

Pastor takes primary, says leading cardinal



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50 YEARS OF GIVING

Catholic Charities to mark golden anniversary Sunday

By ANN REIN

Catholic Charities will celebrate its 50th anniversary in the Archdiocese with a Mass and reception-brunch Sunday, March 8.

Archbishop George J. Biskup will celebrate the 12:15 Mass at St. Mary's Church. The reception and brunch following will be in Catholic Charities Hall, 540 N. College Ave.

Invitations are being sent to staff and board members of Catholic Charities' two member agencies in the Indianapolis Archdiocese: Catholic Social Services, 623 E. North St., and St. Elizabeth's Home, 2500 Churchman Ave. Benefactors and staff members active in past years also have been invited.

Members of Caritas, an organization of volunteers aiding Catholic Social Services are making arrangements for the reception and brunch, Mrs.

Irish breakfast to hear Rosary Crusade founder

INDIANAPOLIS—Father Patrick J. Peyton, C.S.C., the founder of the Family Rosary Crusade, will be the featured speaker at the 100th Anniversary Communion Breakfast of the St. Patrick's Day Ancient Order of Hibernian celebration.

The annual St. Patrick's breakfast, sponsored by the Kevin Barry Division, AOH, will be held, Sunday, March 15 at the Murat Temple following the 10 a.m. Mass in St. Mary's Church.

Denis J. Moriarity, general chairman of the event, said the traditional St. Patrick parade over a green painted North East Street, will also be a part of the festivities.

Robert V. Welch of Indianapolis will be toastmaster for the breakfast, which is expected to attract in excess of 1,500 persons.

Father Peyton, a native of County Mayo, Ireland, came to the United States in 1928 and became a naturalized citizen in 1938. He is an author and noted lecturer, but is familiar throughout the world as founder of the Family Rosary Crusade.



CATHOLIC SOCIAL SERVICES TESTING PROGRAM—Dr. Robert H. Riegel, a clinical psychologist on the staff of Catholic Social Services, tests a young client. Providing psychological evaluations is an expanding service of the agency.

By ETHEL GINTOFT

MILWAUKEE—The leader of this country's Catholic bishops spotted the role of the pastor as perhaps the most important factor in shaping the future of the American Church.

Cardinal John Dearden of Detroit, president of the National Conference of Catholic Bishops, also took an optimistic view on the outcome of the current celibacy controversy.

Lecturing to more than 300 priests at the Cardinal Albert Meyer Institute here on "Toward a Working Relationship—Clergy, Lay, Bishop," Cardinal Dearden stressed the leadership, diplomacy and good judgment which a pastor must exercise.

Discussing the celibacy issue during a question-answer period at the conclusion of his lecture, Cardinal Dearden dispelled doubts that the bishops have not discussed the issue. He stressed they have issued statements supporting celibacy.

"But I believe we must attach a great deal of weight on the study currently being made of the total concept of the ministry of today's priest. The reports are coming in. Until now we've been talking and writing in a vacuum," the cardinal said.

"THERE are those in anguish, we know," and they are crying out loud, but how many are there, we don't know," he stressed. "I fear what has been lost sight of in the whole discussion is the positive value of the witness of consecrated celibacy to the Christian community—the eschatological value. I've always felt that isolated surveys on celibacy are out of context of what the role of a priest is."

Cardinal Dearden calculated the study commissioned by the bishops on the priesthood will help determine the basic reasons for priests leaving the ministry. He added that with the reasons "we can hope to cope with them and to resolve them."

"But I stress we must put it all in the concept of the whole society. Clergymen of other faiths are leaving, too. Medical men and others are leaving their professions as well. The priest relates to the same cultural changes of his time and feels the same pressure," the cardinal said.

In his lecture, Cardinal Dearden said the notion of all people of the Church working together, laity, Religious and clergy, is not an "option or choice open for acceptance or rejection," but a mandate of Vatican Council II.

"But if a layman starts to exercise what to him is a new role in the mission of the Church, the 'old man' (pastor) relinquishing some of his power?" the cardinal asked.

IN STRIVING toward a working relationship, Cardinal Dearden said the key word is "to-ward" because it connotes motion or movement, and all notions of the Church and Church mission should include this concept, rather than that of terminals.

The big problem, he admitted, is how to accomplish this goal. He discussed each segment of the people of God and stressed the part which the laity must fill, "not only because this group is the largest in numbers, but because until now the layman has been the most neglected."

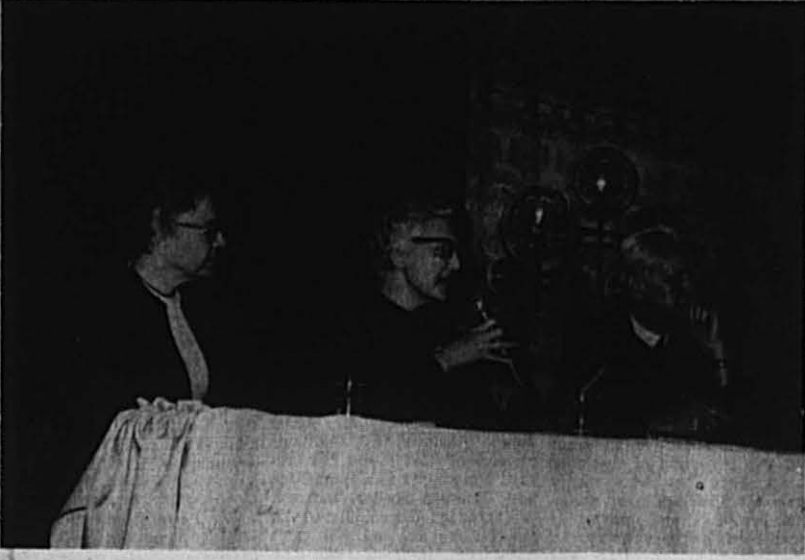
The layman is interested, he said, but he doesn't know his role. "Should he keep the financial records, give technical advice to the pastor on building or fund-raising projects? Because he is groping, I find there have been many mistakes," the cardinal said.

While the layman can indeed bring his own "secular expertise" to the parish, "we make a mistake if we begin with that," the cardinal warned.

"What must bring him in first is his Christian competence. This is his 'title' to serve—not the other," he said. Only with this Christian competence as a starting point can the layman work with the priests and Religious in shaping together the common good of the life of the Church, he added.

A problem arises when the layman sees his role as a power struggle or as a power-grabbing success, the cardinal said.

"Tensions are created. This kind of exercise of power has the same shortcomings of the old way—but on the other side. The old way, when the pastor more or less omnisciently ruled (Continued on page 7)



AT SISTER FORMATION CONFERENCE—Highlight of Sunday's session of the Midwest Sister Formation Conference, held last week-end in the new Indianapolis Hilton, was a three-member panel presentation before the 670 Religious attending. The large number of conference participants represented 85 different communities from 18 states and Canada. Shown above from left are: Sister Magdalen Martin, O.P., president of the Racine (Wis.) Dominicans; Sister Anthonita Hess, C.P.S., provincial superior of the Precious Blood Sisters, Dayton; and Brother William Quinn, F.S.C., representing the Conference of Major Superiors of Men, Washington, D.C. (See editorial, Page Four)

A word from the Archbishop

My dear Family in Christ,

This letter is to announce that on the Fourth Sunday of Lent, March 8, the annual American Catholic Overseas Aid Fund Collection will be taken up in all parishes and missions of the Archdiocese.

Much has been written and said in our times about the poverty which afflicts so much of the world's population. You have heard it said, perhaps many times, that three-quarters of the human race is in a state of poverty bordering on or below the subsistence level. The really sad fact is that the needs of these millions of destitute grow more acute every day. These people are shackled to their condition by the age-old enemies of mankind—hunger, disease, lack of skills, illiteracy.

Pope Paul VI has described the situation in these words: "The poor, and those in whatever need, are not mere abstractions, not mere numbers, not only staggering statistics. Like us, they are flesh and bone, heart and soul. They have eyes and ears, they walk and talk and hope and yearn. Like us they suffer when in need, and their needs are greater and more elemental than we can really appreciate. In a word, these poor are our brothers."

I ask you, my Family in Christ, to permit your mind and heart to dwell upon the truly desperate needs of the "poor, who are our brothers." I am confident that such contemplation will move you to be the hands of Christ reaching out to give new life and hope. Through you Christ the Saviour is present in the continuing mission of His love, His concern, and His action.

The American Catholic Overseas Aid Fund Collection on next Sunday will be for each one of us an opportunity to give expression to Christ-like charity. On behalf of the poor I beg for your generous response to this appeal.

Devotedly yours in Christ,

Archbishop of Indianapolis

Jesuit told obscenity flourishes in county

INDIANAPOLIS — Pornography has a flourishing market among the young, perverts and the emotionally-disturbed in Indianapolis, Leroy K. New, chief trial deputy prosecutor of Marion County, testified before a public hearing on obscenity and pornography here Tuesday.

New was among 22 persons appearing before the special hearing called by Father Morton A. Hill, S.J., a member of the 18-man Presidential Commission on Obscenity and Pornography established in January 1968, and president of Morality in Media, Inc., in New York.

Father Hill, who has scored the commission for not conducting hearings around the country, scheduled a series on his own in key cities "to obtain broad community response on the nature of this critical problem in cities and states throughout the United States."

HE WILL transmit testimony to the Commission, and to the

Placement test

INDIANAPOLIS — A second high school placement test for eighth graders intending to attend a Catholic high school next fall will be given at 9 a.m. Saturday, March 7, at St. Agnes Academy, 1350 N. Meridian St. The fee is \$2. The test is intended for those students who missed the earlier test given last month.

Previous hearings conducted by Father Hill have been held in Philadelphia and New Orleans. Others are scheduled for San Francisco (March 9) and Washington, D.C. (March 11).

RE courses announced at two sites

The Religious Education Department of the Catholic School Office this week announced the start of two ten-week programs to be held in Brookville and Indianapolis.

St. Michael's parish, Brookville, will host the series for the southeastern Indiana area starting Monday, March 16. Sessions will be held at 7:30 and 9 p.m., each lasting 75 minutes.

Resource personnel will include: Father Francis Bryan, Father Raymond Boehm, Sister Mary Evelyn Eckert, O.S.B., Sister Antoinette Rensino, O.S.F., Sister Marie Woerdman, O.S.F., Sister Kathleen McShay, O.S.F., and Sister Alma Jacobs, S.P.

The Indianapolis program will begin March 17 at St. Andrew's parish, 4050 E. 38th St. The same schedule will be followed.

Resource personnel there will include Father Patrick Kelly, Father Patrick Smith, Father Boehm and the same Sisters listed above.

A registration fee of \$5 will be charged for the 10-week series.

Hoosier prelate sees President

WASHINGTON — A White House conference with officials of the National Catholic Educational Association (NCEA) may be the catalyst which will set in motion a "task force" on non-public education.

President Nixon told NCEA board members, summoned by special invitation to the briefing, that he saw "great value" in two educational systems, public and private, and that it would be "a tragedy if either one should collapse."

The delegation was headed by Bishop Raymond J. Gallagher of Lafayette, Ind., and Father C. Albert Koob, O.Praem., NCEA board chairman, and president, respectively.



SISTER WILLIAM EYKE



SISTER JEAN FUQUA

Name four officials at Woods

ST. MARY-OF-THE-WOODS, Ind.—The appointment of four vice presidents for St. Mary-of-the-Woods College was announced this week by Sister Jeanne Koerle, S.P., president.

The appointments, part of a re-structuring of the governance system of the college, take effect immediately, according to Sister Jeanne.

Named to the new posts were the following: Sister William Eyke, S.P., vice president for academic affairs; Sister Jean Fuqua, S.P., vice president for student affairs; Sister Hallie Ann McMahon, S.P., vice president for business affairs; and John G. McNamara, vice president for development.

In her announcement Sister Jeanne explained the positions of the four vice presidents reporting to her were created as a result of more than a year of research by the governance committee of the college's Self-Study program and on the recommendations of James Kittleman and Associates, a Chicago-based management consulting firm.

"THESE NEW titles reflect more accurately our re-structured administrative organization," said Sister Jeanne. "All of these administrators have served the college already and well for several years."

"The advantage of a closer-knit administrative board with titles common to other similar institutions is evident; I believe and I look forward to the continued cooperation of all these administrators in the day to day operation and decisions of the college," she said.

The Self-Study, which recommended the changes in structure, was inaugurated in September of 1969 and will be formally completed by mid-April of this year. The committees are at present in the process of drawing up their final recommendations to be presented to the President and to the College Council for implementation. The final visit of the Advisory Council, five experts from educational institutions all over the country, is scheduled for April 17-18.

After this visit and the advisers' review of the reports, the formal structure of the Self-Study will be dissolved and the continuing work of evaluation placed in the hands of the standing committees of the College Council, a new faculty-administrative-student legislative body.

BEFORE her new appointment, Sister William Eyke served as academic dean and professor of chemistry. She began teaching at St. Mary's in 1951 and has been on campus continuously except for a two-year period from 1957-59.

She received her bachelor's degree, her master's degree and her doctorate in chemistry from the University of Michigan.

Sister Jean Fuqua has served as dean of students at St. Mary's since 1967 and has been an instructor in the mathematics department. She received her bachelor of arts degree from St. Mary-of-the-Woods College and her master of science degree (Continued on page 7)



SISTER HALLIE MCMAHON



JOHN G. McNAMARA

SCRIPTURE TODAY

Getting to know Luke

By WALTER M. ABBOTT, S.J.

From the fact that Luke is the only one of the four canonical Gospel writers who begins and ends his Gospel with a focus on Jerusalem and the temple, we can see that he has something special in mind. It has been rightly said that Luke, in fact, centers his whole book around Jerusalem because he regarded it as the holy city of God. He seems to want us to understand and never to forget that it was in Jerusalem that our redemption was achieved by the sacrifice of Jesus, who suffered and died for us and rose in triumph at Jerusalem.

Furthermore, Luke's second book, the Acts of the Apostles, which continues the story of the good news after the Ascension, also begins with Jerusalem, but that second book ends in Rome. Whatever significance you want to attach to that fact, at least you have to say that Luke vividly shows the good news was not for Jerusalem and the Jews only but for the whole world.



WE SHALL soon see in detail what all this means. The main point to make now is that Luke does not simply set down the bare facts about Jesus and his preaching. He works creatively with the facts he has put together as a result of his research. It may be going too far to say that his two books show what the whole Church of his time thought after some decades of reflection on Jesus and the preaching of the word up to then (at least thirty years after the death and ascension of Jesus and maybe as much as fifty years later).

Some scholars say Luke was a very minor, relatively unknown person in the Church. St. Paul refers to his doctor-friend as a person known and esteemed throughout the Church. I suppose those scholars think St. Paul was exaggerating (it's a possibility, but I doubt it). At any rate, even those scholars hold that the two books themselves, Luke's Gospel and the Acts of the Apostles, show an important and major understanding of Jesus in the early Church.

The Gospel of Luke makes the easiest introduction to the New Testament for anybody, but it is not a simple book.

Luke was not writing for people who knew nothing about Jesus. He wrote for Theophilus "so that you will know the full truth of all those matters which you have been taught."

You can regard Theophilus as a man about whom nothing is known, or, since his name means "beloved by God" or "friend of God," you can regard him simply as a symbol for any Christian reader, but you can't regard Theophilus as an ignorant pagan, and you can't regard the Gospel of Luke only as an introduction to the faith for prospective converts. If I contradict any commentators you are following, be kind in your judgment of me and remember that your favorite commentator and I, and you also, are free to make what each of us thinks is the best judgment possible in these matters. The teaching authority of the Church has spoken definitively about only two dozen verses in the Bible (more about that authority and those verses later), and the less definitive traditional teachings in the Church converge authoritatively on matters of doctrine and morals rather than on matters

like the identity and significance of Theophilus.

YOU ARE free to make your own judgment about many matters as you read through the Gospel of Luke. For example, you may decide after reading the first two chapters, the infancy narrative, that, as father LaGrange, a Dominican biblical scholar, wrote at the beginning of this century, "the mother of Jesus herself is the source from which the disciples learnt the most intimate secrets of these humble beginnings," or you may have some other theory about how Luke got the facts. You may hold that in these chapters and elsewhere in his book Luke shows that he is a doctor, or you may hold the Gospel doesn't really give any clues on this point.

When you come to Mary's song of praise, traditionally called the Magnificat because in the Latin translation it began with that word (in older English translations it began: "My soul doth magnify the Lord"), read the song of Hannah in the Old Testament (1 Samuel 2:1-10, which is 1 Kings 2:1-10 in older Catholic translations).

You will probably have to agree that this was the model for Mary's song, but then you are free to hold either that Mary knew the Old Testament so well she could compose such a song from that model (especially with divine inspiration) or that Luke put together here from that model the kinds of thoughts that must have arisen in Mary's heart.

WHEN LUKE writes that "Mary stayed about three months with Elizabeth, and then went back home" (TEV), which is the way we will from now on refer to Good News for Modern Man, the New Testament in Today's English Version, published by the American Bible Society), you are free to hold that she did not wait for the birth of Elizabeth's child, which is narrated next, or you can accept the theory of some scholars that of course she was there and that Luke simply has a habit of tying together the facts about one person or episode before he goes on to talk about another (in this case he finishes what he has to say about Mary visiting Elizabeth and then goes on to talk about the baby who will be named John and will be the forerunner of Jesus).

It is only Luke who gives the dramatic details of Zechariah's experience with the angel Gabriel in the temple and the same angel's visit to Mary.

You can hold that these dialogues are an ancient writer's technique to express what was probably an internal experience for Zechariah and Mary, and that God himself informed these chosen ones about their roles in the divine plan, or you can insist that what the text literally says is what happened and that if Luke has "carefully studied all these matters," and is after "the full truth," he shouldn't be inventing anything at all, to say nothing of such serious matters as angels.

YOU CAN even have various views on just how Luke understood the divinity and humanity of Jesus. From your reading, let us say, of the first ten chapters, you may be inclined to argue that Luke shows a child, a boy, a young man, who does not yet know with his human knowledge that he is God but whose human mind is progressively brought to this knowledge, or you may be convinced that the Jesus of Luke's Gospel knows—as child, as boy, and as man—that he is God and, as a fully grown man, progressively reveals the fact of his divinity to his disciples.

At any rate, you will have to admit that Luke regarded his Gospel as the best one that had yet been produced. Remember his opening words: "Many have done their best . . ." and that he added he "thought it good to write an orderly account." Whether you agree with Luke in that opinion or not, at least you will have to admit that his book about the world's Saviour is good enough to give Theophilus and you plenty to think about and plenty to make up your mind about.

THIS process clearly includes respect for whatever commandments or laws are operative, but it also provides help in making moral choices that are not covered by law. It is positive, explicitly Christian, focusing on human values. The commandments and law are not neglected, much less rejected. They are placed in a much more meaningful and fuller context as in the New Testament.

Perhaps the clearest example of this "new" approach to conscience formation is found in Jesus' parable of the Good Samaritan (Lk. 10:29-37). It could be argued that the priest and Levite who passed by the injured victim of robbers broke none of the ten commandments, yet Jesus did not praise them. The Samaritan, however, saw an injured man, responded with compassion, discerned what the man needed, and cared for him. It is such sensitive response to human values and people's need that allows a person to recognize moral interpretation and come to responsible Christian decisions motivated by love of God and neighbor.



PEACEMAKERS—It is said that in the age of Easter peacemakers will be blessed. Lent is a time when people together can discover the way to peace by discovering the ways of sharing each other's burdens. (NC Photo by Roland Freeman)

Why moral views change

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

Many Catholics are shocked at the statement that rules of conduct can sometimes change. Morality to them is but a development of the Ten Commandments and the teachings of the New Testament. This they learned in their catechisms and this can never change. The very fact that the Church had all the answers was one of the consoling aspects of our faith.

Actually the laws that we were taught in parochial schools included at least three different levels of teaching. First there was God's revelation—we can all remember obvious examples—Thou shalt not kill—Thou shalt not commit adultery—What God has joined together, let no man put asunder.

Second, there were certain values which followed from Scripture teaching. What Jesus said about the love of neighbor should lead us to respect the human dignity of every person, regardless of his wealth, education and background. As these values permeate Christian thinking, we reach conclusions which are not stated as such in the Bible. A good example is the ultimate rejection of slavery and racial segregation as un-Christian.

Third, the popes, bishops, and theologians of the Church try to work out certain rules to help the Christian conscience. These rules are connected with the values asserted in God's revealed word. God's law against murder was applied to the unborn child, so abortion was condemned. Reverence for life led to the forbidding of certain surgical procedures such as sterilization. Theologians said that it was wrong to remove a healthy organ. A surgeon might operate only when a diseased organ threatened the health of the entire body.

IN WORKING out these rules there is always the danger of overkill. Principles drawn up to meet an important need may be stated too broadly. The example of the forbidding of interest-taking shows this point. This was a good rule for a peasant economy, but it would be disastrous for our present economic system.

There was some overkill also in the rule about removing a

healthy organ. Doctors routinely remove a healthy appendix when performing abdominal operations. More recently the problem of kidney transplants arose, involving the donation of a healthy organ to a person with serious kidney disease. Common sense seemed to indicate that a person might take such a risk out of love for another. Theologians had to modify their rules to meet this common-sense need.

When most of us studied catechism our teachers did not distinguish between the unchanging law of God and rules drawn up by Catholic moralists in the attempt to apply this law. Everything was on the same level. We simply accepted what the Church taught. We did not realize that new problems, not mentioned in God's revealed word, call for moral judgment on the part of the Church. It is not always easy to reach agreement on certain totally new situations.

Some examples will illustrate this point. For a successful heart transplant, the heart of the donor should still be beating when it is removed from the body. Ten years ago, most theologians would have said that this is murder. Yet a distinguished panel of doctors from Harvard Medical Schools holds that a person is clinically dead when the higher brain functions have permanently ceased. In such a person a heart-lung machine can maintain breathing and circulation so that a transplant can be performed. Should we accept this definition of death and raise no moral objection to such an operation? There is no easy answer to this question.

SOON WE will be confronted with experiments in human genetics. Scientists are on the verge of a breakthrough that would permit changes in the hereditary factors that affect human infants. Some changes are clearly desirable, such as removing any genes that might

lead to physical or mental retardation in a child. In other cases, science is very much in the dark. There is no known connection, for example, between genes and qualities that make us more truly human, such as virtue, character, and compassion.

But the really critical moral question involves the sacredness of human life and our control over life. We can perform genetic experiments with plants and animals and discard our failures. It would be unthinkable to experiment with human beings in this way. But where are the boundaries? Who draws up the rules? What does the dignity of the human person mean in terms of genetic experiments on humans?

These questions are so new that only a very few Catholic and Protestant theologians have attempted answers. But they do illustrate the pitfalls that confront us when we set about applying Christian moral principles to entirely new problems.

WORSHIP AND THE WORLD

The role of parents in new Baptism rite

By FR. JOSEPH M. CHAMPLIN

If you can respond with a "Yes" to both questions in this first paragraph the rest of the column may not prove particularly informative. You no doubt remember and celebrate each year the anniversary of your "birth in the flesh." But—first question—do you know the date of your "birth in the Spirit?" And—second inquiry—do you yearly on the day of your baptism, renew a promise to die with Christ and thus rise with Him or remake this commitment to accept Jesus and reject Satan?

Those who designed the new baptismal rite for infants hope its features will so facilitate involvement of parents in this ceremony that as a consequence their children ultimately will in fact yearly recall and respond to the implications of baptism.

We have during past decades too often regarded infant baptism as something of a "magic" event. Priest, water and words were the essential elements. Perhaps two, probably one, possibly none of the parents participated in the service. Godparents stood by implicitly promising to supply a Christian education for the child in the event mother and dad failed to fulfill their responsibilities. Grace flowed, as it were, almost automatically.

THE REFORMED rite takes a different approach. Introductory guidelines to the ritual state its emphasis clearly and simply: "Because of natural relationships, parents have a more important ministry and role in the baptism of infants than the godparents." "It is very important that the parents should be present in the celebration in which their child is reborn in water and the Holy Spirit." "They (and especially the mother) carry the child to the font."

The latter point represents a radical departure from our tradition in the United States. Generally mothers have either remained at home or kept in the background until "churched" afterwards. Now we expect her to hold the baby and the father to accompany his wife. Why? Because we believe that infants "are baptized in the faith of the Church," a faith "proclaimed for them by their parents and godparents."

To proclaim this faith for a tiny baby, to

ask for the child's baptism presupposes a willingness to form, educate, train that adopted son of God in the good news of Christ. Unless parents are ready to assume the responsibility for such an education it would seem the infant should not be baptized. At least this is how I interpret the following words directed in our new service to father and mother after they request baptism for their child.

"YOU HAVE asked to have your child baptized. In doing so you are accepting the responsibility of training him (her) in the practice of the faith. It will be your duty to bring him (her) up to keep God's commandments as Christ taught us, by loving God and our neighbor. Do you clearly understand what you are undertaking?" Parents respond with: "We do."

A similar, but shorter charge is given to the godparents. "Are you ready to help these parents in their duty as Christian mothers and fathers?" They say: "We are."

Msgr. Joseph Moriarty, a long-time lover of the liturgy from Cleveland, Ohio, suggests a practical measure which might aid parents in this on-going task of Christian formation for the child. The reformed ritual reads: "Someone from each family (e.g. the father or godfather) lights the child's candle from the Easter candle." That burning flame symbolizes the light of faith in this baby's heart; the Risen Lord now dwells in a unique way within the baptized child. Hopefully the light will never be extinguished nor the guest driven out.

THE CLEVELAND priests suggests that lighting this candle at the anniversary baptismal day and placing it on the supper table could be a silent sign for the first years. Later, with a gradually maturing grasp of the flame's significance, the young Christian would year after year reaffirm in words vows repeated for him (or her) at baptism.

Children from families with such a home practice certainly will never forget the day of their birth by the Spirit. The odds are also much better that people from backgrounds like this will, as independent adults, respond with free, personal faith to the Lord and his message. They will, it seems to me, be more disposed to accept on their own the dignity and duty of Christians which concerned parents asked and assumed for them at the moment of baptism.

By CARL J. PFEIFER, S.J.

In my office hangs an original drawing done by a third grade boy. On the right stands a large tree with bright green leaves and a dark black trunk. A small man dressed in a red cloak stands on the far left of the drawing and between the man and tree are two stone tablets with the inscription: "Ten Commandments." Across the top of the page the young artist wrote his interpretation of what he had drawn: "Jesus is telling Moses that the ten commandments are on the rocks."

Without knowing the double meaning of his words this third grader had expressed what is felt by many Catholic parents and teachers. The fear that the ten commandments are indeed "on the rocks" is expressed at almost every meeting about religious education that I have taken part in during the past year. "Why are the ten commandments not being taught in the new religion books?" "When will the children learn the laws of God and of the Church?" "Isn't it particularly important in our confused times that our children learn the ten commandments at an early age?" Examples of crime in our cities, violence on our campuses and in our schools, widespread disrespect for authority are cited as evidence of the need to teach children the decalogue.

WHAT IS striking about meetings that discuss the ten commandments and religious education is that parents are con-

cerned about the very same thing that the new texts expressly center on, namely the development of sound moral attitudes and a respect for basic moral values. Religious educators are as concerned about crime, injustice and moral apathy as are the parents who fault the new texts for not stressing the commandments. But they are attempting to use a different strategy in the moral education of the young. In place of the commandment-centered approach—with which most parents and teachers are familiar—they prefer an approach that is value-oriented and love-centered. Parents and teachers are entitled to know why.

A number of facts have led religious educators to move away from the previous emphasis on the ten commandments. One fact is that the decalogue is negative: "Thou shalt not . . ." Another is that neither Jesus nor the Apostles, nor Christian educators during the first three or four centuries of the Church's life centered moral teaching on the commandments. A careful reading of the New Testament shows that the ten commandments are never central to the moral teachings of the early Church.

AN EVEN more compelling reason is that in our complex, rapidly changing world many moral issues arise for which the decalogue provides little guidance. People are daily faced with moral choices that are not covered by the ten commandments. A few examples may clarify this. Read the following examples of commonly confronted moral decisions and on the basis of the ten commandments come to a Christian decision. "May I, a doctor, perform



THE NEW CREATION—in the age of Easter, Christians say, the whole world can make a new beginning. Lent is a question of 'discovers' time. What in the world needs a new life, a new start, a new beginning? (NC Photo by Roland Freeman)

KNOW
YOUR
FAITH

IU PROFESSOR INTERVIEWED

Expert cites need for return of good, mass transportation

By HENRIETTA THORNTON

BLOOMINGTON, Ind.—What this country needs is a system of mass transit that is not only mass but also rapid, safe, efficient and profitable, says Dr. George M. Smerk of the Indiana University School of Business faculty and a member of St. Charles parish.

Dr. Smerk, who directs the university's Institute for Urban Transportation, feels that the trouble with automobiles is that there are too many of them. They clog the streets and highways, create monstrous traffic jams at rush hours, poison the air with noxious fumes, and take up valuable space just sitting during most of the day, according to Dr. Smerk.

"Ironically, it's the non-drivers who suffer most—those too young, too old or too poor to own and operate an automobile," he said. "All too often they are stranded miles away from jobs, shopping centers, recreational areas, and almost anywhere else they want to go to."

UNLIKE those who lump the weather and mass transit as two of life's evils which you can't do

anything about, Dr. Smerk is doing something about getting people from one place to another.

He is conducting a 12-month study of mass transit possibilities for cities of 150,000 or less population. The primary goal of the research is to produce a how-to-do-it handbook showing how mass transit can be made a more attractive and useful servant of the public, while at the same time operating more efficiently.

The study is being financed by a grant of \$100,566 from the U.S. Department of Transportation. Dr. Smerk hopes the research will set the stage eventually for a \$2 million mass transit system to be operated in Bloomington as a demonstration project for cities across the nation of similar size and plagued with similar problems.

"Within Indiana, the findings should be of substantial utility," he said. "Apart from those sections of the state that are parts of Chicago or Louisville metropolitan areas, there is only one city in the state—Indianapolis—to which much of the contents of the handbook will not apply."

"If the federal government approves the demonstration project—which will probably be several years in the future—public officials, transit management people, and the Hoosier public will be able to observe at close hand the operation of a model transit system."

He pointed out that mass transit equipment is geared to peak times of use; that is, people going to work in the morning and returning home in the evening. "Of course, the personnel who operate and maintain the equipment have to be paid whether it is in use or not," he continued. "And not enough people use the systems during other than peak hours."

Still, he believes mass transit systems are necessary.

"UNTIL the automobile came along," Dr. Smerk said, "most of our transit was public. But we have grown too much, and the streets and highways can't handle all the traffic. The problem is not how to move cars, but how to move people, and to solve that we are going to have to go back to public transit."

There is much more to improving public transit than just digging up the money to buy equipment, Dr. Smerk said. "Of the many federally-sponsored research and demonstration projects in urban mass transportation, relatively few of them have dealt with management problems."

"More and more the Department of Transportation has come to realize that many of the problems of transporting people in our cities are more likely to be solved by good management, rather than by merely supplying funds for equipment and facilities."

"From the work we have already done on the handbook, it is obvious that some of the practices to be recommended are not at all in line with standard transit thinking. They are much more closely related to the usual practices in a modern, well-run business enterprise."

Conference raps Israeli actions

AMMAN, Jordan — Israel's occupation of the west bank of the Jordan River and takeover of the entire city of Jerusalem drew the condemnation of a joint Moslem-Christian conference here.

Moslem leaders holding a worldwide emergency session on the Palestine situation were joined by the heads of all the Christian churches in Jordan at the conference.

The declaration termed the Israeli occupation a desecration of the sanctity of the Holy Places and a violation of agreements on the status of Jerusalem, and contended that the Israelis were damaging churches and mosques.



THE PRINCE AND THE PRELATE—Although Britain's Prince Charles appears to be threatening Dr. Michael Ramsey, the Archbishop of Canterbury, with a right hook, he's probably just demonstrating the sleeve length that helped place him on the list of the world's best-dressed men. The heir to the British throne and the head of the Church of England were attending a function in Dorchester, England. (RNS photo)

Rates Pope Paul VI above predecessors

CHICAGO — There is more freedom in the Catholic Church today than at any time "possibly since the church of the Apostles," a Catholic editor declared here.

Robert E. Burns, executive editor of U. S. Catholic/Jubilee, suggested in the February issue of that magazine that Pope Paul VI may well be considered by future historians to have been better for the Church than either of his two immediate predecessors.

BURNS based his promise on the fact that the "conservatives" are dissatisfied because he is not another Pius XII and the liberals are unhappy because he is not another John XXIII.

"Ask a liberal Catholic how he would like the Pope to act," write Burns, "and he will more than likely describe a benevolent monarch—a man with the ideas of John but the procedures of Pius. He should reform the

Curia by turning the rascals out, encourage the speculative theologians, dispose of the Vatican treasures and give the proceeds to the poor, greatly liberalize canon law and disciplines as celibacy."

Such an approach, he claimed, calls for an "activist" pontiff who would "shake up the Church by vigorous and presumable not-to-be questioned authority."

THE CONCEPT, Burns insisted, does not parallel the notion of collegiality—a Pope who presides over "convocations of equals, his brother bishops (with room perhaps even for representatives of priests and lay people)."

In support of his theory, the magazine editor drew attention to the Pope's current habits of "issuing numerous warnings and admonishments. . . . He has scolded and criticized but he has rarely punished, with the result that there is greater freedom in the Church today than at any time possibly since the church of the Apostles."

Pope Paul VI, maintained Burns, is slowly dismantling the monarchical structure of the Church and is "step by step making possible the kind of Church that Pope John and the Council he convened envisioned."

Prelates back Pope on celibacy stand

Though controversy on the issue of mandatory celibacy for priests persists, Church leaders around the world are rallying in ever-growing numbers behind the firm position of Pope Paul VI.

Prelates joining with their national conferences, or speaking individually, have made strong public pronouncements supporting the Pope's insistence that the celibacy law must remain in force.

FOR EXAMPLE, the Scottish bishops issued a joint declaration backing the Pope and asserting that such a stand reflects the thinking of most of their Catholics.

It is rare for the Scottish bishops to make public statements outside their semi-annual meetings.

The Scottish bishops said they "have no reservations" on the subject of celibacy, declaring themselves "in complete accord with the Holy Father in his courageous defense of this sacred and treasured tradition in the Catholic priesthood which makes possible that complete and undivided dedication to the service of God which is demanded of the priest."

ON THE OTHER side of the world, the leader of the Bishops' Conference of the Pacific

issued a statement reaffirming full support of the Pope.

Archbishop George H. Pearce, S.M., of Suva, Fiji, noted that the conference at its last meeting, in June, 1969, had unanimously affirmed the pro-celibacy position "as laid down in the actual Code of Canon Law, as reaffirmed in the numerous documents of the Second Vatican Council, and as restated so beautifully and so forcefully by Pope Paul VI in his encyclical, 'Sacerdotalis Caelibatus,' and since reaffirmed by him in many public statements."

Archbishop Pearce said that "we are convinced that the boisterous babel of the public forum is the last place where light and clear vision are likely to emerge in a matter such as this, which has such a long history, and such profound ramifications in the life and welfare of the Church."

fications in the life and welfare of the Church."

Archbishop Pearce added that "if new forms of priestly life are to develop in the Church, it seems to us that this can take place only in the slow maturation which comes from calm theological research, long pastoral experience and profound Christian prayer."

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St. Meinrad slates workshop session

ST. MEINRAD, Ind.—"Religious Education As Socialization" is the theme of a workshop to be held at St. Meinrad School of Theology here March 13-15.

Featured speakers will be Sister Mary Michael O'Shaughnessy, O.P., Ph.D., and Brothers Michael Warren, C.F.X., and Robert Garvey, C.F.X.

Sister Mary Michael is on the staff of the religious education department at Catholic University. Brother Warren is a doctoral candidate in religious education at Catholic University and has taught there in summer sessions.

Brother Garvey also has a M.A. in religious education (Loyola Institute of Pastoral Studies, 1968) and has wide experience in teaching. He is currently a member of a team of Xavarian Brothers who serve eight parishes in the Virginia suburbs of Washington, D.C.

For information, or a registration form, write: Office of the Dean, School of Theology, St. Meinrad, Indiana 47577. Registration fee is \$12. Meals and room (double) for residents is \$18 additional.

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French writer Guitton defends celibacy law

VATICAN CITY — French Catholic writer Jean Guitton, writing in L'Osservatore Romano, has defended priestly celibacy on the ground that the faith "in these times of trials needs witnesses."

In his article in the Vatican City newspaper (Feb. 22) Guitton said: "I know all the arguments in favor of the two priest-hoods—the married and the celibate—and do not consider them negligible. I also know

that those who advance them intend to give help to the Church in the future by multiplying the number of priests and preventing weaknesses."

BUT, he added, "However great the advantages, I believe that nothing can take the place of this higher truth: that faith, in these times of trials, needs witnesses."

The French philosopher and writer, well known in European Catholic circles, began his article by recalling a recent conversation with a Russian Orthodox bishop who, he said, told him:

"AT times we ordain married persons, but we do not admit that a priest should marry. We authorize an ecclesiastic to work in a factory so that he can make a living, but we want him to give it up as soon as possible. And in the factory we want him to appear as a priest."

The priesthood is for us Orthodox a sacred function and that is why we are convinced that you Westerners, you Latins, are not on the right road by allowing the problem of ecclesiastical celibacy to be discussed in public before the tribunal of opinion."

Guitton said the Orthodox bishop warned him: "Be careful—if in the West you dissociate priesthood from celibacy there will be a very swift decadence. The West is not sufficiently mystical to tolerate the marriage of priests without decadence. The Church of Rome has retained—and it is its glory—this ecclesiastical asceticism for an entire millennium."



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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.

The job crisis

There is a considerable degree of justified concern about the effect of the current recession on projects aimed at providing jobs for hard-core unemployed, improving ghetto conditions, and in other ways making the human condition more pleasant in this state and nation.

Both Negroes and whites are affected, and it would be unfortunate if well-intentioned but perhaps overzealous concentration on the plight of blacks were to obscure this fact. This simply would play into the hands of politicians who seek a disruptive power base among lower-middle-class whites.

In saying this, we fully agree with Osma Spurlock, member of the Indiana Civil Rights Commission, that racial prejudice in employment still flourishes and that, therefore, whites laid off jobs have an easier time than Negroes finding other jobs.

Prejudice certainly should continue to be vigorously attacked on all fronts. But citizens of good will also should be on particular guard against political demagogues who want nothing more than to set back such progress as has been made in race relations.

Many of the job projects affected by the economic slump have been oriented toward heavy industry. One of the best solutions now being explored, it seems to us, is to shift the emphasis from manufacturing enterprises which have been forced to lay off marginal workers and aim more at service enterprises.

In fact, we believe city, state, and national government agencies should jump in where needed to help create jobs to replace ones lost by corporate retrenchments. There was a lot of controversy about WPA-type work 35 years ago, but seen in retrospect, it not only helped save the country from possible revolution but did an incalculable amount of good in preserving human dignity and adding to the sum of human skills.

We're not suggesting the country is in such an economic downturn at present that anything remotely resembling the size of the WPA is needed. But the basic idea is sound, and should be exploited if necessary to avoid a heavy increase in hard-core unemployment.

Meanwhile, let's all hope for an early and wholesome upsurge in the nation's economy.

Spiritual exam

Indianapolis last weekend was host to a Sister Formation Conference workshop which attracted more than 650 Religious from 18 Midwest states. It was a regional workshop, one of several scheduled for different areas of the country as part of a nationwide program to help Sisters examine their role in today's Church and today's world.

This is no mean task as many religious communities are finding, one that requires a searching study of life styles, activities, purposes and goals. As the Sisters know, it goes beyond such superficialities as a change of habit or mode of service. It involves the fundamental relationship of Religious with God and man.

Two speakers at the workshop explored the basic question confronting the Conference. Brother Jacques, a member of the Brothers of Taizé in Chicago, a Protestant monastic community, and Father Anthony Zep of Cleveland, agreed it had little to do with the type of work or the area in which it was performed.

Jobs mean very little in the overall life of any Religious, nun or priest, observed Father Zep. It is necessary to separate the institutional jobs from the religious life "if we are to see what we are . . . We give the witness of God to others or we give nothing."

"Anybody can be a teacher or a nurse, without being a Religious, said Brother Jacques. "You have to integrate that into what is essential for a religious life."

All this may be pretty heady stuff for the layman who thinks of vocation-shortages and "drop-out" Sisters in terms of unfilled jobs, in terms of more teachers and higher tuitions. But clearly laymen, like their Religious counterparts, have to stop equating vocations with work. If all a woman is looking for is "job satisfaction" she has a much better chance of finding it outside the convent.

Many young women who, 10 or 15 years ago, would have been likely candidates for the title Sister are finding areas of secular service are much wider, diverse and accessible than ever before. These young women are service-conscious, more so than their elders, and they have a larger sense of social responsibility. Those who have volunteered for the Peace Corps and VISTA and the great number of college students who spend their summers working in urban ghettos, in migrant camps or on Indian reservations are eloquent testimony.

A short-term period of service, however, is one thing, a lifetime commitment something else. Because of a scarcity in the latter, some communities are resorting to the former. The Medical Mission Sisters, whose U.S. headquarters is in Philadelphia, are now recruiting staffs for their worldwide network of hospitals and clinics among those willing to give only limited service, say two to five years. Sister Donna Jean who was in this area last week on a recruitment visit, commented that the U.S. branch of the international community is stressing limited service more and more—out of necessity and because it produces results. Professionally trained personnel—doctors, nurses, pharmacists—(Continued on page 7)

Overseas relief

In these days of galloping inflation there are very few ways of stretching a dollar. But the money collected this coming Sunday for the overseas aid fund of the Catholic Relief Services will be multiplied many times over in goods and services.

The Bishops' fund remains one of the biggest bargains around—for both the giver and the receiver. It remains as well the largest nationwide endeavor in voluntary foreign aid. More than 40 million people around the world are helped through the annual collection taken up in every diocese in the United States. More needy are helped with more supplies in more countries than through any other private agency.

We have a right to be proud and to speak in superlatives. But we also have a heavy responsibility to continue and enlarge that which we have begun and on which so many of the world's poor depend.

• YOUR WORLD AND MINE

Taxpayer asked to pay pollution bill

By GARY MacEOIN

I find it curious that an almost total national consensus should have developed overnight on an issue which has been around for a long time without exciting anybody. Why should environmental pollution have become Public Enemy No. 1 right now? I believe the question deserves some probing.



Back in 1964, shortly after Lyndon Johnson had succeeded to the presidency when John F. Kennedy was assassinated, a similar rapid change of national objectives occurred. Mr. Kennedy had committed the nation to a massive task of leadership in the Alliance for Progress, a program of development for Latin America as a first step in developing the underdeveloped world.

The new President and his advisers realized that this program would require a level of sacrifice from affluent Americans which they lacked the charisma or the courage to exact. So the priorities were quickly altered. We were going to end domestic poverty before concerning ourselves with poverty abroad.

Nobody can deny that the conditions of white Appalachians, of rural and urban blacks, of Puerto Ricans and Chicanos are a disgrace to this wealthy and powerful nation. But poverty and the related evils of immorality and alienation from society affect only a small and declining proportion of our population. In Latin America they affect, and far more harshly, the vast and growing majority. They threaten the continent with chaos, a chaos that may well engulf all of us.

As it happened, not even the substitute program to end domestic poverty was implemented. The escalation of the war in Vietnam siphoned off the resources that might have been invested in it. But now that the

war's end is hopefully in sight, the signals have once more been switched. Instead of reinstituting the poverty programs, we are being summoned to a new crusade.

The reason this time is not simply one of cost, although it is probably that a substantial attack can be mounted on pollution for far less money and effort than it would take to rebuild the inner cities and jack up the economy of the rural South. Politics also enter into the picture.

The present Administration

makes no bones about the fact that it is a business-oriented one. The elimination of domestic poverty would entail a substantial redistribution of wealth and of the power which goes with wealth from the supporters of the Administration to a group that does not and is not going to support it. Such action, no matter the need, is for a politician, suicide.

The benefits of programs to curb environmental pollution, on the other hand, will remain within the business community.

Most of the deadly gases and particles which are choking our lungs and blotting out the sun come from factory smokestacks, automobile exhausts, apartment house chimneys and garbage-burning incinerators. The corrective devices will require new industries, and the cost will be passed on to the consumer. Nor is industry likely to be asked to pay for undoing the enormous harm already caused to seas, lakes, rivers and other natural resources. Such restoration as we undertake will undoubtedly be charged to the taxpayer.

Again, I am not suggesting that environmental pollution is not a serious threat to our survival. What I object to is the allocation of public funds to this fight while we claim that we are short of money for programs to end poverty. Those who are responsible for the pollution, the auto and gasoline producers, the chemical works and the utilities, should be made to redress the harm they have done and mend their ways for the future. They have the technology and should be compelled to use it.

And while we are at it, we should do something about noise pollution, a major threat in our society to human well-being. About eighty decibels is all the average ear can stand without discomfort, and long exposure to higher noise levels threatens permanent impairment of hearing. Yet all of us are frequently so exposed, at cocktail parties, on the subway, at performances of hard-rock bands, when trucks or sports cars whiz past, and when a jet plane roars off. All these noises are, literally, deafening.

(Copyright, 1970)

• THE BLACK VOICE

Here is a different kind of Lent

By REV. LAWRENCE LUCAS

On the Sunday before Ash Wednesday, I suggested in my homily what may be for some a different kind of Lent. You may find it interesting.

Instead of trivial nonsense like giving up candy, bubble gum, booze (except on Sunday), movies and calling people names, while people are ill-fed, ill-clothed, ill-educated, left out and kept out; while our courts are fast becoming the last place where those our affluent society despises can hope to find justice, let's do some serious thinking.

Let us spend about eight weeks seriously and honestly considering such questions as Who am I?

Who are we as a group?

What is our relationship to Christ and to one another through Christ?

And what are our individual and group behavior and our priorities in reference to that relationship?

While the official fast is something of the past, how's this for sound Lenten and year round advice for fasting. Those who believe I am out to destroy all the good ole days should take great delight in the fact that it's a real old-timer speaking:

"... Would that today you might fast so as to make your voice heard on high! Is this the manner of fasting I wish of keeping a day of penance; that a man bow his head like a reed and lie in sackcloth and ashes? Do you call this a fast, a day acceptable to the Lord? This rather, is the fasting that I wish: releasing those bound unjustly, and undo the thongs of the yoke; setting free the oppressed, breaking every yoke; Sharing your bread with the hungry, sheltering the oppressed and the homeless, Clothing the naked when you see them and not turning your back on your own . . ."

Of course, such thoughts do not set too well if you're trying to reduce Lent to the giving up of sweets or movies or fewer hours in front of the television set. Nor can it be reduced to multiplying words that sound like prayer. Taking such words seriously might conceivably render Lent and even religion a brand new ballgame. It may

also be rather frightening just thinking about them.

Incidentally, if you think these thoughts are original, you may be rather flattering, but you're wrong. I am merely saying that

they are very pertinent for today in spite of whoever will not hear them.

If you think they are quotes from Brother Malcolm, wrong again.

Right you are if you can

identify them as the "rantings and ravings" of a man named Isaiah (Isaiah 58:4-7). He was addressing himself to his people who were identifying pious words from time-to-time and a few silly gestures with religion.

(Copyright, 1970)

• THE YARDSTICK

Exaggerate power of labor leaders

By MSGR. GEORGE HIGGINS

There is a common tendency in this country to exaggerate the power of labor leaders. They are frequently portrayed as opportunistic labor bosses—the "bad guy" of the labor movement, so to speak—who run their unions autocratically, with little or no regard for democratic procedures. The rank-and-file, by contrast, are sentimentally and idealistically portrayed as the "good guys" who could be counted upon to do the right thing most of the time if only they could get out from under the control of their domineering leaders.

Derek C. Bok, Dean of Harvard Law School, and John T. Dunlop, Professor of Economics at Harvard and one of the nation's leading experts in the field of labor-management relations, are of the opinion that this tendency to exaggerate the power of labor leaders is a serious mistake in that it fails to reckon with membership pressures, the influence of subordinate labor officials and staff assistants, and the pressure of the environment on union policies and programs.

In a major book on labor-management relations, "Labor and the American Community," to be published in April by Simon and Schuster, Inc., Professors Bok and Dunlop begin their perceptive discussion of this problem by taking note of the fact that, at present, most commentators seem to assume that the future of the labor movement rests mainly in the hands of its leaders.

"This point of view," they remark, "is reflected in the constant criticism of labor leaders, and it is buttressed by a mass of opinion data to the effect that unions are run pretty much as the top officials see fit." They point out, however, that "... one must beware of such opinion, for each of the groups that most influence the public view of organized labor has its special reasons for misconceiving the role of the union leader and exaggerating his influence."

Intellectuals, for their part, are said to be overly sentimental about the rank-and-file and, by the same token, overly critical of labor leaders. Liberal critics of the labor movement, in the opinion of Bok and Dunlop, have been "unable to champion the cause of the poor and the disadvantaged without idealizing them as well. As a result—until recently, at any rate—these critics could seldom bring themselves to blame union shortcomings on the members; instead, they concluded that the leaders must somehow be responsible."

I think it would not be stretching the point too far to suggest, parenthetically at this point that, to a certain extent at least, we are currently experiencing a similar phenomenon in the Church. That is to say, there seems to be a tendency on the part of some liberal critics of the ecclesiastical Establishment to idealize the rank-and-file priest and parishioner (the "good guys") and to hold ecclesiastical authorities (the "bad guys") almost exclusively responsible for all of the Church's problems, faults, and imperfections.

Be that as it may, the tendency to exaggerate the power of labor leaders is not simply an academic issue. On the contrary, it involves some very real problems in the practical order. Professors Bok and Dunlop cite two in particular: 1) the inability of labor leaders in some cases to exercise wage restraint, eliminate featherbedding, or refrain from strikes because of pressures from the rank-and-file; and 2) the inability of labor leaders in some cases, because of rank-and-file apathy or opposition, to turn their talents to

new fields: e.g., organizing the poor, mobilizing their members to fight for consumer protection, and taking the lead "in developing a more meaningful life for workers caught between the television set and the tedium of a semi-skilled repetitive job."

The first of these two problems is very much in the news at the present time. It is estimated that one out of every eight collective bargaining settlements in disputes handled by Federal mediators is being rejected by the rank-and-file. A good (i.e., bad) example of this growing trend was the arbitrary refusal within recent weeks of one tiny group of railroad employees to ratify an agreement negotiated in good faith by their union leaders.

To say that this non-ratification trend seriously endangers the whole collective bargaining process would be putting it very mildly. But what to do about the matter? George Meany, president of the AFL-CIO, has recently come up with one proposed solution. He urges that unions empower their negotiating committees to conclude binding agreements without the need for subsequent ratification.

It could be argued, I suppose, that this proposed remedy for the non-ratification trend might prove to be worse than the disease it aims at curing, in that it would tend to undermine the foundations of union democracy. The New York Times, in supporting Mr. Meany's proposal, has anticipated this objection. "The election of rank-and-file representatives to sit with the elected officers on such (negotiating) committees," the Times editorialized on Washington's birthday, "would insure full democracy at the same time that it provided a now absent bedrock of reciprocal responsibility at the bargaining table."

That makes very good sense to me—but I will not be greatly surprised if some of the liberal intellectuals referred to above come out against Meany's proposal. They are so much in the habit of criticizing labor leaders and idealizing the rank-and-file that I suspect they will find it very difficult to switch gears all of a sudden and lend their support to a proposal which might seem to imply that much

(Continued on page 7)



"BY GOLLY, IT'S GOOD TO KNOW THERE ARE STILL A FEW GOD-FEARIN' FOLKS HEREABOUTS!"

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By MSGR. R. T. BOSLER

Q. My daughter was raised a Catholic. She was married at 16, under duress, by a priest. She was divorced after three years, during which time another child was born. Also during this time, her husband was jailed several times for being drunk in a public place and gambling. Later I found he had been married to another Catholic girl under the same circumstances, except this time not by a priest. He deserted her right after the baby was born.



My two grandchildren are now five and six years old. They need a father and my daughter is considering getting married again. She knows she cannot remain in the Church if she does so; her pastor told her nothing could be done about her first marriage. So she has started sending the children to an Episcopal Sunday school and attending some of the services herself. Here are two cases almost identical. One had the misfortune of being married by a priest so she and her children are being lost to the Church; the other is being welcomed back into the fold and is free to marry again. Is this fair?

A. Your daughter need not be lost to the Church. She should discuss her case with the matrimonial court of the diocese she lives in. If she was married "under duress," the marriage may have been invalid on that score; if what you say about the man can be substantiated it may be possible to prove that he had no serious intentions of being married. Our Church courts are more willing to consider cases on these grounds than before.

Q. Why are grades a basis for determining whether a boy may continue his studies in a seminary or not? This seems to me an unfortunate situation because of a shortage of priests. God gave everybody certain talents. To some He gave the talent

to excel in studies, to others He did not. So, why should people be refused the chance to serve God in this profession because they are unable to do well in their studies?

A. A priest must be a leader of men, a former of community; he must make attractive and meaningful for modern man the ancient teachings of the Bible and the dogmas of the Church. He must have some of the abilities of a salesman, a teacher, a public speaker and an organizer. He doesn't have to be a genius, but he must have enough intellectual capacity to know what the Church believes and teaches and pass this on to others. He must, therefore, have some abilities in studies. If he doesn't, he should be advised to find another way to serve the Church.

Q. It amuses me that Catholics are disturbed over adding the ancient acclamation, "For yours is the kingdom, the power

and the glory forever," to the liturgy. Don't they know that we Catholics of the Eastern Rite have always used this acclamation? The liturgy of St. Basil and St. Chrysostom, used by us and the Orthodox, never dropped this ancient acclamation.

There are too many bishops, priests and people of the Western Rite who are not aware of the Eastern Rite customs. We laugh at you when you say that "For yours is the kingdom, the power and the glory" is a Protestant prayer. How ridiculous can you get?

A. Thanks for your lesson. We Western Rite Catholics can be horribly provincial.

Q. A group of young people who are Methodist invited some of their friends who are Catholics to accompany them one Sunday to their church services. The Catholic friends accepted and

took part. As a result of this they did not attend Mass feeling it was not necessary since they had attended the Methodist services. Am I right in saying that a Catholic can accompany a non-Catholic to their church if they do not take part, but they still have a serious obligation to attend Mass? We are very disturbed.

A. Catholics may attend Protestant services occasionally out of charity and to promote better understanding. They may take part in the services by singing and praying as part of the congregation. They are not, however, permitted to receive Communion.

Attendance at Protestant services does not fulfill the obligation of Sunday Mass. Your friends should also have attended their own services that Sunday. The chances are, though, you are making too much of what happened. Your friends may have been in good faith in deciding they were excused from the Sunday Mass obligation since they had attended one religious service. Don't accuse them of "mortal sin."

Q. The man who is dating my daughter is married and the father of two children. He does not live with his wife but at home with his parents. I confronted my daughter and it seems to make little difference to her. I also spoke with the gentleman but got nowhere. They no longer attend Mass and spend a good deal of time together as they both attend the same Catholic college. This man no longer calls for her at our home. How do I handle this situation looking at it from a Catholic view? I cannot be a hypocrite and accept him into our home.

A. Other than pray, there is very little that you can do. You have made your mind clear to your daughter. Any opposition from now on, more than likely would strengthen her determination to stay with this man. You are right in closing the door to him.

(Copyright, 1970)

● FROM THE OTHER SIDE

A question for Lent

By ALVIN F. KLOTZ

The Russian novelist Dostoyevsky wrote a book about a century ago, which along with others of his novels, has really come into a place of tremendous importance in the latter half of the twentieth century. Dostoyevsky was just coming into his own during his "first" school years, the thirties and forties. Now that I am back in school I find that he is taken even more seriously in 1970.

At the heart of his "Brothers Karamazov" is a legend about the Grand Inquisitor that many perceptive youths and adults are very much aware of today. In more restrictive days I would guess that Roman Catho-

lics were spared too much exposure with the book or the legend since it does seem to take a lusty swing at the Jesuits, if not the whole Roman Catholic Church. Be that as it may, the legend has real meaning in a day that sees so much rejection of the sovereignty of church and state.

In Spain at the time that the Inquisitors were burning heretics every day to the glory of God, Christ suddenly appears. He comes just a day after a hundred heretics had been "gloriously" burned at the order of the cardinal, the Grand Inquisitor, in the presence of the Knights and princes, Lords and Ladies of the court—and the whole population. Everyone recognizes him, weeps and shouts for joy. He heals a blind man, raises a child of seven from her coffin. The Inquisitor sees to it that he is arrested in

the midst of death-like silence from the crowd.

At night the old Inquisitor visits Christ in his cell, sentences him to burning on the morrow and berates him for his trouble making. "Your talk of freedom has been the cause of a lot of suffering, false expectation, and confusion during the past 15 centuries," he tells Christ. "And now that we are about to correct your work and bring in happiness that never could be with your freedom you have the gall to appear. But let me tell thee that now today people are more persuaded than ever that they have perfect freedom, that they have brought their freedom to us and laid it humbly at our feet. Why? Because man cannot be happy without bread. They are too weak, vicious, worthless and rebellious, and there is not bread enough for food and freedom at the same time. So we have given them bread and they have brought their freedom to us. They obey our commands and thus are shared the torture and anxiety that comes with the exercise of freedom. But real life is seeing that men have something to live for. Otherwise they would lack the trust to go on living. And we have given them that in the promise of eternity. Clothed in the majesty of miracle, mystery, and authority we hold them captive for their own happiness. They acknowledge our authority. We take on their sins. We have even claimed ourselves sole rulers of the world. We will save them from the anxiety of free decision making. We love the mass of people. Your way at best is only for the chosen few." After this long speech Christ approached the old man and softly kissed him on his bloodless aged lips after which Christ the prisoner was released into the dark of night and told never to come back again.

This poses a valid question to ponder during Lent. Do we really want freedom or do we attempt to escape from it? In a world that has so recently given birth to a hundred new nations can we endure freedom? The question is religious, but political in its implications. Is freedom what we want, or is it easier to turn to an enforced control—be it Hitler, an Inquisitor, a bearded anarchist or a clean-cut Birchite spouting platitudes about law and order. We will not settle it here. But our approach to a season that literally celebrates resurrection

ROME—The pastoral council of the Diocese of Rome, a body whose operations reportedly will be copied by dioceses in many countries, held its first meeting here. It was hailed by the Pope's Vicar for Rome as "essentially necessary" to Church government.

The prelate also said the body will not be an "assembly of dependents" but will consider the "aspect of external obedience that is the search for communion and the will of Christ in the exercise of common responsibility."

In his opening address to the council, Angelo Cardinal Dell'Acqua, the vicar of Pope Paul for the Rome diocese, said "the structures of the Church's government must be structures of communion. It is for this reason that the episcopate exists and governs in collegiality . . . closely united to the head of the Church (the Pope)."

The council is composed of 50 lay representatives elected by the priests of the Rome diocese, five delegates from religious orders and 12 members of the clergy nominated by the cardinal. As Vicar of Rome, Cardinal Dell'Acqua is president of the council.

NOTING that "community structures" of government are needed to express the pastoral service of the people of God, the prelate told the newly-formed council that it would be "equally as dangerous to remain anchored to an absolute concept of government as it would be to fall into a vague democracy."

Cardinal Dell'Acqua then stressed the necessity of education on all levels to a sense of responsibility.

"In the past one could think that obedience consisted essentially in the material execution of an order. Today we are more sensitive to a deeper and more difficult aspect of the external

provides a time for us to reflect on the religious dimensions of freedom—even when we attempt to escape by dubbing it "political." If you are one of those who would be willing to give up some of your freedom—temporarily, of course—until this "whole mess" is straightened out, you had best think again. Too many folks are talking that way today.

It may be that this is precisely what Lent is all about!

WHO FINDS A WIFE FINDS HAPPINESS
PROVERBS 19 VERSE 22

The Proverbs

INCLUDES 50 LAY MEMBERS

Pastoral council for Rome Diocese opens deliberations

obedience that is the search for fear" reservations, criticisms the communion and the will of Christ in the exercise of a common responsibility," he added.

The cardinal went on to say that "these reflections help show that the council is not an assembly of dependents which places itself before the bishop for a vindicating action—as though priests were not part of the hierarchy and as though they did not share in duties and responsibilities."

"The council," he reminded, "is one part of the episcopal body formed to carry out the same mission of the Church."

Cardinal Dell'Acqua, citing the need for words and actions to give the Church a meaning in the city of Rome, said "this renewal will not take place with tensions, which, however, will not be resolved with force . . . with a triumphalistic spirit or with individual initiatives, but through dialogue and common research."

HE CALLED the council an invitation to "manifest without

Wasn't his idea

ROME—Cardinal John Wright, prefect of the Congregation for Clergy, said he was not the person who originated the idea of having priests renew their vows of celibacy on Holy Thursday. He added that he wished he "was the person who dreamed it up." Cardinal Wright had been the target of critical press reaction after the idea was announced, February 9.

Jesuit seeking post in Congress

BOSTON—Father Robert F. Drinan, S.J., a law scholar, author and crusader for social reform, has declared his candidacy for Congress. The 49-year-old Jesuit will seek the Democratic nomination for election to the U.S. House of Representatives, opposing incumbent Rep. Philip J. Philbin, 71, of Massachusetts' third congressional district in the September primary. Father Drinan is vice president and provost of Boston College and dean of the Jesuit university's law school.



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ARCHDIOCESAN CADET CHAMPIONS—One of the finest teams ever to win the title, this St. Rita aggregation capped an unbeaten season by defeating an excellent St. Anthony of Clarksville five in the final game February 22 to win the Archdiocesan Cadet CYO Basketball championship. The title was St. Rita's first, which will fit into the trophy case beside the parish's Archdiocesan Junior awards. On the way to the throne room, St. Rita's lads took the championship in Division One of the Indianapolis Cadet "A" League, won one of the two deaneries tournament titles, then eliminated St. Lawrence of Lawrenceburg, St. Andrew of Richmond, and finally, St. Anthony in the climactic championship game, 70-60. Head Coach Charles Guynn (back row, left) led the new champs to their perfect season, with help from Assistant Coach James Guynn (back row, second from right). Standing at the right is Father Athanasius Ballard, CYO moderator.



TABLE TENNIS TEAM CHAMPIONS . . . AGAIN—It may be an old refrain, but until somebody comes along to change the words, we'll keep repeating them: "St. Michael is the new Junior CYO Table Tennis Team champion." As you can see from the impressive display of hardware in the picture, the Westsiders won not only the over-all title with 240 points, but also took top honors in both age groups—the Freshman-Sophomore with 138 points, the Junior-Senior with 102. Then, to add to the list, our friends retired the Junior Youth Council traveling trophy with a third straight over-all win, won four individual championships, were runners-up in three events, and finished third in three of the singles divisions. The man responsible for harnessing all this talent and coming up with the right combinations is Coach Charles Kinley (front row, left), and he managed to get the job done again. Sitting at the right is Father Harold Ripberger, CYO moderator.



PARTY AND FORMAL DRESS WINNERS, CYO STYLE SHOW—These eight well-dressed teen-agers walked off with all the honors in the Party Dress and Formal Dress Divisions at the recent Junior CYO Style Show held January 25 at Holy Name. Front row, left to right: Susie May, Immaculate Heart, Formal Dress; Debbie Wuensch, St. Roch, First Place, Formal Dress; Jodi Boyle, St. Luke, Formal Dress; Carol Tondyk, Nativity, Party Dress. Second row, left to right: Cindy Adams, St. Ann, Party Dress; Kathy Jones, St. Joan of Arc, First Place, Party Dress; Kathy McShane, Nativity, Formal Dress; Mary Carmen Jones, St. Joan of Arc, Party Dress. Kathy McShane also was a certificate winner in the Skirt-and-blouse Division, while Jodi Boyle was the trophy winner in the Tailored Dress category.



TAILORED DRESS AND TAILORED SUIT WINNERS—Two of the most popular categories in the 1970 Junior CYO Style Show were the Tailored Dress and Tailored Suit Divisions. These girls were named as winners in those categories. Left to right: Mary Fran McMahon, St. Roch, Tailored Suit; Jodi Boyle, St. Luke, First Place, Tailored Dress; Catherine Weber, St. Catherine, First Place, Tailored Suit, plus a certificate in the Tailored Dress Division; Mary Beth Tomlinson, Holy Name; Mary Jo Battista, Sacred Heart; Kitty Bitter, St. Andrew; Kathy Wuensch, St. Roch, and Theresa Schafer, St. Patrick, Madison, all Tailored Dress winners. Kathy Wuensch also was a gift certificate winner in the Sportswear Division.

Cadet Science Fair to be held March 8

The Archdiocesan Cadet Science Fair, featuring the top seventh and eighth grade scientists from parish schools, will be held Sunday, March 8, at Little Flower parish, Indianapolis. More than 230 exhibits are anticipated, survivors from a total of 4,700 entries in 47 parish science fairs.

Ribbons will be awarded to all contestants according to placement. There will be physical science and biological science divisions in both seventh and eighth grade categories.

THIRTY-FOUR trophies will be awarded along with several campships to a week's camping this summer at one of the two CYO camps in Brown County. The campships are being provided by the CYO and Knights of Columbus councils.

Indianapolis Deanery exhibitors are asked to set-up their projects in the Little Flower gym from 2 to 5 p.m. Saturday. Out-of-town entrants may bring their exhibits from 10:30 a.m. to noon on Sunday. Electrical outlets will be provided.

JUDGING will be done in private with the contestants from 12:30 to 3:30 p.m. Sunday. The doors will open for public viewing at 3:30 p.m. Awards will be announced at 4:30 p.m.

J. Earl Owens is Archdiocesan coordinator for science programs. Serving as Science Fair Director is William S. Sahm, assisted by Olin Klein, who also is in charge of the awards. Hugh Sullivan is chairman of judging.

The Archdiocesan Science Fair is free and open to the public. Exhibits are encouraged to enter the Central Indiana Science Fair which will follow later in the month.



FRESHMAN-SOPHOMORE KINGS—Our Lady of Lourdes' Freshman-Sophomore CYO basketball team, shown here, accomplished a rarity in CYO circles. The Eastsiders won the league title after tough battles with Nativity and St. Christopher, then came back to capture the championship of the postseason Holy Spirit Invitational Tournament, defeating prime rival Nativity in the final game, 70-65. The win gave Head Coach Phil Wilhelm (back row, left) and his boys a record of six straight trophy-winning years in Freshman-Sophomore competition, capped by the 1970 "double." Standing behind the team are, left to right: Wilhelm, CYO Priest Moderator Father Jeffrey Godecker, and Assistant Coach Bill Cobb.

SCORES

VOLLEYBALL SCORES AND STANDINGS
Games of Friday, February 27, 1970
Division 1: St. Rita 2, St. Bridget 0 (forfeit);
St. Thomas 2, St. Joseph of Arc 0; St. Malachy
2, Immaculate Heart 0; St. Christopher Bye.
Division 2: Holy Spirit 2, Lourdes 1; St.
Plus X 2, St. Matthew 0; St. Simon 2, St.
Andrew 1; Little Flower Bye.
Division 3: Greenwood 2, St. Patrick 0;
St. Catherine 2, St. Philip Neri 0; St. Roch
2, St. Mark 1; St. Barnabas 2, Holy Cross 0.
Final Standings
Division 1: St. Rita 11-1; St. Christopher
10-2; St. Thomas 9-3; St. Malachy 5-7; St.
Joan of Arc 4-8; Immaculate Heart 3-9; St.
Bridget 0-12.
Division 2: St. Plus X 12-0; Holy Spirit
9-3; St. Matthew 6-6; Little Flower 6-6; St.
Andrew 5-7; St. Simon 3-9; Lourdes 1-11.
Division 3: Greenwood 1-0; St. Roch 11-3;
St. Catherine 10-4; St. Mark 8-6; St. Philip
6-8; St. Patrick 5-9; St. Barnabas 2-12; Holy
Cross 0-14.

CYO CADET WRESTLING LEAGUE SCORES AND STANDINGS

Week of February 23-28, 1970
Division 1: St. Michael 29, Immaculate
Heart 23; Greenwood 41, St. Roch 10; St.
Malachy, bye.
Division 2: St. Joan of Arc 26, Little

Greenwood takes volleyball title

Our Lady of Greenwood parish won its second straight championship and fourth consecutive title (including tournaments) in the Cadet Girls Volleyball League on Tuesday.

The Johnson County lassies dropped St. Plus X in two games—15 to 10 and 15 to 13.

St. Plus, the Division II representatives, advanced to the final game by beating St. Rita's Division I winner on Monday.

Flower 26, 11; St. Philip 0, Lourdes 2; forfeit, St. Simon 53, St. Andrew 5; St. Lawrence, bye.

Standings
Division 1: Greenwood 20; St. Malachy
20; Immaculate Heart 1-1; St. Michael 1-1;
St. Roch 0-2; Holy Trinity 0-2.
Division 2: St. Simon 20; Little Flower
20-1; St. Lawrence 1-1; St. Andrew 0-2;
St. Joan of Arc 0-0-2; St. Philip 0-2; Our
Lady of Lourdes 1-1-1.

CYO NOTES

Pairings were mailed this week for the Cadet Girls Volleyball Tourney, which starts at various sites on March 16. It will terminate at Little Flower parish. Officials will be provided for all games by the Girls Athletic Association (GAA) of Secunia Memorial High School.

Entry blanks are out for the Junior Spring Kickball League season. Deadline is March 27. Entry deadline for the Cadet Kickball League is March 30. Cadet Baseball League deadline is April 8.

Boys Track Meet entries are due March 11. Coaches will

Juniors to vie in one-act plays

The 20th annual Junior CYO One-Act Play Contest gets underway Sunday, March 8, in all three divisions at 12 different sites. Competition will continue the following four nights, with the semi-final round slated for Sunday, March 15.

meet by March 19 and the dual-meet season to begin April 6.

Cadet Instrumental Music Contest entries are due March 16. The contest will be held April 5 and 6 at Cathedral High School.

The Cadet Wrestling Tourney deadline in March 20. The event will get underway March 24 at St. Simon's and continue March 28 at Our Lady of Lourdes.

Roncalli High School will host the final competition March 19, 20 and 22.

Three judges will be provided by the CYO Office supervisors for each site in Indianapolis, while the host parishes will supply judges in out-of-town locations. A majority opinion of the judges will determine the winners. Point scoring will be used when a split-decision occurs.

Individual awards will be presented at the finals of all division competition. A total of 60 plays have been entered in the Comedy, Classic Comedy and Serious Divisions.

Director of the event is Frank Wilson.

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TIC TACKER

Gives secular campus 'report'

By PAUL G. FOX

Father James P. Higgins, director of St. Paul's Catholic Center at Indiana University, Bloomington, gave the members of Msgr. Downey Council Knights of Columbus, Indianapolis, a chilling report recently on the "campus world" to which their youngsters are exposed.

The former Indianapolis high school administrator stated that the "doctrine of pure humanism is the greatest danger on the secular campus today."

He cited not only the abandonment of faith by undergraduates, but reported the loss of eight priests and 14 nuns during his two and one-half years on the Bloomington campus.

Discussing the presence of political dissent on campus, Father Higgins said that society has been riddled by dissent since World War I and it should be encouraged, so long as it is intelligent, logical and honest.

"We should never tolerate a violent revolutionary dissent," he warned, "and that is exactly what we have today with the extremist groups on campus. We must draw the line against those things geared for the destruction of society."

While drinking, drugs and sex is not new to the campus scene, the present high percentage of collegiate participants is alarming, he said, citing a recent survey which revealed that 15 per cent of collegians are "consistent" users of drugs, while another 60 to 70 per cent can be classified as "occasional" users.

"We were taught the traditional character traits of honesty, loyalty and accomplishments," Father Higgins told his audience. "Today, its action, a communal response and living of brotherhood and service, socialism and not individualism."

An advocate of "law and order," the priest commented that anyone has the right to work toward the changing of laws. "But in the meanwhile the laws must be obeyed," he stated.

Answering his own question about the wisdom of sending one's son or daughter to a secular university like I.U., Father Higgins stated that the student must "be well grounded in his faith." He must be a rugged individualist to survive, he warned.

I.U. ARTIST RECEIVES HONOR—Professor Rudy Pozzatti of the Indiana University fine arts faculty and a member of St. Charles parish, Bloomington, has been named artist-in-residence at the Honolulu Academy of Fine Arts in Hawaii the second semester of the 1970-71 school year. A widely acclaimed print maker, he will be an sabbatical leave from I.U. during the entire school year. Currently, Professor Pozzatti has a one-man exhibition of bronzes, prints and drawings at the Jane Haslem Gallery in Washington, D.C. . . . Dr. William J. Siffin, professor of political science at Indiana University and a member of the St. Paul's Catholic Center, there, has been named director of the Office of Development Administration in the new Technical Assistance Bureau of the Agency for International Development (AID) in Washington, D.C. Dr. Siffin has been granted a leave of absence from his teaching duties at I.U. while working with the federal government. The new bureau, created last fall as a result of a directive from President Nixon, is concerned with the organization and management of AID development projects.

NEW FACILITIES AT ST. FRANCIS—A new vascular procedures room has been opened recently at St. Francis Hospital, Beech Grove, in its department of radiology. The specially designed facility includes a vast array of x-ray equipment to provide more comprehensive medical care and a wide range of special x-ray examinations and procedures. Future plans for the new area include Pacer-maker heart implants.

HERE AND THERE—A group of Lafayette laymen interested in establishing a half-way house for alcoholics there will visit the successful Talbot House on Saturday morning, March 7. Located at 1424 Central Avenue, Indianapolis the Talbot House board will entertain the visitors at breakfast and a tour of the facilities. . . . Music and drama students at Christ the King School, Indianapolis, will offer their traditional St. Patrick's Day program to their pastor, Father Thomas Carey, at 2 p.m. Sunday, March 8, in the school auditorium. Entitled "The O'Hara Ring," the operetta will feature more than 100 youngsters. Director of the production is Sister Margaret Schafer, O.S.B.

Woods

(Continued from page 1)
from the University of Notre Dame.

Prior to coming to St. Mary-of-the-Woods College, Sister Jean taught at Galesburg, Ill., Costa High School and at Our Lady of Providence High School, Clarksville, Ind.

Sister Hallie Ann McMahon has been treasurer and business officer of the college since 1961.

Fish fry

DANVILLE, Ind.—A Fish Fry will be served from 5 to 8:30 p.m. at St. Mary's Church here on Friday, Mar. 6. All proceeds will benefit the Opportunity Cottage bus fund. Opportunity Cottage provides training for mentally retarded children. The public is invited.

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Roncalli dinner

INDIANAPOLIS—A Spaghetti Dinner will be served at Roncalli High School, 3300 Prague Road, from 5 to 9 p.m. Friday, March 6. Proceeds will benefit the school band. Dinner tickets are \$1.50 for adults and 50 cents for children.

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HOME COMING — Father Philip Marquard, O.F.M., who served as Retreat Master at Alverno Retreat House for 11 years, will return to Alverno to give three traditional retreats on March 20-22, June 12-14, and Nov. 6-8. "Father Phil" realized the dream of a new chapel and the construction of an additional wing during his years of service. Since large groups are expected for all three dates, reservations should be made early by writing Alverno, 8140 Spring Mill Rd., Indianapolis 46260 or phoning 255-1340.

Fatima to host teacher week-end

INDIANAPOLIS — Catholic school lay teachers will have the opportunity to attend a Renewal Week-end at Our Lady of Fatima Retreat House from March 13 to 15.

Directed by Father Gerald Gettelfinger, Chatard High School principal, the renewal team will include: Msgr. Raymond T. Bosler, pastor of Little Flower parish; Msgr. James P. Galvin, pastor of St. Patrick's parish; Father William Cleary, principal of Ritter High School; and Dr. John Nurnberger, chairman of the department of psychiatry at the Indiana University Medical Center.

Husbands and wives of teachers are also invited to attend the week-end renewal program. Reservations may be made by calling 545-7681.

Nuns set meeting

CINCINNATI—Four hundred Sisters of St. Francis, Oldenburg, will meet to study new ideas in teaching Saturday, March 7, at Our Lady of Victory School here. Theme of the in-service workshop for teachers is "Innovative Teaching — Schools for the 70's."

Main speakers will be: Sister Barbara Hirt, principal of St. Margaret Mary Alcouque School, St. Louis, and Sister Marlene Brokamp, teacher of St. James School here.



OPERATION HELP—A classroom discussion of Christ's constant concern for others has sparked "Operation Help" in Grade 5, Room 6 at St. Christopher, Indianapolis. The pupils are now nearing the end of a unique project which has involved making scrapbooks, tray favors and small personal items for homes for the retired, orphanages and hospitals. Shown packing some of the items for delivery are, standing, Eddie Arnes and Paula Perreau. Working on scrapbooks are, seated left to right, Jennifer Jindra, Mike Brier, Jim Dezelan and Laura Canales.

Pastor's

(Continued from page 1)

by consulting only with God, is no longer sound. But if we move to the other extreme—the laymen have no experience in leading the Church," Cardinal Dearden declared.

THE WORK must be a "co-joined" one, he insisted, with decisions and goals shaped by a common contribution judged in concert to be the best.

What dimension does the Religious person bring to parish life? Cardinal Dearden stressed the presence of Religious as a special "witness to the force of the Beatitudes lived."

"They are constant reminders to us of our call to be Christians, that we are called not to mediocrity but to holiness," he said. Religious should participate actively and positively in structures like parish councils, he declared.

The third participant in the drama of "movement in concert" is the pastor or priest.

"I will be the first to admit," Cardinal Dearden pointed out, "that many priests have looked to parish councils as a threat. Until now priests have enjoyed a certain preeminence that is perhaps being challenged. Before the pastor said, 'We'll do this and so.' Now he says, 'We'll do this and so,' and somebody says, 'So what?'"

The new role of the priest calls for a different concept of authority, though the authority remains the same, the cardinal explained. Authority, he said, must be thought of as ministry of service.

Specifically, a crucial point is reached when it comes to final formulations for some parish action.

"Remember, we're not concerned here with a 5 to 4 vote, but with a movement 'toward.' The role of the pastor comes down to seeing that all relevant factors have been brought in, have been considered, to see that the movement progresses steadily toward a viable conclusion," Cardinal Dearden stressed.

"He is the man, then, who when he sees a consensus has been reached cuts off the discussion and says 'We'll do it.' This means a ratification of a decision," he said.

HENCE, the cardinal continued, the pastor as a member of the parish council is an active member. He is part of the consensus.

"For him merely to sit in on a meeting is to abdicate his responsibility. He is not diminishing his authority in a parish council but is exercising it in a way that makes him sensitive to the Holy Spirit in them," he said.

Generally expressing strong optimism about the future of the Church, the cardinal said: "In all candor, I don't know what the final shape of the new order will be. I'm certain that basics that belong to the Church will stay. The role of priest is not that of layman; the layman's is not that of priest. At the moment, however, I'll grant it is a bit fuzzy."

Theology courses open for summer

ST. MEINRAD, Ind.—The St. Meinrad School of Theology will offer a summer program of 14 courses in theology from June 29 to August 7. By virtue of accreditation by the American Association of Theological Schools, the school will grant credit for the courses completed.

Courses to be offered will include four in Sacred Scripture, two in doctrinal theology, two in catechetics, one in Church history and five in liturgy.

The faculty for the summer session will include: Father Aurelius Boberek, O.S.B., Father William Deering, Father Columba Kelly, O.S.B., Father Sebastian Leonard, O.S.B., Father Conrad Louis, O.S.B., Father Nathan Mitchell, Father Matthias Neuman, O.S.B., Father Christopher Shappard, and Father Marcin Strange, O.S.B.

Courses in Sacred Scripture will be concerned with the Gospels, The Prophets, Studies in biblical theology of St. John's Gospel, and The Teaching and Preaching of St. Peter. Doctrinal courses will deal with the Theology of Ministry and the Mystery of Christ in Time. Methodology and Psychology of Christian Education and Christology and Catechetics and a Pastoral Course in Contemporary Christology will be the concern of the Catechetics studies.

In the field of Church History, the Church in the Era of the Reformation will be studied. Liturgy courses will center around The Use of Music in Liturgy, Effective Leadership in Celebration; The New Missal and Ritual of Paul VI; the Anaphora; and the History of Eucharistic Piety.

Summer session dean is Father Christopher Shappard, O.S.B.

Gift to Marian

INDIANAPOLIS—A \$1,500 gift from the Shell Companies Foundation was made recently to Marian College, according to Dr. Dominic J. Guzzetta, Marian president.

Higgins

(Continued from page 4)

of their previous criticism of organized labor has been somewhat wide of the mark.

I hope that my prediction in this regard will not come to pass. We shall have to wait and see. Meanwhile, I would have to agree with Bok and Dunlop when they say that by underestimating the problems which many labor leaders face vis a vis the rank-and-file, "liberal critics have succeeded — after two decades of biting prose—in accomplishing virtually nothing except to antagonize the union leadership."

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Spiritual exam

(Continued from page 4)

cists and technicians—are, in many cases, willing to spend several years overseas, with minimal pay, helping the medically indigent and passing on their skills to native trainees.

Such an approach is an expedient; it is not a solution to vocation shortages or to the questioning and frustration evident in many religious communities. The fundamental difficulty of "selling" the consecration of self to God and his people remains. So does the need for the continuous conviction that the sale was a worthy, satisfying transaction for all concerned.

The Sister Formation Conference realizes it is the Sisters themselves and the communities of Religious who must find the answers. The interest and the prayers of the laity are solicited. The practical pressures the layman sees and feels are important, of course. But they are only the surface reflections of a deep spiritual shuffling and re-examination which will affect the future of the entire Church.

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Seymour sponsors adult education series

SEYMOUR, Ind. — A short course in Scripture for adults began Tuesday morning, March 3, at St. Ambrose School library and will continue each Tuesday morning and Wednesday night for three weeks. Sister Mary Margaret Funk, O.S.B., religious education specialist, is conducting the courses on an experimental basis.

The first three weeks will provide an overview of the Old Testament. After Easter, the program will continue for three more Tuesday mornings or Wednesday nights with a deeper study on one book from the New Testament.

Purpose of the course, according to Sister Mary Margaret, is to understand the scriptures by accounting for Israel and its unique position among other religions. Their language is a product of their culture and limited knowledge of 1000 B.C., she said, so that the group will study some of the early uses of language in contrast with our own.

NEXT, THE instructor explained, the study group will discuss the over-all theme and position of each book in the Old Testament showing a developing insight and spirituality within history. Finally, they will explore the levels of meaning the child, historian, scholar or saint can derive from reading the Bible in an effort to answer "What does the Old Testament mean to me?"

Interest in a Scripture course had been expressed by parish members who had attended a series of discussions on "What's

Happening in the Church." Approximately 80 adults attended discussion groups which were broken into small units meeting on Sunday and Wednesday evenings and a women's group meeting on Wednesday mornings.

ADULTS AT St. Ambrose also participated in three ecumenical study groups in cooperation with seven Protestant religions. There was a film discussion series at the Presbyterian Church, a teen-age parent dialogue at the First United Methodist Church, and a community problems series at the Christian Church.

Sister Mary Margaret, who is living at the St. Ambrose convent in Seymour, while serving as area coordinator of religious education, has been instrumental in teaching adult discussion leaders. James Davis is in charge of the adult education program and D. J. O'Connor is president of the board of education, which is involved with education at all levels, preschool, elementary, high school and adult. Father Robert Wilhelm is pastor of St. Ambrose parish.

St. Ambrose will observe Day of Prayer

SEYMOUR, Ind.—Women of St. Ambrose parish here adopted "Sing in Praise of the Lord" as the theme for an ecumenical prayer service to be held Friday afternoon, March 6, at the church. Sponsored by the Seymour Fellowship of Church Women as a World Day of Prayer service, it marks the first time for the Catholic group to host the event although they have been participating in the Fellowship for the past four years.

The program featured the Children's Choir of the church, under the direction of Sister Janet Goodrum, O.S.B. Mrs. E. P. Easterday of St. Ambrose will lead the scripture reading and Mrs. Harry B. Fox heads the welcoming committee. Mrs. D. J. O'Connor will serve as general chairman.

A nursery so that mothers of pre-school children can attend the service will be made available by Trinity United Methodist Church (across the street from St. Ambrose). It will be supervised by women from the Church of God.

Other denominations which are active in the Fellowship, either providing soloists or serving as committee members, include Lutheran, Christian, United Church of Christ, Baptist, A.M.E., Presbyterian and Nazarene.



GREENFIELD PARISH CCW OFFICERS—Shown above are the new officers of the St. Michael's parish Council of Catholic Women, Greenfield, who were recently installed. President of the group is Mrs. Eugene Patterson, second from right. Others, from left, are: Mrs. Alvin Melliere, treasurer; Mrs. Michael Klopfenstein, secretary; and Mrs. David Berg, parliamentarian. Mrs. William Meridith, vice-president, was not present for the photo.

Scouts schedule leader program, retreat, awards

INDIANAPOLIS — A Scout Development Program, designed to promote Christian leadership, will be held Sunday, March 15, at Camp Kiwanis. The program is scheduled from 10 a.m. to 5 p.m. and will include Mass.

Also announced this week is the annual Boy Scout Retreat, to be held March 21 and 22 at Camp Rancho Framosa in Brown County. Registration will open at 11 a.m. Saturday and the retreat will continue through noon on Sunday.

Archbishop George J. Bishop will distribute the Marian Awards to qualified Girl Scouts, Catholic Daughters of America and Campfire Girls on Sunday, March 22, in St. John's Church.

The ceremony, which includes the awarding of the St. Anne Medal to adult scouting advisers, will take place at 4 p.m.

Speaker at the awards presentation will be Father Edwin F. Sahn, pastor of Immaculate Heart of Mary parish.

St. Brigid ladies plan Irish Ball

INDIANAPOLIS — The St. Brigid Division, Ladies Auxiliary, A.O.H., will sponsor its annual Emerald Ball at the Columbia Club on Friday, March 13. Paul Burton and his orchestra will play for dancing from 9 p.m. until 1 a.m.

Featured entertainment includes Irish dancing and ballads. Mrs. Daniel Olohan is dance chairman. Miss Mary McNellis is the division president.

INDIANAPOLIS Calendar of Events

FRIDAY, MAR. 6
Nocturnal Adoration members are reminded of the customary watch.

Spaghetti Supper from 5 to 8 p.m., Roncalli High School, 3300 Prague Road.

SUNDAY, MAR. 8
The Third Order of Mount Carmel will meet at the Carmelite Monastery at 1:30 p.m.

Card Party, from 2 to 4 p.m., in St. Patrick's school hall, 950 Prospect St. Bunco for school-age children.

FRIDAY, MAR. 13
Card Party, sponsored by St. Pius X Guild for the benefit of St. Augustine Home, at 7:30 p.m. in the K of C hall, 71st and Keystone.

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

St. Lawrence to 'rummage' for parish debt

INDIANAPOLIS—The second annual Rummage Sale, sponsored by the Ladies Club of St. Lawrence parish, will be held Friday and Saturday, March 13 and 14 in the church basement at 46th and Shadeland Ave.

Household items, clothing, furniture and sporting goods will be sold from 9 a.m. until 5 p.m. on Friday and from 9 a.m. until 12 noon on Saturday. Coffee and donuts will be available at the snack bar.

Co-chairmen of the event are Virginia Neff and Mary Ann Vestia. The proceeds will be used for the reduction of the parish debt.

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Remember them in your prayers

BROOKVILLE
† MARGARET COLLIER, 56, St. Michael's, Feb. 25. Wife of Lawrence; mother of Mrs. Linda Kinch of Connersville; Mrs. Diane Baker and Mrs. Alice Collier, both of Brookville; sister of Mrs. Ann Kitz of Connersville; Mrs. Helen Young of Holmsville, Fla.; Mrs. Mary Steele of Sarasota, Fla.; Richard Burkhardt of Connersville and Robert Burkhardt of Cliffside Beach, N.J.

CLANESVILLE
† DANIEL MACDOUGALL, Sr., 85, St. Anthony, Feb. 28. Husband of Ada; father of Daniel MacDougall, Jr. of Clarksburg; Anna Payne of Louisville; stepfather of Velma Henley of Miami; Helen Finn of Jeffersonville and Pearl Trainer of Pekin.

INDIANAPOLIS
† SUSAN M. EBB, 55, St. Bridget's, Feb. 23. Sister of Ann Cooper and Mary Jo Montgomery.

† MARTHA E. CLAUS, 76, St. Barnabas, Feb. 28. Mother of Lois Gutzwiller; sister of Caroline Britten.

† GEORGE W. RANDALL, 71, Our Lady of Lourdes, Mar. 2. Husband of Helen G.; father of Francis Randall and Florence M. Ryan.

† MARY M. LOECHLE, 85, Holy Cross, Mar. 3. Mother of Kenneth Loechle and Marie Russell; stepmother of George Loechle; sister of Henry and Edward Melzner and Catherine Stansbury.

† CLARENCE L. ELDER, 86, Holy Cross, Mar. 3. Father of John Elder, Ruth Seal and Rita McFadden.

† SARAH M. GREENISH, 71, Our Lady of Lourdes, Mar. 3. Aunt of Joseph Dowling.

† PAUL E. KRIER, Sr., 77, Christ the King, Mar. 3. Husband of Tillie; father of Paul E., Jr. and William J. Krier; Mary K. Krier and Margaret Eichrodt; brother of Frances Schell and Mary McNulty.

† HAROLD M. COLE, St. Augustine, Feb. 25. Uncle of Alma Marie Rodgers.

NEW ALBANY
† HARRY E. SUTTON, 34, Holy Trinity, Feb. 24. Husband of Mary; son of Mrs. Louise Sutton of New Albany; brother of Carl Sutton of Floyd Knobs; Melvin Sutton of Portland, Ore.

† ELsie APPEL, 75, Our Lady of Perpetual Help, Mar. 3. Mother of John F. Appel of New Albany; Mrs. Jeannine Gilliam of Springfield, Tex.; sister of Mrs. Lila Gohmann, Mrs. Verene Ernst and Mrs. Agnes Lammlein, all of New Albany.

RICHMOND
† RAYMOND S. THOMAS, 63, St. Andrew's, Feb. 28. Father of Mrs. Marilyn Mabry of Richmond; half brother of Orville Thomas of Richmond.

† WILBUR W. AUSTERMAN, 58, St. Andrew's, Feb. 26. Father of Mrs. Delores Hawkins of Richmond; Mrs. Jane Ann Brandley and Jim Austerman, both of Fountain City; brother of Mrs. Mary Ruth Coffin of Santa Susana, Calif.; Lawrence Austerman and Mrs. Veronica Austerman, both of Richmond.

TERRE HAUTE
† AMELIA HOMBURG, 84, St. Margaret Mary, Mar. 3. Mother of Robert Homburg of Lebanon; Mary Crews of Columbus; Barbara Bollerich of Clarksburg; George Carl, Ruth and Frances Homburg, all of Terre Haute.

† MARY M. LOECHLE, 85, Holy Cross, Mar. 3. Mother of Kenneth Loechle and Marie Russell; stepmother of George Loechle; sister of Henry and Edward Melzner and Catherine Stansbury.

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† AMELIA HOMBURG, 84, St. Margaret Mary, Mar. 3. Mother of Robert Homburg of Lebanon; Mary Crews of Columbus; Barbara Bollerich of Clarksburg; George Carl, Ruth and Frances Homburg, all of Terre Haute.

† MARY M. LOECHLE, 85, Holy Cross, Mar. 3. Mother of Kenneth Loechle and Marie Russell; stepmother of George Loechle; sister of Henry and Edward Melzner and Catherine Stansbury.

† CLARENCE L. ELDER, 86, Holy Cross, Mar. 3. Father of John Elder, Ruth Seal and Rita McFadden.

† SARAH M. GREENISH, 71, Our Lady of Lourdes, Mar. 3. Aunt of Joseph Dowling.

† PAUL E. KRIER, Sr., 77, Christ the King, Mar. 3. Husband of Tillie; father of Paul E., Jr. and William J. Krier; Mary K. Krier and Margaret Eichrodt; brother of Frances Schell and Mary McNulty.

† HAROLD M. COLE, St. Augustine, Feb. 25. Uncle of Alma Marie Rodgers.

NEW ALBANY
† HARRY E. SUTTON, 34, Holy Trinity, Feb. 24. Husband of Mary; son of Mrs. Louise Sutton of New Albany; brother of Carl Sutton of Floyd Knobs; Melvin Sutton of Portland, Ore.

† ELsie APPEL, 75, Our Lady of Perpetual Help, Mar. 3. Mother of John F. Appel of New Albany; Mrs. Jeannine Gilliam of Springfield, Tex.; sister of Mrs. Lila Gohmann, Mrs. Verene Ernst and Mrs. Agnes Lammlein, all of New Albany.

RICHMOND
† RAYMOND S. THOMAS, 63, St. Andrew's, Feb. 28. Father of Mrs. Marilyn Mabry of Richmond; half brother of Orville Thomas of Richmond.

† WILBUR W. AUSTERMAN, 58, St. Andrew's, Feb. 26. Father of Mrs. Delores Hawkins of Richmond; Mrs. Jane Ann Brandley and Jim Austerman, both of Fountain City; brother of Mrs. Mary Ruth Coffin of Santa Susana, Calif.; Lawrence Austerman and Mrs. Veronica Austerman, both of Richmond.

TERRE HAUTE
† AMELIA HOMBURG, 84, St. Margaret Mary, Mar. 3. Mother of Robert Homburg of Lebanon; Mary Crews of Columbus; Barbara Bollerich of Clarksburg; George Carl, Ruth and Frances Homburg, all of Terre Haute.

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VIEWING WITH ARNOLD

Movie explores race

By JAMES W. ARNOLD

"Tick Tick Tick" is a long way from being film art or even an honest treatment of American racial problems. But it is a fascinating example of how a bone-deep serious real-life social problem can be turned into mass entertainment, and how all the clichés of sheriff movies can be enlisted in a noble cause.



Films may never have any deep effects on racial attitudes. But if they do, it will probably be because of simple-minded potboilers like "Tick" rather than message-heavy dramas with more realism, complexity and subtlety. Maybe that's what Sidney Poitier was trying to tell us in "For Love of Ivy." American attitudes toward the FBI and police have been shaped by scores of cops and robbers movies, and toward war by John Wayne and Jeff Chandler epics. If they are to be reshaped, the battleground will be on the Grade B level and not in Cannes Festival prize-winners.

"Tick" is a sly variation on "In the Heat of the Night." A black policeman in a small Southern town, redneck resentment, unpredictable black reactions to the increased status

of a brother, a white cop who begins as an enemy and ends as a friend. Even Rod Steiger's famous final line is approximately reprised in the closing shot of an edge-of-town highway sign: "Y'all come back, hear?" (In print it just isn't the same.)

But Jim Brown as the black lawman is a straightforward, uncomplicated guy, an honest muscleman who makes Poitier's Virgil Tibbs look like a mixture of Hamlet and Einstein. George Kennedy as the white officer is stolid, fair and unfortunately dull. The suspense is in the junior varsity class, which is too bad, because this time the conflict begins even more credibly, right out of the headlines.

Brown is elected sheriff in a county with a black majority. The white reaction ranges from resignation and discomfort to hostility. The blacks are proud, but some want to use the law as a club for revenge. How will the hero handle it, especially when circumstances force him to arrest both a surly black militant and the sniggering scion of a white Big Daddy from a neighboring county?

Contrived is hardly the word for "Tick." It is as carefully arranged and calculated as a Hohenzollern wedding. Former sheriff Kennedy swallows his pride and goes to work as Brown's deputy. Big Daddy, who looks remarkably like George Wallace, plans to bust his kid out of jail. (Notice the western movie pattern, transferred to the South.) Brown can't stop him with black deputies alone without causing a racial Armageddon.

So he and Kennedy appeal for help to the rednecks, who appear scornful. But something wonderful must happen off-camera, because at the last moment they come riding out of the dark, shotguns high, like the cavalry from the fort. Justice is saved by black-white cooperation. Does Brown shuffle and say thank you? No. He plans now to run for mayor.

The film is solid middle-of-the-road liberalism. Hero Brown is for law and order and black power within the system. The good blacks have all served in Vietnam. The get-whites militant (Bernie Casey, like Brown, a football star) is a rapist as well as a radical. The crusty old mayor (given class by veteran Frederic March) is fair-minded and willing to change with the times, even to bountoonizing with his faithful man-servant. The Klan-types are either comically inept idiots or decent old boys at heart who can be won over by a show of courage. There can be learning and compromise on all sides, and as a result, the corrupt old power structure (the Wallace-type Big Daddy) is humiliated and put to flight.

This is a hopeful Stanley Kramer-type optimism, provided by producer-director Ralph Nelson ("Charly," "Lilies of the Field"), another long-time Hollywood humanist. The message not only gets across, but is coated with entertainment values. The audience is exhilarated.

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ated and cheered by the good guys, and enjoys immensely the put-downs of the baddies, black and white. The ending, which shows the Klan members using Klan tactics in a good cause, is amusing in the same way the Old Dead End Kids movies were, when the juvenile delinquents came to the rescue of the righteous.

"Tick" suffers from obviousness, including the characterization of the heroes' wives (Janet MacLachlan, Lynn Carlin), who have little to do but (like western heroines) hope their men won't stand up for principle to the extent of getting hurt. It also has a remarkable collection of the fat sweaty actors who always turn up in movies about racist Southern towns and mumble about the uppity Nigras. Another drawback is the music, a series of country songs with lyrics that underline what is already painfully clear with maddening persistence.

Nelson manages to sustain a feeling of imminent violence without actually showing much of it. And "Tick" is one of the few films of the season with bedroom scenes in which men and women simply lie in the heat, perspire and talk. It may not be exciting, but it's different. (Rating: A-3 (G)—unobjectionable for adults.)

Recommended: Midnight Cowboy (A-4), Pop! (A-2), If (A-4), Easy Rider (A-4), The Reivers (A-3), Medium Cool (B), Downhill Racer (A-3), Hello Dolly (A-1), Butch Cassidy and the Sundance Kid (A-3), Oh What a Lovely War (A-2), True Grit (A-1), The Secret of Santa Vittoria (A-2).

Immaculate Heart
to show fashions

INDIANAPOLIS — The latest spring fashions will be shown at the Dessert-Style Show sponsored by the Women's Club of Immaculate Heart of Mary parish on Tuesday, March 12. The event will be held in the parish auditorium, 57th and Central, beginning at 1 p.m.

Ticket reservations are being handled by Mrs. Don Healy 255-7710 and Mrs. Frank McKinney, Jr., 257-6133. Tickets will not be sold at the door.

Draft plan
to organize
U. S. nuns

ST. LOUIS — A 42-member national task force of women Religious completed plans here for a nationwide organization to represent some 165,000 Sisters and nuns in the United States.

The plan will be submitted for approval to the third National Meeting for Women Religious to be held April 17-19 in Cleveland, at which an attendance of 3,000 is expected.

The proposed organization, to be known as the National Association for Women Religious (NAWR), would have six principal objectives:

- To give impetus and direction to the organization of local groups of women Religious.
- To work for greater participation of women Religious in the decision-making process and the implementation of decisions on local and national Church levels.

- To provide channels through which women Religious may speak with one voice.
- To share research by means of published newsletters, editorials and statements.

- To establish a national office to support and service local Sisters' organizations.
- To conduct an annual meeting which would focus attention of Sisters on current issues.

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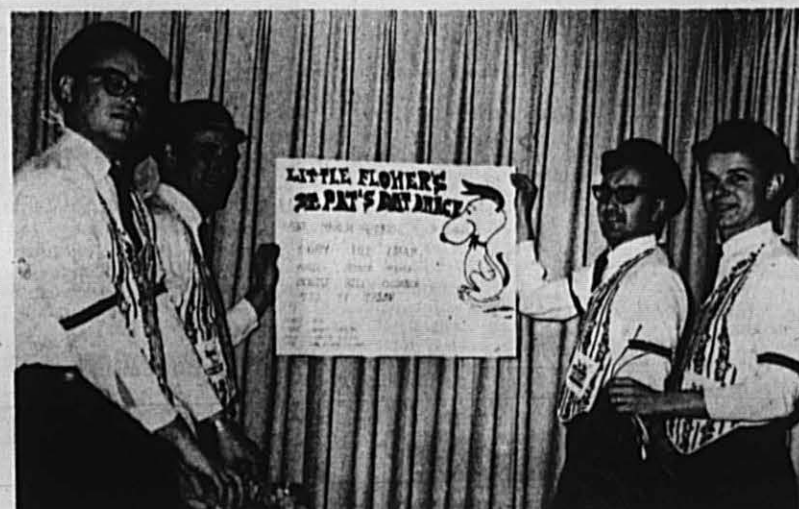
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BENEFIT CARD PARTY AND STYLE SHOW—St. Augustine's Home will benefit from the proceeds of the annual Card Party and Style Show sponsored by the St. Plus X Guild. "Lucky Thirteenth" is the theme of the event, to be held at 7:30 p.m. Friday, March 13, at St. Plus X Council Knights of Columbus, 2100 E. 71st Street. Mrs. Mary Ann Schulz, above left, is card party chairman. Also shown are Mrs. Helen Rees, center, tote bag chairman, and Mrs. Shirley Dalton, decorations chairman. Tickets are available for \$1.25 by calling 253-6884.



ST. PATRICK'S PARTY AT LITTLE FLOWER—The Men's Club of Little Flower parish, Indianapolis, will sponsor a St. Patrick's Day Party on Saturday, March 14, in the school hall. General chairman of the event is Bob Hellwig, above left. Also shown above are (from left) Steve Bauer, publicity chairman; Joe Gallagher, decorations chairman; and Mark Felts, ticket chairman. Tickets are available by calling 359-7244.

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K of C to begin Fashion show set
bowling tourney for Hilton Mar. 15

INDIANAPOLIS — The 45th National Knights of Columbus Bowling Tournament opens this week-end at the Raceway Lanes here. Sponsored by the Indianapolis Chapter of the K of C, the event will run for nine consecutive week-ends, drawing thousands of bowlers to the city.

Msgr. Downey Council, 511 E. Thompson Rd., will serve as host council on Saturday evening, March 7. A special smorgasbord dinner will be served from 6 to 7:30 p.m. for \$3.50 per person.

Entertainment will be provided by the Msgr. Downey Choral Group and the Downey Musicals. A free dance will complete the evening.

All K of C members are invited to the event, including non-bowlers.

Meeting set

INDIANAPOLIS—The Mother Theodore Circle, Daughters of Isabella, will hold a covered dish meeting, Tuesday, March 10, in the K of C clubrooms, 1305 N. Delaware St.

INDIANAPOLIS — Christ the King Court, Ladies Auxiliary of the Knights of St. Peter Claver will sponsor a Fashion Show at the new Indianapolis Hilton Hotel on Sunday, March 15.

A luncheon is scheduled at 2 p.m. in the hotel's Royal Ballroom, followed by "Fashions at the Hilton" from 3 to 5 p.m. Miss Barbara Crowe will be featured model.

Miss Marie McElroy is chairman. Tickets are available from the following: Mrs. Marjorie Collins, 635-1763; Miss Rita Guynn, 926-2287; Mrs. Gracie Staples, 632-9349; or Mrs. Mary Strange, 547-1934.

Scripture study

ERLANGER, Ky. — A Scripture Study Week-end for the Laity will be held at Marydale's Madonna Lodge here March 13-15. Program director will be Father Richard McGrath, professor of Sacred Scripture at Thomas More College, Covington. Reservations should be addressed to: Marydale, Donaldson Road, Erlanger, Ky. 41018.

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OPINIONS

'Compassion'

To the Editor:

When priests resign from the ministry and apply for dispensation from the celibacy obligation, they are frequently subjected to many indignities and humiliations. In some cases, they are requested to see psychiatrists and undergo various tests. In other cases, they are subjected to delays of incredible lengths, sometimes lasting two and three years. In probably no organization in Christendom are employees subjected to such harsh, cruel and inhuman treatment as priests are in the Catholic Church of the Latin rite.

Cases of treatment of this character are detailed in the book, *WHY PRIESTS LEAVE* (Hawthorn Books, Inc., New York), which I recently edited. In it twelve dedicated and scholarly priests describe the anguish and mental torture to which they were subjected. Hence, it is refreshing to learn of the reaction of Father John McCormack, Maryknoll superior, to the decision of Father Daniel McLellan to laicize and marry.

Father McLellan is widely known as the American pioneer of housing and loan cooperatives in Peru. Perhaps no priest in that country won such great esteem, admiration and affection as this devoted Maryknoll Father.

Instead of berating him, Father John McCormack reflected the compassion and love of Christ, our great High Priest, when he wrote: "Your career has been a hectic one, many-faceted, exposing you to experiences that most of us ordinary men could never have known. You have known the hovels of the poor and the drawing rooms of the great and the influential. Under God's providential design, all that could not have been without purpose."

Continuing, Father McCormack said, "You have brought renown to the Church and Maryknoll in Latin America, and Maryknoll has profited from the M. M. after your name. Good is difficult to measure, but all your efforts as a Maryknoller could not have been without good effects through the years."

He concluded with the following heartwarming assurance: "I want you to know, therefore, that the Society is grateful and deeply indebted to you. Both the Church and Maryknoll have benefited from your priestly presence and zeal in Latin America."

If Father McCormack's example of Christian compassion and magnanimity reflected the rule rather than the exception, thousands of heartaches and bitter resentment would be prevented, and the transition to a zealous, fruitful and happy

apostolate in the lay state would result. Is it to much to hope that Father McCormack's example will become the rule among religious superiors and bishops rather than the exception?

Rev. John A. O'Brien, Ph.D.
Notre Dame, Indiana

'Missing young'

To the Editor:

Your editorial of February 13, "The Missing Young," was excellent to my way of thinking, particularly the comment on shallow sermons. I have heard bland generalizations in sermons that are so easy to shrug off because they are very difficult to associate with everyday life. Take for instance a sermon on stealing. How many people of the congregation actually steal outright? Very few, if any. But at the same time people don't associate stealing with cheating on their taxes, spending expense account money on themselves or friends, or taking advantage of obviously unfair loopholes in the laws.

Which is worse—a poor individual caught shoplifting or the trusted and respected individual spending expense money in unauthorized ways or cheating on his taxes? Who will serve time and pay for his deed? Of course, if the pastor spoke in these terms to his congregation, I am sure he would rub a few nerves and threaten the collections.

Also, what about the meetings on the school problems, which according to my view, found many young marrieds and young clerics pretty much in agreement at least on a reduction of the number of grades in the schools. Yet I witnessed a controlled reversal on the decision by a minority in our parish so as to correspond to the pastor's views, giving the young a feeling of utility.

I believe these are a couple of examples of irrelevancies that are causing our young to stay away from the church.

We are finding now that Martin Luther might have had some sound ideas, maybe we need another Luther to shake up our complacent hierarchy.

It seems that of our ideas do not correspond with tradition, we are viewed as militants or extremists.

"Slipping"

Indianapolis

Answers letter

To the Editor:

After reading the diatribe against the Catholic League of Indiana in *The Criterion* dated Feb. 20, 1970, I would like to tell Mr. Ray E. Brown, Jr. that

I am not a member of the Catholic League, although I understand that it is a large organization of fine practicing Indiana Catholic people whose work is directed at preserving the Holy Catholic faith. I, and many others, feel that your attack, Mr. Brown, was most unfair. The way you feel about Teilhard de Chardin and your adamant attitude against Catholic League members is no excuse for your attack upon other Catholic individuals here in this state who have made an appeal to the bishops and to Rome to examine the present religious texts and those just off the press.

When you attack people who have a right to exercise a just protest that is made within the legal structure of the Church, and when you have such an attack printed, you have, in my judgment, degraded your own self, and truly, Mr. Brown, the religious text of my little son, is the Love, Life, Joy 3 Series, with which I have had much heartbreak and experience.

Bishop Adrian of Nashville, Tenn. has stated: "Doctrinally defective catechisms have been introduced into our Catholic schools which confuse the minds of the children and undermine their faith and morality and alienate the children from their parents."

I consider this Love, Life, Joy 3 a great tragedy for the children who are using these texts. The textbook glorifies man rather than God, promotes the natural, but rarely the supernatural. The text does not teach the Seven Sacraments, Original Sin, Sanctifying Grace, the Soul, Holy Eucharist, Communion, Baptism, Sin, the Blessed Virgin Mary, Mass and the Ten Commandments. It is frequently rather useless to teach children the commandment of love if they are to exclude virtually all of the other of the Ten Commandments, for we are to obey the full content of the law. Many knowledgeable concerned people in this diocese are very worried about the orthodoxy of the doctrine that is being taught in Catholic grade and high schools. I wonder if Superintendent of Schools, Father George Elford, could put everyone's mind at ease by assuring them that all that Pope Paul VI taught in the Creed of The People of God, will be taught as divine truths which must be believed?

Out of 73 pages in Love, Life, Joy 3, there are only three pictures of Christ, the whole text emphasizes a social gospel, never does it mention anything Catholic! The children have nothing to hold onto but love, touch, feel, brotherhood and all the other socio-political jargon appearing in the new-breed religion texts. Some educators say doctrine is too advanced for a third grader, the Ten Commandments are evaded when you ask where to find them in this Love, Life, Joy 3 Series. I have it on good authority from a local pastor that upon his examination of the first eight grades of the Sadlier Series he was able to find only three of the Ten Commandments, and these were scattered through the different grades! The Thou Shalt Not's no longer prevail. You dig the Commandments piece-meal out of the textbook contents! Now, really, this is carrying the joke a little too far, especially when we are experimenting with the minds, morals and future happiness of little children. A house will fall if it does not have a good foundation, likewise these children need a foundation upon which the basic truth of the Catholic faith can be firmly and essentially rooted, and the earlier the better. As E. I. Watkins, author of the "Catholic Center," has stated: "Nor is it enough, as many Catholic educators imagine, to attach his emotions to the Catholic faith and worship, even though this emotional bond is strengthened by the inculcation of a most serious moral duty to hold fast to the faith. His intelligence must also be attached."

It is not very pleasant to watch an eight-year-old child who has just come out of a sensitivity session, for which I, as a parent, was not asked permission or even notified that such procedure would be used, which is a violation of my Constitutional right as a parent, and now we are advised at this late date that this comprehensive sensitivity training that is being used on small children is, in fact, Montessori technique, which in my judgment, is little lower than a cheap attempt to use the good name of Montessori to cover up of late what has been a practice for some time in the modern religious texts.

The Jeannine Schmid Religion makes a big point of stating on page 153: "Since the most important part of the Eucharistic Celebration is the breaking of bread..." I beg your suffering, do not accuse me of taking this out of context in order to confuse its meaning, for clearly the error of the author in my judgment, was so intended, for nowhere in the book or index



DISCUSS TRAVEL POINTERS—Sister Mary Carol Schroeder, O.S.F., chairman of the Marian College history department, checks travel plans with two Japanese students at Marian. The college's alumni association is sponsoring a three-week tour to Japan this summer, to be led by Sister Mary Carol, a specialist in Asian studies. Seated is Miss Eiko Asazuma, a junior from Sapporo, while Miss Keiko Nomura, sophomore from Muroran, is seated on the floor. Information on the tour can be obtained from the alumni office at Marian.

Cardinal clarifies vows renewal letter

ROME—Catholic priests are invited by the Vatican to renew their vows to the celibate life on Holy Thursday.

This announcement, carried in the press internationally, has brought outbursts of rage down on the head of the supposed originator of the idea Cardinal John Wright, prefect of the Congregation for the Clergy.

The American prelate talked calmly to NC News from his Vatican office and clarified some erroneous facts.

"I DON'T think it is such a bad idea to have priests rededicate themselves," he said. "In fact, it is a good idea and now I wish I was the person who dreamed it up, but I am not."

"First of all, the invitation, and I emphasize that it is an invitation, came not from my congregation, but from the Congregation for Divine Worship. There is a new liturgy for Holy Thursday in which the priests are asked to reaffirm their vows of celibacy and obedience and my congregation has nothing to do with liturgy."

"WE MERELY incorporated the idea of renewing vows into our general findings on priestly formation. The fact that we made our letter public the same day as the new liturgy came out made it seem as if we had authorized the whole thing. They are completely separate entities."

"Nor should it be misunderstood, as some have done, that the suggestions and observations found in this congregation's letter on priestly formation are our own doing. They are the result of a questionnaire sent out by

will you find any reference to the consecration, which is the important part of the Eucharistic Celebration. In the Jeannine Schmid Montessori technique, in my considered judgment, and that of many others, symbolism is made to appear more important in the mind of the child, because of the way it is presented, than is solid Catholic doctrine."

Upon examination of Jeannine Schmid's book on Montessori, Archbishop Joseph T. McGucken, Archbishop of San Francisco, California has stated: "The book lacks doctrinal integrity." Her Montessori technique is so heavy with Teilhardism philosophy that its handling of scripture makes Holy scripture appear like dribble to the child. From June 30, Montessori technique book for the teaching of religion has been found to have both comprehensive sensory development and sensitivity periods as the norm, and heavily depends upon sensitivity training involved with symbolism to get its message across, though nowhere in the book will you find a consecration of the Mass, yet the author 1962 until the present time, the status of the Montium on Teilhard de Chardin has not changed, which is the official warning from the Holy See that his works smack of heresy, and this warning has not been lifted as of this date, which most certainly included the period during the Second Vatican Council.

I will not sit by without a struggle and see the Holy Catholic faith downgraded and demeaned, and the use of this "sensitivity training," which is a nerve-jamming device mesmerizing the mind and putting the child into a trance, which in turn dwells on the emotions and makes the child tense and frightened by these methods and techniques, which will eventually damage the mind of the child.

The sure road to Christian victory is submission to God's will, and reliance upon His power! "He who is poor in faith here on earth will be bankrupt in faith in the hereafter."

Mrs. George E. Brown, Jr.
Indianapolis

SETS MARCH CONVENTION

NFPC plans response to ban of priests at bishops' meet

CHICAGO—The National Federation of Priests' Councils will convene in San Diego, Calif., March 8-12 to determine what course of action should be taken in response to a refusal by the U.S. bishops to admit priests to their April, 1970, meeting in San Francisco.

Father Patrick O'Malley, NFPC president, said a number of options will be offered for the delegates' consideration. They include:

- A national referendum of priests to get their views on meeting with bishops.

- Bringing the laity into the decision-making within NFPC, thus changing the organization and making it a national pastoral council in embryo.

- Forming a federation of individual priest members rather than a federation of councils of priests as it is now structured.

SHARED responsibility in the Church will be the theme of the annual meeting of NFPC, which is made up of 127 councils of priests, including senates of priests and independent priests' associations. NFPC member councils represent 35,000 of the 55,000 priests in the United States.

Shared responsibility, according to a NFPC statement, "is the notion that priests, nuns, and laity, as well as bishops, are responsible for the life of the

Church, and, therefore, must be brought into its decision-making processes.

"Bishops," the statement continued, "now exercise this responsibility exclusively on the top level. The focal point of the bishops' decision-making processes are the two national meetings they now hold annually, in November and April."

One of NFPC's major goals for the year will be to work toward the establishment in the United States of a national pastoral council.

Such councils, Father O'Malley pointed out, were called for

by the Second Vatican Council. NFPC described these councils: "Representatives of laity, nuns, and clergy join together with the bishops in a parliamentary setting—in some proportionate numbers—to debate, discuss, and resolve the national concerns of the Church in a particular country."

Bishop Alexander Carter, president of the Canadian Conference of Bishops, will address NFPC's House of Delegates on this subject. Canadian Catholics are in the initial stages of establishing a national pastoral council.

'Eating a la Welfare'

BURLINGTON, Vt.—They call it the "Eating a la Welfare" program.

Some 300 families throughout Vermont are participating in the program throughout Lent, getting a chance to sacrifice and also to experience how those on welfare rolls live.

It's a seven-day-a-week program which limits each person to 28 cents per meal, which is average for those on a welfare budget.

The program originated with the National Welfare Rights Organization and is supported by the Vermont Ecumenical Council, the Champlain Valley Office of Economic Opportunity, the Burlington Ecumenical Action Ministry and several other organizations.

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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

SPAGHETTI SUPPER
Friday, March 6—5 P.M.-8 P.M.
Roncalli High School

CARD PARTY
Little Flower Auxiliary Knights of St. John
Sunday, March 8—2 P.M.
Little Flower Auditorium—14th and Bosart
Everyone Welcome

SOCIAL
Wednesday, March 11—7:30 P.M.-11 P.M.
Cathedral School Cafeteria
Sponsored by Mothers Club Benefit: Library Fund

SPRING STYLE SHOW
Immaculate Heart of Mary
Thursday, March 12—1 P.M.
Claypool Dress Shop

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

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