuring must be made if the tax system itself is to survive.

The average taxpayer also is reasonably well-informed. He reads the papers and watches television. As he learns more and more about advantages reserved to the rich, as he is exposed to the myriad devices used by the knowledgeable and the powerful, will he continue to accept his unequal share? Or will a mass cynicism sweep the ranks, threatening the foundation of honesty on which the system rests? Many fear that will be the case. The heavy burden of taxation without representation. There could be another over representation without taxation.

• GEORGE SHUSTER'S VIEW

Middle East peace depends on Russia

By DR. GEORGE N. SHUSTER

There will be no war in the Middle East unless the Soviet Union starts one. This is the view of first-rate military observers. They say that the Arab world has no force able to make a serious dent in the armor of Israel. One of them believes that Egypt would do no better the second time it did in mid-June, 1967.

But unfortunately this does not mean there will be peace. The outlook for that is extremely poor. Diplomacy inside and outside the UN has accomplished so little that it is hardly worth talking about. By comparison the military successes of the Israeli are significant. I think, both for good and evil.

The attack on the Beirut airport, for example, is certainly one of the most successful exploits in the long history of commandos. It is good in this violent and brutal period in human history that Israel's neighbors can't think that their wishes can be fulfilled through military victory. The evil in the picture is of course the familiar one; there may some day be nuclear bombs in the arsenal.

The United States finds itself in a nightmarish conflict of interests. On the one hand, it wants to see the Arabs win. On the other, it wants to see the Israelis win. The fact that granted the conditions under which Israel came to be it was bound to become the kind of nation it is today. Certainly it would have been much, much better if, as some eminent Jewish thinkers desired, there could have been established a working Arab-Jewish confederation in Palestine.

But the prelude was too terrible to make this possible. Recall the trains which the Nazis shipped the Jews they hated to concentration camps—trains in which many of those crowded into cars like cattle died. Out of this terror, bitterness and bottomless loathing Israel was born. It was a nation that was born in the light of the Torah, because so many had lost faith in every-

thing except the knives they could use, the bombs they could throw, the guns they could fire. And so the core of the nation became a grim resolve to survive, never again to be shipped to any kind of Auschwitz.

To be sure, Israeli nationalism is tempered by the use of a common language, by the synagogue, and by flourishing virtues. The humanistic and scientific achievement is remarkable. Through these the country has become a part, even a significant part, of modern culture.

And the Arabs, or rather the Moslems? For all the isolationism of Islam, the religion which is so easy to adopt and so difficult to part with, its true friends have been Western men, from Blunt to Brailmont. If you agree with me that vetoing the building of the Aswan dam was one of the greatest of John Foster Dulles' mistakes, you will agree because you believe that Egypt so greatly desired this healing

gesture from us. Despite this one instance, the West has, in fact, done an immeasurable amount of societies of the Middle East. We feel even now a strong kinship with those societies. I have felt it very deeply myself, in spite of the beggars and bazaars of Cairo and the horrors of Damascus.

What can we do now? I have rattled off most of the tunes payable on the piano of diplomatic relations, which I used to practice on a bit, and every one of them sounds flat. What if the Hebrew University were to establish a branch for Arab students, giving them the privilege of using their own language and choosing their own faculties? Suppose that in due time the exchange of persons with other universities of the Arab and Egyptian world become commonplace? I do not know whether reflection in the relation between the religions of Judaism (Continued on page 8)

• WHAT OF THE DAY

A professor's main mission is to teach

By REV. JOHN DORAN

It gets a little astounding to see how self-conscious and self-centered people can become. One at times can see people so anxious to protect their self-interest that they lose sight of the very purpose of their lives.

I was reading recently a survey made by the United States Office of Education in which university professors and administrators were asked what they considered the main objective of the university. The answer given by these university men was not, as one would expect, to teach, but "to protect the academic freedom of the faculty." That

is like firemen answering that the main purpose of the fire department is, not to fight fires, mind you, but to protect the lives of the firemen.

That there is a value in protecting the academic freedom of the faculty I am not ready to admit, and even that the safety of the firemen should be a concern of the fire department; but in neither case does the protection replace the first objective. At least it should not.

Faculties have become quite ingrown when they see their own protection as an ultimate objective. Are they hired so that they may be free? Are they hired so that they may be protected? They could have this academic freedom by the simple process of not accepting employment as professors. Universities exist to pass on to each generation an accumulation of knowledge gained by the human race in its constant endeavor to acquire and preserve knowledge. Professors need freedom in their teaching so long as they stay within the bounds of human decency. They even need the opportunity occasionally to be able to increase the sum of knowledge by research and specialization. But what they need first is to do the job which a professor is employed, and that is to teach.

Freedom, you see is not just a matter of being without restraint. It is a matter of being without restraint in the doing of something. Freedom is a condition for action, not an objective reality in itself. When a person tells you that he wants his freedom, he should be met with two questions: "From what?" and "For what?" If he can answer the first question, he has the second, in seeking self-centeredly a solution to some problem of his own, but not projecting the use of that freedom for the good of someone else.

Well, so much for a non-existent "problem." The real problem is whether the taxpayers and their congressmen will part with enough money to permit a career in the armed services to become at least as attractive to able and ambitious young men as, say, a Madison Avenue advertising career. There are many Americans beyond draft age committed to the perpetuation of bargain-rate peacetime military service. The answer to that one will tell a lot about this country.

Next: Would a professional armed force endanger freedom?

Personally, I'm all for academic freedom, but for a reason, and that reason is that the professor shall be able to teach. If Professor Academicus says to me: "Give me my academic freedom," I'll say: "What are you going to do with it?" If he answers, "Don't ask me that. Just give it to me, and give it to me along with my salary," I might find myself as just a little bit uninterested. Is this the response which the professors are beginning to find in the American people who pay their salaries?

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By MSGR. R. T. BOSLER

Q. The old Catholic Church that was our security seems to be disintegrating under our eyes. Everything seems to be up for grabs. Respected theologians and even some bishops are questioning what once we thought the traditional doctrine of the Church. Where will it all end? Did the Vatican Council cause all this and if so was the devil behind it?

A. There is no denying that the Catholic Church is going through a revolutionary stage. The advances of science, the development of a new scientific breakthrough in a knowledge have forced Christians to re-examine their notions of God and revelation and challenged them to make new commitments to the faith. As Vatican Council II, in the Constitution on the Church in the World of Today, put it: "A more critical ability to distinguish religions from a magical view of the world and from the superstitions which still circulate purifies religion and ex-

acts day by day a more personal and explicit adherence to faith." It was not Vatican II, therefore, that alone caused all the ferment and commotion in the Church today. The council fathers themselves were at pains to point this out in advance. "Today's spiritual agitation and the changing conditions of life," they said in the Constitution on the Church in the World of Today, "are part of a broader and deeper revolution. Intellectual formation is ever increasingly based on the mathematical and natural sciences and on those dealing with man himself. . . . This scientific spirit exerts a new kind of impact on the cultural sphere and on modes of thought. . . . The human intellect is broadening its dominion over time; over the past by means of historical knowledge; over the future by the art of projecting and by planning. . . . The human race has passed from a rather static concept of reality to a more dynamic, evolutionary one." This is a most perceptive observation; it cleaves right down to the root of the revolution going on in the Church. For a long time now man's thinking has been

Did Vatican Council shatter the Church?

more radically changed than the Catholic Church officially was willing to admit. Formerly man was oriented primarily toward the past, but now he looks to the future. Formerly he wanted to find out from those who lived before him what was true and things are; now he wants to know what man and his world will become. Modern man senses his own power; with his new scientific knowledge and technological abilities he dreams of creating a better future for mankind. A religious way of thinking that

was oriented toward the past—as Catholic thinking has been until recently—seemed to be satisfied with leaving the world the way it is, of interpreting it but not of changing it. The man who dreams of changing his world was unable to understand the traditional Catholic thinking about reality. There are other changes in modern man that the council fathers noted in the same constitution: "The living conditions of modern man have been so profoundly changed in their social and cultural dimensions,

that we can speak of a new age in human history. . . . Through-out the world there is a growth in the combined sense of independence and responsibility. Such a development is of paramount importance for the spiritual and moral maturity of the human race. . . . Thus we are witnesses of the birth of a new humanism, one in which man is defined first of all by his responsibility toward his brothers and toward history." Now it is this recognition of the maturity of modern man that justifies the changes in the

manner of teaching the Christian mysteries that we are witnessing today. There are times and places when the lack of maturity in people requires a simple presentation of the faith and a stress on formulas easy to remember. These explanations are true as far as they go, but they are necessarily limited. When men grow more mature and develop questioning minds, as they have in the Western World today, the time has come for the Church to encourage them to individual study and

reflection on the mysteries of revelation and to allow scholars more freedom to experiment with new approaches to those mysteries. This is what Vatican Council II did. This is what disturbs some.

The child or the child-like adult is happy with the certitudes he has about his faith; the precise formulas from the catechism satisfy him. But the mature adult finds these formulas too simple and the certitudes they afford almost empty.

We have not adjusted easily to the changes. Many miss the security of the past; are alarmed by the new freedom. Many who want change in a hurry tend to make a new gospel out of every tentative experiment theologians bring up for discussion. Those in authority, understandably, are uneasy.

These are times that call for patience and allow all for faith in the Holy Spirit who cannot have deserted his Church. These are days when most of us are discovering for the first time what faith really means. Like Abraham we are called to leave our security and go into an unknown land. In the past we were so sure; we knew exactly what the Church was; we were certain about where we were going. Now we are called to go into the unknown future. We must wait until the Church is like 10 years from now? Yes, we can experience the faith of Abraham which St. Paul said was the model of all belief.

was marrying a drunkard or a lout and still attend a shower or even organize one for her without in any way approving her choice of husband.

There never was a Church rule covering the situation you describe, except the general principle that one is forbidden to co-operate in the sin of another. But giving a gift or attending a shower is a most remote co-operation, and if what I said above is valid might not be even remote co-operation.

(Copyright, 1969)

Prelate approves Committee for Priestly Unity

PHILADELPHIA—The establishment of a Committee for Priestly Unity to "serve as another instrument of communication between priests and their bishop" was approved by Cardinal John Krol of Philadelphia. The seven-member panel, to be elected by the priests of the archdiocese from among candidates proposed by the Council of Priests, is designed as a group "to which any priest of the archdiocese may present his concerns, both spiritual and temporal, his problems and reasonable complaints."

"It is always understood, however," the document submitted by the Council of Priests and approved by the cardinal declares, "that a priest always enjoys the right of going directly to the Ordinary."

Two pastors, two assistant pastors, one priest in education, one priest in specialized work and one member of a Religious community will form the seven-member board. The members will be "nominated by the Council of Priests after consultation with their constituents and then elected by the body of priests with the approval of the Ordinary."

Names Czech bishops

VATICAN CITY — Pope Paul VI has named five bishops from Czechoslovakia to posts in the Church's central administration, none of which will require their permanent presence in Rome.

YOUR WORLD AND MINE

Vatican Council II? Never heard of it!

By GARY MACDOIN

"But how are men to call upon Him in whom they have not believed? And how are they to believe in Him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent? As it is written, 'How beautiful are the feet of those who preach good news!'"

This challenge of St. Paul, appropriately enough in his letter to the Romans, kept re-

curring to my mind as I read incredulously the findings of the survey conducted by a professional research organization for Bishop Bernard J. Flanagan of Worcester.

It is a commonplace of contemporary thought, one associated primarily with the name of Teilhard de Chardin, that man has been commissioned by God to continue the work of creation and carry the world forward and up to its destined end and perfection.

In the verses quoted above, St. Paul is telling us something similar, but even more sublime. It is that God has also entrusted to man the duty to continue the work of salvation and thus carry

the human race forward and upward to its supernatural destiny.

Between 1962 and 1965, the Catholic Church reaffirmed the most solemn way at the Second Vatican Council this formulation of the task of the Christian. It told us that 19th Century attempts to reconstruct the medieval, renaissance or baroque styles of Christian living in our own isolated backwater had been a mistake. It outlined the changes we must make if we are to bring Christ to those of the household of the faith and to an expectant world.

The Council, in doing this, did not introduce a break into the life of the Church. Rather it protected the essential unity of that life by commanding us to abandon cultural and social patterns which were obstructing the necessary adjustment to a new era.

The Worcester survey is the first scientific evaluation of the progress being made by the Church with this task in the United States. The fact that this diocese took the time to do this is an indication of its progressiveness, an indication confirmed by other data. And that adds to the shocking character of the survey. The survey, an indictment of the Catholic Church in the United States for dragging its feet in implementing the council's call for reform.

Two Catholics out of five in Worcester could not recall ever having heard of the Second Vatican Council, and at least another one in five knew nothing about it except its name. Fewer than one in 10 knew "a lot" about it. Nearly everyone was aware that significant changes had occurred in the past five years, but for a majority they were mainly "changes in the Mass." And the failure of so many to relate them to the council is a measure of the extent to which they were imposed without adequate explanation.

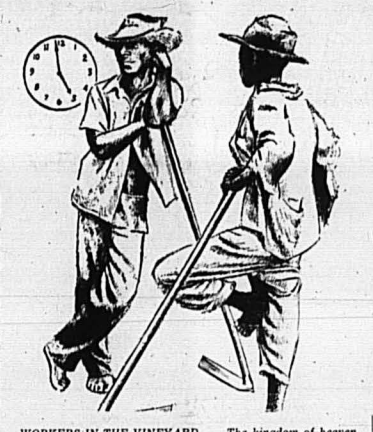
"Data in this study," the report said, "suggest that parishioners have not heard more than occasional preaching on the subject" of the Council. It further noted that while "the substantial thrust for change undertaken in the Worcester diocese broadly receives a three-to-one vote of approval by the faithful," the more profound implications of Vatican II have not yet come through. . . . In terms of what it means for (the faithful's) own thinking and behavior."

It would be difficult not to agree with Bishop Flanagan's comment that "we have a tremendous task confronting us in the field of adult education."

The need for such education is further stressed by another finding of the report. While most respondents showed a very high level of understanding of the principal mysteries of the faith, significant numbers parted company with the official position on such issues as papal infallibility, birth control and clerical celibacy. Unless meaningful dialogue is maintained with such doubters, many of them are likely to drift imperceptibly to a total break with this institution.

Parley slated

LOS ANGELES—The National Catholic Conference for Interracial Justice (NCCIJ), with headquarters in Chicago, will hold its biennial convention at Loyola University here, August 21 to 24. Theme of the convention will be "Racism: American Uplift."



WORKERS IN THE VINEYARD . . . The kingdom of heaven is like the owner of a vineyard who went out early in the morning to hire some men to work in his vineyard. He agreed to pay them the regular wage, a silver coin a day, and sent them to work in his vineyard. He went out again to the market place at nine o'clock and saw some men standing there doing nothing, so he told them, "You also go to work in the vineyard and I will pay you a fair wage." So they went. Then he went back at eleven o'clock and at three o'clock he did the same thing. It was nearly five o'clock when he went to the market place and saw some other men still standing there. . . . The men who had begun to work at five o'clock were paid a silver coin each. So when the men who were first to be hired came to be paid, they thought they would get more—but they too were given a silver coin each. They took their money and started grumbling against the employer. "Listen, friend," the owner answered one of them, "I have not cheated you. After all, you agreed to do a day's work for a silver coin. Now take your pay and go home. I want to give this man who has hired last as much as I have given you. Don't I have the right to do as I wish with my own money? Or are you jealous simply because I am generous?" And thus added, "Those who are last will be the first, and those who are first will be last."

20 Matthew 1:16

OPINIONS

Nice non-work

To the Editor:

Otto F. Otepka is not a name that will start bells ringing in the average citizen's mind. Among arch conservatives, however, the name is synonymous with the holy crusade—that of sweeping the State Department clean of what were called "soft on Communism types" back in the bad old days of Joe McCarthy.

Actually, the Otepka case post-dated the McCarthy era by nearly a decade. However, in 1963 Otepka was dismissed as a State Department security officer on charges of having wrongfully given information to a Senate subcommittee. He became a cause celebre in certain circles, which kept up a drum-fire of demands for his reinstatement.

Recently the New York Times disclosed that the American Defense Fund, a fund with John Birch Society associations, gave Otepka \$22,000 for legal costs incurred in his fight to win reinstatement. While the fund was busy publicizing his dispute and raising money, Otepka spoke to gatherings at the homes of Birch Society activists and to a large meeting of another ultra-conservative organization. Last summer he took part in two political seminars at a "God, Family and Country" rally in Boston organized by Birch Society leaders.

Neither Dean Rusk, scarcely a soft-on-Communism type, nor his successor, Secretary of State William P. Rogers, saw any merit in the claims for Otepka's reinstatement. However, apparently as a sop, President Nixon recently appointed Otepka to one of the sweetest non-jobs the federal bureaucracy has to offer—membership on the Subversive Activities Control Board at \$26,000 a year.

U.S. priest gets new Vatican post

VATICAN CITY—Father Edward Heston, an Oklahoma City priest who was the English-language press spokesman during three sessions of the Second Vatican Council, has been named secretary of the Congregation for Religious.

From his work as procurator and postulator general of the Holy See's Congregation, Father Heston has held half a dozen posts in the Curia.

(Continued on page 7)

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• THE RHINELAND—A cruise on Germany's historic waterway.

• PARIS—The "City of Light."

• LISIEUX—"Shrine of the Little Flower."

• LONDON—Heart of the British Isles.

• SHANNON—A return to Ireland for a farewell Medieval Banquet at Bunratty Castle.

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Annual CYO parley set this week-end

More than 500 teen-agers are expected to descend upon Scenic Memorial High School this week-end to participate in the annual Archdiocesan Junior CYO Youth Convention, which begins Friday afternoon with registration at 4:30 p.m. Nearly one-half of the attending youth will be from outside Indianapolis.

The first general session is scheduled Friday evening at 7:30 p.m. in the gymnasium, followed by deacons' caucuses and a social mixer.

Father Lawrence Moran, pastor of St. Joseph's parish, Rockville, will keynote the convention at 9:30 a.m. Saturday morning. The popular retreat master formerly served as CYO director in the Richmond and Terre Haute Dioceses.

AN INNOVATION during the morning session will be the introduction of the candidates for election to the Archdiocesan Youth Council. The elections will take place Sunday afternoon.

Three rounds of discussion panels on a variety of topics will be presented Saturday morning and afternoon and on Sunday.

Archbishop Schulte will offer the Convention Mass at 11:45 a.m. on Saturday. Father Donald Schneider will offer Mass on Sunday at 10:30 a.m., followed by a Communion Breakfast.

HIGHLIGHTS of the concluding Convention Banquet, at 4:30 p.m., will be the introduction of new officers, awards to out-

going officers, the presentation to the publications contest winner and the Roger Graham Awards to the outstanding boy and girl in the Junior CYO. Joseph M. Delaney is general convention chairman, assisted by John Huser. Both are members of the CYO Advisory Board.

Holy Name sets rummage sale

BEECH GROVE, Ind. — The spring rummage sale, sponsored annually by the Holy Name parish, will be held Saturday, April 19, in the school hall at 17th and Troy. Household goods, clothing and miscellaneous articles will be sold from 6 a.m. until 1 p.m.

Chairmen of the event are Mrs. Richard Kruckmeyer and Mrs. Virgil Kappes.

Report big rush for camp spots

Applications for the two summer camps in Brown County were pouring into the CYO Office this week, according to camping officials.

The camping season begins at Camp Rancho Framosa for girls the week of June 8. After five weeks, the boys take over there for five weeks. Campers must be eight years old to apply.

At Camp Christina, for girls 10 and older, the season starts the week of June 15 and continues for nine weeks.

Fee for one week's camping is \$30, which includes the full program of Mass, nature study, crafts, horses, swimming and canteen. A \$10 deposit must accompany each application.

Two Hoosiers in Jubilee class

AUSTIN, Tex. — Two natives of Indiana celebrated their 25th anniversary of religious profession as Holy Cross Brothers last Sunday, April 13, during ceremonies at St. Edward's University here.

Jubilarians were Brother Romard Barthel, C.S.C., Ph.D., of Evansville, who has served since last August as provincial superior of the Brothers Southwest Province, and Brother Kerne Weaver, C.S.C., of Indianapolis.



BAND-ORCHESTRA CHAMPIONS—This large group is the Holy Name band, Beech Grove, champions of the 1969 Band-Orchestra Competition in the CYO Cadet Instrumental Music Contest. The Beech Groves won the title in competition with seven other groups in the special program which concluded the instrumental section of the Contest held at Cathedral High School. In addition, members of the band won medals for "outstanding" performances in two solo and two ensemble categories. The man responsible for the Holy Name music program is parish Music Director Jerry Craney, who is sitting at the left in the front row, along with his 70 young musicians.

AT CATHEDRAL HIGH

Holy Name band wins Cadet CYO trophy

The 70-piece Holy Name School band, conducted by Jerry Craney, captured the top spot in band-orchestra competition over seven rivals to highlight the Cadet CYO Instrumental Music Contest held last week-end at Cathedral High School, Indianapolis.

The Beech Grove musicians also took four medals, including two ensemble top awards. Holy Name medalists included: Dan Pickard, co-medalist in trumpet solo; Gordon Haboush, French horn solo, and brass and woodwind ensembles.

SECOND PLACE in the band-orchestra contest went to last

year's champion—St. Anthony School, Clarksville. Medalists from Clarksville included: Rick Kalbfleisch, baritone horn solo; John Wachter, saxophone solo; and Jeanine Ringley, co-medalist in flute solo.

Third and fourth place awards were achieved by St. Philip Neri and Christ the King School, respectively. Both are in Indianapolis.

About 350 musicians took part in the instrumental portion of the contest.

In the Piano Division eight medalists were announced in the five classes of competition, based upon years of study.

THREE PARISH schools captured six of the eight medals awarded. In Class A, James Oberhausen, of Clarksville, took the medal. Others included: Class B, co-medalists Donna Bauer, of Clarksville, Joseph Zarich, of Clarksville, and Gary Bohnert, of

Clarksville. Class C, co-medalists: Mike Melicki, of St. Joseph, and Steven Marquet, of St. Anthony. Class D, co-medalists: Mike Melicki, of St. Joseph, and Steven Marquet, of St. Anthony.

Class E, co-medalists: Mike Melicki, of St. Joseph, and Steven Marquet, of St. Anthony.

Class F, co-medalists: Mike Melicki, of St. Joseph, and Steven Marquet, of St. Anthony.

Class G, co-medalists: Mike Melicki, of St. Joseph, and Steven Marquet, of St. Anthony.

Class H, co-medalists: Mike Melicki, of St. Joseph, and Steven Marquet, of St. Anthony.

Class I, co-medalists: Mike Melicki, of St. Joseph, and Steven Marquet, of St. Anthony.

Class J, co-medalists: Mike Melicki, of St. Joseph, and Steven Marquet, of St. Anthony.

Class K, co-medalists: Mike Melicki, of St. Joseph, and Steven Marquet, of St. Anthony.

Class L, co-medalists: Mike Melicki, of St. Joseph, and Steven Marquet, of St. Anthony.

Class M, co-medalists: Mike Melicki, of St. Joseph, and Steven Marquet, of St. Anthony.

Class N, co-medalists: Mike Melicki, of St. Joseph, and Steven Marquet, of St. Anthony.

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Class S, co-medalists: Mike Melicki, of St. Joseph, and Steven Marquet, of St. Anthony.

Class T, co-medalists: Mike Melicki, of St. Joseph, and Steven Marquet, of St. Anthony.

Confirmation Schedule

Following is Coadjutor Archbishop Bishop's spring schedule of confirmations.

Sunday, April 20: 3 p.m., Terre Haute, Gibault Home; 7:30 p.m., Terre Haute, St. Patrick's (adults of the Terre Haute Diocese).

Monday, April 21: 7:30 p.m., Richmond, St. Andrew's (adults of the Richmond Diocese).

Thursday, April 24: 8 p.m., Bloomington, St. Paul's Catholic Center (adults of the Bedford Diocese).

Friday, April 25: 7:30 p.m., Batesville, St. Louis (adults of the Lawrenceburg Diocese).

Sunday, April 27: 1 p.m. (CST), Tell City, St. Paul's (adults of the Tell City Diocese); 7:30 p.m., New Albany, St. Mary's (adults of the New Albany Diocese).

Monday, April 28: 7:30 p.m., North Vernon, St. Mary's (adults of the North Vernon Diocese).

Sunday, May 4: 11 a.m., Indianapolis, Cathedral (adults of the Indianapolis Dioceses).

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CYO NOTES

Entry deadline for the Cadet Boys Track and Field City-Wide Meet is Wednesday, May 14. The meet, scheduled at the CYO Stadium, is May 18. Twenty-nine events will be held, including one new addition—the 800-yard run in Class A.

The Cadet Girls Track and Field City-Wide Meet will be held the Sunday following the boys' event, on May 25. Entry deadline is Wednesday, May 21. There will be 19 scheduled events in Classes A, B and C. Parishes will be allowed only as many entries as there are spaces on the entry blanks.

Boys and Girls Junior Softball League entries have been mailed, with returns expected by May 15. Play will begin about June 8 or 15.

Coaches in the Cadet Spring Baseball League will meet at 7:30 p.m. Thursday, April 24, in the CYO Office. The season starts Tuesday, April 29, in three divisions. There are 27 or 28 entries.

The CYO in co-operation with the Indianapolis Park Department will again sponsor Summer Baseball in 1969. "B" Leagues. Deadline for entries is May 19. Class C eligibility includes boys under 15 or of August 1, while Class B age limit is 17 by August 1.

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Ritter senior musicians will present concert

INDIANAPOLIS — The Ritter High School music department will present its Senior Day Concert at 7:30 p.m. Sunday, April 27. Each senior will perform in a solo capacity.

Senior bandmen Joe Plummer and Karen Charlton will play trumpet solos. Debbie Delano, recent recipient of a scholarship to Jordan College of Music, will perform "On Webster's" Concertino for Clarinet and Orchestra." Flutists Anna Trauner and Carol Wethington will play a duet.

Ken Sperling, stage band student director, will be featured as a tuba soloist. Student conductor will be senior baritone horn player Charles Reidy. Percussionist Dana LaCivita will perform a guitar solo.

Other seniors performing will be Joe Caito, bass clarinet, and Kathy Moore, solo french horn.

Marian double bill set at Louisville

INDIANAPOLIS — Marian College will play Ballarmine-Ursuline College tomorrow in a double-header baseball game at Louisville. The Marian squad opened the season last week by winning two games over Ball State University, followed by a loss on Sunday to Aquinas College of Grand Rapids.

Next week the Knights travel to DePauw University on Tuesday for one game, then return to Indianapolis for a twin-bill with Northwest Institute on Wednesday.

Rummage sale

INDIANAPOLIS — St. Jude Guild of Holy Angels parish, 28th and Northwestern Avenue, is sponsoring a Rummage Sale Saturday, April 26th. The sale will be held in school basement. Proceeds are being used to buy articles for the Sisters' new convent.

TIC TACKER

That was the week that was

By PAUL G. FOX

Newspaper editing is not designed for those mortals thin of skin. Practically every issue contains something offensive to some. And then there will be issues in which people are offended because something is not said.

Last Friday it was the "damned because we didn't" issue.

Just for the record, yes, there was a so-called "walkout" which took place on Easter Sunday morning at St. Peter and Paul Cathedral, an event The Criterion chose not to record for posterity in its April 11 issue.

The incident, involving about 150 persons—both black and white—took place during the 11 a.m. Mass offered by Archbishop Schulte. It was organized and executed by a group of "Concerned Christians," reportedly led by Charles Williams and Joseph Smith. There was no unanimity of purpose among the demonstrators, however, because many weren't sure exactly why they were there. They had not been shown a copy of a "protest" statement.

There was no attempt by The Criterion to "suppress" the incident—seen by thousands of Central Indiana residents as recorded by waiting television cameramen. Indeed, several hours' time was expended to secure the background information surrounding the situation. For it would have been folly to report that a "walkout" took place without relating the circumstances which precipitated it.

And in the interest of exercising responsible journalism, through presenting a balanced account, effort was made to secure "both sides" of the situation. It became apparent late last Wednesday afternoon, the 11th hour press deadline, that it was impossible to obtain a balanced presentation. So a half-written account was voluntarily withdrawn from publication, rather than relying upon the title "no comment was available" technique commonly employed.

Apparently, the principal reason for the "walkout" action, according to Smith, a member of St. Thomas Aquinas parish and full-time Marian College student, was to affirm "due process" claims of a Benedictine priest on temporary loan to the archdiocese. Father Benignus Hardin, a member of St. Meinrad Archabbey who has served the past three years as assistant pastor of Holy Angels parish, Indianapolis, was reportedly relieved of his position there on March 13 by his religious superior, Archbishop Gabriel Verkamp, following a request by Archbishop Schulte. Two days later the action was rescinded and Father Hardin remained at Holy Angels, located in a predominantly Negro area of northwest Indianapolis. Word spread quickly throughout the community, resulting in many rumors regarding the motivation for the black priest's dismissal and subsequent reinstatement.

Attempts by this reporter to secure publishable response or comment from Father Hardin's pastor or the Chancery Office were unproductive. A Chancery spokesman said that Archbishop Schulte had not initiated any information or public statement on the matter and that he would not comment about any subsequent developments.

At that point it became apparent that a balanced report was not possible, and the decision was made to withhold the half-written account.

"Concerned Christians," in a statement re-

leased to the press by Smith and Williams, stated that Father Hardin's dismissal was done "at the request of an outside secular agency" and that he was later reinstated "at least temporarily."

One basic point should be clarified. Father Hardin was reinstated as permanently as a priest on temporary assignment can expect. Because of this episode, however, eyebrows will be raised if and when the Benedictine is normally reassigned.

Cynics are saying "but wait until May 10th," obviously referring to the usual spring assignments for parish priests. Again, Father Benignus is a religious order priest. His appointment comes from his superior, not the Chancery Office.

On the subject of "due process," the Priests' Association of the Archdiocese discussed the matter in detail last Tuesday at its general assembly and decided against involving that claim in Father Hardin's behalf. They did pass a resolution commending Archbishop Schulte for his role in reinstating Father Hardin.

For this reporter, he would rather cover the emotional fall-out resulting from high school mergers.

NAMES IN THE NEWS—Donald D. Hamacher, administrator of St. Francis Hospital, Beech Grove, will conduct a seminar on "The Mystique Of The Computer" at the 39th annual Tri-State Hospital Assembly in Chicago April 21. Sister Mary Jean Gelfinger, O.S.B., former superior of the Benedictine Sisters' parish center in Call, Colombia, has returned home for graduate studies. The Bradford native attended the University of Notre Dame's Latin American Studies Program. Father Maurice Dugan, pastor of St. Mary's parish, Richmond, will be feted at a reception Sunday, April 20, in recognition of his 25 years' service to the parish. He first served the parish as an assistant and since 1949 as pastor. The reception will be held at the Leland Motor Inn. Father Albert Alamie, pastor of Holy Angels parish, Indianapolis, will celebrate the Divine Liturgy in the Melkite Rite at 4 p.m. Sunday, April 20, in St. Mary's Church, Indianapolis. Father Paul Richard, former assistant pastor of St. Christopher's parish, Speedway, reports from Thule Air Force Base, Greenland, that the temperature there registered above zero for the first time this year on Easter. When he arrived there as chaplain several weeks ago the thermometer hovered around the minus 75 degree mark, and is now read, minus 20 degrees. He said that from his bedroom window he could look out and see the great northern ice cap. Members of the Catholic Theatre Guild will give a preview performance of "Charley's Aunt" at St. Augustine's Home on Sunday, April 20, at 2 p.m., according to Bernice Davis.

HIGH MARK FOR DEFICIT—The current year's deficit for the five diocesan-supported high schools in Marion County this week stands at \$458,634, up from \$360,200 this same period last year and up from last year's total of \$422,500. The current respective deficits are: Chartrand, \$94,000; Chatham, \$88,108; Kennedy Memorial, \$436,326; Csecine Memorial, \$89,000; and Ritter, \$83,000. Current deficit at Shaw Memorial, Madison, is \$22,000, while Schulte, Terre Haute, stands at \$85,000, compared to last year's totals of \$14,000 and \$98,500, respectively.

Seminar at Marian on East Africa to hear UN aides

Opinions

(Continued from page 5)

\$5 million in wasted money could do to help your community's disadvantaged, think of the SACB, Mr. Taxpayer-Voter.

will speak at 10 a.m. on "A Profile of Tanzania." Speaking at 11 a.m. will be Robert F. Miller, U.S. ambassador to Tanzania. A senior UN official now serving the UN Development Program as the chief of its evaluation division. A panel session on "The Private Sector and African Development" at 1:30 p.m. will follow the address and lunch.

INDIANAPOLIS

Calendar of Events

SATURDAY, APRIL 19
Rummage Sale, beginning at 9 a.m., in Assumption school hall, 1105 S. Blaine Ave.

Catholic Interracial Council's 15th anniversary dinner at 7 p.m. in the Atherton Center at Butler University. Father James Group will be the banquet speaker.

SUNDAY, APRIL 20
Pancake Breakfast, sponsored by the Girl Scouts of St. Francis de Sales parish, in the school hall at 22nd and Avondale. Serving from 8 a.m. until 1 p.m. Adults \$1; children, 6 to 12, 75c; pre-schoolers free.

WEDNESDAY, APRIL 23
Card Party, with "Parisienne Folly" theme in St. Philip Neri school auditorium, 550 N. Rural, at 8 p.m.

SATURDAY, APRIL 26
Annual dance, sponsored by St. Malachy's parish, Brownsburg and St. Mary's parish, Danbury, at the Holy Family of C hall, 220 N. Country Club Rd., Indianapolis.

Band Concert, featuring combined bands from 10 parochial schools, at 7:30 p.m. in the Secina Memorial High School auditorium. Admission is free.

SOCIALS
Thursday: St. Catherine's parish hall at 6:30 p.m. Friday: St. Christopher school social room, Speedway, 7 p.m. Saturday: St. Mary's parish hall, 8:30 p.m.; St. Rita's parish hall, at 6:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m. Sunday: St. Bridget parish hall at 6:30 p.m. Sunday: Cardinal Ritter High School at 8 p.m.; two Card Parties at Assumption parish hall, 2 p.m.

Archbishop's Schedule

Saturday, April 19, CYO Convention Mass, Secina High School, Indianapolis, 11:45 a.m.
Friday, April 25—Inauguration of Marian College President, Indianapolis.

Wednesday, April 30—ACCW Convention Mass, St. John's, Indianapolis, 9 a.m.

Sunday, May 4—Golden Jubilee, St. Rita Church, Indianapolis, 4 p.m.

Wednesday, May 7, Thursday, May 8—Indiana Catholic Conference.

Sunday, May 11—Dedication Nativity Church, Indianapolis, 4 p.m.

Sunday, May 18—Graduation, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind., 2 p.m.

Tuesday, May 20—Father Charles Walsh, 50th Jubilee, St. Martin's, Yorkville, 4 p.m.

Thursday, May 21—Graduation, Our Lady of Providence High School, Clarksville, 8 p.m.

Saturday, May 24—Indianapolis—Orations to Priesthood, SS. Peter and Paul Cathedral, 1 p.m.; Graduation, Chartrand High School, 8 p.m.

Sunday, May 25—Indianapolis: Dedication, St. Ann's Church, 3 p.m.; Graduation, Brebeuf High School, 8 p.m.

Monday, May 26—Graduation, Our Lady of Grace Academy, Beech Grove, 8 p.m.

Tuesday, May 27—Graduation, Ladywood School, Indianapolis, 8 p.m.

Wednesday, May 28—Indianapolis: Priests' Jubilee, SS. Peter and Paul Cathedral, 4 p.m.; Graduation, Kennedy High School, 7:30 p.m.

Thursday, May 29—Immaculate Conception Academy, Oldenburg, 10 a.m.; Graduation, Secina High School, Indianapolis, 8 p.m.

Saturday, May 31—Graduation, Chatham High School, Indianapolis, 8 p.m.

Sunday, June 1—Baccalaureate Mass, Latin School, Indianapolis, 9 a.m.

Monday, June 2—Graduation, Calhoun High School, Indianapolis, 8 p.m.

Tuesday, June 3—Graduation, St. Agnes Academy, Indianapolis, 8 p.m.

Wednesday, June 4—Graduation, St. Mary Academy, Indianapolis, 8 p.m.

Thursday, June 5—Graduation, Ritter High School, Indianapolis, 8 p.m.

Friday, June 6—Graduation, Schulte High School, Terre Haute, 8 p.m.

Tuesday, June 10—Jubilee, Archabbey, Ignatius Esq., O.S.B., St. Meinrad Archabbey.

Charles Metzger

is named ND's

'Man of the Year'

TERRE HAUTE, Ind. — Charles W. Metzger, a member of St. Patrick's parish, was named the 14th annual recipient of the "Man of the Year" award by the Notre Dame Club of Terre Haute.

The award was made Monday night during the Universal Notre Dame Night observance, held at Henri's Restaurant.

Principal speaker at the event was Dr. Edward J. Cronin, an ND faculty member, who spoke on "The Notre Dame Spirit of Today."

John Christen was re-elected president of the club, along with Bernard Burdick, secretary, and James Boyer, treasurer. Myron Busby, Jr., was elected vice president.

A Terre Haute native, Metzger is a 1948 cum laude graduate of Notre Dame. Married and the father of four, he has been active in several Catholic organizations, the United Fund, American Red Cross, and Girl Scouts of America. He is a charter member and former president of the ND club.

Social planned
INDIANAPOLIS—The ladies of Holy Trinity parish will sponsor a social on Thursday, April 24 in the parish hall at 2618 W. St. Clair St. Favorite games will be played from 7 to 11:30 p.m. Door prizes will be given away throughout the evening. The admission, \$1 at the door, includes refreshments.

Bishop first

PARIS—A noted theologian elevated to the College of Cardinals, Father Jean Daniélou, S.J., is to be consecrated a bishop on April 19, before officially becoming a cardinal.



PARISH SPONSORS CARD PARTY—"Parisienne Folly" is the theme of the annual Spring Card Party, to be held at St. Philip Neri parish, Indianapolis on Wednesday, April 23. Mrs. Donald Weber, above center, is chairman of the event, sponsored by the parish Council of Catholic Women. Also shown are Mrs. John Breen, left, organization president; and Mrs. Matthew Doyle, candy chairman. Not shown are Mrs. Guy Bowman, pillowcase chairman, and Mrs. James Hurley, special prize chairman.

DOUBLE TRIALS ENDED

Canonization cases simplified by Pope in new regulations

VATICAN CITY—New regulations simplifying the procedures followed in canonization and beatification investigations were announced here by Pope Paul in a motu proprio (decree).

Under the new rules, which become effective on June 1, the local bishop is given greater authority in handling the investigation of the lives and writings of those whom the Church is considering for canonization.

In his decree, Pope Paul stressed the importance of the investigations which are held "in order that these great examples of holiness may be clearly recognized and shine forth in their genuine light." In the past a local bishop would conduct his own investigation of the life of a person reputed to be of heroic virtue and then forward his findings to the Vatican's Congregation of Rites. The investigation would then be repeated by the congregation.

The new decree eliminates this duplication and bishops are instructed to keep the Vatican informed at each stage of their investigation. Once the local investigation is completed the bishop's report would then be forwarded to the Vatican for final action.

A tribunal or church court will be established by the bishops in each country or province to handle the investigations. The president of the tribunal is limited to a five-year term of office. The decree specifies that investigations into the lives of possible saints be separated into three distinct stages. Thus there would be an investigation of the life, the writings and the miracles attributed to the person whose "cause" is being studied.

In the past the Vatican could initiate such investigations on its own, but under the new directive initiation of a "cause" for beatification may be instituted at the local level.

POPE PAUL expressed hope that the new procedures would

(Continued from page 1)

procedures that will involve many persons in the decision-making process... it entails no dilution of authority, no remains to be seen." He pointed out that the mediation and arbitration would be completely voluntary; both parties would have to agree to ask the mediation board to arbitrate.

He emphasized that "the Church in the United States is strong and vigorous, grounded solidly on a living Faith and prepared to face confidently the hopes and challenges of the future."

IN A PRESS briefing after Cardinal-designate Dearden's talk, Bishop Joseph L. Bernardini, NCCB general secretary answered questions from news media representatives. In his replies he reported:

That the NCCB liaison committee headed by Cardinal Lawrence Shehan of Baltimore will report on its findings with the National Federation of Priests Councils.

That discussion of the number of priests leaving the active ministry is not on the meeting's agenda but might come up in discussions.

That the NCCB committee

Moving ahead

(Continued from page 4)

fervently in thanking God for His grace in bringing us together today, and for all He is doing in leading His people toward fuller unity."

Membership in the NCC, should it come, will not take place next month or next year. The joint study group estimates it will take two to three years to complete its own task. And it must be remembered this is merely spadework.

Even so, there is a feeling of solidarity and determination, and a dispassionate acceptance of the fact that the road ahead is a long bumpy one but by no means impassable. The conferences in New York and Rome were worth the effort.

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HELP ESTABLISH CYO 'CELLAR'—Junior CYO members of St. Christopher's parish, Speedway, have established a new recreation facility for the youth of the parish community. Known as the "Cellar," the social room will sponsor a social and dance on the first and third Sundays of each month from 6:30 to 9:30 p.m. with live music, and other forms of entertainment. The group is conducting a stamp drive to secure necessary equipment and furnishings. Shown above discussing the "Cellar" are Theresa Rancourt, Kathy Brooks, and standing (from left) Greg Grand, CYO president; Chris Easterday, decorating chairman; Mike Ratcliff, decorating co-chairman; and Dave Thelning, publicity.

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IU Theatre Company to perform at Shawe

MADISON, Ind.—The Indiana Theatre Company of Indiana University will present Moliere's "Tartuffe" in the Shawe Memorial High School auditorium at 8 p.m., Saturday, April 26.

Shuster

(Continued from page 4)
and Islam is a possibility, but it might conceivably help.

Yet even if these things and more came about, they would have to develop during a period of deepening conflict over issues for which no revolution is in sight. Some feel that the UN must come alive again, because only it can deal with the problem. Others believe that the United States must adopt a totally new policy for the Middle East, but to date nobody has indicated what is really to be new about it.

There are also some who repeat views once popular at the Vatican, namely that the area containing the Christian Holy places should be internationalized, thus creating a "buffer" terrain between Israel and Jordan. Maybe something will come out of these ideas but for the moment living in New York, despite all its woes and perils, is still safer than dwelling some where near the River Jordan.

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IU SERVICE SUPERVISOR—Mrs. Elizabeth Bridgewater is shown at her desk in the Briscoe Quadrangle dining room at Indiana University, where she is a service supervisor.

ALUMNA IS MOTHER OF NINE

IU service supervisor declares whites fear black competitors

By HENRIETTA THORNTON

BLOOMINGTON, Ind.—Many people are unaware of their own prejudice, says Mrs. Elizabeth Bridgewater, one of Bloomington's most active citizens and a member of St. Charles parish. "Most people in this country are not ready to accept the Negro as a competitor," she contends. "It's hard enough for a white person to 'make it' himself, and naturally he is going to be afraid of some Negro who threatens his security because he is also qualified, and often better qualified, for a particular job."

Mrs. Bridgewater doesn't feel she suffered any "deliberate ugliness" because her skin was black when she was growing up in Bloomington.

But in a small community where few Negroes lived, she was well aware of the fact that most of the adults of her race worked as waiters, cooks, and kitchen helpers. Other kinds of jobs were not open to black people.

THE MOTHER of nine children and a graduate of Indiana University, Mrs. Bridgewater is a service supervisor in the Briscoe Quadrangle dining room at Indiana University. All of her children attended St. Charles parish school, and she was an active member of the school's PTA.

Mrs. Bridgewater says she learned to laugh at much of the discrimination she saw. Her mother taught her that "you can't blame someone for what he doesn't know."

Whites just didn't think about blacks back then, she feels. If they dressed all right and had any kind of a job, whites assumed they didn't have any problems.

"It was just a fact you lived with," she explained. Her children, however, chose to leave Bloomington to find the world they wanted. One of her sons went to California where he could drive a truck. "Now," she said, "he could probably find work in Indiana, but 10 years ago there were no Negro truck drivers in this area of the state." Her two younger daughters are still living at home.

MRS. BRIDGEWATERS has become active in community affairs and last November was elected to the Bloomington School Board. She is president of the Bloomington Citizens for Constructive Progress and belongs to the Human Rights Committee. She is the newly elected first alternate to IU's Staff Council from her district.

Although Mrs. Bridgewater graduated from IU with a degree in clinical psychology, whenever she worked, it was as a cook or maid. However, rearing nine children did not leave much time for a full-time job until about three years ago. She describes her relations

with co-workers at Briscoe Quad as very pleasant.

Mrs. Bridgewater said she worked hard in high school, but only at the things that really interested her. She traveled around the area as a member of the debating team, and recalls that the principal made an effort to protect her.

"He would tell us to wait outside while he 'looked over' a restaurant in some towns," she said. "Usually we had to go to two or three before he would find one that would serve a Negro."

SOME OF HER relatives experienced more obvious discrimination. Her father was not allowed to sit with the rest of his class as an IU student. Her uncle was kidnapped and taken to the Spencer jail by the Ku Klux Klan to prevent his playing in the band at an IU-Purdue game.

"If he had played at that game, he would have earned an 'I' sweater," she said. "He was, and had to walk back to Bloomington."

According to Mrs. Bridgewater, prejudice is a two-way street, and she says she used to have her share. "Many Negroes rebuff friendliness on the part of whites because they are suspicious," she said. "When I was in school the fraternities could have thrown the doors wide open to Negroes, and none of them would have wanted to join."

She feels that there will never be true justice in this country

New Albany CCW elects officers for coming year

NEW ALBANY, Ind.—Mrs. Joseph G. Kiesler, of St. Michael's parish, Bradford, was reelected president of the New Albany Deacons Council of Catholic Women at the recent quarterly meeting held at St. Paul's parish, Sellersburg.

Other new officers include: Mrs. Loy Purcell, vice-president; Mrs. Fred Zipp, secretary; Mrs. Edward Sillman, treasurer; and Mrs. Clarence Livingston, auditor.

Father James P. Higgins, director of St. Paul's Catholic Student Center at Indiana University, Bloomington, was principal speaker at the DCCM meeting.

St. John's parish, Starlight, will host the next quarterly meeting.

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Summer session courses announced

FERDINAND—A wide variety of courses is being offered by St. Benedict College during its Summer Session, beginning June 16. Morning, afternoon, and evening classes are being offered to area people interested in getting extra semester hours for college courses, or for anyone who wants to enlarge his intellectual horizons.

In Psychology, Mary Sullivan, M.A., will be teaching Introduction to Guidance, Adolescent Psychology, and Educational Psychology.

Dr. Joseph Thomas will be lecturing on "The Problem of God" in the Philosophy department, and on "Christian Ethics" in the Theology department.

ART APPRECIATION and Painting I will be conducted by Sr. Sharon. Art for the Elementary School will be handled by Sr. Bertilla.

In the English department, Charles Campbell, Stan Singer, and Sr. Mary Patrick, respectively, will conduct courses in Composition, Literary Types, Public Speaking, Speech Guidance and Correction, and Radio/Television.

A course in Modern Catechetics is being offered Tuesday and Thursday evenings by Sr. Mary Alice. Those interested in taking the course, but who do not need academic credit for it, may attend free.

OTHER COURSES available: Conservation, Ecology with Lab daily from May 22 to June 13, only, 9-12 a.m., Mathematics.

Music Political Science, Library Science, Philosophy, and Theology.

Physical Education, taught by Coach Gerald Altstadt, has two sections of Tennis, Methods of Teaching P. E., Outdoor Education, and Camp Counseling.

Nancy Hovatter, M.A., will be teaching U.S. History, Latin American History, and Sectionalism and the Civil War.

The Education division is offering: Introduction to Guidance, Elementary School Curriculum, Methods of Teaching Language Arts, Modern Catechetics, and Philosophy of Education. Professors Sr. Mary Stephana, Sr. Mary Noel, Sr. Mary Alice, and Charles Campbell.

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KNIGHTS OF COLUMBUS CONTRIBUTION—Our Lady of Fatima Council Knights of Columbus recently donated \$1,000 for audio-visual aids to the St. Mary's Child Center, 311 N. New Jersey St. The new equipment includes individual head sets, opaque projector, slide projector and record player. Shown above reviewing some of the items are Father Edward L. Smith, seated, St. Mary's director, Mrs. Joseph B. Beard, a pre-school volunteer, Mr. Beard (left) and James P. Kervan. The latter two are representing the K of C Council.



CHARITY FASHION SHOW AND CARD PARTY—"Summer Silhouettes" is the theme for the Charity Fashion Show and Card Party, to be sponsored by the Ladies Club of Msgr. Downey Council Knights of Columbus next week. The event will be held at 8 p.m. Wednesday, April 23, in the K of C Auditorium, 511 E. Thompson Rd. Styles will be presented by the J. C. Penney Co., Southern Plaza. All card games will be played with proceeds to be given to various charities. Mrs. Daniel F. O'Riley, seated above, is general chairman. Others shown, from left, are: Mrs. Carl H. Wagner, ticket chairman; Mrs. Edward S. Dunn, style show chairman; and Mrs. David J. Yanasak, door prize chairman. The grand prize will be a color television. Door and table prizes will also be awarded.



CADET "B" LEAGUE CHAMPIONS—The seventh grade team from Holy Spirit parish, Indianapolis, shown above with coach Bill Loos, won the "B" East Division championship in the winter Cadet League in the Indianapolis Dealerships. They finished regular season play with an unblemished 18-0 record in winning their trophy.

Law School dean will be speaker

INDIANAPOLIS—Dean William B. Lawless of the University of Notre Dame Law School will be principal speaker at the 46th annual Universal Notre Dame Night, to be held at the Stouffer's Inn, Monday, April 28.

Theme of the event, sponsored by the Notre Dame Club of Indianapolis, is "The Notre Dame Student Today." Robert Kane is club president.

Dean Lawless, a 1944 graduate of the Notre Dame Law School, is a former president of the 3,000-member Notre Dame Law Association.

The Universal Notre Dame Night was originated in 1934 to call attention to the academic progress of the institution.



HOSPITAL APPOINTEE—St. Vincent's Hospital, Indianapolis, has announced the appointment of Stanley A. Abramowski, C.P.A., as director of fiscal services. A native of New York, Abramowski holds a degree in accounting from Fordham University. He is a certified public accountant.

Red concession

BRONN, Germany—Czechoslovakian authorities have given permission to build the first new church in Prague since the end of World War II. KNA, the German Catholic news agency, reported. An anonymous benefactor donated the site of the new church in Prague's Strahov district, and construction costs will be paid for by church collections.



CAMPING TOUR LEADER—Father Gerald Gettelfinger, principal of Chatham High School, Indianapolis, will lead a three-week camping tour through Europe this summer for teenage boys. Five countries will be visited, starting July 10. Reservations will be accepted on a first-come, first-served basis. For information, contact Father Gettelfinger at 251-1451 or Chatham High School, 5865 N. Crittenden Ave.

'West Side Story' to be presented at Chartrand High

INDIANAPOLIS—The award-winning musical "West Side Story" will be presented by the students of Chartrand High School on Saturday and Sunday, April 19 and 20, in the gymnasium. Curtain time is 8 p.m.

Leading roles will be played by Sheila Duell, Dianne Burger, Steve McKay, and Pat and Chris Wilkins. David Beckman is the producer, and Steve Huth is in charge of choreography.

Musical direction is by Bernard Weimer, assisted by Jerry Craney. Veteran Civic Theatre performer Frank Wilson is helping with the over-all production. Faculty dramatics director is Father Fred Schmitt.

Reserved seat tickets at \$1.75 each may be purchased by calling 787-9481. General admission tickets—at \$1.25 for adults and 75c for youngsters—may be bought at the door.

Hermitage sets rummage sale

BEECH GROVE, Ind.—The Ave Maria Guild will sponsor a rummage sale Friday and Saturday, April 18 and 19, at St. Paul Hermitage, 501 N. 17th St. Clothing, household goods and miscellaneous articles will be sold from 12 noon to 3 p.m. on Friday and from 9 a.m. to 3 p.m. on Saturday.

Proceeds from the sale will benefit the Hermitage. Chairman of the event is Mrs. J. P. Stephens. The public is invited.



IN CHARTRAND MUSICAL—Sheila Duell, as Maria, is shown above in the death scene of "West Side Story," award-winning Broadway musical to be presented at Chartrand High School. The "victim" is "Tony," played by Pat Wilkins.

Downey Council schedules dance

INDIANAPOLIS—The fourth Ladies Appreciation Nite Dance, sponsored by Msgr. Downey Council Knights of Columbus, will be held Saturday, April 19, starting at 9 p.m. The dance is free to K of C members and their wives. Music will be provided by the Arthur "Jim" Hepler Quintet. A light lunch will be served at midnight. Dance chairman is Thomas Stenger.

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VIEWING WITH ARNOLD

"Fisherman" native of Nazareth worth a cheer

By JAMES W. ARNOLD

There is a sad irony in "The Shoes of the Fisherman," a film whose entire effect rests on the assumption of the great moral influence of the Holy Father and the absolute impact of his leadership, his ability to take the world's 600 million Catholics in directions they might not want to go.

Was the assumption ever realistic? There was an intoxicating feeling, at the height of Vatican II and the reign of John XXIII, that all things were possible, that a Pope who was both good and wise could intervene dramatically in world affairs, could use his enormous prestige even among non-believers to bring men together. All men, it was felt, really hunger for Christ, and if the right man, at the right time suddenly spoke in the true accents of Christ, might not that change the world?

This was exactly the time when Morris West wrote and published his novel. Since then, the mood has changed. Even within the Church, the authority of the papacy is a matter of profound controversy. Probably not even a charismatic Pope could, in the foreseeable future, restore the office to that pre-

eminence where, for a beautiful and fleeting moment, it was perhaps possible for one man and one great gesture to restore human sanity.

Thus the movie seems frantically stated in suggesting that the world will wait breathlessly upon the outcome of a new conclave of cardinals, or that a new Pope, no matter how Russian, holy or compassionate, will be asked by the Soviet premier to intercede with Red China, in a last effort to prevent nuclear disaster. The papacy is still respected, but neither friend nor foe is likely to think of it anymore as a monolithic super-power.

Miracles, of course, may happen, and it is impossible to predict what a Pope who is touched by the Holy Spirit may achieve. Yet the world tends to crucify, rather than bend, its prophecies. The real question is not whether the Pope would be allowed to sell the Church's wealth to help the poor, but whether he would have much of an inspirational effect on the affluent, or whether the plan might be stalled by a thousand committee hearings and a bureaucratic inflexibility until the time has passed its reward.

Thus the dream of universal brotherhood, which has been pursued by single heroic leaders, is probably naive. (A belief in the goodness of humanity is, perhaps the film's main theme.)

But it is a noble dream, which is one of the things movies are supposed to provide. "Fisherman" is an uplifting film worth rooting for.

It is also a workmanlike well-structured documentary on the ritual details of papal elections. Although producer George Englund could not get his cameras into the Vatican, he has constructed expertly authentic sets (who else but a movie man would do a mock-up of the Sixtine Chapel) which have earned in Oscar nomination for art direction. The fictional pageantry, intercut with color footage from recent Vatican documents, is fascinating and taste, with commendable taste.

Unfortunately, neither Englund nor director Michael Anderson are film-makers from whom you'd expect an especially artful or profound film, and we don't get one. The producer once promised that "Fisherman" would grapple with such topics as papal infallibility, divorce, clerical celibacy and birth control. It doesn't.

'NAZARIN' ALSO WINS

'Oliver!', 'Rachel,' 'Hunter,' 'Odyssey' get NCMCP awards

NEW YORK (CP)—The National Catholic Motion Picture Office for Motion Pictures has chosen "Oliver!", a musical version of Charles Dickens' "Oliver Twist," as the year's best film for general audiences.

NCMCP's fourth annual film awards, honoring motion pictures "whose artistic vision and expression best embody authentic human values," also singled out:

"The Heart Is a Lonely Hunter," Carson McCullers' story about a deaf-mute who tries to bring love, understanding and help to people in a small Southern town, as best film for young audiences;

"Rachel, Rachel," a portrait of a spinster teacher who reaches out for human love, as best film for mature audiences; and "Space Odyssey," which combines science and metaphysics in an exploration of both space and man's destiny, as best film of educational value.

"Nazarin," Luis Bunuel's drama about a Mexican priest who tries to imitate Christ in his daily life, as best foreign-language film.

The CATHOLIC office prizes were announced at a joint awards ceremony conducted by the Broadcasting and Film Council of the National Council of Churches—NCMCP. Protestant equivalent—which gave its awards to "Yellow Submarine," the Beatles' animated

cartoon-musical, "Faces," John Casavetes' documentary-like study of a philandering husband and wife, and to "Rachel, Rachel" and "The Heart Is a Lonely Hunter."

Because these last two pictures were selected, independently, by both the Catholic and Protestant film offices, they each received a "joint award" from the two offices. Warner Bros.' "A Time Released both films.

A joint citation for "The Heart Is a Lonely Hunter" which starred Alan Arkin as the deaf-mute and Sondra Locke as a teen-aged girl who befriends him, said the film was being honored "for its portrait of the fragile quality of human communication and its insistence that each man shares responsibility for the loneliness of his neighbor."

The joint citation for "Rachel, Rachel," which starred Joanne Woodward as the 35-year-old teacher and which was produced and directed by her actor husband, Paul Newman, lauded the film "for its sensitive depiction of one woman's growing awareness that in becoming a mother she has lost her self, and is reluctant to establish close relationships with other people until a brief romantic relationship changes her life."

"Oliver!" was for "the warm human feeling of the characterizations, the joyous quality of its music and dance, and the visual richness of its production," according to the citation by NCMCP.

"Oliver!" has already won 11 Academy Award nominations, including one for best picture and one for best actor: Ron Moody, who plays Fagin.

"Space Odyssey," directed by Stanley Kubrick, got NCMCP's best film of educational value award because it is a film which by the "sophisticated, imaginative vision of man—his origins, his creative encounter with the universe, and his unbounded potential for the future—immerses the eye, the ear, and the intuitive responses of the viewer in a uniquely stimulating human experience."

The citation for "Space Odyssey" was presented to Metro-Goldwyn-Mayer.

ALTHOUGH NCMCP created controversy last year by giving a prize to "Bonnie and Clyde" by passing over "The Best Film" for general audiences category because of a dearth of quality family films in 1967, the only NCMCP choice that might be called surprising was the secular world, thereby presenting the experienced viewer with a challenge of special contemplative relevance."

Director Bunuel is reputed to be strongly anti-Catholic and many of his films are seen as anti-religion. In fact, the official Church is cast as one of the villains in "Nazarin," the attempt to follow Christ by living among the poor, among prostitutes and among criminals.

However, NCMCP noted in its citation to "Nazarin," which was distributed in the U.S. by Alpha Films, that the film was being hailed "for the integrity with which it questions the proper place of religion in relation to the practical demands of the secular world, thereby presenting the experienced viewer with a challenge of special contemplative relevance."

THE NATIONAL Council of Churches citation for "Yellow Submarine" said the film "reaches new dimensions of creativity in the art of animation to proclaim a multi-level message that love overcomes evil and the man is at his best when he celebrates the joy of being alive."

In the film, distributed by United Artists, the Beatles have a musical music-box journey from the "Blue Meanies," who hate happiness in all its forms.

"Faces," produced and directed by Casavetes and distributed by the Walter Reade Organization, was cited by the Council of Churches "for evoking the darkest moments in the human relationship when the need for love coincides with the discovery that surface banalities have eroded all human communication."

The film follows a husband and wife (John Marley and Gene Rowlands) as they each try to escape from their disintegrating marriage by seeking extramarital friendship, only to find emptiness there too.

But "Fisherman" is mostly spectacle and souped-up drama without substance. You get the feeling Joe Shodgrass is writing about the affairs of Caesar, Anthony Quinn needs all his considerable skill to suggest depicts in the Pope that the script requires but does not provide. And Sir Laurence Olivier is perhaps the only actor alive who could lend credence to the role of Soviet chairman, a genial fellow who spends much of his time in the Kremlin following the papal elections on TV.

The romantic subplot, in which TV newsman David Jansen seems inclined to leave his wife for a woman in the Kremlin following the papal elections on TV.

The film does plunge into the philosophical explorations of Father Teleny (Clay Walker), a Teillard like Jesuit who founds the Curia (and probably the audience) with his ideas of a world where man's inner act is his being, and the presence of the theological debate, even in simplified form, in a popular movie

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SHOWN IN TESTS

'Value gap' affects priests and Laymen

By WILLIAM HAGUE, C.S.S.R.

For many years, the priest in his black suit and Roman collar was a symbol of the Church, solid, secure and with a clear-eyed vision of what mattered in life—that which lay beyond themselves confused and claiming an "identity crisis."

Sociologists tell us that the role of the traditional cleric is evaporating in our society. Some say that the priest is above the people on a pillar of sanctity and should be kept there; others claim that he should join the secular society and even become a married member of it. We hear one side of the ranks crying "authority" while the other shouts, "freedom."

While the controversy goes on, the trickle of those leaving the priesthood swells into a stream and threatens to become a flood. Truly the priest has become a man of controversy.

What is this thing called priesthood? What is it that leads a man to become a priest? What kind of a person is he? What is he looking for in life? What does he value? What makes him different from other men?

These are some of the questions I sought answers for in a recent psychological study of priests in Western Canada.

THE RESEARCH was a study of the values priests hold. Values are at the heart of motiva-

(The author of the following article holds a doctorate in educational psychology from the University of Alberta. The following article is based on a research study he did for his doctoral thesis.)

tion. They are what ultimately guide us in making choices and are the foundations on which we build a stable personality. Values are the roots of our identity.

Another important area needed exploring too—the area of communication between priests and laity. If it is true that priests are motivated to choose their vocation by a different set of values from those of laymen, this difference in what they hold important in life may set up a kind of "value gap," and thus a communication gap between clergy and laity.

To answer questions like these, a testing procedure was set up using the Allport-Vernon-Lindzey Study of Values, and the Rokeach Value Survey. These two tests ask you to rank a certain number of values such as freedom, peace, and security in order of their importance to you. In this way, you draw up a personal hierarchy of values.

These tests, together with a personal data questionnaire, were administered to 80 priests and 80 seminarians. Two comparable groups of laymen were given the same

tests—48 Catholic university students to compare with the seminarians and 41 adult Catholic laymen to compare with the priests.

The laymen represented a wide range of occupations; but they had in common an above-average interest in their religion demonstrated by membership in Church organizations and participation in retreats. Thus, we could compare the values of clergymen with those of a group of relatively similar laymen. If a value gap were found there, it could be assumed that an even wider one existed between the clergy and the laity in general.

THE RESPONSES to the two tests and questionnaires were tabulated and processed by a computer at the University of Alberta. We can summarize only a few of the results here.

The first interesting thing to note is that we can pretty well combine the priests and seminarians tested, because their value systems are practically identical. When drawn graphically their value profiles almost coincide.

From what we know of how values are formed, this is probably due to the seminarians having a tendency to attract those young men who already have a value system similar to the traditional clergy. The value system probably came mostly from the home; the boy chose a vocation in which he saw modeled in the priests he knew those values which he had learned to hold as important.

The priests' main values center around religious concerns and social dedication. The priest is a man who values most highly the idea of union with God. He is primarily concerned with both union with the divine new and salvation in the future.

Priests and seminarians placed "Salvation" at the top of their hierarchy of values on one test; religious values came out highest on the other.

Second place went to values expressing concern for helping people—more social values. They expressed this by putting "Responsible," "Helpful," and "Forgiving" high on the list, while values that revolved around relating to people in a leading or political capacity came quite a bit lower.

The tests brought out, however, an important nuance in the priests' dedication to helping people. It seems to be the kind of dedication that wants to help, but from a distance without getting too personally involved. The priests placed "Love" quite low on their hierarchy of values and in general avoided values that expressed more intimate relationships.

INTERESTINGLY, the seminarians did not agree. In one of the rare cases where their area disagreed with those of the priests, they did not seem to be frightened by the intimate and even sexual implications of the word, and placed love quite high on their list—higher than some of the lay groups.

Thus we find some support of previous psychological findings, that priests tend to be dedicated, but relatively uninvolved men. They give themselves generously to their people but shy away from deeper personal relationships.

The same trend is indicated when we compare the priests with the laymen tested. On the same test in which "Salvation" came first for the priests and seminarians, "Salvation" took second place for the laymen. First on their hierarchy was the value "Family Security." Their main concern was the good of their immediate families.

By contrast, the university students put "Wisdom" in the

Voice in naming bishops sought

BURLINGTON, Vt.—Vermonters Organized for a Choice in the Episcopal (VOCE) is being formed here to study the process by which bishops are chosen, with an eye to wider participation on the part of the whole Church community in their selection.

A group of interested Vermonters, representative of both laymen and clergy, met several weeks ago to discuss the project and to propose by-laws. Approved MADRID—The government of predominantly Catholic Spain has approved publication of a Spanish edition of Luther's works.

highest place. Where the priests place "Helpful" and "Forgiving" in their list of values, the laymen put "Leaving."

At the lower end of the hierarchies, such values as "Pleasure," "Comfortable Life" and "National Security" were for the lower places with all groups. However, all four groups of men agreed in placing "Clean, (neat and tidy)" last in their values.

"Obedient" is an interesting and important value, particularly in view of the low place given it in the laymen's hierarchies—seventeenth—and the relatively high value placed on obedience—thirteenth—and still higher with the seminarians—eleventh. Perhaps it points out quite a difference between the values of the laymen that laymen have compared to clerics. The laymen are not so convinced of the importance of obedience.

One area of investigation that was particularly interesting was the relationship between age and values.

The computer calculated correlations between the age of the men taking the test and the values they hold important. Highest among the variables that correlated with the age of the priests was the value "Obedient," showing an increasing value being placed on obedience as the priest gets older. With the adult laymen there was no such relationship.

AMONG THE priests there was a positive correlation between age and the value placed on salvation. As the priest gets older he tends to value salvation more. No such correlation was found among the laymen.

There results seem to indicate that the values of the clergy tend to veer in a more conservative, authority-centered direction, expressed particularly in the higher value placed on obedience. Perhaps older clergy feel safer with obedience than with free choice; perhaps they place obedience higher because with age, they have themselves become authority figures depending more on the obedience of those under them. What does all this mean? Is there any way in which we can interpret all this data, even though tentatively, to give us some practical guidelines for the priesthood and the Church?

I think so. It tells us something first of all about the dedicated, God-centered kind of men who are in the priesthood.

It tells us that the laity can continue to depend on the dedicated services of their priests. It tells us, though, too, why many priests have personal problems of identity; they may never have really discovered themselves as persons because they have veered away from deep, personal human involvement in their lives. We find our identity in our relationships with others; the deeper and more intimate the relationships, the securer the identity.

One cannot base an identity on more superficial "helping" relationships, no matter how dedicated and religious the activities may be. When a crisis comes, there isn't the personal, human security there to withstand it. The roots are not deep enough for the tree to take the storm. Deep, intimate human relationships are the ground in which personality takes root and lasting security is found.

This may help to explain the number of excellent men—men still very much in love with their priesthood—who have chosen to leave it for the more personal relationships of marriage.

It also gives rise to the idea that the Church's present adamant stand on celibacy is not just an obstacle to sex, but, for many, an obstacle to the deeper human relationships so vital to psychological health. A seminary system built around this traditional ecclesiastical mentality has discouraged deeper, personal relationships.

THE FACT that priests place salvation first in their hierarchy of values, while laymen put family security in that spot, could be interpreted to mean that the priest is therefore more "single-minded"—able to be concerned about his "Father's business," while the layman is taken up with things of the "world" and has a divided heart. This can be true. But, regrettably, some men, in the name of not having a "divided heart" have ended up having no heart at all.

One of the themes that gnaws at the back of one's mind in studying this data is the concern that if the value gap is this wide between exemplary laymen and their priests, what must it be between the clergy and those much less interested in the Church?

What are the dimensions of the communication gap between the traditional cleric and today's people? Is the Church really going out into the world and speaking to men about their consuming interests, or is the priest preaching "salvation" from the pulpit while the layman sits deaf in the pews, wondering how he'll pay his income tax? Is the priesthood, as we know it, really speaking to the secular world?

'God' will remain in Army pamphlets

WASHINGTON—The mention of God will not be prohibited in character guidance courses which the U.S. Army provides to soldiers, Secretary of Defense Melvin R. Laird declared.

He said such terms as "God," "Supreme Being," "faith" and "spiritual values" would not be prohibited.

Laird's comment in effect reversed a new Army policy for the character guidance training which was planned after the American Civil Liberties Union (ACLU) charged that the program was becoming a form of religious indoctrination.

Laird ordered a review of the

Army move and reported preliminary results of a study of what he called the "misunderstanding" which had occurred.

SOME congressmen had been angered by reports that the Army was planning to eliminate references to God and religious philosophy in the character guidance lectures each soldier goes through during his service. Many critics of the Army's action apparently feared that chaplains were being restricted in their regular duties.

Both the defense chief and the ACLU sought to clarify their positions because of a considerable amount of anger and de-

bate over the issue in congress and elsewhere.

Laird explained in a Defense Department statement: "Espousal of religious dogmas or particular sectarian beliefs is not the purpose and has no place in a character guidance program, which consists of a mandatory one-hour lecture each month, is separate from the Army's voluntary religious programs conducted by chaplains."

IN A LETTER to Laird, made public April 4, the ACLU said it was not objecting "to any and all references to God which

might be made in the lectures." Rather, it said that Army pamphlets containing lecture material on such subjects as the "moral responsibility of Safer" and on "chastity" amounted to religious indoctrination.

Lawrence Speiser, director of the Washington office of the ACLU, said his organization neither sought nor desired to censor lectures or moral guidance given by military chaplains when it is a matter of voluntary religious training. The complaint is against religious references in a mandatory program, he said.

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FATHER DAMIEN HONORED BY U.S.—Father Damien de Vester, the famed leper priest of Molokai, will be honored by the State of Hawaii and the United States when a statue of him is unveiled in the Capitol Rotunda. It will be added to the National Statuary Hall Collection. Two photos of the priest show the sacrifice he made for lepers isolated in the Hawaiian leper colony at Molokai. At left, Father Damien is shown when he volunteered to work with the lepers. The photo at right was taken 16 years later when he was 49 years old, a victim of leprosy with only three months to live. (RNS photo)



MELKITE MASS
Eastern Rite
Sunday, April 20
4 P.M.
ST. MARY'S CHURCH
317 N. New Jersey
Fr. Alamo to celebrate the Mass.
Those attending may receive Communion under both species.

Feeney-Kirby Mortuary

ARCHDIOCESAN Bulletin

OF COMING EVENTS IN
CHURCHES, SCHOOLS AND ORGANIZATIONS

RUMMAGE SALE—Saturday, April 19
Assumption Church—1105 S. Blaine

ADMIRAL'S BALL
St. Christopher's Spring Dance
Saturday, April 19—9 P.M.-12 Midnight
Westside K of C—220 Country Club Road

Kentuckiana Crusade for Children
BASKETBALL GAME
Holy Trinity Ladies. Our Lady of
Perpetual Help Ladies
Sunday, April 20—7:30 P.M.
New Albany Gym

ANNUAL SPRING CARD PARTY
Wednesday, April 23—8 P.M.
St. Philip's Church—NCCW
School Auditorium

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

923-4504

