

Advocates non-violent peace path

DETROIT — Cardinal John Dearden, cautioning against the complacency which may result by termination of the Nigeria-Biafra conflict, emphasized that the continued Vietnam war, the Middle East crisis, violence and mounting tensions are problems which still must be solved.

The archbishop of Detroit, who is president of the National Conference of Catholic Bishops, asserted "the expenditure of astronomical sums for military purposes" must be limited.

The cardinal called for an understanding of those who demonstrate against war and tools of war; of those who have "selective conscientious objection" against war.

CARDINAL Dearden's statement, published by the Michigan Catholic, archdiocesan newspaper, was viewed as supporting principles against violence and poverty asserted by Archbishop Helder Pessoa Camara of Olinda and Recife, Brazil, during his visit here January 21.

The cardinal recalled the anti-war views expressed by Pope Paul VI before the United Nations in 1965 and in the collective pastoral of the U.S. bishops in 1968.

"Certainly, the expenditure of astronomical sums for military purposes must be limited. It cannot be justified morally, politically or socially. Somehow, we must move away from a climate of excessive nationalism into one that makes us open to a higher degree of international collaboration for the benefit of all," the cardinal said.

"Our general concern for peace has found an anguished expression in our present involvement in Vietnam. Without exception, we are all concerned to have peace restored as speedily as possible. And our steps to disengage ourselves from that war must be constantly accelerated. The moral fiber of our nation has been weakened by this conflict," he declared.

CONCERN over the Vietnam war rests heavily on all Americans, principally the young, he said.

The cardinal expressed "intense sadness" over the fact that one of his priests, Father Dennis J. Moloney, currently is facing trial in U.S. District Court, Washington, D.C. The priests was a member of a group who took part last year in an anti-war demonstration at the Dow Chemical Co., building in the nation's capital, protesting against use of napalm manufactured by the company and used in the Vietnam war.

"There can be no question about the sincerity of his motives. On the other hand, I cannot join in his action for it does not seem to me to be the way to achieve the greater good that we are striving for. In my opinion, the use of violence in any form only invites violence in return. I personally have faith in American institutions designed to realize the common will," the cardinal said.



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REVISED CALENDAR KEY TO NEW ORDER OF MASS

By REV. VINCENT J. GIESE

A key to the proper use of the new Order of Mass is the revised liturgical calendar, which became effective Jan. 1. Especially in the preparation of weekday Masses, the new calendar provides for more variety in choices.

The years of 1970 and 1971 will allow for a transition from the old liturgical calendar to the new. The complete reform of the Roman calendar will not go into effect until the entire reform of the Roman missal (the New Order of Mass), including its translation into the vernacular, and the revised Breviary is completed.

In the new calendar, a renewed emphasis is given to the Paschal Mystery celebrated each Sunday and most solemnly

in Holy Week and on Easter. Fewer feasts displace the Sunday celebration.

But there are some simplifications and changes.

For example, Septuagesima, Sexagesima, and Quinquagesima Sundays are dropped. Paschaltide extends from the Easter Vigil until Pentecost. The Octave of Pentecost is eliminated. The Feast of Christ the King is placed on the last Sunday before Advent. Advent is now a preparation for both the feast of Christmas and the Second Coming of Christ.

FOR THOSE who are familiar with the old calendar, new terminology has been introduced. The old designation is followed below by the revised terminology.

Feast of I Class: Solemnity, No. 10; Feast of II Class: Feast, No. 23. Feast of III Class: Obligatory Memorial, No. 63, Optional Memorial, No. 95. Ferial: Ferial.

As is obvious, only on 96 weekdays, plus the 52 Sundays, is there a prescribed Mass or less than half of the liturgical year. On the other days there is a wide variety of options.

Solemnities are reserved for Feast Days of Christ, the Virgin Mary, and important saints, such as Sts. Peter and Paul.

Obligatory feasts are reserved for well-known, high-ranked saints, such as the apostles. Mass must be dedicated to the saint of that day, unless there is conflict with a nation's patron saint or a local saint of importance in a particular area.

Obligatory memorials require that every priest at least make a commemoration of the saint of the day at Mass and in the recitation of the Breviary, although the Mass itself may be dedicated to some other purpose or saint.

Optional Memorials must allow for a recommended but not compulsory prayer to a particular saint. On these days a priest can select either the Mass of the week-day or the Mass of the saint or the Mass of the commemoration of a saint, of

some saint occurring in the Martyrology, or a Votive Mass.

Finally, ferias. On weekdays throughout the year the priest can choose the Mass of the weekdays, or that of some saint occurring in the day's martyrology, or a Mass for a particular purpose or a Votive Mass.

THE FIRST major change comes Jan. 1, traditionally the Holy Day called the Feast of the Circumcision, which has now been removed from the calendar. In its place is a feast dedicated to "Mary, the Mother of God."

On Feb. 11, a new feast will make its appearance (in 1971), the Feast of the Apparitions of the Virgin Mother, which will honor all the apparitions of the Virgin at all times. In 1970, the feast falls on Ash Wednesday, so it will not be celebrated.

The Feast of the Annunciation, formerly honoring the Virgin Mother, now honors Christ and is called the Feast of the Annunciation of Christ. In 1970 it will be celebrated on April 6, but thereafter have a fixed date.

Because it is considered a duplication of the Feast of the Birth of Mary, the Feast of the Name of Mary has been removed from the calendar.

What is immediately obvious in the new liturgical calendar is that very few saints have been dropped from it because of questioned historical fact. None has been demoted. But there is more flexibility in adapting the calendar to the popular saints of a particular nation or region or to special occasions. Fewer saints days are to be celebrated by the Universal Church.

THE VARIETY of choices now available make pre-planning even on weekday Masses urgent. In making a choice, the priest must consider the common spiritual good of the community, rather than his own particular needs (Ordo Missae).

Ideally, the particular worshipping community ought to be involved in the decision-making process. "The priest should take special care that he does not omit the assigned lessons in the Lectionary for weekdays very often or without sufficient reason. For the Church desires that the faithful will be more fully enriched at the table of the Word of God" (Ordo Missae).

James J. Divita, a Ph.D. candidate from the University of Chicago, was promoted from assistant professor to associate professor of history. Divita has been a member of the faculty for nine years.

Also promoted to associate professor were Sister M. Norma Rocklage, O.S.F., departmental coordinator of classical languages and assistant to the dean of academic affairs, and Father C. Patrick Smith, chairman of the theology department. Sister Norma has been at Marian since 1965 and Father Smith since 1958.

Faculty members promoted from instructor to assistant professor are: Sister Marta Aiken, O.S.F., Spanish; George Dickson, chairman of the department of physical education; Mrs. Peteris Nesale, German; and Roy F. Pille, dean of student services and member of the department of business administration.

Beyond stating that every President appoints Supreme Court justices whose ideas about the court are compatible with his own, Father Hesburgh declined comment on Nixon's nominations to the nation's highest court.

In a wide-ranging 30-minute interview by three local reporters, Notre Dame's president:

Warned that "until we have real equality of opportunity... there will be the clear and present danger of creating two sep-

USCC raps measure on farm labor

WASHINGTON—The director of the U.S. Catholic Conference's Department of Social Development strongly endorsed the right of farm workers to form unions and bargain collectively in a statement filed with the Senate Agriculture Committee.

At the same time John E. Cosgrove sharply attacked S. 2203, the pending "Consumer Agriculture Food Protection Act," calling it "an anti-labor bill aimed at preventing effective unionization among farm workers."

Cosgrove urged that the bill be "dismissed from serious consideration" by Congress and that legislation be adopted instead "that will bring peace with justice to agriculture."

THE USCC official emphasized the support of the Department of Social Development for "the right of all workers to form unions and to bargain collectively."

"We deplore the fact that agricultural workers have been excluded from most labor and social legislation," he said.

Cosgrove referred in particular to the problems of striking grape workers in the Delano, Calif., area. He said the "persistent refusal" of some farm owners to bargain with them "has prompted a growing number of citizens in all walks of life to demand just and workable labor legislation."

COSGROVE said his department supports this demand. But it rejects S. 2203 as being "neither just nor workable," he said.

He charged that the reference to consumer rights in the bill's title is misleading, since the bill would be neither an effective nor acceptable means of protecting these rights.

"The patent purpose of this bill is to restrict severely the activities of farm labor unions," he said. "It is reprehensible to use the interests of consumers as an excuse to override the rights of agricultural workers."

8 Marian staffers promoted

INDIANAPOLIS—Eight Marian College faculty members recently received promotions from the board of trustees ranging from assistant professor to professor.

Sister Claire Whalen, O.S.F., chairman of the education department, received the promotion to associate professor to professor after 14 years on the college faculty. A graduate of Marian, she earned her Ed.D. in 1966 from the University of Cincinnati.

As chairman of the department, Sister Claire has initiated several special teacher education programs including a currently experimental one which provides, in one summer, the basic elementary education courses for persons already holding undergraduate degrees.

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Scout award

Archbishop George J. Biskup will present the coveted Ad Altare Dei Medal and St. George Award to qualified Boy Scouts and adult scouting advisors at 4 p.m. Sunday, Feb. 8, in St. John's Church. Candidates for the honors are asked to meet in the rectory at 3:30 p.m. Speakers for the occasion will be Father John Ryan, Archdiocesan Scouting Director, and Benedictine will conclude the ceremonies.



'THOU ART DUST'—Ash Wednesday marks the beginning of Lent. Next Wednesday, Feb. 11, the faithful will visit their churches to receive blessed ashes on their heads. As the priest administers the ashes, he says: "Remember, man, that you are dust and to dust you will return." (RNS photo)

CONFIRMS CHURCH TRADITION

Drop celibacy fight, Pope implores Dutch

By PATRICK RILEY

VATICAN CITY — Pope Paul VI, not content with having shut the door on the marriage of priests in his 1967 encyclical on celibacy, now has bolted it and shored it against the winds of change.

The strongest gale, of course, has been blowing from The Netherlands. There the bishops themselves have asked for the reinstatement of celibate priests who have married.

The Pope has replied no. He has done so publicly, with an open appeal to Dutch Catholics to "reconsider" their stand against celibacy, and a veiled appeal to the Catholic world to stand behind him.

He first declared, without any express reference to The Netherlands but with overtones of that country reverberating from every word, that celibacy "cannot be abandoned or even subjected to argument." (The Dutch bishops had not only urged the abandonment of mandatory celibacy but asked that the problem be put before the whole Church for deliberation.)

TWO DAYS later he revealed that he had done all in his power—and with unfailing courtesy—to forestall the Dutch declarations against celibacy. He told Dutch Catholics it is "indispensable to reexamine their statements, which were issued not only by the bishops but earlier by the Dutch National Pastoral Council of priests and laymen.

The Pope said that reasons advanced to justify a relaxation of celibacy are "not convincing" and even implied "a lowering of the authentic conception of the priesthood."

Priests who abandon their commitment to celibacy may not preach or administer the sacraments, he stated. (Some Dutch bishops have allowed such priests to preach.) This rule of the Church will remain

Liturgical Week plans cancelled

WASHINGTON, D.C. — The 1970 Liturgical Week, scheduled for Boston in August, was cancelled here by the board of directors of the National Liturgical Conference due to lack of funds and because of organizational difficulties.

Held annually since 1940, the Liturgical Week had been the high spot of the conference's annual work until the last few years when attendance fell off drastically and criticism of its activities mounted.

inflexible "tomorrow as yesterday."

He left the door open to the eventuality of ordaining married men where priests are few, but pointed to the difficulty of containing this practice within fixed territorial limits. The problem must be examined by our brothers in the episcopate, in union with us."

THE POPE'S first statement on celibacy was given (Feb. 1) at a regular Sunday address to pilgrims in St. Peter's Square. He prefaced it with an appeal for prayers, for the moral support of the Christian people.

Although he there declared that celibacy could neither be abandoned nor subjected to discussion—precisely the requests made by the Dutch hierarchy—the Dutch bishops' secretariat said the bishops "do not have the impression" that the Pope's speech was a reply to them.

The Pope's public assertion that celibacy was beyond

change and even beyond argument seemed to explain the failure of Cardinal Bernard Alfrink, the Dutch primate, to come to Rome to discuss the statement he and his fellow bishops had issued. At the time of its issuance (Jan. 19), Cardinal Alfrink indicated privately that he would write a letter of explanation to the Pope, and come to discuss the matter personally after receiving the Pope's reply.

The Pope's subsequent (Feb. 3) public disapproval of "the wishes expressed and the attitude taken" in The Netherlands prompted some circles in Rome to wish aloud that the Pope had received Cardinal Alfrink before issuing it.

IN THAT same papal statement, which took the form of a letter to his secretary of state, the Pope said many Catholics "wish that our venerable brothers, the bishops of Holland, through a confident and brotherly contact, would undertake

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Pope defends Church's power to judge, punish

VATICAN CITY — Pope Paul VI has defended the Church's power to judge and to punish.

Referring to warnings and excommunications, he said that the Church's power to coerce "is also founded in the experience of the primitive Church."

He referred to St. Paul's judgment on the incestuous man in the First Letter to the Corinthians.

The Pope was speaking (Jan. 29) to members of the Sacred Roman Rota, the Church's court of appeals, at their yearly audience.

His theme was liberty and authority, and his thesis was that they are not contradictory.

"LIBERTY and authority are not conflicting terms but mutually integrating values," he asserted.

"Recalling the principle of authority and the need for juridical structure does not detract from the value of liberty... or from the esteem in which it should be held. Rather it brings into relief the exigencies of a sure and effective safeguard for the common goods, among them the fundamental one of the exercise of liberty itself. This can be guaranteed adequately only by a well-ordered living-together."

In answer to those who appeal to the Gospel against authority he said:

"But the Gospel does not abolish authority. Indeed it institutes it, establishes it. Yes, it places it at the service of the good of others, but not as if it were derived from the community or because it is derived from the community, almost as though it were its servant, but because it is derived from above to govern and judge, and has its origin in a positive act of the Lord's will."

HE TURNED to objections that freedom is violated by "antiquated, arbitrary or overly severe" exercise of the Church's judicial powers.

"For instance," he said, "everything referring to warnings, to condemnations, to excommunications, leads today's touchy mentality to think in terms of rejection, as if faced with the remnants of an absolute and obsolete power."

Here, without quoting, Pope Paul referred to the fifth chapter of the First Letter to the Corinthians, and St. Paul's severe condemnation of the incestuous man. The Pope did, however, quote St. Paul's plea that he was acting for the good of the culprit himself, "that his spirit may be saved."

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SET FOR JULY, 1970

Contemporary Christianity Institute planned at Woods

ST. MARY-OF-THE-WOODS, Ind.—Several distinguished authorities in the field of religious studies will take part in the Contemporary Christianity Institute at St. Mary-of-the-Woods College here July 6-31.

The institute, open to both lay and religious members of all denominations, will explore a variety of problems in areas ranging from politics and theology to the new morality.

The institute will be divided into three sections, according to Sister Ruth Eileen Dwyer, S.P., director of the institute and instructor in religion at the college: July 6-12, Religious Education, Liturgy, and New Morality; July 13-20, Ecumenism, Black Theology, Christian Secularity, and Politics and Theology; and July 21-31, The Church in Scripture and Theology, and Sociology and Theology.

FATHER John L. McKenzie, S.J., professor of Old Testament at the University of Notre

Dame, will head the distinguished list of scholars taking part in the institute. He will teach the section on The Church in Scripture and Theology from July 21-31.

The outspoken priest has gained the reputation of one of the foremost authorities on the scriptures and on change in the church in recent years. His books include "Authority in the Church" and "Dictionary of the Bible," winners of the National Catholic Book Award in 1967 and 1968 respectively. His "Two-Edged Sword" and "The Power and the Wisdom" have been praised as two of the best books ever written on the Old and the New Testaments.

He recently received the Thomas More Medal for his book "The Roman Catholic Church." The award was given "for the most distinguished contribution to Catholic literature in 1969" by the Thomas More Association.

COORDINATOR of the insti-

tute is Father Charles M. Whelan, S.J., associate editor of America magazine. Father Whelan is both a canon and a civil lawyer who has been actively concerned in Church-State questions. In addition to his duties in coordinating the institute, Father Whelan will present the section on Politics and Theology from July 13-20.

Other sections and staff include the following:
Religious Education, July 6-12: Sister Adelaide Ortel, S.P., an associate of the Center for Contemporary Celebration, Chicago, and a teacher at Mother Theodore Guerin High School, River Forest, Ill.; and members of the staff of the Religious Education Center of the Dominican House of Studies.

Liturgy, July 6-12: Father Columba Kelly, O.S.B., of St. Meinrad Archabbey, consultant to the Congregation for Divine Worship, and chairman of the Liturgy Commission of the Na-

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The rite of the Kiss of Peace, while ancient in its tradition, is a relative newcomer to people in parishes. The rite, discussed this week by Father Joseph Champlin, often consists in a handshake passed through a congregation from person to person. It is a way in which people express their love for one another and beg for peace and unity in the Church and with all mankind. (NC Photo by David Splitt)

WORSHIP AND THE WORLD

The Sign of Peace

By FR. JOSEPH CHAMPLIN

Several months ago a parish priest converted his homily into a catechesis on the meaning and purpose of the sign or kiss of peace. Then, at the appropriate moment in the Eucharist, he suggested with the words of our revised Order of Mass, "Let us offer each other the sign of peace." There was some stirring in the congregation, a few smiles, handshakes, greetings of "Peace be with you" and "God bless you." However, a sad note marred the otherwise successful introduction of this recommended gesture. One man refused. He rejected the extended hand of another. He was unwilling to pass along the message of love and peace.

If distaste for external signs and displeasure with liturgical change prompted such a negative response, then the man's action is understandable enough. Regrettable, in this writer's opinion, but understandable. His refusal simply underscores the need for thorough explanations of each innovation in the liturgy and very tactful insertion of them into the parish program.

IF THIS man's rejection of a neighbor's offer to reconcile stemmed, on the other hand, from bitterness of heart, of hatred for another, then it can hardly be excused. At least that would be my interpretation and application of Jesus' words: "If you are bringing your offering to the altar and there remember that your brother has something against you, leave your offering there before the altar, go and be reconciled with your brother first, and then come back and present your offering." (Matthew 5:23).

The General Instruction to the Roman Missal (no. 56) reinforces this assertion, supplies a further meaning to the action and, at the same time, justifies its placement immediately before Communion rather than during the penitential service or within the offertory procession. "The rite of peace: before they share in the same bread the people express their love for one another and beg for peace and unity in the Church and with all mankind." We are made one in Christ through receiving the one Body of our Lord. We though many are one in Him. The prospect of such a oneness in Holy Communion ideally should compel us to dissolve our differences and bury all bitterness.

THE HOLY See delegated actual determination of the form

for this sign of peace to the conference of bishops in each country. The hierarchy of the United States at its November, 1969 meeting left the matter to local custom. This practice, while ancient in its tradition, is a relative newcomer to people in parishes. Consequently, each community has been employing the rite in slightly different ways and no one precise method has emerged as the most effective procedure. In fact, we can even question the validity of insisting on a standard, exactly regulated ritual for such a peace gesture.

A few weeks ago, for instance, I offered in our residence chapel a tenth anniversary requiem Mass at the request of a suburban Washington family. The widow and two of her daughters, a college senior and high school freshman, were present and participated in this Eucharist. At the proper time and after a one-sentence commentary, I extended the sign of peace by a handshake to the mother. She pivoted and quite naturally gave to her children a maternal kiss and embrace. These actions seemed comfortable and meaningful for that situation; they obviously might appear forced and become offensive in a different context.

THE BEST manner of conveying the sign of peace from the priest at the altar to the people in the pews also remains open for experimentation. In some circumstances the celebrant could move down into the congregation and personally greet individuals; on other occasions he might salute those near the aisle and ask them to pass the gesture along; at larger celebrations the ushers could carry the message of Christian unity to all or the priest might invite worshippers to turn and extend in any way they wish this word of peace and love.

Every external ritualistic act can with repetition take on a performative character and lose its power. The sign of peace may slip into that unfortunate pitfall. But I have hopes that it will not. The reason? The person at your side is always a different individual. Even if he is the same man or the identical woman, the relationship between you constantly varies. A week of living normally has intervened and with it comes a fresh need to reconcile, to love, to renew your peace with God and with that neighbor next door.

from the beginning
till now
the entire creation,
as we know,
has been groaning
in one great
act
of giving birth.

saint paul

KNOW
YOUR
FAITH

Why you need the Bible

By WALTER J. ABBOTT, S.J.

I. Introduction
"It's the most important thing happening in the Church today." A wealthy Catholic layman said that to me in the spring of 1969. He was talking about the Biblical apostolate. With a frankness that is characteristic of him, he added: "We'd better be damn quick about getting it done."

What my friend meant by the Biblical apostolate was making available a direct, easy, and frequent—even daily—encounter with Christ in the Scriptures for every man, woman and child. He knew that the Second Vatican Council had called for it, and he was pleased that I was doing something about it. I had to admit, though, that I had not been talking about the Biblical apostolate in such vigorous terms as he used.

I suppose I felt that people could have direct, easy, and daily encounter with Christ in the Sacraments, in liturgical and private prayer, in various apostolates, in the events and needs of every day, as well as in the reading or hearing of the Scriptures.

I may have had a vague feeling that contact with Christ through the reading of the Scriptures was basic, helpful, and even necessary for full fruition of all those other contacts with Christ, but I had not been inclined to make comparisons.

Now, however, I talk more like my friend. A very good case can be made for the idea that the Biblical apostolate is the most important thing happening in the Church. If God still speaks to His people through the Scriptures, then those Scriptures are at least as important as any other way in which God speaks to us, because it is the same one God Who speaks.

IF IN THE Scriptures we modern people can still meet Christ the Lord, that meeting is at least as important as any other meeting with Christ, because it is the same, one Lord Who is met. In fact, according to the Second Vatican Council, we can have the same regard for the Scriptures that we have for the Eucharist: "The Church has always venerated the divine

Scriptures just as she venerates the Body of the Lord." (Constitution on Divine Revelation, from daily reading and meditating of the Scriptures. And the same can be said for missionary outreach with the Scriptures. It is not something only for priests and religious. Vatican II declared that "both pastors of souls and Christians generally" should see to the "wise distribution" of Scriptures published in various forms for the use of non-Christians. The Latin phrase just translated as "Christians generally" could, more literally, be translated "Christians of every status"—it is a sweeping phrase (Christiani cuiuscunque status) which includes all Christians of every age and station.

WITH THAT many people called to it, and with that scope of both personal and missionary spiritual work involved, the Biblical apostolate should be the most important thing happening in the Church. It really isn't though. Not yet. A great obstacle stands in the way: the large group of Catholics who do not know, or just will not believe, that daily encounter with Christ in the Scriptures is something for all Christians. More Art. 21). And at the end of their document on the Bible, the council Fathers wrote: "Just as the life of the Church grows through persistent participation in the Eucharistic mystery, so we may hope for a new surge of spiritual vitality from intensified veneration for God's word, which 'lasts forever.'"

The Fathers of Vatican II were so convinced of the importance of Scripture today that they legislated all the preaching of the Church must be "nourished and ruled" by it and "easy access to Sacred Scripture should be provided for all the Christian faithful" not only through sermons but through vernacular translations which should be available to the people themselves "at all times." The people should "gladly put themselves in touch with the sacred text itself," and if they do not they will not know Christ, "for ignorance of the Scriptures is ignorance of Christ." (The Vatican II document took the quotation from St. Jerome's commentary on the Book of Isaiah).

Knowledge of Christ through the Scriptures is something that every Christian, young and old, should have. It is not

only for bishops, clergy and members of religious orders.

When I say "knowledge" I mean the knowledge that comes precisely, of course, it is their mentality rather than their persons that constitutes the obstacle. Nevertheless, it is that great mass of persons who have to be persuaded before the Biblical apostolate can enter the phase for which it is ready.

There are some, still a very small group, who know a great deal about the Scriptures from their college theology courses. I know one of them who says, "If I hear that word 'salvation history' again, I'll scream!" At the other extreme are the people who think all of Scripture is very difficult and requires higher study, which they are not cut out for. In between there is the large group, I have already mentioned. They think that anyone who is going to read Scripture daily and pray daily with the Scriptures must be heading for the priesthood or the convent. This group—and I am afraid it is a very large group—thinks such encounter with Christ is for "chosen" souls.

This large, inert group is not something new in the Church. It has been there all through the past 70 years, through the reigns of all the Popes from Leo XIII to Pope Paul VI. Every one of those Popes wrote an Encyclical Letter, and Pope Paul signed a Conciliar document, which urged daily reading of the Scriptures for all Catholics. It is quite clear that the majority of our Catholic people never responded to this call, and they still do not.

THERE ARE signs, however, that a change is coming in the large, inert group. There have always been some who took up the Scriptures, read, and found Christ their Lord speaking to them. Now many more are doing so. Now there is less cause for fear that they will be thought by others to be candidates for the priesthood or the veil. Those who read what I have put together in this series can make quite a change in the picture. I am thinking of you as a small group studying the Scriptures together with me. A word on how to manage a small study group, a word on books and other materials, and then we'll move on to our first inquiry.

The friend I mentioned at the beginning had a note of

urgency about getting the job done. I think he was referring to the mounting danger of a nuclear holocaust or fatal pollution of the environment. He may even feel that the Lord's Second Coming is not far off. At any rate, I'm basically optimistic. I tend to feel we should work as if we have at least two months for the job.

Some may ask why I mentioned that my friend is a wealthy man. I analyze it this way: any of us could have said what he said, but he is putting his

money behind his words. Some of the achievements in the Biblical apostolate movement will be due to his financial support.

I suppose I was thinking, too, that he ought to be given some credit for it (he insists on remaining anonymous) and I suppose, too, that I was subconsciously hoping people of his ability would be similarly inspired. Let no one be put off, however. We need everyone in the Biblical apostolate at the working level. We'll be talking at that level in this series.

IN THE WAKE OF VATICAN II

By REV. RICHARD McBRIEN

Q. Is there any definition of the Church that all Christians, or at least all Catholics, agree upon?

A. The Church has been defined in various ways: as the Body of Christ, the People of God, the new Israel, the community of the elect, the sacrament of Christ, the congregation of saints where in the Gospel is rightly preached and the sacraments rightly celebrated, and so forth. Although the Second Vatican Council speaks constantly of the Church, nowhere does it offer a single, hard-and-fast definition which must be accepted by all Catholics without modification.

This does not mean, however, that we are at a complete loss. There are, in fact, certain elements for a definition that most Christians should be able to agree upon. These elements are drawn from various sources: principally from the Bible, doctrine, and theology.

The Church is the community of those who acknowledge the Lordship of Jesus, who ratify that faith sacramentally, and who commit themselves thereby to membership and mission for the sake of the Kingdom of God in history.

The Church is, first of all, a community. It is people. It is not, in the first instance, an organization, or a means of salvation. It is not the hierarchy or the clergy. The Church is a community. (Note, for example, the chapter on the People of God in the Dogmatic Constitution on the Church comes before, not after, the chapter on the hierarchy. This particular arrangement, however, was not achieved without a serious struggle at the council.)

But the Church is not simply a community. It is not just people. It is a special kind of community. It is a particular group of people who differ from other people in one important respect: Christians are those who affirm that the meaning and hope of human existence and of history itself reside in Jesus of Nazareth, whom God has raised up for our salvation.

This, and this alone, is what makes Christians different from the rest of mankind. Not that Christians are holier than other people. We have a right to ex-
plore in God and give him due worship. Not that Christians believe in the brotherhood of man. Not that Christians believe in social justice and in the service of mankind. For these are things that Christians have in common with other religious and even nonreligious people. What distinguishes the Christian from the non-Christian, and the Church from the rest of mankind, is the conviction and the faith that Jesus of Nazareth is the Lord, that he, and he alone, is the pattern and ground

of all life. That what we call good and human, we call good and human because it participates in the reality of him. And what we call evil and inhuman, we call evil and inhuman because it recedes from, or rejects, the reality embodied in Jesus of Nazareth.

But the Church not only affirms the Lordship of Jesus, it actively and joyfully celebrates it. The Church is not just a group of people sharing a common view of history, arising more or less from a common view of Jesus of Nazareth. Christian faith is not, in other words, simply a philosophy of life. It is rather a way of life that one embraces precisely insofar as he enters the company of Jesus's disciples. Faith is offered through community, and it is embraced and lived in community. One responds to preaching (Romans 10:14-17), repents of his sins, and is baptized (Acts 2:38). From that time on, he devotes himself "to the apostles' teaching and fellowship, to the breaking of the bread and the prayers" (Acts 2:42).

But the Church is not only a community which acknowledges and sacramentally celebrates the Lordship of Jesus. It seeks also to realize his Lordship throughout the whole world, to bring the reign of God to all men and to all human institutions, in order that there might be justice and peace, charity and righteousness. Whatever definition of the Church we may finally agree upon, it must incorporate in some way the principle that the Church is a servant community, following in the footsteps of its founder, the suffering Servant of God (see Mark 10:45, and the Pastoral Constitution on the Church in the Modern World, n. 3). The Church exists as herald, sign, and instrument of God's Kingdom on earth. The Church, indeed, has no meaning apart from its relationship to the Kingdom of God.

Q. You wouldn't be satisfied, then, with definitions which identified the Church with the human community at large? Couldn't one say that the Church is wherever the Spirit happens to be, wherever the struggle against dehumanization is taking place, wherever people are becoming friends?

A. No. These definitions tend to equate the Church with the Kingdom of God. It is to be hoped, of course, that the Church and the Kingdom of God overlap. We have a right to expect, that is, a fuller flowering of the Gospel among those people who presume to preach it and to celebrate it publicly. The Church should be recognized as the initial budding forth of the Kingdom on earth (see the Dogmatic Constitution on the Church, n. 5). But the Church and the Kingdom are not one and the same reality. Where you have the Church, you don't necessarily have the Kingdom; and where you have the Kingdom, you don't necessarily have the Church either.

Best possible world?

By GRANT MAXWELL

One essential material for building peace in the world today is the "poverty of spirit" proclaimed by the Gospel. Dr. John Buell has claimed that many Christians lag behind other men when it comes to translating this Gospel value into practice.

"Because we have failed to be poor in the Gospel sense," he said, "today, in the face of our knowledge

and communications and power, millions are poor in the inhuman sense."

Does his indictment still stand? The council and Pope Paul have proclaimed in the strongest possible language the imperatives of the Gospel. Yet our response has been slow, reluctant. There is still very little action, despite endless talk about making war on poverty at home and abroad.

Why this lack of generous response by so many who profess to follow Christ? A root cause for the inertia is a deeply rooted attitude of mind. In the words of Vatican II, "Many

people, especially in economically advanced areas, seem to be hypnotized by economics."

THAT'S putting it mildly. As the council said, "universal changes in ideas and attitudes" are needed if the scandal of starvation alongside affluence is to be overcome by socio-economic reforms.

Yes, reforms. Christians above all should know that "status quo" is never the best of all possible worlds; that continual betterment of economic conditions is required by justice; that "poverty of spirit" (Continued on page 3)

VIEWPOINTS ON THEOLOGY

Man must shape his future

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

"I think I know what's both-
ering the students. I think that what we are up against is a generation that is by no means sure that it has a future." These are the words of Dr. George Wald, a Nobel prize winning biology professor from Harvard, trying to

point out a problem facing young people today. We reach the moon while most of the people in the world go to sleep hungry.

ALL THESE paradoxes must challenge the Christian. He realizes more than before his responsibility in being his "brother's keeper." He realizes that it is up to man—created by God, redeemed through Christ and destined for God—to shape his own future.

Man might not survive if he settles down in a town or country, surrounded by social evils. He must be the pilgrim or pioneer, realizing his part in improving the human situation. His salvation is achieved not by escaping from this world, but by working to improve it.

This concern for a better world is really what the rebellious young are trying to bring to our attention. We are missing something very basic if we are content to have 40% more

money spent annually on war and weapons for war, than on education, according to figures released by the U.S. Arms Control and Disarmament Agency.

Many of the concerns of youth today must be the concerns of Christians, seeking war rather than peace, freedom rather than oppression, and reminding us that the quality of life is more important than the material aspects.

AT THE center of the upheavals in the world is basically the cry of man who wants to be given his God-given rights, who wants to be human, and share with all men in the riches and beauties of creation. So many are oppressed by the creations of man, by structures that limit rather than enrich.

Government, industry, military, even the Church and its hierarchical structures—these are intended to serve man and improve the quality of life. Yet they are being criticized for controlling and oppressing man. While the criticism is often more destructive than constructive, behind it is the wish to reaffirm that man is lord of the sabbath. The sabbath of man-made structures should be subservient to the needs and de-

(Continued on page 3)

THE MAN WHO FAILS TO USE THE STICK HATES HIS SON

PROVERBS 13:24

The Proverbs

PLAN LAY COMMUNITY

IHM nuns' letters unanswered; consider themselves dispensed

By GERARD SHERRY

LOS ANGELES—The Sisters of the Immaculate Heart of Mary announced (Feb. 2) that they were forming a lay community open to both married and single persons "committed to the service of man in the spirit of the Gospels."

Nucleus of the new community will be those Immaculate Heart Sisters who have asked to be dispensed from their canonical vows and from the prescriptions of the Vatican's Congregation of Religious.

Anita Caspary, president of

the former order of Sisters, said she will continue as head of the new lay groups, which will be based in Los Angeles.

"We are taking this step," Sister Anita said, "in order that we might fully develop the experiment in contemporary community life which we attempted to set in motion two years ago. Our repeated efforts to expand the structure of canonical Religious life did not meet with the approval of the Sacred Congregation."

SHE WAS referring to the documents of renewal, issued by the

Immaculate Heart Sisters in October, 1967, and presented to James Francis Cardinal McIntyre, then Archbishop of Los Angeles, after overwhelming approval from the community of 360 nuns. These documents outlined "experimentation in life style which is to begin immediately and continue, with possible variations, through the period of experimentation set by Rome for all Religious orders of the Catholic Church."

The recommended changes included simplification of dress, names, and a greater emphasis on areas of endeavor other than that which they had been noted for—education and caring for the sick. Both Cardinal McIntyre and the Congregation of Religious opposed some of the experimentation. In the ensuing controversy, the IHM Sisters were withdrawn from the Los Angeles diocesan school systems, with the exception of some 50 members of the order who objected to the documents of renewal.

This latter group was accepted by the cardinal and, in December, 1969, it was announced that it had been given canonical status with the same title as then held by the main order.

The Vatican Congregation appointed an apostolic visitor, who communicated its objections to various facets of the IHM renewal program and experimentation. Soon after this, in March, 1968, the Sisters voted to petition

the Pope for permission to live a Religious life as outlined in their renewal documents and "to continue the experimentation as authorized in the motu proprio."

A commission of bishops also was named to meditate the dispute, but without any seeming success. Both the apostolic visitation and the work of the commission of bishops have recently been terminated.

The December canonical recognition of the smaller group of IHM Sisters prompted the general chapter to write a letter to Ildebrando Cardinal Antonelli, prefect of the Congregation for Religious, dated December 30, 1969.

SIGNED by Sister Anita as president of the chapter, the letter noted that two formal letters from the chapter, dated March 12, 1968, and August 19, 1969, had neither been answered nor acknowledged. The letter said in part:

"We have been forced to conclude from the above that we are no longer officially recognized as a Religious community by the Sacred Congregation. Therefore, approximately 300 of our 375 members (excluding Sister Eileen MacDonald's group) intend to form a lay community of Religious persons, living according to the spirit of our 1967 decrees."

"Assuming that our vows can no longer be considered canonical, we wish to be advised of the proper procedure for dispensation thereof... because the Sacred Congregation has repeatedly failed to answer our letters, we feel impelled to state that if this letter, too, remains unanswered by Feb. 1, 1970, we will assume that we are no longer in canonical status and will send you the list dispensed."

"We had hoped that our sincerity in following the mandates of Vatican II would be apparent to you and the members of the Sacred Congregation. Since our efforts to expand the structure of canonical Religious life have evidently not met with your approval, we intend now, as a non-canonical group, to continue our lives as dedicated people in the manner which seems to us most fruitful and most faithful to our call."

No reply was received from the Congregation although it is known that Archbishop Timothy Manning of Los Angeles has since communicated with Sister Anita in relation to procedures to be followed for those wishing to be dispensed from canonical vows and those wishing to remain as canonical Religious. Sister Anita said that about five of those in the larger group have now expressed a desire to join the group headed by Sister Eileen MacDonald.

Best possible

(Continued from page 2) requires us to put others' needs and social progress before private gain and special privilege.

The council makes this statement: "God intended the earth and all that it contains for the use of every human being and people. Thus a man should regard his lawful possessions not merely as his own but also as common property in the sense that they should accrue to the benefit of not only himself but of others... men are obliged to come to the relief of the poor, and to do so not merely out of their superfluous goods. If a person is in extreme necessity, he has the right to take from the riches of others what he himself needs."

This Scriptural teaching, recalled by the council—and much else in Schema XIII's chapter on socio-economic life—makes us uneasy. We would prefer to equate our Christian faith with middle class values of security and status. We would sooner not hear about social injustice and fraternal charity. We would like to dismiss this by labelling it as "communism" as a supposed threat to our freedom. In fact, it is usually only our private comfort that is threatened. And it is the leaders of the Church who are urging us to bring Gospel spirit into economic affairs, to put service of neighbor before excess profits.

PERHAPS we should pose some questions for Christians. How many families lack the basic necessities of life? Are without regular income through no fault of their own? Are exploited by lending sharks and

housing shysters? Have we any idea? Are we doing anything about it?

What can you and I do about poverty in our own communities? Among the transients and derelicts whom we usually try to ignore? Among the wretched poor to whom Christians are first sent?

Then there is the world crisis in population growth, and the world scandal of underproduction and desperate hunger. Vatican II observed that "the greater part of the world is still suffering from so much poverty that it is as if Christ himself were crying out in these poor to beg the charity of the disciples." At the same time, "some nations with a majority of citizens who are counted as Christians have an abundance of this world's goods."

The council recalled an ancient saying: "Feed the man dying of hunger, because if you have not fed him, you have killed him." We know millions are hungry, starving. We know they are dying by the thousands every day. How many of us who call ourselves Christians contribute for the relief of these starving people?

As a nation, Canadian and American foreign aid still amounts to a very small percentage of our annual national production. Most politicians seem afraid to rally public support for more foreign aid and fairer trade with developing nations. What are we as Christian citizens doing to help break this bottleneck of timidity?

(Next Week: Major Social Movement: Freedom).

'Mass atheism' phenomenon

SALAMANCA, Spain—A Jesuit professor declared here that the phenomenon of "mass atheism" is a salient feature of today.

Father Jose Gomez Casarena, S.J., who teaches at the Gregorian University in Rome and is president of the Commission of Spanish Jesuits for the Study of Atheism, singled out the "unduly mythical way" of presenting religious dogmas as one of the causes for widespread unbelief.

It is necessary to avoid presenting a concept of God which is "inadequate to the scientific vision of the world," he said.

Another reason for the "mass atheism" of today, he stressed, is the failure on the part of Christians to live as Christians and "thus be living testimony of their faith."

Seek communion, not unity

LONDON—Anglican Archbishop Michael Ramsey of Canterbury has said that the Church of England is seeking communion, not organizational unity, with the Catholic Church.

Archbishop Ramsey in an interview in the Church Times, leading Anglican newspaper, was asked whether an important distinction is to be made between union of ecclesiastical organizations and unity of spirit, and whether a major mistake is being made in seeking unity of organization.

The archbishop replied: "I don't know anyone who is making such a major mistake. Take relations with the Church of Rome. We are not seeking unity of organization. We are looking for a possible goal whereby there might one day be communion between these Churches."

In reply to a question about possible Anglican acceptance of the supremacy and infallibility of the Pope, Archbishop Ramsey said: "On the 1870 definition of the papacy alone I doubt if union would be possible. But if the collegiality aspect of the Pope's authority continues to grow within the Roman Catholic Church, the situation there may become different."

THE WEEK'S NEWS IN BRIEF

(NC News Service)

Pope Paul VI emphasized celibacy in the priesthood is a fundamental principle which cannot be abandoned. The Pontiff's statement came in the wake of a statement forwarded to the Vatican by Cardinal Bernard Alfrink of Utrecht, on behalf of the Dutch Catholic bishops, favoring optional celibacy.

The Pope's statement was his first direct comment since the Dutch hierarchy took its controversial stand, although in other previous statements, including an encyclical, he has made a firm defense of celibacy.

In his latest statement the Pope said priestly celibacy is a cardinal rule in the Latin Church and that it is impossible to abandon it.

A three-member arbitration panel ruled favorably for St. John's University, Jamaica, N.Y., in the first of 14 cases involving dismissal of 33 faculty members, dating back four years.

Educators in both public and nonpublic school systems criticized President Nixon's veto of the \$19.2 billion Health, Education and Welfare Department appropriations act as a threat to education. The President vetoed the bill on the ground it promotes inflation. His veto was sustained several days later by the House of Representatives.

In Hartford, Conn., a three-judge panel in U.S. District

Court took under study a case involving the constitutionality of federal construction grants to four Catholic colleges and universities in the state under the 1963 Higher Education Facilities Act. Speculation is a ruling will not be made until late spring and that the case eventually will be decided by the U.S. Supreme Court.

In Chicago the National Coalition of American Nuns (NCAN) issued a statement urging teaching Sisters in Mississippi to resist, protest, "strike, if necessary," against any effort to thwart racial integration of public schools by enrolling white students in Catholic schools.

Replying to the statement, Bishop Joseph B. Brunini of the state's Natchez-Jackson, Miss., diocese, said every effort is being made in the state's Catholic schools to do away with segregation as speedily as possible. He added: "We are in constant dialogue with our teaching Sisters... grateful also for their deep interest in integration."

In a statement filed with the Senate Agricultural Committee, John E. Cosgrove, director, Department of Social Development, United States Catholic Conference, opposed the proposed Consumer Agricultural Food Protection Act as anti-labor. He defended the right of farm workers to organize unions and bargain collectively. He claimed

the pending legislation would deny such rights.

Earlier, Father John McLaughlin, S.J., association editor, America magazine, appearing on behalf of the USCC before the House Judiciary Committee, urged Congress to approve an anti-pornography measure backed by the Nixon administration.

For the first time in 30 years the National Liturgical Conference disclosed it will not hold its liturgical week convention in 1970. The NLC said financial difficulties and organizational problems forced the cancellation after four months of early planning. The NLC said the cancellation will allow it to devote more time to liturgical publications. At the same time the NLC disclosed its membership has reached an all-time high of 9,600 members. The last few NLC conventions drew criticism from some bishops and organizations for the controversial nature of proceedings and speakers chosen.

U.S. Sen. Strom Thurmond of South Carolina disclosed he is spearheading a nationwide campaign to restore prayer and Bible reading in public schools. He called the 1963 U.S. Supreme Court rulings which banned school prayers amounted to "establishing the religion of secularization" by the court. He said he will sponsor a memorial to the late Sen. Everett M. Dirksen of Illinois, a crusader for school prayer, a constitutional amendment which will permit the practice to be revived.

The U.S. Supreme Court ruled local draft boards may not strip students of deferments, reclassify them a 1A as "delinquents," backing up an earlier ruling the boards may not speed up induction of deferred students for giving up draft cards; let stand a lower court ruling that Connecticut cannot deny a mother welfare because she declined to reveal identity of the father of her illegitimate child.

The 24th annual American Catholic Overseas Aid Fund Appeal will be launched February 11, Ash Wednesday, among the 5 million students in U.S. Catholic schools and be climaxed March 8 among adults by the traditional Laetare Sunday collection in parishes throughout the country. Conducted under auspices of the U.S. bishops, the fund is the principal source of revenue for Catholic Relief Services, overseas aid agency of U.S. Catholics, which last year assisted more than 40 more destitute in 70 countries.

In Puerto Rico introduction of bills to authorize sex education courses in public schools and to liberalize abortion and divorce laws stirred wide controversy.

Melkite rite Patriarch Maximos V Hakim of Antioch in a Washington interview with NC News Service said prospects of peace in the Middle East are dismal, speculated "Israel is much stronger than the Arabs and does not think it should make concessions."

Filmstrip readied on 'new' Mass

PEORIA, Ill.—A new filmstrip program explaining changes in the liturgy of the Mass will go into distribution soon around the country. According to its producer, it may be viewed by 15 million people.

The idea for the program, produced by the Thomas S. Klise Company of Peoria, was born at the national meeting of liturgical commissions in Pittsburgh last November.

Two of these commissions, from the diocese of Peoria and the archdiocese of Louisville, are sponsoring two sound filmstrips to be shown across the nation before the new changes in the liturgy go into effect—in most places, on Palm Sunday of this year.

The filmstrips are entitled "The New Mass—How Are We Doing?" and "The New Mass—Where Are We Going?"

Father James D. Shaughnessy, pastor of St. Clare parish, Creve Coeur, Ill., and president of the national federation of diocesan liturgical commissions, who co-authored the program with Klise, said the strips will be shown in many parishes on two consecutive Sundays in late February or early March.

Often this will be in the Mass itself, he said since the 11-minute strips are short enough to replace the homily.

Man

(Continued from page 2) sires of man, guided by the Spirit of God.

The path of the pioneer is more dangerous than the safe life of the settler. But most people in the world do not have the food or resources to become settlers. Thus the pioneer is more typical, and more human—more aware and responsive to the needs of his fellow man. He refuses to give in to the temptation to surround himself by the safety of the town—because the town itself all too frequently is surrounded by men living in unjust and inhuman conditions of hunger, poverty and oppression.

(Next Week—Authority)

Repudiates attack

ROME — British member of Parliament Woodrow Wyatt was "talking through his hat" when he accused Catholic missionaries of spreading pro-Biafra propaganda, according to one of the missionaries.

"Our people were suffering desperate hunger, and we asked the world to get food to them," said Father Dermot Doran, C.S.Sp., who helped organize the massive airlift of food brought about 60,000 tons of food and medicines to the blockaded zone.

"YOU CAN'T call that propaganda. You can't call that political. Whatever this Woodrow Wyatt is, he's talking through his hat."

(In the House of Commons (Jan. 26) Laborite Wyatt attacked Catholic missionaries and Catholics in key posts in the British

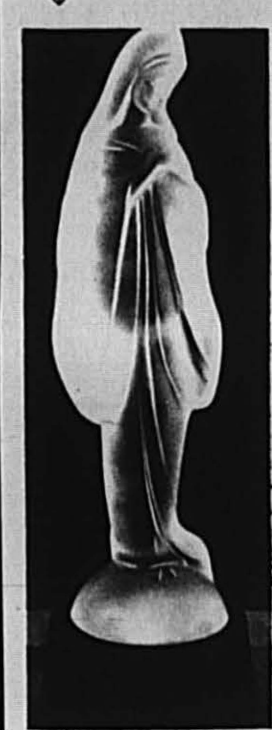
mass media for allegedly slanting Nigerian news in favor of Biafra.

(He claimed also that the British mass media had shown a pro-Biafra bias and that one of the main causes for this were the Catholic missionaries in Biafra who had been going about putting out propaganda.)

Father Doran, an Irishman, said the missionaries' efforts to draw attention to the plight of people in Biafra often aroused opposition from Biafran authorities.

"Some Biafran officials wanted to play down the sufferings of their people. Some of them went pretty far to stop us. In no way and at no time were the missionaries exploited by the Biafran government. The missionaries spoke what they saw, and tried to relieve the sufferings of their flock."

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Pontiff calls Church

'liberating obedience'

VATICAN CITY — Pope Paul VI has described the Church as "a liberating obedience."

He called this "a paradoxical formula, not very attractive at first sight." But he said it deserves examination.

The Pope, speaking at a general audience (Jan. 28), continued:

"That the Church is an obedience in the general sense of the term is clear. We know that the Church is a society, a communion, a pastorally organized and governed people. All this implies a defined adherence, an obedience."

"This on a horizontal plane, to use the current term. All the more on the vertical plane. The Church is the sign, the sacrament, the bridge between God and mankind... God's will—His new will for mankind, which is charity—becomes a very demanding relationship."

THE POPE said proof that obedience is part of the Church's very constitution is "found in every catechism and in every book of spirituality."

How is such obedience liberating? "Just as belonging to one order constitutes a liberation from another order... so belonging to the order of the Church demands an adherence of consciousness and manly uniformity, yet at the same time confers a liberation from the heaviest chains," he said.

He cited "the chains of ignorance of God and our destiny, the chains of sin, of solitude, of fleetingness and of death."

Pope Paul said that with the teaching of the Second Vatican Council "man emerges a giant" by comparison with the ideal type put forward by humanism.

He said the great temptation of our generation is to "weariness of the truth which we have the gift of possessing."

MANY, seeing the worthy achievements of technology and social action, lose their trust in speculative thought, in tradition, in the Church's magisterium (teaching authority), the Pope said.

"They mistrust Catholic doctrine," he declared. "They think they can set themselves free from its dogmatic character. They would no longer have definitions that are binding for everyone and forever. They delude themselves into believing that they might find another liberty, as they no longer appreciate the liberty they have, altering the terms of doctrine sanctioned by the Church or giving it an arbitrary and new interpretation, with a display of erudition and even more of psychological intolerance."

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Comment

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

And so it is

The recent report of the International Labor Office from Geneva, Switzerland, that the rich nations are still getting richer while the poor ones are getting poorer should come as no surprise to anyone.

The rich nations have given no heed whatever to Pope Paul's revolutionary encyclical, "The Development of Peoples," in which he made a "solemn appeal for concrete action towards man's complete development and the development of all mankind."

Nor have the rich nations even begun to consider such concrete proposals as that made by Barbara Ward, the British economist, at the 1968 Assembly of the World Council of Churches in Uppsala, Sweden, wherein she urged that they provide by 1971 at least 1% of their Gross National Product to the developing nations.

In the case of the United States, Miss Ward's proposal would mean a commitment of at least \$8.4 billion to the have-not nations in 1971. (The 1969 U.S. Gross National Product, which is the sum total of a nation's goods and services in a given year, was \$840 billion.) At present, all U.S. foreign economic aid to developed and undeveloped nations alike, not counting South Vietnam, is about \$1.8 billion and there is no prospect of any significant increase in 1971.

The fact is that a sort of economic "neo-isolationism" has taken hold in nearly all of the developed nations. Their inclination is to reduce, rather than increase, their financial commitments to undeveloped nations. In short, they have chosen to ignore Pope Paul's enlightened warning in his greatest encyclical, as well as in his memorable address to the United Nations, that "development is the new name for peace."

The Pope set up a Pontifical Commission for Justice and Peace with a specific mission of rallying the people of God to the need for creating a world of universal charity, a world where the brotherhood of man would be something more than a lofty phrase. There is no reason to believe that this commission of dedicated persons has not done everything possible. But there are no signs that the people of God have been moved to significant action.

And so it is that the ILO's 1969 Year Book of Labor Statistics had to note that in the poor nations "workers remained at a low standard of living which fell increasingly behind" while the rich nations pulled ahead generally toward new heights of affluence. And so it is that a 20% Atlantic minority continues to command 80% of the world's investment and trade. And so it is that half of mankind still subsists on the equivalent of \$2 a week in buying power at present U.S. prices. And so it is that many of these subsist—heaven only knows how—on a few cents a week! And so it is that, if Pope Paul is right in his warning that "development is the new name for peace"—and we deeply believe he is right—there will be no stable peace for this blood-soaked century to look forward to unless there is a truly dramatic and swift change of heart in the "have" nations.

Alive and kicking

Like St. Valentine's Day, Catholic Press Month traditionally is observed in February. And again like St. Valentine's Day, it is a form of "love-in"—this in a wholesome sense of that sometimes abused New Generation term. It is the one time of the year that we at The Criterion use valuable editorial space to pat ourselves on the back (trying not to break an arm in the process) as well as to thank our readers and advertisers for their support.

Like the faddish rumor about the death of God a couple of years back, there have been rumors of late that the Catholic press and the religious press in general were about ready for the last rites. We are pleased to state here and now — to borrow from Mark Twain's famous quip — that such reports are exaggerated. Dying? Shucks, we aren't even sick. The Catholic press does, however, find itself in a transitional phase — which may account for some of the death rumors.

In a time of Church renewal, which has made the Church both more challenging and challenged than ever before in many centuries, the Catholic press in order to be viable and valuable as a means of communication also has had to undergo considerable renewal. The Criterion takes modest pride in having been one of the diocesan weeklies which anticipated the need to switch from being a "comfortable" Church paper into one that met new and often abrasive issues head-on long before Pope John XXIII and Vatican II made such a switch an imperative for relevant survival.

The death-rattle rumors also have been abetted by such persons as Marshall McLuhan, the "medium is the message" man whose basic preachment is that people no longer are interested in the written word but only by what they can see and hear, chiefly via television. In refutation of this theory, one might speculate on how well-known McLuhan would be today had he not relied almost solely on newspapers, magazines, and books to carry his gloomy forecasts of the demise of the printed word.

As for The Criterion, we believe we are doing a good job—but never a smugly "good enough" job, of course—in keeping abreast of the times, in reflecting the excitement that Catholics ought to feel about their wonderfully alive and changing Church, and in contributing to that excitement.

We and the diocesan press in general also feel a right to be glad that we continuously and dramatically drew the attention of readers to the Biazan tragedy for more than two years before most of the secular media began to treat it as anything but one of several minor global civil conflicts—not as the enormous challenge to the human conscience that it really was, and still is.

In more localized developments The Criterion consistently for the past decade has been providing its readers with in-depth reports and analyses of what now has become a generally recognized crisis in Catholic education which affects the whole educational structure in the state and nation.

And (we hope that arm doesn't snap under the strain of all this self-back-patting) The Criterion in the past year has found a deep satisfaction in taking the initiative in launching INTERCHURCH, the unique and widely hailed Indiana ecumenical monthly, in collaboration with the Indiana Council of Churches, the Church Federation of Greater Indianapolis, and numerous other (Continued on page 7)

Lent begins

On next Wednesday, the beginning of Lent, a radio message from Pope Paul will be beamed to more than five million students in the U.S. Catholic grade and high schools. The Holy Father will ask the young to mark the sacrificial spirit of the season by contributing to classroom collections to be taken up throughout Lent for homeless and impoverished children overseas.

Student participation will be the first phase of the 24th annual appeal of the American Catholic Overseas Aid Fund. The second phase, directed to adults, will be climaxed by the traditional Laetare Sunday collection on March 8. Sponsored by the U.S. Bishops, the appeal has a goal of \$10 million to finance the global works of mercy of Catholic Relief Services in some 74 countries of Asia, Africa and Latin America.

It is appropriate to begin the season of Lent with a concern for the world's needy and particularly appropriate to extend that concern first among the young.

• GEORGE SHUSTER'S VIEW

Is this 'open season' on professors?

By DR. GEORGE SHUSTER

Being where I am and wondering what the American university is all about — which wondering is, of course, rather widespread these days — I expect jolts but not the kind received the other day.

A professor who had left a not too serene Eastern campus to spend a year on a Western one made about as grim a short speech as I have heard in a long time. "I walked into the classroom and looked at the 40 students sitting there," he said. "No doubt about it. They were the enemy. They hated me even if they didn't know who I was. They had declared war on their professor, whoever he might be." He added that they kept right on being the enemy. They were not going to agree to a cease fire. Not ever, not for a moment.

One of the reasons given for this sorry state of affairs is that so many people on faculties do research and care less and less about their students. And so I thought of looking at some reports about what some of our scholars have been doing in academically less well fertilized countries around the globe. They were bulky reports, full of names and titles. The sum-total was staggering in size—articles, mimeographed summaries, lectures, etc., etc.

Surely, I said to myself, something must come of all this effort after the busy bees get back to their hives. Exciting and fruitful exchanges of views must occur, the classroom must turn into a livelier place. Perhaps even public opinion as a whole will become less provincial, more generous. But does any of this really happen? The professor to whom I have referred is a man of wide experience, exceptional breadth of outlook. All that helped not at all.

I am beginning to find this malady rather pronounced among many of us who like to feel we are good Christians. They are quick to quote . . . and often misquote and more often misunderstand — what Jesus said about brotherly love and Christian living. They forget that we are free to respond positively, negatively or indifferently to Christ and his teachings.

Simply calling oneself a Christian and having a certificate to prove does not make the Chris-

And so I asked myself, what happens while the research is being done? Anthropologists, for example, have been just about everywhere, living in small towns or bigger ones, eating the local food and dwelling in houses characteristic of places where they are. Sometimes they come down with hepatitis or amoebic dysentery.

But they manage somehow to get the interviews and the filled-out questionnaires which will help them "make a contribution." It is hard work, usually done during summers or with the help of sabbatical leaves. Sure-

ly it can do nobody any harm. And occasionally it may turn on a light, so that all of us who care can see better.

On the other hand, what is the effect on a native population of having this kind of guest in their midst? The answer to this question is refreshingly better than most of us could have guessed. The research worker gets to know people and sometimes they work for him. The reports indicate that little mutual admiration societies may spring up. Something like a myth about the Gringo who was here may show up, granted a

Latin American environment. Folks will remember the funny way he parted his hair, the way he squinted when he took off his glasses, the amount of paper he used, the odd questions he asked. Of course, people do not always like to talk to strangers, and there are places where it is wise not to try. Not only missionaries but research workers have been killed and eaten. Still, in general, there seems to be a liking for conversation. For many cultures are still oral cultures. That is, people do not

read newspapers or magazines. They just talk, sing songs and dance.

There are any number of good stories about social scientists. I like the one about an earnest young man who gave questionnaires to 20 natives, suggesting that they get help in filling them out.

They took them to a rather dour missionary who thought the young man godless because he came from California. Accordingly he put down outlandish answers, which in due course were run through a com-

puter and found their way into an article. But there are all sorts of yarns about missionaries, too.

And after all the missionary of yore did lay the foundation on which the science of anthropology would be built. This he did in the hope that having more information would help young men aspiring to be missionaries in turn. Sometimes, indeed, that was what happened. I believe something like that could also take place in a classroom, granted half a chance.

(Copyright, 1970)

By REV. LAWRENCE LUCAS

A great difficulty in discussing so many things and especially racial matters is the tendency of so many unwittingly to confuse what one believes as true with what is actually real. Another way of putting this is to speak of our ability — unwittingly in most cases — to confuse what should be with what is.

I am beginning to find this malady rather pronounced among many of us who like to feel we are good Christians. They are quick to quote . . . and often misquote and more often misunderstand — what Jesus said about brotherly love and Christian living. They forget that we are free to respond positively, negatively or indifferently to Christ and his teachings.

Simply calling oneself a Christian and having a certificate to prove does not make the Chris-

tian. Thus, when one speaks realistically of black and white life in America, for example, and especially what whites who call themselves Christians are doing to black people in this country, they grab their Bibles, or better, remember a few phrases they heard in parochial school and tell you, "It can't be what you say it is, for Christ said, etc. etc. etc."

Take the letter I recently received from a well-meaning but rather uninformed individual. "Majoring in history in the late twenties," he said that 3 percent of the American Negroes were full blooded. Then he reminded me of all the mixtures that existed in Africa. Thus, he really couldn't understand how "the American Negro proclaims himself a race of black people." Moreover, he chided me for supporting this and accused me of something un-Christian since Christ said we are all one.

With that happy confusing of what is and what should be, he eliminated centuries of the black experience in this country as if it did not and is not taking place.

By MSGR. GEORGE HIGGINS

At a time when there is so much in-fighting going on within the Catholic community, it's comforting in a perverse (and admittedly unchristian sort of way, to be sure) to discover that the other religious bodies in the United States are no better off than we are in this regard. You don't have to be an eavesdropper to make this discovery. All you have to do is to keep abreast of Protestant and Jewish books and periodicals.

In the case of the Jewish community, for example, a new book by Howard Singer "Bring Forth the Mighty Men: On Violence and the Jewish Character" (Funk and Wagnalls, New York) can serve as a timely illustration of the point I am trying to make.

Singer has nothing but contempt—unqualified and highly indignant contempt—for the leadership of all of the major Jewish organizations in the United States (B'nai B'rith, the American Jewish Committee, and the American Jewish Congress, among others) because of their alleged indifference to Jewish needs and Jewish survival and, more specifically, because of their eagerness to enter into dialogue with the Christian community.

As a long-time friend of many of the men who are the principal targets of his almost boundless wrath, I hesitate to quote what he says about them or to comment on his criticism of their leadership lest I be accused of getting involved in a very un-

pleasant family squabble which is obviously none of my business.

On the other hand, perhaps it will not be completely out of order for one who has taken part in many Christian-Jewish conferences or seminars (with Rabbinical groups as well as with the so-called secular Jewish organizations referred to above) to comment briefly on Singer's total rejection of the Christian-Jewish dialogue.

Singer takes the position that the dialogue was one of the foreseeable casualties of the 1967 Arab-Israeli war. The reason it died, he contends, is that support by the Christian churches for Israel—support of the type and to the extent that the major Jewish organizations had expected—was simply not forthcoming. To the bitter disappointment of those Jewish leaders who had been promoting the dialogue. The low point, he says, was reached in midsummer, 1967. "Ever since," he concludes, "everybody has been trying to put Humpty Dumpty together again."

Singer makes it perfectly clear that, for his own part, he sincerely hopes that these efforts to put Humpty Dumpty together again—that is, to resume the Christian-Jewish dialogue—will fail. He is against the dialogue as a matter of principle. On the other hand, he reluctantly predicts that it "will come back into vogue, for social pressures in this country are all for increasing contacts. Well-meaning laymen of all faiths want their spiritual leaders to 'build bridges' to other groups, and the sweet spontaneity of the impulse does them credit.

But one must always remember that the bridge may appear sturdy, but that it is made of paper. It is purely decorative; one had better not expect it to be useful and bear any serious strain. Theological dialogue is now good citizenship; it is part of the American way of life, and as such it has as much right to be part of the scene as those whirling amber lights one finds on used car lots, or the white-painted wagon wheels one sees on suburban lawns. Just bear in mind it is also every bit as functional."

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boundless love and mercy of God made man Who died in ignominy and pain that we might be saved? It was to put the heart and the mind back into Lent that the Fathers of the Church recommended a change of emphasis. They charged us with the duty of responsibility not routine. They obliged us to employ penance and sacrifice which was meaningful to us, which expressed a personal approach to the inimitable love Christ displayed on the Cross.

If, for us, that means fasting and abstaining, fine. Those are recommended as exemplary works. But if we need something else, or something more, to revitalize the spirit of Lent, then we must find it, and be about the business of salvation.

Throughout the weeks of Lent the children will be reminded of the needy and the distressed. They will respond, as they always have, with open hearts. And the big people, will they respond, too, with open hearts and with an awakened conscience to the new demands of Lent?

What does it avail a Catholic to spend 40 days fasting and abstaining if he remains unmoved by the

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By MSGR. R. T. BOSLER

Q. I read in a Catholic publication that when Pope Paul visited the United Nations he blessed the UN organization. Is this true? What were the famous words spoken at the UN at the end of his address?

A. If your question means did the Pope place his approval on the United Nations, then the answer is: he surely did.

"We might call our message," Pope Paul told the UN Assembly, "a solemn moral ratification of this lofty institution." And he went on to say: "This message comes from our historical experience. As an expert in humanity, we bring to this organization the suffrage of our recent predecessors, that of



the entire Catholic episcopate and our own, convinced as we are that this organization represents the obligatory path of modern civilization and of world peace."

That's enthusiastic approval, I'd say.

The last paragraph of the speech reads as follows: "To put it in a word, the edifice of modern civilization has to be built on spiritual principles, for they are the only ones capable not only of supporting it, but of shedding light on it and inspiring it. And we are convinced, as you know, that these indispensable principles of higher wisdom cannot rest on anything but faith in God. Is he the unknown of whom St. Paul spoke to the Athenians on the Areopagus — unknown to those who, without suspecting it, were nevertheless looking for Him and had Him close beside them, as is the case with so many men of our times? For us, in any case, and for all those

who accept the ineffable revelation that Christ has made to us of Him, He is the living God, the Father of all men."

This paragraph, as I see it, is the Pope's response to those Christians who will have nothing to do with the United Nations because Communists and other non-believers are part of the or-

ganization. Paul VI is saying that unbelievers by seeking peace and the betterment of mankind together with believers are upholding spiritual principles and in a sense supporting the God they know not.

Q. I recently acquired pos-

session of a Bible of considerable value. The only trouble is that it is a King James version. I am very interested in reading it a little every day, but being a conscientious Catholic, I don't know if I should read it or even keep it.

A. Keep the Bible if it is of value and read from it occa-

tionally to get the flavor of the beautiful old English of the King James version. But for regular Bible reading purchase a new translation. The Jerusalem Bible, the Catholic edition of the Revised Standard, or the Catechetical Guild Bible, all offer you the great advances in understanding of Scripture made

since the King James translation. The King James version contains innumerable errors of translation and what is more contains words no longer used today or even words that today have an entirely different meaning than they had back in the sixteenth century.

Q. My niece was married in a Catholic Church to a Lutheran. Recently they had a child born in a Lutheran church. Does this excommunicate her from the Catholic Church?

A. No, it does not excommunicate her, but it may very well mean she has her own accord joined her husband's church. Or, it may mean that her husband prevailed, and she decided it was better to have the child baptized in his church rather than not baptized at all. In this case, she need not consider herself cut off from the sacraments; she should be faithful to her religious duties, be the best Christian mother she can, and be the peace maker of her family. Children who become the center of a bitter religious dispute often grow up without any religion.

Q. I receive many letters

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How is the Church faring under the Reds in Poland?

By ROBERT LERNER

When I was in Poland a few years ago, I witnessed an incident that some may consider trivial but which is very revealing for anyone who wants to understand the Polish soul.

Through mere curiosity, I had entered a little church on the outskirts of Cracow. Suddenly a young student opened the door—no service was going on at the time—and knelt before a crucifix. After a moment's meditation, he went out without even suspecting my presence.

That brief incident told more about the intensity of Polish faith than even the sight of soldiers in uniform at High Mass on Sunday. In the act of that lad—who may have been praying for his sick mother or for a good grade on an examination—was reflected a deeply rooted piety that could only be the result of education received in the home, even though Poland has experienced a quarter of a century of communist rule.

ON THE streets of Polish cities, one notices an unusual number of priests in cassocks, of Sisters in habits and of young seminarians, the first external sign of a Catholicism different from that visible in other countries of Eastern Europe. There is only a step from that to believing that the "freedom of religion" guaranteed by the Polish constitution is absolutely respected—but the truth is not so simple.

In this 25th year of "socialist" rule, the situation of Catholicism in Poland can be summed up in two propositions: on the one hand, the population is profoundly religious and practices its religion; on the other hand, the state is engaged in an unremitting struggle against religious beliefs.

The battle goes on in the background and the casual Western observer will notice nothing of it, unless he pores through the party newspapers and Catholic publications.



HOW TO KEEP LENT

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

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With the season of Lent, comes the question, "How can I best keep Lent?" The answer is: we must make sacrifices on our own and nothing is a sacrifice unless it hurts. What will be your sacrifice? . . . Just think of the missionaries in our 18 emerging countries who keep Lent all year long. Sacrifice something big this year. When helping others hurts a bit, you know you've made a sacrifice.

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Under pain of making an enemy of 90% of the population, Wladyslaw Gomulka, first secretary of the central committee of the Polish Communist party, is obliged to tolerate the regular appearance of several Catholic publications.

The only means sometimes used to put a brake on the Catholic press is not granting it the quotas of paper it needs. After complaints to the competent authorities, the newspapers concerned once again obtain their paper—with excuses "for this incomprehensible oversight." No one is fooled by the appearances given to these skirmishes, but they are part of the rules of the game.

THE LITTLE war of attrition that Gomulka and Stefan Cardinal Wyszyński of Warsaw carry on sometimes takes on an aspect that has a certain humor. To show their disdain for the authorities, for example, the clergy organize monstrous processions that paralyze all traffic in town or on the highways—this is particularly the case at the time of the annual pilgrimages to the shrine of Our Lady at Czestochowa.

In revenge, the authorities get rid of the loudspeakers that are to carry the sermon of Cardinal Wyszyński.

Nevertheless, taking into account the menacing nearness of the Soviet Union, the two opposing parties know that it is important not to push hostilities too far. For, if Gomulka is Polish before being communist, it could almost be said too that Cardinal Wyszyński is Polish before being Catholic.

Although Church-state relations have been improving considerably, both believers nevertheless feel the urgent necessity of cementing their union still further.

This becomes apparent from articles recently published in both Glos Pracy, the trade union daily, atheist in tendency, and the famous Catholic weekly Tygodnik Powszechny, vehicle for the thoughts of the Znak (Signal) group of Catholic deputies in parliament.

The adherents of Znak are progressive Catholics in the sense of the modern Church, following the directives of the Second Vatican Council, in contrast to the Pax movement, which follows traditional and conservative currents.

It is also said that Pax may be financed by the Communist party, and this would corres-

pond well with the "divide-and-conquer" tactic practiced by the communist authorities. In encouraging two Catholic movements which distrust one another, the winner can only be a third party: the Communist party.

But the mass of the people do not make such fine distinctions. What interests them is the ac-

FROM THE OTHER SIDE

New religion thrust predicted for 70's

By ALVIN F. KLOTZ

Lyle Schaller, in a recent book entitled "The Impact of the Future," attempts to take a churchman's view of the future. A Methodist sociologist and social research expert, Schaller is certainly qualified to comment on what is potential future fact.

Using United States census statistics and projections, he comes up with some important points that are of value to both Roman Catholics and Protestants. Those of us who came through the church boom of the 1950's, when progress seemed inevitable have had to rethink our position a great deal in the latter sixties. The filled churches and building of new buildings was indicative of something—but not necessarily a growth in religion.

Where are the people who fostered the church boom and made the decision to accept mortgages that seem very oppressive now, especially to small congregations? Well, a lot of them are still around, but many have retired from their prime giving status. In fact, in the 70's persons in the 35 to 65 bracket are going to decline sharply in number according to Schaller. This means that the parish crisis is going to be with us for awhile because these are the persons who characteristically supply the leadership—and, much of the money. Sadly, there will probably be more competition among the churches to see who gets

these prime persons. And when churches get fixed on survival goals, they sometimes lose sight of their opportunities in other areas. Many congregations unfortunately are in the midst of that survival struggle.

Certainly there will be some of these opportunities at each end of the spectrum during the 70's. A bulge in population of the age group from 20 to 34 is predicted. This certainly means a stepping up of church programming for the older youth, young adult and young married. This, by the way, would be an easy one to pass up since the churches I know have generally done badly in their ministry to this age group. It would certainly imply that the church should begin to take very seriously its role as a sanctifier of marriage vows and sustainer of the family. This, we might add, certainly includes the question of sex education.

Schaller notes that at a time when the family is assailed from many directions, Americans seem to be actively casting their vote for marriage and the family. Marriages are lasting longer. Childless marriages are decreasing. The seventies will be marked by a tremendous increase in the establishment of new households.

The other bulge is predicted in the age 65 and over bracket. Again this comes as a challenge to existing parishes since they must discover new and innovative methods of ministering to this older segment of society. Schaller says: "In specific terms, the churches should be thinking of how they can reach, serve and

minister to specific target groups of the population."

All of this is not without its problems. The generation gap is most evident here since vested control of the churches' energies will continue to be in the hands of the smaller segment of society, those in their prime. If they persist in making the church minister to them, it can only result in a further alienation of the young and an increasing exploitation of the old.

Just for a little added spice, we had best note that the church—or at least those who control its destiny—had best face squarely some of its little luxuries of prejudice. Of at least this is the case if we have any serious intent to be the reconcilers of our covenant requires. By 1975 there will be three million Negro men and boys in our country. Will the church figure at all in affecting their level of alienation, dissatisfaction with structures of society, or even outright militancy? Even the complexion of the immigrant will change. During the 1970's more and more persons of other racial and cultural backgrounds will test the capacity of our churches to be inclusive.

Perhaps history will see the 1970's as the decade in which we quit playing at church—or at least it will note that we re-read the directions.

WHAT OF THE DAY

Anti-pollution fight

By REV. JOHN DORAN

The flurry of fury which has arisen among the American people about the fouling of the nest of our living by pollution is both interesting and sad. It is interesting in the fact that the people are finally aroused after so long a time of accepting the continually growing pollution, sad in the fact that nothing is done until the citizenry of the country becomes angered.

Here in Arizona one of the main causes of pollution of the air is the sulphur dioxide. According to reliable reports, the smelters of Arizona pour over five thousand tons of this into the air daily. The mining companies maintain that this huge sum of pollutant is dispersed into the atmosphere, but re-

ports indicate that much of the sulphur dioxide combines with moisture in the atmosphere to form sulphuric acid aerosols which continue for long periods of time.

What has vexed me about the whole thing is the fact, attested by a high ranking mining official in one of the smelter towns, that the mines have long known how to take the sulphur dioxide out of the smoke, but have failed to do it "because there isn't much of a market for the sale of it." In other words, and put very bluntly, the mines would take the offending substance out of the smoke if they could make money on it, but will not do it to keep from polluting the atmosphere.

I am afraid that our mines display the rather typical attitude on the part of industry which accounts for a great deal of the damage to our human environment. "What do we care what happens to the world around, so long as we make money?" "How Green Was My

Valley" has been no cause of tears for our industrialists.

So, what happens? Things go from bad to worse until the people finally make up their minds that they will stand it no longer.

The governments are then forced to get into the act and legislate a care for our world which should have been there all the time. Some will shout that the government is interfering with private investment and capital, and will label the whole endeavor "Socialistic," when in reality the government is involved in a belated humanism which the industries should have had all along.

It is a sad comment on human nature that people will not consider the good of others until they are forced to do so; but it is a true one. From throwing trash out of a car to throwing pollutants into the air or streams, we go merrily on our way ruining the world in which we live. It's hard to understand. I remember one time when a

(Continued on page 8)

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Archdiocesan Junior Tourney action slated to open Sunday

All deanery representatives have been determined for the Archdiocesan Junior Basketball Tourney, which begins Sunday, Feb. 8, at Clarksville and Indianapolis.

The first game at 1 p.m. Sunday in Our Lady of Providence High School, Clarksville, will match Our Lady of Perpetual Help, New Albany, and St. Ambrose, Seymour.

Perpetual Help defeated St. Paul's, Sellersburg, 57-54 in the finals of the New Albany Deanery Tourney last week-end. St. Ambrose advanced to Sunday's game by dropping Madison 71-34 to represent the North Vernon-Bedford Deaneries.

SUNDAY'S second game at Clarksville pits the Archdiocesan Tourney's defending champion—St. Bernadette's, Indianapolis—against St. Paul's, Tell City.

St. Bernadette's annexed the Indianapolis "A" berth by defeating St. Mark's, 51-34. The Tell City Deanery representative had no competition prior to the Sunday schedule.

Winners of the afternoon games will play at 7 p.m. to determine the representative to the championship round the following Sunday, Feb. 15, at Secina Memorial High School, Indianapolis. Losers Sunday will receive semifinalist trophies.

The first game Sunday at Secina will pit Little Flower, Indianapolis, against St. Mary's, Richmond.

Little Flower dropped St. Joan of Arc 64-60 last week-end to represent the Indianapolis "B" section in the tourney. St. Mary's defeated St. Andrew's, Richmond, 58-48 to advance.

Terre Haute Deanery representative will meet St. Louis, Batesville, in Sunday's second game at 2:15 p.m.

The Terre Haute team had no previous competition, while St. Louis had to sideline St. Lawrence, Lawrenceburg, last week-end by 55-40 to qualify.

The same schedule prevails Sunday with the winners meeting at 7 p.m.

ONLY FOUR of the eight representatives in the Archdiocesan Cadet Tourney are known at this writing. The tourney begins Sunday, Feb. 15, at Clarksville and Secina, with the finals scheduled at Secina the following Sunday.

St. Ambrose, Seymour, will represent the Bedford Deanery, after defeating St. Vincent de Paul, Bedford, 39-30. The Lawrenceburg Deanery will be represented by St. Lawrence, Lawrenceburg, who dropped St. Louis, Batesville, 37-24.

Terre Haute Deanery will be represented by St. Margaret Mary, after they sidelined St. Patrick's 38-33. St. Andrew's, Richmond, who beat St. Mary's, Richmond, who represent the Richmond Deanery.

Not known at this time are the winners from the Indianapolis Deaneries, New Albany and North Vernon. Final deanery games will be played February 8 and 11.



LAWRENCEBURG DEANERY JUNIOR CHAMPS—This team from St. Louis parish, Batesville, captured the championship in the recent Lawrenceburg Junior CYO Deanery basketball tournament. Coaches are Jim and Neil Fiedlerman.



LAWRENCEBURG DEANERY CADET CHAMPIONS—These cagers representing St. Lawrence parish of Lawrenceburg walked off with the title in the recent Deanery Cadet CYO cage tourney. The coach is Pat O'Neill.

Champions crowned in three leagues

INDIANAPOLIS—Playoff action last week-end completed season play in all basketball leagues that are not involved in Archdiocesan tourneys.

In the "56 A" League, Holy Spirit's Division I representative defeated St. Philip Neri 31-23 for the league championship. St. Philip was the Division II winner.

St. Gabriel's (Division III) won the consolation tilt from St. Joseph's (Division IV) 31-24. Holy Spirit had advanced to the championship berth by dropping St. Gabriel's 32-27, while St. Philip's sidelined St. Joseph's 37-22.

OUR LADY OF LOURDES won its first Freshmen-Sophomore League championship at Little Flower by beating St. Christopher's 53-35. Lourdes was the Division II winner and advanced to the finals by dropping Nativity (Division III) 44-43 in a cliff-hanger.

St. Christopher's emerged from Division I's five-way tie at season's end by defeating Our Lady of Mt. Carmel and St. Luke's. Others involved in the

Clinic slated in cheerleading

INDIANAPOLIS—A Cheerleading Clinic will be conducted at Roncalli High School for representatives from 14 parish elementary schools on Saturday, Feb. 7, from 8:30 a.m. to 1:30 p.m.

The clinic will be staffed by Roncalli's varsity and reserve cheerleaders, who will teach yells, chants and sideline cheers. Prizes will be awarded to outstanding performers.

Seeking greater Church freedom

MADRID, Spain—The Spanish bishops are pressing for greater independence in Church-state relations, a key issue in this overwhelming Catholic nation.

And they are doing so at the urging of an increasingly younger generation of prelates within the Spanish Bishops' Conference, many of them appointed by the Vatican circumventing the government's privilege of presenting candidates to head dioceses.

Football coaching course set

INDIANAPOLIS—Brebeuf Preparatory School is hosting a three-credit hour graduate course in football coaching theory, arranged through Azusa Pacific College of Azusa, Calif. The school is one of 30 in the nation cooperating in the academic plan.

Twelve consecutive Wednesday evening classes at Brebeuf, featuring outstanding midwest football coaches, are scheduled from 7 to 10 p.m. Indiana University coach John Pont began the series on Wednesday, Feb. 4.

Other speakers will include: Lee Corso, University of Louisville; Wave Myers, Ball State University; Tony Mason, Purdue University; Paul Shoultz, University of Notre Dame; Jay Fry Indiana University; Byron Weaver, North Central High School; Mojo Hollowell, Marshall High School; Jerry Huntman, Indiana State University; Dick Young, Anderson College; Max Urick, Wabash College; Bill Sylvester, Butler University; and Jack Mollenkopf, Purdue University.

Serving as coordinator for the project is Jim MacGregor, Brebeuf football coach and athletic director.

Scouting session

INDIANAPOLIS—The Catholic Committee on Scouting will meet at 2 p.m. Sunday, Feb. 15, in the CYO Office, according to Father John Ryan, moderator.

Four tourneys underway

INDIANAPOLIS—Four post-season basketball tourneys are underway here and will continue through February 22.

Twenty-eight teams are entered in the Holy Spirit Freshman-Sophomore Tourney, which will begin Tuesday, Feb. 10, and continue through Thursday, Feb. 19.

The "56 B" Tourney at Little Flower, which starts Saturday, Feb. 7, will have 15 teams in the lineup. It will be finished Thursday, Feb. 12, with games at 6:30 and 7:45 p.m.

Our Lady of Lourdes is hosting the Cadet "B" Tourney, which started Thursday, Feb. 5, and continues through Thursday, Feb. 12.

Thirty-six teams will begin action in the Holy Cross "56 A" Tourney on Saturday, Feb. 7, completing by Sunday, Feb. 22. Pairings have been mailed.

INDIANAPOLIS Calendar of Events

FRIDAY, FEB. 6

Nocturnal Adoration members are reminded of the customary watch.

Monte Carlo Night (Adults only) in St. Patrick's school hall, 950 Prospect St., at 8 p.m. Adm. \$1. Free refreshments.

SUNDAY, FEB. 8

The Third Order of Mt. Carmel will meet at 1:30 p.m. at the Carmelite Monastery.

TUESDAY, FEB. 10

Mother Theodore Circle, D of I, will hold a dinner (covered dish) meeting at 6 p.m. at the K of C clubrooms, 1305 N. Delaware. Social hour following meeting.

SOCIALS

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

Six win honors in Press Day

INDIANAPOLIS—Six Catholic high school students took honors in the 10th annual Marion County Quill and Scroll Press Day, held January 25 at Manual High School.

Recognition was received by: Feature Writing—James Ferry, Latin School; and Stephanie Donahue, Secina Memorial High School; Yearbook Theme—Melissa Zore, St. Mary's Academy; Yearbook Copywriting—Denise Schmutte, Ritter High School; Promotional Writing—Cathie Pfaff, Secina; and Chris Metallic, Ritter.

Secina Journalism instructor Sister Jacqueline Bales, O.S.F., conducted two workshops on business management of high school newspapers.

Brebeuf speech winners named

INDIANAPOLIS—Winners have been announced in the sixth annual Speech Tournament, sponsored last Sunday by Brebeuf Preparatory School. A total of 38 eighth grade boys from 16 Catholic schools participated.

Oratorical declamation winner was Tom O'Connor, of St. Matthew's School. Glenn Shannon, of St. Lawrence School, placed first in Original Oratory, while the Dramatic Interpretation winner was Tony Langford, of Holy Spirit School.

CYO NOTES

Sixty-one entries are expected in the annual Junior CYO One-Act Play Contest. Play directors will meet Tuesday, Feb. 10, at the CYO Office to discuss contest rules and receive schedules. The Comedy Division will get underway the week of March 1, while eliminations start the following week in the Serious and Classic Comedy Divisions.

Deadline for the 1,000 expected entries in the Junior Table Tennis Tourney is Wednesday, Feb. 11. Schedule of events at Little Flower are: Freshman-Sophomore Singles, Sunday, Feb. 15, 1 to 5 p.m.; Junior-Senior Singles Sunday Feb. 15, 5 to 9 p.m.; Freshman-Sophomore Doubles, Monday, Feb. 16, 7 p.m.; Junior-Senior Doubles, Tuesday, Feb. 17, 7 p.m.; finals in all events, Sunday, Feb. 22, 1 p.m.

Parish schools holding science fairs are asked to return the entry information for the Archdiocesan Science Fair at the conclusion of the local events. Deadline for entries is Friday, Feb. 27, or as soon as local fairs are completed. The Archdiocesan event will be held at Little Flower parish, Indianapolis, on Sunday, March 8.

Entry blanks for the Cadet Instrumental Music Contest, scheduled April 4 and 5 at Cathedral High School, have been mailed by the CYO Office. They are due by Monday, March 16.

Thirteen teams are entered in the Cadet Wrestling League which got underway this week.

Blanks will be mailed next week for the Cadet Boys Track and Field dual-meet season. Deadline for entries is Wednesday, March 11.

Appeal to nuns

CHICAGO—The National Coalition of American Nuns (NCAN) appealed to teaching nuns of Mississippi Catholic schools "to resist, to protest and to strike if necessary rather than accept white children" seeking to escape from racial desegregation of public schools.

Scores

CYO BASKETBALL DEANERY TOURNAMENT SCORES

NEW ALBANY DEANERY
Junior Tournament
Semi-finals: St. Paul, Sellersburg 53, Sacred Heart, Jeffersonville 51; Our Lady of Perpetual Help 64, St. Michael, Charlestown 55.

Finals
Consolation: Sacred Heart, Jeffersonville 51, St. Michael, Charlestown 47.
Championship: Our Lady of Perpetual Help 57, St. Paul, Sellersburg 54.

56 "A" Tourney
First Round: Sacred Heart, Jeffersonville 24, St. Michael, Charlestown 15 (all other teams had byes).

Second Round: Holy Trinity, New Albany 18, St. Paul, Sellersburg 16 (two overtime); St. Anthony, Clarksville 30, St. Mary, New Albany 27 (overtime); St. Joseph, Holy Family, New Albany 22; Sacred Heart, Jeffersonville 38, Our Lady of Perpetual Help 31.

RICHMOND DEANERY
Cadet Tournament
Semi-finals: St. Mary, Richmond 40, St. Mary, Richmond 24; St. Andrew, Richmond 70, St. Gabriel, Connersville 26.
Championship: St. Andrew, Richmond 56, St. Mary, Richmond 39.

Junior Tournament
Championship: St. Mary, Richmond 58, St. Andrew, Richmond 48.

TERRE HAUTE DEANERY
56 "A" Tourney
Championship: St. Patrick, Terre Haute 29, Sacred Heart, Terre Haute 20.
Cadet Tournament
Championship: St. Margaret Mary 38, St. Patrick 33.

NORTH VERNON-BEDFORD DEANERIES
Junior Tournament
Championship: St. Ambrose, Seymour 71, Madison CYO 34.

TELL CITY DEANERY
Junior Tournament
St. Paul of Tell City will represent the deanery in the Archdiocesan Tourney.

INDIANAPOLIS DEANERIES
Junior-Senior "A" Tourney
Semi-finals: St. Mark 58, Our Lady of Lourdes 53; St. Bernadette 52, St. Lawrence 49.
Championship: St. Bernadette 51, St. Mark 24.

Junior-Senior "B" Tourney
Semi-finals: Little Flower 56, Mount Carmel 47; St. Joan of Arc 51, St. Pius X 49.
Final: Little Flower 64, St. Joan of Arc 60.

Cadet National Tournament
First Round: Holy Name 55, Our Lady of Lourdes 53; St. Bridget 63, St. Matthew 55; St. Ann 58, Assumption 22; St. Joan of Arc 65, St. James 14; St. Jude 65, St. Gabriel 29.

Second Round: St. Catherine 28, Nativity 11; Holy Name 67, St. Pius X 40; St. Anthony 43, St. Francis 26; St. Rita 65, St. Bridget 54; St. Malachy 39, Immaculate Heart 18; St. Ann 29, St. Thomas 46; St. Philip Neri 40, St. Joan of Arc 36; St. Jude 47, Holy Cross 16.

Cadet American Tournament
First Round: Holy Spirit 42, Holy Angels 19; St. Christopher 48, St. Mark 43; Holy Trinity 63, Christ the King 32; St. Simon 38, St. Patrick 31; Sacred Heart 53, St. Bernadette 16; St. Andrew 39, Mount Carmel 30.

Second Round: Our Lady of Greenwood 40, St. Monica 35; Holy Spirit 42, St. Joseph 18; St. Christopher 44, St. Roch 19; Holy Trinity 35, St. Susanna 35; St. Barnabas 55, St. Lawrence 42; St. Simon 58, Little Flower 19; Sacred Heart 39, St. Luke 15; St. Andrew 33, St. Michael 18.

LAWRENCEBURG DEANERY
Junior Tournament
Semi-finals: St. Louis, Batesville 59, St. John, Knochburg 34; St. Lawrence, Lawrenceburg 76, St. Leon 31.

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TIC TACKER

Religious pool 'resources'

By PAUL G. FOX

The religious Sisters and Brothers residing in the Archdiocese are in the process of organization to study their mission.

Known as the Association of Religious of the Indianapolis Archdiocese (ARIA), the group has a five-fold objective: 1) to carry on a program of spiritual enrichment for Archdiocesan Religious; 2) to study the role of Religious as a response to the needs of the Church in the Archdiocese as a whole; 3) to evaluate the apostolic needs of the Archdiocese; 4) to serve as a mode of communication in common endeavors; and 5) to serve as an information center on existing resources in the Archdiocese.

The beginnings of ARIA came from the meetings of a subcommittee to the Church and Parish Committee of the Priests' Association, which served in 1968-69. The Sister-Brother Committee submitted its research report to the Priests' Association last year and then decided to continue meeting to investigate the possibility of developing a permanent religious forum or council in the Archdiocese.

An organization meeting was held last fall during the Teachers' Institute and a steering committee was formed with representatives from all the religious communities.

For travelling convenience and as a means of facilitating discussion of local problems, the Association has divided into geographic regions. Each region will have its own chapter, from which representatives will be selected to form an Archdiocesan Council.

A constitution committee is presently working to detail the organization's scope and objectives.

EDUCATOR SCHEDULED FOR INTER-VIEWS—Father George Elford, Archdiocesan Superintendent of Schools, is scheduled to appear on two television programs and one "call-in" radio program between February 8 and 20. The general topic will be the future of Catholic education, especially the parish-sup-

ported high schools in light of the most recent decisions of the Archdiocesan Board of Education. The educator will be interviewed by a three-member news panel on WLW-I, Channel 13's "Cross Exam" program at 1:30 p.m. Sunday, Feb. 8. Later that afternoon at 4:30 p.m., Father Elford will be joined by Father Gerald Gelfinger, principal of Chetard High School, for a live "call-in" television program on WISH-TV, Channel 8. The program will be hosted by reporter Linda Lupear. WFBM Radio will have Father Elford on its "Open Line" program from 10:40 p.m. to midnight Friday, Feb. 20. Program host will be Clive Thomas.

NAMES IN THE NEWS—Best wishes to Mr. and Mrs. William F. McMillen, members of St. Catherine's parish, Indianapolis, on the occasion of their 50th Wedding Anniversary on Saturday, Feb. 7. . . . Also to Dr. and Mrs. Charles Kelley, of St. Catherine's parish, who recently noted their 25th Wedding Anniversary. . . . Also to Mr. and Mrs. Hugo M. Sanders, members of Sacred Heart parish, Indianapolis, who will mark their 25th Wedding Anniversary on Saturday, Feb. 7. Thomas F. Jordan, an Indianapolis native who served as the first executive secretary of the Catholic Youth Organization and first president of the Indianapolis Catholic Interracial Council, has been elected to the first Jesuit theological school board on which laymen and non-Catholics serve. Now serving as vice president of the Graduate Theological Union, Berkeley (Calif.), Jordan has been named to the St. Louis University School of Divinity board of directors. . . . William Cersaro, a Cathedral High School graduate, has been named to the Dean's List at Indiana University, where he is a senior sociology major. He is a native of St. Catherine's parish Indianapolis. . . . Charles E. Stimming, K.S.G., is the first Catholic named to the board of directors of Christian Theological Seminary, Indianapolis. He is a member of St. Joan of Arc parish.

Celibacy

(Continued from page 1)
with the Apostolic See a new reflection."

(This was the first time Pope Paul has used a letter to his secretary of state as a vehicle for a public statement. Pope Pius XI and Pope Pius XII often wrote such open letters to their own secretary of state.)

"More than ever, in fact we are anxious for our part to see with the shepherds of the dioceses of Holland the means of resolving their problems fittingly," he wrote.

"We also want, first of all, my lord cardinal, to assure the bishops, the priests, and all the members of the Catholic community of Holland of our constant affection. But at the same time we want to assure them of our conviction that it is indispensable to reconsider, in the light of the reflections herein explained and in the light of an authentic ecclesial communion, the wishes expressed and the attitude taken concerning a question of such import for the Universal Church."

Between his Sunday speech and his letter of two days later, Pope Paul reinforced his refusal to budge on celibacy through a Christmas day (Feb. 2) speech to priests and Religious who brought him offerings of candles.

Taking up this token material oblation of a candle, he moved to the total human oblation of one's self to God. This was understood by his hearers as a clear reference to celibacy.

HE SAID that "some ranks of the pilgrim Church" had been

dazzled by a man-centered notion of life. But love of God and of his will is "the axis of our Christian existential meta-physic," and must be "re-thought and re-lived."

His rapid fire reassertions of the law of Celibacy—three in as many days—lent new point to a speech he had given just a few days earlier (Jan. 29), reasserting the Church's coercive power to back up its laws, in that speech to judges of the Roman Rota, the Church's high court, he strongly defended the Church's power to issue "warnings, condemnations and excommunications."

During that same span of days, the Vatican City Daily, L'Osservatore Romano, prefaced (Jan. 30) a mail-fisted swipe at the anti-celibacy movement by Cardinal Jean Daniélou. The French Jesuit theologian accused "certain" of the anti-celibacy leaders of plotting "to shake loose the Pope's authority, to blackmail it and finally to suppress it."

St. Maur Guild sets card party

INDIANAPOLIS—The Ladies Guild of St. Maur's Seminary will sponsor a Valentine Card Party at 2 and 7 p.m. Saturday, Feb. 14, in the Community Room of the Lafayette Square shopping center. Chairman of the event, open to the public, is Mrs. Sylvia Williams. Tickets are available by calling Mrs. Joseph B. Sackenheim, 283-5095, or Mrs. Williams, 926-9904.

Brebeuf sets Open House

INDIANAPOLIS—Brebeuf Preparatory School will hold its annual open house for prospective students, their families, and the public on Sunday, Feb. 8, from 2 to 4 p.m.

The entire faculty as well as student guides will be present to explain the school's program.

The Jesuit preparatory school is open to academically qualified young men of all faiths, regardless of their socio-economic backgrounds.

Alive and kicking

(Continued from page 4)

non-Catholic denominations and judicatories. We earnestly believe INTERCHURCH is one "wave of the future," to use Ann Morrow Lindbergh's words, in the sea of religious journalism. Ecumenism is here to stay and to grow. Both in INTERCHURCH and in its own pages The Criterion is keeping in step with that most welcome development.

At the same time we are ever seeking new and better ways of serving the particular needs of our fellow Catholics. We hope, for example, that readers enjoy and find new enlightenment in our current on-going Know Your Faith page, a costly feature for us but one we consider invaluable in providing a needed new dimension in adult Catholic education.

In summation, dear readers, your Criterion is alive and kicking. With your continued support, it will do its level best to be all that a diocesan newspaper should be in this new decade, and always will quest for ways to improve its performance.

Woods

(Continued from page 1)
tional Catholic Music Educators Association.

New Morality, July 6-12: Father Patrick Smith, theology department chairman, Marian College, Indianapolis.

Ecumenism, July 13-20: Rabbi Bernard Cohen, United Hebrew Congregation, Terre Haute; Dr. Everett Tarbox, professor of humanities, Indiana State University, Terre Haute; the Reverend David Frye, campus minister of the United Campus Christian Fellowship, Indiana State University, and several other Terre Haute clergymen.

Christian Secularity, July 13-20: Father Frederick Jelly, O.P., professor of theology, Catholic University of America.

Sociology and Theology, July 21-3: Father Donald Turner, S.J., organizational theorist at Stanford University, extensive researcher on the nature of authority in human bureaucracy with application to the church.

Black Theology, July 13-20: Dr. C. T. Vivian, director of Urban Training Center for Christian Mission and spokesman for the Black Coalition in Chicago.

Further information on the institute is available from Contemporary Christianity Institute, Sister Ruth Eileen Dwyer, S.P., director, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind. 47786.

Paoli will host special workshop

PAOLI, Ind.—Christ the King parish here will host a religious education workshop from 2 to 5 p.m. Sunday, Feb. 8, for members of St. Mary's, Mitchell, Our Lady of the Springs, French Lick, and the host parish.

Parents and classroom teachers are invited to the workshop, to be staffed by personnel from the Religious Education Department of the Catholic School Office. Personnel will include: Sister Mary Evelyn Eckert, O.S.B., Sister Mary Margaret Funk, O.S.B., Sister Antoinette Ressino, O.S.F., and Father Edward Johnson, of the Latin School.

Host pastors will be Father Richard Terrill and Father Paul Landwerlen.

Elected to head St. Jude League

INDIANAPOLIS—Robert Seay was elected president of the St. Jude Police League at its recent meeting.

Other officers include: first vice president—Clifford Devine; second vice president—Jerry Rasche; secretary-treasurer—James Gehrich; lay chaplain—Michael Sherman; inner guard—Delbert Waltermann; outer guard—Gerald Young; and chaplain—Father Laurence Lynch.

Marian Alumni plan June tour of Orient

INDIANAPOLIS—The Marian College Alumnae Association is sponsoring a special three-week tour of the Orient in June, 1970, for alumni and friends of the college.

Under the direction of Sister Mary Carol Schroeder, O.S.F., chairman of the history department

and specialist in Asian studies, the tour will include Tokyo, Kamakure, Kyoto, Osaka and Expo '70, Hong Kong, Taipei and a return stop in Honolulu.

Transportation arrangements, transfers on the tour, double room accommodations in first class hotels, meals, gratuities, baggage portage and sightseeing all are included in the initial cost of the tour.

The tour allows considerable time for members to explore the cities of Japan and Expo '70 on their own and includes a reunion with alumni living in Japan.

Sister Carol, a Marian graduate, received her Ph.D. from Catholic University of America and, after studying on a faculty fellowship in Asian History at the University of Pennsylvania in 1960, spent the following summer at Sophia University, Tokyo. During the 1963-64 academic year she held a post-doctoral fellowship in oriental studies at Columbia University.

Full details of the oriental excursion can be obtained by contacting Marian College, 3200 Cold Spring Road, 46222 (924-3291). Reservations should be made as early as possible.

See better

(Continued from page 1)
arate societies within the nation."

• Emphasized that the status of the nation's six million Mexican-Americans was even worse than that of the 20 million blacks in the country.

• Said Notre Dame would be inaugurating a black studies program next September, and that proceeds from the recent Cotton Bowl game would help support it.

• Repeated the University's position of stepping up coeducational cooperation with nearby St. Mary's College without loss of the autonomy of either school.

• Voiced again Notre Dame's opposition to proposed annexation by the city of South Bend.



ANNOUNCE PRE-LENTEN DANCE—The Women's Club of Immaculate Heart of Mary parish, Indianapolis, will hold its annual Pre-Lenten Dance on Friday, Feb. 6, in the Arabian Room of the Murat Shrine Club. Theme of the event is "An International Affair." Mrs. William T. Reid, above center, is general chairman, assisted by Mrs. Robert J. Richards as co-chairman. Also shown are Mrs. Jan Sommers (right), decorations chairman, and Mrs. Michael Hornak, decorations co-chairman. The Charlie Edwards Orchestra will play for the event.

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REV. MSGR. VICTOR L. GOOSENS, Archdiocesan Director

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Msgr. Higgins

(Continued from page 4)
ments to offer by way of a response to Singer.

1) I can readily understand why he and the overwhelming majority of his fellow-Jews were disappointed by the "silence" of the Christian churches during the Arab-Israeli war in 1967. And while I think the record will show that this silence wasn't quite as deafening as Singer makes it out to be, I sincerely wish that the churches had spoken out more forcefully in support of Israel's moral and legal right to exist in peace as a free and independent nation.

2) Having said this, however, I would argue that the "silence" of the Christian churches in the summer of 1967 is an argument for rather than against the dialogue. By this I mean that one of the reasons that support by Christian groups for Israel, of the type and to the extent that the Jewish community had expected was not forthcoming, is Christians, generally speaking, did not then and do not now fully understand what Israel means to the Jews in theological terms. Jews themselves are the only ones who can help us to overcome this gap in our knowledge. And this to me means that we need more rather than less Christian-Jewish dialogue. It also means that the dialogue must, in the future, include a profound study of the theological meaning of Israel from the Jewish point of view. Unfortunately this issue was generally avoided or side-stepped in pre-1967 Christian-Jewish seminars. It is my impression, however, that both parties to the dialogue now agree that it must be placed at the very top of their agenda.

3) This brings me to my third

point, namely, that whether Singer knows it or not, the dialogue is still going strong. For the reasons cited in this very angry book, it was called off temporarily in the aftermath of the six-day war, but it never died. For my own part, I hope and pray, and would be willing to wager, that in the future it will be more fruitful than it ever was before the war. I might add, in this connection—again at the risk of getting involved in a family quarrel—that Singer is mistaken if he thinks that the dialogue, on the Jewish side of the table, is a monopoly of the so-called secular Jewish organizations. To my personal knowledge, many Rabbinical groups are also committed to making it work.

Some of the things that Singer says in his book about the Christian churches are most unfriendly, to put it as mildly as possible; others are simply untrue. I would prefer, however, to pass over all of them in silence and to conclude by recommending to Christians that they take the time to read Singer's book. We Christians need to learn, first hand, why Singer and so many other Jews are opposed to the dialogue and why they are so profoundly distrustful of Christians.

Singer's basic complaint is that too many Christians have learned nothing from Auschwitz. I would like to think that he is exaggerating. Indeed I am sure he is. The fact remains, however, that all of us in the Christian community still have much more to learn from Auschwitz.

I hope Singer will help us to make up for lost time by enter-



PLAN CATHEDRAL SCHOLARSHIP DANCE—The Mothers and Dads Club of Cathedral High School will sponsor a Scholarship Dance on Saturday, Feb. 7, in the school gymnasium. Serving as chairmen of the annual event are Mr. and Mrs. Carl W. Lentz and Dr. and Mrs. Paul B. Kern. The Headliners will play for dancing. A full breakfast will be served at 11:30 p.m. Proceeds of the event will be used for scholarships. Shown above discussing plans for the event are Mrs. Lentz, seated left, and Mrs. Kern, seated right, Brother John Ptazsek, C.S.C., and Mrs. Hugh G. Baker, ticket chairman.

ing into the dialogue with us. He has much to teach us. In expressing this hope, I realize, of course, and have already indicated, that he doesn't think the dialogue is worth the candle. He quotes a disillusioned American Rabbi as saying that the pre-1967 dialogue "was what the French call a dialogue des Sourdes, a dialogue of the deaf, in which both parties speak, but neither hears the other."

Frankly, that hasn't been my own experience with the dialogue, nor has it been the experience of many of my Jewish friends. Be that as it may, I promise Singer that I, for one, will listen to him very carefully if he will agree to get involved in the dialogue. I would only ask him to lower his voice a bit so that both parties to the dialogue will be able to hear themselves think and get on with the discussion.

Alumnae to meet

INDIANAPOLIS—The Alumnae Association of St. Vincent's School of Nursing will meet at 8 p.m., Wednesday, Feb. 11, at Sam's Subway. "Antiques in Decorating" will be the subject of the guest speaker, Mr. Leo Crissman, of Max's Antiques.

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Adult Education

Program set for Feb. 12 opening

INDIANAPOLIS—The 1970 Adult Education Program jointly sponsored by St. Thomas Aquinas and St. Joan of Arc parishes will open at 8 p.m. Thursday, Feb. 12, at St. Joan of Arc.

Father Maury Smith, O.F.M., program developer at Alverna Retreat House, will be the speaker. The topic is "Sense and Sensitivity: A Conversation with Father Maury Smith."

The open dialogue presentation will cover all topical questions regarding sensitivity training.

Father Maury holds a master of arts and a master of religious education degree. In addition to his duties at Alverna he serves the Buchanan Counseling Center at Methodist Hospital.

Academy to hold Spaghetti Social Sunday, Feb. 8th

BEECH GROVE, Ind.—Plans for the annual Our Lady of Grace Academy Spaghetti Social on Sunday, Feb. 8, have been completed, according to Chairman Edward L. Howe. The social is open to the public and proceeds will be used to pay for the new school bus, currently in use.

Our Lady of Grace Academy is located at 1402 Southern Avenue in Beech Grove just east of Sherman Drive.

Serving will begin at noon in the Academy Cafeteria and will continue until 6 p.m. Prizes will be awarded to several holders of drawing tickets.

Entertainment for both adults and children will be available in the Student Center, Howe said.

Valentine dance plans announced

INDIANAPOLIS—Msgr. Downey Council Knights of Columbus will hold its annual Valentine Sweetheart Dance on Saturday, Feb. 14, in the council hall, 511 E. Thompson Rd.

Music will be provided by the Phi-Matthias Orchestra, a 12-piece group. Tickets are available at the door for \$3 per couple.

Chairman of the event is Robert Plemen. Dinner reservations are also available for the evening by calling 784-3660.

Doran

(Continued from page 5)
friend and I were at the bottom of the Grand Canyon, having gone down on the mule train. After we finished our box lunch, we rather naturally put the box and papers into the nearby incinerator. The others on the trip followed our example. The guide came up and said, "I want to thank you guys. This is the first time in sixteen years of herding dudes down this trail that I have not had to clean up after them." This is the beauty spot of the world, the Grand Canyon! Is it possible that people can rave all day about the beauty of the Grand Canyon and then foul it up with their lunch boxes? Not just possible, it actually happens.

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Couple to observe Silver Jubilee

INDIANAPOLIS — Mr. and Mrs. Hugh M. Sanders, members of St. Catherine's Church, will celebrate their silver wedding anniversary on Saturday, Feb. 7, with a Mass of Thanksgiving at 12 noon in their parish church. They were married by Mrs. Sanders' brother, Father Valarian Schott, O.F.M., Feb. 7, 1945, in Chicago, Ill.

Following the Mass, a reception will be held from 1 to 5 p.m. in the parish hall, 1502 Union St. Relatives and friends are invited.

The Sanders are the parents of Richard and David M. Sanders, Bernard, Thomas A., Gerald J. and George R. Schuster, Ardella Daunhaver, Mary Ellen Butler, Marjorie Rose Cahill, Helen Ferguson and Margaret Ann Goldsby. There are 44 grandchildren and one great-granddaughter.

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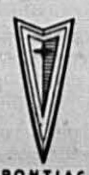
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CDA Court to honor Miss Winifred Galvin

INDIANAPOLIS—Court Chartrand of the Catholic Daughters of America will honor Miss Winifred Galvin for 40 years of service with the organization.

A public reception for Miss Galvin is scheduled from 2 to 4 p.m. Saturday, Feb. 7, in the St. Philip Neri parish hall.

Miss Galvin, a teacher for 44



MISS GALVIN

years in the Indianapolis Public School system, has served the CDA in a variety of positions and has received national recognition in the form of a life membership in the organization.

In addition to her work with the CDA, Miss Galvin was instrumental during World War II in the USO and helped organize the Archdiocesan Council of Catholic Women.

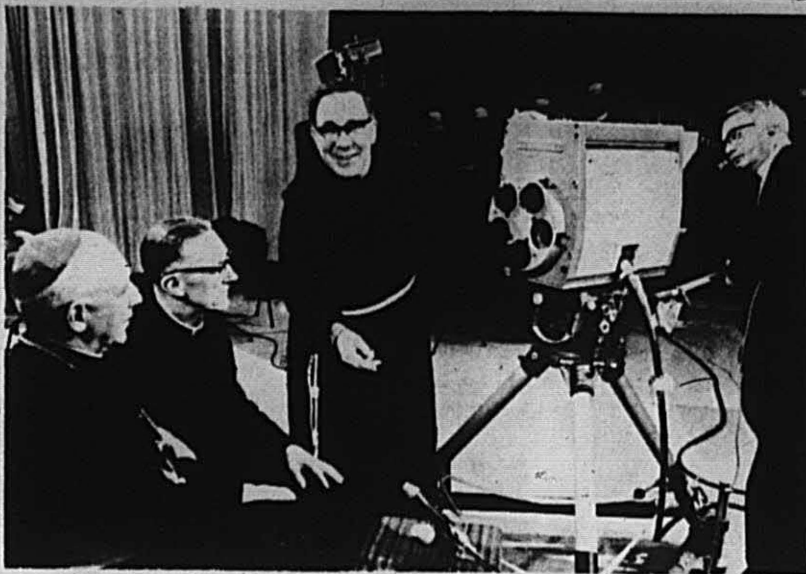
In 1954 she received the St. John Bosco Medal for outstanding service to youth. She has also served on the Archdiocesan CYO Board of Directors, the CYO Advisory Committee and as secretary of the Marian College Associates.

Miss Galvin presently holds membership in the Ave Maria Guild, the Guardian Angel Guild, Daughters of Isabella, Our Lady of Hope Guild, the St. John Bosco Guild and Delta Kappa Gamma Society, an educational honorary.

Richmond sets Science Fair

RICHMOND, Ind.—A Tri-Parish Science Fair will be held for the pupils of the city's three parochial schools February 20-22 in the St. Mary's parish auditorium. The event is open to all pupils in grades one through eight.

The top three winners from the seventh and eighth grades in biological and physical science divisions may enter the Archdiocesan Science Fair, to be held Sunday, March 8, at Little Flower parish, Indianapolis.



ON CAMERA—Britain's Catholic clergy are stepping into the '70s by making full use of the opportunities of television. Prominent clergymen have been appearing on television so often to comment on current affairs and moral issues that it was felt they should learn the techniques of broadcasting. As a result, a special Catholic Radio and Television Center has been opened at Hatch End, England, to teach the art of broadcasting. Although most courses in the center run for three weeks, there is a special one-week course for bishops and archbishops. Here, Father Agnellus Andrew, O.F.M., director of the center, instructs Archbishop John Murphy of Cardiff, left, and Archbishop George Beck of Liverpool in the art of appearing relaxed before a television camera. (RNS photo)

Remember them in your prayers

BROOKVILLE
† GEORGE MOSTER, 74, St. Michael's, Feb. 2. Brother of Joseph Moster of Harrison, O.; John Moster of Batesville; Mrs. Mary Metz of Cincinnati; Mrs. Rose Kappes of St. Bernard, O.; and Sister Aureliana of Hartsville, O.

CAMBRIDGE CITY
† JAKE (Jack) STONE, 74, St. Elizabeth's, Jan. 28. Husband of Marjorie; father of Paul Eugene Stone of Rushville; Mrs. Lawrence Porter of Rushville; Mrs. Norman Lawther of Sanford, Fla.; sister of Mrs. Margaret Kern of Tucson, Ariz.

INDIANAPOLIS
† MARY (Toni) WETDON, 36, Our Lady of Mount Carmel, Feb. 5. Wife of Dick; mother of Jennifer Heydon.

† JOSEPH J. SPEARS, 79, St. Joan of Arc, Jan. 28. Husband of Mary A.; brother of James Speaks and Mrs. George W. Rankin.

† FRANCES M. GIBLER, 81, St. Ann's, Jan. 30. Mother of James and George Gibler; Mary Andrick and Frances Carling; sister of Robert A. Dougherty.

† CLARA B. MOOS, 76, Holy Trinity, Jan. 30. Wife of Adolph P.; mother of Albert, Bernard, Phillip and Robert Moos and Dorothy Mariotti.

† ROBERT C. MANTEL, 79, St. Jude's, Jan. 31. Husband of Grace; father of Loretta M. Whisko and Beatrice Gilbride; brother of Adeline O'Neill and Jen Swindling.

† HAROLD F. SCHMIDT, 53, St. Jude's, Jan. 31. Husband of Catherine M.; father of John, Thomas, Joseph, Kathy, Myrnell, Margaret and Joanne Schmidt; Caroline Hacker and Janet Burkhardt; son of William Schmidt; brother of Edward Schmidt.

† WALTER MARSH, 65, St. Bernadette, Jan. 31. Husband of Bertha M.; brother of Emil, Hugo and August Marsh; sister of Edith Feistell.

† DOROTHY J. MORGAN, 69, Our Lady of Lourdes, Jan. 31. Mother of William L. Morgan; sister of Michael C. Padgett, Miriam Milam, Margaret Myers, Mary A. Stevens and Maude H. Wernsing.

† JOHN P. LAUCK, 87, Sacred Heart, Feb. 2. Father of Robert A. Lauck; brother of Agnes Mueller.

† MARIE BECHT, 70, St. Andrew's, Feb. 2. Sister of Charles H. and Gertrude Becht; Luella Durbin and Emma Rader.

† DAVID J. BIEDERICH, 81, Little Sisters of the Poor Chapel, Feb. 2. Brother-in-law of Paul Just.

† MARYANNA C. BELL, 75, St. Roch's, Feb. 3. Wife of Robert C.; mother of Elsie J. Taylor.

† ROSE LAPELTA, 82, St. Luke's, Feb. 3. Mother of Catherine and Biagio E. Lapelta.

† MAE L. DENISON, 82, St. Augustine, Jan. 28.

† RAYMOND LEROY SHAW, 61, St. Augustine's, Jan. 29. Husband of Mathilda; father of Mrs. Robert Atkins of Jeffersonville; son of Mrs. Mary Shaw. A brother and two sisters also survive.

† CLEDA MAE GILLENWATER, 60, St. Augustine's, Jan. 29. Wife of Ronie L.; mother of Donald GilLENWATER of Forestville, Md.; Robert GilLENWATER of New Albany; James and William GilLENWATER, both of Jeffersonville.

NEW ALBANY
† IRMA M. BOLAND, 73, Holy Trinity, Jan. 28. Mother of Robert J. Sampson of St. Louis. A sister also survives.

† MARIE AGNES SHIRLEY, 77, St. Mary's, Jan. 28. Mother of Edmund C. Shirley of

NEW ALBANY
Lt. Col. Harold J. Shirley of Washington, D.C.; Mrs. Margaret Stansbury of Louisville; and Mrs. Rita Wright of Corydon.

† CATHERINE M. SCHMITT, 88, St. Mary's, Feb. 2.

RICHMOND
† WILLIAM C. AUSTERMANN, 82, St. Andrew's, Jan. 30. Father of Willard, Alice and Joan Austermann and Mrs. Ralph Stevens, all of Richmond; brother of Mrs. Laura Koschlog of New Paris, O.; Mrs. Martha Tuschlog and Mrs. Irene Lawler, both of Richmond.

† FELIX A. REHR, 71, St. Andrew's, Jan. 28. Husband of Marguerite; father of Felix Rehr of Richmond; brother of Carl Rehr of Cincinnati, O. and Mrs. Regina Rolles of Nordwalde, Germany.

† MICHAEL (Mike) DERAGO, 64, St. Mary's, Cemetery, Jan. 31. Father of Delynn Derago of Richmond; brother of Mrs. Herbert Vice, Mrs. Phillip Schneider, Mrs. Ted Crawford and Joseph Derago, all of Richmond.

RUSHVILLE
† CECILIA TOOLEN SHANAHAN, 78, St. Mary's, Feb. 2. Mother of Father James Shanahan, pastor of St. Ann's parish, New Castle; Peter Shanahan of Columbus, O.; Mrs. Ray (Ruth) Witte of Middletown, O.; Roseann Schuman of Evansville; William, Rob and Gerald Shanahan, all of Rushville; sister of Joseph Toole of St. Petersburg, Fla.

TERRE HAUTE
† JACK M. CRANNT, 81, St. Patrick's, Jan. 31. Husband of Clara; brother of Ty Cranny of Indianapolis; Joe Cranny of Tucson, Ariz.; Leo Cranny of Davenport, Iowa; and Janet Burkhardt; son of William Whirlington, both of Cedar Rapids.

† ROSALIE PESAVENTO, 48, St. Mary's, Feb. 2. Wife of William R.; mother of Larry B. Pesavento of Indianapolis; Carla Gauer of Terre Haute; stepmother of Mrs. Norma Verneche of Chicago.

† HERMAN HOUGHTON, 63, St. Patrick's, Feb. 2. Uncle of David Charles Houghton.

† JUDGE EDWARD L. HAMILTON, 58, St. Joseph's, Jan. 29.

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Education meeting set in Louisville

LOUISVILLE, Ky. — Representatives of the Indianapolis Archdiocese will meet with Ursuline educators here in mid-February to share their ideas and hopes for the future of Catholic education.

Attending the Ursuline Education Conference will be: Father George Elford, Indianapolis Archdiocesan Superintendent of Schools; Sister Mary Evelyn Eckert, O.S.B., associate director of the Religious Education Department; Father Richard Lawler, principal of Shawe Memorial High School, Madison; Father Hilary Meny, pastor of St. Patrick's parish, Madison; and Sister Rose Ann Muller, O.S.U., principal of Pope John XXIII School, Madison.

The Ursuline Sisters staff two schools in the Indianapolis Archdiocese—Pope John XXIII elementary and Shawe Memorial High School, both in Madison.

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WIN STATE VOLLEYBALL TITLE—This team from Secena High School, Indianapolis, recently annexed the state volleyball championship in a final elimination round involving 11 teams. The girls are, left to right: Susie Gandolph, Patty Holmes, Kathy Holmes, Barb Gandolph, Jan McDowell and Patti Concannon. Mrs. Carole Hamilton, Secena physical education instructor, served as coach.

Hospital accreditation is renewed

BEECH GROVE, Ind. — St. Francis Hospital here has received a three-year renewal of accreditation by the Joint Commission on Accreditation of Hospitals, as announced this week by the commission.

Four national medical and hospital organizations comprise the Joint Commission: American College of Physicians, American College of Surgeons, American Hospital Association and American Medical Association.

The seal of accreditation is a mark of quality in medical and hospital services, assuring the

community that its hospitals measure up to high standards of operation in every major respect.

New headquarters

ROME—Cardinal Jean Villot, Vatican Secretary of State, officially opened the new headquarters of Vatican Radio in Rome's Via della Conciliazione.

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CHATARD PLANS LAS VEGAS NIGHT—The Parent-Faculty Association of Chatard High School will sponsor a Las Vegas Night on Saturday, Feb. 14, starting at 6 p.m. Workers will be dressed in striped vests, costumes and hats to lend atmosphere to the event. Food and refreshments will be served throughout the evening in addition to the various booth and activities planned. Shown above with Father Gerald Gettelfinger, Chatard principal, are Mr. and Mrs. Joseph Sheehan and Mrs. Robert Martin (right). The event is open to the public. General chairman is Richard Greenawalt.

Seccina plans open house for Sunday, Feb. 8th

INDIANAPOLIS—Seccina Memorial High School will hold its annual open house for eighth graders and their parents from 2 to 5 p.m. Sunday, Feb. 8.

The program will include student-guided tours, explanation of the course offerings, extra-curricular activities and school organizations. Faculty members will be available for discussion and guidance.

As a special feature of the day, cast members of the school's spring musical, "Music Man," will conduct a practice session. Refreshments will be served.

Registration and testing for the 1970-71 school term will be held at 8:30 a.m. Saturday, Feb. 14, at Seccina for eighth graders. The registration fee is applicable to next year's tuition.



EIGHTH GRADERS TAKE A LOOK—Two eighth grade boys from Little Flower parish, Indianapolis, are shown above with Seccina Memorial High School students as they receive an advance preview of the high school's open house. The event will be held from 2 to 5 p.m. Sunday, Feb. 8. From left above are: Chris Parker, Susie Krackenberger, Carol Bowron and Dennis Glass.

Parishes set series in Adult Education

INDIANAPOLIS — "Religion, Education and Life" is the theme for the 1970 Tri-Parish Adult Education Series, sponsored by St. Andrew's, St. Lawrence and St. Matthew's parishes in northeast Indianapolis.

St. Andrew's will host the first meeting on Ash Wednesday, Feb. 11. The topic will be "The New Order of the Mass and Sacraments." The speaker has not yet been announced.

Charles E. Stimming, K.S.G., past president of the Archdiocesan Council of Catholic Men,

will discuss the question "Can You Really Lead a Christian Life Today?" on Wednesday, Feb. 18, at St. Lawrence parish.

"SCRIPTURE As A Means of Religious Education" will be the topic of Father Patrick Smith, Marian College theology department chairman, at St. Matthew's parish on Wednesday, Feb. 25.

Dr. Russell A. Lane, retired administrator with the Indianapolis Public Schools and former principal of Crispus Attucks High School, will present "How the American Negro Views Christianity" on Wednesday, March 11, at St. Andrew's parish.

FIFTH speaker will be Father Keith Hovey, director of the Pope John XXIII Adult Study and Retreat Center in Hartford City, at St. Lawrence parish on Wednesday, March 18. He will discuss guidelines for "Separating the Incidentals from the Essentials."

Msgr. Joseph Brokhage, pastor of Holy Rosary parish and rector of the Latin School, will discuss "Continuing Your Catholic Education" at St. Matthew's parish on Wednesday, March 25.

All programs will begin at the host parish's immediately following the 7:30 p.m. Mass. A question period will follow each presentation.

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VIEWING WITH ARNOLD

O'Toole scores as 'Mr. Chips'

By JAMES W. ARNOLD

"Goodbye, Mr. Chips" is still the granddaddy of all teacher movies—the one that proves that a stuffy old pedant can win respect, admiration and love simply by doggedly teaching a useless subject, taking the roll, and paying as little attention as possible to students and administrators.

Partly, of course, that's joshing. Chips teaches the classics, which are useless only in the context of today's strident demands that every school subject have instant relevance. He is dedicated to his work and honestly loves his pupils, even if he is rather dull in the classroom. As a person, Chips is a poignant figure, the unrequited lover. He loves his subject and his students, but he cannot bring them together, nor prevent the boys from heckling and ignoring him.

The problem with the new musical version of James Hilton's famous short novel is that it precedes breathlessly from problem to solution without showing how. At the end, Peter O'Toole's Chips is a revered grandfather figure, an ex-husband master honored by his peers and cheered off the platform after his farewell speech as if he had given everybody a week off, and abolished examinations, tuition, and all grades lower than A. How did he go from nebbish to hero?

To judge by the film, he read the roll more or less endlessly. He kept students after class when they wanted to play tennis. He had them slavishly translate from the Gaelic Wars. He bent the rules so a new boy could keep his pet hamster. He let his wife add a little pizzazz to the school musical, and wandered interminably about the yard chatting to colleagues. When he got advice from superiors, he ignored it. But he did all this for 50 years. Maybe what made him a hero was longevity.

Teacher movies have the same basic difficulty as priest movies. It is hard to show why the heroes are good precisely as teachers and priests. What did Chips' students learn? How did he get through to them? What's the secret of being a great teacher? We don't find out, perhaps because the filmmakers don't know either, or worse, because their interest in the subject is fake. The only teacher movie that tried to cope honestly with the issue was "The Prime of Miss Jean Brodie," and ironically, that was an anti-teacher movie.

Possibly "Chips" is best interested as a woman's film. It's his wife that does it for him. Everybody ridicules Chips until he shows up in assembly with an astonishing bride (Petula Clark), a music hall star "with a troubled past." She opens him up, sprinkles dew on his dessicated spirit, saves the school and allows Chips to think he did it. Nobody that Miss Clark could love could be as boring as he seems, right?

Regardless, the audience likes Chips even if it's not too clear why others do. This is still a sentimental film, a touching picture of a good marriage and a love that perseveres after death. The characterization of the shy, inhibited but idealistic scholar is offbeat for the swash-buckling O'Toole, but movingly within his range. Miss Clark is disappointing, mainly because she is not quite the physical smasher she ought to be to set the staid boys school on its ear.

The attempt to make "Chips" a musical seems only half-hearted. With only a few exceptions, the songs of Leslie Bricusse ("Dr. Dolittle") merely allow the characters to express carried emotions not easily carried these days by dialogue. The effect of the movie is quite independent of the music. Trying to make a musical without lots of girls (the "Chips" milieu is nearly 100 per cent male) seems doomed from the start.

The Terence Rattigan script is often predictably excellent. e.g., Chips' contention that "suitability" could never triumph over "love," since love is in all the dictionaries and the mongrel suitability is only in Webster's. But the film's major achievement is its unique and consistent visual style. First-time director Herbert Ross relies almost exclusively on searching closeups of characters in motion and deliberate soft-focus effects that blur unimportant aspects of the image. It is a gentle, sensitive way to see a gentle, sensitive film.

Ross perhaps has O'Toole running through the yard, academic robes flapping, once too often, but there are lovely photogenic tours of London, the ruins of Pompeii, and the flower-flecked English countryside. The school locale is superbly exploited, and there is a stunning use of a visual symbol, the statue of Apollo that represents the Chips' love and devotion. When we see it again, at the end of the film, it cracks our hearts. Given all the steel in hearts these days, that is no small success. (Rating: A-1 — unobjectionable for all.)

Current National Box-Office Leaders (compiled from Variety, but not necessarily recommended):

RECOMMENDED TV, RADIO PROGRAMS

The National Catholic Office for Radio and Television lists the following network presentations as the programs of special interest. Times indicated are for the New York area (EST).

TELEVISION

Sunday, Feb. 8, 7-8 p.m.—The Undersea World of Jacques Cousteau—"The Return of the Sea Elephants"—Filmed by Cousteau and his oceanauts on Mexico's Pacific island of Guadalupe, this documentary studies the unusual life style and breeding habits of the mammoth sea lion, a marine species once threatened with extinction by hunters and now endangered by pollution of the oceans. (ABC)

Tuesday, Feb. 10, 7:30-8:30 p.m.—"Wild River"—A National Geographic Society color special focusing on how pollution is destroying America's vast network of freshwater rivers. The documentary features a raft ride down the rapids of the still-unspoiled Salmon River in Idaho, with visual comparisons of that stream with heavily polluted rivers such as the Hudson and Potomac. (CBS)

Tuesday, Feb. 10, 9:30-11 p.m.—CBS Playhouse—"The Day Before Sunday"—An original drama by Robert Crenan about a mature woman whose secure world is shattered by a series of events that force her to examine her own values as well as her relationships with her family and friends. (CBS)

Friday, Feb. 13, 7:30-8:30 p.m.—NBC News Special—"Survival of the Prairie"—A documentary telling the story of the American prairie, what it was once, and how it became what it is now. Hugh Downs is reporter for this special produced in cooperation with the National Academy of Sciences. (NBC)

RADIO

Sunday, Feb. 8 (check local listings for time)—Guideline—"Exercise of the Sacred"—discussion with Passionist Father Morgan Hanlon. (NBC)

Sunday, Feb. 8 (check local listings for time)—Christian in Action—Series with Father Edmund Nadelin explores the message of God hidden in the lyrics of today's pop tunes. Discussion analyze the lyrics of "Midnight Cowboy," "You Are My Life," and "A Brand New Me." (ABC) (Note: Christian in Action is a new show, aired by a limited but growing list of ABC-affiliate stations.)

1. On Her Majesty's Secret Service (A-3): The latest coming of James Bond, with the usual double-entries and slick violence, plus some better-than-usual action in the Alps.

2. Butch Cassidy and the Sundance Kid (A-3): A skillful and amusing western emulation of "Bonnie and Clyde"; the outlaw as warm human being. Much technique but little substance.

3. Oliver! (A-1): Oscar's best film of 1968, a musical that reaches you in a half-dozen ways, is still out making money.

4. Cactus Flower (A-3): Goldie Hawn's new twist on the image of the dumb blonde is about the only noteworthy element in this creaky old-fashioned sex farce.

5. Hello Dolly! (A-1): The tired businessman's delight, produced out of its mind, with sopping performances by Barbra Streisand and Walter Matthau, who may be the best in the world at what they do.

Fatima retreat

slate announced

INDIANAPOLIS—The upcoming retreat schedule at Our Lady of Fatima Retreat House was announced this week by the director, Father Kenny C. Sweeney.

Ladies of Our Lady of Lourdes and St. Christopher's parishes will have Father Lawrence Moran as retreat master the week-end of February 13-15. He is pastor of St. Joseph's parish, Rockville.

Mrs. James P. Galvin, pastor of St. Patrick's parish, will conduct the retreat the week-end of February 20-22 for the ladies of St. Monica's, Holy Name and Our Lady of Greenwood parishes.

Reservations may be made direct with the retreat house, 545-7681.

Foreign policy

series planned

INDIANAPOLIS — Great Decisions '70, an eight-part discussion series on U.S. foreign policy, will be co-sponsored by neighboring St. Catherine's and Holy Name parishes on consecutive Friday evenings, starting February 6.

The first four sessions will be held at the Shelby Branch Library and the concluding sessions are scheduled at the Beech Grove Public Library. All will be held from 7 to 8 p.m.

The series is open to 20 participants. Coordinator is Father Harold L. Kneuev, of St. Catherine's parish. Guest discussion leaders will include teachers from area public and nonpublic schools.

On TV program

INDIANAPOLIS — Father Mario Shaw, O.S.B., administrator of the Catholic Seminary Foundation, will discuss "Minority Group Awareness and the Religious Institution" on the "Focus on Faith" program at 12:30 p.m. Sunday, Feb. 8, on WFBM-TV, Channel 6.

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6:00 a.m.—Sacred Heart.....WTTT	9:15 a.m.—Your Catholic Visitor.....WKLO
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11:30 a.m.—Hour of the Crucified.....WCBS	7:30 p.m.—Catholic Hour.....WKLO
2:00 p.m.—Sacred Heart.....WCBS	Monday thru Saturday
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7:30 a.m.—Lessons for Living.....(4)	7:30 p.m.—Moral Side of News.....WHAS
10:00 a.m.—Focus.....(4)	Monday thru Saturday
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6:30 a.m.—This is the Answer.....(4)	Monday thru Saturday
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8:30 a.m.—Now.....(4)	Monday thru Saturday
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8:45 a.m.—Religion in News.....(4)	Monday thru Saturday
10:00 a.m.—Challenge.....(4)	Monday thru Saturday
10:00 a.m.—Lamp Unto My Feet.....(4)	Monday thru Saturday
10:30 a.m.—Look Up and Live.....(4)	Monday thru Saturday
11:00 a.m.—Camera Three.....(4)	Monday thru Saturday
12:30 p.m.—Cross Exam.....(4)	Monday thru Saturday
12:30 p.m.—Focus on Faith.....(4)	Monday thru Saturday
1:30 p.m.—Insight 70.....(4)	Monday thru Saturday
4:30 p.m.—Teleconference.....(4)	Monday thru Saturday
4:30 p.m.—Great Music of the Church.....(4)	Monday thru Saturday
10:45 p.m.—Hour of St. Francis.....WFBM	Monday thru Saturday
6:00 a.m.—Sacred Heart.....WIBC	Monday thru Saturday
6:30 a.m.—Hour of the Crucified.....WIBC	Monday thru Saturday
9:30 a.m.—Sacred Heart.....WIBC	Monday thru Saturday
9:35 a.m.—Guideline.....WFBM	Monday thru Saturday
10:30 a.m.—Guideline.....WFBM	Monday thru Saturday
10:45 p.m.—Hour of St. Francis.....WFBM	Monday thru Saturday
6:00 a.m.—Sacred Heart.....WFBM	Monday thru Saturday
6:00 a.m.—Night Call.....WTL	Monday thru Saturday
11:30 a.m.—Night Call.....WTL	Monday thru Saturday
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DR. ROGER P. MAICKEL

Professor at IU opposes legalization of marijuana

By HENRIETTA THORNTON

BLOOMINGTON, Ind.—To the question of should marijuana be legalized, an emphatic "no" is given by Dr. Roger P. Maickel, professor of pharmacology in the Medical Sciences Program of Indiana University and a nationally known researcher on the mental effect of drugs.

Dr. Maickel, a member of St. Charles parish and an active worker in Bloomington's Tri-Parish C.C.D. program, gives as his reason for making this answer "a lack of information on marijuana and other drugs."

"As long as the unknown is where it is, I would have to answer in the negative," he said.

However, Dr. Maickel did say that he disagrees with the filing of felony charges against first offenders, either users or possessors. This should be a misdemeanor, he feels.

According to Dr. Maickel, there is more fiction than truth in the feeling that a marijuana user will necessarily proceed to heroin or some other hard narcotics. "I am of the opinion that most persons who become hard drug addicts would do so if they had never used marijuana," he said.



DR. MAICKEL

"As consumed in the United States, marijuana is probably not addictive. However, anyone who uses any drug as an escape mechanism becomes psychologically dependent on it, and this is where the difficulty lies."

In further discussing marijuana, he said a chronic user will often withdraw from life as much as the regression ex-

perienced by a hard narcotics user.

When questioned as to whether alcohol and marijuana can be lumped together as similar diseases, Dr. Maickel doesn't feel that a person consuming alcohol just because he likes the taste can be compared to a person using marijuana.

"That type of drinker undoubtedly wants the most expensive brand of liquor as compared to the alcoholic who will drink wine or any kind of alcoholic beverage," he said.

He explained that you can't compare a person who takes one or two drinks of an alcoholic beverage to a regular user of marijuana.

Dr. MAICKEL explained that abusive drugs fall into several different categories — opiates, which include such substances as cocaine, heroin, and morphine, are derivatives of the opium poppy; barbiturates of which there are some 20 different types under 120 different trade names and which are widely used for much needed medical reasons, and stimulants.

"The hard drug user cares only about completely withdrawing from the world and himself," Dr. Maickel said. "He goes into the never-never land, and this is what makes the use of drugs so dangerous. It is erroneous to say that the drug addict is a sex maniac as a person high on drugs has little sex drive. If a user doesn't get the repeated injections upon which his body cells have become so completely dependent, he has the typical withdrawal symptoms. The drugs have the ability to induce a state of mental structure that is abnormal. People use them as an escape mechanism — they are looking for a way of getting away from their problems. They don't realize that the drugs are dangerous and not a simple escape."

With regard to barbiturates, Dr. Maickel said their use becomes abusive when they are used to achieve a state of mind other than the one a person is in.

"Barbiturates definitely do develop a physiological dependence meaning that when one reaches this stage and then there is a recession of them, he goes through withdrawal pains," he said.

In discussing stimulants, Dr. Maickel said that if they are taken regularly to raise a person up, barbiturates are often necessary to bring the user down.

"The harm in stimulants is if they are taken intravenously," Dr. Maickel said. "This causes permanent damage to the nervous system often leading to commitment to a mental institution. In certain Scandinavian countries, stimulants are not available even for medical purposes."

According to Dr. Maickel, the use of any drug that disturbs behavior is especially dangerous to a person slightly off-balance, and that is the person who is most tempted.

"There are so many things we should know about drugs, that we don't know," he said. "Education and research are by far the biggest needs today with regard to the use of drugs."

Dr. Maickel is directing a conference on drug use and abuse to be held Feb. 10 at Indiana University. Some of the nation's top drug and narcotics experts will attend the one-day conference, which is the first in a series of information activities on the subject planned for the Bloomington campus. The conference will use a biomedical-legal approach to the drug problem.

Included in future plans are seminars and discussion groups in the residence units, movies, slide presentations, debates, and distribution of reading lists.

Dr. Maickel, who joined the IU faculty in 1965, is a 1954 graduate of Manhattan College, and has the masters and doctorate degrees from Georgetown University.

He recently received a Research Scientist Development award of the National Institute of Mental Health, which benefits the university by paying Dr. Maickel's salary for five years, while permitting him to expand his research program of psychoactive drugs.

Included in the study will be drugs having direct effect on behavior, such as sedatives, tranquilizers, antidepressants, hallucinogenics, and anti-anxiety agents.

During the past summer, Dr. Maickel was in Europe giving a series of invited lectures. He spoke on various aspects of the behavioral effects of drugs in Munich, Germany, Milan, Italy, and Basel, Switzerland.



REV. ANDREW DIEZEMAN

Jubilee set by pastor at Tell City

TELL CITY, Ind.—Father Andrew Diezeman, pastor of St. Paul's parish here, will observe his 25th Anniversary of Ordination with a Mass of Thanksgiving at 4 p.m. Sunday, Feb. 8.

A public reception will be held in St. Paul's School after the Mass.

The Floyd County native has a priest-brother in the Archdiocese, Father Albert Diezeman, pastor of St. Matthew's parish, Indianapolis.

The jubilarian was ordained February 2, 1945 by the late Cardinal Joseph E. Ritter, after seminary studies at St. Meinrad.

His first assignment was at St. Augustine's parish, Leopold, where he was in charge of the mission parishes at Magnet and Derby for 13 years. After two years at St. Anthony's parish, Indianapolis, he was named pastor of St. Bernard's parish, Frenchtown, in 1960.

Father Diezeman became pastor of St. Paul's parish here last year.



REV. JOHN SCIARRA

Fr. John Sciarra to note jubilee

INDIANAPOLIS—Father John Sciarra, pastor of St. Barnabas parish here, will offer a Mass of Thanksgiving at 2 p.m. Sunday, Feb. 8, to observe his 25th Anniversary of Ordination.

A public reception will be held from 3 to 5 p.m. at Msgr. Downey Council Knights of Columbus, 511 E. Thompson Rd. Father Sciarra is a native of Seymour. He attended St. Mary's (Ky.) College and St. Meinrad Seminary, where he was ordained by the late Cardinal Joseph E. Ritter.

Early assignments included St. Mary's parish, Richmond, St. Vincent de Paul parish, Bedford, and Holy Name parish, Beech Grove.

He was appointed pastor of St. Nicholas parish, Sunman, in 1961, where he remained until being named founding pastor of St. Barnabas parish in 1965.

Ecumenical

LOUISVILLE, Ky. — The Archdiocese of Louisville has formed a Social Action Commission and the 24 seats will be filled ecumenically — by Catholics, Protestants and a Jew.

Father Anthony E. Heitzman, temporary chairman of the commission formed to combat "poverty, injustice and other social ills" in urban and rural areas, said it will have an "ecumenical thrust."

Archbishop Thomas J. McDonough said: "This commission was not set up to disburse money or collect funds, but to disseminate information . . . and to promote the good will of all." He added that it was not created "just to talk out (about social problems) but to educate, to listen and to communicate."

Fr. Ernest Strahl marks 25th year of ordination

CORYDON, Ind.—The 25th Anniversary of Ordination was noted at St. Joseph's parish here Sunday, Feb. 1, by the pastor, Father Ernest Strahl. He has served since 1961 as pastor of St. Joseph's and administrator of mission parishes at New Middletown and Buena Vista.

A Mass of Thanksgiving was offered last Sunday afternoon, followed by a dinner and reception in the Corydon public school hall.

Father Strahl, a native of Leopold, was ordained at St. Meinrad Seminary by the late Cardinal Joseph E. Ritter.

Early assignments included St. Patrick's and Our Lady of Lourdes parishes, Indianapolis, and St. Mark's, Perry County, where he served the mission parishes of St. John's and St. Joseph's. He was appointed St. Joseph's pastor here in 1961.

A family celebration of the jubilee event is planned May 30 in the family home in Leopold.

School aid

CINCINNATI — Cincinnati's board of education has pledged its support of efforts to obtain additional state aid for non-public schools.



PLAN RITTER OPEN HOUSE—Senior class officers at Ritter High School, shown above with Father William D. Cleary, principal, discuss plans for the school's Open House, to be held at 1:30 p.m. Sunday, Feb. 8. From left are: Dave Armstrong, treasurer; Kathy Brooks, secretary; Ron Doyle, vice president; and Tony Nickeloff, president.

Liturgy Lecture Series scheduled at IU Center

BLOOMINGTON, Ind.—Beginning Sunday, Feb. 8, St. Paul's Catholic Center at Indiana University will conduct a Contemporary Liturgy Lecture Series on four successive Sunday evenings at 7 p.m.

The series will attempt to explain the evolution of liturgy since apostolic times to the present changes in order to help people understand the current renewal of liturgy.

In announcing the lecture series, Father James P. Higgins, director of the Center, said the lectures will be open to the public, with a special invitation being extended to parishes in the Bedford Deanery, as well as the university community.

FATHER John Schoettelkotte of the Center staff will open the series Sunday, speaking on "Early Christian Worship." The second in the series, Feb. 15, will be on "Catholic Worship after the Reformation," with Sister Luke Crawford, S.P., also of the Center staff, as the speaker.

Father George W. Coffin of the St. Paul staff will explain

"Twentieth Century Catholic Renewal in Worship" on Sunday, Feb. 22, and Father Higgins will speak on "A New Look at Worship in the Sacraments" at the final meeting on March 1.

Also announced by Father Higgins is a Community Penance Service and Mass scheduled for 6:30 p.m. Tuesday, Feb. 10. In line with the old Shrove Tuesday service and in tune with renewal in the liturgy, the St. Paul Center will offer this opportunity for the Sacrament of Penance and reception of the Eucharist to university students, faculty and staff.

It will include a Liturgy of the Word, namely the Penance Service, including scriptural readings, psalm recitations by the congregation, and sacred music.

There will be opportunity for confession, after which the confessors, Fathers Higgins, Coffin and Schoettelkotte, will give absolution simultaneously from the sanctuary, with the penitents saying a common penance aloud. The Liturgy of Forgiveness will continue with the Offertory of the Mass.



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Friday, Feb. 6

Arabian Room of Mural Club House

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Buffet Breakfast — Midnight 'til 1 A.M.

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