



**FRANCISCAN EDUCATORS**—The present problem of a teacher surplus does not dampen the spirits of the Marian College Education Department, headed by Sister Mary Patrick O'Connell, O.S.F., above right. She is shown discussing the future role of the college department with Sister Claire Whalen, O.S.F., who recently turned over the chairmanship after 10 years.

## Marian reassesses teacher training role

BY PAUL G. FOX

The phenomenon of the teacher surplus in Central Indiana and throughout the nation will provide an opportunity for teacher-training institutions to upgrade the quality of those students preparing for a teaching career.

This is the view of the new chairman of the education department at Marian College, one of the major suppliers of teachers to private and public schools in this area.

According to Sister Mary Patrick O'Connell, O.S.F., the aim of the college is "to produce facilitators of learning rather than the traditional type teacher."

Because of the changing educational pattern, she stated, "there is more responsibility placed on the learner through inquiry, problem solving, discussions and independent projects."

"MARIAN'S education department, in teaching the professional education courses, tries to recognize the individualization of instruction at the earlier stages of education by using as many of the less traditional approaches to teaching as possible."

A member of the Marian faculty since 1965, the former elementary school teacher and principal was named to the department chairmanship this past summer. She succeeds Sister Claire Whalen, O.S.F., a 15-year faculty member who has headed the department since 1961.

Both Franciscan educators believe that despite the present and future teacher surplus there will be positions available for the dedicated and innovative teacher who weathers the stiffening preparation program for both teachers and administrators.

"The teacher surplus now provides the opportunity for schools to be selective and insure the quality of education, thus varying its staffing pattern," Sister Claire stated.

A hard look at certification requirements in Indiana is now in process, under the direction of the State Department of Public Instruction, which will redefine general preparation and provide for the unique contribution and talents of individual teachers.

Sister Claire was recently appointed to a 21-member commission by State Superintendent of Public Instruction John Loughlin.

IN ADDITION to the preparation of elementary and secondary teachers among its undergraduate students, Marian has been particularly responsive in recent years to the needs of area teachers in need of certification or in-service professional enrichment.

The college began an internship program in cooperation with the Catholic Office of Education and the State Department three years ago to provide certification for Catholic elementary

### Richmond slates Scripture series

RICHMOND, Ind.—St. Mary's parish here will host a six-week Adult Education series on the Scriptures starting Thursday, Sept. 9.

Registration for the series, to be held on consecutive Thursdays at 7:30 p.m., will be held the first evening. A fee of \$5 will include textbooks.

Speakers and topics for the simultaneous sessions will be: Father Raymond Boehm, director of the Religious Education Department, "Interpreting the Scriptures;" Father Jeff Goedecker, religion teacher at Roncalli High School, "What Are the Theologians Saying?" and Father Edward Johnson, religion teacher at Secena Memorial High School, "History of the Mass."

The series is open to all adults in the Richmond Deanery.

## Discrimination by unions hit in statement

WASHINGTON—The discriminatory treatment of minorities—particularly blacks and the Spanish-speaking—was sharply criticized in the 1971 Labor Day statement of the division of urban life, United States Catholic Conference.

The statement particularly condemned the hypocrisy of those labor unions that practice racial discrimination.

But the statement concluded with an expression of "confident expectation that the labor movement will take the lead and

Editorial, Page 4

show us the way to adapt our institutions to the rapidly changing needs of our times."

"For the sake of the cause which labor is privileged to represent, it cannot afford to be late, nor can the rest of us afford to let it be late, in meeting the legitimate aspirations of workers in general and of the poor in particular for complete equality and for the fullest possible measure of shared responsibility and self-determination—the hallmarks of free men in a free society," the statement cautioned.

PREPARED UNDER the guidance of Msgr. George G. Higgins, director of the USCC division, the statement noted that Pope Paul VI recently emphasized the ever-widening twin aspirations of equality and shared responsibility among men.

"In no other nation in the world has there been, in recent years, a more widespread and more insistent demand on the part of so many different groups for a greater degree of equality and a fuller measure of participation in the affairs of our society" than in the United States, the statement said.

Concerning blacks, largest of the minority groups, the statement said "some unions to their shame and discredit and in complete defiance of the principles of justice and equality which they boastfully claim to be guided by, are still practicing racial discrimination."

"These unions deserve to be condemned for their hypocrisy and must expect to be held up to public scorn," the statement asserted.

"The injustice done to a black worker (Continued on Page 9)

## Pope stresses true concept of authority

CASTELGANDOLFO, Italy—Authority in the Church must be exercised as a "service" to its members, Pope Paul VI told his weekly general audience August 25.

He stressed that the "genuine concept of authority in the Church" must not be thought of in terms of "despotism, pride, selfishness or triumphalism."

The Pope urged his thousands of visitors to give their "loving cooperation" to those "whose formidable task it is to guide the Church," so that they may do so "with joy and not with grief."

Demands have arisen for "the reinstatement of a genuine concept of authority in the Church," said Pope Paul.

The Pope told his listeners that he did not at this time plan to defend authority or the hierarchy with argumentation, saying, "you certainly know its claims of divine origin and its consistent traditional development."

He pointed to such post council developments as episcopal conferences, the synod of bishops, priests' councils and pastoral councils. They show, he added, how the Church is trying to make "the twin theme of service and authority more evident and more active in the Church so that this twin theme may be inspired by a single principle—charity."

## Pennsylvania aid bill signed

HARRISBURG, Pa.—Gov. Milton J. Shapp signed into law August 27 a new nonpublic school aid program drafted in the wake of the recent U.S. Supreme Court decision voiding another Pennsylvania aid law.

Describing education in all forms as "our greatest human investment," Gov. Shapp said the new law is a "modest contribution to the education of nonpublic school children," but a "giant step toward removing the need for massive infusion of more public money into the public school system."

THE AID LAW, a tuition reimbursement program, grants \$75 annually for each child in a nonpublic grade school and \$150 per nonpublic high school student.

Under the new law—written to avoid an "excessive entanglement" between church and state which the high court said was unconstitutional—state aid goes directly to the parents of nonpublic school children rather than to the institutions themselves.



VOL. XI, NO. 47

INDIANAPOLIS, INDIANA, SEPTEMBER 2, 1971

## Religious education 'package' available

A new multi-media religious education package designed to make extensive use of the KNOW YOUR FAITH series has been developed by the Franciscan Communications Center in Los Angeles.

Since 1967 the Franciscans, best known by their trade name of TeleKETICS, have been recognized for professional

production of visual presentations that capture the imagination and interest of viewers. Their TeleSPOTS on national television have been seen by millions and religious educators are familiar with their excellent film series on the sacraments.

THE MULTI-MEDIA program, entitled "Images of Faith," uses the material found each week in *The Criterion* as its text. Twenty-nine separate learning experiences are programmed in five units corresponding to the five main themes to be developed by KNOW YOUR FAITH during the 1971-72 school year schedule.

Included in the Franciscan package are 10 brief TeleSPOTS, complete with discussion material, a series of color filmstrips with sound, and a series of 10-minute sound collages. A group of environmental photo-posters, several contemporary records and group activity resource sheets complete the package.

While background booklets on KNOW YOUR FAITH are included in the teacher's materials, the complete text of background material will be found weekly in the KNOW YOUR FAITH pages.

SUITABLE FOR USE with high school, CCD, and adult education groups, "Images of Faith" is produced in cooperation with National Catholic News Service and is being distributed exclusively by E. R. Moore Co. of Chicago.

Inquiries by mail or phone may be directed to the local representative, David Hazelwood, 3366 North Chester St., Indianapolis 46218. Phone (317) 545-9827.

### New RE teachers to attend series

INDIANAPOLIS — The Religious Education Department of the Archdiocese is sponsoring a series of Beginning Teachers' Workshops during the month of September.

Teachers may attend the series at Christ the King on Tuesday evenings beginning September 7th; at St. Christopher's on Wednesday evenings beginning September 8th, or at St. Roch's on Thursday evenings beginning September 9th.

Topics to be treated are: A.V. Materials and Their Use, The Psychology of Learning, and Ideas on Reinforcing a Lesson.

Experienced RE teachers on all levels, grade through high school, will be available to assist in lesson planning.

Registration will be held at 7:30 p.m. on the first evening of the series in each area parish. Twelve hours of credit toward certification will be given for attendance at the four sessions.



'BEST OF SHOW'—Terri Morrow, of Christ the King parish, Indianapolis, won the "Best Act of Show" award at the annual Junior CYO Talent Contest held on August 22 at the Garfield Park Amphitheatre. Her winning act was a ballet solo. (Another photo on Page 8)

## Most schools to open doors next Tuesday

While the new academic year has already begun in many Archdiocesan communities, Indianapolis-area elementary and secondary schools will officially begin next Tuesday, Sept. 7.

In all, there are 77 elementary, one special education center and 14 Catholic high schools operating in the 39-county Archdiocese, in addition to 12 elementary schools that receive state assistance in southern Indiana.

Three new model or experimental schools will open this fall in Indianapolis and Terre Haute, while two new consolidated schools will function in Indianapolis and New Albany.

The model school facilities are located at Holy Angels and Holy Cross parishes in Indianapolis and St. Ann's parish in Terre Haute. St. Francis de Sales School in Indianapolis will serve grades one through four, while neighboring St. Rita's School will conduct the middle grades of five through eight for the two parishes.

IN NEW ALBANY, St. Mary's and Holy Trinity Schools have consolidated to form Catholic Central School. Grades one to four will be located at St. Mary's, while grades five to eight will be at Holy Trinity.

The Catholic Office of Education has announced that all elementary and parish-supported high schools will initiate a uniform accounting system, designed to identify the actual costs of operating schools apart from other parish operations.

Parish-supported high schools began the new accounting procedures on July 1, while the elementary schools will begin October 1.

NEW ACCOUNTING procedures were outlined to elementary school principals last Thursday during a workshop session (Continued on Page 9)

## Statement from Office of Education

Much has taken place since the opening of school last year. The work of the Committee on Nonpublic Schools toward obtaining state aid must be noted as a greater success than failure. Although the efforts made by the Committee were very significant, even more so was the response in the Archdiocese to the call for action. That response indicates once again the great desire of parents for Catholic schools.

Unfortunately, the attempt for state aid to Indiana Catholic schools has received a setback in the Supreme Court decision that, in short, states purchase of secular services is definitely unconstitutional. Indeed this is a blow, but it is not the end of efforts for state aid.

In the meantime, Catholic schools in the Archdiocese will open as scheduled. This is not to deny existing difficulties. However, history shows that Catholic schools are better than ever today because of sacrifices made by our predecessors. The same can and will be said of Catholic schools in the future. For this reason, a three phase project is underway, which will assist pastors, principals, school boards, the superintendent and the Archdiocese for better management and accountability of monies expended for Catholic Schools.

The installation of uniform accounting systems in schools and parishes is slated for this school year. The three phases include uniform accounting for secondary schools, which has been in effect since July first, uniform accounting for elementary schools, separate from parish accounting; and uniform accounting for parish operations excluding the school.

The school accounting systems are the responsibility of the Archdiocesan Office of Catholic Education in cooperation with the Chancery. The parish accounting system is the responsibility of the Chancery.

The elementary accounting system will be installed during the month of October. In both the secondary and elementary schools, the principal is responsible for the accounting, budgeting and reporting. This will require cooperation between pastor, principal and school board. At the same time, it will provide for everyone a better understanding of exact costs for better management and planning.

This is a large undertaking that should provide even greater benefits. There is one caution that should be kept in mind. The benefits on the local level may seem minute compared to the effort required. However, what is gained will be incalculable to the overall benefit of the schools.

When school opens September 7, there will be two new consolidations. The St. Rita plant in Indianapolis will become a middle school housing grades 5-8, with St. Francis de Sales school housing grades 1-4. Catholic Central of New Albany will be comprised of the middle school at the Holy Trinity plant and the primary school at St. Mary's plant. There will be three model schools employing innovative methods and non-traditional arrangement of classrooms, namely, St. Anne in Terre Haute, Holy Angels and Holy Cross in Indianapolis. All who were responsible for these strides forward will be rewarded with better schools for the children they serve.

Father Gerald Gettelfinger  
Superintendent of Education



**'NOT A MATTER OF PRIDE OR FEAR OF HARD WORK'****Do Sisters still identify with schools?**

BY SUE CRIBARI

The American Sister still believes in the Catholic school. These were among the sentiments which emerged during conversations NC News had recently with some representative women Religious.

**DAYTIME PROGRAM****New non-credit series scheduled at Marian**

INDIANAPOLIS — "You and the Environment," a four-part series, will open the Marian College non-credit education program on Thursday, Sept. 16, at 9:30 a.m. in the campus Allison Mansion.

Miss Molly Rucker, attorney and former environmental specialist for the Indiana Legislative Council, will conduct the series each Thursday through October 7.

Each of the four sessions is scheduled for two hours and, according to Miss Rucker, will cover cause and effect in environmental problem areas, economic controls, individual responsibilities and action programs.

"MARIAN College has reviewed its offerings in continuing education," commented lecture director Mrs. Jane Sprague, "and is revising its entire approach for the 1971-72 academic year. We will be offering several series, all during the day and largely geared to the interests and needs of women."

Further information is available by calling 924-3291 or writing the college, 3200 Cold Spring Road, Indianapolis, 46222. All Indianapolis-area parishes will receive brochures describing the lectures.

she and her students can grow and develop.

These were among the sentiments which emerged during conversations NC News had recently with some representative women Religious.

"The quality of the school is something that has really into teaching—and oftentimes become a matter of conscience right back into the Catholic with the Sister," said Sister system." She estimated that as Thomas Aquinas Carroll, many as half the Sisters who chairman-elect of the Conference have left her order in recent of Major Superiors of Women. "I years have returned to Catholic think this is one way in which she schools as lay teachers.

is not being understood by the Making the same observation pastor and the parent."

Sister Carroll—soon to head the Assembly of Women Religious 670-member organization including nearly all the major superiors of Religious women in the U.S.—emphasized she was not criticizing past generations of Sisters.

But when today's Sister objects to a particular school consolidation plan or is unwilling to accept a larger number of students, she said, it is "not a matter of pride or fear of hard work," but a "realization that you cannot help the child to develop properly unless the environment is leading toward that good development."

WHAT THE American teaching Sister wants, Sister Carroll said, "is an environment within which her professional expertise and her apostolic zeal will be respected; where, in other words, she will have the freedom to make a difference in the thinking and the attitudes of the children she teaches, their parents, the other teachers in the school, the neighborhood in which she works, and so on."

According to recent statistics, the number of teaching Sisters system of education," another has dropped nearly 14,000 since 1967. But Sister Carroll, who is system-private and public—but also superior general of the Pittsburgh Sisters of Mercy, what I prefer to call, centers of noted that "very, very, many of learning... which would be open the Sisters who have left our all year round and attended

Many teaching Sisters see value in conducting religious education programs which are supplementary to religious education in a Catholic school—in Confraternity of Christian Doctrine work, for example.

But there are also Sisters who do not identify with the Catholic school structure at all.

In summer 1970, NAWR polled some of its 4600 individual Sister-members and 72 diocesan Sister' councils with the question: "If you had power to make one change in education today, what change would you effect?"

"I would change the emphasis in Catholic education from education of children to adult education," one Sister replied.

"I would make a truly free 1880's, Mother Claudia explained, for the purpose of conducting to public schools. A recent survey of the order's 2400 teaching Sisters "indicates 98 per cent of them are fully convinced of the teaching."

necessity and value of the Catholic school," the superior said, "provided there is ongoing improvement and advancement in professional skills and modern methodology."

Also essential, according to the Sisters, is a "thoroughly Christian atmosphere in which the whole man can be developed spiritually and morally as well as intellectually," the superior said.

LENDING CREDENCE to their survey response, the 1,150 members of Mother Claudia's order who teach in the Philadelphia archdiocese have offered to forego 20 per cent salary increases next year because of the recent U.S. Supreme Court decision nullifying a Pennsylvania school aid program. That program would have meant \$9.8 million for archdiocesan schools.

The Supreme Court action—and two other rulings which invalidated nonpublic aid programs in Rhode Island and Connecticut—do not necessarily equal a gloomy forecast for the nation's Catholic schools, Sister Carroll noted.

"Very, very few dioceses have sat down calmly and asked everybody concerned, 'Where do we need a school most?'" the CMSW official said. But the court rulings make creative joint planning almost a necessity.

The result may be fewer schools, but they will be quality schools, Sister Carroll said.

"If we retain a good, small system, we continue to challenge the public schools, we continue to make it profitable for publishers to prepare textbooks (for non-public schools), and we continue to make it profitable for religious orders to educate their Sisters for the teaching."

**School Lunch Program in 37 grade schools**

INDIANAPOLIS — An Charles; Brazil—Annunciation; estimated 37 Archdiocesan grade Brookville—St. Michael; schools will be participating this Brownsburg—St. Malachy; year in the National School Lunch Clarksville—St. Anthony; Program. Columbus—St. Bartholomew; Connersville—St. Gabriel; Corydon—St. Joseph; Greensburg—St. Mary; those children whose families Greenwood—Our Lady of meet federal standards of need. Jeffersonville—St. Eligibility is determined by cred Heart; Madison—Pope John family income, total family XXIII; New Albany—Holy members, and the number of Family; Our Lady of Perpetual children in school, pre-school or Help; North Vernon—St. Mary; day care centers. Information Richmond—Holy Family, St. concerning the lunch program Mary; Shelbyville—St. Joseph; and applications for free or Indianapolis high schools reduced-price lunches will be participating are Chastard and given to each child enrolled in Roncalli High Schools and Our participating schools. Lady of Grace Academy.

In addition, application may be made at any time during the school year. Information on Archdiocesan high schools outside Indianapolis is incomplete.

FULL PRICE of school lunches at the schools is expected to be 45 cents, reduced-price lunches are usually 20 cents. All meals are planned to meet federal nutrition guidelines.

Indianapolis schools participating are: Holy Name, Little Flower, St. Barnabas, St. Bernadette, St. Catherine, St. Gabriel, St. Francis de Sales, St. Jude, St. Luke, St. Michael, St. Monica, St. Pius X, St. Rita, St. Roch, and St. Simon.

Holy Angels, 2822 Northwestern Ave., participates in the hot lunch program provided by the Central Kitchen of the Indianapolis Public School System.

OTHER Archdiocesan schools ceremony in the Cathedral of St. in the NSLP service include: Aurora—St. Mary; Batesville—historic occasion in the long St. Louis; Bedford—St. Vincent stream of 150 years of Catholic de Paul; Bloomington—St. life in South Carolina."

**Diocesan editor ordained deacon**

CHARLESTON S.C.—A diocesan editor, a chiropractor, and a cabinet maker have been ordained South Carolina's first permanent deacons.

Wilber R. D'Arche, 68, editor of The Catholic Banner, Charleston diocesan weekly; Dr. Allan G. Bohner, 40, and Joseph C. Kemper, 62, were ordained here Aug. 10 by Bishop Ernest L. Unterkoefler, of Charleston, who is also chairman of the National Conference of Catholic Bishops' permanent diaconate committee.

Bishop Unterkoefler called the ceremony in the Cathedral of St. John the Baptist "another historic occasion in the long stream of 150 years of Catholic life in South Carolina."



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# WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Knights seek aid for schools

NEW YORK—Winding up its three-day national convention, the highest body of the Knights of Columbus urged public officials to aid children attending religious schools. The supreme council of the 1.2 million-member Catholic fraternal organization passed a strongly worded resolution which declared "all persons under the democratic system of government are guaranteed the free exercise of religion and equal protection of the laws." The Knights said financial assistance was needed to insure those rights.

## Catholic-Methodist heritage

DENVER—Catholics and Methodists have a shared heritage that is "a reality—not something conjured up for purposes of ecumenical cordiality," Cardinal Jan Willebrands told a week-long meeting of 5,000 Methodists. The cardinal, head of the Vatican's Secretariat for Promoting Christian Unity, was a special guest speaker August 23 at the 12th World Methodist Conference, held at the university of Denver. Both Catholics and Methodists, he said, share a spiritual heritage emphasizing ideals of communion, contemplation, compassion, and Christian fellowship. In the past, he said, Christian fellowship has been made to seem almost "a distraction from, or antithesis to, personal sanctification, rather than a necessary setting" for Christian growth.



## Tax credits school answer?

WASHINGTON—Constitutional experts say tax credits for costs of both public and nonpublic schooling is the aid form most likely to withstand constitutional tests, according to a member of President Nixon's panel on nonpublic education. Auxiliary Bishop William E. McManus of Chicago told NC News the four-man panel met with two constitutional experts soon after the June 28 U.S. Supreme Court decision voiding two nonpublic school aid laws on grounds of "excessive entanglement" between church and state. "Various possibilities of aid were reviewed," the bishop continued. "Neither expert would say definitely what would stand up constitutionally. They would only estimate the risk." Both men agreed, Bishop McManus said, "that a tax credit plan covering both public and nonpublic school expenses would involve the least risk at the present time."

## Bishop visits Fr. Berrigan

SPRINGFIELD, Mo.—Bishop William Baum visited Father Philip Berrigan in prison here and the two discussed the Epistle to the Colossians—where St. Paul recalled that his preaching brought him persecution, suffering and jail. "I did the reading," the bishop of Springfield-Cape Girardeau told NC News, "and we paused at intervals for discussion and prayer." Bishop Baum, who had never met the controversial Jesuit priest before, said he visited the priest at the federal prison in Springfield to express "our common bond in the priesthood." The bishop said he wants to visit Father Berrigan again, "as I would any priest in similar circumstances."

## Approved 'with reservations'

AUCKLAND, New Zealand—The Catholics of the Auckland diocese were told by their bishop that Father Hans Kung controversial Swiss theologian, will lecture here only "in his academic capacity and not as a priest enjoying the full confidence of the bishops of New Zealand." In a pastoral letter, Bishop Reginald Delargey said that Father Kung did not ask for faculties to preach or teach as a priest in the Auckland diocese and that "whatever he does is done in his private capacity and on his own initiative." Father Kung was invited to lecture in New Zealand by the theology faculty of Otago University, Dunedin, and will also lecture at St. John's Anglican College here. Bishop Delargey said that "Professor Kung has recently written and spoken in ways which make some reputable theologians throw doubt on his Catholic orthodoxy."



## Asks clergy to speak out

WHEELING—Bishop Joseph H. Hodges of Wheeling has asked priests in his diocese to tell him how good a job he is doing. He has also asked the priests to tell each other how they rate as priests in implementing diocesan programs "established to serve the people of God." The bishop told NC News he based his decision to call for such job evaluation on the Wheeling priests' senate endorsement of the National Federation of Priests' Councils' (NFPC) "Moment of Truth" statement. The statement called for sweeping changes in the Church, including improvement of priests' relations with U.S. bishops. Since priests have indicated they are unhappy about lack of leadership and performance by fellow priests, the bishop said he believes they should have a chance to express their concern.

## Priest killed aiding wounded

LA PAZ, Bolivia—A Canadian priest who worked closely with the poor was fatally shot here as he comforted a man wounded during the revolution that overthrew Bolivia's leftist regime. Oblate Father Maurice Lefebvre, 49, of Montreal, who taught psychology at the National University of San Andres here, had been a trouble-shooter in labor disputes. He was known as a strong advocate of social reform in Bolivia. He came to this country in 1963. Overthrown by a three-member military junta in the weekend revolt was leftist President Juan Jose Torres, the general who last October ousted Gen. Alfredo Ovando.

## 'Practice what you preach'

LONDON—The most difficult thing about being a Christian is to practice what you preach, according to a survey of Catholic students at the University of London. Nearly half of the women and 31 per cent of the men polled nominated "practice what you preach" as the toughest Christian duty. The survey was conducted on behalf of the Catholic chaplain at the university, Msgr. Bruce Kent. Aim of the student poll was to clarify for the chaplain the nature of Catholic students' attitudes on contemporary Christian issues and to gauge the impact of university life on their beliefs and practices.

## American heads Society of Mary

SAN ANTONIO, Tex.—An assistant provincial of the Pacific province of the worldwide Society of Mary was recently elected the society's superior general. The election of Father Stephen Tutas—conducted during the society's general chapter meeting at St. Mary's University here—is subject to Vatican approval. The society's general chapter, which includes delegates from the 3,000 members in 13 provinces throughout the world, meets once every five years. The St. Mary's meeting was the first ever held in the United States.

## Jesuit head visiting Russia

ROME—For the first time in history a general of the Jesuits, the Church's largest order of priests, has gone to Russia. Father Pedro Arrupe, general of the Society of Jesus, left here August 26 for Moscow, Leningrad and the ancient Russian Orthodox monastery of Zagorsk. He stopped overnight en route at Leige, Belgium, to address a European congress of alumni of Jesuit schools. He flew to Moscow at the invitation of the Russian Orthodox bishops. After his Russian visit, Father Arrupe was to fly to Manila, Hong Kong and Japan.



## Jesuit leaving USCC division

WASHINGTON—Jesuit Father Patrick McDermott, assistant director of the U.S. Catholic Conference division of world justice and peace, is leaving the USCC to become executive director of a new peace organization here which evaluates military policies and disarmament. Father McDermott's appointment to the Center for the Study of Power and Peace becomes effective in mid-September. The center is not formally sponsored by any one church or church agency. The center is described as "an independent ecumenical agency intended to provide continuing ethical evaluation of military policies and disarmament aid to promote peace efforts."

## Dutch traditionalist submits

UTRECHT, The Netherlands—The leader of a Catholic traditionalist group who recently defied Cardinal Bernard Alfrink of Utrecht said he submits "unconditionally" to the Pope's authority. The traditionalist leader is Father Winland Kotte, who celebrated Mass in the St. Willibrord church here after the cardinal warned that the group's liturgical activities are carried on without his authorization. The priest told a reporter: "If the Pope speaks only one word disapproving our activities, we will stop immediately." The 48-year-old priest, who left the Assumptionist Fathers because of his traditionalist views, told a reporter for the Dutch national Catholic daily De Tijd: "I submit unconditionally to the Pope's authority even if the Pope would demand that I obey Cardinal Alfrink."

## Church neglecting handicapped?

HOUSTON—The Catholic Church has yet to commit itself fully to preaching the word of God to the handicapped, according to the Catholic chaplain at Galludet College for the Deaf in Washington D.C. Father Rudy Gawlik—a Holy Cross priest ordained in 1967—said the biggest handicap of deafness is an information gap. A deaf person must consciously learn everything he learns, unable to count on exposure to sources like television and radio, the priest said. Father Gawlik made his observations while addressing the Texas Knights of Columbus, who sponsored a Texas Catholic Deaf Community Week at St. Mary's Seminary here. What is needed to fulfill the Church's teaching mission for the deaf is a center for training priests, religious and lay people to work with the deaf, Father Gawlik said.

## Claim Lourdes cure for cancer victim

GLASGOW, Scotland—A "Within a week the swellings had vanished and two weeks later she has been claimed for a six-year-old Glasgow girl who made a pilgrimage to the famed French Marian shrine at Lourdes. Dr. Stuart Mann, one of Scotland's leading pediatricians and a consultant at the Glasgow Hospital where Frances was given up by her doctors as dying. Her mother, Mrs. Deirdre Burns, in desperation took her to Lourdes, where she was bathed in the waters of the shrine. Mrs. Burns stayed only a few days at Lourdes, fearing that Frances, who had become very weak, would die before returning home. When they arrived back in Glasgow "even the ambulance men who met us at the airport were moved to tears," she said. "I took Frances back to the hospital and never expected to see her alive again."

BUT WITHIN TWO days arrived, and we have waited Frances was reported to have sat three years to make sure that the up and asked for food. Within a tumors showed no sign of week the tumors on her face had returned. Since her recovery a doctor appointed by us has been sitting up in bed eating and considering that a miracle has taken place," said Mrs. Burns. place to save this child's life."



## Indianapolis area schools add 70 new lay teachers

The Catholic Office of certification. Nine have licenses Education has disclosed that 70 from out-of-state. new lay teachers have been Forty-six of the new teachers employed in Indianapolis area were placed in kindergarten elementary schools for the 1971-72 academic year, an increase of about 20 per cent over last year, bringing the total lay staff to 363 teachers.

According to Sister Ramona Lunsford, O.S.F., office supervisor in charge of staff interviewing and placement, hundreds of applications were received for available positions. Placement was made in 41 schools of the Indianapolis Deaneeries, while five schools reported no changes in staff.

NEW FT. WAYNE AUXILIARY—The Most Rev. Joseph Crowley was ordained as auxiliary to Bishop Leo Pursley of Ft. Wayne on August 24. The ordination ceremony was held in St. Matthew's Cathedral, South Bend. Archbishop George J. Bishop was the principal celebrant. Assisting him were Bishop Pursley and Bishop Andrew Grutka of Gary. Indianapolis registered in 116 Lafayette's Bishop Raymond parish grade schools for the 1971 fall term.

OF THE TOTAL number placed, eight hold master's degrees, 57 hold bachelor's degrees and five are without degrees. Seventeen new teachers are uncertified and 44 hold Indiana licenses or are eligible for

Thirty years ago more than 20,000 students in the diocese of Indianapolis registered in 116 parish grade schools for the 1941 fall term.

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## ARCHDIOCESE OF INDIANAPOLIS 1971-72 SCHOOL CALENDAR

### FIRST SEMESTER

Tuesday, September 7 Opening Day  
(TEACHERS' INSTITUTE—THURSDAY, NOV. 4 AND  
FRIDAY, NOVEMBER 5)

Monday, October 25	Veterans' Day
Monday, November 1	All Saints Day
Thursday, November 25	Thanksgiving Recess
November 26	Begins with close of school day Nov. 21
Monday, November 29	Classes Resume
Wednesday, December 8	Immaculate Conception—Holy Day
Friday, December 17	Christmas Recess
	Begins with close of school day—Dec. 17
Monday, January 3, 1972	Classes Resume
Monday, January 21, 1972	End of Semester Free Day for Students

GRADING PERIODS: NOVEMBER 5, 1971 and JANUARY 21, 1972

### SECOND SEMESTER 1972

Tuesday, January 25	Classes Resume
March 31	Easter Recess
	Begins at noon, Good Friday
Monday, April 10	Classes Resume
Thursday, May 11	Feast of Ascension—Holy Day
Monday, May 29	Memorial Day
Friday, June 9, 1972	Close of School

GRADING PERIODS: MARCH 24 and JUNE 9, 1972

NOTE: Catholic Schools will follow the public school calendar in regard to the following dates: the opening and closing of school, national holidays, Teachers' Institute, Thanksgiving, Christmas, and Easter Vacations.

Pupils may be exempted from attendance at school whenever a SPECIAL holiday is declared for ALL the public schools in their districts. The Public School Calendar holiday should not be interpreted as a special holiday. No special day has been assigned for Spring Registration. Each school should make arrangements for the Spring Registration to be carried out before April 14.

Two professional days are allowed in the second semester.



# ON THE LINE -- two pages of opinions

## Wrong and right way to rap labor

The long-standing romance between the intellectual community and organized labor cooled considerably in the past decade. Taking potshots at labor has become one of the favorite pastimes of liberally-oriented commentators and journals.

The estrangement began with the rise of the civil rights movement and the emergence of the new "underdog" — the American black. Walter Reuther and many other union leaders marched in the vanguard of the rights movement but rank and file labor dragged its feet. This was interpreted variously as a reluctance to share the hard-won fruits of organization, a fear for jobs or just plain racial prejudice.

The disaffection became more marked as anti-war sentiment crystallized among intellectuals while at the same time support for Vietnam involvement was equated by some union leaders as the litmus test of patriotism. Open hostility broke out in the "hard hat-peacenik" clashes of last year.

So it is not surprising that labor has fallen from grace in many circles, that unions are now depicted as having grown too fat and self-serving.

Such criticism might ring a little more true if it were not so often tinged with an aura of snobbery. If one reads enough of the current anti-union argumentation, one soon detects the subtle insinuation that it is somehow "indecent" that a plumber should earn as much as a college professor. Labor has become too big for its britches, turned like an ingrate upstart on those who cheered it lustily in the lean years and therefore must be whittled down to size.

The United States Catholic Conference in its Labor Day statement, however, sternly warns against any such attempt

to sabotage the gains of the labor movement. Success of any "bust the union" campaign, argues the statement, would only wreak havoc on all workers. It particularly cautions blacks from turning in their frustration to the growing anti-union lobby.

Not that the Conference is unmindful of labor's shortcomings. The thrust of the statement is a strong denunciation of discrimination within unions. Without mincing any words, the statement scores the hypocrisy of those unions which preach equality but practice blatant inequality. Such injustice, it notes, "cries out to heaven for vengeance."

It charges unions with the duty to open ranks to full membership of black and Spanish-speaking workers, open them all the way, in every affiliate, in every trade and craft area.

"For the sake of the cause which labor is privileged to represent, it cannot afford to be late, nor can the rest of us afford to let it be late, in meeting the legitimate aspirations of workers in general and of the poor in particular . . ." the statement said.

While there is the edge of deep disappointment in the fact of discrimination, the USCC, unlike many other critics, confidently expects labor to begin to clean its own house, to begin to reassert its leadership in those areas of social concern which were once the hallmark of organized labor.

The statement is forceful, forthright and specific. It can be faulted on only one account. In speaking out for minorities, the USCC completely overlooked the most populous, most neglected minority in the labor market, in or out of unions. That is the working woman. That is the regrettable that this segment of the working force continues to be ignored by the Conference, by the Bishops and by the framers of the annual Labor Day statement.

—B. H. ACKELMIRE

## Aid Chicanos or lose them, says Bishop

NEW ORLEANS—The only Mexican-American bishop in the nation's Catholic hierarchy challenged the U.S. Church to solve Chicano problems—or risk an exodus of Mexican Americans from the Church.

"If the Church doesn't manifest an interest not only in combatting poverty but in struggling against the oppression of the Chicanos, the umbilical cord that links us to the Church will be cut," Auxiliary Bishop Patrick F. Flores of San Antonio, Tex., told the biennial convention of the National Catholic Conference for Interracial Justice (NCCIJ) here.

BISHOP FLORES said the exodus of Mexican Americans from the Church "has been tremendous already."

"The Mexican American is poor and has been kept poor," said the Chicano bishop. "But the question before me is what kind of struggle the Church is involved in to overcome the injustices that are keeping him poor."

Bishop Flores said the underlying problem "is not really the fact that people are poor, but that some are rich and powerful and capable of keeping others poor and oppressed."

The bishop said that Mexican-Americans today represent 20 to 25 percent of U.S. Catholics. He added that "the Church has served only the spiritual needs—not the temporal needs" of Chicanos.

BISHOP FLORES suggested that the Church could undertake these projects: —Massive education of non-Chicano clergy to acquaint them with the culture and problems of the Mexican Americans.

—Leadership programs for the laity.

—Job rehabilitation and re-training for farm workers.

—Support for indigenous Chicano organizations.

—Help establish a national seminary for Mexican-Americans and a center for Mexican-American studies.

—Develop voter registration projects. "We have thus far been able to consider the Church as a mother," said Bishop Flores, "but mothers are willing to speak up for, defend, nourish and help develop their children."

"Is the Church such a mother to the Mexican-American? It would be bad to generalize and to say the bishops do not care—but those who do are the exception rather than the rule," he said.

## Favor ending tax exemption

WASHINGTON—City dwellers disapprove of tax-exempting churches, private schools and universities, according to a survey conducted by the Department of Housing and Urban Development (HUD).

The survey conducted in 10 cities (none in Indiana) showed that a majority favors removing the tax-exempt status from these churches and schools, a heated issue in recent years because many cities have been hard pressed for extra revenue.

The pollsters said that among the surveyed cities with significant Catholic populations, there was no difference between Catholics and others on the willingness to change laws on taxing church property.

A SUMMARY of the initial findings of the league said it was not known whether the surveyed attitudes on tax-exemption reflected a new ideology or "a current desperation for new resources of income for cities."

Those surveyed were asked: "As you probably know, land that is owned by private schools and universities in the city by law cannot be taxed. Do you think this law should be changed?" The same question was asked about churches.

More than 54 per cent responded affirmatively to both questions. More than 41 per cent responded negatively and more than four per cent had no opinion.

THE MOST COMMON reasons for ending church exemptions were: the city needs the money; a church is a business and churches are not special.

The most common reasons for retaining exemptions were: churches cannot afford to pay; freedom of religion and churches provide services to the community.

then it is naive. To generalize about private schools as WFBM did in its July 27th editorial, and to use fear as a tool, is far below the dignity of such a reputable organization."

On August 27, the station replied to Father Gettelfinger's reply. It softened its position, recognized the contributions of private education through the years, but repeated the argument that all schools needed regulation. It urged the state superintendent of education to demand legislation if that were needed to fully enforce the inspectional provisions that now cover public schools.

It was the second time in the station's many years of broadcast editorials that it gave a rebuttal to an editorial reply.



"BIG DEAL! WE'VE BEEN IN A WAGE-FREEZE FOR FOUR HUNDRED YEARS!"

## THE YARDSTICK

### The Jesus People

BY MSGR. GEORGE G. HIGGINS

Archbishop Fulton J. Sheen, his youthful appearance and undiminished physical stamina to the contrary notwithstanding, can qualify—now that he had taken his retirement—as an "elder statesman" in the American Catholic community. At 76 years of age, however, he is refreshingly young at heart and, in certain respects at least, would appear to be more open to new ideas than many priests and bishops who are hardly more than half his age.

By way of example, I would cite the fact that twice on the same day within recent weeks Archbishop Sheen publicly and rather enthusiastically extolled the idealism of the younger generation of Americans and, in so doing, suggested that we oldsters have much to learn from them. While I sincerely admire his open-mindedness in this regard, I have the rather uneasy feeling that his two public statements in defense of the younger generation were, at least in one particular, somewhat at variance with one another. I could be entirely mistaken about that, of course, but now that I have raised the question, I owe it to the Archbishop to pursue it a little further.

THE FIRST of the two statements referred to above was a kind of guest editorial, "Jesus People and the Churches," published on the op-ed page of the August 8 issue of The New York Times.

The burden of this piece was that the so-called "Jesus people" are deserving of our respect and admiration. As the Archbishop sees it, these young people "are picking up the Christ about Whom the church rarely preaches. Spiritual retreats dissolve into endless discussions in order to escape the decision: 'He that is not with Me, is against Me.' Liturgy, in some instances, has smothered the Person; abstract virtues have killed a loving personal relationship. The young may be rediscovering Jesus

outside the Church as did their elders, Henri Bergson, Simone Weil, and Malcolm Muggeridge."

In view of all this, the Archbishop asks: "Why cannot the churches rejoice and not look down their noses at young people who are becoming pure and disaffected because a new love has come into their lives?" He points out, in conclusion, that the new faith of the Jesus people "is to be judged by its fruits, and many young have become pure and wholesome."

The Archbishop's point is well taken—very well taken indeed. On the other hand, I am not sure I understand why he felt it necessary to praise the Christ-centered idealism of the Jesus people at the expense of the so-called social gospel. "These young crusaders (the Jesus people)," he says, "stand as an indictment of the church which joined 'Coxey's Army,' substituting the social gospel of the secular city for the Christ Gospel of salvation."

I WONDER IF that's an accurate statement. Is it really true, in the first place, that the church is all that gung ho about the social gospel? If so, why is it that the church is being so severely criticized—by young people especially—for its lack of meaningful involvement in the field of social reform? By the same token, why did Pope Paul himself feel it necessary, as recently as May 15, to challenge the church once again, in a major Apostolic Letter, to make up for lost time in implementing the social demands of the gospel?

Secondly, if it is true, as the Archbishop seems to think, that the Jesus people are reacting negatively to the churches' alleged over-emphasis on "the social gospel of the secular city," doesn't this raise some serious questions about the Jesus people themselves, and shouldn't these questions have been posed to them by the Archbishop, at least in passing, in the course of his piece in The New York Times?

Never having had any direct contact with the Jesus people, I am perfectly willing to take the Archbishop's word for it that many of them "have become pure and wholesome." I would hate to think, however, that in "picking up the Christ whom the church rarely preaches," they are retreating into a latter-day form of personal "pietism" and are unconcerned about the demanding requirements of the social gospel. If so, their last state may well be worse than their first.

AS NOTED ABOVE, the Archbishop rightly points out that the "new faith of the Jesus people is to be judged by its fruits, and many young have become pure and wholesome." So far so good. Purity and wholesomeness are admirable virtues. On the other hand, they are not the only Christian virtues and, unless they are combined with a deep, personal commitment to the social demands of the gospel, they obviously leave much to be desired.

Faith, as William Yeomans points out in the July issue of The Way—a first-rate British quarterly on contemporary Christian spirituality—"is not a refuge from the evils of the world, quite simply because it is faith in a God who chose to get himself involved in the evils of this world to the extent of dying because of that evil. A doctor does not heal a broken leg by amputating it, nor did Christ heal mankind by eliminating evil. He became part of this broken, torn body; on the cross he was the

## GIVE AND TAKE

BY REV. PAUL DRISCOLL

Before introducing our new columnists, Sister Eileen Fitzgerald and Donald Doyle, I would like to summarize my own contribution to the Luka-McArdle discussion. Since my role as moderator forbade me to take sides, I tried to develop an area of agreement—the belief that Catholics should possess a wide range of options in non-essential matters.

If both progressive and traditional Catholics are sincere about this principle, why are present intra-Church relations so tense? Why the general feeling that, if the other side gains control, it's "Bye, Bye, Freedom"—not only on fundamental matters, but on just about everything?

Let me suggest an answer that does not involve attributing bad will to anyone. A major reason we do not apply the principle of diversity in our relations with other Catholics is that we do not know the other Catholics well enough to apply it. Paradoxically, we Catholics often possess a much greater understanding of Episcopalians, Lutherans, Methodists, or Presbyterians. We look closely at the Christians who go to other churches; we do not look closely at the Christians who go to our church.

THIS KIND OF thing occurs frequently. Imagine a tourist arriving in New York for the first time. What does he do? He visits the Empire State Building, the Statue of Liberty, and all the other key landmarks. He reads up on these landmarks, and he listens carefully to the guide. A lifetime resident of New York, on the other hand, hardly considers it necessary to hire someone to guide him. Furthermore, the sights of the city are always available to him. For that very reason, the resident never marks aside any special time to visit them. As a result, the average tourist knows considerably more about the key places of New York than the average resident.

G. K. Chesterton pointed out a similar phenomenon in connection with history. He once observed that the period of history we know least is the period closest to us in time—the era of the generation immediately preceding us. In our history books we can and do receive detailed information about other centuries. The previous generation, however, is so close to us that it has not yet been recorded. While the people who inhabited that period are still around (they talk with us daily and live in the same houses), we rarely ask them about their time and we do not listen very closely when they volunteer information. The result is that we know the customs of the Pilgrims better than the customs of our own fathers.

LIKE THE TOURIST in the city or the student reading a history book, we Catholics search diligently for ways to improve relations with non-Catholic Christians. Each diocese sets up an ecumenical commission for this purpose. Our universities and seminaries sponsor a variety of ecumenical programs, while many of our parishes hold prayer services for unity with non-Catholic Christians.

When it comes to improving relations within Catholicism, however, we have no diocesan commissions, no university and seminary programs, and no parish prayer services. As a result, we also have no progress.

As residents of the city, we Catholics naturally assume that we are familiar with the intra-Church situation. Is it not that very assumption which keeps us from taking the steps that are necessary to improve relations? The people we see every day are the people we never look at or listen to closely.

I owe it to Archbishop Sheen to emphasize that he himself made this point very forcefully in the second of his two statements referred to above. Appearing as one of several panelists on William F. Buckley's increasingly popular television program, the Bishop was asked whether, in his opinion, there is more cruelty and injustice in today's world than there was in the past. He replied in the negative and, by way of illustrating his contention that things are better today than they used to be, he cited the fact that perhaps never before in history have there been so many young people who are sincerely dedicated to the cause of social justice and social reform.

In view of his comments on the Buckley program, I take it that what the Archbishop really meant to say in his Times article was not that the church is doing too much in the field of social reform but simply that the social gospel must not be thought of as a substitute for the "Christ Gospel of salvation."

## THE EQUAL TIME PROVISIO

### Broadcast blast triggers reply, defense of private school system

On July 27, Station WFBM, Indianapolis, editorialized on the subject of private schools in Indiana and the need for compulsory supervision of their educational programs by the state Department of Public Instruction.

The editorial implied that non-accredited private schools operated without regulation and that all sorts of instructional devilment could be going on. It said the state had a responsibility to see that the children involved got the equivalent of a public school education.

The editorial was answered on August 20 by Father Gerald Gettelfinger, Superintendent of Education for the Archdiocese, who felt the station's position denigrated parochial and other private schools.

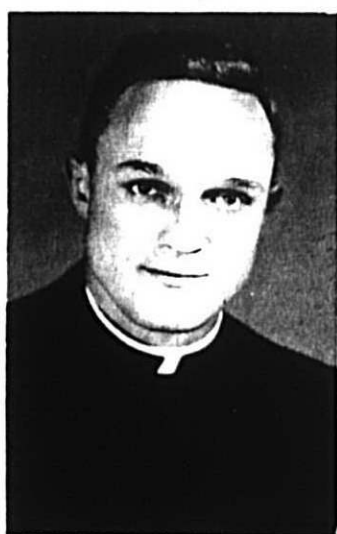
Father Gettelfinger's broadcast statement was as follows:

"The question posed by WFBM on July 27th ('What constitutes a school?') remains unanswered."

"The author of the editorial spent his time attacking private schools in Indiana. He stated that 'there well may be private schools in the state teaching revolution, black magic, of free love. And there may be schools that are not teaching reading, writing, or arithmetic.' By this, he is implying that private schools are not only inferior to the public schools, but are seed beds of revolution, black magic, or free love. Such implications are indeed damaging and serious. Such verbal weaponry is expected in the arsenal of bigots, but hardly in the employ of a usually responsible segment of the media."

"The suggestion that the Superintendent of Public Instruction, John Loughlin, see to it that 'these (private) schools do in fact provide instruction equivalent to that of public schools' is a fantasy. The task of inspecting educational programs in public schools alone is impossible under present conditions. WFBM should be well aware that legislation is meaningless unless it can be enforced."

"The WFBM statement also implies that 'equivalent education' to that of public schools is desirable. Complacency with the



FATHER GETTELFINGER

present educational programs can lead only to further mediocrity in both public and private schools. If society was pleased with the status quo in public education, there would be no need for any group, large or small, to provide, at its own expense, an alternative to public schools. Would WFBM deny this basic American right to private education for those who wish it?

"WFBM is indeed correct in demanding accountability of private schools. Should it not also require accountability of public schools? To what should public education be 'equivalent?' Should there not be an accountability for monies expended in direct relation to education received instead of being proud that the State has required each student to spend a minimum of nine years in the classroom?"

"Finally, if WFBM wishes to question the caliber of certain private schools, let it do so by name. If WFBM believes that legislation alone makes good education;



# viewpoints and observations

## Sex gets in the way of job opportunity

BY B. H. ACKELMIRE

Last year the Indiana regional office of the U.S. Equal Employment Opportunity Commission in Indianapolis received approximately 400 claims of discrimination. Of those, 270 involved complaints filed by women who charged they were being discriminated against solely on the basis of sex.

But, according to Commissioner Osma Spurlock, those 270 represent only a small fraction of female workers trapped in the sex hang-ups of business and industry.

Mrs. Spurlock ought to know. She has an extensive background in discrimination of all kinds. She was deputy director of the Indiana Civil Rights Commission from 1961 to March, 1970, when she was appointed commissioner of the federal agency.

THE AGENCY covers all of Indiana with the exception of the Gary and South Bend areas, and deals with complaints against employers of 25 or more persons and unions with 25 or more members. Not included are educational institutions or state and local political subdivisions.

Lodging complaints with the EEOC is no casual affair. A formal application of charges sets off a structured legal process. That, in itself, Mrs. Spurlock believes, may scare off many legitimate complainants.

The great majority of charges are filed by women who work in plants or factories and primarily concern recall rights, unequal pay and segregated job classifications. The first of the three has predominated during the past year because of widespread cutbacks in industry.

WHEN WORKERS are laid off, seniority rights prevail in union shops. A man, however, often gets preferential treatment in a call back, leaving women with greater seniority still unemployed.

Unequal pay and segregated job classifications are a long-standing

discrimination among both unions and management, says Mrs. Spurlock.

Most plant jobs are graded on three levels, with levels determining rate of pay. Women alone make up the lowest, or third, grade. Grade two, to which even beginning male workers are assigned, covers employees with tools and the ability to make minor machine repairs. Grade one covers workers who can instruct others in the operation and maintenance of machines.

Women rarely pass beyond the lowest grade even though they have their own tools, do all their own machine work, and instruct new male workers in machine operation and maintenance.

THE REASON for this type of discrimination? The myth that men have a natural mechanical ability, women don't.

Moreover, there are established ways of reckoning with any woman who tries to buck this particular system of prejudice on her own. She is put in a position where she can't make a production quota—assigned a machine that is constantly breaking down, maybe—and loses her job.

Mrs. Spurlock says such maneuvers are not tolerated by all unions or all employers. Some unions back all employees in their complaints. But the situation depends largely on the union and, in many instances, the leadership of a particular local.

But it is not male cunning that is the working woman's most formidable enemy. It is the aura of myth, stereotype and tradition that surrounds the role of woman.

"The old-fashioned concepts of women are still accepted," said Mrs. Spurlock. "I'm not saying these are good or bad, but they run counter to the welfare of the working woman."

SOCIETY STILL adheres to the notion that woman's place is in the home, that her interests and abilities are bound by that narrow domain. She is not supposed to be mechanically-inclined or intellectual or aggressive. Those are male traits. Woman is the prop of man, not an entity or individual in her own right.

What's more, said Mrs. Spurlock, most women apparently go right along with all the clichés and their application. Even the widow with three children to support may believe it is right and just that the man with two children gets more pay for doing the very same job.

Women, whether in a factory or an office, expect to move horizontally but rarely upwards, believes Mrs. Spurlock. Most feel it is futile to aspire to supervisory capacities much less management or policy positions.

THAT SITUATION will change in time, she says, because of the pressure being exerted by all minority groups, including the women's libbers. Once a breakthrough is made in an office or a departmental section of a factory, other women will

## WOMEN AT WORK

Labor's largest, most neglected minority

### GETTING WORSE

A recent study at the University of Southern California revealed that women hold a smaller percentage of top jobs now than they did in 1930, and the percentage is still declining. Those women opting for professional careers are usually found in lower positions of the career ladder.

In June of this year, the Washington Post reported that although nearly half of the federal work force is female, only about 1 per cent occupy executive posts in the "supergrade" GS16-GS18 categories.

The Federal Bureau of Labor Statistics has pointed out that only 3 per cent of the 270,000 U.S. lawyers are women.

In academic circles, there have already been 250 complaints of sexual discrimination filed against 30 major colleges and universities concerning hiring and promotion procedures, salary levels, tenure, and admission requirements for graduate studies.

Thus it is not surprising that the New York Times, this mid-July, reported that "Federal courts across the nation have unleashed a stream of decisions in recent months that appear to be on their way toward wiping out all state laws that prohibit women from working in certain types of jobs and that limit their hours of work, and decrease their opportunities for promotions."

raise their sights and their determination. Schools and churches, which often have been a party to perpetuating the myth of female limitations, should accept full responsibility in helping develop the potential and the integrity of every individual, regardless of sex, according to Mrs. Spurlock. They can do this best by burying the myths and disdaining the stereotypes.

"Every person with a grain of self-respect needs to produce—for himself and others," said Mrs. Spurlock. "Until women have the opportunity and the right to go wherever their abilities will take them, until they are really treated as individuals, society will be the loser."

## Mother needs outside help to succeed

The working mother is a reality. Regardless of her motivations for seeking employment, she is nevertheless there—engaging in a fantastic balancing act, juggling between home and job responsibilities.

And the question is: how can the community support her in this situation. What are some creative alternatives which can be addressed to her employer as well as to her husband?

Lufthansa Airlines and other West German offices and factories have come up with one solution. They allow for an arrangement called "gleitende arbeitszeit" or "gliding working time." Employees must work a fixed number of hours a week, but they are given a generous leeway in setting their own schedules. Women with children to feed, dress, and send to school can come to work later in the mornings and thus avoid the hectic rush hour traffic.

FOR YEARS, Swedish businesses have given women paid leaves of absences from their jobs during pregnancies. Women also draw tax free allowances of 100 Kronor (\$20) a month per child until the child is 18 years old.

Margaret Mead ("Working Mothers and Their Children," Manpower magazine, June, 1970) has suggested that government and industry make arrangements for an infant to be near the working mother if she desires to breastfeed her child.

For the community (and this could also apply to the parish), Dr. Mead stresses interdependencies among families rather than neighborhoods of isolated nuclear families. She talks about cooperative nurseries, and places in the neighborhood where children could come after school, or when they become ill at school.

Also on the parish level, family life committees could plan parenthood education programs with the stress on maximizing the quality of interaction between parents and children rather than the amount of time they spend with each other.

The upswing in the proportion of working women will continue through the seventies.



AND FINALLY, to the husband, there are some dramatic suggestions. The emerging rationale on the man's role in the family is one which emphasizes partnership. When husband and wife are both working in jobs outside the home, then both should share the household chores and parenthood responsibilities. No wife should have to manage both roles singlehandedly. It has also been recognized that the father has had, in the past, too small a share in the rearing of his youngsters to the deprivation of both father and children.

Sweden takes this case one step further. Steven Kelman ("Sweden's Liberated Men and Women," The New Republic, March 13, 1971) reports: "Perhaps the most far-reaching social change, now in the discussion stage, is an increasing emphasis on part time work for both sexes, so that both partners can devote more time to family responsibilities."

What women in their 30's and 40's are saying today will not be the rhetoric used when their successors, little girls now, grow up. Their style, their expressions, the mood of the times will be different—and hopefully some of the frustrations and

### Quotable quote

"It's time for the Church to recognize the charisma of women and its effect on the universal Church."

Clara Marie Henning, the American Catholic Church's only woman canon lawyer, Religious News Service, July 23, 1971

injustices many women feel at present will have been relieved.

The schools and the family will be major influences in shaping the self-concept, sexual identity, and aspirations of the young girl today.

The curriculum should reflect in teacher attitudes and textbooks that boys and girls have the same potentials and possibilities.

AGAIN SWEDEN is in the forefront. Their boys and girls receive compulsory training in textile, wood and metal handicraft, as well as in home economics and child care.

In short, a young girl should be given the freedom to aspire to any career with the faith that her aspirations will not be stunted by old prejudices. She may later prefer positions related to child care and domesticity (as Bruno Bettelheim's study of the Israeli kibbutzim revealed. The New Republic, November 7, 1964), but her choice will have been freely made after considering all the other options.

Parents have a special contribution to make to their daughter's self-image and to the view she has of her role in life. Attention has often been too centralized on the son—how he is preparing himself for the future—how he will achieve meaning and fulfillment. A daughter has the right to share in this attention. And it may be that the father, sensitive to the situation of his wife whether she works outside or within the home, will be the real liberating force for his little girl.

(From Catholic Family Leader, Family Life Division, USCC)

### The CRITERION

124 W. Georgia, P.O. Box 174,  
Indianapolis, Ind. 46206

Official Newspaper of the  
Archdiocese of Indianapolis

Phone (317) 635-4531

Price \$4.00 a year

Entered as Second Class Matter at  
Post Office, Indianapolis, Ind.

Editor, Rev. Mgr. Raymond T. Bosler;  
Associate Editor, B. H. Ackelmire, Man-  
aging Editor, Fred W. Fries, News Editor,  
Paul G. Fox, Advertising Manager, James  
T. Brady

Published Weekly Except Last Week  
in December

Postmaster: Please return POD forms  
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# KNOW YOUR FAITH

## CONFIRMATION

BY FR. AL McBRIDE,  
O. PRAEM.

The movie "Question 7" presents a stirring example of what the sacrament of Confirmation is all about. A teen-age boy in Communist east Germany has his heart set on becoming a concert pianist. He has just received the sacrament of Confirmation in which he pledged, "I shall follow Jesus to the day I die."

The government offers the boy the chance for a full scholarship to a conservatory. But first he must fill out a loyalty questionnaire. The 7th question asks him if he is willing to abandon his Christian faith. He knows that if he refuses to give up his faith, he will get no scholarship.

Painfully, he also realizes that if he agrees to abandon



Christianity he will have broken his solemn Confirmation pledge and wounded his deeply religious parents. After much debating and inner anguish, he does stay with Christianity. He lives to see his father die for the faith. As the community sings the funeral hymns, the boy is smuggled into west Germany—to freedom and a possible future in music.

DO OUR IMAGES of Confirmation stir up such thoughts in our minds? For a great many Christians, Confirmation means (1) the sixth grade (2) fright at not knowing answers to the Bishop's questions (3) oil on the head and a tap on the cheek. What goes wrong here?

For one thing, the sixth grade is a bit too young. Ten and eleven year olds are too inexperienced to know what life is about. They are still at the "fun and games" level, and rightly so.

Hoosier novelist Kurt Vonnegut

says that their job is to save the world. He suggests they'd be better off fishing and hiking. Better also to defer Confirmation to a more mature age. It's a sacrament that corresponds to the psychology of a young adult.

Now as to the question period. Why not test the candidates ahead of time? Certainly we want to be sure the candidate knows what he is getting into. At the ceremony let there be public testimony of faith. Perhaps seven members could recite a special composed testimony and then the whole group could rise and recite a ceremonial oath of loyalty to Christ. This removes the mood of threat even as it preserves the sentiment of solemnity.

LASTLY, AS TO the oil on the head and the tap on the cheek. These rites still mean a good deal, even if sabotaged by swiftness. The sealing with oil is a sign of absolute commitment to Christ. The tap on the cheek signifies both the difficulties of this commitment and the loving delight with which God draws us to Himself.

A greater deliberateness would add the proper note of dignity and reverence to the ceremony. This might add fifteen more minutes to the rite, but it would be worth it if it has a greater impact on the lifetimes of the candidates.

Confirmation is a dynamic cousin of baptism. It really becomes a time when persons can ratify the decisions made for them by their parents when they were children. This requires the psychology of a young adult. In times past the stable structures of the community were able to sustain the faith of people. Hence the young age for Confirmation was not so serious a defect. But today with the dissolving of the old order, and the high mobility of society we have to rely on a stronger "inner structure" for faith. Thus the call for more adult approaches to the sacrament.

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Sunday's gospel points out the road to salvation.



Father Alfred McBride, O. Praem., writes on the approach to the Sacrament of Confirmation and the ceremony "... let there be public testimony of faith" after the time of preparation. (NC photo)

### SUNDAY'S SCRIPTURE READINGS

## Freedom to love

Sunday, Sept. 5, 1971

Reading: Wis. 9:13-18

Reading: Philomel 1:9-10, 12-17

Reading: Lk. 14:25-33

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

The Bible is full of paradoxes. Jesus says he comes to bring peace and the sword. He says that honor and esteem are achieved through humility. To live, he says, you must die.

It is a way of speaking we may at first find uncomfortable, because we normally don't speak that way. We expect to hear facts and opinions on TV; we look for the same kind of straightforward expression in our newspapers. Twentieth century Americans are more comfortable with direct, almost scientific expression.

Jesus, the people of his time, as well as most Oriental people today feel more at home with poetic, paradoxical expressions which tend to deal with the mystery of things.

The Bible is written in such an Eastern mode of expression, and can be puzzling unless we learn to understand it that way. For example, in this coming Sunday's Gospel Jesus says that no one can be his follower "without turning his back on his father and mother, his wife and his children, his brothers and sisters, indeed his very self." Whatever that means, we know it cannot negate his command to love others, to honor one's parents, to be faithful to one's family.

HE ALSO SAYS in Sunday's Gospel that no one can be his disciple "if he does not renounce all his possessions." Again, we can be certain that whatever he means, he cannot mean that we should not have possessions. Without possessions a man could hardly support his family.

There is no indication that these words of "turning your back" or "renouncing" loved ones and possessions applies to what we have come to know as religious life, with its vows of poverty, chastity, and obedience. Religious, too, are called to

love their parents, to love themselves, and to possess and use material things.

Jesus' words are a challenge to us to probe deeper into the meaning of life. He is speaking to the heart, helping us look at our sense of values, what we hold most important. He is talking about a fundamental Christian attitude—an attitude that makes possible the freedom needed to love people and things. What he wants to point out is the way to true love, to true freedom. To do this he speaks the language of his culture, one of poetic paradox.

Jesus implies actually that we should very deeply and warmly love parents, wife, husband, children, relatives. We should be attached to them with genuine affection. He implies that we should be very deeply attached to things, material possessions, natural resources, our environment. He even implies that we should love people and things passionately, with commitment, with deep emotion.

WHAT HE DOES ask, even demand, if one is to be a Christian, follower of his, is that we do not get so "glued" to anyone or anything that we no longer are free to truly love even that person or object. He wants us to deeply care, but at the same time "not to care." He urges us to attachment, while calling us to detachment. Both are necessary if one is to love other persons or God himself.

True love requires freedom. It demands the ability to "distance oneself" from one's own desires for the one who is loved. So, too, for possessions. They are good. They are God's gifts. We should gratefully enjoy and use them. So, too, we can become enslaved by our selfish enjoyment or use of people we think we love. Really in both cases we are seeking our own self-satisfaction. To that extent we do not love, or are we free. To that extent our attachment interferes with our love for ourselves, for others, for God.

What Jesus' strong, paradoxical words express is the very first commandment: "I am the Lord your God, you shall have no strange gods before me." Jesus puts it even stronger: "You shall love the Lord your God with your whole heart, your whole soul, your whole mind ... and your neighbor as yourself."

(Copyright 1971, NC News Service)

### WHAT DIFFERENCE DOES JESUS MAKE?

## Compare Christ of Faith with Christ of History

BY F. J. SHEED

In the last half century there has been a subtle shift in the centuries-old discussion of the Christ of Faith as contrasted with the Christ of History. As things are now, both are the inventions of scholars. The Christ of History is still what they think they can establish about the Carpenter of Nazareth by approved historical tests. (What they thus establish tends to vary between nothing at all and nothing worth having.) But whereas the Christ of Faith used to be the one whom believers found in the Gospels, it is now as much of the Gospel Christ as the scholar himself finds spiritually relevant—an essence of Gospel distilled by each scholar for himself as all that really matters. Between the two Christs who emerge from so much learned exploration, the Gospels are a shambles.

"The early Christians," writes one, "did not distinguish between history and myth"—history meaning what, in fact, took place, myth meaning such elements in the Gospel story as the scholar himself cannot accept but is prepared to find all the truer for not having happened. The miracles, the fore-telling of the Crucifixion, the Resurrection, the teachings on Trinity and Word-made-flesh, heaven and hell—these are myth, not



history. The Christian community, it is said, stimulated by its conviction that Christ had risen from the dead, produced them between the death of Christ and the writing down of the story. In this theory what the Gospels give is the Christ that the first Christian community had come to believe in: it is for us to accept him through faith in these our ancestors, having first sorted out from their ideas what is spiritually profitable and intellectually credible to ourselves.

BUT IN THE FOUR Gospels we have not merely the Christ in whom the second generation Church believed, but the Christ whom his Church knew from the beginning. The Evangelists were not writing history but recording living experience, their own or that of men known to them. The second generation Christians believed in the Christ that the first generation Christians had known. Learned men brush aside too easily the unparalleled power the Gospel Christ has exercised over the souls of men in every time and place. Anyone who can read the Gospels and not feel the power in them simply cannot read.

There was no such gap as the development and spread of myth demands. Christ died around the year 30. Writing about him had come early. Luke, writing about 60, tells us of "many before him," who had "undertaken to compile a narrative of the things which have been accomplished

(Continued on Page 7)

## Parish support: how to win it

BY JAMES J. PHILLIPS

A few months ago, I had lunch with the vice president of a small manufacturing firm. He had been made vice president because there was a desperate need for a good man to get the firm turned around. It was in pretty sad shape. Absenteeism was high. Turnover was appalling. Costs were up. And sales were down.

This man's job was to get things moving in the right direction; and he did it. In a short time, he had reduced the turnover of personnel to one third its former level. More was being produced by a smaller work force. Production costs were down 16 per cent and sales were up 20 per cent.

What happened? It certainly was not improved technology. The man, himself, knew very little about the mechanics involved in making the company's product. Yet, while he did not know much about this particular manufacturing process, he did know a great deal about people.

He knew, for example, that, by itself, a feeling of obligation is a very weak motivator. He knew that, when all a person feels is an obligation to do his job, he will do as little as possible. He knew, too, that fear—even fear of getting fired—does not move most men to be very productive.

WHAT DOES move them is pride, the good kind of pride that says: "I am recognized as a worthwhile person. I am trusted. My opinion is sought and respected. I will live up to that image of myself by using my skills more productively." In doing that, he feels better about himself, finds satisfaction rather than boredom on the job and is happy to see the company benefit from his efforts.

Because this vice president recognized his employees' needs for self-affirmation, the employees and the company benefited from the same thing, increased employee support. From sullen boss-watchers and critics, the employees became proud, confident company supporters.

This is not a fairy tale, nor is it unique. The history of industry is full of such success stories. We, in the Church, would be wise to learn from those who have been able to generate such support in industry.

When we speak of support for a parish, we would be wise to learn what business managers and consultants have learned. We need to see that it is not enough to speak of obligation to support the parish. When someone is told of an obligation, his first reaction is to look for reasons why it does not apply to him. Fear will not work either. To give out of fear is to give as little as possible.

THE FORCE THAT will generate parish support is similar to what will generate company support. It is the good kind of pride; personal pride that says: "I will contribute myself and my money to this parish because it is contributing to my feelings of self worth" and pride in the parish itself because it is a lively, dynamic parish that makes a person proud to belong.

There are so many demands placed on people's time and money that these precious commodities need to be rationed. Usually without giving it a great deal of thought, most of us tend to spend our money and energies where they seem likely to do the most good.

For many, the choice will be between the parish and another charity. For many others, the choice will be between the parish and this week's before dinner cocktails or participation in a local bowling league.

When the parish loses, it is because the







The psalms, accompanied by "stringed instruments" can fit into the mood of joy and gratitude in praise during Mass. (NC photo)

## WORSHIP AND THE WORLD

# Praying the psalms

BY FR. JOSEPH M. CHAMPLIN

Sorrow, joy, gratitude, guilt—common human feelings, but emotions felt differently by different individuals at different moments. When someone says, "I feel guilty, happy, sad or grateful" we know, in a way, what they mean. By recalling past situations which produced such reactions within our own hearts and projecting those experiences we can, in limited fashion, grasp how the other person really does feel.



The psalms, while developed ages ago in a cultural setting quite diverse from the American scene, nevertheless cast into poetic form these basic feelings of men. A new document, the "General Instruction on the Liturgy of the Hours," notes: "Even if those songs were composed over several centuries and reflect an Oriental philosophy, they properly reflect the joys and hopes, the trust and anxieties of men from every age and country, and sing of faith in God who revealed himself and redeemed us."

The following examples ("New American Bible" translation) lend support, I think, to that assertion.

Sense of guilt and plea for forgiveness: "Turn away your face from my sins, and blot out all my guilt." Psalm 51.

Trust: "The Lord is my light and my salvation; whom should I fear?" Psalm 27.

Gratitude: "I will give thanks to the Lord with all my heart in the company and assembly of the just." Psalm 111.

Joyful praise: "O Lord, our Lord, how glorious is your name over all the earth." Psalm 8.

Discouragement: "I am wearied with sighing; every night I flood my bed with weeping; I drench my couch with tears." Psalm 6.

Petition: "Hide not your face from me in the day of my distress. Incline your ear to me; in the day when I call, answer me speedily." Psalm 102.

WHEN PRAYING the psalms privately

we can select the particular ones which fit our current mood or need. But singing or saying the more tightly determined Divine Office, now termed Liturgy of the Hours, naturally complicates matters. The General Instruction quoted above, which, incidentally, forms an introduction for the soon-to-be published, revised Roman breviary, both considers that problem and offers a solution.

"The person who prays the psalms in the Liturgy of the Hours does not do so only in his own name, but in the name of the entire Body of Christ, and, in fact, in the place of Christ. If this is kept in mind, then the difficulties encountered disappear, such as when someone measures the sentiments of his own heart against those expressed in the psalms; for example, when someone who is sad and burdened by grief prays a psalm of joy, or when someone is happy, and the psalm is actually a lament. . . . But one who prays the psalms in the name of the Church can always find a reason for joy or sadness. . . ."

That General Instruction contains this interesting note about the nature of psalms. "If they are occasionally

used as readings, their literary genre tells us they are rightly called 'songs to be sung to the sound of a many-stringed instrument'. . . . Even if a psalm is recited privately, or in silence, without any music, it still bears this musical quality; its words may influence our thoughts, but it is more effective in moving the hearts of those who listen to it, sing it, or even accompany it 'with the harp and an instrument of many strings.'"

TWO VERY PRACTICAL considerations flow from such an observation. First of all, the responsorial psalm after the initial scriptural reading at Mass ideally should be sung by the congregation, not recited in unison by them.

Secondly, the guitar (surely an "instrument of many strings") enjoys an ancient, rightful place in worship and those who employ them in the liturgy need not apologize for their presence in the sanctuary. Psalm 6, for instance, contains explicit directions for the leader to render the poem "with stringed instruments."

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## Compare Christ of Faith

(Continued from Page 6)

among us, just as they were delivered to us by those who from the beginning were eye-witnesses and ministers of the word." Mark and Matthew we know of; but Luke's "many" must mean more than these two. And years before Luke, Paul was writing to the Corinthians reminding them of the teaching on the Resurrection he had given them seven years earlier still, 20 years from Christ's death.

AS TO THE CREATIVE community, one can only wonder which community they have in mind. Mark's Gospel (which was largely Peter's) was written in Rome, Matthew's in Palestine, John's in Ephesus, Luke's in Caesarea or wherever Paul's journeying or captivity took him. All four were accepted at their face value in every part of the Church, their veracity never questioned. Clement of Rome, writing toward the end of the first century A.D., quotes passages from the first three.

Ignatius of Antioch, who barely survived the end of the first century, brings John's Gospel into his letters. After that, quotations become a flood. Irenaeus, writing in Gaul, just after the middle of the second century, quotes the New Testament eighteen hundred times. Origen in Egypt a century later about eighteen thousand.

The Christian community as the source of the Christ of the Gospels seems to me as wholly an invention of scholars as the Christ of Faith and the Christ of History. Whenever in the New Testament we catch across Christian groups scattered over an area a couple of thousand miles long, we find them receiving instruction, not imparting it. In that sense there was no concrete Christian community, but a highly concrete teaching authority. Yet we can get a kind of composite photograph of the Christian community from Paul's Epistles. Those first Christians are quite horribly like ourselves, and about as creative.

## QUESTION BOX

# Why interpretation needed to understand Scriptures

BY MSGR. R. T. BOSLER

Q. If we are to take the stories of Adam and Eve, Noah and Job as mere legends, as you have implied in your columns, then what of the other people of the Old Testament, such as Moses and Abraham, are all the people and deeds of the Old Testament to be taken as primitive reporting or legends? If the writings in the Bible are legends, why do you refer to them as sacred? Why read the Bible, if we don't take its teaching seriously?

A. I do take the teachings of the Bible seriously; that's why I want to know how to understand the Bible. I did not say the stories of the Bible were mere legends; I said they were stories through which God's saving love is revealed and men are taught how to relate to God and to one another.

The Bible is not one book but a compilation of many books and many forms of writing. It is absolutely essential for the understanding of any writing to know what literary form the writer is using. Is it an allegory, an historical work, a parable, an epic poem, a short story, an historical novel? The writers of the Bible use all these forms and some others unfamiliar to our times. What is more, the historical writings of the Bible are not written according to our modern rules for history writing.

The ancient Hebrews were not interested in compiling accurate facts about

what happened in the past. They were not interested in what things were like in the past but how the telling of the past could help them experience God and live better lives. It was the meaning of what happened in the past and how this touched the living they were after. Less capable of abstractions than we are today, the Hebrews could only communicate the deep realities of their faith in images, figurative language and in stories.

How do we know what stories are about real historical persons and which are not? Here is where we are dependent upon reputable Bible scholars who are experts in Hebrew literature. This is why it is impossible to read the Bible intelligently without the help of commentaries and Bibles with good footnotes.

Abraham, Isaac, Jacob, Moses, the prophets, Saul, David, Solomon, etc., were historical persons, but some of the accounts of their lives were what we would call historical fiction—vivid descriptions of imaginary conversations and actions to put flesh on bare facts and make the heroes come alive and become greater inspirations for the present. George Washington does not become less real and historical for us when we learn that the story about the cherry tree and the hatchet was imaginary; the story brought out a fact: George was truthful. So it is with the stories in the Bible.

Bible scholars who give us this information are not undermining the Bible. Far from weakening our faith in it, they are by their growing knowledge of Hebrew and other ancient Near East literatures and cultures eliminating the inconsistencies and monumental problems that used to tax the credulity of Bible readers and once caused so needlessly the great crises of faith experienced by the educated.

Q. I don't see how a married man could successfully be a priest. Christ instituted two distinct sacraments, holy orders and matrimony. For one man to carry out both these sacraments to my knowledge is an impossibility.

A. Holy Scripture seems to disagree with you. 1 Timothy, 3:2-4, says: "A bishop must be irreproachable, married only once. . . . He must be a good manager of his own household, keeping his children under

control without sacrificing his dignity." The first bishops and priests of the Church were, indeed, married men. Obviously they managed to fulfill the obligations of both sacraments during the early centuries of the Church or there wouldn't be any Christianity today. The Orthodox and Eastern Rite priests to this day manage to combine marriage and the priesthood. It is not because there is any incompatibility between marriage and the priesthood that the Roman Church has required celibacy in priests but because a life of dedicated virginity was considered a greater challenge.

Q. Recently I read that an order of monks recites each day a "dry Mass (missa secca)" as a devotion in honor of Our Lady. What is a "dry Mass"? Can it be used as a devotion by the faithful also?

A. The medieval "dry Mass" was a religious service in which the prayers and readings of the Mass of the day were read or sung without the Canon or Eucharistic prayer. In our language of today we would say it was the holding of the Liturgy of the Word without the Liturgy of the Sacrament. To this day, I understand, the Carthusians, after they have completed their community Mass, go to their cells and celebrate privately a "dry Mass," i.e., they read the lessons and prayers of the Mass of the Blessed Virgin. A person unable to attend Mass might find a "dry Mass" at home a helpful devotion.

Our Bible services in which we have readings from Scriptures, a homily, prayers and singing without Mass could be called a modern version of the "dry Mass."

Q. What has happened to the Ten Commandments? At a recent Rite of Reconciliation a religious order priest told us we could include adultery too. No need to confess that privately any more. What is the Pope's opinion on this? I dare you to print this.

A. The Pope, as far as I know, is still urging people to confess serious sins. There is talk that someday the Church may no longer require private confession of sins, but so far it's nothing but talk. Anyone who acts as though this law has been changed is setting himself up as a little pope unto himself.

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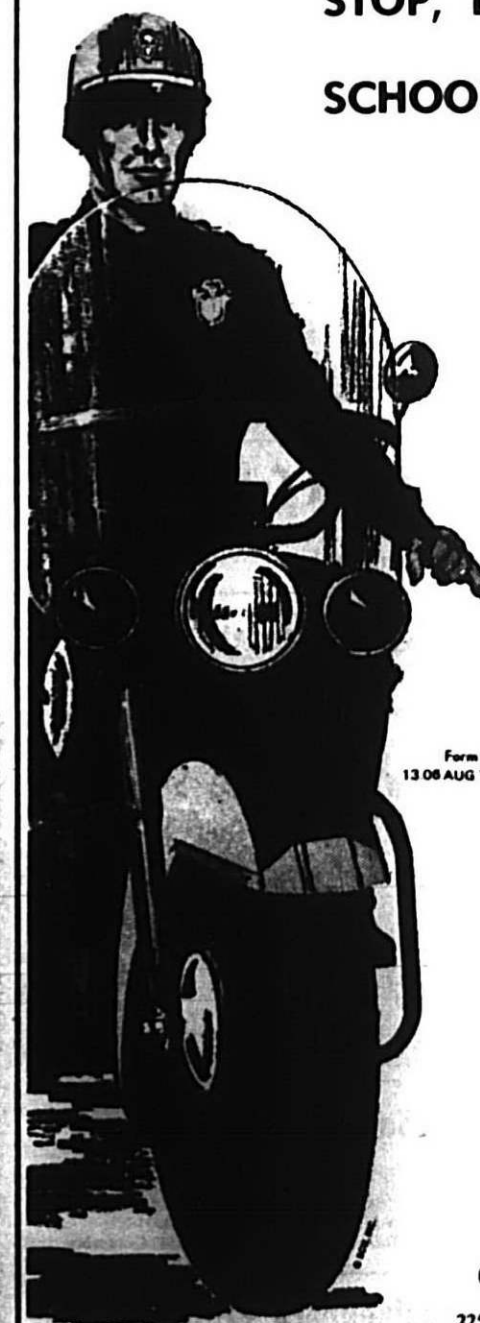
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## Three new deanery directors appointed

Three new deanery directors of the Catholic Youth Organization were announced this week.

Named by Archbishop George J. Biskup to the positions were Father John Turnbull, O.F.M., pastor of St. Louis parish, Batesville, for the Lawrenceburg Deanery; Father Robert Borchertmeyer, associate pastor of St. Charles parish, Bloomington, for the Bedford Deanery; and Father William Ernst, associate pastor of St.

Andrew's parish, Richmond, for the Richmond Deanery.

Father Ernst was appointed moderator rather than director. The Richmond Deanery CYO Board has named Joseph Miller, of St. Andrew's parish, to serve as the board's executive director. Serving as directors of other

### Touch Football deadline is set

### Oldenburg wins softball title

BATESVILLE, Ind. Holy Family of Oldenburg won the Lawrenceburg Deanery Softball Tourney held here August 8 and 15, defeating St. Anthony's of Morris in the final game 15-9.

In winning their consecutive tourney trophy, Holy Family had earlier eliminated St. Paul's of New Alsace, St. Mary's of Aurora, and St. Louis of Batesville.

INDIANAPOLIS—Deadline for the initial Touch Football League for high school boys is September 17. The season will begin October 3. Rules will be mailed to participating teams upon receipt of official entries.

Based upon the first year success of the program, CYO officials indicated the sport would be extended to high school girls next year.

Interest has also been expressed in the New Albany Deanery for a similar program there this fall.

deaneries are: Father Edmund Banet, pastor of St. Joseph's parish, Clark County, New Albany Deanery; Father John Fink, associate pastor of St. Mary Michael parishes, Madison, North Vernon Deanery; Father Sam Curry, associate pastor of St. Paul's parish, Tell City Deanery; and Father John O'Brien, associate pastor of St. Patrick's parish, Terre Haute, Terre Haute Deanery.

Father Donald Schneider, Archdiocesan CYO Director, serves as director of the Indianapolis Deanery.

### Mentors to meet

INDIANAPOLIS—Coaches of all three fall kickball leagues will meet at 7:30 p.m. Wednesday, Sept. 8, in the CYO Office to review rules and study league alignments.

There will be 27 Cadet "B" teams, 38 Cadet "A" and 31 Junior teams in the respective leagues. Play will begin the week of September 13.

## CYO grid weigh-ins scheduled

INDIANAPOLIS—The traditional weigh-in for all Cadet and "56" League football players is scheduled to begin at 9 a.m. Saturday, Sept. 11, at the CYO Stadium on W. 16th Street.

Coaches are reminded to have all completed eligibility blanks, rosters and participants' fees. Lifting the lid on the Cadet action will be the annual East-West Jamboree, featuring the "Colts" and the "Cowboys" at 1:30 p.m. Sunday, Sept. 12.

Each team will play six-minute quarters against a team from its own division during the Jamboree. There are 34 Cadet teams this year.

Gate prices will be the standard fare for all CYO functions: 50 cents for adults, 25 cents for grade school children and \$1.50 maximum per family.

### Scouting body meets Sept. 12

INDIANAPOLIS—The Catholic Committee on Scouting will meet at 4:30 p.m. Sunday, Sept. 12, following the Cadet Football Jamboree in the CYO Office on W. 16th St.

Summer camping programs will be reviewed, along with committee outlines for the coming year. All adults interested in Catholic Scouting are urged to attend.

An important Religious Emblems Counselors' meeting is scheduled at 7:30 p.m. Wednesday, Sept. 15. Counselors working with Explorers, Boy Scouts, Cub Scouts, Girl Scouts, Catholic Daughters of America and Camp Fire Girls are urged to attend. The meeting will be held at the CYO Office.

Thirty years ago, Paul V. McNutt, former governor of Indiana, spoke at the 29th annual convention of the Knights of Columbus in Atlantic City.



JUNIOR CYO TALENT CONTEST. FIRST PLACE WINNERS—Here are the contestants chosen by the judges in the 1971 Junior Talent Contest for top honors. Standing in the middle of the back row (third from left) is the "Best Act of Show," Terri Morrow, Christ the King. Fourth from left is Lois Hearne, St. Philip Neri, winner of the Variety Division. Flanking them are "Us," a quartet

from Holy Name which earned first place in the Vocal Division. Filling the front row are the "Light Touch," also from Holy Name, the Instrumental winners (for the second year in succession). Judges called the Show "one of the best balanced ever," and these first placers reflect that balance, because they include a dance band (mod-type), vocal quartet, ballet solo, and acrobatic solo.

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AMERICAN—This bit of Americana is one of the poster cards announcing a holiday designed by Edward Penfield in the 1920s and distributed to banks as an advertisement for a printing company. Coincidentally, Labor Day 1971 also falls on Monday, Sept. 6. (RNS photo)

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## TIC TACKER

## Christian family 'unity' urged

BY PAUL G. FOX

Communication between members of the predominantly Catholic Christian Family Movement and the member groups of the World Council of Churches was recommended by leaders of both groups in a statement issued at the conclusion of CFM's biennial conference last Sunday at the University of Notre Dame.

Referring to the similarity of goals of both groups, they called for "all possible means of communication and cooperation" to be explored between members of both groups.

Issuing the statement were Mr. and Mrs. Patrick Crowley, president couple of the International Confederation of Christian Family Movements, the Rev. Leslie Clemmons, executive secretary of family ministries programme, World Council of Churches, Dr. David Mace, member of the Working Committee of WCC's Division of Ecumenical Action, Mr. and Mrs. Raymond Maldonado, president couple of the Christian Family Movement in the U.S., and Mr. and Mrs. Rolly Leroux, of Canada.

The statement urged members of family-related groups in each organization to invite each other to participate in conferences, training programs, and other activities at all levels: international, national, regional and local.

A score of Indianapolis CFMers and observers took part in the August 27-29 biennial convention at Notre Dame. They included: Sister Catalina Bayardo, S.P., Mr. and Mrs. Michael Cesnik, Mrs. Linda Crawford, Mr. and Mrs. George Crossland, Father Francis Eckstein, Tim Harmon, Mr. and Mrs. Thomas Heazlet, Mr. and Mrs. William Reuter, Sister Marietta Sharkey, O.S.F., Mr. and Mrs. Joseph Smith, Jackie Starburst, Ida Treadwell and Mr. and Mrs. William Kruger.

**HERE AND THERE**—Openings remain in the primary unit of Holy Cross Central School, Indianapolis, which is initiating an experimental program this year. Diversity in cultural backgrounds and individualized learning are the principal features. Contact Sister Rita Lechner, 1417 E. Ohio St., 636-3630, for further information. Brother Gerard Fitz, C.S.C., a teacher at Cathedral High School from 1920 to 1928 is seriously ill, as reported to us this week by Brother John Lavelle, C.S.C. It would encourage him to hear that some of his former students are remembering him in their prayers. A note addressed to Brother Gerard Fitz, C.S.C., Notre Dame, Indiana 46556, will reach him. Best wishes to Mr. and Mrs. Francis V. Fox, members of St. James parish, Indianapolis, on the occasion of their 25th Wedding Anniversary on September 2. Greetings also to Mr. and Mrs. Francis McNahay, members of St. Bernadette's parish, Indianapolis, on their

recent observance of their 25th Wedding Anniversary.

**ARMY BAND TO ENTERTAIN**—The 74th Army Band at Fort Benjamin Harrison has been invited to participate in the Parochial Grade School musical education program for the Indianapolis area. Under the direction of CW 3 Robert E. Edmonds, Jr., the band will present a succession of concerts during September and the early part of October. Schools and the date on which the band will appear include: Our Lady of Greenwood, 1:30 p.m. Sept. 21, Nativity, 1:30 p.m. Sept. 22, St. Andrew's, 9 a.m. Sept. 23, Our Lady of Mt. Carmel, 1:30 p.m. Sept. 28, St. Lawrence, 9 a.m. Sept. 29, St. Pius X, 9 a.m. Sept. 30, St. Simon's, 1 p.m. Sept. 30, and St. Joan of Arc, 1:30 p.m. Oct. 5.

**A SONG OF MANKIND**—Several prominent Indianapolis men's choral groups have joined forces to become a part of the singing chorus for "A Song of Mankind," a seven-part cantata commissioned by Faith for a City, Inc., as a Sesquicentennial observance on the north steps of the Indiana World War Memorial at 7 p.m. Sunday, Sept. 26. Thomas Bricetti, artistic director for the project, announced that the Columbians, the Indianapolis Maennerchor, Scottish Rite Chorus, the Murat Chanters and the Community Choir will become members of the Inter Faith Choir and Festival of Faith Chorus for the world premiere of "A Song of Mankind." Special rehearsals for the new recruits are scheduled at 7:30 p.m. September 8 and 15 at the Murat Shrine Club. Regular rehearsals of the other singing groups are: Inter Faith Choir 7:30 p.m. Sept. 8 and the Festival of Faith Chorus 7:30 p.m. Sept. 7, both at Manual High School. Joint rehearsals of both groups will be held September 14 and 21 in Manual's auditorium.

**LONG DISTANCE PLANNING**—Although two of their six children reside outside Indianapolis, Mr. and Mrs. Gene Maloy of St. Thomas Aquinas parish were treated to a surprise party in recognition of their 25th Wedding Anniversary last week. Preparations had been underway since Easter by the Maloy children, led by Timmee Maloy Keys, now residing in Chicago, and Joann, a student at Holy Cross School of Nursing, South Bend. With an assist from a close family friend, a mailing list was prepared of friends and relatives, including several old Catholic Theatre Guild members. According to Mrs. Maloy, "we had a wonderful time and a wonderful surprise along with 25 years of a fine wonderful Catholic marriage. Our cup runneth over. God has been very good to the Maloys." The other four children are: Gene II, Sean, Kelly and Patrick.

INDIANAPOLIS  
Calendar  
of Events

**FRIDAY, SEPT. 3**  
Members of the Nocturnal Adoration Society are reminded of the customary watch.

**SUNDAY, SEPT. 5**  
Two Card Parties in the Assumption parish school hall (downstairs) beginning at 2 p.m. and 7 p.m. All games played.

**WEDNESDAY, SEPT. 8**  
Luncheon and Card Party, St. Mark's parish, 551 E. Edgewood Ave. Luncheon, 11:30 a.m., card party, 12:30 p.m.

## 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., Secina High School cafeteria, 5 p.m. **FRIDAY**, St. Bernadette, school auditorium, 6:30 p.m. St. Rita 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.

Agreement ends  
Heublein-UFWOC  
labor dispute

**SAN FRANCISCO** Heublein, Inc., a major wine producer, and Cesar Chavez United Farm Workers Organizing Committee (UFWOC) reached an agreement here settling their labor dispute.

The settlement ends UFWOC's worldwide boycott of Heublein products and gives UFWOC jurisdiction over workers on 5,000 acres of California vineyards owned by a Heublein subsidiary, Vinifera Development Corp.

Auxiliary Bishop John F. Donnelly, chairman of the U.S. Bishops' Committee on Farm Labor, announced the accord. Bishop Donnelly is from Hartford, Conn., which coincidentally is the city where Heublein is located.

The bishops' committee helped mediate the dispute at the request of both sides.

The contract which runs through 1972 includes "no strikes" and "no boycott" clauses, and a "no mechanization" pledge by Heublein.

The contract also calls for a \$2.40 hourly wage for workers and for the establishment of a farm management agency that will provide, through union hiring halls, agricultural labor to the growers.

Bishop Donnelly said the contract paves the way for a new area in providing a farm services agency which will be extremely important to many small growers in the industry.

## Discrimination by unions

(Continued from Page 1)  
who is discriminated against by a particular union is a crime that cries out to heaven for vengeance," the statement declared.

The statement said that the overriding problem for many black workers is that they are ineligible for membership in any union because they must compete for jobs in "a large sector of the marginal labor market" which is unorganized.

The statement agreed with the contention of civil rights leader Bayard Rustin that those who are telling black workers that the labor movement is their enemy, not their friend, is a disservice to the black

working class.

It also agreed with Rustin's observation that the blacks have a choice—either "fight to strengthen the trade union movement by wiping out the vestiges of segregation," or to "offer themselves as pawns in the conservatives' games of bust-the-unions."

"But if black workers have a choice, so does the labor movement," the statement said. It can either practice what it preaches in the area of racial justice and racial equality—not merely in some of its affiliates, but in all of them, including the most restricted and restrictive crafts—or, by failing to do so, it can bring down upon itself not only the enemy but also, at some point, the hatred of the black community.

## Most schools

(Continued from Page 1)  
held at Fatima Retreat House.

While enrollment figures are not yet available from the Catholic Office of Education, school registrations were expected to be stabilized in most areas of the Archdiocese.

Marion County schools last year enrolled approximately 16,000 pupils in the elementary grades. Another 5,000 were enrolled in the county's 10 Catholic high schools.

The central payroll operated by the Office of Education for the Indianapolis Deaneries indicates that there are 363 lay teachers and 200 nuns employed in the area's schools, necessitating payment of \$2,598,424 in salaries.

Area parishes will make 10 monthly installment payments of the total amount to the Office of Education, in addition to \$341,140 for high school support.

The 1970-71 deficit for the four parish supported high schools in Indianapolis amounted to \$520,000. An additional \$21,140 will be paid by the parishes in the first of five annual installments on \$100,000 deferred from the 1969-70 school year deficit. The parish supported high schools include: Chastard, Ritter, Roncalli and Secina Memorial.

THE STATEMENT said the Spanish speaking, especially the Chicanos, are "another minority group of workers in our society who are looking to the labor movement for the fullest possible measure of support in their belated and very difficult struggle for genuine equality."

The statement acknowledged some unions admittedly practice discrimination against Chicanos but added on the basis of evidence gathered through a study "the pattern of minority employment is better among employers who have made arrangements with labor unions than it is among those who do not have such arrangements."

The tens of thousands of Spanish speaking farm workers who have organized and are working "out their economic destiny in and through the labor movement" drew the praise of the USCC division.

Also lauded were churchmen of various faiths who have supported the patient and remarkably peaceful efforts of these determined farm workers.

The statement cautioned that the two alternatives open to blacks regarding the labor movement also are open to the

Spanish-speaking—either fight discrimination from within the ranks of organized labor or join the conservatives' "bust-the-unions" movement.

Proposed 'Lex'  
unity obstacle  
--Father Congar

MILAN—Father Yves Congar, O.P., a leading French theologian, has attacked a proposed new "constitution" for the Catholic Church as "a new and heavy obstacle" on the road to ecumenical unity.

The attack by the priest, who is a member of the prestigious International Theological Commission set up by Pope Paul VI in 1969, was made in an article published here in *Avvenire*, Italy's largest Catholic newspaper.

At issue is the so-called "Lex Fundamentalis" (Fundamental Law), a 10,000 word document intended to spell out the basic nature of the Church and serve as an introductory chapter to a full-scale revision of the Church's Canon Law, a project that is now under way.

Echoing one of the widest criticisms of the document to date, Father Congar deplored what he called the "general tendency to reattribute monarchical functions to papal authority."

He charged that the document had introduced "many and subtle" alterations in the spirit of the documents of the Second Vatican Council "through the omission or the changing of several significant words." He did not specify what these alterations were.

The French theologian was particularly concerned over the implications he said he found in the *Lex Fundamentalis* that militated against ecumenical unity.



**SUMMER COMES TO AN END**—These three lads from St. Bernadette's parish, Indianapolis, take a last fling at summer's activities during the parish's "Coming Together" Picnic held last Sunday on the church grounds. Scores of parishioners brought their tents, picnic lunches and good will to the afternoon of fun and games. Serving as co-pastors of St. Bernadette's are Father Robert Drewes and Father Harold Kneusen.

Plans drafted  
for Youth Week

Preliminary plans have been announced for the annual observance of Youth Week October 31 to November 7.

The traditional Communion Breakfast will be held Sunday, Oct. 31, and the City Wide Dance the same evening. The Cadet Hobby Show will be held November 1 at Little Flower parish and the Junior CYO Banquet on November 3 at Secina Memorial High School. Our Lady of Lourdes parish will host the Junior Baking Contest and Dance on November 7.

CYO Officials announced that Hobby Show entry blanks have been mailed to parish schools. Materials and ribbons for parish shows will be sent by return mail upon receipt of entries.

Ten years ago, George K. Munton, founder of the Catholic Interracial Council movement, was named to receive the St. Francis Peace Medal given annually by the Third Order of St. Francis in North America.

The bishops' committee helped mediate the dispute at the request of both sides.

The contract which runs through 1972 includes "no strikes" and "no boycott" clauses, and a "no mechanization" pledge by Heublein.

The contract also calls for a \$2.40 hourly wage for workers and for the establishment of a farm management agency that will provide, through union hiring halls, agricultural labor to the growers.

Bishop Donnelly said the contract paves the way for a new area in providing a farm services agency which will be extremely important to many small growers in the industry.

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### Special retreats slated at Fatima

INDIANAPOLIS — Father Timothy Sweeney, O.S.B., subprior of St. Meinrad Archabbey, will conduct a special Labor Day Retreat at Our Lady of Fatima Retreat House from Saturday, Sept. 4, through 3 p.m. Monday, Sept. 6. The retreat is designed for women who normally work on Saturdays and cannot schedule a week-end retreat.

Also announced for the week-end of September 10-12 is a Serenity Retreat, designed for women who are members of Alcoholics Anonymous or ALANON, and organization of married people whose partners are alcoholics.

Conducting the retreat will be Father Fred Lawrence, director of St. Joseph's Villa for Alcoholics in Stirling, N.J. Information and reservations for both retreats may be obtained from the retreat center, 5353 E. 56th St., 545-7631.

### Plan breakfast

INDIANAPOLIS — The 12th annual St. John Academy Alumnae Breakfast will be held at 11:30 a.m. Sunday, Sept. 19, in the Atkinson Hotel. Mass will be celebrated at 10 a.m. in St. John's Church.

Arrangements are being handled by the class of 1941. Mrs. David Eads and Mrs. John Wade are handling tickets and reservations.

### Plan Luncheon and Card Party

INDIANAPOLIS — Mrs. John J. Moriarty will serve as chairman of the Luncheon and Card Party planned by St. Mark's parish on Wednesday, Sept. 8. She will be assisted by Mrs. Carl E. Moulton as co-chairman.

Luncheon will be served at 11:30 a.m., followed by the Card Party at 12:30 p.m. The affair will be held in the parish hall.

### Franklin County picnic slated

BROOKVILLE, Ind.—St. Peter's parish in Franklin County will sponsor its annual Country-Style Chicken Dinner and Picnic on Labor Day, Sept. 6.

Dinners will be served continuously from 10:15 a.m. and 2 p.m., followed by plate lunches, turtle soup and sandwiches.

St. Peter's is located on St. Peter Road, eight miles south of Brookville or three miles north of Lawrenceville. Signs will be posted on Indiana 46 between the Sunman and St. Leon exits with Interstate 74.

### GUILD TO MEET

INDIANAPOLIS — The St. Francis Hospital Center Guild will meet Tuesday, Sept. 8, for a 12:30 p.m. Mass in the hospital chapel. Luncheon and meeting will follow in the auditorium at 1:30 p.m.

### Remember them in your prayers

BLOOMINGTON  
MARIE HARDY, 22, St. John the Apostle, Aug. 25. Wife of Tim.

INFANT ERIC ALLEN CLAWSON, graveside rites Aug. 28. Son of Gerald and Vickie Clawson.

BRAZIL  
FRANK HOLDEN, 48, Annunciation, Aug. 30.

FLOYDSKNOBS  
KARL F. KOCH, 45, St. Mary-of-the-Knobs, Aug. 25. Husband of Mary Koch, father of Karl R., George, Danny, James and John Koch, all at home. Mrs. Ruth Gilmore, Edwardsville. Son of Mrs. Mildred Koch. Floyd County. Four brothers and a sister also survive.

INDIANAPOLIS  
MARY AZIZ, 83, St. Francis de Sales, Aug. 26. Aunt of James Malad.

VIRGINIA BERPOTES, 81, Holy Trinity, Aug. 27. Mother of Frank Berpotes, Margaret Turk, Dorothy

Yager, Josephine Yager; stepmother of Foster Berpotes.

WILLIAM O. BEARD, 70, Holy Spirit, Aug. 28. Father of Joseph Beard and Mary A. Ruhl.

HENRY J. URAJNAR, 54, Holy Trinity, Aug. 28. Father of Mary A. Baldwin; son of Mary T. Gasnick; brother of Frank Urajnar, Josephine Pratt and Frances Lathrop.

FRANCES C. MANN, 33, Holy Trinity, Aug. 28. Daughter of Bernard and Rachel Mann; sister of Ronald Mann and Janice Edwards.

MAYME F. BURNS, 87, Holy Cross, Aug. 28. Aunt of Robert Atkinson.

LUCILLE A. CURRIE, 61, St. Matthew, Aug. 31. Wife of Dr. William B. Currie; mother of Dr. William B. Currie, Jr. and Dr. Robert E. Currie; sister of Daniel Smith and Ella M. Smith.

HAROLD D. O'DONOGHUE, 42, St. Christopher, Aug. 31. Father of Michael O'Donoghue and Judith Benge; brother of Willis O'Donoghue and Mrs. R. F. O'Brien.

NEW ALBANY  
JUDY F. SMITH, 47, Holy Trinity, Aug. 25. Sister of Mrs. Margaret Cooley, New Albany, and Mrs. Alice Irick, Pittsfield, Ill.

RICHMOND  
MRS. OTT TRIMBLE, St. Andrew, Aug. 28.

ST. JOSEPH HILL  
LEONA E. SPRIELER, 84, St. Joseph's, Aug. 25. Wife of Philip Joseph; mother of Wilfred, St. Joseph Hill; Mrs. Viola Toby, Floyds Knobs, and Mrs. Virginia Toby, St. Joseph Hill. Sister of William Baumann, New Albany, Arthur Baumann, Louisville, and Clyde Baumann, Floyds Knobs.

TELL CITY  
LENA KIESER, 49, St. Paul Church, Aug. 31. Sister of Forrest, Walter



TO NOTE SILVER JUBILEE—Mr. and Mrs. Raymond Reas of New Albany will celebrate their Silver Wedding Anniversary on Sunday, Sept. 5. The celebration will begin with Mass at 11 a.m. in St. Mary's Church. After Mass there will be an Open House at the Cardinal Ritter Council Knights of Columbus Hall, 809 East Main St. All their friends and relatives are invited to attend. Mr. and Mrs. Reas have one daughter, Miss Theresa Lyn Reas. Before their marriage Mrs. Reas was Charlene Barke Barksdale.

### Prior to conduct Day of Renewal

OAK FOREST, Ind.—St. Cecilia's parish here will host the Day of Renewal for the Lawrenceburg Deanery Council of Catholic Women on Sunday, Sept. 12.

Very Rev. Gerard Ellspermann, O.S.B., prior of St. Meinrad Archabbey, will conduct the conferences starting at 1 p.m. Registration begins at 12:30 p.m. (slow time). The afternoon will conclude with Mass.

### 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.

Troy—Sept. 4  
Evanston—Sept. 5  
Morris—Sept. 6  
St. Peter's—Sept. 6

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## VIEWING WITH ARNOLD

## Film is dubbed 'love story in hell'

BY JAMES W. ARNOLD

"Panic in Needle Park" is an anti-drug film like "The Wild Bunch" was an anti-violent western film—that is, you show it like it is and trust that normal human revulsion will supply its own moral point. The idea seems to work in "Panic," which may be victimized at the box-office by its own uncompromising attitude.

The film is "a love story in hell," as Sergio Leone so aptly put it, about two young Manhattan junkies who try to keep their romance going in the heroin jungle of the con-

temporary city. The plot is something like: Boy meets girl. Both meet needle. Boy loses girl, boy gets girl, boy loses girl, and so on to infinity, with the only final certainty being death, early and wretched.

The contrast with Erich Segal's "Love Story" is obviously vast and perhaps intended. The lovers, Helen and Bobby, played by newcomers Kitty Winn and Al Pacino, inhabit a more depressingly real world and bring about their own desolation—for reasons we never quite know. You see what and how with awful clarity, but not why. It is more like an intimate documentary than an artful fiction in realist style (like "Midnight Cowboy," which in theme and sordid tone it somewhat resembles). Despite this, the film generates considerable compassion for all its victims, and ought to have a profound effect on Christian sensibilities.

Men in Their Flying Machines," with some of the same scenery and actors. Several turn-of-the-century aviator types build rockets to the moon, in a spoof of the Cold War space race. Satisfactory camp slapstick, with an excellent opening sequence.

MARILYN (1963) (ABC, Monday, Sept. 6): A tribute to Monroe, made up of clips from 15 films and narrated (inately) by Rock Hudson. Some of her top films are missing, but movie buffs will be interested in observing the evolution of both the actress and the star image. Satisfactory, especially for deep-dyed film fans.

BLAST-OFF (1967) (ABC, Monday, Sept. 6): A routine imitation of "Those Magnificent

IF THERE is a major defect, it anyone; and ultimately to the is this: that director Jerry Schatzberg offers a cold even this, normally the end of the behavioristic slice of life with road for any relationship of love little judgment or explanation, and trust, becomes another beyond what may be gathered accepted part of the addict's life. The living nightmare is com-

"Panic" was the official American entry at Cannes, where Miss Winn, a touching kid with the wide eyes of a college freshman, won the best actress award.

Pacino, who has a good part in "The Godfather" and is probably slated for big things, has a lively tough, city-wise-guy personality, a better-looking combination of cool Belmondo and vulnerable Hoffman. But director Schatzberg is in control, avoiding sentiment and exploitation, a remarkable effort by a young film-maker undoubtedly much tempted to please.

The movie is relentlessly hopeless. It opens with Helen, a refugee from Fort Wayne, suffering on a crowded subway from the after-effects of a "free scrape" abortion, and when casual acquaintance Bobby pays her a cheery visit at the hospital, she enters his drug-centered orbit on the fringe of the underworld. We follow their pitiful life-cycle as first his, then her heroin habit grows, requiring crime and prostitution to support it; their feeble efforts to escape, reform, or plan marriage; the matter-of-fact use of their addiction as blackmail by police, who are as trapped in the endless game as

Ten years ago, Sharon Ann Feeney of St. Jean of Arc parish received the Caritas Christi Urgel Nos pin for maintaining the highest scholastic average during three years of training at St. Vincent's School of Nursing.

is subway or street noises, the constant rattle of a trip-hammer. The color is dark and gloomy, the sky gray: on these lives, the sun seldom shines.

Yet the film makes it clear, in several deftly tender moments, that Helen and Bobby really have, and clutch desperately at, the fragile beginnings of a genuine love, and their story is all the more tragic. If there is little entertainment or uplift in the theatrical sense, the movie is a potent expose of the drug scene and the way it chews up lives. Strain (A-2).

Kids under 17 are unable to see it, except with parents, because of the R rating presumably caused by explicit language, incessant and detailed drug injections and occasional nudity. In contrast to the possible beneficial effects, these problems seem relatively minor. (Rating: A-3—unobjectionable for adults.)

CURRENT RECOMMENDED FILMS (please note NCMP moral ratings): Who Is Harry Kellerman? (A-3), This Man Must Die (A-3), Panic In Needle Park (A-3), Kluge (A-4), Little Murders (A-4), Gimme Shelter (A-4), Investigation of a Citizen Above Suspicion (A-4), Le Mans (A-1), Waterloo (A-2), Goin' Down the Road (A-3), A Gunfight (A-3), The Andromeda and the way it chews up lives. Strain (A-2).



MARK ANNIVERSARY—Mr. and Mrs. Joseph Hirschauer observed their 64th wedding anniversary on August 23. They are members of St. Joseph parish, Shelbyville.

## The week's TV network films

(Editor's Note: The cinema menu is thin this week because of an abundance of football games and made-for-TV films.)

BATMAN (1966) (ABC, Sunday, Sept. 5): Two hours of low camp, featuring all the stars and guest villains of the TV series, made in the full zenith of the Year of the Bat, before invention failed and boredom set in. For teen-agers, a first crack at the nostalgia bit. Perfect for anyone in the mood for inspired nonsense.

BLAST-OFF (1967) (ABC, Monday, Sept. 6): A routine imitation of "Those Magnificent

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## THE SEARCH FOR 'PERMISSIBLES' INTENSIFIES

## Public aid and nonpublic education



**NEW SPECIAL EDUCATION CLASSROOM**—St. Patrick's School in Indianapolis will provide a third classroom for area educably retarded youngsters this fall. Two classes will continue to be taught at St. Mary's Child Center. Sister Marilyn Therese Lipps, S.P., who formerly taught at the Child Center, will conduct the class at St. Patrick's for 12 youngsters. She is shown above readying the facility with the assistance of two members of the Guardian Angel Guild. At left is Mrs. John Fitzgerald, area chairman for the Guild, while Mrs. Hugh G. Baker, right, is recording secretary of the Guild. Serving as principal of the three classes is Sister Catherine Raters, O.S.F., who teaches at the Child Center. Projects of the Guardian Angel Guild assist the special education program, which is operated under the Special Education Department of the Catholic Office of Education.



**TO MARK ANNIVERSARY**—The 50th Wedding Anniversary of Mr. and Mrs. Joseph J. English, members of St. John's parish, will be observed on Sunday, Sept. 12. A Mass of Thanksgiving will be offered at 11 a.m., to be followed by an open house from 2 to 4 p.m. in the home of a daughter, Mrs. Robert J. Walters, 6051 S. Keystone Ave. They are also the parents of Sister Joseph Louise Walters, S.P., principal of Washington (Ind.) Catholic High School, and the late Dorothy Lee Walters. They have nine grandchildren.

## Luncheon slated for St. Augustine

INDIANAPOLIS — The St. Augustine's Home is the Augustinian's Home at a luncheon primary charity of the Guild, Saturday, Sept. 18, to be held at which sponsors tri-monthly birth-St. Pius X Council, Knights of Columbus.

Mrs. Maxine Wilhelm is addition to this annual chairman of the committee entertainment.



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# ARCHDIOCESAN Bulletin

OF COMING EVENTS IN  
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CARD PARTY and LUNCHEON  
St. Mark's Church — Edgewood and 31 South  
Luncheon — 11:30 A.M. Card Party — 12:30 P.M.  
Wednesday, September 8

October Gave a SILVER PARTY  
Immaculate Heart of Mary Women's Club  
Friday, October 1 — 8 P.M.  
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(The following is a question-and-answer interview conducted by Russell Shaw, director of the National Catholic Office for Information, with Dr. Edward D'Alessio, director of the division of elementary and secondary education of the United States Catholic Conference. Dr. D'Alessio joined the division in 1967 and became its director last October. Before coming to USCC, he taught at Seton Hall University and served as its assistant dean of the school of education there. He has written and spoken widely on governmental assistance to nonpublic education.)

**Q. Dr. D'Alessio, the controversy over state aid to nonpublic schools, especially church-sponsored schools, has been going on for years and seemingly may never end. Do you see any progress being made?**

**A.** As a matter of fact, there has been a great deal of progress. Twenty-five years ago, only four states had rather minor programs of assistance to nonpublic school pupils. Now more than 30 provide various kinds of aid.

At the federal level, the major breakthrough came in 1965, with enactment of the Elementary and Secondary Education Act. ESEA clearly recognized, at least in principle, the right of students in nonpublic schools to participate

equitably in federal assistance programs.

**Q. Doesn't the Supreme Court's ruling last June against programs of aid to nonpublic elementary and secondary education in Pennsylvania and Rhode Island represent a major setback?**

**A.** It certainly is a setback, and a very serious one. However, it is important to note what the court really did and what it didn't do. The court did not rule out all forms of public assistance to nonpublic education. Forms of aid which were previously held to be unconstitutional were reaffirmed by the court. Its decision did not bar direct assistance to students and parents, nor did it rule out such things as the use of public school teachers to teach private school students and tax credits.

The Supreme Court's decision certainly isn't the end of the line. It simply requires that the court's concern about excessive "entanglement" between the government and religion be given serious consideration in framing future programs of assistance to nonpublic education.

**Q. What kind of assistance do you see as permissible under the Supreme Court's ruling?**

**A.** I think the decision clearly

supports such things as tax-paid bus rides and textbooks, which were previously held to be constitutional by the court. It also leaves open forms of aid provided directly to parents and students. It does not touch tax credits or deductions to parents whose children attend private schools. Clarification of just what is and what is not permitted is going to have to come from the actions of many legislatures and many courts in the years ahead.

**Q. What do you consider to be the immediate impact of the court's decision for Catholic schools?**

**A.** It puts it squarely up to the Catholics of this country whether they value the advantages provided by Catholic schools sufficiently to make the necessary effort and sacrifice to keep them operating. Undoubtedly some Catholic schools will have to shut down for financial reasons as a result of this ruling. But I do not foresee wholesale closings of Catholic schools unless that is what the Catholic public wants. In other words, the future of Catholic schools lies with Catholics themselves.

**Q. If that is the case, why is there so much emphasis on getting government aid?**

**A.** First of all, given the current financial situation in nonpublic education, even relatively small amounts of money can sometimes make a difference—the difference between deciding to keep a school open or to close it.

Then, too, if it's a question of major new programs of aid to education—such as we will probably see sooner or later on the federal level—these will naturally be paid for out of the taxpayer's pocket. If nonpublic schools and their students aren't included in these new programs, this will just increase the already existing tax squeeze on parents who pay to support the public schools and also pay to send their children to nonpublic schools.

Furthermore, there is a matter of principle at stake here. To the degree that nonpublic schools perform a public service, they deserve public support and public financial aid. Remember, these are schools, not churches. The

President, how do you regard his plan for revenue sharing in education as it would apply to nonpublic schools?

**A.** The basic position of the U.S. Catholic Conference is that, if there is going to be revenue sharing, the legislation must guarantee equitable participation by nonpublic school students. Frankly, there have been difficulties under federal aid programs in various states where, for one reason or another, nonpublic students have not been allowed to share in federal education benefits.

**Q. Considering that public schools also have serious financial problems, wouldn't increased aid to nonpublic education make life harder for public education?**

**A.** Public schools would suffer much more if the nonpublic schools closed in areas where a large percentage of the total school population is enrolled in these schools.

In Philadelphia, for example, 34 per cent of all students were in Catholic schools in the 1970-71 school year; in Chicago-Gary, 32 per cent; in Pittsburgh, 29 per cent; in St. Louis, 29 per cent; in New York-Newark-Jersey City, 28 per cent. Public schools in those places would find it next to impossible to accommodate those students without tremendous overcrowding, half-day sessions, and increased pressure on teachers.

Furthermore, I'm sure taxpayers would be shocked at the increased cost to them. President Nixon has estimated that if all nonpublic schools in the country were to go out of business, the added cost to the taxpayer would be over \$4 billion per year in operations by the end of the 1970s, plus \$5 billion for facilities.

**Q. Speaking of the**

## Musical benefit will aid school

INDIANAPOLIS—"September Musical Treat" will be sponsored by the Holy Angels Parish Council from 1 to 3 p.m. Saturday, Sept. 18, at St. Pius X Council, Knights of Columbus, 2100 E. 71st St.

Bernice Fraction will be the featured artist for the program which will benefit the Holy Angels Model School.

Tickets are \$3 and available from Mrs. Margaret Taylor, 923-7413, or Mrs. Vernon Galbreath, 545-1955.



**CHAPLAIN CHANGES ARMY STATUS**—Army Chaplain (Captain) Paul J. Bolton, above left, who has served the past two years as Catholic chaplain of Fort Benjamin Harrison, is congratulated by Major General L. B. Taylor, Fort Commander, upon taking the oath of commission in the Regular U.S. Army. The Providence (R.I.) diocesan priest had terminated his Reserve commission held since entering the Army in 1968. For his services with the 11th Armored Cavalry Regiment in Vietnam, Father Bolton was awarded the Bronze Star Medal.



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