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CELEBRATE BIRTHDAY WITH COOKIES—Girl Scout Week, the 57th birthday of Scouting and the annual Girl Scout Cookie Sale will all be observed next week in Indianapolis and throughout the nation. The five young ladies shown above, all pupils at St. Joan of Arc School, Indianapolis, will aid the observance by distributing their portion of the half-million packages of cookies shipped to Indianapolis this week for the 10-day sale-a-thon. The Indianapolis cookie sale is sponsored by the Hoosier Capital Girl Scout Council's Cookie Committee. From left above are: Rosanna Marr, Troop 117; Bethann Keen, Troop 117; Kathy Clapp, Troop 1044; Barbie Engle, Troop 1044; and Cindy Clapp, Troop 528.

THE GENERAL ASSEMBLY

Session wanes, inertia reigns and Cinderella gets no prince

By JOHN G. ACKELMIRE
Associate Editor

INDIANAPOLIS — Monday night is just hours away. The curtain will fall on the biennial General Assembly of the German Bishops' Conference in the Indiana Convention Center.

In the time remaining almost anything can happen, and probably will.

It is a period when one who for nine consecutive weeks has sought to write reasonably up-to-date legislative roundups two days ahead of their appearance in the state's five diocesan weekly newspapers finds he must take leave of a strictly reportorial role—if not, indeed, of his senses—to write anything at all.

When the curtain rose January 10 many citizens settled back to watch a "Cinderella" story unfold. This time, at long last, virtue would triumph. The handsome prince would single out the ash-smudged little scullion from her glamorous but evil stepsisters and carry her away on his white charger. Enlighten-

ed moral and social legislation which Catholic and other church groups had so diligently prepared would be passed. Non-public schools would get at least some of the aid so long denied them.

WELL, if the story is "Cinderella," it is the original 11th Century Persian version where eyes are gouged out, heads are lopped off, and all sorts of other horrors are perpetrated. It surely isn't the sweet-pie opera popularized by Rossini or the movie by Walt Disney.

In fact, at this writing the script is beginning to look suspiciously like Rowan and Martin in a "Suck It to Me" put-on of W. C. Fields parodying the story of the little cinder sweep in something titled "Never Give a Sucker an Even Break."

Unless something dramatically unexpected happens in the time remaining, friends of non-public school children can expect no legislation of any consequence whatever to be passed by the 96th General Assembly.

Last Friday night the House Ways and Means committee, chaired by Representative Samuel A. Rea, (R-Ft. Wayne),

grudgingly let go of two Senate-passed measures, Senate Bills 132 and 133, co-sponsored by Senators Philip E. Guinan (D-Ft. Wayne) and Albert J. LaMere (D-Munster). But the committee sent the measures to the floor without recommendation, which greatly lessens their likelihood of coming to a vote in the last-minute burlesque of democracy in action.

THESE ARE two of the most innocuous of all the non-public school "aid" bills introduced this session. All they would do would be to allow income tax credits for gifts to public and non-public elementary and secondary schools on the same basis as already are provided for public and private colleges and universities.

College development directors report that the tax credit measure passed in 1967 has not significantly spurred additional gifts. Therefore, it has not cost the state much in "lost" revenue. If colleges have not received a windfall from the measure, it is highly unlikely there would be a rush of donors to elementary and secondary schools. Nonetheless, the bill is frowned on by those who count in the 96th Assembly.

Meanwhile, at this writing a much more significant aid measure, S.B. 114, co-sponsored by two non-Catholics, Senators Leslie Duval (R-Indianapolis) and Sidney Kramer (R-Evansville), remained tightly bottled up in House Ways and Means past the 10 days after Senate passage.

This bill would give parents of non-public school children a \$30 tax credit for each pupil, which would be a tangible asset.

THE COST of this measure is "lost" revenue to the state has been estimated at around \$8 million a year. A spokesman for the Indiana Catholic Conference reported last week that Rea had said he would not let any money bills connected with non-public schools out of his committee until the Senate and the governor accepted the House take action, an unlikelyhood at best.

Last week an Indianapolis television station, WISH-TV, Channel 8, "reported" that the Catholic bishops of Indiana were planning wholesale closures of schools if significant financial aid was not provided by the Legislature.

This was flatly denied by James O. Brennan, executive secretary of the Indiana Catholic Conference, and Father George Elford, superintendent of schools of the Archdiocese of Indianapolis.

The irresponsible rumor, however, did serve to highlight the fact that Catholic and other non-public schools are having to think in terms of readjustments which inevitably will mean a greater burden on the public schools.

NEITHER this nor the storm signals being flown by public school spokesmen, however, seemed to affect the standoff on new taxes, which will leave the state's public schools with far too little money to operate and will generate a crisis requiring a special session of the General Assembly.

The fact is that the 96th is headed toward Monday's night witching hour with virtually nothing to justify its 61-day parody, unless a handsome pay raise for the lawmakers and an enforceable law making it "illegal" for kids to sniff glue are considered sufficient.

By PATRICK RILEY

VATICAN CITY — President Richard M. Nixon touching base at the Vatican before returning from his eight-day tour of European capitals conferred privately with Pope Paul VI for an hour and a quarter about what he called "some of the great issues which divide the world."

A communique from the Holy See said the two leaders examined ways of achieving peace and of stepping up aid to developing nations. The two subjects are inextricably linked for Pope Paul, who has declared more than once that the new name for peace is development.

Informed sources said that the question of establishing diplomatic relations between the Holy See and the United States did not arise during their talk, nor did it come up during a parallel conversation in an adjoining room between the Papal Secretary of State, Cardinal Antonio Coggiano, and U.S. Secretary of State William Rogers.

HOWEVER, the roster of participants in that second conference made it clear that it had focused on Vietnam. The Holy See's Vietnam expert, Mgr. Luigi Dossona, was included, along with the apostolic delegate in the United States, Archbishop Luigi Bommarito, and the substitute papal secretary of state, Archbishop Giovanni Benelli, and the presidential adviser for foreign affairs, Henry Kissinger.

A threatened violent demonstration against Mr. Nixon's visit to the Pope failed to materialize, probably fended off by concentrations of Italian paramilitary police ringing Vatican City.

St. Peter's Basilica and the square were cleared of the early afternoon in preparation for Mr. Nixon's arrival by helicopter in the square at 4:20 p.m.

However, a group of several dozen demonstrators passed out anti-Nixon leaflets quietly in the basilica before it was closed at noon, and two who refused to leave were carried from the basilica by Vatican gendarmes. A Vatican official said that such "decisive action" was made necessary because of earlier orders to close the basilica by noon. On other occasions, demonstrators in St. Peter's Basilica have been allowed to proceed with their protests provided they did not disturb worshippers.

THE HOLY SEE's communique on the President's audience said that the Pope "showed him his own gratitude for the courteous visit."

It said that he recalled "with pleasure their previous meetings." They had met in 1963, 1966 and 1967.

(It was the sixth recorded time a U.S. President had met a Pope. Woodrow Wilson met Pope Benedict XV in 1919; Dwight D. Eisenhower met Pope John XXIII in 1959; John F. Kennedy met Pope Paul in 1963; Lyndon B. Johnson met Pope Paul twice, in October 1964 and in St. Peter's Basilica just before Christmas of 1967 in the Vatican.)

In his formal address, Pope Paul noted that it was the first time he had met Mr. Nixon bearing "the heavy responsibility of the President of the United States of America."

Then, voicing "a warm and spontaneous wish," he said: "May you, in your administration, experience the deep satisfaction of making a real contribution to the total cessation of those conflicts now, unfortunately, in progress; and of putting an even more effective stop to the outbreak of new armed struggles."

POPE PAUL said that the present world-wide effort to build a just and prosperous world has need of an assistance that cannot be physically measured, yet is indispensable. He then quoted the words of the Psalmist: "Unless the Lord builds the house, those who build it will labor in vain."

He promised that the Church laws will "unflinchingly" continue to offer her disinterested and active contribution of moral energy and support.

Mr. Nixon had not been scheduled to reply, but he gave an off-the-cuff speech. He spoke virtually without pausing from beginning to end. Before he began, someone was heard whispering to him: "You're nervous, aren't you?" He told him what form of address to use.

After expressing "my personal appreciation for this time (Continued on page 7)

Paul, Nixon discuss peace, development aid



VOL. IX, NO. 22 INDIANAPOLIS, INDIANA, MARCH 7, 1969

Protestants share Catholic Church

By DORIS R. PETERS

NEW YORK — A friendly make-yourself-at-home ceremonial welcomed a historical New York Protestant congregation into ecumenical "star boarder" status at an equally historical Catholic church.

From now on the congregation of 129-year-old Broadway United Church of Christ will hold its Sunday services at neighboring 111-year-old St. Paul the Apostle Catholic Church. Both are situated in the Lincoln Center development area. The Protestant church property is destined to be engulfed in a new building development.

MEMBERS of the Broadway United congregation gathered (March 2) for the last time at their church. Midway through the final service, the congrega-

tion members left the edifice and marched a few blocks to St. Paul's.

They were welcomed at the Catholic church by priests and parishioners, entered St. Paul's and completed the Sunday worship service.

THE UNUSUAL ecumenical arrangement was worked out between Father Francis X. Ryan, C.S.P., pastor of St. Paul's and the Rev. Lawrence L. Durgin, pastor of Broadway United. Archbishop Terence J. Cooke of New York gave his approval.

In addition to the regular Sunday worship services, the Broadway United Congregation will use the facilities of St. Paul's when available, for weddings, funerals, church school classes and other services. St. Paul's will relinquish its regular 11 a.m. Sunday Mass period for the Protestant congregation's Sunday worship service.

U.S., Canadian bishops discuss mutual problems

PHILADELPHIA — Members of the Catholic bishops' conferences of the United States and Canada completed a two-day meeting here during which problems of the Church faced in both countries were discussed.

The bishops exchanged views on the relationship between the Holy See and the episcopal conferences, particularly in the field of collegiality as defined by the Second Vatican Council.

Other topics discussed concerned the pastoral application of Pope Paul VI's birth control encyclical Humanae Vitae, the Canadian priests' study on the life and the ministry of priests, and the role of theologians in the teaching authority of the Church.

Cardinal John Krol of Philadelphia was principal concelebrator of a Mass at St. Charles Borromeo Seminary. Concelebrants included Bishop Alexander Carter of Sault Ste. Marie, Ont., president of the Canadian Catholic Conference; Archbishop John F. Dearden of Detroit, president of the National Conference of Catholic Bishops; Archbishop J. Aurelie Plourde of Ottawa; Coadjutor Archbishop Philip F. Pocock of Toronto; Bishop Georges L. Pelletier of Trois-Rivieres, Que., and Bishop Joseph L. Bernardini, general secretary, National Conference of Catholic Bishops, Washington, D.C.

The discussions were held at the residence of Cardinal Krol here.

Seek diaconate GWILO, Rhodesia.—The bishops of Rhodesia have decided to restore the permanent diaconate in this country and have sought approval from the Holy See.

Following their wedding in a local parish church, the couple explained, "We believe that marriage is for keeps."

"We married in Italy," they said, "for the simple reason that there is no divorce here."

W. German synod set for 1972

BONN—A joint synod of all West German dioceses, with extensive lay participation, will begin in the fall of 1972.

The decision to hold the synod was made at the spring meeting of the German Bishops' Conference in the resort town of Bad Honnef near here.

The decision was prompted by the bishops' relief that the problems arising after the Second Vatican Council are the same in all dioceses and that solutions should be sought in common. Separate synods in every diocese, they reasoned, would overtax the powers of existing institutions.

THEY made the preparation period three years long to provide for extensive participation by the laity.

To begin preparations, the bishops set up a study group with representatives from the bishops' conference and from the Central Committee of German Catholics, a federation of the country's 147 organizations. Bishop Franz Hengsbach of Essen heads the study group.

At a press conference, Cardinal Julius Döpfner of Munich, president of the bishops' conference, said he will discuss the conditions of the synod with the Holy See, since canon law has no provisions for such a meeting.

CARDINAL Döpfner said the bishops agreed that bishops, priests, religious and lay people should be adequately represented at the synod.

The main concern of the conference's meeting here, he said, was seeking ways to carry out the tasks of the teaching and pastoral office of bishops, "so essential in the current unrest in the Church," in broad and open consultations with the whole Church.

Another important item on the agenda was ecumenism. The bishops welcomed the recently released Lutheran guidelines for interdenominational meetings as a basis for greater cooperation. They warned, however, that ecumenical prayer services must not be considered a fulfillment of the Sunday Mass obligation.

A national "state of exception" suspending civil rights was proclaimed January 24 after widespread student and worker unrest.

MADRID—The Spanish bishops' meeting in plenary assembly here (Feb. 25-28), underscored its permanent committee's support of the "state of exception" (quasi-martial law) decreed by the government of Gen. Francisco Franco.

At the end of its four-day meeting, the Spanish Bishops' Conference decided not to issue any further statement on the "state of exception."

Response of nation one year after publication of complacency-shattering Kerner Report held "perilously inadequate."

How priests in Canada are being drawn into a process of collegiality and an understanding of the "New Society"..... Page 3

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Fr. Aloysius Laugel, Cedar Grove, dies

CEAR GROVE, Ind.—A celebrated funeral Mass was held at Holy Guardian Angels parish here Monday, March 3, for Father Aloysius V. Laugel, pastor for the past 31 years.

Father Laugel died (Feb. 28) in Good Samaritan Hospital, Cincinnati, the day after being admitted for a suspected heart attack. He was 69.

A priest-brother, Father Laugel, of Greenburg, was principal celebrant. Others were Father Joseph Knapp, of Indianapolis, a classmate, and Father Robert Wilhelm, of Seymour. Very parish.

Rev. George Saum, of Franklin County, preached. Archbishop Schulte presided in the sanctuary.

Burial took place the following day in St. James parish, Gibson County, after another memorial Mass there.

Survivors include two sisters and the priest-brother.

A native of Gibson County, Father Laugel was ordained in 1925 after studies at St. Meinrad Seminary. Early appointments included St. Vincent's, Shelby County, and Assumption, Evansville.

In 1936 he was named pastor of St. Anne's, Jennings County. Two years later he became pastor of Holy Guardian Angels parish.

Layman has privilege of giving Communion

ERIE, Pa.—The unusual privilege of a layman being permitted to distribute Holy Communion has been accorded to William C. Blesch of nearby Polk.

The permission came from the Congregation of the Sacraments. The unusual situation came about this way:

Father John A. Kirk, chaplain of Polk State School and Hospital, last May in a letter to Bishop John J. Whealon of Erie sought permission for a layman to help him distribute Communion.

Father Kirk explained he distributed an average of 230 Hosts at Sunday Masses and was unable to get help from other priests.

Bishop Whealon referred the request to the National Conference of Bishops, which, in turn, sought the counsel of Archbishop Luigi Raimondi, Apostolic Delegate in the United States, on the matter. The Apostolic Delegate referred the request to the Holy See.

The Congregation of the Sacraments granted the permission for a three-year period. Father Kirk was permitted to select the layman to assist him, and Blesch was chosen.

Basque bishop raps 'state of exception'

SAN SEBASTIAN, Spain—A bishop in this northern province of Guipuzcoa, where Basque separatists have been agitating for greater regional autonomy, has protested against the "state of exception" (quasi-martial law) decreed by the government in January.

"The state of exception," Bishop Jacinto Argaya Golcochea of San Sebastian said in a pastoral letter, "has led to arrests, deportations and economic catastrophes, as well as the ruin of many professional men; in this I have testimony from important sectors of our diocese whose sufferings and anguish go beyond the normal degree of daily living."

The bishop also referred to the mass firing of workers in factories and public works. Several strikes, he said, are bringing "serious economic harm" to the poor and subsequent "firings of workers make the situation more delicate and indeed quite sad."

Civil rights were suspended in

Annual Overseas Aid Appeal set

The 23rd annual American Catholic Overseas Aid Fund Appeal will be launched in the Archdiocese of Indianapolis March 9 to 10, climaxing with a special collection in all parishes on Sunday, March 16.

Proceeds from the nationwide appeal help support the emergency relief, social welfare, and self-help programs operated by Catholic Relief Services in 79 countries in Africa, Asia and Latin America.

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Going Dutch, Italian style

BELLUNO, Italy—Two Dutch Catholic students, Cornelius Mader and Gerda Klaassen, both 23, traveled here from The Netherlands because, they said, they wanted to be married in the one European country where divorce is not permitted.

Following their wedding in a local parish church, the couple explained, "We believe that marriage is for keeps."

"We married in Italy," they said, "for the simple reason that there is no divorce here."

On the Inside

Response of nation one year after publication of complacency-shattering Kerner Report held "perilously inadequate."

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'IRISH FAIR' AT SCENIA—The annual Irish Fair will be held at Scenia Memorial High School from 5 to 10 p.m. Friday, March 14. Proceeds of the event, sponsored by the school's Catholic Student Mission Crusade (CSMC) unit, will benefit home and foreign mission projects. Shown above are CSMC officers, from left: Mary Tapp, John Tapp, Diane Wurz, Don Andrews and Patty English. All are seniors.

ONE YEAR LATER

Note 'perilously inadequate' response to Kerner Report

WASHINGTON, D.C. — The response of the nation to its urban and racial crises in the first year after the report of the President's Advisory Commission on Civil Disorders is "perilously inadequate."

This assessment by John W. Gardner, chairman of the Urban Coalition, summarizes the findings of what has and has not happened in American urban life since March 1, 1968. The study was jointly sponsored by the Urban Coalition and Urban America, Inc., non-profit organizations.

"One Year Later" was released on the first anniversary of the document commonly called the Kerner Report, an evaluation which found the U.S. suffering under generations of "white racism" and tending toward two separate, unequal societies, white and black.

Twelve months after the Kerner Report, Urban America and the Urban Coalition found that "we are a year closer to being two societies, black and

white, increasingly separate and scarcely less unequal."

THE NEW evaluation discovered that some steps have been taken to eliminate racial discrimination, the percentage of Negro unemployment has declined, and there has been some improvement in communications between ghettos and city halls.

Generally, however, the one-year study discovered that "progress in dealing with the conditions of slum-ghetto life has been 'nowhere in scale with the problems,' nor has the past year seen even a serious start toward the changes in national priorities, programs and institutions advocated by the (Kerner) Commission."

The assessment was issued here at a press conference attended by Dr. Gardner and Andrew Heiskell, chairman of trustees of Urban America and chairman of the board of Time, Inc.

It was prepared by the staffs of the two organizations working with a seven-member advisory panel which included two

members of the Kerner Commission, Mayor John Lindsay of New York and Sen. Fred R. Harris (D-Okla.).

"One Year Later" falls into two parts. The first focuses on public and private efforts to reduce the problems of poverty, education and environment.

The second covers civil disturbances, crime, relations between black citizens and public authority, the attitudes of black and whites toward each other and the spread of ghetto pattern from cities to suburbs.

Not included is evaluation or comment on a variety of church and religious-sponsored urban and racial initiatives which have been announced since the Kerner Commission reported last year.

THE STUDY'S assertion that U.S. society is moving toward racial division rests on 10 conclusions:

- Civil disorders increased in number (249 according to Brannan University's Lemberg Center for the Study of Violence) but declined in intensity in 1968. A decline in the number of deaths caused by these disorders was attributed to a more sophisticated approach by law enforcement authorities.

- Disorder has struck high schools and continues there while turbulence on college and university campuses has become increasingly racial in nature. The suggestion is made that campus disorder is a new indication of black-white polarization.

- An increase in crimes and violence contributed to a atmosphere of fear inside and out of slums and ghettos, with little evidence of change or reform in the criminal justice system sufficient to stem increase.

- The civil peace of slums and ghettos continues to be threatened by incidents involving police and there is evidence of hardening of police attitudes and a weakening of civil controls over police activities.

- Structural changes in local government to make it more responsive were rare. The number of black officials increased substantially but remained disproportionately low. Most mayors were found more sensitive to ghettos, and in better touch, but without major redirection of priorities.

- Only a small minority of the black population was prepared to move toward separatism or the tactical use of violence, though that minority has impact beyond numbers, especially on youth.

- Black pride is on the increase, with specific results in the areas of community control and self-help. Such initiative was credited with keeping last summer as "cool" as it was.

- While concern over slums and ghettos was increased by the Kerner Commission and the assassination of Dr. Martin Luther King, but was subsumed in concern for law and order in the months after the murder of Senator Robert Kennedy. Concern declined during the Presidential campaign and the same months saw intensified resistance to meeting slum-ghetto needs.

- Black and white Americans remained far apart in their perception of slum-ghetto problems and the meaning of civil disorders. The gap probably had widened at year's end.

- Physical distance between the places where blacks and whites lived did not diminish in the past year and threatened to increase. Both are slum-ghetto central cities. Negro population in suburbs went up.

- The report summer up: "The nation has not reversed the movement apart. Blacks and whites remain deeply divided in their perceptions and experiences of American society. The deepening of concern about conditions in the slums and ghettos on the part of some white persons and institutions has been overbalanced—perhaps overbalanced—by a deepening of aversion and resistance on the part of blacks. The mood of the blacks, wherever it stands precisely in the spectrum between militancy and submission, is not moving in the direction of patience."

ON POVERTY, education and environment, the Urban Coalition-Urban America report observed:

- "Poverty remains a pervasive fact of life . . . and the continuing disparity between this poverty and the general affluence remains a source of alienation and discontent."

- "Ghetto schools continue to fail. The small amount of progress that has been made has been counterbalanced by a growing atmosphere of hostility and conflict in many cities."

- "At present, there are no programs that seriously threaten the continued existence of the

slums." The 1968 Housing Act was said to have expanded programs for meeting housing shortages but appropriations cutbacks had postponed a reaching of the full potential, and had fallen short of housing proposals made by the Kerner Commission.

Within anti-poverty efforts, the growth of general prosperity was found inadequate for solutions to upgrade the hard-core poor and unemployed. A lack of sufficient public job-creation programs was cited, job discrimination was called serious, no reform in the welfare system was found and development of an acceptable income supplement system was termed "not in sight."

RESEARCHERS discovered that income for urban Negro families had risen sharply in the past nine years but is still only two-thirds of the median of white income. Black college graduates earned \$13 more per year at the median than white high school graduates.

Unemployment among Negroes at the end of 1968 was the highest in 15 years, said the report, but was 6.1 per cent for blacks and 2.8 per cent for whites. The percentages for black youths was 27.3.

"Black income has grown from \$3.3 billion in 1959 to \$12 billion today," said the assessment. "But 98 per cent of it is spent outside the black community. . . ."

"Blacks own and operate less than 1 per cent of the nearly 5 million private businesses in the country. Typically, these are small, marginal businesses, retail and service firms which cater to a constructed market. There are some 20-odd black-owned banks (out of a national total of more than 14,000), plus 38 black savings and loan associations and 43 mortgage banks; there are about 50 black-owned life insurance companies (with combined assets of 0.2 per cent of the industry's total). . . ."

Three hindrances to black entrepreneurship were listed: difficulty in obtaining capital, lack of technical know-how and uncertain markets.

Federal enforcement of desegregation laws and judicial rulings on them have been relatively ineffective in both North and South, said the assessment. Community control of schools was said to be more talked about than tried. Information from 13 cities which have some means for parental involvement in school decision-making, which avoided New York's heavy-handed suggestion that "perhaps the graduation of alternatives between a centralized board and total community control have not been fully examined."

Only 20 per cent of the black students in the South were said to be in desegregated schools 14 years ago, the Supreme Court ruling against segregation.

Cleveland tries new funeral rites in some parishes

CLEVELAND — Experimental funeral rites, introducing innovations at the wake, church service and cemetery service, have been started by 96 parishes with the permission of Bishop Clarence G. Isenmann.

Purpose of the experiments is to settle on a rite to be used uniformly in the diocese, and in time, in the entire Church. Fifty other dioceses in the U.S. and other parts of the world also are participating.

The family of the deceased will decide whether the new or traditional service will be used. The experimentation is aimed at a more clear expression of "the paschal character of Christian death." Hope and joy are to be emphasized in the new funeral rites.

Offer revised school aid bill

SANTA FE, N.M.—A new bill that would provide financial aid to non-public schools was introduced here in the New Mexico Legislature.

An earlier bill was found in violation of the state constitution by Attorney General James Maloney. It would have provided payments of \$300 per pupil for private and parochial schools.

Sen. Anthony Lucero, who introduced the new measure, said it is patterned on one in force in Pennsylvania (purchase of services) which, he said, was upheld by courts in that state.



SISTER JOHN MARY

A NUN'S HAUNTING FEAR:

Is she 'fattening children' for 'slaughter' in Biafra?

By ROBERT R. HOLTON

SAO TOME—Sister John Mary is tormented by the haunting fear that she might be "fattening up innocent little children for the slaughter."

She is one of eight members of the Holy Rosary Sisters from Ireland who are supervising operation of a hospital here for starved and diseased children evacuated from Biafra.

"We have the children brought here—the worst cases—and when we finally get them back into decent physical shape, they are flown back into Biafra," Sister John said.

"I can't help having the feeling that what I'm doing is fattening up innocent little children for the slaughter. Every time one of them goes back in, he takes a little piece of my heart with him."

THE HOSPITAL, a collection of one-story prefabricated buildings, is situated on a hillside overlooking the sea. The land was turned over to the nuns and Holy Ghost Fathers by the Portuguese government of Sao Tome. The hospital buildings and equipment and supplies were provided by Caritas International.

There now are about 200 young-thers—ranging in age from several months old to 14 and 15 years—in the hospital. Most of their parents still are living in Biafra.

When the children are brought to the island hospital by planes flying the mercy food and medicine air lift, they are usually near death from kwashiorkor, a disease caused by extreme protein deficiency.

"Here is a little boy who arrived about a week ago," Sister John said, pointing to a five-year-old youngster who had been in one of the hospital dormitories.

His hair was reddish, his stomach was bloated and his entire body was covered with soft scabbed sores.

"This is what malnutrition does to you," Sister John explained. "In a few weeks this boy might be better. At least his hair will lose the redness and the tummy will go down and the sores will dry up."

"But he still might not be able to make it if he has suffered too much heart, liver or kidney damage. This is common

Urges dialogue of bishops over celibacy issue

UTRECHT, The Netherlands—The Dutch bishops cannot solve the problem of priestly celibacy, the head of the universal world hierarchy has a special position that we all want to respect."

The cardinal told the congregation that the Dutch bishops cannot in conscience allow married priests to continue in their priestly office.

He said the Church is prepared to dispense a priest from his obligation of celibacy, but on the condition that the priest surrenders his right to exercise the priestly office.

among people suffering with kwashiorkor."

THE YOUNGSTERS, despite all they had endured before being brought to the island, are a very happy lot. They smile easily, play well together and look alert, once they are on the road to recovery.

Since the Biafrans—members of the tribe—are very clannish and family-loving people, the children are sent to the island hospital only with a guarantee that when they have recovered they will be returned to Biafra to be near their parents and sisters and brothers.

All of the children in the hospital had about two weeks to live had they remained in Biafra. Despite their condition, none of the more than 200 who have been in the hospital have died.

Sister John has high words of praise for the intelligence of the children.

"They are very smart youngsters and learn easily," she said. "I would say that they are more intelligent—basically—than most European and American youngsters I have come in contact with. They also seem to be very aggressive. Not to a fault. But they seem to try just a little harder to learn things and really work at it."

SOME of the nuns working at the hospital have spent considerable time as missionaries in Nigeria and that section now known as Biafra. Two of the nuns are physicians and the rest are registered nurses, all from Ireland.

A visitor to the hospital senses in the youngsters the national pride and determination of the Ibo tribe that so stubbornly has been defying Nigerian rule. Any visitor who takes out a camera finds the youngsters willing models as they vie for the photographer's attention crying, "Mister, mister, look at me. I salute."

Others strike a boxing pose when a camera is aimed in their direction.

"Why wouldn't they salute or strike a fighting pose?" one of the nuns asked. "Their life has been nothing but seeing people fighting and dying and it has made an impression on the poor little things."

(Copyright, 1969)

Detroit suburban parishes will try 'churchless' plan

TROY, Mich.—A "churchless" parish?

That's what Father William Davidson of St. Anastasia Catholic parish is trying here. He thinks the concept is unique.

Basically, his plans call for two and possibly three parish centers, each containing a worship area and room for general meetings and religious education classes in this Detroit suburb.

His reasoning for this concept is that the community is predominantly a young middle-class one in which residents need to budget carefully.

Other factors enter in he said. There is a shortage of priests; there is the possibility there may be no Sunday Mass obligation or any canonical worship obligation; a decrease in religious practice; a slowing down in population growth; and a switch from private homes to multiple rental units.

Father Davidson is seeking men to work in a team ministry, each man to be a specialist, rather than having the usual pastor and assistant pastors.

Work will start soon on the first of the proposed parish centers. Shaped in a half circle, it will have partitions to set off classrooms. Religious education classes will be held daily and parents are now being trained to teach.

Pupil decrease noted

ALBANY, N.Y.—A staff memorandum prepared by the New York State Council of Catholic School Superintendents said there has been a decrease of nearly 60,000 Catholic students in this state during the past five years—more than 25,000 this year alone.

IRISH TOAST

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SEES DOCTRINE MISUNDERSTOOD

There is no collegiality apart from Pope, says Card. O'Boyle

NEW YORK — Cardinal Patrick O'Boyle of Washington said here that the "collegiality" of bishops does not exist apart from the Pope.

Cardinal O'Boyle noted that some have taken the doctrine of collegiality as a limitation on the teaching authority of the Pope. "Many arguments against recent statements of the Holy Father appeal to collegiality, as if it meant that the Pope could not teach without first taking a vote among all the bishops," he said.

But the cardinal declared: "The bishops can exercise no authority without the consent of the Pope; the Pope can exercise his authority 'freely' — without requiring the consent of anyone else."

"The Pope can take a vote of other bishops if he wishes; that is what happens in a council such as Vatican II. But the Pope can also proceed without taking such a vote."

"In either case, if some bishops disagree with the teaching of the Pope and the bishops who agree with him, then those who disagree must submit their own judgment to that of the Pope. And if anyone were to refuse to do so, then the Pope's teaching would not be put in doubt, but the authority of the Pope would be refused to submit would be put in doubt."

CARDINAL O'Boyle spoke at the Communion breakfast of the

Catholic Court Attaches' Guild of Metropolitan New York. His subject was "The Teaching Authority of the Holy Father."

He said the Pope "cannot say whatever he pleases. He cannot make up a new doctrine."

Rather, he said, "the Pope decides what Catholic doctrine is by considering what we have received from tradition, especially from sacred scripture. The Pope bears witness to the faith we have received just as an honest judge rules on the basis of the law as it exists."

Discussing the doctrine of collegiality, he said it means that "the whole body of bishops, united with the Pope, share in the authority and responsibility of carrying out the mission Christ gave the Apostles."

"There is never any question of the authority of the Pope on the one hand and the authority of the other bishops, apart from the Pope, on the other," he said. "Apart from the Pope there is no body of bishops, there is no collegiality."

TURNING to the question of papal infallibility, the cardinal said the Pope does not teach infallibly only in "ex cathedra" statements "but also when he repeats—as Pope Paul did in his encyclical of the Creed of the People of God—what already is infallibly taught, either because it has been defined or because it has been constantly and universally taught as the only view acceptable to Catholics in a matter of faith or morals."

"Because infallibility is not found in ex cathedra definitions, it is a serious mistake to argue—as some recently have argued—that other papal documents therefore cannot contain any infallible Catholic teaching," he said.

Even when the Pope does not teach infallibly, the cardinal continued, "the Holy Father's teaching should be considered in the light of faith and not be judged merely on the basis of evidence and arguments that can be evaluated in the light of reason."

"We do not assent to the Pope's teaching because of his ability and learning — though Pope Paul certainly is able and learned. We assent to his teaching because he is the Vicar of Christ," he said.

CARDINAL O'Boyle acknowledged that accepted theology texts agree that theologians may

in some circumstances dissent from non-infallible papal teaching if they believe they have solid grounds for doing so.

However, he added, such texts also "often indicated that a theologian in that position should maintain a respectful silence while communicating his objection to the Holy See for consideration."

He said: "Natural scientists must submit their theories to the test of facts which are registered by suitable instruments. Theologians, similarly, should be willing to submit their theories to the test of religious reality which is registered by the instrument of the Church's teaching authority, for this is the agent established by God to interpret His revelation."

"Let us . . . always stand with the Pope," he said, "for he is not merely a man in a white cassock but is Christ's chief agent established by God and a sign of God's love for us."

HOW CANADA DOES IT

Institute for priests eye-opener

By MICHAEL O'MEARA

TORONTO — "Everyone over 25 is an immigrant in the 'New Society' and must learn a new language in order to communicate," anthropologist Margaret Mead said, but the "immigrants" didn't believe it.

A light clicked on for three dozen priests recently, however, in the opening segment of the first four-week institute for priests at the Kehoe Renewal Center here.

For three days and four evenings they were inundated with mass media—films, slides, audio and video tape, and combinations of several means: It was like having a pail of water dumped on them, and then being asked how they felt about it.

It was the new language as a very perceptive person (or a young person) might experience it standing at a city's main intersection on Saturday night. The first day, most hadn't a clue to interpreting it. Some were angry. By the end of the second day they began to see that there was some definition to it, but the feeling of understanding was still shadowy.

BY THE END of the third day they had begun to read the symbols and draw understanding from them.

Said Father Phil Theriault, a priest for 27 years and a pastor in Sudbury, Ont., "I see myself as an immigrant going into a new land, who isn't ever going to be adept at this new language, but I am going to have a greater tolerance for the young priests who are trying to learn this new language, to communicate with young people. And I am hoping that I will be able to get through to young people myself with a greater attitude of charity and love toward them; not that I can communicate with them that well, but that I can understand their predicament much better than I could a week ago."

There were men who have been ordained 32 years or 37 years. There were others ordained for three and four years and one ordained only 18 months. And they had felt out of touch!

FATHER JOHN Kennedy of Montreal, ordained four years, said "I felt I was becoming stagnant. I talk with priests who have been ordained one or two years, and I find that their attitudes and ideas are so much more concrete and realistic than mine. If I can't relate to people in the language of today, then I just can't be an effective instrument for God. Now, I feel I am just starting to learn so much."

The communications session was only the starter, aimed at giving the men an understanding of the "New Society," derived through their senses rather than by intellectual definition.

Father A.M. Williams, director of the institute, said it will aim to "meet the needs of the priest in parish work who finds himself lacking confidence in his role and ability."

Points of departure will bear on the priest as person in relation to systematic theology, contemporary moral issues, appreciation of the word of God in contemporary society, the theology of poverty, insights on the ability to love, and others.

Collegiality lesson is given to priests

By MICHAEL O'MEARA

OTTAWA—The mask is off. For six months now, the priests of Canada have been victims of a plot by the bishops.

There were drawn into a process of collegiality without realizing it. And that was the major realization of 350 priests at Ottawa recently, the first central regional conference of priests of Ontario and English-speaking Quebec.

It became obvious, by the fourth day, that they would not, indeed, could not—come up with a balanced program of recommendations for defining "The Role of the Priest in Contemporary Canadian Society." That's what the bishops asked them to do last September at Winnipeg, and asked for a report to consider at their meeting in April.

There is no way. The question is too big, and the discussion is only begun. So in terms of evaluation, was the effort worthwhile? Will it continue?

BISHOP REMI DeRoos of Victoria and Father Edmund Roche, of the Canadian Catholic Catechetical Conference, met at Ottawa, have virtually lived aboard airplanes for the past six months, traveling across Canada countless times to attend any meeting of priests, anywhere, any time. Each of them said it has been one of the great experiences of his life.

They didn't expect a workable report, and that was news to most priests at Ottawa. They also said that a conference of 350 out of a possible 3,500 priests in the region was a start, but only step A in the plot. The next step is to involve the nine men who stayed home for each who came to the conference.

And there is more. Step C is to involve the whole body of laymen in Canada in determining the role of the priests in modern society, because that depends almost entirely on the needs of the people who are to be served. It may take three years or five to work out.

It is a process of preparing the body of people to name their spokesmen, priests or laymen. The practical result will be in deciding who speaks for you in the national pastoral council.

THAT IS the dimension of the plot to prepare Canadian Catholics to be involved in the issues of the day, and to name our spokesmen for the national council.

It may become a national synod of laymen, priests and bishops who will literally run the Church in Canada. At least, the members will have quite a lot to say.

So the priests know the job is only started. The bishops know, with admitted relief, that they don't have to come up with a magic answer in April. And laymen should know that the next wave of tuning-in is aimed at them.

Six for one

LIVERPOOL, England—The Liverpool archdiocese is considering having five or six auxiliary bishops, each one responsible for the pastoral care of about 40 parishes. This plan, drawn up by the archdiocesan council of clergy, was supported by his Lescien pastor General by Archbishop Andrew Beck, A.A.

Girls' high school to close doors

MANCHESTER, N.H. — Officials of the Manchester diocese announced that 35-year-old St. Aloysius High School for girls in Nashua will close in June. The decision was reached at a meeting of parents of students and diocesan authorities.

Dr. David Draves, chairman of the diocesan board of education, said a two-year study of the school's problems failed to produce a solution for continued operation. Msgr. George E. Murray, superintendent of diocesan schools, cited increased operational costs and decreased enrollment at the school, which now has 134 students.

Clergy protest

BARCELONA, Spain — Two hundred and eighty priests here defied government restrictions and met for several hours in the courtyard of the archbishop's residence to protest Church support of the governments' "state of war," or quasi-martial law.

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NCC still opposes Vatican envoy tie

NEW YORK — The National Council of Churches reasserted its opposition to possible diplomatic recognition of the Vatican by the United States.

In a telegram to President Richard M. Nixon, the council's committee on Civil and Religious Liberty urged that the U.S. "not enter into diplomatic relations with the Vatican."

"This device from an out-moded past," the telegram said, "could only disrupt growing ecumenical harmony without producing significant diplomatic gains."

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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.

How could they?

We were astounded when an Indianapolis television station put credence in a completely false report that the Catholic Bishops of Indiana planned to close all Catholic grade and high schools if the General Assembly did not appropriate sufficient financial aid to non-public schools.

We are still shocked that a responsible news medium would report such "news" without first investigating its authenticity.

We are dismayed that so many viewers swallowed the story without questioning its source and without even considering the fact that such a "threat" would have been an unbelievable departure from past policy and performance.

We are anguished, in short, that so many people evidently stood ready to believe the Catholic Church, the Indiana Catholic Conference and the Bishops of Indiana are capable of blackmail. That they would conceivably threaten the General Assembly with a wholly irresponsible stratagem in order to work their will. That they would dislocate the lives and the education of thousands of public and non-public school children in order to pressure a legislative body.

As James O. Brennan, executive secretary of the Indiana Catholic Conference, and Father George Elford, Indianapolis Archdiocesan superintendent of schools, told a news conference, the erroneous report totally misrepresented the position of the non-public schools in the state.

"This position," Brennan reaffirmed, "is that everything within our power will be done to retain Catholic education in its present form."

There are going to be changes and adjustments. Doubtless there eventually will have to be closings and/or consolidations. To say otherwise denies fiscal realities and disregards what is taking place all across the country.

But the Catholic Bishops and their people are now and have been for years wrestling courageously and positively with the growing burdens and challenges of Catholic schools. They have relayed calmly, firmly and fully their growing financial predicament to all responsible public officials. In all instances where curtailment or closures have been necessary, the American Bishops have alerted the public sector as early as possible. Every co-operation has been given to reduce the impact of change.

To believe the five Hoosier Bishops would jeopardize their integrity and the welfare of Indiana's public and non-public school children, to truckle with a do-nothing legislature that cannot even resolve its responsibility to the state's public schools is to believe the incredible.

We are sorely disappointed that so many people were ready to find the incredible credible.

Road to ruin

We have made "progress." That is to say, we are one year closer to two societies, one black, one white—"separate and unequal."

So concludes a thick, documented appraisal of where we stand by Urban Coalition and Urban America, Inc., two independent, non-profit organizations.

A year ago the National Advisory Commission on Civil Disorders predicted the polarization of American society unless wholesale efforts, by government and private citizens, worked to prevent it.

That prediction is coming to ugly fruition. Exactly one year later there are few positive programs on any level of government. Antipathy and resentment grows among taxpayers for the "tax-eaters." On the other hand welfare has become the No. 1 gripe of the urban poor.

Only an occasional ray of light pierces the gloom. Employment among Negroes has increased but not nearly enough. The percentage in poverty remains about the same. In housing, income and opportunity the gulf separating white and black remains.

The population of inner-city poor has fallen slightly. There has been noticeable black migration to the suburbs, but poverty has gone along with them. There are slums in the suburbs, too.

Despite the continuing rift between haves and have-nots, there remains a shared belief in the value of work. The middle-class ethic is grounded in work. The poor repeatedly stress a preference for jobs at adequate pay. Handouts and the dependency of welfare are unwanted alternatives. The report concludes that the public creation of additional jobs remains the most promising deterrent to disaster.

The 90-page report on the nation's response to crisis shows there has been little if any. Where progress has been made in eliminating poverty and discrimination, too often that advancement is balanced out by recession in another area.

It seems clear something much more personal, dramatic and appealing than a presidential commission report is needed to impress Americans with the danger of the road they are traveling.

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Wise restraint

We were happy to see the National Governors' Conference overwhelmingly reject the proposal of Governor Ronald Reagan of California that the federal government investigate whether campus disorders are part of a nation-wide conspiracy.

The governors wisely recognized that such a witch hunt would make no constructive contribution to discipline. Indeed, threats of state or federal intervention would be playing into the hands of destructionists who are getting hard up for both issues and support.

Father Theodore M. Hesburgh, who elaborated on the Notre Dame policy for the same gubernatorial

meeting, emphasized in his message the necessity of universities saving themselves.

Each individual university community must lay its own ground rules and stick by them. What is right Notre Dame may not be so for the University of Southern California. Presumably priorities would vary, but each academic community would have to recognize them and enforce them.

Most importantly, Father Hesburgh asked that a university, not some political headline hunter, be allowed to say what outside help is needed. He said the determination to maintain university freedoms and values was growing "on every campus every day now."

This is evident among both administrators and students. At Michigan State University more than 10,000 students have signed petitions condemning "intimidation,"

violence and disruption." More and more students resent the fact that a handful of disruptive militants can interfere with the education of thousands. Heretofore timid administrators are discovering firmer policies have the support of the overwhelming majority.

The difference between orderly dissent and outright tyranny is being underscored by all elements of the university community. The right of the majority to study in peace is being asserted.

Everything is not coming up roses. We can expect things to be "messy from time to time," as Father Hesburgh put it, but there is reason for optimism. Student anarchy is becoming less acceptable and less successful. Its regression will be hastened by the responsible restraint shown by the nation's governors in rejecting Reagan's counsel.

GEORGE SHUSTER'S VIEW

Misusing DDT serves alienation of young

By DR. GEORGE N. SHUSTER

I said last week that we would try to consider together some of the major targets at which the dissatisfaction of many intelligent young people is aimed. As we proceed, some of the great and grave moral problems involved will become obvious. They must be seen in their total dimensions. They must be faced with an open and critical mind.

The first target is that of man's relationship to "nature" on which his well-being depends. Since he is the master of nature, he can, of course, destroy it if he wishes. His relationship with nature is now deteriorating more rapidly than any wide-awake person could have imagined, and indeed something like a divorce is imminent, with all its consequences. The topic of modern man's successful combat against nature is too big to be isolated one aspect of it.

This is our war against the insect world carried on with chemicals. I shall single out one of these even if it may be a bit unfair to do so. All of us know about DDT. We use it to kill flies and mosquitoes. Farmers and fruit growers use great quantities of it. Experts refer to it as "chlorinated hydrocarbon." It doesn't cost much, even a teenager can use it, and it remains effective over a long period of time.

But here is in part what the Swedish ambassador to the United Nations, Sverker Strom, said about it (I am quoting only a part of his remarks addressed to the General Assembly of the United Nations as the year 1968 was ending):

"DDT has been found in penguins in the Antarctic. It can, in fact, be detected in the body fat and nervous tissues of all living beings, including man. . . . This would be a direct threat to the life of the whole world. The production of DDT depends largely on the synthesis of organic chlorine and algae. We may thus endanger even the critically important oxygen content of the air."

Mind you, the ambassador was not advocating that we stop

using DDT. He was suggesting rather that we proceed with moderation. How often have we failed to do so in all the areas of conservation!

I thought that perhaps the Swedish ambassador was exaggerating things a bit. And so I turned for advice to a very competent young geneticist, Professor Harvey Bender, in whose judgment I have complete confidence. Like all other members of his profession, Bender is circumspect. He has digested all the literature and, as a result, a rosy glow of professional satisfaction colors his views. But this is in part what he says: "The side and prolonged utilization of DDT in particular and its long residual time (I am omitting Bender's exhaustive references to scientific literature) . . . have led to such distressing results as the high concentration of this substance in human beings."

Professor Bender goes on to say that as a result he finds the fact distressing "that the average human being isn't fit for hamburger."

It follows, no doubt, that impressive curtailment of the use of DDT is indicated, as a physician would say. Immediately a conflict of interest arises between the welfare of humanity as a whole and both the chemical concern which would like to see sales increase and the fruit grower who is expected to market apples or pears without a blotch on them. If governments would recognize their responsibility to regulate the use of insecticides for the sake of the welfare of humanity, we would be on the way to a solution.

"It's like this rightly trouble intelligent young people."

(Copyright, 1969)

BLACK VOICE

'Negativism' charge dismays columnist

By REV. LAWRENCE LUCAS

One of a columnist's chief sources of ideas are the people whom he pleases or upsets so much that they grab a pen to write or dash for the phone to call. These thoughts have been inspired by this week's lead, "Back, and I am very grateful."

One of the charges frequently leveled against me is that I am a negative in approach. The fact that it comes almost exclusively from whites has left me wondering. Could it be that we are living in two different worlds? I am writing from the black man's world, and my Catholic audience, by and large, is reading from the white man's role. Like all black people, in order to survive, I have had to understand and to be involved in the white world. There was no corresponding obligation for white people in America to understand—much less be involved in my world—and even though they created a great deal of it, there is little real joy in this black world.

Again, one must realize that the black man is that of nation building. This cannot be seen as a game at the moment, but the egg. Where buildings must be destroyed and human beings need dwelling places—if both destroying and building cannot be done at the same time—the former must precede the latter.

There are two major tasks confronting the black man. The first is that this racist society and its institutions must be drastically changed. This society and its institutions are the totality of its peoples. Thus, people must change and/or be changed. Their abrogated possessions are only secondary.

Racism is a characteristic of peoples' attitudes and behavior. What is subjected to being changed most immediately, most quickly and most effectively is behavior rather than attitude and belief. This is not to say that in the long run real changes in attitude and belief are not more important. They are in terms of durability and as consistent sources of action. In terms of right now, however, changes in behavior can be accomplished in a much shorter time. I would much rather stop the behavior of the man hitting me over the head with a stick first before I try to alter his attitude that I am "uppity."

The second major task of the black man is that of nation building. This cannot be seen as a game at the moment, but the egg. Where buildings must be destroyed and human beings need dwelling places—if both destroying and building cannot be done at the same time—the former must precede the latter.

Black people have no such option. Simultaneously they must be about the destruction of racism and the creation and building of a black nation. Hopefully, this building of a black nation and the responsible response of white people together will create a society and institutions cured of racism in attitudes and behavior.

There is need in the black community of revolutionaries. There is need of revolutionaries who are destroying and changing what must be destroyed and changed and defending against that which is destroying black people. It is a race against time, and working hand-in-hand, there is need of the revolutionaries involved in the building of a black nation.

Together they are necessary. It is naive to talk about destroying and defending against racism without building a black nation. It is equally naive to talk about building a black nation without destroying and defending against white racism.

Together, therefore, they must be a very positive program. It's a program that is positive for black people, for white people, for the Church and for America.

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"STILL LOOKING FOR A HOUSEKEEPER, MONSIEUR?"

THE YARDSTICK

Sociological study set on U.S. priests

By MSGR. GEORGE HIGGINS

Religious sociology—or, more accurately, the sociology of religion—has gotten off to a rather slow start in the United States. There are several reasons for this.

On the one hand, as Professor Jeffrey K. Hadden points out in a recent sociological study of the widening gap between Protestant clergy and laymen, "the relatively recent interest of sociologists in religious phenomena tends to be emphasized." In other words, "systematic empirical studies of religion have begun to emerge only recently."

On the other hand, as Hadden is compelled to state very frankly, "the research and writings of sociologists are more often either ignored or panned in religious publications as the trivial elaboration of the obvious, or shallow in the perception of complex issues." This is another way of saying that the religious Establishment, by and large, has been skeptical, not to say hostile, to the religious sociology of religion.

Fortunately, however, it would appear that the sociologists and the leaders of the religious Establishment are, at long last, beginning to come to a meeting of the minds, hopefully to their mutual advantage. More and more professional sociologists are now turning their attention to religious phenomena and, on the other side of the fence, ecclesiastical leaders have increasingly begun to recognize the value of sociological studies in the field of religion and the importance of subsidizing such studies without attaching any non-professional strings to their money.

Indicative of this trend was the announcement within recent days that the National Conference of Catholic Bishops has signed a \$300,000 contract with the National Opinion Research Center (NORC) for a no-strings-attached scientific study of the status and the role of American

Catholic priests. While one swallows obviously doesn't make a summer, I think it can be said that this project marks a permanent change for the better in the attitude of the American hierarchy with regard to the value of religious sociology.

If it measures up professionally (and with Father Andrew Greeley serving as Director of the project, we can be certain that it will), I would anticipate that the bishops will lend their moral and financial support to a number of other scientific sociological studies as time goes on.

In any event, I hope so for Professor Hadden is undoubtedly correct when he says that, while some of the criticism directed by ecclesiasticals at fact-finding religious sociology is well founded, "the fact-finding endeavor of sociologists can clearly be justified and must be expanded if we are to establish an integrated body of knowledge and theory." In other words, religion needs the help of trained sociologists and, in going to them for their professional assistance, must be prepared to let them set their own standards of technical competence and scientific integrity. That the contract signed by the bishops with NORC was drafted in this spirit is a good omen for the future.

The NORC study will take approximately two years. Given the extent of the current "crisis" in the American priesthood, we may see like a century to those of us who are impatient for instant results. It is important to bear in mind, however, that instant, so-called "commonsense" (Continued on page 8)

A VIEW AT WEEK'S END

Oh well, one good rib deserves another

By JOHN G. ACKELMIRE

Like most practitioners of the communications arts (we used to just call ourselves newspaper men until the TV crowd started upstaging us), I long have cultivated private sources of reliable information.

Until last week my prime source on Communism was a reliable informant. He was a fellow traveler, and he was through with fellow traveling. And all because of a piece last week in the Moscow newspaper, Pravda.

His pretzel-bending work took an interesting twist. He would stand on the assembly line chattering innocently enough with his companions about beer, baseball, and Bama. But all the while he was looping the firm's celebrated Old Dutch three-ring pretzels in a manner that caused the top end to point leftward, not rightward as prescribed in the official Pretzel Bender's Handbook.

This may sound like a rather swallow obviously doesn't make But my source used to assure me that other fellow-travelers got a tremendous moral boost out of finding a few leftward-pointing pretzels in a box of Old Dutch.

My source now has informed me, however, that henceforth he is going to loop his share of pretzels rightward in the good old American way. He is through with fellow traveling. And all because of a piece last week in the Moscow newspaper, Pravda.

The Pravda article said it was the duty of all good Marxists to help their wives cook the dinner, wash the dishes, and share in other household chores.

"It is inconceivable," Pravda declared, "that a male citizen of the Socialist state can come home, flop into a chair and start reading the newspaper while his wife, who also works outside the home, handles the household drudgery."

I asked my source: "What's so wrong with that? You have told me yourself how the women

in Moscow sweep the streets and work in the sewers. Why shouldn't their husbands help do the dishes?"

"It isn't sound Marxist doctrine, that's why," my source replied. "When Marx wrote about female equality he didn't have this stuff about men washing dishes in mind. He was thinking on a higher level."

"Aw, come off of it. Marx hated women. He treated the women in his own life miserably. Who was to be written about female equality? A yow, you've often told me there's no connection between Marx and the so-called perfect Socialist state."

"Very well," my source confessed grimly, "I'm not being honest about the matter. The plain fact is: just hate dishwashing. I didn't spend 20 years bending pretzels leftward and risk getting caught in order to go home and wash dishes. If that's what it takes to be a good Marxist, you're now looking at a good 200% American anti-Marxist. I may even join the John Birch Society."

"Oh, I wouldn't go over-

board," I replied. "Women are causing a lot of trouble in America, too."

"Yes, that's true," he said. "I have been reading about all the fine colleges like Princeton going coed. Do those boys realize how scarce and precious male retreats have become in this day and age?"

"Probably not. They're still too young. I estimate I'll take them about three weeks to get sick of hair dryers, beer-can curlers, wet sponges, and powder spilled all over the bathroom floor. Not to mention the end of the wonderful all-night, anything-goes ball sessions."

"And now," my source said, "the wife of Senator Frank has even denounced Co. Hank Borman as 'retarded' just because he opposes women astronauts." He paused, then added: "And to think Adam gave up a perfectly good rib for all of this."

"Well!" I exclaimed. "There's a switch for you. Now have an old pretzel-bending ex-athletic Marxist citing Scripture. Maybe the ladies aren't doing so bad after all."

Black people have no such option. Simultaneously they must be about the destruction of racism and the creation and building of a black nation. Hopefully, this building of a black nation and the responsible response of white people together will create a society and institutions cured of racism in attitudes and behavior.

There is need in the black community of revolutionaries. There is need of revolutionaries who are destroying and changing what must be destroyed and changed and defending against that which is destroying black people. It is a race against time, and working hand-in-hand, there is need of the revolutionaries involved in the building of a black nation.

Together they are necessary. It is naive to talk about destroying and defending against racism without building a black nation. It is equally naive to talk about building a black nation without destroying and defending against white racism.

Together, therefore, they must be a very positive program. It's a program that is positive for black people, for white people, for the Church and for America.

(Copyright, 1969)

By MSGR. R. T. BOSLER

Q. I recently heard that certain churches are now conducting Mass prefaced by a communal confession, wherein the congregation reflects upon their sins, mortal and venial, and the priest gives them absolution.

A. If this is a valid form of confession, I for one would be anxious to use it. I think there are a lot of Catholics who would come back to the fold given this chance.

A. Perhaps there have been penance services such as you describe, but, if so, it seems that those in charge are skirting the law a bit. Our present confessional practice still requires the penitent to mention his sins to a priest together with the kind and number of his serious sins.

The principle behind the kind of service you describe is a good one, though, and one which is in line with the earlier practice of the Church. Until about the eighth century, the sacrament of penance was celebrated

publicly. Penitents admitted their sinfulness before the whole community and were absolved by the bishop in the name of Christ and the Church.

In those early centuries, the Christian people regarded sin not only as an offense against God but also as a weakening or breaking of the bond of love which joined them with their fellow Christians. It was natural, then, that their repentance should be directed to the community which they had offended as well as to God.

As the Christian community became larger and more impersonal, sin came to be considered more of an individual matter concerning only the sinner and God, and so the sacrament of penance turned into a private affair between the penitent and the priest who was looked upon as God's representative.

Today, the ideal of Christianity as community, which seemed

to be overshadowed by the individualism of the Middle Ages and later, seems to be coming to light again. We are beginning to realize once more that sin affects our relationship with God not only as he is in himself but also as he reveals himself to us in our fellow Christians. Repentance is not only a matter of reconciliation with man as well as with God.

The commission entrusted by the Council with the reform of the sacraments is, apparently, working out the communal celebration of the sacrament of penance. However, until the commission reveals the results of its work, which for some reason is being kept secret, there are unofficial but quite legitimate communal forms of the sacrament being used in a number of places.

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on to be lecturers at Mass—provided they stay outside the sanctuary.

Someday, who knows, women may be ordained priests. This will take longer. Even progressive theologians come up with theological arguments against ordaining women. But theologians had remarkably strong theological arguments against Galileo's proofs that the world moved.

Q. My son married a Methodist. Is it my obligation to see that they have Catholic items in their home, like holy water, salt cell, etc.? Is it my duty to tell her about the Lenten observances?

A. It most emphatically is not. Your son is on his own now. Unless your daughter-in-law asks for advice or suggestions on religious practices, you can best contribute to the harmony of the young couple by keeping mum on religion. Give witness to your religion by your showing generosity and kindness to your daughter-in-law.

(Copyright, 1969)

Start 'face-to-face' Confession format

FULLERTON, Md. — A new program which permits "face-to-face" confessions is starting at St. Joseph's church here.

In an effort to make reception of the sacrament of Penance more meaningful, two parish priests will be available during regular confession hours for counseling or "conversational" confession in the rectory. Regular confessions will be held at the church.

Father Frederick T. Bowling, associate pastor of St. Joseph's, said the new program is designed to encourage parishioners to find regular confessors and to "take some of the fear out of confession."

HE EXPLAINED that parishioners will have a choice of using the confessional in the church or going to the rectory and remaining anonymous by confessing to the priests as they turn away from them or using the face-to-face "conversation" format.

Father Bowling said the latter technique has proved to be very effective with school children, who have used it since November.

"The children like it," he said, "because they are very shy and fearful find it easier to use than the dark confessional."

About half the school children prefer to use this method, he said.

THE PRIEST is confident that that adult parishioners will find even more value in it. Some people have always been afraid of the darkness of the confessional or at least found it unpleasant," he said.

"And some can more easily get things off their chests if they talk conversationally, face-to-face."

This approach to confession is not unfamiliar to most men who have had occasion to face confessors in informal surroundings in schools or in the service. But it has not been generally available to women in the past.

Bishop's plea

RIO DE JANEIRO—The Brazilian bishops' conference has urged the government to return democracy to Brazil "as soon as possible."

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QUESTION BOX

PUBLIC CONFESSION

• YOUR WORLD AND MINE

Amnesty is in order for resisters to draft

By GARY MacEOIN

What do we do after Vietnam? That is the question one hears with increasing frequency. It is a positive question insofar as it reflects a belief that the Vietnam phase has effectively ended.

In spite of the grimly slow rate of progress at the Paris peace talks, there is a total consensus that the Nixon administration is its inherent abtoss.

Vietnam, however, has raised at the divisive issues that will continue

to disturb the United States long after the last shot has been fired. The draft can no longer be taken for granted as a national institution. It is not only its current inequities that are in question, there is a growing challenge to the principle of the draft on both moral and political grounds.

Also squarely facing the nation for the first time is the status of the selective conscientious objector. Our national conscience will no longer accept the old argument that the government alone has the right to raise which to judge the justice of a given war.

The principle was formulated at the Nuremberg trials. It redivine issues that will continue

to our own situation by expressing in concrete terms the inadequacy of the results that flow from modern war, when compared with its inhumanity and dehumanizing effects. At this point, at least television has been on the side of the angels.

Other factors have intervened to compel Catholics to re-evaluate their traditional attitudes in this area. The Second Vatican Council insisted on the obligation of the individual, whether civilian or soldier, to determine whether an action ordered by a superior, is just or unjust. It specifically asked governments to pass laws making "humane provisions for the case of those who for reasons of conscience refuse to bear arms."

American bishops applied this principle directly to the Vietnam situation last November. Their joint declaration said that "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."

While recognizing that each protester has different motives, they add that a blanket charge of cowardice "would be unfair to those young people who are clearly willing to suffer social ostracism and even prison terms 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."

Some 800 such draft resisters are today in American jails, and thousands of others are in exile. This is one of the divisive inheritances of the Vietnam War, and will long plague us unless positive action is taken to liquidate it. As Tom Wicker pointed out recently in the New York Times, this situation is a major element in the alienation of the young from our society.

At a more concrete level, he added: "It is a permanent band of American political exiles to be kept alive by repeated persecutions and jailings for offenses long past."

The logical solution, as Wicker has also pointed out, is one for which there is ample precedent. Even the Greeks had a word for it. In fact, it is their word we still use. George Washington granted amnesty to the Pennsylvania farmers after the Whisky Rebellion. So did Andrew Johnson in 1868 to the participants "in the late insurrection of rebellion." It is the obligation and unclear amnesty to many who conspired against his government on the Algerian issue.

Such a step would have a particular appropriateness for a Quaker President. In addition, it would make sound political sense. President Nixon's need to establish meaningful dialogue with the younger generation is as great as was that of his predecessor. A magnanimous gesture on an issue to which the young are deeply committed could mean all the difference to his term of office.

Amnesty, however, would not eliminate the need for a change of law to recognize the rights of the selective conscientious objector. Neither would the ending of the draft, something President Nixon has repeatedly promised to do. The Nurem-



THE PARABLES

THE RENEWAL — "No one patches up an old coat with a piece of new cloth, for such a patch tears all the old cloth making an even bigger hole. Nor does anyone pour new wine into used wineskins. If he does, the skins will burst, and then the new wine pours out and the skins will be ruined. Instead, new wine is poured into fresh wineskins, and both will keep in good condition." 1X Matthew 16-17

OPINIONS

Lauds editorial

To the Editor:

Thank you very kindly for your forthright editorial and your support of the Rural Electrification Administration.

To us Hoosiers who have been provided this electrical power, it has been a blessing and should not be jeopardized by money-making commercial enterprises.

Although I am employed at Notre Dame, my home and resort business are served by Kosciusko County REMC, and very good service, too.

Mary Louise Brown

Director of Student Publications

University of Notre Dame

'My little son'

To the Editor:

Lack of compassion shown in the failure to pass the "fair bus" bill has brought my heart to tears. It is beyond my understanding how legislators can stand to hear of the safety of innocent little children.

It is most saddening that adults who have been elected to office for better government act in an intentionally indifferent attitude by manufacturing non-existent loopholes in the "fair bus" bill to prevent its passage. It is the obligation of all people in Indiana to be concerned about all public and non-public bus-riding children. It is a safety and health measure. No child should be penalized for attending a qualified non-public school.

Many inner-city poor, and outlying city poor children in several large Indiana cities will be permanently affected, because conditions have worsened for them since the first of January of this year. We have saved the state more than \$24 million annually, and we will be unable to continue this bargain service to the taxpayers of Indiana if

our schools are forced to close. It is patriotic and just good business to treat all children equally.

My little son has been on these old buses when the bus stalled on the railroad tracks, and when the wheel of the bus came off on these tracks. Can you imagine the possible tragedy here with 69 children? Don't say it can't happen during your term of office. I must speak now, while there is still time.

What can I tell my little son—it's anguish to try to explain to him—when he stands for an hour to an hour and a half, exposed to the freezing rain and snow, for a bus that is delayed because it broke down, when two public school buses pass him by half empty?

What can I tell my little son when he says, "who pays for the public school buses that pass me by, mommy?" My answer is: "My taxes are \$11 per hundred for public schools and public school buses, but because you are of a different religion, you can't ride these buses." It is only because of this situation he will be corrected.

This is discrimination, for it was June 10, 1968, United States Supreme Court decision that found bussing and aid to qualified non-public schools unconstitutional. Fifty-one percent of the states have already recognized this right of safety and aid for non-public school children. Just think, if a tragedy does occur, people will have every reason to say: "It was a Republican governor and a Republican-dominated Legislature in 1969."

Mrs. George E. Brown, Jr.

Indianapolis

Please cancel

To the Editor:

I agree that there is unrest and turmoil in the world—and certainly in this country. And I agree that a newspaper must present the news. However, since moving to Indianapolis 1½ years ago we found that the Criterion not only "reports" the news but also and editorializes (Continued on page 7)

Forecasts change in Pope's role

MELBOURNE, Australia — A Protestant ecumenical leader has predicted that the Catholic Church will radically revise its conception of the Pope's role in the Church.

Rev. Victor Hayward, associate general secretary of the World Council of Churches, said here:

"I can give no time schedule, but my guess is that the Church's conception of the Pope's role will develop as the concept of monarchy has—from an absolute monarchy to a constitutional monarchy."

REV. HAYWARD, here to attend the annual meeting of the Australian Council of Churches, said the turmoil within the Catholic Church is "like a Greek tragedy."

"There is nobody for whom I feel a greater compassionate sympathy than the Pope at the present time," said the Baptist minister.

"He is in an almost intolerably difficult position, and all the more so because he is an astute intellectual, who weighs up all the pros and cons of issues, and at the same time has to bow now to the left and now to the right within the Church."

"Pope John, on the other hand, played it by ear with great spiritual spontaneity because he was made that way."

REV. HAYWARD said that, although Pope Paul is doing his best, from a Protestant viewpoint, he is trying to manifest a teaching authority that Protestants do not believe in.

"The belief of a lot of Roman Catholics in the Pope's infallibility is getting shaky, to say the least," he said.

"I think this is going to lead to an entirely new conception of the Pope's primacy and infallibility."

Oppose demands

for election of

Ecuador bishops

QUITO, Ecuador — Two top churchmen here have led to curb growing demands by priests throughout the country that bishops be chosen by democratic means and not by papal appointment.

The apostolic nuncio here, Archbishop Giovanni Ferrofino, said that canon law determines the procedures for appointments by the Holy See.

Archbishop Pablo Vega Munoz of Quito sent a letter to all religious and priests, warning against the danger "that in the next few years the psychological division among the clergy will be worsened to the point of becoming truly divisive of the Church."

Leaders of the anti-appointment group say bishops should be elected at people's assemblies, and that the present system has led to a "privileged caste" rather than to the promotion of priests working at the grassroots. They say the latter "know and understand better the problems of the underprivileged."

Mass attendance

THE HAGUE, The Netherlands — The percentage of Dutch Catholics who attend Mass on Sundays has dropped 9.4% in nearly three years, according to statistics published by the Catholic Social Church Institute here.

In October, 1968, 55% of Dutch Catholics attended Mass on Sunday, whereas in January, 1966, the figure was 64.4%.

HOW TO KEEP LENT

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WIN CADET CROWN

Archdiocesan net title goes to Sellersburg

A new Archdiocesan Cadet Basketball Tourney champion was crowned last Sunday as St. Paul's, of Sellersburg, won its second tourney in five years. The Sellersburg team knocked off St. Lawrence, of Lawrenceburg, 46 to 38, in the final game played at Secenia Memorial High School, Indianapolis.

St. Paul's completed its season undefeated, winning the New Albany Deanship League and Tourney before proceeding to the Archdiocesan final.

They led by ten points at the end of the half, while St. Lawrence narrowed the margin to two points into the fourth quarter. Sellersburg then pulled away for the final margin.

Charles Hornung was high point scorer for St. Paul's with 19, followed by Jeff Walz, with eight. Joe Bruner, of St. Lawrence, led his team's efforts with 16 points.

Championship and runner-up trophies were presented by Father Donald Schneider, Archdiocesan CYO Director.

Recollection set for Serra Club

INDIANAPOLIS—Father Leo Piquet, pastor of St. Thomas Aquinas Student Center at Purdue University, will conduct an Evening of Recollection for members of the Serra Club and wives on Thursday, March 20.

To sell baskets

INDIANAPOLIS—Hand made Easter baskets will be sold again this year by members of St. Francis de Sales Ladies Club. The baskets are priced at \$50 each and they are available from any club member or by calling Mrs. Mildred Callahan, 638-4507.

The event will be held at Alvera Retreat House, starting with Mass at 6:30 p.m. Father Piquet's theme will be "Mary, Model of Moderns."

Arrangements committee members are John O'Connor, Frank Travers and Leo McNamara.

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A SWEEP FOR ST. JOAN OF ARC—Only three times in the 10-year history of the "54" CYO Basketball program has a team won the league championship and gone on to take top honors in the postseason Holy Cross Invitational Tournament. The third (and latest) team to get the job done is St. Joan of Arc, which put together a smooth-working group of fifth and sixth grade lads that has shown well in both football and basketball. The Northsiders first won the league title, then captured the Holy Cross Tournament championship with another balanced attack. The new double champions won five games in tourney competition, including one-point and two-point victories in earlier rounds and a closing 35-20 triumph over runner-up Our Lady of Lourdes. Standing with the boys are the men who led the team to its top-notch season... Head Coach Don Stephenson (back row, left) and Assistant Coach Jack Prout (back row, right).

CYO Play Contest to lift lid Sunday

The Comedy Division of the Archdiocesan Junior CYO One-Act Play Contest will get underway in the Indianapolis area Sunday, March 9, with action set at eight sites during the week.

Scheduled locations include: (Sunday) Holy Name and Immaculate Heart of Mary; (Monday) St. Michael and St. Catherine; (Tuesday) St. Catherine and Little Flower; (Wednesday) Our Lady of Lourdes; and (Thursday) Little Flower.

Next week's competition will be limited to Indianapolis Deanship entrants. Out-of-town teams will join in the division's second round, starting March 16.

A Serious and Classic Comedy Division competition will also get underway the week of March 16.

The CYO Office this week announced that rules from previous years will be in effect, including a minimum time of 20 minutes and a maximum of 35 minutes. Three judges will be provided for each contest. Judging chairman is Frank Wilson.

CYO NOTES

Deadline for entries in the Cadet Boys Track dual-meet season is March 11. Coaches will meet at 7:30 p.m. Tuesday, March 18, at the CYO Office for briefing.

Blanks have been mailed for the following sports: Cadet Spring Baseball, deadline April 8; Cadet Spring Kickball, deadline March 31; Junior Spring Kickball, deadline March 26.

All entries in the Cadet Boys Wrestling tourney must be in by March 21. Early eliminations in the more populous weight categories will be scheduled Tuesday, March 25, at St. Simon's. The regular tourney will be played at Little Flower on Saturday, March 29.

The Cadet CYO Instrumental Music contest will be held April 12 and 13 at Cathedral High School. Piano competition is scheduled for Saturday morning, while other instruments and band competition will be held Sunday afternoon. Entry deadline is March 24.

INDIANAPOLIS—Spring "99—Rain or Shine" is the theme of a style show sponsored by the Indianapolis Chapter of the Marian College Alumni Association, to be held at 8 p.m. Wednesday, March 12, in Clare Hall on campus.

Co-chairmen of the event are Miss Jaga Westerman and Miss Lynn Becknick. Other arrangements committee members include: Miss Marilyn Wilf, decoratress; Miss Patricia Abie, tickets; Miss Linda Hinz and Mrs. Gary Kenner, publicity; Mrs. Daniel O'Brien, hostesses; Miss Marita Bonin, models; and Mrs. George Thanas, makeup.

Several Lafayette Square Shopping Center merchants are providing the styles.

Tickets, at \$2.50 each, are available at the door, or by calling 786-9654.

Admissions head named at Marian

INDIANAPOLIS—Robert L. Faust, former admissions director at Findlay (O.) College, has been named director of admissions at Marian College, effective March 10.

He succeeds Miss Patricia Jeffers, who was named financial aid officer. Miss Jeffers has been a member of the college administrative staff since 1964.

A cum laude graduate of Findlay, Faust was nominated for a Danforth Fellowship and is holder of the Wall Street Journal's Student Achievement Award.

Girls will get Marian Award

INDIANAPOLIS—Archbishop Schulte will present the Marian Award to qualified members of the Junior Catholic Daughters of America, the Girl Scouts of America, the Camp Fire Girls of America, and the Junior Daughters of Isabella.

Also to be presented is the St. Anne Medal to adult leaders of the above activities.

The ceremony will take place at 4 p.m. Sunday, March 23, in St. Catherine's Church, Taber and Shelby Street.

Cathedral mothers plan style show

INDIANAPOLIS—The Mothers' Club of Cathedral High School will present a style show at 8 p.m. Thursday, March 13, in the school auditorium. Theme of the event is "Invitation to Spring."

Models will include members of the club, Cathedral students, teen-age sisters, and little brothers and sisters. J. C. Penney Co., Inc., will provide the fashions.

Chairmen of the event are Mrs. Robert Kane and Mrs. Robert Robisch.

Batesville girls win invitational volleyball meet

Photo, Page 10

INDIANAPOLIS—The St. Joan of Arc Junior Girls Invitational Volleyball Tourney was captured last week by St. Louis, of Batesville, the only entry from outside the Indianapolis Deanship.

St. Louis dropped Our Lady of Greenwood, 15-13 and 15-7, in the championship round, having earlier eliminated Little Flower, St. Thomas Aquinas and Holy Spirit.

Greenwood advanced to the finals by previously winning over Immaculate Heart of Mary, St. Rita and St. Christopher.

In the consolation game, St. Christopher dropped Holy Spirit. Sixteen teams participated in the tourney.

The Cadet Girls Volleyball League will be decided this week as play-offs have begun among the three division champions.

First-round play-offs were scheduled Tuesday evening between St. Thomas Aquinas, Division I winner, and Our Lady of Greenwood, Division III winner, with Holy Spirit, Division II winner, drawing the bye to the final game, slated to be played yesterday (Thursday).

The post-season tourneys will begin Monday, March 10, continuing through March 21.

Three parishes sponsor lecture at St. Matthew

INDIANAPOLIS—Father Eugene A. Dooley, O.M.I., professor of canon law at St. Maur's Seminary, will speak on "Faith, Security in a World of Change" in St. Matthew's parish hall, 8 p.m. Thursday, March 13.

The lecture is sponsored by St. Matthew, St. Andrew and St. Lawrence parishes.

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Final: St. Paul, Sellersburg 46, St. Lawrence, Lawrenceburg 38.

CADET GIRLS' VOLLEYBALL
Matches of Tuesday, Feb. 25
Division 1: St. Thomas def. St. Bridget 2-1; St. Michael def. St. Joan of Arc 2-1; St. Rita def. St. Christopher 2-0; Immaculate Heart, Louisville.

Division 2: Little Flower def. St. Lawrence 2-1; Holy Spirit def. St. Simon 2-0; St. Catherine def. St. Philip 2-1; Our Lady of Lourdes 2-0.

Division 3: St. Mark def. St. Philip 2-1; St. Catherine def. Holy Cross 2-0; St. Rita def. St. Bernard 2-0.

Matches of Friday, Feb. 28
Division 1: St. Thomas def. St. Christopher 2-1; St. Simon def. St. Patrick 2-0; St. Bridget def. St. Joan of Arc 2-1; St. Rita, bye.

Division 2: St. Lawrence def. St. Matthew 2-1; St. Philip def. St. Patrick 2-0; Our Lady of Greenwood def. St. Catherine 2-1; St. Bernard def. Holy Cross 2-1.

Final League Standings
Division 1: St. Thomas 11-1; St. Rita 9-3; St. Christopher 7-5; St. Michael 5-7; St. Joan of Arc 4-8; St. Bridget 3-9; Immaculate Heart 3-9.

Note: St. Thomas won the division championship.

Division 2: Holy Spirit 12-2; Little Flower 11-3; St. Philip 9-9; St. Simon 8-2; St. Catherine 5-9; Our Lady of Lourdes 2-11; St. Andrew 0-14.

Final: St. Thomas won the division championship.

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PARVULA DEI MEDAL RECIPIENTS—Seven members of Cub Scout Troop 54 at St. James the Greater parish, Indianapolis, recently received the coveted Parvula Dei Award medal. Shown above with Carl Sprauer, religious instructor, and Father Lawrence Voelker, assistant pastor, are from left: Danny Christman, Jeff Browning, Thomas Morrissey, Bill Scheffer, Matt Hanley, Edward Thorne and Mark Lee. The medal was presented during a Blue and Gold Dinner for scouts, scout leaders and families held at the parish.



CELEBRATE JUBILEE—More than 50 friends and classmates of Father Kenny C. Sweeney, director of Our Lady of Fatima Retreat House, Indianapolis, gathered last week for a surprise celebration of the priest's recent anniversary of ordination. Shown above with Father Sweeney, standing left, are Sister Mary Giovanni, O.P., Father Richard Mode, center, and Msgr. Ronald Bassett.



CADET "A" INDIANAPOLIS DEANERIES CHAMPIONS—This rugged St. Philip Neri CYO Cadet basketball team has just finished an excellent season in the CYO program, although the climax was a disappointing 43-42 loss to St. Andrew of Richmond in the first round of the Archdiocesan Tournament. The Neri-ites put together a perfect 10-0 record from competition in always-tough Division One of the Cadet League, capturing the division crown. Then the Eastsiders won five more in the tournament, finishing with a 37-25 win over neighborhood rival Little Flower in the championship game, to put their record at 15-0. The lads felt just a point short in their bid to add the Archdiocesan title to their laurels, but veteran observers call this one of the good all-round Cadet teams in local competition over the past ten years. Shown with the boys (back row, middle), is Coach Dave O'Connor, who led the team through its fine season.



CADET "B" CHAMPIONS—St. Jude's CYO Cadet Basketball team enhanced its record for consistency in the CYO program by winning the championship of one of the Indianapolis Deaneries Basketball Tournaments. The Southsiders are shown here after edging Holy Spirit, 48-47, in the final game of the "B" Tournament. The lads won six of 10 in league competition and five straight in the deanery tournament. Then, the team went South to play St. Paul, Sellersburg, in the first round of Archdiocesan competition, and lost to that fine club, 57-40. Standing with the boys are their coaches: Assistant Coach Bob Robisch (back row, left); Assistant Coach Vic Sahm (back row, second from right); and Head Coach Bob Kirkhoff (back row, right).

INDIANAPOLIS Calendar of Events

Nocturnal Adoration members are reminded of the customary watch.

Fish Fry, beginning at 4 p.m. in St. Francis de Sales school hall, 22nd and Avondale.

SATURDAY, MARCH 8
The musical "Seventeen" presented by St. Agnes Academy seniors, at 8:15 p.m. tonight and Sunday night in the Marian College Auditorium.

SUNDAY, MARCH 9
Card Party, at 2:15 p.m. in St. Anthony's parish hall, 379 N. Warman Ave.

SOCIALS
Thursday: St. Catherine's parish hall at 6:30 p.m. Friday: St. Christopher school social room, Speedway, 7 p.m. Carry-out food service at 5 p.m. St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph K of C Clubrooms, at 8:30 p.m. Saturday: St. Bridget parish hall at 6:30 p.m. Sunday: Cardinal Ritter High School at 6 p.m., two Card Parties at Assumption parish hall, 2 p.m.

Carnegie grant
WASHINGTON—The National Catholic Educational Association has received a \$15,000 grant from the Carnegie Corporation of New York to study and plan expanded research activities on behalf of Catholic education.



CHARTRAND BAND AWARD RECIPIENTS—Thirteen Chartrand High School students received recognition recently for participation in the school's marching band. An appreciation dinner for bandmen was held on Saturday, Feb. 22. Shown above with band director Bernard Weimer, right end, are from left: Mary Jane Stuck, Sue Laker, Janette Hoover, Patty Sullivan, Roseanna Laudick, Theresa Miller, Beth Hoover, Margaret Comella, Jane Ullrich, Carla Kirschner, Janis Matlis, Tom McGrew and Bob Armstrong.

Dad-son breakfast slated at Brebeuf to operate school

INDIANAPOLIS — The Dads' Club of Brebeuf Preparatory School will hold its annual father and son Communion breakfast at the school, Sunday, March 9. Mass will be offered at 11 a.m. followed by the breakfast at 11:45 a.m.

The guest speaker at the breakfast will be George Rieder, senior vice-president, Indiana National Bank, who will talk about "Opportunities and Challenges in the World of Work." A donation is the price of the breakfast.

YCA schedules buffet breakfast

INDIANAPOLIS — The Young Catholic Adults of Indianapolis will install new officers at a buffet breakfast to be held at 12:30 p.m. Sunday, March 9, at the Manger Inn, 1530 N. Meridian St. Preceding the breakfast, the group will attend the 11 a.m. Mass at St. John's Church.

Breakfast reservations may be made by calling Margaret Roach, 283-8405. John Sundling is breakfast chairman.

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Joanna's a stylish British import

By JAMES W. ARNOLD

"Joanna" is a cute kid who gets away from Daddy's protective clutches and goes to London for the swinging life of an art student. She studies mostly mod clothes, parties and boys, with an infectious enthusiasm and charm.

This resolutely stylish movie from Britain, an exquisite example of both the new morality and the new cinema—goes on to describe its heroine's first brushes with conscience and philosophy, and finally her acceptance of responsibility and love (with a crooked but dazzling handsome Negro nightclub operator). Joanna progresses from "sleeping around" to commitment to one man and eagerness to bear his child, though out-of-wedlock. (As moral progress, this may not grab you).

The interracial affair may strike some as sensational, at least that is probably the fervent hope of theater managers. There are two black-white romances and there is no kidding

around with the love-making all the up and up, however: the movie is remarkably free of bedroom scenes. But this is one of the few truly adult aspects of the film, which is never much more profound than a young Lord (Donald Sutherland) stricken with leukemia. As they watch a gorgeous but interminable sunset in Morocco, this man-child (who hasn't the vaguest notion of life as ordinary people live it) tells Joanna that the world and people are so beautiful that no heavenly reward could top them. Live now, baby, for what more could anyone possibly want?

This half-baked idea, expressed on a vast picturesque beach a few miles from the worst slums on earth, permeates the movie. It is filled not only with splendid color and lush soft-focus images of gardens, birds, parks, sun and water, but with unconventional and a moral young people who are beautiful both in looks and (presumably) individuality.

Just to make sure we get the point, everybody keeps telling us how beautiful the Lord is, and the director, perhaps the most lyric scene in a madly lyrical film, and at Joanna's moment of crisis, she recalls in flashback the words of wisdom he imparted to her on his deathbed. How outrageously clumsy, if this had been a holy man, say, in a Demille biblical epic.

Young writer-director Michael Sarne may, of course, be kidding, or letting it be ambiguous to viewers may take it away from them. Presumably to let us know he is not an intense young man making an intense statement, he brings in the cast at the end in a chorus line, and even has them join with the camera crew. It's just been a movie, all in fun.

His main intent seems to be in blowing our eyeballs with lovely visuals, photographed by Walter Lassally ("Tom Jones"), and in demonstrating his command of every cinematic device invented since D. W. Griffith. Sadly, he can't seem to stop, lavishing every image with the honey of Rod McKuen's music, and using even the reunion of lovers rushing to each other over a long beach, a shot one would find in commercials had bleached for good.

NEW YORK (CFP)—It's probably on no one's Lenten reading list, but there is a poem in Phyllis McGinley's Pulitzer Prize-winning book, "Times Three," that just might be of help to someone still looking around for a voluntary penance. An unusual one, that is.

Part of the poem, in a chapter on "Reformers, Saints and Preachers," goes: "Under the sun of the desert sky he sat on a pillar nine feet high. When Fool and his brother came round to admire, he raised it another nine feet higher."

Issue unity guidelines

HANNOVER, Germany—Guidelines for Protestant-Catholic contacts have been prepared by a Protestant church group in Germany.

The document was issued by the Federation of Protestant German Churches (EKD).

A press release indicated that the guidelines include a recommendation for the use of common prayer books and common services for the faithful of the EKD and Catholic Church. The guidelines also met on the possibility of occasional common religious instruction for Protestant and Catholic pupils in the schools.

They call for joint public action by the two church bodies in such fields as social work and politics.

Radio and Television

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Radio		MADISON AREA	
6:00 a.m.-Sacred Heart	WTIS	Sunday Radio	
CONOVERVILLE AREA		7:15 a.m.-Hour of St. Francis	WON
Sunday Radio		NEW ALBANY AREA	
11:30 a.m.-Hour of the Crucified	WNCN	4:30 p.m.-Lamp Unto My Feet	WJL
12:00 p.m.-Night Call	WNCN	11:00 a.m.-Christophers	WJL
EVANVILLE AREA		1:30 p.m.-Guidelines	WJL
Sunday Television		Sunday Radio	
9:00 a.m.-Lamp Unto My Feet	11:30	6:15 a.m.-Sacred Heart	WKLO
9:30 a.m.-Hour of the Crucified	11:45	7:45 a.m.-Sacred Heart	WKLO
10:00 a.m.-Come Three	12:15	8:15 a.m.-Sacred Heart Hour	WKLO
10:30 a.m.-Hour of the Crucified	12:30	9:15 a.m.-Hour of the Crucified	WKLO
11:00 a.m.-The Christophers	1:45	10:15 a.m.-Sacred Heart Hour	WKLO
11:30 a.m.-Hour of the Crucified	2:15	11:15 a.m.-Sacred Heart Hour	WKLO
12:15 p.m.-Sacred Heart	2:30	12:15 p.m.-Sacred Heart Hour	WKLO
12:30 p.m.-Night Call	2:45	1:30 p.m.-Night Call	WKLO
Sunday Radio		6:45 p.m.-Night Call	WKLO
9:00 a.m.-Sacred Heart Hour	WGBF	Monday True Saturday	
9:30 a.m.-Hour of the Crucified	WGBF	Sunday	
10:00 a.m.-Catholic Hour	WGBF	7:30 p.m.-Moral Side of News	WNAS
10:30 a.m.-Night Call	WGBF	11:30 p.m.-Night Call	WNAS
11:00 p.m.-Forum	WNET	Sunday Radio	
INDIANAPOLIS AREA		11:30 a.m.-Religious News	WON
Saturday TV		Salem Area	
7:30 a.m.-Lamp for Living	WJL	Saturday Radio	
Sunday Television		8:15 a.m.-Hour of St. Francis	WKBW
6:30 a.m.-This is the Answer	7:30	7:30 a.m.-Sacred Heart	WKBW
7:00 a.m.-Hour of the Crucified	8:30	8:30 a.m.-The Christophers	WKBW
7:15 a.m.-Sacred Heart	9:30	10:30 a.m.-Ave Maria Hour	WGLW
7:30 a.m.-Hour of the Crucified	10:30	11:00 a.m.-Night Call	WGLW
7:45 a.m.-Sacred Heart	11:30	Monday-Friday Radio	
8:00 a.m.-Hour of the Crucified	12:30	WECB	
8:15 a.m.-Sacred Heart	1:30	Salem Area	
8:30 a.m.-Now	2:30	Sunday Radio	
8:45 a.m.-Hour of the Crucified	3:30	9:30 a.m.-Hour of St. Francis	WJSL
8:55 a.m.-Religious in News	4:30	SHELBURY AREA	
9:00 a.m.-Chalmers	5:30	Sunday Radio	
9:15 a.m.-Lamp Unto My Feet	6:30	12:15 p.m.-Hour of St. Francis	WJSL
9:30 a.m.-Look Up and Live	7:30	TELL CITY AREA	
9:45 a.m.-Hour of the Crucified	8:30	Sunday Radio	
10:00 a.m.-Cross Exam	9:30	6:00 p.m.-Night Call	WTC
10:15 a.m.-Night Call	10:30	Sunday Radio	
12:30 p.m.-Focus on Faith	11:30	7:00 a.m.-Hour of the Crucified	WJL
1:00 p.m.-Night Call	12:30	7:15 a.m.-The Christophers	WJL
Sunder-Sunder TV		7:30 a.m.-Church of the Home	WJL
9:30 a.m.-Night Call	10:30	9:15 a.m.-Hour of St. Francis	WJL
10:00 a.m.-Develotions	11:30	10:15 a.m.-Night Call	WJL
1:45 a.m.-Film-Devotions Live By	12:30	TERR HAUTE AREA	
Monday TV		Sunday Television	
1:00 a.m.-Cross Exam	12:30	10:00 a.m.-Lamp Unto My Feet	WJL
Thursday TV		10:30 a.m.-Lamp Up and Live	WJL
6:30 a.m.-Night Call	7:30	11:00 a.m.-Come Three	WJL
6:30 a.m.-Ave Maria Radio	WJL	12:00 a.m.-Night Call for the 20th Century	WJL
7:00 a.m.-Hour of the Crucified	WJL	12:30 a.m.-Night Call	WJL
7:30 a.m.-Night Call	WJL	1:30 p.m.-Guidelines	WJL
7:45 a.m.-Sacred Heart	WJL	Monday TV	
8:00 a.m.-Night Call	WJL	Sunday Radio	
8:30 p.m.-Great Music of the	WJL	11:45 a.m.-Sacred Heart	WJL
10:45 a.m.-Hour of St. Francis	WJL	12:00 p.m.-Night Call	WJL
Friday Radio		6:02 a.m.-St. Francis and Know	WJL
1:00 a.m.-Night Call	WJL	6:02 a.m.-St. Francis and Know	WJL

Church-state thaw points to possible detente in Poland

By JEFF ENDRST
UNITED NATIONS, N.Y.—In Communist Poland, the absence of regime harshness in day-to-day relations with the Catholic Church suggests a political thaw.

When it is accompanied by a relative reticence by the Church on issues usually provoking sharp comment and controversy, there is reason to believe that church-state relations in Poland have entered the early stages of possible rapprochement.

The immediate situation in Poland, when read against the fast changing backdrop of political developments embracing both Moscow and the Vatican, has prompted diplomatic and other observers here to speculate about a possible detente between the Catholic Church and international communism, regarding Eastern Europe in general and Poland in particular.

There is movement in the Polish situation, although there is not yet an open dialogue such as the Vatican has had with Yugoslavia, Hungary, and to a lesser degree even with Czechoslovakia.

Mutual aim is not understanding and not even co-existence. It is at best a modus vivendi in which both sides benefit without drastically altering their basically antagonistic positions.

NEITHER the Vatican, nor the Warsaw Government would officially confirm that church-state relations are under active freedom.

review. But persistent press rumors hold that informal and exploratory talks are taking place privately and on neutral ground.

There is reason to believe that the guiding motives of the Pope's effort toward some kind of detente with communism represent his desire to bring about reconciliation with the Orthodox Church on the one hand, and to help temper Communist hostility to Catholic clergy and the faithful in Eastern Europe on the other.

What motivates the Communist regime, including the one led in Poland by Wladyslaw Gomulka, is political pragmatism, domestic and international.

A seeming understanding and passive co-operation with the Vatican might soften popular opposition to communism in countries with large segments of Catholics—France, West Germany, Italy and Latin America.

In Poland, where the regime is confronted with Catholicism professed by 93 per cent of the entire population, a truce with the Church might bring about social ferment among 18,000 priests. Thus far they have relegated issues such as birth control, ecumenism or modernization of the Church to agendas far behind the supreme priority of the very survival of the Church. There are reports from Communist sources here that the Warsaw regime may therefore have decided to gamble on conflict within the Church under conditions of relative ease and freedom.

As a result, permits for travel to the West have recently been issued not only to bishops but to the clergy as well—a clear sign that isolation from Western influence is no longer considered useful to the regime.

FINALLY, there is Pope Paul's reported continuing desire to visit a Communist land, and Poland remains the logical choice.

The pontiff tried but failed to participate in the millennium celebrations of the Polish Church in 1966. There are East European Church authorities who believe that Paul VI might soon try again. When he talked to Polish bishops in the Vatican late last year, the Pope said: "Know this—you have a special mission to carry out in the world of today, as well as in respect to the circumstances in which your apostolic mission is performed."

By making his apparent desire to visit Poland known so emphatically to Cardinal Stefan Wyszyński, experts here believe, the Pope implicitly made the Polish Primate responsible for bringing about a climate in the relations between the Catholic Church and the Polish Communist government which would make the pilgrimage possible.

At the minimum, the pontiff must have hoped for resumption of Vatican contacts with the Warsaw regime, which were abandoned in 1967 after the Warsaw trip to Poland by special political troubleshooter of the Vatican, Archbishop Agostino Casaroli, then a monsignor.

Vatican envoys have recently exchanged visits with Catholic leaders of Hungary and Czechoslovakia. The conclusion of a modus vivendi in those countries was achieved despite a lack of significant improvements for the Church. On the other hand, the visit of several Czechoslovak bishops to Rome three months after the Soviet invasion of Czechoslovakia seems to indicate that Moscow is not averse to the greater freedom given the Catholic Church in Czechoslovakia by the liberal Communist leadership of Alexander Dubcek.

School for aboriginal nuns

DARWIN, Australia—The first training school in Australia for aboriginal nuns was opened here by Bishop John O'Loughlin, M.S.C., of Darwin, who called the event "the crowning of the work our missionaries have done."

Bishop O'Loughlin said that 20 years ago his predecessor, Bishop F. X. Groll the Bishop who paid the tribal bride price for hundreds of girls so they could go to mission schools and who earned the title of "the Bishop with 100 wives" had thought the prospect of aboriginal religious vocations remote.

"He didn't hold out much hope," Bishop O'Loughlin said.

But three years ago, the first aboriginal nun was professed.



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No Lenten

(Continued from page 11)

observed that "Bunuel is striking here not at religion but at contradictions within the institutions of religion."

BUNUEL CASTS Simeon as a very human saint who forgets the end of prayers, searches anxiously for someone to bless "Blessing is enjoyable, besides being a holy exercise," he says, and is not plussed by a monk who tells him his unusual penance is useless to mankind.

In a review in the New Yorker magazine critic Pauline Kael concluded that "Bunuel is saying that saintliness is sentimentality, that, as the platitudes say, human nature doesn't change. This is not, God knows, a very interesting point, nor do I think it has the slightest validity."

She said that Bunuel, a lapsed Catholic, "can't let go of the Church; he's an anti-Catholic the way Bogart was an anti-semitic. And when his saintly character wise up and lose their faith, he can't show us they're useful or better off, or even happier."

Italian Sisters of Charity return to nursing work

ROME—Italian members of the Sisters of Charity have been instructed to leave their administrative positions in 47 hospitals throughout Italy to return to nursing activities.

The decision was announced by the provincial of the congregation, who said that, in accordance with directives of the Vatican, "nuns should return to their original functions: contact with the ill under human, social, professional and where possible Christian conditions."

Besides nursing, the 2,000 Daughters of Charity in Italy had held many administrative posts in management, accounting and supervision of nurses. Working without the usual holidays and vacations, they were often overworked with duties, according to observers.

Commenting on the change, a prelate here said: "It is time for an act of social justice towards the nuns and the lay personnel attached to such institutions, who have unstintingly given of themselves all their lives."

The Holy See hopes this rule will be followed by all other congregations whose members work in hospitals throughout the world.

Church, playing for more time—which it feels is on the side of the faithful, apparently feels that the very same thing is happening within the Communist camp.

Extension of ESEA requested

WASHINGTON — Spokesmen for Catholic schools urged Congress to extend and expand federal aid to education—and guarantee non-public school children a fair share in its benefits.

Pleas for increased school aid, including more assistance to students in non-public schools, were made by eight Catholic educators who testified before the House Committee on Education and Labor.

The committee is holding hearings on legislation to extend the 1965 Elementary and Secondary Education Act, the major instrument for federal aid to elementary and secondary schools.

Non-public school students share in ESEA funds under Title I, services to disadvantaged children, and both students and teachers in non-public schools benefit from Title II (library materials) funds.

However, some non-public school spokesmen, as well as some neutral evaluative bodies, have concluded that non-public school pupils are not receiving as much assistance as they are legally entitled to under ESEA. This has been attributed both to non-cooperation on the part of some public school officials and, in some cases, to poor planning or apathy on the part of non-public school officials.

Challenge schools to remake society

PHILADELPHIA—An official of the National Catholic Educational Association said Catholic schools no longer can settle for turning out the "good Catholic" of minimal observance and the "good citizen" whose social vision is limited by the status quo.

"The Church and society demand something better today," said Russell Shaw. "The graduates of the Catholic schools of the future must be young men and women with a permanent sense of apostolic commitment, a commitment directed to the remaking of society."

Shaw, NCEA director of publications and public information, addressed the annual Catholic Author Luncheon sponsored here by the Eastern Pennsylvania Unit, Catholic Library Association.

AN ECUMENICAL FIRST

New Texas conference includes Catholic, Protestant, Orthodox

AUSTIN—The eyes of Texas and the whole Christian world had reason to be in this Southwestern city in late February as churchmen signed the constitution of the Texas Conference of Churches, the first totally ecumenical geographic organization in the world.

Archbishop John Carberry of St. Louis called the occasion "a formal and moving witness" to the change of the religious climate over the past year. Archbishop Carberry is chairman of the ecumenical and interreligious committee of the National Conference of Catholic Bishops.

STEPPING UP to the challenge in the First Presbyterian Church (Southern) to sign the conference constitution were representatives of 16 Protestant denominations, 10 Catholic dioceses and a Greek Orthodox diocese.

Immediately afterward, Dr. Arthur Flemming, president of the National Council of Churches and a layman, led a service of praise. "I believe that together we are participating in the dawn of a new day in the life of the church that we all love and seek to serve."

He called the conference "one of our nation's most significant ecumenical steps."

In a prayer, Catholic Archbishop Robert E. Lucey of San Antonio said: "Our objective is nothing less than a broad and blessed step toward unity by these Christian Churches in this state whose members look back sadly over a period of more than 400 years during which followers of Christ glanced at one another in a spirit of suspicion, enmity and controversy. From our hearts we thank God that those tragic years of Christian dissension are gone forever."

REPLACED by the conference was the 16-year-old Texas Council of Churches.

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