

NCC aide sees Rome as future 'symbolic center' of Christians



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PERMITS WOMEN LECTORS

Holy See confirms requests on liturgy

WASHINGTON — Archbishop John F. Dearden of Detroit, president of the National Conference of Catholic Bishops, has announced that several replies had been received from the Holy See regarding liturgical matters acted on by the general membership of the conference during its November meeting.

At that time the American bishops had agreed to request permission for the use of women as lectors, commentators or song leaders "in convents of women, in schools, at retreats, and in gatherings of women" where a suitable male lector would not be present.

The Concilium for the Implementation of the Constitution on the Liturgy conceded that qualified women, "especially Religious, may proclaim the lessons and the Epistle at Mass, while standing outside the presbytery, and may direct the singing." (The presbytery is the area immediately around the altar which is reserved for the clergy.)

In reply to a request that the musical settings for the Lord's Prayer at Mass no longer require the approval of the conference of bishops, the Concilium stated that "since the Lord's Prayer has become a communal prayer, while before it was a priestly prayer, provided it was in accord with the principles of the compositions of this do not have to be approved."

However, the Concilium added: "It is highly recommended that the people also be taught to sing this prayer in Latin in the Gregorian melody. This will greatly help the faithful in some form of participation when they find themselves in international gatherings and at times this will act as a liaison with the Roman tradition and its rites."

The Congregation of Rites renewed at the request of the National Conference of Catholic Bishops faculties to individual bishops (a) to permit one low Mass to be celebrated in parish churches on Holy Thursday morning; (b) to permit the repetition of the Good Friday services; (c) to permit the celebration of the Easter Vigil service early on Easter Sunday morning. These concessions may be made by the individual bishops and are valid for a period of five years.

ARCHBISHOP Dearden also announced that the Holy See at this time confirmed the decision of the American bishops regarding approved English translations of the Simple Gradual and of the lectionary.

The Simple Gradual is a book of alternative antiphons or refrains for use at Mass in place of the chants between the biblical readings and at the beginning, offertory, and communion of the Mass.

A related decision of the National Conference of Catholic Bishops also confirmed by the Holy See allows the use of similar collections of psalms and antiphons as substitutes for the present chants of Mass. The text of the decision refers to "other collections of psalms and antiphons in English . . . including psalms arranged in responsorial form, metrical and similar versions of psalms, provided they are used in accordance with the principles of the Simple Gradual, and are selected in harmony with the liturgical season, feast, or occasion." This provides a wider choice of music for congregational singing at Mass as alternatives to the fixed texts of the Roman Missal.

FINALLY, the Holy See confirmed the U.S. bishops' approval of the biblical translations of the Confraternity of Christian Doctrine version, the Jerusalem Bible, and the Revised Standard Version (Catholic edition) for use with the projected lectionary of readings at Mass. The date of publication of this new lectionary is not yet known, although arrangement of Scriptural readings to provide greater variety and richness has been studied and revised by pastors and specialists from all parts of the world. Its most notable feature will be a three-year cycle of readings for Sunday Masses.



LEADERSHIP '67 SEMINAR HIGHLIGHTS—More than 200 high school juniors and seniors from Indianapolis Catholic schools participated in an unusual leadership seminar, held last Sunday at Ritter High School. Sponsored by the Indianapolis Serra Club and co-ordinated by a group of Archdiocesan deacons and nuns, the day-long event combined elements of sensitivity training, group dynamics and liturgical experience. The selection of photos shown above were candid attempts to reveal portions of the day's experiences for the teen-agers and adult participants. Top trio of folk-singers in the third photo are (from left) Carney Strange, John Hannan and Charles Gardner, all seniors at St. Meinrad College. In

MEMPHIS—A vast majority of Protestants and Orthodox throughout the world may in two generations look to the Catholic Church as the "symbolic center of their faith," the General Board of the National Council of Churches was told here.

Dr. Robert C. Dods, the NCC's director for ecumenical affairs, said such a development would require "astute and flexible" leadership in the Vatican.

He recently returned from a four-month sabbatical leave in Rome, where he studied extensively the vast machinery and changing temper of Catholicism.

During this period of its swift and unprecedented change, he said, the Catholic Church is experiencing the agony of determining which portions of its ancient faith and practice are essential and which are accretion.

ROME, he added, is determining "what must be guarded as treasures of the truth, and what may be treated as costume jewelry."

"These are the problems of discernment facing Rome today," Dr. Dods said, "and they are burdened with danger and with promise."

"The danger is that heavy-handed advocates of one side or another will bumble into an impasse that can tear the fabric of the Church to shreds."

"The promise, if the burden of discernment is borne with skill and with patient faith, is a Church sure of its essential self, free in its freedom to develop customs and practices appropriate to the present time, and mighty in the influence of its mission upon the world."

He warned Protestants that they should derive no satisfaction, even secretly, from the "current wave of headaches in Rome."

"The Roman Catholic problem of today grows out of the enormous, rich, variegated vitality of that Church," he said. "Roman Catholics are our own brothers in the deepest sense in Christ. Crises occur only where there is life, lots of ram-bunctious and vigorous life."

"POLITE PEACE or the absence of raucous debate may signal an ebbing of life. Certainly these are unworthy goals for disciples of a Lord who entered the whirlwind's eye of human conflict."

The single most disturbing factor he said the Vatican today, he said, centers around "the Pill" and Pope Paul's rejection of artificial contraception in his encyclical, *Of Human Life*.

Dr. Dods praised Pope Paul's opening statement on the meaning and purpose of Christian marriage, but said that with "such a fine beginning," it is difficult for many readers to understand how "the Pope was able to reach the conclusions to which he came."

"In taking his stand," he said, "the Pope brought to the surface a box full of problems—

(Continued on page 7)



LAWRENCEBURG PUPILS VISIT LEGISLATURE—Thirty eighth grade youngsters from St. Lawrence School, Lawrenceburg, visited the Indiana General Assembly in session last Friday, Jan. 24, along with a tour of the State Capitol Bldg. Shown above with State Senator Wilfrid Ullrich (right), of Aurora, and State Representative Harry B. Spangol, of Lawrenceburg, are (from left): Gary Schoeff, Jim Nagy, Michele Steenport and Kathy Buck. Their teacher and principal is Sister M. Ramona Lunsford, O.S.F. The group of youngsters was accompanied by two other teachers, several mothers and Father Bernard Koopman, assistant pastor of St. Lawrence parish. In addition to the tour the group was shown a film prepared by the Indiana Legislative Council.

THE GENERAL ASSEMBLY

Move to kill death penalty may wind up as compromise

By JOHN G. ACKELMIRE Associate Editor

INDIANAPOLIS — Although the 96th Indiana General Assembly will be just one week short of the midway point in its 61-day session this Friday (Jan. 31), no bill to repeal capital punishment had yet been introduced at this writing and none was expected this week.

"Spokesmen for repeal, which has the unconditional support of the Indiana Council of Churches and some other major Protestant groups as well as the conditional support of the Indiana Catholic Conference, said earlier this week they had lined up Republican sponsors for the measure in both houses of the Assembly but still were seeking "appropriate" Democratic co-sponsors.

There is no doubt, however, that a death penalty repealer shortly will be introduced and

Related editorial on Page 4

that, as in years past, it will become the center of considerable emotional, headline-making controversy.

ONE MEASURE dealing obliquely with capital punishment was introduced January 14 as Senate Bill 117, co-authored by Senators William G. Frazier (R-Albany) and John J. Frick (D-South Bend).

This bill would amend the statute on murders and require that anybody convicted of killing a police officer while the officer was performing his duty would be sentenced to death or life imprisonment without parole.

"Continuing education in theology is a vital need in the Church today," he stated, "and the St. Meinrad School of Theology wishes to be of service in

117 and other bills dealing with crime.

Chief non-Assembly speakers in support of S.B. 117 were Capt. James R. Peva of the Indiana State Police and other representatives of the Indiana Fraternal Order of Police.

Capt. Peva pointed out that 20 Indiana state troopers had been slain in line of duty since 1935, when the department was founded. In that same period an undetermined, but large, number of other police officers in the state have been murdered in line of duty.

Capt. Peva also cited FBI statistics showing 67 peace officers in the nation had been slain while fighting crime in 1967 and 57 in 1966.

SENATOR Frank R. Biddinger (R-Marion) spoke against the bill. He said he favored outright repeal of capital punishment inasmuch as statistics showed it was not a deterrent to murder.

Responsible spokesmen for a repeal measure, however, believed last week that any bill standing a chance of passage and escape from a gubernatorial veto may have to in-

clude an exception for the murder of peace officers in line of duty. Some expressed a readiness to accept such a compromise.

Nine states of the Union and many foreign nations have done away with capital punishment through the years. A survey made a few years ago by this writer showed that exceptions were provided for in some repealer bills and that topmost among these concerned the slaying of law-enforcement officers.

The actuality is, of course, that—statutes aside—the execution of the death penalty is rapidly going by the boards in the United States, seemingly by widespread common consent. Although 435 persons sit in death-row cells in the U.S. today, some of them convicted of killing police officers on duty, there were no executions in the country in 1966, only two in 1967, and only one in 1968. (In contrast, there were 199 in 1935.) Nobody has been executed in Indiana since 1961.

AT ITS PUBLIC hearing the Senate committee on crime also considered some other controversial measures.

Among these were S.B. 88, co-sponsored by Senators C. Alan Helms (R-Fortville) and (Continued on page 7)

First summer session planned at St. Meinrad

ST. MEINRAD, Ind. — St. Meinrad School of Theology here offered will be of interest to priests, Religious, and religion teachers in Catholic schools or CCD programs, and to anyone seriously interested in theology. The presence of the monastic community offers an opportunity for rich liturgical experience.

COURSES TO be offered will include two in doctrinal theology, two in moral theology, three in Church history, and four in Sacred Scripture.

Summer school faculty will consist of the following personnel:

William Carpe, Ph.D. (Cand.), Father Adrian Fuerst, O.S.B., S.T.D., Father Colman Grabert, O.S.B., S.T.L., Father Sebastian Leonard, O.S.B., D. Phil. (Oxon), Father Conrad Louis, O.S.B., S.T.D., Father Carl Mengeling, S.T.D., Father Matthias Newman, O.S.B., S.T.L., Father Marcan Strange, O.S.B., S.S.L.

All are members of the St. Meinrad Archabbey community except Father Mengeling, of the Gary diocese, and Mr. Carpe, a Disciple of Christ minister.

On the Inside

Bishop John J. Wright of Pittsburgh says that, through its encyclicals, the papacy is "way out ahead" of U.S. on social issues. . . . Page 2

Father John Doran writes a "Dear Bob" letter to nation's young people suggesting a bit more humility might be in order. . . . Page 4

Readers have their say in The Criterion's big Opinions section. . . . Page 5



LEADERSHIP '67 SEMINAR HIGHLIGHTS—More than 200 high school juniors and seniors from Indianapolis Catholic schools participated in an unusual leadership seminar, held last Sunday at Ritter High School. Sponsored by the Indianapolis Serra Club and co-ordinated by a group of Archdiocesan deacons and nuns, the day-long event combined elements of sensitivity training, group dynamics and liturgical experience. The selection of photos shown above were candid attempts to reveal portions of the day's experiences for the teen-agers and adult participants. Top trio of folk-singers in the third photo are (from left) Carney Strange, John Hannan and Charles Gardner, all seniors at St. Meinrad College. In the final photo, Sister Mary Michaela, S.P., and Deacon Donald Haake have the attention of the group during a dialogue session. Haake, serving as chairman of the co-ordinating committee, described Leadership '67 as an "attempt to celebrate life, to make it possible for each of us to know and to experience the magnificence and the diversity of life. The only way to celebrate life fully is to live life fully. . . . Throughout the day we attempted to experience this celebration of life. We wanted everyone to get to know one another, to do something together. And further we hoped we would begin to come to some understanding of what it means to be sensitive to one another. Finally, we celebrated the day in Eucharist—thankful for today, 'knowing nothing of tomorrow but that the love of God will rise before the sun.'"

Papacy 'way out ahead' on social issues

No danger of Church schism, Cardinal Suenens declares

Five priests share parish leadership

The small 400-seat chapel and the 1,500-pupil school will be supplemented by multi-purpose buildings in each of the four additional areas. Property for three of these has already been purchased and work on the buildings is expected to start soon.

needs to purify itself to obtain its healthy. When it is a matter of controversy in the Church, distinction must be made between what affects the tradition that is sacred and what depends on purely human traditions subject to revision. 'God is not conservative,' it was said recently.

It's been there in large doses) is that it has made the individual a digit, a unit, rather than a person. The person has individual aspects, individualistic aspects, but it has social dimensions, too.

"I agree with you fully that all these aspects have to be de-

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CATHOLIC LEADERS' VIEW

Latin troubles not solvable by capitalism

By JAIME FONSECA

Faced with massive problems of underdevelopment, Catholic leaders in Latin America—including bishops, sociologists, economists and statesmen—increasingly endorse the belief that old-fashioned capitalism in the hands of the powerful is neither willing nor able to solve the social and economic ills of their people.

And in this old-fashioned capitalism Latin American Catholics include the large U.S. corporations which do business in Latin America.

Father Gonzalo Arroyo, a Chilean sociologist, has said that "Latin America has no hope under the capitalist system of today."

He described two worlds, "one living in the better parts of cities, with ready access to sufficient resources for life, and the peasants and slum dwellers, perhaps 120 million, who have little to help them to survive."

He said bluntly: "The extraordinary and disproportionate development of the United States and (Western) Europe controls the present structures in Latin America and prevents any possible solution."

A MEETING of priests and lay leaders at Chimbote, Peru, declared that laissez-faire capitalism

shows signs of being unable to cope with the population growth and the need to integrate the dispossessed into the social and economic mainstreams.

Development efforts and foreign aid favor only the affluent minority, they said.

Bishop Miguel Balaguer of Tacuarembó, Uruguay, also has rejected the "capitalism of the few," in which, he said, "man becomes a slave in a kind of laissez-faire system that controls production for higher profits."

He said he favors instead the "capitalism of the many, like the co-operatives, in which all of us have a part, and production and earnings are from the people and for the people."

The aggressive leadership of the Latin American Confederation of Christian Trade Unions (CLASC) is of the opinion that reliance on the rich and powerful for peace and justice "is a tragic error, particularly in Latin America, where the foundation of traditional groups and economic power of the privileged are giving way to the pressure of the people."

DC groups hit prelate on racism

WASHINGTON—Members of four lay and clerical groups of the Washington archdiocese have charged that the Church "in the person of Cardinal Patrick O'Doyle is patently racist" and that the cardinal's "attitudes" permit racism to flourish in a number of archdiocesan programs.

They said they supported a similar racism charge made recently against the Newark archdiocese.

THE CHARGE here was made by spokesmen for the Washington Lay Association, the Committee for Freedom in the Church, the Center for Christian Renewal, and the unofficial Association of Washington Priests, at a press conference.

The Washington Chancery of office later issued a statement, ment, saying the groups' charges "must be taken as a sincere effort to make a contribution toward the solution of the many problems in our community." It said the groups' statement will be "studied and evaluated."

THE CHANCERY office statement criticized the priests, in particular, for not first submitting their recommendations to archdiocesan officials.

All the groups represented at the press conference were actively involved in the Washington birth control controversy which climaxed in Cardinal O'Doyle's disciplining some 40 priests in a disagreement over interpretation of Pope Paul's encyclical, *Humanae Vitae*, which reaffirmed the traditional Catholic condemnation of artificial contraception. The lay group backed members of the priests' association who split with the cardinal over the issue.

Detroit seminary high school's closing pondered

DETROIT—Archbishop John F. Dearden of Detroit met with the faculty of the high school at Sacred Heart archdiocesan seminary to discuss the possibility of closing the school. A final decision is expected shortly.

Declining enrollment and rising costs are the chief reasons behind the contemplated closing of the high school, a step which has been under official consideration here for the past two years.

"There is a question whether the archdiocese can legitimate to continue to support the school," said Msgr. Joseph L. Imesch, secretary to Archbishop Dearden. The high school currently requires \$100,000 annual subsidy from the archdiocese, despite a steadily increasing tuition.

Six years ago the school had 564 students. Now it has 280. The tuition has gone up from \$100 in 1963 to \$300 for day students and from \$300 to \$600 for 80 boarders.

If the school is closed, Msgr. Imesch said, it may be replaced by an expanded vocational program in the parish schools. No new seminary high school will be built.

Anglicans draft saints' calendar, include Aquinas

LONDON — Saints Thomas Aquinas, Vincent de Paul and Teresa of Avila are among 34 names proposed as a new calendar of saints by a liturgical commission of the Church of England.

The calendar is described as an effort to simplify and modernize the list of saints. Its ecclesiastical perspective reaches out also to Methodists John and Charles Wesley, Puritan author John Bunyan and Quaker leader George Fox.



TURMOIL IN IRELAND
Scenes of unrest in Northern Ireland, where Catholics calling for complete civil rights have clashed with some Protestant groups. (RNS photo)

BISHOPS SPEAK UP

North Irish violence blamed on extremists

BELFAST, Northern Ireland — Cardinal William Conway of Armagh and the other Catholic bishops of Northern Ireland have blamed opponents of mainly Catholic civil rights demonstrators for the violence that has broken out in connection with such demonstrations in the country.

The bishops said they believe "that the most serious threat to public order in recent months has come from the activities of people who, despite their almost cynical disregard for community peace, were allowed to impede lawful and peaceful demonstrations with the threat to use force."

The most recent outbreak of violence occurred a week before the bishops' statement when police barred 4,000 generally Catholic civil rights marchers from entering Protestant neighborhoods in the town of Newry. A five-hour rampage of arson and violence resulted in injuries to at least 20 persons, 23 arrests and property damage estimated at \$24,000.

A week before that a four-day 12-mile march from Belfast to Londonderry to protest against anti-Catholic discrimination ended in violence, injuring more than 200 persons.

IN THEIR statement, the bishops supported the demonstrators' protest against anti-Catholic discrimination.

"That serious grievances exist here in the field of civil rights and the call for speedy remedies is now generally recognized by responsible people of different faiths and different political affiliations."

After noting that these grievances had existed for "many decades" and that they themselves had pointed them out before, the bishops said:

"The existence of these grievances is now so generally recognized is due in considerable measure to the civil rights movement. The sad fact is that virtually nothing was done until the people took to the streets. We record these facts now because it is necessary to identify the root cause of whatever threat to public order exists in the community at the present time."

"The civil rights movement has been essentially non-violent and non-sectarian in character and its fidelity to these principles has been clearly and movingly demonstrated on many occasions."

Besides opponents of the civil rights demonstrations, the bishops also blamed "small groups subversive militancy who have associated themselves with the civil rights movement and the civil rights movement is concerned."

with the civil rights movement for their own end."

THE BISHOPS urged their people to shun violence, praised Protestant laymen and clergymen who have supported the cause of social justice and expressed the hope "that the government will demonstrate its good faith during the next few months by concrete action to remove the grievances with which the civil rights movement is concerned."

Indirect school aid urged in Michigan

LANSING, Mich.—A special legislative committee has recommended passage of a bill to provide up to \$40 million in indirect state aid for Michigan's nearly 1,000 non-public schools. The House-Senate committee said it will cost the state less money to provide state aid than to educate non-public school students in public schools later.

Here and elsewhere in the nation, financial hardships have forced non-public school closings with a resulting influx of students into the public system.

STATE SENATOR Anthony Stamm of Kalamazoo, chairman of the joint legislative committee on non-public schools, released a summary of the committee's findings and recommendations at a news conference (Jan. 16).

In addition to recommending the aid, the committee outlined elements which should be included in legislation that would allow the state to purchase certain educational services provided by non-public schools.

The committee recommended that no state funds be given directly to a non-public school.

INSTEAD, the committee urged, funds should be appropriated to intermediate school districts which would use them to purchase educational services performed by state-certified non-public school personnel—teachers, librarians and other instructional personnel.

Under the committee's proposal, state funds could be used when teachers and other personnel instruct in secular subjects such as mathematics, science and English "and other subjects comparable to courses taught in public schools."

No money would be paid for religious instructions.

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Prolonging life held not an absolute duty

VATICAN CITY—A Vatican theologian has stated that no one is obliged to "take extraordinary measures to prolong the life of a newborn infant who is likely to go through life deformed."

Archbishop Ferdinando Lambruschini of Perugia, writing in the Vatican City weekly, *L'Osservatore della Domenica*, said: "Contrary to the rather simplistic affirmation that 'it is better to exist deformed than not to exist at all,' we prefer to rely on the principle that nothing may be done to shorten human life directly."

"But at the same time, exceptional actions can be omitted which would prolong life in conditions of particular hardship."

THE FORMER Lateran University professor of moral theology said that "it is not a matter of cynicism but of some realism, guided by wisdom."

"Behavior marked by heroism is always worthy of admiration," Archbishop Lambruschini said, "but it cannot always be imposed."

The archbishop pointed out that traditional moral theology "makes a distinction between ordinary means, remedies and methods of preserving life which are compulsory for the conscience, and extraordinary means which no one is bound to follow."

Announce closing of high school

MARQUETTE, Mich.—Bishop Charles A. Salatta of Marquette has announced that Bishop Baraga Central high school here will close at the end of the 1968-69 school year.

Bishop Salatta said reasons include lack of sufficient funds to operate the school properly or replace the present building, and impending loss of most of the school's religious teaching staff.

Layman named

LORAIN, Ohio — Ronald Strem, a layman, has been named the top administrator of St. Joseph Hospital, operated by the Humility of Mary Sisters here, effective March 1.

Private pupil aid supported

CHICAGO—Michael J. Howlett, Illinois Auditor of Public Accounts, said here he favors granting state aid to students of private and parochial schools in the state.

He specifically endorsed the proposal of giving financial aid to parents and students for use in paying educational costs.

Howlett said state aid to non-public school students "is absolutely necessary now." He cited the growing number of non-public schools closing throughout the state and said, in light of these closings, state aid "is the most economical method" of averting greater financial problems for the state while providing equal educational opportunities for all students in Illinois.

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Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

On conscience

Last November 22 and 29 The Criterion published in two installments the full text of the American Bishops' pastoral letter. This was a service to our readers not readily available to them elsewhere in the United States, with the exception of some Catholic weeklies elsewhere which also published the full text in the December 1 issue. Even the New York Times, the world's foremost newspaper of record, published only a truncated version of the text. Indiana dailies carried only modest excerpts.

At that time we editorially urged Catholics of the Archdiocese to read and study the complete text of the letter. We were particularly concerned lest Chapter II, which dealt with the pursuit of peace in our time, be neglected inasmuch as the secular headlines targeted in, sometimes misleadingly, on Chapter I, which dealt with family life and birth control.

Time and events proved our concern well-founded. More recently we carried an editorial dealing with the case of a Catholic young man who faces a possible federal prison sentence due to a conflict of conscience with the Selective Service Act.

The young man found his conscience would not permit him to accept the order of his draft board to participate in military service in any role which might require him to kill. He first was refused classification as a conscientious objector and later as a non-combatant in military service. (Such non-combatants usually are assigned as front-line medics, a dangerous job.) Subsequently he refused induction and now faces trial.

In the editorial we quoted briefly from the Bishops' pastoral wherein they had addressed themselves to conscientious objection by persons such as the young man in question.

We realize now that, along with the editorial, we should have reprinted that portion of the Bishops' letter dealing with Vietnam and the role of conscience, for many of the protesting letters and telephone calls we received following publication of the editorial were from sincere, reasonable Catholics who quite clearly had not read and digested that portion of the Bishops' statement.

Therefore, as a service to protesting readers and to ourselves, we are reprinting elsewhere on this page that portion of the pastoral having to do with Vietnam and conscientious objection. We ask that it be read carefully in relation to the case in question and our editorial about it.

A few who protested said, in various ways, that the American bishops have no business taking a stand on such matters as Vietnam and conscientious objection, thereby rejecting out of hand the right and the God-given duty of the Church to speak out on such moral issues as war and peace and individual rights. Obviously, there is nothing we can say or do here that would alter their views one whit.

But we do hope that other protesting readers, having studied what the Bishops have to say, at least will modify their earlier views.

Priests in pasture

A lengthening life span has added a new dimension to American mores and culture. It is seen in campaign oratory, congressional debate, senior citizens clubs, housing developments and special feature columns in the daily press. Retirement, once the exclusive province of the monied or the "worked out," is now accepted as an everyday fact of life.

But retirement, or the lack of it in the priesthood has received little general attention. Presumably most lay people believe priests fade away into some dark corner of a sacristy somewhere until one day, sure enough, the diocesan paper carries an obituary notice. Too many priests, of course, die too young while carrying too full a load of pastoral duties. But there are many who grow old in service and accept the rest and release of retirement.

At what age does this come, where does the retired priest go, what does he do, and what are his feelings in the matter?

Nobody, not even priests themselves, had given much thought to the subject until recently. Even the National Conference of Catholic Charities, which is alert in areas of social and church concern, just recently convened the First Institute on Planning for Pre-Retirement and Retirement of Priests.

The institute reported on a six-month survey of priests' opinions regarding retirement. Responses from 1,600 priests, representing a cross-section of dioceses and religious orders, showed, not unexpectedly, that retirement looks more inviting to the young than to those starting it in the face.

The young hope to strike out into new areas of service when retired. The older ones want to continue in the same path, but at a slower rate of speed. Despite the widespread belief that golf is the favorite leisure activity of priests, the game placed a poor seventh on the list of anticipated retirement pleasures, far behind visiting the sick, reading, conducting retreats, etc.

The question of age, and whether retirement should be voluntary or mandatory, received almost as many diverse replies as there were respondents. Retirement rules vary from one diocese to another and in some are not defined at all. There was agreement, however, that there should be an earlier voluntary retirement age and a later mandatory age.

Aside from some hard statistics (60% of priests between 68 and 75 still have full-time duties and 2% think retirement should come before age 64) the survey exposed the lack of over-all diocesan or order policies and the paucity of specifics among priests and their superiors regarding retirement.

While the Church justifiably has been concerned with the loss of vocations, it has at the same time neglected the other extreme of the priestly life, the aging and the retirement of those who have devoted their manhood to service.

For the sake of order and justice, all Catholics are going to have to become more concerned with this area of the priesthood.

Death penalty

The Indiana Council of Churches, in a published review of legislative issues, has asked the General Assembly to repeal this state's capital punishment law.

While the Indiana Catholic Conference in "Social and Moral Questions Facing the People of Indiana," a book let containing statements of position, does not come out flatly for repeal, it does urge study and reconsideration of the death penalty imposition.

As the conference states, "Through the course of history, the precious quality of human life has become more apparent to peoples of all faiths." Thus it is eminently appropriate that these two bodies of religious consensus petition for a searching re-evaluation of the present law.

A bill providing for the abolishment of capital punishment was passed by both houses of the 1965 legisla-

ture but subsequently was vetoed by former Governor Roger D. Branigan. Three bills on the same subject were introduced in 1967 but none was enacted. Perhaps this year humanity's better instincts will be served.

Whether legislatures act or not, the death penalty is on the way out. Executions have become rare. There were 199 executions in the U.S. in 1935. There was one in 1968. There were two in 1967. And in 1968 there was none at all.

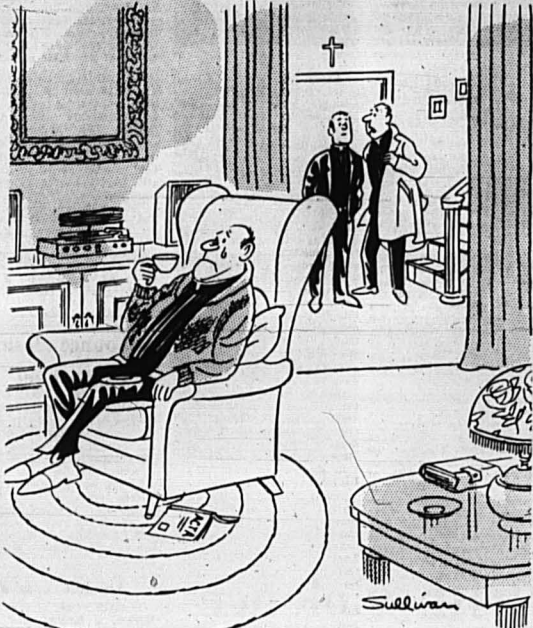
Still, an estimated 435 men now sit along death rows in prisons around the country because most states and the federal government still require the death penalty for certain crimes. Alabama can and sometimes does impose the death sentence for armed robbery, regardless of whether anyone is killed or injured.

The only significant argument in favor of capital punishment is that it deters people from committing major crimes. But countless studies have shown that most capital crimes are crimes of passion, committed

without premeditation and without concern for consequences. Further, those states which have abolished capital punishment have homicide rates that are no higher—and frequently lower—than neighboring states retaining the death penalty. Indiana's homicide rates, for instance, exceed those of neighboring Michigan which eliminated the death penalty 100 years ago.

Former U.S. Attorney General Ramsey Clark, who stoutly supported efforts to get Congress to outlaw capital punishment in federal jurisdictions, has stated, "Our emotions may cry vengeance in the wake of a horrible crime. But reason and experience tell us that killing the criminal will not undo the crime, prevent other crimes, or bring justice to the victim, the criminal or society."

But the basic, and most telling, reason for rejecting the death penalty is that it cheapens and diminishes respect for that "precious quality of human life" cited by the ICC. An end-for-an-eye brand of justice should not be condoned by a civilized society.



"DON'T CHALLENGE HIM SO MUCH, SIDE WITH HIM ONCE IN AWHILE ABOUT THE OLD DAYS, AND HIDE HIS GREGORIAN CHANT RECORDS."

What Bishops said on war, conscience

Following is the unabridged text of that portion of the U.S. bishops' letter of Nov. 15, 1968, which dealt with the Vietnam War and the role of conscience, as referred to elsewhere in an editorial on this page.

In a previous statement we ventured a tentative judgment that, on balance, the U.S. presence in Vietnam was useful and justified.

Since then American Catholics have entered vigorously into the national debate on this question, which, explicitly or implicitly, is going deeply into the moral aspects of our involvement in Vietnam. In this debate, opinions among Catholics appear as varied as in our society as a whole; one cannot accuse Catholics of either being partisans of any one point of view or of being unconcerned. In our democratic system the fundamental right of political dissent cannot be denied, nor is rational debate on public policy decisions of government in the light of moral and political principles to be discouraged. It is the duty of the government to analyze responsibly the concrete issues of public policy.

IN ASSESSING our country's involvement in Vietnam we must ask: Have we already reached, or passed, the point where the principle of proportionality becomes decisive? How much more of our resources in men and money should we commit to this struggle, assuming an acceptable cause or intention? Has the conflict in Vietnam proved inhuman dimensions of suffering? Would not an untimely withdrawal be equally disastrous?

Granted that financial considerations are necessarily subordinate to ethical values in any moral question, nonetheless many wonder if perhaps a measure of the proportions in this, as in any modern war, may be reflected in the amounts inevitably lost to education, poverty-relief and positive works of social justice at home and abroad (including Southeast Asia) as a result of the mounting

budgets for this and like military operations. This point has frequently been raised by the Pope, notably by Pope Pius XII who invoked the principle of proportionality in his analysis of the morality even of defensive wars, particularly when these involve A.B.C. elements (atomic, biological, chemical) and losses disproportionate to the "injustice tolerated." (Address to Military Doctors, Oct. 19, 1953).

WHILE it would be beyond our competence to propose any technical formulas for bringing the Vietnam War to an end, we welcome the bombing halt and pray for the success of the negotiations now under way. Meanwhile there are moral lessons to be learned from our involvement in Vietnam that will apply to future cases. One might be that military power and technology do not suffice, even with the strongest resolve, to restore order or accomplish peace.

As a rule internal political conflicts are too complicated to be solved by the external application of force and technology. Another might be the realization that some evils existing in the world, evils such as under-nutrition, economic frustration, social stagnation and political injustices, may be more readily attacked and corrected through non-military means, than by military efforts bent on the subversive forces to their exploitation.

In addition, may we not hope that violence will be universally discredited as a means of remedying human ills, and that the spirit of love "may overcome the barriers that divide, cherish the bonds of mutual charity, understand others and pardon those who have done them wrong?" (Pacem in Terris, Article 171).

THE WAR in Vietnam typifies the issues which present and future generations will be less willing to leave entirely to the

normal political and bureaucratic processes of national decision-making.

It is not surprising that those who are critics, even intemperate in their discussion of war as an instrument of national policy or as a ready means to the settling of wrongs, are among the young; the burden of killing (Continued on page 6)

• A VIEW AT WEEK'S END

'Been doing your thing, old buddy boy?'

By JOHN G. ACKELMIRE

about the former Sister Corita Kent leaving 32 years of the Religious life on her 50th birthday. "I've reached the point where I want to do a different thing," she said, adding that if the 20th Century means anything, it means each person "doing his or her thing."

The former Sister Corita has become more famous for her poster art. I personally don't care for it because I don't like to have to lean sideways and stand on my head in order to read a crudely lettered poster, no matter how beautiful and lofty the message may be. But that prejudice aside, I was disappointed that a woman of Miss Kent's obvious brilliance chose such a tired, tattered way of explaining why she was leaving.

Freshness, originality, and clarity of thought, speech, and style which at the same time understand human ills, and that compassionate are rarities these days. So rare, in fact, that the command of these felicitous was a major factor a little less than a year ago in the popularity of a post-political-mystic who seemed to be meandering in the general direction of the White House.

What started this columnar funkiness was a piece I read

of Indian Affairs and the Battle Monuments Commission it.

But that's beside the point, old bu... everybody in the East is doing it. It's the thing, you know."

I managed to keep from asking whether he was ever going to grow up before senility overtook him. Instead, I excused myself by musing that I was late for an assignment by my Mafia cell leader to shove an old lady in front of a bus.

The other day I read an attempt by a couple of professors to analyze another sorely over-typed expression, "Sock it to me." They made heavy weather even circulating a petition demanding that "in-group phrase" be "sociological shorthand," and list."

"Doing your thing" and "telling it like it is" are showmen expressions manifesting the bankruptcy of communications which I have been whining about here. They can mean anything, or nothing. All too often it is the latter.

Recently I ran into a former acquaintance, a peer in years and decrepitude from my Washington days. "Obnoxious Orville," as he is uncharitably called by many, has managed to hang onto high-pay jobs in the Potomac bureaucracy through tumultuous decades by hiding out in such nooks as the Bu-

reau of Indian Affairs and the Battle Monuments Commission it.

"Well, Ackelmire!" he greeted me with patronizing effusiveness and an exaggerated Kennedyesque accent he certainly didn't have when he left his native Ohio 30 years just ahead of a rubber-check rap.

"Whaddya mean what's my thing?" I asked crossly. And quick calling me old buddy boy."

"Well," he went on unperturbed, "everybody's got a thing to do, you know. Haven't you?" They made heavy weather even circulating a petition demanding that "in-group phrase" be "sociological shorthand," and list."

"Doing your thing" and "telling it like it is" are showmen expressions manifesting the bankruptcy of communications which I have been whining about here. They can mean anything, or nothing. All too often it is the latter.

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WHAT OF THE DAY

Letter to a youth: you'll outgrow it

Dear Bob:

You and so many other young guys are always telling me what you want and what's wrong with the world. I remember just the other evening during the news some young high school kid telling the reporter that he and his friends were going to appear at the city council and "tell things as they really are." How things look to the young—O.K.—but "how they really are"—rather egotistical, I would say.

You know, I think you miss a big point in all this demanding that things should go to please the young. You miss the point that you are wanting everything oriented to you at the most ephemeral, the most passing part of your life. There is no shorter age than the age of youth. Childhood beats you out in number of years, maturity by a long time and even old age. There is no more passing age than the age of youth.

IF YOU WERE able to arrange the whole world as it would suit you at 19, you would have your own arrangement by the time you were 25. You would have set things up to please the young, and then found all too soon that you didn't like the arrangement. You always seem to think about the "old people" who are against your ideas, and never seem to think that before you are 30 the younger generation will have already classified you as "old." If you're going to live 70 or 80 years, why arrange that whole life to suit some 10 or 15 years of it?

I think about this when I see these young ones making demands of the colleges and universities of the land, telling the faculties and the administration just what the students want. Nuts! A school or a university is set up to help the young become educated, to help them grow toward maturity. The decisions on how this can best be done should be made by educated persons and by mature persons, not by the very young ones for whose development the curriculum and system were planned. You, at this age, should be no more diagnosing what you need than you do when you go to consult a medical doctor.

Father John Doran

THE CRITERION

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Correction

To the Editor:

In the January 17th issue of The Criterion, the article on the General Chapter of the Sisters of Providence contained a reference to the establishment of a House of Prayer. The sentence describing the character of the House of Prayer stated, "The House of Prayer will be cloistered and will have no external apostolate."

In none of the material presented to the General Chapter

on the House of Prayer was this statement made. In fact, the statement is completely false. In view of the fact that so many of our Sisters as well as our families and friends are faithful readers of the paper, I would appreciate it if you could clarify this statement. Or rather correct it.

The concept of a House of Prayer in an active community is relatively new, and there are already in many misconceptions about it which I would not like to see multiplied.

I am enclosing the copy of the

rationality on the House of Prayer which was presented to the General Chapter and you would be doing a great service to those interested in this new way of life if you would print it or at least summarize it.

Sister Mary Roger, S.P.
St. Mary-of-the-Woods, Ind.

Editors' Note: According to the "Rationale for the House of Prayer," referred to above, "The apostolic action of the house of prayer will be determined by the workings of the Spirit manifested through

the needs of the time and the charisms of the members. It is hoped that the house of prayer might serve as a center of renewal for the community as a whole."

"The house of prayer is thought to be one response to the needs of the time of greater simplicity, to a life of renewal. In an apostolic congregation it must find its service within the apostolic framework of the congregation."

"In attempting to be one way of restoring and renewing contemplative value within the world, a house of prayer will be not only a witness, but will perform a service within an apostolic community."

PSI states case

To the Editor:

Your January 10 editorial, "For the people," calls for comment to clarify a host of errors as well as many unwarranted implications.

Among the myriad inaccuracies in your editorial are the following:

1. That present power levels must be amplified far beyond what is now available if rural areas are to be developed for industrial growth and progress is the implication being that without the \$100 million Hoosier Energy project financed by taxpayers via 2% federal loans inadequate power would plague Southern Indiana.

Fact: Rural Indiana has never faced a shortage of power since the investor-owned companies more than 50 years ago began bringing electric energy to the farms. Public Service Indiana, the second largest supplier of bulk power to rural co-ops in the nation, is constantly building ahead to assure dependable power for all customers. Last year, some 435,000 kilowatts of additional capacity was installed; 1 million kilowatt plant is now being built by the company.

2. That commercial utilities have rebuffed REMC efforts to negotiate for adequate and dependable power under acceptable rates and conditions.

Fact: The investor-owned companies have over the years negotiated more favorable contracts for power for all of the co-ops. Many REMCs signed these contracts and are reaping the savings for their member-customers; those in the Hoosier Energy group have ignored such economies for years have paid more for their purchased power than necessary.

3. That the private utilities would keep the co-ops in a bind to buy private power at high rates.

Fact: The best engineering estimates indicate that the cost of electric energy from the Hoosier Energy project will be substantially higher than is available from the investor-owned companies at present rate schedules. Even with the subsidies of 2% federal loans and the absence from paying federal income taxes, Hoosier Energy will

A. Though every case of this kind is unique, the odds certainly favor the solution by adoption. The first consideration for a mother in such a situation is the happiness of the baby she is about to bring into the world. Social agencies will find a good home where the baby can, more than likely, have a better chance to grow up in normal fashion than in the home of the mother's parents.

A child of this kind hampers the mother in her chances of finding a husband and may find it difficult to grow up under an eventual step-father. Every able city has homes for unwed mothers and social agencies willing to take care of adoption procedures. I recommend this solution unless you have extraordinary reasons for chancing the other. Too often in these situations the mother's parents don't want to give up "their" baby; they place their own desires and emotions before the future good of a child and frequently live to regret their decision.

I am aware that this answer will bring me a letter or two from mothers who were lucky enough to find an understanding man who became a good father to their child, but the experience of most social agencies and pastors would I think, argue in favor of adoption.

Q. Is there an organization for Catholic coin collectors?

A. I hope not.

Q. After a recent Catholic meeting the priest with whom I was visiting upon hearing we have a son studying to be a Jesuit priest stated, "There are priests and then there are Jesuits." After this statement he turned away. Similar remarks have been made to our family by Catholic clergy. We cannot understand the attitude within the Catholic Church. Could you enlighten us?

A. There are a number of priests, and then there are Jesuits. There are many good priests, and there are many bad priests. There are many good Jesuits, and there are many bad Jesuits. I fear you have bumped into some of the clergy who are just plain jealous of the learning and accomplishments of the Jesuits.

THE PARABLES

THE WEDDING FEAST. "There was a man who was giving a great feast to which he invited many people. At the time for the feast he sent his servant to tell his guests, 'Come, everything is ready! But they all began, one after another, to make excuses. The first one told the servant, 'I have bought a field and have to go and look at it; please accept my apologies! Another one said, 'I have just gotten married and for this reason I cannot come.' The servant went back and told all this to his master. The master of the house was furious and said to the servant, 'Hurry out to the streets and alleys of the town, and bring back the poor, the crippled, the blind, and the lame.' So the servant went out and brought in all these people. The master of the house said to the servant, 'Go out to the country roads and lanes and make the people come in, so that my house will be full. None of those men who were invited, I tell you, will taste my dinner.' Luke 14: 15-24

cost rural customers more—much more.

4. That Hoosier Energy "stepped in where private companies would not go to serve customers."

Fact: The investor-owned utilities are already doing, and have done for years, the job Hoosier Energy purports to do. There is not a single rural farm factory or residence in Indiana which does not have electric service available to it right now. There hasn't been for years.

The investor-owned companies are doing with an investment of \$27 million all that Hoosier Energy hopes to do with an investment of more than \$100 million. The Hoosier Energy project is an unnecessary and unwise use of federal money at a time when government economy is so urgently needed to combat inflation!

It is with surprising accuracy that you describe the co-op undertaking as "daring" and one "which the private utilities would not take."

It is indeed "daring" when \$100 million of tax-subsidized money is spent without the first public justification of the merits of the project. A private utility with inherent responsibility to its customers, its stockholders and the public would not launch into so costly a venture until it could prove its merit to all, certainly now while the matter was still before the courts.

Fortunately, Indiana does have plenty of electric power, reasonably priced. All of it is presently produced by the investor-owned utilities who not only serve customers in urban areas but also serve more customers in the rural areas of the state than are served by all 42 REMCs combined.

Your readers, many of whom are conscientious, hard working, honorable employees of investor-owned utilities and who do not only serve customers in urban areas but also serve more customers in the rural areas of the state than are served by all 42 REMCs combined.

You can give them an opportunity to be so apprised by printing this letter in The Criterion.

Walter J. Matthews
President
Public Service Indiana
Plainfield

Opposes Romney

To the Editor:

In response to the person or thing that wrote "The view ahead" editorial. It wasn't the "bald-faced practicality" of Romney's statement; it was the bald-faced stupidity that started me.

Romney, the great advocate of free enterprise and private initiative, even to the point of subsidizing it, will promote competition and solve Michigan's public school monetary crisis by adding 315,000 to that school system. Give Romney this much credit—he was smart enough to make that statement as he was LEAVING the state, not while

he was seeking election to the governorship.

As to religious education centers. Table 30, page 31, of the Catholic Education Study Report of September 1968 indicates that 68% of those persons replying were opposed to replacing our grade schools with parish religious education programs. Those who prevail—the will of the "farsighted educators" or the parents' will? Aren't you advocating an ALTERNATIVE or a SUBSTITUTE for present parochial schools?

You made your prognostications. Now let's tell it like it is. Parents sending their children to church-related schools agree and believe that ignoring religion in school gives the child a negative suggestion—that religion is negligible, unimportant, and irrelevant to the main business of life.

C.C.D. classes are no substitute for Christian schools. In view of the cost and experience with Saturday and Sunday schools, knowledgeable Jews and Protestants alike are dismayed by proposals to phase out Catholic schools. In fact, they are heading in the other direction.

In 1942 there were 24 Jewish day schools—today there are 375. In 1937 there were 2000 Protestant schools—today there are 5700. Catholic school enrollment declined 250,000 in 1966. If Protestant school enrollment had declined at the same rate, their enrollment in ten years would surpass the Catholic school population at its present rate of attrition. Is this perhaps the reason why some of the Catholic parents have changed their view on public aid to students in ALL free choice schools?

Many major countries have formed constitutional laws for helping ALL STUDENTS in ALL SCHOOLS, but not China, U.S.A. or the U.S.S.R. and its satellites. How do you like the company?

We (all Christian and Jewish) parents should demand that our God-given and civil rights be respected and protected. We should demand that the state create conditions that coerce parents into sending their children to schools of only one religious and moral orientation.

If there is no diversity in education, then there is a state monopoly and this, the liberal John Stuart Mill said, "establishes a despotism over the mind." Christopher Jencks, education editor of New Republic, states that the lack of choice in education is at the heart of our educational problems.

His solution is to "create a variety of competing schools... and then give poor families a chance to choose among them." See, I can give you "farsighted educators" too. And so "ad infinitum" (or "ad nauseam"); depending on your view of parents' rights in education, free choice or free choice with Signing off and SIGNING my views.

Cel Maurer
Evansville, Ind.

What can be done?

To the Editor:

I was impressed by your editorial "This is compassion." I suspect that the McNamara whom I greatly admire was not at fault. I would have liked to have seen a deeper analysis of the way Army courses and under-educated and semi-literate are administered. It is probably due to the ignorance of Army officials about the nature of retardation—an ignorance which is perhaps excusable since it is so prevalent in society in general.

You have spoken on two issues mis-administration in the Selective Service system and misunderstanding of retardation. What action can be taken?

John Beltrami
St. Meinrad College,
St. Meinrad, Ind.

Grape boycott

To the Editor:

Father Charles Frazee does a great disservice to your readers in his letter-to-the-editor (1/10/69) supporting the grape boycott. Apparently he assumed that we would accept his letter as factual and true and give our sympathy to the cause he espoused. However, the facts are missing. Even greater damage is done by the half-truths he uses to assemble his "facts."

To equate grape-pickers with farm workers in general is poor logic. The facts listed for farm workers are true—when applied to migrant farm workers in general. However, these same facts are not all applicable to grape-pickers. Two examples are revealing: 1) children are not withdrawn from schools—grapes are a summer industry; 2) the quoted average income of \$1800 a year for a farm worker in-

cludes students and housewives—who pick grapes to supplement the family income.

According to the report of the California Senate Committee which investigated the grape strike approximately 90% of the grape pickers are local people, small farm-owners, housewives, students, teachers and permanently-employed workers on the ranches. The pickers in question are a very small minority, contrary to the impression given by Father in his letter. Moreover, the committee found that a grape picker who wants to work (instead of carry a picket-sign) makes an average of \$11.80-\$24.00 an hour, incentive pay.

In two cases where Chavez has managed to establish his union, the ranches have been forced to close down their table-grape industry. When it was time to pick, Chavez could only produce 25-30% of the workers necessary to harvest the grapes. In one ranch which allowed elections, the pickers voted in the Teamsters. Chavez managed to have the courts "throw out" the election. Why? Obviously because he is only interested in HIS union, not any union organizing the workers.

It seems paradoxical that the farther removed the issue, the more experts can be found on the subject. Governor Reagan of California, the California Senate (through the Committee Report) and the Catholic Bishop of the striking area (Frazee) have been publicly quoted as not supporting Chavez and/or the boycott. (However, they did not criticize the effort to unionize farm workers.) Common sense would assume that they thought to be better informed about the situation than persons thousands of miles away.

The real tragedy of the situation is the lack of foresight and in-depth knowledge shown by supporters of the boycott. If it is successful, the real and immediate injury will be to the wholesalers and retailers who have purchased the grapes for resale.

Since profit-margin in the grocery business is less than 1%, such a store loss could be quite damaging—especially to the non-chain markets. The grape industry would react by shutting down the table-grape portion of the industry. The profit for this segment of the industry is so slight that it does not warrant the risks of harvesting "blue mail" strikes, worker shortage, etc., in addition to the constant natural risks of blight and frost.

And what about the small family farms whose main crop is their annual grape crop? A successful boycott would ruin them because a boycott is not selective. The big industry can survive by shifting emphasis to its other ventures, but not the small farmer because he has neither the capital nor resources at his command. He would be forced to sell out or close down and try to find employment elsewhere. Is this the worthy intention of your so-called "Christian" concern?

"A little knowledge is a dangerous thing." To actively pro-

mote something as destructive as a national boycott without giving serious consideration and acknowledgment to all the consequences is not "Christian." It is an insult to the intelligence. No true Christian can honestly support such a cause under these conditions.

Mrs. Thomas A. Hoff
Brookville, Ind.

Guitar Masses

To the Editor:

I am a high school sophomore. Recently a group of us wanted to have a guitar Mass in our auditorium. The main reason we scheduled it on Sunday was so that both the students and their parents could attend; because, many of the parents had never been to a guitar Mass.

When we asked permission, our request was denied, and we were told to have the Mass in the chapel or not to have it at all. Our chapel is very small and can hold only 24 people. Since we expected about 600, it was impossible to publicize it as much as we wanted to and as many as 20 people came.

I cannot understand why Masses are allowed to be said only in a church or chapel. The early Christians said Masses at each other's homes, and Christ never said that we had to build huge churches and to worship only in them.

Another request about this Mass which was denied was that we wanted to change the liturgy (the Epistle especially) a little so as to make it more relevant to our times. For example, when the Epistles of St. Paul were read, they were very interesting to the people; because, Paul was a real person, and they all

(Continued on page 7)

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Tournament play takes spotlight

Post-season tournament play is underway in both Junior and Cadet Archdiocesan Basketball Leagues. The CYO Office reports this week.

In Lawrenceburg, the semifinal and final round of deaneary tournament action will take place Sunday in both Cadet and Junior levels. Play continues Sunday in the New Albany Deaneary, with the completion there scheduled in mid-week. Richmond deaneary play will also conclude this Sunday.

The "A" bracket of Junior basketball in Indianapolis will determine its representative in Archdiocesan tournament action Sunday, Feb. 2, at 1 p.m. in the Secunia gym. The final game will be between Holy Spirit of St. Mark's vs. Holy Trinity of St. Thomas.

At 2:15 p.m. Sunday, also at Secunia, the "B" bracket of the Indianapolis Deaneary competition will be represented by the winner of the final game between St. Roch's or St. Bernadette's vs. St. Philip Neri or St. Catherine's.

First round play in the Indianapolis Deaneary Cadet Basketball

ball Tourney were completed this past week, with second round scheduled for Saturday and Sunday. The quarter-final round will be played next week, semi-finals on February 9, and final on February 11. The Cadet Archdiocesan Tourney starts February 16.

The CYO Office this week notified all teams previously scheduled to play games this Sunday, Feb. 2, at Chardard High School, that the games have been moved to the Latin School, same time.

Deaneary tourney directors are asked to report all scores to the CYO Office on Monday mornings for inclusion in the following issue of The Criterion.

Twenty-three teams are entered in the Holy Spirit Invitational Tourney for Freshman-Sophomore League teams. The tourney is scheduled from February 4 through February 20.

More than 40 teams are expected to participate in the Holy Cross "56" post-season basketball tourney, set to begin February 8. The pairings will be drawn at 7:30 p.m. Monday, Feb. 3, in the Holy Cross gym.



PLAN RITTER OPEN HOUSE—Ritter High School, located at W. 20th and Tibbo Ave., Indianapolis, will sponsor an Open House for eighth grade students and their parents at 7:30 p.m. Sunday, Feb. 2. Shown above with Father Anthony Etienne are four students planning the religion department's presentation for the Open House. From left are: Connie Alenik, Terry Toppert, Renee Treadwell and Steve Parrish. Visitors will be able to inspect the school facilities and meet members of the staff, faculty and student body. Now in its sixth year, Ritter offers a varied educational program of 122 separate classes in eight different areas of study—honors, academic, business, fine arts, home economics, industrial arts, music and general. The school also provides a full program of extra-curricular activities, including inter-school and intra-mural sports, marching and concert bands, glue club and faculty-sponsored clubs.

CYO WINTER SPORTS

DEANEARY TOURNAENTS

LAWRENCEBURG DEANEARY

Cadet Tournament

First Round: St. Paul, Atlanta 32; St. Michael, Summit 25; St. Louis, Belleville 41; St. Joseph of the Lake 31; St. Mary, Aurora 30; St. Anthony, Morris 30; St. Michael, Brookville 32; St. Peter 31.

Second Round: St. Lawrence, Lawrenceburg 35; St. Michael, Brookville 33; St. Peter 31.

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Six double winners in Style Show

INDIANAPOLIS — Six double winners emerged from the 15th annual Archdiocesan Junior CYO Style Show, held last Sunday evening at Holy Name parish. There were 120 individual entries in the competition, viewed by an appreciative audience of 250 persons.

Barbara Lyons, of St. Lawrence parish, captured two trophies for the outstanding entry in the tailored dress and party dress categories.

OTHER DOUBLE winners included: Marsha Hoeing, of St. Mary's parish, Rushville, tailored dress (certificate); Cathy Grimsore, of St. Malachy's, Brownsburg, sportswear (trophy) and tailored dress (certificate); Terry Haller, of St. Barnabas, skirt and blouse, tailored dress (certificate); Kathy Wuench, of St. Roch's, tailored dress, skirt and blouse (certificates); Chris Hurrell, of St. Mark's, sportswear, formal dress (certificate).

TOP WINNERS in the skirt and blouse competition was Debra McCallister, of St. Ann's, while Kitty Bitter, of St. Andrew's, won the trophy in the formal dress division.

In all 11 parishes shared in the awards which included 28 gift certificates. Serving as the event was master of ceremonies was Mary Renie was master of ceremonies.

Contest judging was done by the following: Mrs. J. Phillips, Mrs. Joseph Ritter, Mrs. John Huser, Mrs. Joseph Delaney, Mrs. William Kuntz, Mrs. Bernard King, Mrs. John Mount, Mrs. Michael Bagnoli and Mrs. Patricia Farrell.

INDIANAPOLIS — The Latin School, which recently began varsity competition in baseball and basketball, this week announced the hiring of John Nell as physical education instructor and baseball coach.

Father Laurence Lynch, athletic director at Latin School, announcing the move said: "We are very happy to be able to engage the services of John Nell. He comes to the Latin School with broad experience in both athletics and youth work. He was highly recommended as a man of outstanding character and moral fiber, which is most important."

Nell attended Tech High School and Butler University, where he is presently pursuing a graduate program in guidance and counseling.

At Tech, he was awarded varsity letters in football, basketball and baseball, and was named to all-city teams in all three sports. He was cited by The Indianapolis Times as the outstanding Indianapolis athlete in 1964.

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Bishops

(Continued from page 4) ing and dying falls principally on them.

There is sometimes ground for question as to whether the attitudes of some toward military duty do not spring from cowardice. In this problem, as in all crises which test generosity and heroism, cases of moral as well as physical cowardice doubtless occur. But a blanket charge, including the unfair to those young people who are clearly willing to suffer social ostracism and even prison because of their opposition to a particular war. One must conclude that for many of our youthful protesters, the motives spring honestly from a principled opposition to a given war as pointless or immoral.

NOR CAN it be said that such conscientious objection to war, as war is waged in result of subjective considerations and without reference to the message of the Gospel and the teaching of the Church; quite the contrary, frequently conscientious objection reflects the influence of the principles which inform modern papal teaching, the Pastoral Constitution and a classical tradition of moral doctrine. The Church has insisted in fact, the norms for the moral evaluation of a theoretically just war.

The enthusiasm of many young people for new programs of service to fellow humans in need may be proof that some traditional forms of patriotism are in process of being supplanted by a new spirit of dedication to humanity and to the moral prestige of one's own nation.

This new spirit must be taken seriously. It may not always match the heroism of the missionaries and the full

measure of the life of faith, but it is not contradictory to these and may open up new forms of Christian apostolate.

As witnesses to a spiritual tradition which accepts enlightenment and even when honestly mistaken, as the immediate arbiter of moral decisions, we can only feel reassured by this evidence of individual responsibility and the decline of uncritical conformity to patterns some of which included strong moral elements to be sure, but also included political, social, cultural and like controls not necessarily in conformity with the mind and heart of the Church.

IF WAR is ever to be outlawed, and replaced by more humane and enlightened institutions to regulate conflicts among nations, institutions rooted in the notion of universal common good, it will be because the citizens of the world and other nations have rejected the tenets of exaggerated nationalism and insisted on principles of non-violent political and civic action in both the domestic and international spheres.

We therefore join with the Council Fathers in praising "those who renounce the use of violence in the vindication of their rights and who resort to methods of defense which are otherwise available to weaker parties, provided that this can be done without injury to the rights and duties of others or of the community itself" (n. 78).

It is in this light that we seek to interpret and apply to our own situation the advice of the Vatican Council on the treatment of conscientious objectors.

The Council endorsed laws that "make humane provision

for the care of those who for reasons of conscience refuse to bear arms, provided, however, that they accept some other form of service to the human community" (n. 79).

The present laws of this country, however, provide only for those whose reasons of conscience are grounded in the total rejection of the use of military force. This form of conscientious objection deserves, the legal provisions made for it, but we consider that the time has come to urge that similar consideration be given those whose reasons of conscience are more personal and specific.

WE THEREFORE recommend a modification of the Selective Service Act making it possible, although not easy, for so-called selective conscientious objectors to refuse without the imposition of imprisonment or loss of citizenship to serve in wars which they consider unjust or in branches of service (e.g., the strategic nuclear forces) which would subject them to the performance of actions contrary to deeply held moral convictions, although not to the performance of other forms of service to the human community should be required of those so exempted.

James H. Drew Corporation Indianapolis, Ind.

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136 WEST GEORGIA ST. INDIANAPOLIS, IND. 46225

Junior-Senior loop, Cadets wind up play

INDIANAPOLIS — Regular season action was completed in the Junior-Senior and Cadet Basketball Leagues last week with trophies awarded for division championships. These teams are now engaged in tournament action. Playoffs continue, however, to determine league championships in the Freshman-Sophomore and "56" Leagues.

In the Junior-Senior League, St. Thomas took the championship in Division I. Other division winners are: Division II, Our Lady of Mt. Carmel; Division III, St. Mark's; Division IV, St. Bernadette's.

St. Philip Neri captured top honors in Division I of the Cadet League. Other winners: Division II, Immaculate Heart of Mary; Division III, Holy Trinity; Division IV, Nativity; "B" East, Holy Spirit; and "B" West, Holy Trinity and Immaculate Heart of Mary (ties).

Ties in Division I and II were also to be resolved Wednesday evening. In Division I, St. Joan of Arc met Holy Name, while Our Lady of Lourdes played St. Simon's.

Division II winners, St. Simon's and St. Joseph, will play in the Division IV winner's game, while St. Michael's will play St. Bernadette's.

St. Mary's annual parish dance is planned for Saturday, Feb. 8, from 9 p.m. until 12 midnight.

RICHMOND, Ind.—A spaghetti supper will be served at St. Mary's parish from 4:30 to 8 p.m. on Saturday, Feb. 1.

St. Mary's annual parish dance is planned for Saturday, Feb. 8, from 9 p.m. until 12 midnight.

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TIC TACKER

Priest tells the Chicago 'story'

By PAUL G. FOX

"If the Church is to be relevant, to the black community, then it must have black faces."

This was the message of a Negro Catholic priest from Chicago who spoke this past week to members of the Serra Club of Indianapolis. Father Richard Wheatley, one of four black diocesan priests serving the Chicago Archdiocese, was accompanied by four black Catholic seminarians who "told it like it is in the white man's seminary system."

Father Wheatley, who teaches religion at Quigley South Seminary and is an assistant vocations director for his diocese, stated that he is a "militant."

"The man who is not a militant today, is an apostate with his head in the sand," he commented.

Despite the small number of Chicago diocesan black priests, he said that special recruiting efforts are being made to fill the leadership void for the black community there. Nearly 75 black students are now studying for the diocese, the vast majority (62) still in high school. Another 40 black students are expected to enter high school seminary in the fall.

Negro seminarians have a severe struggle to survive in the seminary system, described as a "middle class white institution." Academic problems are paramount because students in black neighborhoods are inferior, lacking good teachers and adequate facilities.

Special effort is being made to recruit potential black seminarians in the seventh grade, aided by the Chicago Serrans. Summer sessions and vacation camps are two of the techniques employed. Serrans also help in planning a ten-week summer school for black seminarians to close the educational gap.

Father Wheatley commented on the present crisis facing Catholic authorities in Chicago over the race issue. He believes that

the Church's role must be one of understanding and grave concern.

The number of black Catholics in Chicago has been placed between 80,000 and 100,000 in a total black population of over one million. Father Wheatley believes that the number of practical black Catholics is considerably lower—and steadily decreasing because of "words instead of actions by the Church."

AUDITIONS SET FOR "MOUSETRAP"—Play Inn Theatre, the community theater group involving St. Philip Neri parish and neighboring Centenary Christian Church and the East Tenth Street United Methodist Church, will audition members for its forthcoming production of "Mousetrap" from 2 to 5 p.m. Sunday, Feb. 2 and 9. The casting will take place in the Centenary Christian Church, 11th and Oxford St. Characters needed include a "hussy" lady in the late 40's, two young ladies in the 20's, a middle-aged man and four young men in the 20's. The first production of the Play Inn Theatre was "Time Out for Ginger." Contact for the group is Ron Wright, 632-8703.

WOMEN'S GROUP TO TOUR STATE HOUSE—Mrs. Bernard B. Blinn, president of the Archdiocesan Council of Catholic Women, will lead a tour of the Indiana State House and the Indiana General Assembly, now in session there, at 10 a.m. Monday, Feb. 3. Catholic women from throughout the Archdiocese are invited to join the tour, to be guided by Margaret Bryant. Highlight of the day will be a session with Governor Edgar D. Whitcomb and his wife. The group will also meet William Salin, of Fort Wayne, the new secretary of state. Following lunch in the State House cafeteria, the group will view a new color film entitled "From the Ballot." Persons wishing to join the group are asked to meet in the rotunda of the State House at 10 a.m.

Urges recognition for Cuba, Red China

NEW YORK — The Catholic Archbishop of Olanda and Recife, Brazil, said here that Cuba and Red China must be "integrated" into the world community through diplomatic recognition and the establishment of other relations.

These suggestions on the part of two Communist countries were part of a sweeping set of proposals made here by Archbishop Heider Pessoa Camara at the Sixth Annual Conference of the Catholic Inter-American Cooperation group.

In a speech frequently interrupted by sustained applause, Archbishop Camara denounced the torturing of prisoners in Latin America to obtain information, charged that the United Nations are "not equal in dignity and rights," and said that so long as the veto power remains in the UN "the Declaration of Human Rights will be no more than beautiful and ringing words, capable of creating illusions."

"THE No. 1 problem facing mankind," he said, "is not the clash between East and West but between the North and the South—that is, between the Developed World and the Underdeveloped World."

He charged that "vast economic interests are sometimes very interested in the waging of war, and often these interests control the mass communications media and their immense impact in the forging of public opinion."

Religions, Archbishop Camara said, should "combine their forces" to proclaim "that the only justifiable war must be the war against human misery."

On "the integration of Cuba in the American community," he said that efforts for this purpose must be made "with the necessary precaution," but that Cuba must receive "due respect for her political option and the acceptance of her autonomy as a sovereign nation."

"TO WHOMEVER is shocked and irritated, protesting in the name of the Cuban exiles and recalling the dangers of the guerrillas trained in Havana," he said, "let us recall that: 'The more the economic blockade is pursued and the economic excommunication encouraged, the more we will be forcefully confining a people that has given sufficient proof of heroism and capacity to suffer.'"

"The more the situation persists, the more we will be strengthening positions that will not lead toward a better relationship with all peoples; the more we will be nourishing an attitude of sterile hate."

The Cubans also are sons of God, he said, "and we cannot condemn a whole nation to live in a ghetto."

Concerning the recognition of Red China, he said that "this was one of the appeals brought to the United Nations by one of the greatest visitors it ever had."

Bequest

The Chancery Office this week announced receipt of a \$4,500 bequest for the seminary fund from the estate of John Martin McDermott, a former member of St. Mary's parish, Aurora, Ind.

Oust 2 priests from cathedral

CLEVELAND — Two Catholic priests were arrested and charged with "creating a nuisance in church edifice" after saying an unscheduled Mass at St. John's Cathedral here.

The two priests had been arrested at the cathedral after they celebrated an unauthorized Mass and read an anti-war statement in the early hours of Sunday, but were released on Monday, when trespassing charges were dropped.

The priests, after meeting with Bishop Clarence G. Isenmann of Cleveland on Monday, were rearrested on charges of creating a nuisance, an offense which can bring a maximum fine of \$100.

Father Robert Beglin, 30, and Father Bernard McNeil, 31, both assistant pastors in Cleveland parishes, were suspended by the bishop for their actions at the cathedral.

the pilgrim of peace, Pope Paul VI."

"How," he asked, "can we leave out of the United Nations a country that is a real continent, whose population is a ponderable fraction of the population of the world?"

Opinions

(Continued from page 5) knew. Now after years and years of re-reading the Epistles have become tedious and dull. We wanted to try to take the idea of the Epistles and put it into our own words.

This is what we are looking for in the experimenting with new music, new prayers, new places for the Mass—relevance in our own lives. The early Christians started up the rest of their own liturgy. Why must we stick to traditions started in the 12th century?

Indianapolis Lynn Sullivan

'Un-Catholic'

To the Editor:

Your recent comments and editorial regarding Patrick Fisher, Jr. directed praise on an individual who would not submit to the law of the land. This, in a democracy, is tantamount to encouraging disorder and disrespect of authority, both which completely undermine the basis of our society. (In fact this disrespect for authority and lack of individual responsibility to the common good, which is encouraged by many of our religious, is in my opinion the root of most of our social and religious disorders.)

I believe an Un-Catholic to foster or express approval to anyone who takes it upon himself to decide which civil laws he shall obey or not obey, is in my opinion under God that which is his and to render to Caesar that which is his. To encourage individuals to decide which laws they should obey and which they should reject is to encourage anarchy.

Young Mr. Fisher is entitled to his personal opinions and actions, and the consequences which these actions must bear. However, I do not think it is within the province of a mass communications medium such as The Criterion, a paper which by its sponsorship by the Archbishop reflects the considered opinion of his Excellency, to promote the dissemination of such editorializing in news articles and open editorial policy.

Donald J. Stuhlrehrer
Indianapolis

'Poor God'

To the Editor:

The editorial on page 1 just under the heading "The Quakers" in the early hours of Sunday, but were released on Monday, when trespassing charges were dropped.

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the pilgrim of peace, Pope Paul VI."

"How," he asked, "can we leave out of the United Nations a country that is a real continent, whose population is a ponderable fraction of the population of the world?"



CHRISTIAN UNITY SERVICE SPEAKER—Mgr. Joseph D. Brakha, rector of the Latin School and pastor of Holy Rosary Catholic Church, gave one of two principal messages at the Prayer Service of Christian Unity, held last Sunday evening at the University Heights United Methodist Church, Indianapolis. The service was one of five held in Indianapolis on that day. Also speaking at the service with Mgr. Brakha was Rev. Laurence T. Hoste, retired executive director of the Church Federation of Greater Indianapolis.

Move

(Continued from page 1) James M. Plaskett (D-New Washington), and S.B. 184, sponsored by Senator Bernard Konrad (D-Gary).

The language of the two measures would give police statutory latitude they do not now possess to stop and search persons, without arrest, whom they reasonably believe have committed or are about to commit crimes.

Father Boniface Hardin, O.S.A., assistant pastor of Holy Angels parish, Indianapolis, strongly objected to the bills as being aimed at ghetto areas and blacks. He said such laws might encourage rioting.

Others objecting to the bills included Robert Gordon, representing the Anti-Defamation League of B'nai B'rith; Rev. Gerald Cunningham, a former member of the Indianapolis Board of Public Safety; Craig E. Pinkus of the Indiana Civil Liberties Union, and Miss Sara Chenoweth of the Inner-City Christian Center of Indianapolis. Supporters of the bills, including the Indiana Council of Police representatives, pointed to a recent U.S. Supreme Court ruling upholding "stop-and-frisk" laws and said similar legislation had been approved in Illinois and several other states.

ONE OF THE most important issues before the Assembly is Medicaid, which—put simply—is comprehensive medical care service to the medically indigent, as required by Title XIX of the U.S. Social Security Act. It would be implemented by the Indiana Bill 1972, which was introduced two weeks ago.

This regular session of the Assembly—or a subsequent special session—must enact a Medicaid law to become effective January 1, 1970, or lose all federal reimbursement for all Medicaid assistance expenditures in Indiana.

At this writing, there is still much pulling and hauling as to how much medical assistance the state should give to what "medically indigent" persons. H.B. 1072 would provide comprehensive care for low-income persons whose means are not sufficient to meet the cost of their medical needs as well as for persons now receiving welfare benefits. This has the

strong support of the Indiana Catholic Conference, being one of the nine social and moral areas on which the ICC has far and away spoken out. It has the same undiluted support of the Indiana Council of Churches. There is a general agreement that Indiana must enact Medicaid. The current struggle is between those who would make coverage comprehensive and those who would limit it to the very minimum possible under Title XIX.

SUPPORT for an optimistic approach to Medicaid came this week from Elton TeKoste, executive director of the influential Indiana Hospital Association. According to the Indianapolis Star of Sunday, Jan. 26, TeKoste took exception to statements in a story in the Star the previous Sunday attributed to Wayne A. Stanton, Marion County welfare director.

The Star had reported Stanton as having said he could see nothing in H.B. 1072 which would prevent a Medicaid recipient from checking into the plush Kramert Tower of Methodist Hospital in Indianapolis. Stanton also was reported as being alarmed at what he saw as lack of control over fees charged by hospitals, doctors, and other vendors of health care. (Medicaid would be administered by county welfare departments.)

TeKoste was quoted by The Star as replying: "If Stanton would allow recipients to use the facilities of Kramert's Tower . . . we certainly have reason to question if eligibility determination can be entrusted to the county welfare departments. All of the cheering for keeping the federal government out of exercising controls demands that we do the job on the local and state levels."

TeKoste also was quoted as saying Stanton "imagined" out of exercising controls demands that we do the job on the local and state levels."

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NCC

(Continued from page 1) problems of authority and obedience, problems of human actuality, problems of ministry, problems of dwindling money supplies, even credibility problems touching the faith itself. You will recognize in every one of these areas of tension problems which Christian leaders in the non-Roman traditions also are facing today. Each of our traditions gives the issues a slightly different cast, but in their roots they are the same."

ALTHOUGH he returned from Rome "more appreciative of his Protestant heritage" than when he left, Dr. Dodds said "all must look hard at long term possibilities in the realm of Christian unity."

"Briefly put," he said, "it seems to me possible that, if the Roman Catholic Church is led astutely and flexibly, within two generations the vast majority of Christians around the world may find themselves recognizing Rome as a symbolic center of their faith."

The Catholic Church is taking no part in church union negotiations now in progress, he said, but when it decides to do so, "substantial changes can be expected in the agenda as we have become familiar with it in the past."

Rome's vast structure of canon law, often rigid, also has "often been an instrument of flexibility."

"It seems to me," Dr. Dodds said, "that the balance between legal rigidity and legal flexibility probably will be made in the Roman Catholic Church within the coming decade."

"It is difficult to guess how this choice may go. If it favors flexibility, then wide doors may swing open to enable Roman Catholics to become catholic in the inclusive sense to its codes of law."

HE CITED the wide differences between Catholicism of the West and Catholicism of the Eastern Rite, both of which have separate codes of canon law, but which are in full communion. He asked: "If it beyond the reaches of your imagination that a Church which can join East and West, and which can allow palpable differences to remain in the two, might be able to develop separate systems of law appropriate to the Lutherans, to the Anglicans and to the Reformed?"

Protestants have a duty, he

INDIANAPOLIS

Calendar of Events

WEDNESDAY, FEB. 5
St. Augustine's Guild for the Little Sisters of the Poor will meet at 10 a.m. in the home of Mrs. Charles S. Gleason, 4248 Washington Blvd.

Card Party, St. Philip Neri school auditorium, 530 N. Rural St., beginning at 8 p.m.

FRIDAY, FEB. 6
Nocturnal Adoration members are reminded of the customary watch.

SUNDAY, FEB. 9
Pennyrich Fashion Hour (Fountain of Garments) sponsored by St. Francis de Sales Ladies Club, following the morning Masses—8:30 and 11:30 a.m. For ticket appointments call Mrs. Fannie Tucker, 547-4278.

Card Party at 2:15 p.m. in St. Anthony's parish hall, 979 N. Warman Ave. Table prizes and door prizes will be awarded.

SOCIALS
Thursday: St. Catherine's parish hall at 6:30 p.m. Friday: St. Christopher school social room at 7 p.m. Saturday: St. Bernard school social room at 8:30 p.m. Sunday: St. Bridget parish hall at 6:30 p.m. Sunday: Two Card Club meetings at 2 p.m.

Plan to observe patronal feast

INDIANAPOLIS—The Indianapolis Deane's observance of the feast of St. John Bosco, patron of youth in the Archdiocese, will be held at Holy Cross parish, 125 N. Oriental St., on Sunday, Feb. 2. A Youth Mass will be celebrated at 8 p.m., to be followed by a dance at 7 p.m. in the Holy Cross community center. "Four Days and A Knight" will play at 8 p.m. and a current membership card. Guests are welcome.

said, to study and become knowledgeable about Catholicism from the parish level to the Vatican.

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Credit Course Number	Course Titles	Instructor
2 DT-757	"New Light on Original Sin" Mondays—7:30-9:00 p.m.	Fr. Thomas, O.S.B.
2 P-502	"Counseling Techniques" Mondays—7:30-9:00 p.m.	Fr. James Dooley
2 H-732	"The Church in the Age of Revolution" Tuesdays—7:30-9:00 p.m.	Mr. Charles Argast
2 B-781	"Introduction to N.T. Theology" Tuesdays—7:30-9:00 p.m.	Fr. Mario, O.S.B.
2 P-501	"Religious Education of Adolescents" Wednesdays—7:30-9:00 p.m.	Sister Teresa Aloyse, S.P.
3 C-700	"Marriage and Family Counseling" Tuesdays—4:00-5:45 p.m.	Dr. Anthony Banet
3 C-702	"Group Dynamics" Thursdays—7:00-9:00 p.m.	Dr. Anthony Banet
2 P-524	"Social Welfare Organization" Mondays—4:00-5:30 p.m.	Mr. Raymond Kane
2 P-543	"Catechism I" Wednesdays—7:30-9:00 p.m.	Mr. George Pardo
1 P-649	"Field Work Experience" Wednesdays—1:15-2:15 p.m.	Mr. David Gerwe

Late registration accepted until Feb. 7.

Classes began Tues., Jan. 28.

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Athletic Club action protested

Failure to extend membership to a prominent Negro physician by the board of directors of the Indianapolis Athletic Club evoked letters of protest this week from the Archdiocesan Priests Association, the Serra Club and the Notre Dame Club of Indianapolis.

The letter of the Priests Association, signed by Father Kenny Sweeney, a member of the executive council, and 11 other members of the board of governors, termed the action a "moral tragedy" and "completely contrary to Judeo-Christian principles."

Earlier it was reported that St. Luke's parish had cancelled plans to use the IAC facilities for a forthcoming dance.

Archbishop Schulte's Schedule

Sunday, Feb. 2—Blessing of St. Isidore Church, 3 p.m.; Meeting of Bishops at St. Meinrad Seminary, 5 p.m.

Monday, Feb. 3—Meeting of Bishops at St. Meinrad Seminary.

Sunday, Feb. 9—Ad Altare Dei Awards, St. John's, Indianapolis, 4 p.m.

Tuesday, Wednesday, Thursday, Feb. 10-12—Retreat, Alverno Retreat House.

Tuesday, Feb. 18—Closing of 40 Hours, St. Augustine Home for Aged, 4 p.m.

Wednesday, Feb. 25—Indianapolis Northside Deane, 2 p.m.

Thursday, Feb. 27—Indianapolis Southside Deane, 2 p.m.

Friday, Feb. 28—Tell City Deane, 2 p.m.

Tuesday, March 4—New Albany Deane, 10 a.m.

Tuesday, March 4—North Vernon Deane (at North Vernon), 2 p.m.

Thursday, March 6—Richmond Deane, 10 a.m.

Thursday, March 6—Lawrenceburg Deane (at Oldenburg), 2 p.m.

Saturday, March 8—Terre Haute Deane, 2 p.m.

THE BLACK VOICE

True integration is goal of most blacks

By REV. LAWRENCE LUCAS

To say I am an integrationist may cause many to raise their eyebrows in surprise. This is more so since I also say with pride rather than shame that I am an advocate of Black Power. People tend, through ignorance and avoid a n c e , to equate Black Power with the separation white people brought about for over 200 years.

Most black people are integrationists. That is, they seek a meaningful integration in a better American way of life. On the other hand, many like myself don't even talk about it now. It is seen as something of the future. The answer lies somewhere in the refusal to play academic games. We do not discuss integration as it is found only in a dictionary, but as black

people who have experienced the American version of integration. When I say I am an integrationist, I don't mean the present white version. In the first place, don't ask me to get excited about or respond favorably to the halfhearted passes at integration when one black student is admitted in a school of 700 or one black man is employed on the lowest level of a 500 or more work force and these tokens are euphemistically called integrated situations.

In other words, whites are quick to proclaim integration when one "safe" Negro enters a white system. This leads to the other aspect. When white people speak of integration, they are speaking in terms of a romantic concept of mixing whites and Negroes with no real shift in representation, power and status. They think of having 20 Negroes in "our" church, 10 in "our" school or 5 in "our" office. Really sharing the wealth and power or relationship never enters their thinking.

In America, "integration" is offered to the black man under the assumption of the white-created myth of its own superiority and the natural inferiority of black people. In order to attain the whites' inferior positions, to go to their inferior schools, and to associate with their inferiors, the black man has to be superior and exceptional. He has to learn to ignore and hate his blackness and try to escape it in every way. In short, to integrate and succeed, his goal must be to become an inferior carbon copy of what God never intended him to be, i.e., a white man.

Above all, when he seeks integration, he must come as an individual. He must hate and strive earnestly to escape the black community from which he came. More often than not, in return for some insignificant amount of money or some position of dubious prestige, he is required to be the black face representative of and spokesman for white interest within and outside the black community. Often he is not even conscious of being used.

Precisely because this is what whites have offered black people under the name of integration.

tion is why most black people no longer talk about integration. They see it now as just a myth or trick. At best, integration is something for the future. The length of time will be determined to a large extent by the response white people make to the black thing. Right now, the black thing is for black people to get themselves together in their separated situation.

In the meantime, we should remember that real integration requires a sincere acceptance by all Americans that it is just as good to be a black American as to be a white American. Laws, beliefs, values, institutions, patterns of doing things which deny that to be black is just as good, etc., must be changed. Probably the crux of the problem of race relations is the redefinition of the sense of group position. The status advantage of the white man can no longer be an advantage.

The time must come when an American will be able to acknowledge his blackness and black ancestry without apologizing for it. No longer can we afford a society in which to be "unconditionally American" is to be white and to be black is debilitating. It is in this sense that I am an integrationist.

(Copyright, 1969)

Plan discussion project for laity

NASHVILLE, Tenn. — The Nashville diocese, which includes the entire state of Tennessee — has announced a massive statewide program designed to give its laity a better understanding of the Second Vatican Council.

The in-depth program, which will be carried on in every parish in the diocese, will begin January 26 and continue through Easter. The program has involved more than 600 laymen in its preparation.

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Europe liturgy is 'up to date,' priest tells CCW

TERRE HAUTE, Ind. — "Concerning the liturgy, the people of Europe are right where they are supposed to be—they are right up to date," observed Father Gregory Kolros, O.F.M. Conv., at the recent quarterly meeting of the Terre Haute Deaconry Council of Catholic Women.

The St. Joseph's parish pastor, who observed his 25th anniversary of ordination last Friday, Jan. 24. She died (Jan. 21) in the convent infirmary. A native of St. Philip's, Ind., Sister St. Marcella entered the convent in 1911. She was an elementary school teacher, having taught in Jasper, Vincennes, Plainfield, Newburgh, Hammond and Chicago. One sister, Mrs. Frank Schank, of Mt. Vernon, Ind., survives. Other survivors include a nephew, Father Robert A. Deig, of Evansville, and the following priest-relatives: Father Lawrence Weinstapel, Msgr. Clement Bastnagel, Father William Bastnagel and Father Elmer Wannemuehler.

Given a voice
MUNSTER, Germany — Priests and laymen of the Munster diocese have been invited by the diocesan chapter to propose candidates for a successor to Archbishop Joseph Hoeffner, who has been named coadjutor to Cardinal Joseph Frings of Cologne.

Governor urges school aid study
CONCORD, N.H. — A study to determine how much money the state could contribute to private and parochial schools was ordered here by Gov. Walter R. Peterson.

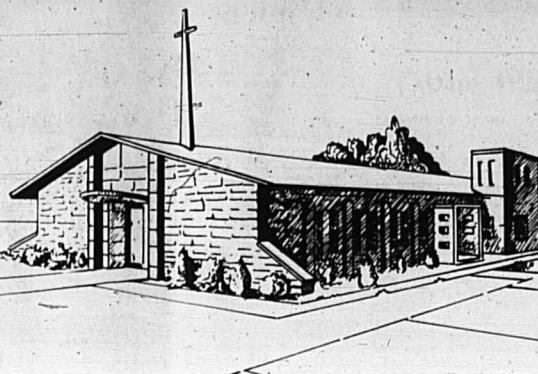
The governor asked for the study just three days after taking office. He pointed out that these schools are finding it increasingly difficult to survive. He praised the private and parochial schools which, "for many years, have added strength to our educational system" and pledged action to save them.

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ST. ISIDORE THE FARMER CHURCH—Archbishop Schulte will bless the new St. Isidore the Farmer Church, located in rural Perry County near Bristol, at 3 p.m. Sunday, Feb. 2. St. Isidore parish unites St. John's and St. Joseph's parishes under one pastor. Named pastor this past week was Father Gerald Feldpausch; who will reside temporarily at nearby St. Mark's until a new parish rectory is constructed at St. Isidore's.



PASTOR AT DCCW MEETING—Father Gregory Kolros, O.F.M. Conv., pastor of St. Joseph's parish in Terre Haute, was the principal speaker at the recent quarterly meeting of the Terre Haute Deaconry Council of Catholic Women. He told of his experiences and impressions of a European visit taken last summer. Shown from the left are: Mrs. Robert Turner, president of the DCCW; Mrs. Bernard B. Blinn, ACCW president; and Mrs. Lester Kniptsch, DCCW treasurer.

Providence nun dies at the Woods by theologians

ST. MARY'S OF THE WOODS, Ind. — Funeral services for Sister St. Marcella Deig, S.P., were held at the motherhouse of the Sisters of Providence here Friday, Jan. 24. She died (Jan. 21) in the convent infirmary. A native of St. Philip's, Ind., Sister St. Marcella entered the convent in 1911. She was an elementary school teacher, having taught in Jasper, Vincennes, Plainfield, Newburgh, Hammond and Chicago.

One sister, Mrs. Frank Schank, of Mt. Vernon, Ind., survives. Other survivors include a nephew, Father Robert A. Deig, of Evansville, and the following priest-relatives: Father Lawrence Weinstapel, Msgr. Clement Bastnagel, Father William Bastnagel and Father Elmer Wannemuehler.

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Don't blame discord on Vatican II: Kung

CHICAGO — Those Catholics in Rome and elsewhere who blame the present crisis in the Church on Pope John and the Second Vatican Council are "unfair and stupid," says the noted Swiss theologian Hans Kung in the February issue of the Critic magazine.

"Vatican I is as little to blame for these problems as is a fire department for the fires which it attempts to put out," Kung says.

In an article entitled "Blame Everything on the Council" Kung says that the council merely confronted problems which had been troubling the Church since the Age of the Enlightenment and before.

"The Council is far more open to the charge of acting on them too late," he says. "ONE OBVIOUS example is the use of the vernacular in the Mass," he adds. "The council did not create the problem posed by unintelligible Latin. It existed for 500 years, indeed for a whole millennium. But, just as little heed was paid to the medieval reformers within the Church, no notice was taken of the changes forged by the Protestant reforms, and it remained for Vatican II to introduce the vernacular—on the same grounds, no less than were proposed 500 years previously and repeatedly thereafter and just as often spurned to the great detriment of the worship of the Church."

"Something analogous applies to freedom of conscience and religion," says the theologian, whose award-winning book, "The Church," is currently under investigation by the Vatican. "The problem was posed as far back as the Age of Enlightenment, with Vatican II belatedly catching up with what was achieved in the American and French constitutions but condemned repeatedly by the popes of the 19th Century."

"If it is possible from a certain point of view to actually fix some blame on the Council for generating the present crisis, then it should be directed at those compromises which could have for the most part been avoided had the progressive theologians and bishops taken a more decisive stand. As it is, the Church is having to endure difficulties which could have been more easily overcome at and by the Council."

"One thing should be crystal clear," Father Kung concludes, "Neither John XXIII nor the council are to blame for everything. What is at fault for everything is rather the fact that the council is not being taken seriously enough."

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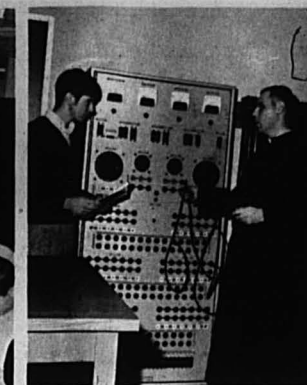
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CATHEDRAL HIGH SCHOOL PLANS OPEN HOUSE—A special Open House for eighth grade boys and their parents, scheduled at 2 p.m. Sunday, Feb. 2, at Cathedral High School will feature the first public view of the school's newly-completed, \$275,000 science wing. The series of photos above demonstrate the various uses of the new facilities, which were opened to Cathedral students at the start of the second



semester. The new science facilities consist of a biology lecture-lab room (first photo), a biology lecture room and physics lecture room separated by a folding wall (second photo), a physics lab (third photo), a chemistry lab area (fourth photo) a project room and a preparation room for each of the sciences. The folding wall between the lecture rooms provide for team teaching and large group instruction. Furni-



ture in each of the science rooms was especially designed by the teachers to meet the space requirements and the new science course content. Each science room has peripheral table designs, with the tables against the walls instead of being arranged in the traditional manner in rows. An electrical panel, shown above by Brother Charles Drevon and senior Mike Clarke, supplies variable AC and DC voltages



to the physics lab, chemistry lab, and the project room. It is also a source of compressed air. Since an electronics course has been initiated this year at Cathedral the physics lab will also be used as an electronics lab. Students shown above include: Leo Kane, Stephen Weimer, Gerald King, Alan Englert and Dennis Murphy.



PLAN 'GOLDEN YEAR SCHOLARSHIP DANCE'—Cathedral High School Parents will sponsor a "Golden Year Scholarship Dance" on Saturday, Feb. 8, in the high school auditorium. Shown above with Brother John Plazsek, C.S.C., moderator, are from left: Mrs. John Atkinson, reservations committee; Mrs. Charles Brunette, Mothers' Club president; and Mrs. Eugene Jarvis, co-chairman of the event. A midnight buffet will be served after the dance.



ANNOUNCE MARDI GRAS DANCE—"Mardi Gras Magic" is the theme of the dinner-dance to be sponsored by the Women's Club of Immaculate Heart of Mary parish, Indianapolis, to be held Friday, Jan. 31, at the Indianapolis Athletic Club. Dinner will be served from 7 to 9 p.m., with the dance to follow. Mrs. George Schnieders, above right, is chairman of the event, assisted by Mrs. William E. Kennedy, Jr., as co-chairman. Also shown above are Mrs. William T. Reid, left, co-chairman of decorations, and Mrs. Clark H. Byrum, Women's Club president. The Charles Edwards Orchestra will play for the dance. Other committee chairmen include: Mrs. John Nurnberger and Mrs. Murray Huse, tickets and reservations; Mrs. Robert J. Richards, decorations; and Mrs. Doyle Rein, publicity.



PLAN CYO CARD 'BONANZA'—Four Catholic high schools in Indianapolis have been "re-named" for the evening of Thursday, Feb. 6. The St. John Bosco Guild will sponsor four CYO Card Bonanza Parties on that evening, to be held at "Rancho Chastard," "Rancho Chastard," "Rancho Secina," and "Rancho Ritter." Proceeds of the card parties will be used partially to provide campships at the two CYO camps in Brown County—Rancho Framosa and Camp Christine. Mrs. George Blinder, second from right above, is general chairman of the event, assisted by Mrs. Thomas Watts, second from left, co-chairman. Mrs. Hugh Baker, left, is president of the St. John Bosco Guild, while Mrs. Robert C. Robisch is table prize chairman. Tickets may be obtained from the following: (north) Mrs. Adolph Chrapla, 283-1044; (east) Mrs. Jerome Foreatal, 359-7159; (south) Mrs. Daniel O'Reilly, 787-9901; and (west) Mrs. Louis Valant, 251-8617.

Doctors to debate on abortion laws

INDIANAPOLIS—A public debate on proposed abortion laws will be sponsored by the Adult Education Committee of St. Pius X parish at 8 p.m. Sunday, Feb. 2, in the parish auditorium, 7200 Sarto Dr.

Debate participants will be Dr. Irving Rosenbaum, pediatrician, who has worked for liberalization of Indiana's abortion

law, and Dr. Paul F. Muller, chief of obstetrics and gynecology at St. Vincent's Hospital. The latter is also a member of the Committee for the Preservation of Life, which is opposed to changing the state's abortion statutes.

Conversions

JAKARTA, Indonesia—A Moslem newspaper here said that 2.5 million Indonesian Moslems have been converted to Christianity in the past three years.

St. Francis names information chief

BEECH GROVE, Ind.—Donald E. Barnes has been appointed director of public relations for St. Francis Hospital, according to hospital administrator Donald D. Hamacheck. An Indianapolis native, Barnes is a graduate of Butler University. For five years pre-

Latin Mass

SCRANTON, Pa.—St. Peter's Cathedral here will have a solemn Mass in Latin on the first Sunday of each month at 11 a.m., beginning Feb. 2. It has been announced officially. Previous to his new appointment he served as advertising and business manager for Suburban Press, Inc., a community newspaper.

St. Agnes parents to meet Feb. 4th

INDIANAPOLIS—St. Agnes Academy Parents' Association will meet at 7:45 p.m. Tuesday, Feb. 4, in the school auditorium. Rev. John E. Steg Jr., president of Forward Inc., will be the guest speaker. Forward, Inc., sponsors a self-help program to attack the urban problems of poverty and unrest.

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St. Meinrad will host Bishops' Conference

ST. MEINRAD, Ind. — St. Meinrad College and St. Meinrad School of Theology will sponsor the third annual Bishops' Conference at St. Meinrad February 23. Title of the Conference is "The Crisis of Faith and the Seminary Response."

Bishops and vocational personnel from the dioceses now served by St. Meinrad have been invited to participate.

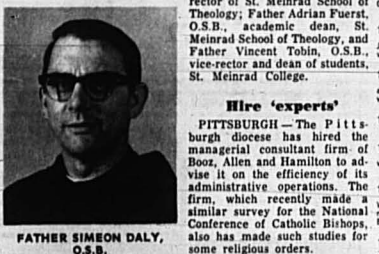
Archbishop Schulte will give the welcoming address on Sunday, Feb. 2. Following the wel-

Theology students from St. Meinrad begin IU studies

BLOOMINGTON, Ind. — Twenty-one students from St. Meinrad School of Theology will begin a program of studies at the Bloomington campus of Indiana University on February 3. The theologians are working for the degree of master of arts in the study of religion under a program arranged jointly by St. Meinrad School of Theology and the Indiana University Department of Religion.

The students will take courses for one semester at Indiana University and will write a thesis during the next year at St. Meinrad as they continue their regular course of theological studies. They will attend a special summer session at St. Meinrad to fulfill the usual theological studies required by St. Meinrad School of Theology.

Father Simon Daly, O.S.B., will act as student director for the St. Meinrad students during their stay at the Bloomington Campus.



FATHER SIMON DALY, O.S.B.

Hire 'experts'

PITTSBURGH — The Pittsburgh diocese has hired the managerial consultant firm of Booz, Allen and Hamilton to advise it on the efficiency of its administrative operations. The firm, which recently made a similar survey for the National Conference of Catholic Bishops, also has made studies for some religious orders.



AT RICHMOND DCCW WORKSHOP—The five commissions of the National Council of Catholic Women were explained in detail at an all-day workshop held Thursday, Jan. 23, at Richmond's Holy Family parish. Eighty-five persons attended the workshop, held in connection with the quarterly meeting of the Richmond Diocesan Council of Catholic Women. Shown in the above photo, from left, are: Miss Edith Tighe, of New Albany; Father James D. Moriarty, ACCW moderator, of Indianapolis; Mrs. Wayne Tolen, of Richmond; Very Rev. Richard Hillman, V.F., of Richmond; Mrs. Bernard B. Blinn, ACCW president, of Indianapolis; Father Paul Volpe, of Brookville; Mrs. Leo B. Kesterman, of Franklin County; and Mrs. Louis J. Kossman, of Indianapolis.

Remember them in your prayers

CELESTINE
† ELIZABETH SCHEFFERS, 73, St. Celestine, Jan. 18. Mother of Bernard of Celestine and Mrs. Albert Walther of St. Anthony.

CORYDON
† ALFRED H. BURR, 86, St. Joseph, Jan. 22. Father of Robert F. Burr, of Louisville; Ralph C. Burr, of Peoria, Va.; and Richard V. Burr, of Corydon. Staff Sgt. Emerl Bueh of Corydon, Mo. and Mrs. Mary Vene, both of New Albany. Mrs. Edith Hagner of Indianapolis. Mrs. Barbara Campbell of Carmel, Calif. and Helen Rose of Louisville.

EVANSVILLE
† ANNA K. HOLLANDER, 82, Sacred Heart, Jan. 20. Grandmother of Raymond Keel Jr. and Leroy F. Hollander, both of Evansville, and Patricia Brown of Las Vegas.

† LUCIAN B. MOONEY, 84, St. Anthony, Jan. 22. Father of Thomas and Robert J. and Catherine Macmillan, all of Evansville.

† MARCEL J. COX, 81, St. Joseph, Jan. 22. Mother of Harold A. of Evansville.

† FRANK SCHMITZ, 81, Holy Trinity, Jan. 23. Brother of Cecilia Wozniak of Evansville.

INDIANAPOLIS
† MARY T. DOWLING, 81, Holy Trinity, Jan. 23. Wife of John Lutz, mother of Robert W. and Joseph L. Dowling. Mrs. Mary Bushman, Mrs. Rita Siffert and Mrs. Sarah Bunker, sister of Sarah M. Greulich.

† JOSEPHINE M. KERNEL, 79, Our Lady of Lourdes, Jan. 23. Mother of Joseph E. Kernel, sister of Herman P., George I. and Joseph Kerkhof.

† DOROTHY A. BARRETT, 49, St. Matthew's, Jan. 24. Wife of Clark J. Barrett, mother of Sister Ann Irene, S.P., Carol A., Kathleen and Patricia M. Barrett, sister of J. Harold Davenport and Helen P. Moore.

† OSCAR C. RUGENSTEIN, 58, Assumption, Barbara A. Dinsinger, brother of Arthur T. Rugenstein and Betty J. Huston.

† BERTHA C. JOHNSON, 49, St. Peter and Paul Cathedral, Jan. 25. Sister of Margaret C. Johnson, daughter of Bertha C. Steinberger, sister of Frank and George A. Steinberger, Kathryn Gahan and Mary E. Norris.

† SILAS M. PILSANT, 81, Holy Name, Jan. 29. Husband of Rita; father of Paul, Richard and Robert Pilsant. Arnold Snider and Mrs. Jack Hays, brother of Mary Lennie.

† MARY MARGARET FANNY, 55, Immaculate Heart, Jan. 31. Sister of Mrs. Louis Keller and John O'Hara, Mrs. Patricia Seppel and Mrs. Teresa Vitelman.

† HELEN R. MEDLOCK, 56, St. Anne's, Jan. 30. Wife of John Lee, mother of Mrs. Barbara Medlock, Chevrolet and John Lee and Rudolph, sister of Mrs. Stella Ready.

Remember them in your prayers

NEW ALBANY
† THOMAS (CHIEF) WELSH, Holy Trinity, Jan. 24. Husband of Nellie, father of Gertrude A. Welsh and Mrs. Margaret Koch, both of New Albany. Sister of Mrs. William J. Welsh of Indianapolis. Two brothers also survive.

† LEWIS B. LOUGHEIMER, 70, Holy Family, Jan. 25. Husband of Elizabeth, mother of Robert L. Lougheimer of New Albany; Mrs. Doris Cooper of Floyd County, Ind.; and Ralph and Clara L. Lougheimer both of New Albany. Henry Lougheimer of Corydon.

† ANNA L. SUMMERS, 76, Our Lady of Perpetual Help, Jan. 28. Wife of Virgil, mother of Joseph, Elwood and Donald Summers; all of New Albany. Albert L. Summers of Jeffersonville. Tech. Sgt. Ted Summers of Fairbanks, Alaska. Janice Reichart of Fern Creek, Ky. Mrs. Francis Coker of Crestwood, Ky. and Mrs. Carolyn Zee of Louisville.

ST. MARY-OF-THE-WOODS
† SISTER ST. MARCELLA DELO, 86, St. Mary's Cathedral, Jan. 28. Sister of Mrs. Frank Terese Harte.

TERRE HAUTE
† MARY M. BERNARD, 79, St. Patrick's, Jan. 25. Mother of Mary Flakes Giffel, Mother of Joseph and John Giffel, both of Terre Haute. John and Paul Kienast, both of Evansville.

† ANNA LOUISE ANDERSON, St. Leonard's, Jan. 22.

WASHINGTON
† JOHN L. MOOK, 101, St. Simon, Jan. 10. Father of Anna Jackson, Washington. Elizabeth Thornton of Cincinnati. Jean McFarland of Indianapolis. St. Louis and John M. both of Washington.

Ackelmire

(Continued from page 4)
even called the expression "poetic." Finally, after getting all tangled up in themselves like a ring full of tag-team rasslers, one acknowledged it might have "sexual overtones."

You bet your sweet hippy if does, professor. So does much else in this age of impenetrable humbug communications where it seems men have to fly to the moon to find words to lift up mankind's heart or even provide an honest belly laugh.

Brazil reports American priest

PROVIDENCE, R.I. — The Brazilian government has deported Father James Murray, a priest of the Providence Diocese who was working in Santarem, Brazil, for alleged subversive activities.

Father Murray was serving under Chicago-born Bishop James Ryan, O.F.M., in the prelature of Santarem, 500 miles from the mouth of the Amazon River.

Martinsville

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"Prescription Specialists"
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Shuster Woods Sister is named to film judging panel

(Continued from page 4)
years the sciences of criminology and of police action have been developed to a marked degree. We have created techniques of crime detection and of riot control of which our ancestors could not even have dreamed. But this does not mean that the sciences can supply ethical and social solutions.

On academic campuses we consider ourselves relatively sophisticated. But do we know how to deal with student unrest? Not at all. Some presidents do everything they can to keep the boat from rocking. Others, when the circumstances are favorable, crack down. Neither procedure provides an answer. One of these days the academic fraternity will collectively find out what the right approach is. If we of the so-called intelligentsia cannot do better than that, why should we expect that the "cops" can?

And so we might as well come back to the issue raised in Life's report on police corruption. How shall we account for it? My personal view of the matter is this: If there were no police, we would have in this society to barricade our homes, supply rifles or shotguns to all reasonable mature members of the family, and fire at will. And yet we do not in any community really think of the police as being anything except a low-grade service organization.

I am willing to wager that nobody who reads this column has ever invited a policeman, even a police officer, to luncheon or to dinner. If I am wrong, please let me know. But how on earth can we whose lives depend on them afford to remain so distant from them. By this I am not suggesting a love-in. We want the police to be on duty and what went wrong in Chicago. We insist that they tell us why they turned out to be on the other side of the barricade. No doubt social scientists will be studying the problems involved.

For my part, I suggest that we try to understand police problems by first of all trying to know who these men are. Since we cannot sleep or walk around without them, I think we should say to them finally: We regret your conduct at the Convention, but we surely are glad that you are around.

(Copyright, 1969)

ST. MARY-OF-THE-WOODS, Ind.—Sister Estelle Scully, S.P., assistant professor of English at St. Mary-of-the-Woods College, has been invited to serve on the nominating committee for the annual awards of the National Catholic Office for Motion Pictures (NCOMP).

NCOMP annually selects five films judged the best in the following categories: general audience, youth, mature audience, foreign language and educational.

The nominations are submitted to a final selection board in New York City composed of film critics and educators who work closely with the NCOMP office.

Sister Estelle is teaching a three-hour course this semester at the Woods on the writing of film criticism. No textbooks are being used for the course which will utilize short subjects, feature films, and current magazine and newspaper (including The Criterion).

The major emphasis of the course is evaluation on both a filmic and artistic basis of the cinema, according to Sister Estelle.

Six students who accompanied Sister Estelle on a two-week trip to New York City during the Christmas holidays will set off at a special panel during the course.

Sister Estelle has received grants to study film criticism at Fordham University and at the National Catholic Office for Motion Pictures.

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VIEWING WITH ARNOLD

Bullitt's detective film with zing

By JAMES W. ARNOLD

"Bullitt" is the kind of film that once gave the police detective movie a good name, and one comes upon it with the joy of finding an unexpected tax deduction in a pile of unpaid bills. It is old-fashioned in its way, just a simple find-the-killer and chase-him yarn, with good guys pursuing the Mafia across the picturesque landscape of San Francisco. But with its cool anti-establishment hero and tazy camera style, it is also ultra-modern, and you might even call it the "2001" of cops and robbers films.

"Bullitt" is visual and open-ended. It "tells" you very little

in dialogue, but shows you everything, forces you to get involved and make all kinds of exciting discoveries on your own. Good mystery stories have always done this (you know the killer has a limp, and suddenly you notice—the hero doesn't—suspect huddle over to fix a drink; but few with such consistency and subtlety as "Bullitt."

You're never told, and they don't really talk about it, but you know the whole complex power relationship between the hero (Steve McQueen) and his boss (Simon Oakland) just by watching them. When a young black doctor is taken off a case, "Bullitt" moves. It has three tending chases—through the lonely tunnels of a hospital basement, over the roller-coaster streets and scenic Bay Area highways, and across the wind-swept blackness of a modern

airport, which the eerie lights and whining and roaring of the huge jets turn into a Kafkaesque valley of terror.

All this is directed with the tautness of a steel spring by young Britisher Peter Yates ("Hobbes") and photographed—well!—with mind-boggling dexterity by William Fraker

This style is, of course, very realistic in effect. One is convinced he is witnessing actuality, because that is the way real events unfold themselves to him, an ambiguous place at a time, without a highly paid dialogue writer explaining it or souping it up.



SMUGGLED LABORERS—in "Voyage of Silence" Portuguese laborers are smuggled into France, where they have to find work and a better way of life. The film focuses on Antonio, center, played by Marc Pico.

VOYAGE OF SILENCE

Must a film based on poverty be starved for an audience?

NEW YORK (CPF)—Critics have heaped praise on a prize-winning film that dramatically illustrates how the poor are exploited. But they know they're just talking to themselves. Americans just won't go to see that kind of film, the critics are convinced.

One New York City newspaper critic told his readers that "Voyage of Silence" has won a number of awards at the 1967 Venice Film Festival including the International Catholic Film Office prize. "All of which is good," he said, "because it's not the kind of film that brings in money. 'Voyage of Silence' is a picture of absolute, unrelenting realism, downbeat, unsensational; in short, everything that's fine and unpopular."

The French-made film, being distributed in the U.S. by one of the major film companies, United Artists, depicts the injustices suffered by immigrant workers in France. According to the National Catholic Office for Motion Pictures, "Voyage of Silence" can help to make Americans become more aware of the plight of the poor abroad and at home.

Radio and Television

BLOOMINGTON AREA		MADISON AREA	
11:30 p.m.—Night Call.....	WFLD	Sunday Radio	
6:00 a.m.—Sacred Heart.....	WTSS	11:30 a.m.—Hour of the Crucified.....	WOCR
6:30 a.m.—Night Call.....	WTSS	12:00 p.m.—Lamp Unto My Feet.....	(11)
CONNEVILLE AREA		4:30 p.m.—Lamp Unto My Feet.....	(11)
Sunday Radio		Sunday Television	
11:30 a.m.—Hour of the Crucified.....	WCHS	11:30 a.m.—Christophers.....	(12)
12:00 p.m.—Hour of the Crucified.....	WCHS		
EVANVILLE AREA		Sunny Radio	
9:00 a.m.—Sunday Morning.....	WVBC	6:15 a.m.—Hour of St. Francis.....	WVBC
9:30 a.m.—Lamp Unto My Feet.....	(12)	6:45 a.m.—Hour of St. Francis.....	WVBC
10:00 a.m.—Lamp Unto My Feet.....	(12)	7:15 a.m.—Sacred Heart Hour.....	WTSS
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CARDINAL SEPER LETTER BARED

Church has banned Mexico center, Monsignor Ivan Illich announces



"BLACK UNITY MASS"—Principals who participated in a recent "Black Unity Mass" in St. Dorothy's Catholic church in Chicago are shown in their African-style vestments. They are, left to right, Father George Clements, Father Rollins Lambert, and the Rev. Jesse Jackson—the Baptist minister who is director of the Southern Christian Leadership Conference's Operation Breadbasket. At the service, 11 Negro priests celebrated the Mass at which Rev. Jackson spoke. The Catholic clergy urged Cardinal John Cody to name Father Clements to the St. Dorothy's pastorate. A controversy began when Father Lambert was named pastor. Supporters of Father Clements claimed he was passed over because he participated in black militant activities. A chancery statement was issued declaring that Father Lambert's greater experience was a major factor for his appointment. (RNS photo)

TELLS OF MONASTIC CHANGES

'More opening to the world,' among Trappists, abbot says

By JAMES P. COLLIGAN, M.M.

TOKYO—Changes in monastic life "have introduced humanism, given the individual monk greater freedom and responsibility, allowed for more openness to the world and a greater sharing with those outside as a witness to peace," a Trappist abbot said here.

Interviewed after an official visitation to the Trappist monastery in Hong Kong, Abbot Bernard Johnson, O.C.S.O., of the Abbey of Our Lady of New Clairvaux in Vina, Calif., described recent changes in monastic theory and practice as "profitable."

Noting that current suggestions that monks engage in catechetical or social work precedents in past attempts to involve monks in works outside the monastery, the abbot said that the education monks had in the past did not prepare them for catechetical or social work. Although he said that monks are now better informed, he added:

"NEVERTHELESS, you must remember that we are contemplatives. 'Sharing' will never

mean going out. We have to be what we are supposed to be: men of prayer. You cannot give what you do not have."

The sharing and openness consist, he said, in "allowing others to participate more in our way of life. We have always been known for our hospitality. We tended to consider it a lesser evil. We had to do it, I think we are aware now of our responsibility to people who come to us. Until recently there was always a strict enclosure separating monks from visitors. Sharing will involve allowing others to participate in our religious ceremonies, conducting spiritual retreats in our monasteries, welcoming others to take a meal with us.

"Among ourselves also, there is greater sharing and openness. We have long been known for restricting our everyday communications to sign language. Talking is now acceptable."

"AGAIN, WE HAVE more access to news now. Not only religious news, but matters of public interest. At Vina we allow time magazine in our library. I think we are the only house in

the United States that does so. I did it so the men could be informed about the presidential election. We take the National Catholic Reporter. I've seen no abuses. The monks do their own reading.

The abbot also denied that there is at present any vocation crisis among the Trappists in the United States.

"The vocation crisis for us," he said, "occurred 15 years ago when we had as many as 90 novices in our motherhouse in Gethsemane, Ky. We do not know how to handle such numbers of men. They were badly formed and most of them have left us. At the present time, none of our houses is having a vocation crisis, to my knowledge. Not if you consider one or two a year as being the normal admission rate."

Delegates protest ban on Illich center

By JAIME FONSECA

NEW YORK—A "re-examination" of the Vatican's ban on Msgr. Ivan Illich's Center of Intercultural Documentation (CIDOC) at Cuernavaca, Mexico, called for by a group of participants at the Catholic Inter-American Co-operation Program (CIDOC) held here (Jan. 24-26).

The signers who were not a part of the leadership, nor the statement a part of the program of the statement included priests, Sisters and lay persons who attended the three-day CIDOC meeting.

News of the Vatican ban on the center caused a considerable stir at the meeting.

The statement of the CIDOC group said:

"At a moment when we are participating in the meeting of CIDOC, which is dedicated to the consideration of human rights in Latin America, word of this summary ban of a prominent educational center dealing with Latin America comes as a discouraging surprise.

"No charges against the center have been published, no due process publicly followed, which could serve to assure the Church and the world that such ban was necessary.

"EVERYONE interested in the work of the Church in Latin America knows that the center at Cuernavaca and its director, Ivan Illich, have been extremely controversial. This controversy has been open and direct. The issues have been argued many times and in many places with the clear conviction that such controversy is best handled in public and open dialogue and debate. Anyone who disagrees with the ideas and programs of the center at Cuernavaca has always been perfectly free to avoid them.

"This is a moment when the church and her members must manifest a deep concern for the promotion of human rights and human freedom. Convincing evidence of this concern is best made clear by a scrupulous effort on the part of the Church to guard these rights, beginning with the family of the faithful.

"Therefore we express our sincere trust that the responsible authorities of the Church will re-examine this matter,

CUERNAVACA, Mexico—The Vatican's Doctrinal Congregation has banned a controversial center here and forbidden priests, religious and nuns to take part in its activities. It was announced by the center's founder, Msgr. Ivan Illich, widely known as a critic of the Church's present role in Latin America.

The ban, contained in a letter from Cardinal Franjo Seper, of the congregation, to Bishop Sergio Mendez Arceo of Cuernavaca, was made public by Msgr. Illich when he released a letter he had written to the bishop.

The Intercultural Center of Documentation (CIDOC), founded in 1960 as a secular, non-sectarian organization, publishes studies on social changes in Latin America, conducts courses and seminars and helps prepare technicians and other people to work in Latin America. The center had been preparing U.S. Papal Volunteers for Latin America (PAVLA), but no PAVLA personnel had been trained at the center since 1965.

MSGR. ILLICH has been a controversial figure for some time, especially since his criticisms of the U.S. bishops' aid program to Latin America in January, 1967, in *America* magazine. Some conservatives in Mexico have claimed that CIDOC is a nerve-center for Latin American leftist guerrillas and they have even accused Bishop Mendez of condoning the pro-guerrilla activities.

In his letter to Bishop Mendez, Msgr. Illich acknowledged receipt of two documents that the bishop gave him: "the letter from Cardinal Seper and the draft of the decree announced by the Holy Office (the old name of the Doctrinal Congregation) by which CIDOC is banned by the Church, and clerics, religious and nuns are forbidden any and all access to this center, its courses and its services."

Msgr. Illich wrote that he is distressed that the Roman Curia (the Church's central administrative offices) issued "a grave and global accusation against a non-sectarian center."

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and deal with it in such a way that all responsible men may have the confidence that rights have been carefully guarded and due process carefully observed."

SOME 140 signatures were gathered for the statement in the lobby of the Manhattan Center, where the closing ceremony for CIDOC was held. Earlier, when Msgr. Robert J. Fox of the New York archdiocese announced that signatures were being sought, the large audience applauded. Father Fox was among the signers, as were Protestant ministers attending the conference and university students and professors.

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'America' asks clarification of center ban

NEW YORK—Many persons will "understandably" want a "prompt clarification" of the Vatican's ban on the attendance of priests at the Center for Intercultural Documentation in Cuernavaca, Mexico, an editorial comment in the Jesuit-edited weekly magazine, *America*, said here.

The comment was signed with the initials of the magazine's editor-in-chief, Father Donald R. Campion, S.J.

"Although the center has had its full share of critics and, in some instances, defamers," he said, "its approach has also been viewed by many keen observers of the Latin American scene as perhaps the most effective combination of practical methodology and visionary enthusiasm.

Testimony in support of the center comes from so many and such varied sources that a great many Catholics and non-Catholics alike will judge they have a right to know the specific nature and weight of the charges that led to an official condemnation. For Cardinal Seper's words will be taken by friend and foe of the center as condemning both the center and its founder."

an institution of higher learning, without even mentioning a single charge."

He said that the "collaborators" of CIDOC "cannot defend themselves against a non-specific accusation."

He added that he regrets the possibility that his name and the name of the center may be "the focal point for still another tragic round of disruptive and uncreative uproar within the Church." He said, however, that those at CIDOC will not join the uproar but "leave it to others to express their indignation at the precedent-setting intervention of Rome into academic life through the ecclesiastical ban of a creative academic community."

THE 42-YEAR-OLD Vienna-born Msgr. Illich is a priest of the New York archdiocese. He studied philosophy and theology at the Gregorian University in Rome and was ordained in 1951.

From 1951 to 1956 he worked among Puerto Ricans in New York. He was then named vice-rector of the Catholic University of Puerto Rico, where he started a center to train U.S. teachers, social workers and clergy to prepare for work among Puerto Ricans coming to the U.S.

In 1960 he was among the founders of the Cuernavaca center. He said that permission to renew his contract with the center was granted by the late Cardinal Francis Spellman of New York in 1967 and then re-

newed by Archbishop Terence Cooke of New York in September, 1968.

Msgr. Illich also said that he has received formal permission to live as a layman. Asked to confirm this, Msgr. Thomas McGovern, director of the New York archdiocesan bureau of information, said: "The archdiocese plans no comment on Msgr. Illich at this time."

CIDOC is a Mexican membership corporation under a five-man board, which includes four professors from the National University of Mexico. Msgr. Illich is the fifth board member.

CIDOC's director is Valentina Borremans, a French woman.

The president of the CIDOC corporation is Miss Carmen Perez.

CIDOC is financed by income from tuition and subscription fees to its publications and documentary service.

MSGR. ILLICH's office said that no more than 15% of the student body at CIDOC are Catholic priests or nuns and that the ban against the center, therefore, is not expected to affect the center's operation adversely. About 5% of the students are Protestant ministers. In the past Bishop Mendez has been a strong supporter of the Cuernavaca center, even though at times he has criticized statements and articles by Msgr. Illich.

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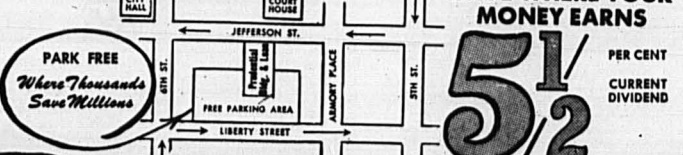
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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

EUCHRE CARD PARTY
St. Ann's School Hall—2846 S. McClure
Saturday, Feb. 1—8 P.M.

CARD PARTY
Monday, Feb. 3—1 P.M.
Union Federal Hall—5446 E. Washington St.
Sponsored by Blue Ladies of Our Lady of Lourdes
Proceeds to Benefit the Patients of Veterans Hospital

ANNUAL Valentine "Sweetheart" DANCE
Saturday, Feb. 8—9:30 P.M.—12:30 A.M.
Msgr. Downey Council—511 Thompson Road
Music: Phil Marshall—12 Piece Band
Door Prizes \$3.00 Per Couple

These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 3 weeks before the event is scheduled.

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