

# the CRITERION

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**FIRE DESTROYS SALVAGE STORE**—An arsonist set fire to the 9th and Fayette Street Catholic Salvage Store in Indianapolis early Thursday, February 19, completely gutting the building and ruining all contents. Robert Vernick, manager of the Catholic Salvage Bureau, surveys the damage above. He said that no decision has been reached about whether to rebuild or relocate the salvage outlet in the near-downtown area. The 9th and Fayette Street storeroom formerly served as the rectory of St. Bridget's parish.

## 'UNCOMPROMISING'

### Papal celibacy, divorce stand based on idea of 'commitment'

By EDDYTHE WESTENHAVER  
(Copyright, 1970)

ROME—His allegiance to the principle of permanent commitment lies at the base of Pope Paul's uncompromising stand on two controversial issues—celibacy and divorce.

Modern existentialist philosophies argue that no man can be free if he is bound by prior commitment. Catholicism, on the contrary, maintains that man achieves his freedom precisely through such commitment when it is made to or before God.

Thus Pope Paul, while he has agreed to allow his bishops to consider ordination of married men, remains firmly opposed to permitting priests who made a commitment to celibacy at their ordination to marry and continue their functions.

Similarly, while the Pontiff has indicated willingness to accept a widening of the criteria for annulment (declaration that no true marriage or commitment exists), he remains firmly opposed to divorce and is fight-

ing to prevent its introduction into Italy.

**THE DIVORCE** issue loomed large last week as leaders of Italy's Christian Democrat party sought to form a new coalition government with the participation of leaders of the Republican and the two Socialist parties. The lower house of the Italian parliament last autumn approved legislation to permit civil divorce in Italy. The Senate has now taken the first step towards passage with a ruling that introduction of divorce is unconstitutional.

Two weeks ago the Vatican asserted that approval of a divorce bill would be a unilateral violation of the Lateran treaty signed 41 years ago by representatives of the Holy See and the Mussolini government. This treaty still regulates the relationship between Church and State in Italy. The Holy See is asking that any change in the provisions of the concordat be the subject of bi-lateral negotiations, and that action of parliament be suspended while such negotiations take place.

Spokesmen for the three minority parties, traditionally known as "lay" parties because of their anti-clericalism, said they were unable to accept such negotiations and insisted that the autonomy of parliament be a condition for the establishment of the new coalition. The Christian Democrats said they favor negotiations. Italian sources point out that while the Holy Father is making all possible effort at the diplomatic level to prevent introduction of divorce, he has maintained a strict "hands off" policy towards the proposed referendum which may be sought by the Italian bishops should parliament approve the divorce bill.

**SINCE** the founding of the Christian Democrat party, its leaders have constantly been forced to deny charges that it was controlled by the Vatican. Pope Paul has worked publicly and behind the scenes for many years to try to loosen the ties between the Holy See and the Christian Democrats which were developed especially during the pontificate of Pope Pius XII.

Italian sources say Paul has refused publicly and privately to encourage the holding of a referendum even though the bishops have pressed him to express an opinion. Should a referendum on divorce take place, it would be the first under the present constitution, and many legal experts say it might have serious implications for future Italian governments.

The question of the Vatican position on divorce is putting the views of the Church on the front pages of all Italian newspapers at a time when the Pope is also receiving widespread publicity for its stand on celibacy. (Continued on page 7)

## Minor orders conferred by Archbishop Biskup

ST. MEINRAD, Ind.—Archbishop George J. Biskup administered tonsure and first minor orders of porter and lector to seven theology students for the Archdiocese at St. Meinrad Seminary here February 20 and 21. Two others received exorcist and acolyte orders.

Recipients included: John Allen and Joseph Rautenberg, both of St. Mark's parish, Indianapolis; Michael Finnerty, of Holy Trinity parish, Indianapolis; John Beitans, of Sacred Heart parish, Terre Haute; Fred Denison, of St. Mary's parish, New Albany; Michael Hilderbrand, of St. Lawrence parish, Indianapolis; and Stephen Jarrell, of St. Gabriel parish, Connersville.

Charles Fisher, of Little

### Priorities

MILWAUKEE, Wis.—An interfaith association of clergymen here, said county funds should be reallocated to put public assistance ahead of additional expressways. The Ecumenical Urban Cadre said this change in priorities would solve the problem of providing additional aid to the area's poor.

## Child limit proposal draws fire

WASHINGTON—A suggestion that parents can improve the environment in America by limiting their families to two children has been denounced as "irresponsible and simplistic" by Father James T. McHugh, director, Division for Family Life, United States Catholic Conference.

Father McHugh's comments were leveled at statements made here by Health, Education and Welfare Secretary Robert Finch at a conference on environment.

The priest said Finch's remarks are "inconsistent" with the Nixon administration's policies on population study.

**FINCH** made the statement in reply to a question posed by a member of the audience who asked what people could do on a voluntary basis to improve the quality of life in the country.

"I would begin with recommending that they start with two children," the secretary responded.

Finch also said the government might have to invoke "disincentives" to discourage parents from having big families. But he did not elaborate on what he meant.

Contrasting Finch's remarks with the Administration's policies, Father McHugh noted that President Nixon has asked Congress to enact legislation to establish a commission to study pollution as related to America's future.

Mr. Nixon, he said, has also urged passage of other bills calling for specific research in establishing goals to protect the environment.

**"ONE MIGHT** wonder," the family life division director said, "if the Finch proposals are now the policy of the Nixon administration, since they are clearly different from the proposals that President Nixon made in his message on population in July, 1969."

Father McHugh said:

"Specifically, Mr. Finch asks for voluntary commitment to the two-child limit, but in the next breath threatens governmental interference and coercion by means of disincentives."

Father McHugh said that approach conflicts with the administration's policies. He quoted the President as having stated earlier that the activities of the government would not "be allowed to impair the absolute right of all individuals to have such matters of conscience respected by public authorities."

## Laymen to give Holy Communion

CINCINNATI—Selected laymen will distribute Communion at Mass in the Cincinnati archdiocese.

Archbishop Paul F. Leibold said he has been authorized by the Holy See for a period of three years to delegate "worthy persons" to assist in giving Communion where the distribution now takes too long, where there is a shortage of priests, or where the local priest is ill.

The permission came from the Congregation of the Sacraments, with a general instruction on the subject.

## Bishop's brother will officiate

WASHINGTON—When Bishop-designate Francis T. Hurley is ordained a bishop March 19, his brother, Bishop Mark J. Hurley, recently installed as the Ordinary of Santa Rosa, Calif., will be his principal consecrator.

The brother-bishops will join seven other pairs of brother-bishops in the history of this country's hierarchy; they will be the second pair in this century.

## Where have Christians gone?

**JERUSALEM**—Already faced with the many problems common to a war-torn society, Christian authorities in the Holy Land now admit to another worry: the growing emigration of the area's Christians.

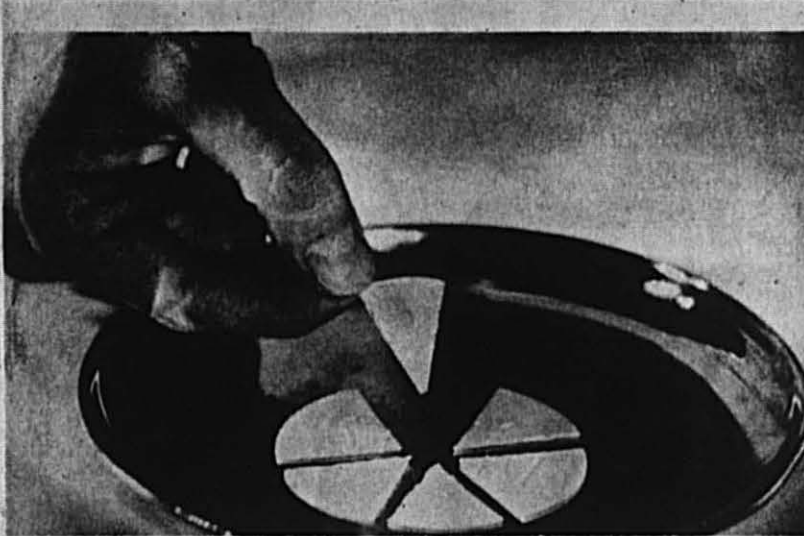
The tendency of Arab Christians to leave the Holy Land has been observed with some alarm since before the collapse of the Turkish Empire in 1917. But each new political and military crisis brings even more departures and emigration has literally snowballed since the Israeli advances during 1967's Six-Day War.

**CONCERN** over the problem has reached as high as Pope Paul VI, who has made private inquiries and public references to the situation. In his Dec. 15, 1969, speech to a meeting of cardinals, the Pope asked:

"Will the beautiful and majestic temples that recall the happenings of Christ's life where they occurred be one day deprived of the living presence of their ecclesial communities?"

**THE THREE** Latin-rite and two Melkite-rite Catholic bishops of the Holy Land (Israel and Jordan) have also been discussing the problem at their regular monthly meetings.

Archbishop Pio Laghi, Apostolic delegate to Jerusalem and chairman of the bishops' meetings, told a reporter that the bishops' discussions have so far been limited to an analysis of the problem. Archbishop Laghi added that the Catholic bishops have not entered into discussion of the emigration crisis with leaders of other Christian communities in the Holy Land.



**NEW ORDER OF THE MASS**—There will be some significant visible changes in the liturgy of the Mass when the New Mass Rite begins in the United States on March 22. Two of them are illustrated here. Top photo: At the end of the Eucharistic Prayer the celebrant will hold up the chalice and ciborium to offer up the Body and Blood of Christ to the Heavenly Father. Bottom photo: At every Mass some of the participants will share in the "Breaking of the Bread" and a large host will be divided into small pieces. (RNS photo)

## SEEN AS 'BREAKTHROUGH'

### Russian Orthodox unity move hailed

VATICAN CITY—Officials of the Vatican Secretariat for Christian Unity have hailed as a "breakthrough" a decision by the Russian Orthodox Church synod meeting in Moscow permitting Roman Catholics under various circumstances to receive the sacraments from Russian Orthodox priests.

The decision was approved by the synod of the Russian Orthodox Church, meeting under the Patriarch Alexis, in Moscow in December. The synod has advised priests under its jurisdiction that Roman Catholics and "Old Believers," a schismatic branch of Russian Orthodoxy to be found only in Russia, should not be refused the sacraments when they apply for their administration.

(The Russian Orthodox decision was reported Feb. 19 in Athens by the daily newspaper Ethnos, which said the Russian Orthodox Church had informed other Orthodox churches that it had decided to enter full communion with the Roman Catholic Church. The paper said the decision to administer all sacraments to Roman Catholics was made by the synod of the Orthodox Church of Russia in December.)

**AN OFFICIAL** of the Unity Secretariat said it was fair to term the decision a "breakthrough" because the Russian synod is the first major juridical body of Orthodoxy to grant this permission which has already been granted by the Roman

Catholic Church to its faithful under various circumstances.

The ecumenical directory issued by the Unity Secretariat in 1967, carrying out the desires of the Second Vatican Council, specified:

"Besides cases of necessity, there would be reasonable ground for encouraging sacramental sharing if circumstances make it materially or morally impossible over a long period for one of the faithful to receive the sacraments in his own Church, so that in effect he would be deprived, without legitimate reason, of the spiritual fruit of the sacraments."

**THIS** provision of the directory applies specifically to the Eastern Churches. The decision of the Russian Church to extend a like provision fulfills one of

the cautions contained in the directory, which says of relations and the sacraments of Eastern non-Roman Catholic Churches: "In granting permission for sharing in the sacraments, it is fitting that the greatest possible attention be given to reciprocity."

In other words, the sharing of sacraments should be a two-way relationship where possible.

The secretariat official noted it was remarkable that the Moscow Patriarchate, rather than the Patriarchate of Constantinople (Istanbul), was establishing the first reciprocal relationship of any Orthodox body.

Patriarch Athenagoras of Constantinople has been an outstanding leader in ecumenical affairs, especially in working for closer Orthodox-Roman Catholic relations. The Moscow Patriarchate, however, has been conservative in its attitude on such relationships up to now.

The official also noted that the decision of the Moscow synod was not limited to churches inside Russia and therefore presumably applied to churches under its jurisdiction in the United States, Latin America and elsewhere.

## Pope visits American seminarians

ROME—Pope Paul VI paid a Washington's Birthday visit to 300 American seminarians and priests here, saying the day he spent with them was "one of the most beautiful and serene" of his pontificate.

The pontiff appeared happy and relaxed when he called on the Pontifical North American College seminarians, who were joined at their building on the Janiculum Hill by priests studying at the PNAC graduate house in downtown Rome.

Addressing the students during a Mass he concelebrated in English at the college, Pope Paul urged them to go on questioning exactly who Christ is, just as Christ's contemporaries in the gospels had done.

"You are to listen, to study, to work, to meditate in order to prepare today to announce tomorrow this answer found in the Transfiguration, your answer of truth, of faith, the answer of light and salvation for the world," the pope said.

"Do not ever forget that."

The pope conveyed through the students from around the United States his greetings to "all the dioceses of that great nation." He said it was of value that "citizens of great nations" come to Rome to prepare for their priestly ministry.

## Give assent to district school plan

The Archdiocesan Board of Education last Thursday gave its formal assent to a plan authorizing four district boards in Indianapolis to manage the affairs of the four parish-supported high schools.

Action was taken following a presentation of recommendations from an inter-district committee, headed by Lou Stenmick, a member of St. Andrew's parish and chairman of the North Indianapolis District Board.

Membership on the revised district boards will consist of the pastor and two lay representatives of each parish served by the district, with the principal or superintendent of the parish-supported high school and one elected elementary school principal serving as ex-officio members without vote.

On other matters, the Archdiocesan Board increased the stipends for teaching nuns from the present \$1,700 to \$2,300 per year, effective next September.

Action was deferred on the previous announcement by Father George Elford, Archdiocesan Superintendent of Schools, of his intention to resign his position.

## Approve school revision study for Terre Haute

TERRE HAUTE, Ind.—A nine-member Consolidation Study Committee has been approved by the District Board of Education here. The long-range goal of the committee will be the establishment of a primary, intermediate, junior and senior school into a single Catholic school system financed by the entire Catholic community.

The committee's make-up will include the district board president, two pastors, two Sisters of Providence, a representative of Schulte High School, two lay representatives and a lay representative-at-large, chosen from the education field with consolidation experience.

It is hoped that the recommended consolidation can be implemented by September, 1971. No change is expected in the operation of the area Catholic schools during the 1970-71 school year.

The next meeting of the district board will be March 15 at Schulte High School. Appointments of the study committee will be announced at that time.

## Tells of hunger in former Biafra

ROME—The second group of Catholic missionaries to be deported from Nigeria in the wake of the Biafra war have brought out a tale of death-dealing hunger in the former enclave.

Even prisoners of war in Nigerian prisons are reduced to eating grass, they said.

Bishop Joseph Whelan, C.S.S., of Owerri said that while imprisoned in Port Harcourt he was awakened at night by the sound of prisoners of war climbing trees outside his cell to eat the leaves.

"They were just skin and bones," the Irish bishop said.

"They ransacked the leavings of meals that were sent in to us by friends from outside the prison."

## Religion Teachers set theology series

INDIANAPOLIS—The Religion Teachers' Council of the Archdiocese will sponsor a lecture series in Contemporary Theology to be conducted at five area high schools beginning Tuesday, March 3. The series is open to the public and will continue to meet on succeeding Tuesdays at 8 p.m. until April 21. There will be no class Tuesday, March 17.

In the course of the seven-week series, teams of teachers, all members of the Religion Teachers' Council, will present sessions in seven areas of study. The topics to be discussed include: Human Freedom, Faith, Personhood, Decision Making, Sin and Morality, Authority and Conscience, and Liturgy. Those attending the lecture series will receive a packet of reading materials corresponding with the topics discussed.

Area high schools where the same program will be offered are: Cathedral, Ladywood, Secunia, Ritter and Roncalli. Registration may be made by phoning any of the schools or by registering the night of the first session. The cost of the program will be \$6 per person or \$10 per couple.

**COMMENTING** on the series, Brother Joseph McTaggart, C.S.C., vice president of the Religion Teachers' Council, said, "We're asking for a commitment of those involved to take seriously the task of remaining updated in the Church's teachings. This is why we ask those participating to commit themselves for seven consecutive Tuesday evenings. Bowling bridge clubs, and the like will have to take a back seat in priority if we are to be serious at all about this matter."

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## SCRIPTURE TODAY

# Best to begin with Gospel of Saint Luke

By WALTER M. ABBOTT, S.J.

Bible study groups can profitably begin by taking a series of selections from the Old Testament, with themes that lead up to Christ and the New Testament, or they can take a short book of the Old Testament, like the Book of Amos, to get the feel of group study. As soon as possible, though, they should take up a Gospel, one of the four presentations of the "Good News" (which is what "Gospel" means) about Jesus at the beginning of the New Testament, seeing it first as a whole and then section by section. If it is not possible in these days of more complicated leisure time to read the Gospel in one sitting, making it in three, as close together as possible.

The New Testament cannot be properly understood, of course, unless it is seen in the context of God's covenant ("testament" means "covenant") with Israel, the Jewish people, as recorded in the Hebrew Bible, which we Christians call the Old Testament. We shall therefore from time to time go back into the Old Testament for the necessary background.

With the four Gospels and the 23 other books (or booklets and letters) in the little library that forms the New Testament we are dealing with what followers of Christ consider as inspired literature that is, coming from God as the principal author. We shall be in a better position to talk about what this means after we have seen a certain amount of Luke's Gospel.

THE 27 BOOKS and booklets of the New Testament form what is called by the Church the canon, or authorized collection, of the New Testament. The disciples of Jesus did not at first produce books. The original gospel or "good news" was a proclamation, a preaching of a message, communicated orally by and for people who made greater use of their memories than most of us do today.

At various times and in different places the message was written down. By the time Luke set to work on his account, he says he had many documents to consult. The early Church had a special regard for the books composed by apostles and books by others who were not apostles but had the authority of apostles for their work. The author of Luke's Gospel was not an apostle, but the Church regarded his work as something bearing the authority of St. Paul.

Why do we begin our study with the Gospel according to

Mark and Matthew, which are certainly older? Because it is the best-written of the Gospels and, in my opinion, the most interesting and most useful for those who are beginning a study of the New Testament.

Compared with the other Gospels it is an easy book to read, and it therefore provides easier access to the riches of the Scriptures. You could say, too, that Luke has the most "modern" approach to the story of Jesus and his message because he was writing for the millions of people beyond the original Jewish group of Christians, and he gave special attention to anything Jesus said or did for minorities, segregated groups, and the underprivileged—things that especially interest people today.

WHO WAS the author (the human author)? The tradition, going back to documents from the late second century, is that he was Luke, the doctor and friend to whom St. Peter refers in the Epistle to the Colossians (4:14), who was not Jewish (an almost equally old tradition says he was a Syrian from Antioch). The author of the books says he did a special job of research (1:3), and, in fact, almost half of what he wrote we do not find in the Gospels of Mark and Matthew. He obviously travelled a great deal, and he obviously interviewed apostles, the mother of Jesus, and many others mentioned in his book. Luke, Paul's doctor and friend, had the opportunity to do all this, especially when he went with Paul to Jerusalem and during the nearly two years when Paul was in prison at Caesarea on the upper Palestinian coast.

Luke was in Rome with Paul for the next two years when the Apostle of the Gentiles was under house arrest there. I like to think of him working on his Gospel in Rome, where he was able to talk with Peter as well as Paul, and probably also with Mark, Peter's disciple, who had no doubt already produced a first draft on his Gospel.

Luke may have finished his Gospel in Rome, too, but scholars are still arguing about just when the book was completed; it depends on how you read Luke's Chapter 21, whether you think he was working there only with prophetic language, or whether he actually knew about the destruction of the city of Jerusalem, which took place in 70 A.D.

ANOTHER old tradition about Luke is that he never married, and that he lived to the age of 84. In connection with his celibacy it seems to me that every commentator on the Gospels notes that Luke had a "very marked interest in women." Margaret Monro wrote that, as a doctor, Luke knew more about women than any other man in the inner circle of the first Christian leaders, and "it is a striking fact that he obviously found them interesting beings." As we shall see, Luke worked



Parents have a rough time these days. Ten years ago they were confronted with the "new math." Hardly had they recovered from this shock when children started coming home with the "new morality." People began talking a lot more about love. But what does it all mean? (NC Photo, courtesy of OEO)

## NEW MORALITY

By FR. JOHN F. CRONIN, S.S.

Parents have a rough time these days. Ten years ago they were confronted with the "new math." Hardly had they recovered from this shock when children started coming home with the "new morality." A little this in addition to the new liturgy, new forms of church government, new habits for religious sisters, and so forth. Many persons found it quite difficult to adjust to such extensive and rapid changes, especially when they were thrust on them without adequate explanation.

The purpose of this series on moral theology today is to give the background for changes insofar as they affect morals. That there are changes in the moral teaching of the Church is beyond dispute. Our concern is to see the reasons for change. Above all we must ask: are we being faithful to God's revealed word and to the appeal of the Lord?

A sensible way to begin is by defining what the new morality is and what it is not. The term can mean many different things, depending upon who is using it. In the Playboy context the new morality is sexual license. A popular Protestant theologian, Joseph Fletcher, asserts that the only moral absolute is love. All other laws and commandments are general rules which may be set aside when they conflict with the demands of Christian love. Several documents of Vatican Council II called for a new approach to moral theology.

TO MOST Catholic and Protestant theologians the new morality is but one phase of a broad renewal in religious teaching. They emphasize faithfulness to our biblical origins. They stress the entirety of God's revelation. And they seek new insights into its contemporary meaning. One could write pages about these new trends without once referring to sex.

Some examples will make clear why and how morality is changing today, as indeed it always has been changing. In the New Testament human slavery was taken for granted. When Mary declared that she was the handmaiden of the Lord, she actually used the word "slave." The parables of Jesus refer to slaves as a normal part of society. Paul's epistle to Philemon implicitly accepts slavery. The great theologians, St. Thomas Aquinas, considered the practice of slavery as a basic part of human life.

Only in relatively recent times did Christians begin to realize that slavery was degrading by its very nature. It violates the fundamental dignity of man as a creature of God. But slavery in the United States was replaced by racial discrimination and segregation. Again Christians were slow to see that these were incompatible with the great commandment of love of neighbor. At the time that the Catholic bishops of the United States condemned all forms of racial discrimination and segregation (in 1958), we had in fact segregated Catholic parishes, schools, and hospitals.

HERE IS a clear change in moral teaching, based on deeper understanding of the central teaching of the New Testament,

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end of the Middle Ages, interest-taking was exploiting the need of one's neighbor. In a commercial and industrial society, lending and investing provide jobs. It is in the service of one's neighbor. Yet this truth, so clear to us, only slowly became evident to the teaching authorities in the Church.

IN WORLD WAR II, it was quite difficult for a Catholic to secure draft exemption as a conscientious objector. Draft boards argued that the teaching of the Church did not support such a stand. But Vatican Council II asked that governments provide alternative service for conscientious objectors. In 1968, the Catholic bishops of the United States went further and asked for selective conscientious objection.

Call this growth in moral insight or call it change in moral teaching, we do have something new and different. There is nothing sensational about these examples. But they give us food for thought.

KINDLY WORDS  
ARE A  
HONEYCOMB  
SWEET TO THE TASTE  
WHOLESOME  
TO THE BODY

PROVERBS 16 VERSE 24

The Proverbs

### VIEWPOINTS ON THEOLOGY

## Role and function of grace

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

"May grace come, and the world pass away." This petition is contained in the Didache, one of the earliest instruction books in the Christian tradition.

Many Christians today would express strong disagreement with the thought of this quotation. They would refer to Vatican II, to the document on the Church in the Modern World, where the Church is called upon to listen to and serve the world.

Yet many Christians—and for solid theological reasons—would agree with the quotation, citing Scriptural references to the dangers of the world, the flesh and the devil.

Thus we can see that there are many different views on the meaning of grace and its relation to the world. Most Christians, if asked, could give some catechism definition of the meaning of grace, perhaps they could distinguish actual and sanctifying grace. But if you were to ask them about the function of grace—a more experimental question—you would probably draw little response. We will present two different ways of viewing the function of grace.

THE SETTLER Christian thinks of grace as God's assurance of salvation, whereby we are rescued from the dangers of the world. His prime concern is his personal salvation. Faithful attendance at Mass, re-

## Why discard Baltimore Catechism?

By REV. CARL PFEIFER, S.J.

Last week I sat down with 20 religion teachers—who were using one of the new religion texts. Two-thirds of these teachers were also parents. They came right to the point. "Why are we using a new religion book?" If the Baltimore Catechism was good enough for us, why is it no longer good for our children?" The questions were expressed with deep feelings of confusion and concern.

Similar questions arise at almost any meeting of parents or teachers or priests at which religious education is honestly discussed. They are good questions, and are most often asked by men and women genuinely concerned about the faith of their children.

If one listens carefully, and encourages, more questions, normally the question about the Baltimore Catechism is found to be related to other questions about changes in the Church. Sometimes the questions concern liturgical changes, or interpretations of the Bible, or theological explanations, or new forms of Church government and organization. Always the factor causing confusion and concern is the fact of change in the Church.

It is, in my opinion, this fact that changes in the Church within the past decade have created confusion, concern, and polarization, that gives an insight into why the Baltimore Catechism is no longer adequate. The Baltimore Catechism suggests a picture of the Church that no longer fits our experience of the Church or its authentic teaching about itself.

WHATEVER its many obvious merits, our religious education from the Baltimore Catechism left us with an idea of the Church as unchanging and the same everywhere. We thought of the Church in static terms, as basically the same from the time Jesus founded it down to the present day. This may not have been stated in so many words, but Catholics generally grew up thinking of the Church not only as unchanging but unchangeable in its doctrines, its liturgy, its structure, and particularly in its moral code. The Church possessed "eternal truths" which provided Catholics with answers to every important question.

This static view of the Church, suggested by the Baltimore Catechism with its unchanging questions and answers, was confirmed by the experience of the average Catholic prior to this decade. In the 1950's, or 40's or 30's, a person could go anywhere in the world and the Mass was exactly the same. Doctrines were defined in the same terms in Brooklyn, or Brussels, or Bangkok. The moral code of Catholics the

### Named rector

VATICAN CITY—Father John W. Manning, 43, a Maryknoll Missioner from Boston, Mass., has been named rector of Rome's Pontifical Urban Theological College de Propaganda Fide, residence for theological students from mission countries.

world over was essentially the same. The Church of our experience matched the Church of our Catechism—static, unchanging, and uniform.

We easily assumed that this had always been the case down through the ages. Nothing in our religious education prepared us to think otherwise. Then came the 60's. Our experience of the Church changed dramatically. Change created confusion and concern because we had learned to expect no change in our Church. Suddenly it was no longer a mortal sin to eat meat on Friday. Latin was replaced by hundreds of languages in the liturgy, and Mass seemed to be different in almost every parish. Priests, teachers, and even Bishops differed on the morality of birth control, war, and racial justice. The static, unchanging, uniform Church of our catechism no longer fit our experience of that Church.

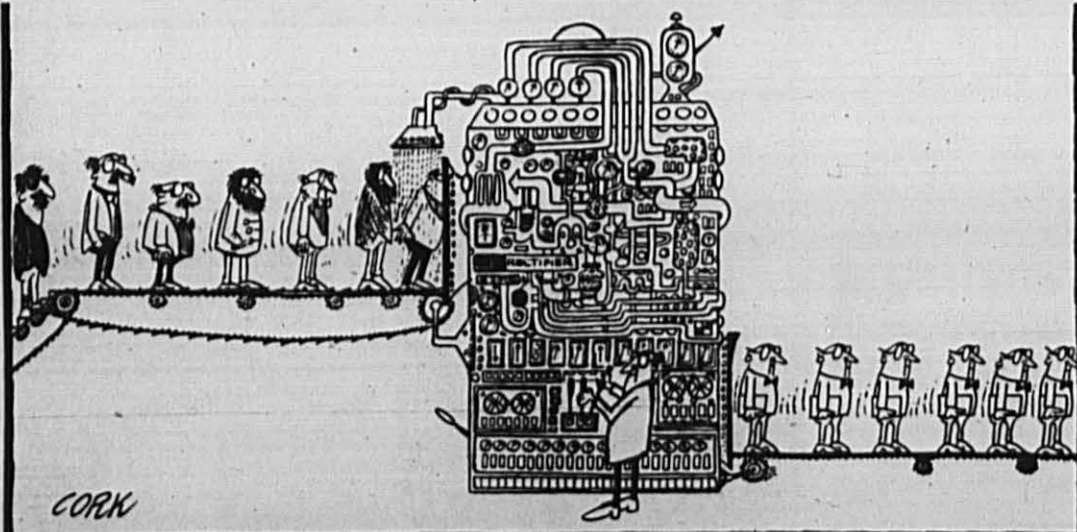
ARTICLES began appearing that pointed out that the Church had as a matter of fact changed frequently in the past, too. We may have read that for centuries Christians were allowed to go to confession only once in their lives, that the ten commandments were not used in religious education during the early centuries of the Church, that religious freedom was denied throughout much of the Church's history. We read of how Popes had made serious mistakes which later Popes or Councils had to correct. We began to grasp a picture of the Church as changing and developing down through the centuries, in its doctrines, its moral code, its liturgy, and its structure.

What we began to experience and to learn—either with fear or with joy, with frustration or with a sense of liberation—is confirmed by the official teachings of the Church in the Second Vatican Council. There the Church is authoritatively described as a "Pilgrim Church," on the march through the centuries, constantly changing, growing, adapting to different cultures and needs. Change is recognized as a sign of life, as a necessary condition of remaining faithful to tradition.

THE CHURCH realizes today more clearly what Cardinal Newman expressed a century ago about development in the Church: "To live is to change and to have changed often is to be perfect." Vatican II gives a vision of the Church, faithful to Christ, growing, gaining further insights into His message, learning from its experience and that of the world, adapting itself to the human conditions and cultures to which it is sent.

Therefore, the most compelling reason why the Baltimore Catechism is not food enough for our children is that it does not provide them with an understanding of the Church that fits either their experience of the Church or the authentic teaching of the Second Vatican Council. The Church of the Baltimore Catechism is static, unchanging, uniform, untouched by historical and cultural realities. The Church as we experience it today, the Church as described in the Vatican Council, is dynamic, developing, admitting of legitimate differences, moving within history and different cultures. It is this Church in which our children will grow up and live.

KNOW  
YOUR  
FAITH



"Others" and wonderful. (Drawing by Dutch cartoonist Cork)



### CLEVELAND MAYOR VISITS POPE

Cleveland's Mayor Carl Stokes and his wife are greeted by Pope Paul VI during a private audience at the Vatican. Mayor Stokes was in Europe on a trade mission. (RNS photo)



**THE ARCHBISHOPS**—Cardinal Francois Marty of Paris, left, the senior Roman Catholic archbishop in France, walks with Dr. Michael Ramsey, the Archbishop of Canterbury, during the Cardinal's "largely ecumenical" visit to London. During his stay in England, Cardinal Marty also called on Queen Elizabeth, a visit that was marred by an anti-Catholic demonstration by supporters of the Rev. Ian Paisley, the controversial Northern Ireland clergyman. (RNS photo)

### African nuns revive liturgical dancing

By JACQUES LAPIERRE

SANGMELIMA, Cameroun —

While the Kyrie is sung in low tones, accompanied by African music, a hundred black hands stretch forward and wave rhythmically in the gesture of the African poor who beg for alms.

Mass has just begun in the church of the convent of St. Damian in Sangmelima. Within the cloistered walls, 70 nuns of the Order of St. Clare, surprisingly young, their heads covered with veils or scarves, turn their faces toward the altar. Two postulants beat tom-toms and a nun plucks a stringed instrument.

Rhythmic steps and graceful movements of the hands express their joy in the Gloria and, in the Creed, the triumph of the Resurrection. At Communion time, the nuns come forward moving rhythmically to the sound of tambourines, and chant a Psalm. Their thanksgiving is also expressed by a Psalm, punctuated with Hosannas, as they dance and clap their hands.

**THE COMMUNITY** was founded by a Frenchwoman, formerly a missionary in Asia, who entered the convent of the Order of St. Clare near Bordeaux. There, Mother Mary of Jesus felt a call to go to black Africa to help the Africans discover a contemplative way of life adopted to their own civilization.

Penniless, equipped only with the encouragement of her su-

periors, she came to Cameroun in 1958. The bishop of Sangmelima gave her a shed near the mission compound and several postulants joined her. That was the beginning of the convent.

The girls of the town came of their own accord to Mass and the adoration of the Blessed Sacrament. Seeing nuns of their own race, they made inquiries and, despite opposition from their families, asked if they could enter the convent.

In nine years, the community has grown to 70 members and the nuns are thinking about founding a new convent.

Explaining her success, Mother Mary of Jesus said:

"I believe that Negroes are predisposed toward a contemplative life. The African soul, which is very religious, is constantly in dialogue with things invisible. Its sensibility allows it to vibrate, like the strings of a harp, when touched by the supernatural or the mysterious. Then the customs of village life are themselves the raw material of monastic life.

"If so many other experiments (in the monastic life) have failed," she said, "it is because people have thought it necessary to Europeanize African men and women. After a few years, they feel the longing for their own personality and they go away."

"HERE," she continued, "young women have been able to express their contemplative souls freely. I have only helped them to find themselves, leading a family life with them, making them tell the legends of their villages, their fears, the things that were forbidden them, everything that has left a mark on their childhood. This has set them free, allowing them to discern the things which are valuable in African life, in order that they may preserve them.

"Thus, our way of dancing explains itself. The African is a rhythmic being who translates his entire life into dance, from the cradle to the grave. Should we exclude it from religious life? The young novices have spontaneously found rhythmic gestures and songs which express their prayers. They have perfected, purified, sanctified them, and finally considered them worthy to be included in the liturgy. For each Sunday, they compose a new dance; it is a continual process. And visitors are surprised to discover a complete prayer in which the whole being, body and soul, returns to God."

In 1948, Father Jean Danielou, S.J., now a cardinal, wrote: "The day when the Negro world is Christianized we will be able to see a prodigious liturgical development: a return of sacred dancing."

### Vote to repeal school aid bar

ALBANY, N.Y.—A 75-year-old amendment barring state aid to any school with religious affiliations is on its way out.

By a margin of almost 3-to-1 in both the Senate and Assembly, New York legislators voted to repeal the Blaine Amendment—article XI, section three of the New York state Constitution, named for James G. Blaine, who tried to introduce a similar amendment to the Federal Constitution in 1876.

### ROME-BASED SCHOLAR

## Sees celibacy crisis causing 'brain drain' of bishop

By MARJORIE HYER

NEW YORK—The crisis over celibacy brought on by the recent Dutch Pastoral Council's recommendations has caused a "massive brain drain" in the Catholic Church, a Rome-based priest-scholar declared here.

Father Leo Alting van Geusau, secretary general of IDOC-International based in Rome, said the "enormous exodus" from the Church of priests, many of them top scholars and theologians, is not caused so much by the celibacy law but "because of their pessimism that any real reform along the lines of Vatican (Council) II concerning new models of Christian community and ministry will ever come about."

"Their problem is more with the structure of the Church than with celibacy," he added.

FATHER von Geusau told a press conference here that accurate statistics on priests and nuns leaving their vocation are not available since "many of them do not any more ask for laicization."

Nevertheless, he cited figures gathered by his wide research and documentation agency which indicate that in January, 1970, during which the conflict over celibacy between the Vatican and the Dutch Church came to a head, more than twice as many priests left the priesthood, "though not necessarily the Church," as had left during any month in 1969.

A disproportionately large number of those who leave, he said, are seminary and university professors, scientists, anthropologists, leaders and writers.

According to Father von Geusau, such men are "generally highly involved in the ideological changes in the Church and feel a greater degree of frustration. They often leave the priesthood with the same vocational ideal with which they entered it."

"If we add to this consideration the greatly reduced number as well as quality of those entering seminaries, we find ourselves able to speak of a

massive brain-drain in the Catholic Church of today," he said.

"Ironically, this seems to be happening—although not to the same extent in many other churches—at a time when interest in the study of theology seems to be increasing in most universities of the world," he added.

Most of the students who pursue such studies look to careers as teachers or theologians, "but not in the ministry," he continued.

Father von Geusau is himself Dutch although the headquarters of the transconfessional IDOC-International, which he heads, is in Rome. He was in New York to announce the beginning, in March, of a fortnightly English-language edition of the IDOC Reports. He said the April 4 issue would feature the complete documentation of the conflict between The Netherlands and Rome.

ONE OF the tragedies of the current conflict, he said, is that the celibacy issue has eclipsed the larger and more significant aspects of the question of Church renewal under consideration at the Jan. 5 to 7 session of the Dutch Pastoral Council.

Father von Geusau explained that the focus of the discussion was not on celibacy but rather on the nature of the Christian community in today's world.

"What was at stake was an understanding of what is the Christian community. What is the place of the Christian community in the world?" he said.

In the changing conditions of today, he explained, "Christian community comes about spontaneously around engagement in the search for a new sense of the transcendent in a new kind of commitment around an issue. In these efforts, Orthodox Protestants and Catholics may be united."

It was in this context of the search for the basic Christian community of the future, he explained, that the concept of the ministry was discussed.

"The ministry seems more and more as a new kind of service. The minister is not someone from the outside who may pronounce certain sentences that no one else can pronounce," he commented.

Such a ministry, he said, would "become a much more flexible service, following new patterns in which the priest and the Religious would be more than the 'fellow-man minister,' participating more as an insider." In this context, Church renewal "would come from the base and move to the top," he detailed.

Within this larger framework of renewal of the total Christian community, Father von Geusau continued, the Dutch Pastoral Council concluded that "there would be a place for married as well as for celibate priests."

He vigorously denied that the Dutch had any thoughts of provoking a schism. "Almost all Dutch Catholics exclude the possibility of schism; nobody wants to divide from the one Catholic Church," he said.

HE EXPLAINED that in Holland, "the question of celibacy has been openly discussed for 12 years. Catholic public opinion, including many of the more conservative groups, does not have any special problem with an issue which is seen as disciplinary rather than doctrinal."

He added that "there was awareness of a possible conflict with Rome which might, however, lead to fruitful discussion" and subsequent referral to the next Synod of Bishops in 1971.

Father von Geusau reviewed the sequence of official and quasi-official statements from the Vatican, attacking the Dutch action and reasserting the traditional requirement of celibacy.

The end result, Father von Geusau said, is that "the context of the problem in which the Dutch Pastoral Council discussed celibacy is forgotten. The question has become identified with the authority of Pope Paul VI. Everyone discussing the matter commits an act of ecclesiastical disobedience."

## Poll laity on choice of bishop

ROTTERDAM, The Netherlands—The approximately 300,000 Catholics of the Rotterdam diocese have been given an opportunity to participate in the selection of their next bishop.

Catholics who have reached the age of 16 have been asked for their views on the type of bishop they want to succeed Bishop Martin Jansen, who has resigned. Questionnaires were distributed at all Sunday Masses (Feb. 8). The results of the poll will be studied by the diocesan Pastoral Council. On March 9 the council will decide on the type of bishop Catholics want, as shown in the poll.

The Pastoral Council will name candidates, which laymen were advised not to do in the survey. The council will nominate nine persons and forward the names to the cathedral chapter—the clergy responsible for religious services in the cathedral. The chapter will choose three of the nine candidates and send their selections to the Vatican.

The questionnaires distributed in the churches contain 60 questions divided into the following areas of concern:

- Priority items on a bishop's agenda.
- Personal qualities of the bishop.
- The attitude of the future bishop toward the faith of his people.
- Term of office.

## Urge Pope Paul to visit Holland

LONDON—A personal visit by Pope Paul to Holland was suggested by the Catholic Herald here as a follow-up to demands there for relaxation of the priestly celibacy law.

After outlining Dutch pleas on the subject and the Pope's emphatic answers, the Catholic Herald wrote:

"All of this prompts the thought that no time would appear more opportune than the present for a personal visit by the Pope to the Dutch Catholic community for whom, as he said recently, he has such 'constant affection.'"

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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.

## McNamara's brand

In his role as president of the World Bank, Robert S. McNamara's stature as a leader of men continues to grow and flower in a way that was not possible when as U.S. Secretary of Defense he had to serve as the optimistic spokesman for a blighted war effort not of his making.

Last week, addressing the Columbia University Conference on International Economic Development, McNamara made what was by far the most important speech of his brilliant career as an industrialist and public servant. This time he obviously had his heart in what he had to say.

McNamara warned that the world economic outlook for the new decade is not a healthy one for nations preoccupied with affluence and gadgetry. He saw the possibility of a world revolution of the have-nots. He noted that the 1960's ended with the United States, the instigator of post-World-War-II global economic development, giving proportionately less foreign aid than other "have" nations.

But he held a high hope that the idealism of the much-abused younger generation can alter the course of the decade. "If development becomes a social as well as an economic objective, if it aims squarely at an end to grinding poverty and gross injustice, I believe it has a constituency waiting for it among the emerging generation of young adults," he said. "These young men and women are looking for goals beyond their own personal affluence. Human development is surely a challenge that can command their dedication, provided it is a development not simply in goods and gadgets but in self-respect and dignity of man."

In a world where hate is institutionalized in war and self-interest, it appears to fall to the young to take up the challenge of institutionalizing the moral needs of man for community and compassion, as well as to eliminate the economic disparities which cause two-thirds of humanity today to live at or below subsistence levels.

We would only add an extension to McNamara's hope. It is our belief that more and more among the older generations that heretofore have "only picked up the distress signals," as McNamara put it, also are now ready to act—while there is still time—in concurrence with Pope Paul's warning in his great encyclical "The Development of Peoples" that "development is the new name for peace."

## End the draft

A blue-ribbon commission was appointed last March by President Nixon to study the feasibility of an all-volunteer armed force. The commission now has filed its recommendation with the President. The basic recommendation is that the draft be abandoned in mid-1971 and replaced by an all-volunteer force.

The 15-member commission was an extraordinarily competent one. It was chaired by Thomas S. Gates, Jr., former Secretary of Defense, and included such persons as Father Theodore Hesburgh, president of the University of Notre Dame, who also is chairman and a long-time member of the U.S. Civil Rights Commission.

Furthermore, the task force went to extraordinary lengths to draw up a workable plan that can go into full effect with the scheduled expiration of the Selective Service Act on June 30, 1971, regardless of whether the Vietnam War is or is not ended by that time. However, wisely avoided any firm recommendation as to the size of a volunteer force, leaving that to contingencies of the future.

The Gates commission proposal, however, would effectively rule out further precipitate one-man foreign adventures such as that of former President Johnson when he took it upon himself to inflate a relatively minor U.S. intervention in Vietnam into a full-blown major war. What the panel did was to propose that a standby citizen draft system be maintained but under such restrictions that only Congress could activate it. Hence, a chief executive never again could preemptorily embroil the nation in what the commission termed "military actions with a minimum of public debate and popular support."

This in itself is certain to generate considerable resistance among congressional "hawks" who make Fourth of July orations about the sanctity of the Constitution but thoroughly approve of unconstitutional wars such as that in Vietnam, and now Laos.

The proposal to end the draft, except on a standby national-emergency basis, also will upset many liberals of the so-called knee-jerk variety who long have been hung up on three mistaken notions: (1) that conscription and a citizen armed force are the quintessence of democracy in action; (2) that an all-volunteer force would be predominantly Negro, and (3) that military professionalism invites a military dictatorship.

The fact is that conscription is anything but "democracy in action." It is a form of slavery—forced labor imposed upon the young who are drafted, forced to labor at sweatshop wages, forced labor which brings violent death to many of those enslaved. And the inequity of the Selective Service Act, as it has been practiced, is a well-known national scandal.

The fact also is that a well-paid all-volunteer force, according to the findings of the Gates commission, would not be predominantly Negro or "poor white." The recommended pay scales would make volunteer

## THE CRITERION

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## Time for tears

School desegregation, like politics, makes strange bedfellows. So it was that Senator Abraham Ribicoff of Connecticut, one of the most perceptive and progressive men in government, found himself re-enforcing Senator John Stennis of Mississippi's ploy to get the South off the hook.

Stennis' amendment to the \$35 billion aid-to-education bill, approved by the Senate, removes the distinction between school segregation by law, as it exists in the South, and de facto segregation in the North, as accomplished by housing patterns which directly affect the racial composition of neighborhood schools.

Ribicoff said what needed saying on the floor of the Senate for a long time. "The North," he stated, "is guilty of monumental hypocrisy in its treatment of the black man. Without question, Northern communities have been as systematic and consistent as Southern communities in denying to the black man and his children the opportunity that exists for the white people."

## • THE YARDSTICK

# 'Required' reading on Latin America

By MSGR. GEORGE HIGGINS

The U.S. Catholic Conference has within its International Department a large-scale Division for Latin America, started some years ago by Father John Considine of Maryland and directed at the present time by Father Louis Colonnese of the diocese of Davenport who, by the way, just has to be one of the most loyal and most dedicated friends that Latin America has ever had on this side of the border. As an outsider and a rank amateur with only a smattering of knowledge about social and economic developments in Latin America, I must apologize to Father Colonnese and his associates for trespassing on their territory in this column by enthusiastically recommending to our readers a new book by George C. Lodge entitled "Engines of Change: United States Interests and Revolution in Latin America" (Alfred A. Knopf, New York, \$9.95).



repute and greater public recognition.

By the time I had finished reading the first few chapters of his book, however, I knew that I had been underestimating Lodge's grasp of Latin American affairs, and by the time I had come to the final chapter of the book I was telling all my friends that it was a masterpiece and was urging them to buy, borrow, steal—or preferably buy—a copy at their earliest convenience. I would now offer the same advice to anyone who, for lack of something better to do with his time, may happen to find himself reading this column in one of our subscribing papers.

To this writer the great appeal of "Engines of Change" is Lodge's profound sympathy with the forces of radical change in Latin America. Unlike so many other U.S. observers of the Latin American scene, he is not afraid to say that what is needed in Latin America is a revolution—hopefully a non-violent

Those remarks have been widely circulated. What has been much less noted is Ribicoff's agonizing description of what is happening in racially-mixed schools.

"When we have a school system ready to blow up across the nation, when teachers have to be escorted to school by police, and when students are fighting one another in the schools and classrooms, we have a civilization in disintegration," he said.

The threatened disintegration of the schools, particularly in populous metropolitan areas, has been dogging many other progressives, those with impeccable lifetime credentials in the battle against segregation. Black and white, from moderate Whitney Young of the Urban League to black militant Dan Watts, editor of The Liberator, from Philadelphia's former mayor Richardson Dilworth to Urban Coalition chairman John Gardner, the cry is rising for a change of tactics and aims. What has happened in Washington, D.C., Baltimore, New York and Chicago is on the verge of happening in every other city across the nation. Whites are fleeing the center cities for the suburbs in ever-increasing numbers. With the implementation of the prospect

of wholesale integration, they are deserting city school systems. As a consequence, the tax bases of the cities are fast eroding. The schools and the children remaining in the city, rather than benefiting by an upgrading of quality and facilities (the promised by-products of integration), are suffering from loss of funds, growing administrative frustration and a collapse of hope.

Stewart Alsop, in a recent Newsweek column, surveyed respected liberal opinion and found a startling similarity of views in favor of sidelining the race issue and working to improve the schools where they are, irrespective of their racial makeup.

Alsop quoted Julius Hobson, Washington's leading black militant, as saying "the integration kick is a dead issue." Schools in the nation's capitol have deteriorated to a point almost beyond repair, said Hobson, adding that if he could afford it he, too, would send his children to private schools.

Ben Holman, the Justice Department's Director of Community Relations, says the nation has got to stop pursuing the "phantom" of integration. Though he him-

(Continued on page 7)

## • GEORGE SHUSTER'S VIEW

# Damien of Molokai hero of Hawaii

By DR. GEORGE N. SHUSTER

For me going from the cold, icy campus of Notre Dame to the sunshine of our island State in the Pacific, shining down on those who loiter and loaf with quiet incredulity, was a hard thing I ever expected to undertake. I am delighted that it has been possible.



It has been rewarding also in terms of insight into affairs of nation and Church, educational, social, economic and just purely human. The bishop of the diocese and the president of the university

seemed no more carefree than their counterparts on what Hawaiians call the mainland. And nobody thought they were.

Still one thing has not changed at all over many years. Entering the State House, I found myself face to face with a highly expressionistic bronze figure of Father Joseph Damien de Veuster, a replica of which is to be seen if one looks diligently enough in the Capitol in Washington. No human being could ever have had a figure like the one which the architect provided, but the face is that of a Flemish peasant who had become a priest, a missionary, and finally, the servant of the leper colony on Molokai.

No doubt about it. Father Damien is by universal acclaim

the great hero of Hawaiian history. Of course, once upon a time he was the target of snide remarks and Robert Louis Stevenson reeled them in what is still one of the most eloquent and spirited eulogies of a man somebody wanted to slander in the wide reaches of polemical literature.

I was reminded a little of Albert Schweitzer as I read my way back into the record. He too was found by some to be a laggard in terms of sanitation and the latest methods of diagnosis and medication. But his nobility towered far above all that.

Today everybody who thinks of Father Damien's achievement wonders how he undertook it and why. Associating himself with outcasts loathed so much that nothing whatever was done

to help them, begging, barnstorming and hewing coffins with his own hands, he made the leper colony human. It was, of course, not he but tireless scientists who discovered the almost magical chaulmoogra oil which has so nearly tamed this plague. But more years would have passed before this advance was made had it not been for Damien. And just as certainly he was by the grace of God an elected missionary, just as other men are today. His profits were not invested in the Bank of Hawaii.

After Damien himself had contracted the disease, his post of command was occupied by one of the most impressive figures in the religious history of the United States, though Joseph Dutton's title of "Brother" was honorary only. One of the most interesting things asso-

ciated with his memory is the fact that while he was "doing penance for his sins" on Molokai he received 4,000 letters, all of which he tried to answer. But of these, 400 were still unanswered when he died. I think ruefully of all those epistles I have tossed into waste baskets because I thought they came from drunks or bores. No one should treat the worst letter with disdain.

Hawaii is affluent on the whole. Luxury hotels leap toward the sky everywhere, though Molokai's keep close to the ground. Honolulu suffers no more from the one time vast concentration of the armed forces of the United States. The carousing is, therefore, more discreet. I have a feeling that the Church here is alive even so. Perhaps the spirit of Damien watches over it.

(Copyright, 1970)

## WORSHIP AND THE WORLD

# Laymen help give Communion

By REV. JOSEPH CHAMPLIN

Visitors to the Church of St. Peter, Prince of the Apostles in Alamo Heights, San Antonio, Texas, might be startled at Communion time during Mass. As Irish-born Father Kevin Smith, the pastor, and Eugene Nee, his associate, begin to distribute the Eucharist, a layman dressed in business suit steps up and joins them in the task. He is one of the recently commissioned extraordinary ministers for the administration of Holy Communion at St. Peter's, men in their fifties, leaders of the parish, persons carefully chosen for the position.



Several years ago seven priests staffed the church, five full-time, two in residence. Then the clergy shortage, brought on by death and departures, began to pinch. Now its pastor and his assistant carry the burden alone. These men felt and continue to feel the obvious physical and emotional drain caused by this manpower problem, but a fared from it. Distribution of Holy Communion seemingly went on for hours and the celebration of Mass consequently took much too long.

These facts prompted the priests to approach Archbishop Foley for guidance and he, in

turn, sought from Rome special permission to designate suitable laymen as extraordinary ministers of the Eucharist. The Holy See granted this request and just before Christmas the indulgent went into effect at St. Peter's.

WHAT TYPE of individual do you select for such a role? The Roman decree describes him (or her) in general terms: "mature Christians, persons of excellent character, people who take their faith seriously and live Christian lives."

After consulting with the parish council which voted unanimously in favor of this innovation, the pastor picked men of different backgrounds—a physician, tire dealer, stock broker, military man. They already had contributed in various capacities to the life of St. Peter's. Several were lecturers, one, president of the parish council, another, president of the ushers' club, still another, director of a campaign for improved giving.

Father Nee conducted three instructional classes in preparation for the "commissioning ceremony" with particular stress on the theology contained in a 1967 Instruction of Eucharistic Worship. Finally, at a weekday Mass for the school children and with their own families present, these four were formally appointed according to a rite supplied by the Holy See.

Few, if any, of the parishioners complained about this practice.

tice of laymen distributing Communion. The reaction instead has been quite positive and one hears rather regularly remarks like, "It's about time" or "This is really helpful and makes good sense." However, lest objectors (silent though they are at present) become irritated through observing a procedure they find offensive, those laymen do not assist at the 8 a.m. Sunday service. This provides those opposed to the new procedure with an alternative Mass for their convenience.

DURING the Lenten season more and more Roman Catholics "die a little, live a little" by weekday participation at Mass. They believe the words of Vatican II's Constitution on the Church (art. 26) which assert that it is especially through the Eucharist a Christian "constantly lives and grows."

I haven't verified this point with the men in San Antonio, but would presume the number of communicants at St. Peter's during the week follows the national pattern and shows a sharp increase in Lent. I wonder if the priests there haven't already asked these laymen to assist with the distribution of Communion at daily Lenten Masses. I wonder also if we will not see soon a growing group of laymen across the country, officially designated, properly trained, formally commissioned, who stand at the side of priests and help give the Lord to His People.



Sullivan

"PARDON ME, SIR, BUT THE GENTLEMAN AT THE FAR TABLE WONDERS IF YOU COULD GIVE HIM A BLESSING!"

By MSGR. R. T. BOSLER

Q. You wrote recently about "exclusive possession of one another" in marriage. Religion and society do not seem to recognize that it is possible to have more than one love in a lifetime—that love for another can and does happen while being happily married.

In my case, I broke off the association with the man I was falling in love with and, it seems, transferred or extended that much more love to my husband. This has helped somewhat, but it has been months since I have seen this man, and I still cannot forget or stop loving him.

Don't you think there is room for improvement in marriage laws? What is wrong with loving more than one man (or woman)?

A. You make me think of Victor Herbert's "Everyday is Ladies' Day with Me," and the man who wouldn't marry because he wanted to love them all.

I think you have really answered yourself. The man is still bugging you. Put him out of your mind. You have been lucky so far. Don't push your luck.

Friendship with other men is something else again. There are times when married persons need the advice and support of friends of the opposite sex, to help understand their spouse and sometimes to save their marriage. A couple needs lots of friends, if for no other reason than to keep their love for one another from becoming too possessive. Or so it seems to me. But what do I know about it?

Q. A friend tells me she always prays for the wandering souls in the invisible world. I

asked what she meant. She said they are the people who take their own lives, or are killed by accident, who die before their allotted time. I find it hard to believe, but I think of it a lot.

A. My guess is that your friend has been taking the late, late show too seriously. I remember several movies from

my youth based upon this notion and I read several horror stories woven around the same theme. As far as I know, there is no foundation for such an idea other than some author's vivid imagination.

How can anyone die before their allotted time when the very notion implies that God

knows when each life will terminate? Is God surprised by a suicide or a fatal accident?

Q. I read in the newspaper that Moses had a black wife. Is this true?

A. Does it make any difference? Moses did marry a "for-

eigner," a woman who was not an Israelite. There is some uncertainty about her. In Exodus 2:21 she is Zipporah the Midianite. In Numbers 12:1 she is called the "Cushite woman." Cush usually refers to Ethiopia, though it can refer to Northern Arabia in the Bible, as in Habakkuk 3:7, where Cushan

seems to be another name for Midian. The answer, it seems to me, is that Moses' wife may have been an Ethiopian and therefore black, but the chances are she was not. But in any case, she was undoubtedly too dark to be accepted as a member in today's white athletic and country clubs.

Q. In the Gospel of Matthew, Jesus says: "Heaven and earth shall pass away, but my words will never pass away." What is meant by this? I know that earth will pass away, but how can heaven pass away? Doesn't this contradict all the teachings that heaven is permanent?

A. In Biblical language heaven may refer to the firmament, where the Hebrews and other ancient people thought the sun, moon and stars were suspended, or it may refer to what is above the heaven, namely the place where they thought of God as dwelling. Jesus is using the

word heaven to mean what we would call the sky and all that is in it, and he wants to say that even though the earth and the whole sky pass away, his words would never pass away.

Q. Is the Creed considered a prayer of supplication or is it just a declaration of belief and fidelity to the Lord our God?

A. The Creed is a profession of faith, but it is also a prayer, the highest form of prayer, in which we speak to God not about ourselves and our needs but about His goodness and greatness. It is unfortunate that many think of prayer only in terms of asking. Prayer should be a conversation between ourselves and God, a conversation in which we talk more about God than about ourselves and in which we listen. The Creed is a prayer in which God speaks to us if we pay attention to what we say.

(Copyright, 1970)

## PROPOSED CHURCH MERGER DEEPENS INTERFAITH TIES

By E. D. DUARTE

WASHINGTON — Establishment of the Church of Christ Uniting, which would join a third of America's Protestants into a single church, is looked upon favorably by Catholic ecumenical leaders.

They view the move as a means of simplifying dialogue and deepening relationships among all churches.

These sentiments came from Msgr. Bernard Law, director, and Father John Hotchkis, associate director of the National Conference of Catholic Bishops' Committee on Interreligious and Ecumenical Affairs. Both have been observers at previous sessions of the Consultation on Church Union (COCU) which released details of the merger plan in 170-page document.

Nine major Protestant denominations, representing 25 million members, will vote on the union plan at the consultation's annual meeting March 9 to 13 in St. Louis. If approved, the new union is not expected to become a reality until 1980.

COMMENTING on the impact the merged church would have on ecumenical ties with the Catholic Church, Msgr. Law said:

"For one thing, dialogue would be simplified because some of the issues under consideration by Catholics and the nine Protestant churches could be resolved collectively by the COCU churches."

Instead of talking with separate denominations over certain issues, if the merger is ratified, Msgr. Law said Catholics could look forward to discussing points of common concern with one church body.

Msgr. Law said the presence of Catholic observers, including Jan Cardinal Willebrands, head of the Vatican Secretariat for Promoting Christian Unity, at previous COCU meetings demonstrates the Church's interest in the consultation's deliberations.

"Catholics," he said, "need to watch COCU with great interest and give the effect their prayers."

If the draft plan is approved, Father Hotchkis anticipates

there will be "a considerable effort on the part of the Church of Christ Uniting to be fully engaged in spiritual ecumenism with the Catholic Church."

The proposed church, he added, "does not see itself as the final goal in the ecumenical movement—and this is the kind of thinking that leads to a deepening of relationships with other churches."

The Rev. Paul A. Crow Jr., COCU general secretary, in Princeton, N.J., told NC News Service he sees the proposed new church "carrying forth, even accentuating the ecumenical spirit. We see it involving a warm relationship with the Catholic Church as well as other Christian churches."

COCU, he said, does not consider the draft plan "as the end of the road to ecumenism—but sort of the first step."

DEVELOPED during the past 20 months by a commission of pastors, laymen, theologians and officials of the nine participating bodies, the COCU document leaves the door open for the inclusion of other Christian churches.

If approved at the St. Louis meeting, the plan will be sent to individual denominations for their consideration. It is anticipated that the original text will be amended following a period of study, and consequently, no specific timetable has been set for the final ratification. However, COCU leaders expect the process toward a conclusive decision will begin in the mid-70s and be completed by 1980.

Denominations involved in the COCU plan are the African Episcopal and African Methodist Episcopal Zion Churches, Christian Church (Disciples of Christ), Christian Methodist Episcopal Church, Episcopal Church, Presbyterian Church in the United States (Southern), United Church of Christ, United Methodist Church and United Presbyterian Church in the USA.

Essentially, the new church would embrace elements from the traditions and governmental structures of each of the participating denominations. At the national level there would be a presiding bishop, an assembly with a moderator and a general council.

The draft points out that the merger "is intended to provide greater flexibility of program, more effective concentration of resources and more specialized use of existing facilities than now exists in any of the nine."

UNDERLYING the draft is a strong theme of Christian unity, although the proposed church does not claim to be "the whole church."

Its aim, as stated in the document, "is not the mechanical merger of denominations but the formation through union of a dynamic united and uniting Church" and "the ultimate goal of unity of the whole church."

The draft laments the presence of barriers, some identified as "hostile" to Christian unity, and emphasizes: "Oneness in the church is required for the credibility and effectiveness of Christ's mission in the world."

Among its primary concerns is to come to grips with the spiritual and social problems besetting the modern world.

The opening chapter of the draft stresses that the denominations seek "to unite under the Gospel for Christ's mission and service to the world, open ourselves to renewal from the Holy Spirit, struggle with racism, poverty, environment, war and the problems of the family man, minister to the deep yearning of the human spirit for fullness of life and provide for the common use of resources and gifts of many traditions in a church catholic, evangelical and reformed."

## List names of women in State Secretariat

VATICAN CITY—For the first time in the history of the Secretariat of State, the names of women employees have been published in the Holy See's annual yearbook.

The 1970 edition of the *Anuario Pontificio* has the names of five women, including two nuns and three laywomen, as employees of the Secretariat of State. Two other nuns are listed as employees of another office connected with the state secretariat, the Council for Public Affairs.

A VATICAN spokesman confirmed that women have been employed in various Vatican offices for a long time and that at present there are 66 women employees on the payrolls of Vatican offices.

The names of four nuns named to staff positions on the Congre-

gation for Religious and Secular Institutes have been carried in the *Anuario* for several years.

Last month, the Holy See turned down the nomination of a new counselor in the German embassy for the Vatican because she is a woman.

AT THAT time, an official at the German embassy said the Holy See had "expressed reserves" about the nomination of Dr. Elizabeth Mueller as a counselor at the embassy.

Earlier, it was reported that Pope Paul VI had personally refused accreditation to Dr. Mueller because she is single, and this might make social contacts with Vatican officials difficult.

Several Catholic women's organizations have criticized the Holy See for rejecting Dr. Mueller.

## Jesuit speaks out on intercommunion

LONDON—English Jesuit Father Thomas Corbishley, a well known preacher and lecturer, has suggested that in some circumstances non-Catholics who believe in the Real Presence and the meaning of the Mass might be allowed to receive Holy Communion.

"It would seem right and desirable that where groups of Christians—who are totally at one in their convictions about the basic elements of their Lord's teaching and are all in agreement about the nature of His Presence in the Holy Eucharist and about the meaning of the sacrifice of the altar—meet together in common worship they should be permitted to express in outward act the inner reality which binds them to-

gether," the priest wrote in a recent article in the *Catholic Herald*, national weekly.

THE PRIEST, former Jesuit superior in London, said that intercommunion—"the reception of the Holy Eucharist by those who may not officially belong to the Catholic Church"—is a matter calling for sympathetic treatment.

"The present discipline smacks so much of the 16th-century polemic about the nature of the Eucharistic sacrifice and the 19th-century debate about the validity of Anglican orders that present actualities seem to be ignored."

"THEOLOGICALS are beginning to recognize that much of the Reformers' protest against the 'blasphemous fables and superstitious deceit of contemporary Catholic teaching was motivated primarily by a wish to emphasize the unique character of the sacrifice of Calvary, the supreme value of which they thought was in danger of being undermined by certain extravagant ideas about the Mass. Doubtless they went too far. But 20th-century Anglicans should not be punished for the excesses of the 16th century."

"Obviously until the churches have come closer together in their formulation of their doctrine—though the differences are often far less significant than Catholics think—regular public restricted intercommunion would be a misrepresentation of the true situation."

He would nominate candidates for the office of bishop, subject to election by the region.

The basic unit in the proposed church would be the parish, described in the document as the "fundamental focus" of the plan of union.

TO INSURE "racial and socio-economic wholeness," parishes would include congregations that may be distant apart.

"In some parts of the country," the document suggests, "it may be possible to build a completely new and inclusive community. And in the central city, the draft notes, a parish might include 'diverse elements . . . changing urban neighborhoods, suburbia or the several communities of a rural market area.'"

Father Hotchkis predicted that if the proposed merger becomes a reality, it would change the ecumenical landscape in the country.

As a result, he added, "Catholics could see a church which would be truly reformed, evangelical and catholic . . . a church that has many things about it that are similar to us." The priest cited the church's ministry, headed by bishops, which he said, "remembers our own." He also pointed to another similarity—the importance the document places on the liturgy.

## Asks moral response toward pollution ills

By E. D. DUARTE

WASHINGTON — Urban residents have been encouraged to borrow a page from their rural cousins who are being motivated morally to overcome the grave problems of air and water pollution.

Msgr. Edward O'Rourke, executive director, National Catholic Rural Life Conference, said urban dwellers should recognize, as some rural residents do, that there is an important link between religion and conservation.

That connection, he said, "is probably essential in order that prompt and adequate correction of water and air pollution can take place."

Citing increased public awareness concerning pollution and conservation, Msgr. O'Rourke said citizens would be wise "to tap the experiences of rural conservationists who have been involved in this task for many years."

FOR EXAMPLE, Msgr. O'Rourke said that during the past 16 years a committee of Catholic and Protestant clergy-

men have collaborated with the National Association of Soil and Water Conservation Districts in composing, publishing and distributing a booklet for use by clergymen and other community leaders in observation of Soil Stewardship Week.

This year's booklet, which directly quotes morality with conservation, pollution and the principles of ecology, is entitled "Resources and Renewal." It is distributed to Protestant and Catholic rural clergymen and also sent to conservation officials and other community leaders.

It is distributed during Soil

## Shun temptations of pornography, Pope Paul urges

VATICAN CITY—The false allurements of pornography in modern media are to be avoided, Pope Paul VI told a crowd in St. Peter's Square.

Saying it takes determination to lead a good life, the Pope admitted that sternness with oneself can "become wearisome, today more than ever."

The Pope spoke in an encouraging way to "those who are encountering difficulty" with temptation.

"We must overcome these temptations," he said, "not by becoming used to them but by the dignity of abstaining from them and by the courage of deplo- ring them."

Recalling the Lord's Prayer invocation not to be led into temptation, Pope Paul spoke of the difficulties involved.

"We must realize temptations do not come alone or just occasionally but collectively and always. They are organized and aggressive, they are clothed in seductive forms . . . and they are justified by curiosity and by pseudo-culture as legitimate and significant phenomena of our times."

## Higgins

(Continued from page 4)

ing sponsored by the USCC Division for Latin America—as to try to avert this catastrophe by urging the U.S. delegates—and through them the American people in general—to push for a transformation in our outlook, our policies and our programs.

For those who would like to take part in this effort to get the Latin American policy of the U.S. government back on the right track, Lodge's book is required reading. For my own part, I can honestly say that it is one of the most impressive books I have come across in recent years. I recommend it very highly.

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DROPS ST. ANTHONY, CLARKSVILLE, 70 TO 60

# St. Rita, Indianapolis, captures Cadet title

A contingent of 500 supporters from St. Anthony's parish, Clarksville, made the journey to Indianapolis last Sunday only to see their basketball team fall to St. Rita's parish, Indianapolis, in the finals of the Archdiocesan Cadet Tournament.

St. Rita's captured its first tournament championship by dropping the New Albany Deane representative, 70 to 60, highlighted by a 39-point performance by St. Rita's James Tucker. He was aided by Gary Morrow (a sixth grader), who pumped in 16 points, and Michael Beatty's 13 points.

Rick Marlin, of St. Anthony's, contributed 30 points toward the loser's cause, also supported by Randy Cissell and Nick Lemfert, both with 15 points.

OBSERVERS reported that the championship game represented the finest display of grade school basketball in memory. The contest was broadcast live by a Clarksville radio station from the Secina Memorial High School gymnasium.

St. Rita's led by 19 to 9 and 36-21 after the first two stanzas, widening their lead to 22 points at one point of the third quarter. A phenomenal comeback by St. Anthony's narrowed the margin to eight at one point, before the winner's final surge.

The Clarksville squad won the Archdiocesan Cadet Tourney in 1967, but it was the first appearance for St. Rita's.

Conclusion of the tourney brought to a close the basketball season which featured a record 325 teams competing in four age brackets throughout the Archdiocese. One hundred and eighty-three teams were from Indianapolis.



ARCHDIOCESAN JUNIOR CHAMPIONS—These are the new Archdiocesan Junior CYO Basketball champions, from Little Flower, Indianapolis. The Eastsiders added archdiocesan laurels to their Indianapolis Deane's awards by edging Our Lady of Perpetual Help, New Albany, 60-57, in a thrilling championship game at Secina High School February 15. The win gave Little Flower its first Archdiocesan title, although the parish has made previous breakthroughs in Cadet competition. Shown with the new champs are Coaches Dan Lee (back row, right), Ron Schmidt (back row, second from left), and Little Flower CYO Priest Moderator Father Melvin Bertrand (back row, left).

## SCORES

**JUNIOR CYO TABLE TENNIS RESULTS**  
**INDIVIDUAL**  
**Freshman-Sophomore Division**  
Boys' Singles: Tom Reese, St. Michael defeated Chris Svarczkopf, St. Michael, 21-11, 21-18, 21-14 (championship); Steve Ketter, St. Michael defeated Mark Rittenhouse, St. Luke, 22-20, 17-21, 21-9 (consolation).  
Girls' Singles: Carol Boyce, St. Mark defeated Kathy Walther, Immaculate Heart, 21-17, 21-17 (championship); Kathy Wensch, St. Roch defeated Cindy Booding, St. Michael, 21-13, 21-16 (consolation).  
Boys' Doubles: Tom Reese-Chris Svarczkopf, St. Michael defeated Kevin Kinsler-Stevie Beyer, St. Michael, 21-14, 21-9, 21-7.  
Girls' Doubles: Peggy O'Connor-Marie Williamson, Our Lady of Lourdes, defeated Vicki Hennessy-Anne Fitzgerald, St. Michael, 18-21, 23-21, 21-17.  
Mixed Doubles: Joe Stark-Kathy Walther, Immaculate Heart defeated Chris Svarczkopf-Vicki Hennessy, St. Michael, 21-14, 16-21, 22-20.

**Junior-Senior Division**  
Boys' Singles: Paul Thomas, Our Lady of Lourdes defeated Richard Miles, St. Ann, 21-14, 21-14, 21-16 (championship); Charles Fleetwood, St. Michael defeated Mike Fleetwood, St. Michael, 21-11, 21-17 (consolation).  
Girls' Singles: Susie Gandolph, Little Flower defeated Jenny Howard, St. Matthew, 21-15, 21-14, 21-16 (championship); Debbie Kinley, St. Michael defeated Betty Lynch, Little Flower, 21-10, 21-3 (consolation).  
Boys' Doubles: Tom Helt-Jackson Chan, St. Mark defeated Kevin Clarkowski-Pat Thomas, Our Lady of Lourdes, 20-22, 21-23, 21-19, 22-20.  
Girls' Doubles: Joann Slater-Donna Russell, St. Michael defeated Susie Gandolph-Betty Lynch, Little Flower, 22-20, 21-18.  
Mixed Doubles: Debbie Kinley, St. Michael defeated Bob Kramer-Nancy Kirch, Our Lady of Lourdes, 21-14, 21-16.

**TEAM**  
**Freshman-Sophomore Division**  
1. St. Michael ..... 138  
2. St. Mark ..... 50  
3. Lourdes ..... 45  
4. St. Ann ..... 44  
5. St. Catherine ..... 29  
**Junior-Senior Division**  
1. St. Michael ..... 102  
2. Our Lady of Lourdes ..... 89  
3. Little Flower ..... 57  
4. St. Mark ..... 40  
5. St. Ann ..... 19  
**Over-All**  
1. St. Michael ..... 240  
2. Our Lady of Lourdes ..... 134  
3. St. Mark ..... 90  
4. Little Flower ..... 75  
5. Immaculate Heart ..... 47

**CYD GIRLS' VOLLEYBALL**  
Games of Tuesday, February 17  
Division 1: St. Thomas 2, St. Christopher 0; Immaculate Heart 2, St. Bridget 0 (forfeit); St. Rita 2, St. Malachi 1; St. Joan of Arc, bye.  
Division 2: Holy Spirit 2, St. Andrew 0; St. Matthew 2, Our Lady of Lourdes 0; Little Flower 2, St. Simon 1; St. Plus X, bye.  
Division 3: Greenwood 2, Holy Cross 0; St. Catherine 2, St. Mark 1; St. Roch 2, St. Patrick 0; St. Philip Neri 2, St. Barnabas 1.  
Games of Thursday, February 19  
Division 1: St. Rita 2, Immaculate Heart 0 (forfeit); St. Rita 2, Immaculate Heart 0.  
Games of Friday, February 20  
Division 1: St. Christopher 2, St. Joan of Arc 1; St. Thomas 2, St. Malachi 0; St. Simon 2, St. Plus X 2; Holy Spirit 0; St. Simon 2, Our Lady of Lourdes 0; Little Flower 2, St. Matthew 0; St. Andrew, bye.  
Division 2: Greenwood 2, St. Philip 0; St. Roch 2, Holy Cross 0; St. Mark 2, St. Barnabas 0; St. Catherine 2, St. Patrick 1; St. Mark 2, St. Patrick 0.  
Standings as of Friday, February 20  
Division 1: St. Rita 10-0; St. Thomas 8-2; St. Christopher 7-3; St. Malachi 4-4; St. Joan of Arc 3-7; Immaculate Heart 3-7; St. Bridget 0-10.  
Division 2: St. Plus X 10-0; Holy Spirit 7-3; St. Matthew 6-5; Little Flower 6-5; St. Andrew 4-4; St. Simon 2-8; Our Lady of Lourdes 1-9.  
Division 3: Greenwood 12-0; St. Roch 9-3; St. Catherine 8-3; St. Philip 6-0; St. Mark 7-5; St. Patrick 4-8; St. Barnabas 1-10; Holy Cross 0-12.

**CYD BASKETBALL**  
Archdiocesan Cadet Tournament  
Championship: St. Rita, Indianapolis 70, St. Anthony, Clarksville 60.  
**INDIANAPOLIS DEANERIES**  
Holy Spirit Invitational Freshman-Sophomore Tournament  
Semi-finals: Nativity 63, St. Lawrence 62; Our Lady of Lourdes 52, St. Catherine 52.  
Finals: championship: Our Lady of Lourdes 70, Nativity 65; consolation: St. Lawrence 58, St. Catherine 55.  
Holy Cross Invitational "B" "A" Tournament  
Quarterfinals: Holy Spirit 43, St. Michael

## Lourdes, St. Gabriel win cage tourneys

INDIANAPOLIS—The two remaining post-season basketball tourneys were won by Our Lady of Lourdes and St. Gabriel's parishes in final play last week.

Lourdes captured the Freshman-Sophomore Tourney sponsored by Holy Spirit parish, defeating Nativity in the finale, 70-65. Earlier Lourdes had won the league title.

Third place in the tourney was taken by St. Lawrence, who defeated St. Catherine's in the consolation game, 58-55.

JERRY Becker, of St. Lawrence, was awarded the Sportsman ship Trophy. A record 28 teams participated in the Holy Spirit Tourney, won by Lourdes two of the past three years.

St. Gabriel's outlasted 36 teams in the Holy Cross "56" Tourney to win the championship trophy. The westsiders dropped St. Barnabas, making its first final game appearance in any tourney, by 41-33.

TO REACH the final tourney game St. Gabriel's had to average an earlier season loss to Holy Spirit by a narrow 26-25. St. Barnabas eliminated St. Philip Neri 25-19 in its title quest.

## Election set

INDIANAPOLIS — A new council president will be elected when the Particular Council of Indianapolis, Society of St. Vincent de Paul, holds its quarterly meeting Sunday, March 1, in St. Bridget's social hall, following the 8 a.m. Mass in the church. A light breakfast will be served.

28; St. Gabriel 39, St. Plus X 29; St. Barnabas 49, St. Joseph 29; St. Philip Neri 43, St. Christopher 39.  
Semi-finals: St. Gabriel 26, Holy Spirit 25; St. Barnabas 25, St. Philip Neri 19.  
Finals: championship: St. Gabriel 41, St. Barnabas 33; consolation: Holy Spirit 31, St. Philip Neri 25.

**CADET WRESTLING LEAGUE**  
Week of February 9-14  
Division 1: Immaculate Heart 2, Holy Trinity 0 (forfeit); St. Malachi 32, St. Michael 22; Greenwood, bye; St. Roch, bye.  
Division 2: Little Flower 29, Lourdes 22; St. Andrew-St. Joan of Arc, postponed; St. Lawrence 2, St. Philip 0 (forfeit); St. Simon, bye.  
Week of February 16-21  
Division 1: Greenwood 2, Holy Trinity 0 (forfeit); St. Malachi 31, St. Roch 19; Immaculate Heart bye; St. Michael bye.  
Division 2: Little Flower 24, St. Andrew 30; Lourdes 14, St. Joan of Arc 14; St. Simon 53, St. Lawrence 10; St. Philip bye.  
Standings as of week of February 16-21  
Division 1: St. Malachi 2-0; Immaculate Heart 1-0; Greenwood 1-0; St. Roch 0-1; St. Michael 0-1.  
Division 2: Little Flower 2-0; St. Simon 1-0; Our Lady of Lourdes 1-0; St. Lawrence 1-1; St. Joan of Arc 0-0; St. Philip Neri 0-1; St. Andrew 0-1.

**CYD BASKETBALL**  
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Quarterfinals: Holy Spirit 43, St. Michael

## CYO NOTES

Entry blanks for the Junior Girls' Spring Kickball League have been mailed and are due by March 26.

Next week blanks for the Cadet Spring Kickball and Cadet Spring Baseball Leagues will be mailed.

Deadline for entries in the dual-meet season of the Cadet Boys Track and Field League is March 11.

First round eliminations in the Junior One-Act Play Contest, which drew 60 entries, will be the week of March 8.

Final reminder to parishes now completing their science fairs to send the necessary information to the CYO Office for the Archdiocesan Cadet Science Fair, to be held Sunday, March 8, at Little Flower. The event is limited to seventh and eighth graders.

## Volleyball loop opens last week

INDIANAPOLIS—This is the final week of competition in the Cadet Girls' Volleyball League, with most teams having two games remaining on the schedule.

St. Rita's is leading in Division I with a 10-0 slate, while Division II and III have been clinched by St. Plus X and Our Lady of Greenwood, respectively. Greenwood is the defending champion.

Playoffs will be played early next week, probably on Monday and Tuesday. Division I will meet Division II in the playoff, with the winner facing the Division III representative.

Pairings for the post-season tourney will be mailed next week. It is tentatively set to begin about March 9 and will continue through March 24.



CATHEDRAL'S STATE CHAMPIONS—Three Cathedral High School students brought home state championships recently in separate competition. Shown above showing their medals to Brother Douglas Reach, C.S.C., Cathedral principal, are from left: Pat O'Connor, senior, who set two records in winning the 200-yard individual medley and the 100-yard butterfly competition of the State Swimming Meet, held at Ball State University; Gary Teal, senior, who won first place in solo piano competition of the Indiana State Music Educators Association at Butler University; and Frank Venezia, junior, who won the title in the 98-pound class of the State Wrestling Meet, held at Sou.hport High School.

## St. Michael again takes team honors in Table Tennis

INDIANAPOLIS—St. Michael's parish retired the Traveling Trophy in the annual Junior Table Tennis Tourney last Sunday at Little Flower, winning its third team title in as many years.

The westsiders accumulated 240 points in the overall victory, and scored on top in both the Freshman-Sophomore and Junior-Senior Divisions.

Our Lady of Lourdes placed second in overall standing and second in Junior-Senior competition. Overall third place trophy went to St. Mark's, who finished second in the Freshman-Sophomore Division.

THE LINE-UP for St. Michael's did not contain any carry-over winners from last year's group of champions, an indication of the team's depth. They captured four individual championships (out of 10), were runnersup in three events and placed third in two of four singles events.

## Card party

INDIANAPOLIS—The Knights of St. John Auxiliary, No. 308, will sponsor a Miscellaneous card party on Sunday, March 8, in Little Flower parish hall at 14th and Bosart. Playing begins at 2 p.m.

## End the draft

(Continued from page 4)

military service competitive in material rewards with beginning jobs in civilian life.

And the fact is that a professional armed force in a country such as ours never could achieve dominance of the government. In World War II more than a third of the adult population of the U.S. was under military or quasi-military control. But in our system of civilian control at the top there never was even a remote chance of the military taking over. The United States simply cannot be compared in this respect to a Latin American nation where the best-educated and strongest leaders almost invariably are career military men.

The chief threat to the Gates commission proposal, however, will come from those who will oppose it on grounds of cost. It will cost more than the present system, although the commission's figures indicate its true cost in the end would be less than the present mix of volunteers and conscripts because of a reduced turnover of men.

President Nixon last March committed himself to an end to conscription and the establishment of an all-volunteer armed force, although he did tie that in with an end to the Vietnam War. But the President also has committed himself to a small budget surplus for the fiscal year beginning July 1. This surplus would be endangered by the Gates commission's recommendation.

It seems to us, however, that the President and the commission can find some way of reconciling this aspect of conflict at least to the degree that a firm start will be made immediately toward ending the draft and creating an armed force that eventually will be made up of volunteers who will find in military service a rewarding and dignified career rather than the "sentence" to forced and often dangerous labor that many now find it.

The commission's report may not have all the answers to a complex problem but it represents a brilliant beginning. Certainly it deserves the fullest consideration of the President and Congress rather than a place in the file-and-forget pigeonhole where so many other excellent studies by presidential citizens' panels now gather cobwebs.

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## TIC TACKER

## It's roundup time for ETV

By PAUL G. FOX

Did you ever want to own your own television station?

Indianapolis residents have that opportunity right now. They can become "stockholders" in the proposed WFYI, Channel 20, the long-awaited education station.

This Sunday, March 1, 6,000 women will make the neighborhood rounds to solicit financial support to put Channel 20 on the air this fall. One-half million dollars is needed.

Since there will be no commercials on WFYI, the people will have to support it through voluntary contributions. Charter memberships will be solicited by the Women's Council on Sunday. Individuals and businessmen will be asked to pledge an annual amount from \$1 per month upwards.

Indianapolis enjoys the dubious distinction of being the largest city in the nation without at least one educational television channel. Several smaller Hoosier communities already enjoy this status and have access to the specially-produced programs.

An example of the type of program to be made available is "Sesame Street," now being shown daily as a public service (without revenue) by WLW-TV, Channel 13. Other programs will include national and local public affairs, music for all tastes and the National Television Festival, a series of diversified performing arts with the entire Western world as its source of supply.

Why be concerned about educational television? A nation whose children will have watched 22,000 hours of television by the time they reach 16 years of age and who itself spends nearly one-quarter of its waking hours watching television is irrevocably committed to the medium.

According to its promoters, WFYI, Channel 20, will be a powerful asset. It will implement and complement, not compete with commercial stations. It will be a source for education, enrichment, enlightenment and opportunity.

Why else would the Indianapolis commercial television stations themselves commit \$300,000 and personnel toward the establishment of this education channel?

**PUBLIC HEARINGS ON PORNOGRAPHY**—Public hearings on the problem of obscenity in Indianapolis will be conducted Tuesday, March 3, in the chambers of the City-County Building, Room 221, from 9:30 a.m. to noon

and from 1:30 to 4:30 p.m. Chairman will be Father Morton A. Hill, S.J., president of Morality in Media, Inc., in New York, a member of the 18-man Presidential Commission on Obscenity and Pornography. Purpose of the hearings, according to Father Hill, is "to obtain broad community response on the nature of this critical problem in cities and states throughout the United States." He said he will transmit the results of the hearings to the Commission, and to the President and the Congress. The Commission report is due in the summer of 1970.

**OPEN DOOR SOCIETY IS FORMED**—Sixteen parents of adopted mixed race children have recently formed an Open Door Society in Indianapolis. The group is composed of adopting parents and is a voluntary non-sectarian organization to encourage the adoption of children of mixed or minority race backgrounds. Primary purpose of the group is to assist adoption agencies in finding homes for all children in the U.S. and overseas. Mrs. Edward Strickland, corresponding secretary, will be in charge of affiliating the local agency with the International Open Door Society, formed in Montreal 13 years ago. Ronel W. Giedt is temporary chairman. Mrs. Robert Riegel and Mrs. Giedt will handle publicity. Membership is open.

**TELEVISION MEDITATIONS**—Conducting "sign on" and "sign off" devotions for Indianapolis-area television stations next week are Father Clarence Walden, of St. Andrew's parish, WISH-TV, Channel 8, and Father Kenny C. Sweeney, director of Fatima Retreat House and the Catholic Information Center, WFBM-TV, Channel 6.

**BLACK CULTURE WEEK FINALE**—St. Rita's parish Junior CYO will host an ecumenical finale to Black Culture Week observance Sunday, March 1. Each parish CYO has been asked to send two representatives for the program, to be joined by about 60 Protestant and Jewish youths. Directed by Sister Ellen Miller, O.S.F., and Brother Howard, O.S.B., the 2 p.m. session will feature commentaries, readings, talks and discussions. A youth Mass will be offered at 5 p.m. by Father Theophilus Darku to conclude the afternoon. Other program guests will include Father Donald Scheider, Archdiocesan CYO director, and Very Rev. Bernardin Patterson, O.S.B., prior of St. Maur's Benedictine Priory in Indianapolis.



**PLAN D OF 1 STATE CONVENTION**—The state convention of the Daughters of Isabella will be held April 24-26 at the Imperial House Motel, Columbus. Theme of the convention is "They'll Know We Are Christians by Our Love." Shown above at a planning session are from left: Mrs. Frank Kehoe, of Shelbyville, chairman and past state regent; Miss Loretta Eckstein, state regent; Mrs. William Hauntz, of Rushville; Mrs. Miriam Knoebel, of Shelbyville; and Mrs. Ralph Doppe, of Columbus, co-chairman and state treasurer. The planning meeting was held in the home of Mrs. Kehoe.



**PARISH RENEWAL PRELIMINARY MEETINGS**—More than 125 members of Little Flower parish, Indianapolis, have been involved in the planning sessions for the month-long renewal program there, designed to begin formally next week. Shown above are Redemptorist Fathers Vincent DeBaldo (left) and James Hoffman, conducting a recent session.

### INDIANAPOLIS Calendar of Events

FRIDAY, FEB. 27

Fish Fry, St. Francis de Sales school hall, 22nd and Avondale, from 4 to 7 p.m.

SUNDAY, MARCH 1

Card Party, at 2 p.m., Father Busald Hall, Shelby and Tabor Sts.

TUESDAY, MARCH 3

St. Francis Hospital Guild will meet at 1:30 p.m. in the hospital auditorium.

WEDNESDAY, MARCH 4

Card Party, sponsored by St. Philip Neri Altar Society, in the CYO room, 550 N. Rural, at 8 p.m.

FRIDAY, MARCH 6

Nocturnal Adoration members are reminded of the customary watch.

### SOCIALS

Thursday: St. Catherine's parish hall at 6:30 p.m.; Secena 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.; St. Francis de Sales, 6 p.m. Sunday: Cardinal Ritter High School at 6 p.m.; two Card Parties at Assumption parish hall, 2 p.m.

### 'Full power'

VATICAN CITY—The secretary of the Congregation for Religious disclosed that the Vatican authorized Archbishop Timothy Manning of Los Angeles full power to act on its behalf in winding up the affairs of California's Immaculate Heart of Mary Sisters. The nuns put themselves out of existence as a community on February 15.

## Time for tears

(Continued from page 4)

self started picketing for integration when he was 14 years old, he believes now the only solution lies in concentrating on "gilding the ghetto—a massive diversion of manpower and money to the central city schools."

All this points to a fact which is becoming glaringly obvious. Those who are losing most from the push for integration are black children, those same children who have integrated once white schools and now find they are trapped in the decaying shambles of financially-pinched and chaotically-administered educational systems.

A massive infusion of federal funds could rescue this decade's city school children. With a decent education they, too, may be able to flee the center city to the suburbs and attack segregation at its roots—at the level of structured housing patterns. So goes the new refrain. To be sure, it is sweet music to the likes of Senator Stennis and George Wallace. But it also rings with realism.

The failure of integration, as Alsop noted, is "a failure of the American system itself, of the whole mythos of the melting pot." And when people who have fought all their lives for school desegregation admit they have failed, admit that non-integrationist tactics must be employed to save black schools and black children, it is time for the nation to weep.

## Mayor Lugar to open series on integration

INDIANAPOLIS — Mayor Richard G. Lugar will open a three-part program on "The Changing Neighborhood," a look at integration in Indianapolis, at 8 p.m. Thursday, March 5, in the Immaculate Heart of Mary parish auditorium.

Sponsored by the parish council, the programs on successive Thursday evenings are designed to aid residents in achieving successful integration.

MAYOR Lugar will discuss integration as it relates to the total community. He will also answer questions from the audience.

Three speakers will be featured on March 12:

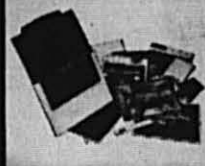
John G. Held, vice president in charge of real estate for the Indiana National Bank, who will discuss panic selling, block-busting, property values and laws regarding housing; Jesse M. Poole, Public School 70 principal, discussing the impact of integration on the school and how the school, in turn, can help achieve successful integration; and

REV. HARRY N. Huxhold, pastor of Our Redeemer Lutheran Church, talking on the effects of integration on the church and how the church is a

### Card party set by Marian alumni

INDIANAPOLIS — The Indianapolis Chapter of the Marian College Alumni Association will sponsor a card party and a showing of wig fashions from Ye Olde Shoppe 7:30 p.m., March 5, in the Marian gym lounge.

Tickets at \$1.50 each will be available at the door or can be purchased in advance by calling 251-0428 or 924-3291. Door prizes, including a fashion wig, will be given.



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## Papal

(Continued from page 1)

ibacy. The Vatican last week took the usual step of categorically denying the story published by the left-wing Italian weekly newspaper, L'Espresso, that Cardinal Jean Villot, papal secretary of state, had resigned after Pope Paul in his regular Sunday morning message three weeks ago declared that no change was possible in the Church's laws on priestly celibacy.

Several other well-placed sources here agree that while the French cardinal did not actually resign, he did make known to the pontiff his dislike both of the tone and the content of the message. As a result, Pope Paul ordered publication in the following day's L'Osservatore Romano (Feb. 3) of a letter on celibacy prepared some days

previously and addressed to Cardinal Villot.

Two significant paragraphs were added to the letter prior to its publication. One praised the cardinal for his service, the other accepted the possibility of ordaining mature married men to the priesthood in areas with a severe clergy shortage.

VARIOUS European newspapers have also indicated that the anger of Cardinal Villot and other moderates in the Roman Curia was aroused by a statement on celibacy written by Cardinal Jean Danielou and published by L'Osservatore Romano on Jan. 30. Some sources had theorized that Cardinal Danielou's article, which sharply criticized the Dutch pastoral council for its demands that celibacy be made optional, was written at the request of high Vatican officials.

However, Cardinal Danielou last week, in a letter answering 40 Dutch Jesuits who protested

against his text, said his article had not been directed against the Dutch Church and had not been requested by the Vatican or even written for L'Osservatore Romano.

Danielou explained that he wrote his article for the French Catholic daily, La Croix, to refute errors concerning the Church's stand on celibacy, which had been published in another French daily. Editors of L'Osservatore Romano saw the text in La Croix and decided on their own to reprint it but without disclosing the source.

DUTCH newspapers in general reacted favorably to the stand on celibacy taken by Pope Paul in his letter to Cardinal Villot and interpreted the text as an invitation to further dialogue.

A new controversy relating to the celibacy question broke out in Italy last week when Archbishop Salvatore Baldassari of Ravenna confirmed reports that the Vatican had appointed an apostolic visitor to make an investigation in his archdiocese. In the past such inquiries have been conducted with great secrecy, but the decision of Baldassari, long considered Italy's most progressive archbishop, to permit publicity in his case is a mark of the post-conciliar era in Italy.

The last such investigation, made two years ago in Bologna, resulted in the forced resignation of Cardinal Giacomo Lerario. Archbishop Baldassari said the Vatican decided to hold such an investigation after receiving complaints from a group of conservative priests in Ravenna who objected because he had not condemned statements of nine young assistant pastors in the Camplano deanery who have asked that celibacy be made optional.

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(A Weekly Service to Criterion Readers)

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Sister Rita Kohn,  
principal, dies  
at the age of 38

ST. MARY-OF-THE-WOODS, Ind.—Funeral services were held at the motherhouse of the Sisters of Providence here Monday, Feb. 23, for Sister Rita (James Mary) Kohn, S.P., 38, principal of Immaculate Heart of Mary School, Indianapolis.

She was in her first year as principal at Immaculate Heart, having served seven years, six as principal, at St. Simon's School, Indianapolis. Other teaching assignments included St. Thomas Aquinas School, Indianapolis, and Sacred Heart School, Evansville.

Surviving parents are Mr. and Mrs. Harry Kohn, of Indianapolis, a brother, Dr. James Kohn, of the University of Notre Dame, and five sisters: Mrs. Helen Schlachter, of Indianapolis; Sister Mary Genesee Kohn, O.S.B., of Ferdinand; Mrs. Joan Kramer, of South Bend; Sister Mary Rose Kohn, D.C., of St. Louis; and Sister Elaine (Helen Irene) Kohn, S.P., of Jasper.

Sr. Ancilla Marie,  
Franciscan, dies

OLDENBURG, Ind.—Funeral services for Sister Ancilla Marie Zoller, O.S.F., were held at the motherhouse of the Sisters of St. Francis here Thursday, Feb. 19. She died (Feb. 26) in St. Francis Hospital, Cincinnati, at the age of 64.

A Cincinnati native, Sister Ancilla Marie entered the convent in 1928. She was an elementary school teacher and was assigned to the following Arch-



**JUBILARIANS**—Mr. and Mrs. Anthony P. Lawrence will observe their Golden Wedding Anniversary with a Mass of Thanksgiving at 11:30 a.m. Sunday, March 1, at St. Bartholomew Church. They were married February 27, 1920. A reception for relatives and friends will be held from 2 to 4 p.m., March 1, at the K of C hall. No invitations have been sent. Mr. and Mrs. Lawrence are the parents of Mrs. Jessica D. Welch of Indianapolis and Anthony P. W. Lawrence of Santa Susana, Calif. There are seven grandchildren and three great grandchildren.

diocesan schools: Little Flower and Our Lady of Lourdes, Indianapolis; St. Michael's, Brookville; Holy Family, Oldenburg; and St. Andrews, Richmond. She also taught at St. Joseph's, Evansville, and in the St. Louis and Cincinnati archdioceses.

Two sisters survive: Mrs. George Feith, Batavia, O., and Mrs. R. Stricker, Cincinnati.

New Albany CCM  
to meet March 8

NEW ALBANY, Ind.—St. Anthony's parish, Clarksville, will host the quarterly meeting of the New Albany District Council of Catholic Men at 7:45 p.m. Sunday, March 8.

A panel discussion on "The Laymen's Participation in Parish Operations" will be presented, according to Ed Zinser, program chairman.

Paul Lipps, DCCM president, has announced the appointment of Vince Voll, of St. Mary's parish, Navilleton, as chairman of the DCCM-sponsored Corpus Christi Rally to be held Sunday, May 24, at Mt. St. Francis Seminary, Floyd's Knobs.

## Dinner slated

RICHMOND, Ind.—The Daughters of Isabella will serve a chicken dinner from 4:30 to 8 p.m. Saturday, Feb. 28, in the K of C clubrooms at No. 10 and B St.

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† APOLONIA E. HILBRAND, 74, St. Michael's, Feb. 19. Sister of Mrs. C. Huber and Mrs. Elizabeth Fahlinger, both of Indianapolis.

**FULDA**  
† MAX J. WANINGER, 73, St. Boniface, Feb. 23. Husband of Frances, father of Mrs. Raymond Peters and Mrs. Zeno Godel, Dennis and Robert Waninger, all of Fulda; Mrs. Dennis Witte and Norman Waninger, both of Huntingburg; Clarence and Frank Waninger, both of Ferdinand; brother of Mrs. John Berger of Troy; Mrs. Joseph Dale of St. Meinrad; Joseph Waninger and Mrs. Frances Sergeant, both of Dale.

**INDIANAPOLIS**  
† AUGUST C. GATTI, 92, Holy Cross, Feb. 21. Mother of Troy D. Gatti, Evelyn Verburg, Gene O'Connor, Mary Moran and Julie Reidy.

**STANLEY ULE, Sr.**, 58, Holy Trinity, Feb. 21. Husband of Angela, father of Stanley Ule, Jr., and Angela Smith; brother of Stephen, Joseph and Anthony Ule.

**THOMAS M. HART, 75**, St. Christopher, Feb. 25. Husband of Cecilia C., father of Mary Ivanic and Catherine Holzer.

**JAMES E. GRIFFIN, 69**, Holy Cross, Feb. 25. Husband of Catherine, father of Michael and Catherine Griffin, brother of Mary Rail.

**FRANK J. ZUNK, Jr.**, 57, Holy Trinity, Feb. 25. Husband of Sarah, brother of Louis and Henry Zunk and Mary Huben.

**JULIA HELEN MURPHY, 70**, Our Lady of Lourdes, Feb. 27. Mother of Mrs. Richard O'Connor and James E. Murphy; sister of Mary Theresa Lemhan and Clara Seifert.

**MARGARET M. CUREL, 79**, St. Anthony, Feb. 26. Mother of Edna Cossell, Thelma Harris, Lorine Ferree, Dan, Oscar, Edwin, George, Harry and Donald Coubel; sister of Mrs. Amelia Butler and Mrs. Adeline Morgan.

**MARTINA SHEA KINNEY, 64**, St. Thomas, Feb. 27. Mother of Michael, Michael E. and Jean M. Kinney; sister of Vincent Shea and A. J. Pola.

**NEW ALBANY**  
† EILEEN M. BINFORD, 54, Holy Family, Feb. 18. Wife of Joseph A.; mother of Mrs. Laurence Verry and David A. Binford, both of New Albany; daughter of Mrs. Charles McEwen.

**MARGARET SCHIEMAN BROWN, 67**, Holy Trinity, Feb. 21. Wife of William U.J.

mother of David F. Schieman of Georgetown; stepmother of Gary Brown of Westmont, Ill.; Mrs. Melvin H. Brown of Salem and Mrs. Marjorie Sue Axson of West Chicago, Ill.

† ANNA MAE MESS, 63, St. Mary's, Feb. 21. Sister of Mrs. Mary Ann Clark County; Mrs. Fern Loughmiller and Claude Nealus, both of New Albany.

**MADISON**  
† JOHN F. SCHOENSTEIN, 50, St. Michael's, Feb. 19. Husband of Lillian D.; father of Mrs. Dean Clapham of Madison and Mrs. Fred Wolf of Fortoria, O.; son of Mrs. Louise Schoenstain; brother of Clements, Robert and Thelma Schoenstain, Mrs. Nathan Schabel and Mrs. Cecil Short, all of Madison.

**OLDENBURG**  
† STANLEY H. DIETZ, 71, Holy Family, Jan. 29. Brother of Ralph and Carl Dietz, both of Oldenburg; Mrs. Fred (Olivia) Scheele, Anthony and Louis Dietz, all of Batesville.

**RICHMOND**  
† ELIZABETH KORYSE, 87, St. Andrew's, Feb. 19. Sister of Mrs. Charles Hasekoster of Indianapolis.

**TERRE HAUTE**  
† KENNETH R. WOOD, 42, St. Joseph, Feb. 20. Husband of Helen; father of Susan, Linda and Rita Wood; stepfather of Fred Johnson; brother of Mrs. Gertrude Tucker, Mrs. Betty Fayles, Mrs. Virginia Jeffers and Dorothy Wood, all of Terre Haute; Mrs. Margaret Slater of Tucson, Ariz.; Donald and Robert Wood, both of Terre Haute.

† MARGARET POORE, 51, St. Joseph, Feb. 23. Wife of Norman; daughter of Mrs. Elizabeth Smith of Terre Haute; sister of Mrs. Nellie Stanfield, Mrs. Edna Piper, Mrs. Patsy Piper and James Smith, all of Terre Haute; Mrs. Loretta Slaven of California, and Robert Smith of Lake Charles, La.

† JAMES BRAY, 58, St. Benedict's, Feb. 21.

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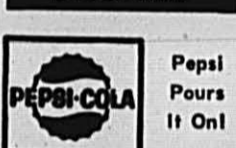
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## VIEWING WITH ARNOLD

## An Anthony Quinn classic

By JAMES W. ARNOLD

"A Dream of Kings" bring us back once again to the cinema's Greek mystique—the notion that among them, Anthony Quinn, Melina Mercouri and the ancient Olympian gods have all the secrets to human happiness, if only people would stop being so gloomy, inhibited, scientific, and northern European.

Superficially, "Kings" bears resemblances to

"Popi," the warm and refreshing Alan Arkin comedy, which was also about a ghetto father's desperate financial bind as he tried to buy escape from fate and despair for his sons.

Now the scene is the Greek community in Chicago, but the small son of Matsoukas (Anthony Quinn) suffers from an incurable disease rather than from the physical environment. The problem, from Harry M. Petrakis' 1966 novel, is rather trite as plot problems go. But what makes it unique is that the father isn't seeking money for doctors or even a change of climate. He wants to take the

boy back to his ancestral roots in Greece, where he is confident the ancient magic will somehow restore the boy's health.

This sounds like sentimental madness, and that's just about what Matsoukas' bitterly realistic wife (Irene Papas) calls it. But the film's point seems to be that the Greek's mysticism offers at least a chance, whereas "facing reality" means simply giving up hope. Who knows what mysteries will transpire under the warm Athenian sun? In the end, the wife stops raging against the dream and turns over the family savings for the pilgrimage back to the hillsides of Olympus.

He is a gambler, for the fun of playing, not winning. So we feel the depth of his love for his son when he sacrifices an important ideal—never to cheat—to win the money for Greece. It is a rare ethical moment in movies, when a hero gives up his own virile code of honor (whatever it is) for a higher human value. (He is made to suffer for it.)

Yet clearly Matsoukas represents not only hedonism (for him sex is "the truth . . . the greatest experience in the world") but the old pagan faith, which "Kings" sees as a source of wisdom and strength, against Christianity as well as the joylessness of the modern spirit.

That any of this works at all or is credible in the film is due to the splendid Quinnian character of Matsoukas, a lion of a man who claws and roars for the splendors of life against the many different forms of resignation to death that infest those around him. His belief in life and hope is so vast as to make doubt irrelevant. There are obvious similarities to Zorba. But it is not so much a repeated character as an elaboration of a prototype—the loving hedonist whose religion is the celebration of life—a type for which Tony Quinn, both as man and actor, has come to be the personification.

It is impossible not to like a man who accepts and loves his humanity with such zeal, who speaks for us against the impersonality and dwarfed souls of the age. He allows himself to feel deeply and indiscriminately—for his wife, his children, his friend, the confused clients who come to his consulting service ("solutions for all the problems of life and love"). When he is attracted to the young widow (Inger Stevens), he doesn't agonize or hesitate but follows his impulses, and finds that his love liberates her from pain and loneliness.

Once Matsoukas takes his son to church, and the priest is sermonizing against life insurance policies, apparently because they cause undue jubilation at funerals. At first this seems like a gag, a spoof of sermons out of our own Edwin O'Connor or J. F. Powers. But Matsoukas angrily challenges the priest, "Why do you preach death?" God cannot be part of a religion that prefers an afterlife to this one, so the Christian God is man-made: "May man have mercy on you."

It is a half-truth only. The glories of life and body have often been obscured by religion, as well as other fallible institutions, but they will not by themselves illuminate the world. Gloomy hypocrites may have messed up much of the human landscape, but they have been amateurs compared to history's happy hedonists.

"Kings" is a movie, at any rate, for philosophers and actors, who try hard to make the philosophy clear. There are some crisp location shots of Chicago and several reasonably tame sex scenes. The direction by Daniel Mann ("For Love of Ivy") contains few surprises. (Rating: A-3 — unobjectionable for adults.)

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DOCTORS RECEIVE ARMY SERVICE AWARDS—The medical staff members at St. Vincent's Hospital, Indianapolis, recently received Outstanding Civilian Service Awards at Fort Benjamin Harrison for hours of service as consultants at the U.S. Army Hospital there. Lt. Col. Robert Hille, right, executive officer of the Army hospital, made the presentation to (from left) Dr. Robert W. Harger, ophthalmologist; Dr. Gordon T. Brown, psychiatrist; and Dr. Harry G. Becker, surgeon. The three have given more than 25 total years of service at the Army hospital.

## Cathedral to salute long-time neighbor

INDIANAPOLIS — A special tribute to neighboring St. Agnes Academy students and the Sisters of Providence will be given by Cathedral High School and the Brothers of Holy Cross next Thursday evening in the Cathedral auditorium.

The program will take the form of a classical and "pops" piano concert, featuring guest pianist Brother Daniel Kane, C.S.C., of South Bend. He will present classical music for the first portion of the concert, to be accompanied by a student-faculty percussion unit for the final portion of popular selections.

The 8:15 p.m. program will be preceded earlier in the day by a special convocation performance for students of both schools. The evening performance corresponds with the monthly PTA meeting for Cathedral parents which will be shortened for the occasion.

There will be no admission charged for the concert, which is open to the public.

St. Agnes Academy recently announced its merger with Ladywood School on the latter's campus in September. It and Cathedral have been neighbors for 51 years.



BROTHER DANIEL KANE, C.S.C.

## Prelate backs grape workers

CINCINNATI—Efforts of California grape workers to win the benefits of collective bargaining have received the support of Archbishop Paul F. Leibold.

A "clergy bulletin" issued by the chancery with the approval of the archbishop stated:

"On Aug. 20, 1968, Archbishop Karl J. Alter (then archbishop of Cincinnati) endorsed the efforts of the California farm workers in the table-grape growing industry to obtain justice in their labor dispute. Since that time the American Catholic bishops have continued in their efforts to help these workers, most of whom are Catholics of Mexican descent.

"To date the problem has not been solved. The only weapon these workers have is the boycott—which means practically that we who want to help them should not purchase table grapes. Needless to say, Archbishop Leibold continues this endorsement and encourages the cooperation of all in this humane effort.

"Probably our greatest impact is in the purchasing done by Catholic institutions."

## Publishing house is closing down

LONDON — Britain's oldest and largest Catholic publishing house, Burns and Oates of London, is closing down.

With its demise, the former Burns Oates combine virtually ceases to exist.

The parent company, B.O.W. Holdings, Ltd., sold its book publishing unit, which was founded in 1847, to Herder and Herder three years ago, and Herder continued book publishing here under the Burns Oates imprint.

In early February B.O.W. also sold its biggest asset, the weekly Catholic newspaper, The Universe, to the secular publishing firm of the Liverpool Daily Post and Echo.

## Radio and Television

<b>BLOOMINGTON AREA</b> Monday-Friday Radio 11:30 p.m.—Night Call ..... WFIU Radio 6:00 a.m.—Sacred Heart ..... WTTS	<b>CONOVERVILLE AREA</b> Sunday Radio 11:30 a.m.—Hour of the Crucified ..... WCHS 2:00 p.m.—Sacred Heart ..... WCHS	<b>INDIANAPOLIS AREA</b> Saturday TV 7:30 a.m.—Lessons for Living ..... (4) 11:00 a.m.—Focus ..... (4) 1:00 p.m.—Bible Telecourse ..... (4) Sunday Television 6:30 a.m.—This is the Answer ..... (6) 7:00 a.m.—This is the Life ..... (6) 7:15 a.m.—Sacred Heart ..... (13) 7:30 a.m.—Prayer of Peace ..... (13) 8:30 a.m.—Sacred Heart ..... (13) 8:45 a.m.—Timothy Churchhouse ..... (13) 9:00 a.m.—Religion in News ..... (13) 10:00 a.m.—Lamp Unto My Feet ..... (8) 10:30 a.m.—Look Up and Live ..... (8) 11:00 a.m.—Faith for Today ..... (8) 12:30 p.m.—Cross Exam ..... (13) 12:30 p.m.—Focus on Faith ..... (13) 1:30 p.m.—Frontiers of Faith ..... (6) Monday TV 1:20 a.m.—Cross Exam ..... (13) Daily Television 6:10 a.m.—Hour of the Crucified ..... (6) 6:55 a.m.—1:15 a.m.—Meditations ..... (8) Sunday Radio 6:00 a.m.—Ave Maria Hour ..... WIBC 6:30 a.m.—Hour of the Crucified ..... WIBC 9:30 a.m.—Sacred Heart ..... WJAC 9:35 a.m.—Guideline ..... WFBM 2:00 p.m.—Great Music of the Church ..... WFBM 10:45 p.m.—Hour of St. Francis ..... WFBM
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**FATHER HIGGINS ELECTED**—Father James P. Higgins, left, director of the St. Paul Catholic Student Center at Indiana University, has been elected first vice-president of Bloomington's Boys' Club of America. With Father Higgins are, left to right, Scott C. Schurz, president; Paul Lemmon of Chicago, regional director of Boys' Clubs of America; Robert Cooper, past president, and Robert Harrell, past vice-president.



**NORTH DCCW LUNCHEON DISCUSSED**—The spring luncheon and meeting of the North Indianapolis Deanery Council of Catholic Women will be held Wednesday, March 4, in the main ballroom of the Marott Hotel. Shown above discussing the agenda with Father Thomas Carey, DCCW moderator and pastor of Christ the King parish, are Mrs. Louis Kreis, DCCW president, and Mrs. John Thompson, reservations co-chairman. Principal speaker at the luncheon will be Father Herman Briggeman, pastor of St. Thomas More parish, Mooresville. Archbishop George J. Biskup will be special guest.

## Charge it

**SAN JOSE, Calif.**—A Baptist church here has a novel way to boost Sunday collections—use credit cards. Starting in February, members of Blue Hill Baptist Church may use BankAmericard or Master Charge for their contributions. Before the collection basket is passed, blank charge forms will be made available at a table conveniently supplied with pens and a charge card imprinter. A churchgoer can easily fill out a form and quietly drop it into the collection basket when it is passed.

## Urges UN-type agency for U. S. churches

**HARRISBURG, Pa.**—A National Council of Churches official has proposed a United Nations-type organization for the various religious denominations in this country.

Dr. R. H. Edwin Espy, NCC executive secretary, supported the idea at the Pennsylvania Council of Churches biennial meeting here, advocating "a pluriform general ecumenical council" in which all Christian

communities and agencies "can regularly gather to share their views on major issues in the life of the church in the nation."

Such a consultative assembly might have two manifestations—one, an official legislative body or parliament, the other a gathering of the people of the Church on the order of the Kirchentag (a biennial meeting of Protestants) in Germany.

"Within the broad framework of such a general ecumenical council, there should be designed, on the analogy of the specialized agencies of the United Nations . . . highly focused instrumentalities for particular spiritual, educational, ideological, social, communication, or service objectives to which only those communions and groups should belong that were deeply concerned with these respective objectives."

HE SAID the proposal originally was made at a NCC meeting earlier in Detroit. Dr. Espy said "we are selling ourselves short and indulging in a contradiction if we call ourselves ecumenical" while the Roman Catholic Church and various conservative evangelical bodies "are not somehow integrally a part of our effort to manifest unity."

Dr. Espy said discussions at high levels are starting concerning possible admission of the Roman Catholic Church into the NCC.

Internationally, progress has been made in joint talks between the World Council of Churches and the Vatican, said Dr. Espy.

**CHURCH** councils must "not only find common Christian values, but make common cause in the broader area of human values, without retreating for a moment from that which is distinctive in our Christian faith," Dr. Espy said.

Church councils, Dr. Espy added, should express the essential life of the churches, rather than serving simply as agencies. And while recognizing the justice of some demands, they should be more than mere partisans for particular causes, he asserted.

He said a major part of the mission should be to seek to end, in a united way, the confusion of values.

"It is a bit ridiculous to feel that we can resolve this issue of values with the Baptist answer, or the Lutheran answer, or the Roman Catholic answer," he said.

"We can come at this problem with any kind of adequacy only with the fullness of the faith that has been vouchsafed to us all together in the universal church of Christ," Dr. Espy declared.

## Sheed and Ward schedule series at Saint Maur

**INDIANAPOLIS**—Authors Frank J. Sheed and Maisie Ward, co-founders of Sheed & Ward Publishing House, will deliver a series of four lectures at St. Maur's Seminary on March 4 and 5.

Entitled "Catholicism, Past and Present," the lecture series has been named in honor of John G. Tindler, former Marion County prosecutor and a founding member of the Catholic Seminary Foundation of Indianapolis.

Miss Ward's lectures will be given at 10 a.m. Wednesday, March 4, on "The Heritage of John Henry Newman" and at 10 a.m. Thursday, March 5, on "The Heritage of G. K. Chesterton."

"The Current Catholic Crisis" will be Sheed's topic at 7:30 p.m. Wednesday, March 4. He will also lead a panel discussion on "The Current Catholic Crisis" at 2:30 p.m. on Wednesday and Thursday afternoons.

The general public is invited to attend both the free lectures and a formal reception in honor of the husband and wife authors, to be held at 7 p.m. Thursday, March 5.



Frank Sheed Maisie Ward

## Bellarmino School of Theology sets move to Chicago

**CHICAGO**—Bellarmino School of Theology, which strives the Chicago and Detroit provinces of the Society of Jesus (Jesuits), has announced that it will move to the Hyde Park area of Chicago's southside by September, 1970.

Presently located at North Aurora, Ill., the school was located at West Baden Springs, Ind., from 1934 to 1964.

Bellarmino's president, Very Rev. Robert E. Murray, S.J., said the principal reason for the new move is the presence in Hyde Park of five seminaries and theological schools. With the addition of Bellarmino, there will be more than 1,000 theological students and 110 faculty members in the area with combined library resources totaling over 550,000 volumes.

## Three retreats set at Fatima

**INDIANAPOLIS**—Three retreats are scheduled within the next 10 days at Our Lady of Fatima Retreat House, 5333 E. 56th Street.

Father Kenny C. Sweeney, retreat house director, will conduct the spiritual conferences this week-end, starting at 8 p.m. Friday, Feb. 27. A few openings remain.

Chatard High School senior girls will be at the retreat house from Wednesday evening to Friday noon next week. Father Sweeney will head a special team of priests and laymen for the retreat.

Father Victor F. Wright, pastor of St. Joseph's parish, St. Leon, Ind., will conduct a retreat the week-end of March 6-8 for the women of Immaculate Heart of Mary, St. Thomas Aquinas, St. Luke, St. Michael and St. Gabriel parishes. Reservations are available by calling 545-7681.

# OPINIONS

## Disagrees

To the Editor:

Father McBrien says that Vatican II teaches that "the Body of Christ is larger in scope and extent than the Catholic Church itself."

The Constitution on the Church says just the opposite. In paragraph 8 we read: "But the society structured with hierarchical organs and the Mystical Body of Christ are not to be considered as two realities . . ."

Just above this, in paragraph 7 we read: "He (Christ) continually distributes in His body, that is, in the Church, gifts of ministries . . ." Father McBrien quotes this text: "This (one) Church (of Christ), constituted and organized in the world as a society, subsists in the Catholic Church."

The expression "subsists in," which was used to replace "is," changes nothing as far as the identity of the Church and the Mystical Body of Christ is concerned. Father McBrien objects to speaking of the one, holy, catholic and apostolic Church. These are the words used in paragraph 8 by the council Fathers: "This is the one Church of Christ which in the Creed is professed as one, holy, catholic, and apostolic . . ." And this description of the Church was by no means rejected.

Finally, Father McBrien implies that Vatican II differs in its teaching from Pius XII in his "Mystici Corporis" and "Humani Generis." The fact is there is no change in the doctrine, just a slight change in emphasis.

Father Patrick Shaughnessy, O.S.B.  
Maria Hill, Ind.

**Editor's Note**—Following is Father McBrien's reply to the above letter: "The Judgment of Father Patrick Shaughnessy, O.S.B., regarding article 8 of 'Lumen Gentium' is not sensitive to the actual evolution of this document, both textually and ecclesologically. The change of terms, from 'is' to 'subsists in,' is not a matter of little consequence. He and the interested reader, should consult A. Grillmeyer's analysis in 'Commentary on the Documents of Vatican II,' Vol. One (edited by H. Vorgrimler), Herder & Herder, 1967, pp. 149-151."

## 'Time to pray'

To the Editor:

Most of us want to be neither over-conservative nor over-liberal. Many of us are confused. Maybe we have been praying too hard for personal needs and neglected to pray enough for our spiritual well being.

Perhaps if each of us would say one more sincere and humble prayer a day for divine enlightenment and guidance those prayers will be answered. Let those who can say a rosary.

(Name withheld)

## Parish outmoded?

To the Editor:

Congratulations on your editorial "The Missing Young." It is a change to hear someone acknowledge the problem and at the same time admit he has no pat answers.

As a parent of three—21, 19, and 17—I am aware of the problems and, too, of the lack of pat answers. One might facetiously say our youngsters have been reading the "Love It or Leave It" signs some of their elders cherish so dearly and have clearly made their choice. However, it isn't nearly that simple.

Now, I'm no theologian, and the last brush I had with formal schooling was a high school diploma I received nearly 30 years ago. Still, in the light of some of the solutions being offered today, from both extremes, one wonders if perhaps both might be wrong.

Each wants to re-do the basic parish in the light of its own thinking. One says get a parish council, take the pastor out of the counting-house and put him back in the pulpit, bring in the guitars (which they don't really like), and we'll bring the kids back. Later, hopefully, they'll get "some good sense," and somehow everything will be all right.

The other says: "Let's return to our old basic fundamentals, use the Baltimore Catechism instead of the Christian Brothers, re-institute that old wood-shed discipline (which few of them had) and we'll make these kids go to church."

Could they both be wrong? Might it be time to re-examine the basic structure, the parish itself? We have been taught to build our lives around our parish first and our community later. Is this concept still valid?

Since the latter part of the 19th century, the parish has basically been built around the parish school. Each has become an institution in itself, autonomous in many respects, and, then and now, often the private

fiefdom of a strong-willed pastor.

Today, our parish schools are in trouble. Ostensibly this is financial, but it may be philosophical, too. While the public schools are far from perfect and have their own problems, one must admit they are giving better technical and scientific training today than we are.

Some may view this as heresy, but it is time we did away with our parish schools? Indeed even with parishes themselves, at least in the concept we have known them?

Do our eight or 12 years of education by rote and religion by incantation disenchant our brood so that many of them cut and run when they first get exposed to the rest of the world around them?

By attempting to be parochial, have we instead become so provincial that our youth—seeing men on the moon and great social turmoil—rebel as soon as they have the chance?

Would we be better off with churches without boundaries but a part of the entire community? Should our religious be teachers, doctors, nurses, etc., instead of pastors, assistants, superiors, etc.? How best do we feed the poor, clothe the naked, comfort the sick, etc.?

I don't know the answers either, but these thoughts have frequently occurred to me. I thought I would share them with you.

A Concerned Parent  
Indianapolis

## 'Non-violence'

To the Editor:

Your second editorial 2/13/70 on "Non-violence wins" was excellent, and I was very happy to see the exposure given to this peace group. As far as I know there has been nothing in the secular papers, even though the national television networks gave wide coverage.

However, anyone reading and agreeing with this positive non-violent action may feel frustrated because it is happening in

Washington and not everyone who may want to participate can go there.

The newsletter which was sent out by "Clergy and Laymen Concerned about Vietnam" gave eight suggestions which could be carried out locally in any area by a concerned group or individual.

Now that our Church has taken off the fasting restrictions we must make our own meaningful decisions. Instead of fasting because the church tells us to, now we can make a positive sacrifice by sending the money we save by abstaining from certain foods or drink to help other people. If you send any amount, small or large, to CLCV Washington D.C. office, 1518 M St. N.W., the money will be divided among three organizations which need our support: Canadian Friends Service Committee, National Welfare Rights Organization or Southern Christian Leadership Conference.

Jean Ackley  
Indianapolis

## Card party slated at St. Augustine

**INDIANAPOLIS**—The annual card party for the benefit of St. Augustine's Home will be sponsored by the Ladies Guild of St. Pius X Council Knights of Columbus at 7:30 p.m. Friday, March 13, at the K of C.

Theme of the event is "Lucky Thirteen" and will include a style show.

Mrs. Alvin J. Schulz is general chairman of the event. Tickets are available from Mrs. Theodore Labus, 253-6884.

## 'Weak' faith

**AACHEN, Germany**—Archbishop Sergio Pignedoli, secretary of the Vatican Congregation for the Evangelization of Peoples, said aid given by rich countries to poor nations is inadequate due to a weakness of the Christian faith in the wealthier countries.

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## ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

**SPRING LUNCHEON AND MEETING**  
Indianapolis North Deanery Council of Catholic Women  
Luncheon—12 Noon Meeting—10 A.M.  
Wednesday, March 4—Marott Hotel  
Reservations: 293-0408

**FISH FRY**  
St. Mary's—Danville Opportunity Cottage  
Friday, March 6—5 P.M.-8:30 P.M.

**WIG FASHION and CARD PARTY**  
Thursday, March 5—7:30 P.M.  
The Marian College Alumni Association  
Gym Lounge Clare Hall—3200 Cold Springs Road

These announcements are available without charge. To have your event listed, please bring the notice to the Mortuary at least 2 weeks before the event is scheduled.

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