

**BIRTHDAY BLESSING**—Pope Paul VI greets the crowd in St. Peter's Square after delivering his Sunday blessing and address September 26. The pontiff, celebrating his 74th birthday, exhorted Catholics to pray for the World Synod of Bishops, which opened Thursday. The Pope's birthday caused

speculation by Italian newspapers that he might resign before he reaches 75. Pope Paul, who is also the Bishop of Rome, has counseled all members of the episcopacy to offer their resignation on reaching 75. (RNS photo)

# Cardinal Mindszenty ends 15-year stay in U.S. Budapest embassy

## Comes to Rome at bidding of Pope Paul VI

BY JAMES C. O'NEILL

VATICAN CITY—Hungarian Cardinal Jozef Mindszenty, at the urging of Pope Paul VI, ended his 15 years of self-exile within his own country and described his decision as "perhaps the heaviest cross of my life."

The 79-year-old Primate of Hungary had lived an isolated life within a few small rooms of the American Embassy in Budapest since 1956, when Soviet tanks smashed a Hungarian uprising and ended a brief time of freedom for the cardinal.

He reached Rome by air September 28 from Vienna to be met by a Vatican welcoming committee lead by the cardinal-secretary of state, Jean Villot. From the airport the aging prelate was driven to the Vatican for a warm and emotional embrace by Pope Paul VI.

A brief official notice in L'Osservatore Romano announced that "following intensive negotiations between the Holy See and the government of the Peoples' Republic of Hungary, Cardinal Jozef Mindszenty today left the territory of Hungary for Rome."

AN ACCOMPANYING article made it clear that it was only at the Pope's insistence that the cardinal finally agreed to leave, an act he has long opposed.

In an article, the Vatican daily quoted the cardinal as saying: "I would have liked to have lived the rest of my life among the people whom I love so much, but that was not possible because of the passions aroused against me and because of higher considerations of the Church. I will accept what is for me perhaps the heaviest cross of my life. I am ready to say goodbye to my beloved country, to continue in exile a life of prayer and penance."



CARDINAL MINDSZENTY ... an end to self-exile.

Upon the cardinal's arrival in Rome, the Vatican also announced that an apostolic administrator responsible directly to the Holy See has been appointed for the cardinal's archdiocese of Esztergom.

He is Bishop Imre Kisberk, 65, who will also remain apostolic administrator of the Szekesfehervar diocese. Bishop Kisberk replaces Bishop Imre Szabo, the former apostolic administrator of Esztergom, who resigned for reasons of health.

The cardinal's arrival in Rome ended years of discussions between the Holy See, the Hungarian government and the cardinal himself. No details of the final agreement leading to the cardinal's departure from Hungary were released in the first hours.

IF THE PRESENT situation follows past practice in the release of Ukrainian Cardinal Jozef Slipyj from Russia and Cardinal Joseph Beran from Czechoslovakia, it will mean the Hungarian cardinal will end his days outside his native country, where he is still

condemned to life imprisonment for alleged high treason and black marketeering after a 1949 Communist trial.

(News reports from Budapest stated flatly: "In conformity with the accord between the people's Republic of Hungary and the Holy See, Cardinal Jozef Mindszenty has left today forever the Hungarian territory directly for Rome.")

According to L'Osservatore, while respecting the cardinal's determination to remain in his own country even though isolated completely from his people and his office, Pope Paul had become increasingly concerned about the cardinal, especially his advanced age and the possibility of serious illness.

The paper reported the cardinal agreed to the Pope's request to come to Rome saying, "having pondered in the depths of my conscience the duties inherent in my dignity as a bishop and as a cardinal, I have decided—and also as a proof of my limitless love for the Church—to leave the diplomatic sphere of the United States' representative."

THE CARDINAL concluded by stating: "I humbly place this sacrifice of mine at the feet of Your Holiness, persuaded as I am that even the gravest sacrifice asked of a person becomes small when it is a matter of the service of God and of the good of the Church."

Cardinal Mindszenty's departure from Hungary clears the way for possible improvement in Church relations with the Hungarian Communist regime. The cardinal's presence inside the American Embassy for 15 years has proved a stumbling block to any real opportunity for the Vatican to reach a formal agreement bettering the lot of Catholics in Hungary.

The latest development in the slow improvement of relations was achieved after a series of diplomatic encounters by a variety of Vatican representatives who have periodically been able to meet with Hungarian officials and visit the cardinal in his seclusion.

## THE SILENT YEARS

# Ordeals of Cardinal Mindszenty

BY LOUISA A. PANARALE

For an entire generation of American Catholics, Cardinal Jozef Mindszenty represented living proof of communism's threat to religion and was regarded with much emotion as Catholicism's strongest symbol of resistance to a hated ideology.

Since his arrest by the Communists nearly 21 years ago, Cardinal Mindszenty saw only a few days of freedom—until his sudden departure from Hungary for Rome last Tuesday.

It was in 1956, when Soviet tanks crushed the Hungarian rebellion, that the saga of Cardinal Mindszenty's self-imposed refuge began at the U.S. Embassy in Budapest.

Mindszenty fled to the embassy in the last hours of the revolt. First a bitter foe against the Nazi forces that invaded Hungary during World War II, the cardinal was no less relentless against the Communists who took over after the war.

THE COMMUNISTS did not come to power immediately after the war's end. They won elections with the backing of Soviet occupation forces.

Non-Communist leaders were arrested for "antidemocratic" activities. The Communists were therefore able to exert great influence on government policy while carrying on a campaign to undermine any opposition.

In the minds of the Communist leaders, opposition included the

Church. Thus the Hungarian Church's troubles began to mount.

Land reforms under the Communists took away from the Church most of the properties from which it derived its income to operate Catholic schools and other institutions.

Catholic youth organizations were dissolved. Later all Catholic organizations were banned. Catholic schools were nationalized.

Throughout this post-war period, Cardinal Mindszenty addressed protest after protest to the Communist regime. By 1948 the Communists were firmly in power and began a drive to isolate the cardinal from the hierarchy, clergy and laity.

Demonstrations against Cardinal Mindszenty were staged, while at the same time he was forbidden to answer Communist charges by issuing pastoral letters.

CARDINAL MINDSZENTY still found ways to fight back. When Catholic schools were placed under government control in July 1948, the Cardinal announced the excommunication of every Catholic member of Parliament who had voted for the bill.

The Communist regime's campaign against the cardinal was stepped up. Foreseeing the probability of arrest, he declared ahead of time that any confession he might make to the Communists would be the consequence of human frailty and therefore null and void.

On December 26, 1948, he was arrested.

He was brought to trial in February 1949. His conviction on charges of espionage, treason and illicit dealing in currency brought protests from all parts of the world.

The protests came not only from Catholics but from Protestants, Jews and secular groups.

Newspapers throughout the Western world labeled Cardinal Mindszenty's trial a farce. Nevertheless, he was found guilty of the charges and sentenced to life imprisonment. But he served six years and was released in July 1955.

He was then placed under house arrest until he was freed by Hungarian freedom fighters during the brief Hungarian uprising on October 30, 1956.

THE CARDINAL enjoyed only a few days of freedom in Budapest. On November 4, 1956, while Soviet tanks came rumbling into Hungary to put down the rebellion, Cardinal Mindszenty fled to the legation of the United States Embassy.

And there he remained for nearly 15 years, a prisoner by his own choice. During those years, the Vatican tried futilely to free Cardinal Mindszenty.

But the biggest obstacle to Cardinal Mindszenty's freedom was Cardinal Mindszenty himself. In the past years he had insisted on walking out of the embassy only if his full Church role in Hungary were restored.

Vatican sources say that Pope Paul recently wrote to Mindszenty, asking him to make "the hardest sacrifice of your life"—meaning that he should leave his native land, possibly forever.

Mindszenty agreed, but apparently not without great anguish. "I accept what will be perhaps the heaviest cross of my life," Mindszenty wrote the Pope. "I deposit this, my sacrifice, at the feet of Your Holiness."

## Life of Justice, Peace Commission extended

VATICAN CITY—Pope Paul VI announced that the "experimental" life of the five-year-old Pontifical Commission for Justice and Peace has been extended another three years.

At a meeting with members and consultants of the commission's sixth general assembly, the Pope also said the commission is "an organism of the Church by the same title as the other Roman offices."

The general assembly September 22-28 forwarded to the Pope a series of resolutions affecting the future activity of the commission, which deals with and studies problems of justice and peace throughout the world.



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## CATHOLICS, ANGLICANS

# Reach agreement on the Eucharist

LONDON—The joint Anglican-Roman Catholic Commission has affirmed that the "bread and wine, in the Eucharistic mystery, 'become the body and blood of Christ,'" according to a Catholic member of the commission.

Auxiliary Bishop Basil C. Butler of Westminster clarified the commission's earlier statement of agreement and explained the difficulties encountered by the group.

After its meeting at Windsor, the commission said that it had reached "substantial agreement on the doctrine of the Eucharist," but did not say what that agreement was.

BISHOP BUTLER said here that the agreement was called substantial because it was something less than full.

But, he added, "most and probably all of the commission's members believe that this substantial agreement could justify some measure of 'intercommunion'—if there were no other objections or obstacles in the way. But such obstacles exist and are, at present, serious."

Bishop Butler, chairman of the board of governors at St. Edmund's College in Ware, 25 miles north of London, said that commission members believe in common that "the Eucharistic action is an act of worship addressed to God by the Christian community." They also, he said, "agreed that it is an action in which Christ, crucified and risen, offers Himself to His believing People."

"Against this agreed background the commission had to pay special attention to two doctrines, each of which has been the focus of controversy in the past: the doctrine of the Eucharist as a sacrifice, and that of the presence of Christ as in some way specially established and given through and in the sacramental elements, or in other words the doctrine of the real presence."

## Poverty campaign grants augmented

BOSTON—A credit union in Los Angeles' Watts area, Chicano rural children in Pawnee, Tex., and an Indian tribal council in L'Anse, Mich., will receive grants from the U.S. bishops' Campaign for Human Development.

The groups were listed among 30 self-help proposals funded by the bishops.

The grants, totalling \$513,000, were announced here by Auxiliary Bishop Michael R. Dempsey of Chicago, the campaign's national director, and Archbishop Humberto S. Medeiros of Boston, a member of the campaign's national committee which reviewed the proposals.

The recent allocations raise the total amount funded to date to \$5.6 million. Approximately \$8.5 million was collected for the campaign last November.

## Accreditation is renewed for Saint Meinrad

ST. MEINRAD, Ind.—The North Central Association of Institutions of Higher Education has recently voted to continue the accreditation of St. Meinrad College as a bachelor's degree-granting institution for ten full years, the longest period of time for which accreditation may be granted.

Father Hilary Ottensmeyer, O.S.B., president-rector, received official notification of reaccreditation from Norman Burns, executive secretary of the North Central Association of Colleges and Secondary Schools. St. Meinrad College was first accredited by the North Central Association in 1961 and was granted accreditation for 10 years. All accredited colleges must be reviewed at least every 10 years to maintain this accreditation.

SOME OF THE strengths mentioned by the examining team were: the clarity of the purposes of the College, and the degree to which they were understood and accepted by the students, faculty and staff; the increase in enrollment and the high percentage of graduates who go on to theology, which indicate a fulfillment of St. Meinrad's purposes; the degree of integration of lay teachers into its faculty; the sound financial condition and the ability to make use of substantial contributed services; and the inauguration of an excellent development program.

Other strengths listed were: the effective work of the Board of Trustees; the strength of a visible and active Board of Overseers; a large measure of faculty participation in decision-making as well as significant contributions made by the student body; the College's willingness to undertake curricular experimentation; the high morale of the entire community; and the degree to which the students have been able to involve themselves in a variety of off-campus experiences, with special attention given to CACD, Inc. (Cooperative Action for Community Development, Inc.)

AREAS WHICH COULD be improved upon were also listed. They were: the desirability for a higher percentage of earned doctorates among faculty; the improvement of the level and range of benefits for lay faculty; the elimination of the indebtedness of the College; greater emphasis on the necessity to continue long range planning; and better facilities for the library.

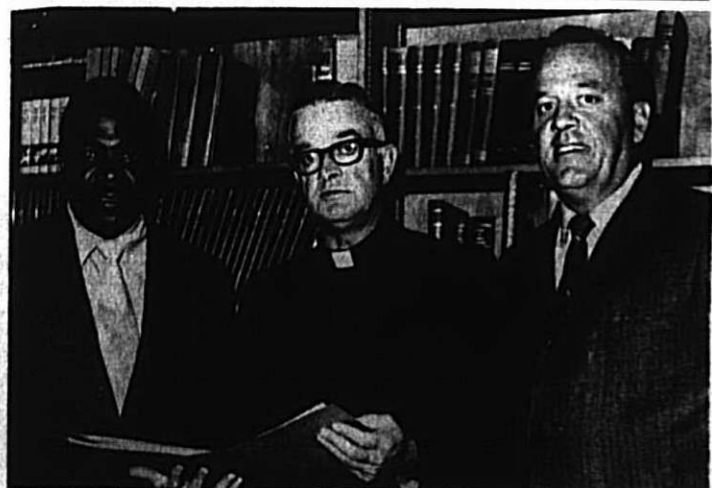
## Selection of courses to be optional for '72 freshman class

ST. MEINRAD, Ind.—Next year's freshman class at St. Meinrad College here will inaugurate a "Guided Free Choice Experiment," in which they will be allowed, with the help of a counselor, to undertake any sequence of courses they find interesting and responsive to needs.

The class will be monitored and tested as they proceed, to determine the success of the program as compared to the preceding year's group. Factors to be studied lie mainly in the area of study motivation and responsible choice with reference to ultimate vocational choice.

The present freshman class is serving as a "control group," following the traditional curriculum based on liberal arts distribution requirements and major degree program fulfillment.

Merits of the "free choice" curriculum were discussed during a recent faculty workshop conducted by Dr. Alexander W. Astin, director of the Office of Research for the American Council on Education, Washington, D.C.



ARCHDIOCESAN EDUCATION BOARD OFFICERS—Newly-elected officers of the Archdiocesan Board of Education are shown above after their election on September 21. Board president is Father William Morley, center, pastor of St. Jude's parish, Indianapolis. At left is Harold Everett, of Holy Angels parish, Indianapolis, board vice president. On the right is Dale Watson, of St. Joseph's parish, Indianapolis, elected secretary.





**JUBILARIANS**—The 50th Wedding Anniversary of Mr. and Mrs. Oscar Moffett will be observed Sunday, Oct. 10, with a Mass of Thanksgiving at 11:30 a.m. in St. Gabriel's Church, Connersville, where they were married October 12, 1921. A reception will be held from 2 to 4 p.m. in the K of C hall. Friends and relatives are invited. The jubilarians are the parents of Barbara Huff. A son, Carl Joseph, is deceased. There are two grandchildren and one great-grandchild.

## October pilgrimages slated by St. Meinrad

ST. MEINRAD, Ind.—Father Marion Walsh, O.S.B., Guest Master of St. Meinrad Archabbey, has announced that the Annual Pilgrimages to the Shrine of Our Lady of Monte Cassino (one mile east of the St. Meinrad Archabbey on U.S. Highway 460-Indiana State

Highway 62) will be held on each of the five Sundays of October. The services will begin at 2 p.m.

This is the 101st year since the dedication of the Shrine of Our Lady of Monte Cassino. Archabbat Gabriel Verkamp, O.S.B., has indicated that the October pilgrimages will serve to honor Mary and her Shrine and also be a tribute to those pilgrims who have come so faithfully through the years.

### Maisie Ward talk set at seminary

INDIANAPOLIS — Maisie Ward, the wife of publisher and author Frank J. Sheed, will give a public lecture at Christian Theological Seminary, 1000 W. 42nd St., at 10 a.m. on Wednesday, Oct. 6. Her topic will be "Women—Liberated from What?"

A 50-year lecturer for the Catholic Evidence Guild, Miss Ward is vice president of Sheed and Ward publishing firm. She has been credited with playing a significant part in the current revolution in Catholic apologetics.

Books authored by Miss Ward include: "Gilbert Keith Chesterton," "Insurrection Versus Resurrection" and "Saints Who Made History."

During the month of October, Mass will be offered at the Shrine every Tuesday and Thursday at 7 a.m., in addition to the regular year-round Saturday Mass at 7 a.m.

Speakers and their topics for the five October Sundays will be: October 3—Father Adrian Fuerst, O.S.B., "Mary, a Woman of Suffering"; October 10—Father Kevin Ryan, O.S.B., "Mary, a Woman of Great Faith"; October 17—Father Camillus Ellspermann, O.S.B., "Mary: Virgin Mother"; October 24—Father Paschal Boland, O.S.B., "Mary, the Virgin of the Poor"; and October 31—Father Ralph Lynch, O.S.B., "The Rosary: Memoirs of the Blessed Virgin Mary."

## Remember them in your prayers

INDIANAPOLIS  
MARGARET CARPENTER, 87, St. John's, Sept. 23. Aunt of Margaret Smith.

JOSEPH A. KLAIR, 73, Little Flower, Sept. 28. Husband of Cecilia L.

AURA M. SMITH, 80, Our Lady of Lourdes, Sept. 24. Wife of Leo X.; sister of Zephia Maris.

JEFFERSONVILLE  
HENRY HERSCHEL KINNARD, 79, St. Augustin, Sept. 22. Husband of Naomi; father of Joseph Kinnard of Harrisburg, Pa.; James H. Kinnard and Mary Crenshaw, both of Louisville; Juanita Harris and Charles Kinnard, both of New Albany; Veronica Melchior of Ft. Huachuca, Ariz.; Thelma Renfro, Agnes Sedwick, Ruth A. Bonner, Mae and John W. Kinnard, all of Jeffersonville.

EDNA E. KIRSCHNER, 70, St. Catherine's, Sept. 24. Sister of Phillip G. Johnson.

CARRIE LEE SORG, 66, Sacred Heart, Sept. 27. Sister of Mary and Josephine Sorg, both of Jeffersonville.

RICHARD J. SCHLUDECKER, 22, Sacred Heart, Sept. 25. Husband of Sandra J.; son of Mr. and Mrs. Ralph Schludecker; brother of James and Karen Schludecker; grandson of Mrs. Fred Holmeister.

MADISON  
LOUISE K. MCBRIDE, 92, St. Michael's, Sept. 17. Sister of William R. Klein of Madison.

**Diocesan manager**  
TOLEDO, Ohio—A layman who has been an investment counselor and tax adviser has been named full-time office manager of the Toledo diocese. Frederick W. Kendrick has also been associated with two major glass companies here and has taught business administration at the University of Toledo.

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FERNANDO LUZ, 71, St. Mary's, Sept. 19. Husband of Luz; father of Mrs. Encarnita. Adorable of Madison; brother of Valeriano Luz. Flora Luz and Paz Luz Dimayuga, all of the Philippines.

ELMER MASTERTON of Troy and Sister Everista, O.S.B., of Ferdinand.  
JOE DONNELLY, 51, St. Paul's, Sept. 22.

NEW ALBANY  
THEKLA SANFORD, 66, Holy Trinity, Sept. 21. Mother of Joseph Sanford of Jeffersonville.

TERRE HAUTE  
JOSEPH A. KOSKO, 87, Sacred Heart, Sept. 25.

ST. JOSEPH HILL  
NELLIE BLACKMAN, 74, St. Joseph, Sept. 27. Mother of Gordon Blackman of Winchester, Ky.; Irma Loson of Anderson; Mrs. Maurice Richner, Mrs. Joseph Murphy and Mrs. Andrew Pfohl, all of New Albany; sister of Chester Schutnell of Florida; Ethel Whalen, Herman, Clarence and Kenneth Schutnell, all of Bennettville.

FLORENCE "TUDE" LUNDY, 84, St. Joseph, Sept. 18. Aunt of Helen and John Mooney, with whom she made her home.

PRISCILLA MOULTON, 22, St. Joseph, Sept. 18. Daughter of Mr. and Mrs. Benjamin Moulton.

CLARA ELLEN BRUBAKER, St. Joseph, Sept. 18.

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# WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Sees integration aiding RE

SAN FRANCISCO—Integrated public education may give a new realism to Catholic religious instruction for public school children, according to Father Terrence J. Sullivan, San Francisco CCD director. Father Sullivan made his prediction shortly before a swarm of 130 yellow buses began shuttling San Francisco elementary children throughout the city's newly integrated school system. He said the experience of integrated education would reinforce the content and method of modern religious instruction given public school children after hours in CCD (Confraternity of Christian Doctrine) classes. "Our texts stress the social teachings of the Church and the need to overcome prejudice," Father Sullivan said. "But unless our children have contact with other races, these teachings remain an unreal fairy tale to them."

## Rap Rockefeller Attica stance

CHICAGO—A Catholic race relations agency said deaths in the riot at the Attica state prison show that Gov. Nelson Rockefeller of New York values the lives of whites over non-whites. The National Catholic Conference of Interracial Justice (NCCIJ) said it deplored the stand taken by the governor in approving the police and National Guard action against the rioters in which more than 40 persons were killed. It termed the storming of the prison buildings by armed lawmen as the "indiscriminate use of massive fire power," and an action that showed a "gross disparity in the value of non-white lives in comparison to white."



## Condemn violence in Ireland

BELFAST, Northern Ireland—Six Catholic bishops have issued a joint statement strongly condemning violence in Northern Ireland. They did not mention directly the outlawed Irish Republican Army, widely accused of many acts of terrorism, but did cite "a small group of people who are trying to secure a united Ireland by the use of force." The six bishops, including Cardinal William Conway of Armagh, primate of All Ireland, run dioceses located partly or entirely in Northern Ireland. They said that, despite painful awareness of Catholic grievances, they unreservedly condemn the use of violence.

## Nix church funds transfer

CAPE TOWN, South Africa—Prime Minister John Vorster has forbidden the South African Council of Churches (SCC) to transfer funds to the World Council of Churches (WCC). The action was in retaliation for the WCC decision to grant more than \$200,000 once more to liberation movements in southern Africa, some of them engaged in guerrilla activity. Vorster also reaffirmed an earlier decision not to allow a WCC delegation to enter South Africa. The SCC had hoped to consult with the WCC concerning the grants. The ban on transferring funds may force the SCC to withdraw from the WCC, because the South African churches will not be able to pay their affiliation fees.

## Set Pastoral Council target

WASHINGTON—An advisory unit to the U.S. Catholic Conference (USCC) here has recommended 1976 as a target for setting up a national pastoral council for the U.S. Catholic Church. The USCC advisory council agreed with an earlier observation of its steering committee that immediate establishment of a widely representative pastoral council to assist in U.S. church decision making was not feasible. But the advisory group—a 50-member body of bishops, priests, Religious and laity established in 1969—suggested several ways to help build the foundations for such a council by the recommended target date. The group submitted its recommendations to the USCC administrative board—composed of 25 bishops—which will refer the matter to the full body of U.S. Bishops at their semiannual meeting in November.

## Support optional celibacy

HARTFORD, Conn.—Priests should have the option of marrying or remaining celibate, according to a report released here by the Canon Law Society of America (CLSA). The 16-page report, likely to have considerable impact because of the Canon Law Society's prestige, calls for redefinition rather than elimination of celibacy—which it labeled "anachronistic and oppressive of the human person" in this day and age. If the Church were to adopt optional celibacy, the paper said, it should be done initially on a limited basis so that the idea of a married priesthood could gain acceptance. CLSA officials sent the report to society members, the U.S. bishops and delegates to the world Synod of Bishops, which is expected to discuss the possibility of ordaining married men to the priesthood.

## Heads Augustinian Order

ROME—A 44-year-old American, Father Theodore Tack, has been elected superior general of the Augustinian order. Father Tack, a member of the Chicago province, was elected at a meeting here of the order's general chapter. He succeeds Father Agostino Trape in the guidance of the world's more than 4,400 Augustinians.

## Forms area school boards

BROOKLYN—In an experiment designed to involve the laity in decision-making of Catholic elementary education Bishop Francis J. Mugavero of Brooklyn has announced the formation of two area school boards. The experiment is an outgrowth of recommendations made by the Center for Urban Redevelopment in Education (CURE), which has been studying the education program in the diocese. Serving as models for the experiment are a generally middle class area and a black ghetto area. Each board will consist of one elected layman from each parish, three pastors and three curates, the two latter groups elected by their peers in the area. The boards will have a say in modifying curriculum, other than religious education, above the minimum standards set by the diocese; in assigning personnel, after consulting the superintendent of schools and the Religious superiors, and in developing school admissions policy.



## Ex-editor joins Committee

NEW YORK—Robert G. Hoyt, founding editor of the National Catholic Reporter (NCR), has joined the Harrisburg Defense Committee as co-secretary for press work. Hoyt, who was fired from the controversial paper last May 3 in a dispute over editorial policy, said he joined the committee "because I was asked to do so by persons I greatly respect." The committee works on behalf of those indicted and cited in an alleged conspiracy to kidnap a presidential adviser and blow up federal heating systems. They include the priest brothers Daniel and Philip Berrigan.

## School exchange policy approved

UPPER MERLBO, Md.—Parochial and private school students will be permitted to take elective courses offered by a Prince Georges County public school.

The county school board approved in principle, by a 6-0 vote with two abstentions, a policy which will allow seven students now attending Regina Catholic High School to take a German course at High Point (public) High School in Beltsville.

## Bishop urges priests to speak out on public issues

MANCHESTER, N.H.—Roman Catholic priests here were urged by their bishop to "use the pulpit" to spur the local Catholic community into expressing views and taking stands on public issues which have a "moral dimension."

Saying that the Church "does have a competency" when ethics and morality are involved in secular questions, Bishop Ernest J. Primeau of Manchester said "moreover, when these issues are resolved in the political-legislative arena, it is the right and at times the duty of the Church to put forth its point of view."

The prelate, in a letter read throughout the diocese (September 18 and 19) concerning the "scope of pulpit and the involvement of the Church in social and political affairs," said the authentic interpretation of the Gospel is two-fold:

"It will always spur us to lift up our hearts to the Lord. It will also prod us, in season or out, to be concerned for the welfare of our neighbor."

BISHOP Primeau said the latter emphasis has "undeniable" social implications for Catholics and that "wherever injustice renders the life of any person less than free, less than human, there is the concern of the Christian community."

"There, too," the bishop stressed, "is the concern of the preacher, whose task it is to motivate his hearers to bring the spirit of the Gospel into the real world in which they live."

The bishop declared that it is the "inescapable duty" of the priest to assist his people in forming a correct conscience, adding that to this end Vatican II insisted that "preaching will come to grips with thorny realities."

Warning that the preacher will have to confront what appear to be purely secular issues yet having moral implication, Bishop Primeau said one difficulty will be the application of Gospel principles to the socio-political issue.

HE URGED the preacher to avoid "dogmatic" positions, but to discuss with the people his personal application of the principles.

Speaking of the "scope" of the pulpit, the New Hampshire prelate said the preaching motivated by partisan politics or purely secular concerns is "clearly out of order" and a "misuse" of the pulpit.

On the other hand, he observed that any preacher who "ignores the social implications of the Gospel, fails to make his message relevant to everyday life, and neglects to awaken and sharpen the social conscience of his people... is remiss in his responsibility as Minister of the Word."

"Christianity is not a set of sterile doctrines," the bishop asserted, "rigidly confined to the 'spiritual' and 'religious,' as though this were totally walled off from the 'secular' or 'worldly' area of life."

"Christianity is, in fact, a way of life" and "must permeate every facet of life, including the social, political and economic," he added.

## Genealogy class slated for adults

### Tuesday evenings

INDIANAPOLIS—Your Ancestors, a four-week series on genealogy techniques, opens at Marian College Tuesday, Oct. 12, at 1 p.m. in the Allison Mansion under the instruction of Mrs. Keith M. Seymour.

A part of Marian's adult education program, the series is designed for beginners who are interested in tracing their family lineage. Classes will meet each Tuesday through November 2 for two hours.

Mrs. Seymour, who has a master's degree in history from Butler University and who taught school 15 years, has been doing her own family genealogy for 30 years. She also will conduct searches for other people.

Registration for the course is \$12 and may be made daily at Marian College, by mail or by phone (924-3291).

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# ON THE LINE -- two pages of opinions

## Beyond the ducking of tongues

Serra International is an organization of Catholic business and professional men dedicated to the encouragement and preservation of vocations to the priesthood and religious life.

Through the years, Serrans in Indianapolis, Terre Haute and the New Albany area have faithfully followed the program suggestions of its international leaders and, in addition, have initiated several creative ideas on the local level to achieve its goals.

One of the most successful in recent years is the Summer Seminarians Ministerial Program, organized and implemented this past summer to provide meaningful apostolic training for the Church's "forgotten man"—the seminarian.

A full report on the Ministerial Program is being completed for presentation to Archbishop Biskup, Serrans, pastors and seminarians with the hope that it will be continued and broadened in years to come.

Everyone realizes that the so-called crisis in vocations has brought about an upheaval in seminary training and the traditional methods in recruiting candidates to the priesthood and religious life. Most boarding seminaries on the high school level have been closed; relatively few religious communities of women are now accepting candidates fresh from high school without at least limited "worldly" exposure.

Even veteran Serrans, long-known for their dedicated support to the traditional grade school-oriented vocation programs now considered passe—vocations

exhibits, poster and essay contests, etc.—are voicing concern lest young children be denied the opportunity to consider the merits of total dedication which religious life offers.

While they are wrestling with workable substitute programs, however, there is much the individual parent and adult Catholic can do to encourage religious vocations.

It begins with the attitude of the parish priest about his calling. Does he exude the confidence in his priesthood that attracts young men and women to follow in his spiritual footsteps? If not, why not?

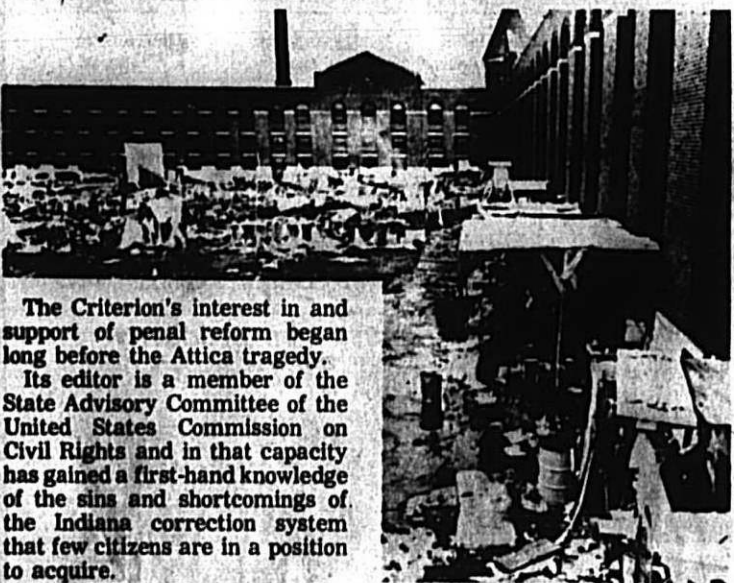
Each man and woman throughout the Archdiocese should assume the personal obligation of encouraging religious vocations within their families and their parishes—starting with the respect they demonstrate toward the parish priest.

And what about the vocations-information in the parish? How many young men and women have already taken that first step toward a religious career? Do we know the candidates within our parishes, recognizing them on sight? Do we provide them with any encouragement to "stick it out" when the going is rough? Do we ever pray for our priests, Religious and candidates?

Or do we just cluck our tongues at those who "fail" and walk away from the challenge? We suspect there is more clucking than praying going on in our parishes about religious vocations.

—PAUL G. FOX

## Clinkers in the ashes of Attica



The Criterion's interest in and support of penal reform began long before the Attica tragedy.

Its editor is a member of the State Advisory Committee of the United States Commission on Civil Rights and in that capacity has gained a first-hand knowledge of the sins and shortcomings of the Indiana correction system that few citizens are in a position to acquire.

This paper's editorial pleading for root and branch reform of that system pre-date by at least a decade the current groundswell of opinion in that direction.

During the past five years the undersigned has talked with corrections officials, parole board members, guards, counselors, prisoners, former prisoners and leaders of organized penal reform groups.

All this is by way of establishing credentials, if you will, by way of saying that we have been in the field and gotten our shoes muddy. After a while one learns to distinguish between reason and

rationalization, between realistic effort and ivory tower illusion, between honest soul-searching and pointless harangue.

The facts of our prison system are not pretty. By themselves they are eloquent testimony to the need for drastic change. But those facts can be distorted by pious drivel and inflated rhetoric, just as they have in the past been distorted by bureaucratic blindness and social vengeance.

A lot of sanctimonious rubbish has muddled the river of comment flowing around Attica. Those who tossed it into the current meant well, of course. But many of them spoke with incredible naivete about a cruelly complex system and in vague generalities that betrayed an ignorance of the Attica situation in particular.

What the platitudes failed to recognize is that in the game of penal reform there is justice and truth on both sides. Perhaps even more important, there is good will on both sides.

To try to create the impression that all the good guys were BEHIND the walls at Attica is monstrous hokum. To gloss over the Maoist claptrap contained in the prisoners' demands is as ridiculous as ignoring the fact

## PRIESTS POLL

### No consensus on why crisis

BROOKLYN, N.Y.—A poll of Brooklyn priests reveals near unanimous agreement that there is a crisis in the priesthood, but deep division on its causes and possible remedies.

The answers of 225 priests responding to the survey—sent to all 918 diocesan priests—consistently shifted from traditionalist to renewal positions as the age of the respondents decreased.

IN SUMMARY, Father George V. Fogarty, director of the survey conducted by the Brooklyn Diocesan Priests' Senate, said:

"Generally, the older priests saw the crisis as less widespread and they associated it with the personal problems of some priests. Among these problems, they stressed lack of faith and of respect for authority, which they felt resulted from the influence of the secular world and were aggravated by the vociferousness of some priests and by undue publicity in the media. The solution to such a crisis would be found in an emphasis on faith, obedience and prayer, and in general by a return to the tested ways of the past."

AMONG YOUNGER priests, the solution was felt to lie more in change and renewal within the Church, Father Fogarty said. "They see it much more in relation to the institution, arising from outdated structures and from rigidity in ideas and modes of activity. These priests recognized personal aspects of the crisis, frustration and dissatisfaction, the lack of freedom to grow as persons, the resulting loss of confidence and even of faith in the Church."

### Sees just war theory fading

NEW YORK—A Roman Catholic sociologist and well-known pacifist declared here that the real significance of growing Catholic resistance to Vietnam is not the Berrigan brothers but that many Catholics have freed themselves from the "old theological trap"—the just war theory.

Conceding that militant Catholic opposition to war still constitutes a "small minority," Dr. Gordon Zahn, professor of sociology at the University of Massachusetts, Boston, said that today's Catholic anti-war movement "had to start from scratch" because the Catholic minority in America always had to prove it was just as "American" in time of war as its Protestant neighbors.

Observing that Catholic "resisters" were practically non-existent during World War II and that a U.S. prelate then decreed that a Catholic could not be a conscientious objector, Dr. Zahn said in less than three decades a considerable change has occurred.

Now the official policy of the Catholic bishops since 1968, affirms that Catholics may even seek "selective" CO status, he said.

Writing in the September 11 issue of The Saturday Review on "The Great Catholic Upheaval," Dr. Zahn was critical of the "unresponsiveness" of the U.S. bishops to Vietnam but expressed belief that the Catholic peace movement will grow "to challenge and reject war and violence as a means for solving human problems."

that the prison system provides the most fertile ground possible for the explosion of revolutionary ideology.

Too many irresponsible criminalizations have been flung about this past week and they will do more to impede penal reform than accelerate it. One of the most outrageous of these was the statement issued by the National Catholic Conference of Interracial Justice accusing New York Governor Nelson Rockefeller of valuing the lives of whites over non-whites. By permitting the storming of the prison, the NCCIJ said, the governor showed a "gross disparity in the value of non-white lives in comparison to white." Now that's really reaching for an accusation! A Ku Kluxer could have raged about the "disparity" of killing nine out of 39 whites but only 30 out of 1,200 non-whites.

What Attica and the rest of the prisons in the United States need is not pious hand-wringing or fiery rhetoric. They need the reasoned objectivity of informed, reasonable men. With that, we may finally begin to rectify some of the horrible mistakes that are being made in the name of law and order.

—B. H. ACKELMIRE



"LET'S HAVE A LONG COUNSELING SESSION, THEN I'LL LOOK INTO THE MATTER OF YOUR DELAYED PENSION CHECKS MYSELF."

## THE YARDSTICK

### Speaking the Word

BY MSGR. GEORGE G. HIGGINS

At one point in Conductor Leonard Bernstein's highly publicized and hotly debated "Mass," which opened the Kennedy Center in Washington a few weeks ago, the "celebrant" sings a melody culminating in the words: "You cannot imprison the Word of the Lord." It would appear that Mr. Bernstein meant to identify the celebrant, at this point, with Father Daniel Berrigan, who is now imprisoned for what he (and Bernstein) presumably regard as obedience to the Word of the Lord.

A September 17 editorial in the Washington Evening Star, while noting but presiding from the Berrigan issue, pointedly disagrees with the basic theological or historical point that Mr. Bernstein was apparently trying to make. There is more at issue here, says the Star, "than the understanding of Father Berrigan or even of Leonard Bernstein about the draft, the war or the nature of our society." The crucial issue, it says, is that "in chilling historical fact, the Word of the Lord is a very dangerous substitute for practical political thought and action, for compromise between contending factions, and for pragmatic assessment of what can be done and how best to do it."

THE STAR'S EDITORIAL goes on to say that "An appalling number of the great wars have been made by people convinced they were carrying out the Word of the Lord, as have myriad individual tortures and executions, assassinations and pogroms." After citing several well known historical examples in support of this statement, the editorial concludes with the flat assertion that "The

Word of the Lord is personal and has no proper public place."

My own reaction to the Star's rather black-and-white position on this matter is somewhat ambivalent. On the one hand, I agree with the Star when it says that the Word of the Lord, in and of itself, is a dangerous substitute for what Scholastic philosophers commonly refer to as the virtue of political prudence. It seems to me that the historical examples cited by the Star prove this point conclusively.

On the other hand, to conclude—as the Star's editorial writer seems to have done—that these same historical examples also prove that the Word of the Lord is purely personal and has no proper public place strikes me as being totally unwarranted.

IN OTHER WORDS, to warn against the dangers of biblical fundamentalism in the socio-economic and political order is one thing, but to jump from there to the conclusion that the Word of the Lord should be completely banned from the public arena and should be relegated exclusively to the realm of personal piety and personal morality is to take refuge in a kind of biblical quietism which has long since been repudiated by mainstream theologians in all of the major faiths.

The Star's simplistic approach to this complex subject suffers grievously by comparison with the much more sophisticated approach taken by Bishop Ernest J. Primeau of Manchester, New Hampshire in a September 18 Pastoral Letter on the same general subject. Bishop Primeau's Pastoral was issued 24 hours after the Star's editorial appeared in print, but that was purely a matter of coincidence. The Bishop's Pastoral was occasioned by a local New Hampshire controversy, the details of which, for present purposes, are neither here nor there.

The Pastoral refrained from taking sides in this local controversy—and very properly so, in my opinion. Its sole purpose is to bring to the attention of the clergy, Religious and laity of the Diocese of Manchester the position of the Church "regarding the scope of the pulpit and the involvement of the Church in social and political affairs." In my judgment, it achieves this purpose with consummate balance and finesse. In fact, at the risk of appearing to flatter a personal friend of many years standing, I would say that it is, by all odds, one of the best statements I have ever read on this rather controversial subject.

THE PASTORAL IS too long and too tightly constructed to be summarized adequately at the tag end of this column, but the gist of it is that while the priest must never use the pulpit for partisan politics, he has a serious duty to instruct the faithful on the moral implications of social and political issues. In developing this theme Bishop Primeau noted that, on occasion, priests will necessarily discuss questions which may appear to be purely secular but which are in fact moral issues.

"One of the difficulties faced by the preacher," he pointed out, "is the application of principles to a socio-political issue on which men of good will will honestly and vigorously differ. Here the preacher will avoid a dogmatic position. Speak out he may, and often must, but let him explain that he is attempting to discuss with his people his personal application of the principles." This is all the (Continued on Page 5)

## GIVE AND TAKE

BY REV. PAUL DRISCOLL

(Moderator's Note: This week Sister Eileen Fitzgerald responds to a question about the role of the family and the school. Donald Doyle's reply will appear next week.)

Question: In the initial statements, both Sister Eileen and Don Doyle expressed the view that Catholic education is much broader than Catholic schools. Catholic education includes both formal and informal education and involves the family even more than the school. If this is true, then how can parents and teachers complement each other's work? What does the Catholic family do best, and what does the Catholic school do best?

Sister Eileen Fitzgerald: Father Driscoll, you are prone to ask some very difficult questions. I am not sure that I have answers, but your questions are springboards for some thoughts. My response comes from my experience as a teacher in several Catholic schools.

Without the family, the Catholic school does very little. The often quoted Greeley-Rossi report on the value of Catholic school education as it related to Catholic practice substantiates this statement.

A teacher cannot work miracles. If there is a good Christian home life, the teacher's efforts can complement it. He can help to expand the vision of the child beyond the home to the wider horizon of the world. He can create situations; he can give examples of how this Christian life which the child lives at home can affect the wider world. But the teacher needs the solid foundation of Christian home life to draw upon or else he is working in a vacuum. The concepts taught and explored in school are only abstract ideas if they do not grow out of the reality of life experience.

THE SCHOOL SHOULD be a segment of the wider world; a testing ground; an expander of horizons. What do I mean? Well, I think I can best explain by stating that the child during his first five or six years of life develops his basic personality. He takes his basic thrust or direction. He grows in an ability to love, trust, believe, hope, forgive, etc. If these most important qualities have been a part of his day-to-day life experience; if he lives in an atmosphere of love; if he is loved and sees love around him, then love is not a word, it is an experience in his young life. It has real meaning. Trust, faith, hope, forgiveness are qualities he sees in those he loves. He has felt them. He has been affected by them. They are real. They will be a foundation on which a warm and loving Christian personality will grow and mature.

Specifically, the home must re-enforce the concept or idea that Christianity is a lifetime process. As we must constantly revitalize our physical life with good food, sleep, and rest, so we must strengthen our life as a Christian through worship, prayer, study, reading, discussion and action. When the child sees at home that Christianity is a lifetime process, that it is taken seriously, that it is a vital and integral part of the life of the family, then the content of the Religion class—be it in a Catholic school or a CCD Center—takes on a new meaning. It has a dimension. It is alive.

IF EDUCATION MEANS to lead, then the Christian family must take the primary role and set the direction. Based on the family's work, the Catholic educator can open new paths. As educator, he must know his students well enough to capture the best of his wealth of experiences and draw on these resources so as to expand their vision. As Christian, he must help them to see how their Christian lives can make a difference in our world today.

If Catholic schools can use their many and varied opportunities with young people to do this, then I feel they have both a right to exist and a unique mission to accomplish for us today.

### Laments the decline of devotion to Mary

PORTLAND, Ore.—Archbishop Timothy Manning of Los Angeles, noting that many truths of the Church are centered on the Blessed Virgin Mary, said here that it is a tragedy that Mary has been removed from some religious devotions.

"Love for her has been stolen out of the hearts of little children," the archbishop said at an outdoor Mass, rosary and procession honoring the Immaculate Heart of Mary.

Every pope has said that the rosary is a valid and beautiful devotion of Our Lady, Archbishop Manning said, questioning how many persons attending the ceremonies even owned a rosary.

"What better way to go to eternal life than as a child of Mary?" he asked.

## The CRITERION

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## viewpoints and observations

## U.S. DRAFT DODGERS IN CANADA

## Trudeau still puts out welcome mat

OTTAWA—Young Americans who make the conscientious judgment that they must not participate in the Vietnam war and who become draft dodgers "have my complete sympathy," Canadian Prime Minister Pierre Trudeau said here.

He added that "our political approach has been to give them access to Canada whether they are draft dodgers, or even more serious, deserters from the ranks of their armed forces."

In an exclusive interview with the Rev. A. C. Forrest of the United Church Observer, the Catholic prime minister said: "I think that the only ultimate guide we have is our conscience, and if the law of the land goes against our conscience I think we should disobey the law. But I also am a deep believer in the civil society, I think we should be prepared to pay the consequences of breaking the law and that is either paying the penalty for it, or leaving the country."

TRUDEAU SAID, however, he is not a pacifist. "I think that religions must seek peace and love and therefore be pacifist. But here again, when the religious principles, like the philosophical, are translated into reality, sometimes the reality forces violence on you, and there is no escape from it, and then I don't think it's something you should try to hide your face from."

Describing situations in which he thinks violence is justified, Trudeau said:

"If you live in a society where those who govern society and determine its path do not respect freedom of speech and freedom of religion, freedom of choice, freedom of assembly, and there is no democratic process and no way to change the order of things by reason and peace and love... then I think the only way you can defend yourself against this violence is in using violence of your own. I can see in certain political situations you have to use force to overthrow police states, for instance."

... but his compatriots grow testy

MINNEAPOLIS—Fewer American war resisters are fleeing to Canada and those going there are finding the welcome less warm, according to a minister who has co-authored a study about them.

In some cities in Canada, the number of U.S. draft-age emigrants who have arrived in the past three months is only 20 per cent the previous total, said the Rev. Richard Lee Kilmer, a United Presbyterian minister and director of the Emergency Ministry Concerning U.S. Draft-Age Emigrants in Canada for the National Council of Churches.

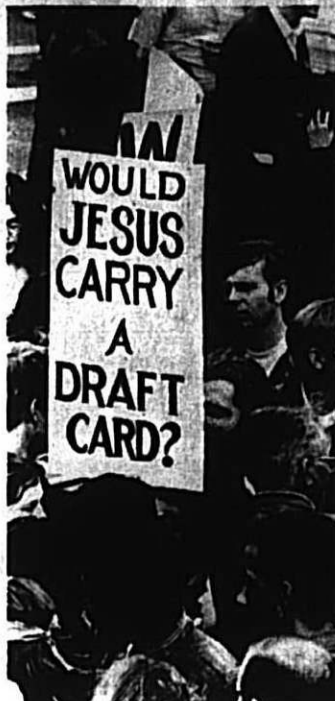
ALTHOUGH CANADIAN government policy toward the emigrants has not changed, they are finding a cooler reception in Canada because of heavy unemployment there and because Canada is going through a strong nationalistic period with strong anti U.S. overtones.

Mr. Kilmer said there are at least 35,000 draft-age emigrants in Canada, mainly in the 20-22 age bracket. In the last two years, two-thirds of the men going to Canada have been war deserters rather than draft resisters, he said.

Most of the emigrants are making Canada their permanent home and have no intention of returning to the U.S. he added. Although most would enjoy the right to return to the U.S., they reject the concept of "amnesty" because they believe they have acted correctly and have no need for "forgiveness," Mr. Kilmer said.

DISCUSSING THE containment of communism by military force, Trudeau said:

"I don't think you can contain ideas by military force. I believe military force can be used to redress or change the balance of power in the world, but I think that that's



always a losing operation if you're not trying to do it in a way which corresponds to the basic desires of the people on whom you are acting.

"Who is it that said that 'you have not converted a man because you have silenced him'?" This is true of the use of the military on people."

Mr. Forrest questioned Trudeau about the prime minister's refusal to allow photographers to take his picture going to church or his desire not to have his churchgoing publicized. Trudeau said there are two reasons for his position.

"For one thing, it seems to me it would be pretty awful if Canadians came to choose political leaders not for their political ideas and actions, but because of their adherence or their devotedness to one faith or another. The other reason is that I feel religion is basically and essentially a communication between a man and his God and I think it is the most personal thing of all and I don't think it concerns too many people."

## On the religious wing of women's lib

CHICAGO—In its quest for power, the more radical "ecclesiastical women's lib" tends toward "idolatry" and concerns itself little with what Christianity is about, according to a professor of history writing in *Christian Century* magazine.

Dr. James Hitchcock of St. Louis admits that "from a human point of view, the response of feminists to our society's treatment of women is perhaps laudable."

But he does not find much Christianity in the sometimes heard claim that women's liberation will totally transform society.

HIS ARTICLE is paired with one favorable to the "new sisterhood" by Dr. Mary Daly of Boston College.

Dr. Hitchcock is particularly bothered by the way the religious wing of women's liberation used the word "power."

He said, "I do not know precisely what Christ meant when he said 'Blessed are the meek,' but I think this beatitude is a lot closer to a condemnation of power-seeking than to a defense of slogans like 'All power to the people' or 'Sisterhood is powerful.'"

He feels that women liberators in the church as well as some exponents of black theology use theology to serve political ends.

Dr. Hitchcock has in the past applied

this comment to Dr. Daly. As a result of an article he wrote for the *National Catholic Reporter* last March he was labeled, he remarks in *Christian Century*, as the "foremost American spokesman for the theology of male chauvinism."

IT IS A TITLE he does not cherish but is willing to live with. The author of "The Decline and Fall of Radical Catholicism" does not regard his displeasure with feminist power seekers as a "valid argument for men to use against women who want ecclesiastical power, since men obviously lack clean hands."

At the same time, he doubts that "a Christian form of women's lib has yet appeared."

Dr. Daly, in her *Century* article, describes two kinds of "polarization" involved in the "sisterhood of women's liberation." The first is for the sake of "internal wholeness and oneness" in individual consciousness. The second is for the sake of "political oneness or 'liberation in society.'"

In short, she says women are divided in themselves and among themselves.

is necessary for the wholeness of humanity. She concedes that "orthodoxy" is threatened by her position but not "authentic faith." Dr. Daly would go beyond "patriarchal religion" and "patriarchal society."

The Catholic professor defines faith as "the state of ultimate concern that refuses to bow down in adoration before its own symbols, recognizing that these are relative to a given cultural situation and that their function is to point beyond themselves."

This kind of faith, she concludes, gives priority to liberation when there is conflict between orthodoxy and the freeing of oppressed people.

In his conclusion, Dr. Hitchcock offers the reminder that all persons fall short of the demands of Christ. Recognition of that failure, he writes, "should keep us from seeking again and again to bring Christ's teachings into line with what we consider enlightened social objectives."

## Msgr. Higgins

(Continued from Page 4)

more important, the Bishop noted, when the principle is clear but the facts to which the principle is being applied are not as clear.

In summary, Bishop Primeau made the following points with regard to the scope of the pulpit:

"IF A PRIEST, motivated by partisan politics, were to make use of the pulpit to expound on purely secular subjects, he would be clearly out of order, and no one—neither the Bishop nor any official of this diocese—condones, advocates or, much less, mandates this misuse of the pulpit."

"If, for whatever motives the preacher ignores the social implications of the gospel, fails to make his message relevant to everyday life, and neglects to awaken and sharpen the social conscience of his people, he too is remiss in his responsibility as minister of the Word."

This is a totally inadequate summary of a carefully nuanced and highly sophisticated Pastoral on a subject which, all too often, is treated much too simplistically. To get the full flavor of the document you will want to read it in its entirety. I strongly recommend that you do so. Copies may be obtained by writing directly to the Office of Communications, Diocese of Manchester, 153 Ash Street, Manchester, N.H. 03105.



DR. MARY DALY

## The life of the ecumenist is not an easy one

BY CANON WILLIAM PURDY

ROME—The Anglican-Roman Catholic international commission appointed by the highest authorities of both churches to investigate agreements and differences between these two worldwide bodies met recently in the fortified seclusion of England's Windsor Castle, perched high above the Thames and Runnymede.

Checked in and out by helmeted "Bobbies" and puffing at their pipes in a mellow medieval library, the eminent theologians and pastors had to fight all the time against looking only inwards, never out at the torn world where anxiety drives out thoughts of theological niceties.

Some of them have been at this business since 1966 and have become close friends, using a language with each other that they can count on being understood. Their mandate is a wide one but their interests have so far been much narrower. Theological issues more and more microscopically examined have been their concern.

There is virtue in this concentration, provided it does not lead them into the ancient fallacy of hoping that the problems they don't look at will go away quietly. The concentration has just produced an historic result—an agreed statement on

(Canon Purdy, who observes the Rome scene from time to time for NC News, is a member of the Anglican-Roman Catholic study commission.)

the doctrine of the Eucharist to be submitted to the consideration of the authorities who appointed them.

A LOT OF MONEY, a lot of time, a lot of laborious and honest mental effort and (not least important) a lot of self-searching and emotional energy has gone into achieving this. It is a result which the churches who commissioned it must take very seriously indeed, or be themselves accused of levity.

But already the commission has been reminded in chilly fashion that it is only a group of two dozen men, fortunate sharers of a rare and historic experience which has yet to be multiplied through a hard, cold, busy, ecclesiastical world. Apart from the authorities who are considering it, no one outside the commission has seen the statement.

Much of this comment has been as sober as this restricted information for the moment demands. But not all, alas.

The church correspondent of the London Daily Telegraph introduces a column under the eye-catching headline: "Eucharist Pact May Delay Unity." But this is not as Alice-in-Wonderland as it sounds, because the unity he thinks it may

delay is not Anglican-Roman Catholic but Anglican-Methodist.

WITH PONTIFICAL simplicity the journalist tells his readers what the document he has not seen is likely to say—in terms which ante-date even Vatican II, let alone the hard, minute discussions which lie behind the document he has not seen.

The telegraph correspondent seems to think that the only hope for this failure to queer the Anglican-Methodist difficulty is that it is "provisional." What does he mean by this? That next year the commission may "agree" on a different statement? One hopes not. If the commission's agreement were repudiated it would have to think gravely about its own integrity before re-opening the subject.

That is why mature and sympathetic judgment of the agreed statement, by the authorities and by others, will be demanded. That too is why comment which anticipates not only official judgments but even a sight of the document is peculiarly irresponsible.

All of this helps ecumenists realize how much more comfortable they would be climbing the Himalayas or going to the moon.

Signed letters to the Editor are welcomed on all subjects. Just address them to The Criterion, 124 West Georgia St., Indianapolis 46206.

ELEMENTARY

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# KNOW YOUR FAITH

## PILGRIM PEOPLE



"There is no Jewish Christianity today which follows the Law of Moses," however, his presence has been felt up to the present as the Church moved out into a wider world. (NC photo by Father Elmo Romagosa)

### SACRED SCRIPTURE

## Christianity moves into a wider world

BY FR. QUENTIN QUESNELL, S.J.

Jesus lived and died in first-century Israel. His travels took him up and down a country that was somewhat smaller than the state of Massachusetts. Personally, he lived largely according to the norm laid down in Matthew 10, 5: "Do not go into any Gentile territory or into any Samaritan towns. Go instead to the lost sheep of the house of Israel."

His disciples could still remember that he had taught them: "Do not think that I have come to do away with the Law of Moses. . . . As long as heaven and earth last, the least point or the smallest detail of the Law will not be done away with" (Matthew 5, 17-19). "Whoever obeys the Law and teaches others to do the same, will be great in the Kingdom of Heaven" (Matthew 5, 19).

In accordance with this teaching, the first Christians continued faithful to the Jewish Law. The apostles and the first several thousand Christians lived as Jesus had lived—as faithful, religious Jews. The apostles "spent all their time in the Temple, praising and blessing God" (Luke 24, 53). The first three thousand Christians "every day continued to meet as a group in the Temple" (Acts 2, 46). "Peter and John went to the Temple at three o'clock in the afternoon, the hour of prayers" (Acts 3, 1).

ABOUT THIRTY YEARS after our Lord's death, the elders of the church in Jerusalem could boast: "You see how it is, brother. There are thousands of Jews who have become believers, and they are all very devoted to the Law" (Acts 21, 20). Thus we catch a glimpse of a development of Christianity most people can

hardly imagine today. In that development Christianity was one part of the Jewish culture and the Jewish religion. The Christian Jews could say: "I worship the God of our ancestors by following that Way (Christianity) . . . but I also believe in all the things written in the Law of Moses" (Acts 24, 14).

Whatever happened to that Jewish Christian church? Where did it go? There is no Jewish Christianity today which follows the Law of Moses. It has disappeared completely. But that was the original Church, and the only Church there was for the first 15 or 20 years. It is the only Church St. Stephen, the first martyr, ever knew. It is the only Church that St. James the apostle, the brother of John, ever lived in. (His death is told in Acts 12, 2.) Yet that Church does not much resemble the Church we live in today.

What happened? The Church felt the need to move out into a wider world. Our Lord had also said: "Go then to all peoples everywhere and make them my disciples" (Matthew 28, 19). After some years of experience, the people of God found the observances and practices of the Law of Moses were an obstacle to their going out and making disciples of all men everywhere. So they made the necessary changes.

IT WASN'T EASY. It was a hard decision to come to, one preceded and followed by long and passionate debate. "You cannot be saved unless you are circumcised as the Law of Moses requires" said some fervent Christians (Acts 15, 1). New converts "have to be circumcised and told to obey the Law of Moses" (Acts 15, 5).

At first the Church tried compromise. The Council of Jerusalem decided that non-Jews who became Christians would not have to be circumcised and would be

BY FR. GEORGE K. MALONE

Just as the Second Vatican Council uses such images as "people of God" and "mystical body" to describe Christ's Church, so too the council fathers call on the image of "pilgrim," stressing the need for Church renewal.

Thus, citing words of Saint Augustine written over 1500 years ago, they assert, "The Church, 'like a pilgrim in a foreign land, presses forward amid the persecutions of the world and the consolations of God,' announcing the cross and death of the Lord until he comes (cf. I Cor. 11:26)" (Lumen Gentium, 8).

What does this image mean for us today? In these days of comfortable "package pilgrim tours" we can easily lose sight of the hardships and risks of the past. It will be helpful to consider the notion of pilgrimage itself.

Pilgrimage has always been a part of the world's great religions. Often the pilgrim traveled afar, sometimes as a penance, to visit a holy shrine or place—Christians and Jews alike to the Holy Land, Catholics to Lourdes, Moslems to Mecca.

THERE HAVE ALSO been other sorts of pilgrimages. Almost 400 years ago our "pilgrim fathers" left England to gain greater religious freedom. In coming to America, to New England, they confronted many uncertainties and underwent radical changes in their styles of life.

The lot of the pilgrim, whether doing penance or seeking a shrine or escaping persecution, has always been an uncertain one, faced with an unknown future and unforeseen risks. Two elements seem always to have been present—both a departure from an older well-known situation and a searching out, a quest, for something new.

The church has always been like such a pilgrim, even though we of the 20th century may not be aware of this. Focal points of Christian spirituality have always

excused from most of the Law. But they would still be bound by Jewish marriage laws and by many of the kosher food laws (Acts 15, 29).

They would have to be careful never to eat blood or any meat that still had the blood in it. They would have to avoid any meat that had been offered to idols (which ruled out most of the meat sold in ordinary stores in those days).

Eventually even these compromise regulations disappeared. None of them is observed today. The whole exterior aspect of Jewishness which had once surrounded the lives of all Christians disappeared too, until today people can hardly imagine what that old Church must have been like.

THUS FOR THE FIRST time the people of God learned to face the fact that they were a pilgrim people. They did not have all the answers. They had to find the answers by meeting the problems and making the decisions proper to each new age. They had to find God's will by thinking through each new situation honestly as best they could in the light of the love Christ had left them.

It was a good experience for the Church. It is fortunate that the elements of that experience were recorded in the Scriptures. For the pilgrim Church would have to find her way again to new directions many times over in the centuries ahead.

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undergone drastic changes as the church moved from one era to another. Several examples serve to illustrate such changes.

DURING THE FIRST few centuries of almost constant persecution the focus of spirituality was preparation for death and martyrdom. After the early church had emerged from the catacombs, monasticism flourished and the Benedictine school of spirituality stressed the theme "Pray and work"—liturgical worship coupled with the labor of one's hands.

Later, the Dark Ages were followed by the Middle Ages, again with a shift of emphasis.

Dominican spirituality emphasized the need of sharing the fruits of one's own contemplation and study, while the Franciscan school focused on poverty as essential.

In turn, the Middle Ages gave way to the age of the Protestant Reformation and the Roman Catholic Counter-reformation, when Ignatius of Loyola and Jesuit spirituality stressed obedience to authority as central. In the 19th century loss of the papal states was accompanied by increased attention to the Pope's spiritual authority. Both the 19th and the 20th centuries, with their great emphasis on women's suffrage and the rights of women,

have witnessed correspondingly both an emphasis on devotion to Mary and study of the role of women in the church.

WE NOTE THAT these few examples all involved a major change or shift in emphasis. In each of them, as the world and mankind changed, so too the church strove to imitate Christ in His death and resurrection—the mystery of dying to the old in order to be reborn to the new.

Change never comes easily. But in moments of anxiety it is helpful to recall this image of the pilgrim church, especially in relation to the great paschal mystery.

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### WORSHIP AND THE WORLD

## End or beginning

BY FR. JOSEPH M. CHAMPLIN

Sports fans think of Louisville in terms of baseball bats. Liturgists around the United States, however, link the city with a very competent diocesan liturgical commission spearheaded by two energetic and talented young priests, Fathers Richard Fowler and James Flynn.

I talked with these men in Detroit during Easter Week at a workshop, "Shapes and Substances," on Church architecture and art. The three of us had just celebrated the revised Holy Week services in totally different parishes, but in the process quite

remarkably arrived at an identical conclusion.

We came to realize a bit more clearly that public worship essentially involves repeated acts, repetitive words, gestures and signs. The liturgy thus means doing or saying something over and over again, expressing in commonly understood and comfortably common external ways the thoughts and feelings of our hearts.

Not that this principle came as a new truth to the three of us. We have all studied liturgy long enough to accept that concept in theory. Our Holy Week experience, therefore, meant not so much the uncovering of a fresh idea as the deeper, more sensitive awareness of a notion already fixed in our thoughts.

WHY DID THE reformed Holy Week

rites so affect us? We each watched parishioners fumble for the right place in missalettes and printed sheets. We moved awkwardly ourselves, despite preliminary reading and careful preparation, through the rather unfamiliar ritual.

We sensed that until the basic patterns of these ceremonies work their way through repetition into the core of every participant's being, we cannot expect them to produce the full, desired spiritual effects. Until that point, the community assembled for worship will tend to be preoccupied with mechanics and unable to appreciate the inner meaning which remains the real heart or essence of public prayer.

This conclusion should not be interpreted as the present writer's plea for or prediction about an end to changes in (Continued on Page 7)



"YOU'RE NEW HERE? WELL, WE CELEBRATE THE 'MUST-BE-DOING-SOMETHING' RITE."

Cartoonist Jonathan comments on liturgical experimentation which will develop to "better correspond to the . . . special pastoral needs of the people." This experimentation must leave

room for interior prayer necessary for the understanding of change.



## QUESTION BOX

# Excommunication

## --on the way out?

BY MSGR. R. T. BOSLER

Q. With all the changes in church laws, what is the Church's stand on excommunication? I have heard two different explanations on this subject.

A. I don't know what you have heard, but I have heard that the experts who are revising church law are determined to eliminate nearly all ecclesiastical penalties. The Church has already removed the penalty of excommunication imposed on those who contract marriage in another religion. In the United States, on the books at least, there is a law imposing excommunication on those who attempt another marriage after divorce. But this law was passed in the last century by the Third Council of Baltimore and is now all but forgotten. The bishops have not called



### Fr. Champlin

(Continued from Page 6)

the liturgy. Quite the contrary. The revised texts for marriage, baptism, funerals, for the Mass itself, contain most welcome improvements. But already we see the need for further minor and even major reforms.

The Fathers at Vatican II provided for that situation. They decreed a careful modernizing of all the official liturgical books (the fruits of which we have been realizing in recent months), but left the path open for additional adaptations. Articles 37-40 of the Liturgy Constitution established several norms for this type of adapting and the Third Instruction issued September 3, 1970, contains explicit comments governing "liturgical experimentation" when it is "seen to be necessary or useful."

WE CAN ANTICIPATE, then, a future in which Roman Catholic worship will enjoy a more flexible quality than it has known in the last four centuries. The official liturgical texts presently in our hands (and those soon to come from the Holy See) empower bishops of each country to make specific adjustments within each ritual so that the services may better correspond to the "culture, traditions, and special pastoral needs of their people." Moreover, these documents encourage radical modifications when deemed necessary.

I like to think that tomorrow's liturgical forms, while retaining the fundamental structure of our tradition, will still easily shift with the times and thus meet men on their own level. But in fashioning and implementing these changes, we must do so patiently and with concern. A worship service which leaves people uncomfortable and insecure makes interior prayer impossible, and that's what good liturgy is all about.

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## WHAT DIFFERENCE DOES JESUS MAKE?

## The identity of Jesus

BY F. J. SHEED

That Paul had read the Gospel of Luke, his physician and close companion, we take for granted—probably Luke showed it to him in bits as he was writing it. In the first chapter Luke quotes the angel as saying to Mary of Nazareth: "You will conceive in your womb and bear a son . . . and he will be called the Son of the Most High. . . . The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore, the child to be born will be called holy, the Son of God." Would it be possible to utter that in a 10-word summary better than Paul uttered it to the Galatians (4.4): "God sent forth his son, born of a woman?" How much of the angel's message does that leave out? Jesus was "the Son of the Most High," a phrase unknown in the Old Testament, "the Son of God," another phrase equally unknown there—angels were called sons of God, so were Israelites, so were holders of certain offices such as king or judge. But "the Son of God" applied to an individual person was new. We need not exaggerate "the"; but it cannot be for nothing that it is used always of Jesus, and only of Jesus.

In the double sonship—of God, of Mary—lay the identity of Jesus. As the son of Mary, he was fully man. As the Son of God he was—what? As both—what? His identity matters to us vitally, because as Paul went on to tell the Galatians, in Jesus' sonship "we are redeemed." So we search for his identity. Had he to search for it himself? He calls himself "the Son of Man," he calls himself "the Son of God." Had he to grow into the knowledge that he was both? Had he to grow in understanding of what each meant in itself, of what the two-fold reality meant in him?

I AM FOREVER BEING startled at the

attention to it within the memory of anyone living.

Q. Is a person who is past 76 years of age exempt from Sunday Mass obligation? If I miss Mass when I am not up to it or there is no one to take me, may I go to Communion without confession when I do go?

A. Some people past 76 years of age could beat me in a golf game. I am not about to say they are excused from the Sunday obligation. But most people that age may excuse themselves any time they do not feel strong enough to attend Mass. In such cases there is no need of confession before Communion, since they are guilty of no sin.

Q. You said in one of your columns: "Church buildings are to be designed so that the Risen Christ and his altar of sacrifice are to be the center of attraction." Since St. Paul teaches that the Mass shows forth the death of Our Lord until He comes again (1 Cor. 11:26); and since the Blessed Sacrament reserved is the glorified Risen Body of Jesus (Pope Paul VI's Creed) it would seem that the tabernacle as well as the altar of sacrifice should be the center of attraction.

Putting the Risen Savior out of sight, off to the side, seems to go counter to the intentions of Pope John XXIII and Vatican Council II who urged a greater centrality of Christ for the faithful—to say nothing of repudiating the encyclical of the liturgy, *Mediator Dei*, of Pope Pius XII.

A. I am afraid you will find what you say hard to reconcile with the latest directive of the Church on the subject. The Instruction on Eucharistic Worship, issued by the Congregation of Rites in 1967, has this to say:

"In the celebration of Mass the principal modes of worship by which Christ is present to his Church are gradually revealed. First of all, Christ is seen to be present among the faithful gathered in his name; then in his Word, as the Scriptures are read and explained; in the person of the minister; finally, and in a unique way, under the species of the Eucharist. Consequently, because of the sign, it is more in keeping with the nature of the celebration that the Eucharist presence of Christ, which is the fruit of the consecration and should be seen as such, should not be on the altar from the very beginning of Mass through the reservation of the sacred species in the tabernacle."

It is for this reason that the instruction directs: "It is, therefore, recommended that, as far as possible, the tabernacle be placed in a chapel distinct from the middle or central part of the church."

This does not take away from the centrality of Christ; it simply distinguishes more clearly the devotion to the Real Presence in the tabernacle from the sacrifice of the Mass.

Q. My husband deserted me and my four children about 18 years ago. I haven't seen him or heard from him in all those years. The law of the state says after seven years if you haven't seen or heard from a person he is declared dead for purposes of marriage. Does this apply to the laws of

the Church? If I considered marriage again, would I have any problems?

A. The Church is stricter in this case than the state. The mere fact of disappearance without any trace is not considered sufficient proof of death by the Church, even though the person may have been unheard of for years. But this does not mean that a death certificate is the only proof acceptable.

Your bishop can authorize you to marry again, if you furnish him with circumstantial evidence sufficient to create a moral certainty of the death of your husband. Can you show that not only you but his relatives and friends have not heard from him? Was his health bad? These are the questions you should discuss with a local priest who can help you present your case to the bishop. Such a case is not complicated; it does not require any formal trial, but merely the decision of the bishop.

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## Answers often beget more questions

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

Some years ago I had an experience I'll never forget. I was teaching a course on religious education at the Catholic University of America. My intention was to communicate to the students that religious education involves human experience as well as intellectual knowledge, beauty as well as truth, art as well as theology. I lectured with clarity, neatly outlining each stage of my presentation on a blackboard. The students carefully copied the outline into their notebooks.



After about the third class a Sister came up to me. She waited until most of the students had left the room before saying: "Father, what you are saying in class is beautiful, but you are contradicting it all by how you are presenting it. You speak of beauty, art, experience, but you seem preoccupied with a neat, orderly, abstract, intellectual outline on the blackboard."

HER WORDS JOLTED me to an awareness that I have not forgotten. Our approach in religious education has an important link with what we are trying to communicate. There is no simple separation between "doctrine" and "methods." The "method" needs to flow from, be an expression of the "doctrine."

For example, we are becoming familiar with the teaching of the Second Vatican Council that the Church is a "Pilgrim People." This teaching has its roots in the Bible and early Christian tradition. (See columns by Frs. Malone and Quesnell.) The clear implication of this teaching is that the Church is always in process of development, sharing with other men and women the common search for the meaning of human life in differing times and places. The Church, God's People, is constantly changing, adapting, questioning. We have a past that helps us make sense out of the present, but only at the price of constantly reinterpreting that tradition in the light of experience.

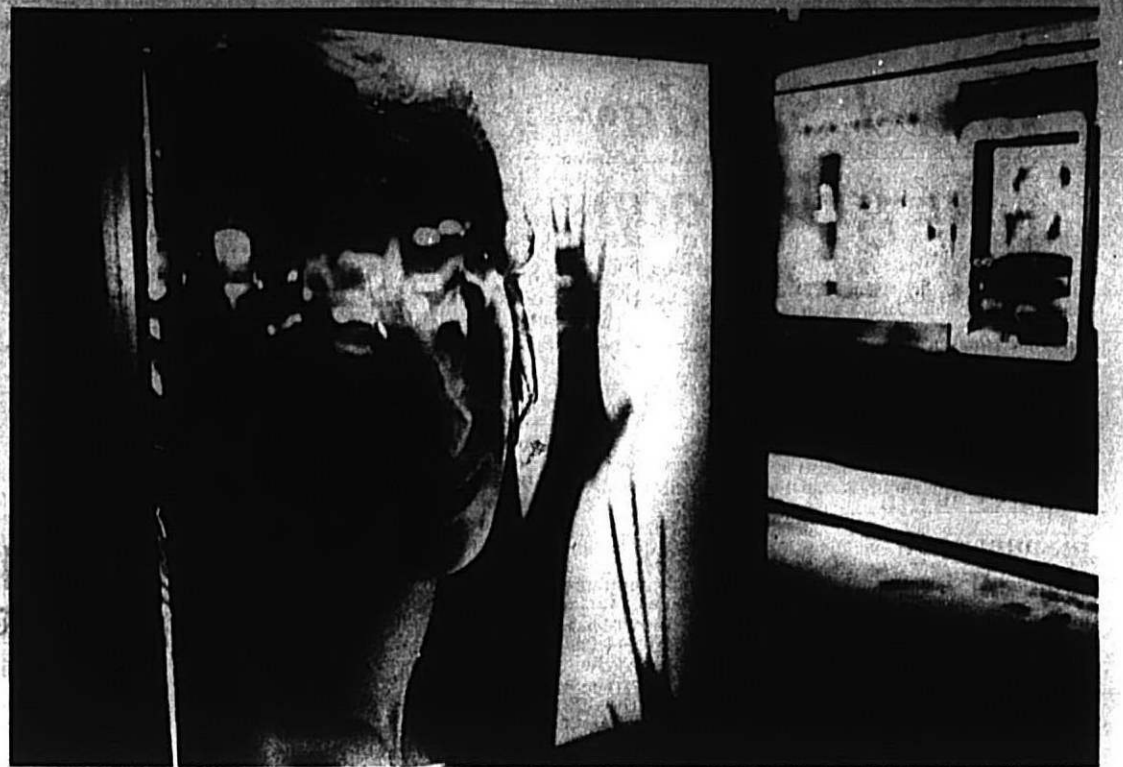
Such an understanding of the Church suggests that there are always questions, that we do not have all the answers to important matters. Not that we possess no

form of a dove, when the voice from heaven proclaimed him as "beloved Son" (Matthew 3.17, Luke 3.22). Clearly Luke, for one, could not have thought so. He it is who gives Jesus words about his Father in the Temple 20 years earlier.

THAT THE WHOLE sequel to the baptism must have affected Jesus profoundly is beyond doubt. We may speculate on it, realizing how much of it can be only speculation. Jesus was conceived and born God-man as we are conceived and born man. As we grow in manhood, he would have grown in God-manhood. By the mere fact of living, acting, reacting, we progress in discovery of what is actually involved in being a man, he of what is involved in being a God-man, a man with a relation to God the Father that no other man had. "Though he was Son," says Hebrews, "he learned obedience by the things he suffered" (5.8).

There are critics who hold that Jesus became God when he heard the voice. But sonship is not like that. I am no more my own father's son now than I was at my conception. If I had never met him, or even heard of him, I should still be his son. I did meet him, lived with him, and in the process developed an awareness not only of him and of myself but of the meaning of fatherhood and sonship.

Jesus did, indeed, learn about fatherhood from Joseph, who by accepting him became legally his father. That we can picture. But what he learned about it from his heavenly Father we cannot picture. We can see only as much as he showed us in word and action. In the Gospels we can watch him being himself.



"... beauty, art, experience" can be used to add dimension to the search for meaning in the changing environment in which we live. (NC photo by Frank Hoy)

## CATECHETICS

answers—our rich tradition provides light to illuminate the pressing issues of our time—but that we realize that each answer opens up new questions.

Religious education should enable us—children, adolescents, and adults—to appreciate the heritage of our Catholic tradition. Without "answers" arrived at through great effort in past ages we face the present and future unarmed.

The traditional doctrinal and moral teachings of the Church help us discover the meaning of human life graced by God's love. They provide invaluable insights to aid us in meeting the crises of contemporary issues. The council stresses repeatedly how we need to explore today's problems in the light of Christ and His teaching.

THE DANGER IS THAT religious educators unwittingly communicate that

the Church has more answers than, in fact, we do have. The very structure of the older catechisms easily gives the impression that all important questions are already answered and are, in fact, contained within the pages of one small book. The manner of teaching can confirm and even accentuate this impression. Teachers often do little more than repeat what is in the catechism and require accurate memorization of the catechism answers.

Because the Church is a "Pilgrim People" sharing in mankind's search, as well as throwing a unique light on that search, religious education needs to help Catholics realize that serious questions remain. We need to enable people to learn that even traditional truths need to be questioned in the light of new developments. From the earliest days of Church history this questioning has been called "faith seeking understanding." Seeking a

deeper understanding of what we firmly believe preserves a sense of openness to life, to the world, to tradition, to God.

PERHAPS A GLANCE at the Gospels would help us all realize how important questions are for believers. Jesus constantly "answers" questions with further questions. He challenges his questioners to question more deeply, to probe beneath the surface of their "doctrines" and "truths." His parables give "answers" in a way that challenges one to deeper questions.

In a word, our task as religious educators is to share with our students the rich heritage of Christian doctrine and wisdom that is ours, but in a way that challenges them to question more deeply and to be open to insights from all sources in and out of the "Pilgrim People."

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## OCTOBER 24, 1971





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INDIANAPOLIS — Key games featuring the division leaders highlight this Sunday's gridiron action in the two grade school CYO football leagues.

The "56" lineup includes the following:

Division I: St. Michael's (3-0) and St. Malachy's (2-0) at Brownsburg High School, 12:30 p.m.

Division II: St. Pius X (2-0) at St. Andrew's (2-0), 1:30 p.m.

Division III: St. Mark's (2-0) and Our Lady of Greenwood (0-0-2) at Downey No. 1, 12:30 p.m.

Division IV: Our Lady of Lourdes (1-1) and St. Simon's (1-0-1) at Ellensberger, 12:30 p.m.

Division V: Little Flower (1-1) and St. Jude's (1-0-1) at CYO Stadium No. 2, 12 noon.

In the Cadet League, principal games are:

Division I: Holy Spirit (3-0) and Little Flower (0-3) at Creston Junior High, 3:30 p.m.

Division II: St. Michael's (2-0-1) and Holy Name (1-1) at CYO No. 1, 2:30 p.m.

Division III: St. Gabriel's (3-0) bye, St. Matthew's (2-0) and St. Catherine's (1-0-1) at St. Matthews, 3 p.m.

Division IV: St. Barnabas (2-0) and St. Christopher's (1-1) at Eagle Creek, 2:30 p.m.

Division V: Our Lady of Mt. Carmel (2-0) and St. Patrick's Sacred Heart (0-2) at Carmel H.S., 3 p.m.

Division VI: Nativity (2-0) and St. Monica's (2-0) at CYO Stadium No. 2, 3:45 p.m.

Division VII: St. Luke's (2-0) and St. Bernadette's (0-2) at Christian Park, 3:30 p.m.

Immaculate Heart of Mary's "Blue" and St. Malachy's have identical 4-0 records in Division I of the Cadet "B" League.

Division II leaders are Holy Spirit and St. Matthew's (3-0), while St. Philip Neri sports 4-0 in Division III.

Twelve squads in touch league

INDIANAPOLIS — Twelve teams are entered in the first Junior Boys Touch Football League, to begin Sunday, Oct. 3, and play through Sunday, Oct. 31.

Divided into two divisions, the regular season will be followed by a playoff round. Regulation fields will be used. Games will consist of 15-minute quarters.

Division I teams include: St. Rita's, St. Lawrence, St. Andrew's, St. Michael's, St. Malachy's and Immaculate Heart of Mary. Division II includes: St. Bernadette's, St. Philip Neri, Sacred Heart, St. Jude's, Nativity and St. Barnabas.

Information has been sent to all Archdiocesan parishes about the annual Criterion-CYO Quiz Contest.

To be beatified

VATICAN CITY—Father Maximilian Kolbe, O.F.M. Conv., a Polish Roman Catholic priest who died an agonizing death in a Nazi concentration camp after volunteering to take a condemned man's place, will be beatified here October 17, the Vatican announced.

Father Kolbe, who was killed in 1941 at the infamous death camp of Auschwitz in Poland, will be publicly pronounced "blessed" by Pope Paul at St. Peter's Basilica.

St. Catherine's sets card party

INDIANAPOLIS — The Ladies Altar Society of St. Catherine's parish will sponsor their annual fall card party at 2 p.m., Sunday, Oct. 3, in Father Busald Hall.

Mrs. Edward Gabony and Mrs. Maurice Kriese, co-chairmen, have announced that prizes will be embroidered pillow cases. All games will be played and blind tallies will be accepted. The card party will be followed by a luncheon and fun games. Tickets are \$1.25 at the door. The public is invited.

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**HOSPITAL PUBLICIST**—Mrs. Miriam E. Marley, former administrative assistant for public relations at St. Vincent Hospital, Indianapolis, has been named to the newly established position of public relations manager there.

## Youth Week 'revisions' announced

Youth Week activities have again been revised this week by the CYO Office, which announced the shifting of the date for the Archdiocesan Cadet Hobby Show from Monday, Nov. 1, to Wednesday, Nov. 3. It will again be held at Little Flower parish.

A shift in sites is also necessary for the Baking Contest and Dance, traditional closing day activities of Youth Week. It was originally set for Our Lady of Lourdes parish, but will be changed to another location to be announced later.

The Junior CYO Banquet will precede Youth Week, and is set for Wednesday, Sept. 27, at Secina Memorial High School.

Principal speaker will be Sam Jones, executive director of the Indianapolis Urban League Office.

St. Michael's will host the Junior CYO Communion Breakfast at 10 a.m. Sunday, Oct. 31. Mass will be offered in the parish church at 9 a.m. The breakfast speaker will be announced later.

The opening young people's dance will be held Sunday evening, Oct. 31, at St. Pius X Council, Knights of Columbus, 2100 E. 71st St.

Information has been sent to all Archdiocesan parishes about the annual Criterion-CYO Quiz Contest.

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## SCORES

**CYO FOOTBALL SCHEDULE FOR SUNDAY, OCT. 3**

**"56" LEAGUE**  
Division 1: St. Thomas vs. St. Luke at St. Luke, 2 p.m.; St. Michael vs. St. Malachy at Brownsburg H.S., 12:30 p.m.; All Saints vs. St. Christopher at Eagle Creek, 12 noon; St. Monica vs. St. Ann at Riverside No. 1, 12:30 p.m.; St. Gabriel bye.

Division 2: Mount Carmel vs. St. Joan of Arc at Mount Carmel, 1 p.m.; St. Andrew vs. St. Pius X at St. Andrew, 1:30 p.m.; St. Rita vs. Immaculate Heart at CYO North No. 1, 12 noon; Christ the King vs. St. Matthew at CYO No. 1, 12 noon.

Division 3: St. Mark vs. Our Lady of Greenwood at Mt. Carmel, 12:30 p.m.; Nativity vs. St. Catherine at Nativity, 1 p.m.; St. Rita vs. St. Barnabas at Mt. Carmel, 12:30 p.m.; St. Bernadette vs. St. Patrick Sacred Heart at Christian Park, 12:30 p.m.

Division 4: Our Lady of Lourdes vs. St. Simon at Ellensberger, 12:30 p.m.; Little Flower vs. St. Jude at CYO No. 2, 12 noon; Holy Name vs. St. Philip Neri at Brookside No. 1, 12 noon; Holy Spirit vs. St. Lawrence at CYO No. 1, 1:15 p.m.

**CADET LEAGUE**  
Division 1: Immaculate Heart vs. St. Jude at Roncalli H.S., 2 p.m.; St. Lawrence vs. St. Andrew at St. Andrew, 1 p.m.; Holy Spirit vs. Little Flower at Creston J.H.S., 1:40 p.m.; St. Michael vs. Holy Name at CYO No. 1, 2:30 p.m.; St. Simon bye.

Division 2: St. Mark vs. St. Pius X at CYO No. 1, 3:45 p.m.; St. Joan of Arc vs. Christ the King at CYO No. 2, 2:30 p.m.; Our Lady of Lourdes vs. St. Philip Neri at Ellensberger, 2:30 p.m.; St. Catherine vs. St. Matthew at CYO No. 1, 3:15 p.m.

**CADET KICKBALL**  
Division 1: St. Malachy 5-0; St. Monica 1-1; St. Michael 2-2; St. Gabriel 2-1; All Saints 1-1; St. Ann 0-2; St. Thomas 0-3.

Division 2: St. Andrew 2-0; Christ the King 2-0; St. Pius X 2-0; St. Joan of Arc 1-1; St. Matthew 1-1; Mount Carmel 0-2; Immaculate Heart 0-2; St. Rita 0-2.

Division 3: St. Mark 2-0; St. Rita 2-0; St. Catherine 1-1; Our Lady of Greenwood 0-2; St. Bernadette 0-1; St. Patrick Sacred Heart 0-1; St. Barnabas 0-1.

Division 4: St. Simon 1-0; St. Jude 1-0; St. Lawrence 1-1; Little Flower 1-1; Our Lady of Lourdes 1-1; Holy Spirit 1-1; St. Philip Neri 1-1; Holy Name 0-2.

**CADET KICKBALL**  
Division 1: St. Malachy 5-0; St. Monica 1-1; St. Michael 2-2; St. Gabriel 2-1; All Saints 1-1; St. Ann 0-2; St. Thomas 0-3.

Division 2: St. Andrew 2-0; Christ the King 2-0; St. Pius X 2-0; St. Joan of Arc 1-1; St. Matthew 1-1; Mount Carmel 0-2; Immaculate Heart 0-2; St. Rita 0-2.

Division 3: St. Mark 2-0; St. Rita 2-0; St. Catherine 1-1; Our Lady of Greenwood 0-2; St. Bernadette 0-1; St. Patrick Sacred Heart 0-1; St. Barnabas 0-1.

Division 4: St. Simon 1-0; St. Jude 1-0; St. Lawrence 1-1; Little Flower 1-1; Our Lady of Lourdes 1-1; Holy Spirit 1-1; St. Philip Neri 1-1; Holy Name 0-2.

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Division 4: St. Simon 1-0; St. Jude 1-0; St. Lawrence 1-1; Little Flower 1-1; Our Lady of Lourdes 1-1; Holy Spirit 1-1; St. Philip Neri 1-1; Holy Name 0-2.

**CADET KICKBALL**  
Division 1: St. Malachy 5-0; St. Monica 1-1; St. Michael 2-2; St. Gabriel 2-1; All Saints 1-1; St. Ann 0-2; St. Thomas 0-3.

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Division 4: St. Simon 1-0; St. Jude 1-0; St. Lawrence 1-1; Little Flower 1-1; Our Lady of Lourdes 1-1; Holy Spirit 1-1; St. Philip Neri 1-1; Holy Name 0-2.

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Division 1: St. Malachy 5-0; St. Monica 1-1; St. Michael 2-2; St. Gabriel 2-1; All Saints 1-1; St. Ann 0-2; St. Thomas 0-3.

Division 2: St. Andrew 2-0; Christ the King 2-0; St. Pius X 2-0; St. Joan of Arc 1-1; St. Matthew 1-1; Mount Carmel 0-2; Immaculate Heart 0-2; St. Rita 0-2.

at St. Matthew, 3 p.m.; St. Gabriel bye.

Division 3: St. Rita vs. All Saints at CYO No. 2, 1:15 p.m.; St. Roch vs. St. Martin at Mt. Carmel, 2:30 p.m.; St. Patrick Sacred Heart vs. Mount Carmel at Mount Carmel, 3 p.m.; St. Christopher vs. St. Barnabas at Eagle Creek, 2:30 p.m.

Division 4: St. Luke vs. St. Bernadette at Christian Park, 3:30 p.m.; St. James vs. Our Lady of Greenwood at Greenwood H.S., 2:30 p.m.; Nativity vs. St. Monica at CYO No. 2, 1:45 p.m.; St. Malachy vs. St. Thomas at Butler, 1:30 p.m.

**LEAGUE STANDINGS JUNIOR KICKBALL**  
Division 1: St. Gabriel 10; St. Michael 10; St. Malachy 20; St. Christopher 11; All Saints 12; St. Monica 0-1; St. Luke 0-1; St. Ann 0-2; St. Thomas 0-3.

Division 2: St. Andrew 20; Christ the King 20; St. Pius X 20; St. Joan of Arc 11; St. Matthew 11; Mount Carmel 0-2; Immaculate Heart 0-2; St. Rita 0-2.

Division 3: St. Mark 20; St. Rita 20; St. Catherine 11; Our Lady of Greenwood 0-2; St. Bernadette 0-1; St. Patrick Sacred Heart 0-1; St. Barnabas 0-1.

Division 4: St. Simon 10; St. Jude 10; St. Lawrence 11; Little Flower 11; Our Lady of Lourdes 11; Holy Spirit 11; St. Philip Neri 11; Holy Name 0-2.

**CADET KICKBALL**  
Division 1: St. Malachy 50; St. Monica 11; St. Michael 22; St. Gabriel 21; All Saints 13; St. Ann 1; St. Christopher 13; Holy Trinity 12; St. Martin 14.

Division 2: St. Matthew 50; Immaculate Heart 41; Christ the King 41; St. Andrew 41; St. Pius X 22; St. Joan of Arc 21; St. Lawrence 23; Mount Carmel 14; St. Luke 14; St. Thomas 0-5.

Division 3: St. Jude 50; Holy Name 41; St. James 41; St. Rita 41; St. Catherine 12; St. Mark 12; Our Lady of Greenwood 14; St. Barnabas 14; Sacred Heart 0-5; St. Patrick 0-5.

Division 4: St. Bernadette 40; St. Simon 40; Holy Spirit 41; Little Flower 31; Nativity 12; St. Philip Neri 22; St. Rita 0-4; Holy Cross 0-5; Our Lady of Lourdes 0-5.

**CADET KICKBALL**  
Division 1: Immaculate Heart

Division 2: St. Andrew 40; St. Rita 40; St. Catherine 11; Our Lady of Greenwood 0-2; St. Bernadette 0-1; St. Patrick Sacred Heart 0-1; St. Barnabas 0-1.

Division 3: St. Simon 10; St. Jude 10; St. Lawrence 11; Little Flower 11; Our Lady of Lourdes 11; Holy Spirit 11; St. Philip Neri 11; Holy Name 0-2.

**CADET KICKBALL**  
Division 1: St. Malachy 50; St. Monica 11; St. Michael 22; St. Gabriel 21; All Saints 13; St. Ann 1; St. Christopher 13; Holy Trinity 12; St. Martin 14.

Division 2: St. Matthew 50; Immaculate Heart 41; Christ the King 41; St. Andrew 41; St. Pius X 22; St. Joan of Arc 21; St. Lawrence 23; Mount Carmel 14; St. Luke 14; St. Thomas 0-5.

Division 3: St. Jude 50; Holy Name 41; St. James 41; St. Rita 41; St. Catherine 12; St. Mark 12; Our Lady of Greenwood 14; St. Barnabas 14; Sacred Heart 0-5; St. Patrick 0-5.

Division 4: St. Bernadette 40; St. Simon 40; Holy Spirit 41; Little Flower 31; Nativity 12; St. Philip Neri 22; St. Rita 0-4; Holy Cross 0-5; Our Lady of Lourdes 0-5.

**CADET KICKBALL**  
Division 1: Immaculate Heart

Division 2: St. Andrew 40; St. Rita 40; St. Catherine 11; Our Lady of Greenwood 0-2; St. Bernadette 0-1; St. Patrick Sacred Heart 0-1; St. Barnabas 0-1.

Division 3: St. Simon 10; St. Jude 10; St. Lawrence 11; Little Flower 11; Our Lady of Lourdes 11; Holy Spirit 11; St. Philip Neri 11; Holy Name 0-2.

**CADET KICKBALL**  
Division 1: St. Malachy 50; St. Monica 11; St. Michael 22; St. Gabriel 21; All Saints 13; St. Ann 1; St. Christopher 13; Holy Trinity 12; St. Martin 14.

Division 2: St. Matthew 50; Immaculate Heart 41; Christ the King 41; St. Andrew 41; St. Pius X 22; St. Joan of Arc 21; St. Lawrence 23; Mount Carmel 14; St. Luke 14; St. Thomas 0-5.

Division 3: St. Jude 50; Holy Name 41; St. James 41; St. Rita 41; St. Catherine 12; St. Mark 12; Our Lady of Greenwood 14; St. Barnabas 14; Sacred Heart 0-5; St. Patrick 0-5.

Division 4: St. Bernadette 40; St. Simon 40; Holy Spirit 41; Little Flower 31; Nativity 12; St. Philip Neri 22; St. Rita 0-4; Holy Cross 0-5; Our Lady of Lourdes 0-5.

**CADET KICKBALL**  
Division 1: Immaculate Heart

Division 2: St. Andrew 40; St. Rita 40; St. Catherine 11; Our Lady of Greenwood 0-2; St. Bernadette 0-1; St. Patrick Sacred Heart 0-1; St. Barnabas 0-1.



## TIC TACKER

## Msgr. Goossens--'man in motion'

BY PAUL G. FOX

One of the hardest working, pacesetters among the Archdiocesan priests is Msgr. Victor L. Goossens, who at 65 still puts in grueling days as pastor of St. Mary's parish in downtown Indianapolis and as Director of the Home and Foreign Missions Office.

While he is a "neighbor" to The Criterion because the missions' office is located nearby, he is seldom observed at a leisurely gait. His hours, like those of many priests with two or more jobs, are erratic. He seldom arrives or leaves his office without loading or unloading something from his station wagon. He is more often distinguished by his tee-shirt and suspenders, rather than monsignorial robes.

AIDED BY HIS secretary and "girl Friday" of 19 years, Miss Frances Egold, Msgr. Goossens runs a most efficient fund raising operation on behalf of the Church and its missions. His parish house almost always is occupied by missionaries, especially during the summer months while on parish collection schedules.

Foremost on Msgr. Goossens' mind at the moment is the annual Mission Sunday observance in the Archdiocese, planned for October 24.

He has just returned from a three-day Meeting of Diocesan Directors of the Pontifical Mission Aid Societies, held last week in New York. Hosted by Msgr. Edward T. O'Meara, National Director, and Cardinal Terence Cooke of New York, the program consisted of lectures, workshops and discussions for 132 U.S. Diocesan Directors serving to create awareness and support for the world wide missionary efforts of the Church.

PRINCIPAL speakers at the conference included Cardinal Agnelo Rossi, Prefect of the Sacred Congregation for the Evangelization of Peoples, Archbishop Sergio Pignedoli, President of the Society for the Propagation of the Faith, Bishop William G. Connare, Chairman of the U.S. National Committee on Missions, and "special guest" Bishop James E. Walsh, M.M., released last year after 16 years' imprisonment in China.

Purposes of the three-day meeting, of course, was to stimulate diocesan directors to campaign efficiently and effectively for Mission Sunday. But no such external stimulation is necessary for Msgr. Goossens, a 26-year veteran of missions' promotion.

During his tenure he has conditioned Archdiocesan Catholics to be extremely generous to the Church's home and foreign missions. And again this year, we are convinced that the Archdiocese will be among the frontrunners in the nation.

ADULT EDUCATION OFFERING—"Group Work for Group Workers" is the theme of a three-session experience seminar to be sponsored by the Adult Division of the Religious Education Office starting Monday, Oct. 11. Designed for those who work with groups as teachers, adult discussion leaders, committee and board members, the seminars will attempt to understand the group process, dynamics of interaction, group techniques and possibilities. Sister Gilchrist Conway, S.P., will facilitate the seminar on consecutive Mondays at the Catholic Office of Education, 131 S. Capitol Ave. Advance registration is required because of limited group size. Information is available before Wednesday, Oct. 6, by calling the Religious Education Department, 634-4453.

QUALITY OF LIFE—The interdenominational Christian Family Movement held its kickoff jamboree last week end at St. Rose of Lima parish. Franklin, Principal theme was "Quality of Life," the title of the 1971-72 CFM program book which asks couples to examine their lives, to look within themselves to see what in their environment and in themselves prevents them from becoming more human, more loving, more in touch with themselves and their fellow men. Father Robert Kolentus, chaplain at St. Francis Hospital, Beech Grove, spoke on preservation of life regarding the right to life of the unborn child. According to Mr. and Mrs. William Reuter, president couple of the Indianapolis CFM Federation, the organization serves as a "boot camp" for concerned people desiring "to observe, judge and act upon the problems of our families and the world about us."

HERE AND THERE—Daniel R. Murphy, a senior at Secina Memorial High School, is among the finalists listed last week by the National Merit Scholarship Corporation. He previously attended high school in Memphis, Tenn., where he took the examination last year.

The Marching Crusader Band of Secina has been invited to appear at the High School Band Day during the Indiana-Syracuse football game in Bloomington Saturday, Oct. 2. All 20 "top bands" from the recent Indiana State Fair Band Day competition will perform. Gene E. Painter, president of the Matt Talbot Home, Inc., will lead a delegation of board members, present and former guests of the Talbot Home, Indianapolis, to an open house of Home with Hope, a new residential rehabilitation facility for recovering male alcoholics opened recently in Lafayette. Founding members of the Lafayette project made several visits to the Indianapolis facility in search of ideas. Home with Hope is located at 1001 Ferry St., Lafayette. The hours of the open house are 2 to 5 p.m.

INDIANAPOLIS  
Calendar  
of Events

FRIDAY, OCT. 1  
Nocturnal Adoration members are reminded of the customary watch.

Card Party, sponsored by the Women's Club of Immaculate Heart parish, at 8 p.m. in the parish hall. Admission \$1.25.

SUNDAY, OCT. 3  
Chicken or Ham dinners will be served from 11 a.m. to 2 p.m. at St. Mary's Festival, Rushville.

## 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's parish hall at 6:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. SATURDAY: St. Bridget parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

Observance set  
in Terre Haute

TERRE HAUTE, Ind.—The St. Rose of Viterbo Fraternity of the Third Order of St. Francis at St. Joseph parish here, will observe the Transitus of St. Francis on Sunday, Oct. 3, with special services.

The term "Transitus" is used to designate the "crossing over" or passing of St. Francis from his life on earth to life in Heaven.

Services will begin at 8 p.m. in St. Joseph Church, 5th and Ohio, and will be followed by a social hour in the Gregorian Room of St. Joseph School.

Attend Laywomen  
Retreat Congress

INDIANAPOLIS—Thirty Archdiocesan residents are attending the 15th annual National Laywomen's Retreat Congress being held in Los Angeles this week.

Led by Father Kenny C. Sweeney, director of Our Lady of Fatima Retreat House, the group also includes Miss Margaret Cony and Mrs. Mary Rosner, president and vice president of the Fatima Retreat League, and two Dominican Sisters from the Fatima staff. Others included Retreat League members, promoters and captains from the Indianapolis area.

## SET WEEKLY SOCIAL

INDIANAPOLIS—The Secina Boosters' Club will sponsor a weekly Thursday night social beginning October 7, in the school cafeteria at 5000 E. Nowland Ave. Your favorite party game will be played from 6 to 10:30 p.m. Food service will be provided. The public is invited.



PLAN FRANCISCAN COMMUNITY DAY—Lay Franciscans in the Indianapolis-area will observe the anniversary of the death of their patron, St. Francis of Assisi, during special religious ceremonies at 3 p.m. Sunday, Oct. 3, in Sacred Heart Church, 1530 Union St. Host and sponsor of the observance, to which members of the Second Order have also been invited, is the Sacred Heart Third Order Fraternity, one of three lay groups in Indianapolis. Shown above discussing the plans are Father Alvin Schlubeck, O.F.M., spiritual director, and William E. Schaefer, a member of the steering committee for the observance.

## Reach agreement on Eucharist

(Continued from Page 1)

and blood of Christ," and this in order that, through receiving Holy Communion, believers may be united in communion with Christ.

The commission, Bishop Butler said, added that it is through the anaphora (the prayer of consecration or Canon of the Mass) that the bread and wine become the body and blood of Christ.

THE WORD "transubstantiation," however, still presented difficulties, the bishop said.

(The Roman Catholic doctrine of transubstantiation says that through the words of consecration at Mass the substance of bread and wine become the body and blood of Christ.)

The 39 articles of the Church of England denounce transubstantiation as a dangerous deceit.

The commission abstained from determining whether the transubstantiation that the articles denounce is the same as that which the Council of Trent affirmed in the 16th century, Bishop Butler said.

It consigned the whole subject, he explained, to a footnote which says that the word "transubstantiation" is commonly used in the Roman Catholic Church to indicate a change in the "inner reality" of the sacramental elements, and that in contemporary Roman Catholic theology it is not understood as explaining how this change takes place.

"I think that there was a feeling among our Anglican members that this restricted interpretation of the word did not go

beyond what they were prepared to affirm, but that for historical and contemporary reasons they could not at present accept the word itself in a statement of Anglican belief."

APART FROM the word "transubstantiation," the bishop said he feels that the commission's "substantial agreement" is almost "full"—with one exception.

"I speak here as an individual member, and can in no way commit my colleagues," he warned before enlarging on his reservations.

"We Catholics of the Western rite have now for centuries drawn devotional conclusions from the doctrine of the real presence. We have expressed our adoration of the body and blood of Christ not only in the course of the Eucharist itself but, after the Mass is over, in, for instance, the service of Benediction and by genuflecting when passing in front of the Blessed Sacrament reserved in tabernacle, or aumbry.

"I sensed a strong resistance to such 'extra-liturgical cultus' within the commission, and this leads me to wonder whether there is not actually some doctrinal point here which needs further discussion, although the resistance may have been practical rather than doctrinal. However, I am satisfied that our agreement is very substantial indeed, and if the statement could be approved by the authorities of our respective churches an historic step would indeed have been taken."

## Keep distinctive garb, Bp. Pursley tells nun-teachers Robert J. Cook

FORT WAYNE, Ind.—For the second time this summer an American bishop has publicly requested nuns in his diocese to wear some type of religious habit when teaching.

Bishop Leo C. Pursley of Fort Wayne-South Bend said in a memorandum, published in his diocesan edition of Our Sunday Visitor, that it is his wish "because it is the wish of the Church, as expressed by Vatican II and our Holy Father, that some adequate outward sign of identification be preserved by our Sisters when they are functioning publicly

and professionally in the pursuit of the vocation to which they are called."

Bishop Vincent S. Waters of Raleigh, N.C. recently issued a similar request and added that any nuns who did not wish to comply could not work in his diocese.

Bishop Pursley wrote that if his order posed "an

unreasonable and arbitrary request, it should be rejected." But he continued: "If I am reminded that externals are not essentials, I agree fully, but I do not accept the conclusion that externals are therefore, insignificant and unimportant."

"The clerical collar does not make the priest, but it does make him known as a priest to people who have a right to know and it does help him to remember that he is a priest when there is some inducement to forget. In today's world, this is not a remote possibility—for any of us."

heads S. District  
Education Board

INDIANAPOLIS—Robert J. Cook, a member of St. Jude's parish, has been elected president of the South Indianapolis District Board of Education. He succeeds L. Thomas Wilburn, of St. James parish.

Other new officers include: Leo Rhoda, of Nativity parish, vice president; Mrs. Cathie Tummers, of St. Roch's parish, secretary; and Gene Dietz, of Sacred Heart parish, treasurer.

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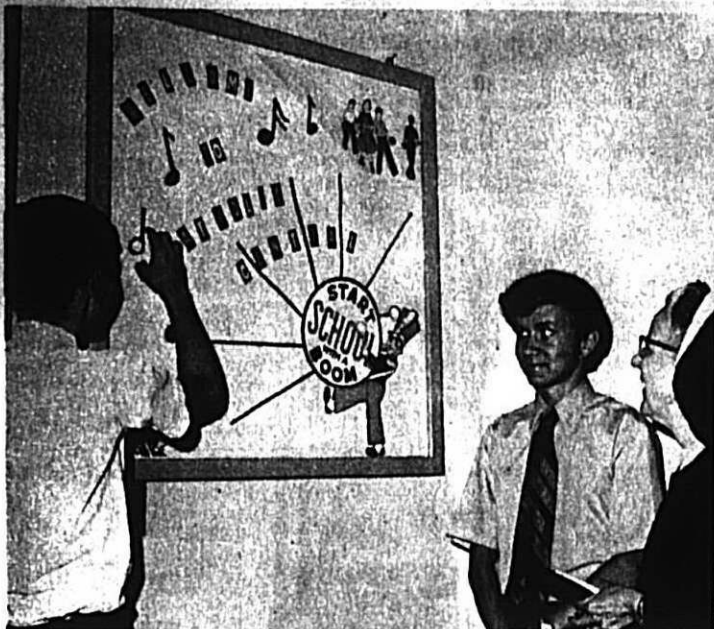


WINS KC AWARD—Frank A. Rogers, of Holy Spirit parish, is winner of the 1971 Catholic Lay Award, presented last Saturday at the annual dinner sponsored by the Indianapolis Assembly, 11th Degree Knights of Columbus. He is a member of the board of directors of Catholic Social Services and belongs to Our Lady of Fatima Council K of C.

## SMORGASBORD SET

CLARKSVILLE, Ind.—Our Lady of Providence Guild will sponsor a Smorgasbord on Sunday, Oct. 10, starting at 11 a.m. Adult tickets are \$1.50, while children's tickets are 75 cents.





**NEW ALBANY CONSOLIDATION JELLS**—For the 320 pupils at Catholic Central School, New Albany, their classrooms look similar to the ones they attended last year at neighboring St. Mary's and Holy Trinity Schools. Except for some creative rearranging, the classrooms are the same as the new consolidated school operated in both former parish schools under the direction of a unified board of education. St. Mary's building houses the primary schools for grades one through four, while grades five through eight of the middle school are accommodated at Holy Trinity. One of the immediate tangible

benefits of the consolidation is a reduction in the combined staffs from 16 to 13 teachers, which includes nine nuns and four lay instructors. Serving as principal of Catholic Central is Sister Paul Marie Guttsell, S.P., who maintains her office in the middle school. She is shown in the first photo above with Ronald White, departmental teacher, and eighth grader Ray Bezy. Sister Rose Therese Welp, S.P., the school's full-time librarian, is shown in the learning center with pupils (from left): Jennifer Stein, Kevin Best, Leslie Harper and Teresa Crone, all sixth



graders. Primary teacher Sister Dorothy Steckler, O.S.F., is shown with some of the first graders. She is assisted by a teacher's aide, Mrs. Patrick Galligan. Catholic Central charges no tuition and is subsidized by the two parishes. Direction is provided by the principal and the board of education. Board president is Huston Ernstberger, a member of Holy Trinity parish. Other officers are: George Tinius, vice-president, of St. Mary's; Mrs. Sue Harvey, secretary, of Holy Trinity; and Miss Pat Kraemer, treasurer, of St. Mary's.

## VIEWING WITH ARNOLD

# Films have social impact

BY JAMES W. ARNOLD

Movies are such a lively, broad and varied medium that it is useful to explore now and then—out in the bush, off the beaten track, especially where young film-makers are learning their art and creating the styles that may one day sneak up on us like "Easy Rider." Two instructive current exhibits are "Two-Lane Blacktop" and "The Conformist," which may be dim titles to the masses but have already impressed many aficionados.



"Blacktop" is a low-budget American item that comes out of Universal's new-talent, new-approach program—where presumably people work out of commitment and a hope for a slice of the profits. It is one of five scripts selected out of nearly 800 submitted ("Mad Housewife" and "Taking Off"

were others), but has no pretense of being a masterpiece. It is rather a low-key, realistic look at contemporary car freaks, young people who live on and for the road, a wandering sub-culture that most Americans scarcely know exists. If "Blacktop" is not art, or even whizbang cinema (say, like "Vanishing Point"), it is interesting sociology, neither pretentious or sensationalized.

A DRIVER and mechanic, so role-absorbed he never learns their personal names, move across the western states in a souped-up '55 Chevy, picking up cash in impromptu drag sprints with disbelieving challengers. One of the latter is a kookie older bachelor in a jazzy orange Pontiac GTO, and they wage their pink slip titles on a race to D.C. An unattached girl, one of the thousands of fatigue-jacketed waiters on the road these days, joins them for awhile. The point is not the race, which is soon forgotten, but the personal relationships and speed mystique. All eventually go their separate ways—the boys

hustling races, the girl aimlessly hitching with a motorcyclist, and GTO bragging now about his skill in building cars from scratch to beat the models from Detroit.

Young director Monte Hellman (from the Jack Nicholson stable) gets in some realistic moments in the small towns, motel bars, gas stations and lunch stops, and deftly handles the neophyte stars—pop music idols James Taylor and Dennis Wilson, and frail Laurie Bird (a real-life drifter of sorts). But veteran pro Warren Oates, as GTO, has the beat character and lines, and helps keep viewers over 19 from creeping ennui. (Rating: A-3—unobjectionable for adults)

+++++  
"THE CONFORMIST" is by another sort of wonderkind, Bernardo Bertolucci, who has just turned 30 and completed his first two features, including the notable "Before the Revolution," by the advanced age of 22. Bertolucci, a prize-winning poet who now believes that cinema is the true poetic language, is considered in Italy the wave of the future, perhaps the Fellini or Antonioni of 1990. Yet like Godard, the Frenchman he emulates, his films don't reach many in North

America beyond a coterie of admirers. His bag is family relationships, sex and Marxist politics.

Except for its promise, "The Conformist" should not stir extravagant enthusiasm. It does have lovely images, a slick look, and at times the feeling of a thriller—enough polish to make "Blacktop" appear to have been financed by passing the hat at drag strips. But it is terribly self-conscious, sweated-over, alternately obscure and obvious—perhaps the work of a young man too early convinced of his genius.

The film examines the career of a young Italian fascist of the 1930's (played by Jean Louis Trintignant, who was the honest prosecutor in "Z"). He is a conformist in that he adapts to the political climate of the period, but he is also as conventional as a Ferrari in a sea of Volkswagens, coming equipped with a mad father, a mother who is getting love and morphine from her oriental chauffeur, and a traumatic seduction-murder childhood experience with a homosexual that has soured his entire moral life.

THE MOVIE IS not about politics (like "Z" or "The Confession"), but is instead a case-study expose of a decadent class that was fertile for fascism, slightly lower on the social scale than Visconti's "The Damned." The urge to sensationalize messes up what might have been a more useful point—that the need to succeed "in the corporation" is a drive that, in other times and places, may lead to vast evil.

The story is told on a series of tricky associative flashbacks as the hero rushes by car to save a blonde he admires from being assassinated with her husband—an irony compounded by the fact that she is a switch hitter more interested in his wife. But he isn't bold enough for even this minimal act of charity, and the film ends after Mussolini's downfall, with Trintignant blaming lesser men for his crimes as the masses march by waving flags and singing of independence.

This tedious parable is sometimes striking (the

## AT ST. MEINRAD

# Upsurge in monastic vocations reported

INDIANAPOLIS — After a recent vocations "drought" which lasted four years, the Benedictine Archabbey of St. Meinrad is enjoying a "feast" of 10 novices who have joined the monastic community this year. Father Conrad Louis, O.S.B., novice master of the monastery, told members of the Serra Club of Indianapolis this week that no special recruiting techniques were employed to secure 10 new novices this year and six the previous year, of which four remain.

HE CITED THREE particular areas of influence which account for the choice of the candidates seeking the monastic life as opposed to the diocesan priesthood:

Faith—A basic return to prayer by today's candidates to the priesthood. The seminary students want more regular prayer in their lives. They are responding to the presence of God and prayer as an exercise in faith.

Social—They prefer the strengths of community-living as opposed to the comparative solitude of the diocesan priesthood in some isolated outposts.

Circumstances surrounding the relationship between the Archdiocese and St. Meinrad Archabbey. The special "mood" of the times is now tilting in favor of the monastery, where 10 years ago candidates were leaving for the ranks of the diocesan priesthood. Constantly-changing conditions provide for

flexibility of needs between religious communities and dioceses.

"Perhaps there is less stress on administration and more attention to theology within the monastery today," Father Conrad stated. This trend could be partially responsible for the monastic attraction.

DISCUSSING THE priesthood in general, the 58-year-old Benedictine who holds a doctorate in sacred theology and a licentiate degree in sacred scripture, commented that "it is no challenge to row a boat on calm seas, the test comes when the seas are stormy."

Founded in 1854, St. Meinrad Archabbey is one of the world's largest Benedictine monasteries with more than 100 priests and 50 Brothers.

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## ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

**RUMMAGE SALE**  
Holy Cross Central School—125 N. Oriental  
Saturday, October 2—9 a.m.-4 p.m.  
Sunday, October 3—12 Noon-4 p.m.  
Free Coffee

**RUMMAGE SALE**  
St. Andrew Gym—4050 E. 38th Street  
Thursday—Friday, Sept. 30, Oct. 1—9 a.m.-5 p.m.  
Saturday, October 2—9 a.m.-3 p.m.

**October Gave a SILVER PARTY**  
Immaculate Heart of Mary Women's Club  
Friday, October 1—8 p.m.  
Church Auditorium—5472 N. Central Ave.  
Cards—Door Prizes—Refreshments

**Meeting—Indianapolis North Deanery Council of Catholic Women**  
Falma Retreat House  
Mass—9:30 a.m. Meeting 10:15 a.m.  
Wednesday, October 6  
Speaker: Dr. Brian Hall "Family Life in the Future"

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## The week's TV network films

This week's network TV movies (excluding made-for-TV movies):

**TO SIR, WITH LOVE** (1967) (CBS, Sunday, Oct. 3): Sidney Poitier comes to teach at a London slum school and becomes a one-term Mr. Chips, reforming not only the micro-miniskirt and Teddy Boy pupils but parents, faculty and racial bias as well. Sid does all this by extolling the old-fashioned virtues and teaching "life" instead of school subjects. It's pleasant, but rather incredible. Satisfactory entertainment for all but small children.

**VON RYAN'S EXPRESS** (1965) (ABC, Sunday, Oct. 3): A dinger of a POW escape movie, one of the very best for sheer pizzazz and action, with Frank Sinatra as a nice-guy officer who turns tough just in time to engineer the hijacking of an entire train bound for Switzerland. Excellent entertainment for all but the non-violent.

**SPEEDWAY** (1968) (NBC, Monday, Oct. 4): Elvis is a Charlotte, N.C., stock car driver who falls in love with an Internal Revenue agent (blonde Nancy Sinatra) who is nagging him for back taxes. They also cram in over a dozen songs. For non-Presley buffs, a good night to watch professional football.

**BUTTERFIELD 8** (1960) (CBS, Thursday, Oct. 7): A classic example of the Hollywood prostitute—unhappy childhood, desperate search for love and respectability, wiped out in a tragic car crash—before the Code was liberalized. A dishonest film, smuttily moral, in which Liz Taylor wins her only Oscar dressed (some of the time) to the teeth by the industry's best coutouriers. Not recommended.



**TO MARK 60TH ANNIVERSARY**—Mr. and Mrs. Matthew J. Hoffman, Sr., Madison, will observe their 60th Wedding Anniversary with a Mass of Thanksgiving at 7 p.m., Sunday, Oct. 3, in St. Mary's Church where they were married October 3, 1911. Friends and relatives are invited to an open house from 2 to 4 p.m. at the Knights of Columbus Club on that same date. The jubilarians request that gifts be omitted. Mr. Hoffman and the former Clara Hunger are the parents of Marcella, Robert C., Maurice O., Herman E., Joseph J., Matt J., Jr., Clement G. and John H. Hoffman, all of Madison. There are 31 grandchildren and four great-grandchildren.