

Abp. Schulte's resignation is accepted by Pope Paul

Resistance feared to 'new Mass'

By JOHN A. GREAVES

LONDON — Campaigners against the new Mass to be introduced here next Lent have warned that an "underground resistance movement" might spring up in the Catholic world celebrating the old Mass in defiance of authority after its final prohibition.

Hugh Ross Williamson, well-known Catholic author and convert, told the Guardian, national liberal daily newspaper here, that the movement might go even further and openly challenge the decision in favor of the new Mass as "heretical" and condemn Pope Paul himself as "anti-Pope."

Williamson, a leading opponent of the change, said: "I personally think it is absolutely inevitable that there will be a schism. It is almost here now. It is not so much that people dislike the form, not so much that they think the new Mass is invalid. As soon as people realize more generally what it is going to lead to there is going to be a tremendous movement."

HE ADDED that at the moment the movement has no leader and "no bishop it could rely on." But once it acquires one or both of these, serious and sustained conflict will occur, he said.

Williamson's is of course, a minority view. Catholics here, as probably in other countries where they are a minority themselves with a past history of persecution, are strongly conservative. But they are also strongly loyal to the papacy. Commentators here and there describe them as apathetic and bewildered by the recent series of changes. But, though many individual Catholics privately and publicly criticize the alterations and regret the loss of the old Latin Mass, there has been no strongly voiced public opposition so far.

OTHER opponents of the new liturgy such as Ronald Hagger, who is a leading member of the Latin Mass Society, would not go so far as Williamson. But Hagger says that he thinks "a very substantial underground movement could arise" bringing with it "the danger of schism."

He believes there is a "very real possibility" that traditional Catholics would arrange clandestine Masses in private homes or even in churches with the connivance of some clergy, "if necessary in defiance of papal authority."

Boost in tuition is announced for Marian College

INDIANAPOLIS—Tuition and room and board rates at Marian College will be increased next semester, Marian President Dr. D. J. Guzzetta announced this week.

An increase of \$50 per semester in tuition will bring the total to \$600 per semester. Higher maintenance and food costs were cited for the raise in room and board expenses. Men residents will be raised from \$400 to \$415, while women students will pay \$410, up from the present \$385. The costs are per semester.

Dr. Guzzetta also revealed that scholarships are being revised and expanded in the area of loans, work-study, deferred payment and scholarships. Nearly 50 per cent of Marian's 1,100 students are currently receiving some kind of financial aid.

Official

The Most Reverend Archbishop has directed that a collection be taken up in all parishes and missions of the Archdiocese at all Masses Sunday, Jan. 25, for Latin America. The Latin American Victory Fund Collection is in accord with the directives of the National Conference of Catholic Bishops, which set the date for the collection nationally.



VOL. X, NO. 15

INDIANAPOLIS, INDIANA, JANUARY 16, 1970

A word from Abp. Schulte

TO THE CLERGY, RELIGIOUS, AND LAITY OF THE ARCHDIOCESE OF INDIANAPOLIS, Greetings:

Some three years ago I placed into the hands of the Holy Father my resignation as Archbishop of Indianapolis. I was informed by His Holiness that my resignation would not be accepted at that time, but instead I would be given a Coadjutor. Accordingly, Archbishop George Biskup was appointed to that post "with the right of succession."

No doubt moved by the consideration that I am fast approaching my eightieth birthday, the Holy Father has taken pity upon me and moved now to accept my resignation. I am extremely grateful to His Holiness for relieving me of the burden which was becoming too heavy for my four score years to bear.

While thanking the Holy Father for his kind consideration, I wish to take this occasion to express my gratitude to the many good priests, Religious, and members of the laity, who by their loyalty and cooperation have done so much to lighten for me the burden of the episcopate which has been mine to carry these past thirty-two years.

As I pass from the scene as your Archbishop, I beg of you for my successor, Archbishop Biskup, the same spirit of loyalty and cooperation that you have shown to me. May God continue to bless your wonderful Archdiocese of Indianapolis.

Bestowing upon you my own humble benediction, I remain, in the service of Jesus and His Immaculate Mother,

Sincerely,

Paul C. Schulte

Archbishop of Elicroca

January 14, 1970

Letter of Archbishop Biskup

My dear Family in Christ,

Pope Paul VI has accepted and approved the wish of Archbishop Paul C. Schulte to retire from his position of Archbishop of Indianapolis.

We of the Archdiocese owe a great debt of gratitude to Archbishop Schulte for more than twenty-three years of zealous, dedicated and outstanding spiritual leadership. History will acknowledge these past decades as a great era of growth and progress for the Catholic Church in this Archdiocese.

The litany of Archbishop Schulte's achievements is long and impressive. This Archdiocese will always remember Archbishop Schulte as the priest, the bishop, the good shepherd concerned, and active in that concern, for the temporal and eternal welfare of his beloved people. He became a priest and a bishop to serve—to be a servant to God and to the people of God. He has been just that for over fifty-four years.

My first request of you in my new place among you as Archbishop of Indianapolis is that you dedicate Sunday, January 25, as a day of prayerful thanksgiving to God for Archbishop Schulte, at the same time asking that God's abundant blessings be with our good Archbishop for years to come.

I must express my personal thanks to Archbishop Schulte. He has been most kind always. The Archbishop has shared his vast knowledge and experience with me. He has given me assignments which have taken me to every part of our Archdiocese, thus giving me the opportunity of seeing the multiple works of the Church in our part of Indiana. Very importantly, I have had the opportunity of visiting with priests, religious and laity in every part of the Archdiocese. The warmth of your welcome and the very apparent sincerity of your acceptance of me have meant so much in making me happy to be one of you and to be one who calls Indiana my home. I have special gratitude for the Archbishop's appointment of me as Administrator of Holy Cross Parish in Indianapolis.

As a result of all these experiences I have been edi-

Lafayette will close 10 schools

LAFAYETTE, Ind. — Bishop Raymond J. Gallagher has announced here that the Sisters of St. Joseph, Tipton, are withdrawing at the end of the present school term from 10 elementary schools the community staffs in the Lafayette diocese.

Mother Rosaline, C.S.J., cited the lack in adequate educational training of 24 Sisters which are being withdrawn from present teaching positions in order to pursue additional studies.

Closing in June, 1970 are parish schools in the following Indiana cities and towns: Crawfordsville, Delphi, Elwood, Frankfort, Kentland, Lebanon, Noblesville, Portland, Union City and Winamac.

All schools of relatively low enrollment, size ranged from a low of 40 to a high of 150 pupils in the 10 schools.

German bishops back tax system

MUNICH, Germany — West Germany's Catholic bishops have issued a joint statement strongly defending the country's church tax system, under which the state's tax officials collect the funds that keep the churches in operation.

This system is preferable, say the bishops, because it spreads out the burden of church support in the fairest way, because it keeps the churches protected from special-interest pressure groups, and because it assures a living wage for the church employees.

At the same time, the bishops acknowledged that it is necessary to give church taxpayers a voice in the assessment and use of tax money, and to publish and explain church budgets.

And enheartened by the Archdiocesan spirit of fidelity, dedication and zeal which have made possible so many works of God. That is why the grave responsibilities which I now assume as Archbishop of Indianapolis do not seem so formidable. So much has been accomplished through cooperative efforts with the Archbishop by priests, Religious and laity that the same spirit of unity promises much for us as we now face the future together.

It would be unrealistic to look to the present and the future with the assumption that we are without many challenges within our Church and in our communities. It would be equally unrealistic to believe that I alone or that you and I of ourselves can meet those challenges successfully. It is Christ, the Divine Son Who assures us of Himself, "apart from Me you can do nothing." Therefore, we have reason to give greater fervor to the renewal of our dedication to prayer, sacrifice and love as we seek a closer personal union with Christ, His Father and the Holy Spirit. Then, as He has promised, all things will be possible as we will live our lives as obedient children of God and zealous witnesses of Christ, the Saviour.

I am happy and proud to be your Archbishop. I again pledge to God, to the Pope, and to each one of you the fullness of my priesthood, which is my life. Please pray daily to God and the Mother of the Divine Son that I may have the strength and wisdom to be truly the Good Shepherd.

Devotedly yours in Christ,

George J. Biskup

Archbishop of Indianapolis

Indianapolis
14 January 1970

Coadjutor takes reins as Ordinary

By PAUL G. FOX

Pope Paul VI this week accepted the resignation of Archbishop Paul C. Schulte after 23 years of service as the eighth bishop of Indianapolis.

He was succeeded (Wednesday) by Archbishop George J. Biskup, who was named coadjutor with the right of succession in July, 1967.

Archbishop Schulte, who will be 80 on March 18, indicated that he will make his residence

Editorial, Page 4

at St. Augustine's Home for the Aged, conducted by the Little Sisters of the Poor at 2345 W. 86th St., Indianapolis.

The announcement of Archbishop Schulte's retirement was made Wednesday morning in Washington by the Apostolic Delegate, Archbishop Luigi Riboldi. At the time of his resignation, the Archbishop was the oldest Ordinary in the U.S.

ARCHBISHOP Biskup arrived in the Archdiocese on October 10, 1967 at which time a public reception was held for him following Mass in St. Peter and Paul Cathedral. There is no official ceremony marking the elevation of a Coadjutor Archbishop as the Ordinary of a See.

Since that time he has served as Vicar General and administrator of Holy Cross parish, an inner-city parish in the heart of the See city.

Archbishop Schulte, a native of Fredericktown, Mo., was ordained in 1915 for the St. Louis Archdiocese which he served until his elevation to the episcopate in 1937 as Bishop of Leavenworth (now the Archdiocese of Kansas City), Kansas.

He was appointed Archbishop of Indianapolis on July 20, 1946 and was installed the following October 10.

The period of Archbishop Schulte's administration corresponded with the rapid growth and development which followed World War II and the population explosion. The Catholic population of the Archdiocese during that time nearly doubled from 112,000 to more than 200,000, with the number of parishes increasing from 140 to 167 and the growth in the number of diocesan priests from 224 to 286.

THIRTY parishes have been established since 1946 and numerous schools and major parish additions were erected. New Archdiocesan institutions begun included several new high schools.

(Continued on page 7)



AT PRESS CONFERENCE—Archbishop Schulte, left, and his successor, Archbishop Biskup, are shown above at Wednesday's press conference at which Archbishop Schulte's retirement was announced.

ANNUAL OBSERVANCE

Participate in Unity rites, Bishops ask

WASHINGTON—The country's Catholics were urged to join with other Christians "in the holy task of restoring the unity of the followers of the Lord."

The call was issued by the National Conference of Catholic Bishops in heralding the 1970 observance of the Week of Prayer for Christian Unity from January 18 to 25.

Following is the complete text of the U.S. Bishops' statement:

1. On the occasion of the 1970 Week of Prayer for Christian Unity we wish to reaffirm the hope expressed by the Fathers of the Second Vatican Council

Related story on back page; editorial, page 4.

that Catholics would join their initiatives with those of their other Christian brothers in the holy task of restoring the unity of the followers of the Lord. (1)

2. The council set forth four major ways in which this endeavor can proceed: (1) through the work of dialogue whereby everyone gains a truer knowledge and more just appreciation of the religious life of the different Christian communities; (2) II) through cooperation between Christians in the duties demanded by the Christian conscience for the common good of humanity; (3) III) through prayer in common with one another; (4) IV) through undertaking with vigor that task of renewal and reform (5) of which the Church is always in need (6) and without which there can be no ecumenism worthy of the name. (7)

3. In all these ways, the Catholic Church in our country has been blessed with the opportunity to make a true beginning. Among the many dialogues in which Catholics have been privileged to participate, we especially wish to express our gratitude to the leaders of other churches in our land who have so willingly entered into dialogue with us through our Committee for Ecumenical and Interreligious Affairs.

4. We are grateful beyond telling for the many times our prayers have ascended together to our heavenly Father. We recognize the constancy of the need for renewal and reform as well as our dependency on the Holy Spirit to guide us wisely and sustain our vigor in this most serious undertaking.

5. We are grateful beyond telling for the many times our prayers have ascended together to our heavenly Father. We recognize the constancy of the need for renewal and reform as well as our dependency on the Holy Spirit to guide us wisely and sustain our vigor in this most serious undertaking.

6. In all this our goal remains that voiced in the Decree on Ecumenism, namely, that little by little, as the obstacles to perfect ecclesiastical communion are overcome, all Christians will

be gathered in a common celebration of the Eucharist, in that unity which from the beginning Christ has willed for His Church. (8)

7. The difficulties in achieving this goal surely must be recognized. But these obstacles must not be made to seem so numerous as to be unending, nor so serious as to be insurmountable. The separation of Christians must never be viewed as irreparable.

8. Neither may these difficulties be thoughtlessly or impatiently disregarded. Not all issues from the past on which

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Eight churches set Unity Week services

The Week of Prayer for Christian Unity will be observed at eight sites in the Indianapolis area from Sunday, Jan. 18, to Sunday, Jan. 25.

Sponsored and planned by Protestant, Catholic and Orthodox representatives, the sites will include:

Holy Spirit Catholic Church, 7238 E. 10th St., 7 p.m. Sunday, Jan. 18. Dr. Ronald Osborne will preach, with the Lawrence Central High School Choir also featured.

St. John Episcopal Church, 5625 W. 30th St., 3 p.m. Sunday, Jan. 18. A dialogue discussion will be followed by a Prayer Service, with Rev. R. Powell Mead, preacher, and the John Knox Presbyterian Choir.

Our Lady of Greenwood Catholic Church, 335 S. Meridian St., Greenwood, 7:30 p.m. Thursday, Jan. 22. Rev. David Moore.

St. Luke United Methodist Church, 100 W. 86th St., 7:30 p.m. Sunday, Jan. 25. Rev. William Hudnut, III.

St. Thomas Aquinas Catholic Church, 4610 N. Illinois St., 3 p.m. Sunday, Jan. 18. Dr. Paul Stauffer.

Assumption Catholic Church, 1117 Blaine Ave., 4 p.m. Sunday, Jan. 18. Rev. James Moore, Rev. Lee Billings, Msgr. Francis Reine, Rev. Andrew Stirsman and Rev. Charles Newman.

Holy Name Catholic Church, 89 N. 17th Ave., Beech Grove, 3 p.m. Sunday, Jan. 18. Dr. Eugene Sease and Father Conrad Louis, O.S.B.

Little Flower Catholic Church, 13th and Bosart Ave., 7:30 p.m. Sunday, Jan. 18. Rev. Andrew Brown and the Howe High School Choir.

Ladywood—St. Agnes Board reveals plans

INDIANAPOLIS — The joint religious, ethnic, and economic Ladywood-St. Agnes Advisory Board has announced decisions related to the merger of the two schools.

One of the objectives of the merger, according to the Board, is to provide expanded educational opportunities for a greater number of students in the Indianapolis area. The combined enrollments of the two schools, however, will not exhaust the present facilities. Administrators are looking forward to applications from additional interested girls.

THE EXPANDED curriculum planned will permit innovative programs and creativity in teaching which the enlarged enrollment and increased faculty make possible.

While enjoying a low teacher-pupil ratio through flexible modular scheduling, and larger projected enrollment of 750 girls will represent a blending of re-

ligious, ethnic, and economic backgrounds. By unanimous decision the joint Board passed a proposal presented by the Finance Committee that tuition for all students attending Ladywood-St. Agnes high school next year will be \$350.

AN ANNUAL commitment fee of \$50 will be charged incoming freshmen and incoming upperclassmen who are not a part of the merger.

Families having more than one daughter concurrently enrolled at Ladywood-St. Agnes next year will be granted a 10% discount on tuition for the second or third daughter.

There will be an Open House at Ladywood on Sunday, Jan. 25, and on Sunday, Feb. 8, from 2 until 5 p.m. All prospective freshmen, transfer students, and their parents are invited and encouraged to tour the school.

On the Inside

Know Your Faith series.....Page 2

George Shuster comments on a 'decade of violence'..Page 4

Role of the catechist in religious education

By FR. CARL PFEIFER, S.J.

Some see the religious educator more or less like an ordinary teacher in an ordinary classroom. Others prefer to describe him as a herald proclaiming to the students the Good News of Salvation. The kerygma or message is proclaimed by the Keryx or herald. This adds to the concept of teacher of truths the very important aspect of witness to personal faith-experience.



Both role-definitions have their validity, but a richer and more challenging description, more in tune with contemporary experience and reflection, is along the model of the biblical prophet. The prophet is not so much interested in foretelling the future as in understanding and interpreting the present. Therefore he does not first proclaim a message from God; rather he attunes himself to the present situation of the people, listens to God's word in the ordinary events of his day, and then interprets for the people the deeper meaning of these happenings.

Such was the task of Jeremiah, Isaiah, of John the Baptist, of Christ Himself, and of the Apostles. Such by reason of his share in Christ's prophetic ministry through baptism, confirmation, and his official commission, is the task of the religious educator: to be like a prophet, a role which takes into itself the task of teaching truths and proclaiming the Gospel.

PERHAPS your reaction to such a description is like that of Jeremiah when God called him to be a prophet. "Ah, Lord God! I said, 'I know not how to speak: I am too young'" (Jer. 1, 6). Really it is not so frightening, although the work of the educator-prophet presents a real challenge.

Father Carl J. Pfeifer, S.J., a member of the St. Louis province of the Jesuit Fathers, is a specialist in catechetical work. He is co-author with Sister Janan Manternach, O.S.F., of the elementary school CCD series, *LIFE, LOVE, JOY*, published under the auspices of the National CCD Center by Silver Burdette Company.

God's reply to Jeremiah applies to the catechist as well: "Have no fear; I am with you" (Jer. 1, 8). A deep and very real trust in the Holy Spirit in us and in the Church allows for confident facing of the challenge. So let's reflect further on what is involved in this contemporary conception of the role of the catechist as prophet.

The finest example or model of the catechist as prophet, listening to God in life's parable and then helping others to better understand the meaning of life and contact God in their lives, is Christ Himself. Consideration of the description in chapter 24 of Luke's Gospel will perhaps clarify these principles for Luke portrays Jesus on the road to Emmaus, risen yet recognizable only through faith, in a situation quite similar to the Christian education situation.

Jesus meets the two disciples, senses their sadness and responds with human understanding. He begins where they are, with life-experience, their values. They are sad, disillusioned, and with good reason. Their lives have been emptied of all meaning and purpose, for they placed their hopes in Jesus of Nazareth, who was just crucified. Their hopes shattered, life seems empty and without meaning.

NOTICE Christ carefully. Sensitive to their feelings, respectful of the sorrow that is part of the uniqueness and mystery of their lives, He manifests concern through a genuine attempt to understand these two anxious, depressed men. So He listens, not just to their words, but to

the yearnings of their hearts, their feelings, their hopes, their disappointments. He listens with His heart as well as with His ears, and so they trust Him with their problem.

Jesus thus exemplifies the beginning of all effective catechesis and portrays the most fundamental attitude of the catechist-prophet. He listens with respect and trust to the disciples, sensitive to the values they perceive within their present life-situation. Only in this way can there be the type of understanding that permits dialogue and personal communication.

Only in this way can the teacher hear God's word spoken in the lives of the students today. Such human understanding frees the student to express his real questions, doubts and dreams, and allows the catechist to speak to the true needs of the students. It is understanding that comes from respectful listening motivated by love. And it applies to religious education on all age levels, if one is to hear God's word in the lives of the students and then help them hear it also.

THIS IS the heart of catechesis: true dialogue between catechist and students motivated by genuine understanding. It implies taking the students seriously, whether he be a first grader or a high school senior. It involves the hard work of understanding his values system, what he considers important, what he responds to, his language.

It is in this communication between persons that God's word is spoken and heard; that is why it is so central. For it makes possible the illumination of life by the teacher; it allows him to lead the student to a more penetrating interpretation and understanding of his life; it allows for contact with Christ. But it can happen only in an atmosphere of love.

(Next Week: The Role of Scripture in Religious Education.)

VIEWPOINTS ON THEOLOGY

Faith is only the beginning

By REV. MR. PETER SCHINELLER, S.J.

He's a Christian, goes to Mass on Sunday, But he doesn't know what faith is for.

These two lines are from a song composed by a high school student from New York. They point to a new demand made of the faith of the Christian.

Faith, according to the song, is not just something we receive. Rather than an end, it is a beginning—something we have to live with.

The Rev. Mr. Peter J. Schineller, S.J., expects to be ordained priest this year at Woodstock College, the Jesuit theologate recently transferred from Woodstock, Md., to Mr. Schineller's native New York City. His Lenten and Advent meditations have been widely printed in the Catholic Press in this country and abroad.

In order to act in a different way. While it is a gift, it bears with it serious responsibilities. The "settler" Christian considers his faith as his security. He lives safely in the town which is the church; he obeys all the laws, keeps out of trouble and follows the mayor. He follows the secure and certain ways inherited from the past.

THE PIONEER looks on his faith as a challenge, a spirit of adventure. It calls him to move ahead and risk everything for the faith. Faith is an unsettling rather than a security, and brings with it the dangers and persecutions facing him who dares to love God and serve man. The man of faith is like the man in the Gospel who was given the most talents. He must respond more generously than those with fewer talents.

The test of the faith of the pioneer is to check and see if it leads to love. His beliefs must make a difference in his attitudes and conduct, so that his Christian life becomes a witness to the faith.

The settler, however, is not committed to projects and progress in this world to the same degree as the pioneer, because

he views faith as removing him from the evils of the world and settling him in the provident hands of God. The cure for the world's ills is more faith in God. For the pioneer, the cure consists in living out one's faith commitment—a "faith working through love" as St. Paul writes to the Galatians.

PROFESSOR Harvey Cox adds a new dimension to the differing perspectives on faith. In a symposium sponsored by the Vatican Secretariat on Unbelief, he remarked that perhaps "Christian theologians have placed too much emphasis on the idea of belief." The major problem may not be unbelief, but what he calls religious hypocrisy, where one's belief does not motivate his life,

and unite him to the rest of mankind with its needs and suffering.

The question of faith goes back, therefore, to what it is for. It is a gift, but one we must respond to. In faith we receive the assurance that God loves us, and this gives us the strength and responsibility to serve man with a more complete dedication.

Following the example of Martin Luther King, Jr., we try to bring the love and justice of God to all men. Our faith, as Christ preaches, becomes the light on top of the mountain, to shine before the world, and not the talent that is hidden in the ground, buried because of fear or complacency.

(Next Week—The Church.)



"He's a Christian, goes to Mass on Sunday, But he doesn't know what faith is for."

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WORSHIP AND THE WORLD

The sound of silence

By FR. JOSEPH CHAMPLIN

Teen-agers are not noted for staying still and being silent. Guests at the Denver Hilton last November would readily testify to this. They saw and heard in the hotel corridors (particularly around midnight) just how much some young people at the National Convention of the Catholic Youth Organization could sing and shout and run about.



But of those adult critics had walked several blocks to the cavernous convention complex for any of the three community Masses, they would have gained a totally different impression. Over 4,000 participants alternately sang, prayed and sat in silence. At Communion time, for example, the congregation joined hands and reflected quietly on the eucharistic gift they had just received. For about sixty seconds there was not a sound, only an awareness of intense prayer and meditation.

THE DENVER experience simply underlines the fact that "silence at designated times is also part of the celebration." To continue the quotation from no. 23 in the General Instruction of the new Roman Missal: "Its character will depend on the time it occurs in the particular celebration. At the penitential rite and again after the invitation to pray, each one should become recollected; at the conclusion of a reading or homily, each one meditates briefly on what he has heard; after Communion, he praises God in his heart and prays."

In a way we have over the last decade, come full circle. Silent Masses with mute spectators in the pews was the pattern not so long ago. Then the push for participation led us to stress singing and speaking as the proper activity for people during liturgical worship. Silence seemed out of place, something wrong for parishes

Father Joseph M. Champlin, a priest of the Syracuse, N.Y., diocese, is associate director of the secretariat of the U.S. Bishops' Committee on the Liturgy. He lectures throughout the country and is thus familiar with liturgical developments countrywide.

The disciplined silence of which we speak demands a certain facility for turning on and turning off our thoughts. This is a new notion for Roman Catholics at Mass and will very probably prove awkward and unsatisfactory in the beginning. When the celebrant says "Let us pray," before the entrance or postcommunion prayer, we often hardly get started when our thoughts are interrupted by the priest. Adequate explanation, a suitable pause by the president of the assembly and continued practice hopefully will improve that situation.

SIMILAR comments could be made about the silent pause in the entrance penitential rite. "My brothers and sisters, to prepare ourselves to celebrate the sacred mysteries, let us call to mind our sins." (A brief silence follows before the common expression of sorrow.)

The highly desirable and easily introduced moments for reflection following the biblical readings and homily add other occasions for silence. Naturally, attentive silent union with the celebrant in the eucharistic prayer also is expected of the congregation since he addresses the Father in their name.

Silent Masses are "out," yet silence within Mass definitely is "in." Those moments of quiet prayer, less frequent, but sharply defined, can truly become periods of very active participation in the liturgy.

KNOW
YOUR
FAITH

QUESTION AND ANSWER

By FR. RICHARD MCBRIEN

Q. I have just attended a lecture on new catechetical methods. A priest rather abruptly dismissed a question concerning the Baltimore catechism. He said that while the Baltimore catechism wasn't "wrong," our doctrine has changed from that taught in this book. I thought doctrine was unchangeable? Did I miss his point?

A. Perhaps. And perhaps he missed the point of your question, too. It is hardly acceptable to suggest that the doctrines of the Church have changed since the publication of the Baltimore catechism. There has been much reexamination of the traditional doctrines of the Church since that time, and many earlier interpretations of those doctrines have been challenged and even rejected, sometimes even by the official Church itself. For example, it was often assumed to be a "doctrine" of the Church that there are two separate and distinct sources of Revelation: Scripture and Tradition.

Many theologians argued that Revelation is "partly" in the Bible and "partly" in Tradition, and this was to safeguard, in their minds, the superiority of the Church over the Bible and to exalt objective standards of truth over subjective and private interpretations of Sacred Scripture. But, significantly, the second Vatican Council did not simply reaffirm this earlier opinion. On the contrary, although there was much debate on this point, the council's very important Dogmatic Constitution on Divine Revelation left the question open (see art. 9).

This was, in itself, a defeat for those who had been insisting all along that the Church's doctrine compelled all Catholics to hold to the so-called "two-source" theory. What was once regarded as an absolute and unchangeable "doctrine" was now placed, by the council itself, into the category of an open theological question.

Did the "doctrine" change? No. Indeed, the council was implying by its action that the "two-source" theory was never a doctrine in the first place, but rather a human interpretation of the documents of Trent.

We should at least be alert to the possibility that such changes in "doctrine" can occur, but we should not conclude thereby that we are living in a time when all doctrines are going by the boards. In most cases, the doctrines remain part of the accepted consensus of Christian faith.

In some cases, such as the one above, previous interpretation is being supplanted by newer and more solidly grounded interpretations. And in some very few cases, there may even be an actual rejection of an official statement of the Church, just as the Church, for example, rejected its earlier teaching on the immorality of usury. Whether the teaching of *Humanae Vitae* on contraception falls into this category of a doctrine that can be overturned later is a point now being debated inside the Church.

Q. My family recently became parishioners in a large suburban parish. We find the liturgy at Sunday Mass in this parish very "dry." Do we accept the liturgy as it is, or find another parish?

A. The question confuses me somewhat. If you had inserted the term "Protestant" where you wrote "Eastern," I could understand your concern. But I am not aware that the Catholic Church—of the Western rite alone or of the whole Catholic Church (including, this time, the so-called Uniate Churches)—has adopted practices in recent years that are specifically "Eastern." We have, indeed, learned much from the Christian traditions of the East: particularly their sense of mystery, of liturgy, of the presence and activity of the Holy Spirit, and of the centrality of the Risen Lord. And these Eastern Churches have as well many things in common with us already (see both the Decree on Eastern Catholic Churches and also the Decree on Ecumenism, e.g., art. 15).

What can the Eastern tradition learn from the West, or from the Catholic Church in general? Let them read, ponder, and assimilate the material and implications of the Pastoral Constitution on the Church in the Modern World. If there has been any area where the Eastern traditions have been weakest, it is in the matter of the political relevance of the Gospel. The preeminence of "mystery," for example, has sometimes made of Christian faith something of an "other-worldly" reality.

A. Let me first dispense the predictable bromide: you should seek, by every realistic means, to change the liturgical situation in your present parish, and preferably by working through your parish council and its liturgical committee. ("You have no parish council and no liturgical committee? Your pastor won't hear of it? The bishop hasn't ordered him to do this yet, even though article 37 of the Dogmatic Constitution of the Church insists that 'pastors recognize and promote the dignity as well as the responsibility of the layman in the Church,' that they should 'willingly make use of (the layman's) prudent advice,' that they should 'confidently assign duties to the (layman) in the service of the Church, allowing him freedom and room for action,' and that, furthermore, the pastor is to 'encourage the layman so that he may undertake tasks on his own initiative?')"

If this fails, then by all means seek out a Eucharistic community where the Sunday worship is celebrated properly, with imagination and reverence. Every example of parish liturgy is to be judged against the principle offered by the Constitution on the Sacred Liturgy (art. 42). The Sunday Mass celebration must be the principal means of encouraging a "sense of community within the parish." A "dry" liturgy is, almost by definition, one in which the values of community are not at all promoted or sustained.

Q. Has our relationship with the Eastern churches changed much? It appears that all the changes I have seen with regard to the Eastern churches has the Roman church adopting practices that these churches have been doing for years, and that they are not picking up many things from us? Am I mistaken?

A. The question confuses me somewhat. If you had inserted the term "Protestant" where you wrote "Eastern," I could understand your concern. But I am not aware that the Catholic Church—of the Western rite alone or of the whole Catholic Church (including, this time, the so-called Uniate Churches)—has adopted practices in recent years that are specifically "Eastern." We have, indeed, learned much from the Christian traditions of the East: particularly their sense of mystery, of liturgy, of the presence and activity of the Holy Spirit, and of the centrality of the Risen Lord. And these Eastern Churches have as well many things in common with us already (see both the Decree on Eastern Catholic Churches and also the Decree on Ecumenism, e.g., art. 15).

What can the Eastern tradition learn from the West, or from the Catholic Church in general? Let them read, ponder, and assimilate the material and implications of the Pastoral Constitution on the Church in the Modern World. If there has been any area where the Eastern traditions have been weakest, it is in the matter of the political relevance of the Gospel. The preeminence of "mystery," for example, has sometimes made of Christian faith something of an "other-worldly" reality.

Father Richard P. McBrien, a priest of the Hartford archdiocese, professor of theology and dean of studies at Pope John XXIII National Seminary, Boston, is author of the book, "A New Quest of the Church," soon to be published by the Paulist-Newman Press.

SOCIAL GUIDELINES FOR THE CHRISTIAN

By GRANT MAXWELL

For nearly a century, social guidelines for Catholics have been offered in papal encyclicals. Until recently, this body of social teaching emphasized, quote, "Catholic social principles," as if there were an exclusively Catholic blueprint for reconstructing the world. Pope John widened the focus and muted the triumphant tone in his message to mankind entitled "Peace on Earth."

The Second Vatican Council went still further. Vatican II, exercising the highest teaching service of the Catholic Church, offered to Catholics, fellow Christians, and all people of

Grant Maxwell is co-director of the Social Action department, Canadian Catholic Conference, Ottawa. He formerly directed the Adult Education Center, Toronto. The veteran journalist was a Canadian delegate to the 1969 International Congress of the Laity in Rome.

good will a new vision of a better life here on earth, plus general principles to guide humanity towards this better life.

These guidelines or signposts are points of departure. They are guidelines to be applied, tested in action. As citizens who are Christians, it is our special responsibility to make these applications to the complex social questions of our time. The practical applications will be endlessly difficult, always ambiguous,

always marred by imperfections. This is the adventure of life.

THERE ARE many notable features about the council guidelines. It is the Scriptural emphasis in the council statements that seems to be most significant. Vatican II used one phrase again and again in the documents "In the spirit of the Gospel."

For example, The Decree on the Apostolate of the Laity says that Christians are to make new human society "with the spirit of the Gospel." Christians are to do what they can to renew social attitudes, social climate, and social structure with a spirit differing radically from the worldly spirit which puts things before people, and man before God.

To acquire "the Gospel Spirit" ourselves, we must know Christ as a living Person. To know Christ intimately, we must talk with Him personally. "We speak to Him when we pray; we hear Him when we read the divine saying" in the Scriptures.

In the Scriptures, preserved and interpreted in the Church, we learn from Christ that "God is love"; that all men are born to love; that Christians are reborn in baptism to learn to love as Christ loves. Charity—to love as God loves—is the secret of the universe, revealed to us in the Gospels, and interpreted anew by Vatican II. Some examples, in the Council's Words: "Sacred Scriptures . . . teaches that the love of God cannot be separated from love of neighbor. . . .

"In our times a special obligation binds us to make ourselves the neighbor of every person without exception. . . ." (Continuing these council excerpts, based on Scriptures): "Respect and love ought to be extended also to those who think or act differently than we do in social, political or even religious matters. The teaching of Christ even requires that we forgive injuries (Matt. 5:43-4)."

FOLLOWERS of Christ also are bidden to live by the Beatitudes: "Following in His poverty . . . ; imitating Christ in His humility . . . ; ever ready to leave all things for His sake; and to suffer persecution for justice sake."

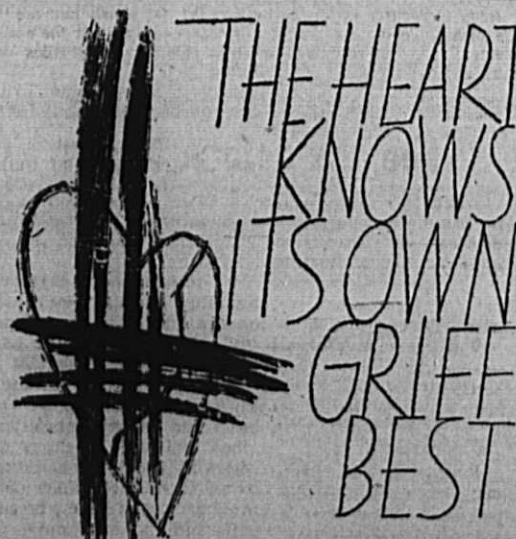
Such is the "spirit of the Gospel." Such, to the worldly wise, the unreasonable, impractical, impossible way of life, taught and lived by the divine revolutionary named Jesus of Nazareth. He came 2,000 years ago and he comes still to reveal "God's revolution and man's responsibility."

In our weakness and selfishness, we try to evade this responsibility. We make excuses; we rationalize. We try to pigeon-hole our faith; we try to limit its living to Sunday worship and a few prayers uttered in haste. But now Vatican II reminds us again that we cannot live as Christians this way; there cannot be a comfortable split-off between Sunday and Monday living.

(Next Week: Profile of the Committed Christian.)



"In our times a special obligation binds us to make ourselves the neighbor of every person without exception. . . ."



PROVERBS 14:VERSE 10

The Proverbs

THE WEEK'S NEWS IN BRIEF

(NC News Service)

Mississippi desegregation, celibacy, ecumenism, parish seances, and Church financial problems were among the news developments last week. The highlights:

Mississippi's first tense week of court-ordered desegregation ended on an optimistic note.

Justice Department, civic, and religious leaders were hopeful that the transition of 30 districts to unitary systems will be accomplished without major clashes by February 1.

But with more than a dozen districts in the state yet to start classes, the crisis—in a state noted for bizarre confrontation on the racial issue—was by no means over.

Cardinal Valerian Gracias of Bombay appealed to the bishops of India not to abdicate their authority.

"If we have sullied the fair image of authority, turning it into a cold instrument of power, let us do something about it," he said.

"Both superiors and subjects have a duty to restore the fair name of authority," he pointed out. "Any abuse on either side breeds tyranny or anarchy."

Campaigners against the new Mass soon to be introduced in London warned that an "underground resistance movement" might spring up in the Catholic world celebrating the old Mass in defiance of authority after its final prohibition.

Hugh Ross Williamson, well-known Catholic author and convert, said the movement might go even further and openly challenge the decision in favor of the new Mass as "heretical" and condemn Pope Paul VI himself as "anti-Pope."

The Catholic Church in Chile is renouncing its traditional sources of income—lands, buildings, and wealthy churchgoers—and will rely instead on contributions from the average parishioners, even if these amount only to 10% of its needs.

"We know it is hard, but we

are not afraid," Father Manuel Camille Vial, a young priest from Temuco, said. "We are willing to take up jobs if necessary."

West Germany's Catholic bishops issued a joint statement strongly defending the country's church tax system, under which the state's tax officials collect the funds that keep the churches in operation.

This system is preferable, the bishops said, because it spreads out the burden of church support in the fairest way, keeps the churches protected from special-interest pressure groups, and assures a living wage for church employees.

The bishops also acknowledged that it is necessary to give church taxpayers a voice in the assessment and use of tax money, and to publish and explain church budgets.

Several church leaders are backing the desperate appeal of 91 political prisoners in Mexico for a fair trial after their arrest 14 months ago.

Bishop Sergio Mendez Arceo of Cuernavaca is among those protesting "the numberless violations in the administration of justice."

The prisoners—some of them charged as subversives and Marxists—were arrested in connection with the Mexico City riots in July and September, 1968.

United States Catholics were urged to join with other Christians "in the holy task of restoring the unity of the followers of the Lord."

The call was issued by the National Conference of Catholic Bishops in heralding the 1970 observance of the Week of Prayer for Christian Unity January 18-25.

Mrs. Cynthia Wedel, new president of the National Council of Churches, said she hopes Catholics can be brought into the organization within three years. "The relationship with the Catholic Church is one of the

most exciting things happening," she said.

"Since Vatican II we have been working very closely, but now we are probing the specific question of membership in the Council of Churches for Roman Catholics," Mrs. Wedel said of current negotiations.

Although the Dutch National Pastoral Council voted overwhelmingly in favor of optional celibacy for priests, a Vatican press officer emphasized in Rome that the Dutch council "is only a consultative body" and that its action has no "juridical effect."

Santiago, Chile, archdiocesan authorities suspended three Spanish priests who work in the slums for holding spiritualistic seances with parishioners involving a medium they called "Maria" and described as the "new Virgin Mary."

Although suspended, the priests refused to leave the parish rectory and church and have continued to administer the sacraments and discharge their priestly duties with the support of many of the parishioners.

Some of the parishioners have formed a guard around the buildings, but police are keeping order in the area.

NEWS CAPSULES: The Mormon Church reaffirmed its position that Negroes cannot enter its priesthood, but also called for "equal opportunities" for all races in civic and political affairs. . . . Father John E. Cotter, Denver archdiocesan chancellor, resigned from the priesthood. . . .

Msgr. Charles Owen Rice, the "labor priest" of Pennsylvania, called the triple slayings of union reformer Joseph A. Yablonski, his wife, and daughter a "deed of infamy." . . . An Indian Jesuit sociologist called for population control in order to prevent increased unemployment in India. . . . The diocese of Providence's two seminaries will accept non-ecclesiastical students beginning in September. . . .

Some parochial schools may be drawn into a program of postal academies to be established in six pilot cities. . . . The Catholic Church in Bolivia has no political aims and the bishops are neither supporting nor opposing the regime of President Alfredo Ovando, Archbishop Jorge Manrique of La Paz declared. . . . Pope Paul warned Catholics to be on guard against two "dangerous deviations" in interpreting the Second Vatican Council. . . . Cardinal John Krol of Philadelphia said peace "cannot be built by violence" and called for a sharp reduction in the military spending which has brought mankind to the brink of mass destruction.

Probe new anti-smut approach

TRENTON, N.J.—The state commission examining the obscenity problem may recommend laws governing sale, purchase and showing of smutty printed and filmed material be abandoned in favor of legislation to protect the young from such matter.

This was indicated by Assemblyman William E. Schluter of Mercer County at the conclusion of a series of public hearings (Jan. 7). Schluter heads the study panel authorized by the legislature a year ago.

HE SAID it might be advisable to lift laws restricting adults inasmuch as such laws have become just about unenforceable.

William McGlynn, commission counsel, said he agreed with this view. He said testimony the commission has received over the last several months indicates that law enforcement officials throughout the state have decreased their surveillance because of the difficulty of obtaining convictions under guidelines established by the U.S. Supreme Court.

THE Supreme Court, however, has indicated that legislation protecting the young does not run afoul of constitutional limits on censorship and because of that Schluter said the commission may concentrate its efforts in that area.

At the final hearing the principal witnesses were film industry representatives, who argued that additional laws are not needed to govern the showing of movies because of the self-regulating rating system the industry has introduced. A representative of the National Association of Theater Owners said most New Jersey film exhibitors are co-operating in the association's program to inform the public about film classification.



MAO PAINTING REMOVED—A portrait of Chinese communist leader Mao Tse-tung which hung in the Vatican press hall for two months has been removed in the wake of publicity aroused by discovery of its subject. Reason given was that no heads of state are to be in view in Vatican offices, a press spokesman said. Originally, the portrait was thought to be that of a priest. Italian painter Luigi Carnevali, 86, is shown above with a preliminary sketch of his controversial painting.

Paraguay Church feels oppression

ASUNCION, Paraguay—The American country. Catholic Church in Paraguay. This move was the latest in which is in open defiance of the conflict which has placed the authoritarian government of Paraguayan Church in strong President Alfredo Stroessner, opposition to the Stroessner has been ordered to end all its regime on social and political welfare services in that South matters.

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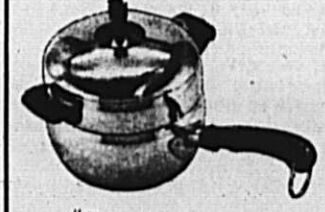
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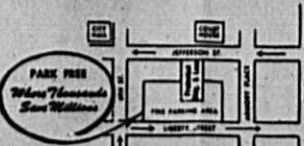


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See tax reform impact

WASHINGTON, D.C.—The new tax reform act, signed into law December 30 by President Nixon, includes a number of provisions which bear directly on religion in America, according to Christianity Today in its January 16 issue.

Now that some religious groups—congregations, denominations and organizations—are reporting significant declines in income, the bill's impact is expected to be rather significant.

With regard to charitable giving, Christianity Today said, the new bill allows individuals, including contributors to churches, more take-home pay, and persons willing to give substantial sums to charitable causes get more incentive because the ceiling for regular charitable deductions was raised from 30 to 50 per cent.

Religious groups that get financial aid from foundations "may be affected somewhat adversely because foundations now must pay a 4 per cent tax on investment income," the magazine said. "This may be offset to a degree by a new provision requiring foundations to pay out to charity at least 6 per cent of their net worth each year."

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.

Stewardship

"Well done, good and faithful servant." Matthew XXV. 21

Almost 55 years have passed since Paul C. Schulte dedicated his life to the service of the Church and its people. Catholics in the Archdiocese of Indianapolis have been the direct beneficiaries of that dedication for 23 years, a period which now comes to a close with his retirement.

Like the two wise stewards in Matthew's parable of the three servants, Archbishop Schulte has served his Master well. What was left in his keeping he has cultivated with rare dignity, seeded with assisting labor and unswerving love of the Lord, and tended with care for the future—the promise of tomorrow that he seemed always to see in the eyes of the children. We have been privileged to have had this good and worthy man as our spiritual head. He has rendered a rich harvest. Now it is time for him to rest.

The man who succeeds Archbishop Schulte assumes the duties of office with impressive credentials and an already assured "feel" for the job. Since his arrival in Indianapolis in October, 1967, Archbishop George J. Biskup, quietly but energetically, has familiarized himself with the Archdiocese and its residents.

In his role as co-adjutor he has met thousands of clergy and laity and formed strong bonds of friendship and respect. Especially among the people of Holy Cross parish, where he has resided, he has demonstrated a gift for affectionate pastoral concern. He has become acquainted with the leaders of other faiths, civic officials and the Archdiocesan community at large. And he has assured all that he is eager to work co-operatively in any venture that will advance the welfare and the dignity of all men.

Catholics of this area are uniquely honored with a tradition of eminent bishops. Archbishop Paul C. Schulte has enriched that tradition with 23 years of unfailing devotion and outstanding achievement. Now the mantle of leadership has fallen to Archbishop Biskup. We pledge our loyalty and our service. We ask his blessing.

Know your faith

Ideally man never stops investigating and trying to understand the world around him. Ideally the Catholic never stops learning about his faith. Unfortunately, the ideal is not always achieved.

Having reached the age of physical maturity, too many people stop growing—on any level. They stop searching for fresh answers to old questions. They don't even want to hear the old questions articulated. They end up striking a bargain of static sameness with life.

So it is with too many Catholics. Their faith is bound by the rote and routine of obligation. They accept the demands of heritage and custom, but dismiss the adventure of reason, challenge and reconciliation that is inherent in the Gospels.

It is not all their doing. The Church has been woefully neglectful of adult education. Probing the depths of faith has been left to the scholars and the theologians. It has never been promoted as an occupation or a vocation of the laity in general. The Church itself has been too resigned to the artificial divisions of life and the departmentalization of men's lives.

Then came the explosion of Vatican II. The peace was shattered, the stagnation disturbed. But along with disturbance there was warmth, light and excitement. A disparity of feeling and flexibility ensued and it became painfully apparent there was need of a mass-media effort to inform, to reconcile and to end the polarization.

The young, still in the learning stage and many still in Church schools, were readily reached. The interested and the adventurous had followed the Council step by step and eagerly debated its directions and directives. But for the great mass of adult Catholics Vatican II was a series of headlines and news stories, followed by changes in action and emphasis which they were ill-prepared to adapt to or understand.

The Criterion, like many other diocesan papers, has been dismayed for a long time by the distress and perplexity of many adult Catholics. Parents are frustrated at the seeming contradiction between what they had learned about their faith and what their children are now learning. Many older persons no longer feel a sense of familiarity and security in their churches. These adults have been uncharitably neglected, on the whole, by those responsible for religious education. Attempts to reach them have been selective and sporadic.

We believe a diocesan paper should be a vehicle for the teaching church as well as a source of church community information. For this reason, The Criterion has assembled a novel classroom. Through the Know Your Faith series, which began last week, we are bringing to our readers the instruction and guidance of some of the finest minds of the Church in America.

We publish this on-going series in the hope of providing individuals and parish groups a source of approved teaching, interestingly packaged and readily digested. The series invites readers to meet with nationally-famous teachers such as Father Walter Abbott, S.J., director of the Vatican Office for Common Bible Work, and an eminently-respected Scripture authority; Peter Schineller, S.J., widely-known for his down-to-earth approach to theology; Grant Maxwell, a veteran newspaperman who is now co-director of the Social Action Department of the Canadian Catholic Conference; Carl J. Pfeifer, S.J., a noted specialist in catechetics; and Father Joseph M. Champlin, associate director of the Bishops' Committee on the Liturgy, who is familiar with liturgical developments countrywide.

Their articles will be easy-to-read and easy to understand. Their subjects timely and relevant. We think they will become good friends as well as respected mentors.

The Know Your Faith features are being made available as instruments of understanding. They are intended to be a service to the adult community and a new dimension in religious education. We hope they accomplish those purposes.

Christian unity

"Five years have passed since the historic Decree on Ecumenism was issued. What has been given to us in the recent past has already been so remarkable that we can set no limits to the blessings God may grant in the proximate future."

Thus reads, in part, the text of a statement issued by the National Conference of Catholic Bishops marking the 1970 observance of the Week of Prayer for Christian Unity, January 18-25. It is a hopeful statement reflecting the determination and promise of the council Fathers to repair the damage to Christian unity which had endured for almost a thousand years.

In the years since the council convened ecumenism has become a household word. The Christian community is decidedly more of a community. There is a

rapport, a feeling of charity and an eagerness to dialogue among the churches. The spirit of Pope John is still with us, though it fades at times in the shadows of real and imagined difficulties and becomes dissipated by malaise and indifference.

At this moment the ecumenical movement appears to have reached a stalemate on the day-to-day, person-to-person level. The first blush of encounter has faded, the pleasantries of exchange grown trite.

On the leadership level joint commitments have been planned and forged in diverse areas of human need and social concern. The churches are involved together with the poor and the persecuted, the problems of war and threats of war, racial animosities and generational differences.

Still there is deliberate hesitation to discuss openly and freely those issues which separate us in faith and institutions. We talk around the hard topics of the Eu-

charist, mixed marriages, the papacy, baptism and the like. Are we too afraid, or too stubborn, to get personal and topical?

We have traveled but the first leg of the journey, the smooth, comfortable way of good intentions and good feeling. Ahead are stumbling blocks, the jagged pavement of disagreement and sensitivity. We have good reason to hesitate but we must not delude ourselves into thinking the road need not be traveled or that we can depend on time and miracles to wear down the barriers.

The doctrinal differences that separated Christians are still with us and they are as formidable as ever. We cannot be indifferent to truth. Neither can we be oblivious to fact. We must begin testing our ability to face both. There is no better time to begin than now as the Week of Prayer for Christian Unity christens a new decade.

● GEORGE SHUSTER'S VIEW

A decade of violence comes to an end

By DR. GEORGE SHUSTER

It certainly was a grim decade which came to a close with the hoopla of New Year's Eve, 1969. We have no way of knowing whether — for the United States at least — the next ten years will be better. The circumstances in which we find ourselves are the delayed products of the Second World War, which pushed the people of this country into a time of leadership, affluence and unsolved problems. That War was in turn a result of the Great Depression, which swooped down a little more than 40 years ago.

"The Sixties" issue was the most revealing. This was with it. To be sure, it was very one-sided as nearly all mass media journalism is. There was no mention of efforts made by our government, international agencies and private philanthropy to deal with shortages of food the world over or with the problems of population.

There was no mention of religion, even of Pope Paul's journey, because the mass media seem now persuaded that

spokesmen for religion are either hopeless obscurantists or hotheaded illustrations of how religious commitment comes to an end.

The emphasis was placed first of all on violence. The only sport referred to was professional football, which comes as close to being a man-killing enterprise as the FCC will currently allow. What one saw in color was bloodletting in Vietnam, the Cuban crisis with Khrushchev in a menacing pos-

ture, and all varieties of urban rioting.

Student rebels were not missing. And, of course, there was reference to the abysmally degrading submissions of faculty to irrational students—in my opinion that most somber betrayal of academic freedom in the history of the country. And then, of course, the tragic assassinations came in for notice in this fearsome panorama of hatred, arson and murder.

This is not all. The second part of the story has to do with the additions which now permeate our lives — sex, dope, booze and down with authority. It may be conceded that Life's illustrations were done with restraint and that the accompanying texts were held to the level of Esquire. The sneakiest phrase introduced into the issue accompanied six portraits of Miss Americas. . . . It was a paraphrase of what is now considered a corny line by Keats:

"A thing of beauty is a joy forever and ever. . . ."

God help the great picture magazines. God help us all. We are selling coming generations of young Americans down the river of additions of kinds which are almost predictably worse than LSD. And worse than pills and abortion.

I feel very, very sorry for parents who have to bring up youngsters in this period of disorder.

● THE BLACK VOICE

We just can't live without tensions

By REV. LAWRENCE LUCAS

Very few people except the most out-of-it would have any real objection to the statement that the relationship between blacks and whites in America needs a great deal of improvement.

Yet, more and more these days when I write or speak on this subject, people are accusing me of bringing tension and confrontation to the issue. What puzzles me is not that they say this—which accusation may be true enough—but that they say it as if it were something bad.

How can one address himself realistically to an admittedly poor situation without tension? It strikes me as being impossible. More important, to try to eliminate or to run from all tension is to run from life itself. Tension is a fact of life. There is tension even in the growth of cabbage. Only what is lifeless is free of tension.

Built-in tension is that creative force that allows me to raise my arm. A tension line running from freedom to authority is what keeps both intact. Tension is not only true for every living individual and corporate group, but from our under-

standing it is true of God Himself.

Whether we advert to it or not, we generally think and speak of God as a built-in complex of tension. One of our great difficulties in trying to talk about God is reconciling the seemingly contradictory concepts we have about Him. Consider, for example, a God who is all powerful and yet all loving; all just and yet all merciful; completely free and sufficient and yet in search of human beings and situations that are open so that God can act through them; omnipresent and yet locally present to each.

Anyone who lives in a world where tension does not exist is not even a cabbage. Anyone who seeks a life so secure and free of problems so that all is serenity and calm is really seeking to be greater than God. Tension and confrontation are characteristics of Christ in the New Testament and therefore must be so of the children of God.

On this basis I believe that only in tension can the Church and the individual Christian be truly relevant today. To be involved in race-relations in and out the Church in this country and at the same time not creating and exposing tension would be equivalent to a unique form of ignorance and/or hypocrisy.

Thus, I take it as a compliment when I am accused of bringing tension. And I say this recognizing the possibility of some really obtuse individuals interpreting my remarks as tension for the sake of tension.

There is danger here, but I do not think the most fruitful life is that which is spent pri-

marily or exclusively in running from danger.

The following guidelines may prove helpful. One: any issue must be confronted in which or because of which children of God are made to suffer; two:

on this level of issues, there is no such thing as a valid distinction between the sacred and

the secular, (God's world is one and His people are one); three: the issues that individual Christians and the Church confront must bring them in direct encounter with the people that suffer; the issue must have integrity with the situation and carry some hope of success.

Basically, the issue that must be confronted is sin.

● THE YARDSTICK

The New York City transit confrontation

By MSGR. GEORGE HIGGINS

One evening during the recent holiday season, having read as much as my eyes could take that day, I broke my 1969 (and '65, '66, '67, and '68) New Year's resolution and turned on the Johnny Carson Tonight Show, well after midnight, in search of a little innocent mirth and entertainment. To my surprise, however, I was treated instead to a serious discussion of labor-management relations by a well known stage and TV comedian who, for present purposes, need not be identified. Suffice it to say that he was chewing on a cigar of Churchillian proportions and, because he was on his way to the long delayed first night performance of Aida at the Metropolitan Opera House, was wearing a tuxedo. In short, he was the very picture of American affluence.

I assume that he had already finished his comedy routine by the time I turned the program on. In any event, when I got into the act, he was philosophizing, in a deadly serious tone, about the rise and fall of the American labor movement, with special reference to the situation in New York where, at that very moment, the citizenry was girding its loins for a possible subway strike.

Our friend the comedian started off by reminding his audience that he had come from a very poor working-class family which was decidedly pro-labor in its sympathies.

He then went on to say that he himself had been a strong supporter of organized labor all his life but that, in recent years, he had reluctantly come to the conclusion that labor was hurting its own cause by calling so many strikes (for example) which penalize working people themselves more than any other segment of the population.

"You and I," he told Carson and the other members of the panel (and here I am paraphrasing, of course), "will not be hurt by a subway strike because we don't have to rely on public transportation. It's the workers who are forced to use the buses and the subway to get to and from their place of employment who will be hurt by the threaten-

ed strike." I got the impression, incidentally, that Carson himself was somewhat embarrassed by this colloquy.

I have no doubt that Carson's featured guest was telling the truth when he said that his own sympathies, by and large, have always been with organized labor, but, frankly, I wasn't at all impressed by the roundabout way in which he argued his case against a possible subway strike in New York City. If he had contended that the subway workers' demands were unreasonable, I would have disagreed with him, but at the same time would have had to admit that, right or wrong, he was at least arguing his case on rational grounds. In point of fact, however, he never even raised the question as to whether or not the transit workers were getting a fair shake. He just kept on repeating that a subway strike would hurt the average worker who has to depend on the buses and the subway as his only means of transportation.

There is an obvious flaw in this line of argumentation. If the convenience of people who ride the subways were the only issue to be taken into account in transit labor relations, it would seem to follow logically that the transit workers would never be justified in calling a strike regardless of how they themselves were being treated in terms of wages, hours and working conditions.

But that's not a rational way to approach the subject of labor relations in the field of public employment. The first question to be asked when a dispute arises in this particular area is whether or not the workers involved are being treated fairly.

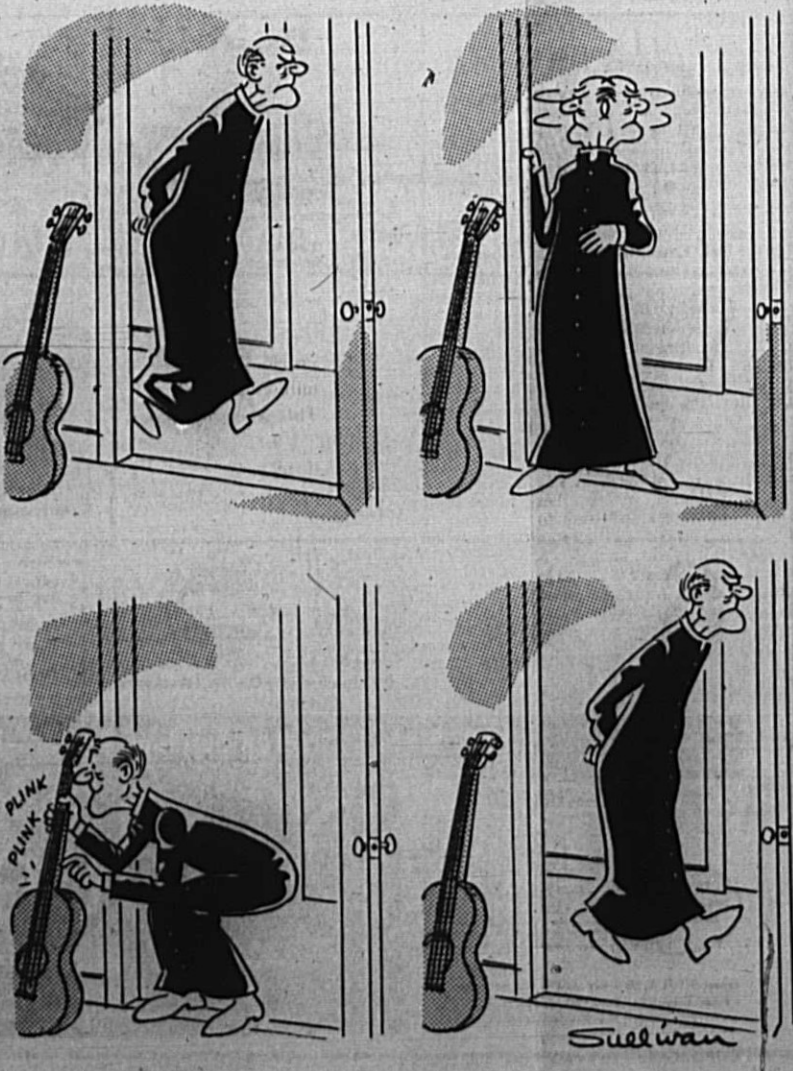
But what were the facts in the

New York transit dispute? Were the subway workers being unreasonable in their demands? Now that the dispute has been settled—fortunately without a strike—it ought to be possible to address ourselves to these questions more calmly and more objectively than many indignant citizens were inclined to discuss them during the course of the dispute itself.

For my own part, I would say, in the light of government statistics released after the dispute had been settled, that the union's demands were, on balance, reasonable enough. The Bureau of Labor Statistics of the U.S. Department of Labor announced on January 4 that it cost \$11,236 a year to maintain a family of four persons on a moderate standard of living in the New York area, as of last spring. But if my information is correct, the New York subway workers, on the average, are earning less than that amount even under the terms of their new contract. Therefore, in my opinion, they were fully justified in asking for a substantial wage increase in their recent negotiations and, in fact, would have been justified in asking for even more.

And while I am happy that they were able to settle their dispute with the Transit Authority without a strike, I think I would have found it very difficult to condemn them out of hand if they had decided to go on strike until such time as the city authorities agreed to meet the government's figure of \$11,236 as the minimum income required to maintain a moderate standard of living in the area in which they happen to be living.

I doubt that our friend the TV comedian would agree with me (Continued on page 5)



THE CRITERION

124 W. Georgia, P.O. Box 174, Indianapolis, Ind. 46206
Official Newspaper of the Archdiocese of Indianapolis and the Diocese of Evansville

Phone (317) 635-4531
Price \$4.00 a year.

Entered as Second Class Matter at Post Office, Indianapolis, Ind.

Editor, Rt. Rev. Raymond T. Bosley; Associate Editor, Rev. Joseph Zillak and John G. Ackimire; Managing Editor, Fred W. Fris; News Editor, Paul G. Fox; Jeff Hays; Advertising Manager, James T. Brady.

Evansville Office: 208 N.W. Third St. Phone (317) 425-4229

Published Weekly Except Last Week in December.
Postmaster: Please return PSN forms 3579 to the Office of Publication.

By MSGR. R. T. BOSLER

Q. I'm fed up with the institutional Church. It seems to me that the bureaucracy of the Church is holding Christianity back. Pope, bishops and priests spend all their energies keeping the institution going. There is neither time nor funds left over for taking care of the poor and putting Christianity into practice. Wouldn't it be better to return to the simplicity of the early Church, stop building churches and love one another?

A. Nobody likes institutions. The G.I. dreams of an army without the inefficiency of the brass. The taxpayer dreams of a government unhindered by the graft and waste of politicians. The teacher longs for freedom from restrictions imposed by bungling, conservative school administrators. But institutions, however



hard to live in and with, are a necessary part of human life. Man is a social being who must live and work with others for his own fulfillment. He has to have social structures or institutions to promote any worthwhile cause whatsoever. You name it: feeding the poor, promoting racial justice, helping the victims of disasters, eliminating tuberculosis. It takes organization to promote any good idea or to spread any good work. No worthy cause or movement can long exist without organization and that means without officers—call them what you will—and regulations, or in your word, without an institution.

The dream of returning to the simplicity of the New Testament Church, it seems to me, is much like the dream of the urbanized, over-taxed, over-organized big city dweller who longs for the simple life of the frontier days when the good guys were clearly distinguished from the bad and a fast draw brought the triumph of good over evil. Your dream of a return to the

primitive Christian Church is nothing new. Many of the early Protestant Churches attempted to eliminate all ecclesiastical structures and return to the New Testament way of life, but the only survivors among these were those which institutionalized.

A French religious editor, Henri Fesquet, one of the most persistent modern critics of the institutional Church, expressed

it pungently when he wrote recently: "The Church's hands are not always clean, but soiled hands are better than no hands at all."

Q. I am confused by two scripture passages referring to the resurrection. In one passage Mary Magdalene is told by Jesus: "Do not touch me." In another, Jesus tells the doubt-

ing Thomas to touch the holes made by the nails in his hands. Is there a discrepancy?

A. Not necessarily, but we must remember that the resurrected life is something no one in this life can hope to understand. The resurrected Christ was not just a corpse that had come back to life, but a body that had taken on a new and wonderful existence. The writ-

ers of the New Testament tried to help us appreciate this by reporting their own surprising experiences even though one seemed to be at odds with another.

The resurrected Jesus was not seen by all those who knew him but only by those he wanted to see him. He appeared suddenly in a room, the doors being closed. And yet he was not an apparition. He ate with

them. He let Thomas feel the scars left by the nails in his hands. The Magdalene touched him.

Jesus's words to Mary Magdalene after the resurrection have been translated in various ways: "Do not touch me," "Do not hold me," "Stop touching me," "Do not cling to me." Apparently Mary, in her joy and surprise at seeing Jesus alive, had embraced him or perhaps had dropped to the ground and thrown her arms about his knees, as one commentator suggests (Bruce Vawter).

In saying what he did, Jesus was informing Mary that things had changed. His earthly mission had been accomplished. He was now living a new kind of life—the risen life—and so the old relationships with those whom he had known and loved on earth were to be different. Jesus was, at last, ready to return to the Father and must not be held back from this glorious life which had been the goal of his earthly existence.

In encouraging Thomas to touch him, that is to experience the reality of his wounded hands and side, Jesus was asking Thomas to believe in his risen state. This is the same point that he had made in the earlier incident with Mary, but Jesus expressed it in a different way.

but I question the accuracy of the television report. As an editor of a Catholic paper, I keep up on the religious news of the world. If a woman were ordained a Roman Catholic priest in Poland, our religious news service would report it.

There have been several news stories out of Sweden recently describing a division in the State Lutheran Church over the ordination of a woman. Perhaps the television report you heard was about this incident.

The only reason, in my opinion, why a woman may not be ordained a priest in the Roman Catholic Church is a church law against it. Some theologians hold that this law can never be changed; others hold that it can. I think these latter are right. But don't count on the law being changed any time soon. It's my guess that you will be old and arthritic before the Synod of Bishops gets around to the point of even considering the question.

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YOUR WORLD AND MINE

Youth voices a challenge for the seventies

By GARY MacEOIN

Older people like myself, even those of us who are basically sympathetic to the utopian ideals of the younger generations, sometimes have difficulty in establishing what concretely they would have us do. Their rejection of what they disapprove in the system we offer them can be so total as apparently to leave only an anarchic nihilism.



The views formulated by a vigorous caucus of younger scientists and engineers at the annual meeting of the American Association for the Advancement of Science should help to bridge this particular generation gap. These young Americans are surely as entitled as the hippies and the yuppies to be regarded as the voice of tomorrow. They speak a language which we may not particularly like but which we can easily

understand if we make the effort.

One interesting point about their program is that it is emotionally in tune with the general tone of the revolt of youth. Those who have made the grade in industry, business and education have a scale of values remarkably similar to that of those who cop out. Perhaps the parents have, after all, done better than they generally take credit for.

Technology, say these young engineers and scientists, must serve the ends of the community. It should concentrate on ending the hunger which affects the thirty million citizens who live below the poverty level, providing the same environment of housing, education, skills and opportunity for them as other citizens already enjoy. The process will include the rationalization of urban transport and housing, and the reform of an educational system that perpetuates racial inequities.

Looking out beyond our own affluent nation, these young peo-

ple see a reckless depletion of the world's resources and a parallel pollution of the environment that threatens "an ecological crash" in the lifetime of people already born. "The affluent people of the world must support a fundamental redistribution of food and other foods, so that all the world's current waste and excessive consumption, as well as a net increase in food production, can be channeled equitably."

Obviously all of this reform carries a high price tag. Those who propose it do not shy away from that fact of life. They warn that it may involve "a standard of living unacceptably severe for today's affluent Americans." But they would start more modestly by eliminating some of the things we could do without: the manned space flight program, the focus of technology on new weapons, the scatter-gun production of new pharmaceuticals, an end to behavioral research that can lead to thought control, and an end to planned obsolescence of industrial products.

I find it significant that the scientists and engineers have ceased to rely on their technology as the total answer to all the problems of mankind. They are very frank about this. What they are now proposing is a moral code, what they themselves call "a new morality."

Those of us who are familiar

Higgins

(Continued from page 4)

In this regard, so be it. Incidentally he is not the only American "liberal" who has become disillusioned with the allegedly selfish, bread-and-butter approach of established American unions. As Professor Albert A. Blum of the School of Labor and Industrial Relations, Michigan State University, told the 1969 convention of the Industrial Relations Research Association during the Christmas holidays, the so-called liberal camp in the United States, "once so sympathetic to organized labor, no longer cares very much about what happens to unions. . . They only become sympathetic to unions when labor is trying to organize the really disadvantaged, such as farm workers or hospital employees. At other times, these once loyal supporters are either disinterested or hostile to organized labor."

I take it that Professor Blum would include himself in this category of disillusioned liberals. He admits, of course, that unions should be concerned about so-called quantitative problems in the field of collective bargaining (higher wages, for example) but repeatedly insists that in the 1970s they must look to problems of quality (job satisfaction, the intelligent use of leisure, control of environment, etc.).

His point is well taken—but if I were a subway worker in New York City, I suspect that I would want my union to concentrate, first and foremost, on getting my wages up to the Federal government's statistical norm for a moderate standard of living before taking on these other problems, however important they may be. In other words, first things first.

Sees fewer changes

ST. LOUIS — The final four years of the Sixties have seen the "high water mark" of distress and change in the Church, Cardinal John Joseph Carberry observed here this week. In the Seventies, there will be "an ebbing of the tide," he predicted.

with the moral teaching of Christianity will not find this morality particularly new. And that observation leads me to what I find deeply disturbing about the situation. To these young people it is a new morality, because they have had to work it out for themselves with no apparent aid from the custodians of the old morality.

This is all part of a sad story which goes back to the historic circumstances that caused the Church to lose the cultural initiative in intellectual, social, economic and political affairs in the Renaissance and post-Renaissance period. Since that time, the Church and the world have been going their separate ways, to the detriment of both.

For long, the world seemed satisfied with its own resources. But we have mounting evidence of its realization that there is more to life than power. Surely it is time to initiate the dialogue about which Vatican Council spoke so eloquently. Unfortunately we on our side have still much homework undone.

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FROM THE OTHER SIDE

Asks for a reappraisal

By ALVIN F. KLOTZ

The stand on birth control enunciated by Msgr. George Carey in a recent column in Catholic diocesan papers pretty largely catches up the view of the thoughtful Protestant on the subject. I would hastily add that most thoughtful Protestants do not speak until they are spoken to on some topics that have intense meaning to others. This is one of those topics. But, then, I have never been accused of being a thoughtful Protestant.



In his column "Driftwood," Msgr. Casey writes "the world is in a new situation, the very antithesis of what prevailed when Jehovah said, 'Increase and multiply.' Anything but that seems the good thing for mankind now, but if, in this juncture, the church has not thought of anything but saving the prestige of the magisterium then the world is not going to look to the church for help and guidance."

This certainly catches up and articulates how we Protestants look at it. I see the matter as having its most profound meaning in papal world politics. It is difficult to see how the Catholic Church, so astute and experienced for centuries in world politics (and I use this in the best sense of the word) could muffle the ball on this issue. There is nothing to be gained by clasping onto any anachronistic motif just to save the pontifical face. But, sadly, this is what we see happening.

The problem of peopling the earth was a difficult one until very recent times. Plague, disease, violence and battling with elements were all part of the lot of mankind. Organized religion became involved in lending its encouragement to procreation. Christianity did this by replacing the old pagan fertility rites. The Jewish emphasis on the glory of the male child was tempered and replaced by a Christian emphasis on motherhood. In a recent Look article Gloria Steinem notes that both church and state came to glorify motherhood and stretch it beyond all reality in their effort to get women to have babies. The hardy ones at least would live and it would be a means of getting the population increased.

But all of that has changed now with the miracles of medical science and technology. When the modern family in much of the world has, say five children, all are expected to live at least long enough to die in war. The loss of even one is regarded as real tragedy. The problem now is not one of fertility but of a fantastic fecundity. Marriage in our time can be based on creative theology and not simply procreative theology. This is the church's hangup. Rather than leading as it did before, it is simply following. The path could lead to the discrediting of the church—both Roman Catholic and Protestant.

Of course, we understand that lots of people have a lot invested emotionally in this. There are the millions of devout Catholics, the slow movers who feel much more secure in the past no matter how oppressive that past may have been. There are the millions of parents whose fertility has served them well—too well. Their rejoinder is bound to be "now you tell us!" There are those who cling to worn theological justifications who are not about to be moved.

Protestants, by and large, see the Church's position as a rationalization. They feel for these devout and sincere neighbors.

But they see them hung up on what to them is a myth. All this does little to engender respect in an unbending hierarchy. The Church, too, is seen as archaic, impotent and way out of it.

Perhaps this isn't important. But I am inclined to think that it is dreadfully significant in 1970. It will be even more so as we press into a new decade. The evidence is very strong—much stronger than it ought to be—that there are increasing numbers of Roman Catholics who see it as I do.

New occasions do teach new duties. Time does make ancient good uncouth.

FEEL GOOD TODAY

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

This column's happiest readers are the men, women and children who know they're needed. The days we're busiest helping others are the happiest days of our lives. . . . Who needs you most? Surprisingly, God needs you — for instance, to help an abandoned orphan become a God-loving, responsible adult. Lepers need you (there are still 15-million lepers in the world), blind children need you, and so do we. . . . Here in New York we are your agents, telling you where the Holy Father says your help is needed, and channeling your help promptly and safely to the people in need. . . . Want to feel good right now? Do without something you want but do not need, and send the money instead for one of the needs below. You'll feel good, especially if your gift is big enough to mean a sacrifice to you. This is your chance to do something meaningful for the world — it's God's world — while you're still alive.

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Q. I recently heard on television of a woman Roman Catholic priest in Poland, and I was surprised, as I was taught that only men could become members of the priesthood. Is it really possible for a woman to become a priest? And if so, how would a girl go about becoming one?

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ST. BARNABAS-ST. MICHAEL

Co-champions crowned in Quiz Contest

In an excellent performance by well-prepared teams, the 16th annual CYO-Criterion Quiz Contest ended in a tie last Thursday. Declared Co-champions in the contest, aired live over WFBM Radio, were St. Barnabas and St. Michael's parishes.

Each team answered 25 out of 28 questions with three of the eight contestants fielding all questions correctly.

Panelists for St. Barnabas, last year's champion, included: Leo Medisch, Jo Ann Epp, Terry Haller and Carolyn Smith. Their coach was Mrs. Joan Thoman.

ST. MICHAEL'S panel members were: Donna Russell, Karen Thornton, Pat McDonald and Shannon Crockett. Mrs.

SCORES

"A" BASKETBALL LEAGUE
Games of Saturday, Jan. 11
Division 1: St. Pius X 50, St. Simon 23;
St. Jude 22, Holy Name 17; St. Joan of
Arc 22, St. Andrew 8; Holy Spirit 33, St.
Michael 26; St. Lawrence 27, Little Flower 13.

Division 2: St. Christopher 23, St. Barnabas 21; Immaculate Heart 30, St. Roch 21;
St. Matthew 33, St. Joseph (Shelbyville) 20; St. Philip Neri 40, Christ the King 25; Our Lady of Lourdes 28, St. Mark 25.

Division 3: St. Catherine 37, St. Luke 17; St. Rita 37, St. Thomas 27; St. Monica 8, Holy Trinity 16; Greenwood 32, St. Malachy 23; St. Gabriel 39, Mount Carmel 24.

Division 4: St. Susanna 18, St. James 17; St. Patrick 23, Holy Angels 14; St. Joseph 25, St. Francis 21; St. Bernard 26, Sacred Heart 26; Nativity 33, St. John 28.

"B" BASKETBALL LEAGUE
Games of Sunday, Jan. 12
Division 1: St. Pius X 50, St. Simon 23;
St. Jude 22, Holy Name 17; St. Joan of
Arc 22, St. Andrew 8; Holy Spirit 33, St.
Michael 26; St. Lawrence 27, Little Flower 13.

Division 2: St. Christopher 23, St. Barnabas 21; Immaculate Heart 30, St. Roch 21;
St. Matthew 33, St. Joseph (Shelbyville) 20; St. Philip Neri 40, Christ the King 25; Our Lady of Lourdes 28, St. Mark 25.

Division 3: St. Catherine 37, St. Luke 17; St. Rita 37, St. Thomas 27; St. Monica 8, Holy Trinity 16; Greenwood 32, St. Malachy 23; St. Gabriel 39, Mount Carmel 24.

Division 4: St. Susanna 18, St. James 17; St. Patrick 23, Holy Angels 14; St. Joseph 25, St. Francis 21; St. Bernard 26, Sacred Heart 26; Nativity 33, St. John 28.

Division 5: St. Pius X 50, St. Simon 23; St. Jude 22, Holy Name 17; St. Joan of Arc 22, St. Andrew 8; Holy Spirit 33, St. Michael 26; St. Lawrence 27, Little Flower 13.

Division 6: St. Christopher 23, St. Barnabas 21; Immaculate Heart 30, St. Roch 21; St. Matthew 33, St. Joseph (Shelbyville) 20; St. Philip Neri 40, Christ the King 25; Our Lady of Lourdes 28, St. Mark 25.

Division 7: St. Catherine 37, St. Luke 17; St. Rita 37, St. Thomas 27; St. Monica 8, Holy Trinity 16; Greenwood 32, St. Malachy 23; St. Gabriel 39, Mount Carmel 24.

Division 8: St. Susanna 18, St. James 17; St. Patrick 23, Holy Angels 14; St. Joseph 25, St. Francis 21; St. Bernard 26, Sacred Heart 26; Nativity 33, St. John 28.

Division 9: St. Pius X 50, St. Simon 23; St. Jude 22, Holy Name 17; St. Joan of Arc 22, St. Andrew 8; Holy Spirit 33, St. Michael 26; St. Lawrence 27, Little Flower 13.

Division 10: St. Christopher 23, St. Barnabas 21; Immaculate Heart 30, St. Roch 21; St. Matthew 33, St. Joseph (Shelbyville) 20; St. Philip Neri 40, Christ the King 25; Our Lady of Lourdes 28, St. Mark 25.

Division 11: St. Catherine 37, St. Luke 17; St. Rita 37, St. Thomas 27; St. Monica 8, Holy Trinity 16; Greenwood 32, St. Malachy 23; St. Gabriel 39, Mount Carmel 24.

Division 12: St. Susanna 18, St. James 17; St. Patrick 23, Holy Angels 14; St. Joseph 25, St. Francis 21; St. Bernard 26, Sacred Heart 26; Nativity 33, St. John 28.

Division 13: St. Pius X 50, St. Simon 23; St. Jude 22, Holy Name 17; St. Joan of Arc 22, St. Andrew 8; Holy Spirit 33, St. Michael 26; St. Lawrence 27, Little Flower 13.

Division 14: St. Christopher 23, St. Barnabas 21; Immaculate Heart 30, St. Roch 21; St. Matthew 33, St. Joseph (Shelbyville) 20; St. Philip Neri 40, Christ the King 25; Our Lady of Lourdes 28, St. Mark 25.

Division 15: St. Catherine 37, St. Luke 17; St. Rita 37, St. Thomas 27; St. Monica 8, Holy Trinity 16; Greenwood 32, St. Malachy 23; St. Gabriel 39, Mount Carmel 24.

Division 16: St. Susanna 18, St. James 17; St. Patrick 23, Holy Angels 14; St. Joseph 25, St. Francis 21; St. Bernard 26, Sacred Heart 26; Nativity 33, St. John 28.

Division 17: St. Pius X 50, St. Simon 23; St. Jude 22, Holy Name 17; St. Joan of Arc 22, St. Andrew 8; Holy Spirit 33, St. Michael 26; St. Lawrence 27, Little Flower 13.

Division 18: St. Christopher 23, St. Barnabas 21; Immaculate Heart 30, St. Roch 21; St. Matthew 33, St. Joseph (Shelbyville) 20; St. Philip Neri 40, Christ the King 25; Our Lady of Lourdes 28, St. Mark 25.

Division 19: St. Catherine 37, St. Luke 17; St. Rita 37, St. Thomas 27; St. Monica 8, Holy Trinity 16; Greenwood 32, St. Malachy 23; St. Gabriel 39, Mount Carmel 24.

Division 20: St. Susanna 18, St. James 17; St. Patrick 23, Holy Angels 14; St. Joseph 25, St. Francis 21; St. Bernard 26, Sacred Heart 26; Nativity 33, St. John 28.

Division 21: St. Pius X 50, St. Simon 23; St. Jude 22, Holy Name 17; St. Joan of Arc 22, St. Andrew 8; Holy Spirit 33, St. Michael 26; St. Lawrence 27, Little Flower 13.

Division 22: St. Christopher 23, St. Barnabas 21; Immaculate Heart 30, St. Roch 21; St. Matthew 33, St. Joseph (Shelbyville) 20; St. Philip Neri 40, Christ the King 25; Our Lady of Lourdes 28, St. Mark 25.

James Crockett served as coach.

Perfect scores were registered by Miss Haller, Miss Russell and Miss Thornton.

Each of the teams, as co-champions, received \$40 first prize money and a trophy. Trophies and \$10 each were presented to the semi-finalist teams from St. Barnabas and Our Lady of Lourdes parishes.

SERVING as chief moderator for the radio finals was Father Donald Schneider, Archdiocesan CYO Director, assisted by Father Fred Schmitt, social studies director at Roncalli High School, and Frank Wilson, publicity director for the CYO.

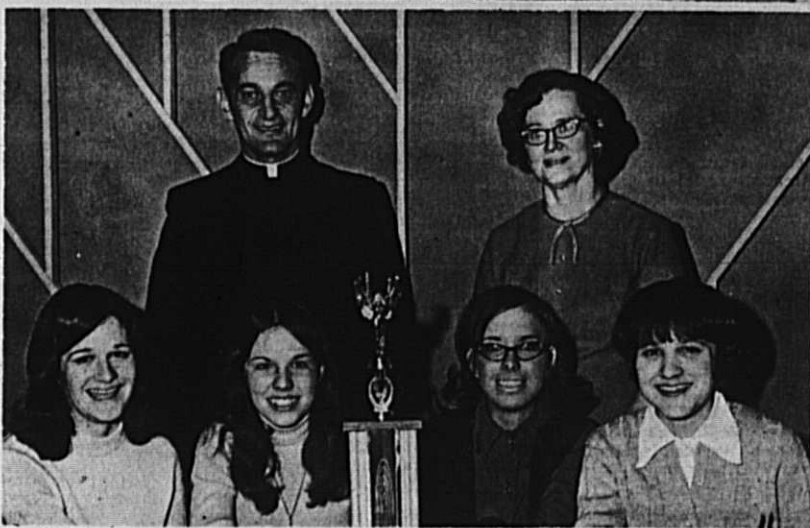
A total of 40 teams participated in the contest. Questions were taken from news pages of The Criterion, which provided the prize money.

Batesville girls capture tourney

For the second consecutive year, St. Louis parish, Batesville, won the fourth annual St. Joan of Arc Junior Girls' Invitational Volleyball Tourney last week-end.

Sixteen teams participated in the event, with Little Flower coming out as the runner-up. Semifinalists included St. Philip Neri and Holy Spirit.

Adult volunteers from the host parish handled the entire tourney, including refreshments and officiating.



CRITERION QUIZ CONTEST CO-CHAMPIONS—For only the second time in its 16-year history, the Junior CYO Criterion Quiz Contest ended in a dead heat. These two teams, St. Barnabas (top) and St. Michael (bottom), battled through seven rounds of questions, 28 questions per side, in the finals on WFBM January 8, only to end up deadlocked with 250 points apiece. St. Barnabas, the defending champion, thus successfully retained at least a share of its crown, while St. Michael was coming in for a share of top honors for the first time. The St. Barnabas panelists are in the first row of the top picture, left to right: Leo Medisch, Jo Ann Epp, Terry Haller, and Carolyn Smith. In the second row are CYO Priest Moderator Father John Rocap; team alternates Marla Parker, Vicki Verbocky, and Mary Sutherland; and Coach Mrs. Joan Thoman. In the St. Michael picture, the victorious contestants are, left to right: Shannon Crockett, Pat McDonald, Karen Thornton, and Donna Russell. St. Michael CYO Priest Moderator, Father Harold Ripberger, and Coach Mrs. James Crockett are standing behind the girls. Both parishes received championship trophies and checks for \$40.00.

Map final plans for tourneys

Planning for Archdiocesan tourneys and other post-season invitational tourneys is on the horizon as the 183 CYO basketball teams near the end of the regular season play.

The Junior-Senior League competition will be completed this week-end, followed immediately by tourney action. The first round is scheduled January 20-22, the second on January 25, third January 27-29. Finals will be played February 1 at Secunia in both "A" and "B" sections.

Leading in Division I is the Northwest Youth Athletic Association (NYAA) with 7-0. They will meet St. Christopher's (6-1) Sunday to determine the division champion.

IN DIVISION II, St. Pius X and St. Luke's both 6-0, also meet on Sunday. St. Mark's is 7-1 in Division III, closely following (Continued on page 7)

CYO NOTES

Final deadline for entries in the Junior CYO One-Act Play Contest is Monday, Jan. 19. Directors will meet in early February with the competition to begin in the Comedy Division on March 1.

The Junior Table Tennis Tourney will be played February 15, 16, 17 and 22 at Little Flower.

Late entries are being accepted in the Archdiocesan Science Fair, to be held Sunday, March 8, at Little Flower. About 40 parishes are expected to be represented. Parish school fairs are being scheduled between late January and late February.

Judging sheets and entry blanks will be mailed by the CYO Office by February 1 and are to be returned to February 27.

The Feast of St. John Bosco, Archdiocesan Patron of Youth, will be held Sunday, Feb. 1. Various parish observances are being planned.

Cadet Boys Wrestling League will get underway February 1, according to director Bill Sylvester. A post-season tourney will be held in late March.

Cadet Girls' Volleyball League action starts January 16. Twenty-two teams are entered in three divisions. The post-season tourney will be held early in March. Officials will be provided by the Girls Athletic Association (GAA) of Secunia Memorial High School.

PACE official to be speaker at St. Thomas

INDIANAPOLIS—Rendell Davis will speak at St. Thomas Aquinas parish on Wednesday, Jan. 21, at 8 p.m., in the final program of the fall series sponsored by the Adult Education Committee. His subject is "How Can We Do for the Least of These?"

Mr. Davis, executive director of PACE, (Public Action in Correctional Effort), will speak briefly and invite audience participation. The meeting will be held in the audio-visual room of the school, 46th and Illinois St.

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Open House posters are inspected by Theresa Eckrich, glee instructor; Jeanne Schuller, school president and Sister Lavonne Long, principal. Miss Eckrich and Miss Schuller have arranged a program of welcome for prospective students, parents and friends interested in Saint Mary Academy.



Sunday
January 25
2-5 p.m.
Program
at: 3 p.m.

Open House

Saint Mary Academy

429 East Vermont
Indianapolis, Indiana
Telephone: 637-4142

TIC TACKER

'As I was saying, Archbishop'

By PAUL G. FOX

Last Wednesday evening, Jan. 7, now retired Archbishop Schulte was subjected to some good-natured ribbing about his "imminent" retirement by William S. Sahm at the annual Serra Club Pastors' Night dinner, held in the Atkinson Hotel.

Master of ceremonies Sahm, executive director of the Catholic Youth Organization, in introducing the Archbishop said that the Ordinary "may or may not, tonight announce that this will be his last Serra Club function as the Archbishop."

Appearing very relaxed and obviously in a jesting mood, Archbishop Schulte came back with some beautiful rejoinders. He concluded his remarks by saying that whether indeed the event was his last official function as the Ordinary or not, he hoped that he might be invited back anyway.

Archbishop Biskup, also at the head table, received equally barbed tongue-in-cheek introductory comments from Sahm. He reminded the audience that he was "in no hurry" to succeed to the multiple responsibilities of the Archbishop's job.

Among the incidental notes accumulated by this reporter during the past week relating to the announcement of Archbishop Schulte's resignation Wednesday:

In his nearly 55 years in the priesthood, Archbishop Schulte has served in only three positions. From 1915 until 1937, a period of 22 years, he served at the Old Cathedral in St. Louis, his home diocese. He was assistant, administrator and later pastor at the Old Cathedral, until his elevation to the hierarchy as Bishop of Leavenworth (now the Archdiocese of Kansas City), Kansas, in 1937. Nine years later he was transferred to the Indianapolis See, a position he held for over 23 years.

Both Archbishop Schulte and Archbishop Biskup brought something with them to the Chancery Office on Wednesday morning. Archbishop Biskup carried in his annual report of

Holy Cross parish, where he has served as administrator since October, 1967.

This brought a quip from Archbishop Schulte: "If you had brought in your report yesterday I would have given it my OK, but now you will have to review it yourself along with the other parish reports."

Archbishop Schulte carried in an inch-thick, three-ring binder which he handed over to the Chancery Office secretary to wrap and place into the Chancery archives. It contained about 200 typed pages outlining his entire chronology of appointments, travels and official functions as a Bishop for the past 32 years—both in Kansas and Indiana. (He has publicly stated on more than one occasion that he has never missed nor cancelled any appointment in his episcopal career.)

Referring to his first official letter as Ordinary, addressed to the Archdiocese and to be read in all parish churches this Sunday, Archbishop Biskup revealed that it was his "turn at the pulpit" on Sunday at Holy Cross Church, where he serves as administrator. "I'll have to read my own letter," he mused.

AROUND AND ABOUT—In an annual outburst of ecumenical fraternalism, 380 bowlers from the Knights of Columbus and the Murat Shrine will square off Saturday, Jan. 17, in the sixth annual Good Fellowship Bowling Tourney. Following the event at the Meadows Lanes on East 38th Street, the bowlers will adjourn to Our Lady of Fatima Council Knights of Columbus, 1313 S. Post Road, for refreshments and camaraderie. . . . Students at the four parish-supported high schools in Marion County are selling tickets to a benefit basketball game of the Indiana Pacers and the Washington Caps on February 11 at the State Fairgrounds Coliseum. Tickets are available at the four schools—Secunia Memorial, Chatard, Roncagli and Ritter. Proceeds will be used to defray educational costs at the schools. . . . Best wishes to Mr. and Mrs. Joseph P. Knipper, members of St. Andrew's parish, Richmond, who observed their 60th Wedding Anniversary on January 10.

Archbishop Schulte's

Continued from page 1)
schools in Indianapolis, Madison and Terre Haute, St. Mary's Child Center, Our Lady of Fatima Retreat House and St. Paul's Catholic Center at Indiana University, Bloomington. Numerous institutions and major projects were undertaken during that time by religious communities within the Archdiocese.

ARCHBISHOP Schulte was instrumental in the erection of St. Paul Hermitage, Beech Grove, to which he contributed Archdiocesan funds, and Providence Retirement Home, New Albany, which the Archdiocese converted from the old St. Edward's Hospital facilities there. He also donated 80 acres of prime land to the Society of Jesus (Jesuits) for the erection of Brebeuf Preparatory School in Indianapolis.

Known nationally for encouraging initiative among Archdiocesan agencies and institutions, Archbishop Schulte especially promoted the Catholic press, reforms in the structure of Catholic education and ecumenical advances.

Under his leadership the Archdiocese made giant strides in educational gains through the strengthening of centralized programs of educational administration and finance.

The Indiana Catholic Conference, the statewide organization of the five Indiana dioceses to promote the common welfare, was developed under his guidance.

ARCHBISHOP Biskup, a native of Cedar Rapids, Iowa, was ordained to the priesthood in 1937 for the Archdiocese of Dubuque. For nine years he served on the faculty of Loras College and Academy in Dubuque. From 1948 to 1951 he was assigned to the Sacred Congregation for the Oriental Church in Rome.

He was appointed Chancellor of the Dubuque Archdiocese in 1951 and Auxiliary Bishop there

in 1957. Eight years later he was named Bishop of Des Moines, Iowa, a post he held two years prior to his appointment as Coadjutor Archbishop of Indianapolis in 1967.

In a prepared statement read at a Wednesday morning press conference, Archbishop Biskup paid warm tribute to his predecessor.

"I am well aware that I succeeded a great churchman and an esteemed citizen of our State of Indiana," he said in part. "For over 23 years Archbishop Schulte has labored as a man of God and a citizen with an enviable record of achievements. I pray God that I may be a worthy successor to Archbishop Schulte."

His statement continued: "While the magnitude of the duties and responsibilities is awesome I know that I have many reasons to feel a sense of confidence and optimism."

"FIRST among these reasons is the more than 200,000 priests, Religious and laity who reside in the 38 counties which make up this Archdiocese. As I visited all parts of the Archdiocese, I witnessed a deep faith and loyalty to Christ and His Church. This gives me cause to realize that I will not stand alone in our search for even greater expression of our faith and in the desire to share more intimately in the life of Christ, our Christian heritage."

"I realize that I have responsibilities beyond the Catholic Church itself. Therefore, I am enheartened by the cooperative action undertaken by spiritual leaders and people of all faiths. We are aware of our differences which we respect and reverence but we are finding so many areas where common effort can be expended for the good of mankind."

"Also, I am encouraged by the attitude of people in labor, business, the various professions and government, who with us, show concern for the rights of man, for the opportunities that must be available to all, and for the general welfare of our citizens."

"In such an atmosphere, in such circumstances, I do have confidence in the future and I am an opportunist."

Map

(Continued from page 6)
lived by St. Catherine's with 6-1. Division IV leader Little Flower (6-0) will play Holy Spirit in Sunday's finale.

Two week-ends of play remain in Cadet competition. After the January 25 close, tourney action begins January 27-29. Second round is slated January 31-February 1, with quarter-finals February 3-5. February 8 is the semifinal date at Secunia and Chatard gyms, with the final game scheduled February 11 at Secunia.

Cadet "B" League also finished January 25. The playoff games will be scheduled the following week at Our Lady of Lourdes. A post-season tourney will be held at Lourdes from February 7-12 for interested teams.

The "56 A" League completes its schedule January 25, followed immediately by league playoffs. Holy Cross will sponsor a post-season tourney February 7. Entry deadline is January 28, with the pairings to be announced February 2.

"56 B" League teams will have playoffs at Lourdes following the January 25 completion of season play. Little Flower will host a tourney from February 7-12.

Freshman-Sophomore League teams will compete playoffs before entering the Holy Spirit Tourney February 3. Deadline for tourney entries is January 23, with the pairings to be drawn January 27.

The CYO Office this week reminded Deaneries outside Indianapolis to complete their basketball schedules prior to the Archdiocesan Tourneys. The Junior Tourney begins February 8 at Secunia, Indianapolis, and Our Lady of Providence High School, Clarksville.

The Archdiocesan Cadet Tourney starts February 15 at the same two sites. Finals in both tourneys will be played at Secunia.

Co-consecrator at Evansville

Archbishop George Biskup of Indianapolis, will be one of the principal consecrators of Bishop-designate Francis R. Shea of Evansville.

Archbishop Biskup is a longtime friend of Bishop-designate Shea.

Principal celebrant at the Ordination-Installation ceremony for Bishop-designate Shea will be the Apostolic Delegate to the United States, Archbishop Luigi Riboldi of Washington, D.C.

Already announced as a principal consecrator in the ceremony will be Bishop Joseph Durick of Nashville, Tenn., the home diocese of the Bishop-designate.



CADET HOLIDAY TOURNAMENT CHAMPIONS—By winning the 1969-70 Our Lady of Lourdes Cadet Holiday Basketball Tournament, this St. Bridget squad automatically stamped itself as one of the favorites in deanery tournament competition, which gets underway January 27, 28, and 29. St. Bridget and St. Jude fought their way through the field of 20 teams to the finals, then engaged in a thrilling basket-trading battle, with St. Bridget winning a narrow two-point victory, 70-68. Shown with the champions are CYO Priest Moderator Father Francis Gorham, O.M.I., and Head Coach Richard Fox (back row, left). With two week-ends of the regular season remaining, St. Bridget also leads Division Two of the Cadet "A" League, going for a second trophy of the season.

Unity

Continued from page 1)
tion of their life together. Ecumenists who regard this need seriously are not to be rejected as though they were timid or willfully slowing the pace of ecumenical progress. For to reject this need as irrelevant would only open the way to a disorganized and less responsible rather than a more fully united Church.

11. Five years have passed since the historic Decree on Ecumenism was issued. What has been given to us in the recent past has already been so remarkable that we can set no limits to the blessings God may grant in the proximate future.

"No one yet can fully anticipate the further mission to which the Holy Spirit at this time is manifestly stirring the People of God. We pledge ourselves to intensify our efforts in the ecumenical movement, and we encourage all who work for a fuller unity among Christians to go forward filled with real hope, recalling the words of the council that this hope is to be placed "entirely in the prayer of Christ for the Church, in the love of the Father for us, and in the power of the Holy Spirit. 'And hope does not disappoint, because the charity of God is poured forth in our hearts by the Holy Spirit who has been given to us' (Rom. 5:5)." (9)

Footnotes:

- (1) Decree on Ecumenism: N. 24
- (2) Decree on Ecumenism: N. 4
- (3) Decree on Ecumenism: N. 4
- (4) Decree on Ecumenism: N. 4
- (5) Decree on Ecumenism: N. 4
- (6) Decree on Ecumenism: N. 6
- (7) Decree on Ecumenism: N. 7
- (8) Decree on Ecumenism: N. 4
- (9) Decree on Ecumenism: N. 24

School Mission Gifts 1969

	Number of Pupils	Holy Childhood Dues	Christmas Seals Sold	Adoption Offerings	Other Gifts
INDIANAPOLIS					
Assumption	110				
Holy Angels	234				
Holy Cross	252	40.00	320.00	15.00	96.16
Holy Name	823				
Holy Spirit	792	150.00	600.00	265.00	
Holy Trinity	309	60.00	461.00	40.00	206.00
Immaculate Heart of Mary	447	91.20	471.00		
Nativity of Our Lord Jesus Christ	307	57.60	422.00		
Our Lady of Lourdes	473		727.82	635.00	
Our Lord Jesus Christ, King	505	100.00	525.43	365.00	
Sacred Heart of Jesus	309		194.00		
St. Andrew	738		742.00	10.00	300.00
St. Ann	250	44.80	196.84	35.00	
St. Anthony	194	40.00	390.00		
St. Barnabas	492	100.00			
St. Bernadette	297				
St. Bridget	121				
St. Catherine	336			175.00	
St. Christopher	520	90.00	586.00	85.00	
St. Francis de Sales	248		270.00		
St. Gabriel	488	94.00	805.00		
St. James, the Greater	290	59.00	568.49		
St. Joan of Arc	242		814.00	175.00	160.00
St. Joseph	684	38.00	300.00	80.00	88.40
St. Jude	669		420.15		
St. Lawrence	770	139.60	764.03	745.00	
St. Luke	386	67.80	619.00	75.00	19.40
St. Mark	429	79.80	178.90	180.00	
St. Mary Child Center	26		77.37	30.00	
St. Matthew	493		120.00		
St. Michael, Archangel	644	120.40	939.00	615.00	
St. Monica	445				
St. Patrick	270		10.00		
St. Philip Neri	547	110.80	687.00	85.00	3.00
St. Pius X	577				358.50
St. Rita	376		5.00		
St. Roch	400	74.00			
St. Simon	792	124.20	945.20	310.00	4.57
St. Therese of the Infant Jesus	746	135.60	796.05	170.00	
St. Thomas Aquinas	268		235.00	180.00	
Aurora	280	45.20	277.13	55.00	
Batesville	644		630.00	335.00	
Bedford	253	80.00	325.00		
BLOOMINGTON					
St. Charles	361	62.00	454.27	35.00	
Bradford	88	17.60	144.78	40.00	
Brazil	143		149.00		
Brookville	133	64.80	390.00	140.00	
Brownsburg	465		15.00		400.00
Cannelton	115	15.80	108.00	15.00	28.00
Charlestown	143				
Clarksville	596	110.00	575.06	85.00	
Clinton	116	22.00	244.60	100.00	
COLUMBUS					
St. Bartholomew	243		244.83	30.00	8.25
St. Columba	363				
Connorsville	467		524.00	80.00	
Corydon	181				
Enochsburg	134	13.00			183.00
Fulda	165	55.20	74.00		
Greenfield	165	26.80	200.38	95.00	
Greensburg	435		28.40	140.60	
Greenwood	443	75.40	480.51	90.00	
JEFFERSONVILLE					
Sacred Heart	650		576.00		
St. Augustine	160			130.00	
Lanesville	117	23.60	133.00	5.00	
Lawrenceburg	314	57.80	298.00	165.00	
MADISON					
Pope John XXIII	217	100.00	332.00	70.00	
Millhouses	147	30.00	103.00	35.00	
Morris	130	22.20	118.00	65.00	9.23
NEW ALBANY					
Holy Family	420	78.40	455.00		186.50
Holy Trinity	257	51.60	404.29	45.00	
Our Lady of Perpetual Help	443	140.40	310.00	50.00	
St. Mary	237	44.40	216.00	15.00	
New Allice	147	30.00	114.00	105.00	
New Castle	168	30.40		20.00	164.60
North Vernon	270			45.00	1.50
Oldenburg	285				
Plainfield	221	40.00	255.85		70.21
RICHMOND					
Holy Family	256	57.00		45.00	63.25
St. Andrew	280	53.60	372.27	1,925.00	
St. Mary	234		343.69	20.00	4.25
Rushville	255	50.00	227.75	85.00	
St. Joseph Hill	126		125.15		81.17
St. Leon	81	34.60	191.00	50.00	
St. Mark (Perry Co.)	11	16.40	89.00	15.00	20.00
St. Mary-of-the-Knobs	471	94.00		25.00	
St. Maurice C.C.D.	146	14.60	86.10		
St. Meinrad	281	27.72	86.00	65.00	
St. Nicholas (Ripley Co.)	119		150.00	45.00	
St. Peter (Franklin Co.)	116	16.60	84.00	70.00	
St. Vincent (Shelby Co.)	83	12.40	100.00	95.00	
Sellersburg	208	40.40	225.00		57.25
Seymour	281	55.00	245.00	25.00	
Shelbyville	569	75.60	618.88		
Siberia			35.50	40.00	2.09
Starlight	108		105.00		
Tell City	841	157.40		130.00	214.14
TERRE HAUTE					
Sacred Heart of Jesus	221		236.00		60.00
St. Ann	128	18.00	215.00	80.00	60.00
St. Benedict	118	28.00	50.00	25.00	1.85
St. Margaret Mary	302	57.00	325.20		
St. Patrick	504	200.00	633.00	100.00	

Monsignor Goossens Says:



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your Prayers and Gifts . . . Our sincere
thanks! May God's blessings be yours!

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DR. JACKSON

New Albany speaker

announced

NEW ALBANY, Ind. — The third quarterly meeting of the New Albany Deaneary Council of Catholic Women will be held at 1:45 p.m. Sunday, Feb. 1, in St. Augustine's parish, Jeffersonville.

Principal speaker will be Dr. Abbey Clement Jackson, a veteran African missionary, who will speak on "The Role of Women in Today's World." Mrs. Joseph G. Krisler, Deaneary president, has invited representatives of Church Women United to attend along with Catholic women.

Due process

KEARNY, N.J. — Archbishop Thomas A. Boland of Newark told the Senate of Priests at their monthly meeting here that archdiocesan canonists are currently preparing recommendations for the establishment of due process procedures.

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- Orange Juice55c/Qt. (Save 10c With Coupon)
- Rich Blend (Half 'n Half) (Save 10c With Coupon)



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Providence nun dies at Woods; former teacher

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Marie Hildegard Gartland, S.P., were held at the motherhouse of the Sisters of Providence here Thursday, Jan. 15. She died in the convent infirmary after an illness of several months.

A native of Chelsea, Mass., Sister Marie Hildegard entered the convent in 1921. She was a secondary school teacher and previously taught at St. Agnes Academy, Indianapolis, and high schools in Fort Wayne, Washington, D.C., Chicago and Chelsea.

One sister and a brother survive—Sister Miriam Ellen, S.P., and Vincent Gartland, of Stoneham, Mass.

Primary function of priest cited by Abp. Leibold

CINCINNATI — Archbishop Paul F. Leibold called for new emphasis on "what a priest really is," pointing out that he is "primarily a minister of the word and of the life of Christ" and not simply a "social worker, do-gooder or teen-age entertainer."

The Cincinnati archbishop spoke to members of the Gregorian Program, high school students enrolled as candidates for St. Gregory seminary.

"One does not have to be a priest," commented Archbishop Leibold, in order to engage in social or charitable work or entertaining. He said the priest exercises his ministry of Christ's word and life "through preaching and teaching the Gospel by word and example, and by administering the sacraments."

"Primacy put on anything less than this will form a distorted priest," he said. Another necessary "area of emphasis," Archbishop Leibold said, is holiness.

Enrollment change

PROVIDENCE—Both the college-level and high school seminaries of the Providence Catholic diocese here will open their doors to "non-ecclesiastical" students in September, 1970.



'MILK BREAK' FOR CHAD'S CHILDREN—Little Africans, kindergarten pupils in a school at Moudou, Chad, are shown as they queued up for their daily "milk break." Milk and other foods are supplied to school children through the efforts of UNICEF. (RNS photo)



DRUMS IN THE VATICAN—Pope Paul VI listens as an Ethiopian student priest plays a drum during the pontiff's visit to the Ethiopian Pontifical College in Vatican City on the occasion of the 50th anniversary of the college's founding. (RNS photo)

Remember them in your prayers

CAMBRIDGE CITY

† JOSEPH A. HERBERT, 70, St. Elizabeth, Jan. 7. Husband of Elizabeth; father of Donald J. Herbert of Detroit, Mich.; brother of John and Lewis Herbert, both of Rushville; William Herbert of Cambridge City; Mrs. Carolyn Richardson of Detroit, Mich.

INDIANAPOLIS

† V. LEWIS HOWARD, 57, St. Matthew's, Jan. 7. Husband of Dorothy E.; father of Joseph Howard; son of Mable Howard; brother of Sister Dorothy Eileen, S.P., and Father Robert E. Howard.

† ORPHA M. BERN, 71, St. Jude's, Jan. 9. Mother of Joseph A. Bern and Dorothy Bessler; sister of Roy Delaney Sister Jane Marion, O.P., and Sister Mary Benigna, O.P.; Mrs. Paul McGarr, Mrs. Joe Yonikus.

† JOSEPH H. THOMPSON, 78, St. Michael's, Jan. 9. Husband of Carolyn M.; father of Carolyn Thompson and Jayne Brewer.

† PAULINE KETTER, 83, St. Roch's, Jan. 10. Mother of John and William Ketter; Mary Papatian and Christine Schenk.

† ELIZABETH KELLY, 89, St. Peter and Paul Cathedral, Jan. 10. Mother of Frank S., Martha, Joseph and Gerald Kelly; Anne Marie K. Smith, Mary K. Efronson and Alice McGough; sister of Minnie F. Sartor.

† ELIZABETH M. ALBERS, 84, St. Monica's, Jan. 10. Mother of P. Bernard and Herman G. Albers; sister of Lawrence Schnitzel.

† HARRY E. DRAPER, 80, Little Flower, Jan. 10. Husband of Esther; father of Daniel Draper and Mary J. Dickmann.

† LAWRENCE M. BURNS, 72, St. Andrew's, Jan. 12. Husband of Carolyn E.; father of Joan Burns and Colleen Patricia; stepfather of William J. Kennedy; brother of Ruth Johnson, Rita Kerkoff and Jean Kerkoff.

† MARY E. MARLINS, 85, Our Lady of Lourdes, Jan. 12. Mother of Dorothy

Haeffling and Ruth Manning; sister of Mrs. John Fisher.

† THOMAS J. SHERIDAN, 59, Holy Spirit, Dec. 30. Husband of Bee, son of Mrs. Margaret Sheridan; brother of Philip Sheridan, Mrs. Peg Albright and Mrs. Judy Heldman.

† CHARLES MOORE, 80, St. Jude's, Jan. 16. Father of Mrs. Helen Freeman, Mrs. Margaret Ashcraft, Theresa Susenich, Joseph C. and John E. Moore; brother of Martin Moore, Mrs. Nora Staines and Mrs. Margaret Collins.

† MARTIN OGLE OBERHAUSEN, 65, Holy Trinity, Jan. 6. Husband of Viola; father of Melvin L. Oberhausen of New Albany; Mrs. Marilyn Rhodes of Houston, Tex., and Mrs. Elizabeth Edmonds of New Albany.

† CATHERINE JOHNSON, 71, Holy Trinity, Jan. 13. Wife of Leo Johnson.

† CHARLES E. CAMPBELL, 81, St. Mary's, Jan. 12. Father of Mrs. Emma Whitson of Bordentown, brother of Verne Campbell of Iowa.

† WILLIAM J. BETHGE, 57, St. Mary's, Jan. 13. Husband of Mary; brother of Mrs. Kathryn Karns and Mrs. Mary Talant, both of Richmond.

† MARY A. RICE, 70, St. Ann's, Jan. 7.

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MEN AT WORK—Workmen carve ornate Byzantine designs into a frieze that will decorate the Greek Orthodox section of the Church of the Holy Sepulchre in the Old City of Jerusalem. The most sacred Christian site in the Holy Land, the church was originally constructed by the Emperor Constantine to mark the site of the last three stations of the Cross—the Crucifixion, Burial and Resurrection of Jesus. (RNS photo)

Single Adults set Batesville meeting

BATESVILLE, Ind. — The Single Catholic Adults of South-eastern Indiana will meet at 7:30 p.m. Sunday, Jan. 18, in the Knights of St. John Hall here.

Membership is open to single Catholics from 21 to 45 years of age. Anyone interested in the club, which offers opportunities to attend social, civic, spiritual and cultural activities as a group are invited to attend.

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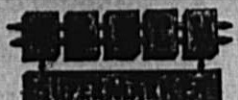
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Slate closing of two schools in Illinois

CHICAGO—St. Philip Basilica High School here and Marywood High School, Evanston, Ill., will close in June, according to announcements by the principals of the schools.

Decreasing enrollments, financial problems, and a continuing decrease in available teaching personnel were cited as reasons for the closures.

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VIEWING WITH ARNOLD

Movie exploits skiing craze

By JAMES W. ARNOLD

It was only a matter of time before movies discovered the beautiful people and photogenic splendor of big-time international skiing. "Downhill Racer" is an excellent start: the only surprise is that it ignores the spunky girl skiers whose charisma ups the sales of Sports Illustrated every winter.



"Racer" has plenty of zzzing action, zestfully photographed and edited. But for cinematics alone it probably fails to improve much on several recent skiing documentaries. What really distinguishes "Racer" is its subtle insight into the nature of championship level sport and the character of its participants and hangers-on.

The plot, for once, is only slightly hoked up. Mostly it concerns the breaking-in period of an aggressive and conceited new athlete (Robert Redford) with the American team in its preparation for the Olympics. The same qualities that make him a potential champion serve to make him less than lovable and to irritate his coach (Gene Hackman), teammates, press and fans. This realistic tension

is never solved, but simply developed.

A romance with Camilla Sparv functions mainly as decoration, although it helps draw attention to the cloudy relationship between amateur stars and equipment manufacturers (cf. the Jean Claude Killy embroglio during the 1968 Olympics). Miss Sparv is a "secretary" for a magnate who is constantly trying to persuade Redford to switch to his brand of skis.

One of the film's virtues is its "cool" (in the McLuhan sense) use of understatement. Deep implications are scattered all about, but you have to pay attention to pick up the vibrations, or you can ignore them if you like and just watch the scenery.

Under the surface of facial expressions and what people don't say are Redford's resentment (as a poor Colorado farm boy) of his educated and sophisticated teammates, his alienation from his father and hometown girl friend and fascination with European glamor, the pressure of money lurking in the background, the barely disguised lechery of a lady reporter (Kathleen Crowley), and the hero-worship of fans (ranging from giggling stewardesses to spectators splashed by a carelessly discarded drink).

When Redford begins, his lack of fame is underlined by the TV

coverage, which identifies him by picking out another skier. At the end, as he is lifted up by adoring mobs, he exchanges glances with an opponent who would have beaten him except for a last second fall, and we understand the fragile difference in sport between a god and an also-ran.

"Racer" marks an impressive debut for 30-year-old director

7 courses offered at St. Maur's

INDIANAPOLIS — Seven evening courses in religious education, counseling, black studies and theology and a two-day workshop in Church music will be offered to the public by St. Maur's Seminary, 4615 N. Michigan Rd., during the spring semester.

Registration will be held from 9 a.m. to 9 p.m. on Monday, Jan. 26. Classes begin the following day.

Courses and instructors include: Administering Programs of Religious Education, Father Gerald Conway, director of field education at St. Maur's.

Educational Psychology, Father James Dooley, pastor of St. Mary's parish, Rushville.

History of Black People in America, Very Rev. Bernardin Patterson, O.S.B., prior of St. Maur's Priory.

Fathers of the Church, Father David Hurst, O.S.B., member of St. Maur's faculty.

Current Attitudes on Sexual Morality, Father Charles Henry, O.S.B., member of St. Maur's faculty.

Biblical, Rabbinic, Medieval and Modern Periods of Jewish History, Rabbi Murray Saltzman, of the Indianapolis Hebrew Congregation.

The Church Music Music Workshop, to be held February 19 and 20, will be conducted by Father Roger Brom, director of liturgical music for the Winona (Minn.) diocese.

Practical nursing course slated at St. Francis

BEECH GROVE, Ind. — St. Francis Hospital is accepting applications for a class in practical nursing to be started in February. The hospital is affiliated with the Indianapolis School of Practical Nursing.

The one year course includes both classroom and clinical experience to prepare the student for licensure as a licensed practical nurse.

Applicants must be between the ages of 18 and 45 years, high school graduate or equivalent, and have a sincere desire to work with and help patients. Anyone interested in the program should contact the Director of Staff Education, 787-3311 Ext. 278, Monday through Friday for further details.

Michael Ritchie, who uses deftly every device to capture the excitement: very fast cutting and panning, slow motion, subjective swoops down the slope. There are also dramatic uses of silence, the swack of skis on snow, and a battery of simultaneous TV images to escalate impact.

In many ski and crowd sequences, Ritchie used real people instead of actors. This works especially in the sequence where Redford returns briefly to visit his lonely father who doesn't understand why the world needs another champion. The old man is played by a non-pro (Walter Stroud) Ritchie "found" in Colorado, and the scenes are as real as the snack of coffee and crackers the men eat uncommunicatively in the farmhouse kitchen. (Rating: A-3—unobjectionable for adults.)

Recommended: Midnight Cowboy (A-4), Pop! (A-2), If (A-4), Sweet Charity (A-2), Easy Rider (A-4), Finian's Rainbow (A-1), Medium Cool (B), Butch Cassidy and the Sundance Kid (A-3), True Grit (A-1), The Secret of Santa Vittoria (A-2), Downhill Racer (A-3), The Learning Tree (A-3), Run Wild Run Free (A-1).

Auxiliary sets annual meeting

INDIANAPOLIS — The St. Joseph's Auxiliary of the Little Sisters of the Poor will hold its annual meeting at 2 p.m. Sunday, Jan. 18, in St. Augustine's Home, 2345 W. 86th St.

Election of new officers and the presentation of financial assistance to the Little Sisters will highlight the event.

Mrs. William P. Flynn, Mrs. J. M. Ryan and the outgoing officers will have charge of the tea. Also available for sale will be arts, crafts, ceramics and other items made by residents of the home.

IN CONNERSVILLE

Tutoring program conducted by CYO

By LYNNE UNDERWOOD

CONNERSVILLE, Ind. — St. Gabriel Junior CYO members here had the true spirit of giving when they decided to give up some free time in order to staff a tutoring program.

Father Higgins to be speaker

INDIANAPOLIS — "Reading, Rioting and Rifles" will be the topic of Father James Higgins, director of St. Paul's Catholic Center at Indiana University, Bloomington, at St. Monica's parish on Sunday, Jan. 25. The Adult Religious Education program will begin at 7:30 p.m. in the school cafeteria.

Prior to his appointment to Bloomington in 1967, Father Higgins served as principal of Chatham High School and superintendent of Cathedral High School, both in Indianapolis.

St. Paul's Catholic Center serves as the resident parish of 4,000 students attending Indiana University.



FATHER JAMES HIGGINS

Under the direction of Father Thomas Withem, parish CYO advisor, the principal of Maplewood Elementary School was contacted to get the ball rolling. William Morrett, the principal, Richard Talbert, the school's curriculum director, and three teacher-aides then selected children who needed special attention. Parents of the pupils were contacted for approval of the program, and sessions were begun October 5.

THE PLANNING board stressed one-to-one relationships between the volunteer tutor and the child who requires a special friendship and understanding. They have met together for one hour each week for academic work as well as having kept a close relationship.

After each session the tutor escorts his little friend home. Often they have met for extra outside work or play.

Involving teen-agers in community action is the main purpose of the program, according to Father Withem. The tutors have gained a personal sense of satisfaction because they have done something worthwhile.

AT A RECENT evaluation meeting, Morrett stated that the faculty and school board was very impressed with the relationship that had developed between the second and third graders and their "friends."

He said this giving of the tutors and their time means more to the children than realized. The principal hopes to see the program started in other local schools.

'Absurdity of war'

THE HAGUE, The Netherlands — Massacres show the absurdity of war as a solution to conflicts, the international Catholic peace movement Pax Christi declared in a statement.



EMPHASIS ON EDUCATION—"Games" to teach! Yes, the tutors try to make learning fun with concentration games and teaching with new ideas. Above, Valerie W. Wane plays a "concentration" game with her friend. Below, Bill Willis helps his student master home work problems. (Photos by Joe Glowacki)

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6:00 a.m.—Sacred HeartWTTT
CONNERSVILLE AREA	
11:30 a.m.—Hour of the CrucifiedWCHB
2:00 p.m.—Sacred Heart	.....WKCB
INDIANAPOLIS AREA	
7:30 a.m.—Lessons for Living	.....(4)
11:00 a.m.—Focus	.....(4)
11:30 a.m.—Dialogue	.....(4)
1:00 p.m.—Bible Telecourse	.....(6)
Sunday Television	
6:30 a.m.—This is the Answer	.....(6)
7:00 a.m.—This is the Life	.....(6)
7:00 a.m.—Directions '69	.....(13)
7:15 a.m.—Sacred Heart	.....(4)
7:30 a.m.—The Christophers	.....(13)
8:30 a.m.—Now	.....(8)
8:30 a.m.—Sacred Heart	.....(13)
8:45 a.m.—Timothy Churchmouse	.....(13)
9:00 a.m.—Religion in News	.....(8)
9:30 a.m.—Challenge	.....(13)
10:00 a.m.—Lamp Unto My Feet	.....(8)
10:30 a.m.—Look Up and Live	.....(8)
11:00 a.m.—Camera Three	.....(8)
12:30 p.m.—Focus on Faith	.....(6)
1:30 p.m.—Insight	.....(6)
2:30 p.m.—Cross Exam	.....(13)
Sunday Radio	
6:00 a.m.—Ave Maria Hour	.....WIBC
6:30 a.m.—Hour of the Crucified	.....WIBC
9:30 a.m.—Sacred Heart	.....WABC
9:35 a.m.—Guideline	.....WFBM
2:00 p.m.—Great Music of the	.....WFBM
10:45 p.m.—Hour of St. Francis	.....WFBM

Friday Radio	
6:00 a.m.—Sacred Heart	.....WFMS
Monday thru Friday Radio	.....WTLT
1:30 p.m.—Night Call	.....WTLT
MADISON AREA	
7:15 a.m.—Hour of St. Francis	.....WOR
NEW ALBANY AREA	
4:30 p.m.—Lamp Unto My Feet	.....(11)
Sunday Television	
11:30 a.m.—Christophers	.....(3)
4:30 p.m.—Guidelines	.....(3)
Sunday Radio	
6:15 a.m.—Hour of St. Francis	.....WKLO
7:45 a.m.—Sacred Heart	.....WKLN
8:15 a.m.—Sacred Heart Hour	.....WHAS
9:15 a.m.—Your Catholic Visitor	.....WHAS
6:45 p.m.—Sacred Heart Hour	.....WAKY
7:30 p.m.—Catholic Hour	.....WAVE
Monday thru Saturday	
6:45 p.m.—Rosary Hour	.....WLRP
7:30 p.m.—Moral Side of News	.....WHAS
NORTH VERNON AREA	
11:30 a.m.—Religious News	.....WOCH
RICHMOND AREA	
Sunday Radio	.....WKSV
6:15 a.m.—Hour of St. Francis	.....WKSV
Sunday	
7:30 a.m.—Sacred Heart	.....WKSV
7:30 p.m.—The Christophers	.....WKSV
10:30 p.m.—Ave Maria Hour	.....WGLM
Monday-Friday Radio	
11:30 p.m.—Night Call	.....WECL
SALEM AREA	
Sunday Radio	.....WSLM
9:30 a.m.—Hour of St. Francis	.....WSLM
SHELBYVILLE AREA	
Sunday Radio	.....WSVL
12:15 p.m.—Hour of St. Francis	.....WSVL
TELL CITY AREA	
Daily Radio	.....WTCJ
6:00 p.m.—The Rosary	.....WTCJ
Sunday Radio	
7:00 a.m.—Hour of the Crucified	.....WITZ
7:15 a.m.—The Christophers	.....WITZ
7:15 a.m.—The Christophers	.....WTHI
9:00 a.m.—Church World News	.....WITZ
9:15 a.m.—Hour of St. Francis	.....WITZ
9:30 a.m.—Ave Maria Hour	.....WITZ
TERRE HAUTE AREA	
Sunday Television	.....(10)
10:00 a.m.—Lamp Unto My Feet	.....(10)
10:30 a.m.—Look Up and Live	.....(10)
11:00 a.m.—Camera Three	.....(10)
12:00 noon—Insight	.....(10)
Tuesday TV	
7:30 p.m.—The Nutcracker	.....(10)
Sunday Radio	
9:45 a.m.—ReligionWTHI
Monday-Friday Radio	
1:45 p.m.—Sacred HeartWTHI

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A NEW FORMAT

Unity Prayer Week reflects 'changes'

NEW YORK—This year's Week of Prayer for Christian Unity, January 18 to 25, bringing together thousands of Protestants, Catholics and Eastern Orthodox in a common appeal for church unity, reflects in microcosm the sweeping changes that shook churches throughout the world in the 1960s.

Even the Franciscan Friars of the Society of the Atonement — popularly known as the Graymoor Friars—can hardly recognize the format of the observance which they have promoted in the Catholic Church since 1908 as the Church Unity Octave.

"The old octave theme could be summed up quite simply," said Father Charles Angell, editor of *The Lamp: A Christian Unity Magazine*, in an NC News Service group interview with several Graymoor Friars here.

"It was, 'The world should become Roman Catholic—and real quick.'"

Pope John XXIII, the Second Vatican Council's Decree on Ecumenism and Constitution on the Church in the Modern World, and pioneering ecumenical developments within the World Council of Churches changed all that. Swift events of a torn world and the youth and race revolutions brought about an ad hoc ecumenism of the streets. "We were converted along with the rest of the Church," Father Angell said.

ONE RESULT of the dynamic changes affecting all of Christianity is that, on a world and national level, Catholic and Protestant leaders have, since 1966, planned in common for a Week of Prayer for Christian Unity. They have merged their

separate unity observances—which previously occurred in the identical week—and gone ecumenical.

"We used to pray, for instance, for the submission of Anglicans to Rome," Father Angell recalled, citing one of the classic prayer intentions of the former Catholic Octave, which in its language would only serve to raise the blood pressure of any sensitive Episcopalian hearing it.

Times have changed so that this year Father Angell himself will be preaching during unity week at the church of St. Mary the Virgin, Manhattan, a stronghold for Anglo-Catholic ("high church") Episcopalians.

FORMERLY, it was an annual event at St. Patrick's Cathedral here for the Friars to open the Octave, with the late Francis Cardinal Spellman presiding, at a solemn high mass. A Catholic bishop would speak each night, and the archdiocese would have done its big ecumenical thing for another year.

Today, said Father Timothy MacDonald, coordinator for the Week of Prayer at many churches in the New York area, the speakers at St. Patrick's will include the Rev. M. L. Wilson, Negro president of the Council of Churches of the City of New York, and Greek Orthodox Bishop Silas of New York.

"The churches don't have to be asked to have services," Father MacDonald noted. "It's a normal thing in local communities to have interfaith services, perhaps several times a year."

"Our prayers are no longer for a return to 'the one true church,'" he continued. "And the Roman Catholic quest for unity is much more credible now to Protestants."

Father Ralph Thomas, the slim, friendly director of the Graymoor Ecumenical Institute at Garrison, N.Y., noted that this year's Unity Week services contain a number of innovations and prayers that may sound new to Catholic ears.

THIS YEAR'S theme, "We are Fellow Workers for God" (1 Corinthians 3:9), is essentially a response to the times, said Father Angell who recently completed a tour of Middle Eastern countries during which he met Eastern Orthodox Patriarch Athenagoras I of Constantinople (Istanbul).

"At the present time," he said, "social ecumenism is drawing many Christians toward an involvement with the poor, the victims of war, and the deprived and persecuted. A desire for relevance and the prophetic stance have strengthened this."

Graymoor serves as the national publisher and distributor of a leaflet with suggested Week of Prayer devotions, jointly compiled by the World and National Councils of Churches and the Graymoor Ecumenical Institute. The prayers have been recommended for local usage and have the blessing of the U.S. Bishops' Committee for Ecumenical and Interreligious Affairs.

More than a million copies of the pamphlet had been circulated by Dec. 31, according to Brother Alexander Kelliher, distribution coordinator.

WHILE the one million figure is not as high as the numbers of Unity Week pamphlets ordered in previous years, Brother Kelliher said, Graymoor officials are not worried. Many local committees adapt and reprint the services.

However, Father Angell observed, the low figure does reflect a "rank and file malaise" that "the ecumenical movement is in the doldrums."

He noted that the Graymoor Friars' superior, Father Michael Daniel, recently gave his name to a Graymoor-sponsored statement citing the frustration of many persons over the foot-dragging by leaders in the field on the issues of baptism, the Eucharist, ecumenical (mixed) marriages and intercommunion as a means to achieve unity.

"Given the high cost of construction," Father Angell said, "if bishops confine themselves to cornerstone laying and ribbon-cutting, they may find themselves in the ranks of the underemployed."

AT ONE point in the 1970 leaflet, the hint is dropped to ecumenical worship leaders that they might include in their prayers a mention of the "Universal Week of Prayer" observed earlier in January by the National Association of Evangelicals. The paragraph is an indication of growing dialogue between mainline World Council denominations and conservative Protestantism outside the Council structure.

The leaflet also suggests, as a "Second Order of Service," usage of a special youth service on the themes of celebration, thanksgiving and mission.

"This seems to have pleased a lot of people," Brother Kelliher noted.

Saint Catherine, Holy Name slate instruction series

INDIANAPOLIS—Two adjacent southside parishes will conduct a simultaneous series of instruction in the Catholic faith starting January 20 and 21.

Holy Name parish, Beech Grove, will sponsor its series on Tuesday evenings beginning January 20. St. Catherine's parish will begin its series January 21 and continue on Wednesday evenings.

The course is intended primarily for non-Catholics interested in learning about the Catholic faith. Time each evening is 8 to 9 p.m. Participants may attend either course as the identical material will be covered at both parishes each week.

Conducting the series for Holy Name will be Father Francis Bryan, while Father John Ryan and Father Harold L. Kneusen will handle the classes at St. Catherine's.



CATHOLIC SOCIAL SERVICE STAFFERS—Three new staff members of Catholic Social Services have recently been assigned to the agency's Catholic schools' program. Miss Rosemary Lobraico, above left, is a former member of the Marion County Department of Public Welfare. The DePauw University graduate also served with American Field Services. Joseph L. Smith, center, is a Marian College business administration and sociology major. He has been assigned to St. Bridget's and Holy Angels' parish schools, which he attended as a youth. Thomas A. Whitsitt, a graduate of Indiana University where he also did graduate work, previously worked as a probation officer for the Marion County Juvenile Court.



Four Marian graduates in honor publication

INDIANAPOLIS—Four Marian graduates are included in the 1969 edition of "Outstanding Young Women of America," the annual publication which recognizes selected women for contributions to community, charitable, professional, civic and business organizations.

Two members of the class of '59, Miriam Gannon Fabien and Leonora Adam, are listed, along with Treasure Davis Tawil, '58, and Sharon Sweeney Lenius, '62.

MRS. TAWIL and her family are living in Riverdale, Maryland. She received her master's from the University of Detroit in 1963.

Miss Adam is senior personnel assistant with Eli Lilly & Co. in Indianapolis and has been active in both the Toastmistress Club and Catholic Alumni Club of Indianapolis.

Now living with her family in Westland, Mich., Mrs. Fabien is book reviewer for the Detroit

News. She received her master's in English from John Carroll University in 1961.

MRS. LENIUS, who received her master's from I.U. in library science, has worked for the Indianapolis Public Library as administrator of the Broadway Branch. She and her children are living in Indianapolis awaiting the return of her husband from service in Vietnam.

Each year over 5,000 young women are nominated as Outstanding Young Women of America by women's organizations and college alumnae associations across the country. The complete biographical sketches of those accepted are included in the publication.

Two events scheduled at Fatima

INDIANAPOLIS—A retreat for women of St. Barnabas, Assumption, Christ the King and St. Francis de Sales parishes will be held the week-end of January 23-25 at Our Lady of Fatima Retreat House, 5353 E. 56th St.

Conducting the retreat will be Father Timothy Sweeney, O.S.B., of St. Meinrad Archabbey.

A special Spiritual Advance week-end will be held for laymen and laywomen, Religious and clergy on January 30, 31 and February 1. Special emphasis will be placed upon dogma, theology and scripture.

The Spiritual Advance will be conducted by a team, which includes: Father Victor F. Wright, Father Mel Patton, O.S.B., Father Kenny C. Sweeney, Father Bernard Head, Father Patrick Smith and Sister Teresa Aloise, S.P.

Information and/or reservations may be made by calling the retreat house, 545-7681.

OPINIONS

Scores decision

To the Editor:

As one who has staked everything in the cause of religious education, I must express my disappointment over the outcome of the long study made of the school situation in our Archdiocese. I am disappointed that the data collected during the several studies of the situation seemed to figure so little in the decision to raise the tuition in our diocesan high schools as a means of continuing them in operation. This decision seems to say that the Board does not fix the date of the demise of one or more of our schools, but does accept the fact that parents who are unable or unwilling to pay the tuition and other costs directly will be responsible for causing the schools to go into decline and possibly to close.

The decision to continue the status quo for the elementary schools seems unrealistic, in face of rising costs and decreasing availability of trained personnel and other facts pointed out in the study done under Father George Elford's direction.

But most of all, I deplore a decision that seems to picture the Church as concerned only for those in our schools and financially able to continue there. This picture is a sad one, especially at a time when world organizations give primary attention to the poor and the needy and when the Church is trying to renew its commitment to Jesus Christ and his people.

I have given 45 years of my life to Catholic education. I would gladly do this again. It is because I am so concerned that I must express my regret that our archdiocese cannot find more realistic and creative ways of approaching its educational problems.

As one who has served on committees and boards dealing with education, I must register some concern that our archdiocesan board seems to be heavily weighted with persons whose professional competence in this field is not obvious to me. It seems worthy of note that, among twenty-one members, only one woman has voice, and among the membership there is not a single woman from among those who have made parochial schools possible because of their contributed services. Some of our sisters have been recognized by accrediting agencies and similar groups for their professional competence; it is remarkable that they do not appear in any decision-making position when the system they have made possible is being questioned and threatened in its very existence.

I offer these observations as one who wants to continue her services in an organization that is going some where, and not in one that is being phased out by default. I love the Church too much to be indifferent to what is happening in the crucial area of religious education.

Sister Teresa Aloyse Mount, S.P., Ladywood School Indianapolis

'Two-fold crisis'

To the Editor:

Ever since December 11, when the Archdiocesan School Board reached its so-called decision, I have been wondering what is wrong in this diocese. I do not believe that the problem is money. I, likewise, do not believe that the problem is schools.

I believe that the crisis in this Archdiocese is two-fold. It is a crisis of incompetent leadership, i.e. leadership without foresight. This is clearly evidenced by the rendering of a decision which makes no provision for religious education of teen-agers who are being forced out of Catholic schools by a large tuition increase.

Furthermore, nothing has been

done to re-structure financing and operation of the elementary schools to insure their continuance. In other words, it is my opinion that the School Board's decision is short-sighted—only an attempt to treat an evident symptom, rather than to probe for the hidden causes. One of these causes, I believe, is lack of confidence in Church leadership in this Archdiocese.

The second critical area, in my opinion, is the problem of ignoring the laity. In the past three months, I have attended parish meetings and meetings at our high school. At these meetings, I heard alternative solutions proposed and formulated. I have seen the results of a recent survey of the parents of students in grades 7-12, which clearly indicated that many parents felt that \$275.00 was a reasonable, fair figure for high school tuition.

At the School Board meeting in November, laymen from north Indianapolis presented a 5-year plan which was well-constructed and portrayed some foresight—at least, a vision of the next five years' direction. Further, Catholic educators—and I am among them—have spent many hours in the past few months, devising a plan for economical quality education in the four Indianapolis Archdiocesan high schools. This plan has received support and enthusiasm from top educators in the country. Yet, all these plans, alternatives, proposals, surveys, meetings, and ideas, were ignored. My question is "Why?" The laity form the major segment of the Church. Why is their initiative crushed,

I am a newcomer to Indianapolis, but I have been closely connected with the many discussions surrounding this whole school problem, and at this point, I can only conclude that the Archdiocese of Indianapolis is suffering from far deeper crises than the present educational dilemma.

Sister Rosemary Schirmer, Dean of Studies, Secacina Memorial High School Indianapolis

Troubled world

To the Editor:

Beginning this New Year, our country and the world at large has a lot of troubles.

More people are committing suicide, using poisons, drugs and more crimes of all kinds are being committed. The communists and even some of our people think they can make a heaven on earth, but it has never worked out all through the ages.

Man has a spirit and a soul; that is what makes him different from the animals, and when he forgets that, he is in trouble.

There is only one way to have a certain amount of happiness on this earth and that is to follow the two commandments that Christ gave us: 1st—"You shall love your God with your whole heart and soul," and the 2nd—"You shall love your neighbor as yourself."

Through all of history, man has always needed to look upward and ask help of something greater than himself. The Indians had their "great spirits," and they followed rules that they thought would please them, even as to marriage and sex.

The Romans in their days when Rome was great had their gods and rules and regulations to please these gods. And when prosperity came and they changed to easy living and forgot their gods, Rome soon went down. Other nations have done

Backs school aid

ALBANY, N.Y.—Gov. Nelson A. Rockefeller has asked the New York Legislature to repeal the state's constitutional ban on aid to parochial schools.

Joseph W. Schenk, President, Mental Health Ass'n, Spencer County, Ind.

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Top religion writer joins NC news staff

WASHINGTON—Bennet Bolton, Associated Press national religious affairs writer and former Vatican correspondent, was named to the newly created post of managing editor of National Catholic News Service.

He will begin his duties Feb. 1 in Washington, working with Richard M. Guilderson, Jr., director of NC, as the service enters a new period of expansion and innovation.

"Ben Bolton is one of the best known and most respected religion writers in daily journalism, and he will be an enormous asset," said Guilderson in announcing the appointment. "His decision to join our staff is added proof of the growing recognition being given to NC News Service as the leading specialists in the coverage of religious news."

Bolton, 37, has spent half his 13-year news career in Rome, having covered the Vatican from 1961 to 1967 for the world's biggest news organization. His AP dispatches on the Second Vatican Council, the death of Pope John XXIII, the election of Pope Paul VI, and the rapid developments of Catholic renewal were carried by the major daily media around the globe.

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