

# Vatican issues new guidelines for seminaries



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## 'Uneasy truce' settles over Marian campus

INDIANAPOLIS—An "uneasy truce" appears to be settling over the Marian College campus this week in the wake of student-faculty-administration tensions which broke into the open 10 days ago.

A four-day bread and water vigil staged by student government leaders and supporters in conflict with the college administration was called off last Friday evening. The vigil began the previous Tuesday noon after a student rally held in the college auditorium, at which time a series of student demands were issued to the college president, Dr. Dominic Guzzetta.

At the middle of this week it appeared that the lines of communications were being opened between students and administration and between students and students.

The coincidence of campus elections originally scheduled for this week is providing a referendum of sorts for the action of the student leaders in the protest movement, which originally centered around a popular philosophy professor who failed to receive tenure last month.

A STUDENT spokesman indicated that candidates were filing for office who have never before been active in campus affairs, revealing a possible "backlash" of reaction against present leadership. Because of the campus unrest, the elections have been postponed until April 10, after Easter vacation.

"We realize that we made the mistake of failing to communicate effectively with our constituency," the spokesman said this week. "It appears that the majority of the students were not as well informed on the issues and as emotionally involved as some of us."

It was the issue of the chapel fast or "vigil" that has aroused student sentiment on campus.

However, within a few minutes after 11 Marian students were arrested for picketing last Wednesday night outside Dr. Guzzetta's home, more than 200

students filed into the chapel to indicate their concern about the developments.

MEANWHILE, Dr. Guzzetta issued a letter to student government president David Haire, leader of the chapel vigil, announcing that three of the student issues had been submitted to the Faculty Council for "attention."

The three requests included: the possibility and desirability of establishing a committee of faculty and students "as another step in the process of recommending tenure for faculty;" consideration of adding student representatives to the faculty council "with at least debating power;" and appointment of a "search committee" of faculty and students to "investigate the availability of black faculty and administrators for openings as they develop."

FOUR FACULTY members and a representative of the black students organization were subsequently appointed to the "search committee." Faculty named were: Sister Francesca Thompson, O.S.F., William J. Pedtke, Sister Rose Mary Schroeder, O.S.F., and John Lowe.

A two-and-one-half hour meeting was held this past Tuesday afternoon between student leaders and seven members of the board of trustees, including trustee chairman, Mother Marie Dillhoff, O.S.F., of Oldenburg.

Dr. Guzzetta also informed Haire in his letter that a faculty, student and administration committee would be established "to review and study the remaining negotiable requests submitted with the objective of recommending action, where appropriate, on these items."

Two members of the board of trustees—Msgr. Raymond T. Bosler and Paul G. Pittz—will meet Sunday with members of the college alumni to discuss the present situation on the Marian campus. Sunday's meeting will take place at Fatima Retreat House at 8 p.m.

## 9 churches approve COCU merger plans

ST. LOUIS—By unanimous vote, the 90 delegates to the week-long Consultation on Church Union here approved (March 13) a plan which could result in the eventual formation of a single 25-million-member Church of Christ United.

Approval of the plan of union does not assure the merger of the nine participating Protestant denominations. Each delegation must take the plan to his

## 'College Night' program slated

INDIANAPOLIS—Marion County Catholic high schools are sponsoring a College Night program for all students interested in higher education on Wednesday, March 25.

The program, to begin at 7 p.m., will be held at Marian College, 3200 Cold Spring Road. Representatives of 48 colleges and universities from nine midwestern and eastern states will be available for discussion. Students will have the opportunity of visiting with four college representatives during the two-hour session.

## Marian Awards rite scheduled

Archbishop George J. Biskup will present Marian Awards to qualified Girl Scouts, Camp Fire Girls and Catholic Daughters of America during ceremonies scheduled in St. John's Church, at 4 p.m. Sunday, March 22.

The St. Anne Medal will also be presented to adult advisors of the above youth programs.

Father Edwin Sahm, pastor of Immaculate Heart of Mary parish, Indianapolis, will speak at the occasion, to be concluded with Benediction.

VATICAN CITY—The Vatican has reinforced priestly celibacy in a 10,000-word guideline on seminaries, a document establishing priestly training norms that rank among the most important since seminaries first began in 1556.

The document entitled "Ratio Fundamentalis," which means a basic plan, was issued (March 16) by the Congregation for Christian Education.

Its 101 articles encourage more attention in seminaries on teaching about sex, atheism, Christian unity and social justice.

The guideline leaves a wide margin for national bishops conferences to make decisions in specific cases—according to Cardinal Gabriele Garrone, leaving the document "flexible and open to various choices in its application."

The French-born cardinal who heads the congregation presented the document here at a news conference. He said it was the result of collaboration between his congregation and bishops conferences around the world.

The document stems from the 1962-1965 Vatican Council and the 1967 synod of bishops in Rome, the cardinal said.

IT SEES A continuing need for minor seminaries, which boys enter about the age of 14. Cardinal Garrone defended as well during the news conference major seminaries, which some critics have been saying are outdated.

"To claim to be educating priests in 1970 by contradicting the formal demands of a council of 1963 is surely to disqualify oneself from the start," he said.

The cardinal said the new rules were drawn up with the deliberate aim of flexibility. The new document, he said, must "be adaptable to different circumstances and leave room for traditions and development."

Among the principles affirmed in the 1970 document is the ideal of priestly celibacy. The document urges that in the education of future priests, the authorities and teachers give adequate and thorough preparation including a "fitting sexual education."

The new "Ratio" limits itself to "simply stating the principles on the most important points" for the training of seminarians, the cardinal said.

CALLING THE document a "blue-print for action," the cardinal acknowledged that it may not please all people but said it is "intended as a guide, not at all as a brake."

He said it will be up to national and regional bishops conferences to carry out the intention of the bishops and experts who drafted it, to make it a practical and concrete achievement.

The Holy See has sketched out a broad scheme of general norms offered as "suggestions for the preparation" of the specific documents on seminary reforms to be drawn up by the conferences. The document drafted by the conferences are to be on an experimental basis and are to be reviewed by the Congregation for Catholic Education.

The Vatican document calls for the teaching of Latin but at the same time supports the teaching of modern languages.

IN STRESSING the need for future priests to appreciate fully what is involved in celibacy, the Vatican document said that "a fitting sexual education is required which for mature students consists in an education on the chaste love of persons rather than on the sometimes annoying insistence on avoiding sin."

The Vatican instruction stated that young men who aspire to be priests should "be gradually invited and led to experience human, brotherly and personal love." Out of this love for his fellow man and "especially the poor and the underprivileged," priests "will overcome the loneliness in their hearts," the document said.

The general norms also reaffirmed the traditional stress on philosophical preparation, as well as on theology, and extolled the writings of St. Thomas Aquinas.

General reaction to the document in Rome in the first days after its publication was not enormous and startling. As one seminary rector said: "Perhaps this is because the things contained in the document are not really all that new. It is hardly revolutionary. But it does collect a number of experiences and experimental programs, already under way—and perhaps even some which are already passe—and proposes them for consideration."

Participating in the ninth annual COCU meeting here were the Episcopal Church, United Methodist, United Church of Christ, United Presbyterian Church in the U.S.A., Presbyterian Church in the U.S. (Southern), Christian Church (Disciples of Christ), Christian Methodist Episcopal, African Episcopal and African Methodist Episcopal Zion.

The delegates agreed that the proposed church should be headed by a bishop, but a preliminary proposal that the first bishop be black was voted down after protests came from some Negro participants.

## Annual Acies rite set Sunday

INDIANAPOLIS—The annual Acies ceremony for active and auxiliary members of the Legion of Mary will be held Sunday, March 22, in Holy Cross Church, 125 N. Oriental St.

Starting at 2 p.m., the event includes solemn dedication of Legion members, prayers, hymns, a sermon and benediction. Father Robert Mohrhaus will deliver the sermon.

The Indianapolis Comitium of the Legion includes 25 groups in Indianapolis, Bloomington and Brazil. Archdiocesan spiritual director of the Legion is Msgr. Cornelius B. Sweeney.



TALBOT HOUSE HAS VISITORS—A delegation from West Lafayette, Ind., interested in the establishment of a half-way house there for alcoholics visited Indianapolis recently to confer with officials of the Talbot House. Located at 1424 Central Avenue, the Talbot House is supported by a group of Catholic laymen. Current board president, James E. Daly, is shown at right discussing the operations with the West Lafayette delegation, headed by Rev. Ronald Elly. The Talbot House is shown in the background.

## Greater high school cooperation sought

INDIANAPOLIS—An improved spirit of cooperation between parish-supported and private Catholic high schools was asked by four private school principals at last week's monthly meeting of the Archdiocesan Board of Education.

The principals presented a proposal to the board calling for financial assistance from the parishes to supplement the direct tuition revenue of the schools.

"We cannot continue indefinitely without outside help," stated Brother Douglas Roach, C.S.C., principal of Cathedral High School. Other principals present were: Sister Louise Hoening, O.S.B., of Our Lady of Grace Academy, Beech Grove; Sister Sheila O'Brien, S.P., of Ladywood-St. Agnes; and Sister Lavonne Long, O.S.F., of St. Mary Academy.

THE PRINCIPALS asked the board where they fit into the overall Catholic school picture of the Archdiocese. "We feel the diocese has a right to know where the private schools stand in regard to our planning," they said, "and in turn we want to know how we fit into yours."

They reported a drop in next fall's freshman registration, presumably because of strong recruiting of eighth graders by the parish-supported high schools.

"Because we are not subsidized," commented Brother Douglas, "we need the assurance of a full enrollment to meet our expenses."

The larger issue appeared to be the inconsistency of policy on the recruiting of Catholic school eighth graders.

The board did not take action on the request for financial assistance, referring the matter back to district boards in the Indianapolis area with a strong recommendation for the promotion of Catholic high school education among grade school children.

THE BOARD ALSO heard requests for the closing of Assumption School and the consolidation of St. Anthony and St. Joseph Schools, all on Indianapolis westside.

Msgr. Francis J. Reine reported that Assumption presently has an enrollment of 84 students in four double-grades. Assumption parishioners support the closing of the school in favor of a parish-wide religious education program, to be developed by two Benedictine Sisters who will reside in the parish. Benedictines have staffed the school for 75 years.

The consolidation of St. Joseph and St. Anthony Schools at the St. Anthony location was also approved by the respective parishes and has the endorsement of the West Indianapolis District Board.

Eight classrooms will be operated at the consolidated school, if approved, rather than 15 classrooms now staffed separately. A faculty of five Sisters of Providence and one Benedictine Sister has been assured, according to Father Fred Easton, assistant pastor of St. Anthony's, who presented the proposal along with Father William Dorraugh, pastor of St. Joseph's.

The matter will be voted upon by the Archdiocesan board at its April meeting, along with the proposal to close Assumption School.

A proposal for board approval of the adoption of an elementary school program in human sexuality was discussed at some length by the board, but no action was taken because the

board does not normally approve course or textbook adoptions, it was pointed out.

FATHER George Elford, schools superintendent, told the board that elementary school principals met March 8 to review a program entitled "Becoming A Person." It is described as a "program in interpersonal and interfamilial relations, self-understanding, psycho-sexual development, and Christian values."

The superintendent said that the "Becoming A Person" program was developed in response to a request by the American bishops in their pastor "Human Life in Our Day." He revealed that this specific program was recommended by a committee of teachers, a pastor and a married couple.

Board President Joseph Kish, of Terre Haute, announced the resignation of Charles L. Fleetwood, of St. Michael's parish, Indianapolis, from the board. Fleetwood, one of the original members of the reconstituted board in 1966, served as its first president. He was in his second three-year term, representing the West Indianapolis District Board.

The next meeting of the Archdiocesan Board is scheduled for Thursday, April 9, at Roncalli High School, Indianapolis.

## Confirmation for adults set

Archbishop George J. Biskup will administer the sacrament of confirmation to adults in all deaneries of the Archdiocese outside of Indianapolis between April 6 and May 5, the Chancery Office has announced.

The confirmation schedule includes:

St. Patrick's Church, Terre Haute, 7:30 p.m. Monday, April 6; St. Mary's Church, Richmond, 7:30 p.m. Wednesday, April 8; St. Louis Church, Batesville, 7:30 p.m. Friday, April 10; St. Mary's Church, North Vernon, 7:30 p.m. Friday, April 17; St. Paul's Catholic Center, Bloomington, 7:30 p.m. Monday, April 27; St. Mary's Church, New Albany, 7:30 p.m. Wednesday, April 29; and St. Paul's Church, Tell City, 7:30 p.m. Tuesday, May 5.

## 200 get 'diplomas' for courses in RE

INDIANAPOLIS—Nearly 200 certificates were awarded recently by the Religious Education Department of the Catholic School Office for completion of RE 10-week courses.

Twenty-five adults received certificates on March 7 at St. Paul's parish, Tell City, the announcement stated. Two days later, eighty persons earned certificates at Schulte High School, Terre Haute. At St. Augustine's parish, Jeffersonville, 77 persons received certificates.

Two new 10-week RE courses were begun this past week at St. Michael's parish, Brookville, and St. Andrew's parish, Indianapolis. Registration is still open for the Brookville series, scheduled on Monday evenings, and the Indianapolis class, to be held on Tuesday evenings.

## Palm blessing to open rites of Holy Week

Archbishop George J. Biskup will officially usher in Holy Week by blessing palms and celebrating the Palm Sunday Liturgy at 11 a.m. Sunday, March 22, in SS. Peter and Paul Cathedral.

Similar ceremonies will be duplicated in all parish churches and chapels of the Archdiocese.

The Mass of the Holy Chrism will be held at 11 a.m. Holy Thursday in the Cathedral. Archbishop Biskup will concelebrate the liturgy with the following 12 priests:

Msgr. Richard Kavanagh, Msgr. Leo Schaffer, Msgr. John Doyle, Msgr. Raymond Bosler, Msgr. Herbert Winterhalter, Msgr. Francis Reine, Msgr. Charles Ross, Very Rev. Richard Grogan, Very Rev. George B. Saum, Very Rev. Lawrence Weinzapfel, Very Rev. Francis Tuohy and Father Robert Minton.

DEACON OF THE Mass will be Rev. Mr. Thomas Stumph. The Seven Deacons will include: Rev. Mr. James Bonke, Rev. Mr. Samuel Curry, Rev. Mr. Stephen Hoppel, Rev. Mr. Patrick Murphy, Rev. Mr. Eugene Okon, Rev. Mr. Daniel Wagner and Rev. Mr. Dennis Welch.

Rev. Mr. Bonke will serve as Deacon of the Holy Chrism, while Rev. Mr. Curry will be Deacon of the Holy Oil. Deacon of the Oil of the Sick will be Rev. Mr. Hoppel. Rev. Mr. Murphy will be Bearer of the Balsam.

Custodians of the Holy Oils will be Very Rev. Francis Tuohy and Msgr. Adolph Grosberg. Serving as masters of ceremonies will be: Father Robert Mohrhaus, Father James O'Riley, Father Donald Schneider and Very Rev. H. Francis VanBenten.

Father Herman Briggeman will direct the priests' choir for the ceremonies.

THE BLESSED oils will be available in the Cathedral for parish priests until 2 p.m., after which they may be obtained from the Cathedral rectory.

Archbishop Biskup will celebrate the 11 a.m. Mass on Easter Sunday in SS. Peter and Paul Cathedral.

## Way of Cross Plaza rites are scheduled

INDIANAPOLIS—The 34th annual Outdoor Way of the Cross will be held at the Indiana World War Memorial Plaza in downtown Indianapolis at 12:15 p.m. Good Friday, March 27.

Sponsored by the Indianapolis Chapter Knights of Columbus, the observance is open to the public and will last about 45 minutes.

Services will be led by Father Joseph McGinley, principal of Secunia Memorial High School, and Father Edward Kirch, of St. Matthew's parish.

Honor guard will be provided by uniformed members of the Bishop Chatard General Assembly, Fourth Degree K of C, the St. Florian Society of the Indianapolis Fire Department, and the St. Jude League of the Indianapolis Police Department.

Music will be furnished by The Columbians, of Mater Dei Council, and choral groups from Our Lady of Fatima and Msgr. Downey Councils.



# COMPARISON

but if somehow  
you could pack up your sorrows  
and give them all to me,  
you would lose them  
I know how to use them,  
give them all to me.

Quote from song "Pack Up Your Sorrows," words and music by Marden and Farnia, c 1964 (unp) 1966 Ryerson Music Publishers. Inc. Used by permission, all rights reserved.

## LEARNING ABOUT SIN

BY FR. CARL J. PFEIFER, S.J.

A week or two after the law forbidding Catholics to eat meat on Friday was changed, a cartoon appeared in several magazines and newspapers. Two devils are standing in the middle of the roaring flames of hell. They are seemingly discussing a serious problem posed by the change in the Church law. One devil asks the other, "What are we supposed to do now with all those people who are down here for eating meat on Friday?"

The cartoon is thought-provoking as well as humorous. "Could a person go to hell forever for eating a steak or hamburger on Friday?" "If it was a serious sin to eat meat on Friday then, how can it not be a sin now?" "Is something a sin just because it is forbidden by a law?" "Just what is sin?"

Questions like these are often asked by parents at meeting about religious education. They are good questions, questions that prevent us from maintaining a notion of sin that is too simple and legalistic. They also force us

to reflect on how sin is approached in religious education.

MANY Catholics think of sin primarily as the more or less deliberate breaking of a law or commandment. The law in question may be the "natural law," or the "commandments of God," or a "precept of the Church," or a civil law, or a command given by someone in authority. In any case sin is defined by them as a more or less serious infraction of law. This approach to sin is used by many people as they prepare for confession; they examine their consciences by checking through the ten commandments and seven precepts of the Church.

While many adult Catholics are comfortable with this description of sin, increasing numbers of parents and professional religious educators seriously question its adequacy. They see a lack of proper realism and balance in a definition of sin that is framed exclusively or primarily in terms of law violations. It is clear that people can sin without violating any particular commandment—examples of racial injustice readily come to mind. It is equally true that people can sin by obeying certain laws and commands—incidents of war crimes

carried out in obedience to orders suggest themselves. Perhaps most important is that such an approach to sin finds little basis in the Gospels.

THE GOSPELS do record that Jesus spoke strong words about people who broke laws and taught others to do so. But He never describes sin either exclusively or even primarily in terms of infractions of laws. For Him sin is the opposite of love, the violation of a relationship more than a violation of a law.

A familiar parable in St. Matthew's Gospel dramatically reveals what sin really is. We frequently speak of this parable as describing the "Last Judgment." Rather it is a parable that focuses on Jesus' fundamental moral message and sets forth the standards by which Christians will be judged. Jesus describes sin very concretely as a failure to love, a lack of compassionate responsibility, a refusal to become concerned. "I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was away from home and you gave me no welcome, naked and you gave me no clothing, I was ill and in prison and you did not come to comfort me" (Mt 25:42-43).

In Jesus' eyes sin is primarily a question of failing to respond with generosity and compassion in day to day relationships with people. It is not so much a matter of breaking laws as a failure to love. Sin mars human relationships and therefore disfigures relations with God, "for by His Incarnation the Son of God has united Himself in some fashion with every man" (Church Today, 22). It is a more or less deliberate refusal to love one's neighbor—in the intimacy of the family or in the public world of politics and economics.

RESTING ON this soundly traditional base, religious education programs focus the attention of the young on other people, gradually guiding them to a deeper sensitivity and greater responsibility. Children and youth—and adults too—are helped to reflect on their experiences with other people, common experiences at work, or play, in school or at home. Without burdening them too quickly with adult problems they are led to consider some of the serious needs suffered by people in our society. As they grow older and slowly become more able to love, they also become more sensitive to what negates or lessens love. Reflection on experience is accompanied by study of the living tradition of the Church which is rooted in the Scriptures. In this way they may come to recognize sin as a more or less serious breach in their personal relationship with God within the context of personal, responsible relations with others.

WE CAN SIN against ourselves as well. The person who uses heroin or LSD is diminishing his human qualities. The heroin user tries to escape from the realities of life and retreats into a dream world. Those who take LSD are chemically poisoning their minds and risking severe dangers to sanity or even life itself. These approaches are regressions to childhood. They are the opposite of Christian maturity.

What is critical for Christian living is the life-style or pattern of action. When our way of acting is loving, outgoing, and reverent we are living as befits followers of the Lord. A life-style that is selfish, centered upon personal pleasure only, and indifferent to God is one that excludes the ideals of the Gospel. We can grow in good or evil.

Individual actions, good or bad, are important insofar as they affect the fundamental pattern of our living. Repeated actions lead to habits and a clustering of habits both affects and manifests our characters. We all remember the parable of the good tree producing good fruit. Yet actions must be judged to the extent that they reflect our inner integrity. The Pharisees were exemplary in their lives of prayer, almsgiving and fasting. Yet the Lord rejected their offerings and received instead the humble prayer of the publican.

### SCRIPTURE TODAY

## JEWISH BACKGROUND OF JESUS

BY FR. WALTER M. ABBOTT, S.J.

Mary and Joseph, Luke reports, "performed everything according to the law of the Lord" when the time came for the ceremony of "Purification." At the end of eight days the child had been properly circumcised and given his name, of course. Furthermore, Luke adds, Mary and Joseph went up to Jerusalem every year at the feast of the Passover. This was quite a devout Jewish family.

The implication is that Mary and Joseph always took the child Jesus with them when they went up for their annual visit to the temple. Then, as you read in Luke 2: 41-52, when he was twelve years old, the boy stayed behind in the temple. If you had a Jewish rabbi with you when you read what Jesus did when he stayed in the temple he would probably tell you it was quite clear to him what Jesus was doing. The rabbi, or for that matter any well educated Jew, would recognize instantly that Jesus was anticipating the ceremony of Bar Mitzvah.

I remember vividly a study group which I worked in 1961. We had a rabbi in our group. Together we had worked our way through the complete Old Testament. When we moved on to the New Testament we thought the rabbi would drop out, but he stayed with us. He had two reasons, he told us. He felt he could help explain many things because he would be able to discern the Hebrew substratum that runs through the New Testament, and he wanted to be there to have his say when we handled all those passages referring to "the Jews" which had caused his people so much grief over the centuries.

THE RABBI certainly achieved his two purposes. As a result, our study of the New Testament was remarkably rich and rewarding. When we came to the account of the boy Jesus visiting the temple at the age of twelve and staying among the Jewish teachers to ask them question and, more significantly, to answer questions they put to him, the rabbi told us how it was the custom of the Jews, and still is, for a boy at about the age of thirteen to

visit a synagogue, his local "parish church," and read a lesson from the Torah (the "law of Moses," what we call the first five books of the Old Testament) or from the Prophets, and given an explanation of the text.

On that occasion the boy is called a Bar Mitzvah, which means a "son of the Commandment." The ceremony signifies that the boy is now capable of assuming his own responsibility for observing the sacred law, and everyone will now consider him qualified to be counted when, according to Jewish law, a count is made to see if the required ten men are present for a public prayer or service.

With this background information you can begin to construct a very interesting interpretation of Luke's account, for example, that the boy Jesus took the matter of his Bar Mitzvah into his own hands and that he was a remarkable boy indeed. He did not wait for the normal coaching in preparation for such an important event, and apparently he was going to do without the normal party that follows the ceremony.

LOOK AHEAD, for a moment, at Luke 4:14-30, where you will see Jesus, a fully grown man now, coming into the synagogue at Nazareth "as his custom was, on the sabbath day," and you will read what a Jewish man can do in his synagogue. Today in synagogues there are specific passages appointed for the prophetic reading each Sabbath, but in the days of Jesus a man may have been free to choose a passage. There is, of course, a departure from the usual interpretation of the lesson when Jesus says about the passage from the prophet Isaiah he had just read: "Today this scripture has been fulfilled in your hearing." (RSV) ("This passage of scripture has come true today, as you heard it being read"—TEV).

Notice that at first the people are impressed "and marveled at the beautiful words he spoke," but by the time he finishes they are "filled with anger" and try to kill him—a remarkable development in any synagogue service.

It may be that Luke has combined into one account here what were really two or more separate visits to the synagogue, but in any case the main point is that Jesus has represented himself to his people as a prophet, that is, a special spokesman to

the people for God, and, more than that, the very one foreseen by Isaiah and the older prophets—again, a remarkable development for any synagogue congregation to encounter.

By what Luke represents Jesus as saying in 4:24-27, it seems that Jesus is telling the people he knows they are not ready to accept him for what he claims to be, and he seems to provoke them deliberately into rejecting him. It seems to be very much like what he will do later when he tells Judas, who is going to betray him, to go ahead and do it quickly. It seems as if he feels this is going to come anyway, so "let's get it over with," or perhaps you would prefer to say that this is part of his destined suffering and he knows the time has come for it. At any rate, it is clear that Jesus knows and observes the Jewish law perfectly, and now he begins to do the kind of thing that Jews have always resisted: he claims to be the fulfillment of the law. We shall see more in detail how understandably difficult it was, and still is, for them to accept the claim of Jesus.

THE RABBI in our group, by the way, was Arthur Gilbert, and the result of our study of the complete Bible, together with Rolfe Lanier Hunt, a Methodist, and J. Carter Swaim, a Presbyterian, is THE BIBLE READER, published late in 1969. Rabbi Gilbert's contributions, in my opinion, make the New Testament part of the book one of the most valuable commentaries available, and really unique.

Not everything from our study of the whole Bible went into THE BIBLE READER, only what the four of us agreed every citizen should know about the Bible, whatever his or her belief and even if he or she did not believe in God. The point was to include in the book all the Bible passages that we agreed have influenced our language, literature, art, history and culture, and to include introductory and commentary material explaining why.

We understood "culture" to include the facts about religious belief and practice, and so we were able to state the facts that Bar Mitzvah, Eucharist, and many other things which we felt any educated persons simply must know in connection with a Bible passage. The Jewish background of Jesus was something none of us could deny or diminish.

### WORSHIP AND THE WORLD

## An Old Man and the Sea

BY FR. JOSEPH M. CHAMPLIN

The surf at beaches in San Juan, Puerto Rico is delightful, but dangerous. A strong undertow draws bathers out to the sea and high, irregular waves will stun hesitant or unsuspecting persons who fail to dive through or ride over them.

One day in early February a sixty year old Jewish man, on vacation for a few weeks, stayed out too long in this tricky body of water. Sensing fatigue he struggled to reach shore but found his waning strength no match for the powerful ocean. Cries for help brought husky, dark-skinned Puerto Rican life guards running and swimming to the rescue. They tugged him to land very quickly, but their anxious faces and waving arms indicated the man was in serious difficulty.

For ten minutes the senior guard tried with little success mouth to mouth resuscitation. Others rushed an emergency oxygen tank to the scene. Finally the man stirred a bit, breathed weakly, showed signs of life. By this time an ambulance had arrived and two men carried the poor fellow on a stretcher over soft sand to the waiting vehicle. Hurrying after them with a few articles of clothing clutched in her arms was a frightened, distraught woman, alone in her late sixties. The man's wife. Also with no one by her side. No one.

YET ALL within view stood along the shore as this misfortune unfolded. And fifty morbid spectators crowded in a circle around and above the prostrate victim. But not a single soul possessed sufficient concern or courage or understanding to console this shaken, petrified woman in her anguish.

At the entrance rite in the new Order of Mass we spend a few moments silently calling to mind our sins. Big ones. Little ones. Mortal, venial, serious, slight, by word or deed, commission or omission. Then we confess (in a variety of forms) to almighty God and to "you my brothers and sisters, that I have sinned through my own fault in my thoughts and in my words, in what I have done, and in what I have failed to do."

The on-lookers that day in San Juan committed no evil act, but they neglected a good deed. For Christians this IS a failure. "I was sick and you did not visit

me, thirsty and you gave me nothing to drink, troubled and you never comforted me."

AS WE PREPARE to celebrate the Sacred Mysteries Sunday after Sunday perhaps this silent examination of conscience and communal confession of sin will lead us to recognize that Christian living entails more than a close observance of negative precepts. It includes also a positive command to find Christ and serve Him in our neighbor—throughout the slums or in the

suburbs, on the highway or at the beach.

"Go in peace to love and serve the Lord." This third form of dismissal uttered by the celebrant after we have heard God's Word and eaten his Body at Mass seems clear enough. The priest, as it were, sends us from the altar to the streets and urges us to carry our worship over into the world outside.

The lifeguard who saved this person's life? What about him? Oh. That night after supper he stopped at the hospital to check on the old man and comfort his worried wife.



NOT OPPOSED—Morality is not opposed to fun. As Father John Cronin writes, "When our way to acting is loving, outgoing, and reverent we are living as befits followers of the Lord." (NC Photo)

## SIN AND VIRTUE

BY FR. JOHN F. CRONIN, S.S.

The fact that morality today emphasizes the person leads to new attitudes toward sin and virtue. Act-centered morality produced categories of sins and virtues, with God as a celestial bookkeeper who tallied up our debits and credits. When we were kind and thoughtful, this gained us merit and would lead to greater happiness in heaven. But if we were selfish and cruel, we offended God and faced the prospect of atonement in purgatory.

Should the violation of God's law be serious, the sin was called mortal. Catechism teachers seemed to take delight in telling us that one unforgiven mortal sin, committed just before death, could lead to eternal damnation. A life of sublime virtue could

be cancelled in the final judgment by one serious sin that had not been forgiven. For many Catholics fear became the primary motive for moral living.

All this is difficult to square with the return to biblical sources, as directed by Vatican Council II. While the Bible does list categories of sins, this emphasis upon actions is the least important of the several biblical approaches to sin. For example, in the Old Testament God's relationship with his people was one of covenantal love. He was merciful and faithful, even when Israel turned away from him. Often the prophets used the example of marital fidelity to symbolize the bond between God and his chosen race.

IN THE NEW Testament John the Baptist called for a total conversion, a basic change of heart. Our Lord insisted that evil was in the heart of man more than in external actions. The Apostle Paul, who did list specific sins and virtues, wrote mostly in terms of total giving of self to God's love. The moral standards of the early Church were so high that for many centuries severe public penance was imposed upon those who sinned seriously after baptism.

The new morality does not make the mistake, deplored by Pius XII, of losing the sense of sin. In a world that has seen the crimes of Stalin and Hitler and today knows of millions of innocents starving in Biafra no sensible person would deny the

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**BLESSING THE UNBURIED**—In a New York warehouse, Msgr. Gustav Schultheiss, pastor of St. Raymond's Catholic church in the Bronx, blesses some 400 caskets containing bodies whose burial has been delayed by the seven-week-old strike of New York cemetery workers. The gravediggers are seeking a major wage increase. (RNS photo)

## Jesuit teachers ignite Italy divorce law storm

ROME—Students and professors at the Pontifical Gregorian University have rallied to the defense of three Jesuit teachers there who whipped up an angry storm by speaking out for an Italian divorce law, opposed by Pope Paul VI and the Vatican.

More than 400 signatures—almost a third of the 1,445 students at the four-century-old university where 15 popes once studied—were hastily gathered after the three Jesuits gave their views in a daily newspaper and were roundly criticized for it.

Worldwide Jesuit headquarters in Rome reacted with irritation, issuing a communique that said the three professors had been "disrespectful to the Holy Father and the Holy See" in expressing their attitudes.

In an Italian-language broadcast for domestic consumption, Vatican Radio criticized "the form, content and spirit" of the March 8 interview in *Il Messaggero* of Father Jose Diez-Alegria, Spaniard who teaches social doctrine, Father Emile Pin, Frenchman who teaches religious sociology, and Father Paolo Tufari, Italian who teaches cultural sociology.

DIVORCE is illegal in almost totally Catholic Italy. The impossibility of civil divorce was cemented into the 1929 Lateran Treaty, which established normal relations between the Vatican and Italy after almost

70 years of self-imposed isolation of the papacy.

Public debate over divorce has grown stronger in Italy the past two years. A bill to allow divorce for the first time has passed the lower house of the Italian parliament.

Three political parties, two of them socialist, favor the bill. The Christian Democrats, with Vatican endorsement, have been fighting it. The bill must be acted on in the Italian Senate.

The three Gregorian University professors, in their *Messaggero* interview, argued that Catholicism rediscovered the principle of religious freedom in the documents of the 1962-1965 Vatican Council—and that this ought to imply "the final abandoning of the demand to impose moral and religious values of Christianity by the coercive instrument of secular positive law."

FATHER Tufari was quoted as saying that Pope Paul, in battling against any change of Italy's no-divorce law, has ignored Church doctrine on religious freedom. Blocking the divorce bill will mean "another step on the process of estrangement of Italians from Catholicism," the newspaper quoted the priest. He said the Church was using "blackmail methods" which scandalize the young, according to *Messaggero*.

Vatican Radio said the

### Bishops back torture probe

SAO PAULO, Brazil—Despite denials by the government that its agents are torturing political prisoners, the Brazilian Bishops' Conference has decided to support an investigation of the torture charges.

The decision was made after the conference's permanent committee heard a report from the bishops' Justice and Peace Commission on its investigation of the alleged tortures.

The bishops' decision came while a comprehensive list is being circulated that includes names of political prisoners—including clergymen—and instances of tortures.

### Canon lawyers ask annulment be simplified

CANBERRA, Australia—Simplification of procedures in marriage annulment cases has been recommended by the Canon Law Society of Australia, which has asked the Australian bishops to petition the Holy See for immediate changes.

The 50 canon lawyers meeting here at their fourth annual convention commented that the present procedure for judging petitions for annulment requires three judges and an appeal by a defender of the marriage bond.

The delegates considered both of these provisions often impractical or at least unnecessary.

### More expelled from Nigeria

LAGOS—The last group of Catholic missionaries who had been working in former secessionist Biafra left here by plane March 11. Nigerian Radio said the six nuns and 28 priests had not been tried on any charges, but had been simply told to leave the country.

## NFPC to send observers to Bishops' meet

BY GERARD E. SHERRY

SAN DIEGO, CALIF.—The National Federation of Priests Councils (NFPC) reached a new plateau of mutual communicating with the country's bishops, inviting an archbishop to address their own convention here and agreeing almost unanimously to send NFPC observers to the hierarchy's April meeting.

In a display of openness, the NFPC's 250-member House of Delegates asked Archbishop Thomas R. McDonough of Louisville—an official observer representing the U.S. bishops—to address the gathering.

Archbishop McDonough responded by urging that priests, bishops, Religious and laity close ranks. Appealing for more dialogue, the prelate stressed: "Unity is the key word."

SHORTLY before the archbishop's unscheduled talk, the federation took another significant action.

The priest not only determined to send observers to the National Conference of Catholic Bishops (NCCB) semiannual meeting scheduled next month in San Francisco, they also threatened to make a public protest if their observers are not permitted to view the deliberations.

The bishops allowed Father Patrick O'Malley of Chicago, the federation's president, to address their fall gathering last year in Washington, but the hierarchy in the past has not invited outside guests to its meetings.

Resolutions adopted at the convention reflected the NFPC's

"During this week 20 years ago, 50,000 persons participated in the St. Patrick's Day Parade, New York, despite a heavy snow storm."

concern for shared responsibility with the U.S. bishops.

In addition to asking the hierarchy that it once again permit the federation's president to address their meeting, the priests proposed the establishment of a joint NFPC-NCCB committee to develop plans for a National Pastoral Council.

The federation urged "that the

theology of shared responsibility be developed immediately and prior to the NCCB gathering that preparations also be made so that the education of bishops, priests, Religious and laity be discussed the meeting's proposed agenda.

THE NFPC urged also that other joint committees be formed to establish pastoral councils on the diocesan and pastoral levels.

The federation asked that the dialogue be marked by patience.

"Because we want to serve, we become impatient, frustrated and out and out discouraged," he said. "Still, we have made progress. More is being done within and without the Church. The bishops are open to real dialogue and confrontation at all levels."

However, he cautioned that the dialogue be marked by patience. "Because we want to serve, we become impatient, frustrated and out and out discouraged," he said. "Still, we have made progress. More is being done within and without the Church. The bishops are open to real dialogue and confrontation at all levels."



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# Comment

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

## The drug scene

A lot of publicity is being given an Ohio coroner who ruled that the drug-induced death leap of a college student was homicide. An investigation is being conducted to find the party who supplied the victim with what is believed to have been his first and last shot of heroin.

The young man was not responsible for his actions, said the coroner, because he was doped. Some outside agent was responsible, however, and he must be found.

Certainly one shares the frustration and anger a responsible official must feel when confronted with such a case. A gifted young man in a fit of irrational frenzy throws himself out of a fourth-floor window. An autopsy reveals a substantial amount of heroin. Someone ought to "pay" for this human waste. The coroner's point is well taken but we cannot see how a ruling of homicide will stand, much less become a precedent as some are saying.

About the best that can come out of the episode is that it will give pause to other young people experimenting or about to experiment with drug. Anyone who believes the curiosity of the young cannot be contained is forgetting about the dramatic reaction to the LSD scare. Once it was established fact that LSD resulted in physical and mental damage to the user and the deformity of offspring, use dropped off sharply. Today LSD is only a minor problem in the overall drug picture.

Information and education can be useful tools in the drug abuse battle and it is good to see that President Nixon's recently announced program in this area stresses communicating the facts. Implemented on grade and high school levels, the program will seek to reach the largest possible audience of young people. Basic courses on the diverse family of drugs and the consequences of misuse, plus TV commercials and film dramatizations geared to the young are being planned.

The President's program also releases funds for a sizeable research effort, with special programs planned to study the effects of chronic marijuana usage. It is on pot that young people and their elders most frequently collide. Many authorities depict marijuana as sheer dynamite, even though there are no facts to substantiate such a claim. On the other hand, the young have to a large degree refused to listen to the circumstantial forebodings of health experts. The fiction on both sides is abundant but there are no solid facts on marijuana usage, particularly over a prolonged period. The government needs to ferret them out.

Reducing the heavy penalties for possession of marijuana, which is in the works now, should restore a measure of balance to the boiling pot debate and may perhaps persuade the young to listen to the discrepancies in their own careless presumptions of safety.

Though there is no indication that such will be done, we hope the President's program will find room to utilize the work and the testimony of former drug addicts. A sprinkling of clinics and homes for teen-age addicts, run by former addicts, have been active in various cities in recent years. At first frowned on and sometimes harassed by law enforcement and the medical profession, such operations are beginning to show a much higher rate of return to normalcy than more accepted routes. In a few instances, authorities have taken a second look and are now acting in supporting roles.

It would be well to remember that Alcoholics Anonymous had the same kind of shaky, non-institutionalized, person-to-person beginning. The I've-been-there-too approach to youthful addicts and experimenters needs to be fully explored.

In fact, almost any effort that promises to weaken the tightening grip of the drug culture needs looking into. Drug abuse—and its frightening, even fatal consequences—has become a phenomenon we must reckon with on every level of our society.

## Stalking smut

Father Morton A. Hill, S.J., took his assignment to the 18-member Presidential Commission on Obscenity and Pornography seriously. He thought the commission had an obligation to get out into the local communities and determine the sentiments and reactions of the people to the avalanche of printed and filmed garbage in the bookstalls, the movie houses and the family mail box.

The commission, on the contrary, appears content to rely on the guidance of experts and organization spokesmen to formulate its findings. It evidently discounted the notion of holding public hearings because none are scheduled by the commission chairman and the report is due at the White House by early summer.

So, being a determined man, Father Hill, mapped his own itinerary and visited key cities, including Indianapolis, to hear what the people had to say about

(Continued on Page 10)

## Vote at 18

The drive to lower the voting age to 18 has progressed far more swiftly than the Nixon administration evidently had dared even hope for. About six weeks ago the administration, rather timidly, proposed a compromise constitutional amendment to permit 18-year-olds to vote in presidential and congressional elections. But last week the Senate overwhelmingly passed legislation that would set the minimum voting age to 18 in all elections at all levels of government, effective next Jan. 1.

True, the measure still faces two formidable tests. One is approval by the House; there it first will have to pass muster in the Judiciary Committee, chaired by Representative Emanuel Celler (D., N.Y.), an adamant foe of a lowered voting age. The other obstacle will be an inevitable Supreme Court test on grounds of constitutionality.

The nature of the Senate debate and vote, however, leaves considerable hope that the vote-at-18 proposal soon will become a national reality. For one thing, it is not an issue burdened by ideological dogmas and

fright-wigs. Sponsored by Senate Democratic leader Mike Mansfield, it enjoys the backing of such "liberals" as Indiana's two senators and such "conservatives" as Senator Barry Goldwater.

This is as it should be. The question of a lowered voting age does not properly belong in the arena of classic "liberal vs. conservative" confrontation. In fact, neither side has any idea which, if either, would benefit from teen-age voting. A minor by-election in Britain last week, when 18-year-olds voted for the first time, indicated the Conservative party was helped in that particular local contest, but the results were too inconclusive to amount to even a straw in the wind.

Lowering the voting age to 18 basically is a matter of simple justice. If young men of 18 are old enough to be drafted to fight wars, and if they and young women of 18 are old enough to pay taxes, to be prosecuted in courts as adults, and to enter the labor market as adults, they also are old enough to have a direct voice in shaping the policies affecting such serious commitments.

The long-favored argument against lowering the voting age had been that persons under 21 lack maturity to judge political issues. This never did have much validity inasmuch as the same unhappily can be

said of many voters 21, 41, or 81. Beyond that, however, it is quite evident that the 18-year-olds of today's America are far better informed about government than were the 21-year-olds of 1789. The traditional voting age of 21 is an anachronism that originated in Britain for reasons long lost in the mists of time; it was more or less automatically copied by the framers of the U.S. Constitution.

Opponents of a lowered voting age also have cited student protests and violent demonstrations. But the fact is that most of those involved in such disturbances have been well past 18—even well past 21. Moreover, they represent but a tiny fraction of the nation's young people. Their misdeeds certainly provide no excuse for denying basic rights to the vast majority.

On this point of youthful unrest, moreover, we see a strong possibility that giving 18-year-olds a "piece of the action" where it counts—at the polling booth—would serve remarkably well to narrow the so-called generation gap. Millions of youngsters suddenly would find themselves able to work "inside the system" and would be far less likely to be attracted by the antic misbehavior of age peers on the lunatic fringe of the left and right.

## GEORGE SHUSTER'S VIEW

# Why are our American cities dying?

BY GEORGE N. SHUSTER

I was in Cleveland recently and was struck again by the reality of a great city going down the drain. My hosts on this occasion were the faculty and students of the diocesan seminary. I am afraid that my contribution to their intellectual and spiritual welfare was not particularly distinguished. But they told me a lot and so did

the city environment. A bishop years back had built a solid and beautiful seminary structure, European style, just where it should have been built, in the neighborhood of the city's noblest institutions of higher learning. It seemed safe to do so, for as much of time as one could then foresee.

But on the first morning of my stay, I walked down the street outside, which seemed a rather tranquil and even prosperous thoroughfare, only to be told that it would be inadvisable to repeat that performance. Doing so after dark was grimly reported to be an adventure in the possibility of assassination. It would, it then seemed to me, be useless to recall the step-by-step consequences of immigration on a vast scale. Too little urban renewal, and that too little done the wrong way. The tale is an old one, but the Cleveland version may be a little more depressing than some others.

I ASKED myself: What is the real meaning of the erosion? In that part of Ohio's greatest city there is certainly no housing squalor, there are no slums. Parks are all around. Old houses, moved out of by the affluent, sit back from wide lawns. Why should there be so much hatred

spilling out of them, so much absolute unreadiness to create neighborly relations?

Let me say immediately that I know there are slums in Cleveland, terrible ones. But if the part of the city indicated is my criterion, what would things be like if housing miraculously improved?

We have created a mirage of mutual racial detestation which hardly any longer exists in the South. For the South has kept its black craftsmen, service workers and professional people. The success of the Southern black has driven the

unsuccessful, the really culturally underprivileged, toward the advertised glories of the great Northern cities. Why did these cities in their pride ever think they could deal with the problem is today an unanswered question. The first waves of the immigration coincided with the fearful economic depression of the thirties, when a metropolis like New York literally didn't have money enough to pay for lighting its streets.

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Let me say immediately that I know there are slums in Cleveland, terrible ones. But if the part of the city indicated is my criterion, what would things be like if housing miraculously improved?

We have created a mirage of mutual racial detestation which hardly any longer exists in the South. For the South has kept its black craftsmen, service workers and professional people. The success of the Southern black has driven the

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## QUESTION BOX

# How could the Almighty order a holocaust?

BY MSGR. R. T. BOSLER

Q. In the Old Testament we read that God ordered the Jews to go into the land of Canaan, kill the people and take over the land for themselves. How can a just and loving God order such a holocaust and thievery?

A. To understand the Bible it is important to keep in mind that God's revelation to and through his chosen people was a gradual process. Little by little God helped the Israelites purify and develop the religious and moral notions and practices they absorbed from the Egyptians, the Canaanites, the Persians and Assyrians. Even after their knowledge of God as Creator and Father had far surpassed that of their contemporaries, the Israelites still clung to notions about the gods common in their times and thought of their God as an avenger who demanded holy wars of extermination.

The Israelites believed that Canaan was their own land given to their ancestors, the Patriarchs, Abraham, Isaac and Jacob. Hence they did not think they were stealing but recovering what was rightly theirs by invading Canaan.

They were many years recovering the land from the Canaanites. They did not kill off all the inhabitants. In fact many of them began to adopt the religion and the customs of the Canaanites, who lived side by side with them. This may explain why eventually the Israelites came to believe that God originally wanted them to exterminate the Canaanites. Since the presence of the Canaanites corrupted

their own religious beliefs, the Israelites concluded that God must have ordered them to kill off this source of evil.

This, we would say, was a mistaken notion. But the compilers of the Bible were honest. They preserved the accounts of the evil as well as of the good of their ancestors. They reported the lies of Abraham as well as his great faith; the deceit of Jacob as well as his visions.

It is also necessary to keep in mind how the Israelites considered God the cause of all historical events. They believed that when the Assyrians conquered them in battle and slew thousands of Israelites, God used the invading army to punish his people, so they simply said: "God slew his people." Something comparable happened in the case of the slaying of the Canaanites. Thinking back on what transpired they came to the conclusion that God wanted to use them as the instruments through which he was to punish the Canaanites.

Q. Recently when speaking with a caretaker of a Catholic cemetery I was informed I could not be buried in consecrated ground because I had obtained a divorce from my husband. That was fifty-two years ago. I never married again. I have gone to Mass and received the sacraments all these years. Now I am confused. Why can't I be buried as a Catholic?

A. You can be buried as a Catholic. Your caretaker friend may have charge of keeping his cemetery neat and tidy but he has nothing to say about who is to be buried in it. He's the one who is confused.

Q. When the Church dropped certain

saints from her calendar, it didn't bother me—at first. Now I have a problem: Since St. Catherine of Alexandria was the saint St. Joan of Arc said was one of the voices she heard, does not the removal of her name from the calendar due to doubt of her existence throw doubt on St. Joan of Arc also? And St. John Vianney, the Cure of Ars was greatly devoted to St. Philomena and; in the story of his life that I read he claims to have had her assistance on numerous occasions. He preached about frequently. Yet the Church authorities say they do not believe she actually existed. How could these two saints have been so mistaken?

A. St. Joan of Arc was not declared a saint because of the voices she heard but in spite of them. Her "voices" were mistaken in several instances and foretold things that never did come true.

By canonizing saints the Church does not thereby guarantee the authenticity of their visions nor the accuracy of all they taught. This applies to St. John Vianney. He did indeed promote devotion to a saint who never existed. It was during his lifetime that archeologists in Rome discovered what they at first decided was the remains of an early virgin martyr called Philomena. St. John Vianney was thrilled by the announcement that after so many years a saint who had been forgotten was made known to the world. He saw something providential in this and felt that God had some special plan in saving this saint for the nineteenth century. He was, nevertheless, mistaken, for further study of the tomb in the catacombs proved the deductions of the archeologists to be false.

Prayers that St. John Vianney made through what he thought to be St. Philomena's intercession were doubtless answered because of his own simple, trusting faith.

Q. When I joined the Holy Name society many years ago I was told the primary function of it was the reception of Holy Communion on the second Sunday of every month. In recent years I have seen this function fallen down tremendously and fail to understand why.

A. The Holy Society is dying in many parishes and long since buried in others because it never went beyond the primary function you refer to. At a time when most men received Communion but once or twice a year, the monthly reception of Communion in a body was a challenge to Catholic men and one of the reasons, surely, why weekly Communion became the rule instead of the exception for so many men in our country. There is no longer any need for the monthly Communion in most parishes today. The Holy Names societies that thrive are the ones which offer new challenges to the men of today.

## Marriage ban policy is set

MANCHESTER, N.H.—Three New England Catholic dioceses have announced a new policy for the publishing of banns for mixed marriages, to become effective March 30.

In a statement released by the Manchester diocese here, in conjunction with the Dioceses of Burlington, Vt., and Portland, Me., it was agreed that "pastors may announce the banns for mixed marriages after consulting the parties to the marriage and securing their approval," and after a dispensation is granted to the Catholic party.

The statement noted that the omission of banns in mixed marriages has often been a source of misunderstanding in the past to both Catholics and members of other churches.

## Expert weighs Russian Church Eucharist offer

NEW YORK—A Rome Catholic specialist in Eastern Orthodoxy said here that the decision of the Orthodox Church of Russia to administer sacraments to Catholics applies to Holy Communion and in situations where no Roman priests are available.

Father George A. Maloney, S.J., professor of Eastern Christian studies at Fordham University, said he was given this information by Metropolitan Nicodim, head of foreign affairs for the Patriarchate of Moscow, while he was in the Soviet capital.

Father Maloney said an Athens newspaper caused a false impression that all sacraments were to be offered and that total union had been established between Russian Orthodox and Catholics.

He noted that the distribution of Orthodox communion to Catholics in Russia is not new. Theology textbooks used in Russian seminaries at the beginning of the 20th Century recommended Holy Communion for duly baptized Christians of the "old believer" and Catholic persuasions.

The reaction of the Vatican Secretariat for Promoting Christian Unity was to welcome the action by the Moscow Patriarchate, seeing it in relation to the Second Vatican Council's decrees permitting Catholic priests to give communion to Orthodox believers in certain circumstances.

## Declares promises won't feed hungry

ROME—The papal secretary of state told 1,000 men and women Religious in Rome that the world's hungry cannot exist on "pious promises." Instead, Cardinal Jean Villot urged the Religious to become "apostles of worthy and true development" which takes the form of daily bread distributed to all men.

The priests, Brothers and Sisters were invited to the headquarters of the Food and Agricultural Organization (FAO), a body of the United Nations, to learn of the international efforts of FAO to stave off world famine. Representatives of more than 200,000 missionaries working in the emerging nations, the Religious of Rome heard the director general of FAO, Dr. Addeke H. Boerma, offer a five-point "strategy for agricultural production, trade and development."

## Card. Suenens stresses the role of dialogue

NEW YORK—For Cardinal Leo Joseph Suenens, Primate of Belgium dialogue is undoubtedly the key to the future of Christianity.

Whether it's celibacy, marriage, the under-developed nations—three areas he sees as most important for the 1971 Catholic world's synod of bishops—Cardinal Suenens underlines most of his own ideas with the phrase: "I don't have a ready-made solution in my pocket, let's talk about it."

In New York to do "his thing"—dialogue—with about 80 Episcopal bishops, and Anglican Archbishop Michael Ramsey of Canterbury, England, the Belgian prelate told Religious News Service that all the items contained in his controversial interview last May (interpreted by many as an attack on the Roman Curia) essentially offered ideas for discussion at the coming world synod of bishops.

He said "my views put forth in the interview were not all discussed at synod, among them new methods of electing the Pope. But these ideas were not for just one synod, but for many to come."

THE CARDINAL, quiet and reserved, reflecting a scholarly thoughtfulness, has projected his controversialism more in what he says than in the way he says it. And in many cases, he intimates what he says has been recorded as a statement rather than a suggestion or call to dialogue on the subject.

Speaking in New York to the Episcopal bishops, Cardinal Suenens said he covered three "very important" themes in his discussion of the future of Christianity—the church's mission to the world, the church's service in the world, and the church as a community.

A key to his view of the church is his "insistence that the bishop is 'a living unity among the People of God. Not just somebody giving orders, but someone who is attempting to gain consent,'" he said. "It is not difficult to give orders."

IN ANALYZING the role of the bishop "as representing the People of God," whether in diocesan affairs or at an international bishops' synod in Rome, Cardinal Suenens said, for instance, that he could not fault the course taken recently by the Dutch bishops. They simply reflected—but did not necessarily subscribe to—the views of the Dutch Pastoral Council on celibacy.

The cardinal remarked that he could

only "disagree with the council itself."

Along this same line, Cardinal Suenens noted that "it is very important to support the authority of the Pope, but, at the same time, stress the co-responsibility (collegiality) of the bishops. And too," he added, "co-responsibility is common on every level of the Church."

The cardinal said authority in the Catholic Church must not be "disconnected" or it will become weak, adding that the 11 Apostles were "under and with Peter, but today we may put more stress on the 'with.'"

SPEAKING ALSO of the growing concern for "democratization" in the Church, the prelate, who himself strongly recommended discussion of new methods for electing the Pope and has championed dialogue on the election of bishops, said that "sharing in Church responsibility must be according to each individual's gifts and charisms, not according to numbers."

He said the Catholic Church cannot be a pure democracy, but it should be "an opening together to the gifts provided by the Holy Spirit."

Observing that the priesthood and its problems should be one of the key issues facing the 1971 Catholic bishops' synod, Cardinal Suenens admitted that vocations are dropping off and that a somewhat frightening number of priests are leaving the ministry.

HE DISCOUNTED the question of celibacy as the "major reason" for the decline, stating that there is "something more basic than that." Asserting that "even if tomorrow we were to have a situation like the Eastern Rites (with married clergy), there will always be the ultimate value of celibacy."

Cardinal Suenens foresees a "radical change in the image of the priest" and he indicated he discerns an urgent necessity for this change.

He said that in the past the priest was counselor, educator, involved in social service or hospital work perhaps, but because of the secularist trends in society the Church must seek to formulate "new ways of acting" for the priest, new roles and new directions.

But, the cardinal added, "we will always need the priest to be the animator of the Church community, as well as to develop the spiritual life of the People of God through the Eucharist."

## FROM THE OTHER SIDE

## Lenten reflections

BY ALVIN F. KLOTZ

Occasionally I run across a report of lectures which seem like the exact ones I should have heard. No doubt you have had the same experience. There is always the play or movie I would have liked to have seen, the book I missed reading, the article that I should have read.

Such a series of lectures was given by Dr. Keith Bridston last year at the World Council of Churches meeting at Buck Hill Falls, Pennsylvania. Dr. Bridston is on the faculty of Pacific Lutheran Theological School at Berkeley, California. He commented on change, motherhood, and youth participation—all timely considerations for Lenten reflection!

Bridston suggest that if the religious institution is thought of as the epitome of changelessness in the face of the all-too-evident signs of change elsewhere, the implications are obvious. There is an unconscious tendency to give greater preference to the "stable and customary" rather than the changing and unusual. Most people opt too quickly for a "comfortable, childish safe and sound world" in preference to the painful adult ecumenical world of the precarious. He regards this unconscious process as accounting for the churches' discrepancy between what they say about ecumenism as over against what they really do about it. Apparently continued division is much more comfortable.

NOW, AS TO motherhood, Dr. Bridston rejects the idea of the church being referred to as mother. He notes that church history is replete with illustrations of the church acting the role of mother in protecting the inner peace at the expense of exterior exploration. As a result the

real thrust of the church into mission outreach, social action, political involvement and engagement in ecumenism is soundly and roundly rejected. The comfort and safety of the womb, it would appear, is much to be preferred.

He also delivered a lecture entitled "Churchboy's Complaint" which suggests that we need to see the world as fluid and dynamic rather than static and "deterministic." We need to know that our vocabulary can express not only the memories of the past but the promises of the future.

The term synecisms is a new one which Dr. Bridston uses. It simply means that we need to have a broader base of diverse individuals when any group sits down to attempt to state a problem, much less to solve it. In the church this would mean bringing together different people to think in novel ways. They might project possible new patterns including new roles for bishops. This would certainly mean more participation of youth in ecumenism as a movement.

NOR IS Bridston interested in testing the performance of the church in just the "nice little boys and girls." He suggests that it might well include the long-haired non-conformists. Indeed, I suppose it would surprise the average church member to discover how literate in theology and belief many of these far-out youth really are.

The real question is one of openness. This means openness to new forms of mission and ministry, new structures to carry them out, "new media, new modes, new styles, new models."

We are, said Dr. Bridston, living in the age of the Spirit. If we think of the symbols of the spirit—wind, flame, breath, fire—perhaps we can begin to envision the new models which we are seeking for in this "age of the Spirit."

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## Downtown parishes list Holy Week services

INDIANAPOLIS—Holy Week schedules for the downtown churches were announced this week by the respective pastors for the convenience of shoppers and workers.

**ST. JOHN'S CHURCH—**  
Holy Thursday: Mass at 7 and 11:30 a.m. and 5:15 p.m.; Mass with Eucharistic procession at 7:45 p.m.; confessions heard during the Masses.

Good Friday: Good Friday Liturgy from 12 noon to 3 p.m.; Holy Communion at approximately 2:40 p.m.; reading of the Passion and Way of the Cross at 7:45 p.m.; confessions from 12 noon to 5 p.m. and from 7:30 to 9 p.m.

Holy Saturday: Easter Vigil Service at 11 p.m.; confessions heard from 12 noon to 9 p.m.

Easter Sunday: Masses at 6, 7:30, 9, 10 and 11 a.m.

**ST. MARY'S CHURCH—**  
Holy Thursday: Mass at 12 noon and 5:30 p.m.; Mass and solemn services at 8 p.m. with Holy Communion about 8:40 p.m.; all night adoration of the Blessed Sacrament from 9 p.m. to 12 noon on Good Friday; confessions from 11:30 a.m. to 1 p.m., 5 to 6 p.m., and 7:30 to 9:30 p.m.

Good Friday: Adoration of the Blessed Sacrament until 12 noon; Good Friday Service at 12 noon with Holy Communion at about 1:15 p.m.; second Good Friday Service at 1:30 p.m. with Holy Communion at about 2:45 p.m.; confessions from 12 noon to 4 p.m., 5 to 6 p.m., and 8 to 9 p.m.

Holy Saturday: Easter Vigil Service, Mass and Communion at 10:30 p.m.; confessions from 3 to 6 p.m., and 7:30 to 9 p.m.

Easter Sunday: Masses at 8 and 10 a.m., 12 noon and 5:30 p.m.; rosary and Benediction at 5 p.m.; confessions before the Masses at 8 and 10 a.m., and 12 noon.

**SS. PETER AND PAUL CATHEDRAL—**

Holy Thursday: Mass at 7 a.m.; Mass of Christ at 11 a.m., with Archbishop George J. Bishop presiding; Mass with Eucharistic procession at 5:30 p.m.; confessions heard at 3, 4, 5 and 7:30 p.m.

Good Friday: Church open for visitation from 7 a.m. to 1 p.m.; Way of the Cross at 2 p.m.; Adoration of the Cross and Holy

Communion at 3 p.m.; Way of the Cross at 5:30 p.m.; confessions heard at 1, 2, 3, 4, 5 and 7:30 p.m.

Holy Saturday: Easter Vigil Service at 8 p.m.; confessions heard at 3, 4, 5 and 7:30 p.m.

Easter Sunday: Pontifical Mass offered by Archbishop Bishop at 11 a.m.; other Masses at 6, 7:30, 9, 10 a.m. and 4:30 p.m.

## Play Contest finals slated on week-end

Finals in the annual Junior CYO One-Act Play contest are underway this week-end at Roncalli High School in Indianapolis.

Comedy Division finals were held Thursday, March 19. Entries were: St. Andrew's, Indianapolis, "The Ugly Duckling;" Our Lady of Perpetual Help, New Albany, "Like-Father, Like Son;" and St. Rita's, Indianapolis, "You Don't Belong to Me."

Classic Comedy Division finals, scheduled for 7:30 p.m. Friday, March 20, are: St. Roch's, Indianapolis, "Alice in Wonderland;" St. Michael's, Indianapolis, "The Love Philtr of Ikey Schoenstein;" and St. Andrew's, Richmond, "Blue Stocking."

The Serious Division finals are scheduled for 7:30 p.m. Sunday, March 22. Finalists are: St. Jude's, Indianapolis, "The Flying Dutchman;" Holy Name, Beech Grove, "Beyond the Door;" and Little Flower, Indianapolis, "The Claw."

Awards will be presented at the conclusion of each evening's eliminations. Outstanding actor and actress awards will also be presented. Father Donald Schneider, Archdiocesan CYO Director, will give the awards. Chairman of Judging is Frank Wilson, publicity director for the CYO.

## Seccina to host CYO Convention

The second notice on the annual Archdiocesan Junior CYO Convention has been mailed to all Archdiocesan parishes. Seccina Memorial High School will host the three-day event April 10-12.

Nomination blanks for the annual Roger Graham Memorial Awards have also been sent to all parishes. The awards honor the top boy and girl in the Archdiocese.

Another convention highlight is the third annual Junior CYO Publications Contest, recognizing newsletters and bulletins published by the various units.

The convention registration will open at 5 p.m. Friday, April 10, with the first session to begin at 7:30 p.m. Housing for out-of-town convention guests are urgently needed.

General convention chairman is John Huser, assisted by Joseph Delaney. Mrs. John Moorman is in charge of housing.

\*During this week 10 years ago, Archbishop Schulte blessed the new home of Our Lady of Fatima council, Knights of Columbus, Indianapolis.

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**PATRIOTIC ESSAY CONTEST WINNER**—A student at Teah High School, Indianapolis, is the winner of the patriotic essay contest sponsored by the Bishop Chatard General Assembly Knights of Columbus. He is Valdis Lerchs, shown above with Gerald H. Erlenbaugh, left, faithful pilot and Cosmas A. Mascari, faithful navigator, of the assembly. The youth received a \$50 savings bond and a flag display kit for his essay on the contest theme "Every Home Should Display the American Flag." Erlenbaugh served as contest chairman. Section winners were Susan Matchette, of Broad Ripple High School, and Debbie A. Cravens, of Southport High School. Each received a \$25 savings bond and flag kits.



**A FIRST FOR ST. BARNABAS**—Still a relative neophyte in CYO competition, St. Barnabas parish now has its first success in "56" basketball, and a trophy to prove it. After a 7-2 season in Division Two of the "56" A League, second to St. Philip Neri, St. Barnabas was ready to prove its ability in the Holy Cross postseason tournament. The far Southsiders not only advanced all the way to the championship game, but they turned the tables on St. Philip in the semi-finals to complete a fine season. And that first basketball trophy you see in the picture may be the forerunner of many more in years to come. Standing behind the boys are their coaches: Fred Staggs (left) and Head Coach Ed Neu (right).

## Paul G. Fox given post with UNICEF

INDIANAPOLIS—The appointment of Paul G. Fox as chairman of the Indianapolis Committee for UNICEF was announced this week by Howard Mills, Jr., president of the Indianapolis Council on World Affairs.

An affiliate of the ICWA and the U.S. Committee for UNICEF, the local organization coordinates educational and fund raising campaigns to aid the international relief work of the United Nations Children's Fund. Fox, news editor of The Criterion, has served the past two years as committee treasurer. He succeeds Mrs. Walter B. Lichtenstein, who was chairman since 1968. He also is a vice president and treasurer of ICWA.

THE TWO principal activities of UNICEF in Indianapolis are the annual Trick or Treat campaign conducted at Halloween, which raised \$9,500 for direct overseas relief to children in 1969, and the sale of greeting cards. More than \$4,000 was realized last year from the card sales.

Serving as executive secretary of the UNICEF Committee is Mrs. Jan Sommers, of 5614 N. Delaware Street.

**VOLUNTEERS** are being recruited among local residents. Church groups, civic and educational organizations are also being asked to delegate a representative to serve on the UNICEF Committee.

Fox will visit New York later this month to confer with officials of the U.S. Committee on future local and national programs. He and a score of other metropolitan area chairmen from throughout the nation have been invited to an eight-day field trip during May to Ecuador, where they will observe the humanitarian services of UNICEF first-hand.

## Slate wind-up on volleyball

INDIANAPOLIS—The Cadet Girls Volleyball Tourney will be completed at Little Flower parish on Tuesday, March 24. Twenty teams entered the competition.

Quarter-finals are scheduled at Little Flower on Sunday, March 22, followed by the semi-final round at 6 and 6:45 p.m. Monday, March 23, and the final games at 6 and 6:45 p.m. Tuesday, March 24. Championship and consolation trophies will be awarded.

## CYO NOTES

Schedules will be mailed next week by the CYO Office for the Archdiocesan Cadet Instrumental Music Contest, to be held April 4 and 5 at Cathedral High School. Piano competition will begin at 9 a.m. Saturday, April 4, while instrumental and

## SCORES

**CADET WRESTLING**  
Matches of week of March 9-14

**DIVISION 1**—St. Michael 2, Holy Trinity 0, forfeit; St. Malachy 33, Immaculate Heart 19; St. Roch 2, Holy Trinity 0 forfeit; St. Roch, bye; Greenwood, bye; St. Michael, bye; Immaculate Heart, bye; Immaculate Heart 22, St. Roch, 19.

**DIVISION 2**—Little Flower 2, St. Philip 0, forfeit; St. Lawrence 26, Lourdes 25; St. Simon 53, St. Joan of Arc 7; St. Simon 43, Little Flower 18, St. Lawrence 38; St. Andrew 19; St. Joan of Arc 2, St. Philip 0, forfeit; St. Andrew, bye; Lourdes, bye.

Standings as of Saturday, March 14

**DIVISION 1**—St. Malachy 4-0; Greenwood 3-0; St. Michael 3-1; Immaculate Heart 2-3; St. Roch 1-4; Holy Trinity 0-5.

**DIVISION 2**—St. Simon 5-0; Little Flower 4-1-1; St. Lawrence 3-2; St. Joan of Arc 2-1-2; Lourdes 2-2-1; St. Andrew 0-5; St. Philip 0-5.

## Men's Softball

band-orchestra competition is scheduled at 1 p.m. Sunday, April 15.

Deadline for the Junior Spring Kickball League is Friday, March 27. Other deadlines include: Cadet Spring Kickball League, Monday, March 30; and Cadet Spring Baseball, Wednesday, April 8. Coaches of the Cadet Dual-Meet Track League will meet Tuesday, March 24.

INDIANAPOLIS—Men's Slo-Pitch Softball Leagues are now being formed for summer. An organization meeting is scheduled at 1:30 p.m. Sunday, March 22, at St. Lawrence parish, 46th and Shadeland Ave. For additional information, contact Bob Poorman, 547-2909.

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## TIC TACKER

## Plan tribute for choir director

BY PAUL G. FOX

Thirty-two years of service and devotion to his parish choir will be recognized on Palm Sunday, March 22, as members of the St. Joan of Arc parish choir pay tribute to Edward F. Krieger.

The tribute will take the form of a sacred cantata, DuBois' "The Seven Last Words of Christ," to be given at 7:30 p.m. in the church. It will be directed by Mrs. Jo-Anne Smithmeyer, Krieger's daughter.

Sidelined last fall by a stroke, Krieger, who is 60, has been active in all phases of church music since the age of 12. He has spent 32 years as organist and choir director at St. Joan of Arc.

He is also well-known for his direction of The Columbians, choral group of Mater Dei Council Knights of Columbus, and other groups. In one of his recent infrequent outings, Krieger took delight in attending the annual Triadconcert, which featured The Columbians along with the Murat Chanters and the Maennerchor at Athenaeum Turners.

Serving as narrator of Sunday's sacred concert will be Carl Henn, Jr., while William L. Wright, of Trinity Episcopal Church, will serve as organist.

Soloists during the performance will include Mrs. Smithmeyer, Kenneth O. Brabec, John J. Calland, James Rivelli, James Fox, Gretchen Coogan and Roma Iauco.

The combined chorus is to be composed of four choirs: the St. Joan of Arc Choir, directed by Myrna Crane; St. Cecilia Choir, the group that Krieger directs; St. Luke's Choir, directed by Mrs. Smithmeyer; and The Columbians, with Carl Lauber as director.

It promises to be a fine program, dedicated to a fine gentleman.

**NAMES IN THE NEWS**—Home this past week after a year's tour of duty at Thule AFB, Greenland, is Capt. (Father) Paul Richard, an Archdiocesan priest who last served at St.

Christopher's parish, Indianapolis. His next assignment is the Air Force Academy at Colorado Springs, Colo. Best wishes to Mr. and Mrs. Chester Hession, members of St. Roch's parish, Indianapolis, who observe their 25th Wedding Anniversary on March 15. Father Paul English, pastor of St. Elizabeth's parish, Cambridge City, spoke Thursday, March 19, at the Milton (Ind.) Christian Church. Sponsored by the Western Wayne Ministerial Association, the "Week of Preaching" was developed along the theme of "Created in God's Image."

**THIRTY-YEAR-OLD PROJECT**—For the past 30 years, the ladies of the St. Francis Hospital Guild, Beech Grove, have kept alive a disappearing art—the making of gaily-colored Easter baskets out of paper products. And it has been a profitable venture, last year clearing \$2,000 on the baskets.

Scene of the labors this year has shifted from the hospital to the basement of Mrs. Matilda Hill's home, where willing workers have spent six hours daily, interrupted only by a pitch-in lunch. Long tables filled with various-sized boxes, a myriad of crepe paper and necessary tools—glue, brushes and scissors. Pleading of the paper is done by Mrs. Hill on a sewing machine.

Wire clothes lines stretched from one side of the basement to the other are filled with the finished products, while committee members price them for sale—ranging from 75 cents to \$5.

An idea of the production involved is given by Mrs. Peter Specht, who constructed and sold 900 "chickens" about six inches tall. This year she is making attractive center pieces with the chicken, selling them for \$2.

Proceeds of the sale will be used for pediatric department equipment. All children-patients in the department annually receive small gift baskets from the Guild.

Information about the sale of baskets can be obtained from Mrs. Hill, 786-7964.

## Watch COCU developments, Catholics told

ST. LOUIS—Catholics of the United States should be "carefully watchful" at the response which Protestants give to the Consultation on Church Union's just-approved plan of union, according to a Catholic ecumenical expert.

Father John F. Hotchkis, associate director of the National Conference of Catholic Bishops' (NCCB) office of Ecumenical and Interreligious Affairs, told NC news that Catholics should watch "to see if there is a movement of the spirit to accept the plan. If it is received and developed and applied, that would be evidence that the Holy Spirit is using the plan for some intention."

Father Hotchkis, who spent the week at the COCU sessions as an official Catholic observer, said he was impressed with the placidity of the entire discussion.

THE PARTICIPANTS were certain that, by means of group discussions, all the necessary elements would be included in the final plan," the priest said. "They were not introverted about it, nor did they worry much over each detail. It was a confidence that I felt and that caught up with everyone by the end of the week."

Father Hotchkis characterized the plan of union as one "which places its emphasis on efficiency in mission, especially towards social problems." He said that his hope is "that in this mission the love of Christ and respect for all man will become apparent."

Father Hotchkis doubted that the plan would have any effect, at least in the coming two years, on the bilateral dialogues between the Catholic Church and other Protestant denominations that may be participants in COCU, such as the Episcopal Church.

EARLIER, at a mid-week press panel, Father Hotchkis and Father George H. Tavaré, visiting professor of religious studies at Princeton University, said the COCU talks were an asset, not a threat, to Protestant-Catholic relations.

However, the two official Catholic observers said the plan, in their opinion, has several difficulties in that it envisions too much hierarchy; it puts too much emphasis on the administrative role of the bishop and it places too much attention on the parish as a worshiping unit.



**NEW PRELATE**—Atell City native now serving in the Evansville diocese has been named a prelate of honor with the title of Reverend Monsignor. He is Msgr. William A. Lautner, presently serving as director of Sarto Retreat House in Evansville. Also elevated was Msgr. Leo Conti, pastor of the Old Cathedral parish in Vincennes.

learned to do, however imperfectly, in every other major industry in the United States.

Shortly after this column appears in print, the Bishops' Committee will be holding another meeting in the San Joaquin Valley with representatives of the two parties in a final effort to achieve this objective. I would ask our readers to say a prayer for the success of this meeting. It would be hard to exaggerate its importance in terms of the long-range interests not only of the two parties themselves, but of the agricultural industry as a whole.

\*During this week 10 years ago, Judge M. Walter Bell's decision ordering Meridian Hills officials to grant zoning permission for the construction of St. Luke's parish, was appealed to the Indiana Supreme Court.

## 9 churches approve

(Continued from Page 1)

members. The other denominations have an estimated one million Negroes in all.

OTHER CHANGES in the plan put greater emphasis on the pastoral functions of the office of bishop. Originally the plan conceived of bishops mainly as executive officers in the church.

The concept of parishes as the basic units of the church was endorsed in the plan. The parish—a cluster of congregations not necessarily geographic in makeup—would embrace task groups for particular social causes as part of its structure as well as residential groups of church members. The issue of joint

ownership of property was discussed at length but delegates finally decided that present forms of holding property would remain during the transitional period of organizing the United Church.

As originally proposed, laymen will outnumber ordained ministers by two to one at all decision-making levels of the church. The matter of which English translation of the Bible should be used was not definitely resolved.

IN A PRESS conference at the conclusion of the session, Dr. George G. Beazley Jr., of Indianapolis, who was elected chairman of COCU for the next two years explained that it was now up to each denomination to study the plan.

"My profound hope, however, is that they will do this interdenominational as we have done here this week," said Dr. Beazley. "Our experience working together here has been as important as anything we've done, and if everyone works together as we have they will get a foretaste of the Church of God United in Jesus Christ."

Dr. Beazley, a representative of the Christian Church (Disciples of Christ), said COCU has no timetable other than God's although he noted that revisions are to be returned to COCU in two years. "We'll know in a decade however whether COCU will be a success or just a glorious dream in the history of the church that just didn't work," he said.

## Rockford priest heads national clergy body

SAN DIEGO, Calif.—The calling for judicial review was National Federation of Priests' delivered to the Vatican Councils (NFPC) concluded its Secretariat of State on Feb. 23. annual meeting here by electing The NFPC's House of Delegates new officers and setting a deadline for an answer on its response, they will call an emergency meeting to plan their next step.

Father Frank Bonnike, pastor of St. Mary's Church in DeKalb, Ill., was chosen president of the federation. He is past president of the Rockford diocesan priests' senate.

Father Bonnike was elected after he was nominated from the floor. He received the delegates' nod for the one year term over four candidates; three of them proposed by the NFPC's nominating committee—Msgr. Alexander Sigur of Lafayette, La., and Fathers William Murphy of Glendale, Ariz., and Edward Stanton of Austin Town, Ohio. The fourth, Father James Purcell of Marin County, Calif., was also nominated from the floor.

FATHER Bonnike succeeds Father Patrick O'Malley of Chicago, founding president of the two-year-old national priests' group.

In their final plenary session House of Delegates criticized the (March 12), the NFPC delegates U.S. bishops for their recent set April 20 as the deadline for a support of the position of Pope response to their plea that the Paul on celibacy, saying the Vatican review the case of the bishops had failed to mention Washington priests disciplined that their public statement on by Cardinal Patrick O'Boyle in the matter in November 1969 1968 for disagreeing with the cited the seriousness of the Pope's birth control encyclical, problem of the need for open The federation's proposal discussion of celibacy in the U.S.

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## Higgins

(Continued from Page 4)

labor. Incidentally I think they now know this to be the case after having conferred with the Committee in small groups, up and down the Valley, during the past several weeks. They know, in other words, that the Bishops' Committee, while being deeply concerned about the plight of agricultural workers, is also very much concerned about the problems of the growers and is

determined, in the case of the grape dispute, to do whatever it can to effect a reconciliation between the two parties.

IN SUMMARY, I think the growers know the Bishops' Committee has no desire to take sides in the propaganda war that the parties have been waging against one another for almost five years. The Committee's official charge and its overriding interest is to try to persuade the parties to resume negotiations and to settle their differences, in good faith, through the process of collective bargaining.

It is my impression that perhaps the biggest single obstacle to their achieving this objective—the biggest single obstacle standing in the way of a just and lasting settlement of the grape dispute—is a deep-seated lack of trust between the parties. For their part, the growers complain that the union and some of the union's outside

supporters have been grossly unfair in the charges they have leveled against the industry. I have no doubt that, in some cases, this is a valid complaint, and I can't say that I blame the growers for being mad about it.

By the same token, however, some of the growers have been equally unfair in their criticism of the union (the United Farm Workers Organizing Committee) and its President, Cesar Chavez. Perhaps their most serious mistake has been to create the impression that UFWOC is a communist-inspired organization intent upon destroying the industry. I don't know how many of the individual growers have been propagating this line in their own name, but it would appear that some of them have knowingly encouraged a number of outside commentators to undermine the reputation of Cesar Chavez and his associates and, more specifically, to create the impression that they are a gang of dangerous, pro-communist revolutionaries.

I am referring, by way of example, to Father Cletus Healy, S.J., author of "Battle for the Vineyards"; Father Daniel Lyons, S.J., and Father William Lester, S.J., of Twin Circle; Gary Allen, who has written a booklet for the John Birch Society entitled "The Grapes: Communist Wrath in Delano"; and Frank Bergon and Murray Norris, co-authors of "Delano—Another Crisis for the Catholic Church."

The anti-UFWOC and anti-Chavez booklets and editorials written by these six gentlemen—and widely distributed throughout the United States—have, in this writer's judgment, done almost irreparable harm to the cause of sound labor-management relations in the California vineyards. I might add that a number of influential growers in the San Joaquin Valley agree with this judgment and are hoping and praying that the Healys, Allens, et al will cool it so that the parties, at long last, can begin to think in terms of reconciliations and collective bargaining.

LET ME REPEAT that this is the overriding objective of the Bishops' Committee. The Committee isn't the least bit interested in hearing the parties exchange horror stories about one another. Its only interest is to try to persuade the parties to resume negotiations as soon as possible and to settle their differences at the collective bargaining table as labor and management have long since

## CARD PARTY SET

BEECH GROVE, Ind.—The Ave Maria Guild will sponsor its spring card party, for the benefit of St. Paul Hermitage, on Sunday, March 22, at Our Lady of Grace Academy, 1402 E. Southern. Playing begins at 2 p.m. Mrs. Vincent Kavanagh is general chairman.

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## Parish at Richmond sets pre-Cana series

RICHMOND, Ind.—The first of four pre-Cana conferences for engaged couples will be given at St. Andrew's parish here Sunday, April 5, at 7:30 p.m. Speaker will be Father Paul Voigt, of St. Michael's parish, Brookville. His topic will be "Marriage and the Meaning of Commitment."

Subsequent sessions will be held Wednesday, April 8, Sunday, April 12, and Wednesday, April 15.

Dr. Joseph Zore will speak April 8 on "A Doctor Looks at Marriage." The April 12 session will be on "Finances, Insurance and Banking," presented by the following lay panel: Mr. and Mrs. Luby Williamson, Mr. and Mrs. Thomas Swanson and Mr. and Mrs. Richard Stubbs.

"Marriage Morals and Tensions" will be the topic April 15, featuring Father Harry Hoover, of St. Mary's parish here, Mr. and Mrs. Max Sinnott and Mr. and Mrs. Robert Kurre. All sessions will be held from 7:30 to 9:30 p.m., including a



FR. VOIGT

refreshments break and question period.

Members of the St. Andrew's Pre-Cana Planning Committee include: Mr. and Mrs. Richard Cheeseman, chairman; Mr. and Mrs. Robert Kettler, Mr. and Mrs. John Sedgwick and Mr. and Mrs. Charles Maurer, Sr. Moderator of the group is Father William Ernst.



**NEW AOH AUXILIARY IS FORMED**—Shown above are several officers of the newly-formed St. Clare Division IV Ladies Auxiliary of the Ancient Order of Hibernians. A membership drive is presently underway, with March 23 set as the final date for charter members. Mrs. Mary Sullivan, above right, is president of this group. Others from left are: Mrs. Mary Rohman, financial secretary; Mrs. Mary F. Barton, Irish historian; Mrs. Catherine Mertz, mistress at arms; and Mrs. Joyce Hawkins, vice-president. Officers not present include: Mrs. Michael Kirby, recording secretary; Mrs. Albert Grimm, treasurer; Mrs. Patrick Moriarty, Catholic Action; Mrs. Dorothy Leary, Catholic missions; Mrs. John Duffy, sentinel and Mrs. Denis Moriarty, standing committee. Father Joseph McQuinley is chaplain of the group. Membership applications may be obtained from Mrs. Mary Sullivan, 357-5000.

## Remember them in your prayers

**INDIANAPOLIS**  
MARGARET M. SHERIDAN, 83, St. Ann's, Mar. 10. Mother of Patrick Sheridan, Peg Albright and Julia Heidman.

RICHARD E. MILLER, 70, Immaculate Heart of Mary, Mar. 12. Father of Gene, William F. and Richard Miller; brother of Clarence O. Miller.

LEONARD C. FLAHERTY, 58, Holy Spirit, Mar. 12. Husband of Ruth; father of Michael, John and Mary Flaherty; and Kathleen Kramer; brother of Leona Rae.

THEODORE KENTNICK, 82, Marion County Home Chapel, Mar. 14.

DELORES COLLINS, 75, Our Lady of Lourdes, Mar. 14. Mother of Michael and Marianne Collins and Justine Koerberlein.

JULIA JERMOLOVICS, 67, St. Matthew's, Mar. 17. Mother of Regina Rekis; daughter of Rozalia Kudeiko; sister of Juris Kudeiko and Frances Zeps.

JULIA B. ARBUCKLE, 80, Little Flower, Mar. 18. Mother of Margaret Harlan.

CLARE T. STUMPF, 57, St. Catherine, Mar. 18. Wife of Thomas R.; mother of Linda C. Owens and Patricia A. Goodwin; sister of Roberta Fox, Martha Varner, Katherine Wolf and Thelma Jones.

**JEFFERSONVILLE**  
CHRISTOPHER CARTER, 82, St.

Augustine, Mar. 11. Uncle of Jean Marie Carter of Jeffersonville.

RAYMOND BUCHANAN, 73, St. Mary's, Mar. 12. Father of Paul Buchanan of Versailles; James Buchanan with the U.S. Army in Germany; Mrs. Mary R. Davidson, Charles and David Buchanan, all of Madison.

**RICHMOND**  
THEODORE G. ROELL, 84, St. Andrew's, Mar. 12. Husband of Leona; father of Mrs. Lois Krouse of Bellefontaine, O.; Mrs. Geraldine Peirce and Mrs. Marilyn Cooper, both of Richmond; Ted Roell of Rockford, Ill. and Edgar Roell of Falls Church, Va.; half brother of Mrs. Frances Zobel of Shelbyville.

**TELL CITY**  
VICTOR H. BRIGGEMAN, 67, St. Paul's, Mar. 17. Husband of Hazel; father of James Briggeman of Westminster, Conn.; Mrs. Charles Kleeman of Tell City; brother of Harry Briggeman of Cannelton; Boyd Briggeman of Indianapolis; Mrs. German Wolf of Evansville; Forrest and Jack Briggeman, both of Tell City.

**TERRE HAUTE**  
HOWARD C. BECK, 61, Sacred Heart, Mar. 18. Husband of Agatha; brother of Louis A. Beck, Mrs. Hazel Shurkey and Mrs. Vernice Stine, all of St. Clair.

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## Scouts schedule spaghetti dinner

INDIANAPOLIS—The Explorer Scout Post 522, sponsored by Msgr. Downey Council Knights of Columbus, will have an old fashioned Italian Spaghetti Dinner on Wednesday,

April 1, to raise funds for trips and equipment. Prepared by Mrs. Mag Mascari and her committee, the event will be served from 6 to 9 p.m. at the Msgr. Downey Council, 511 E. Thompson Rd. Tickets are \$1.50 for adults and 75 cents for children under 12.

## Catholic alumni sponsor Seder

INDIANAPOLIS—The Catholic Alumni Club (CAC) of Indianapolis will sponsor a Seder or Passover meal at 7 p.m. Saturday, March 21, in the Village Square party house. A joyous celebration in the Jewish faith, the Seder meal will be led by a member of the Beth-el Zedeck Temple.

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## VIEWING WITH ARNOLD

## 'Z' is film of violence

BY JAMES W. ARNOLD

"Z" is an angry headlong rush of a film, a violently paced narrative of a political assassination in Greece, the subsequent investigation, and its tragic-ironic outcome. It touches almost every exposed nerve of our terrifying times.

In a sense the subject is "safe" and uninviting for American audiences, few of whom are likely to have much sympathy for the repressive military clowns now in control of the Greek government. Based on an actual 1963 event, the film is an undisguised attack on the regime by French film-makers (Greek-born director Costa-Gavras, writer Jorge Semprun) who proclaim at the start that any resemblance to real characters and events is purely intentional.

Yet "Z's" vibrations go far beyond the specific context of Greece. The specific locale is irrelevant and hardly mentioned. The victim is a charismatic liberal, who is for peace, international disarmament, and major social reforms that would benefit the poor. Secondary victims are the intellectuals, the young, the long-haired protesters, radical idealists, even middle-roads who attempt to work within the traditional system (the objective prosecutor, the common man who comes forward as a witness).

THE VILLAINS are the corrupt police and military, the establishment politicians, and the right-wing vigilantes, who are represented variously as sell-outs, toughs, perverts and ex-Nazis, fanatically and ironically dedicated to the preservation of nationalism, monarchy, anti-communism property rights and Christian morality.

The point is not that the bad guys, particularly in Greece, are slandered. But "Z" has a definite perspective on the world-wide revolutionary movement, which spectators in each country are sure to apply to their own situations. E.g., American arch-conservatives will probably

feel it is leftist propaganda and be enraged; even the "silent majority" may be properly unnerved. Adherents of the New Left may take it as an accurate metaphor of current American society. Thus "Z" has political implications that will affect audience responses. How could you make a relevant political movie that did not?

THE FILM is pessimistic, almost a painful repetition of recent history. The best leaders are killed, the non-violent are brutalized, a long painstaking struggle to apply democratic justice appears to pay off, only to be quickly overturned by blunt force. In the end, primitive evil, the mindless, corrupt and arrogant quash the laboriously constructed triumph of good men like a bug. The message is either to despair, to rise and destroy the system with equal savagery.

Americans will also realize they are involved, not entirely innocently, in the survival of oppressive foreign regimes and in more subtle injustices. There is a beautiful passage about two rightist agitators: "This man got rich by selling one of his eyes to an American... he doesn't come to meetings anymore... This man has had eyes so he sells his blood."

The best thing about "Z" is its

style, which is so vigorous, fast and forceful that it is like hearing a detective story from a man who is rushing to catch a plane, and feels obliged to slap you every 10 seconds or so to keep you alert. In general, there are two camera positions, closeup and very closeup. Few shots seem held for more than a few seconds, and flashbacks are cut in and out like aces being shuffled into a deck of cards. Lined are spoken loud and quick, and the subtitles flash on and off across the screen with the firm rapidity of hammer blows.

THE FORM is the police-thriller-without-a-mystery. (We know who the villains are, and we simply wonder if and how they will be caught). We watch it all happen. The reformer (Yves Montand) comes to give a speech amid threats and a hard police line on meeting sites. He is killed in the street as the police watch. His aides grope for a viable reaction, the grieving widow (Irene Pappas) comes, a nosy reporter exploits her grief, but his tactics begin to uncover the real truth. An honest investigator (Jean-Louis Trintignant, a kind of Gallic Robert Wagner) bravely pursues the facts and ends up indicting half the police power structure, a brilliantly edited cathartic sequence that sets us up for the final tragedy.

"Z" is already widely praised, one of the Oscar nominees for best picture, a rarity for a foreign film. But it has several weak spots. The staged riots and confrontations are not fully convincing to one who sees the real thing all the time on TV. The use of color seems particularly inappropriate, compared to the grainy realism of, say, "The Battle of Algiers."



SCHOLARSHIP WINNER—Miss Carren Cadick, Secunia Memorial High School senior, Indianapolis, has been named recipient of the Msgr. William Gauche Scholarship to Edgewood College, Cincinnati. She is the daughter of Mr. and Mrs. Bernard Cadick.

## PENANCE SERVICE

INDIANAPOLIS—St. Andrew's parish will conduct a Penance Service at 7:30 p.m. Saturday, March 21. Included in the service will be Scripture readings, homily, individual confession and Mass.

None of the characters emerge in depth as much more than stereotypes, and the great bulk of the police investigation aspect of the story is predictable and tedious. The assassination subject, with its painful aftermath, is authentically done, down to those horrible clinical discussions and skull X-rays by medical experts. But for Americans it may be a pointless opening of fresh and hurtful wounds.

What we need is something that the recent real-life tragedies did not provide. We need the insight and exaltation of art, but get only expert melodrama.

## Black will head ND student body

NOTRE DAME, Ind.—A black and a Protestant have been elected president and vice-president of the University of Notre Dame student body. David M. Krashna, a 21-year-old English major from Pittsburgh, Pa., and the first black student ever to run for the

presidency of Notre Dame's with a record 64 per cent of the student government, was elected vote.

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## Stalking smut

(Continued from Page 4)

the smut in their own backyards and what ought to be done about it.

Clearly the people are alarmed and disgusted. And they are angry—at the Supreme Court and the local courts, at timid law enforcement and prosecution, at the civil rightists and the constitutional purists who worry more about far-ranging freedoms than filth up close. The people are sitting in the middle of a mess and they want it cleaned up and soon.

There is a strong push for a return to local labels, for a definition of obscenity based on community standards. This is at the heart of the late Senator Everett Dirksen's bill that is still holed up in the Senate Judiciary Committee. In Father Hill's view, and in the view of many who testified before his one-man panel, the community standards concept would make the smut peddler subject to law suits in every state where his material is sold. It would also place the onus of proof on the peddler, not on the public.

What must have become apparent to Father Hill is that the traditional army of pornography battlers has been joined lately by some disappointed newcomers.

A licensing statute for movies and mail, which Father Hill says the commission is heading for, would only heighten the problem. That has been proved by the present industry-inspired effort to police movie production. The "X" rating is touted by the movie-makers themselves as a box office draw, not a professional slap on the wrist.

They are those who a few years ago were in favor of keeping hands off the obscenity issue. They operated on the theory that a pornographic glut would in quick order produce a sated public and a rapidly dwindling margin of returns for the purveyors. They hadn't counted on two things: that hard-core stuff would be accepted by reputable critics as an art form and therefore respectable and that the market for the hard-core products is constantly replenished by a new crop of young and curious.

It is around the young that most of the worries center. It is generally agreed that the mature, in years at least, have only themselves to blame for pandering to their own worst instincts. But society as a whole can't escape an obligation, however vaguely articulated, to protect the sensibility of its younger, immature members.

Hard-core pornography can be inflammatory to the young and the impressionable. It can distort a perspective-in-flux, warp a formative outlook on life and society. It can establish false values, false concepts of what is normal in inter-personal behavior, damaging perhaps irreparably the chances for fulfilling human relationships. More than salaciousness, amorality or immorality, the mark of pornography is selfishness, simple, unadulterated selfishness, the using of another human being for one's own ends.

The present confusion over how to deal with smut stems largely from a series of vague, sometimes conflicting, high court decisions and particularly from the protective umbrella that covers anything not "totally devoid" of redeeming social values.

Father Hill didn't open a new can of worms with his hearings. he has only underscored the grassroots clamor for a cleanup. Congress is going to have to stop dodging the issue of public obscenity and pornography, as sticky as it is. One can only hope it will do so in a manner that satisfies the demand for a return to public decency but circumvents the vigilante fervor for suppression.



**ANNUAL PILLOWCASE CARD PARTY**—The St. Philip Neri parish Council of Catholic Women will sponsor its annual Easter Pillowcase Card Party in the parish auditorium at 1:30 and 8 p.m. Wednesday, April 1. Mrs. Edith Sullivan is general chairman of the event, assisted by Mrs. Kate Harley, co-chairman. Shown above are (seated, from left): Mrs. Anne Bowman, pillowcase chairman, and Mrs. Helen Bornhorst, parish CCW president. Standing from left are: Mrs. Pauline Michaelis, ticket chairman, and Mrs. Rosalie Laker, special gift chairman. Tickets are \$1.25. Table prizes will be hand-embroidered pillowcases.

## Benefit concert set on week-end

ST. MEINRAD, Ind.—St. Meinrad CACD, Inc. will present in its third annual benefit concert, *The Sounds of Spring*, on Saturday, March 21, at 7:30 CST and Sunday, March 22, at 2:30 CST. The concert will be held in St. Bede Theater on the seminary campus.

A wide variety of popular and folk music will be performed by the Couriers and the Messengers. Both of these groups have

appeared on local television and in a number of concerts in Southern Indiana. Leading vocalist in the college will present a selection of Broadway hits: "Somewhere," "Tonight," "If I Loved You," "Days of Wine and Roses," and a medley from *Fiddler on the Roof*. Flash Walker, currently performing at the Holiday Inn in Jasper, will add his talent to the program as an instrumentalist. Admission is \$1.

The *Sounds of Spring* Concert is again presented both as entertainment and as a means of supporting the financial aspect

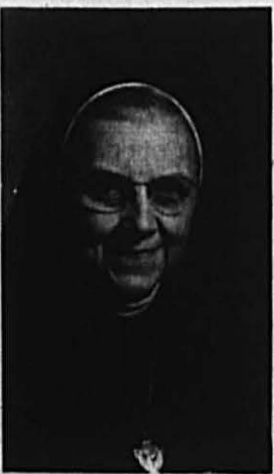
## Music teacher dies at age 70

OLDENBURG, Ind.—Funeral services for Sister Stanislaus Marie Lang, O.S.F., will be held at the motherhouse of the Sisters of St. Francis here Friday morning, March 20. She died (March 16) in Margaret-Mary Community Hospital, Batesville, after a short illness at the age of 70.

At the time of her death Sister Stanislaus Marie was assigned to St. Mary Academy, Indianapolis, where she taught music the past six years.

A native of Evansville, she entered the convent in 1916. She taught music many years at St. Mary's School, New Albany, and Our Lady of Angels High School, Cincinnati.

There are no immediate survivors.



SR. STANISLAUS MARIE

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## Renewal set at the Fort Announce plans for study tour

FORT HARRISON, Ind.—A spiritual renewal will be conducted during Holy Week at Catholic Chapel No. 2 here, according to an announcement from Capt. (Father) Paul J. Bolton.

Director of the Holy Week mission will be a former military chaplain, Father Vincent Paolucci, C.S.S.R., a member of the Redemptorist Mission Board of Brooklyn. Services will be conducted twice each day, consisting of devotions and conferences with parishioners.

Easter Vigil services are scheduled in the chapel on Holy Saturday, followed by a midnight Mass. Special choir music and band accompaniment will highlight the 10 a.m. Easter Sunday Mass.

### CARD PARTY

BEECH GROVE, Ind.—The St. Francis Hospital Guild will sponsor a Card Party in Holy Name parish hall at 1 p.m. Thursday, April 2. Lunch will be served at 11:30 a.m.

INDIANAPOLIS—Twenty-five Catholic high school students from the Archdiocese are among 74 youths to participate in the 15th annual study tour to Washington and New York from March 21 to 27.

Sponsored by the Indianapolis Council on World Affairs, the group will be led by Paul G. Fox of Brooklyn. Services will be conducted twice each day, consisting of devotions and conferences with parishioners. Sister Clare Bosler, S.P., Sister Maureen Phillips, S.P., Mrs. Patricia VanNoy and Miss June Murphy.

While in Washington, the group will visit two foreign embassies, the Department of State and the U.S. Congress. They will also dine with Indiana's Congressmen at a special banquet. The New York phase of the study tour will focus upon the United Nations.

Catholic school students taking part include: St. Agnes Academy—Patricia Sullivan, JoAnn Armbrist, Alice Walpole, Jean Calland, Betty Burkhardt.

### MEETING SET

INDIANAPOLIS—The Sacred Heart Fraternity of the Third Order of St. Francis will meet at 3 p.m. Sunday, March 22, in Sacred Heart Church.

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**ARCHDIOCESAN Bulletin**

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

**DRUG ABUSE** — Maj. Frank Spallina  
Sunday, March 22 — 7:30 P.M.  
St. Monica Church

**The 7th Annual "TROJAN TRIBUTE TO VARIETY"**  
Sunday, March 22 — 8 P.M.  
Chattard High School

**CARD PARTY**  
Sunday, March 22 — 7 P.M.  
St. Jude School — 5353 McFarland Road

**PRE-EASTER TURKEY SHOOT**  
Sunday March 22 — 1 P.M.  
St. Thomas More — Mooresville

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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