

Court backs state aid to non-public schools



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WHAT THE CHANGES MEAN

PUTTING FLESH ON THE SKELETON OF THE MASS

By REV. VINCENT J. GIESE
(First of a series)

"With all deliberate speed" may have failed as a legal principle in the desegregation of public schools in the South, but it has been an effective principle of renewal of the eucharistic liturgy since the end of the Second Vatican Council.

That reform has been introduced gradually since 1963.

Last November 30, the new Order of the Mass replacing the time-honored Tridentine Roman Missal, was made available in Latin. Liturgical commissions around the world are now translating the new Latin altar book into vernacular languages.

By 1971, according to a recent "Declaration" from the Vatican, the new Order of the Mass will be mandatory throughout the Catholic world.

While the Mass has a new Order, it is not, as some have said, a New Mass.

The basic form of the Mass remains what it has always been—a memorial sacrifice of Our Lord's death and Resurrection.

No radical changes have taken place in the meaning and form of the Mass. But the Mass has been made more intelligible, has been adapted to the needs of people today, has become more of a community celebration of the Mystery of Christ by all the People of God.

This has entailed, for example, a gradual introduction of more English in the Mass; the Mass will be entirely in English, including the prayers of the celebrant.

To understand the reasons behind the introduction of English—the major breakthrough for fuller participation by the laity or to grasp why options

Editor's Note—This is one of nine articles on the new Order of the Mass by Father Vincent J. Giese of Chicago.

are now being provided in the choice of scriptural readings, Prefaces, Eucharistic prayers (4 Canons), the hymns, we must go back to what the Vatican council asked for.

The Constitution on the Sacred Liturgy, promulgated on December 4, 1963, first looks backward, especially to the first 1,600 years of the Church's history, to find creative principles for reform, and then forward to a new world into which she had rapidly moved.

Above all, the Church looks to the laity, so that they might be provided with a living worship which they can grasp, participate in, and make the center of their lives.

VIEWING liturgical functions as celebrations, and therefore communal in nature, the Council Fathers set forth guidelines for reform of the Eucharistic liturgy:

- Priests and laity should have specific offices to perform the various parts of the Mass, members of choir.
- The people should participate by acclamations, responses, psalmody, antiphons, and hymns, as well as by gestures.
- Rites should be simple and clear.
- More readings from Sacred Scripture must be provided.
- The homily should be restored.
- Commentaries should be given. The vernacular should be used.

Over the past six years the

changes in the Mass have evolved from many conferences, theological investigations, bishops' meetings, and controlled experimentation.

The Mass has gone through three stages of change since the end of the council.

First, the vernacular was introduced in those parts of the Mass in which the people participate. The Last Gospel was dropped. Lectors, commentators, leaders of song were introduced. The homily was restored to explain the Word of God. The altar was turned around to enable the celebrant to preside over the congregation.

Second, three new Eucharistic Prayers were added to the traditional Roman Canon to give options, and new Prefaces were added.

NOW, WHAT might be called the final stage has been reached with the publication of two basic texts by the Consilium for the Sacred Liturgy, which was established in Rome after the Council—the new Order of the Mass and a new Lectionary of the Mass.

What remains to be integrated with these two books is a repertory of liturgical music to vivify the entire liturgy of the Word.

With these developments, the flesh with which we put on the skeleton of the Mass.

The various options, now providing for a truly solemn, living celebration, have freed the Mass from the rigid structure which the Council of Trent had locked it in.

(Next week: "Unity Amid Variety." The new Order of the Mass calls for thematic unity and offers variety in a multiple-option liturgy.)

PHILADELPHIA — State aid for nonpublic schools was upheld by a federal three-judge panel here when it dismissed a suit challenging the constitutionality of a year-old Pennsylvania statute.

The 2-1 decision approved the state law which provides for \$21 million this year and \$41 million next year in state aid to nonpublic schools.

Defense attorney William B. Ball of Harrisburg, Pa., told NC News Service that the decision is the first in the United States "upholding governmental funding directly to education in parochial schools."

Ball pointed out that the decision is particularly significant because "the case was intended by the groups which sponsored it as the national test case in aid to parochial education. The court has given them a very strong and very clear answer."

JUDGES E. Mac Troutman and Alfred L. Luongo, in their opinion, said:

"The fact that a state law, passed to satisfy a public need, coincides with the personal desires of the individuals most directly affected, is certainly an inadequate reason... to say that a legislative enactment unjustly apprised the public need."

The legislative measure was passed in June, 1968, and was signed by Gov. Raymond P. Shafer on June 19 of that year. The suit was filed last June 3 in U.S. District Court by ACLU, the Pennsylvania State Education Association, Americans United, and other groups and individuals against David H. Kurtzman, state superintendent of public instruction, and various parochial schools.

"We cannot hold that the statute advances religion either in purpose or in primary effect," the majority opinion said in noting that it applies to all nonpublic schools, sectarian and non-sectarian.

DISSENTING Judge William H. Hastie wrote: "In my view, the allegations of the complaint disclose a legislative scheme violative of the establishment clause of the First Amendment, as to which plaintiff (Alton J.) Lemon alone shows standing to complain. As to Lemon's First Amendment claim, the motion to dismiss should be denied."

In rejecting the suit, the panel ruled the statute neither creates nor supports the establishment of religion.

The majority opinion also noted that "the education of our nation's children quite properly has been recognized by the Supreme Court as a proper subject of legislation enacted in furtherance of a public interest."

"It is neither necessary nor constitutionally to require that educational pursuits be followed only in public institutions of learning; rather, educational goals may effectively be satisfied through private education."

THE TWO judges also pointed out that the controversial Nonpublic Education Act "on its face authorizes a legislative effort to contract only for services connected with the strictly secular function of educating Pennsylvania's school children in the secular subjects of mathematics, physical sciences, modern foreign language, and physical education."

"That the Commonwealth must not be involved in the religious functions of sectarian educational institutions is clearly established by the nature and kind of strictly secular subjects selected in the statute itself and the controls and restrictions placed upon the statute's operation by the regulations promulgated thereunder."

Joint campaign WORCESTER, Mass. — Holy Cross College has become the first major school in the U.S. to sign a commitment with Project Equality, an organization which seeks to end discrimination in hiring practices.

As for reports that some Catholics walked out on the new Mass, the newspaper commented: "Surely they were few, but if it had been so, this would underline the responsibility of those leaflets that confuse the spirit of faith of the simple faithful, to the point of asserting that the new Mass is a Protestant rite, as if the guarantee of the Church's indefectibility had suddenly passed from the Pope's hands to the hands of God knows who."

Adult Confirmation INDIANAPOLIS — Coadjutor Archbishop George J. Bishop will administer the sacrament of confirmation to adults during the 11 a.m. Mass Sunday, Dec. 7, in St. Peter and Paul Cathedral. Candidates and sponsors are asked to assemble in the church vestibule at 10:30 a.m. Confirmation cards may be obtained from a parish priest.



YEARBOOK RECEIVES DISTINCTION—Visas '69, the yearbook of St. Mary Academy, Indianapolis, recently received the Top Medalist rating from the Columbia Scholastic Press Association of Columbia University. The same yearbook received an "A" rating from the National Scholastic Press Association. Barbara Quillet, left, and Sister Mary de Paul, O.S.F., moderator. Miss Quillet is now a postulant with the Sisters of St. Francis, Oldenburg.

CANADA'S BISHOP CARTER

Calls Rome Synod of Bishops an 'extraordinary success'

By DOUGLAS J. ROCHE

OTTAWA, Ont.—Bishop Alexander G. Carter of Saint John, N.B., president of the Canadian Catholic Conference, said the Synod of Bishops in Rome in October was not only an "extraordinary success" but a "turning point in the life of the Church."

Moreover, it has liberated the Pope from "the prophecies of doom who continue to surround the Holy Father," he continued.

Bishop Carter gave this evaluation to a steering committee of 41 priests, Sisters and laity from across Canada who met here to launch a Canadian pastoral council.

Important as the synod's resolutions were—establishing a permanent synod for the government of the Church—they did not reveal the depth of the spiritual experience felt by the participants, he said.

"What mattered was not so much whether a bishop was for or against collegiality but all together we were looking for the answer to development in the Church in a positive, constructive effort."

Bishop Carter said: "I pay Pope Paul the greatest tribute. He listened with interest and love to very frank speeches. He became caught up. He became more and more enmeshed in the operation. He released—and a whole new world opened up to him in collegiality."

BUT ALL the "prophecies of doom," referred to by Pope Paul, were "refuted."

15 bishops slated as synod aids

VATICAN CITY — The announcement that 15 bishops would be chosen as advisors to the permanent secretariat of the Synod of Bishops was received with "profound happiness" by the synod's general secretary, Polish-born Bishop Ladislav Rubin.

Speaking in perfect English, Bishop Rubin told NC News Service that this was the first step in the implementation of what Pope Paul VI had promised in his closing address of the second Synod of Bishops on October 23.

The Vatican press bulletin of November 27, terming the move an effort to give "greater efficiency" to the secretariat, specified that 12 bishops will be elected by mail from those who attended the last synod in October. The other three members will be appointed by the Pope personally.

In his letter of November 17 to the 147 bishops attending the Synod II, Bishop Rubin instructed the delegates "to choose their representatives on an international basis." This would explain the Vatican's blunt statement that the new body would represent the "diverse parts of the world."

According to Bishop Rubin it also explains that the Pope will be able to choose a delegate from an area of the world that may not receive a majority in the balloting.

John XXIII when he opened the first session of Vatican II, he said.

When the Pope said, "I pay Pope Paul the greatest tribute," he said.

"Those who are really convinced of the need to confirm the collegial nature of the Church are actually doing more to preserve the authority of the Pontiff. An authentic primacy is not threatened so much by an attempt to diminish centralization as by an attempt to impose a rigorous, strong control over him. In our time a central power Pope but to secure his authority. The Pope can now be a man who is the conscience of our Church, rising above our petty considerations of pride, a man charting the course of the Church of Christ, not a man who says how you must hold

your hands when saying Mass," the bishop said.

BISHOP Carter referred to his own intervention made at the synod which dealt with this crucial point of helping, not hurting, the Pope—a speech which had been able to make in the name of the Canadian bishops.

"The resolution urged that the 'Indiana Catholic Conference strongly urge immediate steps be taken to remove the Board of Directors of the Indiana Catholic Conference, meeting last week at Fatima Retreat House called for the initiation of a merit system for all department personnel."

It also called for "The Indiana State Legislature to be informed of our deep concern that extensive legislative action be taken in the area of corrections reform."

REORGANIZATION PROPOSED

Revised Council of Churches set-up could include Catholics

DETROIT—A new concept of a general ecumenical council, Dr. Espy proposed the creation of a "broad framework" comparable to the specialized agencies of the United Nations. Under this umbrella would be gathered "highly focused instrumentalities for particular service in the area of social, educational, theological, social, communication or service objectives," he explained.

These organizations would be largely autonomous. Member communities of the larger council would be free to decide which of these groups they would support.

In proposing such a general ecumenical council, Dr. Espy said that the giant strides toward ecumenism made since the Vatican Council II have created a climate in which a broader structure than the present NCC is indicated.

WITHIN the framework of this

general ecumenical council, Dr. Espy proposed the creation of a "broad framework" comparable to the specialized agencies of the United Nations. Under this umbrella would be gathered "highly focused instrumentalities for particular service in the area of social, educational, theological, social, communication or service objectives," he explained.

These organizations would be largely autonomous. Member communities of the larger council would be free to decide which of these groups they would support.

WITHIN the framework of this

ICC assaults politics in penal set-up

INDIANAPOLIS—Urging the removal of the Indiana Correctional System from politics, the Board of Directors of the Indiana Catholic Conference, meeting last week at Fatima Retreat House called for the initiation of a merit system for all department personnel.

The Board of Directors, which included the Bishops of Indianapolis and Chicago, took note of recent events at the Indiana State Reformatory in Pendleton "which have highlighted some very volatile conditions."

IN A resolution which was unanimously adopted, the directors urged Governor Edgar D. Whitcomb to give early and serious attention to the findings and recommendations of the Madison County Grand Jury which is investigating conditions at the reformatory in Pendleton.

The resolution observed that past institutions throughout the state were generally inadequate, overcrowded, and suffered from a number of deficiencies. It said that the penal system in Indiana "seems to be aimed at punishment and retribution rather than the restoration of the individual to a responsible place in society." It called attention to the "lack of uniformity and adequacy of parole facilities throughout the state, which contribute to the overcrowded facilities."

THE BOARD of Directors formally adopted the resolution that "The Indiana Catholic Conference strongly urge immediate steps be taken to remove the Board of Directors of the Indiana Catholic Conference, meeting last week at Fatima Retreat House called for the initiation of a merit system for all department personnel in line with the recommendations contained in the two-volume 1966 National Council of Crime and Delinquency Report, 'Corrections in Indiana: A Study With Recommendations'."

The resolution urged that the "Indiana Catholic Conference take immediate steps to encourage public and private agencies to undertake a statewide program of public education in the area of corrections to combat public apathy and ignorance."

It also called for "The Indiana State Legislature to be informed of our deep concern that extensive legislative action be taken in the area of corrections reform."

compromise the council membership gladly recognize the faith and churchmanship of the great Christian traditions not among their number and are especially aware of the conservative Evangelicals, the Pentecostals, the Southern Baptists, the non-member Lutherans and the Roman Catholics," Dr. Espy said.

CARDINAL John Dearden of Detroit, president of the National Conference of Catholic Bishops, who spoke briefly to the assembly, said in response to a question that he would "certainly support the new proposal which Dr. Espy had speculated would be put into effect within five to ten years."

In his message of greeting to the 800 voting delegates to the assembly, Cardinal Dearden offered his "prayerful wishes for God's blessing on your deliberations and your actions."



GUILD TO SPONSOR PREMIER—The St. John Bosco Guild, which supports the camping program and other activities of the Catholic Youth Organization, will sponsor the Indiana Premiere of "Hello, Dolly!" on Wednesday, Dec. 17, at the Circle Theatre, Indianapolis. The film version of the current Broadway hit will feature Barbara Streisand in the lead role. Tickets for the benefit premiere are available from Guild members or from the C.Y.O. Office, 432-9211. Co-chairmen of the event are Mrs. Thomas F. Watts, above left, and Mrs. Carl W. Lentz, above right, shown with Father Donald E. Schneider, C.Y.O. Director, and Mrs. George M. Binder. All seats are reserved.

CRITICAL LEAFLETS SCATTERED

Traditionalist faction in Italy protests 'reformation' of Mass

ROME—By order of the Italian bishops the new Catholic Mass went into effect through out Italy on the first Sunday in Advent, and the Vatican City daily newspaper claimed "perfect results."

But that same day thousands of protest leaflets were dropped on Rome from a light airplane and hurled at churchgoers from passing cars.

One leaflet called that Sunday "a day of mourning for every Catholic faithful to tradition." Another declared that the "death of holy Mass, as it has been celebrated for centuries throughout the world, was decreed today."

A communique of the Italian section of the International Committee for the Defense of Christian Civilization, a rigidly traditionalist organization, asserted that Mass "according to the Roman Missal of St. Pius V" had been celebrated in "many Italian churches" on the first Sunday of Advent.

IT ADDED, without further particulars: "In a big church of holy Rome a numerous and representative group of Catholics met and heard the traditional holy Mass. All the faithful took part in the divine sacrifice with outward and evident signs of mourning, as critical and public witness against the reformed liturgy."

The Vatican City daily, L'Osservatore Romano, commented: "Whoever knows a bit of history realizes what difficulties the decrees of the Council of Trent encountered."

(This was L'Osservatore Romano's way of saying that even the Mass whose passing is mourned by "traditional" Catholics encountered the same sort of opposition when it was promulgated in 1570. That form of the Mass was commissioned by the Council of Trent and achieved under the direction of Pope St. Pius V.)

L'Osservatore Romano continued: "Those decrees were repudiated and treated with open hostility in many nations of Europe. Yet the good achieved by that council over the span of four centuries is an object of

common conviction in the Church."

THE VATICAN City newspaper, asking how the new Mass had been received by the faithful, replied: "We must say with fear of being proved wrong with full understanding and assent. Yesterday Rome lived through a day of high spiritual fervor."

The newspaper commented that "perfect results" had been obtained where there was adequate preparation, but that there had been "some uncertainty" where preparation was lacking.

"Yet the general impression of the faithful was favorable because it became clear that nothing is changed of what makes the Mass the true sacrifice of the new covenant."

As for reports that some Catholics walked out on the new Mass, the newspaper commented: "Surely they were few, but if it had been so, this would underline the responsibility of those leaflets that confuse the spirit of faith of the simple faithful, to the point of asserting that the new Mass is a Protestant rite, as if the guarantee of the Church's indefectibility had suddenly passed from the Pope's hands to the hands of God knows who."

Still undecided?
See Page 12

Does TV have a duty to keep Uggams on?

By J. D. NICOLA

NEW YORK (CPF) — "The Leslie Uggams Show" has scored several television "firsts": the first TV variety show to be hosted by a Black performer, and the first TV series this season to be canceled.

The two are not necessarily connected, although such was intimated in a complaint from Whitney M. Young Jr., the highly respected, moderate director of the National Urban League, the civil rights organization.

Young let it be known that he was "deeply disturbed" over the CBS-TV cancellation of Miss Uggams' Sunday night show because of the loss of employment this means for the many Black people connected with the series and because, in his view, CBS-TV did little to give the show a every week.

fighting chance. "The Leslie Uggams Show" was scheduled in what could be called TV's "Death Valley"—opposite NBC-TV's "Bonanza," which has killed off more shows than you can remember.

As if seconding Young, the show's co-producer, Saul Ilson, noted that about a quarter of the show's 80 employees—writers, technicians, etc.—are Black—and added, "I think if this show goes off, the Black community will be very upset."

Statements like Young's and Ilson's make us upset, because they unjustly complicate reviews of the show. Miss Uggams is cute, bouncy, bubbly and all that, but we don't see how any substantial audience—regardless of its color makeup—can take and because, in his view, CBS-TV did little to give the show a every week.

GUEST appearances would be fine; even an occasional special would be tolerable, but Miss Uggams is simply a one-dimensional character: same happy look on her face all the time, same inflection in her voice no matter what the mood of the song she sings. Watching her do her thing for a major portion of an hour every week would drive us up the wall.

It's unfortunate that we live in a time when it seems necessary to add this next point, but we're sure we'd have the same reaction to a weekly variety series hosted by "Laugh-In's" "dumb blonde," Goldie Hawn. Or, say, Teresa Brewer. "The Dom DeLuise Show" hit us the same way.

What is ironic about the Young and Ilson reactions to the cancellation of "The Leslie Uggams

Show" is that it contained a weekly continuing segment—a "visit with the people on Sugar Hill"—that many regarded as an offensive stereotype in the Amos 'n' Andy tradition.

But the rise and fall of "The Leslie Uggams Show" (it was brought in by CBS-TV to replace "The Smothers Brothers Show") raises some questions about the scheduling of shows featuring Black performers. Does CBS-TV have a social and moral obligation to do everything possible to keep "The Leslie Uggams Show" on the air as part of the great, massive effort U.S. society is undertaking in other fields to undo the wrongs done to the Black people over the years?

This seems to be at the heart of Whitney Young's criticism of CBS-TV's cancellation.

TV CAN certainly help bring about racial harmony, and greater participation by Black performers is needed. But the kind of reaction offered by Mr. Ilson—"I think if this show goes off, the Black community will be very upset"—should not influence CBS-TV or anyone else to bend over backward.

If the mass audience doesn't go for a Black performer—and we're quite sure they wouldn't go for Miss Uggams' series no matter where it was put in the TV schedule—push for another Black performer to head up a variety series, rather than threaten Black reprisals.

It's not true that the nation's viewers are racist when it comes to viewing (in the same way they're not racist when rooting for a team that relies on the talents of Black athletes), as can be attested by the popularity this season of "The Bill Cosby Show," "Room 221" and "Julia."

If the Black TV series can entertain a sufficient number of people during its time slot, it will survive and prosper. If not, its stars will undoubtedly be able to obtain employment elsewhere (no one thinks for a moment that Miss Uggams will return to poverty after December 14, when her shows end), and the other employees connected with the show—be they Black or White—certainly were aware, when the series began, that a new TV series is not the most secure job in the world.

Television being the precarious industry that it is, we're sure the Black employees of "The Leslie Uggams Show" could do without "help" from Young and Ilson as represented in their reactions to the Uggams show's demise. With all the uncertainties and problems faced by networks, producers and sponsors in launching a new series, they will be wary of hiring Black talent if this is going to mean one more headache when the show—sooner or later—dies.

Urban Task Force officials named by Conference

WASHINGTON — Father Charles D. Burns, S.V.D., associate executive secretary of the Task Force on Urban Problems, United States Catholic Conference, has been named director for co-ordination and chairman of staff directors of the task force.

Magr. Aloysius J. Welsh, formerly executive secretary of the task force, has been named head of the secretariat of the newly formed New Jersey Catholic Conference. He directed the Urban Task Force for the past year and a half.

At the same time, it was announced that Father Geno Baroni, director of the Urban Affairs Office of the archdiocese of Washington, has been named director for program development of the task force, and Father P. David Finks, associate director of the USCC Urban Life Division, will serve as director of information and training for the task force.



NAVY CHAPLAINS OBSERVE ANNIVERSARY

Thousands of Navy and Marine Corps personnel and their families will join Navy chaplains throughout the world on November 28 to observe the 14th anniversary of the Navy Chaplains Corps. Of an estimated 1,050 Navy chaplains on active duty, more than 450 of them, representing 40 denominations, have a served in Vietnam. Some aspects of the variety of chaplain duties are shown in these photos. At upper left, Chaplain Lt. Cmdr. Frederick E. Whitaker of the Fourth Marine Regiment, holds services for Leathernecks on mountainous ridgeline near the Rockpile in northern area of South Vietnam. At upper right, a group of 12 Jewish personnel, led by lay leader Seaman Ed Leslie, hold the traditional Passover Seder aboard the carrier Kearsarge. The Navy Chief of Chaplains, Rear Admiral James W. Kelly is shown at lower left greeting Airman Apprentice John Defazio of San Jose, Calif., following Sunday morning services at the Memphis, Tenn., Naval Air Station. Chaplain Kelly pays frequent visits to Navy and Marine Corps personnel throughout the world. At lower right, an unidentified Catholic priest says Mass for Marines at a fire support base in South Vietnam. (RNS photo)



THE LESLIE UGGAMS CREW—The photo above shows the entire crew for the Leslie Uggams Show. About 75% are black. Does TV have a social obligation to keep such a series on the air despite low ratings?

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INDIANAPOLIS, IND.

State help for schools is predicted

CHICAGO — Because of new money made available through the recently enacted state income tax, officials of the Illinois Catholic Conference are confident that state aid for non-public schools will be forthcoming this year.

Auxiliary Bishop William E. McManus, chairman of the Conference's schools department and chairman of the national Bishops' Committee on Education, said the Conference is seeking \$32 million in state aid, as recently proposed by Gov. Richard Ogilvie, in the form of purchase by the state of secular educational services.

He based his reasons for being "much more optimistic" on several points:

"We have the governor's backing; the House backed the bill last session; the money (for aid) is there through taxes, there's bi-partisan support (for state aid); four states—Pennsylvania, Ohio, Connecticut, and Rhode Island, have already passed forms of state aid, and there is a more congenial climate (for state aid legislation in Illinois)."

Bishop McManus said he doesn't believe any legal conflict will arise from a purchase of services aid bill. "I'm sure the governor wouldn't have recommended it (the \$32 million grant), if there were any (legal problems)." As to the danger of state control if aid is given, he said the possibility is "remote."

File court suits for school aid

ST. LOUIS — Nine Missouri couples and their 67 children filed a petition in federal district court here seeking, in effect, to force the State of Missouri to provide financial assistance to non-public schools.

The plaintiffs asked that a three-judge panel be convened to declare certain Missouri laws illegal and to order the state board of education and Gov. Warren E. Hearnes, who were named as defendants, to adopt a plan for distributing state aid to education funds on an equitable basis.

They declared that Missouri's refusal to aid non-public schools "places a penalty on the free exercise of religion, contrary to constitutional provisions of the state and of the United States."



FAREWELL MASS—Using a wicker basket (as a ciborium) and a straw-covered chalice, Dom Bernard Basset celebrates his last Mass in Bequen Abbey in Northern Brittany. Dom Bernard was recently removed as abbot of the Cistercian abbey following widespread discussion in the press of a speech in which he recommended sweeping changes in monastic life. Thousands attended the farewell Mass to show their support of the controversial priest. (RNS photo)



FUNDS FOR BIAFRAN HUNGRY—Actor Cliff Robertson, left, vice-president of Americans for Biafran Relief, presents a \$25,000 check to Catholic Bishop Edward E. Swannstrom, president of Joint Church Aid, USA. The money will provide food for 200,000 Biafran children for 30 days, adding a minimum daily ration of two ounces of high protein food per day to be mixed with local food. Joint Church Aid is the agency through which Catholic, Protestant and Jewish efforts to aid civilians in war-torn Nigeria-Biafra are carried out. The presentation took place at the Overseas Press Club in New York, at a conference announcing the emergency "Children's Airlift" drive, of which Mr. Robertson is co-chairman. (RNS photo)

THE WEEK'S NEWS IN BRIEF

(NC News Service)

Controversy surrounding drugs, abortion, liturgy, and education made up the bulk of last week's news. The highlights:

TV personality Art Linkletter asked 4,000 teen-age delegates to the national Catholic Youth Organization convention in Denver to make drugs the "out" thing.

Linkletter, whose daughter recently died while under the influence of LSD, is campaigning throughout the country against "turning on" with drugs.

There are always certain things that are "in" with young people and certain things that are "out," Linkletter said. Other teens will not want to touch marijuana or other drugs if it is made the "out" thing to do, Linkletter declared.

A writer in the Vatican City daily accused some Christians of using the Pope as a "disposable cover" for their own private opinions or as a pretext to keep their adversaries in check.

Father Virgilio Levi, writing in L'Osservatore Romano, asserted that opposition to the new Order of the Mass is coming from the very quarters that defended the papal condemnation of contraception. He demanded to know what has happened to "faith in the mission of Peter."

While lamenting the loss of Latin as a "great sacrifice" to the liturgy in the New Mass, Pope Paul VI admitted that the ancient language of the Church is no longer in daily use among the people.

Recognizing the change's "manifest inconvenience," he insisted that one of the reasons for the change was to "associate the assembly in a closer and more efficacious manner."

The Pope also conceded that change is not easy and urged Catholics to prepare themselves for the "inconvenience which enters among our accustomed habits."

A New York state study of how public funds might be channeled to nonpublic schools has launched a worried about their schools' financial plight.

The study also suggests that there is growing public interest in saving the parochial school system.

Among suggestions in the study are those of granting tuition scholarships to all nonpublic school students and permitting nonpublic school stu-

dents to attend public schools part-time.

In what educators have called the first such action in the United States, Philadelphia's board of public education stated it "recognizes the need for governmental aid for the secular education of children in nonpublic schools."

In a joint statement released by the public and archdiocesan school board presidents and school superintendents, the two boards "agreed to work jointly to secure the city, state, and federal funding necessary to provide essential educational services for all the children of Philadelphia."

New Jersey's Atty. Gen. Arthur J. Sills ruled that it is unconstitutional to read from the Congressional Record in a public high school classroom when the reading is confined to prayers used daily in opening sessions of the Senate and House of Representatives.

That's what has happened at Netcong High School. Public school officials in Netcong came up with the idea of reading the Congressional Record prayers in a "free exercise of religion" period while seeking some means of circumventing the United States Supreme Court ban on prayers in public schools.

Chicago archdiocesan high school principals called violence and physical harassment unacceptable tactics for influencing school decisions and recommended that "any student who resorts to such tactics shall be subject to the school's suspension of expulsion procedures."

The statement concluded policy recommendations adopted by the 84 archdiocesan high school principals at the close of a plenary session.

"Rising expectations on the part of students is a part of the tempo of the times," and such expectations "should be encouraged," a special report declared.

Supporters of Britain's new abortion laws, which in practice allow abortion on demand, took a knock when a reliable public survey showed that the majority of British people want the laws tightened.

The survey by the Gallup organization for the Society for the Protection of Unborn Children shows that 62% of those questioned want the laws amended to allow such operations to be carried out only by

gynecologists in the National Health Service or under their supervision or by an officially approved consultant.

Some 63% believe abortion should only be allowed in special circumstances and 15% want abortion banned altogether.

The British Broadcasting Corporation's sex education films for children are not to be viewed or listened to by Catholic school children in the Motherwell diocese, Bishop Francis Thomson of Motherwell declared.

BBC's sex education films for schools have been the subject of controversy in Scotland. The bishop said he made his decision after consultation with parents, teachers, and priests who attended a preview of the films. "The most important aim in sex education," Bishop Thomson said, "must be the formation of correct attitudes to love, sex, and marriage."

While acknowledging a feeling of uneasiness exists in some parts of Canada in regard to changes in religious education, the Canadian bishops expressed "full support" for "those who are working in the catechetical apostolate."

The statement was made by the bishops' Commission for Religious Education during the semi-annual meeting of the Canadian Catholic Conference.

"The traditional faith is not changing, but growing in significance and witness," the statement said.

The national council of Dutch priests has admitted the issue of optional celibacy must be studied in the context of the Church's worldwide situation, but urged the Dutch bishops to help create a climate in which the priestly ministry may be exercised in many different forms.

Cardinal Bernard Alfrink of Utrecht, however, told the priests' council not to expect issues such as optional celibacy and married priests to be solved instantly.

NEWS CAPSULES: The possibility that a new "free" church may be formed because of a controversy over women clergy in the Lutheran state church was indicated in Sweden. . . . Minnesota's fair bus law is constitutional, according to a decision handed down by a District Court judge in St. Paul.

Cardinal Patrick O'Boyle of Washington recommended parochial school education as a major force in combating to-

day's unrest among youth. . . . Nine Missouri couples and their 67 children filed a petition in federal district court in St. Louis seeking to force Missouri to provide financial assistance to nonpublic schools. . . . Bringing along a wealth of optimism about the future of the Church, Bishop Edward A. McCarthy took office as the first spiritual head of the new Phoenix diocese. . . . The Duluth diocesan school system is facing a financial crisis, but a lack of confidence is perhaps more serious, Bishop Paul F. Anderson said. . . . Because of new money made available through a newly enacted state income tax, officials of the Illinois Catholic Conference are confident that state aid for nonpublic schools will be forthcoming this year. . . . "Along with the initiation of the Strategic Arms Limitation Talks, the President's decision to place limitations on chemical and biological warfare activities is a very encouraging sign," declared an official of the Division of World Justice and Peace, United States Catholic Conference. . . . The institutional Church is necessary for "winning out" against the forces of World War II and the forces of World Justice and Peace, Archbishop Karl J. Alter said in Cincinnati. . . . A black "unburied" soldier will be honored at a prayer vigil December 7 at the Tomb of the Unknown Soldier in Arlington National Cemetery in a protest against discrimination in cemeteries.

Communications experts to brief 30 U.S. bishops

WASHINGTON — Top communications professionals — including Donald Durgin, president of the NBC television network, Frank Shakespeare, director of the U.S. Information Agency, Donald McGannon, president of Westinghouse Broadcasting, and television personality Mike Douglas — will lecture at the Bishops' Workshop in Communications, to be held in New Orleans January 11-16.

The Workshop for Catholic Bishops will be sponsored by the Communications Department, United States Catholic Conference, and held at Loyola University. More than 30 bishops are expected to attend.

"The aim of the workshop is to give the bishop-participants laboratory and lecture instruction from leading professional communicators in order to equip them with the knowledge and experience required to present the message of the Church more effectively through modern media," said Warren W. Schwed, director of the USCC Communications Department, who will direct the workshop.

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New Jersey PTA fights school aid

UNION, N.J.—The New Jersey Congress of Parent-Teacher Associations has launched a drive against current efforts to provide assistance for children attending non-public schools.

PTA activity against two pending measures has picked up throughout northern New Jersey since the state group advised affiliates of its position.

That position was revealed when the PTA unit at Battle Hill School here distributed a letter at its November meeting outlining the state group's stand.

The measures being opposed are the Vander Ploeg bill, under which the state school aid formula for public schools would be used to determine payments to parents of children attending private schools, and a book loan bill.

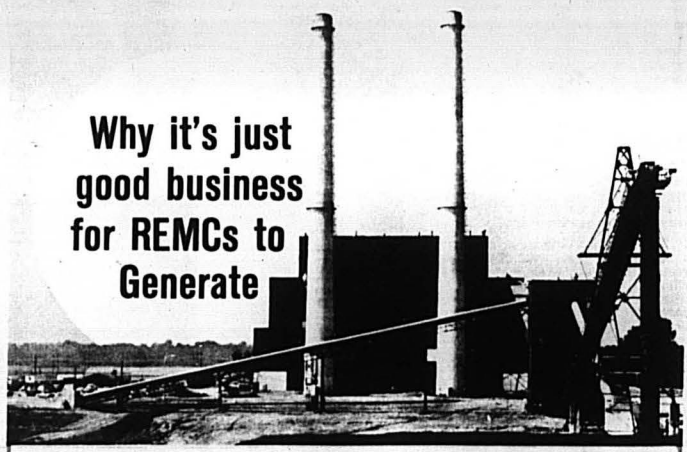
State assistance to private schools was an issue in the recent statewide election, with Citizens for Educational Freedom and other groups querying candidates on their stand on the two measures, both of which are still in committee. Observers doubt that either measure will be reported out at this session but they expect action next year when the new legislature meets and goes on a two-year basis for the first time.

According to the letter distributed here, parents should oppose the two measures because private schools might be discriminatory and would vie for children who could bring them the largest tuition allotments under the state's sliding-scale formula.

Asks for release from priesthood

MILWAUKEE—Father Bernard J. Cooke, S.J., a well known scholar and catechetical expert, has submitted his resignation as chairman of Marquette University's theology department and has asked to be released from the priesthood. He said he felt called upon to help develop "new forms of Christian life and priestly ministry."

Why it's just good business for REMCs to Generate



This year the 17 rural electric utilities who make up Hoosier Energy, will spend more than 5 million dollars to buy wholesale electricity. This wholesale power bill makes up about half their total operating expenses. Obviously it includes a profit for the utilities who manufacture the electricity.

That's why REMCs decided to build Hoosier Energy and generate their own electric power. Hoosier Energy should logically reduce the operating expenses of its member rural electric utilities, and create a saving instead. Most important, it will provide rural people in southern Indiana with a dependable source of electricity.

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DIVISION OF INDIANA STATEWIDE RURAL ELECTRIC COOPERATIVE, INC.

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.

Poverty and crime

The latest report from the National Commission on the Causes and Prevention of Violence gives a terrifying look into the future of the cities.

Central business districts, the report predicts, will be deserted after dark save for armed patrols. Middle-class residential compounds will be "fortified cells," while suburbs will become even more economically and socially divorced from the cities proper. Inner-city neighborhoods will grow increasingly unsafe and ghettos will become "places of terror."

Patrols will ride shotgun on public transportation. Citizens everywhere will be armed, and extremist groups will have access to "tremendous armories of weapons which could be brought into play with or without any provocation." An "intensifying hatred" will sharpen racial and economic animosities.

One at first dismisses the portrayal as implausible. Then he looks around and finds it already exists to an alarming degree.

Immediately after the report was published, Attorney General John Mitchell lambasted sociologists for offering poverty as an excuse for crime. There seems little doubt the Attorney General's simplistic, and erroneous, attack was meant to take the edge off the report and its recommendations.

For the record, neither the commission nor any reputable sociologists we know of says poverty excuses crime or violence. What they do say is that there is a causal relationship between crime and poverty. That conclusion is inescapable if one studies the Uniform Crime Reports published by the Federal Bureau of Investigation, which the commission did, or the crime records of individual cities, of which the commission studied 10,000 individual records in 17 cities.

Those who reject the causal relationship usually cite the comparatively low crime rates during the Depression. But they do not dwell on the vast differences between the Depression years and today's affluent society.

There were no starkly visible economic divisions in the years 1929-1939. A moderate, if not downright meager existence, was the rule, not the exception. The rich, those with purchasing power, peopled the movies or the rotogravure sections of the Sunday papers.

Today the rich come alive with the flick of a television dial. The products of the most self-conscious, self-satisfying, comfort-seeking and luxury-prone society the world has known tumble in giddy profusion from dawn to midnight. Only a picture tube separates a poor minority from a middle-class majority.

It is one thing to live with frustration and deprivation that touches everyone around us. It is something else again to see the blessings and the baubles of the majority dangle forever out of one's reach.

Ask any parent in this season of toy commercials about television's power to create desire and despair, to dramatize need and instill greed.

The commission members, as their critics charge, are not a bunch of unrealistic do-gooders. There is a very real connection between poverty and crime. Until the first is ameliorated with expenditures and expertise, until the harsh conditions of crime and poverty, crime and its accompanying violence will remain with us. And, as the commission states, it is likely to get worse.

Suddenly it's 'news'

The Indianapolis daily newspapers have "discovered" the crisis in Archdiocesan schools. The attention being given the financial dilemma and impending decisions on school operations ought to be gratifying. On the contrary, it is rather distressing.

The fact that Catholic schools are in deep trouble is not red-hot news, even though secular media are treating it as such. The story has been there for the telling for almost four years. It has been told in The Criterion and every other diocesan newspaper, through story after story detailing curtailment and closures in diocese after diocese, through discussion and debate on national and local levels, through numerous plans for alternative educational programs, and through carefully researched and fully detailed information distributed to the media and to public officials.

One Indianapolis radio station, WIBC, did explore the problems of Catholic schools in a series of editorials more than two years ago. Then there was still time for the state to act if the General Assembly had been so inclined. As it turned out, the Assembly was not so inclined. The Indiana Catholic Conference informed the 1967 and 1968 sessions of the legislature in clear-cut terms what was in store. It warned that the cutbacks which had become commonplace in other parts of the country would soon affect Indiana and, in turn, the Indiana public schools. But the Assembly wouldn't act.

The ICC, Archdiocesan officials, and responsible lay leaders repeatedly have stressed the point that this is not only a "Catholic" problem but a problem that eventually will affect every Indiana resident. This state is experiencing a delayed reaction to a national phenomenon. What is happening is not unique, unexpected, or sudden. It is the result of the press news only to those who have not cared to listen in the past.

In the light of the many other preoccupations of secular media, however, their reactions are understandable. What is not understandable is the astonishment and, in some cases, frantic agitation being registered by some Catholics. To hear them talk, one would think there had been some sort of conspiracy to keep the facts hidden and, now that the facts were out in the open, a handful of people were about to decide the future of the Catholic school system. They talk of being "railroaded" or "maneuvered" into accepting some dark plan conceived behind closed doors.

Where, in the name of heaven, have these suddenly vocal people been all this time?

We do not speak of those many hundreds, even thousands, who, out of love and loyalty, are beating the bushes for a variety of solutions to prevent any definitive change in the 12-year system. We do not speak of those who want to forestall curtailment until a workable alternative in religious education is in operation, though (Continued on page 10)

Tell their plight

Many cultural, economic, and technological factors have coalesced to produce a mobile society in the United States. The migratory habits of Americans, however, are for the most part purely voluntary and a far cry from the dislocation forced on 18 million refugees throughout the world.

Modern man's progress in coping with the age-old conflicts of war, politics and religion which create refugees can be gauged by a loose census of displaced masses. In 1959, when the United Nations declared World Refugee Year, its member nations focused their interest on 15 million, the majority of whom were Europeans made homeless by World War II. Today an additional 3 million have been added to the refugee population. The National Conference on World Refugee Problems, held last month in Washington, D.C., reported they are concentrated in Asia and Africa. The scene

and the number have changed. The misery remains constant.

The United States, a historic sanctuary of the oppressed, continues to absorb them, though not as many as could or should be given haven. Statistics show 1,052,088 refugees currently living in this country, almost half of whom are Cubans.

These are the lucky ones. Millions of others are doomed to live out their lives in displacement centers or camps. Because of political barriers, many can look only to religious groups for assistance. Such is the case with Biafran refugees, dependent almost entirely on the generosity of church relief agencies.

Political sensitivity also plays a part in the suffering of Palestinian refugees. The neutrality of church agencies working in the Middle East must be carefully observed. Yet Arabs are increasing pressure for greater Christian support for self-determination for Palestinians. Relief groups are forced to walk a diplomatic

tightrope at the same time they seek to discharge their humanitarian duties.

Among proposals hammered out by the Washington conference on refugees was a recommendation that participating individuals and organizations spearhead an effort to tell the refugee story to the public through the mass media. We hope that story will be told, particularly by television.

Refugees are alien, literally and figuratively, to the average American today. He himself may be descended from one or another of the great waves of European refugees of the last century. But he is too far removed to feel the sting. He has no rapport with refugees of today and little knowledge of their situation. Television could erase ignorance and arouse compassion with a graphic series of exposures.

Until the world refugee problem registers on the American conscience it will receive little public response and no public initiatives in its behalf. And in the din of divisiveness and discord here at home, the homeless will remain unheard and unseen.

• GEORGE SHUSTER'S VIEW

Unhappy philosopher, or happy pig?

By DR. GEORGE N. SHUSTER

Arthur Kroek writes in his "Memoirs: Sixty Years on the Firing Line" that having lived through and reflected upon the "revolution" which has taken place in the United States since the early thirties, he... "contracted a visceral fear. It is that the tenure of the United States as the first power in the world may be one of the briefest in history."

where co-education reigned supreme. She said that although getting was now a rather normal accompaniment to going out with a boy, most young men she knew really wanted to find someone whom it would be a joy to love and cherish. But things were different in the big wide world, she added. Her college choir went to join in singing with the choir of a large university; and that night the girls had a hard time choosing the pigs away. But I realize that in this sense matters hadn't changed much. The choir of the college over which I once presided went to a

comparable university and had a similar experience.

What seems to me far more important and ominous is the man who after years of marriage and bringing children into the world not only takes a fancy to some other woman but breaks his marriage bond because of her. It is not the straying into another orchard that is of primary importance. The children are.

Years ago I heard someone ask a learned and witty priest why he thought celibacy is a good idea. He replied, "If I married

a woman, I would soon feel a great desire to love another." At the time I thought the remark a bit pert, and I was young enough to be shocked even, but now I know that he was summarizing his experience in the confessional.

So many children are being deprived of the affection of a father, or a mother, because women stray off into other orchards, too, that the sum total is appalling. As a matter of fact, as every counselor knows, it is more than appalling. It is tragic. Anybody who would like to

see what this means in terms of our society as a whole might well be advised to dip into Father Robert Drinan's new book "Democracy, Dissent and Disorder." It provides the wisest though also the most saddening comment I know.

For this reason among others the widespread retreat from celibacy is so disturbing. Some day the Church may have a married clergy in part, as the Eastern Church has had for many centuries. But right now the example given is regrettable. To whom should young Catholics without parents to love and ad-

mire turn for a model if not to their priests?

Or think of the many relatively grubby marriages we all know about. Such couples may believe their marriage bonds indissoluble. But they have up until recently thought the vow of celibacy binding, too.

Is it not really better to be an unhappy philosopher? Yes, it is said to be easy for a married priest to find a job in industry and push a pen along all day. I cannot imagine that this is a dependable recipe for happiness either.

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• THE BLACK VOICE

Some things that I am grateful for

By REV. LAWRENCE LUCAS

This is the second Thanksgiving this column has celebrated. Since last week represented a special time for acknowledging our indebtedness to God, here are some of the things that came to mind which I did directly or indirectly through His people have granted to me. I am grateful for them all.

I am thankful for the strength of mind and body to have reached my deadline for over a year. I am thankful for the fourteen papers that now carry the column. They have dared to expose their readers to a black man expressing himself as he sees things and not on the basis of what pleases white people and what they will tolerate.

I am thankful for the two papers that made the attempt and then bowed to pressure to drop the column in less than a year. The letters they received and the reaction of their readers have said far better the things I have been pointing out.

I am grateful for those—the majority—who have not seen fit to accept this column; some for honest reasons as they see them and others for not so honest reasons. In the privacy of their own consciences they can best judge those reasons in the light of who they claim to be—Jesus Christ alive and active in the 1960's.

I am thankful for those who have written letters of encouragement and appreciation for the opportunity of seeing things from a different point of view. A vision that too many can hide themselves from under the guise of protection: "If we don't hear it, we can pretend it's not there."

I am thankful for those who write the other kind of letters. These too convince me how truly needed is what I say. Would that many could take what they've written and place it next to Matthew, Mark, Luke and John and compare.

I am thankful for all who take the time to write or call. Whether they agree or disagree, it is not complete passivity.

I am particularly grateful to the Michigan couple who took

the effort to write their senator and congressman when I mentioned the threatened closing of Harlem Hospital. Such is what brings hope in the midst of despair.

I am grateful for the bishop

• A VIEW AT WEEK'S-END

Crystal Ball Society has many casualties

By JOHN G. ACKELMIRE

From now until January 1 the country will be eyeball-deep in predictions. The prediction bites commentators every December as a new year dawns.

December the first of the seers are much more likely than membership card. It seems somebody in the organization had stumbled across something I had written in 1962 to the effect that Americans probably would land on the moon "but it certainly won't be in this decade."

This past October I tried to regain membership on the strength of having written in 1963, "Laugh at the lowly Mets while you can. Within five or six years they'll have won a pennant and maybe a World Series." But the staid Admissions Committee ruled that had been a sports forecast and didn't count because I wasn't a professional sports forecaster.

Oh well, I belong to too many organizations as it is. Anyway, the list of ex-members of the Crystal Ball Society is immeasurably more distinguished than that of present members, most of whom manage to hang onto their cards by making such daring predictions as "priestly celibacy will continue to be a divisive issue in the Catholic Church."

Contrast that to the loud assurance of the late Secretary of the Treasury Andrew Mellon, a charter member of the society. "The high tide of prosperity will continue," Mellon proclaimed in October, 1929. Two days later the stock market collapsed, and the Great Depression was on. The officers of the society not only lifted his card, they burned it along with thousands of others to keep their pot-belly stove going.

In 1936 a gaggle of luminous newspaper editors and commentators decreed as one that Lan-

dol would beat Roosevelt in an election. Some of them, including David Lawrence, have continued through the years to forecast the future, having chosen to ignore ostracism by the Crystal Ball Society.

I easily could have lost my membership back in 1948. I had pre-written a victory editorial in the absence of certainty of a Dewey presidential victory. Fortunately, the morning paper for which I worked withheld the editorial pending final election returns. The Chicago Tribune it will be recalled, was banned en masse and in perpetuity by the society for its famed banner headline, "Dewey Defeats Truman."

Many things have taken a heavy toll of the society's membership through the years. One was Sputnik II in 1957. Senator Barry Goldwater's race for the White House was another. "Going to panic just because the Russians have lobbed a basketball into space that goes beep, beep, beep." There were many similar astute comments from all parts of the political spectrum just before the country panicked and began trying to turn every child with a "C" average or better into a space scientist overnight.

But the Vietnam War has been the most relentless decimator of the society's membership rolls. One of the most eminent victims was former Secretary of Defense Robert McNamara, who already had one strike against him for losing the Edsel. In the spring of 1963 he said of the war, "The warner definitely has been turned toward victory." He made almost identical predictions in 1964, 1965, and 1966, and

The late President Calvin Coolidge remains the most honored member of the Crystal Ball Society of America. In his whole lifetime he put only one line for the California governorship, he angrily told a roomful of reporters they never again would have "Dick Nixon to kick around." Six years and a few months later the reporters started kicking Dick Nixon around again, and his membership card was canceled.

Now we await the flow of predictions for the insurging 1970's. I predict—oops, speculate, that is—that there will be a record number of casualties among the seers in the mystery-laden decade just ahead.

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"YOU'RE THROUGH IN THE RELIGIOUS ORDER OF HERMITS, BROTHER OTIS!"

By MSGR. R. T. BOSLER

Q. I am a fun-loving senior in a Catholic High School. I enjoy the social activities of the school and have my share of boy friends. My only problem is that for the last few years I've had the strangest notion that I should be a nun. I don't mean that I think being a nun is strange, but why not? To me the classic nun example is the sweet little girl who hates dances, loves every teacher and attends Mass before school each morning. I am just not like this.



I do want to serve God in the best way possible, and I do feel that more young people should join religious orders. What worries me is what are my friends, teachers and family going to say if I throw something like this at them. Really I am the last person in the world they could picture in a convent. I knew you will say, "Talk it over with a nun or priest." But I can never get the right words together to express myself with. I don't want to walk up to one of the nuns in our parish and announce that I would like to join forces. What if I shouldn't be a nun, then what? I could never face that nun again, for I'd feel stupid.

A. There are religious orders all over the nation looking for the likes of you. They don't want "the sweet little girl who hates dances." They want normal, fun-loving girls, for they are the only ones who can succeed in religious life. You may have a vocation to the religious life. You may be among those young women the Holy Spirit surely must be calling to

become the new type of religious woman the world needs. Talk it over with a sister you know. She won't consider you stupid; she'll admire you for your courage in asking.

Q. I understand that nuns are sometimes permitted to leave a religious order for a period of time. That this is called excommunication. Is it permissible, or is it common practice, for a woman who has been excommunicated to continue to use the name she adopted upon taking her vows? Is she to be called "Sister"? Can she properly wear a religious habit suggestive of association with the religious order she has left?

A. If she is excommunicated, she has not left the order. The term literally means "outside the cloister." It is used to describe those who have been given per-

mission to live outside their monastery or convent and be free for a time from the obligation to live a community life. There are various reasons for granting this permission: the obligation to take care of aged or sick parents, some special work for a government agency, etc., or the need of a leave of absence to decide whether or not to continue in religious life or ask for a dispensation from vows.

Whether such a religious would wear the habit and continue to be called "Sister" would depend upon the circumstances. If she lived in the home of the parents she was caring for, she might continue to wear the habit. If she were working at a job while on a leave of absence, she would not wear religious garb and not be called "Sister."

Your question is a little old fashioned for this age. With the modernization of rules, many communities allow sisters to

wear contemporary dress and take positions where they no longer lead a community life. They no longer, therefore, need apply to the local bishop or Rome for the permission of excommunication.

Q. I am a Catholic, 53 years old, never married. I am interested in a woman, not a Catholic, who was twice married. Her first husband disappeared about a year after they were married. This was some 20 years ago. Neither she nor his relatives have heard a word from him or anything about him in all this time. She married again and her second husband died. Does our Church law still consider her married to her first husband and would it be wrong for me to date this lady?

A. You have waited so long it would be a great pity now to enter a marriage that

might keep you from the sacraments. Before you get too deeply involved with this woman, you should discuss her case with your parish priest. It is quite possible that she may be free to marry. Her first husband may be dead.

It is not always necessary to prove the death of the other party to establish freedom to marry. Circumstances surrounding the disappearance, the health of the person, his attitude toward family and relatives, the type of work he engaged in, all could be the basis of a presumption that he had died. The mere fact of his disappearance without any trace, however, is not in itself sufficient basis for such a presumption. The facts in the case should be submitted to your local bishop. If he considers the circumstantial evidence sufficient to create a moral certainty of the death, he will give permission for your marriage to the woman.

Q. Does a pastor have the right to tell the neighboring pastor not to accept certain children into his catechism classes because he fears they may not come to his? The Catholic Reference Encyclopedia Vol. II, put out by the Catholic Educational Guild, says: "The primary responsibility for the education of children rests with the parents who delegate their authority in this matter to teachers." Judging from this statement it would seem to be the parents' choice as to whom they entrust with this privilege.

A. You are right up to a point. You are not free to pick and choose the public schools but must send your children to the one nearest you. Society sometimes must curb individual rights for the sake of the common good.

Pastors have a responsibility to see to it that the children within their parish receive proper instruction in religion. They are bound to help the parents fulfill their obligations by providing classes in religion and encouraging parents to make use of them. If your pastor does not provide adequate religious classes for your children, you may rightly decide to send them elsewhere. Nevertheless, you should give some thought to the other children in your parish. Maybe by sending your children to the parish classes you can strengthen them and by offering your services as a teacher improve them. If all the conscientious parents send their children to some other parish for religious instruction, then it will become impossible for your pastor to conduct a school for the children of parents unwilling to make the effort to look elsewhere for a school. (Copyright, 1969)

WHAT OF THE DAY

Patrimony of beauty

By REV. JOHN DORAN

Beauty is an inheritance, a patrimony handed down by our heavenly Father to all of us, and handed down by the parents of one generation to the children of the next. Like any patrimony it can be guarded and increased or it can be dissipated. Which will it be? The answer lies with the parents of the generation in their own actions and in the way they teach their children.



In years past and to some extent even in the present, huge corporations have been the greatest offenders against the natural beauty which surrounds us. Green valleys were turned into slag dumps, pure streams into sewers, lakes into septic tanks. The pollution of the beauty (and the health!) of the world seemed something about which we had no care. The beauty of money seemed more enticing.

At the present, however, we have not only the large-scale pollution to contend with but the continual small, but devastating pollution of litter and vandal-

ism. People make dumps out of highways, and devastated areas out of parks and out of those outdoor shrines to sane living called picnic grounds. Beer cans, pop bottles and milk cartons vie with the wild flowers along our highways and vandalized equipment has become the symbol of our parks and picnic grounds.

Why?

I suggest that one very important reason is that we have lost our concern for beauty. We have ceased realizing that it is a precious inheritance of which we become beneficiaries all undeserving, but of which we will not be benefactors without care. We hold a responsibility toward beauty; one which we can carry, or shirk to our children's peril.

Various civic groups, like the present "Johnny Horizon" one, seek to galvanize us into action in cleaning up our countryside. In this I wish them well, for they are doing a useful thing. It is always good to remind people of their responsibilities, especially those toward their fellow man. To keep the world beautiful for ourselves and others is, I keep insisting, one of our natural, human obligations.

I would like to emphasize here, however, the importance of parents teaching their children to value beauty, to understand its high value in the scale of human values. This is, I admit, an instinct which should not have to be taught, but in the rather unnatural environment in which city dwellers live it probably will have to be.

I remember showing a rather discriminating man through our new parish church. He remarked rather strangely, "Is it functional, Father? That's the important thing about a building." I answered, "No, that's not the important thing here; but rather, is it beautiful? You see, function is for the body, beauty for the soul; and the soul of man is his most important part."

Will you join with me in protecting our patrimony of beauty?



The Proverbs

OPINIONS

Defends Mack

To the Editor:

As a classmate of Paul Mack's for 12 years and a good friend for many more, I would like to write and share my reflections on his recent actions in the "Beaver 55" draft resistance group. I'm not sure if I can agree with his actions, but I think I can understand the reasoning behind them.

Paul is a Christian in the full sense of the word, probably more so than many of us. He puts action behind his words, ideas, and beliefs. At the Latin School of Indianapolis there was a situation witness-to show the world what you as a person believe. He believes that the draft system is morally wrong, and he does everything in his power to combat it and to challenge others to do likewise. The fact that he's willing to go to jail only shows the strength of his convictions.

In a recent interview in the

Indianapolis Star, Paul was made to sound like "the good young man who got in bad company and went bad." Nothing could be further from the truth. He's doing what he's doing now, by choice, and only after much thoughtful deliberation.

In his years at the Latin School, Paul was an outstanding student and friend. In his Senior year, he was elected class president, and earlier he was elected "outstanding seniorman of the year," something not mentioned in the Star's article on his years at the Latin School. As an executive officer of the Student Council when Paul was Senior class president, I know how invaluable his help was. He was an outstanding worker, thinker, and leader.

As fellow Christians, I really don't think we can judge Paul. But his actions should challenge us to review our own Christian witness—to see if we have fallen down.

As I said in the beginning of this letter, I'm not sure if I personally support his actions or if

(Continued on page 8)

YOUR WORLD AND MINE

Agnew is asking some very good questions

By GARY MacEON

The Vice-President of the United States, it would seem, is performing an important job as a lightning conductor for the President. Although his genius may not extend to the point of giving the right answers, it would be a pity if that deficiency in his method were to hide from us the positive facts that he asks very good questions.

Probably the most important question Mr. Agnew has asked to date concerns the part played by the press in the determination of public policy. He formulated it only in relation to television, but it quickly became clear that it is an issue for all the media.

It is true that there is a technical difference between the electronic media and the printed press. Because the number of usable transmission channels is limited, some form of public control is required in order to determine who may and who may not broadcast. The written press has no such restriction. But the economics of the business are not less pressing. In practice, the newspaper in a given town tends to be more of a monopoly than the TV station. Its control becomes equally an issue of public policy.

In such circumstances, how is it possible to ensure that the prejudices or vested interests of those who own the media will not affect their presentation of the news? It has long been recognized that fully objective reporting of news does not exhaust the function of the press, even assuming such to be possible. The news needs a perspective, which can be provided only by commentary and interpretation.

The problem has always existed. Politicians have been crying foul from the beginning of the Republic. Indeed, they welcomed the electronic media as a method of balancing the views of the printed press. Mr. Nixon was saying just a few years ago that "I can only say thank God for television and radio for keeping the newspapers a little more honest."

So if we now have "a small and unselected elite" of television producers and commentators, "their minds . . . made up in advance," as Mr. Agnew has charged, perhaps the only difference is that TV is growing up. Like the newspaper, it realizes that the bald news is not enough. You must try to show what it means.

That the system is open to abuse nobody would deny. I doubt, nevertheless, that many will accept the suggestion advanced by the Vice-President that a conspiracy to distort the news in fact exists among the commentators, or his implied claim that the President should have immunity from criticism. At the same time, I think the public is entitled to something more than my personal reassurance. What actually I'd like to see would be a full-scale investigation by an impartial committee composed of men and women

who command the complete confidence of the public.

The terms of reference should be wider than Mr. Agnew's concerns. I think, in particular, that it would be valuable to study the extent to which the press reflects and expresses the needs and concerns of big business rather than those of the American public. To what extent do news stories originate in the public relations departments of special-interest groups? To what extent does this slant the news?

Another impact of public relations on the media results from the salary scales of the two industries. Public relations people are traditionally recruited from the press. The higher PR salaries siphon off the best newsmen in their early thirties, when the cost of a young family presses on them. Does this cause a preponderance of mediocrity in the press? Can and should something be done about it?

Ten or fifteen years ago, there was widespread demand in Britain for some form of government control to check press abuses. Instead, a Press Council, representing government, the media and the public, was created. It studies complaints and issues rulings on them. Its decisions carry no sanction other than that of public opinion, yet they have proved extremely effective. Perhaps the idea would work here, too. It might be worth trying.

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Stalin's daughter at worship

WASHINGTON, D.C.—She slipped into the church unnoticed looking just like an ordinary parishioner, but before she left, everyone knew that day was the daughter of Josef Stalin—Svetlana Alliluyeva.

The occasion was the presence at the Russian Orthodox Church of St. Nicholas here of a close friend of hers, the Most Rev. John, Archbishop of San Francisco and the Western States of the Russian Orthodox Greek Catholic Church of America, for the divine liturgy early in October.

HE HAD visited Mrs. Alliluyeva at her home in Princeton, N.J., and invited her to accompany him to Washington. He conferred here with officials at "Voice of America" over whom he has broadcast 10-minute sermons in Russian weekly for the past 21 years.



MRS. ALLILUYEVA She agreed to come—it was her second visit to the nation's capital since her defection to this country almost three years ago—and she went by herself to the church, located on "Embassy Row" in northwest Washington.

Mrs. Alliluyeva had first become acquainted with the 67-year-old archbishop through his "Voice of America" broadcasts to the Soviet Union before she left Russia in December 1966. He is particularly respected among the "freedom of the spirit" literary and other intelligentsia in the Soviet Union, a spokesman told Religious News Service.

AN RNS correspondent observed that Miss Alliluyeva stood throughout the two-hour service, even when others sat, and crossed herself several times.

At the conclusion of the spiritually moving service, she joined the congregation which queued up to receive the archbishop's blessing. When she came to him, she kissed the crucifix he held and the back of his hand, and talked to him briefly, as did many of the parishioners.

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TERRE HAUTE GRID CHAMPS—The St. Patrick's team compiled their fourth straight undefeated regular season to annex the Terre Haute Deaneary CYO championship. The coach is Tom Wilkinson.

IN TERRE HAUTE DEANEARY

St. Patrick's wins CYO football title

TERRE HAUTE, Ind. — Another football season has come to a close for Coach Tom Wilkinson and his St. Patrick's Irish team participating in the CYO football league in Terre Haute.

Wilkinson is in his fourth year as head coach at the south-side school, and each year he has piloted an unbeaten and unscathed upon team to the league title.

The top performers for this year's squad were Mike Siner, John Lowery, Dennis Cahill, Guy Burdick, Bruce Stewart, Gary Cioli, John Vidal, and John Weust.

WILKINSON recognizes Mike Morrison as one of his best players ever. Morrison is now

in his freshman year at Terre Haute Schulte. "Mike was one of the strongest, fastest, and all around best I've ever seen in grade school football," explained the head mentor.

In a post season battle, Wilkinson's charges faced a rugged team from New Albany, and handed them a stunning 12-6 defeat. Siner carried for a touchdown run of 22 yards, and Lowery sprinted 75 yards for another.

The victory over Sacred Heart of New Albany enabled the

post-season loss at New Albany last year, 19-6. Another highlight of the season was the CYO all-stars 27 triumph over the Terre Haute Youth Football Association all-stars.

Mike Siner scored for the CYO all-stars on the first series of plays to start the team on its way to an outstanding 27 triumph over the Youth Football Association.

GEORGE Perrelle dashed across the goal line from the 15 to boost the lead. Bob Seidinger intercepted a pass for the next touchdown with the play covering 30 yards.

Siner scored the fourth touchdown for the winners on a 22 yard running play. Walker tallied the last TD for the winners on a 30 yard scamper.

With Siner and Bruce Stewart running for one conversion apiece, old-time standouts were Pat Evinger who recovered a fumble, Kevin Reiley who intercepted a pass, and Paul Cox who blocked a punt.

CYO NOTES

The first 16 teams who responded before the December 22 deadline will participate in the St. Joan of Arc Junior Volleyball Tourney, to be held January 10-11. A \$7 fee is required.

Deadlines are also approaching for Cadet Boys' Wrestling and Cadet Girls' Volleyball Leagues.

Friday, Dec. 5, is the final day for basketball rosters in all six CYO leagues. Eligibility blanks are also required for Cadet and "60" League participants who did not play football.

Entry information for the annual Junior CYO Style Show, scheduled at Holy Name parish on January 25, has been sent to all parishes and Deaneary Directors. There is no limit to the number of entries.

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Helpful Hints for your carpet's beauty

Carolyn Says:
FIRST AID TREATMENT—
For Spots and Stains

Carpet is susceptible, if the surface of your carpet or rug is superficially chipped, carefully clip off the damaged area and apply a liberal coating of the carpet repair solution. 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TIC TACKER

CYO using old Kennedy gym

By PAUL G. FOX

The gymnasium facilities at the old Kennedy Memorial High School, closed last June following the merger of the Catholic school with Chardard High School, continue to be used this year by the Catholic Youth Organization (CYO) for basketball.

A two-year contract between the Archdiocese and the Board of Indianapolis Public School Commissioners, now leasing the classroom facilities there as an experimental middle school, provides for use of the gym by the CYO from 5 to 10 p.m. on week-nights and all day Saturday and Sunday.

Four southside parishes—St. Patrick's, St. Catherine's, St. James and Sacred Heart—use the Kennedy gym for practice sessions on week-nights. The Lilly Industrial League uses it on Wednesday evenings. CYO league games are held there on week-ends.

Providing supervision of the gym for the CYO is John Meredith, former athletic director and football coach at Kennedy now serving as football coach of Rencliff High School.

The budget for the CYO-sponsored operation is provided through rental fees paid by the participating parishes and by a \$1,000 contribution from Msgr. Downey Council Knights of Columbus.

Now called Kennedy Junior High School, the facilities are currently being used by 250 sixth, seventh and eighth grade youngsters from Public School 66, located at Broadway and 28th Streets. They are based daily from the northside neighborhood between the crowded facilities there. Starting with the second semester, junior high youngsters from nearby Public Schools 31 and 22 will be added to the enrollment.

Public School 66 patrons have expressed pleasure over the new arrangement, along

with school board members. It is possible that the total enrollment there next year will be 600 youngsters at Kennedy.

The CYO Office had begun negotiations for use of the gym facilities before the public schools became interested in the former high school, so it was included in the two-year contract terms.

SECICIA CONVENTION GOERS—Sister Rita Clara Broecker, O.S.F., attended the National Council of Teachers of English (NCTE) convention in Washington during the Thanksgiving holidays, while Sister Jacqueline Bales, O.S.F., participated in the Journalism Education Association convention in Chicago. Both are on the faculty of Secicna Memorial High School, Indianapolis. Secicna students Barbara Nichols and Col Collins attended the National Scholastic Press Association convention in Chicago during the recent holidays. Other teachers attending the NCTE convention included: Sister Francis Assisi Kennedy, O.S.F., of Ritter High School; and Sister Gabriel Burke, O.S.F., of Immaculate Conception Academy, Oldenburg.

NAMES IN THE NEWS—Abbott Gerald Benkert, O.S.B., a former member of St. Meinrad Archabbey who has served the past 22 years as abbot of Marmion Abbey, Aurora, Ill., has resigned his post. An election is planned.

BETTER WORLD RETREAT—Two members of the U.S. group of the Movement for a Better World will conduct a retreat for the Christian Community at the Martin Luther King Center, Nashville, Ky., from Sunday, Jan. 4, to Saturday, Jan. 10. The retreat will be conducted by Father Sal Umans and Sister Rita Norris. It is open to priests, Sisters, laymen (married and single). Further information can be obtained by calling Sister Catherine Doyle at 1-303-348-3931.

Note centenary of Vatican I

Pope cites similarity of 'new' Mass to old

VATICAN CITY — Vatican Radio announced that Pope Paul VI will formally celebrate the centenary of the First Vatican Council "which defined the primacy and infallibility of the Pope"—doctrines that are now under strong attack by various progressive members of the Church hierarchy."

The observance will be held December 8, the day of the Immaculate Conception.

The First Vatican Council opened under Pope Pius IX on December 8, 1869.

By REV. LEO McFADDEN
VATICAN CITY — Pope Paul VI spoke on the traditional and spiritual similarity of the New Mass to earlier forms of the sacrifice in his weekly general audience talk (Nov. 26).

While lamenting the loss of the Latin language as a "great sacrifice" to the liturgy in the new rite, he admitted that the ancient language of the Church is no longer in daily use among the people. Recognizing the change, he insisted that one of the reasons for the change was to "associate the assembly in a closer and more efficacious manner."

HE REMINDED his listeners

Film scheduled

TERRE HAUTE, Ind. — A movie on the life of St. Vincent de Paul will be shown at 7:30 p.m., Thursday, Dec. 11, in St. Joseph's Grange Hall, 5th and Ohio Streets. The general public is invited to attend along with members of the St. Vincent de Paul Society. There is no admission charge.

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RITTER CANDLELIGHT CONCERT—The Concert Band and the Ritter Singers of Ritter High School will present their annual Candlelight Concert at 8 p.m. Sunday, Dec. 14, in the school auditorium. Directed by Robert T. Hinkle, music director, the program will also feature the Men's Glee Club and the Girls Glee Club. Tickets may be obtained from band and choral group members. All grade school children will be admitted free. Shown above with Hinkle discussing the program are from left: Debbie Lambert, Dave Cook, Libby Miller and Clara Trauner.

INDIANAPOLIS
Calendar
of Events

FRIDAY, DEC. 5

Nocturnal Adoration members are reminded of the customary watch.

SATURDAY, DEC. 6

A tea sponsored by the Mother Theodore Circle, Daughters of Isabella, from 2 to 4 p.m. at the Kemper House, 128 N. Delaware.

SUNDAY, DEC. 7

Card party, sponsored by the St. Catherine's Altar Society, at 2 p.m. in the parish hall, 110 E. Tabor.

Holiday Bazaar, from 12 noon until 9 p.m. in St. Andrew's parish hall, 3803 Greenwood Drive.

SOCIALS

Thursday: St. Catherine's parish hall at 6:30 p.m.; Secicna High School cafeteria, 5 p.m. Friday: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m.; St. Christopher school social room, Speedway, 7 p.m. Saturday: St. Bridget parish hall at 6:30 p.m. Sunday: Cardinal Ritter High School at 6 p.m.; Two Card Parties at Assumption parish hall, 2 p.m.

St. Louis Alumni
schedule dinner

INDIANAPOLIS—The Christmas Dinner of the St. Louis University Alumni will be held at 7 p.m. Wednesday, Dec. 10, at the Athenaeum Turner.

Reservations are being handled by Mrs. Ann Stimming, 849-4182, and Mrs. Edith Weingart, 291-2191.

USCC unit to study
religion textbooks

By PAUL J. DWYER

WASHINGTON—The first major project of the recently established division of research and development in religious education of the Department of Education, United States Catholic Conference, will be to prepare an evaluation of all major religion textbooks now in use in Catholic schools as a service to diocesan offices throughout the country.

During the summer, the division collected all available religion texts and materials prepared for Catholic schools and development in religious education of the Department of Education, United States Catholic Conference, will be to prepare an evaluation of all major religion textbooks now in use in Catholic schools as a service to diocesan offices throughout the country.

FATHER Thomas C. Donlan, O.P., division director said in an interview here a "definite plan of procedure" will be presented at the first departmental meeting, to be held December 15, under the chairmanship of Auxiliary Bishop William E. McCann of Chicago. Bishop McCann has succeeded Bishop

No. 2 good enough

WASHINGTON, D.C. — Senator Edward Kennedy didn't get the most votes, but he still won the election. He's one of 15 members of the parish council at Holy Trinity Catholic church in the Georgetown section here. Senator Kennedy, a resident of McLean, Va., who frequently attends Mass at Holy Trinity with his wife Joan, received 277 votes, but was named director by Don De Vol, a moral director, who had 279.

Spencer County clergy
explore co-op venture

LAMAR, Ind.—Fifteen representatives of four denominations met here recently to discuss the establishment of an ecumenical ministry in Spencer County. Rev. Donald W. Zimmermann, director of the Ecumenical Center, Indianapolis, chaired the meeting.

Father Terence Gerken, O.S.B., pastor of the newly formed parish of St. Nicholas, Santa Claus, made a three-point explanation of the importance of the non-profit ecumenical corporation under consideration.

Father Terence said that all denominations should have equal representation; each denomination should investigate to see if foundation funds for an ecumenical ministry could be obtained; and finally, determine the possibility of establishing an ecumenical ministry from such funds.

FATHER Terence said each denomination should continue to have its own congregation, but that the congregations would operate together as a team. His idea, he said, was to have all religious groups share equally in forming an ecumenical organization to deal with the religious problems of the entire neighborhood.

The building being used by Father Terence's congregation and the congregations would be a non-profit operation. Owned and maintained by the 16 congregations of the United Church of Christ, the St. Paul's Church building near Santa Claus stood vacant. A contractual agreement approved by both the Lincolnland Association of the United Church of Christ and the Lincolnland Association of Churches, Tell City, and Ralph Kennedy, Lamar, steering committee.

ECUMENICAL Thanking
Eve services for the area wereOriginal children's
play set at Marian

INDIANAPOLIS — "Lester the Jester," an original children's play by Indianapolis' Randy Galvin, premieres at Marian College Friday, Dec. 12, at a 2 p.m. matinee in the auditorium.

The two-act play, directed by drama department chairman Robert E. Moran, considers the problems of young Prince Jay whose father dies, leaving him a kingdom.

Prince Jay must struggle with the adult forces attempting to influence his rule, sorting out wisdom from evil while still being a boy with boyish inclinations which are encouraged by Lester.

ADULTS will recognize the play as an adaptation of Shakespeare's Henry IV with characters parallel to Prince Hal and his sidekick Falstaff.

Marian's drama department traditionally presents a children's play during the Christmas holiday season.

Galvin describes "Lester the Jester" as "a children's show with a little guts to it." He and Moran both believe children are capable of grasping meaning and message from plays geared to them.

THE all-student cast includes Kenneth Rogers, Atlanta, Ga., as Lester; Robert Lane, Anderson, as Prince Jay; Daniel Kern, Cincinnati, O., as King John; Peter O'Connell, Kalamazoo, Mich., as Villanous; John Kirchner, Tiffin, O., as Gorki, and John Bourke, Chicago, Ill., as George.

Drama instructor Jack O'Hara has designed the sets and lighting.

There will be an 8 p.m. performance in the auditorium, Friday, Dec. 12, in addition to the matinee. On Saturday, Dec. 13, the cast will give a 2 p.m. matinee and a final evening performance Sunday, Dec. 14, at 8 p.m.

Admission for children is 50 cents and \$1 for adults.

Plan card party

INDIANAPOLIS — Mrs. Josephine Donohue will serve as chairman of the Christmas Card Party at St. Patrick's parish, 950 Prospect Street, to be held at 2 p.m. Sunday, Dec. 14. Yule children are capable of grasping meaning and message from plays geared to them.

Prizes will be awarded.

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Letters reflect concern over school crisis

(Continued from page 5)
I would do likewise in a similar situation. What I do support, however, is Paul Mack, the person, the thinker, and the Christian. I trust him and believe he's doing what he has to do.

David Caserly
Sopomore
St. Meinrad College
St. Meinrad, Ind.

'Very best'

To the Editor:

We would like to add our names to the many who are vitally concerned with the continuing excellence of Catholic education we feel our family is receiving at Cardinal Ritter High School. For us it means that the very best in Christian high school teaching is available to all of us from Brownsburg.

Please help it to remain so. We need it.

Margaret Dingley Sperry
Brownsburg

Senior writes

To the Editor:

After reading the two letters in your Opinions Column last week, I was very astonished to see that there is any doubt that the Catholic schools could be kept open if everyone would open their eyes and realize the problem.

I am a senior at Roncalli High School and have been plagued by the talk of closing down the schools since my freshman year. I feel it is to bad that people had to wait until the last minute to do anything about it; it might be too late!

Being a senior, I really would not have to show any concern at all—I am going to get my Catholic education. However, last year at the time of the consolidation of Chartrand and Kennedy High Schools, I knew the feeling of seeing my school close down. You don't quite believe it until it is gone. I'm sure the parents of students at Roncalli High School don't want to go through this again.

The public is calling the problem of our schools a "crisis." Believe me, speaking from ex-

perience, it is this and more. So, especially to the parents of Charard, Ritter, and Secina, not excluding Roncalli, just assuming they do realize the problem, having been through it once already, please don't take an apathetic viewpoint. That is one of the reasons we are in this situation right now.

There is hope; we just have to believe there is.

Marilyn Nelson
Indianapolis

'Sad' situation

To the Editor:

Our ancestors by the sweat of their brow and a deep faith in almighty God built superb Catholic schools. How sad it is that their children are silently allowing the destruction of these schools, not only financially but spiritually as well.

Various school boards have been established on the diocesan, district and parish levels, to allow the laity a more active role in the affairs of their Catholic schools. But with the inception of these boards the general run of the people seem to have less say in these matters than they did before. Our ancestors could readily see the results of their hard work and charity. All we have under the present system is the total destruction of the Catholic schools.

Many Catholic people feel that their money is being spent frivolously. Costly surveys have been taken only to be discarded because they weren't in agreement with the existing educators. We have been assessed excessively for a CCD center when in the past we have conducted successful CCD classes at practically no expense at all within our own parishes. Large salaries are paid for services that normally would be donated. We are assessed for high schools that only a percentage of Catholic children attend.

How are the laity on the Archdiocesan school board elected under this supposedly new democratic system? Is it possible that the more money the parishes raise the more they are assessed? Surely our parish schools should have the right to pay their own debts before they

must take on the burden of others. Catholic people were allowed to provide for their children on a parish basis, their initiative to give and work for their schools would again be restored.

The parishes do a good job in providing for their teenagers by means of religious CCD classes and CYO activities. If the parishes are responsible for the high schools, why not the colleges, the universities? Where does it stop? Those people who want the privilege of sending their children to a Catholic high school should be prepared to pay for this privilege whether it be by contributions of money, or by contributing their time to help raise money. Some schools may fail, but under the present system all the schools seem headed for complete dissolution. It is time that the silent majority of Catholic people get involved, face up to the truth, and fight if necessary for the restoration of their schools both spiritually and financially before it is too late.

M. A. Brouse
Indianapolis

Reply to ad

To the Editor:

This letter is sent in response to the full page ad, "Concerning The School Crisis 1969" and in response to the letter, "Keep them open" written by "A concerned mother" which appeared in your November 24th edition.

The mother would have parents believe that communism is being infiltrated into all the public schools, especially the high schools. While the running high concerning the school crisis, this is not the time to provoke "scare tactics" as many parents just might be forced to enroll their children in public schools.

As parents whose children are Catholic school drop-outs and whose children attend the public elementary, junior high and high schools, we feel compelled to come to the defense of the public school system, especially in Washington Township. At no time have our children been indoctrinated in communism. Quite the contrary! We are very much impressed with the display of patriotism that is so much in evidence at the schools on all levels initiated by the administrators and also by the students. The moral values are stressed as well as discipline. We are in our fourth year in the system and we speak with factual information, not hearsay!

What about a questionnaire or meetings for parents who have children attending the public schools? Are they not part of the Catholic community? Why have so many left the Catholic schools which they loved and cherished? The "professional educators" would like to believe that it is due solely to "money." Many a parent would have paid the price for a truly Catholic education! What is the percentage of Catholic students attending public schools versus the Catholic students attending Catholic schools on the elementary and secondary level? What assurance does the parent have from the so-called "experts" that they will promote sound teaching when adolescents begin questioning their religion in both the Catholic schools and the CCD classes? Will they expound the Catholic faith? No sound program has been inaugurated for the CCD students, yet our titling is expected. What are our children to receive from "bank" . . . the pennies? Give us all the facts! The Catholic public school students will also be adult Christians developed from today's youth! The number is increasing annually!

Our daughter was given a *Choose Life!* text published by Argus Communications as her religion book for use in a high school CCD class last year. In a recent newsletter from Argus Communications we have learned that an inter-faith team in Adrian, Michigan—Catholics, Methodists, Lutherans, Presbyterians and Christians have adopted *Choose Life!* for a program time religious education program. This series is presently being used in some areas in our archdiocese. Some of the *Choose Life!* material appears on the shelves of the newly formed "Religious Education Library" as noted in the picture on page one of the November 21st edition of The Criterion. Can this really be a Catholic text? If doctrine cannot be taught before the "age of thirteen" and the student does not receive it at the high school level, as indicated by the *Choose Life!* texts, then at what age do the "professional educators" plan to introduce the tenets of our Faith to our youth? The Decree on the Bishop's Pastoral Office in the Church, 14, gives this declaration: "Finally, they should see to it that this instruction is based on sacred Scripture, tradition, and liturgy, the teaching authority, and life of the Church."

Christ did come to establish a church—The Roman Catholic Church! "For it is through Christ's Catholic Church alone, which is the all-embracing means of salvation, that the fullness of the means of salvation can be obtained" (The Decree on Ecumenism, 3).

If the "teachers of religion" want to be included in the di-

cision-making program of the Church, why have they ignored and excluded the pastors from any say in the Christian formation of the youth? Why have the pastors been barred from serving on the textbook committee and the Religion Teachers Council? Many pastors are currently "teachers of religion" whether accepted by the council or not! "Pastors can no longer teach religion" is a statement made by a young priest, last spring, as he was leaving the textbook committee meeting which we had the privilege of attending as guests.

If pastors cannot teach religion after all of their many years of priestly training, practical knowledge and wisdom, then who can? Is it necessary that in order to teach religion one must spend his vacation attending the latest seminars? If so, then the seminary is not living up to its commitment in educating the seminarians. Surely the Lord did not put the "keys to His Church" to a minute group of "professional educators" alone! Vatican II did not put the pastor in the "back seat" all working together are needed to do the job of Christianizing the world!

Very recently, as Catholic parents and members of the Catholic community, we were asked to serve on the newly formed "sex education committee." At our first meeting it was very obvious to us that again the pastors were shut out, as none served on the committee. Why? Most assuredly the pastor, as counselor and confessor to many, could have provided a wealth of knowledge to the group which consisted of

Christ did come to establish a church—The Roman Catholic Church! "For it is through Christ's Catholic Church alone, which is the all-embracing means of salvation, that the fullness of the means of salvation can be obtained" (The Decree on Ecumenism, 3).

If the "teachers of religion" want to be included in the di-

priest-educators, religious and parents.

Several months ago, at a private group meeting, we were told by an administrative educator of the Archdiocese of Indianapolis that "Religion cannot be taught as it was 10 years ago. . . . Doctrine should not be taught to children before the age of thirteen. . . . I prefer keeping the high schools in preference to the grade schools and that my line of thinking is in accord with the textbook committee. . . . The new religion texts will have less doctrine than the present texts, such as the new Time for Living series published by Herder and Herder. . . . There is too much question and answer in the Way, Truth and Life series published by the Daughters of St. Paul. . . . We misinterpret what we hear at adult education classes. . . . Children are giving parents the shock treatment in regards to subject matter being taught in religion classes. . . . When we mentioned that we wanted our children to learn

the basics of our Faith, the reply was: "Do you want to date it to the Greeks, Vatican I, Trent or Vatican II?" Just give us the works! At the two meetings which we attended with this priest-educator, we personally requested that pastors be allowed equal representation on the textbook committee. Our pleas were answered with a SILENCE!

As for adult education classes, many of them have been recorded for proof that they have not been misinterpreted. Many children have been given objectionable movies to attend as religion assignments. More and more parents and pastors are becoming aware of this situation.

Pastors too, are sharers of the "good news" of the gospel and we sincerely believe that they should be included in the problems at hand, just as the religion teachers council desire to.

(Continued on page 9)

becoming aware of this situation. Pastors too, are sharers of the "good news" of the gospel and we sincerely believe that they should be included in the problems at hand, just as the religion teachers council desire to.

(Continued on page 9)

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THE YARDSTICK

Are grape workers for Cesar Chavez?

By MSGR. GEORGE HIGGINS

Several months ago this column took serious exception to Father Cletus Healy's widely publicized booklet on the California farm labor dispute, "Battle for the Vineyards" (Twin Circle, 86 Riverside Drive, New York, N.Y. 100-24). Father Healy's reply to that column has since been published, in the form of a letter to the editor, in at least one of our subscribing papers. I hope the other papers will follow suit, in deference to Father Healy and also, of course, in the interest of keeping the discussion alive.

With the latter purpose in mind, I should like to comment briefly on two of the more important issues touched upon in Father Healy's letter: (1) Whether or not Cesar Chavez's United Farm Workers Organizing Committee (UFWOC) has the support of the California grape workers; and (2) whether or not labor unions as we know them in the United States measure up to the standards of Catholic social teaching. The first of these two issues will be discussed in the present column. I hope to be able to return to the second issue within the next two or three weeks at the outside.

With regard to the first point, Father Healy flatly states that Cesar Chavez does not begin "truly to represent" the ordinary California grape worker. "However mystifying that fact is to the devotees of Chavez," he remarks, "it remains a fact."

Father Healy bases this statement of "fact" on his own experience in talking to grape workers in California and, more

specifically, on a very informal opinion survey which he made by ballot, during one of his trips to California. He reports that of the 151 ballots he retrieved, 127 grape workers voted for their present setup and 3 voted for change.

Within recent days I had occasion to discuss Father Healy's survey with a California priest who has spent the better part of his time during the past three or four years studying the grape dispute, at first hand, as the official representative of his bishop, who has long been known for his sympathetic understanding of the farm labor situation in the Central Valley. To my great surprise, incidentally, I learned that Father Healy had never once talked to this priest or to his bishop about the grape dispute—but that's beside the point.

The point is that this priest—who was born and raised in central California, speaks Spanish fluently, and has met with hundreds and possibly thousands of grape workers over the course of the years—flatly contradicts Father Healy's alleged statement of "fact" about the attitude of the grape workers with regard to Cesar Chavez' organization. He is absolutely convinced that if the grape workers had the protection of the National Labor Relations Act and were given an opportunity to express their preference by secret ballot in an election supervised by the National Labor Relations Board, they would vote for UFWOC in overwhelming numbers.

I am not suggesting that this priest has said the final word on the subject. His reading of the situation may or may not be correct. The only way to find out would be to hold a bona fide, properly supervised election.

Informal surveys of the kind that Father Healy reports on in his letter to our subscribing

papers are practically worthless. This is not meant to be a personal criticism of Father Healy; it's simply meant to keep the record straight. The record—which is readily available in dozens of scholarly studies on the history of organized labor in the United States—will show that similar opinion surveys were made in hundreds of other labor disputes in years gone by and almost always proved to be completely wide of the mark.

In this connection, Bishop Hugh Donohoe, formerly of Stockton and now of Fresno—the diocese in which Delano is located—made a very telling point when he said in a recent article on the California farm labor crisis that "those who seek to organize farm laborers are . . . not to be looked upon as outside agitators. Such organizations must be protected by law and, where necessary, criteria and procedures should be established to determine the legitimacy of particular organizations."

Bishop Donohoe might have added that almost every major labor leader during the past 50 years has been characterized, at one time or another, as an "outside agitator" not by the workers, of course, but by outside observers who mistakenly thought that they were qualified to speak for them. This "outside agitator" play worked for a time, after a fashion, in the bad old days before the National Labor Relations Act was written into law, but its future is behind it.

Sophisticated spokesmen for American industry have long since recognized this fact and have adjusted their sights accordingly.

In the particular case of Cesar Chavez—whom Father Healy has repeatedly characterized as being the most dangerous type of "outside agitator"—Bishop Donohoe makes another telling

point when he says, in the article referred to above, that Chavez really isn't the issue. "The organization is the issue," he points out, and "if it isn't Chavez who is doing the organizing, it is going to be someone else."

Father Healy will not be surprised to learn that I, for one, sincerely hope that the farm workers of California, Texas and other heavily agricultural States will follow Chavez' lead, but, obviously, that's entirely up to them. They are entitled to speak for themselves, but they will not be able to do so effectively unless and until the Congress of the United States voted to bring them under the coverage of the National Labor Relations Act so that they can vote as free men and women under the guarantees set forth in the National Labor Relations Act and according to the time-tested procedures established by the National Labor Relations Board.

It would seem to be perfectly obvious, then, that the California grape dispute will never be satisfactorily resolved until the National Labor Relations Act is amended along the lines indicated in the 1968 Bishops' statement on this subject. I really can't imagine why Father Healy and his sponsors, the editors of Twin Circle, have yet to commit themselves to this legislative objective.

Perhaps one of the reasons for their silence on this crucial issue is that they really don't believe in the kind of trade unionism and collective bargaining which the guarantees provided in the National Labor Relations Act have helped to make possible—but more about that in a subsequent release of this column.



HOSPITAL GUILD HOLIDAY SALE—The annual Holiday Sale of the St. Francis Hospital Guild will be held today (Friday) from 9 a.m. to 5 p.m. in the hospital auditorium. Among the featured items will be pillow cases, quilts and Christmas decorations. A Sweets Booth will be introduced this year for the first time. Shown above with Sister M. Baptista, O.S.F., are from left: Mrs. Matilda Hill, chairman; Mrs. Clarence McKnight, chairman; and Mrs. Adolph P. Price, Guild president. Proceeds of the event will be used for the hospital building program.

'Chicken Littles' chided

BAY CITY, Mich.—Father Thomas Kowalczyk likened Catholics who panic over changes brought about in the renewal of the Church to "Chicken Little" of the nursery fable. At St. James parish here, where he is an associate pastor, he cautioned parishioners: "We have become so crisis-conscious that we forget the Church always has been in crisis. Every day there are decisive moments, decisions to make. Every day is a turning point for better or for worse."

Getting around to the "Chicken Little" allusion, Father Kowalczyk said: "Someone gets hit on the head with an acorn—a change in liturgy, a new interpretation of a Scripture passage, a development of doctrine—and before he investigates what's happening, he excitedly clucks and cackles, caws and crows that the Church is falling down."

Named director of Center at ND

NOTRE DAME, Ind.—Director of Notre Dame's Center for the Study of Man in Contemporary Society will be transferred December 1 from Dr. George N. Shuster, who has headed the Center since its start in 1961, to Father Ernest Bartell, C.S.C., at Notre Dame, which will explore the convergence of Theodore M. Hesburgh, C.S.C., president of the university, Dr. Shuster will devote much of the remainder of his time at Notre Dame to the development of one of the major ideas generated by the Center, the Institute for Advanced Religious Studies. Father Ernest Bartell, C.S.C., at Notre Dame, which will explore the convergence of Theodore M. Hesburgh, C.S.C., president of the university, Dr. Shuster will devote much of the remainder of his time at Notre Dame to the development of one of the major ideas generated by the Center, the Institute for Advanced Religious Studies.

Suddenly it's 'news'

(Continued from page 4)

We regret their anxiety has not been energized before now in behalf of the great numbers of Catholic youngsters attending public schools.

We speak of those who have remained aloof, either out of ignorance or deliberate non-concern, from the over-all problem. Now, suddenly, they feel their own little bailiwick is being threatened, encroached on by the cares of others and the efforts of the Archdiocese to do what is best for all of us. Some of these Catholics are in a defiant mood.

They are not above harrassing responsible, dedicated volunteers serving on the school board or parish committees, making reckless charges, and criticizing every suggestion of change or accommodation.

There seems to be no placating them. If it takes 100% of the parish income to run the school, keep the school intact and close the church. In effect, that's what they are saying, isn't it?

The decisions that finally are settled on by the Archdiocese will not please everyone. But they will be made in the fervent hope that they are the right ones to insure the best religious training for the greatest number. Meanwhile, it is the duty of all of us to view with charity and appreciation the time and energy that countless clergy and laity are devoting to forming those decisions.

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CLASS B CHAMPIONS, CYO OF THE YEAR CONTEST—St. Roch, Indianapolis, always a contender for "CYO of the Year" honors, came through with flying colors in the 1969 edition of the contest, winning two awards. The Southsiders won the Class B title, awarded for the best over-all performance among middle-sized parishes, and were awarded a Distinguished Participation certificate as one of the five parishes to achieve the 4,000 point level in total achievement. Also, St. Roch finished third in the over-all standings, behind Co-Champions St. Catherine and Our Lady of Lourdes. President John Atkinson (left) is holding the Class B trophy, along with Secretary Marcella Miller. Vice-President Barb Daeger and Treasurer Jan Gallagher (right) are holding the framed certificate.

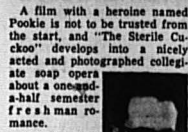


CLASS C CHAMPIONS, CYO OF THE YEAR CONTEST—Sacred Heart's Junior CYO, represented by its officers, made its first breakthrough in the CYO of the Year Contest a big one. The Indianapolis Southsiders were awarded the Class C Championship trophy for their achievement in heading the list of smaller parish units in the contest, and to cap a fine performance they won the "Most Improved Unit" plaque for a gain of almost 20 places in the final standings. The awards were presented at the recent Seventeenth Annual CYO Banquet during Youth Week. Shown with their awards are the Sacred Heart unit leaders, left to right: Gene Dillon, Laurie Cantlie, Cindy Kriesse, and Bill Gebeles.

VIEWING WITH ARNOLD

Sterile Cuckoo college spoof

By JAMES W. ARNOLD



A film with a heroine named Pookie is not to be trusted from the start, and "The Sterile Cuckoo" develops into a nicely acted and photographed college soap opera about a one-eyed, balding senior and a fresh man romance.

Multi-talented Liz A. Minnelli makes an appealing film debut as Pookie, an effervescent neurotic who sets her cap for Jerry (Wendell Burton, who played Charlie Brown for three years on the stage). He is a likeable square who collects bugs. She takes him by sheer dazzle of personality, but soon he realizes Pookie just won't fit into his crowd, or he's not ready for marriage, or whatever it is that causes the males in these stories to back off.

Director Alan Pakula, doing his first directorial chore after serving as the first half of a very respectable producer-director team with Robert Mulligan ("To Kill a Mockingbird"), seems interested mainly in moods. It is first love sentimentalism (dreamy background music, slow long campus walks, frolics on photographic beaches, and simply settles back and watches her. She is fresh and off beat (the line is to Sandy Dennis rather than movie glam girls), and she has one area that seems to be the pattern in youth films, starting with "The Grad-

uate." Pookie is no sultry femme fatale, but she is a dominant in her way as was Mrs. Robinson. The depiction of the young male as blundering innocent, as Tom Sawyer trying to get a date, seems like a nice, somehow, an adult illusion as sentimental as any in a Disney picture about Boy Scouts.

The moral problem is not in the sex scene itself, which is handled with good natured charm. But it is becoming obvious that the frequency of casual pre-marital relations in film aimed at the young dating audience is bound to have an effect on their moral attitudes. The 16-to-21-year-olds are right in the midst of looking for models of sexual behavior. All these films must hit them like gangbusters, especially when the characters seem so much like themselves, and when the scenes are so convincing of the act are submerged in clowning or romantic goo.

"Cuckoo" has some excellent visual moments: Pookie playing imaginary football on a hockey rink or addressing the tombstones in a windswept cemetery, a chaotic college beer party and Pookie's drunken truth-telling amid the debris.

Since she is playing a "character," a weirdo (her own favorite term), an uninhibited liar-fantastizer, Miss Minnelli is encouraged to pull out all the stops, and the camera often simply settles back and watches her. She is fresh and off beat (the line is to Sandy Dennis rather than movie glam girls), and she has one area that seems to be the pattern in youth films, starting with "The Grad-

(Rating: A-4, approved with reservations.)

In "The Gypsy Moths," di-

rector John Frankenheimer ("Grand Prix") is again exploring the psyche of men in dangerous occupations. This time they are professional skydivers, touring the equivalent of the county fair circuit living perilously, an adult illusion as sentimental as any in a Disney picture about Boy Scouts.

The three quite different heroes come into a small town on an Independence Day thrill show and get involved with women in characteristic ways. Brooding Burt Lancaster, nursing some secret hurt from the world, a skydiver because it suits his cynical philosophy, is attracted to one of those bored matrons (Deborah Kerr) who populate small towns in the cinema. Gene Hackman, hiding his doubts and guilt under the mask of extrovert, takes up with a topless go-go dancer. And Scott Wilson, an amiable young fellow still searching for his niche, finds a sympathetic college coed.

"MOTHS" is a gripping adult drama about tormented characters in conflict, with much of the turmoil implied rather than stated (in tone of voice, silences, shifted eyebrows, fleeting turns of the mouth). Indeed, it is so subtle you can take your choice of several outcomes and meanings.

Some points seem clear: the symbolism of the moth, destroyed by the flame that lures him (the divers must also get as close to the ground as possible without hitting it), and the idea that free, adventurous spirits cannot really mix with those who are inhibited and stationary. Lancaster, who believes that anyone can be as free as he is, offers Miss Kerr a chance to escape the life that shackles her. But her only response is to be terrified.

The film is worth seeing for the insights into Americana and for the aerial sequences, which are nerve-shaking in intensity and lovely to watch and hear. (As in "Grand Prix," much of the excitement is on the sound track.)

Some largely gratuitous nude scenes soil the movie's integrity, and Lancaster and Kerr often seem too bland and aged for the whole business. The chief vitality comes from actors Hackman and Wilson, who both generate a realism and power that is comparable to the crack of a parachute hitting the wind.

(Rating: A-3—unobjectionable for adults.)

Rockville drive pledges hit \$44,000

ROCKVILLE, Ind.—The new church building fund campaign, launched six weeks ago by St. Joseph's parish here, has reached \$44,000 in pledges.

Father Lawrence Moran, St. Joseph's pastor and administrator of Immaculate Conception mission at Montezuma, reported that additional pledges are expected.

ALUMNI CLUB ELECTS OFFICERS—New officers for the Catholic Alumni Club of Indianapolis were recently elected. Serving as president of the group, an affiliate of the Catholic Alumni Clubs International, is Jerry Vollmer, standing above center. Other officers shown above are John Sokodier, standing left, men's vice-president; Marvin Baker, treasurer; Miss Elizabeth Becker, seated left, corresponding secretary; Miss Mary Beliner, seated center, women's vice-president; and Miss Mary Zieger, recording secretary. Membership is open to all single Catholics who are college graduates or nurses. Application information may be obtained by contacting Miss Mary Beliner, 291-5556.

Benefit social

INDIANAPOLIS—The Associates of St. Joseph will sponsor a social for the benefit of the Holy Cross Brothers, on Sunday, Dec. 7, in the Cathedral High School cafeteria, 1416 N. Meridian St. Your favorite party game will be played from 1:30 to 4:30 p.m. The public is invited.

INDIANAPOLIS—The Conference of the Society of St. Vincent de Paul will hold their quarterly meeting in St. Rita's Social Center, 1800 N. Marquette Ave., on Sunday, Dec. 7, following the 8:20 a.m. Mass in St. Rita's Church. All Vincents are urged to attend.

New liturgical texts approved by Lutherans

CHICAGO — Representatives of major Lutheran bodies in the United States and Canada approved for Lutheran use new ecumenically developed translations of liturgical texts.

The translations approved by the Inter-Lutheran Commission on Worship correspond in part to liturgical changes adopted by Roman Catholic bishops at their November meeting in Washington, D.C.

The Lutheran commission approved the new wording of the Lord's Prayer, which had been rejected by the Catholic bishops. Also approved for Lutheran use were new English versions of the Apostles and Nicene Creeds, the Gloria in Excelsis, Dominus Vobisquit, Sicut et a m Corda, Sanctus and Benedictus.

Groundwork for the new texts was done by the International Consultation on English Texts, a body which includes Roman Catholic, Lutheran, Anglican, Methodist, Baptist, Presbyterian and Congregational representatives from the major English-speaking areas of the world.

Set series at St. Maur

INDIANAPOLIS—A series of special lectures, open to the public, have been announced by St. Maur's Seminary, 4815 N. Michigan Road, six faculty members will present the monthly lectures.

The schedule includes: December 10—Father David Hurst, O.S.B., "Continuity in Theology: The Value of the Church Fathers for Today," January 14—Very Rev. Bernard Patterson, O.S.B., "Freedom of Conscience and the Projected Evolution of Canon Law," February 18—Father Charles Henry, O.S.B., "Violence and the Theology of Revolution," March 18—Very Rev. Brendan McGrath, O.S.B., "Midrash in the Gospel of Matthew," April 22—Father Gerald W. Conway, "The Resurrection: How Are We to Think About It?" May 13—Father Mario W. Shaw, O.S.B., "Biblical Schisms: A Study in Process and Mentality."

All lectures will be given at 2:30 p.m. at the seminary.

Barry Division to spark drive of Hibernians

INDIANAPOLIS — The Kevin Barry Division of the Ancient Order of Hibernians will lead the Central Indiana drive to raise money for the hospital based at the University of Northern Ireland.

James R. Sullivan has been named Indiana Chairman. Associate Chairmen for Indianapolis are: Fran Brady, John Burke, Dr. P. Michael Conneally and John Dugan.

Honorary chairman of the national campaign is Archbishop Thomas Boland of Newark, N.J. James J. Farley is serving as national chairman.

Funds raised will be distributed by a special committee in Northern Ireland headed by Cardinal William Conway and responsible for business and civil rights leaders.

Contributions, which are tax-deductible, may be sent to: Northern Ireland Relief Fund, c/o Kevin Barry Division, Ancient Order of Hibernians, 4444 N. College Ave., Indianapolis, Ind. 46205.

Parish slates two activities

INDIANAPOLIS—Two activities have been announced by St. Francis de Sales parish for Sunday, Dec. 14.

A Pancake Breakfast will be served from 7 a.m. to 1 p.m. that day in the school basement by the Girl Scouts and Cub Scouts. Adult tickets are \$1, children from six to 12, 75 cents.

St. Francis de Sales Ladies will sponsor an annual Christmas Bazaar from 8 a.m. to 6 p.m. Gifts for all ages will be featured.

The parish is located at 22nd and Avondale Avenue in Brightwood.

Lourdes to fete past presidents

INDIANAPOLIS—Past presidents of Our Lady of Lourdes Council of Catholic Women will be honored at the group's annual dinner at 12:30 p.m. Tuesday, Dec. 9, in the school cafeteria. Dinner tickets are \$2.75.

Providing entertainment will be the "Singing Nuns" of Our Lady of Grace Convent, Beech Grove.

Reservations may be made with Mrs. Lawrence Dufour, 357-8188, or Mrs. Peter Magnan, 356-5541.

Radio and Television

BLOOMINGTON AREA		Sunday Television	
11:30 a.m.—Night Call	WTIU	1:30 a.m.—Christmas	(1)
6:00 a.m.—Sacred Heart	WTIS	6:00 a.m.—Guidelines	(2)
Radio		Sunday Radio	
7:45 a.m.—Hour of St. Francis	WTIU	7:45 a.m.—Hour of St. Francis	WTIU
7:45 a.m.—Sacred Heart	WTIS	7:45 a.m.—The Christmas	WTIS
7:45 a.m.—The Christmas	WTIS	7:45 a.m.—The Christmas	WTIS
7:45 a.m.—Your Catholic Visitor	WTIU	7:45 a.m.—Your Catholic Visitor	WTIU
8:45 a.m.—Hour of St. Francis	WTIU	8:45 a.m.—Hour of St. Francis	WTIU
9:30 a.m.—Catholic Hour	WTIU	9:30 a.m.—Catholic Hour	WTIU
10:30 a.m.—Hour of St. Francis	WTIU	10:30 a.m.—Hour of St. Francis	WTIU
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ST. PETER AND CHAIR 700 YEARS APART

VATICAN CITY—Science has proved that St. Peter never could have sat on the chair erected in Rome as the Chair of Peter in his lifetime because it was not made until some 700 years after his death.

Fr. Pat Peyton cites updating of his crusade

HOLLYWOOD, Calif. — His "gamble" in suspending diocesan crusades until policies could be updated has helped the new approach last year when he announced that his slogan would remain: "The Family that Prays Together Stays Together."

The new approach to family prayer which is anchored in the recommendations of the Second Vatican Council made its initial appearance during a nationwide crusade in Guatemala. Heavy attendance there attested to the success of the campaign, noted Father Peyton. It prompted him to offer this estimate:

"What will lead Latin America into the great and glorious continent that it is, in prayer. The faith is there. We must have faith in that faith and build on it."

year and a half scientific examination of the ancient wooden throne at the press conference in Rome as the Chair of Peter (Nov. 27).

He said Pope Paul VI set up a special commission of scientists from Italy and other European countries to determine as closely as possible the age of the chair and if it did really date to apostolic times.

THE commission reported back that the chair did not, in any of its parts, date further back than the 9th century. They suggested that its work and style are Carolingian, that is, that it was a product of the empire founded by Charlemagne. They also theorized that it was an imperial throne and might possibly have been made for Charlemagne's grandson Charles the Bald, who was crowned Holy Roman Emperor in 875 by Pope John VIII.

Determination of the chair's age was done by means of x-rays and applications of the

Father Stransky heads Paulists

NEW YORK—Father Thomas F. Stransky, C.S.P., has been elected President of the Paulist Fathers Community, the first missionary society of priests to be founded in the United States (1858).

Father Stransky, born in Milwaukee, Wis., September 3, 1930, is the youngest priest to head the Paulist Fathers since Father Isaac Hecker, C.S.P., who was the founder and first superior general of the Paulists in 1908 at the age of 38. Under a new constitution adopted in 1968, the Paulist Society provided for the election of a president by direct popular ballot.

Abortion law draws objections

LONDON—Supporters of Britain's new abortion laws which in practice allow abortion on demand, took a knock when a reliable public survey showed that the majority of British people want the laws tightened.

The survey by the Gallup organization for the Society for the Protection of Unborn Children shows that 62% of those questioned want the laws amended to allow such operations to be carried out only by gynecologists in the National Health Service under their supervision or by an officially approved consultant.

Some 63% feel abortion should only be allowed in special circumstances and 13% want abortion banned altogether.

Some 77% believe that at present abortion on demand is available for anyone who can pay. And 77% want legalized abortion to be available only for women living in this country.

Only 17% feel the laws introduced in April last year are working satisfactorily, while 44% see an official inquiry into the situation.

The 1,001 cross-section of adults questioned included a majority of Christians, but only 8% Catholics. Of the latter, 84% approved total abortion and 48% thought abortion should only be permitted in special circumstances.

Seeking Catholic families to host foreign students

WASHINGTON — Applications for families who would like to participate in the 1970-71 International High School Student Program are now being circulated through the National Council of Catholic Women and its local councils.

Sponsored by the U.S. Catholic Conference, the program "endeavors to help outstanding Catholic students overseas come in contact with the best of Catholic life in the United States," according to the explanatory leaflet accompanying the applications.

It is estimated that 150 young people will receive scholarships in this country who will require host families to provide room and board. The letter written by Mrs. Norman Folda, NCCW president, explains that 127 schools offered scholarships for the 1969-70 program, but were not used because there were no host home offers in the area.

Mrs. Folda also notes that more homes are needed for boys than for girls.

"This is a valuable opportunity for any home to learn more about other countries and for individual families to help build international good will," Mrs. Folda said.

Further information and applications may be obtained from Jo Anne Uzel, program director, International High School Student Program, USCC, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005.

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French clerics aiming at replacing parish

LOURDES, France—Changes in the present parish structure and the formation of new pastoral units that will better serve the mission of the Church were discussed at a national assembly of French bishops and priests here.

Those in position of authority are aware that the parish structure is outmoded, said a report studied at the meeting.

The report said that the parish no longer suffices to allow the Church to meet men in the diversity of modern social life. The report stressed that the Church must meet people "where they live in the midst of their conditions. It is there that the people of God must be present, that the Church must be born."

IN THE rural areas, the parish usually coincides with the commune, the governmental administrative unit. Often these communities are dying, as are the rural parishes. The regrouping of these parishes is an objective of the first priority, the report said.

In the cities, the present parishes must also disappear in favor of larger regional units; for example, the deanery, the report added.

The priests of a deanery, it continued, should constitute a sort of homogeneous priestly college, collectively responsible, under the authority of a dean who is the delegate of the bishop.

The report also asked for the suppression of "the dangerous dichotomy between sacramentalization and evangelization." It noted that the sacraments are, in fact, often distributed to people who are not evangelized. Ninety per cent of the population are baptized, 78% have

Fifth Wheelers set Communion December 14th

INDIANAPOLIS—Members of the Fifth Wheelers Club, a diocesan-sponsored group of widows and widowers, will attend their quarterly Communion Mass at St. Matthew's Church on Sunday, Dec. 14. After the 9:45 Mass, breakfast will be served at the home of Mr. and Mrs. John Batza, 5350 Seneca Dr.

The group has sponsored many interesting activities for its members, including a bus trip to Brown County for sight-seeing and a Hoolier dinner at Nashville, followed by a theatre party at Brown County Playhouse. The Fifth Wheelers have also chartered a bus and gone to some of the IU football games at Bloomington.

Mercy flights
GENEVA, Switzerland—The 4,500th mercy flight into Biafra under the auspices of the Joint Church Aid organization was made by a Norwegian plane on November 25. Almost 50,000 metric tons of relief supplies have been flown to Biafra by JCA aircraft operating from Sao Tome.

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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

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Shells and Coffee Furnished
Choice, Turkey or Ham

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After Morning Mass

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MORTUARY

Faiths join in project for seamen

HONG KONG — Roman Catholic and Anglican chaplains will soon share facilities and work together in serving the needs of seamen who stop off in the port of Hong Kong.

An average of 900 merchant ships bring 27,000 men to Hong Kong each month—men of all ages, nationalities and religions, who spend about three-fourths of their lives away from home and family.

In the past, these seamen have been aided by two international societies, the Anglican Church's Mission to Seamen (Flying Angels) and the Catholic Apostleship of the Sea (Stella Maris). Until now, these two groups have worked independently, with their own port chaplains and headquarters.

Recently, however, Catholic Bishop Francis Hsu of Hong Kong, and Anglican Bishop Gilbert Baker of Hong Kong and Macao announced that they will make joint use of the two-year-old, 11-story Mariners' Club facilities, calling the plan "a new venture into Christian unity."

The Mariners' Club had previously been the center of operations for the Anglican Mission to Seamen.

Heads schools

MADISON, Wis. — Sister Carmela Pierick, a Dominican, has been named superintendent of schools for the Madison diocese.

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