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INDIANAPOLIS, INDIANA, AUGUST 27, 1971

Fr. Bernard Burgert dies at age of 64

SHELBYVILLE, Ind.—Funeral services for Father Bernard M. Burgert, 64, pastor of St. Joseph's parish here for 18 years, were held Monday morning, August 23 in the parish church.

Archbishop George J. Biskup was principal concelebrant of the Funeral Mass. The sermon was given by Father Louis Gootee.

FATHER BURGERT, who was transferred earlier in the summer to the pastorate of Mary, Queen of Peace, Church in Danville, died Thursday, August 19, in Hendricks County Hospital there. He had suffered a heart attack nearly a month ago.

A memorial Mass was held in the Danville church on Saturday morning. Burial took place in the St. Joseph's parish cemetery.

THE TERRE HAUTE native was ordained in 1932 after seminary studies at St. Meinrad. Early assignments included: St. Vincent de Paul, Bedford; St. Anthony's, Holy Trinity and Assumption, Indianapolis. From 1942 to 1946 he served as a chaplain in the U.S. Army.

Father Burgert was assigned as associate pastor of St. Joseph's parish, Shelbyville, in 1946. Two years later he was named pastor of St. Charles parish, Milan. He was appointed St. Joseph's pastor in 1953.



FATHER BURGERT

One sister and one brother, Mrs. Helen Kowal and Leo Burgert, both of Milwaukee, survive.

Bishop raps criticism of Nixon's KC speech

CHICAGO—Auxiliary Bishop William E. McManus, member of a special presidential panel studying nonpublic schools, issued a statement here defending President Nixon's spoken support of parochial schools from editorial criticism. "Some comments have insinuated he was staging a grandstand play in front of the Knights of Columbus," said the Chicago auxiliary about some newspaper and television editorials on Nixon's speech of August 17 to the Knights' annual convention in New York.

BISHOP McMANUS said he regarded Nixon's remarks as "relatively mild" compared to "his official forthright statement of April 1970 setting up the first

presidential panel ever appointed to do an in-depth study of nonpublic schools." Nixon had told the Knights' supreme council that a trend in which private and parochial schools are closing at the rate of one a day must be halted, and asserted that "you can count on my support to do that."

The President had said in April 1970 that the nation needs both public and nonpublic schools alike, to continue the tradition of diversity in education, and that neither system should ever be allowed to gain a monopoly on American school children.

"THE PRESIDENT asked the panel to bring directly to him specific recommendations to save nonpublic schools from pressures threatening their very existence," said Bishop McManus, who also is chairman of the U.S. Catholic Conference (USCC) education committee.

He said Nixon met at the White House last May 4 with the full commission on school finance, to which also belongs the four-member study panel on which the bishop serves. Bishop McManus said about that meeting:

"With extraordinary clarity and vigor, the President emphatically instructed the commission to have its recommendations on school finance cover the needs of both public and nonpublic schools."

Richmond schedules RE mini-workshops

RICHMOND, Ind.—Mini workshops for religion teachers have been announced by Sister Antonette Resnino, O.S.F., area religious education coordinator.

High school teachers will meet at 7:30 p.m. Tuesday, Aug. 31, at the RE Center, 204 N. 10th St. Elementary school teachers, including CCD instructors, will meet at 7:30 p.m. Wednesday, Sept. 1, at the same place.

Black Sisters establish new separate order

PITTSBURGH—A group of black Sisters—some of whom say they were forced out of their religious orders because of deep involvement in black causes—established a community of their own at the fourth annual meeting of the National Black Sisters' Conference here.

Formation of the community was "a response to the impact that blackness has had on each individual, and each in-

See earlier story, Page 3

dividual's responsibility to the (black) liberation struggle," said Sister Mary Shawn, NBSC special projects director. "Legal proceedings for the new religious community are in process," Sister Shawn told NC News, "and the Sisters will offer their service to the community with or without canonical sponsorship."

OTHER ACTIONS at the August 13-22 session at Carlow College here included the announcement of a new Tribunal for Black Religious Affairs and a \$35,000 study of the black Sisters' role in the black community.

The 135 NBSC delegates from 28 religious communities also passed resolutions urging the appointment of more U.S. black bishops and black control over Catholic schools in black areas.

Sister Shawn said establishing a new order had been "in the minds and hearts of these Sisters for about three years."

She declined to reveal the number of Sisters who have joined the currently unnamed community, but said the NBSC general assembly "has recognized and promised to support them in whatever way possible."

The NBSC official said the seven-member Tribunal for Black Religious Affairs will be available to any black nun who wishes to mediate a complaint with her superiors—particularly those facing trouble from their white congregations over involvement in black causes.

SHE CLAIMED about 10 Sisters in six predominantly white Sisterhoods are currently being asked or forced to leave for emphasizing such activities over their congregation's apostolate. NBSC estimates the number of U.S. black Sisters at 900.

While the tribunal will have no canonical authority, Sister Shawn said, it will provide all possible grievance procedures, including taking a case to civil court if an obvious injustice is not cleared up.

The NBSC resolution urging black control of black Catholic schools also said the Church must increase its moral and financial support of these institutions without attempting to dictate philosophy or policies.

French Protestant monastery to have contact at Vatican

VATICAN CITY—Prior Roger Schutz of the Protestant monastery at Taizé, France, was granted the right to maintain an official representative at the Vatican to deal with various problems and ecumenical activities.

The appointment of the representative was worked out during a visit of Cardinal Jan Willebrands, president of the Vatican Secretariat for Promoting Christian Unity, at Taizé in July. The Taizé representative will work through the unity secretariat in dealing with other offices of the Roman Curia, the church's central administrative offices.

This is the first time a Protestant monastic organization has been granted such an official status in relation with the Vatican. The World Anglican Communion has maintained a similar representative in Rome for several years.



FINAL 'SATISFACTION'—These young people from the CYO's Summer Satisfaction Program in the Martindale area of Indianapolis are shown boarding one of two buses for a season-ending excursion to Cincinnati's Coney Island Amusement Park last week. Altogether, 82 youngsters and six supervisors made the day-long trip. The Martindale area, one of four served by the CYO through

special United Fund and Federal grants, features recreation sites at St. Rita and the J. T. V. Hill Community Center. Under the leadership of center Directors Jack Durham (Hill) and Charles Guynn (St. Rita), the CYO's Martindale program attracted a total attendance of more than 11,000 during the ten weeks of varied summer recreational activities.

Card. Dearden is not sold on proposed 'Lex'

DETROIT—Cardinal John Dearden of Detroit, president of the National Conference of Catholic Bishops, expressed "reservations" about the proposed fundamental law or constitution of the Catholic Church and suggested the world's bishops give it more thought and discussion.

The document, called Lex Ecclesiae Fundamentalis, has been increasingly criticized by leading Catholic churchmen throughout the world, many of whom claim that it unduly reinforces papal authority and is overly legalistic in its approach.

IN AN INTERVIEW, Cardinal Dearden found several areas of agreement with another critic of the draft document, Cardinal Leo-Joseph Suenens of Malines-Brussels, Belgium, who described the document as a threat to ecumenism and the collegiality of the bishops, and a denial of the open spirit of Vatican II.

"I have a number of reservations similar to those which Cardinal Suenens expressed," said the Detroit prelate, who also noted he was "open to further developments in the form in which the document exists."

Cardinal Dearden, who becomes the highest ranking U.S. Catholic prelate publicly to find fault with the document, said the basic issue is how this concept of fundamental guidelines for the Church, discussed during one of the earlier bishops' synods in Rome, can be realized in law.

CARDINAL DEARDEN, in stating that the bishops of the world should give the law considerable thought and discussion, added that if the document does come up for debate at the upcoming World Synod of Bishops, starting September 30 in Rome, it would only be a "very brief matter."

Prior reports from Rome indicated that the draft document might be pushed through the synod, but the Vatican City newspaper L'Osservatore Romano denied the report. It also rejected as "erroneous" a report that the bishops of the world must act by September 1 in expressing their opinions of the draft proposal.

L'Osservatore pointed out that Cardinal Pericle Felici, head of the committee that drew up the document, declared that he would merely make a statement on the draft proposal at the synod, indicating its completion would take several more years.



WOODS PLANNING SESSION—Two student advisers plan for the arrival of freshmen at St. Mary-of-the-Woods College on Sunday, August 29. Edie Bird, left, of West Terre Haute, and Jeanne Hagelkamp, of Indianapolis, will serve as freshmen advisers during the coming school year. The college will enter its 131st academic year with the opening of the fall term. Related story on Page 10.

Roncalli will host teachers' workshop

INDIANAPOLIS—Roncalli High School will be the scene of the Professional Staff Development Workshop for elementary and secondary teachers on Monday, August 30.

Sponsored by the Catholic Office of Education, the workshop will officially begin the academic year for hundreds of teachers in the Archdiocese.

The workshop will feature Probing Clinics, Skill Clinics and Curriculum Action Labs for administrators and teachers, utilizing more than 40 research personnel from area schools and related agencies.

Father George Elford, former schools superintendent who now serves as director of the Data Bank for the National Catholic Educational Association, will be featured in an opening panel presentation at Monday's workshop.

OTHER PANELISTS will include Mrs. Therese Maxwell, of the Archdiocesan Religious Education Department, Alvin

Bynum, assistant dean of the University Division of IUPUI, and Ron Wuensch, executive secretary of the Indiana Optometric Association.

Resource personnel also participating in the Probing Clinic are Miss Dona Broerman, Thom Carroll and James Widner, of Holy Spirit School; Sister Marie Kevin Tighe, director of apostolic works for the Sisters of Providence, and Sister Rose Marie Garvey, psychologist.

Skill Clinic personnel will include Sister Gilchrist Conway, of the Religious Education Department, Sister Maureen Phillips, of Ladywood St. Agnes School, Michael Kenney, Sister Mary McRaith, Sister Joan Newell and Joseph Osburn, all of Catholic Social Services, School Programs Division.

Curriculum Action Labs will be divided into the following areas: Art—Sister Leah Orr, Foreign Languages—Mrs. Jean Minneman, Sister Carmen de Barros, Richard Powell and Sister Marta Aiken. (Continued on Page 9)

ONLY 50 PERCENT HAVE A PRAYER OF SUCCEEDING

Can the Church reduce hazards of teen-age marriage?

The picture is dismal for teenage marriages. Fifty per cent occur because of pre-marital pregnancy. In these cases, the marriage has only about a 10 per cent chance of success. When there is no pre-marital pregnancy, the survival rate is about 50 per cent.

Sensitive to this situation and concerned about giving young people support and guidance during this critical period, the dioceses of Bridgeport and Youngstown have responded with significant programs.

The history of the Bridgeport experience goes back to 1962, when Bishop Walter W. Curtis developed a diocesan policy of offering more specialized pre-marriage counseling of couples under 18 years of age.

The focus was on the question: What are the possibilities of stability and permanence in this early marriage?

This is what the parish priest considers as he counsels the young couple. In his report to the local Family Life Bureau, the priest mentions the couple's reasons for marriage, parental attitudes, financial status, and psychological maturity. He also states his opinion regarding the future of the marriage, and discusses his recommendation with the Family Life Director.

The Director then meets with the couple, and decides whether to delay or permit the

marriage. In especially difficult or unusual cases, the Director consults the Bishop for a final decision.

PRESSURES REDUCED

Formerly, cases and recommendations were sent to the Chancery Office by the Family Life Bureau and the parish priest. But these new procedures give the Bureau a more direct and deeper relationship with the parish and clergy. The parish priests are saying that the program has reduced some of the pressures often exerted on them by the parents of the young couples.

ANOTHER BY-PRODUCT of the pre-marriage counseling program has been its educational effect. High school students are aware of the procedures. But more importantly, they are becoming alert to the reasons why such a program is necessary.

In Youngstown, the Family Life Commission of the Diocesan Pastoral Council conducted a study in early 1969 on teen-age marriages. Their recommendations were approved by the Council and implemented by Bishop James W. Malone in March, 1969.

The program, called the Immature Marriage Policy, affects engaged parishioners who are considered emotionally immature; subject to undue social pressure; under 18 years



The road of life is marked by spiritual guideposts.

of age, or under 21 years of age and the girl is pregnant.

The procedures begin with the parish priest explaining the positive advantages of counseling. The couple is then referred to a professional marriage counselor. Appointments are arranged through the local Catholic Service League.

A report on the pre-nuptial investigation and the subsequent recommendations are sent by the parish priest to the Chancery Office. The second counselor likewise files

a report to the Chancery. Bishop Malone then decides whether to delay or permit the marriage. Whenever the priest and the second counselor disagree in their recommendations, the priest is consulted before the final decision.

IN A REVIEW of the Immature Marriage Policy a year later, the Family Life Director noted that the counselors were including the parents in some of the sessions. It was agreed that counseling was more effective when the priest ad-

vised the couple not to make definite plans until the sessions were completed.

THE CALIFORNIA EXPERIENCE

National publicity has surrounded the new California law, effective November 23, 1970, which requires three things of persons under 18 applying for a marriage license: parental permission, court permission, and pre-marital counseling if the court considers it necessary.

The bill, AB402, was introduced by Assemblyman James A. Hayes, who co-authored the Family Law Act of 1969, changing California's divorce laws. If it can be shown that pre-marital counseling contributes to the success of young marriages, Assemblyman Hayes has indicated he will probably introduce legislation requiring pre-marital counseling of couples of all ages.

MEYER ELKIN, Director of Family Counseling Services of the Superior Court of Los Angeles, outlined the procedures developed by the Court:

1. The young couple is advised by the Marriage License Bureau of all the requirements for obtaining a license—including that of pre-marital counseling. They are given a booklet titled "A Message to Minors on Qualifying for Marriage," and a list of available counseling services.

2. Later, the couple will furnish the Bureau with a written statement from the counselor verifying that sessions were completed.

3. Then the Bureau will assist the couple in completing their application including an order of the Superior Court consenting to the marriage.

Elkin, who also serves as President of the Southern California Association of Marriage and Family Counselors, reflected upon the situation of engaged teens:

"I personally feel that the most effective pre-marital counseling model is one based on the group approach. It is very important for the young people to hear what their peers have to say, as well as what the adult counselor can offer them. I do not believe that the goal of pre-marital counseling should be to talk these couples out of marrying, but rather to help them assess their readiness for marriage."

"If a counselor is able to develop a relationship of trust and confidence, the chances are that this couple will return to him for help after the marriage, if such help is needed. If pre-marital counseling accomplishes nothing else but this, I would feel that the effort is worthwhile."

(Reprinted from Catholic Family Leader, a publication of the Family Life Division, United States Catholic Conference.)



MORRIS PARISH PLANS PICNIC—The annual Labor Day Picnic at St. Anthony's parish in Morris, Ripley County, will feature country-style chicken dinners. Previewing the menu, above, are: Larry Lattire, Mrs. Sylvester Bedel and Mrs. Alois Doll. Chicken and roast beef dinners will be served in the parish's Shad Hall from 11 a.m. to 3 p.m. (slow time). A lunch stand will also be operated throughout the day for snackers. Hand-crafted quilts and other booths will attract the attention of picnic patrons. Proceeds of the event will benefit the parish's spiritual and educational formation programs for youth. St. Anthony's pastor is Father Bernard R. Schmitz.



GOLDEN JUBILIANS—Mr. and Mrs. Herman Ettensohn of Tell City will celebrate their golden wedding anniversary Sunday, Sept. 5, with an 11:30 a.m. Mass of Thanksgiving at St. Paul Church. After Mass a family dinner will be held at the Knights of Columbus Home, followed by a reception from 2:30 to 4:30 p.m. to which relatives and friends are invited. The couple has five children, Mrs. O. E. (Mary Catherine) Rice, Evansville; Cletus, Paducah, Ky.; Robert, Cincinnati; Bernard Earl, Tell City; and David, Henderson, Ky. There are 13 grandchildren and three great grandchildren.

† Remember them in your prayers

BLOOMINGTON
CATHERINE WHYTE, 64, St. John the Apostle, Aug. 16. Wife of Clarence; father of Mrs. Mervin (Betty) McCutcheon of San Jose, Calif.; Mrs. Alfred (Mary) Frankhouser of Clarington, O. and William Cook of Portland, Oregon; sister of Henry Smith of Bicknell and Joe E. Smith of Indianapolis.

BROOKVILLE
BERTHA PFLUM, 77, St. Michael's, Aug. 18. Sister of William Pflum of Cincinnati, O.

CLINTON
GINNY K. NEWTON, 18, Sacred Heart, Aug. 19. Daughter of John and Valeria Newton; sister of Barbara Everhart; granddaughter of Mary Pesavento, all of Clinton.

FLOYDS KNOBS
FRANK STILLER, 84, St. Mary of the Knobs, Aug. 18. Brother of Bernard Stiller, Mrs. Loretta Clark of New Albany and Mrs. Mary Ballinger of Floyds Knobs.

DELPHINE MARY BEZY, 71, St. Mary of the Knobs, Aug. 23. Sister of Alfred, Chester and Marguerite Bezy of New Albany. Mrs. Frank Didot and Mrs. Edna Lawson, both of Floyds Knobs.

INDIANAPOLIS
GAYLE KAY BISEL, 26, St. Bar-

nabas, Aug. 19. Wife of Michael; daughter of Mr. and Mrs. Norman Chaney of Rockville; sister of Dean Chaney of Colorado Springs, Colo.

LOUIS GROPP, Jr., 72, St. Michael's, Aug. 16. Father of Patricia Gropp, Berneta M. Clements, 84, Our Lady of Lourdes, Aug. 19. Mother of James and Nina Clements, Mrs. Edward Polo, Mrs. Roland Brinkman and Mrs. Oliver Zieher.

ELLEN BRAY, 85, Holy Trinity, Aug. 19. Mother of Bernard and Francis Mark and Macqueline Noeller; sister of Catherine Heinlein; sister of Catherine Grady and Mrs. John Conway.

JOHN E. HOFF, 78, St. John, Aug. 20. Father of Bernard, Donald and Mary Hoff and Josephine McMillan; brother of Elizabeth Lawson.

CLARENCE J. ALTMAN, 47, St. John, Aug. 21. Husband of Ida; son of Catherine Altmann; brother of Sylvester, Robert and Leo Altmann; Pauline Morrow and Bernice Zogman.

JOHN O. ETTER, 72, Sacred Heart, Aug. 21. Brother of Anna Bischoff.

ADMIRAL B. HILL, 44, St. Thomas Aquinas, Aug. 21. Wife of Bruce, Sr.; mother of Bruce, Jr., Alicia and Karen Hill, Linda Blackwell;

daughter of Mr. and Mrs. John Williams; sister of Edwena Payne.

JOHN T. MARTIN, 31, St. Roch, Aug. 23. Husband of Alice; father of Lisa, Angela, Madonna, Timothy, Stephen, David and Kevin Martin; son of Elizabeth Martin; brother of James Martin and Elizabeth Pell.

VINCENZO SANTUCCI, 76, St. Bernadette, Aug. 23. Father of Rachel Emberton.

MILLHOUSE
FRANCES MOELLER, 49, St. Mary's, June 13. Wife of Edward; mother of Donald, Jane, Patricia, Ray, Mrs. Alfred Vermuelen, Mrs. Catherine Heinlein; sister of Robert Pulskamp of Oldenburg.

NEWALBANY
CLARENCE F. BEZY, 77, Holy Trinity, Aug. 23. Husband of Mary; father of Clarence of Georgetown, Charles of New Albany, Mrs. Eugene Philpot of Corydon, Mrs. Donald Harbison of Georgetown and Mrs. Dan T. Gough of Downey, Calif.; stepfather of Leonard and Henry Gings of Georgetown, Mrs. Gustave Becht of Georgetown and Mrs. Anthony J. Becht of New Albany.

OLDENBURG
ADELINE HOLTEL, 76, Holy Family, June 30. Wife of Henry; mother of Robert Pulskamp.

ST. MEINRAD
PAUL J. OEDING, 80, St. Meinrad, Aug. 19. Husband of Anna; father of children.

Rules nuns must wear traditional or modified garb

RALEIGH, N.C.—Bishop Vincent S. Waters of Raleigh has declared that nuns must wear the traditional or modified habit because secular dress has resulted in "serious abuses and some scandal."

Following the bishop's mandate that nuns must make dress changes by August 23 and September 1, the opening dates of North Carolina's Catholic schools, at least a half dozen teaching Sisters elected to leave the Raleigh diocese rather than revert to traditional garb. The majority, however, voted to return to more conservative dress to please the bishop.

The North Carolina Priests' Association, in defense of nuns' freedom to wear what they please as long as it is appropriate to their work and approved by their congregations and the Vatican, issued a statement criticizing the bishop's action.

"To measure the depth of dedication according to a criterion based primarily upon the clothing worn seems shallow indeed," the priests wrote, "and to reject the services of a substantial number of Sisters and prohibit them from working in this diocese seems to place the ministry in a subservient position." The priests said "the needs of the ministry demand greater depth of thought and judgment."

Set KC picnic

TERRE HAUTE, Ind.—The annual Family Picnic of Mother Theodore Council, Knights of Columbus, will be held from noon to 7 p.m. Sunday, Aug. 29, at the Commercial Solvents Picnic Grounds.

General chairman of the event will be William H. Williams. Fried chicken dinner will be provided for members and their families.

INDIANAPOLIS Calendar of Events

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.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Seecina 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.

Gregory, Bernard, and Leo Oeding, all of Ferdinand; Roman and Edgar Oeding, both of Jasper; Linus Oeding of Huntington; Mrs. Cletus Kerstines and Mrs. Oscar Gessner, both of St. Meinrad and Mrs. William A. Hopf of Huntington; brother of Alois Oeding of Ferdinand.

WESTERRE HAUTE
MARGARET A. BELFI, 80, St. Joseph's, Aug. 25. Mother of John, West Terre Haute, and four grandchildren.

Relief work struggles on in Pakistan

DACCA, East Pakistan—This relief after the 1970 cyclone and thousands of survivors, whose world was in a shambles. With \$1.5 million available through CRS, various European Caritas groups and other sources, Saturday, Aug. 28, in their home of CORR concentrated on areas of at 540 W. Hendricks St. An open great need which affected vast house is scheduled the following numbers of people in the afternoon from 2 to 5 p.m.

devastated area. One of the projects was undertaken jointly with the Protestant East Relief and Rehabilitation St. Rose's Church here, has been Pakistan Christian Council. But just as the church projects catastrophically November 1970 Town Committee as the party's were seriously taking hold, the man-made disaster of the March 1971 civil war struck. Many in CORR is an agency of the said he was running for office international personnel have been area's interdiocesan committee, because "we have looked outside withdrawn and government relief and Catholic Relief Services here the Church and see that the needs work is at a standstill, while of the community are not being disruption and death have come anew to all parts.

Note anniversary

SHELBYVILLE, Ind.—The 64th Wedding Anniversary will be observed by Mr. and Mrs. Joseph Hirschauer, members of St. Joseph's parish here, on Saturday, Aug. 28, in their home at 540 W. Hendricks St. An open great need which affected vast house is scheduled the following numbers of people in the afternoon from 2 to 5 p.m.

They are the parents of: Mrs. Marvin (Margaret) Woods, Lewis Creek, Ind.; Mrs. Carl (Marie) Fehlinger, Batesville, Ind.; Mrs. Robert (Frances) Miles, Indianapolis; Mrs. Albert McDermott, Covington, Ky.; Paul J. Hirschauer and John R. Hirschauer, both of Shelbyville.

The jubilarians also have 25 grandchildren and 27 great-grandchildren.

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VARIED STYLES AT BLACK SISTERS' CONFERENCE—Nun delegates to the fourth annual meeting of the National Black Sisters' Conference in Pittsburgh display a variety of headdress. From left, Sister Martin de Porres Gray, a Pittsburgh Sister of Mercy and President of the NBSC, wears an Afro hairdo; Sister Callista Robinson, a Franciscan nun from Little Falls, Minn., is dressed in a modified nun's habit; and Sister Myrna Rose Joseph, a member of the Holy Family Order from New Orleans wears an African-style Gayla.

Black Sisters convene in a spirit of rapport

PITTSBURGH—Black Sisters with traditional habits and headpieces stood side by side with nuns sporting dashis and Afro hairdos.

Delegates to the fourth annual meeting of the National Black Sisters' Conference (NSBC) many with arms thrust skyward in the black power salute were singing the Black National Anthem, a patriotic hymn by black poet James Weldon Johnson.

Open to black religious and other interested members of the black community, the August 13 to 22 meeting at Carlow College here was closed to all whites except media reporters.

THE ATMOSPHERE, however, was not one of militancy but of black rapport and purposefulness. Theme of the conference was "Harambee" Swahili for "come together."

"We have matured beyond just militancy," one Sister participant remarked. "The point now is, what do we do? We are concerned with becoming service-oriented to the black community."

Institutes on black education, black ministry and community organization formed the

discussion core at the meeting. Who can be born black and not see the wonder of it, the joy, the challenge, asked poetess Mari Evans, a native of Indianapolis and author of "I Am a Black Woman" at the opening session.

Marsha Gillespie, editor of Essence Magazine, a publication aimed at black women, criticized the white media as untrustworthy and irrelevant to blacks. She urged the creation of a larger black media to inform and inspire black people.

MERCY SISTER Martin de Porres Gray, NSBC president, said a major goal of the convention was to encourage delegates to live by the black value system: seven virtues—customarily or traditionally adhered to by black people.

Among them are self-determination "to define ourselves, name ourselves, and speak for ourselves, instead of being defined, and spoken for by others," and faith "to believe with all our heart in our parents, our teachers, our leaders, our people and the righteousness of our struggle."

WEEK'S NEWS IN BRIEF

BY NCB NEWS SERVICE

Guidelines for saving schools

CHICAGO—Based on the belief that Catholic schools can weather the current crisis, the Chicago archdiocese is offering some how-to-do-it suggestions on saving the schools. The suggestions are contained in an archdiocesan school board report, "Future Directions for Catholic Schools," compiled by a special commission. The 25-member commission is composed of priests, nuns, lawyers, businessmen, educators and city officials. The commission emphasized that if the Catholic schools are to survive they must make some changes, especially in giving parents a more active voice, and the urban poor more opportunities within the Catholic school system. Other predicted changes for a healthier Catholic school system will be for schools to have more freedom in introducing innovations, the commission reported.

Pope pays tribute to Mary

CASTELGANDOLFO, Italy—Pope Paul VI paid special tribute to Mary as contributor to "the unity, brotherhood, peace and salvation of mankind" in an Assumption feastday talk here beamed simultaneously to St. Peter's Square and to Yugoslavia. The Pontiff's immediate audience was thousands of pilgrims who gathered at noon at the pontifical summer residence in the Alban Hills outside Rome. August 15 is "Ferragosto"—literally "August feast"—in Italy, one of the country's biggest annual holidays. As he spoke at Castelgandolfo his words were also transmitted across the Adriatic Sea to a shrine outside Belgrade where ceremonies ended two special Marian meetings.

High cost of education

WASHINGTON—Catholic education costs have been cited as a major financial drain on two U.S. dioceses which are among the latest to release public financial reports. Explaining a \$25,063 negative balance in the Albany, N.Y., diocese's current fund account, Bishop Edwin B. Broderick said the figure "reflects the increased demands we experienced in education and other programs during the past year, without a comparable increase in receipts." A spokesman for the diocese of Phoenix, Ariz., said Catholic school subsidies "contributed to the loss factor in diocesan fund allocations." The financial reports were the first ever issued by both the Phoenix and Albany dioceses—the former established in 1969, the latter in 1947. In a recent national survey published by Crux newsletter in Albany, 77 out of 159 U.S. dioceses said they already publish such reports and 48 others said they intend to do so.

Prelate raps Wallace action

MOBILE, Ala.—Bishop John May of Mobile has accused Alabama Gov. George C. Wallace of using an "unfortunate statement" by President Nixon to throw a stumbling block into the path of school integration. Bishop May expressed disappointment over Wallace's challenge to the federal courts when the governor ordered an Alabama county school board to transfer a teenage girl from a predominantly black high school, 28 miles away, to a predominantly white one nearer her home. The "unfortunate statement" to which Bishop May referred was Nixon's stated policy against massive school busing which the President said should be enforced only to the degree required by law. "I believe President Nixon has given Gov. Wallace a great handle for taking advantage of things," said Bishop May who said the busing issue is only incidental to the real issue of school integration. He said Wallace's action was particularly unfortunate because citizens of the Mobile area were preparing for the opening of the fall school semester with "a full scale integration, the likes of which has not been seen anywhere in the North."

Polish Church free, Reds claim

WARSAW—The policies of Poland's communist government "fully safeguard" the "normal functioning and even flourishing development" of the Catholic Church in Poland, a state-supported publication claimed. An article in Contemporary Poland, issued by the Polish Interpress Agency here, discussed prospects for normalization of Church-state relations in Poland. Stating that the principle of separation of Church and state is binding in Poland and that the state is "thoroughly secular in character," the article maintained: "These principles not only do not restrict the freedom of conscience of believing citizens of People's Poland, but on the contrary, safeguard this freedom, enabling the Church to engage in pastoral, strictly religious activity properly belonging to it."

South African bishop replies

JOHANNESBURG—South Africa—Black African Catholics who asked Bishop Hugh Boyle of Johannesburg to resign were told to take their demands to the Holy See. A group of 12 black Catholics, including three priests, walked into the meeting of the South African Bishops' Conference in Pretoria in July and presented a memorandum demanding that Bishop Boyle resign and that a black cardinal be appointed to replace Cardinal Owen Mc Cann of Cape Town. Bishop Boyle, in a statement to the Catholic weekly Southern Cross, said that he is bishop of Johannesburg "by favor and appointment of the Holy See. If certain people are dissatisfied with this appointment, I suggest to them that they petition the Holy See for a new bishop. I look forward to my 75th birthday (in 1972) when I can tender my resignation to the Holy See."

Urge naming of black prelate

LOS ANGELES—The Knights of Peter Claver, a black Catholic fraternal order, has recommended that a black archbishop be named for the nation's capital. The Knights' annual convention here backed the recommendation made by the National Office of Black Catholics (NOBC) and endorsed by other groups and individuals. The Black Lay Caucus of Washington and Father Robert W. Hovda, editor of Living Word magazine, also have made similar requests. Washington's present archbishop, Cardinal Patrick O'Boyle, is 75 years old and has submitted his resignation in accordance with the Vatican directive requesting bishops to offer their resignation when they reach that age. The resignation, however, has not been accepted to date.

FESTIVAL GUIDE

For the convenience of Criterion readers, following is a listing of summer festival and picnic dates still remaining on the calendar. Parishes are invited to send in the dates of other festivals and dinners which they would like included in the calendar.

Enochsburg—Sept. 5
Morris—Sept. 6
St. Peter's—Sept. 6

Pope Paul scores lay indifference

CASTELGANDOLFO, Italy—The laity are "citizens of the People of God," and must fulfill their vocations of spreading the faith, Pope Paul told thousands of tourists at his Aug. 11 weekly general audience at his summer villa. At the same time, the Pope scored the "indifference of many Catholics" and their casual attitude toward convert-making, as well as their lack of "enthusiasm to communicate the faith to others."

Group defies prelate's edict

UTRECHT, The Netherlands—A Catholic traditionalist group defied Cardinal Bernard Alfrink of Utrecht by celebrating Mass in the St. Willibrord church here after the cardinal warned that the group's liturgical activities are carried on without his authorization. In a sermon at the Mass, the celebrant, Father Winand Kotte, who heads the group, said the cardinal's statement was nothing but a useless piece of paper with irrelevant words. Father Kotte, 48, a former member of the Dutch province of the Assumptionist Fathers, who left the order because of his traditionalist views, said in his sermon: "We shall continue quietly in our loyalty to the Church and to the Pope." He said the St. Willibrord Foundation is a church in exile and that there is no justice in the Dutch Church.

Sees danger in Nixon trip

BOSTON, Mass.—A Vincentian priest said President Nixon's proposed trip to Peking could lead to a communist take-over of Formosa, Father Stephen Dunker, a missionary in mainland China for 20 years before being evicted in 1951, was visiting here while vacationing from his current assignment on Taiwan. Recognition of the mainland government, he said, eventually could lead America to abandon the Nationalist Chinese on Taiwan, and their dreams of returning to govern the mainland. Mainland people would welcome the Nationalists, Father Dunker said, if they could go back. They have relied heavily on American support which, if withdrawn, could trigger a communist invasion, he added.

Hunger strikers are moved

SPRINGFIELD, Mo.—Josephite Father Philip Berrigan and 10 other prisoners participating in a hunger strike at the federal penitentiary in Danbury, Conn., have been moved to the Medical Center for Federal Prisoners here for observation. Charles Campbell, acting director of the facility here, said the prisoners will be moved from the medical center "whenever they begin to eat if they're still in good physical shape." Danbury's warden, John J. Norton, said that it is standard prison procedure to move fasting prisoners to hospital facilities where they can be kept under observation. The decision to send them to Missouri was made "because of limited hospital space available at Danbury," he said.

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ON THE LINE -- two pages of opinions

The dark terminus of tunnel vision

On August 18 Federal Judge S. Hugh Dillin handed down a ruling in the case of the United States against the Indianapolis Board of School Commissioners that should have repercussions far beyond Central Indiana.

The ruling—58 pages long—can be read as a concise and objective, but by no means colorless, history of segregation as practiced blatantly and subtly by governments, courts and citizens. Beyond that, it is the first judicial opinion in the past decade which rejects the "tunnel vision" (as Judge Dillin called it) of forced desegregation of city schools.

As city after city, most of them in the North, have merged and scrambled school enrollments in an effort at racial balance, they have reaped a whirlwind. Not one of violence but of steady and sure resegregation. The white exodus to the suburbs went into high gear. Urban school systems which formerly registered 15 to 25 per cent in minority children became, often in a matter of a few short years, 60, 70, even 90 per cent black.

Judge Dillin notes that the U.S. Department of Health, Education and Welfare believes there are a minimum of 95 major American cities whose school populations now are hopelessly resegregated. This situation, Judge Dillin feels, was brought about largely by government-imposed desegregation plans.

The plans were drawn with the best of intentions by courts and school administrations seeking to redress old wrongs and new grievances. They had only one fault. They didn't work the way they were supposed to.

Therefore, employing the peripheral vision necessary for realistic integration, Dillin has mandated the Federal government to prepare additional suits. These would seek to determine the legality of making township and outside school corporations within the statistical boundaries of metropolitan Indianapolis (primarily Uni-Gov boundaries) part and parcel of any desegregation plan.

What would it mean if that legality were upheld and acted

upon? It would mean that residents of Indianapolis and its environs would have to go a mighty far piece if they want to run away from integrated schools.

Given such circumstances Judge Dillin believes the threat of resegregation pales into insignificance. The prospect of having one's children bused out of the neighborhood school district would be just as conceivable in all-white townships as inside the city proper.

The federal government clearly is reluctant to examine the can of worms open before it. Local officials have unleashed cries about the integrity of local governmental units. Dillin is the villain in a much grander scenario than anyone anticipated. It may take years to decide if his approach is legal. He has done what no other judge has done to date: looked beyond the "fruit basket scramble" of fall to the harvest of succeeding years. He has touched the most sensitive nerve of school integration, the accessible haven of the suburbs. But even those who are wincing the most realize that he has exposed the hypocrisy and the futility of short-range solutions.

—B. H. ACKELMIRE



Religious texts opponents strike back at critics

NEW ROCHELLE, N.Y.—Catholics United for the Faith, waging a long campaign for traditional catechisms, has called a U.S. Catholic Conference official's response to its own religious textbook analysis "disappointing, inadequate and unconvincing."

CUF sent a copy of "Our New Catechisms" to every U.S. bishop last March. The CUF analysis covered four widely used grade-school religion series: Our Life with God (Sadlier); The Word and Worship Program of Religious Education (Benziger); Bible, Life and Worship (Allyn and Bacon); and Come to the Father (Paulist).

Father Raymond Luckner—director of the USCC education department who next month will go to the St. Paul-Minneapolis archdiocese as auxiliary bishop—responded to CUF's highly critical study in April. CUF released its reply early this month.

AS CRITERIA for evaluating the religion textbook series, CUF used 10 points which a 1968 commission of cardinals has said the authors of the controversial Dutch Catechism should clarify. The points dealt with original sin, the Mass, the priesthood and other doctrinal areas.

"Our New Catechisms" concluded that "many gross deficiencies of the catechetical series studied... render them, in their present form, incapable of serving as reliable instructional materials for the inculcating of the authentic deposit of faith of the one, true Church of Christ."

The traditionalist Catholic group gave its highest rating to the Benziger series—30 on a scale of 100. The Paulist series got a CUF rating of 3.

IN THE CRITIQUE he prepared at the request of Auxiliary Bishop William E. McManus of Chicago, chairman of the USCC education committee, Father Luckner objected to CUF's use of the cardinals' 10 points "as the standard criteria for evaluating all catechetical texts."

"Their accusations of error and heresy are highly questionable," he said. "This leads to the conclusion that their assessment of confusion in the texts should not be accepted without careful study."

IN ITS RECENT disavowal of the criticism, CUF said the cardinals' 10 points "are of the very sum and substance of the Catholic faith and way of life, and are precisely those doctrines under special attack by the enemies of the Gospel."

Claiming that "a doctrinal crisis of considerable proportions exists in the Catholic Church in the United States," CUF urged that the content of religion texts be given priority at the next national meeting of the U.S. bishops in November in Washington.



"THAT WAS THE BEST 'SIGN-OFF SERMONETTE' I'VE HEARD IN AGES."

Chileans rap knee-jerk fear of socialism among Catholics

TALCA, Chile—Christians can legitimately choose to be socialists in Chile and "should not be afraid of the word 'socialism,'" Bishop Oscar Gonzalez Cruchaga of Talca said here.

"I don't mean that the Church as such is taking the road to socialism, because that is not her function," he added. "Christ was not a socialist, but neither was he a capitalist."

Bishop Gonzalez' statements were considered significant because they came at a time when Marxist President Salvador Allende and his left-wing coalition government are pushing for socialist reforms in Chile.

In an earlier development, 79 U.S. missionaries serving in Chile criticized "the generally negative reaction of the United States" toward Chilean-style socialism. They expressed concern that the U.S. may attempt to circumvent the South American country's political self-determination.

BISHOP GONZALEZ said that as Chile moved toward a socialistic state, "the majority of the people could truly share in decision making and in the building of the nation."

President Allende recently signed into law a constitutional reform nationalizing U.S. copper interests in his country and called it "perhaps Chile's most important action since independence." The coalition government expects \$300 million annually in foreign copper sales to finance agrarian and social reform and to indemnify the nationalization of major industries, banking, and foreign commerce.

Saying he was talking about a country "super-charged with politics," Bishop Gonzalez said "true service to man and community" by the Church is a way out of the crisis dividing Catholics in Chile.

"We must revitalize our own Church with love and understanding," the Talca bishop said, quoting directives from the Second Vatican Council and guidelines issued by the Latin American bishops at their meeting at Medellin, Colombia, in 1968.

REFERRING TO Allende's government, Bishop Gonzalez said no churchmen can "live and preach the Gospel without somehow becoming involved and committed in temporal affairs."

The bishop warned, however,

against totalitarian socialism, saying "it will be damaging to Chile if the advent of total socialism leaves no room for some measure of private initiative."

Bishop Gonzalez's comments and the statement issued by the missionaries—50 of whom are Catholics—follows Pope Paul's May 14 apostolic letter on social justice warning against the dangers of Marxist ideology. The Pope said that the atheistic, materialistic, violent and totalitarian nature of Marxism contradicts Christian beliefs.

SOME OBSERVERS have said that the Pope's letter polarized the Catholic clergy on socialism here. Others viewed the papal pronouncement as a negative comment on Christian-Marxist cooperation in Chile.

Many U.S. missionaries in Chile believe that Christianity and Marxism have their ideological differences but are compatible in their dedication to socio-economic reform.

Maryknoll Father Thomas Golden of New York said he arrived in Chile 18 years ago convinced that U.S.-style capitalism could and would bring a better life to his poor parishioners.

He said he had changed his mind and now views capitalism through the eyes of the poor Chileans in his parish who consider their current poverty a better life than the misery they have known.

"The philosophy of Marxism has some good values which we should take into account and take advantage of rather than reject unexamined," he said. "In the United States there is a knee-jerk reaction against Marxism because it is a foreign ideology that infringes upon capitalism which has been presented as the answer to the world's ills. It isn't and I think it is time that Catholic education in the U.S. was expanded to include a thorough study of Marxism."

"In the face of injustice, hunger and misery, we can not continue to present capitalism as the only acceptable method. There must be a better alternative. Capitalism under these conditions is a complete failure and it can only be exported through a continued process of oppression."

Time to accent the positive

NEW YORK—The time is "long overdue for us to eliminate negative criticism from our minds, hearts, pulpits, classrooms and newspapers," an archbishop said here as he evaluated the American Catholic Church in the 70s.

Archbishop John F. Whealon of Hartford, Conn.—in a homily in St. Patrick's cathedral—urged Catholics to eliminate derogatory "progressives and conservatives" labels.

The time has come, he said, for expunging such artificial characterizations "in favor of common realization that we are all trying to do our best to serve faithfully God's Word and God's Church."

The sociological changes of the last decade, he said, have been called "a new American revolution." Those changes, not Vatican Council II or theology, have made it difficult for a Church "accustomed to uniformity, charity, mutual respect and steady progress."

"The mood of 1971, it seems to me, is a different and healthier mood for Catholic Americans," the archbishop said.

"We have been chastened, humbled—and it is good for our souls. Perhaps we were riding too high back in those heady days of 1961 when captivated Pope John was in Rome, the Catholic John F. Kennedy was in the White House, the Ecumenical Council was planned to solve the problems of the world, and our seminaries, novitiates, schools and churches were crowded."

Archbishop Whealon said the stress today should be placed on the "irreplaceable positive values of our own religion."

"The dust of confusion has settled over our family jewels; it is time for them to be polished, seen and appreciated again," he said.

GIVE AND TAKE

BY REV. PAUL DRISCOLL

(Moderator's Note: After today's column by Fr. Ronald Luka, two new writers will be discussing the future of Catholic education.)

Summary of Rev. Ronald Luka: This week we're scheduled for a summary presentation of a liberal viewpoint on changes in the Church. I would crystallize my position in the following points:

1. We need a psychological understanding of people's resistance to change. We all enjoy the comfort of stability and security. However, this natural tendency is at odds with what faith is all about. Faith involves risk and growth; so does love. God Himself takes this risk in creating us. The old axiom, "Nothing ventured, nothing gained," applies equally to the life of the whole Church and to each of its members.

2. Change is here to stay. There'll likely be more and deeper changes in the life of the Church in the future. The goal of these changes is to make Christ shine forth more effectively in the life of the Christian people.

3. It will be easier to embrace change in the Church if we understand her history and see the changes she has already made during the many centuries of her life.

4. I think lack of historical, scriptural, and theological knowledge is closely associated with resistance to change. Many bishops and priests because of a serious deficiency of their own understanding can't lead their people in an appreciation of what is happening in the Church. One of the most critical needs in the American Church is for an intensified program of continuing education for the clergy. Hopefully, theological rather than administrative competence may receive higher priority in the selection of priests to serve the community as bishops. Thus the gap between competent leadership and positions of authority may be narrowed. As things are now, if one expects nothing of the American hierarchy, he will seldom be disappointed. We should be able to look to our bishops for leadership, but when they go as far out of the way to prove their incompetence as they did at their Detroit meeting a few months ago, we soon stop looking.

We should not expect to be spoon-fed theological knowledge. One of the saddest aspects of American Catholic life is the downward trend in religious reading. Publishers of religious books and periodicals are having an increasingly difficult time making ends meet. There is a wealth of reading material available and people have more time in which to read than ever. Priests ought to use the pulpit, the Sunday bulletin, and whatever other means they can to encourage their people to read. Fifteen minutes a day reading a theological paperback could keep us much better informed of what's happening theologically in the Church.

5. Any society needs both liberals and conservatives. As Christians we need not only accept one another but respect and love one another as well. At times this love can best be shown in challenging one another.

Court, not Congress place for school prayer supporters

WORCESTER, Mass.—Backers of voluntary prayer in public schools should ask the U.S. Supreme Court to consider the matter again, a priest-Congressman, Father Robert Drinan, said in a letter to a diocesan newspaper here.

Rep. Drinan, (D., Mass.), was responding to a recent editorial in The Catholic Free Press, Worcester diocesan weekly, which discussed the Jesuit's comments to Washington, D.C. newsmen that formal public school prayer should not be reinstated.

Father Drinan said the news report "did not adequately reflect the fact that I was replying to the narrow question of whether or not the Congress should initiate an amendment to the United States Constitution which would alter the Bill of Rights in order to allow prayer in the public schools."

Since the Bill of Rights has never been altered in all of American history, the Massachusetts Democrat said, "I am very reluctant to begin that process at this time."

The priest said those who desire formal prayer in public schools "should request the United States Supreme Court to argue and decide this matter once again."

The high court banned sectarian prayer from public schools in its controversial Schempp decision in 1963.

"I think it is always short-sighted and unwise for those who do not obtain what they desire from the nation's highest tribunal to then go to the Congress seeking to change the Constitution itself," Rep. Drinan said.

YOUR WORLD AND MINE

How it was in the ould days

BY GARY MacEOIN

In the province of Olancho, Honduras, a human drama is currently being played, out which brings back from the recesses of my memory a similar one in which I participated in the West of Ireland in the spring of 1920, when I was in my eleventh year.

From time immemorial in my village and hundreds like it, the landless peasants had gone, hat in hand, to the big farmers to beg a few acres at a fair rent to grow the potatoes which were their staple food. But high postwar prices in Europe had made the landowners greedy. Many preferred to work all their land and export the produce.

By 1920, nevertheless, British law had effectively ceased to run in the West of Ireland. The police had barricaded themselves in the big towns. The people had created their own army, law courts

and structures of decision making.

And so, one sunny April morning, the young men of the village marched out in military order, led by a fife-and-drum band, and followed by a rag-tag of barefoot children. All day we marched proudly, fed on the run by grateful women waiting outside their tiny thatched cottages. By nightfall, we had inspected every big farm in the parish, determined how many acres of each should be rented and how much per acre the owner might charge.

THE FOLLOWING year the Anglo-Irish Treaty was signed. The first major legislation of the new Irish government was a land-reform measure which quickly brought to an end the unequal distribution that had forced the poor to take direct action in order to survive.

The opening stanzas of the scenario in Olancho, Honduras, this year, were almost identical. With the start of the planting season, the landless peasants organized a series of land "invasions," or as they prefer to call them, "recoveries." This is a type of operation long common in the Latin American countryside, fraught with bloody consequences, yet each year more widespread as hunger mounts while immense tracts of rich land lie idle.

The "national" government, which represents exclusively the interests of the wealthy, has no sympathy for such developments. The peasants are still far from having created the power base of organization and solidarity which their counterparts had achieved in Ireland in 1921. But they are no longer entirely powerless. Their rural unions have succeeded in "recovering," at least for the present, six holdings on which they have established settlements.

A major element in their success is the sympathy of church leaders. The local Catholic newspaper has said that "the hunger and misery of the peasants" caused the seizures of land. The bishops in joint statement deplored the indifference of the wealthy few to the increasing misery

of the masses. They urged an end to "luxury, exploitation, and slave conditions."

A KEY MAN in the efforts to end the de facto slavery of the poor is Bishop Nicolas D'Antonio of Olancho, a 55-year-old Franciscan from Rochester, New York. The landowners call him "the communist bishop," and they point to a diocesan center he has established as the source of the trouble. A highly distorted description of the center published in the press said that banners on the walls proclaim that "the bread of the rich belongs to the poor."

Bishop D'Antonio is proud of the role his center has played in training peasant leaders. A statement signed jointly by him and his diocesan pastoral council rejected the charge that his aides and he had incited the land seizures. "The peasants are now equipped to make their own decisions," it said. "In consequence, they no longer allow anyone, not even the bishop, to decide for them paternalistically."

As for the banner at the center, the text given in the newspaper story was not quite accurate. The quotation is from a fourth-century Church Father, Saint Basil the Great, and it says: "The bread you have in your store-house belongs to the poor."

Will the scenario end as it did in Ireland? Perhaps not next year or the year after. In Ireland it took hundreds of years. But the peasants of Olancho and their bishop know that history and the Lord of History is on their side, that those who hunger and thirst after justice will have their fill.

What YOU think counts

Why is there such resentment of the police? Is it because policemen are ill-trained to help solve the social evils of the city or is it because they represent the establishment? Or have they been made the scapegoats for conditions not of their making? TAKE A STAND.

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viewpoints and observations

Taxes put luxury price on schools

BY MSGR. VINCENT E. LEWELLIS

"If you had the money, or if your children could get free tuition, would you send them to a private school, to a church-related school (parochial), or to a public school?" This 1969 Gallup-poll question was asked in areas where all three types of schools exist.

Fifty-nine per cent chose private or parochial schools, an indication that Americans place a high value on the availability of alternatives. That almost 90 per cent of our elementary and secondary students attend public schools, however, indicates that such alternatives are not available in any meaningful sense. A case could be made that this situation may involve a denial of constitutional rights.

Many citizens do desire schooling for their children other than that offered by the state. A choice of such schooling is a fundamental liberty. The U.S. Supreme Court in 1925 unanimously invalidated an Oregon law requiring all children to attend

Liberal boosts traditionalism

WEST DE PERE, Wis.—Orthodoxy and traditionalism in the Roman Catholic Church received an unexpected boost here as a progressive Jesuit theologian and composer advised that "traditional symbols" as well as bishops have their uses.

Father Lawrence Madden, S.J., professor of pastoral theology at Woodstock College, New York, and a staff member of the Woodstock Center for Life and Worship, said Catholics have gone through a "shakeup" and need something to cling to.

THE PRIEST spoke during sessions on "The Re-Making of the Ministry," sponsored by St. Norbert College here.

An advocate of "new forms" in the liturgy and the priesthood, the Jesuit advised his audience not to "throw away the traditional symbols, they may be the best ones we have around."

"Everyone knows we've gone through a shakedown. We've had a Scriptural shakedown, then a dogmatic revolution, and now a moral revolution," Father Madden said. "You can't shake up all those certitudes and not have a crisis of faith."

HE INDICATED that the crisis in faith, in turn, has led to a crisis in prayer. "When you begin asking these questions, you begin wondering, 'Whom do I pray to?'" he said.

The Jesuit finds the Catholic bishops reassuring in this crisis.

"I sort of like the idea that somebody's looking out for orthodoxy. That means I can be free without worrying too much," he added.

"Their function is conservative, but it's conservative in a living tradition, not a dead past."



... the symbols should stay.

JEWS, ARABS UNHAPPY

Quakers fend jabs of 'bias' on peace plan

This is the third of a series of interpretive articles on the U.S. Supreme Court decision against aid to nonpublic elementary and secondary education and developments subsequent to that decision. Monsignor Lewell is information director of the diocese of Allentown, Pa.

public schools. The court found the law to be a denial of parental rights in education.

Since 1925 a combination of factors has accomplished in fact what would be clearly unconstitutional if done through law. The combined factors of governmental spending, heavy taxation, and the soaring cost of education have left most citizens with no choice but state education. Enshrined though it is in legal contemplation, freedom in education has in effect been denied to many citizens who would, for religious, cultural, intellectual, disciplinary, ethnic or other reasons, choose nonpublic education.

MASSIVE GOVERNMENT spending and heavy taxation are not acts of God but acts of government. The practical effect of these acts plainly calls for a new look at the free exercise clause of the First Amendment. For if they, even indirectly, deny to anyone a legitimate educational choice based on religious conscience, they may well constitute a denial of the free exercise of religion.

After the recent U.S. Supreme Court decision on the Rhode Island and Pennsylvania aid to nonpublic education laws, many editorials in metropolitan newspapers followed predictable patterns in developing three or four "lines." One condescendingly reminded us that freedom has a price. The price, however, has spiraled beyond the reach of many. They want to pay, but have been rendered unable to do so. They are not free. The vast changes that have taken place during the past quarter century—in the role of government, in the dimensions of governmental spending, and in personal taxation—have coerced them to accept public education, the unconstitutional Oregon law in a much more subtle form.

The Oregon law, struck down by the high court in 1925, was the result of a campaign to "Americanize" education and to promote that pseudo "American culture" in which religious integrity is discouraged. Having created conditions which come dangerously close to doing in fact what is forbidden in law, the federal government and most of the states have attempted to make the necessary accommodations to maintain government neutrality to religion under changing circumstances. The primary accommodation has been government aid to nonpublic education.

THE PETITION recently filed with the U.S. Supreme Court in the Pennsylvania case put it this way: "It is government which, by intensively taxing the average citizen, at the federal, state and local levels, has caused the inability of citizens to pursue nonpublic education without some form of participation in government aid. It is government, not church groups, which has created the conditions which lead to the demand for distributive justice in educational aid. It is government, therefore, which is the cause of the very conditions which it seeks to redress by aid to nonpublic schools."

The petition contends that the "entanglement" concept employed by the court to overturn aid to nonpublic education "ignores equally important policies that must be respected to preserve government neutrality to religion."

Religious liberty and its corollary, government neutrality to religion, are the paramount goals to be served by the Religion Clauses of the First Amendment. By making a vague and arbitrary "entanglement" concept an independent test of constitutionality, the court has, in the words of the petition, "deprived nonpublic

PHILADELPHIA—Quakers who issued a report on the tense Middle East situation were aware at the outset they would be accused of bias by both Arabs and Jews, according to a spokesman at the American Friends Service Committee.

"This indeed has happened," said John Sullivan. "Some Arabs found the Quaker study wholly unacceptable and considered that we were running interference for Zionism because we proposed full Arab recognition of the state of Israel and effective peace negotiations."

He noted that at the same time "some Israelis and some American Jews considered us biased because we said that if there is to be peace with Israel's Arab neighbors, the boundary lines in accordance with the United Nations resolution must be substantially as they were on June 4, 1967."

SINCE THE SIX-DAY Israeli-Arab war in June, 1967, Israel has occupied Arab land captured in the conflict. The Arab nations have threatened to attack Israel if the land is not returned.

"Thus, we have been accused by some on both sides of bias in favor of the other," Sullivan added in response to a recent sharp attack by two major Jewish groups for what they call "blatant bias" jeopardizing the cause of peace.

In a joint study by the American Jewish Committee (AJC) and the Anti-Defamation League of B'nai B'rith (ADL), the Quakers were accused of distorting historical fact to bolster pre-conceived pro-Arab bias while masking the effort with claims of objectivity.

ELABORATING ON the thrust of the Quaker report, Sullivan said peace there "is a matter of life and death and supporters of the contending parties very easily assume that those who are not fully behind them must be fully against them."

"Our motivation in publishing our study is to advance the cause of peace in the Middle East," Sullivan added, "and to recognize the precious humanity of all who are involved. We surely understand those who argue with our conclusions, but we are sad when our motives are misunderstood."

school children and their parents of the protection of these goals, because it has ignored the crucial facts which justify government aid to nonpublic education."

THE ULTIMATE significance of aid to nonpublic education must be seen in broad terms of educational freedom, religious liberty and the maintenance of voluntarism as essential to a free society. Unprecedented support for the Pennsylvania law last August stressed precisely these considerations. Fifteen major ethnic groups filed a friend-of-the-court brief "because the meaningful enjoyment of fundamental liberty is at stake" and because the Pennsylvania law "promotes educational, cultural and religious freedom."

It is vain to imagine that a broad voluntary effort in education, the most important aspect of voluntarism and the most meaningful one in a free society, can continue without a measure of public aid. Laws affording partial enabling assistance to private education would merely cast government in a truly libertarian role as an enabler of voluntarism in education. They would, thereby, provide the accommodation absolutely necessary under present circumstances if government is to maintain neutrality to religion.

One of many curious features of the recent Supreme Court decision is that the court completely ignored the central constitutional issue of parental freedom and the contemporary accommodation necessary to maintain government neutrality to religion. These were not even acknowledged as considerations in arriving at an opinion.

Asks action in unity crisis

LOUVAIN, Belgium—Father John Meyendorff, newly-elected chairman of the World Council of Churches' Commission on Faith and Order, has urged that organization "to salvage the ecumenical movement in a period of acute crisis."

The Orthodox theologian from New York's St. Vladimir's Seminary called here for a critical review of "a clear shift of emphasis from God to man, from theology to anthropology" in recent ecumenical life and thought.

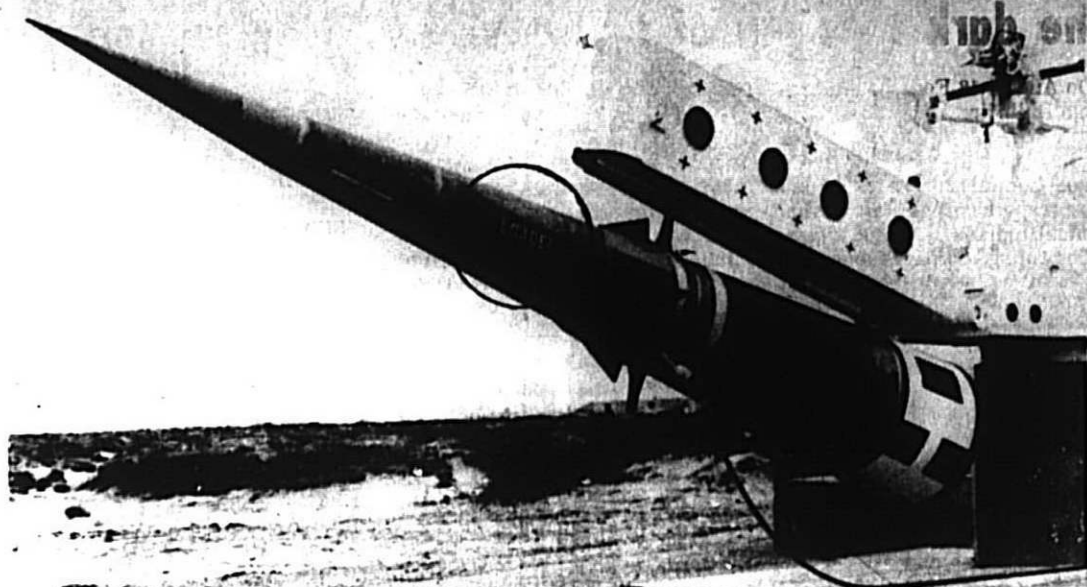
He addressed over 200 theologians and church leaders gathered at a Jesuit seminary in Louvain from August 2-13, representing Protestant, Orthodox and Roman Catholic traditions. Father Meyendorff asked them "to help the church to become itself again, not simply shift camps."

Churches must "disengage themselves," he said, from such "embarrassing allies" as power, the state, money and the establishment.

Father Meyendorff attacked the World Council's Fourth Assembly, in Uppsala, Sweden in 1968, as having a "bourgeois spirit." Quoting the late Orthodox theologian Nicholas Berdyaev, he said this spirit takes over "when, among Christians, the city of the earth is mistaken for the city of heaven, and when Christians stop feeling as pilgrims in this world."

He lamented a "conservative backlash," especially among his fellow Orthodox churchmen, who believe that the WCC has weakened its quest for ecclesial unity in favor of "national and international politicking."

Deplored "noisy talk about various social causes," Father Meyendorff insisted that the Church's chief contribution to society centered in its revealed insights into "the ultimate and eternal destiny of men," which grounded "the deeper dimensions of the quest for justice and peace," especially among conscientious youth throughout the world.



Stockpiling against disaster

HAMBURG, Germany—World War III is not only possible—it is probable, according to a study by a group of peace research experts.

The six-year study was conducted by Germany's Institute for Peace Research, headed by its founder, scientist and philosopher Carl Friedrich von Weizacker.

The institute investigated the possibility of war, the consequences of world conflict and how to prevent a third world war.

One of the group's conclusions contests the concept of deterrence as a way to avoid world war.

The peace researchers admitted that this concept has worked thus far. But, they concluded, in the long run it is all too likely to provoke a holocaust in the form of "preventive conflict."

"The continued technological development of weapons," they said, "offers, at best, the prospect that the

present degree of security against a world war will be maintained. But it simultaneously harbors numerous possibilities that this prospect will diminish."

IN A FORWARD to the study, von Weizacker said: "In all the classical systems based on a balance of power, many small conflicts, and occasionally major wars, were conducted."

It must be assumed that the deterrence factor will not remain constant over a long period, the study contended.

New weapons systems, it pointed out, are being developed at the rate of about one every seven years, and the deterrence theory demands that a sufficient retaliatory—or "second strike capability"—be available to maintain the balance of power.

The study warned, however, that there is

no guarantee that second strike capability will always be available, meaning that a potential aggressor could become convinced it could launch an atomic war—and win.

VON WEIZACKER and his colleagues conclude that the solution to the threat of war is to be found exclusively in the field of politics.

The only chance for survival, according to the study, is for the big powers to relinquish part of their power willingly. But, the study added, steps in this direction are not likely.

The peace researchers concluded that only when the competing powers become able to think in terms of the global danger—as opposed to their own limited, particular interests—will there be a possibility of progress toward peace.

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Keep the faith, woman advised

BY MSGR. R. T. BOSLER

Q. I have considered pursuing a different form of Christianity other than Catholicism. My frustration stems from the fact that very little attention has or will be given to equal rights for women in the Church. We have given much to the Church for the past two thousand years and gotten little in return. We cannot enter the sanctuary during Mass, let alone serve as altar girls or even lectors in most places. We are still treated as a separate "race," while in other sectors of society we are equal with men. When attention is given to us by the Church it is in the form of pedestal worshipping, which disregards the fact that we are human beings.



"Full importance must be given to the liturgy of the word in the Mass. Other readings, whether from sacred or profane authors of past or present, may never be substituted for the word of God, nor may only a single Scripture lesson be read," quotes Father Joseph Champlin in his article this week. (NC photo)

WORSHIP AND THE WORLD

Secular readings in the liturgy

BY FR. JOSEPH M. CHAMPLIN

Tricia Nixon selected an excerpt from Kahlil Gibran's *THE PROPHET* as one of the readings for her June 12 wedding at the White House. She was not the first bride to choose for the marriage ceremony a passage from the writings of some relatively contemporary author. Nor is that the only instance of a liturgical service in which so-called secular texts have replaced or complemented biblical excerpts.



What about this practice for Roman Catholic worship? Officially approved by the Holy See or explicitly condemned? Encouraged by liturgists or reproached by them? A wise, modern innovation or a foolish departure from an ancient tradition? I would have to give qualified yes and no answers to all those queries.

The latest document from Rome (Third Instruction of September 3, 1970) specifically treats of the point at issue:

"Full importance must be given to the liturgy of the word in the Mass. Other readings, whether from sacred or profane authors of past or present, may never be substituted for the word of God, nor may only a single Scripture lesson be read."

IN A PRECEDING paragraph, the decree briefly gives the reason for its prohibition. "The Holy Scriptures, of all the texts proclaimed in the liturgical assembly, are of the greatest value: in the readings, God speaks to his people, and Christ present in his word, announces the good news of the Gospel."

The Fathers at Vatican II spoke with similar reverence about the Bible. "For in the sacred books, the Father who is in heaven meets his children with great love and speaks with them; and the force and power in the word of God is so great that it stands as the support and energy of the Church, the strength of faith for her sons, and the food of the soul, the pure and everlasting source of spiritual life."

In 1964, the Bishops' Commission on the Liturgical Apostolate issued guidelines for "Reading and Praying in the Vernacular." The following phrases from it, on the role of

lectors and priest readers, likewise stress the unique dignity of biblical texts:

"Lectors and priests should approach the public reading of the Bible with full awareness that it is their honored task to render the official proclamation of the revealed Word of God to His assembled holy people. The character of this reading is such that it must convey that special reverence which is due the Sacred Scriptures above all other words."

I think we should observe, however, that the Third Instruction merely states secular readings "may never be substituted for the word of God." It does not prohibit the use of passages from non-scriptural sources as a complement to the biblical texts.

ONE CAN THINK of moving paragraphs from an address by President Kennedy or a speech by Dr. King or a book by Michael Quigley quite suitable as reinforcement of the basic message proclaimed in the Scriptures and through the homily.

Similarly, an occasional article from the daily newspaper or a current periodical could vividly apply the eternal word of God to our here and now world. Such secular passages might be inserted in various ways and at different spots throughout the liturgy. For example:

—Before, during or after the homily itself.

—At the presentation of gifts while the collection is being taken and the offerings brought to the altar.

—Following the distribution of Holy Communion as a reflective piece to promote prayerful thanksgiving.

—Within the general intercessions or prayer of the faithful to transform universal petitions into specific requests.

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Therefore, I think I could be serving God better in a church that treats a woman equally, regardless of her sex because in the eyes of God her soul is neither male nor female, and may I add that God Himself has no sex.

A. Well, now, let's talk this over before you make a rash decision. It is true there is discrimination against women in the Catholic Church. The refusal to allow girls and women to serve Mass, the denial of the priesthood to women is really un-Christian, it seems to me. It is a cultural remnant from a pagan past, a part of our culture not yet leavened by the yeast of Christian ideas.

But Christianity is still in its primitive stage. We are the first Christians—if it can be admitted that the earth may go on supporting life for thousands or even millions of years. Women have already come a long way under Christian influence from the condition of inferiority they occupy in other civilizations. There are reputable historians who support the thesis that it was the devotion to Mary as the Mother of God, the exultation of a woman as the greatest of all Christians, that improved the lot of women in the Western World. Shouldn't you think twice before you leave the Church that seriously promotes that devotion?

You may find it possible to

Sheed

(Continued from Page 6)

Testament, the Church is on every page of it. There is nothing said in it even about the Old Testament to compare with Paul's calling the Church "the pillar and ground of truth" (1 Tim 3:15). The Apostles' Creed, based on one used in Rome around 160 goes straight from "the Holy Ghost" to "the Holy Catholic Church."

ALL THESE FIRST writers assumed that their readers had already been instructed in the Faith. Some, indeed, say it in so many words—like Paul writing to the Thessalonians and reminding them of what he himself had already taught them "either by word of mouth or by letter." Luke opens his Gospel by telling Theophilus that he is writing it "in order that you may understand in all its certainty the instruction you have already received."

What then was—the New Testament's special contribution? Paul's Epistles, for instance. We have a dozen of them or so, written over a period of 15 years. The Jerusalem Bible reminds us that they are "occasional writings, not theological treatises, but responses to concrete situations." He writes of elements in the doctrines which had been misunderstood or contradicted, of false ideas or ill practices arising in one place or another; he will suddenly, to our delight, introduce ideas on which his own mind had been working towards new clarifications.

He does not mention any particular fact or doctrine unless something in the situation calls for it. If his first letter to the Corinthians had been lost, critics would have asserted that he "knew nothing of" the Eucharist as Christ's body and blood. You would rub your eyes to see what they have made of his not referring to Christ's Public Life. In fact, he had no occasion to: the errors he was writing to correct did not involve it—that would come later with the Docetists, the answering of whom accounts for so much that is exciting in John's Gospel.

The Epistles deal with "concrete situations," with Christ's revelation as men responded variously to it. They may be compared with the Church's official teaching as medical case books with a medical text-book. In medicine both are priceless.

become a minister in some Protestant churches, but even here you will bump into discrimination and be forced to be satisfied with the position of minister of music or education, with far less prestige and influence than that enjoyed by a Catholic religious woman principal of a parochial school. I think we tend to overlook the opportunities afforded women in the religious orders. Where else can women have so many opportunities of becoming principals of schools, presidents of colleges, and administrators of large hospitals? It is surely a curious and ironic twist of fortune that today, when they feel they must conform to modern ways to survive, the sisters are hiring male presidents for their colleges and male administrators for their hospitals.

Don't be hasty; don't sell the old Church short.

Q. What is the Church's regulation on cremation now? I hear the rules have been changed. Is it a matter of individual choice? Or is it a matter for individual bishops or the bishops of each country to decide? Also, do the ashes have to be buried in a cemetery, or can one have their ashes scattered at sea, or just put in a box and dropped overboard to sink to the bottom? I have been a ship's officer for many years and would prefer it this way, if allowed. I have taken part in several sea burials of old sailors, and it is all done quite reverently.

A. The Church has relaxed the law against cremation. Local bishops or in some cases, pastors of parochial cemeteries might not allow the burial of ashes in Catholic cemeteries or local

bishops might require permission for Catholic burial with cremation. You had best confer with a local priest about this.

But burial in a Catholic cemetery is a privilege that one is not obliged to use. If you want your ashes dropped into the sea, no one can stop you and you would be doing nothing wrong, unless you wanted this type of burial to be a repudiation of belief in the resurrection of the body—which quite obviously you do not.

Q. Please tell the people what becomes of the money that is given for Masses for the dead to their pastors. In our parish some gave from \$100 to \$250, and only a few Masses were said. When the Masses aren't said, the people say either the family or the priest are thieves stealing from the dead. Why don't they send the money to

a mission or say they can't say them and tell the people how many they are sending away?

A. You can be sure that your parish priest sends these Mass stipends to missionaries through the mission office or to priests in poor parishes who need the stipends to make ends meet. It would, indeed, be good for the pastor to announce on a bulletin board which Masses were sent away and where they were sent. This would, as you say, prevent the family from being falsely accused.

Most priests that I know would like to abolish this whole business of Mass stipends—some of them have done so on their own initiative. But the bishops hesitate to eliminate the practice because many missionary priests are supported by these stipends.

(Copyright 1971)

Father Pfeifer

(Continued from Page 6)

work harder to develop them for the good of others.

On the other hand the "proud" or "rich" man in biblical language feels that for all practical purposes he needs neither God nor anyone else. He is self-sufficient. He closes in on himself, making himself the center of the world, forgetting that most of what he is, he owes to God and others. He lives for himself. He comes into the wedding reception thinking the place of honor is due him. The humble man comes, always aware that he comes only by invitation.

HUMILITY AS A Christian virtue is perfectly consonant with characteristics like initiative,

energy, creativity. God's gifts are given to be used fruitfully for one's own happiness and for the good of others. The hard work needed to achieve something for the good of one's family or country may reveal deeper humility than being satisfied with mediocrity.

The humble man remembers that who he is, what he has, is given by God, not only for his own good, but the good of others, for making the world a better place to live. He works, not just for flattery and self-satisfaction, but for the good of others. He opens his heart to God and to his neighbor—aware of how much he needs both, and how much they need him.

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PLAN FASHION SHOW—The Junior CYO of St. Thomas parish, Indianapolis, will present a King and Queen Fall Fashion Show on Sunday, Aug. 29, in the auditorium beginning at 7 p.m. Music will be provided by the W.T.L.C. Show above at a planning session are, left to right, front row: Yvonne Froman, Lafrida Lyons, Janice Crawford, Yolanda Wilkes, Cathy Moore and Jackie Jones; back row, Author Cobb, Hubert Holman and Henry Wilkes.

Plan to start CYO touch football loop

INDIANAPOLIS — Touch football is the newest sanctioned athletic activity to be launched this fall by the Catholic Youth Organization, according to an announcement this week.

At least nine teams are expected to participate in the Junior Boys Touch Football League, although final deadline for team entries will be extended through September 17. Official entry blanks have been mailed to all area parishes. The season will begin the first week in October.

Eight-man teams with free substitutions will play the game featuring four, 15-minute quarters of running time. Regulation 100-yard fields will be utilized, divided into playing areas of four zones of 25 yards. Each team will be limited to a roster of 20 players, although there is no limit to the number of teams a parish may enter.

Basic rules include a two-hand touch above the waist, with blocking limited to the line of scrimmage. Each team will have five linemen and three backs.

All full-time high school students are eligible, along with any other players who were graduated from the eighth grade since 1968. There will be no paid officials and each team is expected to provide a timer and official.

Seminary plans major changes

BOYNTON BEACH, Fla.—An English-Spanish bilingual course of studies and bilingual experience awaits 72 students for the priesthood expected to enroll September 12 when the Seminary of St. Vincent de Paul reopens here for the 1971-72 school year. Msgr. John O'Connor, seminary rector, said the bilingual, bicultural program was decided upon to meet the challenge of ministering to the Spanish-speaking, who now constitute one-fifth of the Catholic population of the country.

Thirty years ago, 19 players from 10 Catholic colleges were among those invited to play with the Collegiate All-Stars in their game with the Chicago Bears professional football team.

CYO NOTES

The Summer Spiritual Activity for Junior CYOers was attended by about 170 youths August 18 at St. Pius X Council Knights of Columbus. Father Miles Smith and Father Gerald Kirkhoff conducted the event.

Information on the Cadet Physical Education Program will be mailed next week to all Catholic schools in the Archdiocese. Included will be instructional materials and testing measurements of the National AAU, along with certificates for those achieving the standards.

Coaches for all three fall kickball leagues will meet at 7:30 p.m. Wednesday, Sept. 8, at the CYO Office to receive regulations, rosters and schedules.

Fall football schedules will be mailed by September 3. Coaches met last night at the CYO Office. Traditional weigh-in for players is scheduled for Saturday, Sept. 11. The opening Jamboree will be held Sunday, Sept. 12, at the CYO Stadium. There will be 34 Cadet teams and 33 "56" teams.

Serving as judges for Sunday's competition and the previous night of auditions were the following: Joseph Armbruster, Dr. Thomas Quill, William Bruno, James McMahon, Bernard Weiner, John Sweeney, Mr. and Mrs. Samuel Rhinesmith, Mrs. Jacob Hagist, Mrs. Steve Wright, Mrs. Ronald Thomas, Mrs. Joseph Kubala, Joseph Huff and Miss Theresa Eckrich.

Entry blanks for the Cadet Hobby Show will be mailed next week. The annual event will be held at Little Flower parish tentatively on November 1. Deadline is September 24.

Talent Show draws 2,000

An appreciative crowd of 2,000 witnessed the 18th annual Junior CYO Talent Contest last Sunday evening in the Garfield Park Amphitheatre.

The "best of show" award and trophy was won by Terri Morrow, a ballet soloist from Christ the King parish. Last year's Variety Division champion, she received the top cash award of \$25.

Named by the judges as division winners were: Vocal—"Us," quartet from Holy Name parish; Instrumental—"The Light Touch," dance band from Holy Name; and Variety—Lois Hearne, acrobatic soloist from St. Philip Neri parish.

Each of the division winners received \$15 and a trophy from Father Donald Schneider, Archdiocesan CYO Director.

OTHER WINNERS included: Vocal—Mary McGinley, soloist from Our Lady of Lourdes; second; Jeri and Sandy, duet

HONG KONG—Financial aid totaling \$6,000 was made available to Typhoon Rose victims by Hong Kong Caritas, a Catholic charities agency.

Black caucus nominates choices for D.C. bishop

DETROIT—The National Black Lay Caucus and the National Black Catholic Clergy Caucus announced here that they had selected 10 candidates from whom they hope will come the first black archbishop in the United States.

Their specific aim, they said after a joint meeting, is to have a black priest named archbishop of Washington, D.C.

Cardinal Patrick O'Boyle, archbishop of Washington, submitted his resignation when he became 75 recently.

"We're not talking about tokenism, we're talking about power," said Father Lawrence E. Lucas, pastor of a parish in New York's Harlem and president of the black clergy group.

AT THEIR three-day conference, the organizations also recommended the formation of a black seminary and a committee to investigate the possibility of a separate black Catholic American Church similar to the Church's Eastern Rite and responsible to the Vatican rather than American bishops.

At what was described as a "black Mass" in the University of Detroit gymnasium, Father Lucas named four major candidates, including himself, for the black archbishop of Washington, D.C.

Those on top of the list are Father Rollins Lambert of Chicago, they have very little voice," he said. Father August Thompson, added.

BROTHER Joseph Davis, director of the National Office for Black Catholics said that a separate rite would enable black Catholics to have their own ecclesiastical existence which would not have to coincide with dioceses already established in the United States.

The groups of black Catholics across the country would have their own bishops and dioceses and would be directly responsible to the Vatican rather than to the U.S. Bishops, Brother Davis said.

A separate rite would enable the 800,000 black Catholics in the United States to assume responsibility for matters in the black Catholic Church that affect them, those on top of the list are Father Rollins Lambert of Chicago, they have very little voice," he said. Father August Thompson, added.

FIRST CLASS DRUM MAJORS—Roncalli High School students Theresa Kesterson and Mary Beth Wright, above, received the distinctive "Drum Major—1st Class" rating while attending the Smith-Walbridge Drum Major Camp recently at Syracuse, Ind. The two spent many hours preparing for the achievement, which included charting of shows, directing music, baton signaling and a written examination.

Six Franciscans make profession

OLDENBURG, Ind.—Six young women from the Archdiocese participated in August 12 by Sister Anita Brelage profession ceremonies held recently at the Franciscan Motherhouse here. Archbishop George J. Bishop officiated.

Sister Marilyn Griffin of St. Philip Neri parish, Indianapolis, and Sister Paula Marie Rahe of St. Louis, Batesville, renewed their commitment to community service for two more years on August 12 in the convent chapel of the Immaculate Conception. First promises were made on August 12 by Sister Anita Brelage of St. Louis, Batesville, and Sister Bernice Stenger of St. Joseph, St. Leon.

Final profession of vows were made by Sister Jacquelyn McCracken of Holy Trinity, Indianapolis, and Sister Elizabeth Shewman, Our Lady of Lourdes, Indianapolis, during a service for two more years on August 12 in the convent chapel of the Immaculate Conception.

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TIC TACKER

Archdiocese has 277 seminarians

BY PAUL G. FOX

According to a recent summary report issued to Archdiocesan pastors by the Secretary for Ecclesiastical Students, the Archdiocese had a total of 277 seminarians in various schools last year. The total includes 181 enrolled at the Latin School, a pre-seminary high school.

Magr. Joseph D. Brokhage, who also serves as rector of the Latin School, revealed in the report that 25 students were studying theology, while 71 were enrolled in college.

The single fourth year theologian, who studied in Rome, was ordained. Four completed third-year studies and are now deacons. Of the four, one is in Rome, two are attending St. Meinrad School of Theology, and one is at St. Mary's Seminary. Seven completed second-year studies at St. Meinrad's, four of whom spent the second semester at Indiana University and will receive a master of arts in religion degree there upon writing their theses. Of the 13 first-year theologians, two studied in Rome, two attended St. Mary's Seminary in Baltimore, and nine studied at St. Meinrad's.

All but three of the 71 college seminarians studied at St. Meinrad College. The three exceptions studied at St. Mary's, Ky., College. Of the 20 graduating seniors, nine will continue their studies for the Archdiocese—three at St. Meinrad, two in Rome, three in Louvain, Belgium, and one in Baltimore.

Four of the college graduates have entered the monastic community at St. Meinrad Abbey. The remaining college students include 20 juniors, 16 sophomores and 15 freshmen, the majority of whom will move up.

Eleven graduates of the Latin School will begin their college studies as seminarians, along with three graduates of other high schools.

MARTIN CENTER COURSE—An intensive training program designed primarily for persons working in the black community will be offered this fall by Martin Center, 3561 N. College Ave., Indianapolis. Subjects will include black history, black culture, urban problems and communications. Classes will be held from 6:30 to 10 p.m. Tuesdays and Thursdays, Sept. 14 through Dec. 14. Four hours of graduate credit from IUPUI are optional. Students may register at Martin Center through September 14. No registrations will be accepted after the first class. Additional information may be obtained by phoning 923-5347.

TALBOT HOUSE 'IN THE BLACK'—One year and four months earlier than the final anniversary date, the board of directors of the Talbot House, Indianapolis, last month made its final payment of a \$12,000 mortgage on the home located at 1424 Central Avenue. Organized as a temporary home for alcoholics by a group of Catholic businessmen, Talbot House is unique in that it is non-funded as well as non-profit in operation. Expenses are borne by the guests whose weekly room and board payments amount to \$18. Average number of weekly residents is 20 men in varying stages of recovery from a drinking problem. According to Alfred J. Teare, one of the original makers of the mortgage note who now serves as executive director, the 10 men

who founded the operation were "strangers to each other" at that time and completely trusting in Providence. Their faith in each other and the project has grown inestimably through the years, along with their friendship. Other original members of the board and note endorsers included: Raymond F. Albers, Robert J. Alerding, Robert D. Malarney, David J. Fox, William E. Rensdy, Matthew E. Hayes, Eugene M. Stuppy (deceased), John T. Thompson and John M. LaRosa. Teare points out that due to the type of sickness involved, complete cases of recovery are not many, but Talbot House "can point with pride to several former guests who have returned to their families and taken their places in society as tax-paying citizens once again."

NAMES IN THE NEWS—Best wishes to Mr. and Mrs. Louis Schumacher, members of St. Monica's parish, Indianapolis, who will observe their 25th Wedding Anniversary on September 4.

Also to Mr. and Mrs. Joseph Thie, of Little Flower parish, Indianapolis, who marked their 42nd Wedding Anniversary on August 25. Miss Mary Theresa Milharic, daughter of Mr. and Mrs. Rudolph Milharic of St. Michael's parish, Indianapolis, and a 1969 graduate of Ritter High School, will spend her junior year of college at the University of Madrid. She is participating through Indiana University in conjunction with Purdue University on a program for college honor students who are majoring in foreign language. Specialist Four Carl J. Pulso, Jr., Catholic chaplain's assistant at Fort Benjamin Harrison, has received the Army Commendation Medal for meritorious service while assigned to the Catholic chapel there. He has been in charge of administrative work, altar boy and commentator training, and choir assistance. The Malden, Mass., native will be released from active military duty August 27. Four Sisters of Providence participated in the August 16-20 workshop in Catholic educational planning at Georgetown University. Sponsored by the National Catholic Educational Association in consultation with other professional groups, the workshop director was Father George Elford, director of research of NCEA. Those attending were: Sister Mary Joan Kirchner, director of studies; Sister Mary Maxine Teppen, provincial; Sister Marie Kevin Tighe, director of apostolic works; and Sister Thomas Carson, elementary supervisor.

SEMINARY ADMINISTRATIVE CHANGES—Father Vincent Tobin O.S.B., who has served the past four years as vice rector and dean of students at St. Meinrad College, has been appointed spiritual director there. He succeeds Father Daniel Buechlein, O.S.B., recently appointed president-rector of the School of Theology. Father Vincent will continue to serve as vice rector. Father Gregory Chamberlin, O.S.B., will become dean of students. Serving as assistant dean of students will be Father Damian Schmetz, O.S.B., and Father Kilian Kerwin, O.S.B. A newcomer to the college administration, Father Aloisius Hayden, a priest of the Nashville diocese, will join the administrative team with special responsibility as director of the Ministry Experience Program.

Group seeks new order for laicized

WASHINGTON — Robert Francoeur, who claims he technically is a priest although married, wants a separate religious order for men wanting to combine the priesthood with family life.

As president of the National Association for Pastoral Renewal (NAPR), Francoeur is the leader of a campaign aimed at formation of such an order. The NAPR, which has 3,500 members, has joined with a small group of clergy and laity across the nation to generate support that it hopes will encourage the bishops to look favorably toward the proposed order.

The order, to be called the Apostolate of Priest Auxiliaries, would have its own bishop, according to NAPR plans. Mrs. Theresa Nelson, NAPR secretary in Hartford, said that Msgr. Tito Melendez, a pastor in Santa Fe, N.M., has agreed to take a proposal explaining the order to Pope Paul VI when "a substantial volume of signatures" supporting the idea have been collected.

Francoeur, who teaches biology at Fairleigh-Dickinson University, Madison, N.J., and has authored several books, said he "would definitely go back" to fulltime priesthood if the NAPR-sponsored order becomes a reality.

Closed schools still to serve for education

DETROIT — Church-related schools, shut down this past year by the Detroit Catholic archdiocese, will not be wasted as centers of education.

Of the 62 Detroit-area schools closed last June, nine will be used for regular school classes, and many of the others are expected to be utilized for religious education.

According to an archdiocesan breakdown, three of the schools will be rented by the Detroit Board of Education for use as middle schools, three will be implemented as overflow public elementary schools, two others will be rented by the Wayne County School District for retarded children, and a high school will become a parochial junior high.

An unspecified number of schools will become centers of religious education for Catholic children of all ages in public schools. Most of these classes will be held after school.

Several Detroit area colleges are reportedly negotiating for the use of parochial school buildings.

Thirty years ago, Magr. Raymond R. Noll, vicar general of the Indianapolis Diocese, laid the cornerstone for Our Lady of Lourdes parish, Indianapolis.



HOSPITAL RECEIVES BOOST—The new St. Vincent Hospital, under construction at 2001 W. 86th St., Indianapolis, received a \$300,000 pledge this week from Lilly Endowment, Inc. The three-year grant lowers the deficit on the \$30 million cost of the 500-bed facility to \$254,000. Conducted by the Daughters of Charity of St. Vincent de Paul, the hospital is scheduled to move from its present location at 120 W. Fall Creek Parkway in September of 1973.

Gary's Mayor Hatcher says Catholic racism persists

NEW ORLEANS—Although Catholic bishops have issued official statements condemning racism, the first black mayor of a major American city claims "their words have made little difference to the average Catholic on the street."

"Catholic friends tell me," said Gary Mayor Richard G. Hatcher, "that you can check any of our cities and you find Catholic institutions that are segregated whether by law or by happenstance or by neighborhood arrangement."

The mayor told the biennial convention of the National Catholic Conference for Interracial Justice (NCCIJ) here that segregated facilities not only give the Church a poor image in the black community, but also render hypocritical its position as a persuasive moral force in America.

"When black people see the Church willing and happy to limit itself to running minor errands for an exploitative, unjust and oppressive society, but never lifting a finger to change that system, they rightly conclude it is guilty. It is basically this sort of hypocrisy," Hatcher said, "that undergirds the Church's relationship to black people in this country."

HE SAID THAT in many large cities "the Church has wielded tremendous political power in the past on various local, state and national issues. Clearly, the Church is able to exercise the influence of a lobby when its vested interests dictate such action," he contended.

"In addition, as a national and international body, the Church commands considerable financial power. But black Catholics tell me," he said, "a disappointingly small fraction of this power potential has been brought to bear on the racial problems of America, either in the

secular order, or within Catholic institutions themselves."

Offering solutions, Hatcher said "if white Catholics intend to respond relevantly to calls for self determination in the black community, they will have to let black people control projects white Catholics are helping finance. They will have to give without strings and without white control and support the possibility of black failure and not just black successes, he said."

"Whites who wish to continue working in the black community will have to heed the growing call for control by black people of all programs, including Church programs, in the black community and meaningful participation in making decisions in whatever affects black lives, he added."

THE MAYOR SAID that the destiny of most blacks and other minorities "is increasingly tied up in the fortunes of the cities."

It is in the cities, he explained "where the poor, the blacks and the Latins are crowded into hovels, go unemployed, attend overcrowded and underfinanced schools, are denied access to more livable suburban environments, confront every available institution for redress and relief and ultimately grow up to hate those institutions because no relief is forthcoming."

Hatcher said "the book of Ecclesiastes tells us there is a time to be born, a time to die. The Catholic Church in America is now called upon to locate its place on the timetable of contemporary history."

Roncalli to host workshop

(Continued from Page 1)

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Mathematics—Sister Joan Frame, Miss Janet Land, Sister Karen Wunderlich, Sister Diane Ris, Sister Barbara Peach, Sister Rosemary Schirmer, Sister Elaine Merkel and Sister Carol Jean Kinghorn; Music—Sister Caroline Hooge, Sister Marie McCarthy and Sister Barbara

Piller; Physical Education and Motor Perception—Jon Custer, Ed Schilling, Mrs. Thelma Clarke, Mrs. Barbara Ridgeway and Sister Carlene Becker.

Religion—Sister Jane Bodine, Sister Gail Thomas, Father Jeff Goedecker and Sister Antoinette Rensino; Science—Sister Mary Ellen Quinn, Sister Linda Knapp, Sister Kathleen Reilly, Miss Nance McKeown, Sister Constance Smith, Sister Laure Poehling and Mrs. Christine Crowe.

Social Studies—Sister Annette Frank, Sister Delores Wright, Miss Mary Hittle, Sister Cynthia Werton, Sister Donna Watzke, Mrs. Mary Ann Chamberlain, Sister Julie Hampel, Sister Clare Bosler and Sister Rosaire Bishop.

Serving as members of the workshop planning committee are: Sister Melanie Fleming, Sister Betty Sloan, Ken Walker and Sister Clare Whalen.

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Did you know there is an organization in town for you? It is called the Fifth Wheelers, made up of Catholic widows and widowers, socially oriented to you and your children's needs.

They meet once a month for a short business meeting and afterwards have refreshments and a lot of good fun. On the third Saturday, they avail themselves of some of the good entertainment facilities of the city. They also plan things for the children.

This is a group where you can meet new friends and have some enjoyable evenings. For more information, call: Bill O'Hara, 356-9688 (home) or 637-4345 (office).

Land for poor

QUITO, Ecuador — The Catholic Church's land reform program has received 13,802 acres of land in donations from three dioceses, the Church's Ecuadorian Agricultural Services (CESA) announced here.

The land will be divided by CESA, and distributed to landless Indian families in plots of approximately 10 acres each.

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Way Back When . . . !!



Whom do you recognize in this picture? 1925 First Communion Class—Guardian Angel orphanage on Raymond St., Indpls., Ind.

Send or bring pictures to appear in this new feature sponsored by

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MERIDIAN AT 10th STREET

VIEWING WITH ARNOLD

Film satirizes suburbanites

BY JAMES W. ARNOLD

The epidemic problem of teen-age runaways and their troubled, often affluent parents has already been treated in films as melodrama ("Joe") and now Czech director Milos Forman makes an extraordinary brave attempt (in "Taking Off," his first American movie) to handle it as burlesque.



This may sound roughly equivalent to doing a musical comedy about the East Pakistan refugees, but some problems are too hurtful to approach directly, or possibly the reverse twist may provide orthodox sights unavailable by orthodox methods. "Taking Off" is a satiric broadside at suburban adults and their values that expresses some of the whole Mom and Dad would cool it, she truth. The youth culture takes a few come out looking like mental and them, and not vice-versa! moral dolts, clowns who are

constantly losing their pants figuratively and sometimes literally. Since the probable audience is youthful, this kind of water balloon throwing spoofery can't do much but undermine the compassion required for dialogue.

WHEN SIXTEEN-year-old daughter Jeannie (Linnea Heacock) takes off, apparently only to attend a New York audition for girl rock vocalists, parents Buck Henry and Lynn Carlin fear the worst and panic. Henry, a meek-looking combination of Harold Lloyd and Wally Cox, sets out in pursuit and gets only as far as a local bar. When Jeannie returns, perhaps high on some drug, she is stunned by a frantic mother and soused father, and leaves again. (The entire film is, in fact, a series of homecomings by Jeannie and her satiric broadside at parental behavior. One feels that if only Mom and Dad would cool it, she would be less inclined to "take few knocks, but the over-40's off." At any rate, she is judging come out looking like mental and them, and not vice-versa! moral dolts, clowns who are

the East Village, a journey which is something like a European venturing into the Casbah. He is detoured slightly by attraction to a blonde matron, who is also looking for a lost daughter and eventually leads him into the Society for Parents of Fugitive Children. This is where Forman's satire begins to draw blood.

No organization could be more typically middle-class American. We watch the well-garbed members at a chic banquet, being addressed by a best-selling psychiatrist. Each parent wears a button with the portrait of their missing child. (Every problem is capable of being coped with by a slight variation in the Kiwanis-Rotary country club model.) After dinner the shrink instructs the group in live pot smoking, so they may better understand their children. The hypocritical middle-aged grove enthusiastically, and the college-age viewers I was with thought this the comic highlight of the movie.

THE POINT had really been made visually a few minutes earlier, when Forman provided candid closeups of the parents—elegant, bewigged, gowned and tuxedoed, clinging to the illusion of youth and beauty. We also watch them surrendering to tobacco and booze and letting out

their sexual inhibitions in a marijuana-induced strip poker game. The film implies that parents are really suffering from youth-envy and repression. Their real values, barely disguised, are only variants of what they fear in their children. The kids have simply taken the hedonistic standards, in some shock and confusion, and run with them more openly and honestly.

This is Sunday supplement sociology, a partial truth that glibly undervalues what most parents, for all their faults, are trying to pass on to youth in a time of chaotic change. It would be less troublesome, in this movie and others, like "Joe," if kids were not encouraged to total mockery of the old. The movie fosters youth's self-justification and, unfortunately, self-deception.

PURELY AS fun and observation of the American scene, "Taking Off" has wonderfully bright moments. The entire narrative is intercut with shots of the audition, where the singers' efforts range from the poignant and ludicrous to the tenderly moving (e.g., one talented girl singing of her lost childhood, when parents were gods and "even horses had wings"). Miss Carlin is impressive, especially in her drunk scenes, where her confusion of soul is almost too painfully real for the general tone of farce. Two resort Lotharios who try to pick her up are also funny: the shy fat man tries to pass himself off as his more handsome friend as he blunders into her bedroom.

But one wishes directors would leave music they don't like alone. Handel's "Hallelujah Chorus" has already been destroyed by satire, and here Forman murders "The Whole World in His Hands" by using it as background for the poker game. Well, it's comforting

are out of the prelate's jurisdiction, they were included on the ballot to sound out sweeping changes affecting 300,000 Catholics in the diocese. His action, at a diocesan synod that included laymen, paved the way for women lectors, increased lay participation in the Church and broader ecumenical activities such as interfaith services and the celebration of the Passover Seder with Jews.

Basically, the laws he signed in a ceremony before more than 1,000 persons in St. Augustine's Cathedral here, provided for changes in line with recommendations of Vatican II.

The documents approved by the bishop were written after a two-year study that included public hearings and voting by parishioners.

The prelate said that to his surprise, a majority of the parishioners voted strongly against proposals to ordain women as deacons or to consider the possibility of ordaining them as priests. Although such matters

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Brideport bishop gives approval to 'sweeping changes'

BRIDGEPORT, Conn.—Bishop Walter W. Curtis of Bridgeport has signed a decree permitting on the ballot to sound out sweeping changes affecting 300,000 Catholics in the diocese. His action, at a diocesan synod that included laymen, paved the way for women lectors, increased lay participation in the Church and broader ecumenical activities such as interfaith services and the celebration of the Passover Seder with Jews.

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CLASSES START SEPT. 2

St. Mary-of-Woods to open 131st year

ST. MARY-OF-THE-WOODS, program or enter the working Ind.—St. Mary-of-the-Woods field.

College welcomes the class of '75 to the all women's campus this week-end when freshmen orientation begins its three-day actual working schedule Sunday. Forty-one student advisors will be on hand to greet the new students and speech and drama, the studies transfer students as the liberal arts college begins its 131st academic year.

The president's dinner, faculty reception and several departmental open houses highlight the first day of orientation for the semester is at no extra cost to the student. The basic classes are taken at the College and some at nearby Indiana State University.

The medical technology program graduates its first students this year. The students take three years of basic courses at the college and the fourth year is then spent in a year's internship at an affiliated hospital school of medical technology.

freshmen and their parents August 29. Language proficiency tests, tours of Terre Haute and songfests fill Monday's agenda, and Tuesday the new class will have a day of meetings and activities entitled "Kaleidoscope of the Woods."

Meet to study woman's role

REGISTRATION is scheduled Wednesday for the entire student body with classes starting Thursday, Sept. 2.

Several new and revised programs will interest the students this year. A two-year executive secretarial program is designed to help meet the shortage of able secretarial help. Most of the courses will be taken in the business area with supplemental courses in other areas.

A certificate of Columbus, Ind., headed by J. proficiency will be given at the completion of the program and the participants are eligible to and a Disciples of Christ continue with a four-year degree Layman.

ST. LOUIS—Marillac College, which specializes in the training of nuns, is joining here with a Protestant foundation in sponsoring an ecumenical conference on "Women Who Minister."

Set for November 3-6, the gathering will feature Protestant, Roman Catholic and Jewish speakers.

Co-sponsor is the Irwin-Imperial Foundation of the Sweeney-Miller Foundation of study. A certificate of proficiency will be given at the completion of the program and the participants are eligible to and a Disciples of Christ continue with a four-year degree Layman.

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DOCTOR FAUSTUS (1968) (CBS, Friday, Aug. 27) A campy collector's item, with Richard and Liz Burton and the Oxford drama club doing Kit Marlowe's morality play something in the style of Vincent Price. The Seven Deadly Sins come out deadly dull, but it is a rare chance to see Liz without hearing her talk. Not recommended.

UNSINKABLE MOLLY BROWN (1964) (NBC, Saturday, Aug. 28) Not one of the great musical movies by a long shot, but there are some happy moments, especially when Debbie Reynolds is involved in Peter Gennaro's enthusiastic, pseudo-raucous frontier dances. The vernal story about a tomboy snubbed by society until she gets Paris polished and becomes a heroine during the Titanic disaster keeps getting in the way. Satisfactory for non-discriminating adults and young people.

WEEKEND AT DUNKIRK (1966) (ABC, Sunday, Aug. 29) The incredible mass evacuation of the allied armies at Dunkirk during WW II serves as background for a standard futility-of-war film in which Jean-Paul Belmondo meets and falls in love with Catherine Spaak while waiting for the boat. Badly dubbed. Not recommended.

AN AMERICAN DREAM (1966) (CBS, Thursday, Sept. 2) Norman Mailer's bitter and deliberately crude novel—an allegory about the anti-human qualities of money and power—is laundered and flattened into a confusing and silly Mafia melodrama. Eleanor Parker provides the only reasonable interest by tigerishly overplaying the hero's vicious, penthouse wife. Not recommended.

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