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MARIAN REUNION

Japanese nun home on campus stopover

BY PAUL G. FOX

A Japanese nun, a member of an American order, returned last week to her alma mater in Indianapolis to renew acquaintances after an absence of 15 years.

Mary Agnes Kodama, a history major in the 1955 class of Marian College, took her undergraduate institution's name in religion to remind her of the pleasant years spent in the U.S.

Now as Sister Marian, she is on a three-week visit to the States through the courtesy of a good friend in Kyoto, Japan, who made the trip possible.

It was five years after her return to her native Gifu, Japan, before she decided to enter a religious community. During that period she worked for her home parish, administered by an Australian missionary priest.

NOT HAVING any preference for a particular religious order, Mary Agnes wrote to several communities whose names were supplied by the Australian priest. The first community to respond was the School Sisters of Notre Dame, who have been in Japan and Okinawa since just after World War II. And she joined.

Sister Marian was a novice in the American order's Kyoto convent in 1961 when she received a surprise visit from her friend and department chairman from Marian College—Sister Mary Carol Schroeder, O.S.F., who was in Japan for seven weeks attending a summer's session at Tokyo's Sophia University.

Largely through their continued friendship and frequent correspondence through the years, three more Marian



VISITOR FROM KYOTO—Sister Marian Kodama, S.S.N.D., (right) a 1955 graduate of Marian College, visits her former teacher, Sister Mary Carol Schroeder, O.S.F., on her visit to the States in 15 years. She entered the American community in Japan five years after returning there.

College graduates found their way to Kyoto, where Sister Marian was now a faculty member at Notre Dame High School, conducted by the nuns.

Carol Biemer Crawford ('62) and Sharon Sweeney Lenius ('62) both traveled to Kyoto to teach in Sister Marian's high school. Another Marian grad, Joseph Laker ('63) spent two years in Kyoto with the Maryknoll Fathers, teaching in their school.

Commenting on the significance of the "far eastern horizons" for Marian student, Sister Mary Carol noted that Sister Marian was "actually extending the presence of Marian College in a unique way, in another culture."

THE HISTORY department chairman is presently planning to spend several days in Japan this summer as leader of a tour of Marian alumni and is exploring the possibility of future summer courses of study there for Marian undergraduates.

Sister Marian described her present assignment at the high school as "disciplinary" for about 800 girls, but added that she sometimes doubts her effectiveness. She also teaches English and religion there, the latter subject also to interested adults.

She said that her community—the School Sisters of Notre Dame, St. Louis Province—now numbers approximately 100 Japanese members, 60 of whom are stationed at the Kyoto school. She smiled at the suggestion of sending some of the Japanese Sisters to the States as missionaries.

HIGH ON SISTER Marian's three-day agenda in Indianapolis last week was a week-end reunion with her former classmates and roommates, now scattered throughout the midwest. She is also planning a visit to her community's provincial house in St. Louis.

Would she like to return to the States for graduate studies or as an "exchange teacher?"

"I would rather Sister Carol come to Kyoto and work with me there," she quipped.

Synod Council members named by Pope Paul

VATICAN CITY—Pope Paul VI has announced the names of the 15 bishops who will make up the new council of the general secretariat of the Synod of Bishops, including Cardinal John F. Dearden of Detroit.

Both he and Cardinal Paul Zougrana of Ouagadougou, Upper Volta, were elected by bishops from around the world on the first mail ballot.

The names of the 12 elected members, chosen in two mail ballots by the bishops, and three members appointed by Pope Paul, were released by the Vatican March 23.

Only two of the 12 elected members, Cardinals Dearden and Zougrana, were elected with a clear majority on the first ballot.

(Speaking in Detroit March 15, Cardinal Leo Suenens of Malines-Brussels, revealed that Cardinal Dearden was No. 1 in the voting.)

THE OTHER 10 were selected on a second ballot, which contained the names of those bishops who had received the relatively highest number of votes.

The council of the synod's general secretariat will assist Bishop Ladislav Rubin, general secretary of the synod, and the Holy See in preparing the synod meetings.

Nothing has been fixed as yet as to how often or when they will meet. The fact that the members have now been chosen, however, clears the way for more active participation of representatives of the bishops in the growth and development of the synod.

THE OTHER elected members are: Cardinals Norman Gilroy of Sydney, Australia; Valerian Gracias of Bombay, India; Julius Döpfner of Munich, Germany; Leon Duval of Algiers; Agnelo Rossi of Sao Paulo, Brazil; Antonio Poma of Bologna, Italy; and Francois Marty of Paris.

Also Archbishop Joseph Cordeiro of Karachi, Pakistan; Archbishop John Zoa of Yaounde, Cameroon, and Archbishop Marcos G. McGrath of Panama.

The three members nominated by the Pope are Cardinal Pericle Felici, president of the Pontifical Commission for the Revision of the Code of Canon Law; Bishop Stepan Trochta of Litomerice, Czechoslovakia, and Maronite-rite Bishop Michael Doumth of Sarba, from Lebanon.

The elections were presided over by a three-man commission composed of Archbishop Enrico Nicodemo of Bari, Italy, Bishop Johannes Vonderach of Chur, Switzerland, and Bishop Rubin.

Vatican gives \$25,000 grant to Bible work

VATICAN CITY—A Vatican grant will assist Catholic and Protestant scholars in compiling a basic text of the Hebrew Old Testament and the Greek New Testament from which translations will be rendered into hundreds of modern languages with the exception of English.

Cardinal Jan Willebrands, president of the Vatican Secretariat for Promoting Christian Unity, in his capacity of overseeing the Catholic participation in common Bible work, forwarded the \$25,000 donation to the New York headquarters of the United Bible Societies.

THE PROTESTANT groups have been providing Bible translations for more than 150 years, but Catholic participation with the Protestants for a common Bible commenced only after the Second Vatican Council. Since then, Father Carlo Martini, S.J., head of the Biblical Institute in Rome, has cooperated with four Protestant scholars to produce a Greek New Testament as a basis for translation into modern languages.

Another team of four Protestant and two Catholic biblical scholars is at work in producing the basic text in Hebrew of the Old Testament.

THE VATICAN grant matches the contribution from the United Bible Societies to sustain the work of these two teams as they study hundreds of manuscripts, papyri and ancient lectionaries to arrive at the best possible basic text.

National teams of experts, working from the Hebrew or Greek text, then begin work on translation of the Scriptures into modern languages. Catholic experts are at work on 110 such projects, while Bible societies are now involved in 610 translation projects. It is estimated that there are 2,700 languages and distinct dialects used in the world today.

Who's preaching?

CHICAGO—Father William F. Jabusch, who is attempting to do something about what he thinks is the poor state of preaching in the Church today, said "for the first time, people are now starting to shop around for preachers in Catholic churches. They are calling rectories on Sundays specifically to find out who will or will not say a particular Mass." He added: "What really hits them in the pit of their stomachs is to experience a bad liturgy on Sunday with 'abysmal preaching.'"



But the angel said to the women, "Do not be afraid; for I know risen as he said. (Matthew 28:5-6) (RNS photo of original drawing that you seek Jesus who was crucified. He is not here, for he has by Claude Ponsot)

EASTER MESSAGE

My dear Family in Christ,

The next few days will find us re-living the great events of our Redemption—the Passion, Death and Resurrection of Christ. For him they are the fulfillment of his purpose in becoming man. For us they opened the way to eternal salvation.



In the days of the First Holy Week and Easter there was given to us the blessed heritage of life in Christ—heritage whereby we are people of God, we are children of God, we are a family in Christ destined to be united with him for all eternity.

Our life in Christ is not without its serious and demanding responsibilities. However, in Christ we find an infinite source of grace to enable us to carry our cross as he carried his—carrying that cross to conquer sin and rise with Christ to a life worthy to be identified with him.

Christ's plan for the sharing and the participation in his life was unfolded at the Last Supper when he ordained the Apostles as his first priests. Acting through them and their successors, the bishops and priests, the Risen Christ continues his redemptive work.

It is most fitting during these holy and blessed days that we give thanks to God for the Sacrament of his Priesthood. At the same time, let us pray frequently and fervently that the Eternal High Priest give to increasing numbers of our youth the grace of a vocation to the priestly life and the courage to respond to that vocation. Let us pray that our seminarians may persevere in their preparation to the end that they may come to be worthy, zealous and capable priests.

For them we have great need for financial aid to meet the cost of seminary education. At the Easter Vigil on Holy Saturday and at the Masses on Easter Sunday your offerings will be devoted to this need. I beg for your generous response.

May the Risen Christ inspire you to a consuming love of his life. May that love never be destroyed by sin but rather be nurtured through the Sacraments administered by the hands of his priests.

Devotedly yours in Christ,

George J. Binkert

Archbishop of Indianapolis

March 17, 1970

Catholic peace group proposed

VATICAN CITY—An international Catholic youth group to work for peace has been proposed by a committee of the Pontifical Commission for Justice and Peace.

But George Filibeck, an official of the pontifical commission who deals mainly with youth affairs, said that the peace committee has not yet given any blueprint showing how to accomplish this goal.

The proposal for organizing youth for peace has been kicking around for some time, he said, and at its meeting in early March the peace committee took the positive step of approving and

encouraging such a youth program "wherever it is possible at this time."

"This is not any kind of a Catholic peace corps or anything like that," Filibeck explained. "So far it is just an idea, not a structure. We think of it as a proposal on conversation."

Filibeck, however, did say that the peace committee's official approval of the proposal takes it a step further along the route that could lead to the establishment of an international committee to working for peace. The initiative for forming such an international cooperative group is being left strictly up to individuals and groups on national or regional levels, he said.



ARCHBISHOP MEETS WITH MARIAN MEDALISTS—Three of the 50 Marian Medal recipients met with Archbishop Binkert following the annual ceremonies at St. John's Church March 22. The medal is presented to girls who exhibit, through a series of tests and projects, a sound knowledge of the Church and who possess a record of Church service. These three recipients are, left to right: Catherine Sullivan, Little Flower; Maureen Sexton, Nativity; Mary Duncan, St. Patrick.



FR. ATHANASIOS

Fr. Athanasius Ballard to note Silver Jubilee

INDIANAPOLIS—Father Athanasius Ballard, O.S.B., assistant pastor of St. Rita church, will observe his 25th anniversary of ordination with an 11 a.m. Mass of Thanksgiving Sunday, April 5, at St. Rita.

The public is invited to attend the silver jubilee Mass and a reception to be held in the church hall from 2 to 4 p.m.

Father Ballard was born in Bardstown, Ky., and attended grade school at Bethlehem Academy in that city. He entered St. Meinrad Seminary and Monastery and in 1940 he made his religious profession. He was ordained a priest Feb. 2, 1945, by the late Cardinal Joseph Ritter.

Father Ballard was Archabbey Guest Master before coming to Beech Grove in 1960 to serve as the first chaplain of St. Paul Hermitage. He was appointed assistant pastor at St. Rita May 20, 1961.

The jubilarian is moderator of Chapter 38 of the International Catholic Deaf Association of Indianapolis. His parents, Mr. and Mrs. George H. Ballard, Sr., of Louisville, Ky., are deaf.

He has two brothers and one sister, George H. Ballard, Jr., of Madison, Wis., Mayor Alvin C. Ballard of San Bernardino, Calif., and Mrs. Jane Whitt of Louisville, Ky.

Pray for priests, Pontiff urges

VATICAN CITY—The people of God need priests who are "not involved in profane subjects and secular interests," Pope Paul told crowds in St. Peter's square.

Speaking from his window overlooking the square, the Pope told his listeners: "We would like you to pray now for priests, for their sanctity, for their loyalty, for their exclusive and total devotion to your service."

The Pope also told the crowds: "The people of God need their priests to be shepherds and teachers, servants and living saints, who are all in and of Christ, not outside the ranks of the people or of their needs and sufferings, but also not involved in profane subjects and secular interests."

Norway to finance private schools

OSLO, Norway—The Norwegian government will now provide 70% to 100% of the operating costs of private schools, including Catholic institutions.

There are five Catholic schools in the country with a total of 538 students. All private schools that qualify for support under the new law have a total of 5,600 students.



MSGR. BASTNAGEL

Where do you borrow a nun's habit?

ALBUQUERQUE, N.M.—Finding nuns' habits for the chorus in "The Sound of Music" is proving a headache for the Albuquerque Civic Light Opera.

The opera plans to produce the musical in April and its costume mistress, Gail Prohaska, sought the aid of Sister Mary Jane, formerly of St. Vincent Academy, in borrowing "black-style" habits.

Sister Mary Jane reported: "I've checked all over Albuquerque and apparently all of the Sisters, knowing they are to get new habits, either wore their old ones out or otherwise disposed of them. I wish you had asked a year ago... you could have had them all."

What next? "Well, I guess the Protestants will have to bail us out," Miss Prohaska told The Albuquerque Tribune. The opera now is asking churches for loans of long black choir robes that can be adapted for the nuns' costumes with the addition of proper head attire.

FORMATION OF CONSCIENCE

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

For several years I worked with delinquent boys in a state correctional institution. Every boy, within six weeks after being sentenced by the courts, escaped from the institution, which as a matter of deliberate policy had no walls or armed guards. Normally the boy was apprehended by the police in a few hours and was returned to the institution. No threats, fear of punishment, no promise of privileges was effective in preventing these regular escapes. Surprisingly the motive was not to be free, as many of the boys had little but fear and poverty to run back to. The chief reason was that escaping had value in the eyes of the boys. To run away was seen as a sign of courage. Not until a boy was able to achieve a deeper sense of self-worth based



on truer values would he stop running away. Once he recognized that he could be a man without running, he stopped trying to escape. After the boy came to appreciate the value of entering into the rehabilitation program of the institution, no walls or armed guards were needed for him.

This experience exemplifies what religious educators mean when they speak of conscience formation as centering on values rather than on rules or commandments. Most people, young or old, will obey a law or rule only as long as someone is around to enforce the law, unless they personally appreciate and embrace the value which the law is enacted to preserve. If a person is aware of the importance to himself and others of respect for private property, there is good reason to hope that he will not steal. There is no guarantee, however, as many people do what they know is harmful to themselves or society. On the other hand, a person who is without an appreciation of the value of respecting

people's possessions will normally steal unless prevented by fear or force.

BECAUSE OF this fact of human experience, religious educators more and more place their emphasis on helping the young recognize and appreciate the value of honesty, respect for other's rights, obedience, compassion, cooperation, peace. This approach is in fact more traditional than formation of conscience based on the ten commandments. Most of us adults grew up during a period of the Church's life when, for many complex historical and theological reasons, Christian moral teaching focused on laws more than on values. This was not the approach of the New Testament, nor of the early Church Fathers, nor of the great Medieval theologians like Thomas Aquinas.

Jesus' Sermon on the Mount focuses on the importance of free choice flowing from inner conviction. His stress is on the reasons underlying the laws, the values which the commandments were created

to preserve. He was concerned with the inner response to human value, the "heart" more than external actions. Anger and lust were to be seriously avoided, not merely murder and adultery (Mt. 5:21-31). In this way His teaching "fulfills the law" (Mt. 5:17) which His Spirit guides people to freely observe by loving their neighbor.

ST. PAUL translates Jesus' teaching into a practical and positive approach to developing the inner motivation Jesus commanded. He directs Christians to focus their attention on basic human values. "Your thoughts should be wholly directed to all that is true, all that deserves respect, all that is honest, pure, admirable, decent, virtuous, or worthy of praise" (Phil 4:8). In this way, with the guidance of the Holy Spirit, their love can grow to the extent that they will be able to "discover the will of God and know what is good, what it is that God wants, what is the perfect thing to do" (Rom 12:2; see also Phil 1:9-10).

The Second Vatican Council urges that this traditional approach to conscience formation be adopted. At the beginning of its Declaration on Christian Education the Council refers explicitly to the moral formation of the young. "They should be helped to acquire gradually a more mature sense of responsibility toward pursuing authentic freedom. . . . This holy Synod likewise affirms that children and young people have a right to be encouraged to weigh moral values with an upright conscience, and to embrace them by personal choice, and to know and love God more adequately" (1).

According to the council, conscience formation is basically education for responsibility. Responsibility implies the ability to freely respond to what is good and of value in one's experience. A responsible person does good because it is good, not just because it is commanded by law. In so doing, according to Judeo-Christian tradition going back to the Old Testament, a person may recognize and respond to God's calls or commands, which come to people through experience as well as through commandments and laws.

THEREFORE, the young-and adults as well-are being guided in reflection on their experience and that of others. They are challenged to probe into the values and meaning involved in the experiences of life. Instead of looking first to law and asking, "What commandment applies here?" they learn to ask questions like, "What is most needed for the good of people?" "What are the opportunities

and demands revealed in this experience?" "What significant values are at stake?" Included in their reflection, but not in first place, is the question of what laws or commandments are involved. Honest reflection and discussion, joined with prayer, may enable people gradually to discern what God calls them to do.

Formation of conscience of the individual Christian fits the pattern of moral discernment followed by the whole Church, as the Council points out. "The people of God believes that it is led by the Spirit of the Lord, Who fills the earth. Motivated by this faith, it labors to decipher authentic signs of God's presence and purpose in the happenings, needs, and desires in which this People has a part along with other men or our age" (Church in Modern World, II).



A road to follow? More and more people are deciding what road they will follow by asking: "What significant values are at stake?" or, "What is most needed for the good of people?" (NC Photo by Christie McGue)

SCRIPTURE TODAY

Jesus is acclaimed as King, Prophet

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

When Luke describes the triumphant entry of Jesus into Jerusalem (chapter 19), he tells us that the "large crowd" of Jesus' "disciples" shouted "God bless the king who comes in the name of the Lord! Peace in heaven, and glory to God!" Luke is the only one of the Gospel writers who adds that some of the Pharisees then spoke up from the crowd and said: "Teachers, command your disciples to be quiet!" Luke's account continues: "Jesus answered, 'If they keep quiet, I tell you, the stones themselves will shout.'"

Now I am going to ask you to use your "birds-eye" view of Luke's Gospel. If you have read it all through at one sitting, or in several sittings, you can easily follow. If you have not yet read it through, here is a challenge for your speed-reading ability or for your talent of catching it on the fly. I'm going to ask you to keep one eye on chapters 19 and 20, and another on chapters 3 and 4. And I'm going to ask both eyes to flit from time to time through the material between chapters 4 and 19!

This, of course, is not the normal thing to do in a group study of Luke's Gospel. I know, from the weekly experience with my group in Rome, that a group on its first trip through a Gospel wants to take it in order, and you can't hurry them. I've tried to get them to do three chapters in each of our two-hour sessions, but they dig into things so thoroughly that we never cover more than one chapter at a time. Taking it chapter by chapter, is the kind of work you rightly do by yourselves. In this session with you, and the two following ones, I'm only going to give you some of the major clues as you work over the whole terrain of Luke's chapters 3-20.

YOU WILL appreciate the artistry of Luke when you read that Jesus said "the stones themselves will shout" and then look back at the beginning of chapter 3 where he presents John beginning his preaching and then recalls what the prophet Isaiah had written centuries earlier: "Someone is shouting in the desert: 'Get the Lord's road ready for him.'"

Luke gives you, therefore, the shout of John in the desert, foretold by Isaiah, and Luke gives you the Lord travelling a road that leads right to Jerusalem, and Luke gives you Jesus frankly telling his critics that the shouts attributing kingship to him as he reaches the end of his road are right and the very stones would shout if it his followers did not.

This echoing imagery of shouting, the journey from desert to national capital, and the revelation of Jesus as king in some sense are not simply creations by Luke. He did not invent the words of Isaiah; he did not imagine John beginning his teaching in the desert; he takes care to quote the words he attributes to Jesus.

Of course Luke picks and chooses, arranges and rearranges his material, from the vast quantity of quotations and other records he found when he did his research. In the process, he makes it look as if Jesus' public life were one long, steady journey on the road from Nazareth to Jerusalem, whereas, from the other gospels, we know Jesus travelled up and down the country.

From all this we begin to get an idea of how Luke, the writer, worked under the inspiration of the Spirit, and we are soon going to probe the nature of that inspiration.

It is fairly standard practice among commentators to outline Luke's Gospel this way: Prologue, 1:1-4; the Infancy Narrative, 1:5-2:52; Preparation for the Public Ministry, 3:1-4:13; the Galilean Ministry, 4:14-9:50; the Journey Narrative, 9:51-19:28; the Jerusalem Ministry, 19:29-21:38; the Suffering, Death, and Glorification of Jesus, 22:1-24:53 (end).

AT ONE TIME I thought it was too simple to put all those chapters under "the Journey Narrative," and I read the whole section to see if I could argue against the theory. I couldn't. It is simply too clear that Luke has deliberately used the technique of collecting teachings of Jesus along the string of making a journey to Jerusalem. To check the theory, just look at 13:22 ("making his way toward Jerusalem"), 13:33 ("I must be on my way today . . . it is not right for a prophet to be killed anywhere except in Jerusalem"), 17:11 ("as Jesus made his way to Jerusalem"), 18:31, 19:11, 19:28 ff.

What a lot Luke has tucked in with this technique! He has not done it perfectly. Some pieces seem to be just "thrown in," for example, 12:11-12, which many have striven to show as connected with the three preceding verses, in my opinion quite unsuccessfully. For another example, look at 16:18, the saying on divorce and adultery. I defy anyone to explain how that verse fits into Luke's chapter 16. Luke apparently felt this piece from the sayings of Jesus should be put in somewhere, but he didn't connect it the way he usually does. Such lack of artistry is so unlike Luke that I think some later editor must have tucked the saying in here.

BUT THESE are minor blemishes. Consider the more typical kind of masterpiece in chapter 14, verses 1-24, where Luke gives a miracle and two parables paced by the stages of a dinner "at the home of one of the leading Pharisees." The miracle comes as Jesus arrives at the house. The first parable comes as the guests are looking for their seats. The second parable comes when all are seated and the first course is being served.

We have been looking at Luke's stylistic qualities, but enough references have been given so that you can also see how Jesus presented himself as a prophet, or inspired teacher, and was acknowledged as such even by the specialists in religious observance known as the Pharisees.

The disciples of Jesus also acclaimed him as the promised King and Messiah. The Pharisees would not go that far, nor will their successors, the devout and observant Jews of today. But some Pharisees obviously were friends of Jesus (see 13:31), even some of the "leading" Pharisees (14:1), although obviously that friendship was strained when Jesus welcomed "outcasts" and even ate with them (15:1). If Jesus were a king, they obviously felt, he was not the kind of king they were expecting. That was the feeling of the Pharisees, and it is the feeling of learned Jews today, some of whom will, however, acknowledge Jesus as a prophet. We shall now look closer at Jesus, King and Messiah, as presented by Luke.



Holiness is wholeness. It is being alive at the very core of one's world. (NC Photo, courtesy of Peace Corps.)

Moral Growth

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

Emphasis upon positive Christian living can change our attitude toward moral growth. When we are no longer living in terms of fear, we have the freedom of the sons of God, as outlined by the Apostle Paul to the Romans. This freedom is not one of license, to act as we wish. Rather it is the assurance of a loving son who is eager to please his father. The son knows he is loved and trusted and consequently is far more responsible than a child who acts merely to avoid punishment.

Morality for the mature Christian is the full acceptance of God's call as found in the Scriptures and the teaching of the Church. There is first the inner conviction that love, compassion, faithfulness, and other Christian virtues are indeed the proper pattern of life. Ultimately this believer acts almost by instinct as the Lord himself would act in a given situation.

Such a pattern of life is not achieved overnight. True moral growth involves years of conscious effort, aided by God's grace. First of all, our knowledge of good and evil grows and changes. A father may love his fourth child as much as he did his first, but this later love will be more effective because of experience gained with the older children. Sentimentalists bemoan the lost innocence of childhood, but real virtue does not spring from innocence of evil, but rather from victory over it.

IT ALSO takes time to develop strong patterns of loving response. A young priest, elated by the novelty of his mission, may be extraordinarily generous with his time and energy. Forty years later a similar response may indicate a disciplined love, still anxious to serve in spite of ill health, weariness, and total lack of novelty. How many of us can always answer the telephone cheerfully when we feel tense and overworked?

Conformity is not always a sign of high virtue. Many canonized saints, some of them founders of religious orders, were considered daring innovators in their day. St. Alphonsus Liguori risked the very survival of his order when he developed a milder moral theology than the one prevalent in his time. His pastoral feelings would not permit a rigorism which he felt was injuring God's people.

Many of the men who are now praised for leading the renewal in the Church

WORSHIP AND THE WORLD

A Protestant Our Father?

BY FR. JOSEPH M. CHAMPLIN

Is it true we will now sing or say the Protestant Our Father in our revised Catholic Mass? Well, yes and no. Yes, if you mean that the doxology, "For thine is the power and the kingdom and the glory forever and ever," will in substance appear after the Lord's Prayer at the Holy Sacrifice. No, if you are asserting we will recite this prayer with the same wording or in the exact fashion followed by those of Protestant persuasion.



First of all, we should understand that the Lord's Prayer with this doxology appended to it (yet missing in the Roman Catholic tradition) has been inaccurately dubbed the "Protestant Our Father." True, in our pluralistic United States we have come to distinguish Catholics as those who pray the short form Our Father and Protestants, the long one. Catholics as people who stop at "Deliver us from evil" and Protestants as persons who continue on with "For thine is the power . . ." But these concluding words of praise go back far beyond the days of Martin Luther or Calvin or Knox. Near the end of the first century we find in the DIDACHE, that common source book for our study of primitive Christian worship, this doxology: "For thine is the glory and the power through Jesus Christ forever more."

One of the by-products of act-centered morality was the discouragement it left with those who fell into a sin of weakness. This in turn sometimes led to further falls, presumably on the grounds that one more would make no difference. By contrast the personalist approach can bring us hope even when we are aware of human frailty. We tend to become more loving and Christian to compensate for our failures.

were under an official cloud of displeasure and even censure a few years back. True Christian holiness means the living of God's life at the innermost core of our being. Not all of our actions have the same moral significance. Some do not really involve much of our personality. Thus we may instinctively reach for the choicest cut of meat when the dish is passed around the table. There is some selfishness here but the action does not really tell too much about us. It would be a different matter if we were to take the family car for a trivial reason when we knew that our older brother needed it for an important date. Here the selfishness is real and cutting.

THERE IS ALSO the matter of our concept of God. It is hard to reconcile the love of Jesus who gave his life on the Cross with the idea that he would reject us forever for a single serious fault. St. Thomas Aquinas defined mortal sin as a turning from God toward creatures in a willful and serious matter. But do we ordinarily change our orientation toward God by a single action. Is it not rather the pattern of life that tells whether or not we are God-centered?

In lessening the emphasis upon the isolated act, we in no way deny the possibility that an individual sin may be serious. When we read of cold-blooded, calculated murder, such as those charged to the Mafia, we are reading of deadly evil. But such actions would be impossible, psychologically speaking, apart from a prior pattern of total disregard for the rights of one's fellow man.

A Stalin or a Hitler is not fashioned overnight. Nor, for that matter, was Pope John XXIII the same as the young Father Roncalli, just ordained. The kingdom of heaven, and the kingdom of hell, are like seeds. It takes time for them to grow into trees and to give forth their fruit.

MOREOVER, Christian Churches of the East, both those in communion with Rome and those separated from the Pope, have always included in their liturgies such a familiar formula directed to the Father through Christ his Son as an ending for prayers of petition.

This doxology, therefore, even though not, according to the best scholarship, divinely inspired and part of the Bible, is still an ancient, Christian, liturgical text. For that reason we find it incorporated into the revised Order of Mass as a part of the communion Rite after the Our Father.

From Christianity's earliest moments, the Lord's Prayer has been considered and used as a preparatory prayer for Communion. We see that practice maintained in our modern Roman Catholic services. On Good Friday a congregation recites the Our Father before receiving Christ's Body; at occasions when Communion is distributed outside of Mass the Lord's Prayer prepares people for this eucharistic meeting with Jesus; in baptism all say the PATER NOSTER at the ceremony's conclusion as a reminder that this sacrament bears an intimate connection with and should eventually lead those newly baptized to participate in the Eucharist.

In similar fashion, the Communion Rite begins, "Let us pray with confidence to the Father in the words our Savior gave us." We join as one in the more customary Our Father. The celebrant then expands on our petitions with a brief prayer called the embolism.

KNOW
YOUR
FAITH

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

In KANSAS CITY, MO., a 15-member steering committee was established by the Advisory Council of the United States Catholic Conference to study the idea of creating a National Pastoral Council. The Advisory Council said it plans to consult as many representative Catholic groups as possible during its feasibility study.

In SEATTLE, a second-year theology student, suspended for recruiting go-go dancers to perform at a prison rock show, was reinstated by the faculty of St. Thomas the Apostle Seminary. But James Pattenau, the student, decided not to return to the seminary until next fall.

In NEW YORK, the 25 Catholic bishops of New York state called on the state assembly to defeat a sweeping abortion bill approved by the state senate. The bishops of New York's eight dioceses denounced the measure, saying it was "fundamentally detrimental to our society."

In SALISBURY, RHODESIA, Father Michael Traber, who was ordered out of the country for publishing a "subversive statement" in Moto, said the Rhodesian regime is guided by a "totalitarian spirit." The former editor of Moto had published a cartoon critical of Rhodesia's proposed constitution which guarantees rule by the white minority.

In RECIFE, BRAZIL, two leaders of non-violent movements for justice joined to launch "a worldwide campaign to awaken the conscience of the peoples to the great human cost of poverty, racism and war." The Rev. Ralph David Abernathy, U.S. civil rights leader, and Archbishop Helder Camara of Olinda and Recife met for five hours to exchange views on the aspirations of the poor.

In VATICAN CITY, Pope Paul VI said the Council for the Laity, highest group of laymen in the Church's central offices, must pay attention to the Church's teaching authority and work with its bishops "in terms of trust, service and communion."

In MEXICO CITY, a nun who was one of five political prisoners exchanged by Brazilian authorities for a Japanese diplomat kidnapped by guerrillas said police arrested her last year because they considered documents found in her orphanage to be subversive. Sister Maurina Bortes de Silveira disclaimed any knowledge of the "bundle of documents" police found.

In WASHINGTON, Msgr. James Donohue, director of the Division of Elementary and Secondary Education, United States Catholic Conference, said Catholic education's future is inextricably bound with what is happening today throughout American education. Noting that public schools are beset by several crises, Msgr. Donohue said he believes these problems will cause dissatisfied parents to demand a positive alternative to public education.

In Vatican city, the Church's long-awaited document revising regulations on mixed marriages is being studied by the bishops, but it is "premature" to discuss the contents because not all the bishops have expressed their views on it, Vatican officials reported.

In DARLINGTON, N.J., Father Anthony Padovano, a noted theologian at Immaculate Conception Seminary, said rethinking the definition of marriage may make it possible for some legally divorced Catholics to re-marry in the Church. Re-marriage is a possibility for Catholics "who have never been—in any indissoluble way—sacramentally married," Father Padovano said.

In EL CHOCON, ARGENTINA, efforts by a bishop to mediate in a strike were cut short when police charged into the homes of workers and arrested their leaders, including a priest. Bishop Jaime de Nevares of Neuquen protested the police action, saying it was "an attack on the workers, their dignity, and their rights."

In VATICAN CITY, Pope Paul VI presented a spirited defense of the Christian concept of the natural law. "The immanent sense of conscience and even more the light of reason tells us that we are subject to a law which is a right and, at the same time, a duty," the Pope said.

In ANN ARBOR, MICH., students of the University of Michigan gave the nation a preview of the massive environmental teach-ins slated April 22. More than a thousand persons helped produce Michigan's four-day teach-in. It was the first demonstration on campus that the community actively contributed to with its time and buildings.

In WASHINGTON, officials of two Catholic organizations supporting a family assistance program noted the House Ways and Means Committee reported a bill for such aid out of committee. "A major step towards welfare reform has been taken," Msgr. Lawrence J. Corcoran, secretary of the National Conference of Catholic Charities, said. Father James T. McHugh, director of the Family Life Division, United States Catholic Conference, warned that the bill "will hit some opposition in the Senate, and could face real trouble in the Senate Finance Committee."

In CHICAGO, startling criticisms such as "lack of education is the greatest handicap" of contemplative nuns and a cloister encourages "a ghetto mentality with all the ignorance, prejudice and pettiness that go with the ghetto mentality" were heard at a meeting of nuns. The criticisms were delivered by Sister Gertrude Wilkinson at the fourth National Institute for Vicars of Religious.

In SAN DIEGO, CALIF., Father Patrick J. O'Malley, retiring president of the National Federation of Priests' Councils, said "More than anything else, the priests of the United States want of be trusted." He said trust was lacking not only among some of the laity but also "among many bishops with whom the priests must deal on a brother-to-brother basis."

In VATICAN CITY, an international Catholic youth group to work for peace was proposed by a committee of the Pontifical Commission for Justice and Peace. "This is not any kind of a Catholic Peace Corps of anything like that," George Filibeck, a commission official, said. "So far it is just an idea, not a structure. We think of it as a proposal on conversation."

In OSAKA, JAPAN, the Christian Pavilion at Japan's EXPO '70 appears small compared to the massive and towering structures nearby, but this humble presence was intended by the group of Catholics and Protestants who suggested Christian participation in the world exposition. The Vatican is an equal partner in the pavilion, which was dedicated prior to the official inauguration of EXPO '70.

St. Meinrad will sponsor Symposium on Scripture

ST. MEINRAD, Ind.—The Licentiate in Sacred Scripture special interests committee of from the Pontifical Biblical Institute in Rome.

Organization at St. Meinrad School of Theology here will sponsor a Scripture Symposium April 18. Dr. George Coats, entitled: "Hakam: The Wise Man" on April 17-18.

The first session will be held at 7:30 p.m. Friday, April 17, featuring Father Addison Wright, S.S. who will speak on literary structure in Old Testament Wisdom Books. Father Wright is rector of St. John's Provincial Seminary in Plymouth, Michigan. He holds a master's degree in Semitic Languages and an S.T.D. from the Catholic University and a Old Testament.

THE SECOND session will be held at 9:30 a.m. Saturday, April 18. Dr. George Coats, presently associate professor of Old Testament at Lexington (Ky.) Theological Seminary, will discuss "An Examination of Narrative Genres in Wisdom Literature with Focus on the Joseph Nové."

Dr. Coats, who received his Ph.D. from Yale, is author of a book entitled "Rebellion in the Wilderness: Murmuring Motif in the Wilderness Traditions of the Old Testament."

The final session of the symposium will be conducted by Dr. Josephine Ford, of Notre Dame University, on the same day at 1:30 p.m. She will speak on "Prayer in the Old Testament Wisdom Literature." Dr. Ford is author of several books including: "Wellsprings of Sacred Scripture" and "Wisdom and Celibacy."

The symposium is open to the public. Admission for the three sessions will be \$5. For further information contact Albert Grant, St. Meinrad School of Theology, St. Meinrad, Indiana 47577.

RECOMMENDATION

VIENNA, Austria—The Vienna archdiocesan priests' council has recommended that priests who have left the ministry should be allowed to do pastoral work in certain circumstances.

Boston Cardinal ousts Holy Cross Fathers

BOSTON—Cardinal Richard Cushing has banished the Holy Cross Fathers from the Boston archdiocese effective June 30.

The action came as a climax to the controversy involving the sale by the archdiocese of St. Peter's Central High School in nearby Gloucester to that city. The Holy Cross Fathers staff the school and openly opposed the cardinal's efforts to negotiate the sale.

Cardinal Cushing informed Father Richard Sullivan, C.S.C., Holy Cross Fathers provincial superior, that archdiocesan faculties for that congregation of priests and Brothers would be suspended on June 30 when the Gloucester school is closed.

After the action was reported by the general news media here, an archdiocesan spokesman confirmed that the cardinal had taken the action, but declined to offer reasons for the disciplinary action.

The spokesman said individual members of the Holy Cross community could ask for special faculties in the archdiocese.

St. Peter's has been the focal point of controversy since last October when members of the school faculty, including Holy Cross members, and parents purchased a newspaper advertisement criticizing Cardinal Cushing's plan to close the school. The advertisement charged

Workers' rights are stressed

BALTIMORE—Cardinal Lawrence Shehan of Baltimore reminded the administration of St. Joseph Hospital here of its "moral obligation" in connection with its continued rebuffs to attempts at union organization of service personnel.

In a statement, the cardinal declared "it is my duty to state that Catholic social teaching recognizes the right of workers to organize and form a union if they so desire," adding that this right belongs to the workers of St. Joseph Hospital.

Cardinal Cushing with committing an "unethical act" by secretly negotiating to sell the \$7 million school for \$4 million to city officials.

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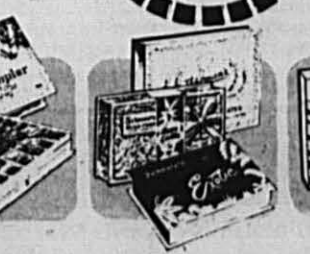
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Comment

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.

Shame on us in America!

Most overseas veterans of this nation's two world wars have fond memories of the warm welcomes they got on their return to the States. "Nothing is too good for our boys," the home front proclaimed in both wars. And it did its best to live up to that credo.

Who will ever forget the flag-waving ticker-tape parades of returning units in the large cities? And what doughboy or dogface wearing a hero's medal does not remember his mixed emotions of pride and fright as he stepped off the train in his native hamlet to be greeted by the town band and a surging crowd of cheering relatives and friends?

But, as Lt. Gen. Herman Nickerson, Jr., retiring commander of the Marines in Vietnam, commented bitterly last week, things are different for the returnees from that distant land. "These guys get no bands, no parades, not even a flicker of interest," he said.

We share Gen. Nickerson's sense of outrage. Shame on us in America! The returnees from Vietnam have made sacrifices equal to and often exceeding those of their predecessors in earlier wars. The nature of the Vietnam War and the opinions Americans have about it are entirely beside the point in this matter. The men who have fought in Vietnam, while we at home have suffered no loss whatever in creature comforts, deserve the same outpouring of warmth and gratitude shown those who returned from more "popular" wars.

In fact, experts on warfare who take into account the cruelly unprecedented nature of the

Vietnam conflict rate the American forces in that war as the finest any nation has fielded in mankind's long history of organized bloodshed. Yet the young men who have helped make that record and who manage to get back home safely receive the relatively indifferent treatment accorded a person who has been on a foreign holiday.

But worse—indefinitely worse—is the decline in the quality of treatment given men savagely wounded in the Vietnam War when they are returned to the nation's Veterans' Administration hospitals. According to John S. Knight, editor of Knight Newspapers, in his widely syndicated weekly column, V.A. officials blame the decline on budgetary cutbacks. If this is true, it amounts to a national scandal of the first magnitude. Nothing—nothing at all—should be allowed to take precedence over provision of the best possible care and treatment of men wounded, injured, or disabled in this country's wars.

If there is a monetary problem affecting the quality of care being given the amputees, the blind, and other victims of the endless jungle war in Vietnam, it should be corrected at once. Let Congress cut its salary in half if necessary. Let the President fire half of his staff. Let the moon program lag. But give nothing but the very best to the men wounded or injured or sickened in Vietnam.

And, as for the Vietnam veteran who returns with a body and mind unimpaired, let's treat him with the same display of honor and appreciation shown those who fought in other wars.

*

People aren't the problem

Senator Robert Packwood of Oregon has shown admirable boldness in not only flouting the Senate's silly "rule" of silence for its freshmen but in sponsoring two politically risky bills, one favoring abortion on demand, the other rewarding family planning. However, Packwood's judgment is considerably less admirable than his boldness. He has his priorities all mixed up.

The proposition behind both of Packwood's measures is that over-population is at the heart of the nation's environmental crisis. In other words, people are the problem, as Packwood views it. And this simply isn't true. Things, not people, are the problem.

Granted, certain people make the things, or conditions, that pollute our air, land, and water. And if these conditions are not reversed, in due course they will gravely threaten the quality of life in our nation and on our planet.

But the human person, individually or collectively, should not be singled out as Pollutant No. 1, and therefore Target No. 1 of those who would restore and/or preserve nature's ecological balance.

Yet that is precisely the thinking behind Packwood's two bills. One would legalize abortion on demand in the District of Columbia, where

Congress has unchallenged authority over local government. The other would set up a tax incentive for holding down the size of families by limiting exemptions to two children.

Both measures are part of a package of legislation being promoted by persons and groups adopting the slogan "Zero Population Growth." We readily acknowledge the sincerity of those who believe ZPG is the answer to the nation's and the world's environmental woes. We also acknowledge that in some parts of the world population growth has been dangerously high. But we emphatically do not agree that population control is the central factor in the preservation of a habitable nation and world.

If ZPG were in fact the answer, it should follow that the nation's environmental problems would largely be solved by measures that stabilized the population at the present 200 million.

But, of course, this isn't true at all. Unless the CONDITIONS created by CERTAIN people are corrected, the quality of life will continue to deteriorate, whether the population remains at 200 million or increases to 300 million (Continued on Page 7)

The Easter perspective

"... Rejoice, for you have been illumined. Darkness everywhere has been overcome by the brightness of this everlasting King. Rejoice, O mother Church; you are made radiant by so great a light. Let this place ring out with rejoicing, with the song of all these people gathered here."

Thus in the Easter Proclamation is struck the first joyous note of the Resurrection. From this point in the Light Service preceding the first Mass of the Resurrection begins the season of Alleluia.

As the darkened church gives way to the light of the Easter candle,

the Proclamation is recited and the people summoned to revel in the wonder and glory of the Risen Christ, whose victory over death has secured salvation.

In the liturgy Easter is a new birth, a new beginning. It is Spring in the soul. The winter of the cross has passed, grief subsides and God's pledge is redeemed. What Christian can resist the spirit of hope inherent in that liturgy? Many, we suspect, and all too easily.

Rancor, gloom and frustration seem to have overtaken us as a people and as a nation. The war, the color of our skin, and prickly

fear for our material well-being have set us, one against the other, wrangling, threatening, clutching our suspicions tightly lest they be wrestled from us. Even the Church is riven with dissensions and some speak darkly of schism.

It is not a time that will yield to pleas for understanding and unity. We walk through a deep valley, the sun filtering through only in fitful starts. We are confused and resent our confusion. So many promises have soured we bristle at every optimistic note.

Yet we can regain our composure and perhaps a measure of grace by taking the long view of history. The Church has been beset with unrest and scandal before. But she has always managed to emerge whole,

the scars healed and the body intact. Moreover, our school books have painted far too pretty a picture of America, blurring or omitting entirely those seething divisions which have in the past crushed the spirit of national unity. These are dangerous, angry times but we have known them before and we have lived through them to know better ones.

If we can truly immerse ourselves in the triumph of the Easter liturgy, perhaps we can find a new sense of direction. We do not need rose-colored glasses for the days ahead. We do need, and badly, a new sense of perspective, one that sees beyond Calvary to Easter morning.

GEORGE SHUSTER'S VIEW

Religious voting patterns changing

BY DR. GEORGE N. SHUSTER

All the dependable indicators show that while the number of "independent" voters is steadily increasing, the total tally committed to the Democratic Party, traditionally the haven of minorities, commands a considerably smaller allegiance than it did even five years ago. These facts are confirmed not merely by a recent Harris poll but also by several regional and community surveys which I have seen. One cause of change appears to be that ethnic groups familiarly identified with a religion, notably Catholicism and Judaism—but in some areas also Protestantism—are not listening to Democratic leadership as they once did.

Indeed, there were times, through which some of us have lived, when it was unthinkable that certain Catholic ethnic groups, not only in big cities but in rural areas as well, would not vote for the party of Thomas Jefferson and Woodrow Wilson.

One reason may be that the solidarity of the groups, as well as that of the religious faith associated with it, are no longer as stable as they once were. And yet every significant plumb of Catholic opinion in particular of which I have knowledge indicates that the Catholic laity is just about where it always was, exception having been duly taken for divergent opinions on the subject of birth control, and cannot figure out what has happened to the clergy.

I BELIEVE that there are other good explanations for what has been taking place. The assassinations of the two Kennedys and the inexplicable walking around in the dark of the third, seriously damaged the Catholic image in politics. Insofar as Jews are concerned, quite apart from the fact that Abe Fortas was far from being a Herbert Lehmann and that Arthur Goldberg was caught for no fault of his own in the eddy of Israeli-Arab disputes, the major factor has been the growing and inexplicable antagonism between Jews and Blacks. This currently plays a great role in determining political alignments.

Yet perhaps the deepest wound of all was inflicted by Senator Eugene McCarthy. Just why this very gifted man, whom I for a long time numbered among my friends and would like to today, campaigned as he did is one of the unsolved riddles of American political life. Not only did he saddle himself with responsibility for Dellinger and the rest of the bad boys in Chicago, but he ended by

making Hubert Humphrey's appeal to the electorate extremely precarious.

Now I do not think that Humphrey can establish the unification of the Party. He is a very able man, but McCarthy wooed the Democratic Left into his corner and there is no Right with which Humphrey

THE BLACK VOICE

Meaning of the Resurrection

BY REV. LAWRENCE E. LUCAS

The Resurrection of Jesus Christ is more than just a happy ending to the Crucifixion. It is not the epilogue of Calvary. In one sense, the Paschal Mystery (including the Birth, Death, Resurrection, Ascension and Sending Forth of the Spirit) is the climax of the great drama of our salvation. In another sense, it's the beginning of the Paschal Mystery, the exodus or passage in which God acts through His Son to save mankind from sin and ultimate death for everlasting life, being extended in time or made real in us.

Man by his sin freely separated himself from God. His existence became marked by sin, and his sin marred the rest of creation. Because he cut himself off from God, man became enslaved in a world of corruption, suffering and death.

God in his love acted to save man. Thus the origin of man's redemption is the utterly free love of God for his creatures whom he would call to be His sons.

God carried out His plan of salvation by sending His Son into the world as man. With Christ, God's love for us and His power to save entered this world in a visible human form. Every action of Christ—with His death and resurrection as the essential core of this redemption—is an expression of this divine saving purpose and a sign that is efficacious, embodying and conveying the power of God. The whole life of Christ can be summed up as an act of love, a self-giving love or the gift of Himself.

AS WE celebrate this Easter, we must be ever conscious of the fact that what was effected in Christ is the efficacious sign through which the same transition from death to life is achieved in us. The act which glorified Christ glorifies us. We die with Christ and rise again with Him.

We are not saved by God in spite of ourselves, without our freedom being engaged. There must be from each of us a free response of love. This love is itself an effect of God's grace and so a share in His

charity. Like Christ it must be a SACRIFICIAL love.

Celebrating the Resurrection then cannot mean simply saying nice things about Christ or singing nice hymns. It means recognizing an obligation on the part of the Christian Church to make real or be the Paschal Lamb in our world.

IT INVOLVES being in the '70's, a Christ who can identify with all God's children, who is concerned with freedom and justice for all people; who can share the experiences of all His folks and is particularly concerned with the poor, the suffering, the estranged and the

oppressed; who is not too concerned about rocking boats or being controversial in a corrupt society from which so many seek to escape through varied and harmful means; who is sole bent on the creation of a society in which all men can develop and perfect His image in them.

What I am saying is that the Resurrection is not exclusively nor primarily a past event for Christians to talk about or pray about. It's a reality to bring about in our times for all men. Only with such an understanding and determination have we the right to proclaim "He Is Risen."

THE YARDSTICK

The Kerner Report and silent majority

BY MSGR. GEORGE HIGGINS

Almost two years have elapsed since the Report of the National Advisory Commission on Civil Disorders—the so-called Kerner Report—was made public. The Report was extensively and rather dramatically covered by all of the news media—more so perhaps than any similar document published in this generation. In retrospect, however, I think it would be fair to say that, in spite of all the publicity it received, the Kerner Report never really caught on.

To the contrary, it might even be argued that it was counter-productive in the sense that, instead of winning the public over to the cause of interracial justice, as the Commission on Civil Disorders obviously hoped that it would, it had the opposite effect of turning many people off and making it easier for them to rationalize their indifference to the plight of the black minority (and of other minority groups as well) and their opposition to needed reforms in the American socio-economic system.

One can only make an educated guess as to why the Kerner Report boomeranged, so to speak, as I am inclined to think it did. My own guess is that many people who probably never read or heard more than a garbled summary of its contents resented and still resent its most widely publicized conclusion, namely, that "white racism is essentially responsible for the explosive mixture which has been accumulating in our cities since the end of World War II." For my own part, I am inclined to think that this statement is substantially correct.

THE TROUBLE is, however, that the Commission on Civil Disorders failed to define what it meant by "white racism," with the result, as Anthony Downs has suggested in a remarkable follow-up document recently issued by the U.S. Civil Rights Commission, that many whites felt that they were being unfairly accused of a sin that they were not conscious of ever having committed. (Racism in America and How to Combat It, U.S. Commission on Civil Rights. For sale by the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402. Price \$3.50)

Most white Americans, Mr. Downs points out in his very timely study, "did not believe that they had racist attitudes or that they exhibited racist behavior.

After all, most whites are far removed from direct contact with what the National Advisory Commission on Civil Disorders called 'the ghetto.' So they do not see themselves as 'deeply implicated' in creating, maintaining, or condoning it. Most of all, they cannot understand why they should be held responsible for the explosive mixture which has been accumulating in our cities since the end of World War II. The overwhelming majority of whites do not understand how they can be blamed for riots and disorders among people with whom they have very little direct contact, and whose affairs have been—and still are—largely unknown to them."

Whatever of that, Mr. Downs is convinced that the Commission on Civil Disorders was basically correct in what it had to say about white racism. But the great merit of his own recent study is that, unlike the Kerner Report, it makes a serious effort to define the term "white racism" and goes to great pains to illustrate what it means in practice and how it has benefitted the white majority and worked to the horrible disadvantage of the black community and of other minority groups as well.

MR. DOWNS SAYS that "perhaps the best definition of RACISM is an operational one. This means that it must be based upon the way people actually behave, rather than upon logical consistency or purely scientific ideas. THEREFORE, RACISM MAY BE VIEWED AS ANY ATTITUDE, ACTION, OR INSTITUTIONAL STRUCTURE WHICH SUBORDINATES A PERSON OR GROUP BECAUSE OF HIS OR THEIR COLOR. Even though 'race' and 'color' refer to two different kinds of human characteristics, in America it is the visibility of skin color—and of other physical traits associated with particular colors or groups—that marks individuals as 'targets' for subordination by members of the white majority. This is true of Negroes, Puerto Ricans, Mexican Americans, Japanese Americans, Chinese Americans, and American Indians. Specifically, white racism subordinates members of all these other groups primarily because they are not white in color, even though some are technically considered to be members of the 'white race' and even view themselves as 'whites!'"

Neither Mr. Downs' definition of racism nor his detailed illustration of what it means in practice will meet with the complete approval of all his readers. As a matter of fact, his study didn't even receive the unequalled approval of all the members of the U.S. Civil Rights (Continued on Page 5)



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British Sister condemns 'distortions' in famed Oberammergau Passion Play

NEW YORK—A British Catholic nun, writing in a Jewish journal here, charged that the "contradictions," "distortions" and "falsifications" projected in the famed Oberammergau Passion Play not only impugn the dignity of the Jewish people but do a "diservice to the Christian faith," making it seem irrelevant and ridiculous to men of our time.

Noting that her comments were made on the basis of the 1960 text of the play and that some "minor" changes are proposed for the 1970 edition, Sister Louis Gabriel asserted that "even radical changes could not appreciably improve the distorted Gospel events as they are described here."

The nun, who is director of the Center for Biblical and Jewish Studies at the Convent of Our Lady of Zion, London, said she is convinced that the play is in conformity neither with the truth of the Gospel nor with the spirit of Christ."

IN AN ARTICLE reprinted from the London Tablet and appearing in the March 6 issue of the American Jewish Congress' bi-weekly magazine, Sister Louis Gabriel examined the 7-hour-long dramatic presentation first performed in 1633, initially attacking what she described as a false theme of conflict between Christ and the Jewish people that runs through the entire play.

Admitting opposition to Jesus from "some Jews faithful to the Torah," she pointed out the "much sharper conflict" which developed after the death of Christ was transposed by the play's authors to the actual time of Christ, making this the "starting-point for further, completely unwarranted additions and exaggerations."

For instance, Sister Louis Gabriel observed, the play's portrayal of continued opposition between Christ and Jewish traders and merchants—actually based on Miracle plays and medieval identifications of the Jewish "usurer"—has no basis in the Gospel accounts.

THE BRITISH NUN also attacked the play's "spirit of vindictiveness," as evidenced by the threat of "fierce vengeance" against the enemies of Jesus and "gleeful" anticipation of the Jews' ultimate punishment. She called this a "clear contradiction" to the Gospels.

Sister Louis Gabriel also struck out at the play's contention that the Law of Moses is opposed to the teaching of Jesus.

"He is called the enemy of Moses," she said condemning such passages as "a travesty that can be ascribed only to malice or crass ignorance." She termed this inexcusable in the light of present knowledge of the Judaic traditions which are, in essence, the "roots of the Christian faith."

"Nothing can excuse the almost constant opposition between the 'Church' and the 'Synagogue' in this play," the nun continued, "observing that the so-called 'Church' came into existence after the death of Christ and the 'Synagogue' was not known until after the fall of Jerusalem. She added:

"Nowhere in the play is there any mention that Jesus and every single one of his followers were Jews themselves."

OF THE TREATMENT of Pontius Pilate in the play, Sister Louis Gabriel said the dramatization projects "the

image of a man which is in complete contradiction to what is known of the historical figure... (and) gives also the lie to the Gospels..."

She said that Pilate is shown as the only decent and well-bred person opposing the fanatical Jews, while in truth, he acted "in bad faith and against his judgment and conscience" in condemning a man he thought innocent. "His fault therefore," she noted, "was all the greater."

Sister Louis Gabriel charged that "the distortions of the Gospel are in evidence in every scene of this play" and "by thus constantly inflating and padding the sober Gospel accounts, the whole perspective is shifted. The message of the Gospels, which is an appeal addressed existentially to every man, becomes nothing but a historical pageant... that took place once in Palestine between a group of men, fiercely jealous of their

authority, and their innocent victim."

STATING THAT the play's emotional emphasis results in the loss of Gospel relevance, the nun charged that "any representation of these events that haphazardly tears incidents and sayings out of context or falsifies the message of the Gospels as a whole, does a disservice to the Christian faith and tends to make it seem irrelevant, not to say ridiculous,

QUESTION BOX

How could agnostics have church wedding?

BY MSGR. R. T. BOSLER

Q. Recently two supposedly good Catholics were married in a Catholic Church and received Communion. Now the man says that he is an agnostic, that the girl agreed with him, that they had not been attending church. They defend themselves by saying that their wedding was in all honesty since it was a sanctioning of their love for each other in front of those who loved them and it would have been stupid to do otherwise just because they don't follow the Church's official line. Wouldn't that have been a sinful, dishonest and sacrilegious act?



A. It could have been sacrilegious and no doubt, would have been had you or I done it. But in the case you described, the young couple may have done what they thought was the most charitable and sensible thing to do.

We must face the facts honestly. More and more young people today are refusing to commit themselves to the faith of their parents. They are not sure what they believe. They don't want to formally disassociate themselves from the church of their parents. They sense that marriage is something serious and sacred; therefore they want theirs to be solemnized in church. They want their parents and friends present, who might not come or might be deeply hurt if the marriage took place before a justice of the peace. They mean no disrespect to their parents' and relatives' belief in the Eucharist. They may even be hoping that their own faith will revive at their wedding Mass. What does the priest do who suspects the couple preparing for marriage no longer fully believes in the Church and the sacraments? Should he refuse to let them marry in church? This very likely would anger them and force them to a formal repudiation of the Church. There is always the hope that the young couple will have second thoughts as they mature and return to the faith of their youth. Any priest with experience knows that the sense of responsibility that the birth of children brings can make

model parishioners out of young people who bragged of their agnosticism on their wedding day.

Personally I think we should sympathize with these young people and keep them as close to the Church as we can. And I cannot imagine that the Lord, who visited his enemies and sinners to eat with them, would in any way be offended by our allowing young people with doubts to approach Him in the sacrament.

Q. What is meant by the Bible's "when one is dead his remembrance shall cease" when the Second Book of Maccabees explicitly calls for remembrance of the dead?

A. The Second Book of Maccabees was written some 150 years before Christ. The earlier books of the Bible give no indication that the Jews believed in personal survival after death. The revelation of God to His people was gradual, developing slowly through many centuries. Belief in a resurrection did not develop until the second century B.C.

Q. Where in the Bible does it say that illegitimate children cannot enter the Gates of Heaven? Where in Church law does it state that "no female child adopted can become a nun"?

A. Nowhere in the Bible does it say that illegitimate children cannot enter heaven. There is no Church law forbidding religious orders to accept adopted children, male or female, legitimate or illegitimate. If there still are any religious orders or congregations that discriminate against adopted persons, the word ought to be spread around so that the young can put them out of business by looking elsewhere for a Christian order to join.

Q. My mother who is 77 years old has a hard time in confession. Our priest snaps at her and makes her nervous, and you can hear his penance halfway across the church. She is not hard of hearing but has difficulty with the new way. She does not, I presume, have too many sins, and this may be what annoys the priest. Is she still obligated to make the Easter

confession? Should I take her to another priest?

A. At her age it is not likely that she has any serious sins to confess. Therefore she has no obligation to go to confession. The Easter duty is an obligation to receive Holy Communion. Confession is only an obligation at this time in case one is aware of a serious sin that might keep one from receiving Communion.

If your mother wants to confess out of devotion for the sacramental helps she may need, by all means take her to some other priest. They may be growing scarce these days, but there must still be plenty of priests patient enough to hear an old lady's confession.

to the men of our time."

She asserted that those who care about the Gospels will have no truck with "such a black and white representation of the Good News," which she described as "vindictive and lacking in love."

Sister Louis Gabriel said the Gospels intent is to proclaim the Cross of Christ as "the sign of God's all-embracing love..." and "it is precisely here that the Oberammergau Passion Play fails."

Higgins

(Continued from Page 4)

Commission. The Chairman of the Commission, Father Theodore Hesburgh, C.S.C., and three of the other members enthusiastically favored its publication by the Commission as a challenge, in Father Hesburgh's words, to all thoughtful and concerned Americans. On the Other hand, two members of the Commission, though they were willing to see the study published for purposes of discussion, have raised questions concerning the validity of Downs' basic thesis and have recommended that the Commission look for an opportunity to publish additional studies expressing different and possibly conflicting points of view on the nature of our current racial crisis.

The Commission has already announced that it plans to act favorably on this recommendation. That's fair enough. I am sure, incidentally, that Mr. Downs himself would not claim to have said the last word on the subject of white racism and would welcome the publication of other points of view to the extent that this would help the American people (blacks as well as whites) to make a scrupulously honest examination of conscience on the extent of racism (again, black as well as white racism) in our society and, in the light of all the facts, to make a firm purpose of amendment.

MEANWHILE, the Commission on Civil Rights is to be congratulated very sincerely on having sponsored the publication of Mr. Downs' extraordinary perceptive study. In the words of Judge Otto Kerner, Chairman of the Commission of Civil Disorders, "Racism in America and How to Combat It" is "direct and succinct and should be must reading for all of us."

Downs' study, however, succinct, is too

long to be summarized at the tag end of this column, but, if I had to single out for special attention just one of Mr. Downs' recommendations or basic strategies for combating racism, I would be inclined to choose this one: "Develop legislative and other programs which simultaneously provide benefits for significant parts of the white majority and for deprived or other members of nonwhite minority groups, so it will be in the immediate self-interest of the former to support programs which aid the latter."

Mr. Downs points out that this strategy seems especially significant now because of the apparent discontent of the so-called "silent majority" comprised of low-middle-income and middle-income whites. "Recent political developments," he says, "indicate that millions of these white Americans believe public programs in the past few years have unduly focused upon the problems of ethnic minority groups and the poor. Regardless of whether or not his belief is accurate. It constitutes a significant political force. Moreover, it is extremely relevant to whether or not Congress can be persuaded to adopt legislation with significant antiracist impacts."

IN PUTTING forth this recommendation, Mr. Downs hastens to add that "Any program which redistributes income to poor people must cause a net loss to some other group. The only group with enough total income to support a meaningful redistribution of this kind is the middle-income majority. So no program can cause net redistribution favoring all of the lowest-income group and all of the middle-income group simultaneously."

Those of us who find ourselves in the upper reaches of the middle-income group will have to learn to live with this proposition as an inescapable fact of life. What Mr. Downs is telling us is that we cannot expect to eliminate the evil effects of white racism at bargain rates—or, to change the metaphor, that we cannot hope to have our cake and eat it too. That's admittedly a hard saying, but unless the more affluent citizens of the United States can learn to swallow it gracefully, there is no hope of our being able to solve the urban-racial crisis which, on all the available evidence, threatens to destroy our society.

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Play contest awards made

Winners in the annual Junior CYO One-Act Play contest were chosen last week-end during the finals competition held at Roncalli High School in Indianapolis.

First place in the Comedy Division went to Our Lady of Perpetual Help of New Albany for the presentation of "Like Father, Like Son." It was Perpetual Help's first championship in any division of the contest.

SECOND PLACE went to St. Andrew's, Indianapolis, for the production "The Ugly Duckling." St. Rita's, Indianapolis, which reached the finals in its first appearance in the contest, took third place with "You Don't Belong to Me."

Alan Kirchgessner of Perpetual Help was judged outstanding actor in the division and Helen Langenbacher, St. Andrew's, outstanding actress.

Winner in the Classic Comedy Division was St. Roch's, Indianapolis, with "Alice in Wonderland." St. Michael's, Indianapolis, took second place with "The Love Philtre of Ikey Schoenstein" and St. Andrew's, Richmond, captured third with "Blue Stocking."

Outstanding actor in the category was John Carrier of St. Michael's, and Jo Ann Armbrorst of St. Roch's, and Julie Juhasz, St. Andrew's, tied for outstanding actress honors.

Camp Framasa, Christina set summer dates

Applications for the camping programs at Camp Rancho Framasa and Camp Christina have been sent to all students of Archdiocesan schools in the second to eighth grades.

The Framasa schedule for girls begins the week of June 14 and ends the week of July 12. Boys will be at Framasa beginning the week of July 19 through the week of August 16.

Older girls will have a nine-week session at Camp Christina, from June 21 through the week of August 16.

The fee, the same for boys and girls, is \$35 and includes canteen and handicraft. A \$15 deposit must accompany applications.

Applications and information can be obtained through the CYO office, 1502 W. 16th St., Indianapolis, phone 632-9311.

Some campership help is available for those who cannot pay the full fee. Inquiries should be made at the CYO office.

WINNER IN THE Serious Division was Little Flower, Indianapolis, with its production of "The Claw." Runner-up honor honors went to Holy Name, Indianapolis, for "Beyond the Door" and third place was taken by St. Jude, Indianapolis, for "The Flying Dutchman."

Ken Spicklemire, Little Flower, and Sheila Duell, Holy Name, captured the acting honors.

All awards were presented by Father Donald Schneider, Archdiocesan CYO Director, Frank Wilson, publicity director for the CYO, was in charge of judges.

CYO NOTES

The Junior Spring Kickball League deadline is Friday, March 27, with entries accepted until Monday, March 30. Other deadlines are Monday, March 30, for Cadet Spring Kickball League and Wednesday, April 8, for Cadet Spring Baseball League.

Approximate starting dates are April 19 for Junior Kickball; April 20 for Cadet Kickball and April 28 for Cadet Baseball.

Boys entered in Cadet Track met with their coaches earlier this week and play is expected to start the week of April 5.

The citywide Girls' Track and Field meet will be held Sunday, May 24. Entry blanks and information will be mailed out approximately one month prior.

The Boys' Track season climaxes with a citywide meet on May 17.

Christ the King schedules play

INDIANAPOLIS—The Drama Club of Christ the King parish will present a musical comedy entitled "A Funny Thing Happened on the Way to See the Bishop," Friday and Saturday, April 3 and 4, in the school auditorium at 1827 E. Kessler Blvd. The comedy depicts a middle class family's frustrations resulting from the changes brought about by Vatican II.

Performances are scheduled at 9 p.m. on Friday and at 8:30 p.m. on Saturday. Advance ticket sales are being handled by Mrs. Dugan, 255-0510 and Mrs. Dinn, 251-6977. Tickets, \$1.25 each, may also be purchased at the door.

Applications and information can be obtained through the CYO office, 1502 W. 16th St., Indianapolis, phone 632-9311.

Some campership help is available for those who cannot pay the full fee. Inquiries should be made at the CYO office.

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COMEDY CHAMPIONS—Our Lady of Perpetual Help, New Albany, won its first Archdiocesan Junior CYO One Act Play championship at Roncalli High School March 19, thanks to the excellent performance of this cast. Presenting "Like Father, Like Son," Perpetual Help won the nod of two of the three judges in comedy Division competition with St. Andrew (the runner-up) and St. Rita. Also, the New Albany-ites received one of the competition's individual honors when Alan Kirchgessner (front row, second from left) was named Outstanding Actor for the Comedy Division. The Director of Perpetual Help's successful production was Pat Day (front row, left). The 1970 CYO Contest saw Perpetual Help's actors and actresses make their second straight appearance in the final round, with this championship following on the heels of last year's runner-up finish in the same Comedy Division.

Volunteers with youth to be cited

Applications have been sent to nominations at the CYO office is all parishes in the Indianapolis Monday, April 6.

The awards for adult years service in kickball. Those who have coached two major youth programs. They will be presented to an anticipated 20 to 25 persons during a concelebrated Mass at 7 p.m., Thursday, April 24, at St. Philip Neri Church. A reception honoring the winners will be held in the church hall following the Mass.

Deadline for receiving 200 wrestlers set to compete

The CYO Cadet Wrestling tournament will be concluded at Our Lay of Lourdes gym March 28, Weigh-in begins at 11 a.m., with wrestling starting at noon. Fourteen parishes, with a record total of 200 wrestlers, are expected to compete. St. Simon is defending team champion and expected to repeat.

Ribbons will be given to the first four wrestlers in each of the 14 weight classes. Team trophies will be given to the top three teams.

Danger of drugs to be examined

INDIANAPOLIS—Willis Roose, a member of the Commission on Dangerous Drug Control, will speak at a drug abuse program to be held at P. S. 86, 49th and Boulevard, Fri., April 10, at 7:30 p.m.

Sponsored by the Lighted Schools Advisory Council of the Butler Tarkington Neighborhood, the program is designed to dispel the feeling of panic among many parents and at the same time help to re-establish communications between generations on the subject of drug misuse.

Doug Fisher, a former addict, will be interviewed by Dr. Gabriel Rosenberg, a pediatrician, and answer questions from the floor.

MARIAN MEDALISTS
March 22, 1970, St. John Church

NATIVITY PARISH, CATHOLIC DAUGHTERS OF AMERICA: Anna L. Agresta; Marianne L. Bush; Donna J. Reuter; Maureen E. Sexton.

HOLY SPIRIT PARISH, CATHOLIC DAUGHTERS OF AMERICA: Anne Cummins; Marie Darragh; Paula Hunt; Roseanne Kuehn; Ruth Ryan; Debbie Voyles.

ST. CATHERINE OF SIENA PARISH, CATHOLIC DAUGHTERS OF AMERICA: Susie Baupre; Pauline Day; Geri Ann DeHoff; Maria English; Roseann Fischer; Cindy Gillenwater; Gloria Jordan; Joellen Pajesh; Regina Spieker.

ST. PHILIP NERI PARISH, CATHOLIC DAUGHTERS OF AMERICA: Gail Stebnicki; Loretta Studer.

SCORES
CADET WRESTLING
Matches of week of March 16-18
DIVISION 1—Immaculate Heart 22, St. Roch 19; St. Michael 30, Greenwood 9; St. Malachy, bye
DIVISION 2—St. Simon 43, Lourdes 22; St. Lawrence 33, St. Joan of Arc 25; St. Andrew 22, St. Philip 0 (for.); Little Flower, bye
Standings as of Wednesday 18
DIVISION 1—St. Malachy 4-1; St. Michael 4-1; Greenwood 4-1; Immaculate Heart 2-3; St. Roch 1-4; Holy Trinity 0-5.
DIVISION 2—St. Simon 6-0; Little Flower 4-1-1; St. Lawrence 4-2; St. Joan of Arc 2-2; Lourdes 2-4-1; St. Andrew 1-5; St. Philip 0-6.

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Way of the Cross to be broadcast over FM station

The 34th annual Outdoor Way of the Cross will be broadcast at 12:15 P.M., Good Friday, March 27th, from the Indiana World War Memorial Plaza on WFBM-FM.

St. Pius X Council of the Knights of Columbus arranged with the WFBM Stations to have the event broadcast for those who will not be able to attend it in person.

The "Outdoor Way of the Cross" has been conducted by the Indianapolis Knights of Columbus yearly since 1937.

Father Joseph McGinley, Principal of Secunia Memorial High School and Father Edward Kirch, Associate Pastor of St. Matthew's parish, will lead the people in the ceremony. A combined choir of the "Columbians" from Mater Dei Council and members of the Fatima and Monsignor Downey Councils of the Knights of Columbus will provide the music for the service.



BENEFIT CARD PARTY—The special education fund of the Catholic School Office will benefit from the proceeds of the Guardian Angel Guild Card Party, to be held at 7:30 p.m. Wednesday, April 8, in the Murat Shrine Club, 520 N. New Jersey St. Bridge, euchre and other card games will be played. Serving as general chairman of the event will be Mrs. John A. Powell, above left, assisted by Mrs. Woodrow J. Lane, second from left, as co-chairman. Also shown are Mrs. William Howard, second from right, special gifts chairman, and Mrs. Frank J. Lauck, ticket chairman. Tickets are available by calling 255-4361 or 251-5992.

Remember them in your prayers

BATESVILLE
BARBARA BRECKENRIE, 66, St. Louis, Mar. 16. Wife of Lester E.; mother of Father Marne Breckensiek, O.F.M., of Hamilton, Ohio, and Gertrude Ughart of Dayton, Ohio; sister of Jack Schroop of Hesperia, Mich.; Mrs. Krenzler Pfander, Mrs. Josephine Steinberger and Mrs. Anna Baumgartner, all of Germany.

HELEN V. BROCKMAN, 84, St. Louis, Mar. 18. Mother of Henrietta Carson of Cincinnati, O.; sister of Otto Streufwing of Oldenburg.

BRAZIL
SARAH MCGUIRE, 76, Annunciation, March 14. Mother of Mrs. William A. Kimberlin and Mrs. Norman A. Riley, of Indianapolis; and Miss Patricia McGuire, of Brazil.

INDIANAPOLIS
MAUREEN A. TEPE, 46, Little Flower, Mar. 18. Wife of John B.; mother of John M. and Mary Tepe; daughter of John D. Sullivan; sister of Betty Bastine, Robert and Jerry Sullivan.

SOCIALS
THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Secunia High School cafeteria, 5 p.m.
FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m.
SATURDAY: St. Bridget parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m.
SUNDAY: Cardinal Ritter High School at 6 p.m.; two Card Parties at Assumption parish hall, 2 p.m.

CHARLES A. ABELS, 79, Sacred Heart, Mar. 19. Father of Charles E. Abels and Janet Barkau; brother of Albert Abels.

GEORGE J. KUNKEL, 78, Sacred Heart, Mar. 19. Husband of Cecilia; father of Joyce Sanders, George C., Ervin and John Kunkel.

BERNARD Q. ZIMMER, 70, 55, Peter and Paul Cathedral, Mar. 20. Husband of Rosemary; brother of Rosemary Massa, Angela Peterson, Hilda Koelling, Ralph and Joseph P. Zimmer.

EDWARD MCGUINNESS, 70, St. John's, Mar. 23. Brother of Charles McGuinness, Maragot Piercy and Ann Watkins.

THOMAS E. SMITH, 51, Holy Name, Mar. 24. Father of Nancy E. McGill, Thomas F., Patrick A. and Sylvia S. Smith; sons of Mrs. Ecll Roberts.

CHARLES F. CHEESMAN, Sr., 40, St. Matthew's, Mar. 24. Husband of Josephine; father of Charles F. Jr., David and Joseph T. Cheesman; son of Eleanor Newer; brother of Helen Vasey.

MARY MCHUGH, 78, St. Patrick's, Mar. 25. Mother of James, Michael, John and William McHugh; Mrs. John Dever and Mrs. Edward Huck; sister of Michael and Frank McGinley; Bridget Cunningham and Margaret O'Gara.

NEW MIDDLETOWN
DWAYNE P. BENNETT, 24, Most Precious Blood, Mar. 17. Husband of Diane; father of Kelly and Darren Bennett; son of Mrs. Helen Bennett, all of New Middletown. Three sisters and three brothers also survive.

ROCKVILLE
WILLIAM M. MAY, 71, St. Joseph, Mar. 24. Husband of Ruby.

TERRE HAUTE
ROBERT H. KLEGA, 57, St. Patrick's, Mar. 16. Brother of Sister Ruth Cecile of Evanston, Ill.; Kathleen Klega of Terre Haute.

WEST TERRE HAUTE
DOROTHY V. MURPHY, 57, St. Leonard's, Mar. 18. Wife of Paul; mother of Mrs. Colleen Wolford and Maureen Murphy, both of West Terre Haute; daughter of Mrs. Ruth Rader of West Terre Haute; sister of Mrs. Lavine Sollars of Detroit, Mich.; Mrs. Anna Presson of St. Louis, Mo. and Garrett Rader, also of Detroit, Mich.

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People aren't the problem

(Continued from Page 4)

by the year 2000, as some ZPG proponents predict.

If stream, air and land pollution continue on the present scale, ZPG won't save us. And we don't even like to think about the Dr. Strangelovian fact that wrong decisions by a mere handful of willful men could change ZPG to ZP (Zero Population).

The obverse side of the coin is that a continuing population growth—at least up to some point in the foreseeable future—will not in itself cause environmental disaster in our nation if proper goals are

established to eliminate the THINGS that pollute, to increase food production, and to make vast areas of national wasteland enjoyably habitable. All three goals are within relatively easy reach of a technologically advanced nation which can put men on the moon.

Packwood's small-family proposal may wind up getting far more support than some of its opponents seem to think. We have read that his mail is running 9 to 2 in favor of it. The family, as a unit of civilized society, has no lobby as such in Congress. If Congress becomes convinced that the number of

people, rather than the things certain people do regardless of numbers, is the key to environmental control, his bill conceivably could become law.

Most Catholics oppose such legislation as abortion on demand and tax penalties against large families. But the climate of the times militates against fighting such measures in old-fashioned high-pressure ways, including demographic boosterism. The effective approach is to convince our lawmakers that man himself is not a pollutant and that the solution to environmental control lies not in numbers of people but in the ways some people behave.

Plan luncheon and card party

INDIANAPOLIS—St. Catherine's Altar Society will sponsor a luncheon-card party Tuesday, Mar. 31, in the Father Busald Hall at Shelby and Tabor Sts. A chicken and noodle luncheon will be served at 11:30 a.m. followed by card games and bunco at 1:30 p.m.

Card games and luncheon for adults will be \$1.75, bunco and luncheon for children \$1. Games and luncheon priced separately for adults is \$1, for children 50 cents. Mrs. Clara Grote is party chairman.

ALUMNI HONORED

INDIANAPOLIS—Three Marian College graduates have been named to Outstanding Young Men of America for the 1970 edition. They are Philip M. Jones, 5417 Mohican Road, Indianapolis; Eugene W. Hungate of Elkhart, Ind., and James P. O'Donnell of Staten Island, N.Y.

Rabbi conducts ecumenical tour for Woods group

ST. MARY-OF-THE-WOODS, Ind.—A tour of a matzo factory, a matinee of "Fiddler on the Roof," a Hassidic scroll reading and Easter Mass in St. Patrick's Cathedral are all part of a week-long ecumenical adventure in New York City now being enjoyed by eight students, a rabbi and a nun from St. Mary-of-the-Woods College.

The group left Terre Haute March 21 and will remain in New York until late Sunday. During the week the students are exploring the Jewish communities of New York City under the direction of Rabbi Bernard Cohen of the United Hebrew Congregation in Terre Haute. Rabbi Cohen has been an instructor in Jewish history and literature at the college since 1964.

The program is designed to give Catholic students an understanding of the multi-phased religious life of a students is Sister Carol Reuss, metropolitan Jewish community. S.P., administrative assistant to Also accompanying the the president of the college.

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Opinions

'NO THREAT'

To the Editor:

In reference to last week's article on the National Federation of Priests' Councils' 1970 convention, Gerald Sherry reported that the NFPC "determined to send observers" to the April meeting of the American bishops, and that "they also threatened to make a public protest if their observers are not permitted to view the deliberations."

I was a delegate at that convention earlier this month. Sherry has grossly misrepresented the action of the House of Delegates. The NFPC invited observers from among the bishops, and asked Archbishop McDonough of Louisville to address the convention. As a return courtesy, and to provide the opportunity for continued communication, the Delegates suggested that NFPC observers be invited, and its president be asked again to address the bishops' meeting. There was no threat of a public protest should these suggestions be denied.

Although less newsworthy, the convention voted to give "the highest priority" to the continuing education of American priests, an example of the NFPC's concern for more effective priestly ministry. The NFPC is primarily a grouping of professional men intent on doing their job better.

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TEL AVIV — 1909

The founders of Tel Aviv cast lots for building sites in 1909, in a "Reality" at the Jewish Museum in New York. (RNS photo)



TEL AVIV — TODAY

Today the city of Tel Aviv is a major city, a far cry from the desert it was 50 years ago. Leonard Freed photographed the city from the Shalom Building in 1968 and the picture is included in

the "Israel: The Reality" exhibit at the Jewish Museum in New York. (RNS photo)

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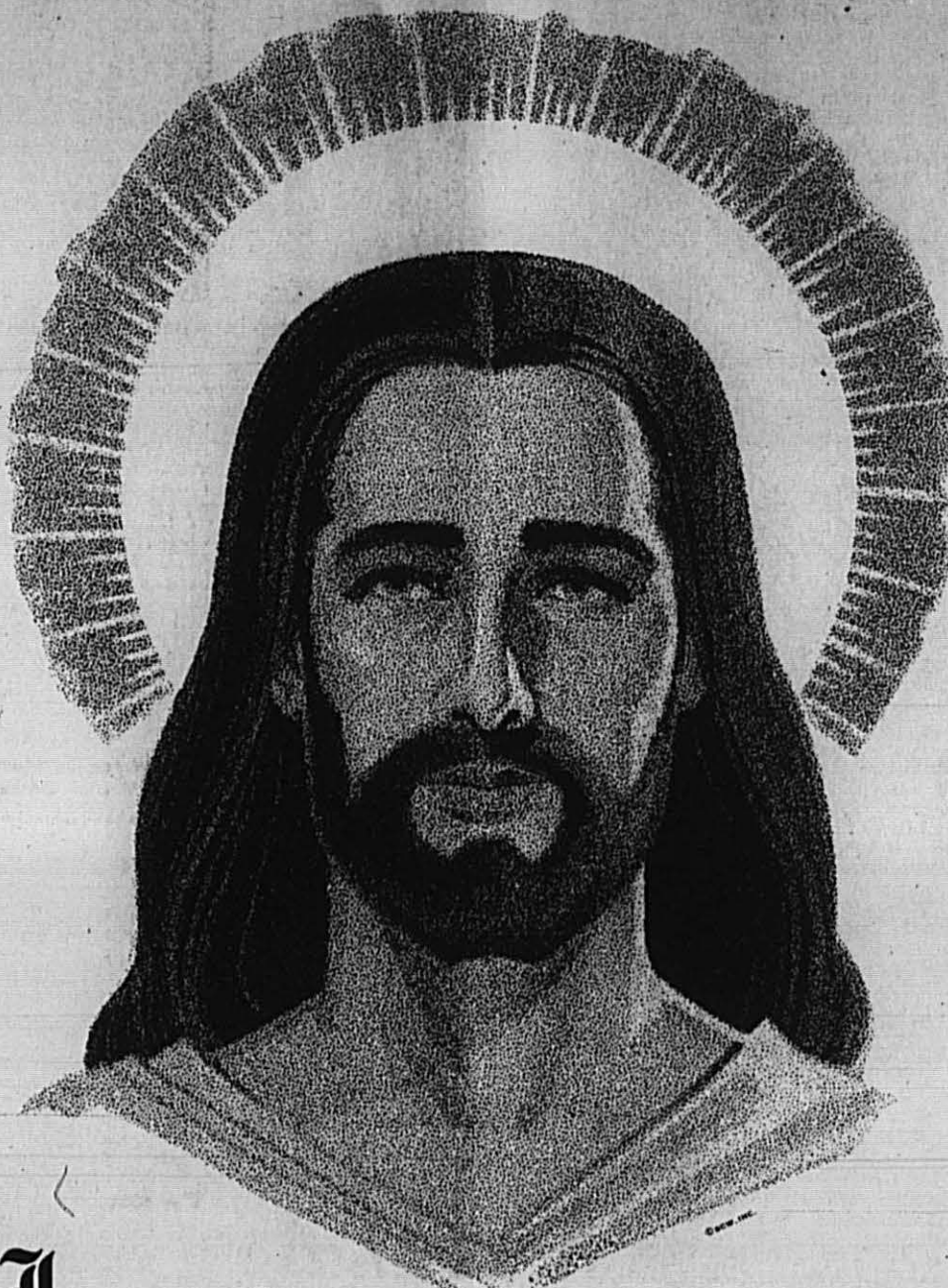
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VIEWING WITH ARNOLD

New film lacks substance

BY JAMES W. ARNOLD

interesting entry on the network movies.

"The Only Game in Town" is a quiet little personal but the film was made in a Paris comedy-drama with Elizabeth Taylor (for the convenience of Taylor and Warren Beatty that Miss Taylor), and looks it. The has some good things going for atmosphere of Vegas is really it, but not enough. What it important to the slender theme, mostly lacks is substance: if I but the film catches little of it: breathe too hard writing this what happens could have happened anywhere gambling is "Game" has a strange legal. Finally, "Game" is the pedigree. It is first movie in five years for the film version great veteran director George of a Broadway Stevens, who was a long time flop by Frank healing after "Greatest Story Subject Was Roses"), which THE MOVIE has the aura of a ought not to be well-made drama out of Play held against it, Writing 26a. Two losers meet in since stage Vegas. The girl is a well-used failure dancer who is in mid-affair with occasionally make good films a rich married deadbeat from (like "Lion in Winter"). But it is San Francisco; he has promised so claustrophobic, wordy and to get a divorce, but she hasn't intimate that its natural habitat heard from him in three months. is probably TV, where it will The boy is a cocktail lounge soon land as a reasonably pianist with an almost alcoholic



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craving for gambling; he wants to escape to New York, but each time he saves the cash, he loses it compulsively in the casino.

The gimmick: fate suddenly smiles. Each wins the jackpot that they think they have wanted, indeed, have wanted so badly their lives have been crippled, and that neither they nor anyone in the audience ever thought they would achieve. They must then choose between the jackpot and their blossoming love for each other. (It's an American movie, so at least one jackpot, the one with hard cash, needn't be given up).

THE OUTCOME is predictable, because "Game" is clearly an entertainment, not realistic psychological drama. How do we know? Well, in this film you just can't believe that beautiful people like Taylor and Beatty are destined to reject each other in favor of money or a wealthy marriage. They are sick in a way, but not that sick. The working-out of the details, however, has interest, because the happy ending requires that each of them give up not only their false values, but also the underlying character trait that helped shape them. The man must accept adult responsibility and commit himself to an ideal (love) that in self-defense he has earlier mocked. She must accept the risk of giving herself completely to someone, with all the attendant risks—she has apparently hardened herself against hurt since being abandoned by her father at a tender age, (Down, Sigmund).

Obviously writer Gilroy is trying to say something hopeful about people who in most modern dramas are trapped by their genes, neuroses or environment. One's luck can change, he says, and one can also take his private devils by the throat and defeat them. (These positive ideas, for most adults, may overshadow the more fashionable amorality, including

casual co-habitation and a "let's try—what can we lose" attitude toward marriage). To criticize the film as unrealistic is to opt for determinism, but its credibility is unfortunately not helped the glamor of the actors, the glossiness of the production, the mechanical patness of the plot, and the triviality of the characters.

ONE shouldn't kick the estimable Liz Taylor when she's past her prime, but she does seem too mature, intelligent and gutsy for the role of a cheap Vegas chorine. In fact, the subtle pathos of her age and looks brings the film at times an unintended real pain. It would work better with Jane Fonda or Goldie Hawn. But Beatty is just right: a jaunty pleasant fellow we can pretend to worry about, but not too much.

Director Stevens brings a too careful hand to the proceedings and badly spoils some scenes that must have been intended as comedy. The style is slow and visually boring for the age of "Putney Swope" and "Z," but there are still many excellent examples of film craft, including the impressive use of a middle-aged lady craps shooter as a kind of incarnate symbol for the Hostility of Bad Luck. (Rating: A-3, unobjectionable for adults.)

DANCE SLATED

INDIANAPOLIS—"April Showers" is the theme chosen by the Women's Club of St. Pius X parish for their annual card party Friday, Apr. 24. The event, beginning at 8 p.m., will be held at the St. Pius X KC hall, 71st and Keystone.



'AROUND THE WORLD IN FASHIONS'—The Women's Club of St. Michael's parish, Indianapolis, will sponsor its annual Style Show at 8 p.m. Wednesday, April 8, in the Ritter High School cafeteria. The styles will be presented by the Wm. H. Block Co. Theme of the event is "Around the World in Fashions." Shown above, seated from left are: Mrs. Thomas Spellacy, decorations; and Mrs. Joseph Quinn, Women's club president. Standing from left are: Mrs. Thomas Jordan, style show chairman; and Mrs. Guy Shrum, door prizes. Tickets will be available at the door.

*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 Church was appealed to the Indiana Supreme Court by the Town Board of Meridian Hills.

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COVERS WIDE RANGE OF TOPICS

Interview with Belgium's Cardinal Suenens

BY DORIS R. PETERS
(Copyright 1970,
NC News Service)

NEW YORK—While finding little likelihood of priests being able to marry, Cardinal Leo Joseph Suenens of Malines-Brussels sees a strong chance ahead that married people will be able to become Catholic priests.

"I heard that different bishops in different countries, in Latin America for instance, have asked for that," the archbishop of Malines-Brussels said in an exclusive interview with National Catholic News Service during a visit to New York.

Cardinal Suenens, long an advocate of open dialogue within the Church, flew to the United States early in March for a visit of several weeks—part of it spent with the visiting Dr. Michael Ramsey, archbishop of Canterbury and spiritual leader of the World Anglican Communion.

The Belgian primate, who gained international prominence during the 1962-1965 Vatican Council as a strong progressive voice, explained in his interview why he has defended mandatory celibacy for his own priests.

In a broad-ranging discussion of many topics, he also:

—Said the beauty of the non-Latin Mass was that people can speak to God in their own natural language.

—Disclosed that he reads widely of American matters and admires the active intellectualism of American Catholicism.

—Advocated leaving on a private basis, to avoid any seeming inquisition, the idea of priests renewing their vows annually on Holy Thursday.

The NC News Service questions and Cardinal Suenens' answers:

Q.—Many Americans are unhappy over the tremendous polarization in the American church between right and left between bishops and priests. Is this dangerous? What do you feel can be done to change it?

We have two ears, you know, one to hear the right, and one to hear the left. So we must open the two and try to put ourselves in this disposition. And when we have discovered what is true in the opposite sentence, then discussion can be useful. I think we must insist really on the need for dialogue; to speak and

to listen. And speak means first of all listen, listen, listen. What is Our Lady wishing and waiting for? What are our priests wishing and thinking? What are they really thinking? That is the problem.

You know there is a saying that "when someone becomes a bishop he will never again have a bad dinner and will never hear the truth again." We really have to be open to the desires and expression of wishes of everyone. That is what can be done in the most practical way.

Q.—Is it true that the Church is more polarized here than in Europe?

Cardinal Suenens: I am not competent to make a comparison here. It depends on each country. And you can't take Europe as a unity. You have some bishops more open than others. It isn't necessary to agree. But it is absolutely necessary to be open.

Q.—There is the feeling that the American bishops were not wise in doing away entirely with the Mass in Latin. Do you feel there is room for pluralism in regard to the liturgy? A place for variety in the forms of worship?

Cardinal Suenens: I don't wish to speak about the American bishops because we are in the same situation ourselves. Generally speaking all the Masses today are in the natural language. And I think this is progress. Because you must speak to God in your own natural language. Some variety in the liturgy is surely possible and in the variety you can introduce even a part in Latin, in case of need. This is especially so when we have international meetings. It is very useful then that we should have Masses in Latin.

Q.—You seem so well informed about the situation here in America. Do you read many American publications?

Cardinal Suenens: Yes, I must admit that I read at least 10 of the best known American papers. And I read two or three American books in a month. I am very close to what is happening here and I am also surprised what is being published. It is really a big move to the intellectual side in America. Before the Council we had not such a phenomenon. Today it is

really an active Church and you play a very big role in the Church today.

Q.—Would you comment on the role of public opinion in the Church and the role of communications in the Church. Is it important?

Cardinal Suenens: I think it is very important that there be open and free discussion in the Church. The Church is a family. Within a family you cannot discuss family problems when something is wrong with the family atmosphere. I would like to suggest that you read an article by Father (Karl) Rahner. He published a strong article in *Orientierung*, on May 15th, defending the right to express one's views publicly. There is no secrecy about Church problems. About persons, yes; but not about problems.

Q.—Do you think that the approach to many of the Church problems is sensational?

Cardinal Suenens: Well, from time to time, of course, different problems are put in the wrong light because there is a sort of tendency to make them sensational. Instead of putting one against the other it would be better to say, "One is stressing this point of view." It is harmful to put in terms of opposition ideas which are complementary. And harmful to put in terms of personal opposition. I have had trouble saying, "I was discussing the structures of the Church, not the persons." But there is always the temptation to bring it on a personal level.

Q.—Is the celibacy debate between the Dutch clergy and the Vatican being handled, in your opinion, in a collegial way?

Cardinal Suenens: Well, I wish to take the problem as it is now after the letter of the Pope to Cardinal Villot. In that letter you find an invitation to exercise collegiality—and an invitation to discuss the problem whether married people should become priests, where there is a necessity. The Pope opened that discussion and that's really a step in the collegial way. I heard

Responsibility for teaching seen 'shared'

CINCINNATI—The responsibility to provide learning experiences meaningful to society is shared by parents, administrators, students and teachers," a Franciscan nun told 400 teachers here.

Sister Barbara Hirt, O.S.F., was addressing Sisters of St. Francis, Oldenburg, on "The Psychology of Motivation" at an innovative education workshop held at Our Lady of Victory School. She is principal of St. Margaret Mary Alacoque School in St. Louis.

The speaker stressed the idea that children have personal goals they are striving for at the same time that they are working to fulfill educational goals. A conflict between these is usually the cause of misbehavior.

"Our children no longer respond to autocratic methods," she stated. "We must go ahead and devise means by which we can stimulate cooperation, responsibility and growth." The school system must adopt more democratic principles, she warned, because children today are more capable and collect more knowledge outside the classroom than previous generations.

"We must give the children the feeling that we respect their knowledge," she said.

different bishops in different countries, in Latin America for instance, asked for that. And as far as I can see traveling through some of those countries, it is the only solution there.

Q.—That is to have married people...?

Cardinal Suenens: Married people, yes. It is not the problem of priests getting married but of married people becoming priests. It is a bit like the situation in France and Belgium where they started the idea of priests becoming workers. That's one way, but you can also see workers becoming priests.

So, to continue on the line of collegiality, I think the first step was the letter of the Pope and the second could be Synod Number Three. You remember that at the end of the last synod it was suggested that the next synod should discuss priestly problems and marital problems. I am in favor of these subjects being on the agenda and I hope they will be accepted as they have collegial possibilities. But the synod is not the only way of putting collegiality into action. I think, for instance, that the role of the seven bishops in each congregation could be completely transformed and be really collegial in action. But that is supposing new methods and new ways of acting.

Q.—Is there a need for more dialogue within Roman Catholicism on the celibacy issue?

Cardinal Suenens: There is a need for more dialogue on every issue. And speaking about dialogue, I think we must always see a bishop not as a head disconnected from the body but we must see the bishop in the center of his local Church in connection with his priests and with his laity—meaning, by that, the priestly councils and pastoral councils and in a larger way with all the Christians, the people of God. So that when a bishop goes to Rome to a synod he will not speak his mind alone but say, "My church is thinking this."

Q.—Would you comment on the Congregation of the Clergy

proposal that priests renew their in evangelical celibacy, freely priests find their place in social chosen for the kingdom of God, life.

Cardinal Suenens: I think we does not solve the problem, but the question of married people have to see that as an invitation, it is very important that we becoming priests. That is an not as an order; as a suggestion, always should have fully open question to be discussed. Cardinal (John) consecrated priests having a And we are very much in favor Wright said that explicitly. The complete apostolic existence of married deacons. I have situation is such, psychologically The Dutch bishops are in the already, in the past two weeks, speaking, that it appears to same line, wishing the same, but consecrated 10 married deacons. many priests as being a sort of it didn't appear clearly enough. And I am very hopeful in this inquisition. Circumstances being Now a second point. We all line.

what they are, I think it is better agree that today we will not And then finally we have a to leave it on a private level, accept in our seminaries future commission between priests and avoiding all that would appear as priests deciding to get married bishops in dialogue to study all an inquisition or discrimination, later on. That is a practical the priestly problems.

Q.—It is argued that optional celibacy might bring clergy and laity into greater dialogue. Why, then, do you defend mandatory celibacy for Belgian priests?

Cardinal Suenens: I wish to make clear the Belgian position. We are always remain in the Church the bishops. This, however, doesn't have difficult times it means you priest totally committed to God mean that we are not helping the are going to the root of the

problem. It is very useful to go to the roots, something like in an operation, as long as you don't touch the vital elements—touching it in the sense not that the Church has to change something of the essential.

It is only in secondary affairs that change is happening, but with big possibilities of renewal. Just think about liturgical renewal and what has happened in five or 10 years. It is wonderful. Just think about the sense of co-responsibility. We have gone far, but we are not at the end. We are just starting. We are still in Good Friday.

Q.—How would you characterize your visit here at this time in the history of Anglican-Catholic relations? Is it, for example, a landmark or a milestone?

Cardinal Suenens: Ask that of an historian in 25 years.



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