



VOL. XI, NO. 33 INDIANAPOLIS, INDIANA, MAY 12, 1972

OVERALL FIGURES RISE BUT...

Fewer priests, babies among U.S. Catholics

NEW YORK—The Catholic population of the United States increased by 176,261, but the number of priests and Catholic school students continued to decline in 1971.

The figures are found in the 1972 Official Catholic Directory, just published by P. J. Kennedy and Sons here.

The annual reference book lists the total U.S. Catholic population as 48,390,990 or 23.3 per cent of the total population. Last year the directory showed that Catholics had a slightly larger share of the total population—23.5 per cent—with a total Catholic population of 48,214,749.

Catholics continued to have fewer babies—a trend that began in 1962 and was interrupted only in 1970 when the number of infant baptisms increased slightly. The new directory reports 1,054,933 infant baptisms last year—33,530 fewer than in 1970.

THE NUMBER of adult converts dropped to the lowest yearly total since

1940. The directory reports 70,012 converts, or 5,522 fewer than in 1970.

Other losses reported in the directory are:

—Priests, down 740 for a current total of 57,421.

—Seminarians, down 2,745 for a total of 22,963.

—Nuns, down 6,731 for a total of 146,914.

—Catholic elementary and high school enrollment, down 361,910 for a total of 4,067,413.

—Elementary and high schools, 539 fewer than 1970.

—Colleges and universities, down 231 to a total of 260, but enrollment rose 2,648 to a total of 428,853.

While the trends in most areas of education were downward, the number of public school children receiving religious instruction rose by 94,562 for a total of 5,579,060.

THE RISE was much smaller than the decrease in Catholic school enrollment, however, and the total number of students—public and parochial—receiving religious instruction dropped 269,609 to a total of 10,104,507.

Full-time teaching staffs of all Catholic educational institutions have decreased by 11,911, for a total of 188,527. This included 8,700 priests, 625 scholastics or seminarians, 4,302 Brothers, 70,644 Sisters, and 104,326 lay teachers. The statistics on teachers show 1,104 fewer priests, 120 more scholastics, 612 fewer Brothers, 7,707 fewer nuns, and 2,608 fewer lay teachers than a year ago.

The number of lay teachers had been continually increasing during the last 20 years. The 106,844 lay teachers of 1970 outnumbered religious teachers for the first time. Despite the decrease of 2,608 in 1971, lay teachers represented 55 per cent of all teachers in Catholic schools. In 1970, they made up 53.4 per cent.

Schisla to map efforts to gain CREDIT backing

Local involvement in CREDIT was stepped up this week with the appointment of Charles Schisla as Archdiocesan coordinator and the distribution of information packets to pastors, principals and parent-teacher groups throughout the Archdiocese.

CREDIT (Citizens Relief for Education Through Income Tax) is a national effort to seek legislation that would provide Federal tax credits for parents of children attending nonpublic and private schools.

The United States Catholic Conference and the National Catholic Education Association, as well as Jewish, Christian, Lutheran and private school organizations, have pledged support of the CREDIT program.

Schisla, director of communications for the Archdiocese, is expected to work closely with Father Gerald Gettelfinger, Archdiocesan Superintendent of Education, and the staff of the Indiana Catholic Conference in activating support among parents whose children are enrolled in Archdiocesan elementary and secondary schools.

CREDIT is designed to inform those who support a free-choice educational system of the importance of tax credit legislation and to urge passage of such legislation by Congress.

Archbishop George J. Biskup has asked pastors and principals to appoint coordinators for their individual parishes, schools or school organizations.

In a letter addressed to pastors last week, Archbishop Biskup requested that information on CREDIT and its goals be made available to parents before school vacation. A summer-long campaign is being planned by the Indiana Catholic Conference to win support for the credits proposal in Indiana's Congressional delegation.

Ordinance progress

INDIANAPOLIS—The proposed ordinance to increase sewerage service charges for tax-exempt properties in the Indianapolis Sanitary District has been returned to the Board of Public Works for an adjustment of rate schedules.

As approved by the board early in April, proposed rates were found to levy a disproportionate increase on large volume users, such as hospitals.



CLEANING THE POOL—Warm spring weather reminds students at the Father Gibault School for Boys in Terre Haute that the swimming season is approaching. The three senior boys shown above are preparing the school's outdoor pool by cleaning out the accumulated winter debris. Gibault, a protective institution for boys from 10 to 16, is sponsored by the Indiana Knights of Columbus and staffed by Brothers of Holy Cross and laymen. Present enrollment there is 109 boys from Indiana, Ohio, Illinois, Iowa and Michigan.

ORDAINED 40 YEARS

Two diocesan priests to observe jubilee



VERY REV. EDWIN F. SAHM, V.F.

INDIANAPOLIS—Very Rev. Edwin F. Sahm, founding pastor of Immaculate Heart of Mary parish and pro-tem dean of the Northeast Indianapolis Deanery, will observe his 40th Anniversary of Ordination on Sunday, May 21.

A special Mass of Thanksgiving will be celebrated at 12 noon that day in the parish church. The jubilarian will be joined by present and former associate pastors who have served with him there. A public reception will follow in the parish auditorium.

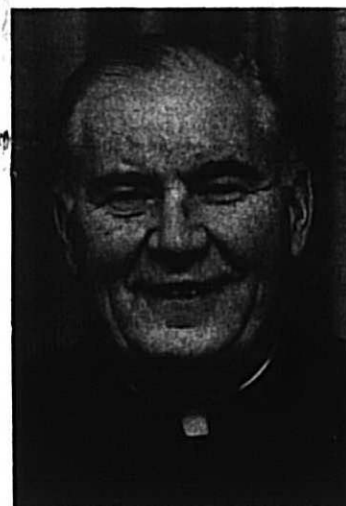
A native of Linton, Ind., he was ordained May 17, 1932 by Bishop Joseph Chartrand at St. Meinrad, where he pursued seminary studies.

FOLLOWING AN early assignment at St. Mary's parish, Lanesville, Father Sahm assumed pastoral roles in Indianapolis, serving a total of 39 years at St. John's, St. Joan of Arc and Immaculate Heart parishes. He was named to organize Immaculate Heart parish by Archbishop Joseph E. Ritter in 1945 and was officially confirmed as pastor in 1948.

The parish has grown from an original 250 families to nearly 700 families at present, with a parish school enrollment of 450 pupils.

FATHER SAHM'S interests and activities are varied, bringing him several additional assignments during his active ministry. He was organizer of the popular CYO Songfest, which annually involved thousands of Indianapolis grade school children in the annual concert.

He was appointed as Archdiocesan Director of Sacred Music in 1955 and has served as a board member of Archdiocesan Catholic Charities and judge of the Archdiocesan Matrimonial Tribunal.



FATHER LOUIS T. GOOTEE

INDIANAPOLIS—The founding pastor of Nativity parish in southeastern Marion County will be feted on his 40th Anniversary of Ordination next Wednesday, May 17.

Father Louis Gootee will offer a Mass of Thanksgiving at 7 p.m. that day in the parish church. A public reception will follow until 9 p.m. in the parish hall.

A native of Washington, Ind., Father Gootee entered St. Meinrad in 1925 and was ordained there May 17, 1932.

Early assignments include five years at St. Mary's parish, Rushville, and five years at Our Lady of Lourdes parish, Indianapolis.

From 1942 to 1946, Father Gootee served as a chaplain in the U.S. Navy, having assignments in Jacksonville, Fla., Panama Canal Zone and Anacostia Naval Base, Washington, D.C.

He returned to Our Lady of Lourdes parish in 1946 and two years later was named founding pastor of Nativity parish, which now numbers nearly 1,500 persons.

Vatican paper deplors Viet mine strategy

VATICAN CITY—The Vatican daily expressed anxiety that developments in Vietnam might lead to "fearsome chain-reactions."

In a front-page editorial May 9, the day after President Nixon's announcement of the mining of North Vietnamese ports and other military preparations, L'Osservatore Romano expressed its "profound apprehension and anxiety."

The editorial said that the danger to world peace "implied in a deterioration of the Vietnam situation is too great."

It cited an appeal of Pope Paul VI about a week earlier in which he called on both sides to bring the war in Vietnam to an end by means of "sincere and effective negotiations."

Pope cites obligation to search for truth in 'flood of news'

VATICAN CITY—Caught in a "virtually ceaseless flood" of news and entertainment, man must search for truth with "sincerity and diligence," Pope Paul said in his message for World Communications Day.

The theme of this year's observance—scheduled for Sunday, May 14—is "The Instruments of Social Communication at the Service of Truth."

In his 1,700 word statement, Pope Paul said that the obligation to search for truth rests with both communicators and the listeners and viewers of news and entertainment.

While "it is not always easy to grasp the truth in its entirety," the Pope said, "given the combined diligence and combined sincerity of the person who communicates the fact and the person to whom it is communicated, there is a very good guarantee that 'the truth, the whole truth and nothing but the truth' will be safely transmitted."

THE DIFFICULTY in communicating truth becomes even "more onerous," Pope Paul said, in the case of religious news.

"A religious event cannot be adequately understood as long as it is considered in its merely human implications, whether psychological or sociological," he said.

Reporting such events, the Pontiff said, "requires something beyond mere professional competence. It requires the

illumination of faith which alone can offer, at least in some circumstances, a full understanding."

Listeners and viewers, especially Christians, also have a duty to truth, he said. They must "meet the assault of the mass media" using their own judgment and freedom to find the truth.

IN ENTERTAINMENT, as well as news, the Pope said, "truth remains a vitally important thing," and the viewer must not "allow his critical faculty to be lulled to sleep."

Pope Paul said that while "due acceptance must be given to the concept of artistic freedom... true art, in fact, is one of the noblest expressions of the truth."

The "highest truth," he said, is found in Christ "come among men to give testimony to the truth."

"The modern instruments of social communication," the Pope said, "are the great new means available to Christians by which they may fulfill their obligation of witnessing to and serving the truth."

"We wish," Pope Paul concluded, "those priests, Religious and laity who serve their brothers through the instruments of social communication to know that they have our approval and encouragement, for their efforts are guiding their fellows to an encounter with 'the true light which enlightens every man' (John 1, 9)."

WORKING WITH THE MEDIA

Statement on communications issued by Archbishop Biskup

Archbishop George J. Biskup this week issued a policy statement regarding public communication between Archdiocesan officials and the media.

The statement also notes a change in name of the Catholic Information Center to the Catholic Communications Center, effective immediately.

Following is Archbishop Biskup's statement:

"The Archbishop and other officials of the Archdiocese recognize the legitimate interest of public news and information media in things Catholic, and will make every effort to cooperate with the media openly, objectively and fairly within the bounds of sound administration and Church policy.

"It will be the policy of the Archdiocese to promote the free flow of information by providing leadership, professional news and information services for the press, radio and television. These services and facilities will be made available to media, to all Archdiocesan officials, and to all recognized Archdiocesan organizations.

"THE ARCHBISHOP is the official spokesman for the Archdiocese of Indianapolis in matters of the utmost importance to the people under his leadership and to people as a whole. He may choose to speak through special letters to the people, the official Archdiocesan newspaper, The Criterion, or through the official public communication office of the Archdiocese,

the Catholic Communications Center. All media contact with the Archbishop should be made through the Center.

"All regular business of communications should be conducted through the Archdiocesan officials—department heads, boards and officially sanctioned organizations—most concerned. While all officials are free to speak as they see fit through direct contact with the media, it is recommended that, in order to coordinate activities, promote the free flow of information and maintain the professional quality of material released, all officials avail themselves of the facilities and talents of the Catholic Communications Center.

"THE CENTER HAS the facilities and staff for handling news conferences, interviews, and for making releases. Center staff members know whom to contact, where, when and how to handle good communications. They will provide professional advice and suggestions regarding technical requirements, and all release dates, confidential and/or personal material will be respected.

"We recommend to all media that, whenever possible, they work through the Catholic Communications Center. The Archbishop and Archdiocesan officials fully realize that mutual cooperation and coordination of communications activities will prove mutually beneficial to both media and the Church alike."

Methodist pastor to address CSF benefit banquet May 22

INDIANAPOLIS—The senior minister of the North Broadway United Methodist Church, in Columbus, Ohio, has been named principal speaker for the fifth annual Benefit Banquet of the Catholic Seminary Foundation this month.

Dr. William E. Smith, leader of the largest United Methodist congregation in Ohio, will address the banquet on Monday, May 22, in the "500" Ballroom of the new Indiana Convention-Exposition Center.

Announcement of the speaker was made this week by Eldon Campbell, vice president and general manager of WFBM Stations, Indianapolis, chairman of the Foundation's 1972 campaign.

GOAL OF THE current campaign is \$50,000, which is earmarked for the Theological Ministry Center of the National Office of Black Catholics to be located in Indianapolis. The Center would become an integral part of the Christian Theological Seminary Cluster (the Foundation for Religious Study) and the Catholic Seminary Foundation.

Theme of the spring campaign, according to Campbell, is "Preparing Church Leadership for the Urban Challenge."

"We must return to the fight and the action, if the cities and America itself are to be saved from decay and decline," Campbell stated.

"THIS NEW urban ministry center will compel the theological seminaries of Indianapolis to ally themselves with all of the progressive core city institutes and programs, strengthening both in the process. This kind of ministerial and priestly education will guarantee a return of the churches to the place where the action is," he added.

Father Mario R. W. Shaw, O.S.B., secretary-treasurer of the Catholic Seminary Foundation, reported that the Foundation during the past two years has

used \$70,000 to stimulate massive housing and economic redevelopment of the Indianapolis inner core.

"Some \$4 million in funds for housing and neighborhood facilities have been committed as a result of the seed money and stimulus of the seminary," he stated.

An additional \$60,000 for an employment opportunity and industrialization program is being sought by the Foundation this year to supplement \$30,000 already earmarked for emergency aid, community services and housing, according to Father Shaw.



DR. WILLIAM E. SMITH

OUR ESSAY WINNERS

Expressions of faith from six young members of the Archdiocese are included in the KNOW YOU FAITH features distributed this week to diocesan papers throughout the country.

The six were winners of an essay contest sponsored by the Indianapolis Religious Education Department. They are Keith Boyd, a second grader at St. Lawrence, Indianapolis; Lisa Mahoney, fourth grader at Holy Family, New Albany; Nancy Miller, fifth grader, Immaculate Heart, Indianapolis; Melinda Downey, seventh grader, St. Michael, Indianapolis; Mary Jo Kuehl, a freshman at Ladywood-St. Agnes High School, Indianapolis; and Lu Ann Wunderlich, a senior at Immaculate Conception Academy, Oldenburg.

For an insight into how these young people view God and faith, turn to Page 7.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

March protests abortion laws

LIVERPOOL—More than 40,000 persons of all faiths from all over Britain marched a mile and a half through Liverpool to demonstrate opposition to Britain's liberal abortion laws and practices. It was one of the largest demonstrations ever seen in England outside London. "Abortion kills" was the keynote of the protest march—organized by the Society for the Protection of Unborn Children, an interdenominational group that opposes abortion except when the mother's life is in immediate danger. It has the support of many Catholics in Britain, although it does not speak for the Church.

Ask sainthood for early king

LONDON—A new attempt is under way to arouse interest in the canonization of English King Henry IV, who was murdered in 1417 in the Tower of London. Msgr. Clement Parsons of the Westminster archdiocese seminary wrote a letter to the Tablet, a national Catholic magazine, urging readers to ask the English and Welsh bishops to recommend resumption of the cause to the Vatican. King Henry ruled before the Reformation when almost all Englishmen were Catholic. Many venerated Henry as a martyr and many miracles were attributed to his intercession. King Henry VII instituted the cause of his canonization without success.

Prelate files minority report

DUBLIN—Cardinal William Conway of Armagh, primate of All Ireland disagrees with the findings of a justice report clearing British paratroopers of blame in the killing of 13 Catholic civil rights demonstrators January 30 in Londonderry. The cardinal called the report "a very extraordinary use of the English language." He said he would have formulated conclusions "very different from those in the report." The findings of the inquiry did not correspond to the evidence given to it, Cardinal Conway said.



Methodists condemn Viet war

ATLANTA—A deepening anguish over the war in Southeast Asia during the United Methodist General Conference here was reflected in debates, resolutions and prayers that emerged from the church's two-week assembly. Major action on the war was a comprehensive statement, adopted by a vote of 534 to 405 condemning the "immorality" of America's involvement in Indochina and urging an immediate halt of American bombing there. An unrelated document upheld the sanctity of unborn life, but reluctantly approved abortion in certain situations where the Methodist gathering felt there could be justification.

Give social justice blueprint

SANTIAGO, Chile—In the complex effort to bring justice and hope to the world's poor, the Vatican is advocating "structural changes" in the economic and political powers responsible for present inequities. Bishop Ramon Torrella, vice chairman of the Pontifical Justice and Peace Commission told the third United Nations Conference on Trade and Development (UNCTAD) here: "We all know that economic, technological and financial exchanges between nations obey certain established mechanisms, which in turn depend on the will of small groups of men who hold economic and political power and who use it for their own interests." Bishop Torrella, a Spaniard who headed the Vatican delegation, pressed for a stronger UNCTAD to meet the "present needs, opportunities and challenges" of development.

FRIENDS TO FETE FATHER LEO LINDEMANN

Father Leo Lindemann, founding pastor of St. Christopher's parish, Speedway, will observe his 50th Anniversary of Ordination on Sunday, June 11. For the convenience of his many friends who are no longer residents of the parish, the coupon below is designed for those who wish to attend the recognition dinner and/or make a contribution.

RESERVATION CARD

Please make _____ dinner reservations for Sunday, June 11th, 3 p.m. at Westside K of C, Indianapolis at \$15.00 each.

Our check for \$ _____ is enclosed.

We will not attend the banquet; however, a \$ _____ contribution toward Father's gift is enclosed.

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Harrington, Francis M.
McClaren, John T.
Ward, Stephen P.
Verran, Alma R.
Hill, Melinda C.
Ray, Louise
O'Connor, Marie E.

Strum, Leo A.
Sullivan, Brian J. Jr.
Hines, Michael A.
Moriarty, Mary K.
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Gaughan, Bradley T.
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Wehlgay, Alfred J.
Gill, Joan
Frohlinger, Herbert A.

Beard, Helen E.
Mozingo, Helen E.
Palmer, Anna J.
Wendling, Francis T.
Grinsinger, Gertrude S.
Cook, Helen

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Goger, William J.
Hevitt, Roy C.
Mitchell, William A.
Reed, Elizabeth G.
Tarbell, Elmer H.
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Louis Budenz dies at age 80

NEWPORT, R.I.—Louis F. Budenz, a former top American Communist who reconverted to Catholicism and was a native of Indianapolis, died here after a long illness. He was 80. A former editor of the Communist newspaper, The Daily Worker, he rejected communism in 1945 and returned to Catholicism. He continued speaking and writing against communism and was a columnist for NC News until 1963.

ND honors Fr. Dan Berrigan

NOTRE DAME, Ind.—Father Daniel J. Berrigan, Jesuit antiwar activist, received the 1972 Senior Class Fellow award of Notre Dame University. The Senior Class Fellow award was established in 1969 to honor "an individual who has the integrity, the decency and the willingness to work for the best values and the finest traditions of our society." Father Berrigan received about 58 per cent of the senior class vote.



Decline noted in French clergy

PARIS—The National Center for Vocations here released statistics showing a continuing decline in the number of French priests and seminarians. Another set of statistics gathered by a French polling organization indicates that 73 per cent of the French people believe in the existence of God. The vocational center reported 2,900 students in France's seminaries or enrolled in formation groups that prepare candidates for the priesthood. Last year there were 3,350. Last year, 237 men were ordained to the priesthood. There were 384 ordinations in 1970 and 346 in 1969.

Vatican paper again hits manifesto of theologians

VATICAN CITY—The Vatican daily made another attack April 26 against a manifesto by 34 theologians calling all Catholics to work for reform whatever the bishops or the Pope may say.

"Ecclesiastical guerrilla warfare!" Msgr. Philippe Delhaye said in the Vatican paper, L'Osservatore Romano. Msgr. Delhaye is secretary of the Vatican's International Theological Commission and an advisor to Belgian Cardinal Leo Suenens of Malines-Brussels.

The Belgian theologian opened his article peacefully enough, declaring that his examination of the manifesto, called "Against Discouragement in the Church," was not polemical.

"TODAY'S CHURCH has given too big an example of squabbling to a world that expects from her a witness of peace and concord," he observed.

But as he proceeded with his scrutiny of the manifesto he waxed indignant, at one point asking: "Is this theology?"

Msgr. Delhaye noted that seven of the manifesto's signers were from Tuebingen in Germany and five from Nijmegen in The Netherlands. He also observed that 34 "is a tiny number" out of the world's approximately 8,000 theology professors.

Msgr. Delhaye represented the signers of the manifesto as disappointed men. They had been disappointed, he asserted, in expectations of "triumphing" at the Brussels Theology Congress of 1970, and were bitter over the refusal of the 1971 Synod of Bishops to go their way.

"The progressist movement did everything it could to cast discredit on the synod. The fact is well enough known to make insistence upon it unnecessary. The progressist movement lost a good part of its sympathizers for that reason, once they understood the illusions into which they had been dragged.

"TO DEFEND themselves personally and to regroup the scattered troops, the partisans of a 'great beyond' of the (Second Vatican Council) were constrained to cast themselves onto a new road: That of contestation. They fear above all to see the discontented abandon the struggle. The manifesto... only says more harshly and more crisply what was insinuated during six months.

"It represents a tactic that can be defined as ecclesiastical guerrilla warfare. You've got to train your sights on the authorities, with attacks by little groups, and put forward apparently bland reforms to prepare for the bigger ones."

'Care-A-Thon' in full swing

INDIANAPOLIS — The fourth annual Care-A-Thon, sponsored by the Marian College "Operation Up Beat Program," will conclude at 2 a.m. Saturday, May 13.

Designed to raise funds to aid inner-city high school students enrolled for academic tutoring by Marian students, the three-day event began at 7 a.m. Wednesday, May 10.

Care-A-Thon highlights included a dance marathon, poetry presentations, jello-eating contest, kissing marathon, skills, Weiner roast, marshmallow-eating contest and a performance by the Job Corps Singers.

The continuous entertainment, games and dance contests are being held in Marian's Student Activities Center, 3200 Cold Spring Road.

Partially funded by Community Services Neighborhood, Operation Up Beat provides academic tutoring for approximately 55 high school students during the winter months and a six-week residence program on campus for 25 students during the summer months.

More Chicano bishops urged

WASHINGTON — The chairman of President Richard Nixon's cabinet committee on opportunities for Spanish-speaking people thinks the Church should move as quickly as possible to appoint more Spanish-speaking bishops.

"With 10 Spanish-speaking bishops, the Church would have one fantastic impact on the lives of Catholics in the Southwest," said Henry M. Ramirez, chairman of the 12-member cabinet committee since last August.

A large portion of the estimated 25 per cent of American Catholics who are Spanish-speaking live in the Southwest United States.

Only two native Spanish-speaking bishops are currently members of the American Catholic hierarchy—Auxiliary Bishop Juan Arruabe of Los Angeles and Auxiliary Bishop Patrick Flores of San Antonio. Archbishop Humberto S. Medeiros of Boston, also Spanish-speaking, is a native of Portugal's Azores Islands.

Ramirez, who studied for the priesthood before deciding on a career in education and civil rights activities, added that the Church "has to recognize, basically, that it can play a very strong leadership role in the social betterment of Mexican-American and Spanish-speaking people, and has to consciously, deliberately think of ways to carry it out."



TUTORING PROJECTS—Various Catholic high schools in the Archdiocese provide special tutoring for grade school pupils in their areas during school time. In Madison, seniors at Shawe Memorial High School assist weekly at neighboring Pope John XXIII Consolidated School. Richard Yetter, left, and Jerry Yancey are shown in the top photo helping first year pupils Denise Weiler, left, and Tony Schmidt in their language arts studies. Cathedral High School seniors Tom Fisher, left, and Jeff Campbell assist at Holy Angels School in Indianapolis (bottom photo). From left are Tom Hayden, Rufus Jones and Charles Lasley.

Favor women priests

MINNEAPOLIS — Delegates to the National Assembly of Women Religious (NAWR) convention here voted in favor of the ordination of women to the priesthood and decided to try to "establish channels of communication" with the Vatican.

The resolution on ordination called for the acceptance of women "in diaconate programs and in full participation in the priesthood."

Sister Ethne Kennedy, NAWR chairman, said the resolution went a step beyond a 1971 resolution which called only for ordination of women deacons. "It shows," she said, "that we are not looking for gradualism." Since the Synod of Bishops it has been clear that there is no reason against the ordination—except sociological ones."

The delegates also voted to

have the NAWR executive board "establish official channels of communication with the Vatican's Congregation for Religious" concerning "decisions and directives pertinent to the lives of women Religious in the United States."

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TIC TACKER

Too much money--a problem?

BY PAUL G. FOX

How many Catholic institutions do you know that have a massive surplus of funds--and are somewhat embarrassed by the fact?

This columnist has been following news stories from Omaha, Neb., where it was revealed some weeks ago that the nationally regarded Boys Town has a net worth "around \$209 million." That's right. It figures out to be an endowment of \$286,000 for each of the 700 boys there.

A story this week on NC News Service reveals that Boys Town administrators are considering an expansion of its services to include programs for girls and the mentally retarded and research into problems facing homeless boys.

The Sun newspapers of Omaha had revealed the institution's finances in a series of articles. Special criticism was heaped upon its administrators for failing to expand its operation to handle retarded and drug addicted youths.

Boys Town was originally set up to provide a home only for mentally and physically sound boys.

Several recommendations have now been submitted to a special committee of the Boys Town board and announced by a board member. They include:

—Establish immediately research chairs at several universities to acquire outstanding scholars in studying the field of service covered by Boys Town.

—Investigate through universities the root causes and problem areas that create the homeless and unfortunate boy.

—Re-examine whether or not Boys Town should begin serving retarded youths.

—Investigate to see whether Boys Town should establish a junior college program.

—Consider in all the mentioned recommendations that similar problem areas among girls in the same age brackets be studied.

Archbishop Daniel Sheehan of Omaha said the full board had not yet formally approved the committee's report, but "we're all in agreement on the general things that should be done."

Through the years, Boys Town administrators have latched upon an efficient national fundraising program "that won't quit." The institution spends more than \$1.3 million each year in postage alone for "appeal letters."

What would the late Father Flanagan say about the situation today? Think about it the next time Spencer Tracy and Mickey Rooney appear on the late movie "Boy's Town."

60-YEAR CLASS ANNIVERSARY—Surviving members of the 1912 First Communion Class at St. Augustine's parish, Jeffersonville, gathered there last Sunday, May 7, to mark their 60th Anniversary. The reunion breakfast followed in Deery Hall. Ten members of the original group of 36 are deceased.

60TH WEDDING ANNIVERSARY—Best wishes to Mr. and Mrs. Pietro G. Cavallaro, members of St. Bernadette's parish, Indianapolis, who recently observed their 60th Wedding Anniversary with a small family reception. They were married May 5, 1912, in Rocca-Casale, Italy. They are the parents of three sons—Anthony J. Cavallaro, Orlando J. Cavallaro and E. Peter Cavallaro.

ACADEMY REUNION APPROACHING—Members of the 1942 class of St. Mary Academy, Indianapolis, plan a reunion Saturday, June 24, at the Holiday Inn South. All have been located save Mrs. Elizabeth Moynahan Clark. Any information about her may be phoned to Mrs. Josephine O'Donnell Pick, 786-0716, or Mrs. Aloysie Hennessy Witten, 631-8104.

RIGHT PARISH, WRONG CITY—A news story in our last issue incorrectly identified Father Ralph Schweizer as former pastor of St. Mary's parish, Greensburg. It should have read St. Mary's parish, North Vernon. Sorry.

ANNIVERSARY CONGRATULATIONS—Among this week's celebrants of wedding anniversaries are no less than Mr. and Mrs. Fred W. Fries, who are spending a short vacation in Michigan in observance of their 25th Anniversary. Fries is managing editor of The Criterion. They are members of St. Joan of Arc parish, Indianapolis. Best wishes also to two couples in St. Paul's parish, Sellersburg, who recently marked their 25th Wedding Anniversary. They are Mr. and Mrs. Othmar A. Fromme and Mr. and Mrs. Hubert Spencer.

HOLY NAME 'MUSICAL'—More than 200 seventh and eighth graders at Holy Name School, Beech Grove, will be featured in the 1972 Musicales this week-end. Two performances will be given at 8 p.m. Friday and Saturday in the auditorium of Our Lady of Grace Academy, Beech Grove. Accompanied by the stage band, directed by Jerry Crane, the musicale promises to take its audience to the "Land of Fantasy, through Fairy Tales, Mother Goose and Disneyland." The second half will feature "Hits through the Years" and a patriotic finale. Tickets to the event are available at the door.

SUMMER WORKSHOPS—Three one-week workshops for church musicians will be conducted during August by an outstanding faculty of top-ranking men. Sponsored by G.I.A. Publications, the staff will include: Noel Goemanne, composer and organist at the University of Dallas; John Grady, organist at St. Patrick's Cathedral in New York; Richard Proulx, composer and music director at St. Thomas Episcopal Church in Seattle; Daniel G. Reuning, music professor at Concordia Theological Seminary in Springfield, Ill.; and Johannes Somary, composer and director of the Amor Artis Chorale and Orchestra. The Midwest session will be held at Rosary College in River Forest, Ill. Descriptive brochures are available from G.I.A. Publications, Inc., 2115 W. 63rd St., Chicago, IL 60636.

NFPC official is critical of statement

CHICAGO—A leader of the National Federation of Priests' Councils (NFPC) has accused the general secretary of the U.S. Catholic Conference of speaking "from incredible misinformation" about the current fighting in Vietnam.

Father Eugene Boyle, NFPC peace and justice director, was describing Bishop Joseph Bernardin's April 21 statement repeating the U.S. bishops' 1971 plea for a "speedy ending" to the war.

The priest criticized the bishop's statement that the North Vietnamese had initiated the new fighting. The real cause of the escalation, Father Boyle indicated, was the "massive equipping" of the South Vietnamese by the United States and the continuing use of U.S. air and sea power in the war.

FATHER BOYLE ALSO accused Bishop Bernardin of "naivete and imperception" because the bishop had said he "trusts our government will take the lead" in ending the fighting. The priest said there is "overwhelming daily evidence to the contrary."

Nixon endorses abortion repeal

NEW YORK—President Nixon personally endorsed repeal of the liberal New York state abortion law in a letter to Cardinal Terence Cooke, who has spearheaded a campaign against the statute.

In his letter, the President acknowledged the cardinal's stand and said he "would personally like to associate myself with the convictions you deeply feel and eloquently express."

The issue arose as the state Legislature considered bills to repeal or modify the 1970 law that permits a woman to have an abortion on demand until the 24th week of pregnancy.

The President acknowledged that "this is a matter for state decision outside federal jurisdiction," in his letter.

"Yet, in this great and good country of ours," he went on, "in recent years the right to life of literally hundreds of thousands of unborn children has been destroyed—legally—but in my judgment without anything approaching adequate justification."

Gov. Rockefeller, who has said he will veto any measure repealing the two-year-old law was "surprised" by the President's letter. However, it was reported that he was now ready to sign a compromise amendment limiting legal abortion time to 18 weeks after conception.

At their meeting last November, Father Boyle said, the U.S. bishops had said: "At this point in history it seems clear to us that whatever good we hope to achieve through continued involvement in this war is now outweighed by the destruction of human life and moral values which it inflicts."

"May we not hope," the priest said, "that our bishops could say at least as much today, and say it loud and clear."

In Washington, Bishop Bernardin said that "to some extent" Father Boyle had misrepresented his position. The bishop said that by saying he "trusts our government will take the lead" he was "only hoping" and not "assuming" that this will happen.

"In implying that I am assuming what I am really only hoping," Bishop Bernardin said, "Father Boyle is reading a meaning into my comment which is not there."

BISHOP BERNARDIN also disputed Father Boyle's view of the cause of the new fighting. While the fighting "is the result of a tortuous sequence of events," Bishop Bernardin said, "nothing that Father Boyle offers persuades me to alter my view of what triggered at least this current stage of violence."

Bishop Bernardin's original statement, which was authorized by USCC president Cardinal John Krol, spoke of the withdrawal of U.S. forces, "the renewed North Vietnamese aggression," and increased U.S. bombing and repeated the bishops' earlier plea to "the leaders of all nations involved" to end the war.

The bishop asked for a withdrawal of the North Vietnamese, an end to the bombing and a return to the peace talks.

ND faces deficit

NOTRE DAME, Ind.—The University of Notre Dame operated in the black during the fiscal year 1970-71, but faces an anticipated 1971-72 deficit of \$700,000, according to its financial report. Father Jerome J. Wilson, C.S.C., vice-president for business affairs, said the University finished the 1970-71 academic year with a cash excess of \$76,200 and is hopeful through forced economies to cut the projected deficit for 1971-72 to \$400,000. The deficit was attributed to rising power-plant costs and to University expenditures necessitated when non-profit enterprises came under the Federal Unemployment Insurance Act on January 1. Notre Dame also had deficits in 1968-69 (\$937,000) and in 1969-70 (\$596,000).



PLAN FLEA MARKET AND CARNIVAL—St. Joseph's parish, Terre Haute, will sponsor a Flea Market and Carnival from 2 to 8 p.m. Saturday, May 13. Shown above are members of the planning committee, from left: Mrs. Dale Findley, white elephant booth; Father Valentine Jankowski, pastor; William Hoopingarner, tickets; Sam Newport, general chairman; Miss Myra Kinsel, games; Miss Tille Kulinski, publicity; and Mrs. Leo Wheatley, candy booth.

St. Meinrad to graduate 60 seniors

ST. MEINRAD, Ind.—Commencement week activities at St. Meinrad College will begin Sunday, May 14, with Baccalaureate Mass and services at 10:45 a.m.

The baccalaureate speaker will be Father Damian Schmelz, O.S.B., chairman of the division of mathematics and natural sciences of the college.

An honors banquet is scheduled Tuesday, May 16, at which time many academic and student service awards will be presented.

Commencement exercises on May 19 will feature a President's Reception for graduating seniors, faculty, parents and guests at 2 p.m. in the St. Jude Guest House. A 6 p.m. Parents Banquet will be held in the student dining hall prior to the 8:30 p.m. commencement.

The principal address will be given by Very Rev. Daniel Buechlein, O.S.B., president of the St. Meinrad School of Theology.

Thirteen of the college's 60 seniors are from the Indianapolis Archdiocese. Archdiocesan seniors and their academic majors include:

David Bayse, Little Flower, history; David Brindle, St. Andrew, English; Melvin Day, St. Jude, philosophy; Richard Ginther, St. Andrew, history; Mark Gottemoeller, St. Jude, history; Thomas Grisley, St. Bernadette, chemistry; John Kirby, Immaculate Heart of Mary, psychology.

Donald Kurre, St. Mary, Richmond, philosophy; Gregory Matern, St. Gabriel, philosophy; Thomas Newmister, St. Bartholomew, Columbus, philosophy; Terry Tempel, St. Paul, Tell City, philosophy; Henry Tully, St. Augustine, Jeffersonville, history; and Paul Weiss, St. Elizabeth, Cambridge City, biology.

students stood as a body and offered the Pope a prolonged applause.

Pope again appeals for Vietnam peace

VATICAN CITY—Pope Paul VI, prompted by an appeal from 300 American students at Chicago's Loyola University branch in Rome, made another appeal for an end to the Vietnam War at his general audience May 3.

Speaking in English, the Pope said he knew that the Loyola students share "the same ideals as many of their fellow students in the United States and in the rest of the world" and "are now suffering because of the aggravation of the war in Vietnam in which their country is involved."

Pope Paul said he wishes to consider himself "close to all those, whether civilians or military, who have been suffering from this conflict for such a long time in that distant and dear country, a nation which we esteem and love so much."

THE POPE said he hopes that all sides will terminate the conflict with "generous and noble proposals for rapid, sincere, and effective negotiations for a cease-fire and for peace."

Speaking directly to the Loyola students at the audience, the Pope said he invoked special prayers to the Lord for peace in Vietnam. Then, he said:

"We invite you in particular, young American students, to pray humbly and fervently for this same end and to place your hopes in the goodness of God and your confidence in men of goodwill."

Following the Pope's plea for an end to all war, the Loyola

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B'nai B'rith honors priest, former teacher

INDIANAPOLIS — Father Lawrence W. Voelker, associate pastor of St. Patrick's Church, Indianapolis, and Miss Agnes Mahoney, a member of St. Susanna parish, Plainfield, have received the Isidore Feibleman Man and Woman of the Year Awards.

Presentation was made last night during a dinner held in their honor at the Indianapolis Hebrew Congregation.

The awards are given by Indianapolis Lodge 58 of B'nai B'rith to a man and woman who, in the judgment of a community-wide selection committee, have performed outstanding service to the community.

Father Voelker, the first priest to be elected to the Indiana General Assembly, was selected for activity in civic affairs since his ordination in 1966. He was instrumental in the formation of the United South Side Community organization and was its president. He is active in many South Side civic groups and has served on the board of the Greater Indianapolis Housing Development Corporation and the Metropolitan Board of Zoning and Appeals.

Miss Mahoney was honored for more than 50 years of service to youth. A principal and teacher in Indianapolis public schools for 48 years, she has been active in St. Elizabeth Home, Catholic Charities and the Red Cross. She was the first president of the Indiana Council

Fifty years ago the Schola Cantorum, famed choir of St. Peter and Paul Cathedral presented a concert at St. Vincent's Church, Shelby County, to mark the dedication of a new pipe organ. Father Otto Bosler was the host pastor.

INDIANAPOLIS
Calendar
of Events

SATURDAY, MAY 13
Card Party, St. Ann's parish hall, 2850 S. Holt Road, at 8 p.m. Miscellaneous prizes and refreshments.

Spring Fiesta, sponsored by the Indianapolis Curiallo Center, in Holy Cross parish hall, 125 N. Oriental St., beginning at 9 p.m. Admission \$1.50.

TUESDAY, MAY 16
Spring Luncheon and Style Show, sponsored by the Women's Club of St. Thomas Aquinas parish in the school gym, 4600 N. Illinois St., at 12 noon.

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, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 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.; Catholic Community Center, 5 p.m.

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BEHIND THE NEWS

Bishop scores narrow view of catechetics

MINNEAPOLIS—Failure to distinguish between faith and theology, along with too narrow a view of the goals of catechetics, was blamed here for many of the current troubles in religious education.

Addressing the 200-member National Conference of Diocesan CCD Directors at a four-day meeting here, Auxiliary Bishop Raymond E. Lucker of Minneapolis said: "There is one faith that we all profess, but many theologies."

Bishop Lucker, former director of the U.S. Catholic Conference education department in Washington, cited the old Baltimore Catechism as "the product of a time of theological ebb, which only poorly expressed one theology. Yet many took the catechism as revealed and felt that any argument with the expression of the catechism was an argument with the faith."

HE URGED particular attention to plans for formulating an American Catechetical Directory.

Bishop Lucker said that diocesan directors must also take the time to keep their bishops informed about current catechetics, explaining: "Many bishops are of a different tradition and often do not understand the scope and dimension of current educational problems. When they aren't informed, they are frequently caught off guard by the complaints and objections we all have to live with."

He explained that faith is an act, while theology is the attempt to systematize what God has revealed.

"Failure to see this has brought us, time and again, over the same old ground of evaluations, investigations of this or that approach, as if we were to come to the one final theology. Yet theology isn't our major concern. . . . Catechists and catechetical directors must develop praying, worshipping communities and must develop themselves within such communities."

THE BISHOP talked about those who would define their job simply as imparting a knowledge of the truths of the faith.

"Most adult Catholics have been instructed, but I am afraid many fewer have been converted," he said. "Our work must be conversion and commitment under the power of the Grace of God."

Bishop Lucker criticized the document "Fundamentals of Christian Doctrine," currently being circulated among the American bishops, as an example of trying to deal with catechetical content in isolation from the General Catechetical Directory's criteria.

"The whole project got off on the wrong foot as an attempt to specify minimum Catholic doctrines," he said. "They excerpted something out of context."

He said the idea behind the GCD was broader—to make the content of Church doctrine "intelligible to men of all ages so that they may be converted to faith."

"Today many bishops would go right along with the idea that catechetics seek only to instruct children in the truths of the faith," he said. "There is more to it and you directors must be aware of and dedicated to what is more, and you owe it to your bishops to bring them to see the broader picture."

Last January the Indiana Interreligious Commission on Human Equality called a news conference to announce unqualified endorsement of court-ordered busing to achieve school integration.

That news conference, it seemed to this reporter, underscored two of the most obvious inadequacies of church-oriented communications. It was too little too late and it presumed a background of information most secular newsmen do not have.

A statement read at the conference had two purposes: to put IICHE's position on the record and to give moral guidance to the many thousands of Indiana residents who are members of Catholic, Protestant, Eastern Orthodox, and Jewish groups that sponsor the organization.

Yet by the time the media had been called in, the court ruling in question was many weeks old,

anti-busing sentiment had reached white heat stage, and the community was already polarized.

Dr. John Fox, executive secretary of the United Presbyterian Synod and president of IICHE, parried the question of delay as best he could. The "religious voice," he acknowledged, is often too slow in speaking out.

It is impossible to know if IICHE could have tempered reaction to the court ruling had it publicly confronted the busing controversy weeks earlier. The fact remains that it didn't "sound off" when it would have counted. By its silence the organization forfeited an opportunity to shape community opinion when that opinion was still malleable.

Getting the whole story told

At that same news conference, Bishop Raymond J. Gallagher of Lafayette, a past president of IICHE, was asked to explain his presence and his interest. Judging from their questions, several reporters were under the impression that all Catholic children attend Catholic schools, that there is an unspoken agreement that Catholic leaders will keep hands off public school policy, that most Catholics assent to charges that their schools are segregated havens and they like it that way, that all our inner-city schools have been boarded up and their pupils fled to the suburbs.

Incorrect assumptions, misinformation and lack of information were painfully evident in almost every question put to Bishop Gallagher.

One constantly hears that religion is front page news these days. However, what makes front pages and the magazine covers are the red flag stories—celibacy, the minuscule "Catholic Left," the exodus of priests and nuns, the decline in church attendance and the hassles over change.

We have a long way to go in communicating the whole story of the Church, in giving a sense of balance and perspective to what secular media perceive as church news. We won't correct the situation overnight; it's a long-standing one and as much our fault as the media's. But it can be affected for good by an openness and accessibility, by permitting the free flow of information Archbishop Bishop speaks of in the statement of communication

policy he announced this week.

Every effort, the statement notes, should be made to cooperate with the media fairly and objectively. That kind of policy means telling the bad news along with the good, but it also enhances the credibility of the good news. Eventually it may mean that a Bishop Gallagher will not have to explain that there really are black children in Catholic schools and some of them are non-Catholic, that many inner-city schools are subsidized by their more affluent counterparts, that some of the most dedicated, skilled teachers and innovative educational programs are found in inner-city parishes.

It may even mean that some day the secular media will have discarded its own parochial view of Catholics and not wonder why a bishop should be interested in public school policy.

—B. H. ACKELMIRE

NC NEWS ANALYSIS

In defense of the Dutch

BY ROBERT NOWELL

Whenever Rome criticizes some tendency or other in the Church's current theory or practice, it is always the Dutch at whom the finger is pointed.

It has happened just recently with the warning the Holy Office—to give the Congregation for the Doctrine of the Faith its traditional and handler name—issued on March 9 against those who question the full divinity of Christ.

As is usual, the Roman document did not name names. It was concerned solely with ideas. But there have not been lacking those in Rome who have been willing to fill the gap.

Dutch theologians, and in particular Augustinian Father Ansfrid Hulsbosch, have been held responsible for the ideas condemned.

FROM THE DUTCH point of view, all this makes them a little sad. The trouble is that they take the Christian faith seriously. They don't simply profess it: they think about it, argue about it, discuss it.

And their theologians are continually striving to express this faith in a language that will speak directly to 20th Century man instead of being summarily dismissed as irrelevant.

Such an enterprise is, of course, dangerous—as the Dutch themselves are the first to recognize. At some stage or another someone is bound to get it wrong. But the only real safeguard against this is to stop thinking about what one believes. The human mind works by trial and error—even in theology.

That, after all, was the way the great Christological definitions of the fourth and fifth centuries were hammered out. Christians were trying to work out precisely what was implied by what the Gospel had to say about Christ and His relationship to the Father.

THE DEFINITIONS that were arrived at then do, of course, have a permanent validity. But that doesn't mean we can stop trying to understand what they mean. Especially is this so when terms have changed their meaning.

We may, for example, talk in traditional language of there being two natures but one person in Christ. But here we have to beware, because words like "nature" and "person" have shifted their meaning radically since the Church's early centuries—and if we keep the traditional formulations and understand the words in their modern sense we shall probably find ourselves unwittingly uttering heresy.

Hence the effort the Dutch have been making to express the Christian faith in language that is true both to tradition and to contemporary usage.

Fr. Hesburgh sees inequality as part of population crisis

NEW YORK—American Catholics should not limit their population anxieties to abortion but should start caring as well about inadequate foreign development aid, suggests Father Theodore Hesburgh.

Writing in a special April 30 supplement in The New York Times, Father Hesburgh depicted the world population problem as something that cannot be separated from global inequality of life. Paraphrasing a slogan of Pope Paul, he concluded:

"Human development is the new name for peace among men. . . . If we really made human dignity meaningful for everyone, then in large measure we would ultimately solve the population problem, too."

The Notre Dame University president and U.S. Civil Rights Commission chairman was the one identifiable Catholic voice among 21 public figures whose articles went into the 28-page supplement sponsored by the Population Crisis Committee and the Planned Parenthood Federation of America.

The articles for the most part tied in family planning with all aspects of human life and social development.

(Nowell is the London correspondent of the Catholic Review, Baltimore archdiocesan newspaper. He writes exclusively for the Catholic Review. This article is presented with permission of the paper.)

There is also the sheer difficulty of keeping the balance between the two equal terms of the classic Chalcedonian definition that Jesus Christ is "truly God and truly man."

THROUGHOUT ITS history the Church has, in fact, tended to stress one of these two terms more than the other. Recently, especially in popular preaching—which is how the Christian faith comes home to the man or woman in the pew—there has been so much stress on the fact that Christ is God that it became difficult to recognize that the whole point about Christ was that God became man.

In these circumstances any attempt to redress the balance is bound to seem to some like a swing to the opposite extreme. But, while the Dutch are willing to recognize the danger of actually doing this instead of merely appearing to do so, they find it a little hard when the finger is pointed at them alone while other theologians of other nationalities are equally concerned to try to redress the balance.

THE YARDSTICK

Those football theologians are at it again

BY MSGR. GEORGE G. HIGGINS

Some weeks ago in this column I poked fun—perhaps too abrasively—at an article by a friend of long standing, Dr. Eugene Bianchi, on the "demonic" and "satanic" implications of professional football. The real thrust of said article was that football has become part of the nation's civil religion, which Bianchi thinks of as being a "dehumanizing" force in American life.

It would appear that Bianchi's article may have started a new trend in theological writing in the United States, for the April 5 issue of The Christian Century—which is devoted in the main to the subject of "Sports in Ethical Perspective"—features a parallel article by Cornish Rogers, an associate editor.

Rogers is of one mind with Bianchi on the evils of professional football. He says, in summary, that sports "are rapidly becoming the dominant ritualistic expression of established religion in America." Concerning the "alliance" between sports, religion and politics, he argues, with a perfectly straight face, that "when Richard Nixon awarded the University of Nebraska football team the title as national champions, he was courting for himself the mystique of a 'divine king.' " Wow!

I THOUGHT at first that Rogers might be simply pulling the reader's leg, but apparently I was wrong, for he then goes on to suggest that Mayor John Lindsay was also renewing the "alliance" when he threw out the first baseball at a New York Yankees pre-season game.

Reading the Bianchi and Rogers articles back to back was a traumatic experience for a Philistine like myself who, though far from being a football addict, must at least confess to having a certain fondness for the game. I began to feel guilty about my lack of theological sophistication and my cultural retardation.

I quickly regained my composure, however, when I went on to read a companion piece to Rogers' article in the same issue of The Christian Century—a piece by Robert J. Bueter, entitled "Sports, Values and Society." Bueter's piece is also ponderous, a deadly serious exercise in pious theology. Apparently the practitioners of this new theological discipline are strictly forbidden by self-imposed rules ever to kid around or to crack a joke.

BE THAT AS IT may, Bueter's piece,

There are various reasons for this habit of picking on the Dutch. The first, quite simply, is that for the most part only the Dutch speak Dutch.

WHAT OUTSIDERS learn about the Dutch Church is only the tip of the iceberg. They will hear or read such-and-such a decision of the Dutch Pastoral Council—for example, that the Pope's condemnation of artificial birth control in "Humanae Vitae" is "not convincing," or that priests should be free to choose whether to marry or not.

Rarely, however, will they hear or read the detailed painstaking discussion that has preceded such a decision, discussion often stretching back over a matter of years.

The second is that Dutch Catholics believe the Church can only operate effectively if it operates openly, on a basis of involving all Christians in the Church's life and thought.

This, after all, was one of the things Vatican Council II was all about—and the Dutch have had the courage to take it seriously. Towards the end of that council their bishops drew up plans for a national pastoral council, which met six times. That body is now being replaced by a permanent national pastoral council which will meet for the first time next October.

compared to the Bianchi and Rogers articles, is almost frivolously light-hearted in its approach. It even entertains the heterodox notion that football—for some Philistines at least—is only a game.

Referring to several recent books that subscribe to one or other variation of the Bianchi-Rogers theme, Bueter, while solemnly leaning over backwards to see all sides of the argument, manfully asserts in the end that "Turning such heavy guns on sports in general and football in particular does miss the very important fact that they are still games, played and viewed mostly by people who enjoy them and solely for the pleasure they bring. To say much more tends to be an exercise in intellectual overkill."

Another way of saying the same thing is

that some of the more doctrinaire theological critics of football seem—at least in this particular area—to have lost their sense of humor.

THIS PROMPTS me to recommend one of the funniest novels I have read in recent years and unquestionably the funniest book ever written about football since the game was first invented. It's entitled "End Zone" (Houghton Mifflin Co.).

I have no way of knowing where its author, Don DeLillo, stands in the world-shaking theological debate. For all I know, he may share the apocalyptic view that the game is fraught with demonic and satanic implications. Whatever of that, he knows the ridiculous side of football as well as a good quarterback knows his signals.

YOUR WORLD AND MINE

The right of private property

BY GARY MacEON

Does every man by nature have the right to possess property as his own, in the sense that private property is an unchangeable characteristic of the social order established by God for the human race in all places and at all times? Pope Leo XIII thought so, and he cited St. Thomas Aquinas as his authority in his famous encyclical on the social order, Rerum Novarum.

The right is not limited to what a man consumes, Leo further argued. As a father, he must provide what his children need, and "in no other way can he effect this except by the ownership of productive property, which he can transmit to his children by inheritance. . . . The first and most fundamental principle must be the inalienability of private property."

Pope Pius XI agreed. Forty years later in Quadragesimo Anno he wrote that "the right to own private property has been given to man by nature, or rather by the Creator himself." Here the stress again is on the right of the individual to hold for himself, even beyond what he immediately needs.

WHAT ST. THOMAS had actually said, following both the Greek and Latin Fathers, was significantly different. It is the common destination or purpose of

material things, their availability to man to satisfy his needs, that is primary and fundamental by God's unchanging decree. Their individual appropriation in the form of private property is a secondary, human right, the purpose of which is to facilitate their proper use.

Pope Pius XII started the restoration of the traditional teaching. In a radio address for the 50th anniversary of Rerum Novarum, he insisted that private property is subordinated to the purpose of material things and cannot be made independent of "the primary and basic right which concedes their use to all men." This stand was echoed by Pope John XXIII in Mater et Magistra.

The first draft of what became the Vatican Council Constitution on the Church in the Modern World revived the Rerum Novarum stress, proclaiming private property as a primary, divine and in some sense absolute right. It was only at the last moment in 1965 that, after much infighting, the "common destination" of goods was affirmed to be the primary and basic norm of divine right.

AT THAT TIME and subsequently I wrote about this curious mistake and its importance for an understanding of Catholic attitudes to social reform. Each time I took flak from wholly unanticipated directions. Even America magazine once told me editorially that I had got the whole thing garbled.

For this reason I read avidly the detailed discussion by Rene Laurentin in his new

book "Liberation, Development and Salvation," published by Orbis Books. Father Laurentin was a theological expert at the Council, and was principally responsible for the final version of this paragraph of the Constitution.

As the late Vince Lombardi might have put it to them, man to man: "Keep up your courage and don't forget that patience is a virtue and, almost invariably, its own reward." Now that the baseball season has finally started, the football season can't be far behind.

THE PRACTICAL importance of the Council's correction is also well stated by Father Laurentin. It brings the meaning of private property into proper focus "as only one among many ways of realizing the common purpose of goods which is of divine right."

In addition, it transcends the communist and capitalist systems, allowing for a pluralism of economic methods. The Church "no longer appears intimately allied with capitalism nor unilaterally tied to the defense of its class interests." Finally, the doctrine "gives a foundation to those rights of the poor which constitute a specific datum of Christian morality," including the right to appeal in need to the common purpose as outweighing private ownership.

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More than pure heart needed by volunteers

NEW YORK—A growing awareness of the failure of some government programs in the poverty and welfare areas provides a new opportunity for voluntary agencies in the '70s, according to the president of the National Council of Churches.

Dr. Cynthia Wedel said here that voluntary agencies should get over the "inferiority complex" they had developed in accepting the opinion of business and government that they were not very important.

"We must help the public and legislators understand we can achieve in these fields," she said. "Government has the money, but we have the skills and citizen participation, which are more important."

She said, however, that voluntary agencies would have to learn to be more "self-critical" and evaluate the extent to which they are reaching their goals.

"Because our hearts are pure, our motives are good and we aren't making a profit, we assume we don't have to produce results," she declared, adding that the Churches were particularly guilty on this score.

In addition to calling for a more self-critical spirit, she said that voluntary agencies must "learn better how to make our constituents feel involved" and "learn to work cooperatively."

Hands off Chile, ITT warned

BY FATHER JOSE KUHIL

SANTIAGO, Chile—Catholic and Protestant missionaries from the United States working in Chile told the International Telephone and Telegraph Corporation (ITT) to keep out of Chilean politics.

The American missionaries were protesting the unsuccessful attempt by ITT officials to keep Marxist Salvador Allende from becoming president in 1970.

They said this was a "plot" they condemned.

"This is not an isolated case of intervention by U.S. interests in the domestic politics of Latin American countries, but another chapter in a long history of machinations and intervention," the 76 missionaries stated.

THEIR PROTEST was addressed to ITT board chairman Harold Goheen in Washington.

The missionaries said no foreign power has the right to decide the future of Chile or any other Latin American country. The

ITT attempt, they added, "was in direct violation of the national dignity of the Chileans."

Last July the same missionaries advised the Nixon administration in Washington and the American public to judge Chile's move to Socialism "more in terms of human needs and aspirations than in terms of political ideologies."

THEIR LETTER to President Nixon said they were disappointed "by the generally negative reaction of the United States in regard to the new direction Chile has freely chosen."

Early in April Father Frederick McGuire, director of the USCC division for Latin America, said the ITT charges help reinforce the belief that the U.S. government functions as a protector of "ruthless economic imperialism."

The ITT involvement in Chilean politics triggered investigations in the Chilean and U.S. Senates. President Allende has announced his government's intention of nationalizing ITT holdings in Chile.

Return to Rome, Lutherans urged

HELSINKI, Finland—Lutherans should recognize that they really belong in the Catholic Church, a prominent Finnish Lutheran theologian said in his recently published book, "Religions in Today's World."

Martin Luther's followers, he said, did not really want to leave the Catholic Church.

The theologian, Dr. Seppo A. Teinonen, professor of dogmatic theology at the University of Helsinki, said that the Second Vatican Council enacted many of the reforms that Luther had called for.

A ROMAN Catholic-Lutheran fellowship in which the principles of the Reformation would be realized, is no longer a utopian dream but a real possibility, although one not likely to come into existence soon, Dr. Teinonen said.

The author, a pastor in the Finnish Lutheran State Church and a member of the Finnish Council of Churches, wrote pessimistically about the future of Lutheranism, which, he said, has lost most of its original and special character.

IF LUTHERANS do not reunite with the Catholic Church, Dr. Teinonen said, there are two less desirable alternatives.

One is that Lutherans, trying to go their way between the Catholic Church and the individualistic wing of Protestantism, may be crushed between those powerful forces. The other is that Lutherans, allowing themselves to go along with what Dr. Teinonen called "Panprotestantism," an amalgam of all forms of Protestantism, will lose their identity.

Sexual myths reap hangups

NEW YORK—The "sex-is-everything" myth that pervades society today is responsible for much of the sexual hangups that prevent Americans from becoming mature human beings, a Maryknoll priest said in the May issue of Redbook magazine.

"The myth would have us believe that no action is undertaken, no glance exchanged, no creative image set sparkling, that is not motivated by a sexual impulse of one kind or another," said Father Eugene C. Kennedy, professor of psychology at Loyola University in Chicago.

HIS ARTICLE was adapted from his book, "The New Sexuality."

The sex drive is a real part of human nature, but "sex is simply not the only thing in a person's life," Father Kennedy said. "And when it is—that life needs some introspection."

In order to achieve total maturity, individuals must learn to integrate their sexual impulses—which is only one facet of the human self—into their total personalities, the priest said. In this way, individuals gain their sexual identity as man or woman, and at the same time their identities as mature beings.

that wisdom and a "right spirit" will be amply given to them. Yet, at this moment in Indianapolis history I say, "Thank God for the candidates who stood tall for basically healthy though unpopular causes." They can sleep with a clear conscience tonight.

Rev. Robert W. Koenig
Indianapolis

IV—WHAT'S HAPPENING IN CHARITIES? 'Let it make you cry'

BY B. H. ACKELMIRE

Monsignor Robert J. Fox of New York City has been variously described by fellow Charities workers as prophet, spirit and charismatic leader of the renewal working within the social services arm of the Church.

His imprint is readily identifiable in nearly every paragraph of the "Theology of Charity" preamble which introduces the recently published study now being evaluated by 530 Charities offices around the country.

The annual Charities meeting next October will vote on whether or not to implement the wide-ranging changes recommended in the report.

Msgr. Fox lives and works in New York's Spanish Harlem. Articulate, emotional, impatient with detail, he envisions a Charities system sensitive enough to sniff out the causes of oppression, angry enough to demand they be recognized, and caring enough to remove them.

INDIVIDUAL ACTS of charity he sees as emergency treatment that may help control society's diseases but not cure them. The Fox prescription calls for direct personal experience—touching, tasting, smelling, hearing the poverty, bigotry, fear, frustration, and loneliness in the world.

This is the only way the whole Catholic community will know what it is really like to be poor or down-trodden, and the only way it will commit itself to rooting out both causes and consequences, he believes.

"There is a tremendous trend of disrespect for reality today," Msgr. Fox told a regional Charities meeting here. "Yet this is the antithesis of the Judeo-Christian posture. One who believes in a living God, a God who can be seen and heard in all things, must eat hungrily of reality."

"We have to let ourselves really look at what is around us, look at it hungrily, let it make us cry."

In Msgr. Fox's view, then, the Charities organization cannot be a separate entity in

For a number of years there has been an expressed concern about the shifting direction of the services provided by Catholic Charities and the organization's relationship to the mission of the Church, both locally and nationally.

The problems and issues in question, plus tentative recommendations for confronting them, are contained in an 84-page study, "Toward a Renewed Catholic Charities Movement," prepared by a cadre of veteran Charities administrators.

This series of articles discusses the renewal movement and the changes it espouses.

the Church, an agency allocated X number of dollars and delegated to perform good deeds.

IT MUST NOT DO the work of the community, but rather assist the community in carrying out its own commitments as Christians.

"Organized efforts to serve the poor and suffering," the renewal study states, "must be closely aligned with the local parish and neighborhood. In educating and alerting the Christian community to the needs of men, one of Charities' principal roles is to create vehicles for active participation and decision-making responsibility in the development and delivery of services."

"It is through real participation that equality is acknowledged and dignity recognized. It is in this genuine personal involvement that people not only become

Ecological concern mustn't be 'alibi'

VATICAN CITY—Concern for preserving the ecology of developing nations should not serve rich countries as an alibi for not helping them.

L'Osservatore Romano, Vatican daily, made this point in an editorial on the United Nations-sponsored Conference on Human Environment to be held at Stockholm in June.

The editorial affirmed the Church's interest in the overall environmental situation of the world today, but warned that some persons "are already openly calling for prudence in industrializing undeveloped countries."

"This attitude could lead to a kind of self-elimination of progress," the paper warned.

opinion
reaction
analysis
background

sensitive and responsive to their brothers in need, but also fully discover their Christian identity and vocation. In such forums, ignorance and prejudice are dissipated, truth and charity grow."

Can this ideal be achieved, particularly now, when the man in the pew is weary of problems—his own and everybody else's?

There are plenty of cynics around who would say it can't be done. But Richard M. Kelley, Cleveland, chairman of the Charities study committee, disagrees.

KELLEY FEELS people are not as weary as they are frustrated. Despite the flurry of public and private social welfare programs and mounting relief budgets, the average person sees little evidence that society's lot is improving.

What is needed, in Kelley's view, is a sense that we are making some progress, a feeling that everybody's contribution counts and helps.

He credits Catholics with "wanting to do something but not knowing what to do." Getting knee-deep in Charities work, he feels, would give concrete assurance that each individual can better the human condition.

"We have all become part of a system that allows people to fulfill social responsibility with a meager commitment," Kelley said recently. "That must change."

LETTER TO EDITOR

Salutes Non-Partisans candidate slate

To the Editor:

I rise to salute the candidates on the Non-Partisans for Better Schools ticket who were recently defeated in the School Board election: T. Garrett Benjamin, Virginia Blankenbaker, Robert DeFrantz, Johnnie M. Duke, William H. Quick, Bruce H. Richards, Jameson Woolen. These dedicated people carried out a refreshingly different campaign—one that dared to stand without apology for faith in the future and love for all our brothers and sisters as compared to the fevered emotions of fear, prejudice, misrepresentation and vindictiveness which seemed to win the day in the election.

Indianapolis is my home. I love my city. I also fear for my city if the forces of fear and "uprightness" continue to dominate. The Almighty whom Jews and Christians alike follow does not give us a "spirit of

fear, but of power and love and a sound mind." Making more permanent our fences and worshipping the status quo can only bring death, whether it is a person or a community. The community made up of growing, loving, seeking people is the only one that can really be healthy. It is this kind of health which the Non-Partisans candidates so beautifully portrayed in their campaign—a witness that seemed to end on the scaffold May 2.

Yet it may be that the words of James Russell Lowell bring all this into perspective: "Though the cause of evil prosper, yet 'tis truth alone is strong; though her portion be the scaffold, and upon the throne be wrong; yet that scaffold sways the future, and, behind the dim unknown, standeth God within the shadow keeping watch above His own."

I will personally give my best support to the new School Board members. We pray

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PILGRIM CHURCH

BY SR. MARIA HARRIS, C.S.J.

Some years ago, in an attempt to interpret many of the new directions in theology, Wes Seeliger coined the distinction between settlers and pioneers.

Settlers, he said, see life as a possession to be carefully guarded, attempt to find answers to all questions, and feel their greatest comfort in the status quo.

Pioneers, on the other hand, see life as an explosive, fantastic gift. They try haltingly to talk about this strange gift, but even more, they attempt to push back the boundaries of talk by living.

The two attitudes, Seeliger goes on, are reflected first of all in the idea of "church."



ch." In the settler view, the church is the courthouse. It is the center of town life, and its structure dominates the town square. Its windows are small, making it easy to defend, but also making it dark inside.

No one lives inside except pigeons, and they are not really welcome. Within the thick, courthouse walls, records are kept, taxes are collected and trials are held for bad guys. The courthouse runs the town and is the settler's symbol of law, order, stability and security.

IN THE PIONEER view, the church is thought of as the covered wagon. It is a house on wheels, and always on the move. No place is really its home; but the wagon is where the pioneers eat, sleep, fight, love and die. It has the marks of life and movement, too: it creaks, it is scarred with arrows, it is bandaged with wire.

The covered wagon is the scene of the action, and it moves into the future without trying to glorify its own ruts. It isn't particularly comfortable, but for the pioneers it is home, and it helps to move them into the new world.

There is something exciting about a pioneer church, or as we have come to call it today, a pilgrim church. For a pilgrim church is a community of people characterized by movement, and by the painful burden of life and death that is the rhythmic accompaniment of movement.

Most of us would at least verbally opt for the pioneer instead of the settler view, but in actuality, we tend to become settlers. That is why we cannot do without prophets, the men and women of vision who constantly urge us forward in this community. That is also why we cannot do without scouts, either—those among us who go first, who test the trails, who take the possibility of attack upon themselves, and who give directions to those beginning the journey.

THE MAIN PROBLEM with the life of the pioneer is that to live it, one must let go of the life of the settler. The two are not completely contradictory; there is a little bit of the settler in every pioneer and vice versa. Nevertheless, there is a moment when one has to completely let go of one—in faith—to reach the other. In fact, the characteristic quality of the pioneer, is his faith, and that is why the members of the pilgrim church are referred to as the "community of believers."

To be a believer is to take up a life of searching, and that can't be done if one remains sitting on the porch. Not to let go of the past and not to go where faith leads would seem to indicate a lack of trust in God as well.

This is where our dependence on one another comes in. We may not be sure exactly where we are going, but if we move together, trusting in the goodness of each other, we can stay alert and alive. If it is true that "God is where man's going," a journey made in the company of a community of believers—of faithful pilgrims—is the best guarantee that we shall eventually reach him.

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YOUTH-VIEWS

Majority of the young identify with pioneers

BY JAMES L. ALT

The terms "pioneer" and "settler" are familiar to all Americans. Their first usage came when they were applied to the people who discovered our country and gradually blazed the trail westward. When all the land area of the world had been discovered, the quest of man turned to space, and today our space pioneers are the "Christopher Columbuses" of our era in history.

Man's desire to move onward and progress in all aspects of life has led to the use of the terms "pioneer" and "settler" in other contexts, including the area of religion. Again, the meaning is much the same for these terms when applied to religion; the pioneer is continually pushing onward for change and action, while the settler has settled down to a much greater extent than the pioneer and is more satisfied with things the way they are at the moment.

Do people prefer to be classified as pioneers or settlers? Nearly everyone, both young people and religion teachers, questioned in Ohio and Pennsylvania preferred to be categorized as pioneers, although several did qualify their answers somewhat.

A teacher, George Balasko (37, Struthers, Ohio) says that "in most areas, especially the Scripture movement, I tend to identify with the pioneer. This shows up in my approach to the liturgy and my wanting a change in the structure of the Church. I like to try new things."

ANOTHER TEACHER, Matt Chelser (23, Uniontown, Pa.) "would like to consider myself a pioneer. However, there are times when I find myself retreating into the 'courthouse walls' of the Church for stability and security."

Joseph Lejba (14, Youngstown, Ohio) considers himself both a pioneer and a settler. "Living in a modern ever-changing world, I believe I am a 'pioneer' at one moment and a 'settler' at the next. I, like many teen-agers, search and strive for many goals and ideals in studies, athletics and other activities. Once I attain this goal I sort of 'settle' back and reap the benefits, only to find I have a new goal to strive for; it's a constant realization that 'I've only just begun.'"

"I'm probably somewhere in between,"

says Jeannine Kindelan (17, Greensburg, Pa.). "I hate the closed, cold, impersonal ways of a settler, but at the same time the pioneer sometimes tries to do too much with makeshift and his wire repairs don't hold together. I hope I'm moving in my life towards the best Christianity I can achieve. The life of the pioneer, the one who risks himself to give himself, is a hard life, but I think it's worth it."

Is it fair to say that most Christians are pioneers when young and settlers when they get older? Richard Vahaly (17, Norvelt, Pa.) thinks so; "to be a pioneer one must be able to accept change and take the risk that comes with change. An older person tends to look for security that he finds in truths that had been

(Continued on Page 7)

WHAT DIFFERENCE DOES JESUS MAKE?

No longer servants, but the sons of God

BY F. J. SHEED

That Jesus died is no virtue in us. It is no guilt in us that our ancestors sinned. No one will be lost simply because he is born into a sinful race. No one will be saved simply because God's Son died to save all men. Redemption, in Francis Thompson's phrase, is not a machinery to

Pack and label men for God
And save them by the barrel load

any more than the race's sinfulness packs and labels men for Hell and damns them by the barrel load. Before Christ as after, each man's future depends on the choices he himself makes. "I have set before you life and death, therefore choose life," (Deuteronomy 30:19). That was true when Moses said it a dozen centuries before Christ. It is still true. No man would attain eternal life if Christ had not died. But no man will



attain it solely because he died. We must work out our own salvation: what Jesus did was to change the conditions in which we must work it out. And the essence of the change lay in the new relation of mankind with God—from servants they were to be sons.

Earlier we summed up redemption in a single phrase—we are lifted out of the kind of men we are into the possibility of being the kind of man Christ was: better, from the kind of men we are by birth we must be re-born into the kind of man Jesus became by his obedience unto death.

THE KEY-WORD is re-birth. We find it in the account John gives of the conversation Jesus had with Nicodemus (3:5): "Unless one be born again of water and the Spirit he cannot enter into the Kingdom of God." But for the 60 or more years between Pentecost and John's Gospel, re-birth into Christ had been at the center of the Christian life. In his first sermon, Peter had said "Repent and be baptized, everyone of you, for the forgiveness of your sins"—so much the crowd might have felt they had heard from John the Baptist. Peter went on "And you shall receive the gift of the Holy Spirit . . . save yourselves from this perverse generation"—the Greek might mean "the perverseness into which you were born." In his first Epistle Peter was to say, "You have been born anew, not of perishable seed but of imperishable" (1:23).

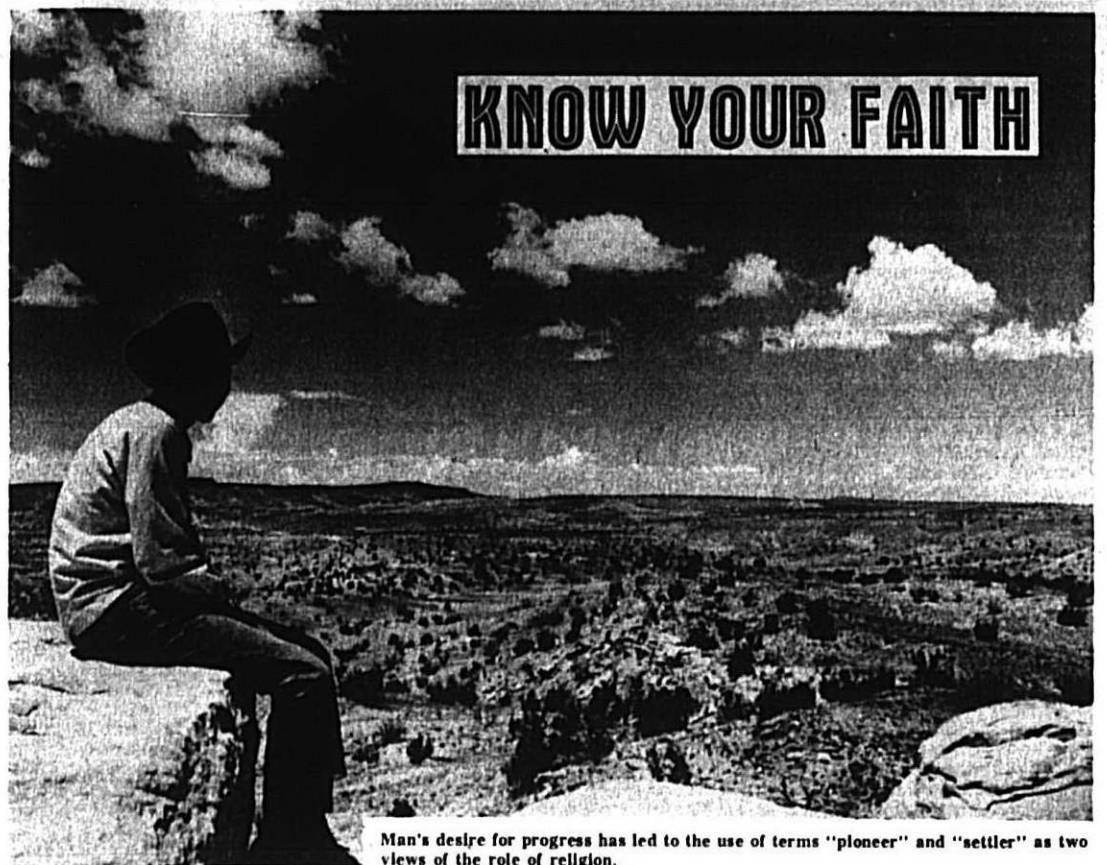
For the birth was into Christ. Paul told the Galatians (3:27): "As many of you as were baptized into Christ have put on Christ"; he had just said, "In Christ Jesus you are all sons of God"—as Jesus was. Observe the phrase "In Christ Jesus." It occurs at least 50 times in these first books of the first Christians.

Jesus did not simply bring splendid new truths about God and man, different new rules about loving your enemies and doing good to those who hate you. The Christian life was not simply to be an effort to live by the truths and the rules. There is a new birth into Christ—Christ himself—not his memory, not his example, not his words, but himself—lives in us here and now, to the limit of our willingness to let him.

WE HAVE TALKED of the 3x3 which we too easily reduce to the great business of living. We know about vast realities, Trinity and Incarnation and Redemption and Heaven and Hell, we might die rather than deny them; but we all too readily leave them out of the 3x3, the scaled down world in which we do our daily living. We can have our personal life of Mass and Communion on the periphery of the 3x3, without giving any real thought to these mightier realities.

Our nature is subdued
To what it works in, like the dyer's hand.

Our nature works in, lives in, the 3x3 and cannot help being affected by its thought-styles. There is not as much difference as (Continued on Page 7)



Man's desire for progress has led to the use of terms "pioneer" and "settler" as two views of the role of religion.

CATECHETICS

Give community a voice!

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

There is no denying the widespread division or polarization existing in many dioceses and parishes around the country. Often bitterness mars Catholic parishes. Perhaps more often apathy settles over the whole community. In either case the results for religious education or Christian life are stultifying.

This state of affairs suggests that in the effort to improve religion texts, to provide more advanced education for catechists and directors of religious education, to introduce programs of adult education, we may have neglected what is more important than all these single efforts at renewal. We have given perhaps inadequate attention to the context within which all efforts take place—the local community of believers, that is, the parish or diocesan community.

Rome's General Catechetical Directory highlights the importance of the Christian community as a whole in catechesis. While it encourages professional training, adult religious education, improved texts, more authentic doctrinal stances and more effective methodology, there is the repeated recommendation to view religious education within the context of the total pastoral ministry within the Christian community, and to plan accordingly. The reasons given are both doctrinal and practical.

THE PRIMARY DOCTRINAL reason for directing attention to the community as the living context for catechesis is that the Church is itself the chief sign of faith. "The catechist reads the signs of faith, and he teaches others how to read them. The chief of these signs is the Church herself" (35).

This insight rests on the teaching of Vatican Council II regarding the Church as the fundamental sacrament or sign of God's presence and love in the world. Jesus himself pointed out that people would recognize his disciples by their mutual love and be moved to praise God because of their compassionate lives. The life of Christian communities is itself a major part of catechetical context.

If the message about God and his love for man is contradicted by the life of the Christian community, "there arises in the listeners an obstacle to the acceptance of God's word" (35). The creation of genuine Christian communities is therefore a major challenge facing those responsible on the local level for religious education. Even catechists, in addition to teaching, have a duty as well "to offer their help in making the ecclesial community come alive, so that it will be able to give witness that is authentically Christian" (35).

ON A PRACTICAL level the Directory suggests several far-reaching orientations for translating doctrinal insight into lived reality by means of careful planning. Planning—including necessary research into actual local conditions, determining goals, setting priorities, deciding on appropriate means, and selecting criteria of evaluation—is seen as necessary.

The Directory urges the involvement of the whole community in all stages of such

planning. First of all, "the entire community should share in the study of the situation, so that the people may be made aware of the questions and be disposed to action" (101). Then the analysis of the situation should result in an overall plan or program of action. In the creation of such a plan the entire community is to be involved.

The Directory suggests a degree of participation rarely found in the Church in the United States. "Care must be taken to make the Christian community every day conscious of its duty, which is to be a sign of the wisdom and love of God that was revealed to us in Christ. For this, it is expedient that the entire community and each of its members as far as possible always be informed at the proper time about what things are to be done, and also that all be invited to take an active part in the undertaking of projects, in the making of decisions, and in the carrying out of what has been decided" (107).

FEW PARISHES in the United States, and fewer dioceses, seem presently capable of involving all their faithful in a serious study of local conditions and of keeping them carefully informed of important developments within the Church.

SACRED SCRIPTURE

Genuine spirituality brings men together

BY FR. QUENTIN QUESNELL, S.J.

Moments of prayer can be the most intimate, deeply personal of our lives. In contact with our God, we are in some ways most ourselves and most alone. "When you pray, go to your room and close the door, and pray to your Father who is unseen" (Matt. 6, 6). We have heard of holy men who spent years as hermits, alone in their caves or huts in wild forests or distant deserts in order to learn to live this inner life of prayer closely united with God.

Yet even in the deepest, quietest moments of intense communion, we never really come before God alone. We bring other people with us in many ways. We bring with us, first of all, everything we have learned about God from other people. If it weren't for the things we have heard from others, we would not be there looking for God or listening for him in the first place.

Someone told us there was a God to look for. Someone taught us that he could be found in Jesus through the Spirit. "How shall they call on him if they have not believed? . . . Believing comes through hearing the message, and the message comes through preaching Christ" (Romans 10, 17).

MOREOVER, THE LIVING reality of prayer is "God's love poured forth in our hearts by the Spirit" (Romans 5, 5). But we had to learn to recognize that love in our hearts for what it was. The faith-community in which we grew up awakened us to the reality of that love in ourselves. They called our attention to what God was doing in our hearts. We learned to recognize God's work in us because they saw it there first.

We began to try to learn to know God better only because we were raised among people who were themselves seeking after him. If we had been born all alone and lived completely without other human beings, we would probably never have found God. We would not have known there was Anyone there to look for.

It is very true that "God is not far from

any one of us; for in him we live and move and are" (Acts 17, 27ff.). But many other objects too are not far from us, and their nearness comes through to our senses louder and more glaringly than God's. We have a built-in longing for something more than the world we see and touch, but other hungers can be more insistent here and now.

It takes effort and constant courage to keep our hearts open to God, not letting other things dominate our attention and take his place in our lives. To keep up such effort we need the encouragement of others day by day. We need the good example of others who believe as we do and want to live up to what they believe.

"We urge you brothers: warn the idle, encourage the timid, help the weak, be patient with all" (1 Thess. 5, 14).

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SO WE NOT ONLY PRAY at times alone, but we come together in church, and "when you meet for worship, one man has a hymn, another a teaching, another a revelation from God, another a message with strange sounds, and still another the explanation of what it means. Everything must be of help to the church" (1 Cor. 14, 26). And "we who are strong in the faith ought to help the weak to carry their burdens" (Romans 15, 1).

For these reasons, we also pray for one another: "You help us by means of your prayers for us. So it will be that the many prayers for us will be answered, and God will bless us" (II Cor. 1, 11).

Genuine spirituality does not pull men apart from one another; it brings them closer together. The life of prayer produces the gifts of the Spirit: "love, joy, peace, patience, kindness, goodness, faithfulness, humility and self-control" (Galatians 5, 22ff.). These are precious things that can be shared without dividing men from one another. These things do not grow less in the sharing; they grow more. The more we take of them for ourselves, the more there is for all.

A community of faith is a praying community. A true church is a body of believing people, trying to live up to the fullness of Christian spirituality. This is why we pray.

(Copyright 1972, NC News Service)



Settler or pioneer. Like the immigrants pictured here (circa 1902), Christians can have two views of the Church in their lives. The "settler" could and can view the church as an established possession while the "pioneer" can view the church as an institution characterized by movement and quest into the future. (Photo courtesy of Library of Congress)



WORSHIP

Preparing the child for Communion

BY FR. JOSEPH M. CHAMPLIN

"Nancy, how many gods are there? How many persons in God? Can you tell me the name of God's Son when he came down on earth? His mother's name? Where was he born? Who comes into your heart when you receive Holy Communion? What does he look like and taste like? Is it really bread? Who is it?"

Nancy is a pretty, freckle-faced little first-grader in our parish. She had come with her maternal grandmother (the mother died suddenly last summer) to the rectory for an "interview" before first Communion and was sitting beside me in one of the parlor chairs while I asked these simple questions.

Before this spring visit, however, my tiny caller had carefully worked through a "Take and Eat" booklet designed to involve both parents and children in preparing for the Eucharist. She had read the text, studied its handsome color photos, drawn a portrait of her family, scrawled in big letters the name she received at baptism, pasted to the appropriate page pictures of people celebrating and sketched an illustration of how she in practice loves people.

MY DELIGHTFUL TASK was to flip through the pages with Nancy, to ask for an explanation of her art work, to listen while she made the sign of the cross and recited from memory the Our Father, then to pose a few questions similar to the ones above.

Her birthday this year falls on a Sunday and soon she will receive the Lord for the first time on that day with her brothers and sisters. Later on she will also join our Solemn Parish First Communion Celebration, a May event designed to bring out the truth that the Eucharist has a wider, church family dimension in addition to its obvious, personal, family significance.

"Barney, let's read the title to this big black book. That's right, 'Baptismal Register, Holy Family Church.' Can you find yourself in the index here? Page 37. (Okay... there we are. Now point to the spot which says Barney Joseph Naito. What is your birthday? Your date of baptism? The name of your father and your mother? Your godparents? The priest who baptized you?")

This was another "interview," but, obviously, with a young boy and one in the second grade. He like Nancy had also been baptized in the church where he was about to make his First Communion (a less frequent occurrence these days) and it gave us an excellent opportunity to show the intimate connection between these two sacraments of initiation.

EARLIER IN THE week a father and mother brought their two children, both boys, for the workbook review and a few

Sheed

(Continued from Page 6)

we might hope between the unbeliever who denies Christ's revelation and the believer who never gives his mind to it.

To Christians, thus blandly living along with their world, it can only be a shock if they bring their minds to bear on re-birth into Christ, on Christ living in them here and now, as facts about themselves, facts of the utmost practicality, the very foundation realities of their lives as Christians.

We are of course under no compulsion to think about them. After all Gandhi never mentions them, and in the 3x2 there is no doubt whatever that he was a better Christian than any of us. I'm sorry about Gandhi, but Jesus was a Christian too, to say nothing of Paul and Peter and John. They thought about them. And so shall you and I.

Text of winning essays in contest sponsored by Indianapolis RE Office

Editor's Note—Following are the winning entries in the Essay Contest sponsored by the Indianapolis Archdiocesan Religious Education Office. The text of the essays are being made available to Catholic papers throughout the country as part of this week's Know Your Faith package. Topics and essay length were assigned by the Religious Education Office.

Jesus, My Friend

By Keith Boyd (2nd grade)
St. Lawrence, Indianapolis
He gives me ideas. I give Him trouble. We work it out the way friends do.

I'm Related to God

By Lisa Mahoney (4th grade)
Holy Family, New Albany
Being related to someone is very nice. Because you can talk with them, share your problems with them and do a lot of things. That is why it is so wonderful to be related to God. I'm related to God because he is my Father in heaven. I'm very, very lucky.

God Sends Us Signs

By Nancy Miller (5th grade)
Immaculate Heart, Indianapolis
Sign-in, sign-out, sign-up, sign, signs! All of these meet us daily.
God has signs all over the place. Every living thing says "love." God gave us Jesus, and Jesus gave us his Church.
In his Church there are rich, poor, old, young, in-groups and out-groups. God is among us.
The sacraments are THE signs. They are Jesus. What we see is only a tiny sign of what really is. We'd better learn the "sign language!" God is here in them. The Bible, too, is a great, neon sign.

simple inquiries. In this case, however, they had received baptism in other churches. Each child, consequently, carried instead a plain white envelope with his name printed unevenly in large red crayon figures across the front. The necessary baptismal document was enclosed. We carefully looked at the records and talked individually about their meaning with the youngsters.

Such a parental involvement program was a radical innovation for our parish, although a familiar pattern now in most forward thinking churches. We ran into some early objections: "Why the change? This is the priest's or the Sisters' job. Isn't that the purpose of Catholic schools? We're not really qualified."

However, gentle, but firm encouragement and further explanation from the pulpit plus, especially, small group meetings at several homes of participating parents seemed to dissipate fears and reassure hesitant fathers or mothers.

I PERSONALLY found the rectory visit or interview with each child an invaluable part of this program. It does take time and presupposes in the priest a certain ease with such boys and girls. However, that ten or fifteen minute encounter can bind parish, priest, parent and child even more tightly together. Mother and dad naturally are nervous, wondering how well they have taught their child and if their offspring will respond properly. The children naturally are excited at this attention, the new surroundings, a "father" who checks their books and speaks with them about God, Jesus, Baptism, and Holy Communion.

One father's comment afterwards probably best summarizes the kind of positive effect this meeting produces. "I'm a nervous person in situations like these. But when the boys were answering those questions, particularly the younger one, I cried. It just did something to me inside, made me feel very, very proud."

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What is a Christian?

By Melinda Downey (grade 7)
St. Michael, Indianapolis
A Christian is a happy person and wealthy in grace.
A Christian is a lamb who gets lost from the fold.
A Christian is forgiven when led into sin.
A Christian has kindness and love for others.
A Christian goes to church to give adoration to God.
A Christian tries to conquer temptation of all kinds.
A Christian loves and respects nature and animals.
A Christian sacrifices to show his faith.
A Christian is trying to be most like Christ.

Who Am I?

By Mary Jo Kuehl
Ladywood-St. Agnes, Indianapolis
Hi! My name is Mary Jo Kuehl. I was born 15 years ago here in Indianapolis. I have grown and developed in the normal family surroundings. I have lived in fair homes. All of these FACTS are just FACTS. They don't tell the reader anything about the "real" me. To give you an idea of "who am I?" I will try to print a picture of my real self.

In my life I have had three major goals—(1) to get in good with God; (2) to love and to be loved by my family; (3) to have good friends. To me these goals are very important, but to the reader they may be just words of a mixed-up teen-ager.

My favorite hobbies are singing, dancing, sewing, watching TV, reading and sleeping. But I spend three-fourths of my time doing homework and helping my mother around the house.

My favorite movie is "True Grit," and my favorite song is "Rose Garden."

I have many political opinions. I want to support Shirley Chisholm for the Presidency.

I want universal brotherhood and love. Many teen-agers speak of being yourself and having peace. They constantly tear down the older generation. I feel teen-agers should be allowed more freedom, but adults should be allowed their freedom and respect also.

My real one purpose in living, though, is just because I like being me.

Who's a Committed Christian?

By Lu Ann Wunderlich (grade 12)
Immaculate Conception, Oldenburg
One might think when he hears the word "committed," while referring to a Christian, that a person would be talking about a priest or clergyman, but in reality a committed Christian could be either you or me.

Actually a committed Christian is a maker of lemonade. In other words, life is full of lemons and a Christian, by profession, is a maker of lemonade. He searches through his lifetime, not looking for anything in particular except that of helping others.

A committed Christian is one who becomes involved; he becomes a brother to everyone. He is one who looks deeper into people than most and, at the core, finds a good seed. With this seed he helps to build a friendship based on love. Through his friendship he helps to bring out the good hidden inside this particular person.

Although he searches and finds the good seeds of the "lemon," he doesn't ignore the good people. He is also a brother to them; it is just that they don't need his love and help as much as the "lemon."

So, who is the Committed Christian? He is one who takes the TIME to love his brother; one who takes the TIME to look deep into his brother and find the good, even if it is hidden. He is definitely, I think, the maker of lemonade!

QUESTION BOX

Bible quoter stumps reader

BY MSGR. R. T. BOSLER

Q. My next-door neighbor, who is an ardent Baptist, does not believe that Jews and others who do not accept Jesus as Savior can be saved or enter heaven. I showed him your answer in which you said not only that Jews and others who believe in their own faith and live good lives can be saved, but that they are saved through Christ. I refer to your words: "even though these people do not know Him they are saved only by the grace that comes through Jesus Christ."



My neighbor said he could not believe this unless he knew the exact Scripture verse this was taken from. As you know, most Protestants can quote the Bible better than most Catholics; so I find it rather difficult to stand up against such evidence.

A. Make no apologies. Catholics can have a fuller grasp of the revelation contained in the Bible than those who have read it from cover to cover many times or can quote verses by the hour. It's dangerous business to try to prove anything from one isolated Scripture verse.

I listened once to a radio preacher argue that only those who accept Jesus as their personal Savior can enter heaven, and the text he used was: "For there is one God, and there is one mediator between God and man, the man Christ Jesus."

This is from I Timothy, Chapter 2. Here is the context from which it was quoted: "I urge that supplications, prayers, intercessions, and thanksgivings be made for all men, for kings and all who are in high positions, that we may lead a quiet and peaceable life, godly and respectful in every way. This is good, and it is acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth. For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all."

The kings and those in high position were actually the persecutors of the early Church. And yet it is right to pray for them because God "desires all men to be saved and to come to the knowledge of the truth" and Jesus gave himself as a "ransom for all." As the Oxford Annotated Bible (Protestant) says in comment on this passage: "One of the strongest af-

firmations of the universality of God's grace."

If salvation is limited to those who learn about Christ and accept Him, then this desire of God to give every man a chance to be saved is meaningless. What happened to the millions of people in India, Africa and China who never had a chance to hear about Christ? Did Christ die for them in vain or were they given an opportunity to be saved according to their own lights because of Christ even though they never heard of him? It shouldn't be hard to answer that for anyone who has come to know the loving Father revealed by Jesus Christ.

Scripture itself clearly teaches that even the Jews who rejected Christ are saved. Paul in Romans 12:25-32 discusses the fate of the Jews: "I want you to understand this mystery, brethren: a hardening has come upon part of Israel until the full number of the Gentiles come in, and so all Israel will be saved." As regards the gospel they are enemies of God, for our sake; but as regards election they are beloved for the sake of their forefathers. For the gifts and the call of God are irrevocable."

Paul doesn't know how it all will happen or how it fits in with other things God has made known. All he can do is give vent to his bewilderment over God's mercy: "O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!"

Q. Would you be able to tell us in a few words why most converts into the Catholic faith become so much more liturgical minded than most baptized from infancy?

A. It would be a mistake to generalize here. Some of the converts who were attracted to the Catholic Church by the mystery and quiet of the Latin Mass are greatly disturbed by the changes in our liturgy. "If I wanted to sing and pray out loud in church I would have remained a Protestant," they say.

But many converts have for years missed the hymn singing and the union prayers they enjoyed as youngsters in their Protestant churches. These are naturally elated that the Catholic Church now has the Mass in the vernacular with hymn singing and congregational prayer.

Q. You recently stated that the rosary is on the way out. I've got news for you brother. The rosary will be around for a long time after third rate hack priests like you are dead and buried.

ANOTHER READER'S COMMENT:

It was with a deep sense of sorrow that I read your answer to a question about the

Holy Rosary. In these unfortunate times of sensuality and pride, the Holy Rosary, next to the Holy Eucharist, is our most trustful weapon.

A. For these and others who have accused me of perverting the faith because of what I said about the rosary, I should like to make it clear that I did not say I was happy that interest in the rosary is dwindling. I merely faced up to the fact that it is.

Catholic supply houses are not selling as many rosaries as they did in the past. The young people are not using the beads as generally as did their parents. These are facts. We can't wish them away. You can join me in saying the beads that the trend be reversed or that the Church come up with a devotion that will appeal to the youth more.

(Copyright 1972)

James Alt

(Continued from Page 6)

established when he was a pioneer. This makes him a settler because he centers around "set iron walls."

MOST OF THOSE questioned felt that the "faith" of young people differed from that of their parents and older people. Father Fred Martues (51, Youngwood, Pa.) feels the faith of today's young people "is much more of the spirit and less embodied in the formal religious expressions in words and actions than their parents' faith is."

Rita Barman (15, Youngstown, Ohio) says that "in some ways our faith is different from that of older people. I think we are becoming more concerned with faith in Christ and love of all men, whereas our grandparents seemed to put more emphasis on laws."

The main difference between the young and old seems to lie in the external expression of the faith each possesses. Perhaps the reason for the action-oriented mentality of the young people's faith-expression can best be explained by Jeannine Kindelan.

"Faith is something to live," she says. "It's something that should be in everything I say and do. But faith should be seen above all in actions, and in the way I live my life. Faith glorifies a joy in living and loving. It is the God-view which deepens and broadens our lives."

With a philosophy such as this, the Church of the future will be in good hands.

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Division leaders emerge in CYO Spring leagues

The CYO Spring Sports Program is now past the halfway point, with division leaders starting to emerge in the various leagues.

In Cadet Boys Track, Class A leaders are St. Rita's (3-0) in Division I, and St. Simon's (4-0) in Division II.

Class B, Division I—St. Martin's (2-0), Division II—St. Lawrence (3-0).

Class C, Division I—St. Luke's (2-0), Division II—St. Simon's (4-0).

Cadet Girls Track leaders include:

Class A, St. Michael's and St. Simon's (2-0), Class B, St. Martin's and St. Simon's (2-0), and Class C, St. Michael's and St. Simon's (2-0).

JUNIOR KICKBALL League leaders at this writing are:

Division I—St. Gabriel's (4-0), St. Christopher's and St. Malachy's (3-0), Division II—St. Matthew's (5-0), Division III—St. Jude's and St. Roch's (4-0), and Division IV—Holy Name and St. Mark's (4-1).

SCECINA SALE

INDIANAPOLIS — The Booster Club of Secena Memorial High School will sponsor a rummage sale from 9 a.m. to 8 p.m., Saturday, May 20, in the school cafeteria, 5000 Nowland Ave. Proceeds will be used to support various school activities.

Name and Our Lady of Lourdes (4-1) and Little Flower (3-1).

Cadet A Kickball League leaders include:

Division I—St. Malachy's and St. Monica's (4-0), Division II—St. Matthew's and Immaculate Heart of Mary (5-0), Division III—St. Mark's (5-0), St. Jude's and St. Roch's (4-1), Division IV—St. Simon's (5-0) and Holy Spirit (4-0).

Cadet B Kickball League leaders are:

Division I—Holy Trinity, St. Malachy's (6-0) and Immaculate Heart "White" (6-1); Division II—Holy Spirit, Little Flower (5-0) and Immaculate Heart "Blue" (4-1); Division III—St. Philip Neri (5-0), Holy Name and St. Mark's (4-1).

CADET BASEBALL League leaders:

Division I—St. Gabriel's (3-0) and Christ the King (2-0); Division II—Holy Spirit (3-0); Division III—Holy Name and St. Jude's (3-0).

"56" Baseball League leaders are St. Catherine's "Red" and St. Jude's (3-0).

Playoffs in the kickball leagues will involve both division champions and runners-up. Cadet baseball playoffs will be between division winners. No playoffs are scheduled in the "56" baseball and track leagues. Duplicate trophies will be awarded in case of division ties.



PUBLICATIONS CONTEST WINNERS—This group accounted for all the awards in the 1972 Junior CYO Publications Contest, results of which were announced at the closing banquet of the 1972 CYO Convention at Secena High School. First row, left to right: Mike Gallimore, St. Barnabas; Dennis Cromwell, Holy Family, New Albany; Jim Fiddler, Little Flower, Indianapolis. Second row, left to right: Paul DeMeo, St. Andrew, Richmond; Monica Kinley, St. Andrew, Richmond; Madonna Liddy, Our Lady of Lourdes, Indianapolis; Judy Roney, Our Lady of Lourdes; Mary Ann Liddy, Our Lady of Lourdes, holding the C. Walter "Mickey" McCarty Traveling Trophy; and Jane Lindenmeyer, St. Louis, Batesville.

50,000 'rehearse' school flood

BROOKLYN — Parents of more than 50,000 Catholic school students in this two-county diocese have obtained the applications needed to transfer their children into local public schools.

The May 1 move—intended to dramatize the severe strain which would be placed on public schools if nonpublic schools close for lack of public financial aid—was organized by the Parents' Association of

Secondary Schools (PASS). Executive secretary, said preliminary estimates indicate that parents of 2,500 Catholic students went to local public high and junior high schools last week asking for the necessary application forms to transfer their children.

Parents of 30,000 other Catholic students did the same at public grade schools, he said. Bohan said PASS would hold a meeting "in the next week or so" to determine "whether we're going to recommend any mass transfer now, whether it should be in September, or whether it will be a dress rehearsal which will never materialize."

A second purpose of the rally organized by the Home-School Federation and supported by PASS, was to protest the April 27 ruling of a three-judge federal court declaring a state mandated services law unconstitutional. The 1970 law reimbursed nonpublic schools \$28 million annually for record keeping and testing required by the state.

OFFICIALS OF PASS had announced in March that they might start the process of transferring children into public schools to protest recent set-backs in obtaining financial aid for the state's nonpublic schools.

Thomas W. Bohan, PASS

'500' special

INDIANAPOLIS — Four tickets to the "500" Race will be given away at the Five Hundred Mile Race Dance sponsored by Our Lady of Lourdes parish on Saturday, May 20, in Lyons hall. The Versatiles will play for the event from 9 p.m. until 1 a.m. Reservations may be made by calling Mrs. Richard Rosengarten, 359-5145 or Mrs. Carl Ritz, 353-0961. Tickets purchased in advance are \$3 per couple or \$4 at the door.

CYO NOTES

Deadline for entries in the Cadet Boys City-Wide Track and Field Meet is May 17, with the event slated at the CYO Stadium on Sunday, May 21. The meet is not limited to those parishes which participated in the dual-meet season. The Cadet Girls City-Wide Track and Field Meet will be held the following Sunday, May 28, with the entry deadline of May 24.

The Junior Girls Track and Field Meet has been announced for June 11. Deadline for entries is June 7.

Other deadlines include: Summer Baseball in B, C and D Leagues, late May; Junior Boys and Girls Softball Leagues, May 23.

Pope says Reds seek to divide workers, Church

VATICAN — Pope Paul took the opportunity of a May Day message to warn workers and poor people against placing their futures and trust in the hands of atheistic Communists rather than the Church.

The pontiff complained that there is a "widespread" belief among workers in many parts of the world that the Catholic Church "has no sympathy for the working people."

"It is said that the Church does not know the 'workers,'" the Pope said during a special general audience on the occasion of the feast of St. Joseph the Worker. "It is said that it supports the rich and the powerful."

"It is said that the Church is conservative, that it preaches the duties of the weak and the rights of the strong."



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STANDINGS

CYO SPRING BASEBALL CADET

Division I: St. Gabriel 3-0, Christ the King 2-0, Immaculate Heart 2-1, St. Michael "A" 2-1, St. Christopher 1-1, St. Monica 1-2, St. Joan of Arc 1-2, All Saints 0-2, St. Luke 0-3
Division 2: Holy Spirit 3-0, St. Pius X 2-1, St. Matthew 2-1, St. Simon 1-0, Little Flower 1-0, St. Lawrence 1-2, Our Lady of Lourdes 1-2, St. Andrew 0-2, St. Michael "B" 0-3
Division 3: Holy Name 3-0, St. Jude 3-0, St. James 2-1, St. Roch 2-1, St. Catherine 2-1, St. Patrick Sacred Heart 1-2, Holy Cross 1-2, St. Bernadette 1-2, St. Mark 0-3, Nativity 0-3

"54" LEAGUE
Division 1: St. Catherine (Red) 3-0, St. Jude 3-0, St. Bernadette 1-2, St. Patrick Sacred Heart 1-2, St. Catherine (White) 0-2, St. James 0-2

CYO CADET BOYS TRACK LEAGUE CLASS A

Division I: St. Rita 3-0, St. Michael 1-1, St. Martin 0-1, St. Luke 0-2, Christ the King 0-0
Division 2: St. Simon 4-0, St. Lawrence 2-1, St. Philip Neri 2-1, Holy Name 0-3, St. Pius X 0-3

CLASS B

Division 1: St. Martin 2-0, Christ the King 1-0, St. Rita 2-1, St. Luke 1-1, St. Michael 1-2, St. Monica 0-3
Division 2: St. Lawrence 3-0, St. Simon 3-1, St. Philip Neri 2-1, Holy Name 0-3, St. Pius X 0-3

CLASS C

Division 1: St. Luke 2-0, St. Monica 2-1, St. Rita 2-1, Christ the King 1-1, St. Michael 1-2, St. Martin 0-4
Division 2: St. Simon 4-0, St. Lawrence 2-1, Holy Name 1-2, St. Pius X 1-2, St. Philip Neri 0-3

CYO CADET GIRLS TRACK LEAGUE CLASS A

Division 1: St. Michael 2-0, St. Simon 2-0, St. Rita 1-0, St. Martin 1-1, St. Lawrence 0-2, St. Pius X 0-3

CLASS B

Division 1: St. Martin 2-0, St. Simon 2-0, St. Michael 1-1, St. Pius X 1-2, St. Rita 0-1, St. Lawrence 0-2

CLASS C

Division 1: St. Michael 2-0, St. Simon 2-0, St. Martin 1-1, St. Pius X 1-2, St. Rita 0-1, St. Lawrence 0-2

CYO KICKBALL LEAGUE JUNIOR

Division 1: St. Gabriel 4-0, St. Christopher 3-0, St. Malachy 3-0, St. Anthony 4-1, St. Michael 2-1, St. Martin 1-2, St. Ann 0-5, Holy Trinity 0-5

Division 2: St. Matthew 5-0, Christ the King 5-1, St. Lawrence 4-2, St. Thomas 3-2, St. Luke 3-2, St. Pius X 2-3, Immaculate Heart 2-4, Mount Carmel 1-3, St. Joan of Arc 1-4, St. Andrew 0-3

Division 3: St. Jude 4-0, St. Roch 4-0, St. Catherine 3-1, St. Mark 3-2, St. James 2-2, St. Barnabas 1-3, Our Lady of Greenwood 0-4, Sacred Heart 0-5

Division 4: Holy Name 4-1, Our Lady of Lourdes 4-1, Little Flower 3-1, Nativity 3-2, St. Philip Neri 1-2, Holy Spirit 1-3, St. Simon 1-4, St. Rita 0-5

CADET "B"

Division 1: Holy Trinity 4-0, St. Malachy 4-0, Immaculate Heart (White) 6-1, St. Joan of Arc 4-2, St. Monica 4-2, St. Michael 2-3, All Saints 2-4, St. Susanna 2-5, St. Gabriel 1-6, St. Andrew (Gold) 0-4, Division 2: Holy Spirit 5-0, Little Flower 5-0, Immaculate Heart (Blue) 4-1, St. Matthew 3-2, St. Andrew (Blue) 2-3, St. Pius X 2-3, Mount Carmel 2-3, St. Simon 1-4, Christ the King 1-4, St. Lawrence 0-5

Division 3: St. Philip Neri 5-0, Holy Name 4-1, St. Mark 4-1, Nativity 3-1, St. Jude 3-2, St. Roch 2-2, Our Lady of Lourdes 1-4, St. Catherine 1-4, St. James 1-4, St. Barnabas 0-5

CADET "A"

Division 1: St. Malachy 4-0, St. Monica 4-0, All Saints 4-1, St. Michael 2-2, St. Ann 3-2, St. Gabriel 1-3, Holy Trinity 1-4, St. Christopher 0-3, St. Martin 0-4

Division 2: Immaculate Heart 5-0, St. Matthew 5-0, St. Andrew 4-2, Christ the King 3-2, St. Luke 3-2, St. Pius X 3-2, St. Joan of Arc 2-3, St. Lawrence 1-5, Mount Carmel 0-5

Division 3: St. Mark 5-0, St. Jude 4-1, St. Roch 4-1, St. Barnabas 3-2, St. Catherine 3-2, Baxter YMCA 2-3, St. James 2-3, Sacred Heart 1-4, St. Patrick 1-4, Our Lady of Greenwood 0-5

Division 4: St. Simon 5-0, Holy Spirit 4-0, Holy Name 3-1, Nativity 3-2, Little Flower 2-3, Our Lady of Lourdes 1-3, St. Bernadette 1-3, St. Philip Neri 1-3, Holy Cross 0-5

1,000 make reservation for camping

More than 1,000 applications have now been received for the two CYO summer camps in Brown County, the CYO Office announced this week. The number represents about 65 per cent of capacity.

A few partial camperships remain available. Camping fee per week is \$37.50, including a deposit of \$15. The fee also includes canteen and handicraft items.

For girls, the week of July 9 has been filled at Rancho Framasa, with the weeks of June 18 and 25 near capacity. The week of July 2 has passed 80 reservations. At Camp Christina, the week of July 9 is also full, while the weeks of July 2, 16 and 23 have passed half-way.

Boys are encouraged to enroll in the two experimental camping weeks of June 18 and 25 at Camp Christina. Only one week for boys is now nearly filled at Rancho Framasa—July 16. All other weeks are open there.

Applications and additional information is available from the CYO Office, 1502 W. 16th St., Indianapolis, 46207. Phone 632-9311.

Division 2: Immaculate Heart 5-0, St. Matthew 5-0, St. Andrew 4-2, Christ the King 3-2, St. Luke 3-2, St. Pius X 3-2, St. Joan of Arc 2-3, St. Lawrence 1-5, Mount Carmel 0-5

Division 3: St. Mark 5-0, St. Jude 4-1, St. Roch 4-1, St. Barnabas 3-2, St. Catherine 3-2, Baxter YMCA 2-3, St. James 2-3, Sacred Heart 1-4, St. Patrick 1-4, Our Lady of Greenwood 0-5

Division 4: St. Simon 5-0, Holy Spirit 4-0, Holy Name 3-1, Nativity 3-2, Little Flower 2-3, Our Lady of Lourdes 1-3, St. Bernadette 1-3, St. Philip Neri 1-3, Holy Cross 0-5

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RETIRING ARCHDIOCESAN YOUTH COUNCIL OFFICERS—The three retiring officers of the Archdiocesan CYO Youth Council face their president, Dave Record of St. Ann, Indianapolis, in this picture following the closing banquet at the 1972 Junior CYO Convention at Secena High School. Record was a successful candidate for re-election. The girls are, left to right: Tammy Wells, St. Gabriel, Connorsville, Treasurer; Barbara Popp, St. Joseph Hill, Vice-president; and Barbara Roembke, St. Roch, Indianapolis, Secretary.

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RETURN FROM YUCATAN—Six seniors from Shawe Memorial High School, Madison, spent their recent spring vacation in Merida, Yucatan, Mexico, accompanied by their fourth-year Spanish teacher and a social studies teacher from Shawe. Shown above displaying some souvenirs to Father Richard Lawler, Shawe principal, are from left: Joe Craig, Patty Cook, Mary Bridget O'Connor, Nisi Hertz and Maryella Hendrick. Not present for the photo were Pat Hertz and teachers Mrs. Robert Hernandez and Miss Sharon Capps. During their stay in Merida, the students were housed in private homes. Plans were arranged by Miss Sara Simon, of Merida, who was a Shawe exchange student in 1970-71.

CHS to present Honors awards to 63 students

INDIANAPOLIS — A wide range of academic and general awards will be presented to Cathedral High School students at Honor Night Tuesday, May 16. Brother Richard Smith, C.S.C. Cathedral dean of studies, will serve as master of ceremonies for the 8 p.m. event to be held in the school

auditorium, 1416 N. Meridian St. Among the presentations will be the Moreau Award given annually to a senior for outstanding scholarship, leadership, character and service. Name of the winner is not announced until Honor Night.

Valedictorian and salutatorian trophies will be presented to Terry Osburn and David Muller, respectively, and Osburn also will receive the Phi Beta Kappa award.

Senior scholarship recipients will be recognized during the ceremonies. Other awards will include general excellence certificates to seniors, academic letters, gold bars and

pins, academic subject awards, general academic excellence medals and school spirit awards.

Freshmen Mike Doherty and Tim McDonald will give their winning Optimist Club contest speeches, and musical solos will be presented by Doherty and Tom Winters. Induction into Quill and Scroll journalism honorary will also be held.

A total of 63 Cathedral students will be recognized at Honor Night.

Cathedral to go 'international'

INDIANAPOLIS — Foreign language students, faculty members and parents of Cathedral High School are planning an "International Banquet" Saturday, May 20, in the school cafeteria. Latin and French dinners will be served at 6 p.m. with Spanish and German dinners served at 8 p.m. Instrumental music and decorations created by foreign language students are planned for the event. Dinner entrees will include Roman roast beef, chicken a la orange, wine kraut and arroz con pollo. All dinners include appetizer, salad, beverage and a "national dessert." Price will be \$2 per person and the public is welcome.

Danville dance

DANVILLE, Ind. — The L.B.L. combo will provide the music for the "The Race Is On" dance sponsored by Mary, Queen of Peace parish. The dance is scheduled Friday, May 19, at Holy Family Council, Knights of Columbus hall, 220 N. Country Club Road, Indianapolis. Tickets are \$4.50 per couple and may be purchased at the door.

Remember them in your prayers

BROOKVILLE
MARY S. ARNOLD, 81, St. Michael's, April 14. Wife of Leo F.; sister of Harry Arnold of Indianapolis. Bert Arnold of New York; Emma Holmeyer of Earl Park; Betty Richards of Cincinnati; William F. Mahida and Dorothy M. Reifel, all of Brookville.

CANNELTON
ANNA COLLINS, 94, St. Michael's, May 9. No immediate survivors.

CLARKSVILLE
JEANNINE M. KLUBAK, 42, St. Anthony, May 3. Wife of Frank C.; mother of Neal, Steven, Karen and Sandra Klubak, all of Clarksville; daughter of Mrs. Emma E. Eiders of Evansville and Eugene J. Eiders of West Palm Beach, Fla.

COLUMBUS
NORA S. SHEA, 89, St. Bar. Tholomeu, May 3. Mother of Mrs. James R. Hager.

CONNERSVILLE
ADELINE F. JESSUP, 90, St. Gabriel's, May 4. Wife of Harold M.; mother of Curtis W. Jessup of Connorsville.

GREENFIELD
PATRICK T. KELLY, 80, St. Michael's, April 21. Husband of Olive; father of Mrs. Jack McQuinnay, Larra Gene and Dennis Kelly, brother of Agnes Uehlinger, Margaret McDowell, Ann Kelly, Blanche LaGrange, John William, Edward and Donald Kelly.

INDIANAPOLIS
MARY N. MCCARTHY, 81, St. Joan of Arc, May 3. Mother of Michael W., Joseph L., John H. and Robert J. McCarthy; Mary J. Wagner and John McAndrews.

FRANCIS ROBINSON, 81, Little Flower, May 3. Wife of Eugene; mother of George Thomas, John and Michael Empland; sister of Louis and Bill Carvin and Rosemary Dixon.

LENA JOHANNES, 84, St. Joseph, May 4. Sister of Sister Margaret Ludwina.

ADOLPH J. WILLIAMS, 76, Holy Name, May 4. Husband of Geneva; father of Joseph V., Carl J. and Delores Williams; brother of Freda Herald.

WARREN A. CARRICO, 63, Holy Spirit, May 8. Husband of Mary J.; father of David J., Stephen D., Richard M., William L., Arnold M., Mary J. and Kathleen A. Carrico; brother of Ambrose Carrico, Mrs. Ernestine Carrico, Mrs. Betty Matthews and Mrs. Lucille Nolan.

MICHAEL J. CROWE, 70, St. Philip, May 9. Husband of Nora; father of Kathleen Schaefer, Margaret Breeden, Ann M. Jordan, brother of Edmund and Thomas Crowe.

LINTON
ELIZABETH P. HENNETTE, 78, St. Peter's, May 8. Mother of Morris Hennette of Linton.

MADISON
JACOB THENES, 77, St. Mary's, April 27. Father of Mrs. Genna Witschlag of Madison and Rowland Thenes of Brookville, Fla.

RICHMOND
ROBERT W. PUTHOFF, 90, St. Andrew's, May 5. Husband of Phyllis; father of Brian and Julie Puthoff; brother of Richard Puthoff of North Kingsville, O.; Mrs. Mary L. Sharp, Barbara Jean and Richard Puthoff of St. Charles, Ill.

H. EDWARD WHITE, 81, Holy Family, May 6. Husband of Margaret R.; father of Dennis White of Richmond, brother of Mrs. Raymond Buckles of Cabrey, Ill.

TELL CITY
FINIS POWERS, 90, St. Paul's, May 4. Husband of Ruby; father of Mrs. Judith K. Hagedorn of Camerton, Randall and Mary Powers, both of Tell City; Ronald and Finis Powers, Jr., both of Indianapolis; son of Mrs. Rosa Powers of Owensboro, Ky.; brother of Mrs. Mabel Snyder of Hawesville, Ky.; Mrs. Rachel Jackson of Madison, Ky.; Mrs. Chas. Smithers of Lexington, Ky.; and Robert Powers of Vallejo, Calif.

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Lafayette laity to have voice in choosing bishop

KOKOMO, Ind. — A plan for the participation of lay, clerical and religious groups in the selection of nominees for the office of bishop was approved by a 2-1 vote by the Lafayette Diocesan Assembly meeting held April 30.

The Diocesan Assembly, composed of four delegates from each of the 56 parishes in the diocese, meets annually for review of diocesan activities, for the exchange of ideas by laymen and for the submission of proposals for referendum.

Although not the first in the United States, Lafayette does become the first of the five

Indiana dioceses to adopt such a procedure.

As approved, a committee will be established to determine the needs of the diocese and to receive the names of nominees from lay, religious and clerical groups and individuals. From these names, the committee will draw up a list of the most qualified nominees and submit it to the Priests' Senate.

After narrowing the list to not more than three, the Priests' Senate will give the names to the bishop for presentation at the biannual meeting of the Indiana bishops.

New Albany elects officers

NEW ALBANY, Ind. — Mrs. Louis H. Schellenberger, St. Mary's parish, Lanesville, is the newly elected president of the New Albany Deanery Council of Catholic Women.

Other new officers include Mrs. Arkie McCollum of St. Mary's parish, Navilleton, vice president, and Mrs. David Graf, St. Joseph's parish, Sellersburg, secretary. Miss Kathleen Miller, treasurer, and Mrs. Charles R. Bell, auditor, both of Our Lady of Perpetual Help parish, New Albany.

Margo Sweeney wins top prize

INDIANAPOLIS — Margo Sweeney of St. Luke's School won the first prize award of a \$100 U.S. Savings Bond in the essay contest sponsored by the Bishop Chatarel General Assembly, Fourth Degree, Knights of Columbus. Essays were written on the theme "What the American Flag Means to Me."

Fifty dollar savings bonds were awarded runners-up Jorge Gutierrez of St. Lawrence, Donna Bow of St. Philip and Anne Garrett of St. Pius X.

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Hospital directives questioned, defended

BY MARGARET CRONYN

DETROIT—The U.S. bishops' directives for Catholic hospitals were questioned, explained and defended at a meeting attended by 250 theologians, attorneys, physicians and health care personnel from Michigan and neighboring states.

The "Ethical and Religious Directives for Catholic Hospitals"—approved by the bishops last fall—are a revision of earlier directives. They have been criticized for not being sufficiently up-to-date.

Seminary to honor deacons

ST. MEINRAD, Ind.—The St. Meinrad School of Theology will formally conclude its academic year with a week-end convocation honoring the 19 deacons of the ordination class. Convocation activities will begin Friday evening, May 12, with a special Mass at 5:15 p.m., followed by a buffet dinner.

On Saturday, May 13, the activities will resume with the formal convocation to be held in the Archabbey Church at 10:30 a.m. Father Adelbert Buscher, O.S.B., a senior faculty member of the School of Theology, will be the speaker. The ceremonies will be concluded with a noon banquet.

The deacons, presently on "internship" assignments to parishes in various dioceses, return to St. Meinrad monthly for a two-day seminar as part of the Deacon Pastoral Program. The seminars promote an integration of the theoretical aspects of their training with the practical problems the deacons encounter in pastoral ministry. The final seminar of the semester will be May 10 and 11, just prior to the convocation ceremonies.

Included in the class are two deacons from the Indianapolis Archdiocese—Rev. Mr. Charles Fisher, of Little Flower parish, and Rev. Mr. Edward Hilderbrand, of St. Lawrence parish.

WHILE MORAL theologians and experts in medical ethics and others closely involved with medicine presented their views on the directives, the reactors, men and women actively involved in health care, posed the questions for which there seemed to be no immediate answers.

"Aren't we encouraging geographic morality if the directives can be interpreted differently in various dioceses?"

"Why are the directives so concerned with the ethics of sex and reproduction when there are so many other areas of concern not even considered?"

"Can't a Catholic responsibly make judgments differing with those contained in a non-infallible papal teaching?"

"Can we impose our Catholic morality on the non-Catholic staff and patients in our hospitals?"

In a community hospital, financed by community funds, don't we have to try and meet the needs of all the patients?"

Dr. Andre Hellegers, Georgetown University Hospital professor of obstetrics and gynecology, said the "directives are good and well for the medicine that was but out of date for the medicine that is beginning and will be."

THIS IDEA had been expressed earlier in the day by Father Richard McCormick of the Bellarmine School of Theology in Chicago.

"Hospitals must face the pluralism of the communities they serve," Father McCormick said. "It is impossible to try to enforce moral policies and expect the same kind of compliance with them that obtained in the past."

Sister Mary Janice, administrator of St. Lawrence Hospital, Lansing, asked "When are we going to be concerned about unnecessary surgery, over-drugging patients, the dignity and right to die?"

DR. HELLEGERS too asked that the directives be broadened. "We should have directives on realistic care for the poor... on average fees to

patients... on doctors' teaching duties towards interns... on their working relationship to nurses... wages for hospital workers should be considered... something done about segregation of patients by color... and black doctors being denied certain patients."

Msgr. Harold Murray, director of the Health Affairs Department, United States Catholic Conference admitted the code was not all embracing. He invited suggestions on the updating of the directives.

Father Joseph Mangan, professor of ethics at Loyola University, defended the directives.

"Catholic hospitals should reflect Catholic doctrine. The bishops are to be complimented on their directives which state Catholic doctrine as promulgated by Pope Paul VI, Vatican II and the bishops of the world. They are good. Now let's improve them."

WHILE HE admitted the Vatican Council did call for dissent, he said that he resented the setting up of a competing magisterium to the teaching magisterium of the church.

Father Warren Reich, senior research scholar at the Kennedy Center for Bio-Ethics, said, "Magisterial teaching in moral matters will never achieve its purpose unless it is set into dialogue with other persons and groups within the Church and within society—such as medical and hospital personnel."

The week's TV network films

THIS WEEK'S NETWORK TV MOVIES (Made-for-TV films are excluded as simply long TV shows. Schedules are subject to late changes):

STORY OF A WOMAN (1970) (NBC, Friday, May 12): An Italian made-for-TV soap opera: will beautiful Bibbi Anderson leave her loyal husband for her ex-lover when they meet years later in Rome? The answer is no: he gets wiped out in an auto accident. Original bedroom scenes and nudity are excised courtesy of the network.

GIGI (1958) (NBC, Saturday, May 13): The cheerfully amoral Colette tale about a French girl raised by grandma to be a paramour for a rich man gets a moral twist, in one of the most elegant, tasteful musicals in film history. Decor by Cecil Beaton, music by Lerner and Loewe, and impossibly suave acting, especially by Jourdan and Chevalier. A multi-Oscar winner, it's in the "My Fair Lady" mold, which isn't a bad mold to be in. Recommended for adults and mature young people.

SPARTACUS (1960) (ABC, Sunday, May 14): Stanley

BY JAMES W. ARNOLD

Some films, like people, seem to improve with age. They are better than you remember them, and harder still, they hold up after repeated showings to a wide range of audiences. Sidney Lumet's "The Pawnbroker," vintage 1965, is such a film, and it's time to reconstruct its image.



It's an extraordinary fable about the redemptive power of love, in the form of the simple, uncomplicated devotion of a young Puerto Rican (Jaime Sanchez) to a Jewish intellectual (Rod Steiger) who has become a pawnbroker in Harlem. The embittered Sol Nazerman (Steiger) has survived a Nazi extermination camp, but his young wife and children have not. He has cut himself off not only from other people but from all human feeling, and the film describes the traumatic pain of his re-birth.

The key question, in this new variation on the theme of Job, is how ought a man respond to suffering. Nazerman has suffered greatly: he has lost literally everything that mattered to him, without being able to do a thing about it. His response has been to withdraw, to bury himself amid the world's debris, the cripples and rejects, people who presumably do not matter. He protects himself by psychological isolation (effectively symbolized by the cage of the pawnshop), by refusing to feel. If one does not love, he cannot be touched. He cannot be hurt again.

SHATTERED people come to him with their dreams, and he gives them exact justice. A prize won in a city-wide oratory contest, two dollars. A pregnant girl with a "diamond" engagement ring, two dollars. A junkie with a radio that doesn't work, two dollars. A bumbling black man desperate to talk about Plato and Spenser, two dollars. They ask for bread, and he gives them the stone, the money that is strictly owed them. The difference between justice and love has seldom been so chillingly described. But something about each of these people stimulates memories of the concentration camp horror Nazerman is trying to forget. Dachau and Belsen live on in New York. Finally, when the Spanish youth whose friendship he has rejected is killed trying to save his life, he feels pain, over-

Kubrick's flawed masterpiece, still probably the most brilliant and moving of the spear-and-sandal epics. A tragedy of the first great democratic hero, the leader of the slave-revolt in pre-Christian Rome, it is powerful, literate, awesomely visualized and acted by genuine all-stars, including Olivier, Ustinov, Laughton, Kirk Douglas and Jean Simmons. It won Oscars for Ustinov, costumes, sets and photography, and has a poignant score. Recommended highly for adults and mature youth.

THE SEVEN FACES OF DR. LAO (1964) (NBC, Monday, May 15): A weird western fantasy, spawned by special-effects genius George Pal from the Charles Finney novel, about an aging Chinese magician who puts on a circus and saves a small prairie town from its worst instincts. Trite events and characterizations, though, bury the potential. Tony Randall is fine as the many-faced Chinese, and kids will enjoy the fantasy when the air is not thick with philosophical clichés. Satisfactory, especially for children.

FANTASTIC VOYAGE (1966) (ABC, Monday, May 15): Campy science-fiction in the grand and glorious manner, about a miniaturized trip through the human bloodstream. The lady scientist is Raquel Welch in a frogman suit with a plunging neckline. The sets are both awesome and funny, and the plot is melodrama. Recommended as entertainment, on some level, for everyone.

DUFFY (1968) (CBS, Thursday, May 17): An ingenious shipboard heist, with a couple of double-twists, as James Coburn and Susannah York try to outwit James Mason. The style is swinging mod and psychedelic, and is so hip it gets in the way. The moral tone is practically subterranean. Not recommended.

whelmily, again. But it is the creative suffering that produces a positive act. In an awesome final image, he sees all those faces, pawn tickets, lives impaled on the spike on his counter, and drives his hand down on the spike in a terrifying act of identification and penance. We are brothers because we suffer. It is a beginning.

THE MOVIE suggests that humanity is a kind of "hound of heaven," that escaping it is impossible. To exist is to love, and to love is to suffer. It implies that we must use our suffering as a bridge to others. Thus it profoundly examines one of the ancient mysteries—the existence of irrational and even diabolic evil—and uses it as a key to a deeper understanding of human brotherhood. A heavily moral fable, without question. Virtually unique in the morass of nonsense and superficiality of American movies of the last decade.

BREBUEF BILLING

INDIANAPOLIS — The music department at Brebuef Preparatory School will present the musical comedy hit "The Fantasticks" for its first musical production, May 13 and 14 at 8 p.m. in the school cafeteria. For ticket information call 291-7050.

The irony is that "The Pawnbroker" is remembered mostly as a dirty movie. It was the first American picture to have a "nude scene." A black prostitute exposes her breasts to Nazerman in a pitiful attempt to get money so that her boy friend, desperate for cash, will not return to crime. (The stunned pawnbroker, in a series of brilliant flashbacks, recalls the Nazis' abuse of Jewish women, including his own wife, in a brothel—not only a devastating judgment on the peddling of human flesh but the quintessence of the film's message: evil everywhere has common roots. Only the name of the pain is changed.)

THE OLD LEGION of Decency, precursor of today's Catholic DFB, actually condemned the film, since it was trying to prevent any use of nudity in "a mass medium." Since then the rating has been changed to A-3. But discussions in adult groups still tend to hang up on the nude scene, to the exclusion of all others. "The Pawnbroker" still hasn't been shown on national TV, and when it is occasionally run on the late show by local stations, it is inevitably protested by moralists who think they are protecting the public from corruption.

The movie is almost perfectly crafted, by a director (Lumet)

whose films ("Fail Safe," "The Hill," "Long Day's Journey Into Night") one day are certain to be re-valued upward. It's one of the first American films to use editing with bold intervention, to exploit the city as a locale, to employ blacks and other minorities in sensitive roles, to use sets and camera angles symbolically. Steiger's acting is incredibly good, probably the best he has ever done. It's the relative anonymity of such films that makes one only mildly tolerant of the extravagant praise heaped on films like "Last Picture Show" and "Cabaret."

("The Pawnbroker" is available for 16 mm. rental

showings in schools and parishes for \$75-\$150, depending on circumstances, from Audio-Brandon Films, 34 MacQuesten Parkway So., Mount Vernon, N.Y. 10550). (Rating: A-3—unobjectionable for adults.)

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