

FOR CATHOLICS ONLY

EDITOR'S NOTE—Father Paul G. Driscoll is vice-chairman of the Intra-Church Relations Committee, headquartered in Merrick, N.Y. For the past several years he has pioneered programs in liberal-conservative dialogue and written extensively on ways to lessen polarization within the Church. All proceeds from the distribution of his weekly column are being contributed to the work of the committee.

BY FR. PAUL G. DRISCOLL

"Let's stop dividing Catholics by classifying them as liberals or conservatives. That type of thing only drives people further apart. Let's call a Catholic a Catholic—and forget about any other label."

In the past few months, I've heard many statements like the foregoing. They come from people who are increasingly disturbed by the bickering within the Church.

These people are right to warn us of the dangers of classifying. First, there is a sense in which each person is unique. We can easily overlook a man's individuality when we consider him only as a "liberal" or a "conservative." Second, classifying can become a substitute for thinking. Instead of really wrestling with a man's thought, how easy to dismiss him as a "classical" or an "existentialist." It's an assumption to which we can all fall victim—the belief that we have refuted something by giving it a name.

WHEN ALL THAT HAS been said, however, there remains a legitimate use for classifications. If properly employed, classification can make us aware of very real cultural differences. Anthropologists remind us that we ignore such differences at our peril. Each black man and each white man is unique, but there is still such a thing as a black culture and a white culture.

While black people tend to have one set of hopes and fears, white people usually have a different set. To live together in one society, both blacks and whites have to become aware of and adjust to the very different feelings of the other group.

The same is true of a man and woman who come together in marriage to form a family. There are psychological as well as physiological differences between men and women. Unless a husband understands this, he will react with the puzzled irritation of Henry Higgins: "Why can't a woman be more like a man? Men are so friendly, good-natured and kind. . . . Why can't a woman be like me?"

WITHIN THE CHURCH we recognize cultural differences when we think in geographical terms. We know that there is an African culture and a Western European culture. But geography is not the only cause of different cultures. People of the same nationality and area can be very different culturally.

Do American Catholics come from diverse Church cultures? Consider the following phrases:

devotion to Mary
Pope Paul's encyclical on birth control
Cardinal Danielou
the Baltimore Catechism
more respect for Church authorities and an end to unfair criticism of them.

Now consider a second group:
collegiality
the new liturgy
Cardinal Suenens
the Dutch Catechism
more respect for Church theologians and an end to unfair criticism of them

MOST OF US WILL detect a pattern in our reactions. We strongly support all—or almost all—the phrases in one group, while feeling lukewarm or hostile to the second set. Those who experience exactly the opposite emotional response will probably turn out to be the very Catholics who always grate on our nerves. (If you can discover no pattern whatsoever, you could belong to a third group, sometimes referred to as the "moderates." This group finds it difficult to understand the strong feelings held by each of the others—"they've both gone crazy." The other two, in turn, are equally puzzled by the milder reaction and lack of pattern in the moderate—"those fellows never take a decisive stand on anything.")

If we remember the necessary qualifications, there is value in terms like "progressive" and "traditional." These words remind us that Catholics have different attitudes and that effective communication will require consideration and effort. At present progressive and traditional Catholics have many confrontations but few dialogues. If we are to live together in the same society, we must learn how to talk with each other.

Participant

CINCINNATI — Catholic Archbishop Paul F. Leibold of Cincinnati, called it a "truly spiritual experience" to participate in the solemn procession preceding the consecration here of Episcopal Bishop John McGill Krumm. Speaking at a reception following the consecration ceremony, Archbishop Leibold told several hundred churchmen that the new sixth bishop of the Episcopal Diocese of Southern Ohio was called "to represent Christ among us. . . ."

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GIBAULT POSITIONS SHIFTED—Brother John Barrett, C.S.C., above right, director of the Gibault School for Boys in Terre Haute the past six years, has been appointed to a new position as director of planning and development. The newly-appointed director is George Dunkin, left, who had served since last fall as supervisor of social services at the private correctional institution owned by the Indiana Knights of Columbus.

GEORGE DUNKIN APPOINTED

Protestant layman new Gibault director

BY PAUL G. FOX

TERRE HAUTE, Ind.—A change in administration at Gibault School for Boys here has resulted in the corrective institution's first lay director, a non-Catholic. Both are firsts.

George E. Dunkin, a Terre Haute native who had served since last fall as supervisor of social services, was named director by Arthur Philion, of Mishawaka, president of the Gibault Board of Trustees.

Brother John Barrett, C.S.C., Gibault director the past five years, was appointed to a newly-created position as director of planning and development.

Now in its 51st year of operation, Gibault School is owned by the Indiana Knights of Columbus and has been operated since 1934 by the Brothers of Holy Cross, Notre Dame.

Last fall the board of trustees announced an eight-year development program at Gibault to cost an estimated \$1.5 million. Construction contracts are expected to be awarded imminently for a 24-boy living unit, the first of several planned to replace existing dormitory facilities.

DUNKIN, SELECTED after screening of several candidates from throughout the nation, is a graduate of Indiana State University and the Indiana University School of Social Service.

He has been involved in juvenile correctional work since 1962, when he was a parole officer for the Ohio Youth Commission. He previously served as director of social services at the Wernle (Lutheran) Children's Home in Richmond, as rural community action program director for the Office of Economic Opportunity in Dayton, and as planning and allocations director for United Community Services in Fort Wayne.

The 49-year-old administrator also served as a consultant in planning and program development for social service agencies.

Interviewed this week by *The Criterion*, Dunkin expressed total confidence in the rehabilitation program at Gibault.

"We know why we are here and the type of boy we can help," he explained. "Our school is geared for the physically healthy delinquent or pre-delinquent youth from 10 to 16 who will profit from a rigidly-structured program. We stress a balanced, well-disciplined program of child-care, counseling, academics and sports."

PRESENT CAPACITY at Gibault is 108 boys, which will be expanded to about 128 with the erection of the new living units during the coming year. Dunkin directs a staff of 14 Brothers of Holy Cross and 26 laymen. The current operational budget is \$435,000, which is expected to be increased significantly during the coming three years. The figure does not include contributed services of the religious community, amounting to another \$200,000.

Dunkin also indicated that Gibault will probably expand its group home concept, which was begun recently in the Terre Haute area with students attending various high schools. Another five boys reside in a transition cottage on the Gibault campus and attend neighboring Honey Creek High School.

Another group home is being considered in the Indianapolis area, designed to serve boys from the state capital. The group homes serve primarily those boys requiring long-term care, while the average stay at Gibault is 14-16 months.

Academic retardation is a key factor common to most Gibault boys, similar to the experience at other correctional institutions, public or private, Dunkin said. For this reason the school's academic program is upgraded, with each boy advancing at his own level of instruction.

REGARDING THE school's philosophy, Dunkin referred to the "Gibault Creed," which states:

"We believe that every aspect of the program at Gibault is an integral part of the total. However, the unified whole is greater than the sum of all the parts. There is a Gestalt of Gibault based on this belief. We believe that the basis of the entire program at Gibault is our conviction that behavior is purposeful.

"We believe that man has the need to control his behavior in an acceptable and meaningful manner. We believe that most behavior patterns are learned and are greatly dependent upon social and physical condition. We believe that given proper environment and treatment, a boy is capable of changing his way of life.

"We believe in the dignity of man, the unique value of the individual, and the proper relationship of man to God."

Indiana Senate passes nonpublic school aid

INDIANAPOLIS—The purchase-of-nonn-public-services bill for nonpublic schools passed the Indiana Senate Wednesday by a vote of 27-18.

The bill, introduced as H. B. 1341, provides \$5 million annually for children in nonpublic elementary and secondary schools throughout the state.

As the 77th General Assembly began its third recess Wednesday midnight, the bill was in a Senate-House conference committee where it was sent when the House dissented from Senate amendments by 69-16.

One amendment provides that the State Board of Accounts audit spending of public funds by nonpublic schools. The other amendment specifies that a nonpublic school establish need for the funds, limits schools receiving funds to those in operation when the law takes effect, and limits the number of children covered to a schools maximum enrollment at the time the law takes effect.

PASSAGE BY THE legislature of what was one of the most controversial bills in this session is an impressive victory for the Committee of Nonpublic Schools. The committee is a coalition of Catholic, Lutheran and National Christian Union schools in Indiana, representing an estimated 113,000 students.

H. B. 1341 calls for the purchase by the State Superintendent of Public Instruction of state-approved pupil educational services from nonpublic schools.

Senate passage came after more than two months of legislative action in which the bill defied constant predictions of defeat and survived every test of strength its opponents mustered.

The bill was stalled in the House Education Committee for weeks, then recommitment to the House Ways and Means Committee where the \$10 million annual appropriation was cut to \$5 million. It won approval of the House by a bare constitutional majority of 51-43.

IN THE SENATE the measure was assigned to the Senate Education Committee, where an amendment stripped the bill to provide for a referendum on state aid to nonpublic schools. Senate sponsor John M. Ryan (R-Indianapolis) succeeded in amending the bill to the House-passed version by a floor vote of 33-12.

Ryan again led the fight for Senate passage on third reading.

Speaking in opposition to the bill were Sens. Thomas V. McComb (R-Fort Wayne), John F. Shawley (R-Michigan City), Joseph W. Harrison (R-Attica), Leslie Duval (R-Indianapolis), W. W. Hill Jr. (R-Indianapolis) and George A. Rubin (R-Indianapolis).

Urging support were Sens. Bernard Konrady (D-Gary) and Robert L. Sheaffer (R-Shelbyville).

McComb said purchase-of-services was a drastic departure from the types of nonpublic school aid previously considered in the legislature, such as tax credits, transportation and textbooks.

"We are not dealing with 'fringes' here. Today we are dealing with direct aid," he said. State funding of nonpublic schools, he added, would turn public schools into "dumping grounds for society's rejects."

SHAWLEY TERMED the measure a direct violation of the state's constitutional restriction on aid to religious bodies.

"Seventy-five to 90 percent of the funds will go to retain the teaching arm of the Catholic Church," Shawley said.

Konrady pointed out that the purchase-of-services concept already had been approved by the state through a program now in operation in a Gary public school where the local school system is paying a private learning corporation to supervise and program instruction.

Sheaffer identified himself as a Methodist from Southeastern Indiana, "what many call the Bible Belt." He said he wondered how many senators had bothered to go inside any nonpublic school and see what is going on.

"I have been inside such schools, and I urge passage of this bill," Sheaffer said.

How the vote went

The Senate vote on H. B. 1341, the \$5 million annual aid bill for nonpublic schools in Indiana, went as follows:

IN FAVOR OF THE BILL: Adam Benjamin Jr. (D-Gary), Charles E. Bosma (R-Beech Grove), Joseph G. Bruggenschmidt (D-Jasper), William C. Christy (D-Hammond), Leonard F. Conrad (D-Terre Haute), Robert J. Fair (D-Princeton), Herman J. Fanning Jr. (D-Terre Haute), John J. Frick (D-South Bend), James A. Gardner (R-Fowler), Robert D. Garton (R-Columbus), Phillip E. Gutman (R-Fort Wayne), Philip H. Hayes (D-Evansville), Walter P. Heimke (R-Fort Wayne), Bernard Konrady (D-Gary), Robert E. Mahowald (D-South Bend), Frank L. O'Bannon (D-Corydon), Robert D. Orr (R-Evansville), Don L. Park (D-Muncie), James M. Plaskett (D-New Washington), David Rogers (D-Bloomington), John M. Ryan (R-Indianapolis), Robert L. Sheaffer (R-Shelbyville), Paul J. Stanish (D-Hammond), Thomas J. Teague (D-Anderson), Wayne Townsend (D-Hartford City), Wilfrid J. Ullrich (D-Aurora), and Earl Wilson (R-Bedford).

OPPOSING THE BILL: Jess C. Andrew Jr. (R-West Point), John F. Augsburger (R-Milford), Walter H. Barbour (R-Indianapolis), Leslie Duval (R-Indianapolis), Joan M. Gubbins (R-Indianapolis), Joseph W. Harrison (R-Attica), W. W. Hill Jr. (R-Indianapolis), Charles B. Kleinkort (R-Brook), Eldon F. Lundquist (R-Elkhart), Thomas V. McComb (R-Fort Wayne), Keith C. McCormick (R-Lebanon), Marlin McDaniel (R-Richmond), George A. Rubin (R-Indianapolis), John F. Shawley (R-Michigan City), Gene Snowden (R-Huntington), Merion Stanley (D-Kokomo), Paul W. Swisher (R-Mooresville) and Charles D. Wise (R-Muncie).

NOT VOTING: Eugene Bainbridge (D-Munster), Lawrence M. Borst (R-Indianapolis), Martin K. Edwards (R-New Castle), Marshall F. Kizer (D-Plymouth) and Leo Sullivan (R-Peru).



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THE GENERAL ASSEMBLY

Death of referendum was crucial victory

BY B. H. ACKELMIRE

INDIANAPOLIS—The suspense felt today by supporters of aid to nonpublic schools is a far cry from the hanging-on-the-ropes dejection expressed Friday midnight as weary legislative observers ended a day-long vigil in the gallery and corridors of the Indiana Senate.

The House-passed version of H. B. 1341 had been successfully restored on second reading Thursday, March 25, the Senate had approved a tax package the following morning and feeling ran high that THE bill would be called down for a vote sometime in the afternoon.

But midnight came, Lt. Gov. Richard E. Foltz gavelled the day to an end, and the purchase-of-services measure had not appeared. Deflated supporters left the chamber hoping the momentum building in favor of passage would withstand the cold storage of a four-day recess.

IT DID, OF COURSE, and with one vote to spare. Not much of an edge, granted. But enough to spell the difference between victory and defeat for what many had called the hottest issue of this legislative session.

Of all the tight squeezes of the past two months, the most crucial test of all probably came on the motion to defeat the advisory referendum on state aid to nonpublic schools and restore the House version.

The motion to amend was made by Senate sponsor John M. Ryan (R-Indianapolis) when he called the stripped bill down for second reading on the Senate floor. After a 45-minute debate, the motion was passed 33-12.

The surprising margin was no clear indication of the support the bill itself would enjoy. But it was recognition by a large majority of the senators that state funding for nonpublic schools should stand or fall in the legislature, not in a general election.

Following the vote on Ryan's motion,

Fr. Mario Shaw resigns post with seminary

INDIANAPOLIS—The administrator of the Catholic Seminary Foundation last week resigned his position held the past four years. Father Mario W. Shaw, O.S.B., 42, presented his resignation to the membership of the Foundation at a meeting held March 26.

He gave as reasons for his resignation the new demands and opportunities now facing the seminary, his own serious health problems, and the desire to return to the work of research and teaching. For the next year he plans to reside in Ottawa, Canada, where he will complete his doctoral studies.

The Benedictine priest served as director of development and was instrumental in the move of St. Maur's Seminary from South Union, Ky., to Indianapolis in 1967.

A search committee has been authorized by the Catholic Seminary Foundation to secure a new president. The committee will be comprised of representatives of the board of directors, faculty, the Benedictine community and the student body.

In announcing his resignation, Father Mario acknowledged the contributions of Father Bernard L. Strange, pastor of St. Rita's parish, Indianapolis, in spearheading the seminary transfer to Indianapolis.

"Never in the annals of church or civil society in Indiana has it been recorded that anyone contributed so generously to a public cause as has Father Strange," according to Father Shaw.

two amendments to the House-passed bill were accepted.

PRESIDENT PRO TEMPORE Phillip E. Gutman (R-Fort Wayne) offered an amendment providing that the State Board of Accounts audit the spending of state funds by the nonpublic schools. It was accepted by voice vote.

Gutman's amendment underscores, it does not change or add to, fiscal controls already built into the bill.

A standup vote of 25-17 was obtained by an amendment offered by Sen. David Rogers (D-Bloomington), Minority Leader. The amendment (1) requires that nonpublic schools prove a need for funds, (2) specifies that only schools in operation at the time the law takes effect are eligible for aid and (3) limits aid to individual schools to the maximum number of children enrolled at the time the law takes effect.

Rogers' amendment encompasses some of the changes recommended by Sen. Don L. Park (D-Muncie) and passed by the Senate Education Committee. Park's amendments were discarded by the bill-stripping referendum proposal.

Spokesmen for the Committee on Nonpublic Schools said they "could live with" Rogers' amendment.

The House is expected to concur in the Senate changes.

IN ARGUING FOR the removal of the referendum proposal, Senator Ryan told the chamber it had a responsibility to solve controversial issues. That's what legislators are elected to do, he said.

Others who spoke in favor of restoring the original House bill included Sens. John J. Frick (D-South Bend), also a sponsor, Joseph G. Bruggenschmidt (D-Jasper), Herman J. Fanning Jr. (D-Terre Haute), and Phillip H. Hayes (D-Evansville). Minority Leader Rogers gave his support "with reservations," noting that he intended to introduce an amendment.

VOTING FOR A RETURN to the House-approved bill were Jess C. Andrew Jr. (R-West Point), Adam Benjamin Jr. (D-Gary), Lawrence M. Borst (R-Indianapolis), Charles E. Bosma (R-Beech Grove), Bruggenschmidt, William C. Christy (D-Hammond), Leonard F. Conrad (D-Terre Haute), Leslie Duval (R-Indianapolis), Robert J. Fair (D-Princeton), Fanning, Frick, Gutman, Hayes, Walter P. Heimke (R-Fort Wayne), Eldon F. Lundquist (R-Elkhart), Robert E. Mahowald (D-South Bend), Thomas V. McComb (R-Fort Wayne), Keith C. McCormick (R-Lebanon), Frank O'Bannon (D-Corydon), Robert D. Orr (R-Evansville), Park, James M. Plaskett (D-New Washington), Rogers, Ryan, Robert L. Sheaffer (R-Shelbyville), Paul J. Stanish (D-Hammond), Merion Stanley (D-Kokomo), Thomas J. Teague (D-Anderson), W. Wayne Townsend (D-Hartford City), Wilfrid J. Ullrich (D-Aurora), and Earl Wilson (R-Bedford).

VOTING FOR RETENTION of the referendum proposal were John F. Augsburger (R-Milford), Walter H. Barbour (R-Indianapolis), Martin K. Edwards (R-New Castle), James A. Gardner (R-Fowler), Robert D. Garton (R-Columbus), Joan M. Gubbins (R-Indianapolis), Joseph W. Harrison (R-Attica), W. W. Hill Jr. (R-Indianapolis), Charles B. Kleinkort (R-Brook), Marlin McDaniel (R-Indianapolis), and Charles D. Wise (R-Muncie).

(Continued on Page 9)

4 Richmond pupils win science honors

RICHMOND, Ind.—Four pupils from Holy Family School here received honors in the East Central Indiana Regional Science Fair, held last Saturday at Ball State University.

Daniel Pardieck won a special award from the American Meteorology Society, in addition to first place in the junior earth and space science division. He is the son of Mr. and Mrs. Robert Pardieck.

Timothy Miller won second place in the junior earth and space science division, while Joseph Miller placed second in junior zoology. Honorable mention in the elementary general science division was awarded to Marantha Miller. All three are the children of Mrs. Jacqueline Miller.

For Religious

BEECH GROVE, Ind. — A special Lenten Penance Service for all Religions will be held at Our Lady of Grace Convent here at 8 p.m. Tuesday, April 6. Conducting the service will be Father John Ryan, Father Kenneth Smith and Father Harold L. Kneueven.

FORMATION PROGRAM

First U.S. seminary guidelines issued

BY SUE CRIBARI

WASHINGTON — The first formation program tailored specifically for U.S. seminarians describes new ways for future priests to find out what ministry is like by working with the people they serve.

Released here March 23, the U.S. Program of Priestly Formation was authorized by the National Conference of Catholic Bishops (NCCB) to fulfill a Vatican Council II directive that each country in the world prepare its own official seminary program. Subject to the approval of the Holy See, the programs were to be revised at regular intervals and harmonized with a Basic Plan for Priestly Formation—issued in 1967 by the Vatican Congregation for Catholic Education.

The U.S. program has been approved for five years. "After that time, in the light of experience and of changing circumstances, the program will be adjusted and revised," said Auxiliary Bishop Thomas J. Grady of Chicago, chairman of the U.S. Bishops' Committee on Priestly Formation.

PRACTICAL suggestions for putting ministry to work during the seminary years are included in the 128-page U.S. formation program.

It covers academics, general goals, organizational techniques and spiritual formation in high school, college and graduate level (theological) seminaries.

Along with academic studies at the theological level, it proposes a "field education" program, directed by a seminary faculty member, to give future priests the opportunity for exposure to the people they will serve.

Concentrating at first on parish work, the program can also include teaching catechetics or working in

Goldilocks for U.S. seminary studies—and that option is still formation which the nation's bishops made public on March 23 already need updating, a theologian who helped write them said.

Father Cletus Wessels, Dominican priest who is dean of theology at Aquinas Institute in Dubuque said things are happening so rapidly in the Church "that much of what is contained in these guidelines is in need of revision."

Father Wessels, who helped edit preliminary drafts of guidelines sections on theological curriculum and ecumenism, said the document "is based on a view of the Church which sees the seminary geared primarily to educating priests for Catholic parishes."

He noted that "the concept of ministry is undergoing profound changes," and said guidelines revisions should say more about "the broader ministry."

Auxiliary Bishop Thomas J. Grady of Chicago, chairman of the U.S. Bishops' Committee on Priestly Formation, said the document is "open to change and evolution."

hospitals, community organizations and charity agencies.

"A field education program will help the candidate achieve a greater degree of personal and emotional maturity," the document says, "because it will place him in more of a 'real world' atmosphere than has been usual in the rather closed seminary environment of the past."

ANOTHER suggestion for giving future priests practical ministerial experience is a "deacon internship" for an unspecified period of time after the theological. Normally, ordination to the priesthood comes shortly after completion of theological

studies—and that option is still open.

The deacon internship, however, would give a seminarian the chance to live and work in a parish before making the life commitment that receiving final orders implies.

When a deacon intern feels ready for ordination, his pastor, the field education program director, the parishioners he has served and his bishop can also evaluate his readiness.

"Ordination could then come by reason of personal readiness and community approval rather than by church promotion," the NCCB document says.

A community dimension has also been added to seminary administration with a proposal for a seminary board composed of clergy, laymen and laywomen "who share a concern for priestly formation."

The board's task, according to the document, would be "to help develop the basic policy of the school in accordance with Church law, this program of the National Conference of Catholic Bishops, and standard American educational practice."

Aged cardinal resigns titles

VATICAN CITY—French-born, 87-year-old Cardinal Eugene Tisserant, former dean of the college of Cardinals, has resigned from the last of his titles in the Vatican, four months after Pope Paul VI said cardinals over 85 can no longer be electors of the Pope.

The Cardinal resigned (March 27) his titles of Librarian and Archivist of the Holy Roman Church. The cardinal has been a member of the College of Cardinals since 1958.

Marian thespians set Plautus play this week-end

INDIANAPOLIS — "Miles Gloriosus," a play described as long on laughter, opens Friday (April 2) at 8 p.m. in the Marion College Auditorium.

Under the direction of Marian drama instructor Jack O'Hara, a cast of 16 students carries off the slapstick escapades written by Plautus. Dennis Weber, of Indianapolis, has the lead of the Major, but it's his slave, John Bourke, of Chicago, who manipulates the plot.

Other Indianapolis-area students assisting the Major toward his eventual downfall are Kevin Caraher, Joanne Johnson, Patrick O'Hara and James Sturm. Marlene Duke, Mendenhall, O.; Charles Kishman, Cincinnati; Jane Kriber, Lawrenceburg; Monica Koshanski, East Chicago; Philip McClure, Elkhart; Peter O'Connell, Kalamazoo, Michigan; Kathy O'Hourke, Muncie; Sam Schnapp, Decatur, Ill.; Anne Sperry, Evansburg, and Mary West, Cincinnati, complete the cast for the college's fourth stage production of the year.

"Miles Gloriosus" will be repeated at Marion on Saturday (April 3) and Sunday (April 4), at 2 p.m. Adult admission is \$2.50 and \$1 for students.



NEW MARTINSVILLE K OF C COUNCIL—St. Martin's Council 573, Knights of Columbus, was officially launched during ceremonies held last Sunday afternoon in Martinsville. Fifty charter members constitute the new Council, under the first year leadership of Grand Knight John Jaworski, above center. Shown from the left are: Father Charles Sexton, chaplain; Robert G. Peters, Financial Secretary; Leroy Postel, Chancellor; Larry A. Toney, Deputy Grand Knight; William McKensie, District Deputy; Thomas A. Mastari, State Membership Chairman; and Lawrence P. McFadden, State Deputy. For the past two years the new council operated as a K of C Club, under the auspices of Mgr. Donnelly Council, Indianapolis.

NOT JUST FINANCIAL

Private nonprofit institutions in trouble, Carnegie head says

NEW YORK—America's ways in which private institutions on a year-in-year-out basis might be subsidized indirectly by public programs which place funds with the consumers of their services. Government Fifth, and perhaps most important, said Pifer, they "bring to our national life elements of diversity, free choice and heterodoxy." The presence of these elements, Pifer continued, encourages a variety of ways to accomplish goals and healthy competition among the different approaches; offers the consumer an alternative in the event a public agency becomes rigid or inhumane; and prevents new and unconventional ideas and organizations from being suppressed.

Such institutions, including Catholic schools, hospitals and other agencies, tend to diagnose the cause of their troubles as essentially financial. But Pifer, in his 1969 annual report, cited a deeper source of wear: the basic attitudes and beliefs of Americans.

"The issue," he explained, "is whether the majority of our citizens still sees special merit in the retention of a combined public-private system, or conversely, whether substantial numbers would now, for varying reasons, be quite content to see private institutions handed over to public control."

And yet, Pifer said, "the American people and most of their political leaders seem either unaware of the situation or unconcerned."

Pifer said that "a substantial new effort will be required to safeguard the future of private tax-exempt organizations in this country. Among them are an estimated 1,600 colleges and universities, 4,000 secondary schools, 3,000 voluntary hospitals, 6,000 nurseries, 1,300 symphony orchestras, 5,500 libraries and 20,000 welfare agencies supported by United Funds."

Weighing the future of these institutions, Pifer maintained that any real solution to their plight must begin with a clear appreciation by the nation's top political leaders of what the presence and vitality of private institutions mean to the nation. These leaders, he said, must educate the public and convert it to a sense of active concern over the future of America's traditional system of shared public and private effort and responsibility.

OTHER BROAD measures which he suggested as ways to preserve such institutions were: "A totally new look at the tax laws which would approach charitable giving not negatively as an avenue for taxpayer abuse, but with the positive attitude that repeated at Marion on Saturday (April 3) and Sunday (April 4), at 2 p.m. Adult admission is \$2.50 and \$1 for students."

—A comprehensive study of the

Fish supper set at Sacred Heart

INDIANAPOLIS — Baked fish, pizza and grilled cheese sandwiches will be featured at the monthly fish supper in Sacred Heart parish hall tonight. Serving time is from 5 to 7 p.m. Following the supper, your favorite party game will be played until 9:30 p.m.

Proceeds from the event will be used to help finance the eighth grade field trip which is planned for early May. Mrs. Julia O'Farrell is chairman.

Thirty years ago, Miss Margaret Bateman, a member of Our Lady of the Springs Church, West Baden, was awarded top honors in the state Daughters of the American Revolution Good Citizenship contest.

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WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Domingo prelate voices dismay

In SANTO DOMINGO, the archbishop of Santo Domingo called criticisms of the Church in this country by a Cuban-born priest "a systematic attack on Dominican bishops and priest." The fire of Archbishop Octavio A. Beraud was directed at former Jesuit Father Sergio Figueredo, who came here from Cuba in the early 1960s when Church activity there became restricted. Father Figueredo wrote an evaluation of Catholicism in the Dominican Republic in the past 12 years in the national magazine *Ahora*. In the article he accused the Church of being too closely linked with those who control the country and of being indifferent "toward the human problems that burden the Dominican people."

Approves lay diaconate plan

In DETROIT, Latin Americans in Detroit have been given archdiocesan permission to establish a permanent diaconate training program. The program, approved by Cardinal John F. Dearden, will begin next summer. Father Edward J. Baldwin, archdiocesan permanent diaconate director, said the Spanish-speaking community will share responsibility with the Detroit archdiocese in planning the program.



USCC warns against racism

In WASHINGTON, the committee on international affairs, United States Catholic Conference, underscored obligations of all Christians to banish racial discrimination, especially in South Africa, and outlined a broad three-front base of policies to accomplish the objective. A committee statement, issued by Msgr. Marvin Bordelon, director of the USCC international affairs department, was released for the March 21 observance of International Day to Combat Racial Discrimination commemorating the 1960 Sharpsville Massacre. The USCC statement called the observance "an apt occasion publicly to examine our moral posture regarding the situation of southern Africa and to ask if we have been guilty of silent complicity with an immoral socio-political situation."

Future relations possible with USSR, Vatican says

VATICAN CITY—A top diplomatic troubleshooter of the Church said that at present there is "no question" of establishing any formal relations between the Vatican and the Soviet Union. But he did not completely rule out such a possibility sometime in the future.

Archbishop Agostino Casaroli, undersecretary of the Council for the Public Affairs of the Church, the Vatican's equivalent of a foreign affairs department, was interviewed by German television on his return from an official visit to Moscow to express the Vatican's acceptance of the Nuclear Nonproliferation Treaty.

ARCHBISHOP Casaroli said it was "the first time that an official mission of the Holy See was sent to the Soviet government in Moscow."

The archbishop, who has conducted many of the negotiations between the Holy See and Iron Curtain countries, relative to the plan for a con-begun with the Soviet Union, in these fields, cooperation is already in progress—with the U.S.S.R. as well as with many other governments, from East to West—and can develop with good and solid prospects.

He said that "both sides expressed the certainty, rather than the wish, that this dialogue will continue. No modification was suggested," he said.

"On the whole," he added, "the form followed in the past has given good results and the question of a change, of giving an official character to these relations has not been raised. The problem has not been dealt with for the time being. This does not mean that it will not be raised in the future. But it is difficult to make forecasts."

The Holy See, said Archbishop Casaroli, is interested in working for peace

in two ways: by preventing or resolving armed conflicts and through the positive harmony of relations between nations.

He said that "it can be assumed," for instance, "that, despite the different, and at times, conflicting ideological concepts, attitudes and political plans, East and West are equally concerned, and with equal sincerity, in preventing armed conflict situations which could lead to a more extensive, or even to worldwide warfare."

Possibilities for real cooperation exist, he said, in situations "where the Holy See as well as the U.S.S.R. have not only a common peace interest but also a common field of action."

HE WENT ON TO say: "What I have in mind, for instance, is the progress of acts in favor of peace and disarmament, or activities relative to the plan for a con-begun with the Soviet Union, in these fields, cooperation is already in progress—with the U.S.S.R. as well as with many other governments, from East to West—and can develop with good and solid prospects."

The archbishop also said that there are areas of action in which the Holy See and the Soviet Union can work on a parallel basis, areas in which either the Vatican or the U.S.S.R. can more successfully appeal to one side or the other.

"The results of these separate actions," he said, "serve a common aim, which is peace. There is no lack of cases in which the Holy See as well as the U.S.S.R. has the possibility of exercising influence on only one of the parties with which they have a better relationship, and not with the other."

Vatican negotiating with Czechs

In VATICAN CITY, the Vatican resumed discussions with the government of Czechoslovakia on future Church-state relations in that communist-ruled country. Msgr. Giovanni Chelli, a senior official of the Vatican's department of extraordinary affairs, began discussions with Czechoslovakian officials in Prague March 24. His visit was mentioned briefly in the Vatican Press Bulletin and was not reported in *L'Osservatore Romano*, the Vatican daily.

Back state school aid program

In WASHINGTON, the U. S. Supreme Court ruled that Connecticut can resume its financial aid to nonpublic elementary and secondary schools until the high court hears an appeal of the aid law. "We're pleased and hopeful for the future," said Msgr. James A. Connelly, school superintendent for the Hartford, Conn., archdiocese. "We trust that with this help we will be able to continue a good number of our inner city schools, particularly, for another year."

Episcopal nominee draws fire

In VATICAN CITY, two groups of Ukrainian-rite Catholics living outside the Soviet Union protested the appointment of Msgr. John Stock of Yonkers, N. Y., as auxiliary bishop to Ukrainian-rite Archbishop Ambrose Senyshyn of Philadelphia. One group consisted of members of the New York-based Society for the Promotion of the Patriarchal System in the Ukrainian Catholic Church and the other was the executive council of the World Congress of Free Ukrainians. The groups came to Rome to protest Bishop-elect Stock's February appointment on the grounds that it violated "the rights of the Ukrainian Catholic Church." They maintain that the head of their rite, together with his synod, has the right to appoint bishops of their rite, just as the synods of other non-Latin churches in union with Rome do.

Award to honor Whitney Young

In NEW YORK, it was reported that comedian Bob Hope would not receive the New York Council of Churches' "Family of Man Award" this year because of a group of ministers opposed to his military views. Instead, the award—which annually honors a public figure who has "contributed massively to the family of man"—will go posthumously to Whitney M. Young, Jr., former director of the National Urban League. The council's board of directors unanimously nominated Hope for the award last February, but many members of the body's general assembly were unaware of the choice.



Opinions sought on appointment

In SYDNEY, Australia, according to unconfirmed press reports selected lay people, priests and Religious are being asked who they think should be named archbishop of Sydney when Cardinal Norman Gilroy retires. The apostolic delegate in Australia declined to comment on the reports that his office is canvassing opinions on a successor to the cardinal. Cardinal Gilroy, 75, has said several times that he hopes Pope Paul VI will allow him to retire.

Break approved in lettuce boycott

In FRESNO, Calif., a 30-day moratorium was called on the lettuce boycott organized by the United Farm Workers' Organizing Committee (UFWOC), following secret talks here last week between the Teamsters' Union and UFWOC. Neither side announced any immediate details. Officials of both unions and leaders of the AFL-CIO are known to have been meeting in Washington and California, attempting to find a solution to the jurisdictional dispute that has plagued the Salinas Valley since last summer. The final meeting in the current talks was at a Fresno motel after UFWOC and the Teamsters both requested the U. S. Catholic Bishops' Committee on Farm Labor to bring them together.

Claims Pope's blessing cured her

In SYDNEY, Australia, eight-year-old Dianne Brennan, unable to walk at all after a fall, now walks with the aid of crutches and says the change is due to a miracle. Pope Paul VI blessed the girl during his visit here last December. "As soon as the Pope blessed me, I knew I would be all right," said Dianne. "I know it's a miracle and I have written to thank him already."

Two in Paraguay excommunicated

In ASUNCION, Paraguay's interminister and Asuncion's police chief were excommunicated by Church authorities for arresting one Uruguayan and inflicting bodily harm on two more clerics, one a bishop. Excommunicated were Sabino Montano, interior minister in the cabinet of President Alfredo Stroessner, and Asuncion Police Chief Francisco Brites. The excommunication can be lifted only by the Holy See. In October, 1969, Church authorities held both responsible for the beating of several priests and nuns protesting the expulsion of a Jesuit here.



Bishops to get NFPC statement

In TUCSON, Ariz., five bishops of the Santa Fe province agreed to present to the American hierarchy's April meeting a recent statement by the National Federation of Priests' Councils calling for Church reform. The bishops said the NFPC's proposal favoring optional celibacy "was inopportune," however. The southwestern bishops assured delegates of priests' senators at the province meeting here that they would present the NFPC document, "The Moment of Truth," to the National Conference of Catholic Bishops (NCCB) session in Detroit on April 30.

Four motion pictures honored

In NEW YORK, four motion pictures and a young film maker were honored with Catholic-Protestant movie awards during a one-hour network telecast. During the course of presentation of honors to "I Never Sang for My Father," "Kes," "The Wild Child," "My Night at Maud's," and John Korty, a special panel of film experts discussed the current state of the film industry and the problem of how to find audiences for quality films. The National Catholic Office for Motion Pictures (NCOMP) and the Broadcasting and Film Commission (BFC) of the National Council of Churches gave the awards for the fourth year. The joint honors went to Korty, "I Never Sang for My Father" and "Kes." The other two films were honored with special citations from NCOMP.

Five churchmen on POW mission

In ST. LOUIS, five American churchmen, including Archbishop Joseph T. Ryan of Anchorage, left for Vietnam where they hope to examine prisoner-of-war camps, assess conditions and obtain names of missing servicemen still alive. "If we could at least bring back names to wives of prisoners still living, we would be a step ahead," said the archbishop. He added that the clergymen plan "to plead with those in authority to release prisoners so they can be reunited with their families."

Pope Paul lands cooperation of bishops' conferences

VATICAN CITY—Pope Paul VI told a group of European bishops meeting in Rome that he is pleased at the increased cooperation among bishops' conferences, but at the same time he reaffirmed the primacy and the divine origin of the institutional church.

The institutional Church, he said, "frequently today must be defended against the vain opinion of those who would want an exclusively charismatic Church."

The Pope spoke in Latin to Curia, the Church's central

presidents and delegates of the administrative offices. Council of the European Bishops' Conferences.

THE COUNCIL MET in Rome to elect new officers for the year and to discuss mutual problems. The conference, which was given no publicity until its conclusion, was reportedly held in Rome for the convenience of the bishops, most of whom were in town for other plenary meetings of the various offices of the Roman Curia, the Church's central

clerical institutions cannot be simply modeled on civil, economic or political societies in the Roman which persons at the top seem to absorb and at Mystical Body."

times after in an authoritarian way subordinate powers." This, he said, "not only conflicts with the extremely flexible structure so-called principle of subsidiarity as it is properly understood but also with the very nature of the Church."

The Pope said that the local Church, united about its own bishop, in communion with the Universal Church and with the Pontiff, is "the primary and connecting structure of the Church."

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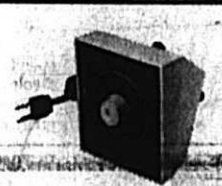


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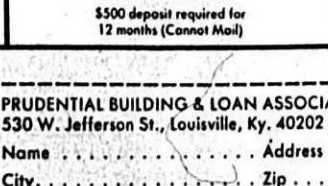
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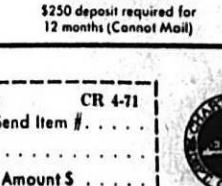
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Calls for abolition of compulsory Mass

CHICAGO—Attendance at Mass obligatory does not work. "In the so-called Catholic countries men have not heard Mass regularly for generations. In Mexico I was struck by the high proportion of women and children in the congregation even on Easter. I am told the situation is similar in the shadow of St. Peter's itself."

"Experience with widely disregarded laws shows that a point is reached at which the existence of the law seems to encourage disobedience," said Richard Frisbie, a Chicago advertising executive and editor, in the April issue of the magazine, published by the Claretian Fathers.

Advances copies of the article "Let's Abolish Compulsory Mass" were mailed to a representative sample of the magazine's readers, who answered questions on the article and expressed their views.

Forty-seven per cent of the readers polled said compulsory Mass should be abolished, and 48 per cent disagreed.

FRISBIE CLAIMED that making attendance at Sunday

FRISBIE maintained that (Continued on Page 12)

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.

After the SST—what?

Those who fought to end federal financing of America's supersonic transport plane (SST) now are having a holiday of the heart. Last week the Senate upheld the House's earlier decision to deny the \$134 million the administration had sought to keep the controversial SST program alive. Barring unforeseen developments, the SST is now dead.

The most effective argument used by the anti-SST forces was a penetratingly pertinent question: If the needle-shaped marvel was the surefire airliner of the future its proponents said it was, how come private industry wasn't rushing in to finance and profit from its development? When the bankers shrugged and continued to sit on their hands, the issue was all but decided.

Considerably less effective were the environmental arguments. A weird coalition against the SST sprang up among a few informed environmentalists and a huge batch of instant ecologists of the "mod" variety. As recently as two years ago, most of the latter hadn't even known there was such a word as "ecology" in the dictionary, but now they're all over the place with their ad hoc committees. They caused the coalition all sorts of trouble with their far-out declamations of doom which had no foundation in fact or rational supposition. One group even charged that a fleet of SSTs would fatally poison the atmosphere. That charge and others were refuted by competent scientists with no vested interest in the SST.

The administration, in its turn, was at its weakest when it desperately tried to push through the appropriation as being needed to create jobs and pull the aviation industry, notably Boeing of Seattle, out of a slump. Many conservatives as well as liberals in Congress rebelled at that. This, after all, was the same administration that had developed a "game plan" whereby an increase in unemployment was to be the price of halting inflation. Now, two years later, both inflation and unemployment are monumental problems.

For some reason, the administration didn't use its best argument. It did not forcefully pursue the fact that there are going to be massive SST fleets in world aviation regardless of what the U.S. does about it.

The Russian Tupelov-144 already is a reality, and several U.S. airlines now are planning to buy it. The British-French Concorde, built jointly by the two governments, also is about ready to go in service. As for the Boeing SST, in which the U.S. Treasury

has invested \$1 billion which cannot now be retrieved from Boeing, Japanese, West German and Middle East interests have expressed a desire to bid on prototype plans.

We certainly don't see any need to get to Paris in two hours rather than six, as was often said by others during the SST debate. But it is clear that world aviation has its mind set on supersonic airliners. It sees an economic advantage in a plan that would be twice as productive in payload as the most productive supersonic jet, the Boeing 747.

Nor are we arguing against the congressional decision to scrap the investment of more tax money in the SST. We do wonder, however, whether the anti-SST lobby was not as much motivated by a rebellion against scientific progress in general as against the SST specifically.

There is considerable reason to think that was the case. Didn't the SST, somewhere in the middle of the stream of debate, become a symbol of general reaction against all technological progress and against basic science itself as being somehow an "evil" force?

There was, for example, a lot of rhetoric in the SST debate, as there has been in the moon exploration debate, about "urgent national needs and priorities." Yet, in the case of SST, opponents were talking about only \$134 million, a relative drop in the federal bucket. Nor did opponents face up to the argument that it would take 75,000 old-fashioned DC-3s to handle the air traffic now handled by the U.S. jet fleet of 2,500.

Technology, rightly applied, is the ONLY way the nation and the world will outrace pollution. Indeed, this nation's whole history to date is one of constitutional freedom, justice and mercy under God coupled with superior technology, which more often than not has been rightly applied. The nation's future, if it is to have one, rests on a continuity of this inspired pairing.

Maybe the U.S. doesn't need the SST. We don't know. More out of emotion than reason, we are inclined to think it doesn't. But again, and this time with reason, we fear any coalition of forces which will succeed in making scientific progress in America an "evil" thing. Just such a coalition is now in the developmental stage.

If it continues to gain political momentum, if it is allowed the major voice in crucial economic policies, the U.S. will be in dire trouble. The nation won't have to worry about technological progress, because it will be on its way to political and economic extinction.

The insecurity of old age

The stock answer to older Americans who complain that Social Security gives them no security is that the payments are intended only to supplement retirement income. Older people are expected to have a nest egg from which they can draw part of their support.

The plain truth, however, is that millions of old people are existing, and we use the word advisedly, on nothing but Social Security. Yet, though the government repeatedly calls on the supplemental theory, it puts rigid restrictions on the payroll earnings that may be the only way of supplementing Social Security.

A 10 per cent across the board increase in Social Security will be made in June. It will be retroactive to last January. So retired Americans all across the country are awaiting this June with anticipatory palpitations exceeding those of the most eager bride-to-be. Beginning that month a couple now receiving \$225 will

receive \$247.50. A separate retroactive check will be good for the total extra money for the first five months of the year.

The increase, while welcome indeed, will rescue few older Americans from the poverty to which age has sentenced them, a poverty which worsens with every rise in the cost of living.

A recent government survey estimated that families with an income between \$6,000 and \$50,000 all lose roughly one-third of their income to taxes. The poor and retired persons, however, the survey estimated, lose half of their income in taxes, most of it going to a proliferation of direct and indirect taxes on the necessities of life.

This is the season when middle-income wage earners justifiably gripe about the tax bite and about the diminishing returns it brings in government services. More and more of them are including in that gripe the chunk of their paycheck

(Continued on Page 5)

When rights collide on campus

The Carnegie Commission on Higher Education recently called on every college and university to adopt a "bill of rights and responsibilities" that would apply to trustees, presidents, faculty and students.

In its latest report on academic reform, the commission focused on the need for clarification of fundamental citizens' rights in an academic setting and of the right of the institution to preserve its political neutrality and set standards of conduct for all its members.

Despite the troubles of recent years, the two areas of right are not wholly incompatible. But there will continue to be bitter disagreement or worse, warned the commission, unless realistic distinctions between dissent and disruption, between personal integrity and institutional integrity are worked out, agreed upon by a representative body

and then widely promulgated among all members of the college and university family.

"Too much has been left to oral tradition," the report stated. "More people need to know more precisely what is expected of them."

That was obvious in the hassle over the appearance at Catholic University of Ti-Grace Atkinson, a lightweight in the women's lib movement whose lecture specialty is the Church's alleged mistreatment of the female. Not long ago Miss Atkinson made waves at the University of Notre Dame where she raised questions about the Church's doctrine on Mary and larded her talk with obscenities.

(Dear Lord, how we weary of sophomoric crudities parading as rationalized shock!)

Aware of Miss Atkinson's reputation, the president of Catholic University forbade her

student-arranged appearance on that campus. Students, however, scurried to court and got a restraining order from a federal district judge saying the university had no right to block its students from hearing their speaker on or off campus. The university accepted the judge's verdict and took no further action.

From that point on the legal ramifications of the student-university squabble take a backseat to another confrontation. Mrs. Patricia Buckley Bozell, a prominent Catholic laywoman and wife of the publisher of conservative *Triumph* magazine, tried to slap the speaker in the face. Following hard on the heels of another fight of the century, the arm-flailing at the podium routed all interest in the less emotional, but more fundamental, issue of conflicting rights.

That issue, at Catholic University and many other private institutions, remains largely unresolved. Is a federal

court the proper setting for a decision as to what rights prevail in such circumstances? Must a Church-related institution lay itself open to ridicule in the name of free speech? Isn't there also an element of freedom of religion involved here? Must a university countenance what its president feared would be "blasphemous" attacks on the heritage and traditions to which the university is committed?

We are not saying that Miss Atkinson should not have been allowed to speak at Catholic University. What we are saying is that a lot of people—the students and president of Catholic University included—are confused about the nature of a university's prerogatives and responsibilities. And, as the Carnegie Commission stated, the various elements of the university need to know precisely what is expected of them. They shouldn't have to go running off to a federal court to determine which rights take precedence or whose integrity merits protecting.

YOUR WORLD AND MINE

The killing costs of sickness today

BY GARY MacEOIN

Congress at the present time has before it at least five major proposals for new programs to help ease the burden of illness. At a time when all living costs are spiraling dangerously, the concentration on health needs attests to the acuteness of the distortion of this particular aspect of the economy and society.

For many citizens, even a minor illness is a major financial burden. A prolonged or complicated one is likely to be catastrophic for almost everyone.

While the remedies proposed to Congress vary widely, all agree in recognizing that present arrangements have proved totally inadequate. Commission after commission has listed the causes. A major one is an artificially maintained shortage of doctors, preventing a free play of supply and demand and a consequent increase in doctors' fees far greater than the average rise in the cost of professional services.

The Blue Cross hospitalization system has also produced unanticipated side effects. The insurers have had little interest in controlling hospital costs, being able to pass on the bills in the form of higher premiums. Hospitals, in consequence, have had no incentive to streamline their processes, with the result that the daily cost per patient has risen several hundred per cent in recent years.

AN EVEN BIGGER distortion has been introduced in response to the laws of commercial insurance, a development of two rate structures. There are lower rates for "experience-rated" contracts covering large groups of people, usually the employees of a big company, higher rates for small groups and individual subscribers. The rates for these latter, for example, were raised 43.3 per cent in New York in late 1969 and additional increases ranging as high as 22.2 per cent were approved last month. The income level of those charged the higher rates will generally be lower than that of the favored groups.

Perhaps the most striking indication of the acuteness of the situation is the fact that the American Medical Association has now produced its own legislative

proposal for a comprehensive scheme of health insurance.

It includes family health insurance for the poor, retaining the present system of private commercial carriers but with the federal government paying all or part of the premiums, depending on the ability of the beneficiary to pay. The American Medical Association has been a violent opponent of such programs in the past, promoting its viewpoints in Washington through its strong and well-heeled lobby. Its change of tactics reflects its recognition that the alternatives are even less attractive.

The alternative which the American Medical Association finds least attractive of all is a national health insurance

program which has almost a hundred co-sponsors in Congress. It would end what its proponents have described as "the subsidization of private health insurance companies."

The proposed national health insurance program derives its inspiration and techniques from the practice developed in most European countries on both sides of the Iron Curtain since World War II. What it seeks is to transfer to the state the cost of sickness. Combined with comprehensive pension arrangements, it would eliminate the two major uncertainties with which man has had to live from the dawn of history. Most of Europe has progressed much farther toward this goal than has the United States.

ONE POINT THAT has emerged clearly from the discussions is that the interest of the wrong parties is being uppermost in the planning of our health services. They have sought to protect the doctors, the hospitals, the insurance companies, and others technically involved in the process. But the patient has too often been overlooked.

A report submitted by a Citizens Board of Inquiry into Health Services has told a Senate Health Subcommittee that consumers have had "little role in the planning and organization of care, as well as too few options for care open to them." Hopefully, the current re-examination in Washington will reverse the order of priorities.

FROM THE OTHER SIDE

Concept of 'ordinance' and Washing of the Feet

BY ALVIN F. KLOTZ

One of the basic differences involved in the kind of religion that I cut my eye teeth on lies in the concept of the "ordinance." While this belief is very common among the churches of anabaptist descent, it has separated us historically from Roman Catholics and many of the major Protestant denominations.

Since the Church of the Brethren was begun with a very literal interpretation of scripture, the idea of the ordinance was bound to be involved in our belief. This was the more true since the ordinance refers to those things ordained by God Himself through the incarnation of Christ. It was an apparent effort to reach back into the life of the primitive church as close to the acts and movements of Jesus. That which stemmed from the word and

work of Jesus was assumed to be ordained of God. Thus, it was woven into the fabric of the church's life as they conceived this "renewed" church.

Accordingly, that which has been observed as sacrament in many churches was conceived as ordinance by the Brethren. The important difference here is in God's action and man's response. As a means of grace, the sacrament relies heavily on God's initiation. But to respond to that which is ordained of God requires an immediate response of obedience. The initiative is with each person. Assuredly, the two ideas are not incompatible. Nor was this a rebasing of Martin Luther's concern about whether a man can be saved by his works. But it does make a difference as to whether one is motivated to worship to receive God's grace on the one hand, or to obediently do that which you feel that God has ordered you to do.

THE BRETHREN, at least, have emerged as a pretty functional type of Christian. They have placed a great deal of emphasis on the Franciscan style of piety, living close to the soil and trying rather simply to "do what Jesus would do." We could be accused of being proponents of a do-it-yourself religion. In any case, the desire for obedience to Christ has produced a fairly compassionate kind of faithfulness that assumes that God has no other hands to do his work but our hands.

The Eucharist, then, has traditionally been observed not so much as a sacrament as an ordinance. The format of the "Love

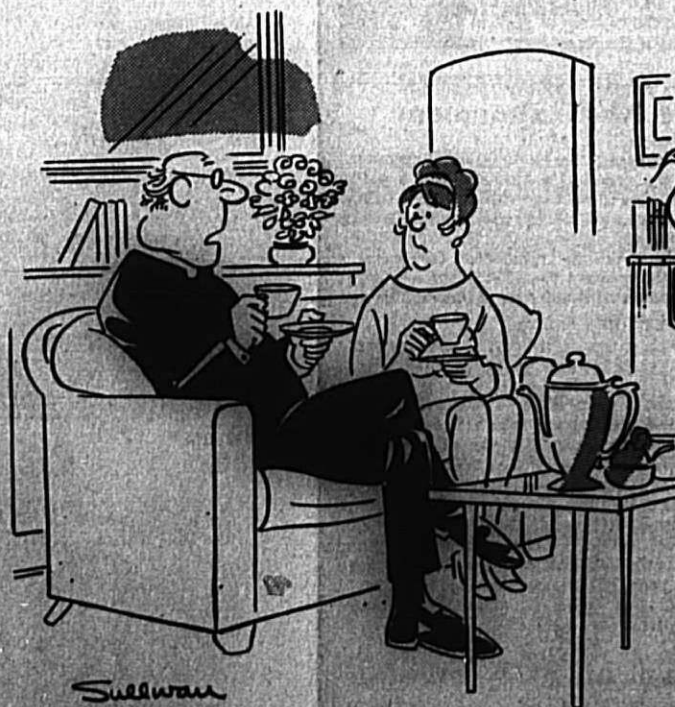
Feast and Communion" has been a highly literal reenactment of Jesus' experience with his disciples in the Upper Room.

Since Jesus ordained it, we do it in obedience to him. In fact, the literalism of some of the earlier Brethren was unrelenting. I remember attending the Love Feast in a "Progressive Brethren" church about 25 years ago. This is a split from my denomination in 1882. Their progressiveness petered out after about 10 years so for the past 80 years they have lagged 'way behind.

At this particular event the deacons were called upon first to enact the washing of the feet while the minister read from John 13. When he arrived at that point where Jesus said "If I wash your feet you ought also to wash one another's feet," he noted that in the original Greek the word appeared in such a way that this was the ought of all oughtness. You must engage in feetwashing, he was saying. I couldn't help but feel sorry for all of the millions of Christians who didn't know that!

THE CUSTOM OF feetwashing does persist in our churches, particularly on Maundy Thursday. But the observance is much more open, much less literal. Nowadays there are those who observe it as more than an act of obedience. The service, which ends with the Eucharist, is more often than not designed as a genuine means of grace. It is done in remembrance of Christ. Though the feetwashing is a symbol that is virtually impossible to translate into our culture it provides a time of role playing, of living the drama of the passion of Christ.

Perhaps more important than the "oughtness" of the act, John tells us that Jesus ended his brief discourse by saying: "If you know these things blessed are you if you do them." Yes, it can be a source of blessing. That, I think, means that it will be a means of grace to those who so choose.



Sullivan

"WHO TOLD YOU THAT YOU'RE PRACTICING RELIGIOUS INDIFFERENCE SIMPLY BECAUSE YOU'VE LOST ALL INTEREST IN BINGO?"

THE CRITERION

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Passion Play in Ghana

BONI, Ghana—For the past nine years the people of Boni, a small village in Ghana, have presented a passion play which drew pilgrims from all over the African nation. Unlike other Ghanaian passion plays which are performed in national dress, the Boni actors dress in costumes styled after ancient Jewish garb.

The play starts at the beginning of Lent, when a wooden cross is placed in the center of the village. The man selected to play Jesus then goes into the bush for a 40-day fast. He eats only fruit and milk at sunset.

During Holy Week, the pageant climaxes with the Way of the Cross, as illustrated in these Religious News Service photos by Ghanaian photographer Paul Osei Nyame.

FIRST PANEL: (top)—After the "Boni Jesus" is sentenced to death, actors portraying soldiers tie him to a post and beat and mock him; (bottom)—Boni Jesus falls on the way to his crucifixion. Soldiers push back the crowd.

SECOND PANEL: (top)—Boni Jesus meets the weeping women and tells them not to weep for him but for themselves and their children; (bottom)—Boni Jesus is crucified between two thieves.

THIRD PANEL: (top)—Boni Jesus expires on the cross. He cries out in an African language: "Mawurade, adeu nni na Wapare me (My God, why hast Thou forsaken me?);" (bottom)—An actress portraying Mary holds the body of the Boni Jesus after it is taken from the cross.

OPINIONS

LIKES NEW COLUMN

To the Editor:

I for one appreciate your carrying the new column, "For Catholics Only," by Father Driscoll.

It is past time for an Armistice in the Church. Past time for us to climb out of the trenches and shake hands. I'm sick of war, in Vietnam and in parish councils.

As Father Driscoll pointed out, better relations with other religions has been achieved. We can be nice-nice with Jews and Protestants, yet turn around and snarl at fellow Catholics who don't happen to agree with us on every single issue. This is plain hypocritical!

Don't we realize we have much more in common with other Catholics than we will ever have—at least in the foreseeable future—with members of any other faith? For God's sake, what's the matter with us? For God's sake, can't we learn to deal with each other in common courtesy, if not with charity?

A newspaper column isn't going to bring us together, but it may make us aware of our common sins against each other. Thanks to you and Father Driscoll for trying.

Tired of Fighting

Terre Haute

SCHOOL CRISIS

To the Editor:

Following is an open letter to the Catholics of Terre Haute.

People of Terre Haute, wake up! Did you read last week's Criterion on the troubles of St. Anne's school in New Castle? Are you doing the same thing? We have good schools yet some of you are refusing to support them. Many reasons are given, too inconvenient, not enough special subjects but seldom is the reason poorly taught.

Right now our schools are not overcrowded. The public schools opened a brand new elementary school and parents

were complaining of it being overcrowded. I am in favor of size limitation because of benefits to the child and the teacher.

What can be done? In the special subjects one mentioned was Home Ec. Every parish has a kitchen and surely a Senior Citizen could give one or two afternoons a week for lessons. Shop is a little harder unless again a Senior Citizen with a specialized skill could show the rudiments of carpentry.

At the high school level, more scholarships should be given. At the present time only one is given to each grade school. I'd like to see the Music Department give one, Mother's Club, Men's Club, Alumni Club, and I'd like the minority groups to be given special consideration. Father Joseph Beechem should attend more grade school activities or some other representative of Schulte to boost the high school. Recently two graduates of Schulte were chosen as outstanding seniors of Indiana State

Join anti-pollution drive, Pope urges all Christians

VATICAN CITY—The Christian must be involved with the problem of pollution of the earth's air and water, Pope Paul VI told specialists on environmental issues.

Speaking to specialists attending the International Institute for Juridical Studies' symposium on pollution, the Pope stressed the necessity of man protecting his environment today.

Noting that some say Christians only have their eyes fixed on the other world, the Pope commented: "The truth is very different. The Christian knows how to fix his attention on nature which serves exactly to raise him up to the divine world."

University, and there were only 17 in all classes.

Our Catholic schools are tops and you Catholic parents have done it. Are you going to let them go down the drain? Visit your Catholic schools before you make a choice because if you don't maybe the next time they won't be there.

Concerned Parent

Terre Haute, Ind.

The insecurity

(Continued from Page 4)
 earmarked for F.O.A.B., Federal Old Age Benefits.

If Social Security is little enough to many who receive it, it is becoming too much for those at the other end of the scale. There already are scheduled hikes in both Social Security tax percentages and income bases prorated for years to come. Very few doubt the hikes will have to be jacked upward with each passing year.

In some lower income families with several dependents, Social Security is exacting a burden equal to the federal income tax. And, not incidentally, inhibiting more families from acquiring that nest egg needed to supplement payments in their old age.

Some economists and sociologists have been preaching that an overhaul of the entire Social Security system is imperative. Neither Congress nor recent administrations has taken them seriously. Yet their warnings deserve to be carefully considered. A system that becomes less and less satisfactory to more and more citizens cannot be doing everything right.

MONSIGNOR GOOSSENS ASKS:

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Here Are Some Things You Can Do!

- Feed a starving child for 20 days with \$4.
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- Clothe a destitute family with \$20.
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- Support a missionary for 6 weeks with \$160.
- Furnish a classroom in a mission school with \$200.
- Outfit a mobile clinic to treat poor patients with \$500.

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KNOW YOUR FAITH

PRIDE'S POLARIZATION

BY BURTON L. BENSON

"The mind is its own place, and in it self

Can make a Heav'n of Hell, a Hell of Heav'n.

What matter where, if I be still the same,

And what I should be, all but less than he

Whom Thunder hath made greater?

Better to reign in Hell, than serve in Heav'n."

Thus, the Satan of John Milton's epic poem, "Paradise Lost," rationalized the great pride that separated him from God.

As we separate ourselves still today from God through our pride, is it not possible that pride is one of the greatest factors in our race problems?

We have treated those problems from a legalistic point of view with "civil rights" demonstration, constitution, and legislation. We have approached racism with "tolerance," which implies allowances on our part because of our pride, with "charity," which infers our superiority and even "biologically," which is a rather prideful plea to science to rescue us with reason.

But, have we considered that the primary disruption of the harmony in all of human history is the misuse of human pride?

In the judgment of ancient Israel (Ecclesiasticus 10: 7-12):

"pride is hateful to God and man, and injustice is abhorrent to both. Empire passes from nation to nation because of injustice, arrogance and money. What has dust and ashes to pride itself on? Even in life its guts are repellent. A long illness mocks the doctor; a king today is a corpse tomorrow."

THERE IS A NOTE of sarcastic humor in these verses that is remindful of the employee's

Justice and Charity

BY FR. CARL J. PFEIFER, S.J.

"You have been told, man, what is good, and what the Lord asks of you: only to act justly, to love tenderly, and to walk humbly with your God" (Micah 6:8)

With these beautiful words, the Old Testament prophet, Micah, sums up the heart of Judeo-Christian morality. God calls men and women to live lives founded on justice, motivated by love of God and neighbor. Perhaps to our surprise justice is mentioned before love of neighbor and union with God. This is not to say that love of neighbor and union with God are secondary; it is a reminder to us that without justice we may be seriously deceiving ourselves if we think we love either God or our neighbor. Treating others justly is a primary expression of love.

Translated into contemporary terms, the Vatican Council II concretizes Micah's insight: "There must be made available to all men everything necessary for leading a life truly human, such as food, clothing, and shelter; the right to choose a state of life freely and to found a family, the right to education, to employment, to a good reputation, to respect, to appropriate information, to activity in accord with the upright norm of one's own conscience, to protection of privacy and to rightful freedom, even in matters religious" (Church in Modern World, 20).

CONCERN THAT others actually enjoy these rights in our country or our neighborhood is not a question of "charity," but of justice, and therefore an indispensable expression of Christ's law of love. The denial of another's rights cannot be compensated for by prayer or charitable

entrance to a U.S. manufacturing facility in South Africa. There are two doors, side by side. One is labeled "Black," the other "White." Once inside the building, they join in a common hall that leads past the time clock. Is there any rational reason for such stupidity except pride?

No doubt, hundreds of such situations are familiar to us over the years in our prideful rejection of the blacks, browns, reds, and yellows. Now, we're seeing the prideful reactions to pride. Black history, black hairdos, black newspapers, "Black is Beautiful!" And, these reactions are just beginning. Human pride, used against humans, can't help but engender more of the same.

Pride polarizes. Just as Milton's poem and the ancient biblical story of the war in Heaven illustrated the separation of the angels into two camps because of pride, man separates himself from his neighbor for the same reason.

Jesus, through very dramatic examples, showed us the reverse of this polarization by living, working, and befriending people who were considered in his time as being rather "subhuman," such as tax collectors, publicans, prostitutes, and poor people (even the dead). Christ's relationship with these people was not one of "charity," or "tolerance," or "legalism," but one merely of love.

IT'S YET TO BE proven that the white majority's attempts at depolarization of pride, such as "school bussing," will have any positive effect. Fair housing legislation, equal opportunity employment laws, black studies courses, and other reflections of a public social conscience, are some of the legal necessities, hard won and past due, but they won't cut away the cancer of pride

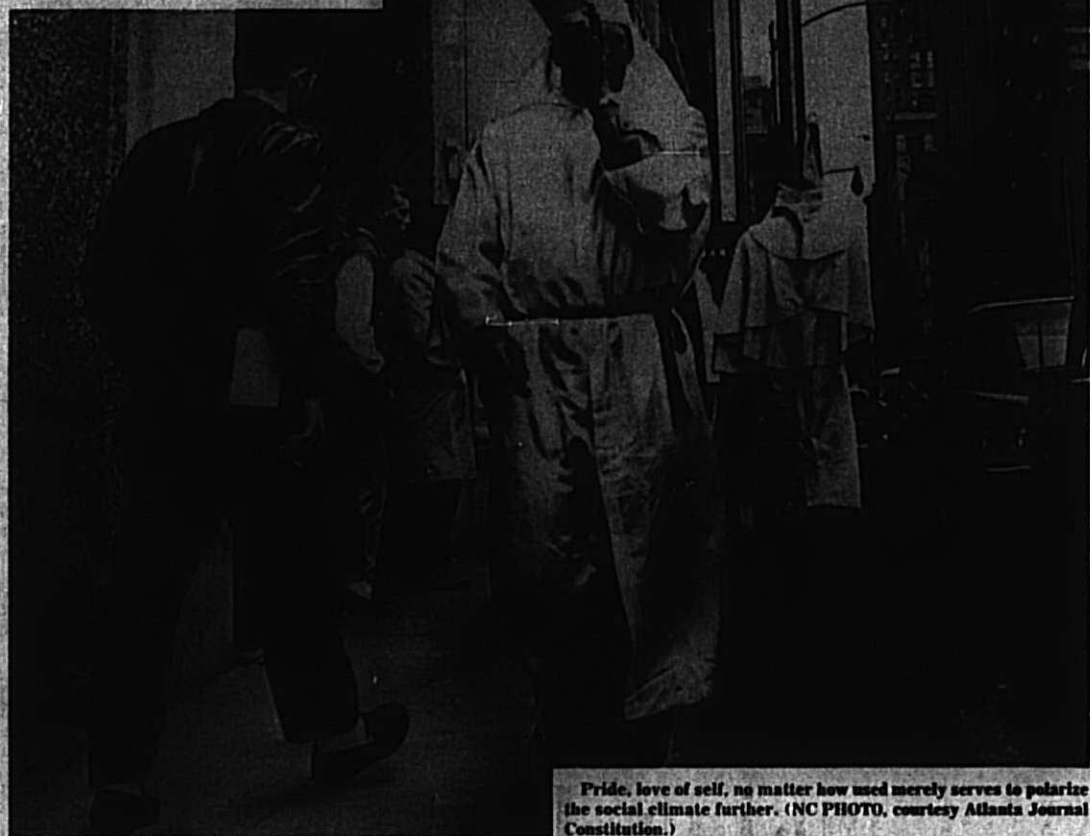
without a simple one-to-one relationship of person to person.

Christ put it this way in Matthew 22: 39-40: "You must love your neighbor as yourself." Then that love of self, that pride which has been so terribly misused, becomes a positive force in the process of human evolution. Little by little it's working. Let's hope we show some more progress before Jesus comes back to check up!

DISCUSSION QUESTIONS:

1. How do you think pride plays a part in our civil rights problems today?
2. What was Christ's personal reaction to his human pride?

(Copyright 1971, NC News Service)



Pride, love of self, no matter how used merely serves to polarize the social climate further. (NC PHOTO, courtesy Atlanta Journal Constitution.)

SCRIPTURE TODAY

On commending Christianity to the Jews

BY FR. WALTER M. ABBOTT, S.J.

If you live in an area where there are no Jews, or not many of them, you may think we deal too often with them in our Bible studies. If you live in an area like New York, you may think we should say more about them. For both groups and for the large in-between group, let me stress that we are taking the Scriptures chapter by chapter and taking what we find. When we come to Chapter 7 of St. Paul's Letter to the Romans, we must again speak of the Jews.

In analyzing the Christian experience, Paul has said it includes freedom from the chains of sin and death. He says now that it includes freedom from the Old Law. He says that Law stirred up "the sinful desires" to go to work in our bodies and

works. The prophet Isaiah has God say bluntly: "Though you pray the more, I will not listen. . . . Put away your misdeeds from before my eyes; cease doing evil; learn to do good. Make justice your aim" (1:15-17).

Jesus said much the same thing. He once said that "if you bring your gift to the altar and there recall that your brother has anything against you, leave your gift at the altar, go first to be reconciled with your brother, and then come and offer your gift" (Mt. 5:23-24). In Jesus' view of life, a view shared by the prophets of the Old Testament, by His disciples in the New, and by the teachings of the Church, a person's relationship with God is closely measured by his just and compassionate relationship with his fellow man.

The traditional teaching of Jesus and His Church remains surprisingly relevant and challenging. Injustice to those orphaned and widowed by war exists today as in the days of Isaiah or Jesus. The frustrations of the poor are expressed in much the same language in urban ghettos of the twentieth century as in the slums of ancient Jerusalem. The ways people are treated unfairly in today's world differ little, except in detail, from the unjust ways condemned by the prophets. People continue to be victims of injustice. Sex, color, educational background, faith—all offer opportunities for unjust treatment.

ONE SOURCE of injustice is prejudice. Prejudice is not limited to that between blacks and whites, but exists in various forms all around the world. Forms of Anti-Semitism are widespread. Stories of violence between Irish Protestants and Catholics periodically fill our news reports. Africa is fragmented by prejudicial hatred between tribes as well as by official policies of apartheid. Some people suffer injustice because of the way they dress, or wear their hair. Many experience prejudicial treatment because of

produce death (7:5). He says that Law "once held us prisoners" but the Christian, by becoming a member of Christ in baptism, dies to the Law, is freed from its bondage, and serves God in a new way, "the new way of the spirit" (7:6).

YOU CAN HOLD, if you wish, that Paul uses the word "law" in a wide sense to include any and all law, but it is most likely that he had converts from Judaism chiefly in mind and therefore he really means here, first of all, the Mosaic Law of the Hebrew Scriptures.

All this is pretty hard for a Jew to take, and Paul knows it. He had gone so far in the language he used that he must face the question whether he regards the law as sinful.

"Of course not," he replies, but he adds, "it was the Law that made me know what sin is." Man's attraction to sin was stimulated by the Law's prohibitions, he claims. Sin thus "found its chance." Precisely because there was Law, which Paul here thinks of in terms of commandments and prohibitions, and because the strength of Christ wasn't given for the living of the Law, sin was able to enslave and kill.

Jewish rabbis will rightly complain that the Law of the Hebrew Scriptures is more than commandments and prohibitions, that it presents the inspiring account of God's wonderful deeds for his people, and gives a whole way of life which is meant to

their sex, color, nationality, religion, or other reason. Even Catholic institutions are accused of de facto segregation.

The Christian community is only gradually rediscovering that prejudice of any kind is at variance with God's basic law of justice. Christian education of adults, adolescents, and children has the task of facilitating this rediscovery. Racial justice, civil rights, equal opportunities, are not super-rogatory "works of mercy" or "acts of charity."

Again the Vatican Council II is very clear in its teaching on any form of prejudice that leads to injustice. "With respect to the fundamental rights of the person, every type of discrimination, whether social or cultural, whether based on sex, race, color, social conditions, language or religion, is to be overcome and eradicated as contrary to God's intent" (Church in Modern World, No. 29).

"You have been told, man, what is good, and what the Lord asks of you; only to act justly, to love tenderly, and to walk humbly with your God."

DISCUSSION QUESTIONS:

1. Is there a difference between justice and charity?
2. How is prejudice a form of injustice?

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lead to God. They will argue that even if the Law were only commandments and prohibitions, it came from God and deserves to be respected.

PAUL FINALLY admits that the Law itself is holy but that sin "used what was good to destroy." He then focuses on what he obviously regarded as pathetic: the situation of the Jew without Christ. The passage is famous: "I don't do what I would like to do, but instead I do what I hate . . . I don't do the good I want to do; instead I do the evil that I do not want to do." (7:14 ff.)

Paul writes there in the first person because he's expressing his own experience before his conversion as typical of the situation in which Jews found themselves before the coming of Christ and before Christian baptism. There are other interpretations of that passage, including one that holds Paul presents an analysis of Adam's sin, but see how he ends the passage, pleading for rescue and saying he finds it "through our Lord Jesus Christ" (7:25). The passage is best seen as an analysis of the temptation, experienced by a man or woman living without Christ.

Paul's point in this chapter is that the Old Law was the ruling principle for Jews, but when they become Christians it is the heart and mind of Christ which rule. What a man or woman knows from union with Christ supersedes even what the Torah of Moses taught. The rabbis taught that the Law of Moses was binding until death. True, says Paul, a rabbi himself, but the

one who accepts Christ dies when he is baptized; he shares in the death of Christ and is thus liberated from the Law. The Christian, he teaches, becomes a new man.

THE RABBIS DON'T accept that reasoning today, any more than they ever did; but at least they will respect it if it is sincerely held by a Christian. They might also demand that, if a Christian is a "new man" with the mind and heart of Christ, a Jew ought to get a better deal from Christians than even from his fellow Jews. But there's the rub. All too often he doesn't, so how can a Jew think highly of the Christian teaching about rebirth in Christ?

Did you see that recent story in the papers about a man who stole a car and then returned it explaining he had been "reborn in Christ"? That story went all over the world. I read it in the International Herald Tribune in Rome. Why was it featured in the papers? Because in his note the man put the date of his rebirth and some news service editor in New York thought that was quaint? Because such restitution is so rare? Because such a Christian is so rare? It was not only Jewish readers of the story who were given a lot to think about as a result of its publication.

DISCUSSION QUESTIONS:

1. According to St. Paul, what is the Old Law?
2. What is the heart of the New Law?

(Copyright 1971, NC News Service)

WHAT DIFFERENCE DOES JESUS MAKE?

Christ and Money

BY F. J. SHEED

Which human vice does Jesus attack most often? One thinks instantly of hypocrisy. But it seems to me that he rates love of money as worse. After all, he did not scourge hypocrites. And nothing we actually hear him say to them equals what he says of wealth: "You cannot serve God and money"—this is in the Sermon on the Mount (Matthew 6:24) and again at the end of the Parable of the Unjust Steward (Luke 16:13), and his comment when the rich young man went away was: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God" (Matthew 19:24).

One has heard efforts to scale down the starkness of this by noting that a very narrow gate in the wall of Jerusalem was called the needle's eye; one wonders why, having enlarged the aperture they don't diminish the camel, finding perhaps, that "camel" was a Chaldean word for donkey. Jesus meant to choose the sheerest impossibility—the largest animal at work in Palestine, the smallest aperture. Hence, his further comment: "To men it is impossible, but to God all things are possible"—even the salvation of the rich.

It is a matter of common observation that the rich do not possess money, money possesses them. Even when they want to use their wealth well, the amount of time and energy they have to give to holding on to it, to say nothing of increasing it, occupies their mind to the neglect of the mind's higher functions. Christ says: "The cares of the world and delight in riches choke the word so that it proves unfruitful" (Matthew 13:22), that is, wealth sterilizes. "They are stifled by the cares, riches, pleasures of life and never reach maturity" (Luke 8:14).

AND WHAT IS maturity? Seeing, living. (Continued on Page 7)

'I have a dream . . .'

BY MARTIN LUTHER KING, JR.

Five score years ago, a great American, in whose symbolic shadow we stand, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of captivity.

But one hundred years later, we must face the tragic fact that the Negro is still not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languished in the corners of American society and finds himself an exile in his own land. So we have come here today to dramatize an appalling condition.

In a sense we have come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men would be guaranteed the unalienable rights of life, liberty, and the pursuit of happiness.

IT IS OBVIOUS today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check; a check which has come back marked "insufficient funds." But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. So we have come to cash this check—a check that will give us upon demand the riches of freedom and the security of justice. We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of

This is the text of the historic "I have a dream" address delivered by the late Martin Luther King, Jr., in 1963.

cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promises of Democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to open the doors of opportunity to all of God's children. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood.

It would be fatal for the nation to overlook the urgency of the moment and to underestimate the determination of the Negro. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. 1963 is not an end, but a beginning. Those who hope that the Negro needed to blow off steam and will now be content with a rude awakening if the nation returns to business as usual. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

BUT THERE IS something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with the marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied with our destiny and their freedom is inextricably bound to our freedom. We cannot walk alone.

And as we walk, we must make the

pledge that we shall march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until justice rolls down like water and righteousness like a mighty stream.

I AM NOT unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the victims of creative suffering. Continue to work with the faith that unearned suffering is redemptive.

I say to you today, my friends, that in spite of the difficulties and frustrations of the moment I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident; that all men are created equal."

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slaveowners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a desert state sweltering with the heat of injustice and oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a dream today. I have a dream that one day the state of Alabama, whose governor's lips are presently dripping with the words of interposition and nullification, will be transformed into a situation where little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers.

I have a dream today. I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all shall see it together.

THIS IS OUR hope. This is the faith with which I return to the South. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together to pray together, to struggle together, to go to jail together, knowing that we will be free one day.

This will be the day when all of God's children will be able to sing with new meaning

My country, 'tis of thee.

Sweet land of liberty.

Of thee I sing;

Land where my fathers died,

Land of the pilgrims' pride,

From every mountain-side

Let freedom ring.

And if America is to be a great nation this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania!

Let freedom ring from the snowcapped Rockies of Colorado!

Let freedom ring from the curvaceous peaks of California!

But not only that; let freedom ring from Stone Mountain of Georgia!

Let freedom ring from Lookout Mountain of Tennessee!

Let freedom ring from every hill and molehill of Mississippi. From every mountainside, let freedom ring.

When we let freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! Free at last! Thank God almighty, we are free at last!"

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DISCUSSION QUESTIONS:

1. Do you think Dr. King's dream is any closer to coming true today than it was when he gave this speech in 1963?
2. How free are most Americans? Are some groups freer than others?

(Copyright 1971)



The dream of freedom for all people which was the subject of the Rev. Martin Luther King's speech still shines in the bright eyes of this youngster during a recent parade. (NC PHOTO by Robert Hirschfeld.)

WORSHIP AND THE WORLD

The Vigil Service

BY FR. JOSEPH M. CHAMPLIN

Quite frankly, American Catholics have not responded very enthusiastically to the Easter Vigil Service. True, attendance and participation is better than it used to be during the days of a 3-hour Latin, early Saturday morning ceremony. But the "mother of all vigils," as St. Augustine called it, hardly serves in practice as the focal point for parish worship in most churches I know or hear about.

Perhaps this year's format will help. Shorter, simpler and clearer, it may make the rite's rich symbolism more understandable and attractive. A brief glance at its salient features should indicate how this liturgy recapitulates all of Lent, Easter and the Church year in a single service.

1. A day of prayer and fasting. The church no longer obliges us to fast or abstain on Holy Saturday, but it does strongly encourage such self-denial as proper preparation for the joyful Resurrection. Moreover, silent, vacant



Sheed

(Continued from Page 6.)

life as a whole, not solely the fragment of life here on earth between womb and tomb. Refusing to decide between two brothers arguing about an inheritance, Jesus warns against covetousness, wanting more than our needs, and tells the parable of the Rich Fool (Luke 13.13-21). This man is saying to himself "Soul, you have ample goods laid up for many years. . . take your ease, eat, drink, be merry." But God said to him "Fool! This night your soul is required of you. And the things you have prepared, whose will they be?" Ponder the parable. And ponder the next 13 verses, comparing our notion of our needs with Christ's notion.

Nothing is clearer in his teaching than the transience of our life on earth—it is a road, not a dwelling place. We have duties, to love and serve men here, to develop the earth God made for us, and our life will be judged success or failure according as we perform them. But the end is not here. "I go to prepare a place for you," he says (John 14.2). "If hand or foot or eye lead you into sin, cut off hand or foot, pluck out eye: it is better for you to enter life with one of each than to be cast into hell with two" (Matthew 18.8).

THE EARTHLY things we treasure may be valuable or worthless, either way they will pass. "Lay up to yourselves treasures in heaven. For where your treasure is there is your heart." And the heart is decisive. How is the rich man to do that?—for the rich man can be saved—thanks to God's omnipotence. Normally by using his money for good. That is surely the meaning of the parable of the Unjust Steward. His employer had discovered that he had been cheating him and demanded to see the account books. The steward could not do anything with the accounts—the auditors were already in, so to speak. Out of a job, with no future, he decided to win the friendship of some of the debtors by using the money he still had to pay off part of their debts. As he used his money to win him earthly friends, let us use ours to win the friendship of God.

But for perfection, Jesus told the rich young man, "sell all you have, give to the poor, follow me."

IT IS POSSIBLE that in these repeated warnings of the dangers of wealth, Jesus had deeply in mind the Church he was founding. Had ecclesiastics observed them more closely, there would not have been the great breakaway at the Reformation. One remembers that the money-raising crusade for the building of St. Peter's first attacks on the Pope, Parliament was wholly with him because of resentment at Rome's continual draining of money out of England; and that the monasteries Henry seized were largely in the hands of money-lenders because of the Abbots' building mania.

And the first sin we find punished in the new Church (Acts 5) was the lie Ananias and Sapphira told about money. We may feel their punishment excessive, but when we realize the harm money has done to the Church. . . Churchmen, of all people, should be afraid to look a needle in the eye.

churches actually speak. They say to Christians: "Watch, pray, wait at the Lord's tomb, ponder his sufferings and death."

2. Light-darkness and death-life. The vigil rite seeks to dramatize and represent the transition, the passover as it were, of Jesus from Good Friday's agony to Easter Sunday's victory. He who is the "light of the world," "the way, the truth, and the life" conquers sin's darkness and death. We, of course, hope to share personally in that triumph. The darkened building, a night service near the moment our Savior rose, individual candles for participants, and especially, the Paschal Candle ("Christ our Light") symbolize this central Christian mystery.

3. God in human history. The Lord's coming, dying, and rising is not an isolated example of God's loving intervention in the affairs of men. There were many instances before Jesus and countless ones after him. Those before prepare for the Lord's arrival; those after complete his work and continue his presence. A series of biblical readings during the ceremony recall these truths for listeners. There are 7 Old Testament passages, plus an epistle and gospel. For practical reasons, the celebrant may omit some of the scriptural excerpts, but he must always use Exodus 14, the famous account of Israel's deliverance from pagan slavery in Egypt through the Red Sea wall of water. I trust readers can easily understand the connection between that liberation and the baptismal notions which run throughout this evening liturgy.

4. Baptism. St. Paul addressed the Romans with these words: "Through baptism into his death we were buried with him, so that, just as Christ was raised from the dead by the glory of the Father, we too might live a new life." Our own baptism plunges us into the Paschal Mystery of Jesus' passion, death and resurrection. The Church, therefore, blesses baptismal water at this time, baptizes converts, and asks Christians present to renew promises made at baptism a few or many years ago. Most parishioners normally do not participate in the Saturday ceremony. This in effect frustrates the basic purpose of Lent and Holy Week—a change of heart leading to renewal of baptismal vows. The American bishops, consequently, have insisted that at all Masses on Easter Sunday every congregation, after the homily, repeat those promises of baptism incorporated in the night service. The Creed is dropped, since it would merely duplicate a profession of faith already included in the renewal rite.

5. The Eucharist. The Risen Lord stands in our midst during the Eucharistic celebration and enters our hearts at Communion time. We become one with him now in faith and receive a pledge of final union at the end in glory. Joy takes over and fills the air for fifty days. White vestments, fresh flowers, new clothes, ringing bells, repeated Alleluias say one thing: "This is the day the Lord has made; let us rejoice and be glad."

DISCUSSION QUESTIONS:

1. How does the Easter Vigil Service recapitulate all of Lent, Easter, and the Church year in a single service?
2. Why have the American bishops insisted that the congregation at all Masses on Easter Sunday renew their baptismal vows?

(Copyright 1971, NC News Service)



"Light-darkness and death-life," the theme of the Easter vigil, is reflected in the near-masklike appearance of this participant in the vigil. (NC PHOTO by Berne Greene.)

QUESTION BOX

'Debunking' Bible dismays reader

BY MSGR. R. T. BOSLER

Q. I am shocked by the moderns who are debunking the Bible. I fully expect to meet Adam and Eve, Noah, Noah and Job when I get to heaven. If I walk in and ask, "Where's that fellow who spent three days locked up in the belly of a whale," and somebody answers, "Oh, that was just a myth," God may just have one angry female on His hands. You see, I look Him at His word, and so did all the simple people who read the Bible with profit from the time of Christ until the modernists came along and told us God doesn't know how to write so that we can understand Him without the help of experts. I want to remain an old-fashioned Catholic.

A. As I remember them, the old fashioned Catholics rejected the idea that the Bible was easy to understand and looked to the Church for guidance. Wasn't it the notion that any Tom, Dick or Harry could read and interpret the Bible for himself that led to the multiplication of Christian Churches? And isn't it significant that the great advances in knowledge of how the Bible came to be written and how it is to be read have had a lot to do with bringing the Churches closer to the unity that Christ prayed for? It is a fact that the more Catholics and the various Protestant Christians learn to know what the inspired Biblical writers really meant to say rather than what they thought the Bible meant, the closer Christians come together and the more they recognize the common belief they share.

Your point about the simple folk of the past reading the Bible with profit is important. There is much in the Bible that can be easily understood by all people. The parables of Jesus about the prodigal son or the good Samaritan and many of the Psalm verses can touch scholar or peasant alike and turn either from sinner to saint. The great teachings about the meaning of sin and God's desire to save can be learned from the stories of Noah and Jonah, whether the reader thinks the principal characters actually lived or were fictional.

The people of the past were not hurt or misled because they believed that Noah or Jonah or Job actually lived any more than they were harmed by taking literally the first chapter of Genesis' description of creation in six days. But once the human race arrives at our present knowledge of man's long evolution and the millions of years it took for the earth to develop, men will not take seriously the teaching of the Bible unless they learn that what our ancestors mistakenly took for historical writings are now known to be parables or primitive and Eastern forms of reporting events quite different from our own.

An old fashioned Catholic who looks to the Church for guidance in reading

Scripture, therefore, will take seriously this teaching from the Constitution on Revelation of Vatican Council II:

"Those who search out the intention of the sacred writers must, among other things, have regard for 'literary forms.' . . . The interpreter must investigate what meaning the sacred writer intended to express and actually expressed in particular circumstances as he used contemporary literary forms in accordance with the situation of his own time and culture. For the correct understanding of what the sacred author wanted to assert, due attention must be paid to the customary and characteristic styles of perceiving, speaking, and narrating which prevailed at the time of the sacred writer, and to the customs men normally followed at that period in their everyday dealings with one another."

Following this method, Scripture scholars conclude that the story of Noah, Job and Jonah are legends used for teaching purposes. So, to put it bluntly, you are not going to meet Noah, Job and Jonah in heaven, but you will meet many who are there because they put into practice the lessons God taught them through the stories about Noah, Job and Jonah.

Q. How can you say that it is not necessary to confess your sins once a year if you are not aware of having offended God seriously, when the third commandment of the Church is "To confess our sins at least once a year"? Have the laws of the Church changed?

A. The law about an annual confession has not changed. In the past as today this law refers to mortal sins. The revised edition of the Baltimore Catechism No. 3 had this to say:

"293. What is meant by the commandment to confess our sins at least once a year?"

"By the commandment to confess our sins at least once a year is meant that we are strictly obliged to make a good confession within the year, if we have a mortal sin to confess."

Q. What is the attitude of the Catholic Church toward one who in a foreign country contracted a civil marriage out of necessity with the intention of being married in the Church after returning to home and country? What kind of special permission would be needed for the church wedding? What kind of sin would the couple be guilty of if they have not yet consummated this civil marriage?

A. I see no problem here at all. As I understand it, you had no intention of doing anything wrong. You married civilly for some serious reason (so that the girl could enter your country as married to a citizen, for example?). Now you want to get married properly in the Church before you live together as man and wife. Present yourselves to your local priest and ask him to marry you. It's as simple as that.

(Copyright 1971)

KNOW YOUR FAITH

AT CATHEDRAL HIGH SCHOOL

Cadet Music Contest slated this week-end

The annual Archdiocesan Cadet Piano and Instrumental Music Contest will be held this week-end at Cathedral High School, 14th and Meridian Sts., Indianapolis.

An expected 340 contestants are anticipated in the piano division, to begin at 9 a.m. Saturday. The recital of finalists and awards presentation is scheduled at 12:15 p.m. Ribbons will be presented to all contestants, with medals to be given to outstanding soloists in each category.

Instrumental solo and ensemble contestants will begin competition at 1 p.m. Sunday. The band-orchestra competition is slated for 4 p.m., interspersed with announcement of awards. A total of eight bands are entered, an increase of three over last year. Two hundred musicians are expected in the solo and ensemble categories.

Ribbons will be presented in each event, with medals for outstanding soloists and ensembles in each division having at least three entries. Plaques will be awarded in the band-orchestra division.

The public is invited without charge to the entire week-end contest. Parents may also observe individual performances. The Cathedral cafeteria will be open for snacks during both days.

CYO NOTES

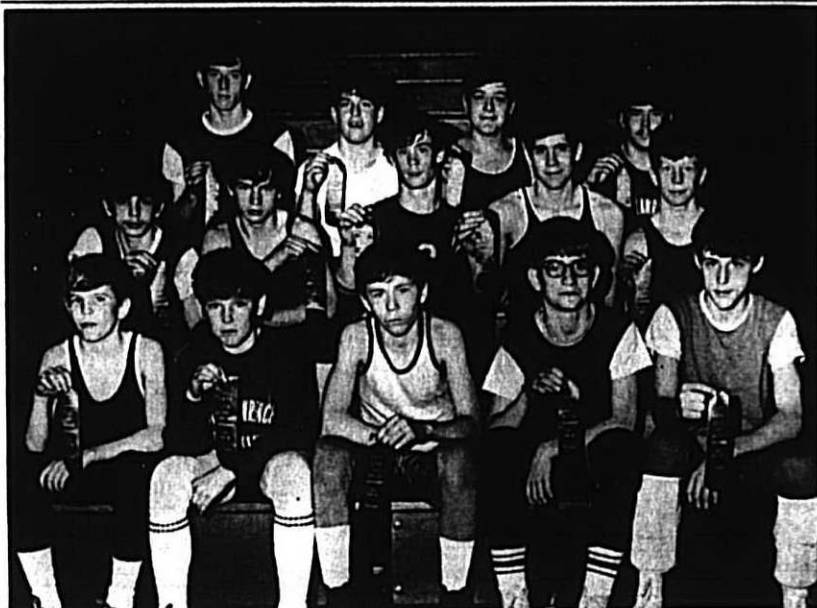
Schedules have been mailed for the Cadet Boys Track and Field League, to begin the week of April 11. A total of 45 teams in three classes have been entered from 15 parishes. The city-wide meet has been announced for May 16.

There will be no league for Cadet Girls Track, but a new event has been announced for the May 23 city-wide meet. The new event is the 220-yard dash in Classes A and B. Another approved change will have the standing long jump be replaced by the running long jump.

Coaches in the three kickball leagues will meet at 7:30 p.m. Thursday, April 15, while season play will begin the following week. There are 40 teams in Cadet "A", 28 in Cadet "B" and 33 in Junior Leagues.

Insufficient entries were received to schedule a "56" Spring Baseball League. Deadline for Cadet League entries is Tuesday, April 6.

The CYO Office announced that summer baseball will again be scheduled through the Indianapolis Parks Department "C" and "B" Leagues.



CADET WRESTLING INDIVIDUAL CHAMPIONS—These 14 talented "grapplers" made their way through the 1971 CYO Cadet Wrestling Tournament at Our Lady of Lourdes March 27 without a loss... they're the individual champions of the 14 weight classes, representing six of the 15 parishes participating in the three-day event. Front row, left to right: Tim Commons, Our Lady of Lourdes, 72 pounds; Joe Deck, St. Lawrence, 80 pounds; Mark Howe, Our Lady of Greenwood, 88 pounds; Jim Norton, St. Simon, 98 pounds; Tim McGinley, St. Simon, 105 pounds. Second row, left to right: Paul Holden, St. Simon, 112 pounds; Dean Nowling, St. Simon, 119 pounds; Mark Viehmann, Immaculate Heart, 126 pounds; Kevin McGinley, Our Lady of Lourdes, 132 pounds; Tom Wroblewski, St. Simon, 138 pounds. Third row, left to right: Don Wyatt, St. Simon, 145 pounds; Chuck Boucher, Holy Spirit, 150 pounds; Mike Kirk, Our Lady of Lourdes, 175 pounds; Jack Deck, St. Lawrence, heavyweight.

St. Simon takes fourth wrestling title in a row

INDIANAPOLIS—St. Simon's took part in the tourney, captured its fourth consecutive Preliminary rounds were held in team title in the Cadet Boys Wrestling Tourney last Saturday St. Simon's the previous Tuesday at Our Lady of Lourdes gym. The northeasters previously won the league championship and finishers in each class and four received both trophies last week-end.

A total of 107 points was accumulated by the victors, with Our Lady of Lourdes ending second with 47 points. Our Lady of Greenwood was third with 33, followed by St. Michael's and St. Lawrence, both 29.

CYO CADET WRESTLING TOURNAMENT RESULTS Individual

72 Pound Class: Championship: Tim Commons, Our Lady of Lourdes defeated Vince Delaney, Little Flower, 4:2; Consolation: John Dennis, Our Lady of Greenwood defeated John Brown, Little Flower, 17:12.

80 Pound Class: Championship: Joe Deck, St. Lawrence defeated Mike Adams, Our Lady of Greenwood, 8:5; Consolation: Mark McNicholl, St. Simon defeated Ed Derse, St. Lawrence, 5:0.

88 Pound Class: Championship: Mark Howe, Our Lady of Greenwood defeated Scott Curran, Our Lady of Lourdes, 2:0; Consolation: Marty Harnish, St. Lawrence defeated Richard Wawrzyniak, St. Joan of Arc, 4:2.

98 Pound Class: Championship: Jim Norton, St. Simon defeated Paul Tuttle, St. Simon, 4:0; Consolation: Vince Meunier, St. Malachy defeated David Welch, Holy Spirit (Pin).

105 Pound Class: Championship: Tim McGinley, St. Simon defeated Tom Kuhn, St. Simon, 4:0; Consolation: Bob Tanasovich, Little Flower defeated Bill Foresman, St. Michael (Pin).

112 Pound Class: Championship: Paul Holden, St. Simon defeated Tim Lee, St. Simon, 3:0; Consolation: Mike Moriarty, Little Flower defeated Bob Mullin, St. Catherine (Pin).

119 Pound Class: Championship: Dean Nowling, St. Simon defeated Ron Clements, St. Simon, 11:4; Consolation: Phil Meyer, Immaculate Heart defeated Jim Smith, Our Lady of Greenwood, 2:1.

126 Pound Class: Championship: Mark Viehmann, Immaculate Heart defeated Hank Schwab, St. Roch, 6:0; Consolation: Jeff Farmer, Little Flower defeated Bob Leveil, Christ the King (Pin).

132 Pound Class: Championship: Kevin McGinley, Our Lady of Lourdes defeated Clint Pollard, Our Lady of Greenwood, 4:0; Consolation: Jeff Usher, Little Flower defeated Dave Strong, St. Michael (Pin).

138 Pound Class: Championship: Tom Wroblewski, St. Simon defeated Phil Kowsky, St. Michael, 10:4; Consolation: Neil Smith, Immaculate Heart defeated Sam Lacy, Christ the King (Pin).

145 Pound Class: Championship: Don Wyatt, St. Simon defeated Dave Kapper, Holy Name (Pin); Consolation: Rick Roseman, Our Lady of Lourdes defeated John Dury, Immaculate Heart, 10:0.

160 Pound Class: Championship: Chuck Boucher, Holy Spirit defeated Ron Rivera, Holy Name (Pin); Consolation: Tim Moore, Holy Name defeated Mark Batte, St. Michael (Pin).

175 Pound Class: Championship: Mike Kirk, Our Lady of Lourdes defeated Joe Penning, St. Michael (Pin); Consolation: Don Thompson, Holy Name defeated Jerry Corcoran, St. Joan of Arc, 9:0.

Heavyweight Class: Championship: Jack Deck, St. Lawrence defeated Tom Ashcraft, Holy Spirit, 4:3; Consolation: Bob Young, St. Catherine defeated Mark Morgan, St. Michael, 3:0.

A RECORD NUMBER OF 274 participants from 15 parishes

- 2) Our Lady of Lourdes—47
- 3) Our Lady of Greenwood—33
- 4) (Tie) St. Michael—29
- 4) (Tie) St. Lawrence—29
- 5) Little Flower—27

NOTE: In regular season dual meet competition, St. Michael won the Division One championship with a 5-0 record. St. Simon was the winner in Division Two, also with a 5-0 record. St. Simon won the league championship by defeating St. Michael in the play-off, 33-23.

Play Contest finals slated on week-end

Finals in the 20th annual Junior CYO One-Act Play Contest, featuring five out-of-Indianapolis entries, are scheduled this week-end at Roncalli High School, Indianapolis.

Comedy Division finals will be held at 7:30 p.m. Friday, April 2. Plays will include: St. Andrew's, Indianapolis—"Treasure at Bentley Inn"; Our Lady of Perpetual Help, New Albany—"He Tried with His Boots On"; and St. Michael's, Brookville—"Ticking to Get Hitched."

Serious Division finalists, scheduled to begin at 7:30 p.m. Saturday, include: St. Barnabas, Indianapolis—"No Why"; St. Gabriel's, Connersville—"The Best There Is"; and St. Columba, Columbus—"The Hills of Elre."

Finals in the Classic Comedy Division, set for 7:30 p.m. Sunday will include: St. Andrew's, Richmond—"Hurrah for A.S... He Is Perfect"; St. Catherine's, Indianapolis—"Tom Sawyer's Morning"; and St. Rita's, Indianapolis—"The Dear Departed."

In addition to selection of champion plays, judges will also determine outstanding actor and actresses each evening of the finals.

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Mail applications for nominees

INDIANAPOLIS—A second general convention chairman, mailing on the forthcoming Archdiocesan Junior CYO Convention and Mrs. Walter Miller. The convention is scheduled April 23-25 at Secena Memorial High School in Indianapolis.

Each parish unit may recommend one boy and one girl for the honor as "outstanding CYO member" to their respective deanery director, who will in turn make recommendations of the best qualified students.

Deadline for Roger Graham Awards applications is Friday, April 16, the same deadline as for convention registrations. Registration fee will be \$7, including a \$3 deposit. A charge of \$7.50 will be made for late registrants. There is no limit to the number of parish convention representatives.

Joseph M. Delaney, past Diane Miller, St. Anthony, chairman of the CYO board of Clarksville, and Bill Graham, St. directors, has been named Paul.

All-Star game

NEW ALBANY, Ind.—A team of league All-Stars defeated St. John's, Starlight, 59-48, last Sunday at Holy Family gym to wind up a successful season for the Deaneary High School Girls' basketball program.

The All-Star team was selected by coaches of the 10-team league. Barb Baumann of St. Joseph Hill and Bev Lewis of St. Paul, Sellersburg, were top scorers for the winners with 20 and 19 points, respectively. Joyce Krueger paced the losers with 19 markers.

Coaches for the All-Stars were Joseph M. Delaney, past Diane Miller, St. Anthony, chairman of the CYO board of Clarksville, and Bill Graham, St. directors, has been named Paul.

Report 200 camp reservations in

Applications are coming in rapidly for summer camping reservations at the two CYO camps in Brown County. More than 200 have been received for Camp Rancho Framasa.

Parents were advised this week by the CYO Office to send in the applications during the next two weeks to secure first choice of camping weeks. Each application should be accompanied by a \$15 deposit. Camping costs are \$35 per week, which includes canteen and crafts.

Richmond drive

RICHMOND, Ind.—The building fund campaign at Council 580, Knights of Columbus, has reached \$10,453 at its first report meeting. Goal of the drive, to finance an addition to the council home, is \$25,500. Campaign deadline is April 14.

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'Jesus Christ - Superstar' is scheduled for Chatard

INDIANAPOLIS—The freshman class of Chatard High School will present the rock opera "Jesus Christ—Superstar" in three performances Friday, Saturday and Sunday, April 2, 3 and 4, in the gymnasium. Curtain time is 8 p.m. on all three nights.

Father Joseph Kos, religion teacher, and director of the production, stated that the Friday and Saturday night shows are a sell-out. Tickets for the Sunday presentation, which was added because of the public response, are still available, but may not be by show-time. Father

Kos asks that anyone wanting tickets for the Sunday performance should call Chatard High School, 547-4505, to check on availability.

The entire freshman class has been involved in the production with the actual cast numbering about 185. The opera is done in patomime to the music and lyrics of authors Andrew Lloyd Webber and Tim Rice.

Leading roles are played by Kevin Dineen as Christ, John Moore as Judas Iscariot and Linda Wright as Mary Magdalene.



IN CHATARD PRODUCTION—Kevin Dineen, left, plays the role of Christ and Linda Wright that of Mary Magdalene in the Chatard High School production of "Jesus Christ—Superstar."

TIC TACKER

Edward Pierre-beautiful dreamer

BY PAUL G. FOX

EDWARD D. PIERRE was a dreamer—a beautiful dreamer.

When he died last Saturday in an Indianapolis nursing home at the age of 80, the noted architect and Christian gentleman left behind a rich legacy of contributions—to his Church, to his community and to his numerous personal friends.

His passing merited front page space and editorial tribute from Indianapolis newspapers. Such was his influence. Yet he was perhaps best known for his humility. And his creativity.

For nearly 25 years—the lifetime of half of today's society—Indianapolis residents have admired the yuletide decorations adorning the Soldiers and Sailors Monument, especially the nativity scene occupying the quadrant of the Circle. Few recall that the entire project was conceived and helped into execution by Mr. Pierre, fulfilling a dream dating back to 1937 and not realized until 1946.

EDWARD D. PIERRE was dedicated to peace. But no one called him a "peacenik." He was a crusader for peace, for welfare and the future of our children. He was for homes, not housing. He was for a harmonious Indianapolis, for people with peace in their hearts living in harmonious homes.

A practical dreamer, he helped translate his philosophy into reality by serving as chairman of the Annual Home Show, expressing his hope to educate people into livable homes, "not just piles of stone and brick and mortar."

HE AUTHORED an "All American Resolution" embodying a 15-year national program in preparation for the 200th anniversary of the Declaration of Independence in 1976. The plan was endorsed by many organizations and was aimed at eliminating slums and blight and impressing upon the young the need for intelligent community planning.

A medallion, designed for the 1947 Home Show, perhaps best summarized his vision for a better world in a few words. The phrase "Building for a Century of Peace" was interspersed with the abstractions of "Truth, Order, Growth and Unity."

Are they really abstractions?

RADICAL HEART SURGERY PERFORMED—Father Philip Marquard, O.F.M., former director of Alverna Retreat House, Indianapolis, recently underwent surgery in Chicago as a third of his heart muscle was excised. The Franciscan was near death from a massive heart attack, but function has now been restored to a smaller but efficient heart. He expected to leave the hospital during the past week and eventually resume his duties as head of St. Anthony's Inn, a charitable half-way house.

for parolees in Chicago, sponsored by the Third Order of St. Francis.

GROUP ANOINTING AT NURSING HOME—A group of 18 Catholic residents of the Turtle Creek Convalescent Centre, Beech Grove, were anointed last Friday, March 26, by Father Charles Lahey, associate pastor of Holy Name parish. The group anointing was explained by Father Lahey as a "joyful preparation for their last days, a consecration of the aged. Although there may be lonely or painful days of full maturity, the sacrament is a source of strength to live out the senior days with greater love for God and for one another." Several Protestant patients at the home received the priest's blessing during the group anointing, which preceded the weekly celebration of Mass there. Twilight Guild volunteers assisted in getting ambulatory patients to the services, while the bed-ridden were anointed in their rooms. Miss Vivien Brandon, of the Twilight Guild, has asked Tacker to assist in securing the following items for a family: a day-bed or davenport, two-burner hot plate, and double sink and cabinet unit. Her phone number is 783-7463.

NAMES IN THE NEWS—Thomas L. Shaffer, a former member of an Indianapolis law firm, has been appointed dean of the University of Notre Dame's Law School effective July 1. A member of the ND faculty since 1963, he is presently serving as associate dean. Two Indianapolis men were elected to top posts of the St. Joseph's College Alumni Association. Philip J. Wilhelm, a 1963 graduate, was elected president of the 8,000-member association for a two-year period starting July 10. As alumni president he will serve on the college's board of trustees. Re-elected as first vice president was Bernard A. Balas, a 1967 graduate. Six-year-old Beth Bauer, a first grader at Holy Name School, Beech Grove, has been selected "Buddy Poppy Princess" to represent Ft. Harrison's VFW Post 7119 in the state Poppy Princess Contest to be held in conjunction with the VFW Spring Conference this week-end in Indianapolis. She is the daughter of Mr. and Mrs. R. Neal Bauer.

Robert E. McCabe, of Indianapolis, has received first honors on the dean's list at Holy Cross College, Worcester, Mass., where he is a junior. Father Joseph V. Beechem, Schulte High School principal, met an old friend recently while serving on the North Central Association's evaluation committee at Carmel High School. Serving as president of the Carmel-Clay School Corporation there is James T. O'Neal, who coached football champions several years ago at Our Lady of Lourdes parish, Indianapolis, when Father Beechem was serving as associate pastor there. Magr. Joseph Brokhage, rector of the Latin School, was in Chicago this past week attending meetings of the North Central Association. He serves on the reviewing board for North Dakota schools.

Death of referendum

(Continued from Page 1)

Richmond), George A. Rubin (R.-Indianapolis), John F. Shawley (R.-Michigan City), Gene Snowden (R.-Huntington) and Charles D. Wise (R.-Muncie).

NOT VOTING were Eugene Bainbridge (D.-Munster), Marshall F. Kiser (D.-Plymouth), Bernard Konrady (D.-Gary), Leo Sullivan (R.-Peru) and Paul W. Swisher (R.-Mooresville).

ON FRIDAY (MARCH 26) the controversial no-fault, no-defense divorce bill failed in the Senate when it came up two votes shy of the constitutional majority needed for passage. The vote was 24-21 in favor.

The bill would abolish all present grounds and substitute "irretrievable breakdown" as the only basis for divorce.

Leading the fight for passage was Senator Hayes of Evansville, who called the bill "landmark legislation" that could remove the bitterness and divisiveness that now marks divorce proceedings.

Senator Duvall scoffed at the idea that divorce can or should be rendered "painless."

"I don't want to join in weakening the family fabric," he said.

Also opposing the measure was Senator Stanley, saying it would "broaden all existing Indiana statutes and establish a

new statute which had no code of law to support it." He urged the bill be rewritten and submitted to the next session of the legislature.

EARLIER THE SENATE had passed, without a dissenting vote, H. B. 1798, which permits counties with three or more circuit courts to establish a domestic relations court and a court-related marriage counseling service.

In other legislative business, the governor signed into law a bill increasing maximum monthly welfare payments under the Aid to Dependent Children program.

The House approved Senate amendments to the "implied consent" law which would require drivers suspected of drunkenness to submit to a breath, urine or other chemical test when requested to do so by police.

The legislature overrode the governor's veto of a bill permitting the sale of alcoholic beverages at Monroe Reservoir.

The House approved an amendment to the present Civil Rights Act prohibiting discrimination on the basis of sex. The Senate is now considering House amendments.

Religious Confession law eased

VATICAN CITY—Vatican regulations on the frequency of Confession for members of Religious orders were made less stringent by a new decree.

The new decree, issued by the Vatican Congregation for Religious, states that men and women Religious should go to Confession frequently—preferably twice a month. Previous regulations said Religious should go to Confession at least once a week.

Religious, because of the special union with the Church, the document says, must esteem the sacrament of Peace and make frequent use of it because it "increases self-knowledge, develops Christian humility, provides spiritual guidance and

makes grace more abundant."

Women Religious, the decree said, are no longer restricted to specially designated confessors, but may now confess to any priest empowered to hear Confession in their area.

However, the decree said, ordinary (weekly) and extraordinary (quarterly) confessors are to be named to serve cloistered contemplative convents, novitiates and larger Religious communities. But the Religious have no obligation to confess to the designated priest. The local bishops are to provide both types of confessors after discussing the matter with the communities.

Announce theme for D-I parley

FEWER ORDINATIONS

CLARKSVILLE, Ind.—The 43rd annual state convention of the Daughters of Isabella will be held at the Marriott Inn here April 23-25. Convention theme will be "Let there be peace on earth and let it begin with me." Convention chairman will be Miss Alma Fischer, of New Albany, past state regent of the D of I. Hostess circles will include: Our Lady of Guadalupe, of Jeffersonville; Gudhneck, of Madison; St. Cecilia, of North Vernon; Santa Maria, of New Albany; and Our Lady of Peace, of Seymour.

Reservation chairman is Miss Dorothy Beck, of New Albany, lands—Mrs. Thomas V. Fettig, of the priesthood in Seymour, is publicity chairman. The Netherlands dropped from Supreme Regent Mrs. Richard 110 in 1969 to 48 in 1970, a report Walsh, of Florissant, Mo., will released here March 25 said. In attend the convention, along with 1950, the report said, there were Miss Mary Anne Dolan, Su-325 ordinations. preme Director, of Indianapolis. Business sessions will be conducted by Miss Loretta Eckstein, State Regent, of Shelbyville.

Thirty years ago, St. Catherine's boys' choir sang for the annual Good Friday services held at the World War Memorial Plaza, Indianapolis.



ST. PHILIP'S CARD PARTY—The annual Spring Card Party at St. Philip Neri parish, Indianapolis, will be held at 8 p.m. Wednesday, April 14, in the parish school hall. Hand-embroidered pillowcases will be awarded as table prizes. Tickets to the event are \$1.25. Mrs. Diane Mackall, above right, is chairman. Also shown are Mrs. Carolyn Lakin, left, candy chairman, and Mrs. Pat Elkin, refreshments chairman.

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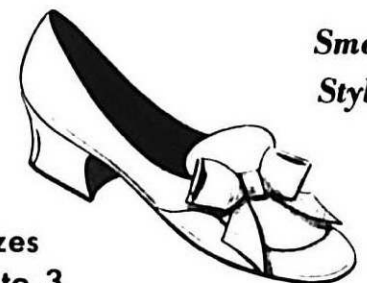
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Men's

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Big Boys

Sizes 3 1/2 to 6

\$3.99 to \$7.99

INDIANAPOLIS
Calendar
of Events

FRIDAY, APRIL 2
Nocturnal Adoration members are reminded of the customary watch.

Social from 8 to 11 p.m., St. Pius X K of C hall, 71st and Keystone.

SUNDAY, APRIL 4
Card Party at 2 and 7 p.m. in Assumption school hall, 1117 S. Blaine Ave. Euchre and other card games will be played.

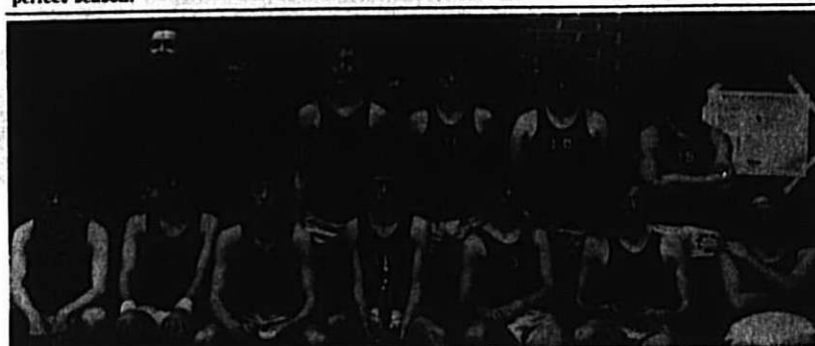
SUNDAY, APRIL 11
Armenian Easter Liturgy at 11 a.m. in St. Maur's Seminary chapel. Public invited. (Weekly Armenian liturgy, celebrated each Saturday at 7 p.m., will not be held on Holy Saturday.)

SOCIALS

TUESDAY: St. Bernadette, 6:30 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Secena High School cafeteria, 5 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. SATURDAY: St. Bridget parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.



A VOLLEYBALL SWEEP FOR ST. PIUS X—These St. Pius X girls became the second consecutive parish (Our Lady of Greenwood did it in 1970) to sweep all the volleyball honors in a single season. The girls first won the 1971 CYO Cadet Volleyball LEAGUE title by defeating Our Lady of Greenwood in the championship game, then they "doubled up" by winning the tournament March 19 at Little Flower after an exciting match with runner-up Holy Spirit. Handled by Coach Carol Nungester (back row, second from left), the Northsiders compiled an over-all record of 17-0 in putting together their perfect season.



ARCHDIOCESAN JUNIOR BASKETBALL SEMI-FINALIST—St. Mary of North Vernon made its first appearance (at least in many years) in the 1971 CYO Junior Archdiocesan Basketball Tournament a successful one at Providence High School in Clarksville February 21. Although the lads lost their evening semi-final contest to St. Mark in a close one, 58-55, they came out of the day's competition with an even break and a trophy. North Vernon eliminated St. Paul, Tell City, 60-42, in their afternoon first-round encounter, and gave St. Mark a battle down to the final whistle in the evening semi-final. Pictured with the team are Coach Bob Hester (back row, left) and Priest Moderator Father Michael Albright. Coach Bill Ertel was not able to be present for the picture.

SEE THE \$2095 DEMON DEALER -- Bernie McGinty!

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ARCHDIOCESAN CADET SEMI-FINALIST—One of the most consistent performers in CYO Cadet Archdiocesan basketball competition is St. Lawrence of Lawrenceburg. The parish always seems to finish one-two in the Lawrenceburg deanery tournament, with more than a fair share of titles, and they always perform well in Archdiocesan play, although a title has eluded them in recent years. The 1971 version of the St. Lawrence Cadets again was their Deanery tournament, and again performed admirably in the "big one," defeating St. Mary of Nashville in the first round before falling to St. Rita's defending (and eventual) Archdiocesan Champions in the evening semi-final. Head Coach Gary Beckett (back row, left) and Assistant Joe Marline (back row, right) were in charge of leading the lads through another successful campaign in 1970-71, although we're sure they'd rather see their next team picture appear in the "Criterion" under the heading of "Archdiocesan Cadet Champions."



RICHMOND CAMPAIGN UNDERWAY—A \$25,000 capital fund drive has been launched to provide additional facilities for Council 580, Knights of Columbus, in Richmond. Mrs. Faye Clements, chosen as "Miss Knights of Columbus Fair Share," is shown above giving pointers to (from left): Clem Zwissler, general campaign chairman; Al Eller, co-chairman; Robert Delaney, building council president; and Grand Knight Tom Maurer. The "victory report" meeting has been scheduled for April 16.

+ Remember them in your prayers

BRADFORD
S. SGT. DONALD J. WISMAN, 23, St. Michael's, March 27. Husband of Renda K.; father of Darrell Shane Wisman; son of Mr. and Mrs. Maurice Wisman. Three brothers and a sister also survive.

BROOKVILLE
MARGARET PETERS SCHUCK, 88, St. Michael's, March 27. Mother of Irene Wagner and Edna Horn, both of Brookville; sister of Mrs. George Gardner of Brookville.

FRED H. HODAPP, 61, St. Michael's, March 25. Father of Mary Alice Hodapp of Cincinnati, O.; James Hodapp of Brookville and Thomas Hodapp of Harrison, O.; brother of Harry and Joe Hodapp, both of Harrison.

CHARLESTOWN
LOUISE JANE SCHWAB, 86, St. Michael's, March 29. Half-sister of Grant U. Hampton of Brook.

INDIANAPOLIS
Word has been received here of the death of THOMAS B. McANDREWS, formerly of Assumption parish, Indianapolis. He died March 27 in Gorgas Hospital at Panama City, Panama. Memorial services were held April 1, in Assumption Church here. He is survived by the widow, Anita; five brothers, Joseph, John, Anthony, Richard and Jerry McAndrews; and three sisters, Joyce Whalen, Rosanna Crumb and Josephine Beaudreault.

HELEN M. McALLEN, 78, St. Joan of Arc, March 24. Sister of Amy Fobes and Frances Stembler.

JAMES H. PIERCE, 90, Holy Cross, March 24.

RAYMOND E. BRUCE, 62, St. Patrick's, March 24. Husband of Mary E.; father of Thomas J. Bruce Patricia Calton; brother of Flavian, and Judy A. Kennedy; brother of Vernon, Everett and Joseph Halgerty.

SUSAN E. CANNON, 58, Holy Cross, March 26. Mother of Sally Cupp, Mary K. Honeycutt and Dorothy Owen.

HOWARD V. TAYLOR, 91, Little Flower, March 26. Father of Ruth Bailey.

MARY B. KRIEG, 71, St. Joan of Arc, March 26. Wife of Francis H.; mother of Mary P. Krieg.

OSCAR X. BUEHLER, 90, Immaculate Heart, March 26. Husband of Josephine; brother of John and James Buehler.

MARY F. GEORGE, 87, St. Mary's, March 27. Aunt of Margaret Cornet.

GEORGE F. DUDLEY, 85, St. Patrick's, March 29. Father of George W. and Paul E. Dudley.

JOHN K. HAIGERTY, 63, St. Barnabas, March 29. Husband of Mary; father of William C., James T., Dennis F. and Michael Halgerty and Mary E.; father of Thomas J. Bruce Patricia Calton; brother of Flavian, and Judy A. Kennedy; brother of Vernon, Everett and Joseph Halgerty.

LEOPOLD
FLOYD L. LAMKIN, 74, St. Isidore, March 27. Father of John E. Lamkin of St. Croix; Martin Lamkin of South Bend and Hazel Limes of Cincinnati, O.

MARY C. MURPHY, 44, St. Augustine, March 25. Wife of Lt. Col. Robert J. Murphy, with the Air Force in North Springfield, Va.; daughter of Mrs. Clara Biesel. A sister and two brothers also survive.

F. EARL TRIBBEY, 57, Holy Family, March 23. Husband of Ethel. Two brothers and two sisters also survive.

JEFFERSONVILLE
JAMES J. JOHNSON, 67, St. Augustine, March 24. Husband of Little D.; brother of Bertie Morris of Jeffersonville.

MARY C. MURPHY, 44, St. Augustine, March 25. Wife of Lt. Col. Robert J. Murphy, with the Air Force in North Springfield, Va.; daughter of Mrs. Clara Biesel. A sister and two brothers also survive.

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KATHRYN HOURIGAN, 90, Little Flower, March 30.

DOROTHY E. PILGER, 87, St. Mary's, March 30. Mother of Frances M. Pilger, Dorothy Johnson and Helen Sawyer.

MARGARET O'CONNOR, 84, Little Sisters of the Poor Chapel, March 30.

MARY C. FORD, 69, St. Joan of Arc, March 31. Mother of Mary A. Ranney; sister of Francis O. Muldoon.

JEFFERSONVILLE
JAMES J. JOHNSON, 67, St. Augustine, March 24. Husband of Little D.; brother of Bertie Morris of Jeffersonville.

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RICHMOND
MARY M. WESSELL, 84, St. Andrew's, March 25. Mother of Father Robert Wessell of the Divine Heart Seminary at Donaldson; Mrs. Barney Reddington, Mrs. Richard Witte and Donald Wessell, all of Richmond.

HELENA M. GREGG, 79, St. Andrew's, March 29. Mother of

WILMENA GINGRY OF RICHMOND; sister of Albert Teschlog of Richmond.

CORA BLOMEYER, 79, member of St. Andrew's, March 25. Sister of Mrs. Louise Fritsch of Birmingham, Ala.

TERRE HAUTE
FLORENCE C. JENKINS, St. Benedict's, March 30. Wife of Thomas; mother of David Jenkins of California; sister of Mrs. Almee Herrington and Gertrude Hauck, both of Terre Haute.

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VIEWING WITH ARNOLD

'Promise at Dawn' delightful film

BY JAMES W. ARNOLD

"Promise at Dawn" is not the sort of film one expects to see right now—a serious, rather sentimental ode to motherhood, of all things, which doesn't get much of a kind word these days, except from editorial writers on Mother's Day. Perhaps it's another symptom of the desire to return to nostalgic values, supposedly symbolized by everything from "Love Story" to "No, No, Nanette." Regardless, "Promise" is a delightful surprise.



Not the least astonishing thing about it is that it was made by Jules Dassin, a gifted action director ("Rififi," "Topkapi") whose last film ("Uptight") was

a clumsy melodrama about the black urban ghetto. Dassin has made many films starring his wife Melina Mercouri, but they ("Never on Sunday," "Phaedra") never had much to do with motherhood. Well, we're all aging, despite our doctors and pep pills, and perhaps more likely to contemplate and appreciate the eternal verities.

"PROMISE" is based on novelist Romain Gary's memoir of his mother, a glamorous and gritty small-time actress who raised her illegitimate son by herself, supported chiefly by exalted visions of his future, through the hard times and turmoil of Europe in the years between the wars. Since she was a lively and kooky woman, with congenial friends, the film's style is sentiment interlarded with humor. There are echoes of both "Auntie Mame" and "Gypsy," but this is warmer, gentler, less vulgar.

While ostensibly a mother-son love story, brave enough to face and deflect the psychoanalytic implications in the situation, Dassin's film is really about the tragedy of time, the double-edged builder and destroyer. The boy (played at varying ages by Francois Raffoul and Assaf Dayan) is desperate to fulfill her extravagant hopes for him before she dies—a panic he first senses, comically, at the age of 8. But the theme is repeated as the characters age before our eyes, and it becomes more poignant.

As they do here, lovers always promise each other, "I'll always be with you." It is a promise none can keep, and that is the sadness at the heart of the film.

A universal anguish, it gives the movie both significance and appeal. Death limits and oppresses us all, and always comes too soon; few parents who have given love see its fruition. Yet grief and regret are not the whole message. In remembering his mother, in freezing her forever in the lovely images provided by Dassin and Mercouri, Gary has scored a kind of victory over time.

The week's TV network films

Editor's Note—Although the following movies are scheduled for major network release on the dates indicated, they may be preempted in certain areas by other programs. Readers are asked to check the local listings.

THE NUTTY PROFESSOR (1963) (NBC, Saturday, April 3): This is the film that won Jerry Lewis best-director-of-the-year award from French critics. It is certainly his most ambitious, a comic variation on the Jekyll-Hyde theme that tries for pathos as well as belly-laughs and has Jerry playing two parts, plus serving as writer and director. Recommended for slapstick fans, and satisfactory for all but the most sophisticated viewers.

THE THIRD SECRET (1964) (ABC, Sunday, April 4): A superb cast muddles about in this obtuse thriller, trying to discover who murdered their psychoanalyst. It amounts to fractured Freud. Not recommended.

WHO'S MINDING THE STORE? (1963) (CBS, Thursday, April 8): Jerry Lewis, again, directed here by Frank Tashlin, let loose in a department store with predictable but occasionally funny results. This is basic Three Stooges slapstick, but Lewis gets interesting support from Agnes Moorehead, John McGiver and Ray Walston. Satisfactory only for lovers of pratfall comedy.

TARZAN AND THE GREAT RIVER (1967) (CBS, Friday, April 9): Tarzan in decline, surrounded by the Amazon and a jungle of clichés. The photography is ok, and there is a climactic fight between Mike Henry (as Tarzan) and the great athlete Rafer Johnson, who plays a villainous Leopard Man. Not recommended.

CURRENTLY RECOMMENDED THEATRICAL MOVIES: (Please note specific NCMP moral ratings): Promise at Dawn (A-3), The Great White Hope (A-3), The Wild Child (A-3), Goin' Down the Road (A-3), The Angel Levine (A-3), Joe (A-4), The Landlord (A-4), Borsalino (A-3), Ryan's Daughter (A-3), Patton (A-3), Catch-22 (A-4), The 12 Chairs (A-3).

child that is strangely touching, and including many hazy, luminous, slow-motion romps through Leningrad and Nice. The film is adventurous in its techniques, especially in one party sequence that uses stop-action snatches, voice-over dialogue and the fish-eye lens to create a feeling of impending

THE PERIOD covered by the film will have special reverberations for older viewers. Like the mother in "Gypsy," this one is inclined to cut ethical corners for the sake of survival. That generation of Moms seldom let philosophy stand in the way of practical decisions.

Yet the film's overwhelming message is that devotion, love and sacrifice are central, and more than compensate for a lifetime of dubious responses to crises. As a whole, it is inspiring material for parents.

Dassin (who also acts the role of the boy's career-pursuing actor-father) makes many of the incidents fantastically beautiful, starting with a rare title sequence of an ape mother and

St. Meinrad sets annual concert

ST. MEINRAD, Ind.—The fourth annual "Sounds of Spring" Concert, sponsored by the Cooperative Action for Community Development, Inc. (CACD), will be held at St. Meinrad College here in three performances April 2, 3 and 4.

Proceeds of the concert, featuring students from St. Meinrad College and School of Theology, will help finance CACD programs in southern Indiana. Performances are scheduled at 7:30 p.m. (slow time) Friday and Saturday, and at 2:30 p.m. Sunday. Tickets are \$1.50 for adults and 75 cents for students. Concert performers will include "The Couriers" and "The What," along with other vocalists and instrumentalists from the two schools.

CACD volunteers work with the aged, counsel teens, work with slow learners, boy scout groups, the retarded and the Branchville Job Corps.

Providence nun dies at age 91

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Martina Parker, S.P., were held at the motherhouse of the Sisters of Providence here Tuesday, March 23. She died (March 21) in the convent infirmary at the age of 91.

A native of Chelsea, Mass., Sister Martina entered the convent in 1900. She taught elementary grades at St. Patrick's, St. Catherine's and St. Andrew's, all in Indianapolis, Holy Trinity and Holy Family in New Albany, and St. Margaret Mary, Terre Haute. She has been retired from active duty for more than a decade.

One brother, James Parker, of Melrose, Mass., survives.

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comic disaster without wasting a second.

An amusing tour of a 1920's Russian movie studio will remind buffs of a similar tour in the classic "Singin' in the Rain." Occasionally delightful slices of life are picked up, like the six chubby male jockers who appear from nowhere to huff and puff across a Riviera beach.

MISS MERCOURI essentially plays her sly, gorgeous, raucous self, but watching that particular character is a pleasure that seldom wanes. The lovely score by George Delerue, possibly the subtlest and most useful film composer in the world, is a joyous asset: song, in fact, dominates the film's most tender and memorable moments. Yet Dassin knows when not to use it: in the moving beach farewell between mother and adult son, as the boy runs off to war, innocently tossing his military cap in the air.

"Promise" may not be where movies are at this year, but it's where you might like to be at, if it hits your neighborhood. (Rating: A-3—unobjectionable for adults.)

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Seeking to restore study of religions in public schools

WASHINGTON—Since the U.S. Supreme Court decided in 1963 that prayer in public schools is unconstitutional, many public school teachers have shied away from any form of religion in the classroom.

But Ella Harilee, founder and president of the Educational Communications Association (ECA) here, has made it her business to try to reach teachers with the companion message to the high court's prayer ruling: objective study of religion is not only permissible but desirable.

"Nothing we have here," wrote Justice Tom Clark when the decision was issued, "indicates that such study of the Bible or of religion, when presented objectively as part of a secular program of education, may not be effected consistent with the first amendment."

"IT MIGHT WELL be said," Justice Clark continued, "that one's education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilization."

ECA—a Washington-based, nonprofit organization—distributes films and other audiovisual materials to mass media all over the country. The films show how various U.S. public schools are teaching religion as part of social studies and literature courses.

10,000 expected at NCEA parley

MINNEAPOLIS—Despite diminishing numbers of teaching religious and hundreds of school closings in the past year, nearly 10,000 Catholic educators are expected to attend the 68th annual National Catholic Educational Association convention here.

Norbertine Father C. Albert Koob, who heads the Washington, D.C.-based organization, said his office had already received 5,000 pre-registrations for the April 12 to 15 meeting at Minneapolis Convention Hall.

Plan luncheon and card party

BEECH GROVE, Ind.—St. Francis Hospital Guild will sponsor a luncheon-card party Wednesday, April 7, in Holy Name parish hall. Luncheon will be served at 11:30 a.m. Card games begin at 1 p.m. Co-chairmen are Mrs. Forrest Higgs and Mrs. Robert Goldman. The public is invited.

St. Francis Hospital Guild
LUNCHEON & CARD PARTY
Wednesday, April 7
Lunch 11:30 Cards 1 P.M.
Holy Name Hall—Beech Grove

Feeney-Kirby Mortuary

ARCHDIOCESAN Bulletin

FISH FRY
Friday, April 2
Our Lady of Greenwood—School Cafeteria

First Friday
NOCTURNAL ADORATION
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ANNUAL MISSION CARD PARTY
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LADIES CLUB PLANS 'FLING'—The Ladies Club of Magr. Downey Council, Knights of Columbus, will sponsor a "Hawaiian Fling" Dance at 9 p.m. Saturday, April 17. Tickets are \$5 per couple in advance and \$4 at the door. Reservations are available by calling 784-3660 or 881-2744. Music will be provided by "The Dismalizing Fifth." Shown above, from the left are: Mrs. Charles Harmerling, Mrs. Francis Kane, Mrs. Robert Starks and Mrs. George Carries. Mrs. Starks is general chairman.

Rome diocese gives faculties to controversial priest

ROME—The diocese of Rome has avoided an awkward situation by permitting controversial Belgian Father Gerard Lutte to perform priestly functions for the slum dwellers in the Rome suburb of Prato Rotondo.

The priest was released by the Salesians in February and forbidden to celebrate Mass and administer the sacraments.

Father Lutte was dismissed from his teaching position at the Salesian college in Rome, the Ateneo Salesiano, on grounds that he injected communist ideas into his courses.

WHILE TEACHING at the Ateneo, Father Lutte became interested in the poor people of Prato Rotondo, a shantytown on a hillside in the north of Rome.

After his dismissal as a teacher he moved out of the Ateneo and started living in the shantytown as a fulltime parish priest. He was forbidden to say Mass and administer sacraments after he refused to return to Belgium as his provincial had ordered.

Father Lutte then appealed directly to Pope Paul VI. Once he was released by the Salesians, the only way in which Father Lutte could function again as a priest—that is, say Mass and administer the sacraments—would be if he was taken back as a Salesian in good standing or if a bishop of a diocese "adopted" him for that diocese and restored building speculation in his own neighborhood, where 1,000 people are living in shacks. The shacks are surrounded by new apartment buildings, which many of the poor built with their own hands, but which they cannot occupy because of the high rent.

The Salesians are now building a new generalate house on the other side of the city.

Father Lutte, who taught psychology, not only has attacked the Salesians for alleged shady building speculation, but he also speaks out against the entire structure of the Church.

"It is my opinion that the present ecclesiastical system should not be reformed, as some want, but be abolished, wherever it is clear that it is a system of power and enslavement," he said. "The most tragic division in the Church is not that between Catholics, Orthodox, and Protestants, but

Graham said at a recent meeting of the National Conference of Christians and Jews that it seems wrong in principle "for people to be taxed to support truly secular education while at the same time having to pay for educating their children in church schools."

Americans should not be required to pay to propagate religious beliefs they do not believe in, Graham said.

But he noted Protestant, Catholic and Jewish Americans "are now helping to pay for materialistic, atheistic teaching (in some public schools) that they do not believe in."

Noting that he was totally committed to the separation of church and state, Graham called for "some creative solutions to this complex (school) problem, perhaps through dual enrollment, tax rebates or tuition grants to students. He suggested these could be used at any school assuming it is racially integrated."

adopted him. For the moment he is something of a rarity: a free agent empowered to perform priestly duties without either a superior or a bishop.

A spokesman for the Diocese of Rome said the permissions given Father Lutte should not be interpreted as a "definitive solution of a complex and delicate situation." The spokesman insisted that it is instead a "gesture of good will that he injected communist ideas into his courses."

"THE DIOCESE of Rome has no intention of adopting him," a Church source said.

"Why then did they allow him to say Mass for the people of Prato Rotondo?"

"Perhaps to get out of the headlines," the source replied. Meanwhile, Father Lutte is at work in his shantytown serving the poor.

"This means," he explained, "making a class choice, that is, putting oneself entirely on their side and taking part in their struggle to free themselves from all slavery and exploitation, not as a priest—that is, say Mass and administer the sacraments—economic."

FATHER LUTTE HAS denounced the Salesians for him for that diocese and restored building speculation in his own neighborhood, where 1,000 people are living in shacks. The shacks are surrounded by new apartment buildings, which many of the poor built with their own hands, but which they cannot occupy because of the high rent.

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Black Catholic Office again seeks funding

WASHINGTON—The National Office for Black Catholics (NOBC), which last year rejected \$150,000 from the National Conference of Catholic Bishops (NCCB), has resumed negotiations with the bishops for money to support the office headed here by Brother Joseph Davis.

Marionist Brother Davis met with Cardinal John Dearden, president of the NCCB and the United States Catholic Conference, March 18. A second meeting is planned before the NCCB's upcoming meeting in Detroit, said Father Charles D. Burns, associate director of the bishops' Campaign for Human Development. He reported on the new negotiations when he substituted for Brother Davis as a speaker at a Houston Workshop for Christian Unity held on the date of conversations between Brother Davis and Cardinal Dearden in Detroit.

FATHER BURNS said it was his understanding that some agreement to fully the office was being worked out, and that such funding was "absolutely necessary" for the Catholic Church to retain credibility in the black community.

Neither the NCCB or NOBC officials would discuss the negotiations, Father Burns ex-

plained that negotiations are "sensitive" and said that offer was less than expected because of budget restraints.

THE NEGOTIATIONS stem from a confrontation last fall between the NOBC and the NCCB when the bishops announced they

CARD PARTY SET
INDIANAPOLIS—St. Catherine's monthly card party will be held Sunday, April 4, in the Father Busald hall, Shelby and Tabor Sts. All games will be played beginning at 2 p.m. and blind tallies will be accepted. The public is invited.

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could provide only \$150,000 of a requested \$250,000 to fund the black Catholic office.

Black Catholics publicly denounced the bishops as racist and said they would not accept any money from them. The bishops, in turn, said that their offer was less than expected because of budget restraints.

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Adult Education Calendar

The schedule of Adult Education programs next week in the Archdiocese, as compiled by Sister Gilchrist Conway, S.F., Archdiocesan Coordinator of Adult Education, includes the following:

FRIDAY, APRIL 2
Great Decisions '71, Discussion, 8 p.m., St. Catherine, Indianapolis.

SUNDAY, APRIL 4
St. Paul, Lecture-discussion, 12:30 p.m., Women's Prison, Indianapolis.

MONDAY, APRIL 5
Does God Speak Today in His World? Lecture-discussion, 7:30 p.m., Schulte, Terre Haute.

TUESDAY, APRIL 6
Inquiry Class, Lecture, 7:30 p.m., St. Gabriel's, Indianapolis.

WEDNESDAY, APRIL 7
God's Word to Man, Lecture-discussion, 8 p.m., Annunciation, Brazil.

Teacher Training, Lecture-methods, 7:30 p.m., Aquinas Center, New Albany.



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