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'AN EXCITING OPPORTUNITY'

Advanced teaching approaches, methods keys to CHS plans

BY R. H. ACKELMIRE

INDIANAPOLIS—A new, highly flexible, career-oriented educational program will be implemented at Cathedral High School beginning next September.

Under a proposal approved this week by the Cathedral Board of Trustees, the program is being planned and coordinated by the National Catholic Educational Association Design Group.

The group is a special task force organized within the NCEA, a professional association headquartered in Washington, D.C.

THE LONG-TERM agreement reached Monday calls for the NCEA to serve as consultants and coordinators in planning the overall program and adapting it to the specific needs of Cathedral students. In addition, NCEA will locate, interview, screen and recommend the new principal and faculty to Cathedral Trustees, Inc., which will assume control and operation of the school next June.

The Brothers of Holy Cross, who have operated Cathedral as a private school since 1964, announced in October they were withdrawing support at the end of the present academic year. Subsequently, Archbishop George J. Biskup approved efforts of alumni and friends to form a corporation to keep the school open.

At the core of the proposed NCEA program is a learning schedule which meets traditionally required subject credits but is geared to the individual

student's potential and career goals. The program also introduces different concepts of the roles of principal and teacher.

"What's new about the plan is not subject matter as such, but the approach to learning and the techniques used to teach the student himself how to learn," said Msgr. James P. Galvin, vice-chairman of trustees.

Former Archdiocesan Superintendent of Education, Msgr. Galvin has worked closely with the NCEA task force in negotiations with the Cathedral board.

"WE'RE NOT ABOUT to use any student as a guinea pig," he said. "Nothing 'experimental' is being introduced. Though the program will be new for Cathedral and the community, all the elements have been thoroughly tested in schools around the country and they have proven to be worthwhile."

There are three "elements" or characteristics which make the program unique. A number of Catholic schools across the country have incorporated one or two. Cathedral, however, will be the first school in which all three will be combined.

"Perhaps the most significant thing about the program is that it is entirely student-oriented," said Father Patrick J. Kelly, who is serving as interim coordinator and liaison between the present Cathedral administration and the new board.

ASSOCIATE PASTOR of St. Luke's, Father Kelly is a former superintendent of the now defunct Kennedy Memorial High School and a former superintendent of Roncalli High School.

"We want it made clear that Cathedral will continue to be a completely Catholic school," Father Kelly said. "The program establishes traditional religious education requirements and there will be continual emphasis throughout the curricula on religious values."

"Everyone is agreed that if Cathedral isn't going to be a Catholic school, there isn't much reason to try to keep it open," he added.

Neither will there be any change in the school's present athletic programs.

"We're trying to create an atmosphere and a setting in which everything is determined by the needs of the students," Father Kelly said. "The plan is designed to make high school an opportunity not an obligation, a time for discovering what a young man wants out of life."

"Too many students are in high school only because they have to be there to get a (Continued on Page 3)

Rock operas find Madrid road rocky

MADRID—Two successful rock operas, "Jesus Christ Superstar" and "Godspell," are having some difficulty in becoming "Jesus Superstrella" and "Divino Encanto."

Producers had to submit full Spanish-language versions to the censorship division of the Information Ministry here. Soon afterward two ministry officials went to London to see the shows and report back.

Theater circles here predict that any government approval will be based on changes to "make the productions more palatable to Spanish audiences."

Pass measure on tax credits in California

SACRAMENTO, Calif.—In the closing moments of the legislative session, the California Senate passed a bill giving a tax credit of up to \$125 per child to parents of nonpublic school children.

The bill, sponsored by Leo McCarthy, a Democratic Assemblyman from San Francisco, was previously passed by the Assembly. It now goes to Gov. Ronald Reagan for signature.

The bill provides to a family with an adjusted gross income of less than \$15,000 a state income tax credit of \$125 for each child for whom tuition has been paid in a nonpublic elementary or secondary school. For families with adjusted gross incomes from \$15,000 to \$18,999, the bill provides tax credits ranging from \$100 to \$25 per child.

"Parent power was never more evident than in the last week of the legislative session," said Joseph P. McElligott, director of education for the California Catholic Conference, commenting on the passage of the bill.

McELLIGOTT pointed out that the Senate finance committee, which rejected the bill at the beginning of the week, was "deluged" with messages asking reconsideration. It reversed itself and approved the bill on the next to the last day of the session.

"This proves that people can be heard despite the efforts of well-financed lobbying," McElligott said in a reference to the opposition to the bill by the California Teachers' Association.

Assemblyman McCarthy had argued that it made more sense for the state to allow a tax credit of \$125 per child for the education of nonpublic school children than to spend \$900 per child to educate those children if the nonpublic schools closed.

McElligott was optimistic that Reagan, who has expressed dismay over nonpublic school closings, would sign the bill.

THE CALIFORNIA legislature's action is the latest in a series of legislative steps around the nation on tax credits for parents of nonpublic school children.

Just before Congress adjourned last October, the House Ways and Means Committee approved a bill providing a tax credit of up to \$200 for tuition paid to nonpublic schools. No further action was taken on the bill, however. The bill must be reintroduced in the Ways and Means Committee when Congress reconvenes in January.

The state legislatures in Minnesota, New York, Ohio, Hawaii and Louisiana have all approved tax credits for parents of nonpublic school children. A Minnesota district court has approved the constitutionality of that state's bill. A federal district court in New York has approved the constitutionality of the New York law. The Ohio law is being challenged in a federal district court.

Workshop told our Churches fail alcoholic

COLORADO SPRINGS, Colo.—"Abstinent" religion is a trap that has increased alcoholism instead of preventing it, Dr. Howard Clinebell, Jr., told a workshop on Alcoholism and Other Drug Dependencies here.

"We still treat drinking as a moral issue and not an illness," he pointed out. "It's time we stopped moralizing and started helping."

Dr. Clinebell criticized the Church for being "a sleeping giant in dealing with the positive prevention of alcoholism and helping people in crisis."

"Churches have the oldest counseling tradition," he reminded his audience. "To provide opportunities for spiritual growth is one of the unique functions the Church should have in the prevention of addiction and help for those addicted."

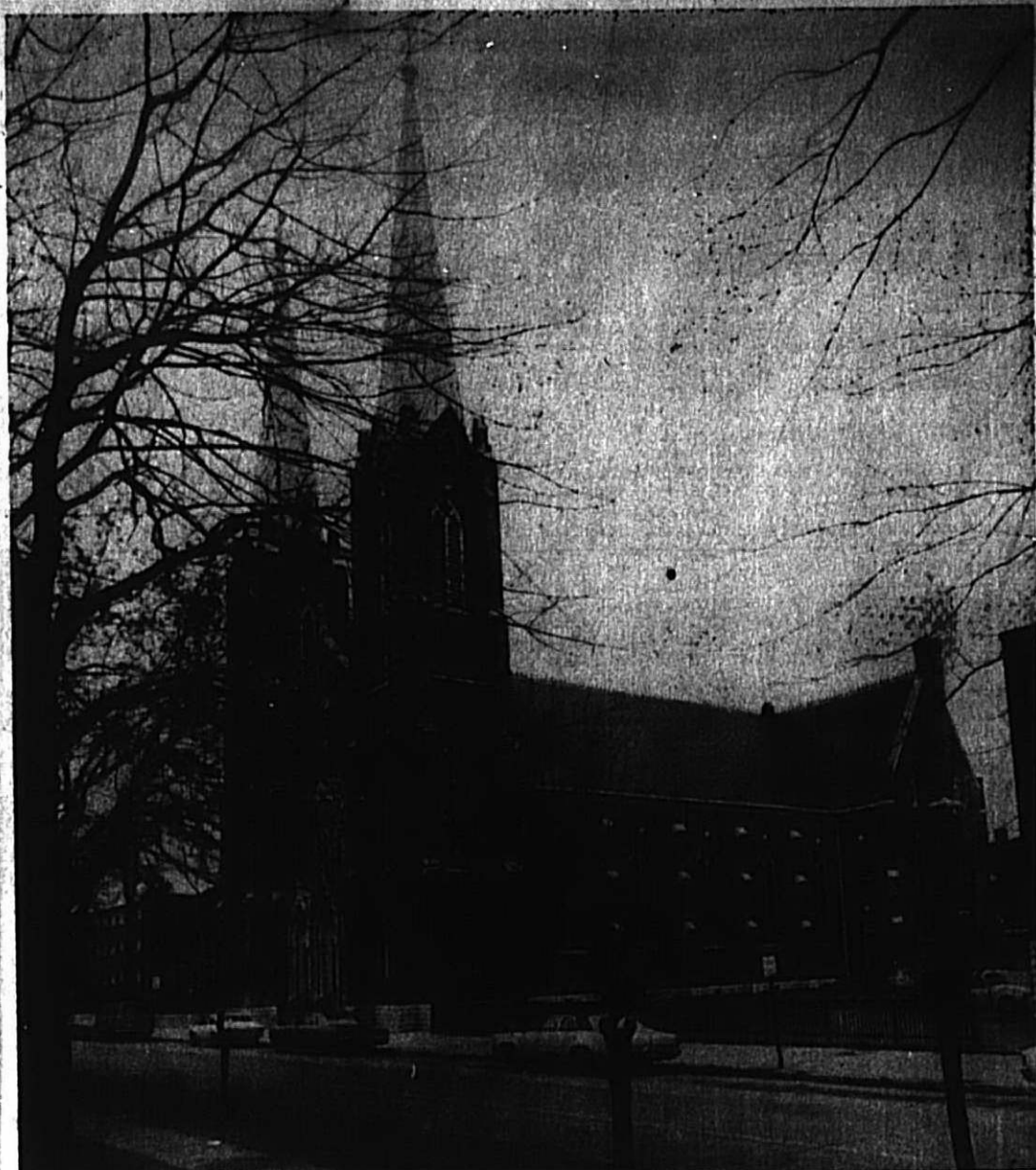
The Church can be a bridge when an addict decides to seek help, he said, adding that the Church can create a climate of enlightened concern about the problems of alcoholism. "You can't force anyone to get treatment for the illness of alcoholism, but you can try to plant the seeds of creative anxiety."

Bishop Bernardin's installation Dec. 19

CINCINNATI—Bishop Joseph L. Bernardin will be installed as Archbishop of Cincinnati, Dec. 19, at a Mass in the 127-year-old Cathedral of St. Peter in Chains. Officiating at the installation ceremonies will be Archbishop Luigi Raimondi, Apostolic Delegate in the United States.

Heading the procession of bishops expected to take part in the ceremonies, in addition to Archbishop Raimondi, is Cardinal John Krol of Philadelphia, president of the National Conference of Catholic Bishops-U.S. Catholic Conference. Bishop George J. Biskup of Indianapolis is expected to participate.

Bishop Bernardin, who becomes the eighth ordinary of the 151-year-old Cincinnati See, has been general secretary of the NCCB-USCC for nearly five years. Bishop Bernardin succeeds the late Archbishop Paul Leibold.



CENTENNIAL NEARING—Sacred Heart Church on Indianapolis' southside, one of the handsomest in the Archdiocese, recently had a "face-lift" in preparation for the parish's centennial observance in 1975. The church's exterior was sandblasted, tuckpointed and treated with silicone seal for water proofing at a cost of \$10,033, nearly twice the amount of the original construction cost. While the parish was founded as a German nationality parish by the Franciscan Friars in 1875, the first church was located on the second floor of the friary. The

ground floor of the building became the first school. The present church was begun in 1883 and opened the following year, finally being completed in 1891. Father Brian Klrn, O.F.M., present pastor, said that estimates are currently being received for interior cleaning and redecoration. The parish now has 1,140 members and about 420 households. The parish school enrolls 170 youngsters in eight grades. Plans are incomplete for the 1975 centennial observance.

Providence High purchase wins 'slim' approval

CLARKSVILLE, Ind.—The New Albany District Board of Education, by a narrow vote, has agreed to purchase Our Lady of Providence High School here from the Sisters of Providence, thus insuring the continued operation of the coeducational institution.

Meeting Wednesday, Nov. 29, the board also voted to establish a Religious Education Center at Providence as a resource facility for all levels of religious education for the four-county area of 18 parishes.

Details of implementation remain to be resolved regarding the financing of the \$1 million purchase price. A loan will be obtained from the Archdiocese of Indianapolis, to be repaid over an extended period. First steps will be taken by the board at its December 21 meeting.

In the secret ballot taken at Wednesday's meeting, board members voted 29 to 25 in favor of the recommendations offered by the Ad Hoc Committee established by the board in October.

Transfer of the property and building will become effective July 1, 1973 under terms of the negotiations with the Sisters of Providence, who built and operated the high school the past 22 years. Pressing financial needs of the religious community forced it to sell the institution.

Marian awarded grant to restore Allison mansion

INDIANAPOLIS—A \$25,000 grant from the Indianapolis Foundation has been awarded Marian College for the restoration of the Allison mansion on the college campus.

Built by the late industrialist James A. Allison between 1911 and 1914 at an estimated cost of \$2 million, the mansion was purchased by the Sisters of St. Francis, Oldenburg, in 1936. The Sisters at that time moved Marian College Oldenburg to Indianapolis and operated the entire institution in existing buildings of the 64-acre estate for a 10-year period.

The building contained the college library and art department until 1970, when the new library was completed on the campus. It continues to house the art department.

The grant, which will cover nearly half the cost of exterior repairs to the roof and stonework, is contingent upon the raising of sufficient funds by the college to complete the project.

Long-range plans for the building, which is listed in the National Register of Historic Places, calls for use as a conference center available to community organizations and businesses.

SCOTTSBURG'S POSTMARK PASTOR

Letter boosting Bible-quoting astronauts starts mail flood

The groundswell of support for Bible-quoting astronauts now moving through Indiana Churches of every denomination may well have been touched off by Father John Stahl, pastor of American Martyrs' parish, Scottsburg.

Some months ago, Father Stahl read of atheist Madalyn Murray O'Hair's boast that 27,000 persons had written to the National Aeronautics and Space Administration protesting the Apollo 8 reading of the story of the Creation from Genesis. Presumably writers were supporting Mrs. O'Hair's suit against the space agency which was rejected in a U.S. Court of Appeals in Austin, Tex., and later denied a hearing by the U.S. Supreme Court.

FATHER STAHL decided to start a letter-writing campaign of his own. He composed a letter to NASA supporting the right of the astronauts to engage in religious activities and protesting the

attempt to ban prayers broadcast from outer space. Mimeographed copies of the letter were made available to parishioners interested in registering their own sentiments to the space agency.

In addition, Father Stahl contacted the Scott County Ministerial Association and leaders of neighboring churches. Interest in the grassroots letter campaign spread. To date an estimated 6,000 letters have been sent to NASA from Scott County, and Father Stahl is still keeping the mimeograph humming.

PREPARATIONS FOR Apollo 17 ignited efforts in other parts of the state and today tens of thousands of Indiana residents are "on the record" as supporting the Bible and prayer on the Earth, the Moon or anywhere else the astronauts wish to use them.

Father Stahl noted that letters from his area have been sent to: Office of the Astronauts, NASA, Houston, Tex. 77058.



PRESENTS K OF C AWARDS—Past State Deputy Lawrence P. McFadden, of Jeffersonville, above left, recently presented Grand Knight Stephen F. Papesh of Magr. Downey Council, Indianapolis, with two coveted K of C awards. Papesh is holding the Columbian Award, earned by his Council for conducting at least four major involvement programs in four areas of activities. The Contest of Champions Award, held by McFadden, indicates that Magr. Downey Council had an increase of more than 100 new members over suspensions between July 1, 1971 and June 30, 1972. During that period, the Council added 126 new members, raising its membership past the 1,550 mark, making it the state's largest K of C Council.



DEDICATION SLATED—The new St. Joseph's Church, Rockville.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Fr. Philip Berrigan paroled

WASHINGTON—Father Philip Berrigan, serving a six-year sentence for damaging draft board records, was granted a parole effective December 20 by the U.S. Parole Board. The 49-year-old Jesuit priest, now in the Federal Correctional Institution at Danbury, Conn., has been in prison since July 5, 1968.

Stations drop Maude episode

PEORIA, Ill.—Television stations here and in Champaign, Ill., refused to carry an episode of Maude, a CBS-TV situation comedy, dealing with abortion and vasectomy. The stations, apparently the only CBS affiliates that refused to carry the episode, received 1,105 letters favoring their action and 538 opposing it.



FIRST STEP TOWARD CANONIZATION—Two nuns pray as the remains of Mother Mary Theresa Dudzik are exhumed in St. Adelbert Cemetery in Niles, Ill. The exhumation was the first step towards the possible canonization of the founder of the Franciscan Sisters of Chicago. Born in Poland in 1880, Mother Mary Theresa came to Chicago in 1878. There she opened her home to the poor and began the order in 1894 with the help of friends. In 1897, she began her first home for the aged and in 1901 the order began teaching. She died in 1968 and was buried in the Niles cemetery. Following exhumation, her remains were taken to the order's motherhouse in Lemont, Ill., and placed in a sealed casket. (RNS photo)

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We'll send a Gift Card (or a letter, if you prefer) to the person you designate for each of these Christmas gifts:

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☐ You can build a church now for \$3,800, a school for \$3,200, and the Bishop in charge will write to you.

☐ Your stringless gifts in any amount (\$5,000, \$1,000, \$500, \$100, \$50, \$25, \$10, \$5, \$2) will help the neediest wherever they are—in India and the Holy Land, for instance. Remind us to send a Gift Card.

☐ Our missionaries can offer immediately the Masses you request. Just send us your intentions.

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Religious briefed on SS benefits

WASHINGTON—The Leadership Conference of Women Religious and the Conference of Major Superiors of Men are sponsoring workshops to inform religious orders of benefits available under new Social Security legislation. The meetings will deal with 1972 amendments to the Social Security Act which provide benefits for the first time to men and women Religious who have taken poverty vows.

Antipoverty grants announced

WASHINGTON—The Campaign for Human Development, the U.S. Catholic Church's antipoverty effort, awarded 34 new grants totaling \$859,400. The grants went to such diverse enterprises as a Kentucky pig cooperative and a social action agency on the Pacific island of Guam.

Seek additional school aid

KANSAS CITY, Kan.—The bishops of Kansas have called on the state to provide additional aid for the poor in both public and nonpublic schools. The bishops called for "proper and adequate education, honestly equal for all people," and "equally available to all students in all schools, public or nonpublic."

Missionaries to face court

MADRID—The Spanish Society for the Propagation of the Faith here said that two Spanish missionary priests will be tried by a Portuguese military court in Mozambique on charges of aiding nationalist guerrillas. The society said two other priests are among 1,000 political prisoners in the African colony.

Named chaplain services head

WASHINGTON—Father David Baeten, chaplain at the Mercy Medical Center, Oshkosh, Wis., has been appointed director of chaplain services for the U.S. Catholic Conference (USCC).

Lauds communal penance, but warns about dangers

HOUSTON, Tex.—"It is not wise pastoral practice to give communal absolution" at the end of a communal penance celebration, according to Bishop John L. Morkovsky, apostolic administrator of the Galveston-Houston, Tex., diocese.

In a pastoral letter here the bishop praised the "many positive values that can be gained by a fruitful participation in a communal penance service."

HE CITED three types of community penance celebrations:

—"Penance vigils," in which there is no private confession and no absolution.

—Sacramental penance services in which there is communal preparation, private confession and private absolution, and "usually the penance imposed is satisfied communally at the end of the service."

—Sacramental services with communal preparation, private confession, and "communal sacramental absolution" after the private confessions are over.

Bishop Morkovsky said the first two forms were acceptable, although he warned that the penance vigils should be clearly presented as not sacramental.

HE OBJECTED to the third form, with communal absolution after private confession because of "some serious difficulties" in putting it into practice.

He cited the problem of making it clear to everyone that "those who did not make a private confession would not receive sacramental absolution."

On the other hand, he said, a clear statement of the obligation to private confession for those with serious sins "would unduly arouse unfair suspicions" about those who chose to go to confession at the service.

Bishop Morkovsky suggested

Pro-life panel discussion set

INDIANAPOLIS—St. Andrew's Church, 4080 E. 28th St., will host a pro-life panel discussion at 8 p.m. Monday, Dec. 11.

Members of the panel will be: Charles E. Stimming, co-chairman of the Indiana Committee for the Preservation of Life; John J. Christy, executive secretary of the Indiana Catholic Conference; Mrs. Raydon Dillon and Dr. Paul F. Muller.

Members of several outside churches of different denominations are expected to participate in the meeting, which is open to the public.

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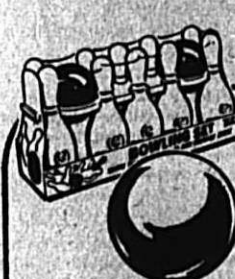
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THE TACKER

Encounter in the counting room

BY PAUL G. FOX

Two gunmen, intent on availing themselves of the week-end Mass collection of Holy Spirit parish, Indianapolis, entered the unlatched kitchen door of the parish convent at noon last Sunday and put .22-calibre guns to the heads of two retired Sisters of Providence.

The young thugs knew what they were after. They had been seen "hanging around" the parish church the past five Sundays, obviously "casing" their prey. They knew the Mass schedule. They knew that the collection was counted in the convent basement.

Knowing that the noon Mass was in progress, they walked into the convent and told Sister Gaudentia Downey and Sister Ann Clementine to "take us to the money room."

Although other Sisters were in the convent dining room, the group was led directly to the basement where parishioners Henry Rentz and his son, James, were tabulating the week-end receipts.

The gunmen had handcuffs for all—the Rentz's and the nuns. After cuffing the father and son, they approached Sister Gaudentia with the cuffs. A niece of the late and beloved Msgr. James M. Downey (and just as Irish), she threatened the pair with divine justice if touched. They didn't. Sister Gaudentia even pointed out some money nearly missed by the bandits. "Take it all," she told them.

"All" amounted to about \$1,800 in cash and \$3,000 in checks.

The four witnesses spent most of Monday pouring through police files and giving an accurate description of the bandits to a police artist. Likenesses of the bandits were published Wednesday.

HERE AND THERE—Valerie Vance Dillon, Indianapolis author and lecturer from St. Monica's parish, will be among four panelists to query six members of the President's Commission on Population Growth on a two-hour program from 5 to 7 p.m. Sunday, Dec. 10, on WFYI, Channel 20. A repeat of a program shown originally from Boston on November 29, the first hour is a documentary film on the Commission's findings. The second hour has the confrontation between Commission members and critics. Mrs. Dillon will discuss teen-age contraception. Other

panelists will include: Chicago's Rev. Jesse Jackson, demographer Ben Wattenburg, and Marjorie Mecklenberg, a Methodist "right-to-life" spokesman from Milwaukee. Among the Commission members is the chairman, Gov. Nelson Rockefeller, of New York. . . . Mrs. Thomas Maxwell, pre-school coordinator for the Religious Education Department, reports that the second half of the Religious Readiness manuals for four and five-year-olds will be mailed to parish teachers December 12. Others interested in the materials may call the Religious Education Department, 634-4453.

ONE GOOD BOTTLE—An oversized whiskey bottle, usually used for advertising, has another use this month at the Talbot House, 1424 Central Ave., Indianapolis. Residents and visitors are dropping loose change into the bottle to provide funds to clothe a needy family at Christmas. Msgr. Victor L. Goossens, pastor of St. Mary's parish, will name the recipient family. Talbot House is a residence for male alcoholics in various stages of recovery. They really have the Christmas "spirit."

POWER OF AN OPEN MIND—The following inspirational message was written by Mrs. Anne Gallagher, a resident of St. Augustine's Home, Indianapolis:

"An open mind is a free mind. A person who closes his mind to new ideas, concepts and experiences enslaves his whole personality. When you open your mind you give your imagination freedom to act for you. A closed mind is a sign of a static personality. An open mind requires faith in yourself, your fellow man and your Creator. "Do you seek facts or rather hearsay and rumors? The human mentality withers unless it is stimulated by fresh thoughts. An open mind must possess the ability to change from one mood to another without showing the slightest sign of anger or lack of self-control.

"Do not wait until you are in need before conditioning your mind through prayer. Earn it now so that when you need guidance you will have earned the right to expect aid.

"Close your prayers with these words: I ask not for more blessing. I now possess enough, through my unchallengeable right to direct my mind to whatever end I desire. May it be God's holy will."

Hails ruling of court on obscenity

NEW YORK — A leader of anti-obscenity forces applauded a U.S. Supreme Court decision upholding the right of states to close bars featuring lewd entertainment.

Father Morton Hill, president of Morality in Media, also said he hoped the ruling was a portent of court decisions expected in several other obscenity cases.

Father Hill made his comment Dec. 5, the day the court handed down its 6-3 ruling on a case from California.

In that ruling, which reversed a decision by a three-judge federal panel in Los Angeles, the majority said the first amendment does not go beyond books and movies to "gross sexuality" in public. In addition, the majority opinion, written by Justice William H. Rehnquist, said the 21st amendment ending prohibition gave states strong controls over the sale of liquor in bars and night clubs.

THE DECISION upheld 1970 regulations—which the lower court had held unconstitutional in April, 1971—authorizing California's department of alcoholic beverage control to suspend or revoke a liquor license when officials believe there is conduct "contrary to public welfare or morals."

VOTING IN THE majority in the California case, besides Rehnquist, were the three other Nixon appointees, Chief Justice Warren E. Burger and Justices Harry A. Blackmun and Lewis F. Powell Jr. Also in the majority were Justices Potter Stewart and Byron White, regarded as the court's "swing men."

The court's liberal bloc—comprised of Justices William O. Douglas, William J. Brennan and Thurgood Marshall—dissented.

TURKEY SHOOTSET

INDIANAPOLIS — A Turkey Shoot will be held on the grounds of St. Jude's parish, 5353 McFarland Rd. The affair will be held from 12:30 p.m. until dusk.

Advanced teaching approaches

(Continued from Page 1)
diploma so they can get into college or get a job. That should be changed."

THE INDIVIDUALIZED program will necessitate continuing organization and rescheduling.

"Obviously the program can't be implemented overnight," Father Kelly added. "Changes won't interrupt the programs of those students who are already well into their high school studies."

Students who will be juniors and seniors next fall will not be affected in any way. Changes in schedule and technique, however, will be implemented in all programs for freshmen and sophomores.

"In effect, we'll be running two different schools for two years," said Msgr. Galvin.

THE THREE ELEMENTS of the NCEA plan will require changes in the following areas:

PRINCIPAL—The traditional role of the principal as administrator and manager will be de-emphasized. He is viewed as "the teacher of teachers," with 80 per cent of his time spent working directly with teachers either individually or in groups. Much of the nuts-and-bolts operating procedure will be assumed by the trustee group or by clerical personnel.

The principal will be responsible for seeing that all facets of the new program are working smoothly. He must be in constant communication with teachers, consulting with them on progress and problems and evaluating the program advancement.

He will be a key figure in locating and recommending faculty.

THE TEACHER—His role calls for a much closer relationship to students, primarily on a one-to-one or small group basis. Many of his traditional duties will be taken over by instructional aides, adults not necessarily licensed as teachers but having college degrees. The aides will assist students in such routine areas as locating resources for study or research projects.

Each teacher will be faculty adviser for 25 students. He will be responsible for reporting on the progress of those students, seeing that assignments are completed and attendance requirements met. He will advise students on scheduling and see that they are working at capacity level.

Teachers will spend two hours a week with large groups (perhaps 60 students) in free-wheeling, non-informational discussions which might be described as learning pep-talks. Six hours a week will be spent working with smaller groups (12 to 15 students) in informational discussions of particular subjects or areas of study.

The usual 30-hour teaching schedule will be observed but teachers will

spend much less time in routine classroom instruction.

THE STUDENT—The plan calls for "guided self-direction" with students progressing at their own level of ability. All credit requirements will be fulfilled but at an individual pace. One student might complete a needed credit in 10 hours, another in 30. Flexibility in schedule is underscored.

According to Father Kelly, it is conceivable that a bright student could graduate in three years. However, in the case of the advanced student, counselors will emphasize enrichment, expanded study in areas of greatest interest and the acquiring of college credits during the senior year.

Throughout the program, career possibilities and potentials are accentuated. During freshman and sophomore years, working members of the various professions and trades will counsel small groups of students. This will be done on a systematic, programmed basis and is expected to involve a great many alumni and supporters of the school. Students will be introduced to the different career possibilities, counseled as to required ability and knowledge, and their potential for success.

DURING JUNIOR and senior years, students can take advantage of work-study programs designed to initiate them into career or job situations. Here, again, alumni and supporters will be involved but in a more detailed, concentrated way.

Because of the large number of Cathedral alumni closely associated with the school, it is hoped that many, if not all, juniors and seniors will be able to have an on-the-job counselor or sponsor who will not only provide opportunities for learning a particular field or skill but will work with the student and faculty adviser in scheduling subjects and study projects.

"Flexible scheduling exists to a certain extent now at Cathedral and other city high schools," said Father Kelly, "but the plan makes a more concentrated use of flexibility."

According to Msgr. Galvin, the new program is equally adaptable to students going on to college and those completing their formal education in high school.

"WHATEVER THE student wants to do, the career orientation will give him a much better knowledge of whatever field he wants to enter and how he must prepare for it."

"The basic rationale of the program," Msgr. Galvin said, "is making students conscious of their ability to learn on their own, to develop their own potential for learning."

"The various elements to be introduced have been tested and they have proven that high school can be an exciting opportunity, not the bore it is to many."

FATHER KELLY said the NCEA search for a principal is already underway. Trustees hope to appoint a principal by mid-January.

Though there have been no commitments made on the part of the present Cathedral faculty, it is expected that some Brothers and lay teachers will be included in the new teaching staff.

The new techniques and approaches demand that the faculty undergo an intensive five-week orientation period sometime this summer. In addition, parents of present and prospective students will be introduced to the program in special orientation discussions conducted by the principal.

"The whole idea is to help students enjoy getting an education. We're certainly not planning anything radical but we're going to take advantage of tested, proven advances in education," Msgr. Galvin said.

Boys Town weighing 'research complex'

BOYS TOWN, Neb.—Boys Town is considering plans to build a \$40 million research complex which would study the problems of today's youth.

The project has received preliminary approval of the Boys Town board of directors and was announced by Archbishop Daniel Sheehan of Omaha, president of the board. The center would have headquarters here, as well as research centers at two major universities, the board announced.

Archbishop Sheehan said the board was considering the project because of a "painful urgency" for more knowledge in the field of problems of boys and girls in today's society. He said the center is one of a continuing series of steps to carry on and expand Father Edward Flanagan's basic concept to serve troubled and disadvantaged boys everywhere.

Claims media show wrong side of youth

NEW HAVEN, Conn.—Citing a national survey which "reveals a new and hopeful picture" of American youth, an editorial in Columbia, the Knights of Columbus monthly, chided the nation's news media for presenting a focus on youth that is "both unbalanced and unfair."

The editorial, noting that news reports "dwell on the disrupters and . . . ignore the contributors," suggested that "there is something wrong with public information criteria which rely entirely on the sensational, thus violating objectivity and disregarding the inspirational value of positive example."

It concluded: "There is so much fertile soil among American youth that it violates all the rules of good sense for the nation to squander its attention and resources on the barren ground of malcontents."

Major changes in 'Our Father' opposed in poll

CLEVELAND—A poll conducted by the Cleveland diocese's newspaper shows overwhelming opposition to suggestions that the 'Our Father' be changed.

The Catholic Universe Bulletin survey, although incomplete, reveals 1,518 respondents against alteration of the prayer and 145 supporting

the revised version.

An updated version of the 'Our Father' has been considered by the International Consultation on English Texts, an ecumenical advisory group to the bishops of the English-speaking world.

The ICET version, which has not been approved by U.S. or Canadian bishops, reads:

"Our Father in heaven, holy be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Do not bring us to the test but deliver us from evil. For the kingdom, the power, and the glory are yours, now and forever."

Nation's birth growth reaches 'zero' level

WASHINGTON — Federal government statistics show that for the first time fertility in the United States has dropped below the level needed to achieve zero population growth.

The latest figures that indicated this were contained in the Monthly Vital Statistics Report published by the National Center for Health Statistics, Rockville, Md.

The larger significance of the latest statistics, according to the New York Times, is that the country has, for the first time, cracked what analysts called the "2.1 barrier." The 2.1 level is the average number of children that each family must have in order to eventually maintain a national zero population growth.

The statistics center has reported that for the first nine months of 1972, the birth rate was at 2.08. For the first nine months of 1971 the rate was 2.39.

all social, racial and economic levels wish to have fewer children.

OTHER FACTORS pointed out by Rosenthal are the growing number of working wives, the state of the economy, the increasing use and effectiveness of contraception and the broadening liberalization of abortion laws.

The decline of births, however, does not mean an immediate decline in the total population. For example, during September the population increased by 131,000 persons. This is known as the "natural increase," that is, excess of births over deaths. Rosenthal estimated that if the 2.08 fertility rate would persist to the year 2000—instead of the 2.39 rate of 1971—it would mean a difference of 17 million fewer Americans.

"Were the nation to sustain a 2.1-child fertility rate for 70 years," wrote Rosenthal, "the population would stop growing having reached 320 million. It is now about 209.3 million."

INDIANAPOLIS
Calendar
of Events

SOCIALS
TUESDAY: St. Bernadette, 6:30 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 a.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.; Scenoia 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. 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.; Knights of Columbus, Council No. 437, 4 p.m.

Rosenthal points out that a series of reasons have been given for such declines. One is the growing proportion of young women who stay single. Another is that even married women are having children later. A third is that women of

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Sands, Herbert
Parker, Infant Derek G.
Trimholder, Mark E.
Newell, Irene A.
Bevier, Infant Laura
Lilipoo, Gladys
McPeak, Sean P.
Evans, Lillian C.

ST. JOSEPH

Pradio, Nellie B.
Marlet, John J.
Collins, Elizabeth M.
Moriarty, Infant Coleman M.
Gavaghan, James
Lyons, Thomas F.
Torpey, Mary F.
Gilday, James

Mappes, Alois M.

Messmer, Maria U.
Vinci, Frank J.
Zupancic, Julia D.
Lippert, John A.
Hull, Infant Boy
Carrico, Joseph D.
Schober, Emilia T.
Wechsler, Harry

CALVARY

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Allison, Frances A.
Barry, Lillian E.
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Christmas Gift Guide

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BEHIND THE NEWS

OAKLAND, Calif.—A survey has shown that Catholics in the Oakland diocese frequently hold views on secular and religious issues at variance with Church teachings.

The survey disclosed that lay persons prefer to "reach God" through friendship with others rather than through the Church and its teachings or through a strong personal commitment to Jesus Christ.

A large majority—84.6 per cent—of those responding to the poll disagreed with the Church's total opposition to abortion and large numbers disagreed with teachings on other moral and social issues.

THE POLL, commissioned by the Oakland diocesan newspaper, The Catholic Voice, was done among 951 subscribers to the Voice, which reaches virtually every Catholic home in the diocese. Of the 951 subscribers, 65 per cent answered survey questionnaires which had been left at their homes by the fieldworkers.

Oakland Bishop Floyd L. Begin, writing in The Catholic Voice, declared the survey was "hardly infallible" and said it revealed "four outstanding errors among many Catholics in the Diocese of Oakland."

Oakland's Independent Daily

DIOCESAN NEWSPAPER SURVEY 'HARDLY INFALLIBLE' BUT REFLECTS MARKED DEPARTURE FROM TEACHINGS

In the same issue, the newspaper's new editor, Father Richard Mangini, said the survey shows "that the Church exerts less and less influence on the lives of the Catholic laity" and that "adult Catholics seem to find their own way spiritually without the traditional help from the teaching Church."

THE SURVEY, which allowed respondents to mark more than one choice in answer to some questions, showed the following responses from lay persons:

70.9 per cent reach God "through friendship and sharing with others." A total of 54.5 per cent reach God "through a strong personal commitment to Jesus Christ" and 29.9 per cent "through the Church and its teachings."

38.2 per cent want the Church to stay out of social issues, 84.6 per cent accept abortion in certain situations; 48.4 per cent

want the diocese to be actively concerned about the injustice of war, 53.2 per cent do not believe those who remarried after divorce are living in sin; 44.3 per cent believe integrated schools and neighborhoods are necessary to achieve equality and to break down prejudice.

The extent to which lay responses to the poll's questions were in sharp contrast to Church teaching was shown when their answers were compared with those by diocesan priests.

For example, 86.7 per cent of the priests responding reach God through a strong personal commitment to Jesus Christ and 69.6 per cent reach Him through the Church and its teachings.

ADDITIONALLY, only 16.8 per cent of

the priests want the Church to stay out of social issues; only 45 per cent accept abortions in serious situations; and only 44.5 per cent find divorced and remarried persons were not living in sin, while 65.6 per cent believe in integration to solve racial problems and 76.1 per cent want the diocese to be concerned about the war.

Other poll results showed:
—71.9 per cent of lay respondents do not attend Sunday Masses at all (compared with 7 per cent in 1967).
—42.1 per cent attend Mass each Sunday (it was 68.6 per cent in 1967).

BISHOP BEGIN, in an article accompanying the survey results, declared the survey, run by a University of California at Berkeley doctoral degree candidate, "was scientific but hardly infallible. Some 40 per cent of the questionnaires were never returned."

He also asserted that "the survey revealed four outstanding errors among many Catholics in the Diocese of Oakland."

—Many Catholics separate the Church from Christ and deny the authority of the Church and of the Holy Father.

—Many Catholics minimize the value of Mass, sacraments and external religious practices.

—Many Catholics confuse freedom and personal responsibility with individualism and self-interest.

—Many Catholics emphasize a kind of horizontal, man-centered Christianity, almost to the exclusion of a vertical, God-centered Christianity.

FATHER MANGINI also asserted that "the majority of Catholics have become very selective, individualistic and conservative when they make decisions about issues in moral behavior, human conduct and social justice."

"The results of the Voice survey show clearly and sadly that the profound spirituality which sparked the Second Vatican Ecumenical Council some 10 years ago has yet to materialize in the Catholic community of the Diocese of Oakland," he said.

Spotlighting only the dark corners

The Knights of Columbus national magazine recently took the media to task for spotlighting what's wrong with young people and ignoring what's good about them.

The great majority of youngsters, an editorial stated, are a credit to their parents and their community but that fact eludes newsmen whose stock in trade is sensationalism and sin. Thus, the "right side" of America's youth is almost totally obscured by the media's obsession with turmoil and alarm.

The editorial's conviction stems largely from a concept of news itself. The fact that 50 Indianapolis high school youngsters are implicated in a pill-peddling ring makes front-page headlines. The fact that there are many thousands who wouldn't have anything to do with illegal drug traffic under any circumstances doesn't merit a mention. Is the editor's judgment faulty? Very few would argue that it is.

The K of C journal is correct, however, in that too often the media overlooks bona fide "good news" about young people. And there is plenty of it around if one cares to look.

One of the best examples is the annual Thanksgiving food drive conducted by a coalition called Concerned Youth for the City. Growing out of a canned food collection started by Cathedral High School students, the drive now involves six Catholic high schools, many Catholic grade schools and some public high school students.

More than 50,000 cans of food plus a multitude of soft package items were distributed during the Thanksgiving holiday to more than 500 needy families. In addition, cash gifts were used to

purchase perishable items.

Operating their own Thanksgiving collection, Roncalli High School students amassed 16,000 cans of food and cash donations of \$500. The cans went to neighborhood agencies and the money was used to buy turkey and trimmings for 25 families.

When a minimum of 600 needy Indianapolis families benefit from the initiative and energy of high school students, that's news and it deserves a good play.

Nor is it bias to point out that Catholic youngsters are consistently at the head of interfaith projects to benefit the underprivileged or the handicapped. They turn out in greater proportions for community-sponsored activities such as the marathon walks to benefit the March of Dimes or the Third World peoples.

St. Mary's Academy last month was awarded a \$500 health careers scholarship for the greatest proportionate representation in the citywide March of Dimes. A coordinator for ACTION, the federal successor to VISTA and the Peace Corps, recently told us that Marian College, Indianapolis, probably has been responsible proportionately for more Peace Corps recruits than any other college in the country.

All this suggests an idealism and a humanitarianism among Catholic young people that merits the attention and the pride of their elders. Their innate impulse toward charity and justice says something good not only about the students but about their parents, their Church and their schools. We must be doing something right.

—B. H. ACKELMIRE

Getting tough with terrorists

The Irish Parliament voted last week to pay a stiff price for peace as the violence of Northern Ireland moved south into the Republic. Both houses passed overwhelmingly a law giving unprecedented powers to security officials to crack down on members of the outlawed Irish Republican Army.

Under what may be the toughest piece of legislation enacted by a Western nation, any citizen of the Republic can be convicted of belonging to the illegal IRA on nothing more than the say-so of a senior security official. The statement alone, says the law, "shall be evidence that he was then such a member."

What the law does is reverse the rules of evidence. It puts the burden of proof of innocence on the defendant and relieves the state of any need to prove guilt aside from the simple declaration of a senior police officer. That would be similar to convicting a U.S. citizen of conspiracy just because the head of the F.B.I. said he was guilty. A charge becomes an automatic conviction.

Obviously Premier John Lynch's government felt it needed a strong club to clobber would-be terrorists and avoid the bloodshed that has become an everyday fact of existence in Northern Ireland. But the club may turn out to be a boomerang.

Perhaps no single thing has created more resentment and recrimination in the North—or accelerated violence so much—as the Special Powers Act. Under that infamous statute, countless hundreds of Catholics have been interned without charge and held indefinitely without trial. Their sole qualification for being seized and thrown in jail was suspicion on the part of government officials.

Premier Lynch asked for and got emergency powers that could be as easily abused as those exercised in the North. A club in the hands of a brother can be no less threatening than one in the hands of a stranger. —B.H.A.



"SMUT AGAIN, EH?"

THE YARDSTICK

Sophisticated drivel

BY MRS. GEORGE G. HIGGINS

Miss Marya Mannes, a profile essayist who was writing about women's liberation for all the New York Times, never really argues her case for abortion. She simply asserts it as though it were so transparently clear as to be self-evident to all but the most "ignorant and frightened" women and the most pig-like chauvinists in the male segment of the community.

"IT IS NOT ONLY unconstitutional," she adds, "for an enormously wealthy church, which is tax-exempt, to assert political pressure in areas which concern not only their own flock but millions of other Americans. It should be equally unconstitutional in a supposedly free country to legislate morality in areas that concern intimate human relationships—in wedlock or out."

That was a mistake on my part, for the fact is that her guest column is so heavily loaded with clichés and so unsophisticated in its reasoning as to play right into the hands of those male chauvinists who persist in thinking that women are incurably sentimental and genetically incapable of following the rules of logic.

I GATHER THAT Miss Mannes thinks of herself, somewhat presumptuously, as being a fully accredited spokesman, in the abortion controversy, for women in general, rich and poor alike, and not merely for the few—the elite—who move around as she does in the upper reaches of the New York literary establishment. And yet it's perfectly obvious on the face of it that she has a very low opinion of the intelligence and perspicacity of the female hoi polloi.

Why is it, she asks, that so many women have been taken in by the pro-life, anti-abortion propaganda of the Right to Life lobby? Why do "ignorant shudder and the frightened cringe" when they are told by this nefarious lobby that abortion of the fetus is "the killing of a completed being?"

The answer, she says, is very simple: "Because both (the ignorant and the frightened) have for centuries been the victims of equivalent brainwashing by church and state, and by the men who have—until now, and still preponderantly—controlled and determined the lives and destinies of women."

AND WHY HAVE men so brutally victimized women, not only in recent times, but from the very beginning of the human race? Again, Miss Mannes' answer is simplicity itself. Men are opposed to abortion, she says, not because they are concerned about "the rights of the fetus," but simply because they want and have always wanted women "to bear soldiers



YOUR WORLD AND MINE

Detente with Cuba?

BY GARY MacFARLIN

Since Washington entered into a new phase of cordial relations with both the Soviet Union and the People's Republic of China, rumors continue to float around that Cuba may be next on the list. In addition to rumors, there are some straws in the wind.

A summit conference in Trinidad in October of Caribbean members of the British Commonwealth revealed that four members, Barbados, Guyana and Jamaica, are considering diplomatic relations with Cuba. At present only four hemisphere nations, Mexico, Chile, Peru and Canada, have ambassadors there.

Internal politics are playing a significant part in pushing the Commonwealth countries toward Cuba. The Guyana government has already taken several "anti-imperialist" steps, including nationalization of bauxite operations, to steal the political thunder of the opposition party led by Marxist Cheddi Jagan. Trinidad's government is also under pressure from left-wing factions. Recognition of Castro's Cuba would take off some heat.

SEVERAL OTHER Latin American countries would also welcome a restoration of normal relations with Cuba, a step that has been urged more than once by prominent Latin American bishops, as well as by the United States Catholic Conference.

The pressure on Venezuela will be particularly strong if Cuba installs ambassadors in neighboring Guyana and Trinidad. In addition, the Christian Democrats who hold power in Venezuela would secure a point over their principal opponents in anticipation of next year's elections. Their opponents, Accion Democratica, are strongly anti-Castro, an attitude developed because of a clash of personalities rather than ideologies.

Meanwhile, the impact on Cuba of the United States trade embargo continues to

decline. While statements of various churchmen indicate that it has caused unnecessary suffering to the Cubans, present indications are that the island is getting a substantial quantity of needed goods not only from Russia but from allies of the U.S., especially France and Japan. Even U.S. overseas subsidiaries are reportedly competing, in technical violation of U.S. law.

ON THE ONE HAND it now seems clear that the U.S. trade embargo is not going to topple the Castro regime. On the other, it also seems clear that the danger of export of revolution by Cuba to other Latin American countries has ceased to be acute. This being so, U.S. businessmen want to know why they are forbidden to compete with the French and Japanese for Cuban business.

Castro, however, is not going to come running at the first nod. He has always talked tough to Washington, and he recently repeated his terms without significant modification.

As a preliminary, he said, the economic blockade must be ended unconditionally, the U.S. must give up the naval base at Guantanamo, and it must stop all subversion. What the last condition presumably means is that it should cease to subsidize or encourage the groups of Cuban exiles who continue to hope and plot for a victorious return to their homeland.

AFTER THESE preliminaries, Castro says, he is ready for talks to establish new guidelines for relations of the U.S. not just with Cuba but with Latin America. The U.S., he says, must face up to the changed reality. It must drop its role of policeman of the hemisphere.

Tough as these conditions sound, they fall well within the conventions of contemporary diplomatic language. Henry Kissinger has heard much harsher sounds not only from China but from the North Vietnamese without being deterred from his instructions to find a basis for negotiations. It will surprise nobody if on one of his upcoming disappearances, it turns out that he has been enjoying a little winter sun on a beach not far from Hanoi.

PRIEST-DEMOGRAPHER URGES

Christians should stress humane means of controlling population

CINCINNATI—Urging Christians to "admit the gravity of the population situation," a Catholic priest has declared that the Church should stress the duty of responsible parenthood and "no longer shy away from the idea of . . . population control."

"Population control has to be one part of any long-range solution to the inhuman conditions in which many live. If we Christians care about the world, we must

Jesuit scholar calls statements on Devil important, opportune

VATICAN CITY—A Jesuit theologian said here that Pope Paul's recent address on the reality and pervasive influence of the Devil was "important" and "opportune" in its reminder that there is no obstacle to salvation that cannot be overcome "through Christ the Savior."

Father Morris Flick, S.J., a long-time professor of Dogmatic Theology at Rome's Gregorian University, said he felt the Pope's speech on the Devil was very important from two points of view:

"In the first place, it was important that the supreme pastor of the Church should remind us that we cannot let an element of great importance for the Christian world simply fall into a well of silence, without carefully distinguishing between what is of faith and revelation, and what is reflective of cultural conditions."

"In the second place, everyone knows that alongside the denial of the reality of Satan today, explanations—superstitions or pseudo-sciences—have cropped up to explain what some people look upon as the almost irresistible forces of evil."

face up to the population crisis and join others who are doing something about it," said Father Arthur McCormick, M.H.M., writing in the December issue of the St. Anthony Messenger.

The priest-demographer is a member of the Vatican Secretariat for Justice and Peace and a delegate to the U.N. Population Commission.

FATHER MCCORMICK, in urging Catholics to face the alarming problem of increasing population, focused on the Third World of developing nations where overpopulation makes it harder to feed people, give children a decent education, provide jobs and maintain the national resources of the world.

Declaring that no recognized population expert suggests an end to procreation, but simply fewer children, he said "Christians need to stress positive means to cope with population increase and to fight such negative and inhumane solutions as abortion, contraceptives, . . . sterilizing agents in the water, and laws requiring couples to obtain a license for a baby."

"It is precisely by recognizing the problem and stressing humane over inhumane solutions that Catholics can do the best service to the Church and to humanity," Father McCormick stated.

HE SAID THE Catholic Church has the right to "insist" that any population program include information on the rhythm method, and public funding of such programs, in the U.S., of the Human Life Foundation, which is doing research on the rhythm method.

At the same time, he said the Church should "honestly admit" that rhythm is still inadequate for large-scale population control and not present it as the only means of coping with the problem.

The CRITERION

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MISSIONARIES IN SOUTH AMERICA

Indict U.S. foreign wealth

BY JAMES R. JENNINGS

(This article comments on a letter addressed by 88 U.S. Catholic and Protestant missionaries working in Chile to the leaders of organized religion in the United States. The letter can be obtained in pamphlet form from the U.S. Catholic Conference Division for Latin America, P.O. Box 6066, Washington, D.C., 20065.)

WASHINGTON—U.S. missionaries in Chile have sent a message to American Catholics from their mission stations in Chile. The message: It is American Catholics who are in serious need of redemption.

The remarkable document, "A Letter from Chile," addressed to U.S. Church leaders, implies that, unless Christians in the United States act in a more Christian manner toward Latin Americans, they have no business sending missionaries there to preach the Christian message.

In the view of these missionaries, the lives

of the people to whom they minister are dominated by present-day powers and principalities; overseas investments, which are principally controlled by U.S. corporations.

THEIR THESIS is that Chileans and other Latin Americans have dim prospects of developing their societies and ultimately achieving any significant level of liberation or humanization under the existing profit-oriented international economic system.

They document their allegations with data which show that the resources, technology and industrialization process in the poorer nations are under the domination and control of multinational corporations, which are largely U.S.-owned.

As an example: between 1959 and 1967, the net investment which flowed into Chile was \$257 million; the outflow of profits and dividends was \$1 billion.

about four times the net investment.

Yet, in 1970, more than one-third of the Chilean national income was needed merely to service its foreign debt.

SOME U.S. READERS of the letter will react negatively to many of its accusations. They may wish to dismiss the supporting data because the sources are principally Latin American.

Such a response may only add validity to the allegation that North Americans are myth-ridden about international realities, especially with regard to the nature and magnitude of the role that U.S. overseas private investment plays in the economies of the Third World of developing nations.

Statistical data substantiating much of the missionaries' charges is easily available in the United States. The recently published book, "Sovereignty at Bay," by Raymond Vernon of Harvard University, is an example of a research study by a reputable scholar in the field.

THE U.S. DEPARTMENT of Commerce periodical, Survey of Current Business, details official government statistics about U.S. direct overseas investments. A recent issue shows that, while less than a third of U.S. overseas investments are in Third World nations, almost half of American profit earnings come from these countries, with profit rates from our Third World investments running twice as high as those from our domestic investments.

It is not, therefore, an unsubstantiated claim of "radical Marxists" that outside investments drain badly needed capital resources from developing countries. It is simply a matter of fact.

Particularly notable for U.S. Catholics, the letter's substance is similar to that of recent official pronouncements of the Catholic Church. At the papal, conciliar and synodal level, statements of the institutional Church have been sharply critical of the existing economic system.

U.S. CATHOLIC readers of Pope Paul's encyclical, "The Development of Peoples" (1967); his apostolic letter, "A Call to Action" (1971); Vatican Council II's "The Church in the Modern World" (1965); and the third World Synod of Bishops' "Justice in the World" (1971) cannot fail to see that the "Letter from Chile" documents by describing local conditions, the positions taken by the Church in these pronouncements.

Although the letter makes no reference to any of the Catholic Church's official statements, it employs as its authoritative source, a moral base fundamental to both: the Gospel of Jesus Christ.

Running throughout is the disturbing challenge of the Gospel, calling men to liberation from the slavery of possessing too much, to freedom from the disease of consuming too much, to a freedom which

Vatican sources believe Nazi Bormann dead despite story

ROME—A check of Vatican records and interviews with numerous officials and experts at the Vatican failed to turn up any concrete evidence that Nazi war criminal Martin Bormann had been assisted by the Vatican in making his alleged escape to South America in 1948.

Stories, published simultaneously by the London Daily Express and the New York Daily News, claimed that Bormann entered Argentina on May 17, 1948, on a passport issued under an assumed name "by the Vatican Office of Stateless Persons."

According to the news reports, Bormann, who was Hitler's deputy, is still alive and well and "leading the life of a

prosperous businessman" in Latin America.

THERE IS NO evidence that a "Vatican Office of Stateless Persons"—as so named in the newspaper account—ever existed. Until a year ago, there was a "Pontifical Commission for Assistance," a veteran Vatican official said, which handled all wartime and post-war charitable and refugee work for the Holy See.

"It is possible that a subdivision of this commission did provide, unknowingly, a letter recommending that Bormann be given consideration as a refugee," he said.

The official emphasized, however, that Vatican passports are given "only to people on official Vatican business," and are never handed out to "refugees or stateless persons."

"A letter of recommendation (for a refugee or stateless person) perhaps," he added, "but certainly not a passport."

AT THE TIME when Bormann is supposed to have escaped from the crumbling Third Reich and fled through Italy to Latin America, Pope Paul VI, then Monsignor Montini, was in the Vatican Secretariat of State and handled all major matters dealing with the relief work of Pope Pius XII.

"This relief work, legitimately so, did help to relocate refugees and stateless persons, as they streamed into Italy from war ravaged Germany," another Vatican official conceded, "and Bormann might have benefited in some way from this assistance by posing as someone else."

THE CURRENT newspaper reports on the "survival" of Martin Bormann have revived stories about Austrian Catholic Bishop Aloisius Hudal, known during

corporations... over one third of all business in the United States is controlled by one-tenth of one per cent of our corporations."

Americans, some satiated with consumerism, but unfulfilled with it all, and others suffering from severe alienation, find themselves searching for direction. The "Letter from Chile" calls to them to "discover the reality of oppression around you."

THE REPORT goes on: "Business is increasingly being dominated by major

• opinion
• reaction
• analysis
• background

World War II in Rome as "the Brown (Shirt) Bishop."

According to the Express-Daily News reports, Bishop Hudal was instrumental in spiriting Bormann through Austria in 1945.

"The 'Brown Bishop' was what we would call an extreme right-winger," a long-time Vatican observer told RNS. "He was convinced that the Catholic Church and Nazism could work together. He was trying to build a bridge between the two."

The observer said, however, that Bishop Hudal "gained so much notoriety that the Vatican people were on their guard against him."

BISHOP HUDAL died shortly after the opening of Vatican II in 1962.

The consensus among Vatican officials and observers contacted by RNS is that Bormann never got out of Berlin alive.

"These reports on Bormann being alive come up from time to time," said one official. "It would seem to me that if the latest self-proclaimed Nazi trackers were expert enough to track down their quarry, they should at least have been skillful enough to avoid naming a Vatican agency that never existed as having helped to engineer Bormann's escape."



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CIVIL SOCIETY

BY DR. LAWRENCE LOSONCY

All of us are probably philosophers and theologians at heart. When people like us go fishing or walking or partying, we also talk or think about "things." We, in front of our fireplace or alone with our thoughts, begin to do what the philosopher and the theologian do: we begin to ponder the meaning and the makeup of our lives. We begin to think about the order of things. We begin to reflect on the style and the manner in which we are living out our lives.

Without much effort, we begin to realize that our lives are made up of relationships with God and others, mostly others; we begin to note friendships; we ponder over love, love relationships, marriage, family, career, health, the past and the future. As Bishop Sheen noted long ago, we are the only creatures who suffer and enjoy in 3-D, for both our memories and our fears or hopes for the future crowd in upon the present.

OUR CIVIL SOCIETY, for all of its structures and functions, is composed essentially of us, people. It reflects our essential concerns, which are needs for stable food and shelter, security, love, dignity, and a voice in what is to be done and how it is to be done.

Although we have fought many wars for the right to control our own destiny, we really cannot control our own destiny. We cannot even choose to be born nor when we shall die; we have no choice about the necessity of death nor about the many needs which constantly arise in us and around us.

In the face of such little freedom and such little control over ourselves as frail created humans, civil society can be viewed as our best attempt to do together

what we cannot do alone. That is, through civil society, we meet collectively, if only temporarily, some of the most basic needs which confront us all.

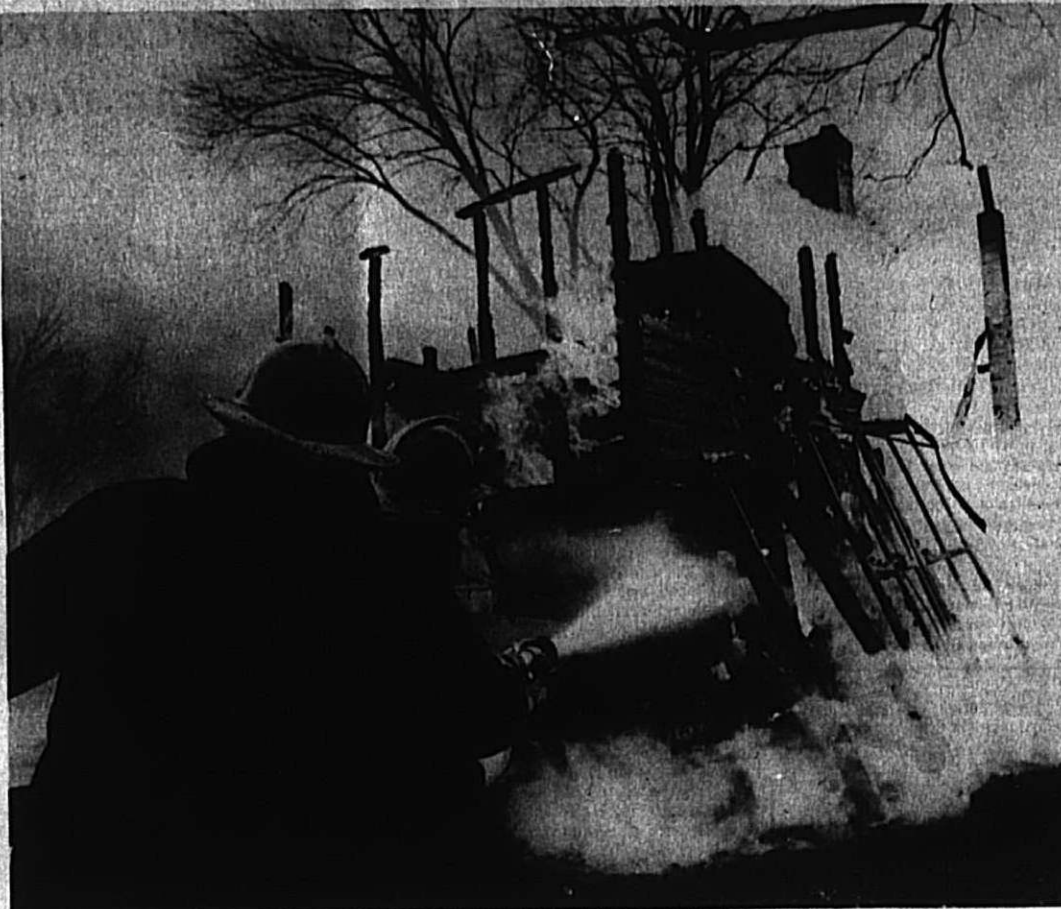
We establish a certain level of food supply, shelter and legal protection; we set affairs into sufficient enough order to allow predictions and reasonable assurance about what will happen tomorrow and thereafter. Enough stability is created through civil society to support the love which is always springing up among people, and to make families and the rearing of children possible.

Each time violent change occurs, as it is now for most of the world, civil societies find themselves deeply threatened. When they are threatened they are threatened. Fragile though civil society might be, it is humanity's only barrier against chaos and total helplessness.

IN OUR OWN CASE, it has taken centuries to advance to the point where all men, including our rulers, are subject to the law and equal under the law. As law breaks down, we fear the violence which could result. Civil society comes and goes in direct proportion as its citizens work to make it come or go. There is nothing eternal or even necessary about any one civil society. It will, in the last analysis, be what the people make it to be.

The experience of civil society can teach us things about God's People, a reality which is eternal and which is not entirely at the mercy of people. Experiences of living in a changing society can help us better understand ourselves as God's People, called through the Spirit of Christ to work for the creation of a more human society.

AS WE PONDER our thoughts and stare into our fireplaces, a new, ever fearful fact will keep intruding upon our mind: human society does not just happen, we make it. This is not an option but a necessity. The



"Our civil society . . . reflects our essential concerns, which are needs for stable food and shelter, security, love, dignity . . ." (NC photo by Barry Fitzgerald)

kind of civil society which we make will be a great factor in what kind of people we will be as God's People. The kind of people we are as God's People will be a great factor in what kind of civil society we make, for the vision, wisdom, and understanding we bring to the task is gained from being God's People.

The question civil society poses to us is not whether to be or not to be, but how to be.

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CATECHETICS

Service to God and to Caesar

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

Several weeks before the recent national elections I heard a memorable homily at my parents' parish in St. Louis. The young priest began very realistically, "If I were to preach today on my political views concerning the presidential candidates, I'm sure that hundreds of angry letters and phone calls would come to the rectory before evening."

There was immediate attention. People listened to what was to come next. Without lauding or lamenting the fact that such a reaction was fairly predictable to the apparent mixing of religion and politics in the pulpit, he simply reflected with us on the Gospel for that Sunday.

Matthew (22:12-22), Mark (12:13-17), and Luke (20:20-26) all recount an incident of tense confrontation between Jesus and the Pharisees, who, joined by the Herodians, approached Jesus one day in an attempt to trap him into giving them grounds for discrediting him. They asked a seemingly honest question: "Is it lawful for a Jew to pay taxes to Caesar or not?"

However Jesus answered, whether yes or no, he would alienate either the Pharisees or the Herodians, who held opposite views on the subject.

JESUS' SIMPLE, direct response left them with nothing incriminating. "Give to Caesar what is Caesar's, but give to God what is God's" (Mt 22:21). There were no grounds here for either political or religious accusations. Publicly embarrassed, the questioners quietly "went off and left him."

The priest made one simple point from this Gospel story. He did not go into the rather complex religious and political background implied in the account, nor did he comment on the contemporary American presidential campaign. He drew attention to what many of us had failed to notice.

Jesus may be seen as pointing out the serious social obligations borne by the individual citizen. In fact, he may be understood as stating that social obligation is as weighty as religious observance. In other words, you can't truly serve Caesar while losing sight of God, nor can you serve God genuinely without social involvement.

THE BALANCED parallelism of Jesus' phrase—give to Caesar, give to God—seems to draw attention to the fact that religious observance implies social obligation, while commitment to civil society implies dedication to God. The priest's interpretation was pointed and meaningful, particularly in the light of the national elections.

In many ways it may have been easier for Jesus' first century Jewish listeners to grasp the close link between service of God and service of one's neighbor in civil society than for us twentieth-century American Catholics. Unlike the Jew who saw, and still sees, God's love coming to him because of his membership in the society of God's chosen people, the average American Catholic adult grew up with a more individualistic view of religion. Priority was perhaps given to private devotion and personal obedience to the commandments as the means of saving one's own soul.

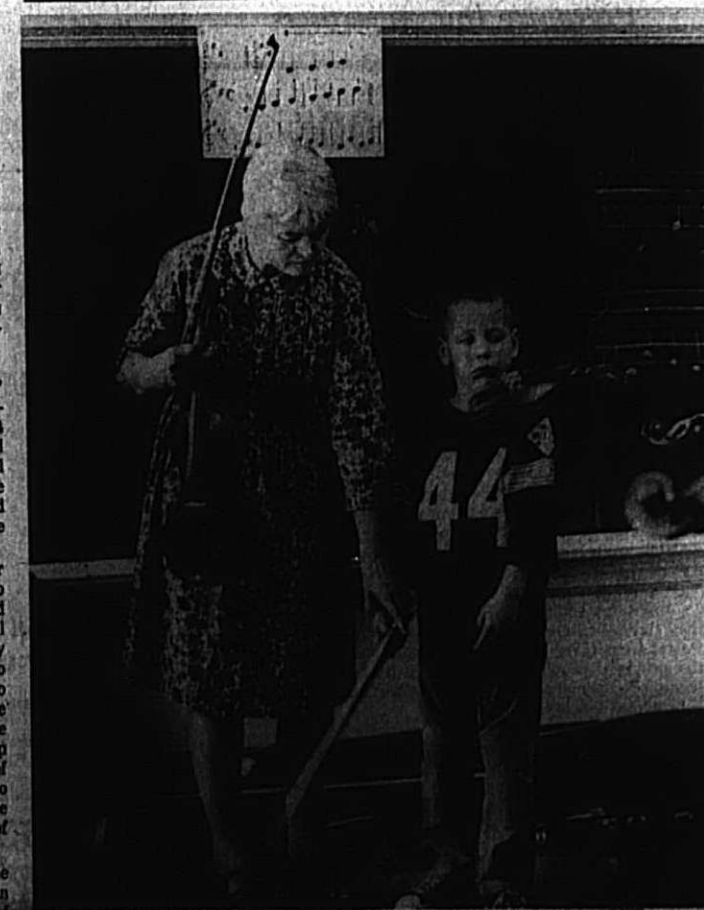
The Second Vatican Council, while respecting the many values preserved in the individualistic religious orientation of the past century or two, stressed the social

aspects of Christian faith and life. Viewing the Church primarily as a "people," sharing with the rest of mankind the challenges of our times, the council places greater emphasis on the believer's participation in the life of the Church community and in the civil society in which he lives.

THIS SOCIAL emphasis is found in relation to religious education as well as in the areas of liturgy, ethics, doctrine and organization. "For a true education aims at the formation of the human person with respect to his ultimate goal, and simultaneously with respect to the good of those societies of which, as a man, he is a member, and in whose responsibilities, as an adult, he will share . . . They should be trained to take their part in social life, so that by proper instruction in necessary and useful skills they can become actively involved in various community organizations, be ready for dialogue with others, and be willing to act energetically on behalf of the common good." (Education, 1).

Effective religious education needs to reflect the Church's present insight into its own identity as a community of believers working together to build up the common society of all men. Fortunately the newer religion texts attempt to translate the council's ideal into a practical guide for teachers and parents alike. They attempt to guide young and old alike to a more responsible service of God and their brothers—and this in terms of contemporary social and political realities. "Give to Caesar what is Caesar's, but give to God what is God's."

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"Music knows no language barriers." (NC photo by Err Gebhard)

LITURGY

Music has vital role in worship

BY FR. JOSEPH M. CHAMPLIN

"BOOST THE BODLEY BAND!" This slogan appeared constantly on car bumpers, in newspaper advertisements, over radio stations—everywhere—around Fulton during the past year. G. Ray Bodley is the local public high school and the community spent those months raising around \$50,000 to send its talented band, one of the United States' best, to Europe for an international music festival in Vienna.

The sponsoring committee, rather remarkably, did reach that goal and last July 4 busloads of some 80 teenage instrumentalists with their adult guides left our city for Kennedy airport in New York and a 747 trip to Germany. They returned three weeks later with stories and slides about journeys via bus through several countries, the huge band congress in Austria, and occasional concerts in cities along the way.

The people of Cortina, Italy, stole their hearts away. They performed in the city square there and the citizens of that northern Italian city liked everything they heard, then cried for more. Our youthful ambassadors left Cortina with happy hearts, aware, perhaps unconsciously, that music knows no language barriers, that it is international by nature.

GOOD, QUALITY MUSIC can dissolve other differences, too; it has the power of bringing classical and contemporary oriented Catholics together in one united act of worship. Moreover, instrumental melodies and appropriate songs can get to us, permeate our feelings, lift up our spirits when we pray.

A new document, "Music in Catholic Worship," published by the Bishops' Committee on the Liturgy (United States Catholic Conference Publications Office, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005) makes those points in these words:

"Among the many signs and symbols used by the Church to celebrate its faith, music is of preeminent importance . . . Music should assist the assembled believers to express and share the gift of faith that is within them and to nourish and strengthen their interior commitment of faith. It should heighten the texts so that they speak more fully and more effectively. The quality of joy and enthusiasm which music adds to community worship cannot be gained in any other way."

"Music, in addition to expressing texts, can also unveil a dimension of meaning and feeling, a communication of ideas and intuitions which words alone cannot yield . . . Ideally every communal celebration of faith, including funerals and the sacraments of baptism, confirmation, penance, anointing and matrimony, should include music and singing."

"Music in Catholic Worship" is an excellent text and deserves reading, or better, study by every priest who celebrates and by every musician (organist, choir director or member, instrumentalist) who employs personal talents and training to enhance the liturgy. It represents an updating of the 1967 document, "The Place of Music in Eucharistic Celebrations," with the work of revision done by a committee on music for the newly formed National Federation of Diocesan Liturgical Commissions.

SECTION HEADINGS indicate the scope of these guidelines: The Theology of (Continued on Page 7)

SCRIPTURE

'Nothing new under the sun'

BY FR. QUENTIN QUESNELL, S.J.

The story of God's people runs through thousands of years of history. In the course of the story kingdoms and empires, tribes and nations and peoples pass across the stage of the world, rise and fall, come and go. Each one has its day—and disappears. The Egyptians, the Assyrians, the Babylonians, the Persians under Cyrus, the Greeks under Alexander, the Syrians under Antiochus.

Israel herself passes through many stages. From a barbarian league to a petty kingdom, to a beginning of empire, to collapse and exile.

Later she languishes for centuries as an insignificant province within larger political arrangements, until finally taken over by the Romans; then rebelling against them, she is finally destroyed at their hands.

THE BIBLE WATCHES the long procession of civil societies and the ever-shifting patterns and strategies by which they continue to function. From the patriarchs to the kings, from nobles and elders, from wealthy oligarchical tyrannies to the rule of mobs running disorderly through the cities. There is rule by foreigners and by domestics, there are some few good rulers and many, many bad. The Bible has seen them all.

And the result? As was to be expected, a long enough look at any good-sized stretch of history produces some inclination to feeling above it all. "The sun rises and the sun sets; and there is nothing new under the sun."

Men work out as best they can their little political arrangements for living in some semblance of peace with other men. Some of the arrangements are better than others, of course. But, so far, none of them is anywhere near perfect. "There will be wars and rumors of wars; and on the earth distress of nations . . . but do not worry.

This is not yet the end."

And so Christians of the New Testament tell one another to pray for princes and rulers in all lands that they may leave us to live our lives undisturbed. They do this even when the rulers over the earth at that time were men like Nero, Caligula, Domitian: men whom they knew only as tyrants and murderers, blasphemers and persecutors. Nevertheless, "Give Caesar," they wrote in the words of the Lord himself, "what belongs to Caesar."

THE ONLY ARRANGEMENTS for maintaining good order and peace which the first Christians had experienced were those which necessity forced on them. The question of who was to rule over what territory were settled by the force of arms in those days, with the rule of the stronger prevailing. The question of who was to benefit most under a given regime was settled in terms of wealth and influence, as favors were bought and sold, and the rich became ever richer, while the poor were crushed by taxes.

Under such a system, it is not surprising that the details of government became largely a matter of indifference to people. There was no reason to expect that the next person to win power would be any better than the last ones had been. There was no cause for hope that simply throwing out one unjust invader would bring the kingdom of God in his place. War bred war and injustice bred injustice. So it had ever been.

WHAT IF THE NEW Testament authors had envisaged the possibilities of a true democracy, where everyone cooperated for the good of all? Would they then perhaps have written more about the responsibility of good men to play an active role in the political process? We don't know.

What we do know is that the New Testament authors seem more conscious of people than of governments. The Bible wants all who possess the power and wealth of this world to realize that they are not true owners and masters, but only caretakers for God. It pleads for a fair share for all men of the gifts which God has given for the good of all. But, as to what system of civil society will best achieve this, it remains silent. It lets us know that we are our brothers' keepers, and leaves us to draw our own conclusions.

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"The story of God's people runs through thousands of years of history. In the course of the story kingdoms and empires, tribes and nations and peoples pass across the stage of the world." (NC photo by Eric Lessing, courtesy Hall mark gallery)

QUESTION BOX

Must we believe in the visit of the Magi?

BY MSGR. R. T. BOSLER

Q. The visit of the Magi at Christ's birth seems to me a very important event, but St. Matthew is the only Gospel writer who mentions it. As a Catholic is it imperative that I believe it or may I think of it as a parable used to explain the royalty of Christ? Are we sure that it happened?

A. Biblical scholars have for some time called attention to the fact that the infancy narratives in Matthew and Luke are a form of writing different from the rest of the Gospels. They contain true historical facts, indeed: 1) that Jesus was born in Bethlehem when Herod was king; 2) that he was a descendant of King David; and 3) that in him was fulfilled the promises of Scripture. But it is possible that according to the custom of the times the Evangelists embroidered their accounts with pious legends for the purpose of bringing out more emphatically how unique was the birth of Jesus and what a marvel it was to have God with us in the flesh.

Remember, I said "it is possible." I am aware of the fact that the very use of the



word legend in reference to anything in the Gospels can lead to misunderstanding and bring a barrage of letters down upon me from those who have not had the opportunity to keep up with the discoveries of Scripture scholars. To show that I am not a modernist giving my own outlandish opinions, I refer you to a well-balanced article in the "New Catholic Encyclopedia" on the Magi (Vol. 9, 65-67). Here is what it says on the historical character of the Magi and their visit:

"Obviously tradition regarded them as historical personages. Many modern scholars, on the other hand, consider them part of the legend of the childhood of Jesus. In part, this opinion is based on the silence of other sources, including the other Evangelists. Chronological difficulties are also adduced to confirm the opinion; e.g., Lk 2:39 places the Holy Family in Nazareth immediately after the Presentation, thus making it very difficult to situate chronologically the visit of the Magi to Bethlehem. In examining the problem of historicity one must keep the following factors in mind: 1) the silence of other sources does not automatically rule out the possibility that the Magi were true historical characters; 2) the testimony of varying traditions of uncertain date and origin is of little historical value; 3) Matthew is not writing history in the modern sense of the term but employing a literary form that freely admits legendary amplification. Problems of chronology, then, cannot be pressed too much one way or the other.

"With these factors in mind one can list three possibilities: 1) the Magi were real persons who visited Christ just as Matthew describes them; 2) a group of Magi had visited Jerusalem at some time previous to the birth of Christ and Matthew associates this visit with the guidance of a star and the adoration of Christ; 3) the star and the visit and the Magi themselves are completely legendary elements introduced to underline the fulfillment of prophecy and to call attention to one or other of the themes discussed above. Nothing in the character of inspiration or in the nature of Sacred Scripture would preclude any of these possibilities. To date there is no information enabling the scholar to choose any one possibility definitely. Modern studies, though, do favor the third position.

Q. How do I kneel before Almighty God and resolve to sin no more when I know in my heart it is a lie? How dare I ask forgiveness for the same sins I know I committed before and will surely do again? My sins are, I hope, not mortal but they are legion.

A. You should meditate on the advice

Jesus gave to Peter who asked: "Lord, how often shall my brother sin against me and I forgive him? As many as seven times?" and Jesus answered: "I do not say to you seven times, but seventy times seven."

God, surely, does not ask more of us than he is willing to do for us. There is no limit to God's mercy and, therefore, no limit to the number of times He will forgive us. Yes, even when it's the same old sin over and over again.

You can still be sorry for it even though you know from bitter past experience that you are going to do it again. You can tell your children you are sorry for losing your temper and saying cruel things to them—and mean it—even though you know that the next rainy day or sooner you'll blow your top again.

Since you feel the sins are not serious, you doubtless are referring to those that spring from your own physical makeup and dispositions or bad habits acquired in the past. Those can be so overwhelming for some people that they greatly reduce the guilt of the action. It is the efforts we make to curb our temper or nervous disposition that God will judge us by rather than what to us seem successes or failures. So go on confessing the same old sins; the experience will be humbling and will keep you dependent upon God's mercy.

Q. Instead of brusquely brushing off the recent queries sent to you regarding head covering for women in church, would it not be nice to start a volunteer drive for women to again wear veils, hats, etc., to church? You make those of us who like some of the old traditions feel guilty and out of step when you so generously side with those women who go bareheaded. Not only that, but there seems to be no more preparation on the part of both men and women to wear their best to participate in the Holy Supper, a feast indeed!



A. I did not intend to discourage women from wearing hats or veils in church. Many women, I am sure, do not feel dressed up without something on their heads, and they rightfully want to feel dressed in their best for the Lord's Feast. There may be communities where all the women feel this way, and they should wear hats because they should be dressed up for

Mass. But the majority of the women in the cities of the Western World no longer feel this way. I stand up for their right to come to church without a hat on the grounds that the old church law requiring head covering is no longer in force because of a contrary custom well established with the tacit consent of church authorities.

Isn't it ridiculous to be arguing over such

an insignificant problem, when we should all be working together to present a Lord's Feast that will attract young people back to Sunday Mass? If we don't accomplish this, there will be no one around fifty years from now to argue about what the few old women should wear to church.

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THE CHURCH AND I

Childhood memories still vivid

BY F. J. SHEED

I have been describing the six years in which my Communist father sent my brother and me—fervent small Catholics—three times every Sunday to the Methodist Church, and his Presbyterian family made available to us some pretty virulent anti-Catholic literature including the awful Disclosures of Maria Monk. I read the lot with the liveliest interest and didn't believe a word of it. I put it all down to bigotry. Behind that word my faith was invulnerable: it covered everything.

It covered, for instance, Charles Kingsley's Westward Ho, which I won as a prize for an essay on Cruelty to Animals in a competition open to all the public school children of Sydney. I enjoyed the excitement of the story and dismissed its anti-Catholicism as the sort of bigotry to which I was already hardened.

I did not then know that Kingsley's description of the Catholic Spaniards as monsters of cruelty concerned a time when Topcliffe was racking Catholics in the Tower of London and Englishmen filled the boots of Dermot O'Hurley, Archbishop of Cashel, with molten pitch so that he could not walk to the gallows—they had to carry him.

Soon after a Catholic uncle gave me Robert Hugh Benson's Come Rack, Come Rope. I cannot remember how early I came to realize that cruelty was pretty evenly divided, and that the lesson for mankind lay in there being men on both sides who were prepared to suffer and die for what they were convinced was God's will.

MEANWHILE, MY FAITH was un-

troubled. As I have said my brother and I went once a month to Confession to the parish priest, Father Rohan. On my father's annual holiday we were daily communicants. I had a fair general knowledge of Catholic doctrine, based on the Apostles' Creed, a great devotion to Mass and Communion, and a habit of making visits to the Blessed Sacrament.

I remember being sorry for Methodists because they didn't seem to have any angels or saints, and almost never mentioned Our Lady—with her and my guardian angel and St. Joseph and St. Francis and St. Anthony I felt I could at any time discuss my own small troubles and pleasures.

What Henri Ghéon calls "the come-and-go between this world and the next" was certainly real to me. It still is. I read any number of pamphlets. One was on St. Gerard Majella, a Redemptorist lay-brother who worked some astounding miracles. These impressed me so much that when I came to be confirmed by Archbishop Kelly I chose Gerard as my Confirmation name. It was long afterwards that I learnt he was the Patron of Pregnant Women. I have met a lot of Gerard's since, and wonder if they know.

At my primary school—Gladstone Park, Balmain—I had two years under the headmaster John Walker (called, needless to say, Johnnie). He said we were too young to read Shakespeare, but he loved poetry, and introduced us especially to Byron and Tennyson. I did not realize at the time the oddity of some of his pedagogy. We had to learn the Lady of Shalott by heart. Each boy would stand up and recite one line. Any boy who did not know his line was brought out and caned. Then the next boy took over. Tennyson would have been surprised at the alternation of his own lovely words and bruising of schoolboy flesh. But when we came to:

He said she has a lovely face
God in his mercy lend her grace.

the headmaster's eyes were filled with tears.

I REALLY DON'T know why I mention this. My memory being excellent, I did not get any bruising, and anyhow it has nothing to do with my religion. Another incident I have slightly more excuse for relating. We were doing Tennyson's "Home They Brought Her Warrior Dead." At the lines,

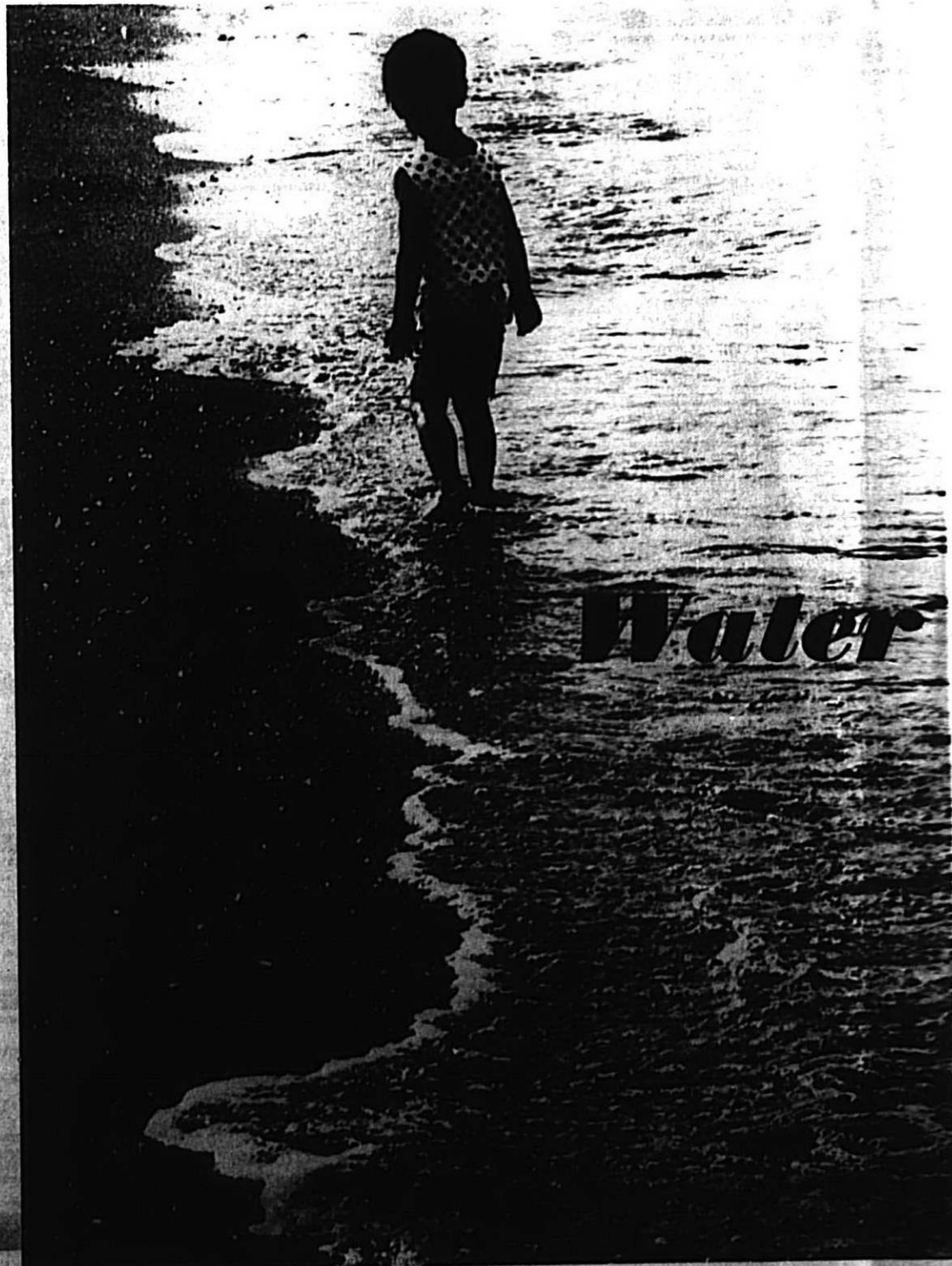
Rise a nurse of ninety years
Set this child upon her knee.

Johnnie pointed to the first three words as an example of putting the verb before the noun. I asked, "Couldn't Rose have been the nurse's name?" He said, "But she was 90 years old." I said "Perhaps she was christened as a baby, sir." His hand started towards the cane, then he decided (wrongly) that I was not being cheeky. It was a close thing.

As it happened, I knew what he meant to say—that Tennyson being the sort of poet he was would not have given the name Rose to so old a woman. But he didn't say it. I cannot remember an earlier lesson on the value of saying exactly what you mean. It has stayed with me. No rule could be more valuable in theology.

One other incident of that period. At least once a year up to that time we would be asked to name our favorite book. Every hand would go up, we all knew the expected answer, and the boy the teacher pointed to gave it—the Bible. Johnnie duly asked the question. The boy gave the ritual answer. Johnnie caned him for telling a lie. For a publisher no rule could be sounder—if you commit yourself to a book you haven't read, you'll get a caning.

Lawrence missed a little space



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Quiz Contest in second round

The second round of the 19th annual Junior CYO-Criterion Quiz Contest will be scheduled at 7 p.m. Sunday Dec. 10, as 16 teams survived the first round last week.

Defending co-champions St.

Catherine and St. Barnabas will meet in Bracket II on Sunday. The two turned in last week's highest scores—150 and 130 points, respectively.

TWO OTHER TEAMS earned



SELL HOLY CHILDHOOD SEALS—The 170 students of St. James the Greater School, Indianapolis, achieved a new high recently with the sale of \$524 in Christmas seals for the Holy Childhood Association. Shown above with Miss Mary Ann Murphy, right, faculty sponsor, are three members of the school's eighth grade, which sold \$121 in seals or an average of \$5.57 per student. From left are: Kathleen McGreevy, Jeff Browning and Tom Morrissey.



RELIGIOUS ART CONTEST WINNERS—More than 1,100 entries from 80 schools took part in the Religious Art Contest sponsored this fall by the Religious Education Department. Shown above with Sister Gilbert Conway, S.P., contest chairman, are winners by grade levels. Each received a \$5 check. From left are: Mike Guyant, of St. Barnabas School; Theresa McMahon, of St. Mary Academy; Dorothy Burch, of St. Jude CCD; Maria Largaespada, of St. Gabriel School; Diana Laughner, of St. Luke School; and Jo Ann Frey, of Immaculate Conception Academy, Oldenburg.

CYO NOTES

Because of boiler repairs this week-end at Roncalli High School, all CYO basketball games scheduled there Saturday will be played at Secena Memorial High School, same times. Sunday's games at Roncalli will be played as scheduled.

CYO Activities Calendars for 1973 will be mailed to all parishes next week by the CYO Office.

Entry blanks have been mailed for the St. Joan of Arc Junior Volleyball Tourney, to be held in January. Deadline is Thursday, Jan. 4.

Cadet Girls Volleyball League deadline is December 21, while the Cadet Boys Wrestling League deadline is January 3.

Letters announcing fees for National CYO Affiliation for 1973 have been mailed to all parishes. Fees range from \$5 to \$25, depending upon parish size.

Information on the Archdiocesan Cadet Science Fair has been sent to all parishes. Deadline for entries is early-January. Materials for schools' fairs will be provided by return mail.

Entry deadline for the 20th annual Junior Style Show, to be held January 28 at Holy Name, Beech Grove, is January 12.

STANDINGS

CYO CADET GIRLS' BASKETBALL LEAGUE

Division I—St. Joan of Arc 6-0; Immaculate Heart 5-1; All Saints 4-2; St. Michael 4-2; St. Christopher 2-4; St. Monica 2-4; St. Martin 1-3; Holy Trinity 0-6.
Division II—St. Pius X 4-0; St. Simon (Blue) 4-0; Little Flower 4-2; St. Matthew 3-3; St. Andrew 2-4; St. Philip Neri 2-4; St. Rita 1-5; St. Lawrence (Red) 0-4.
Division III—Holy Spirit 7-0; St. Jude 5-1; St. Mark 5-1; Our Lady of Lourdes 4-3; St. Simon (White) 2-3; St. Bernadette 2-4; St. Patrick 2-4; St. Lawrence (White) 0-4; Our Lady of Greenwood 0-4.

Girls' cage loop nearing playoffs

INDIANAPOLIS — Final games in the Cadet Girls Basketball League will be played Sunday to determine participants in the league playoffs next week.

The Divisions I and II titles were decided this past Tuesday, with the winners to meet Sunday, Dec. 10, at Holy Spirit, 3:15 p.m. Sunday's winner will meet the winner of Division III next Thursday, Dec. 14, at Little Flower, 7:30 p.m.

Final games in Division III are scheduled Sunday.

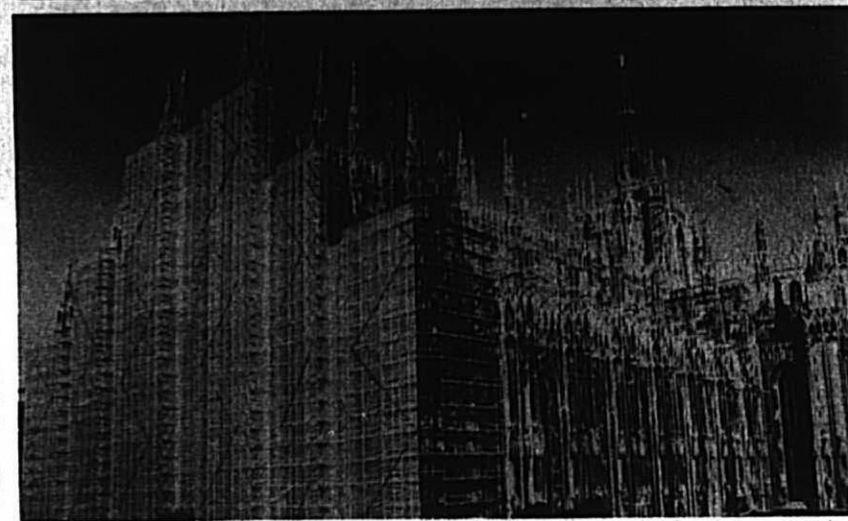
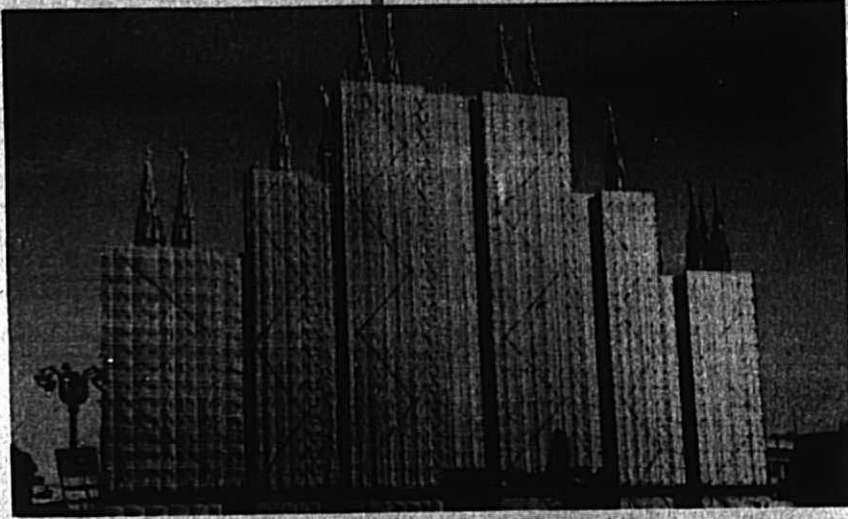
Division leaders at press time this week included: Division I—St. Joan of Arc and Immaculate Heart of Mary; Division II—St. Pius X and St. Simon (Blue); and Division III—Holy Spirit.

Ave Maria Guild party scheduled Tuesday, Dec. 12

INDIANAPOLIS — The Ave Maria Guild will hold its annual Christmas Party at St. Paul Hermitage at 12:30 p.m. Tuesday, Dec. 12. The pitch-in luncheon will be followed by the traditional gift exchange.

The following new officers will be installed: Mrs. James P. Stephens, president; Miss Constance Wiegand, vice-president; Mrs. Robert Kremer, recording secretary; Mrs. F. E. Hauser, corresponding secretary; and Mrs. Robert Reimer, treasurer.

Fifty years ago Bishop Joseph Chartrand officiated at the dedication of the new Holy Name parish church and school in Beech Grove.



ANOTHER EXPORT ITEM?—Another Old World landmark being crated for shipment to the New World? The view at top suggests that but what looks like a big crate from one angle turns out to be scaffolding in place for restoration work on the famed Milan Cathedral. Sections of the scaffolding were covered in plastic to protect pedestrians during the restoration. (RNS photo)

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Vatican document to answer: What is a Catholic university?

BY FR. LEO E. McFADDEN

ROME—What is a Catholic university?

The answer to that question, years in the making, will soon be presented by the Vatican's Congregation for Catholic Education and a commission of Catholic educators, members of the International Federation of Catholic Universities (IFCU).

Father Theodore Hesburgh, president of Notre Dame University in Indiana, former president of the Federation and a delegate of IFCU at a Vatican

meeting held late last month, told NC News in Rome that he is gratified and optimistic that the congregation and the educators will soon agree on a final document.

THE HOLY Cross priest said the document will mean that "for the first time in the modern history of Catholic universities and colleges we will have a charter which clearly states our role, nature, freedom, in what sense we are and are not Catholic."

He then added:

"If you want to be prosaic about it, say this document will also spell out for us what our glory is."

Father Hesburgh said the document, under study in the Vatican and by commissions around the world since 1967, will have been written and originated by university people with the approval of the Congregation for Catholic Education.

The document, he said, will strike a delicate balance between academic

freedom and the teaching authority of the Church and define the nature and purpose of a university.

He said it will declare that a Catholic university has four characteristics:

"A Catholic university is faithful to the message of Christ, dedicated to the service of the people of God, steeped in Christian inspiration and continuously reflecting on all the growing fields of knowledge in the light of the Gospel."

Father Hesburgh said the document will provide any educator new to the field a sense of the long tradition he is stepping into, whether his institution dates back to the middle ages or was founded a few years ago.

The document, he said, has undergone a battery of revisions and engendered almost unending debates.

"Right now the federation and the congregation are closer to agreement than we have ever been, and that's progress," he said.

"I don't blame some of the more conservative members of both the federation and the congregation for arguing their side of things, for fighting for what they believe. I fight for what I believe too."

ASKED IF THE document would settle the touchy question of the right of the professor to academic freedom versus the obligation of Church authority

to preserve the faith, Father Hesburgh said that in remarks "to our group the other day, Pope Paul gave the best answer to that. He said there was only one limitation to research and that was the truth."

Father Hesburgh said that educators know they are not the entire Church and that they are subject to authority.

This document will help us educators and those in authority perform their roles better, he added.

Document draft given approval at Rome meeting

VATICAN CITY—Representatives of Catholic universities from around the world ended two weeks of meetings in Rome with the approval of a draft of a new document intended to define a Catholic university.

A high ranking official of the Congregation for Catholic Education told NC News, however, that the final text of the document has not been drafted.

A number of amendments and suggestions have been left to a committee to be incorporated into the document's final form," he said. "I cannot guarantee when it will be ready for publication since that depends on how quickly the committee finishes its work."



RITE OF RECONCILIATION—Co-celebrants and members of the congregation join in a symbolic covenant of peace at the Rite of Reconciliation held at New York's Manhattan College. The rite was part of a three-day long International Convocation on Education for Peace sponsored by the College's Pacem in Terris Institute. The text of the pledge of peace stated: "We covenant each with the other, to be to all living beings as a brother cherishing life over death, truth over falsehood, love over distrust, that we may all be one! This is our pledge." Taking part in the lighting are, from left to right, facing camera: the Rev. Frank Halse, United Methodist chaplain at Syracuse University; Dr. Matthew Ies Spetter of the International Humanist and Ethical Union; Venerable Thich Thien Chau, United Buddhist Congregations of Vietnam; Father Richard Armstrong, M.M., director of the Christophers, and Joseph Fahey, assistant professor of religious studies at Manhattan College and the convocation's chairman. (RNS photo)

Bishop Bernardin's assistant given NCCB-USCC post

WASHINGTON — Father James S. Rausch has been named general secretary of the National Conference of Catholic Bishops (NCCB) and the U.S. Catholic Conference (USCC).

He succeeds Bishop Joseph L. Bernardin, general secretary

for the past five years who has been named archbishop of Cincinnati by Pope Paul VI.

Father Rausch's election to a five-year term, effective Dec. 15, was announced here by Cardinal John Krol of Philadelphia, NCCB-USCC

president. He was elected by a unanimous vote, conducted by mail, of the NCCB administrative committee and the USCC administrative board.

Father Rausch, 44, first joined the USCC staff as assistant general secretary in January, 1970. In March, 1970, he was named associate general secretary. In that position he has been Archbishop Bernardin's closest collaborator in administering the USCC, the national action agency of the U.S. bishops.

Cardinal Krol said he was "extremely pleased" to make the announcement and added:

"I feel confident that he will bring the same qualities of professionalism and priestly concern to his expanded responsibilities as general secretary of both conferences."

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ONLY THE CAT KNOWS FOR SURE?

Identical twins serve as Missouri co-pastors

BY ESTELLE LAMMERS

WELLSVILLE, Mo. — Only the cat knows for sure.

The cat is named Mitzie. She is the pet of Fathers Stephen and Severin Lamping, identical twins serving as pastor and co-pastor at the Resurrection Parish here.

The animal is the only one who can confidently tell the men apart.

TO BE COMMISSIONED

ROCKVILLE CENTRE, N.Y.—A total of 188 nuns, Brothers and lay persons will be commissioned "extraordinary ministers" of the Eucharist in parishes, schools and institutions of this Long Island diocese on Dec. 17, it was announced here.

"Mitzie is the only one we can't fool," said Father Stephen.

"Yes, Mitzie, will never come to me," said Father Severin.

The twin priests, born Jan. 1, 1901 in Cincinnati, had served in such diverse locales as Europe, Ohio and Kansas before coming to the Jefferson City diocese for pastoral work.

Their experiences are reflections of their travels, including run-ins with Hitler's Gestapo and publication of several books on conversion.

THEY ATTENDED grade school in Cincinnati and completed minor seminary studies there. However, the twins, along with their three sisters, were taken to Damme, Germany, by their parents—who

were immigrants—for settlement of an estate.

The twins then attended St. Lodewijk College in Vlodrop, The Netherlands; the Franciscan Academy at Dorsten, Germany; and the Franciscan Academy of Theology in Paderborn, Germany.

On March 16, 1929, they were ordained in the historic cathedral of Paderborn and afterwards engaged in youth work and conducted retreats for the Young Christian Workers in Germany. Holland and Belgium.

"In 1935, we were run out of Germany by the Gestapo because of our outspoken opposition to Hitler," said Father Severin.

That year they had published a book on converts, "Menschen Die Die Zur Kirche Kamen," and wrote articles for various Catholic magazines. Father Stephen said their writings were confiscated by the Gestapo and the police came to arrest them.

"However, we had just left for Italy on our way back to the United States," Father Stephen said.

In the United States, Father Severin taught at a Cincinnati high school, became associate editor of the St. Anthony Messenger, editor of the Sodalist and Herz Jesu Sendbote, and was director of the local Catholic Kolping Society, one of the largest youth organizations in the world. He

later became the society's national president.

MEANWHILE, Father Stephen engaged in pastoral work and served as pastor of parishes in Emporia and Olpe, Kan.

It was during this period that they wrote a booklet on the menace of nazism, 100,000 copies of which were distributed by a Jewish group, and wrote another book on modern converts, "Through Hundred Gates," which was published in the Religion and Culture Series of the University of St. Louis in 1938. The book was translated into five languages.

However, said Father Severin, he was always interested in pastoral work. So, in 1955, he was made pastor of a Kansas City, Mo., parish. Two years later, he and his brother joined the newly formed diocese of Jefferson City.

Father Stephen was named pastor at Wellsville, where he has remained. Father Severin was given a variety of assignments before becoming co-pastor at Wellsville in 1970.

"We have been happy working in rural parishes," said Father Stephen. "Everyone knows everyone else."

He added that he and his twin were still interested in convert work—having received about 45 persons into the Church in Wellsville. And they still confuse people about their identities.

Father Severin noted that he was a patient in a hospital recently and was visited by his brother. When the nurse saw Father Stephen walking down the hall, she thought it was Father Severin and exclaimed, "You shouldn't be walking around."

Mitzie the cat would have known for sure.

Sculptor's 'M' discovered in hand of Pieta

VATICAN CITY — The continuing work of restoration on Michelangelo's broken and disfigured masterpiece, the Pieta, brought to light a monogram "M" that the sculptor carved in a palm of the statue of the Virgin Mary.

Six months ago, a Hungarian refugee who attacked the statue in St. Peter's Basilica with a hammer, knocked off the virgin's left hand. Subsequent examination of that hand led to the discovery of the monogram.

A brief item on the front page of the Vatican City daily, L'Osservatore Romano, said the monogram had been discovered by Dr. Vittorio Federici, director of scientific research for the Vatican museums.

L'Osservatore Romano said only that it "seems" that Michelangelo used the natural lines on the palm of the hand to delineate "a very beautiful 'M' in clear calligraphic lines."

More details will be given by Dr. Federici in a forthcoming article, the newspaper promised.

The art historian and artist Giorgio Vasari wrote in the 16th century that the youthful Michelangelo had left his



NEW BLACK BISHOP AND HIS ORDINARY—The newly-appointed Auxiliary Bishop of the Natchez-Jackson, Miss., diocese, Father Joseph L. Howze (left), is joined by his ordinary, Bishop Joseph B. Brunini, during a special Mass celebrated by the nation's bishops at the National Mission Animation Conference in Washington. Bishop-designate Howze, 49-year-old pastor of St. Lawrence parish, Asheville, N.C., is the nation's second black Catholic bishop, joining Auxiliary Bishop Harold Perry of New Orleans. (RNS photo)

masterpiece unsigned until its authorship was challenged. He then inscribed his name boldly across the virgin's belt.

The Pieta was sculptured by Michelangelo between 1498 and 1500.

British to get free 'devices'

LONDON — The British government has approved plans to distribute contraceptive devices and information free of charge through this country's National Health Service (NHS) to all persons in medical, social or financial need.

In practice, this means that virtually anyone can receive free contraceptives and advice

on how to use them.

This procedure, it has been learned, will be recommended by mid-December by Sir Keith Joseph, secretary for social services in Prime Minister Edward Heath's cabinet.

Contraceptives distributed free by the NHS include virtually all known devices and birth control pills.

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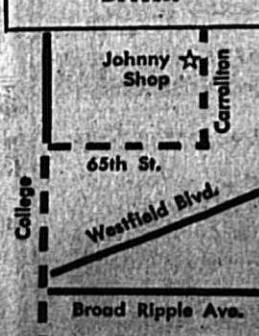
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Pope stresses Church's need for Holy Spirit

VATICAN CITY—The Church's first and most important need is the presence of the Holy Spirit in it and in all its individual members, Pope Paul VI told a general audience Nov. 29.

At the same time the Pope challenged those who, invoking the Holy Spirit, "have become apostles of controversy, laicization and secularization."

Pope Paul began his talk by saying that he had been asked frequently what the greatest needs of the Church are today.

"The Church needs to be animated by the Holy Spirit," he declared. "By the grace of the infusion of this new life which comes from heaven, not born of earth, which the Lord gave to His Church on the day of Pentecost."

"This wind, this fire, this energy, this word, this richness, this interior power which is the Holy Spirit, the miracle of Pentecost, this, above all, is

what the Church has need of today."

ALMOST IN A litany form, the Pope listed the various aspects of the Holy Spirit in the guidance of the Church in the world.

"The Church needs the Holy Spirit, which is the animator, the sanctifier of the Church," he said.

"The Holy Spirit is the divine breath, the wind behind its sails, its unifying principle, its interior source of light and power, its support and consoler, its font of charisms and hymns, its peace and its joy, its pledge and prelude to blessed and eternal life."

Modern man, particularly, has need of the Holy Spirit, the Pope said, because he is caught by the enchantment of an outward, beguiling and fascinating life, unfortunately often corrupted by the flattery of false happiness.

"Modern man needs to feel anew a welling up from within his most inward depths of personality, almost like a sigh, a poem, a prayer and a hymn, the praying voice of the spirit."

Pope Paul called out dramatically: "Living men, you young people, and you consecrated souls, you brothers in the priesthood, are you listening to us? This is what the Church needs. The Church needs the Holy Spirit. It needs the Holy Spirit within us, in each of us, and in all of us together, in us the Church."

Then the Pope began asking

questions about the present state of unrest and strife within the Church.

"How is it that this interior fullness has been weakened in so many spirits who say they are part of the Church?" he asked. "How is it that so many groups of militant faithful in the name of and under the guidance of the Church have become lazy and thinned out?"

"How is it that many have become apostles of controversy, laicization and secularization, as if thinking to find a freer means of expression for the spirit, or even placing more trust in the spirit of the world, than in that of Christ?"

THE POPE WENT ON with his questions, asking: "How is it that some have drawn away from, and even denounced as harmful chains, the bonds of ecclesial obedience and the jealous adherence to the community of the Church's ministry, on the pretext of living according to the Spirit, freed from the proper norms and forms of canonical institutions of which the visible body of the pilgrim, historical and human Church, even if it is mystic, must be made up?"

The Pope exclaimed: "If this were the true Spirit, we certainly would not extinguish it!"

Acknowledging that the "Spirit moves as it wishes," as St. Paul wrote, Pope Paul declared: "But we still wish once again to avail ourselves of the authority of tradition, expressed by St. Augustine . . . 'He is not of the spirit of Christ, if he is not of the body of Christ.'"

The Pope concluded: "The humble and faithful adherence to the Church not only does not deprive us of the Holy Spirit, but rather puts us in a better—and under a certain aspect, indispensable—condition to enjoy personally and collectively the vivifying movement of the Holy Spirit."



NEW D OF I OFFICERS—The St. Florentine Circle. Daughters of Isabella, recently installed new officers during ceremonies held in St. Lawrence Church, Lawrenceburg. Shown above with Father James Sweeney, pastor and chaplain, are from left (first row): Sister M. Presentia, organist; Mrs. Ellen Jerger, vice regent; Mrs. Ruth Early, regent; Miss Mary Ann Dolan, past supreme director; Mrs. Peg O'Loughlin, past

regent. Second row: Mrs. Carol McCann, recording secretary; Mrs. Ruth Fogelman, custodian; Mrs. Thelma Broughton, monitor; Mrs. Nell Kneue, treasurer; Mrs. Marguerite Ryan, chancellor; Mrs. Hazel Kerr, scribe; Mrs. Pat Dayton, guard; Mrs. Margaret Huebner, trustee; Mrs. Nellie Armbruster, guard and Mrs. Mary Ann Steigerwald, financial secretary.

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MAY A. SWIND, 76, St. Anthony, Dec. 4. Mother of Robert J. Swind of Clarksville. A brother and a sister also survive.

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MRS. SEWELL (Sue) ENGLE, 67, Our Lady of Lourdes, Nov. 28. Mother of Mrs. William Riggs.

EMILIA T. SCHOBEL, 69, Sacred Heart, Nov. 30. Sister of Frances Volkert and Leonard Mayer.

MARTHA S. O'GRADY, 64, Holy Spirit, Dec. 1. Wife of Jeremiah; mother of Michael O'Grady; sister of Rose Perkins, Joe and Marie Storminger.

REGINA E. COX, 74, SS. Peter and Paul Cathedral, Dec. 2. Wife of William T.; stepmother of James and Robert Cox; sister of Mary H. Fleck.

GERTRUDE COLLINS, 77, St. Philip, Dec. 4. Wife of William J.; mother of James E. and Robert J. Kirby; sister of Herman

and Anthony Ryse
ALBERT W. PRILLER, 61, St. Jude's, Dec. 4. Husband of Mary K.; father of Albert P. Priller and Barbara Adams, brother of Hugo, Walter, Alfred, Joseph, Edward and Harold Priller, Ruth Hornberger, Sylvine Jefferson, Mary E. Fromhold, Delores Barron and Sister Mary Regina.

WALTER L. BYERS, 58, Assumption, Dec. 4. Husband of Mary J.; father of William H. and Richard L. Byers, Eileen Roberts and Vickie Lykes, brother of Mrs. Robert, Earl and Norman Byers.

KILMER W. DAVID, 64, St. Patrick's, Dec. 4. Husband of Louella, father of James M. David.

CHARLES F. MCCAULEY, 47, St. Catherine's, Dec. 4. Husband of Evelyn A. father of Thomas, Howard, Ruth and Robert McCauley, Lawrence Brothers and Jane Boatman, brother of Dorothy Mahan, Catherine Kavanaugh and Helen Doyle.

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Panel to gather data on abortion

WASHINGTON — The U.S. bishops' Ad Hoc Committee on Population and Pro-Life Affairs plans to gather information on increased activity to relax stringent abortion laws, on expected efforts to establish a national policy of population control and on United Nations Population Year Activities in 1974.

The panel, chaired by Cardinal John Cody of Chicago, made that report after holding its first meeting during the U.S. bishops' fall meeting here.

The committee, besides gathering information, was formed to make policy recommendations to the bishops on abortion and related issues.

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INDIANAPOLIS—A puppet show for children entitled "Christmas for Black Children" from 2 until 4 p.m. on successive Saturdays and Sundays, Dec. 9 and 10 and Dec. 16 and 17 at the Martin Center 3553 N. College Ave. Santa Claus will be present to greet the youngsters after the show.

The puppet show is being sponsored by the Institute of Afro-American Studies with headquarters at the Martin Center. There is no admission charge.

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Pope may return to Australia

SYDNEY, Australia—"The Pope would dearly love to come back to Australia to attend the Eucharistic congress in Melbourne in February," Cardinal Norman Gilroy said here on his return from Rome. Pope Paul, he added, will decide about the trip before Christmas.

The 78-year-old cardinal, the former archbishop of Sydney, was in Rome for a meeting of the Vatican Congregation for the Evangelization of Peoples. The international Eucharistic congress will be held in Melbourne Feb. 18-25.

Thirty years ago Father Albert Deery was formally installed as pastor of St. Augustine Church, Jeffersonville.

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Note drop in number of U.S. missionaries

WASHINGTON—The number of U.S. priests, Brothers, nuns and lay people serving in the foreign missions has dropped over 20 per cent in the last four years, according to a report by the U.S. Catholic Mission Council (USCMC) here.

The study was released at the National Mission Animation Conference held last month at the Catholic University of America here.

Father Joseph Connors, executive director of the USCMC, called the loss of over 2,000 missionaries in four years a serious one. He said it is "comparable to the general drop in the number of American priests and Religious and is undoubtedly related to it."

Religious priests serving in the missions showed a slight increase, from 3,117 to 3,171. The same upward swing appeared among seminarians (90 to 97) and lay missionaries (303 to 376). None of these three groups reached their 1966 peaks however.

THE NUMBER of Brothers, which had dropped sharply between 1968 and 1970 (from 869 to 666), showed a slower decline in the last two years, down to 634 in 1972.

The report also showed that the highest concentration of U.S. missionaries abroad is in Latin America: 1,882 in South America, 728 in Central

America, and 819 in the Caribbean Islands. The Far East is next with 1,955 American missionaries serving it, followed by Africa (1,107) and Oceania (826).

There are 234 missionaries serving Alaska, Canada, and Greenland; 39 in Europe, and 59 in the Near East.

Slightly over half of America's foreign missionaries are men, according to the report. The priests, Brothers,

seminarians and laymen number 4,307. There are 3,127 nuns and 215 laywomen in the missions, for a total of 3,342 women.

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CATHOLIC DAUGHTERS 'DAY'—In left photo, celebrants approach the altar of the National Shrine of the Immaculate Conception in Washington, D.C., during a special Mass on "National Catholic Daughters of America Day." In the front rank are Father Leonard Bachmann (left), national CDR chaplain, and Msgr. William J. Curlin, archdiocesan director of vocations and a local CDA chaplain. Cardinal Lawrence Shehan



of Baltimore, the principal celebrant, is at the end of the procession. At right, Mother Teresa of Calcutta addresses the CDA luncheon which preceded the Mass. The famed foundress of the missionaries of Charity in India told the Catholic women's organization that she was "not satisfied" because the people were giving from their abundance and not of themselves. (RNS photo)

VIEWING WITH ARNOLD

So good it's hard to believe

BY JAMES W. ARNOLD

Robert Radnitz' "Sounder" drops on the current movie market like penicillin on a covey of streptococci germs. It is so good it is hard to believe. "Sounder" is about a loving family living something that looks like real life, and filmed with a gentle, luminous beauty by veteran director Martin Ritt.



Radnitz is the kind of producer-critic roots for. For more than 10 years—through the whole money-grubbing cinema revolution—this young man has persistently combined his love of children, animals and nature into a series of incredibly intelligent films: "Misty," "Island of the Blue Dolphins," "And Now Miguel," "My Side of the Mountain."

If he had gooped it up like Disney, he might now be rich and famous as a benefactor to the innocent. Instead he has been honest. The policy, I think, is about to pay off.

"Sounder" is the name of a

dog, a floppy-eared hound-dog, and the film may as well have been titled "Bowser." Some kids and locale (rural Louisiana) are also involved, Radnitz seems to be working his old groove.

One of the differences is that the family is black, in the hard times of the mid-1930's. Another is that the dog is not crucial; he's just around, enjoying the ups and downs like everyone else. Most importantly, the story is told from three strongly sympathetic viewpoints: father and mother, as well as son. It has a power that almost anyone will find hard to resist.

THE TROUBLE with most movies is that they are built on the conventions of the stage: dramatic turning-points and confrontations, usually contrived, and a lot of noisy dialogue. Film doesn't need this artificiality: it is capable of entering and observing everyday life and transforming it into a new kind of drama. A good film can make a father's arrival home from work an aesthetic moment. To invoke interest, he doesn't have to be a member of the Mafia. (Brilliant TV commercials demonstrate this all the time).

This is by way of noting that "Sounder" is not super-plotted. The biggest tension comes early. The sharecropper-father (Paul Winfield) takes food from a store to feed his family, and is sent to a prison-camp for a year. The first problem is finding out where, since it is "against the rules" to give such information to black families. Then the boy (Kevin Hooks) and dog make a long overland trip to visit the camp—where they are roughly turned away. But the wife are taken in by a bright young schoolteacher (Janet MacLachlan), who stirs the boy's racial pride and desire for learning.

FINALLY it comes down to this: the father serves his time and rejoins his family. But there is now the issue of whether his son should leave and return to school. All the

tremendous motives in the film—love of family and place—are pitted against the desire to learn, to go out and do something with the world. (This kind of confrontation is more universal than a shoot-out). The father has the wisdom to know that filial love can be a trap: "Don't get too used to this place," he tells his son, "and the life they've set up for you."

Within this simple frame, warm positive relationships multiply like butterflies: father-son, father-mother, mother-son, brother-brother, teacher-pupils, friend-friend, family-animals-earth. Even the white landlord is treated with more kindness than he deserves. The only truly negative combination in the film is white law-black people, which director Ritt strikingly symbolizes in one scene, as the mother (Cicely Tyson, who is just plain magnificent) approaches the white courthouse. The moment is shot in close-up

so that the woman seems overwhelmed by great chunks of white pillared masonry.

Ritt (with his cameraman, John Alonzo) contributes brilliantly to "Sounder's" success. This is the one-time St. John's U. student and protégé of Elia Kazan, director of 150 live TV shows, victim of the McCarthy era blacklist, who has made such films as "Hud," "The Great White Hope" and "Long Hot Summer." The film is saturated with a sense of weather and place—oppressive heat, sun-drenched green. The obvious sentimental touch is avoided: e.g., the several emotional reunions (boy-dog, husband-wife, father-son) are seen from a distance, and are even more effective for their subtlety.

THE SENSITIVITY ranges from the poetic (an up-angle shot of workers walking home from a ball game through a sunny cornfield) to the social and moral (an empty courtroom as the father is sentenced, a slow pan of ancient churchyard graves as a black congregation sings a melancholy "Give Me That Old-Time Religion").

Characters are constantly forced to make moral decisions. A typically deft scene: when the boy arrives at the house of a white woman acquaintance, she is listening to a soap opera. She turns it off as an act of charity, asking him if he'd like a cool drink. But he demands more; will she find out where his father is, thus risking the racial proprieties? This woman is forced to escalate her charity three more times, and she does.

We began by saying that "Sounder" is about real people who love one another in a time of hardship and trouble. There may be a message in there somewhere. At any rate, it goes down with the mixture of sadness, compassion and delight that is typical of memorable motion pictures. (Rating A-1, unobjectionable for all.)

The week's TV network films

LOVE IS A BALL (1963) (NBC, Saturday, Dec. 9): An unusually dumb romantic farce, about an adventurer who falls in love with the madcap heiress he is trying to marry to an inept Duke. The Riviera scenery is pretty, but except for bits by Charles Boyer and Telly Savalas, it's played like the senior class show. Not recommended.

WORLD OF SUZIE WONG (1960) (ABC, Sunday, Dec. 10): The kind of glossy sex-nonsense perpetrated by the old Hollywood, which almost makes today's skin-flicks seem wholesome by comparison. A \$4 million romantic idealization of the Oriental prostitute as slick chick, "Suzie" looks especially ironic after 12 more years of Vietnam and what Americans have done to Asian womanhood. There are some touristy views of Hong Kong. Not recommended.

A SHOT IN THE DARK (1964) (NBC, Monday, Dec. 11): Peter Sellers does his marvelous bit as Inspector Clouseau, the dignified but terribly clumsy French detective. In this Blake Edwards sequel to "The Pink Panther." Non-stop visual comedy, some of it a bit on the racy side, but done by masters. Recommended for adults and mature young people.

HOW TO MURDER YOUR WIFE (1965) (CBS, Thursday, Dec. 14): It's all in bad taste, but this George Axelrod comedy about a playboy who gets married in a drunken stupor to a beautiful blonde, whom he then apparently drops into a vat of cement, is often funny. In a comic-strip sort of way. The gags are sometimes labored and the morals tawdry, but Jack Lemmon is in top form and there is good spoofing of movie clichés. Neal Hefti's music is excellent. Satisfactory entertainment for rather jaded adults.

THE AMBUSHERS (1967) (CBS, Friday, Dec. 15): This is the film that killed the Matt Helm spy-spoof series, which was born in bad taste and expired in witless stupidity in this film somewhere around Acapulco. NCMP, in awarding "Ambushers" a B rating, put it nicely: "a moronic exercise in vulgarity and suggestiveness." Not recommended.

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