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IN 11 SCHOOLS

Special reading program launched

A new and exciting concept in reading improvement is being pioneered by the Archdiocesan School Office in 11 elementary schools.

Although the idea originated with a California psychologist almost a decade ago, the School Office is adapting it in such innovative fashion that public school educators are studying results.

NIM—the Neurological Impression Method—is being used in remedial reading programs at the following schools: Sacred Heart, St. James, St. Roch, St. Andrew, St. Bernadette, St. Mark, Little Flower, and Holy Cross, all in Indianapolis; St. Susanna, Plainfield; Our Lady of Greenwood, Greenwood; and Sacred Heart, Jeffersonville. About 1,000 children in Grades 3 through 8 are currently involved.

"The child who doesn't read well often lacks vision control, or hasn't learned how to listen, or has poor speech development," according to Mrs. Ruth Thomas, director of corrective reading for Archdiocesan schools. "We attack all of these problems through NIM."

THE METHOD takes children in groups of eight through a six-week, 15-minutes-per-day reading program. Three vital steps are involved: The child listens through earphones to a story on tape; he follows the story in a book placed before him, moving a finger under each word as his eyes glide across the page; he reads aloud with the tape.

A volunteer runs the tape recorder and encourages the children to keep up their pace. In the ordinary 15-minute span, the child is exposed to from 900 to 2,000 words. Activities such as jumping rope are employed in some schools to help improve coordination.

NIM was developed by Dr. R. G. Heckelman as a pilot project for three California school districts in the early 1960s. A one-to-one relationship was involved, with the instructor and pupil reading the same material aloud together.

Archdiocesan adaptation began two years ago when Mrs. Mary Cunningham attended an educational conference in Boston, discovered NIM, and came home determined to test its possibilities.

"We started making our own tapes and using earphones in order that more children could be helped than would be possible in the one-to-one setting," the former corrective reading director of Archdiocesan schools recalls.

Now on loan to the Indianapolis Public Schools as a psychological consultant, Mrs. Cunningham sees "fluid reading style" as the major goal of NIM. "Reading comprehension and word-building improve after the child masters the proper techniques."

A CONTROLLED experiment at St. Susanna School, Plainfield, indicates that NIM brings definite reading improvement. For example: a group of fifth and sixth graders who were placed on NIM scored a reading gain of almost two years during a one-year controlled period, as measured by Iowa Test scores. Classmates not on NIM scored a reading gain of only eight months in a comparable period.

What does it take to get NIM going in an elementary school? A tape recorder, eight earphones, booth dividers, books and volunteers. Making the tapes and duplicating them is the task of Mrs. Thomas, who has spent untold hours during the last two years with a book and a stopwatch taping stories in her dining room.

The Guardian Angel Guild helps support NIM through fund-raising and volunteers. "Without the Guild, I don't know where we would be," Mrs. Thomas says.

Duplicating NIM tapes professionally costs from \$1 to \$1.50 per tape, with a minimum program per school requiring 64 tapes. Multiply the cost per school for tapes, a recorder, earphones and books by the number of schools where NIM is needed "and this is the kind of money

Laymen permitted to give Communion

CINCINNATI, Ohio—More than 150 men and women of the Cincinnati archdiocese received the privilege of distributing Communion at what Archbishop Paul F. Leibold described as "an historic ceremony."

Investiture of the "extraordinary ministers of Holy Communion" was held March 22, in St. Peter in Chains cathedral following instructions in liturgical procedures and a discussion of the meaning of the Eucharist.

the Archdiocesan Special Education Fund just doesn't have," Mrs. Thomas says.

"We need more money, more equipment and more volunteers in order to continue and to expand the program," she stresses.

THE CHILDREN are there—the method to help them is there—but good will and dedication can't do it all.

Other special education programs available in the Archdiocese include:

—Classes for retarded children, ages 7 to 13, at St. Mary's Child Center

—A remedial academic program at the Child Center for children attending public and parochial schools

—Enrichment programs for high achievers, including Junior Great Books for seventh and eighth graders and Junior Classics for fifth and sixth graders

—A Saturday morning religious education program for retarded children.

A card party sponsored by the Guardian Angel Guild will be held April 8 for the benefit of special education in the Archdiocese. The party will be at the Murat Shrine Club, 520 N. New Jersey St., starting at 7:30 p.m. All card games will be played and refreshments will be available. Tickets are \$1.25 per person and are available by calling 255-4361 or 251-5992.



SPECIAL EDUCATION AT HOLY CROSS—Mrs. Mary Gin is shown above with fourth graders at Holy Cross School, Indianapolis, one of several Archdiocesan schools using the new special education technique to improve reading skills.



BEDFORD DEANERY KICKBALL STARS—Loretta Craig (second from left) holds the championship trophy which the St. Vincent kickball team of Bedford won in recent Deanery play. With her are the three girls in the league who were voted most valuable to their teams. They are left to right: Debbie Henkle of St. Ambrose, Seymour; Nancy Schofield, St. Vincent; and Mary Ann Hull, of St. Columba, Columbus.

Pope condemns race prejudice and violence

VATICAN CITY—Pope Paul VI has denounced racial intolerance and the use of violence in the defense of liberty and justice.

"Racial intolerance and iniquitous ethnic and social discrimination," the Pope said, "seem to us ignoble relics of the past."

He added a denunciation of the use—in the defense of liberty and justice—of "violence, revenge, reprisals, acts of terrorism and guerrilla warfare," particularly against defenseless populations.

The Pope told his weekly general audience (March 25) that the Christian has to be aware of evil if he is to cope with the future, and he went on to speak of various evils in the modern world.

Awareness of evil, he said, is not pessimistic but realistic.

The evils that killed Christ—wickedness, hypocrisy, injustice, viciousness, delinquency, cruelty, cowardice, human frailty—are still present, the Pope said.

Discussing various contemporary evils, the Pope added the problem of growing armaments to that of war in the Middle and Far East. Traffic in armaments, he said, "at times constitutes a considerable part of the commerce between great industrial powers and weaker nations which are in need of quite different supplies."

Anglican lauds abortion stand of Catholics

LONDON—The Roman Catholic Church's "clear mind" on abortion was praised and supported here by Anglican Bishop Eric Treacy of Wakefield, northern England.

Publication of his views in the diocesan news bulletin coincided with the issue here of a report calling for a tightening up of Britain's present abortion regulations and news from New York that four-day "abortion trips" to London are now being offered to American women.

Bishop Treacy, 62 and married, disclosed his views on abortion by recalling that he had recently been asked for them in view of an article written by a local minister. After some "careful thought," he had replied:

"I believe that the creation of life in the mother's womb is part of the creative purposes of God, and we have, therefore, no right to interfere with it nor terminate it."

"This is a very difficult issue... and opinions within the Church of England are divided about it. I am glad that the Roman Catholic Church has a clear mind on this, and I would most certainly support their verdict on this issue. The only exception that I would make would be in such cases in which it was established beyond doubt that the mother's life was at stake."

Bishop Treacy added that "if it is thought to be socially convenient to end life at the beginning—how long will it be before we have legislation to make it possible to terminate life, on the grounds of social convenience, at the other end of the age scale?"

"To me," he wrote "it is extraordinary that a society which rejects capital punishment, partly because it recoils from the idea of employing a public executioner, should condemn young nurses in our hospitals and nursing homes to consign to the incinerators recognizable human babies."

Historic

BIRMINGHAM, Ala.—Baptists called it "history-making" when a Franciscan priest addressed a series of conferences on spiritual renewal at Vestavia Hills Baptist church here.

Father Duane Stenzel, O.F.M., of Louisville, Ky., said his reception at the church "was tremendously warm and wonderful."

His talks centered on the renewal of all Christians and emphasized that experiencing Christ is as important as doctrine. Frank questions about the Catholic Church were directed to the Franciscan.

St. Meinrad alumni schedule dinner

INDIANAPOLIS—The clerical and lay alumni of St. Meinrad Seminary will meet for their annual dinner Monday, April 13, at Fatima Retreat House. The dinner will cover the Indianapolis and Lafayette areas.

A reception at 6:15 p.m. will precede the dinner. Both Archbishop Biskup and Archabbot Gabriel Verkamp are planning to attend.

Aid bill killed

ANNAPOLIS, Md.—Maryland's House of Delegates voted down a bill to provide state aid to non-public schools amid warnings from the bill's supporters that defeat would mean closing schools performing a vital public function.



SHOWS MOON ROCK TO PONTIFF—U.S. Ambassador to Italy Graham A. Martin shows a moon rock, weighing a little over an ounce, to Pope Paul VI during an audience in the Vatican. (RNS photo)

Armenian Orthodox leader to see Pope

VATICAN CITY—The heads of the Roman Catholic and Armenian Orthodox Churches will have a personal meeting for the first time in history this May.

Pope Paul VI will be host to Vasken I of Echmiadzin, in Soviet Armenia, supreme patriarch and Catholicos of the Armenian Orthodox May 8-12.

The Vatican announced that Vasken I will lead a contingent of archbishops and bishops to the historic meeting.

IN ADDITION to the planned private talks, it was announced that Pope Paul

and Vasken I will join in prayer meetings in each of the four major basilicas of Rome, St. Peter's, St. Mary Majors, St. John Lateran and St. Paul's Outside the Walls. Numerous receptions have been planned for the Armenian churchmen while in Rome.

Those with Vasken I will include the Armenian Orthodox Patriarchs of Jerusalem and Constantinople and that church's archbishops of Western Europe and the Americas.

THE ARMENIAN Orthodox had sent observers to the Second Vatican Council and this forthcoming visit was described as a continuation of the ecumenical feeling the two churches have toward each other.

Vasken I is the spiritual leader of some 3 million Armenians in 26 dioceses found in the Soviet Union, Iraq, Egypt, Europe and North and South America.

Vasken I has been the Catholicos since 1955, but he and Pope Paul have never met.

Pope Paul had, however, called on Armenian Orthodox Patriarch Yeghish Derderian during his visit to Jerusalem in January, 1964.

From seminary to ecumenical high school

STATEN ISLAND, N.Y.—A Catholic seminary here, which until last Summer trained men for the Franciscan priesthood, is looking to a rebirth as an "ecumenical high school"—perhaps the first in the U.S.

And both Catholic and Missouri Synod Lutheran leaders are working to buck the tide on two counts.

Not only are they preparing to open a new high school at a time when many private schools are closing down, but they are attempting to found an inter-denominational school with administrative and teaching staffs joined in ecumenical fashion.

Father Robert Heffernan, O.F.M. Conv., who is handling the Franciscan end of setting up the school curriculum for next September and the negotiations with Lutherans as well, said that right now "it looks good." He told Religious News Service that in any case, "we will open a new co-educational private day school for 9th to 12th graders next fall," he said.

Mr. Norbert Leeseberg, chairman of the education department at the Lutheran-affiliated Wagner College on Staten Island, is heading an association of three Lutheran congregations interested in the joint venture.

Spanish note drop in vocations

MADRID—Reports from Spain disclose a sharp falling off in vocations to the Catholic priesthood, plus "radical aspirations for reform" among seminarians.

Data Published in "Vocaciones," the organ of the Spanish bishops' "Seminary Commission," reflect "a notable decrease of vocations during the past six years." This finding confirms that the worldwide vocation crisis is "seriously affecting Spain," it said.

The "radical" concern for reform is revealed in recent opinion polls of young men studying for the priesthood:



FATHER JOHN REIDY

Funeral Mass set Saturday for Fr. Reidy

Funeral services for Father John Reidy, 55, will be held in SS. Peter and Paul Cathedral at 11 a.m. Saturday, April 4. He died Wednesday morning in St. Vincent's Hospital of internal hemorrhaging.

Feeney-Kirby Mortuary is in charge of services. The body will be brought to the Cathedral at 3 p.m. Friday to lie in state until the funeral on Saturday morning. Vespers will be recited by the clergy on Friday afternoon and the Office of the Dead will be said at 10:30 a.m. Saturday.

ARCHBISHOP GEORGE J. Biskup will be principal concelebrant of the Funeral Mass. The sermon will be given by Father James D. Moriarty, pastor of St. Lawrence parish, Indianapolis, and a classmate. Burial will take place in Calvary Cemetery.

At the time of his death, Father Reidy had been in residence at St. James the Greater parish, Indianapolis.

An Indianapolis resident, he was ordained to the priesthood in 1940 after studies at St. Meinrad Seminary. His first assignment was as assistant chaplain and instructor at Ladywood School, Indianapolis.

IN 1944 HE WAS appointed assistant pastor of SS. Peter and Paul Cathedral, a position he held for 10 years. He was named founding pastor of St. Susanna's parish, Plainfield, in 1953.

Other assignments have included service as chaplain of St. Vincent's Hospital, instructor at Marian College, assistant pastor of St. Mary's, Little Flower and St. Joan of Arc parishes, Indianapolis, and instructor at St. Mary and St. Agnes Academies.

Father Reidy was named a Pro Synodal Judge in 1967.

He is survived by a brother, Joseph Reidy.

SCRIPTURE TODAY

THE THINKING OF JESUS

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

Once more I would like you to run your eye over the whole span of Luke's Gospel. This time let us try to discern from it what Jesus himself thought through the years, for example, about the kingship and messiahship he publicly acknowledged on entering Jerusalem.

We are skating over generations of controversy in this quest. There have been scholars who held, and many still do today, that it is impossible to tell from the Gospels what Jesus himself said, and still less what he thought, because, they say, the Gospels only give what the Church of the second half of the first century said and thought about Jesus. In the view of these scholars, the Gospels were composed in Christian communities many decades after Jesus had died and after the oral traditions had been shaped and reshaped to express various theological developments among the Christians.

There is, on the other hand, a long line of noted scholars, among them many saints, going back to the early centuries of the Church, who labored mightily to show that everything written by the Gospel writers fits together perfectly and gives a fair picture of what Jesus himself said and thought. If there are various versions in the Gospels of what seem to have been one and the same event or saying, they would explain that Jesus must have done similar things several times or must have said similar things in different ways on different occasions.



remarks. He gets a withering reply which you can read in full.

Look, for example, at 9:41: "How unbelieving and wrong you people are! How long must I stay with you? How long do I have to put up with you?" Jesus did what he was asked to do on that occasion, but he certainly complained vehemently about it. Look ahead a few more lines in that chapter and you read that some people were afraid to ask Jesus for a clarification when they didn't understand something he had said (9:45), probably because they were afraid they would get one of his tongue-lashings.

ON ANOTHER occasion it is clear that Jesus exploded with anger in a synagogue, and on the Sabbath: "You imposters!" he shouted (13:15). I do not think I am exaggerating when I use the words "exploded" and "shouted." I don't think anybody uses the expression "You imposters!" unless he is exploding and shouting—or at least raising his voice. It is the kind of word one just doesn't whisper or use in a matter-of-fact way.

One wonders what Jesus said to his apostles James and John on another occasion when they asked him if they

should "call fire down from heaven" and destroy the people of a Samaritan village who refuse to receive Jesus and his disciples "because it was plain that he was going to Jerusalem" (9:54). Luke doesn't say any more than that "Jesus turned and rebuked" his two disciples, but it was very likely a vivid memory for them.

Sometimes it is obvious that Jesus is not irate but simply snapping back a fast answer, e.g., 11:28. But contrast what happens in the very next verse, 11:29: "How evil are the people of this day!" This is not an expression one uses without some heat. Look again at other places where you may have thought Jesus was calm and majestic, e.g., 6:41-2, 7:31 ff. But be careful. You can go too far and begin to see everything only one way, like a debater who will try to make everything support his argument. You cannot really make 8:22 into an angry outburst, and 12:1 may be a completely calm warning against hypocrisy.

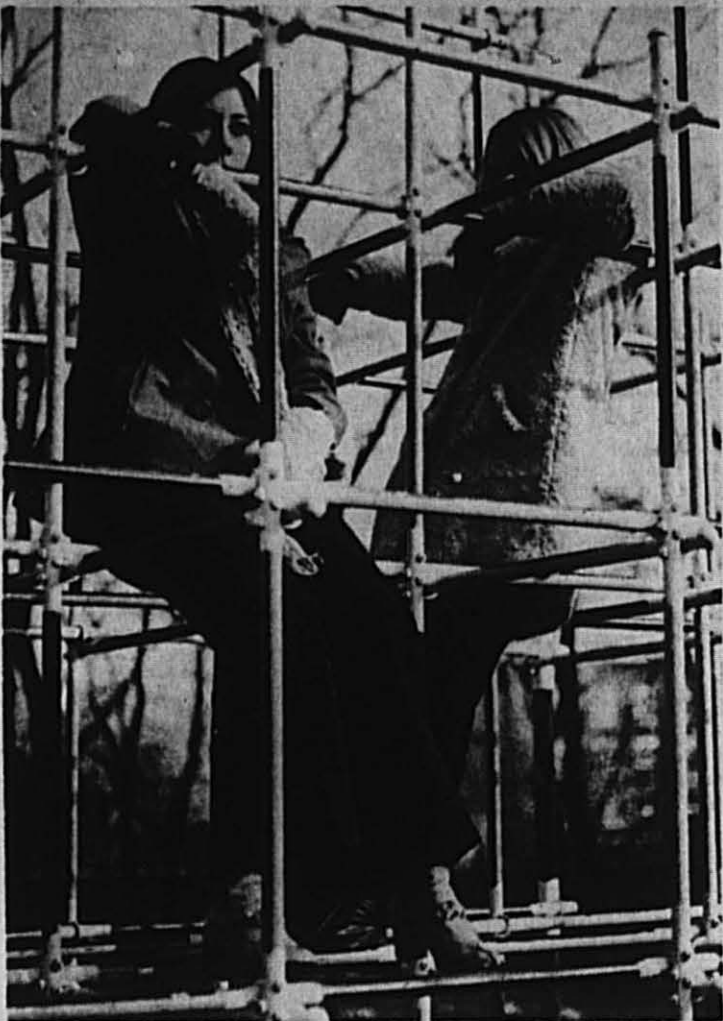
I keep saying Jesus said this, Jesus did that. Yes, and in these cases I think one can add Jesus thought this, Jesus felt that. It does not seem at all likely to me that the expressions of Jesus' anger, or irritation, or frustration, or whatever you

want to call it, were invented—by Luke or by anyone who preceded him.

Of course, Luke presents Jesus also as calm and majestic, at times gentle and considerate, even sweet and even ecstatic (see 10:21 ff.). The point I want to make here is that clearly the records Luke consulted gave him indications that Jesus had a powerful temper.

LUKE MAY HAVE toned down this trait of Jesus. He may have left out some manifestations of it. But he did not, perhaps we should say could not, leave out all evidence of this characteristic of Jesus. The result is that, in spite of gentle Luke, we see a Jesus who is a credible human being, a man of strong belief and emphatic expression, a man who believed completely and passionately in himself and his destiny, so much so that he would explode when others didn't or wouldn't believe him, when others didn't or wouldn't understand him.

In this way we have begun to probe authentic feelings and thoughts of Jesus himself. We are now ready to take another look at what Luke says that Jesus said and did about kingship and messiahship.



A woman's place? The new feminine revolution has begun. It is visible and highly audible. But the real work of the revolution will be quieter and more enduring. It will change our lives and our institutions in many ways. (NC Photo by Christie McGue)

WORSHIP AND THE WORLD

Women in Liturgy

BY FR. JOSEPH M. CHAMPLIN

The Washington Post's editorial section for a Sunday in January carried this headline: "Prospects for the Decade: Women in Revolt." The story's concluding paragraph summarized the present status and future prospects of that movement for feminine equality.

"The new feminine revolution has begun. It is visible—and highly audible—in extremist statements by extremist groups.

The real work of the revolution will be quieter and more enduring. It will change our lives and our institutions in ways that will be more and more evident as the new decade grows."

Both silent and vocal aspects of this revolution have already hit the Catholic Church.

After the Vatican refused to accredit a West German woman diplomat, the president of one feminist group in the United States angrily expressed "astonishment, incomprehension, and dismay" that authorities in Rome could act in such cavalier fashion at the very time when a Protestant African woman heads the U.N. General Assembly and an Anglican American lady presides over the National Council of Churches.

In a quieter vein, however, significant changes involving women in worship are already beginning to appear. The New York Times reported (February 23) designation of two women as "extraordinary ministers for the distribution of Holy Communion" at small parishes in Eagle Grove and New Vienna, Iowa.

LAST NOVEMBER the American bishops approved, according to article 66 of the Roman Missal, General Instruction, use of "a woman to proclaim the readings prior to the gospel, while standing outside the sanctuary." I grant some hedging exists here and the restriction, "when a qualified man is not available," does seem to imply the practice is in fact desirable only as an emergency measure. But the step was made and while its implementation certainly will be uneven in churches of the United States the trend to women readers, leaders of song, and commentators is, in my opinion, irreversible.

Some technical, legal questions require clarification. What interpretation do we give the phrase, "outside the sanctuary"? A liberal one. At least comparison with the March 1967 decree and commentary on the place of women choir members in the sanctuary leads us to conclude that female readers and leaders may stand in the sanctuary (sanctuary) as long as they do not remain in the area immediately about the altar in which the celebrating clergy function (presbyterium). That would seem to allow distaff lectors to proclaim the scriptural texts from either lectern or pulpit depending on the most effective procedure in a given parish.

HOW DO WE JUDGE if a "qualified man" is available or not? Solely by his competence in reading. Sex should not stand as the determining factor; an ability to proclaim the sacred text ought to be the one qualifying criterion. Better to employ a woman who reads well than a man who does the job poorly. And, in this writer's view, it is preferable to use a

priest for all of the scriptural excerpts if no layman or laywoman in the worshipping community can at the present stage of renewal adequately communicate these passages' meaning. To quote a statement of the United States Bishops' Committee on the Liturgy about reading God's word: "The message in all its meaning must be communicated."

Tomorrow's liturgy probably will see women in other roles, too. Commentators, leaders of song, instrumentalists in the folk combo, organists and music directors, choir member, ushers (usherettes?), dancers.

Less direct, but equally important and more immediately open are positions for women on parish liturgical committees. Such groups established to pool resources and plan liturgies will very likely become commonplace within the next few years. The women of America have such to offer here and those who direct the fortunes of a particular Christian community would be wise to take advantage of this feminine concern and talent for worship.



Togetherness is sharing each other's strengths and weaknesses. (NC Photo by Robert Smith)



A new event. In the midst of the old, something new occurs. It touches peoples' lives. They see—and hope. They reach out and something like the resurrection—a sign, a beauty, a wonder that are transformed. (NC Photo courtesy of Peace Corps.)

All things are new through him

BY DONALD GRAY

The resurrection of Jesus from the dead is an event of promise. Such an observation may seem so commonplace as to verge on the banal for many Christians today. Of course, the resurrection of Jesus is an event of promise—it promises and guarantees my own life after death. But is that a fully adequate interpretation of this promise or is it, rather, an impoverishment and narrowing down of the promise? It is that question we should like to explore briefly here through the connected question: to whom is the promise given?

Is the promise contained in the resurrection of Jesus given only to Christians? We do not and can not maintain that Jesus died only for Christians and so we should not think that the promise of his resurrection is given only to ourselves either. The promise is for man, all men, for Jesus is the representative man, the herald of the new humanity, the firstborn of the new creation. Christians indeed hope for the new age already inaugurated by the resurrection, but they hope for this new age (when they are really being Christians) not only for themselves, but for all men. This promise, then, is given not to a few isolated individuals or specially chosen ones, but to the whole human community.

IS THIS PROMISE made to the whole man, however? This curious question is designed simply to point up the fact that we must not allow ourselves to forget the resurrection of the body. By resurrection of the body we mean the resurrection of the whole person, including the corporeal, bodily dimension of his life. The resurrection of Jesus as promise to the whole man is sometimes obscured by the expression the immortality of soul. While this is not a biblical way of speaking, it is a tenable way of speaking (so Catholic Christians maintain at least) as long as it does not serve to hide from view the necessity of a bodily resurrection. Bodily resurrection is necessary for man not only because he is what we would call today a psychosomatic unity, but also because man's life is essentially a social and communal life which is made possible only in and through bodily presence to others. Hence the resurrection of the body points towards the unity of man in himself as a psychosomatic whole as well as the unity of man with other men. Eternal life is life in the body with others.

The doctrine of the resurrection of the body also lights up another aspect of our question about the resurrection-promise given in Jesus. If it is true that the promise is made to the whole human community and to the whole man within that community, it is nonetheless true that the promise is also made to the whole cosmos. This is possibly the most mysterious dimension of this

all-embracing promise, for it is so difficult for us to imagine what it could or will mean in the concrete. Its difficulty, however, should not lead us to minimize its importance. The Christian hope for the renewal of the whole of his cosmic environment reveals, as nothing else can, man's essential solidarity with the world of nature, out of which he has emerged and for which he has a continuing responsibility of stewardship.

THE RESURRECTION of Jesus from the dead is, then, a promise indeed, a promise for the whole human community, the whole man, and the whole cosmos. This promise does not

exclude the individual but rather in its richness includes the individual within a total context of relationships. When, we may ask, is this promise to the whole of things to be redeemed? From a certain point of view, of course, we simply do not know. It is a matter of hope. However, from another point of view, we do know because this promise is already being fulfilled within our own lives and communities and environment. It is also a matter of experience. The distance between the experience and the hope, the already and the not yet, is a distance created by God's patient maturing of his historical purposes and our own responsive responsibility or lack of it.

Love Triumphant

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

"I am certain of this: neither death nor life, nothing that exists, no created thing, can ever come between us and the love of God made visible in Christ Jesus our Lord" (Romans 8:38-39).

To look at the resurrection of Christ from the viewpoint of love may shed some light on this mystery. As we saw last week, Christ's death came about because he dared to proclaim the good news of God's love to the poor, the captives and the oppressed. His call to love was rejected, and he was crucified and died. But this is not the final word. For in the Easter mystery of the resurrection of Christ, we see that God's love is stronger than man's sin. While men might reject love and life, the God who is love again manifests this love in raising Christ from death, as the apostle Paul proclaims.

Rather than being separated from God by his death, Christ's death is overcome by the triumphant love of God. His death becomes the passover, the way to his glorification and union with the Father.

THE CHRISTIAN today shares in this love of the Father. Thus we read in the first epistle of John: "We know that we have passed out of death into life, because we love the brethren" (1 John 3:14). The resurrection therefore plays an important part in the Christian life today, for it assures us that beyond the forces of death, the rejected love, the sufferings we will face in our attempt to love God and neighbor, beyond these, as Paul proclaims, is the love of God.

With this love, supporting him and motivating him, Paul could endure imprisonment, suffering, and even death. With the freedom that this love brings,

Christians today should be leaders in the struggle for peace and justice rather than war and oppression.

A Nobel prize winning scientist recently said that "American society is death-oriented. If you watch and read the newspapers, a great part of it is taken up by war, killing, murder, atomic bombs, defoliants, and we have war. All our ideas are death-oriented." While belief in the resurrection should not become a refuge for the Christian, it can serve to give him the power and freedom to work for the eradication of the death forces in our American society.

Faith in the power of the resurrection also has its effects on the Christian family. The love and sacrifices that are part of every family become surrounded by the love of God. As the second Vatican Council states, "by the joys and sacrifices of their vocation and through their faithful love, married people will become witnesses of the mystery of that love which the Lord revealed to the world by his dying and his rising up to life again" (The Church in the Modern World, No. 52).

WHILE MUCH OF the meaning of the passion, death, and resurrection of Christ can be understood only in terms of love, the result of this love becomes the peace and joy of the Christian. Christ's first words to the disciples after the resurrection were "Peace be to you." This peace is not a naive feeling of joy in ignorance of the suffering and death forces that surround us, but rather the conviction that nothing can separate us from God's love.

Only our own selfishness and lack of love will prevent us from receiving that peace and joy which is the fruit of the Holy Spirit. For as the apostle Paul writes, "since God did not spare his own son, but gave him up to benefit us all, we may be certain, after such a gift, that he will not refuse anything he can give" (Romans 8:32).

WEEK'S NEWS IN BRIEF

In SANTO DOMINGO, DOMINICAN REPUBLIC, a Catholic Church-sponsored study recommended an educational program to check "irresponsible procreation" in the country. The study said "moral and sex education at primary and secondary schools, as well as public and private efforts on the adult education level, must aim at spreading the concept of responsible parenthood."

At the UNITED NATIONS, N.Y., the Human Rights Commission of the United Nations should declare conscientious objection a human right, according to Pax Romana, international movement of Catholic intellectuals and students. Citing the fact that the Universal Declaration of Human Rights recognizes as basic the right to life, Pax Romana argued that "the right not to take life is a basic right of man as an ethical, self-determined being."

In BIRMINGHAM, ALA., the spiritual leaders of Alabama Catholicism deplored a "cowardly and cynical" denial of civil rights to a community of Black Muslims and asked that law enforcement officials punish the crime. Bishops Joseph G. Vath of Birmingham and John L. May of Mobile referred to the fatal poisoning and shooting of 64 cows on a farm operated by Black Muslims near Ashville. (NC)

In BALTIMORE, the U.S. Catholic hierarchy's top man in the field of communications said he hopes the Catholic press will get into more in-depth reporting of current problems and will not avoid critical and opposing viewpoints. "I think that the newspaper should reflect the views of society, and therefore it should communicate to Catholics the opposing view—but it should communicate it in a way that is perfectly respectful of authority," Archbishop Philip M. Hannan of New Orleans said. (NC)

In SANTIAGO, CHILE, the Chilean bishops said in a sermon to their priests that all is not well with the priesthood. They recommended fidelity to priestly celibacy. The sermon was drafted at a meeting of the Chilean Bishops' Conference, which the bishops reformed to make it "a more agile and dynamic structure." (NC)

In CICERO, ILL., four men have been arrested here and charged with intimidation after they tried to occupy St. Valentine church in protest over changes in the liturgy. The four men told Cicero police that they were members of the Society of Mary and Joseph, a group they described as "a Catholic action society" attempting to prevent the "chaos" in the Church allegedly caused by increasing liberalism.

In SANTO DOMINGO, DOMINICAN REPUBLIC, because of efforts by various factions to involve the clergy in the violence and tension that has preceded the forthcoming national elections, about one-fifth of the priests of the Santo Domingo archdiocese have vowed not to involve themselves in politics during the campaign. "We are not talking, writing, or even advising private citizens, on politics for the forthcoming elections," 47 priests said in a letter.

In HELENA, MONT., the Priests' Senate of the Helena diocese issued a second appeal for national consideration of the morality of building a massive anti-ballistic missile defense system. One of the system's sites is to be built in the Treasure State. "Uniting ourselves with other dedicated citizens," a senate statement said, "we urge this opportunity to work for peace, rather than a further escalation of the arms race."

In NEW YORK, Father Gommar A. DePauw, leader of the Catholic Traditionalist Movement, urged priests and laymen to join him in protesting the new order of the Mass. He urged a "counter-reformation" to combat use of the new liturgy, which went into effect in many American dioceses on Palm Sunday. Father DePauw charged that the revised Mass was a corruption of (Continued on Page 7)



ARCHDIOCESAN TV—Cameraman Dan Sorbi and technician Casey Brennan focus on Brother John Samaha, S.M., during a trial run in the Archdiocese of St. Francisco's Instructional Television Fixed Service (ITFS) studio. Now in operation, the archdiocese's educational TV service broadcasts 13 courses for elementary school, three courses for high school and seven for teacher and adult education. Teachers are being trained in the use of TV in the classroom and are asked to evaluate the program. (RNS photo)

CARDINAL DANIELOU:

No need for Church to adapt to world

BY E. B. DUARTE

WASHINGTON—The Church does not need to adapt to the modern world," French Cardinal Jean Danielou declared here. "It needs to revive the spiritual life of the people."

"If the Church does not give God to the modern world," he warned, "then the Church is useless."

One of Catholicism's leading theologians, the Jesuit prelate discussed in an interview with NC News the crisis facing the Church, priestly celibacy, and the development of shared responsibility at all levels of the institutional Church.

A staunch defender of papal authority, Cardinal Danielou was in Washington (March 23-27) for Holy Week services at Epiphany Church, a predominantly French-speaking parish in the city, and to deliver several lectures. He also spoke to newsmen at a press conference.

Once considered suspect by the Vatican for the progressive theology he advanced before Vatican Council II, the 64-year-old cardinal insisted he had not changed his original positions in recent times.

"I HAVE always been a champion of the divine dimension, of the spiritual life of the Church," he said. "But this dimension is lacking today in the Church."

Some Catholics, he said, while neglecting holiness, spirituality

and God, have been too preoccupied with humanism, modernism and other "isms."

"They are teaching a purely social message," he said. The cardinal said he himself has always opposed modernism.

(Modernism, condemned by Pope Pius X in 1907 as the sewer of all heresies, challenged some of the basic assumptions about revelation and tradition.)

Church thinking. From 1910 until a few years ago, all priests were required before ordination to take an oath against modernism in its original extreme form.)

The "New Catholic Encyclopedia" describes modernism as belief in adapting the Church to whatever is sound in modern thought. It notes that whatever is disliked in liberal Catholic thinking has sometimes been labeled modernism.)

Catholics should be concerned with social questions, Cardinal Danielou said. But he cautioned:

"It is not necessary to have the Church to make a social order. The chief mission of the Church today is to recall to man that the Church is not in the social order, but rather in the supernatural order."

Love of neighbor cannot be substituted for love of God, he said, adding that love of neighbor stems from love of God.

CARDINAL Danielou said the crisis in the Church stems from the failure of some Catholics to accept the Church's dogmatic teachings. Today's crisis, he said, is more radical than the troubles besetting the Church during the 17th-century Reformation because it centers on a lack of faith in God, rather than on the role of the Pope.

"The heart is good," he observed, "but the mind is very ill. I don't think the Church is dying, but I think the Church is ill."

He said the problems of mankind are related to the crisis in the Church. Despite massive technological advances, Cardinal Danielou said society is experiencing cultural crisis, and theologians have failed to imbue the modern world with the significance of Christian humanism.

"We have all the means to create a responsible, contented society," he said, "but we lack the inspiration to provide this significance."

The cardinal said he hoped the crisis would bring about an ecumenical rapprochement among the Christian churches, which he said "must be present in today's cultural discussion."

Needed to overcome the modern-day dilemma is a dialogue between science and theology, he said. "I have great faith that we shall achieve this dialogue," he added.

CARDINAL Danielou took issue with theologians who challenge the Pope's authority. "The function of authority," he said, "is to maintain the objectivity of revelation, so that theological research ought to be subordinated to the dogma of the Church."

The cardinal warned against

acceptance of a pluralistic theology, which he said "breaks the fundamental unity of the faith and causes subjectivism."

Disagreeing with the theories of such progressive theologians as Father Hans Kung of Switzerland, the prelate said: "I don't question his sincerity. That is less important than the truth. Truth is the most important thing."

On the issue of celibacy, Cardinal Danielou said it would be "impossible" for the Church to abandon its teaching at this time. To do so, he said, would appear to be "a concession to modern sexology and secularism."

Because of these sociological conditions, he said a priest's celibacy commitment is greater today than it was in the past.

DESPITE the spiritual ills of the world, the cardinal said he did not think worker-priests would help alleviate the crisis.

"Working in the secular society is the responsibility of the laymen, not the priest," he declared. "And priests are often incompetent in this line."

Asked about the emergence of shared responsibility, Cardinal Danielou said he favored the participation of bishops, priests and laymen in the government of the Church. He said he did not view the concept as weakening the authority of the Pope.

The cardinal said the establishment of national conferences of bishops was a healthy sign. About their relationship to the Pope, he said: "It is necessary to have decentralization in the Church and, at the same time, unification. The two are complementary."



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Houses of Prayer plan for priests announced

DETROIT—"To find new dimensions in prayer—to fathom the new depths of prayer" are the regular weekend work with a main reason for the priests of different attitude, and test the the Detroit archdiocese directions taken each week," he establishing three Houses of Prayer.

Father Thomas Esper, attend the House of Prayer chairman of the spirituality sessions, to be conducted in committee of the priests' senate, vacated convents or other likely further explained the project. facilities, will share, the liturgy "The three Houses of Prayer and discussions, plus benefit we hope to establish, will each from the direction of well have a seven-week program. For chosen resource persons—with four days, Monday, Tuesday, the concentration, obviously, on Wednesday and Thursday, the prayer.

"UNDER THE inspiration of the Holy Spirit they will devote themselves to the practice and study of prayer."

"We are aware," he said, "that the old, formal prayers do not hold anything for people today. We must not stop praying, but find new springboards of prayer that will affect the lives of all of the priests of the archdiocese. Hopefully we will share what we gain with all with whom we come in contact."

Father Esper admitted that those working on the House of Prayer project realize "true growth in prayer comes slowly." That's why seven-week, four-days-a-week concentration is planned for this summer.

GOING BACK to their parishes each Friday, Saturday and Sunday will be helpful, he explained.

End Messenger youth series

DAYTON, Ohio—Founded as an antidote to the "dime novels" of the last century and familiar in Catholic classrooms for 85 years, the Catholic Messenger series of periodicals has come to the end of the line.

George A. Pfaff, Jr., grandson of the original publisher, announced the discontinuance. He said his firm, which bears the family name, would concentrate in other areas of the religious education field.

Two nuns teach in Sunday School

HARRISBURG, Pa.—Two Catholic nuns who taught an experimental Sunday school class at Christ Presbyterian church here during Lent have been praised highly by the church members.

Mrs. Carole Spahr, a class member, summed up the general consensus: "They came here as sisters in the true sense of the word. They were accepted by all of us. They made us aware of how alike we are. Not one of us felt that they were Catholic and we were Presbyterian."

Sisters Joan Supel and Ann Devaney, who teach regularly at Bishop McDevitt High School here, gave a six-week course on "Images of God and Man in Various Forms of Literature."

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Comment

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

The bitter alternatives

The charges of American Atrocities against Vietnamese civilians have taken on another nightmarish dimension.

Testimony before a Senate subcommittee tends to establish a link between the unprecedented use of marijuana by U.S. troops and the alleged brutalities. Witnesses have challenged Pentagon statistics on drug usage among troops, saying they are drastically understated.

The Pentagon says only about 10 cases of drug usage have been reported for every 1,000 men in Vietnam. The subcommittee testimony insists drug usage may be as high as 50 percent, primarily involving marijuana and going for the most part unreported and unnoticed or ignored by officers in the field.

Wherever the truth lies, it is not going to be easy to face. For as an Army psychiatrist testified, the Vietnamese marijuana is twice as strong as the type used in this country. The effects, he reported from first-hand examination, range from a "benign intoxication 'high' to a frank schizophrenic-like psychosis," and they are intensified by the stresses of combat duty.

One might be tempted to grab at the picture of drug-induced trauma or hysteria on the score that it diminishes the culpability of the men involved, thereby easing the national conscience. The proposition that innocent civilians

were slaughtered by temporarily deranged men is certainly less morally reprehensible than cold-blooded, calculated murders perpetrated out of vindictive hate.

But if we take that road, there are other spectres to haunt us. Lay aside the moral and political controversy over Vietnam itself and accept the fact that all wars are hell and are therefore bound to produce a variant quota of brutality and inhumanity. Concentrate instead on the fact that in Vietnam this nation may well be subjecting a half million of its young men to a kind of spiritual and emotional torture they are not equipped to withstand and the consequences of which may stalk them for the rest of their lives.

At this juncture in the investigations of the alleged massacre of My Lai and the preliminary plumbing of similar allegations, we still have a choice of medicine. No one knows now what dose will be forced on us in time.

Vice-Admiral William Mack, a deputy assistant secretary of defense, said last week that he felt the Pentagon statistics were valid for 1968 but that no one doubts that the drug problem among troops is serious and growing rapidly.

"We have fewer people in Vietnam every day," he said. "Maybe that will save us."

The mind shrieks back, "Save us from what?"

De jure before de facto

President Nixon used 8,000 words last week to outline his policy on public-school desegregation. He could have used 8 million words and come no closer than he did in achieving anything remotely resembling a consensus.

The public-school desegregation problem is a profoundly complex one. With equal disdain, it defies the ready-mix solutions offered by theorists at the left pole of the socio-political spectrum and the morally repugnant solutions offered by separatists of the far right-Black Panther coalition. And the interior shades of opinion—those of the broad but not so silent majority—have been diffused by a growing recognition that a generally acceptable program leading swiftly to integration-in-depth simply is not in sight at present.

We believe the President, by and large, outlined a realistic program, considering the limited options available to him. We do not think the Task Force on Urban Problems of the U.S. Catholic Conference was quite as realistic in calling the message "discouraging" because "it does not convey a strong presidential stand for the principles of school integration as stated in the Supreme Court decision of 1954."

The monumental 1954 decision struck down de jure segregation—that is, state-enforced segregation in "separate but equal" facilities. True, the court commented that school segregation is "inherently unequal," but the specific intent and legal effect of the decision were limited to 17 states and the District of Columbia which had mandatory segregation statutes.

Mr. Nixon made it quite clear in his statement that he too considers segregation of any sort inherently unequal. But he held that de facto, or neighborhood-pattern, segregation is beyond the limits of federal government enforcement and that, further, the neighborhood school is the most appropriate base for public school systems. Surely the experiences of recent years have established that this is an accurate appraisal.

Nor do we see any relevance in the USCC task force's use of a quotation from the U.S. Bishops' stand on race, issued in 1958, which stated in part that "the heart

of the race question is moral and religious" without telling just how this moral commitment could be handled.

Of course, it is moral and religious! Mr. Nixon said as much himself.

Nor was Mr. Nixon's statement some sort of cunning extension of the so-called "Southern strategy" of his political party, as many of his harsher critics have charged. The fact is that his stress on eliminating de jure segregation "root and branch... at once" enraged and perhaps forever alienated such erstwhile racist supporters as Senator Strom Thurmond (R., S.C.). They now see the scheme of Senator John Stennis (D., Miss.) to remove the legal distinction between Northern de facto segregation and Southern de jure segregation going down the drain.

Southern segregationists say it is unfair to distinguish between de jure and de facto segregation, a view shared by some influential Northerners. But are not those Northerners who take this view in effect saying the government has no right to distinguish between what is clearly illegal and what may be immoral (but legal) in exercising its enforcement powers? This doesn't make sense, and we believe Mr. Nixon was doing his level best to make sense in his statement.

Father C. Albert Koob, O. Praem., president of the National Catholic Education Association, praised the President's statement. He termed it a "wise choice" on the part of Mr. Nixon to request experiments that do not go so far as the inflammatory and altogether unenforceable one of compulsory busing to wipe out de facto school segregation.

"The immediate problem," Father Koob said, "is to get as much quality education as possible to the underprivileged."

In that context Mr. Nixon has proposed that \$1.5 billion in federal money be spent in the next two years to improve the quality of education for children in schools segregated because of neighborhood patterns.

As The Criterion commented in a recent editorial, those who are losing the most in the push for de facto integration by coercive federal regulatory means are black (Continued on Page 5)

The new abortion laws

The liberalized abortion statute now operative in Hawaii appears to have given impetus to similar legislation pending in New York, Virginia, Maryland, and Arizona.

The Hawaii law makes abortion a matter solely between a woman and her doctor. The only legal requirement is that the abortion be performed in a licensed hospital and the woman must have established a six-months residency in the state. The latter was inserted to repel an invasion from the mainland.

As it is, Hawaiian hospitals are swamped. They report the number of abortions in the first WEEK of the new law exceeded the number normally performed over a six month period.

The New York measure promises to be even more liberal. It doesn't

even have a residency requirement. That bill passed the New York Senate by a vote of 31-26. It still needs approval by the State Assembly and the signature of Governor Nelson Rockefeller, both of which are expected.

What makes Assembly approval even more likely is the insertion of an amendment which limits abortions after six months of pregnancy to cases where the mother's life is in danger. What the amendment amounts to is a subtle recognition that deliberately terminating the life of an unborn child whose chances for survival outside the womb are medically possible somehow smacks of murder. Even the most vehement supporters of easy abortion get a mite uncomfortable when the fetus whose fate is being decided happens

to have all the distinguishable features of a living, breathing human being.

One might rejoice at this show of hesitation if one were not overwhelmed with the implications of the whole rush to reform. In the first place "reform" is a misnomer for what has developed lately on the abortion front. What has taken place in Hawaii and what appears likely to occur in New York and several other states in the near future is not "reform." It is a complete rejection of legislation which has stood for nearly a century as a nationwide standard. Abortion laws are not being reformed these days. The old ones are being scrapped and completely new concepts of legality and morality are being substituted in their place.

A recent editorial in the Evangelist, the newspaper of the Diocese of Albany, stated that

liberalized abortion laws were introducing a new type of control over human life.

"Whether it will ultimately end in a Dachau or Auschwitz is a grim hypothesis. That the first step has been taken is a grim reality. The right to take an innocent life is being established," the editorial said.

The reference to the grisly Nazi death camps is not out of place. It is not some far-fetched hair-raiser. For if one segment of the community is given the blessing of the law and the co-operation of the medical profession in taking an innocent life, will not other segments of the community soon ask for the same right? What about the senile, the insane, the terminally ill? How long will they remain safe from a perverse rationale of social good. How soon will they, too, become expendable?

GEORGE SHUSTER'S VIEW

Europe's political deterioration

BY DR. GEORGE N. SHUSTER

Reflecting on the complexity which dogs every attempt to master the problems with which political action must deal, Thomas Hughes recently quoted Chesterton as saying that in almost every gathering someone demands that a practical man be heard, and that unfortunately one is always available. This means, of course, that virtually every discussion of principles and policies the

next to the last word comes from the pragmatist—that is, from the person who never wants tomorrow what he can get today. As I see the situation, this is what is now happening insofar as the area of our major alliance, the Atlantic Community, is concerned.

When originally proposed, the idea of a United Europe fired the creative imaginations of the ablest men who had been involved in the struggle against Hitler and its aftermath. It would, they thought, be not merely a realizable barrier against Stalin's pushing on to the Atlantic and the Mediterranean, but much more certainly the basis on which the United States could form an alliance with Western Europe which needed only—to cover from the wounds of war. I suppose that none of us who were at the time concerned with the rehabilitation of Germany or the revival of West Europe were not wholeheartedly in favor of the idea of a united Europe.

UNFORTUNATELY ALL that has happened is a measure of economic union. And as history has so often shown, the search for economic unity when dissociated from oneness of political purpose sooner or later becomes the plaything of pragmatists. For them powerful voices now speak in the United States Senate and elsewhere. Perhaps the important problems include getting rid of some of the legacy of DeGaulle and reckoning with changing relationships between the West German Federal Republic and the DDR. I can, however, think of no more pertinent illustration than the inability to reach an effective compromise on the question of agricultural produce prices.

This reminds me of an old Polish story having to do with a peasant who asked a Notary for advice about a horse which ate too much and therefore posed an

economic problem. The Notary suggested that the horse's feed be cut down a trifle each day. A couple of months later the peasant reported sadly, "Just when I got the horse to the point where he ate nothing at all, he died on me."

Why then, to be very brief, should we find astonishing the fact that the political climate generally in Europe should have deteriorated so markedly? I remember well that the last conversation I had with Konrad Adenauer in Bonn involved talk during a half hour about Italy and the Chancellor's thesis that if the United States wished to foster the solidarity of Europe it was vitally necessary that it concern itself in every possible way with what was happening in Rome. No doubt

he was thinking also of Christian Democracy, for he did that all the time, but he made no reference to it.

Here once again one is aware of the "complexity" to which I have referred. Maybe our government did not do enough. Perhaps it could have accomplished no more. But it is almost appalling that after two decades of quite astonishing creativity, in culture as well as industry, Italy should be showing so many of the signs of dissolution—political dissension, economic recession, cultural disarray and even the flight of capital. The ominous question has therefore arisen: Will it be possible to preserve democratic institutions in that great country?

INDEED IT WOULD SEEM that the

defection of the whole of the Mediterranean area is almost an accomplished fact. Events in Greece do not warm the democratic spirit. The future of Spain and Portugal is very much open to question. The flames that light up the Middle East are spreading. The precarious stability of Lebanon is in danger. And so on.

The only answer is:

The visible disintegration of the most promising political energies to have been evoked since the end of the second great conflict has gravely affected the vision and morale of the American people. The time is desperately near when we must say to the nation: Turn around and take a new look.

THE BLACK VOICE

'Benign neglect'? No, thanks!

BY REV. LAWRENCE E. LUCAS

"Second. The time may have come when the issue of race could benefit from a period of benign neglect." This was the second of four suggestions made by Daniel Patrick Moynihan, counselor to President Nixon, in his now famous "memorandum."

I had at first imagined that we were dealing with an unfortunate choice of words in a basically sound memorandum. After reading the entire thing, "benign neglect" seems to be the least offending element of a tragically frightening memorandum to the President of the United States.

The whole tone of the message appears to be a plan for improving the Administration's image regarding "Negroes" rather than realistically facing the problem of white racism and poverty in America.

"As the new year begins," it started, "it occurs to me that you might find USEFUL a general assessment of the position of Negroes at the end of your first year of your Administration...."

MOYNIHAN HAD the gall to say, "During the past year intense efforts have been made by the Administration to develop programs that will be of help to

blacks... But little has come of it. There has been a great deal of political ineptness in some departments and you have been the loser."

This is the Administration that gave us Spiro Agnew hugging Lester Maddox; that began by axing Clifford Alexander for taking seriously the Equal Opportunity Commission; that has cut back on poverty and Medicaid funds; that employs "anti-inflation" methods which fall first and heaviest on the poor; that is presiding over the complete breakdown of justice in our courts in regard to dissenters and undesirable and ultimately all of us; an Administration that appoints the likes of Haynsworth and Carswell to the Supreme Court; and has great tolerance of crime and law-breaking perpetrated against black people in such areas as schools and voting.

The supercilious document said more by what it left out. For example, in speaking of the percentage gain of blacks in certain areas, it forgets to point out that in many instances the inclusion of one black can be called a 100 per cent increase.

Again, in speaking of the "extraordinary" degree of anti-social behavior of young black males, it forgot

to point out it was referring to a selective kind of anti-social behavior, that which is normally associated with poverty rather than the type delineated by the Kerner Report which is predominant among responsible and not so-poor whites, including governors and mayors and presidents.

THE MEMORANDUM finally had some real gems. "Greater attention to Indians, Mexican Americans, and Puerto Ricans would be USEFUL. (emphasis mine). A tendency to ignore provocations from groups such as the Black Panthers might also prove useful."

Of course, Mr. Moynihan may very well have meant "benign neglect" in SPEAKING about the subject of race. We may need a period in which Negro progress continues and racial rhetoric fades.

The surprising thing is that he sees overall Negro progress in the Nixon Administration. The tragic thing is that as far as the present Administration of Nixon, Agnew and Mitchell, etc., is concerned, "benign neglect" may be a darn sight better than the atrocious attacks now evident.

WHAT OF THE DAY

Matter of commitment

BY REV. JOHN DORAN

"Where have you been? I haven't seen your column for several weeks now."

"Well, to tell the truth, I have been jubileeing. In the last few weeks we have had the consecration of our parish church and the celebration of the twentieth birthday of the parish and the twenty-fifth jubilee of the pastor, yours truly. That's been enough to keep me a little busy."

And so it has been. Life has a way of going along fairly regularly and then, once in a while, bunching a great number of things together. When the events which pile up are good events, they make our cup run over. When they are sad events, they make us wonder whether we can "take

it." But, in any event, life seems to like crowded times.

THE CONSECRATION of our parish church, its twentieth birthday and my twenty-fifth jubilee all tell me another thing about life and, especially, life in the Church; the need for things to be permanent. A church is consecrated to give it solemnly and irrevocably to God; a parish is established to bring God into a neighborhood for keeps; a priest is ordained to give his life to the service of the people of God, and a jubilee is the marking of a milestone in that continual giving.

Permanence within the temporariness of the world is an interesting thing. There are those who say that it is impossible; (Continued on Page 5)



"I GET A LOT OF INNER CITY CLERGY IN HERE."

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QUESTION BOX

Does Church believe in reincarnation?

BY MSGR. R. T. BOSLER

Q. What is the Church's stand on reincarnation? Is it true that the Church at one time believed in reincarnation?

A. Reincarnation, or the transmigration of souls, has long intrigued human beings. There are some religions which teach that souls of the dead enter life again as animals or even insects.

From the earliest days of Christianity to the present there undoubtedly have been Christians who believed in the possibility of reincarnation of a soul from one body to another. Periodically there have come to public notice people like Bridget Murphy who felt they had lived in some previous century and in some other place.

In the early days of the Church some of the Gnostic heretics did believe in reincarnation. And in the Middle Ages some of the Cathari heretics held this view. But the Church has never officially taught that reincarnation is possible.

The whole notion of reincarnation would seem to be contrary to the Biblical understanding of man. In the Bible man is not depicted as a soul living in a body; he is not conceivable without a body. Hence, when the Hebrews arrived at a notion of an after life, they could think of it only as a resurrection, in which man would come alive again in his own body.

The Greeks and Romans had a dualistic notion of man. They thought of the soul

as living in the body as in a prison. Death for them was the liberation of the soul from the body. The great philosopher Plato taught the pre-existence of the soul, which he conceived as coming into this world with knowledge gained in a previous existence. This is why the followers of Plato tended to believe in reincarnation. It is significant that great Christian thinkers who followed Plato's philosophy, like St. Augustine, rejected the notion of reincarnation as contrary to revelation.

Q. In a recent church bulletin an item about First Saturday stated that "At Fatima Mary informed the world that wars are a punishment of God for the sins of the world." I find it difficult to believe that a loving God would create a war of punishment. Rather, it seems that men make wars and that God hates evil. Did a statement like that really come from Our Lady of Fatima?

A. Your theology is sound. A merciful God does not start war to punish man. As you say, men cause wars. God is against them as He is against all evil and He wants to eliminate the evil of war.

This we know from the Bible and the official teaching of the Church. The primitive people whose thinking is reflected in the earlier books of the Bible did indeed think of wars as punishment from God. In a sense this is true. But with the development of revelation, especially with the coming of the Savior, man's understanding of this is much fuller. Today we would say that God turns the evil of war into good and for this reason He can be thought of as permitting the evil of war for the greater good of improving man and his world.

We do not need the message of Fatima or any other private revelation to know that war is evil and that God can permit it to awaken man to his own evil and mistakes. Whatever message came from Fatima was filtered through the intelligence of young peasant girls. Hence it is not surprising if it sounds more like something from the early books of the Bible than the teaching of the Church today.

Q. Why can't the Catholic Church be a little more "Protestant"? Does this sound shocking coming from a practicing Catholic? This is what I feel when I think of a nearby Presbyterian Church. I am not talking about anything theological but basically simple things such as:

The flowers which are at their services are distributed after the services every week to the elderly shut-ins and sick of the congregation. We keep ours on the altar for daily Mass.

Also, their services are tape-recorded each week and the deacons of the church take it to play to these same elderly and sick if they so desire it. My grandmother, upset when unable to attend Mass anymore, was told by the priest to say the rosary and read her prayerbook during the Mass time. She was little consoled. How much better it would be to bring a recording of the Mass and sermon to her.

In the rear of this same church are kept at all times baskets and as the people come to church on Sunday they may bring canned goods. Once a month these baskets are distributed to needy families in the community.

I realize we do charitable work also, but wouldn't it be a nice idea to add to that actions such as these right in our own parish?

A. We can all learn from one another. There are many other ways of expressing Christian love for others that we can learn from Protestant churches. There are many things Protestants can learn from us. One of the by-products of ecumenism is the mutual seeding of ideas that contact between the churches brings about.

DIVORCE, CELIBACY, ABORTION

Noted theologian probes issues

DARLINGTON, N.J.—Rethinking the definition of marriage may make it possible for some legally divorced Catholics to re-marry in the Church, according to a noted priest-theologian who teaches at Immaculate Conception Seminary here.

Father Anthony Padovano said remarriage was a possibility for Catholics "who have never been—in any indissoluble way—sacramentally married." The Church cannot break a sacramental bond, he said, but "the question now becomes at what point a sacramental bond has been established."

Author of four books, the vocal theologian has publicly defended Pope Paul's "Humanae Vitae" encyclical and has been a sympathetic public spokesman for other official Church policies.

But he freely expressed his opinion on many controversial issues—including birth control, intercommunion, priestly celibacy and abortion—in an interview with the Hackensack, N.J., Record.

TO CONSIDER the "consummation" of marriage in terms of sexual union after the wedding, he told The Record, is too biological and isolated. The concept of consummation should also include psychological compatibility, he said.

"Obviously, after a period of time together, two people can be said to have ratified by their continued existence together the vows they made in their wedding," he said. He said it was difficult to see "that this process of consummation is complete in the first act of sexual union."

"I would think, for example, that in case where one party is decisively deserted by the other, it is difficult to say that a marriage bond still exists," he said. "In the decisive absence of one of the parties to a marriage, it is impossible for the remaining party to be faithful to the substance of a marriage vow. One cannot be faithful to an absence."

"Since the substance of the marriage bond cannot be realized," he said, "I would think another marriage should be allowed."

He also cited a case when both partners and a priest know that a marriage has not really taken place, but lack sufficient evidence to prove it in Church marriage tribunal proceedings and get an annulment. He theorized that in such a case, "where both parties and the priest

know that before God there has been no marriage, the parties can act on that knowledge."

Father Padovano, a nationally known lecturer, told The Record that circumstances surrounding the use of artificial birth control methods "would diminish guilt, I believe at times to the point of zero."

He speculated that he would tell a mother of five who found using rhythm impossible that "she and her husband must make the decision (about birth control). I would tell her what the official Church holds. I would also inform them on the question of conscience. I would say that their marriage must be saved at all costs."

"If birth control is the only way to save the marriage, I would see that as the lesser of two evils," he said.

CONCERNING the population explosion issue, he remarked: "If the demographers are right on overpopulation—and I think that's a big if—I could see moving in the direction of birth control as a lesser of two evils, not as a positive good."

"If you are really confronted with people who are starving to death," he added, "it would be the lesser of two evils."

The theologian, who is also a member of the Newark archdiocesan priests' senate, had publicly defended "Humanae Vitae" in August 1968 at a meeting of Newark priests. At that time, he said he accepted the encyclical "without qualification."

"I anticipated its decision," he had announced, "so that my acceptance is not to be linked with servility or fear of authority. I must, after all, live with myself and, like you, with people who look to me for guidance. To be untrue to them is to be despicable."

"I affirm the content of this encyclical," he continued, "knowing that it was not written until the entire Church had been heard and after its author was called a liar for the decision he was about to reach."

"If we dissent, our argument is not only with Paul VI but with the consensus of his brother bishops as well," he had concluded.

But he told NC News that he saw no conflict between his previous statement to the Newark priests and the views he expressed recently. He said he took issue with dissent on the encyclical "the way it was being formulated in the United States" for three reasons:

"First, in the minds of many, the starting point seemed to be a rejection of the encyclical as an ideal which would have to be imaginatively applied to numerous human situations. A second reason was that a dissent was being

crystallized before many people had had an opportunity to read or study the encyclical."

He said the third reason was that "I believed then, and still believe now," that an act of sexual love, artificially performed, distorts the full meaning of the act "which must be open to both life and love," and is "objectively wrong."

HE SAID HIS Newark statement had included comments which did not make his present views seem surprising.

"Although we believe those who practice artificial birth control are doing something that is wrong," he had told them, "no one will know whether they have sinned seriously. Only God judges who among the weak, the frustrated, the confused, the desperate are sinners, and who, in varying degrees and for a variety of reasons, may be diminished in their moral guilt."

"It is one thing to say something is seriously wrong; it is quite another to say someone is seriously wrong," he had stated.

He said he had also told the priests that the birth control encyclical was open "for theological development and imaginative pastoral procedure."

"There can be debate and development," he had told them. "There should not be disavowal."

Father Padovano, a member of the U.S. Dialogue Group for Lutheran-Roman Catholic Theological Conversations, also told The Record that he believes Lutheran ministers "are ordained priests and that Christ is really, truly and substantially present in the Eucharist they celebrate."

He based this belief on what he termed authentic Lutheran belief in the Eucharist, and presbyteral succession in the Lutheran church.

"When you look at the Council of Trent," he said, "it did not say clearly that the Reformers did not have valid orders. At Trent, they spent most of their time defending the validity of Catholic orders, which was under attack."

FATHER PADOVANO said he felt "intercommunion"—Christians receiving the Eucharist at each other's respective churches—was permissible occasionally, under controlled circumstances.

"We should begin with the idea that there is a great deal of gravity that attaches to the Eucharistic celebration," he said.

"When we have celebrated the Eucharist together, we have celebrated the most significant or decisive sign by which unity will be achieved. That cannot be done lightly. There's too much at issue. But the ecumenical movement requires it on occasion."

He elaborated further on the concept

of intercommunion for NC News, giving three reasons he felt it was permissible "theologically."

"In the early Church or during the Reformation," he said, "People were excluded from the Eucharist either because they were non-Christian or because they had articulated a counter creed to the (Catholic) Church," the purpose of which was "precisely division from the (Catholic) Church."

Today, however, he believes "there is a commitment to a common creed rather than a commitment to division among many Christians, although the concepts and words by which that creed should be articulated are not fully available to us."

"The fact, however, that there is a common commitment to such a single creed is sufficient basis, I believe, for allowing intercommunion on certain occasions and under controlled circumstances," he said.

ON CELIBACY, Father Padovano said: "People only have been looking at what's happening outside of Rome, without noticing that underneath the whole thing there have been changes in Rome taking place."

He cited Pope Paul's letter of last February to Cardinal Jean Villot, papal secretary of state. The pontiff has discussed the possibility of ordaining married men to the priesthood in geographic areas of need, although the Pope had made clear that the idea "raises grave reservations on our part."

Father Padovano cited as another change the formal process by which priests are dispensed from their vows "now usually takes no more than six months for its completion," and that laicized priests can now marry in public church ceremonies. (Some canon lawyers disagree, however.)

But Father Padovano told The Record he felt the Church would always need celibate priests, signifying total dedication to Christ, as well as married priests.

ON ABORTION, the theologian favored the traditional moral ethic, but a different approach to the question.

"I would favor the view that you most likely do not have a human person from the moment of conception," he said. "It would take a considerable amount of physical and organic development before the fetus can be said to exist with a soul or with a spirit—and a considerable amount of development before we can designate it as human life."

"The thing that for me is critical," he said, "is that a process is set in motion at conception which has as its only purpose the development of a human person. Therefore, the process must not be interrupted."

De jure

(Continued from Page 4)

children—the same children who are enrolled in once-white schools from which all but a handful of whites have fled and who now find themselves trapped in the decaying shambles of financially pinched and chaotically administered educational systems.

A massive infusion of federal funds could rescue this decade's black city school children. Given decent educations, they too could later flee the expanding central cities to the suburbs and exurbs and there attack de facto segregation at its roots—at the level of structured housing patterns.

De jure school segregation can be eliminated at once, by law, and Mr. Nixon has promised it will be. De facto segregation also can be eliminated. But that will take time unless the country is prepared to engage in the worst sort of immorality by cruelly using little children, black and white, as helpless pawns in some of their elders' blind passion to achieve educational racial balance at any price.

Mr. Nixon had his school priorities in order in his message. Now we should like to hear more from him and his administration about its plans for upgrading the economic status of the black man so that he can afford to move his family outward among whites and thereby share in a natural and mutually beneficial neighborhood educational and social integration.

Doran

(Continued from Page 4)

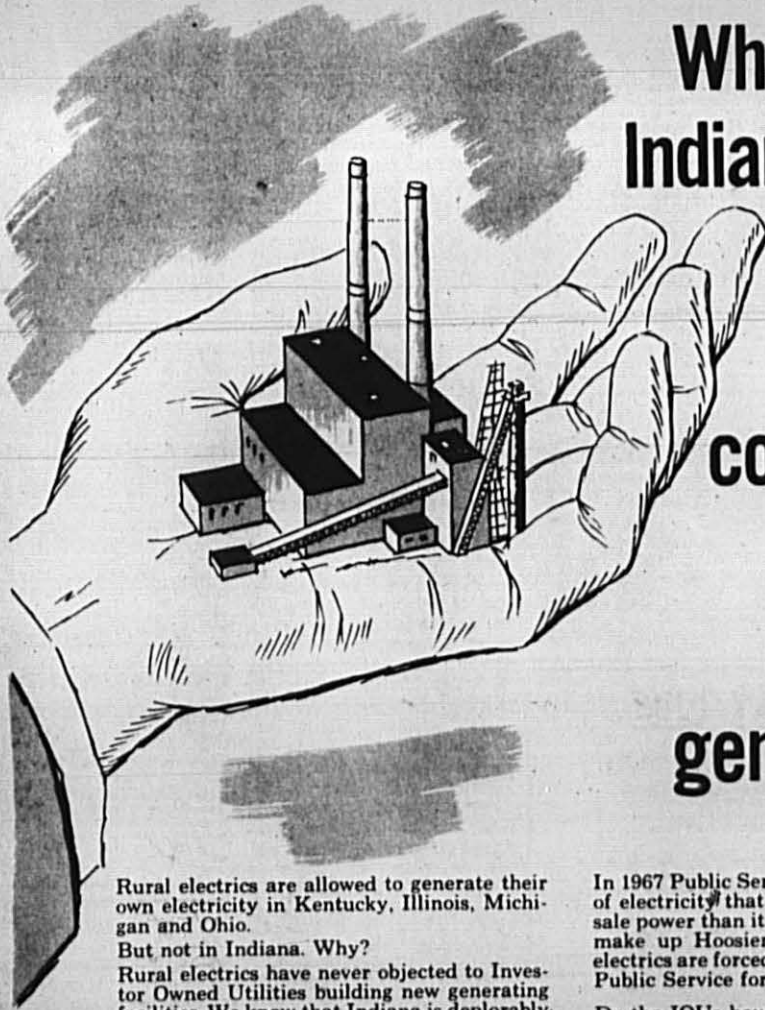
that; just as no building lasts forever, so no commitment of a man or woman can last even for the years of a person's life. This I do not believe. I think that just as one can build a building which will last for centuries, so one can make a dedication of himself which will last for life.

Oh, I know that there are the arguments that will point out that a building, once there, stays, whereas a person is continually changing. This is true enough. Man, however, equipped as he is with a permanent spiritual soul, can honor over and over again the gift which he made of himself to a loved one—be that loved one flesh and blood or be that loved one God.

PERMANENCE, then, I think, is part of the human accomplishment, a letting the spiritual element in us dominate, despite failures and despite the weariness which sometimes besets us on our way. The Church prays for her priests "that they may be found faithful." The Church is not so naive as to think that they will express this faithfulness in never sinning or never failing; she expects them to express this faithfulness in the permanence of their commitment or, perhaps better said, in the continuance of their re-commitment to the service of God.

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St. Simon cops third straight wrestling title

INDIANAPOLIS—St. Simon's wrestlers have captured their third consecutive Wrestling Tourney championship with a convincing accumulation of points last week at Our Lady of Lourdes.

The northeastiders amassed 135 team points to bury their rivals: Holy Spirit, 37; Little Flower, 32; Our Lady of Greenwood, 31; Our Lady of

Lourdes, 29; and St. Malachy, 27. St. Simon's dominated the individual competition, winning eight of the 14 weight classes. Holy Spirit was the only other team to win more than one weight class. The team champions scored in the following weights: 72, 80, 88, 98, 115, 123, 130 and 175.

Trophies were awarded also to division winners of the dual-meet league, as no playoffs were held. St. Simon's captured the Division II title, while three parishes shared the Division I honors—Our Lady of Greenwood, St. Malachy and St. Michael.

Ribbons were given to the first through fourth place winners in the tourney's individual competition.

1970 CYO CADET WRESTLING TOURNAMENT RESULTS

Individual

72 POUND CLASS: Championship: Jerry Kuhn, St. Simon, defeated Vince Delaney, Little Flower, 6-0; Consolation: Mike Grays, Little Flower, defeated Ed Derr, St. Lawrence, 2-0.

80 POUND CLASS: Championship: Jim Norton, St. Simon, defeated Bruce Pettit, St. Joan of Arc, 2-1; Consolation: Rick Wawrzyniak, St. Joan of Arc, defeated Keith Bongard, Our Lady of Greenwood, 3-1.

88 POUND CLASS: Championship: Joe Norton, St. Simon, defeated Tim McGinley, St. Simon, 2-0; Consolation: Tom Kuhn, St. Simon, defeated Paul Tuttle, St. Simon (Pin).

98 POUND CLASS: Championship: John McNicholl, St. Simon, defeated Bill Coble, Our Lady of Lourdes (Pin); Consolation: Rick Hicks, St. Simon, defeated Keith Allen, Our Lady of Greenwood, 6-2.

107 POUND CLASS: Championship: Pat Wilson, Little Flower, defeated Ray Allen, Our Lady of Greenwood, 7-4; Consolation: Ed Heckman, Holy Spirit, defeated Rick Clements, St. Simon, 5-0.

155 POUND CLASS: Championship: Terry Hochgesang, St. Simon, defeated Joe Clark, St. Joan of Arc, 2-0; Consolation: Dennis Glass, Little Flower, defeated Tom Wroblewski, St. Simon 6-0.

123 POUND CLASS: Championship: Steve Huber, St. Simon, defeated Bill Bowling, St. Simon (Pin); Consolation: Keith McAndrews, Our Lady of Greenwood, defeated Kevin McGinley, Our Lady of Lourdes, 7-6.

130 POUND CLASS: Championship: Rocky Clements, St. Simon, defeated Ken Corey, Our Lady of Greenwood, 9-2; Consolation: Chris Hagan, Little Flower, defeated Mike Donahue, St. Lawrence (Pin).

137 POUND CLASS: Championship: Mike Meunier, St. Malachy, defeated John Jackson, St. Andrew (Pin); Consolation: Tim Meyers, Holy Spirit, defeated Chris Kuhn, Our Lady of Greenwood (Pin).

145 POUND CLASS: Championship: Gary Renner, Holy Spirit, defeated Joe Cochran, St. Michael (Pin); Consolation: Luke Schaaf, St. Simon, defeated Matt Hall, Our Lady of Greenwood (Pin).

155 POUND CLASS: Championship: Jim Meyers, Holy Spirit, defeated Matt Stapleton, St. Malachy, 8-2; Consolation: Victor Hughes, Our Lady of Greenwood, defeated Vince Rak, St. Michael, 6-3.

165 POUND CLASS: Championship: Jack Desch, St. Lawrence, defeated Pat Morrissey, St. Roch (Pin).

175 POUND CLASS: Championship: Mark Stevens, St. Simon, defeated John Westing, St. Malachy (Pin); Consolation: Mike Kirk, Our Lady of Lourdes was unopposed for third place.

Heavyweight Class

Championship: Pat Kirk, Our Lady of Lourdes, defeated Paul Huber, St. Simon (Pin); Consolation: Tom Ashcraft, Holy Spirit, defeated Tom Tursi, St. Lawrence, 2-0.

Team

Champion: St. Simon—135
Second: Holy Spirit—37
Third: Little Flower—32
Fourth: Our Lady of Greenwood—31
Fifth: Our Lady of Lourdes—29
Sixth: St. Malachy—27

CYO Music Contest set on week-end

Grade school musicians from throughout the Archdiocese will gather this week-end at Cathedral High School, Indianapolis, for the annual Cadet CYO Instrumental Music Contest.

Piano competition will begin at 9 a.m. Saturday, April 4, continuing through 11:30 a.m. Playoffs and the recital are then scheduled, with the announcement of medalists for outstanding soloists at 12 noon. The Saturday event will be completed by 1 p.m.

There are five classes of competition based upon number of years experience. Judging will be done by competent music teachers or consultants.

The instrumental portion of the contest will begin at 1 p.m. Sunday, April 5, continuing until 3:30 p.m. Band-orchestra competition will follow at 4 p.m. The reading of the awards and the presentation of medals will conclude the afternoon. Ribbons will be mailed after the week-end contest.

Ex-Olympic track star is keynoter

Announcement of the keynote speaker for the annual Archdiocesan Junior CYO Convention was made this week by Father Donald Schneider, Archdiocesan CYO Director.

Keynoter will be Don Lash, of Marshall, Ind., representing the Fellowship of Christian Athletes. The retired FBI agent was a member of the 1936 Olympic team and attained the world record for the two-mile distance. He will speak at 10 a.m. Saturday, April 11.

THE CONVENTION opens on Friday afternoon, April 10, at Secena Memorial High School. Caucuses and a mixer are scheduled that evening.

Parish units are reminded this week to return the registration blanks and housing cards to the CYO Office by April 6. Housing accommodations are urgently needed for the out-of-town guests. A deposit of \$3 must accompany each pre-registration. The \$7 total registration includes refreshments at Friday's mixer and Saturday evening's dance, in addition to all convention meals and materials.

CONVENTION highlights will include the Sunday Convention Mass and the closing banquet on Sunday afternoon. To be announced at the closing banquet are the winners of the CYO Publications Contest and the Roger Graham Memorial Awards to the outstanding boy and girl in the Archdiocese.

More than a score of convention panels are scheduled along with election of officers for the Archdiocesan CYO.

Capture Bedford kickball crown

BEDFORD, Ind.—The grade school kickball team of St. Vincent dePaul School received the championship trophy for Bedford Deanery play at a recent awards party at St. Vincent School. It was presented by Father Charles Chesebrough, assistant pastor at St. Vincent.

The deanery league was composed of four teams—St. Vincent, St. Ambrose of Seymour, the runner-up, St. Columba and St. Bartholomew, both of Columbus. Each team played eight games last fall and will resume play next fall when it is hoped two more teams will be added to the league, according to Father Chesebrough.



CLASSIC COMEDY CHAMPIONS—This well-costumed cast is from St. Roch, Indianapolis, and they're the new champions of the 1970 Junior CYO One Act Play Contest, Classic Comedy Division. The Southsiders, after a number of appearances in the final round in previous years, and two titles in the Consolation Competition, this year made their way to the top of the division. Also, Jo Ann Armbrist (front row, fourth from left) was chosen as the Division's Outstanding Actress. St. Roch presented "Alice in Wonderland," and Jo Ann played the role of "Alice." St. Michael was second in the competition, with St. Andrew of Richmond finishing third. Director Mrs. Dan Daly is standing at the left in the front row. St. Roch's CYO Priest Moderator, Father Herbert Wheatley, OFM, is at the right.



SERIOUS DIVISION CHAMPIONS—Little Flower won its second Serious Division title in three years by winning the nod of the judges over Holy Name and St. Jude in the final competition of the 1970 Junior CYO One Act Play Contest at Roncalli High School. The last time the Eastsiders went all the way in the same competition, they presented "The Claw," so naturally they did it again in 1970 with the same play. Also, individual judges picked Ken Spicklemire (second from left) as the Outstanding Actor in the Serious Division, with Marilyn Koch (center) finishing a close second to Sheila Duell of Holy Name in the Outstanding Actress competition. Director of the Little Flower production, both in 1968 and 1970, was George Usher (left). Father Melvin Bertrand, the Little Flower CYO Priest Moderator, is at the right.



BIOLOGICAL WINNERS, CYO SCIENCE FAIR—With one exception, these young science buffs represent the Outstanding Exhibitors in the two Biological Science categories at the 1970 CYO Archdiocesan Science Fair. Kneeling in the front is Ted Thompson, St. Bartholomew, Columbus. Next row, left to right: Susan Kuper, St. Michael, Theresa Schnatter, Sacred Heart, Jeffersonville; Susie Morrow, Christ the King; Steve Bissell, St. Malachy, Brownsburg. Third row, left to right: Kathy Risch, St. Lawrence; Judy Lavasseur, St. Lawrence; Joyce Mattox, St. Mark; Karen McKenna, St. Mark (First Place, Seventh Grade); Kathy Haag, St. Michael, Greenfield; Steve Pacciano, St. Anthony, Clarksville; Jim Stark, Immaculate Heart. Fourth row, left to right: Mary Ann Dunn, St. Mark; Mary Beth Hughes, Christ the King (the one exception—Mary Beth is a PHYSICAL Science Winner); Debbie Sachs, Holy Name; Marcia Pogue, St. Mark; Liz Alhand, St. Michael (First Place, Eighth Grade); Jim Bastnagel, Immaculate Heart.



PHYSICAL WINNERS, CYO SCIENCE FAIR—Mary Beth Hughes, Christ the King, one of the Physical Science winners, ended up in the Biological Division picture, but the rest of the Outstanding Exhibitors in Physical Science gathered for our photographer at the close of the recent Archdiocesan Fair at Little Flower. First row, left to right: Mike Sum and Tim Sherman, St. Mark; Bill Froelich, St. Joan of Arc; Jim Greskamp, Christ the King; Tim Mooney, St. Monica. Second row, left to right, Ronald Dierckman, St. Louis, Batesville; Theresa Hehmann, Little Flower (First Place, Seventh Grade); Diane Stier, and Joy Ingerman, St. Columba, Columbus; Ricky Rudolf, Holy Name; Marty Smith, St. Mary, New Albany. Third row, left to right: Tom Lankston, St. Matthew; Bill Early, St. Andrew; Mike Meno and Ed Piercy, Little Flower; Fred Becker, St. Lawrence (First Place, Eighth Grade).

'Music Man' set at Secena High

INDIANAPOLIS—Secena Mayor Shinn; Geraldyn Memorial High School will McMahon; as Fualie Shinn; Beth present the musical "Music Man" in two performances this Jack Widner and Joe week-end in the eastside high Schackelford.

school's auditorium. Original choreography was created for the production by Kathy Doyle, Ginny Cox and Cathy Commons. Directors are Sister Teresa Marie Boersig, O.S.F., and Sister Barbara Piller, O.S.F.

A special performance will be given for eighth graders who will attend Secena next year on Friday evening.


Heading the 120-member cast is senior Jerry Aull, portraying Professor Harold Hill. The role of Marian Paroo will be taken by junior Angie Beavin. Other lead roles feature: Dick Gilday, as

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Parish slates Pre-marriage rummage sale program set

INDIANAPOLIS—Clothing and household articles will be sold at bargain prices at the annual pre-marriage program, sponsored by St. Andrew's parish, will begin Sunday, April Saturday April 11 in the 5, at the Young Men's Institute Assumption parish hall, 1117 Blaine Ave.

Co-chairmen are Mrs. Louise Krataska and Mrs. Juanita Byers. Any person with rummage to donate should call Mrs. Bennis Pence, 631-7507.

St. Andrew's parish will be the location of the remaining three sessions on April 8, April 12 and April 15.

CYO NOTES

Schedules are being prepared for the Junior Kickball and Cadet Kickball League action, to get underway about April 19 and 20. A tentative meeting for all coaches has been set for Tuesday, April 14 at the CYO Office.

Deadline for entries in the Cadet Baseball League is Wednesday, April 8.

Sixteen teams are entered in the Cadet boys Track Dual-Meet League, which have been divided into three divisions of each class. The season will begin the week of April 12. Schedules have been mailed.

Information on the Cadet Girls Track season, to begin in mid-April, has been sent out by the CYO Office.

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TIC TACKER

Service seeks to thwart suicides

BY PAUL G. FOX

Another major community service in the Indianapolis-area was inaugurated this week by the Marion County Association for Mental Health.

The agency, located in the English Foundation Building, has begun an around-the-clock Suicide Prevention Service, to link potential suicide victims to emergency help via telephone.

Twenty volunteers have been qualified as Clinical Associates to deal with a problem which claims about 100 lives each year in Marion County alone. Rev. Kenneth E. Reed, chairman of the committee which has researched and planned the service the past two years, termed the volunteer associate's role as that of a "lifeline such as might be tossed to a drowning man." The volunteers this week completed an intensive 22-hour training course.

THE INDIANAPOLIS Suicide Prevention Service is the latest of some 140 similar services established around the country which deal with one of the nation's major killers, claiming 25,000 lives annually. In Marion County, more than 700 suicides were recorded in the past nine years. It is estimated that there are at least eight attempts for each recorded suicide.

A three-year grant of \$165,000 by Lilly Endowment, Inc., has made the program possible in Indianapolis. Planning and development was stimulated originally by the Church Federation and the Community Service Council, which asked the Marion County Association for Mental Health to assume responsibility for implementing a program to include the 24-hour telephone answering service, education for the public and professional groups, and research.

The Suicide Prevention Service provides emergency aid to persons who are depressed, despondent and desperate. Calls for help are seen as one more attempt in a long series of SOS's—perhaps a last ditch effort.

THE CRY FOR HELP is received by a special telephone number—632-7575—manned 24 hours a day, seven days a week. Calls are answered by the trained Clinical Associates who

establish rapport with the distressed person, identify the problem, avert a possible tragedy, and help the caller find a source of professional aid, such as a hospital, psychiatric clinic, physician or counselling agency.

Direct treatment for the distressed person is not provided by the agency, but an attempt is made to secure appropriate and immediate aid for the troubled individual.

NAMES IN THE NEWS—FATHER JAMES WILMOTH, assistant to the principal at the LATIN SCHOOL, is recuperating following knee surgery. . . . FATHER JAMES HOFFMAN, pastor of ST. PAUL'S PARISH, Sellersburg, participated in the Good Friday Union Service held in the United Methodist Church there. . . . FATHER JEFFREY GODECKER, of OUR LADY OF LOURDES PARISH, Indianapolis, will be featured in the "sign on" and "sign off" meditation slots next week on WISH-TV, Channel 8. . . . Best wishes to MR. AND MRS. KEITH MARKLEY, members of HOLY FAMILY PARISH, Richmond, on the occasion of their 50th Wedding Anniversary on Sunday, April 5. . . . Also to MR. AND MRS. CARL B. TOSCHLOG, members of ST. ANDREW'S PARISH, Richmond, who will observe their 50th Wedding Anniversary the same day. . . . GEORGE DICKERSON, assistant basketball coach at MARIAN COLLEGE, is attending the National Basketball Congress of America this week in Phoenix. He is accompanying a 10-member basketball team from Indianapolis, which includes JOHN HENDRICKS, co-captain of Marian College's basketball team during the 1968-69 season. . . . Attending the Catholic Library Association Convention this week in Boston are SISTER MARIE HELENE KRUESSEL, O.S.F., of IMMACULATE CONCEPTION ACADEMY, Oldenburg, and SISTER LUCIA vanBENTEN, O.S.F., of SCECINA MEMORIAL HIGH SCHOOL, Indianapolis. Two other Oldenburg Franciscans are attending the National Council of Teachers of Mathematics meeting in Washington, D.C. They are: SISTER FLORENCE MARIE ROSE, of MARIAN COLLEGE, and SISTER JUDITH SCHMIDT, of HOLY NAME SCHOOL, Beech Grove.

Marian Sister wins fellowship

INDIANAPOLIS—Sister Mary Norma Rocklage, O.S.F., Ph.D., assistant to the academic dean at Marian college, has been named an American Council on Education Fellow for 1970-71. Forty college faculty members in the nation receive the annual award for ACE's

Academic Administrative Internship Program.

A member of the Marian faculty since 1965, Sister Norma will spend the next school year studying problems in academic administration and preparing an analytical report on the general subject area. She received her doctorate from St. Louis University and serves as departmental coordinator in classical languages at Marian.

ACE is a council of 1,556 educational organizations and institutions which seek to advance education and educational methods through voluntary and cooperative action among its members.

Mixed marriage policy adopted by three Sees

PORTLAND, Maine—Three statewide dioceses in the New England area have adopted a uniform policy governing announcement of banns in mixed marriages.

The dioceses are Portland; Burlington, Vt., headed by Bishop Robert F. Joyce, and Manchester, N.H., headed by Bishop Ernest J. Primeau. Portland's Bishop Peter L. Gerety explained it has been a long standing practice not to publish the banns in mixed marriages.

Under the new rules, he said, pastors in the parish church of the Catholic party involved, may announce the banns after month at Fatima Retreat House, securing approval by the parties. He said the dispensation for the mixed marriage should be obtained before the banns are published, but that the week-end of April 3-5. Father publication should be omitted if Kenny C. Sweeney, retreat it violates the norms of the other religious community involved.

PARISH MEETING

INDIANAPOLIS—St. John's parish will sponsor a meeting at 8 p.m. Monday, April 6, to discuss the forthcoming Homecoming Picnic in June and plans for the church's 100th centennial of completion of the parish church. John J. Noone is chairman of the ways and means committee. All friends of the parish are invited to the meeting.

News in Brief

(Continued from Page 3)

Catholicism on "canonical, moral and dogmatic grounds." "No Pope could have approved this Mass," he announced. "To suggest that the Pope approved this new Mass amounts to accusing the Pope of being either out of the Church or out of his mind, and we traditionalists refuse to accept either one of those conclusions."

In ROME, ITALY on Holy Thursday posters appeared on Vatican buildings, including the press office, asking the Pope to repeal the so-called "New Mass" of the Church. The posters were put up by a conservative Italian organization known as Pro Ecclesia Romana (For the Roman Church), and denounced the vernacular Mass and its new variations as a "Lutheran Last Supper."

In MILWAUKEE, Bishop Charles A. Buswell of Pueblo, Colo., who testified in federal court in behalf of Michael Cullen, one of the "Milwaukee 14" who burned Selective Service files in 1968, said, "I surely feel that a person has a right to form his conscience in objection to war generally."

In HOUSTON, Father Patrick F. Flores, the first Mexican-American priest to be elevated to the rank of bishop, said he hopes he will not be the last. Moreover, the 40-year-old priest, named auxiliary to Archbishop Francis J. Furey of San Antonio, hopes his appointment will become a "source of encouragement" for Mexican-American priests, seminarians, and prospective vocations.



YCA ENTERTAINS AT ST. AUGUSTINE HOME—Members of the Young Catholic Adults (YCA) organization in Indianapolis recently entertained residents of St. Augustine's Home for the Aged with an Irish program. Visiting the elderly has been a regular activity of the group for the past 18 months. Shown above from left are: Martin Lampert, Karen Yeoman, Barbara Patterson, Ellen Hagist, John Menonna, Bob Gates, Kathy Nagel, Emily Gutzwiller, Rita Sheridan, Joan Sheridan, Bill Schopper, Carol Kuehr and Norb Dieckoff.

Vocation retreat is announced at St. Meinrad

ST. MEINRAD, Ind.—The Office of Vocation Counseling of St. Meinrad Archabbey will sponsor a week-end recollection for college students interested in a religious or priestly vocation. The recollection will be held in St. Jude Guest House, here April 10-12.

Letters of invitation have been sent to Newman Club chaplains in eastern Illinois, Indiana, southwestern Ohio and Kentucky.

In announcing the recollection, Father Conrad Louis, O.S.B., director of the Office of Vocation Counseling, stressed that "the week-end is being planned for the benefit of collegians of our neighboring areas who might be interested in a religious or priestly vocation, being open-minded to the idea of such a vocation, wanting to reconsider the matter, or perhaps just curious about the nature and possibilities of vocation in general in our times."

A fee of \$10 will be asked for the week-end recollection. This fee includes room, board and program. For further information write to: Father Conrad Louis, O.S.B., Office of Vocation Counseling, St. Meinrad Archabbey, St. Meinrad, Indiana 47577.

Fatima lists retreat slate

INDIANAPOLIS—Special retreats, including one for married couples, will be held this month at Fatima Retreat House, 5353 E. 56th St.

Junior and senior girls attending public high schools will have their retreat published, but that the week-end of April 3-5. Father publication should be omitted if Kenny C. Sweeney, retreat it violates the norms of the other religious community involved. Msgr. Ronald Bassett will conduct the married couples retreat the week-end of April 10-12. Reservations are available for both retreats by calling 545-7681.

ALUMNAE TO MEET

INDIANAPOLIS—The Alumnae Association of St. Vincent's School of Nursing will meet for election of officers at 8 p.m., Wednesday, April 8, at Sam's Subway.

Remember them in your prayers

INDIANAPOLIS
+ALBERT A. BARNES, 75, St. LEATHA CURLEY OSTBY, 76, St. Simon's, Mar. 25. Husband of Ann's, Mar. 31. Blanche; stepfather of Estella M. Holloman.

TERRE HAUTE
+SAMUEL J. SCHMUTTE, 24, St. Joan of Arc, Mar. 27. Son of Bertha; brother of John E. Frank, Charles, Joseph, and William J. Schmutte, Dorothy Whyde and Helen Shell.

TERRE HAUTE
+GERALD T. ROBERTS, 31, Little Flower, Mar. 28. Son of Mr. and Mrs. Russell R. Roberts; brother of Josephine Paul, Jane Wimer, Dick and Kenny Roberts.

TERRE HAUTE
+REGINA R. ALERDING, 76, Sacred Heart, Mar. 28. Mother of William E. Alerding, Mary A. Telpen, Harriet Holzer and Patricia O'Hara; sister of Harry C., Marie and Ann Fox.

TERRE HAUTE
+ROSE V. SULLIVAN, 62, Our Lady of Lourdes, Mar. 30. Sister of Ruth Stout and Alma Welling.

TERRE HAUTE
+HOWARD G. CROSBY, 65, St. Joan of Arc, Mar. 30. Husband of Madge K.; father of Michael H. and Patricia M. Crosby.

TERRE HAUTE
+THOMAS V. HEFFERNAN, 74, Little Sisters of the Poor Chapel, April 1. Father of William L. Heffernan and Sister Denise, L.S.P.; brother of Frank L. Heffernan, Sister Rose Eileen, S.P., Marguerite Heffernan and Eissel Stoefler.

TERRE HAUTE
+CAROLYN E. BURNS, 67, St. Andrew's, April 1. Mother of William Kennedy, Joan Burns and Colleen Patricia; daughter of Carrie Higginson; sister of Frank DeWester.

NEW ALBANY
+PAULINE R. GUNTHER, 85, St. Mary's, Mar. 25. Mother of Mrs. Carl M. Kasses of Lawton, Okla.; Frank W. Gunther of Colonial Heights, Va.; Mrs. Laura F. Bradford and Frank W. Gunther, both of New Albany.

RICHMOND
+MARY RECKERS, 80, St. Mary's, Mar. 31. Sister of Mrs. Hilda Quigley of Richmond.

RICHMOND
+MARK E. KEELOR, 77, St. Mary's, Mar. 28. Father of Robert Keelor of St. Richmond; brother of Myron F. Keelor also of Richmond.

TERRE HAUTE
+THOMAS RYAN, 36, Holy Family, April 1. Husband of Carol; father of Bobby Joe, Neva Ann, Cheryl Sue, Patrick and Angela Ryan; son of Mr. and Mrs. Dennis Joseph Ryan of Richmond; brother of Mrs. Carl Greene and Joe Ryan, both of Richmond; Mrs. Harold Toschlog of Centerville and Mrs. Ray Palmer of Highland.

ST. MEINRAD
+GERHARD PUND, 70, St. Meinrad, Mar. 28. Brother of Mrs. Ben Otto, Mrs. Lucas Otto and Odillo Pund all of St. Meinrad.

*During this week 10 years ago, Donald J. Thorman, managing editor of Ave Maria magazine, told a Human Relations conference that martyrdom in the 20th century is available to those who wish to devote themselves to the interracial apostolate.

INDIANAPOLIS

Calendar of Events

FRIDAY, APRIL 3

NOCTURNAL ADORATION members are reminded of the customary watch.

A musical "A FUNNY THING HAPPENED ON THE WAY TO SEE THE BISHOP" tonight at 9 p.m. and Saturday at 8 p.m., in Christ the King school-auditorium, 1827 E. Kessler Blvd.

SATURDAY, APRIL 4

RUMMAGE SALE at 8 a.m., St. Thomas parish hall, 46th and Illinois. Toys, clothing, household items and antiques.

WEDNESDAY, APRIL 8

CARD PARTY, sponsored by the Daughter of Isabella, at 7:15 p.m. in the Citizens Gas Co. auditorium, 2020 N. Meridian St.

CARD PARTY at 8 p.m. in St. Philip Neri CYO room, 550 N. Rural St.

STYLE SHOW, sponsored by the Women's Club of St. Michael's parish, at 8 p.m. in the Ritter High School cafeteria, 3360 West 30th St.

SOCIALS

THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Scecina 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.

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St. Luke's sets 9th annual ball

INDIANAPOLIS—"Ode to Spring" has been chosen as theme of the ninth annual ball, sponsored by the Women's Club of St. Luke's parish. The black-tie event will be held April 10 in the Royal Ballroom of the Indianapolis Hilton. The cocktail hour will begin at 6:30 p.m., followed by dinner. George Nicoloff and his orchestra will play for dancing until 1 a.m. Ball arrangements are being made by Mrs. Thomas C. Diehl. General chairman is Mrs. Samuel A. Fuller. Other chairmen include: Mrs. Michael M. Carr, invitations; Mrs. John H. Carmody, reservations and seating; and Mrs. Louis Valant, decorations.

NEW OFFICERS
RICHMOND, Ind.—Richard Kelley is the newly elected president of the Sons and Daughters of St. Patrick. Other new officers include Robert Blackwood, vice-president; Robert Delaney, treasurer and Mrs. Martha Janorschke, secretary.



PLAN ST. MATTHEW'S DINNER-DANCE—The Women's Guild and the Men's Club of St. Matthew's parish, Indianapolis, will sponsor their annual dinner-dance on Saturday, April 11, at St. Pius X Council Knights of Columbus. A circus theme is planned to include clowns, balloons and animal decorations. Music will be provided by the Charlie Edwards Orchestra. Serving as general chairmen are Mr. and Mrs. Kenneth Cooper. Shown above with one of the table decorations are, from left: Mrs. John Mann, Mrs. Amis Powell and Mrs. Kenneth Cooper. Reservations must be secured in advance of the dinner-dance from committee members or the parish.

Roncagli sets Band Festival

INDIANAPOLIS—More than 300 Catholic grade school pupils will participate in the second annual Band Festival, to be held at 3 p.m. Sunday, April 19, in the Roncagli High School auditorium. Eleven parish schools will be represented: Nativity, Our Lady of Greenwood, Our Lady of Mt. Carmel, St. Andrew, St. Barnabas, St. Joan of Arc, St. Jude, St. Lawrence, St. Malachy, St. Pius X and St. Thomas Aquinas. The program will range in scope from "Mary Had A Little Lamb" to "Theme from Polovetzian Dance" and "Raindrops Are Falling on My Head." Conducting the Festival are the following teachers from the Carter Music Company, which developed the music program 18 months ago: Ed Miller, Mrs. Oma Buckner, Lee Gobel and Charles Haskett.

CAC schedules party Apr. 10

INDIANAPOLIS—The Catholic Alumni Club of Indianapolis will have a "What the Heck" party at 9 p.m., Friday, April 10, at the home of Dottie Curcholz's, 4381 Declaration Drive. A CAC board meeting is scheduled at 8 p.m. Wednesday, April 15, in the 40 & 8 Chateau Club, 619 N. Penn. St., followed by a general meeting at 8:30 p.m. **DRAFT ADVICE** BALTIMORE—Jesuits from various East Coast areas voted to support "adequate draft counseling services" in Jesuit schools and to seek legal recognition of the right to object in conscience to particular wars.



JUBILARIANS—Mr. and Mrs. John A. Greiner will observe their Golden Wedding anniversary with a Mass of Thanksgiving at 12 noon Sunday, April 5, at St. Barnabas Church, 8300 Rahke Rd., Indianapolis. They were married April 7, 1920. A reception for relatives and friends, will be held from 2 to 4 p.m. April 5, at St. Jude auditorium, 5300 McFarland Rd. The Greiners have one daughter, Mrs. E. Peter Cavallaro and two granddaughters.

Back improved school aid law

COLUMBUS, Ohio—Four of Ohio's six Catholic jurisdictions will join the now all-Protestant Ohio Council of Churches. They Pa.—Pennsylvania lawmakers have paved the way to tap a the Columbus, Toledo and more lucrative source of revenue Youngstown dioceses. The for its trail blazing aid-to-Cleveland and Steubenville dioceses decided not to join at this time. Both the Senate and the House by lopsided majority votes have agreed to a bigger and better aid program. Only the formality of ironing out differences in bills passed by each house remain, and the Pentacost. Four of the five measure will be sped to the desk of Gov. Raymond P. Schafer.

JOIN COUNCIL

PARIS—France's first "permanent deacons" will be ordained between Easter and the Pentacost. Four of the five future deacons are married men with families.

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Women to meet in New Albany

NEW ALBANY, Ind.—The New Albany Deaneary Council of Catholic Women will hold their fourth quarterly meeting at Holy Trinity parish here on Sunday, April 5. The meeting will open with Benediction at 1:45 p.m., followed by a business meeting in the school hall. New officers will be elected and installed. Father Bernard Gordon, host pastor, will speak to the group on the subject of "The Layman's Role in the Community."

Open house set for jubilarians

RICHMOND, Ind.—Mr. and Mrs. Keith Markley, whose golden wedding anniversary was Mar. 29, will be honored Sunday, April 5, with an open house at the home of their son and daughter-in-law, Mr. and Mrs. William Markley, 205 Pickett Dr. Friends and relatives are invited from 2 to 5 p.m.

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VIEWING WITH ARNOLD

Here is a real sleeper

BY JAMES W. ARNOLD

"Tell Them Willie Boy Is Here" is a tough little sleeper of a film, basically a chase western that incorporates the racial theme. Happily it will get more exposure now than might be expected because of the presence of Robert Redford, an actor who is quietly building a personality mystique comparable to Newman and McQueen.

It is the first movie in 20 years for writer-director Abraham Polonsky, a victim of the blacklist who had a major creative hand in several first class gangster melodramas in the 1940's ("Body and Soul," "Force of Evil"). Polonsky brings with him some qualities sadly missing in many modern films, especially a lack of sentimentality and an overall tightness in which hardly a single shot or line of dialog is wasted.

"Willie Boy" runs under 100 minutes, almost a short subject by today's standards. If the simplicity and conciseness cause any problems, they are mainly in a dearth of elaboration of certain plot elements. The viewer is forced to forge his own catharsis; it isn't laid out for him with neon signs, a Rod McKuen

theme song, or thousands of screaming extras.

THE CENTRAL theme is not only clear but runs headlong to its foregone conclusion with the speed and certainty of a falling rock—or more elegantly, with the grim inevitability of Greek tragedy. Willie Boy, an embittered young Indian whose life has been rendered pointless by the defeat and degradation of his culture, commits an act of violence and is hunted down amid a burgeoning atmosphere of white hysteria. He can neither escape (though his skill makes catching him long and difficult) nor submit to life in a white man's prison. He must die, and he does, nobly. Then the human jackals come and desecrate his grave, searching for souvenirs.

Robert Blake plays Willie Boy beautifully, with all the fatalism and intensity of power-held-in-check that he showed in "In Cold Blood." Again, he portrays a man hurt, who finally lashes out and must pay the consequences. Redford is the sheriff, a rough unfeeling son of Indian fighters, the only man capable of tracking the Indian down. But the act changes him, opens him up at least to a glimmer of humanity that he had not felt before.

That is one of the film's less obvious secondary themes, carefully and subtly built into the relationship between Redford and two other characters: his dead father's best friend (Barry Sullivan), for whom killing Indians was practically an aesthetic experience, and a female doctor (Susan Clark) from the east, who is superintendent of the reservation and a do-gooder at a time (1909) when do-gooding was even less rewarding than it is now.

REDFORD and Miss Clark are lovers, but in a kind of sick relationship, a sex attraction

between the civilized female and in a nearby town. Yet nothing the primitive, lusty but unloving chase in desolate outdoor hope unless both change and move toward middle ground. Presumably, the pursuit of Willie Boy will be the needed catalyst. It changes the sheriff by heat in every rock. No pretty touching his compassion, and the woman because she comes to see noble worth in the primitive, especially in the loyal-to-the-death of the Indian girl (Katherine Ross) who is Willie Boy's companion and wife.

The Redford-Clark affair is near-perfect image of a theme that has been central to almost every western—the love-hate conflict between civilization and the old western code, usually represented by a cowboy and a pacifist woman who wants him to change. Rarely has it been done on so adult and artful a level.

Polonsky constantly intercuts between the pairs of lovers to compare and contrast, sometimes for irony, their feelings, motives and situations. Both couples suffer, but the whites withhold themselves—they are kept from happiness by ghosts of their own making. The Indians withhold nothing, and in fact make grave sacrifices for each other. Yet they are doomed by an oppressive system.

THE MOVIE superbly sketches this system and its effects on Willie Boy in early sequences on the reservation and

Card Party Set

INDIANAPOLIS—"April Showers" is the theme of the Card Party scheduled by the Women's Club of St. Gabriel's parish. The event will be held from 8 to 11 p.m. Tuesday, April 21. Tickets are \$1.25 each. The parish is located at 6000 W. 34th Street.

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PARISH DRAMA CLUB OFFERING—"A Funny Thing Happened on the Way to See the Bishop" will be presented by the Drama Club of Christ the King parish this week-end in the parish auditorium, 1827 E. Kessler Blvd. Performances are scheduled at 9 p.m. Friday, April 3, and 8:30 p.m. Saturday, April 4. Tickets are \$1.25 and may be purchased at the door. Portraying the "bishop" at left is Robert French. The "mod" nuns, from the left are: Danna Kull, Mary Zinkan, Rita Hennessy and Phyllis Mueller. Directors of the production are Betty Krier and Joe Zinkan.



PLAN CHILI SUPPER—St. Michael's school athletic department will benefit from the proceeds of a Chili Supper and Monte Carlo night scheduled Saturday, April 4, in the school hall at 3356 West 30th St. Serving will be from 5 to 7 p.m., followed by games and booths planned for real family fun. Shown above, left to right: Norman Legge, Cub Scout, assigned to man a White Elephant booth; James Scharfenberger, chili supper chairman; Rickey Hagan, a pupil contributing his talent to make posters; Miss Marilyn Wiwi, a teacher at St. Michael's, who will assist Scharfenberger with the chili supper and Mrs. Norman Legge, a Den Mother, who will oversee the White Elephant booth. Tickets may be purchased at the door. Adult admission \$1.25; school children, 75 cents; children under 6 years old, free of charge.

Senior Citizens' Day schedule

INDIANAPOLIS—The parishioners of St. Ann's Church will sponsor a Senior Citizens Day on Sunday, April 19, in the parish hall. Persons 60 years age or more, especially former parishioners, are invited to attend.

Those planning to attend are asked to call or write St. Ann's, 2850 S. Holt Road, 244-3750, on or before Sunday, April 12.

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Woods singers on Eastern tour

ST. MARY-OF-THE-WOODS, performance were medieval and Ind.—Performances for madrigal numbers accompanied servicemen, senators and by harpsichord, recorder, educators highlighted a tour of the eastern seaboard this week by the Madrigal Singers of St. Mary-of-the-Woods College.

The 14-member group gave six concerts in Atlantic City, Philadelphia and Washington, D.C., during the five-day tour which ended Friday, April 3.

The highlight of the tour was an appearance at the annual convention of the National Catholic Music Education Association in Atlantic City on Wednesday.

INCLUDED IN the

Carnival set at Schulte on April 12

TERRE HAUTE, Ind.—The Annual Carnival will be held at Schulte High School here Sunday, April 12, from noon to 7 p.m.

Roast beef and baked ham dinners will be served throughout the afternoon for \$2 (adults) and 90 cents (children). Entertainment will be provided hourly by Schulte seniors.

Thirty-two booths will be available for persons of all ages with appropriate prizes. A teen-age dance will be held Sunday evening after 7 p.m.

Your "favorite game" will be played on Saturday evening from 7 to 10 p.m.

General chairman of the event is David McCarthy. Faculty advisor is Emanuel Fusco, while Dan Carroll is booth chairman.

Couple to note Silver Wedding

SELLERSBURG, Ind.—Mr. and Mrs. Robert J. Akers, Sr., members of St. Paul's parish, will celebrate their Silver Wedding Anniversary on Sunday, April 5, with an open house from 2:30 to 5:30 p.m., in their home at 613 South St. Friends and relatives are invited.

The Akers have four children, Mrs. James Peck of Indianapolis; Mrs. Robert Smith of Martinsville; Melanie Ann and Robert Akers Jr., both of Sellersburg. There are four grandchildren.

The English madrigals also were performed, appropriately enough, at the British Embassy on Thursday. The Madrigal Singers were invited to perform for visitors to the embassy.

Two hospitals and a USO Center were visited by the touring singers during the tour, giving the college girls a chance to entertain many servicemen. Tuesday the group sang at the U.S. Naval Hospital in Philadelphia and Thursday they performed both at the Walter Reed Army Hospital in Washington and the USO Center in Washington.

The final performance of the tour was Friday in the Senate Office Building rotunda where the Madrigal singers sang for visitors to the nation's capital.

SISTER STELLA Marie Rankin, assistant professor of music at St. Mary's, is the conductor of the Madrigal Singers. Members of the group include: Shirley Bethea, Sumter, S.C.; Beverly Birk, Jasper, Ind.; Nancy Bright, Paris, Ill.; Natalie Bruce, Indianapolis; Elizabeth Carey, Wilmette, Ill.; and Christine Casati, Evanston, Ill.

Also, Renee Cockerham, Vincennes; Kathryn Fox, Upper Arlington, Ohio; Christine Mackey, Dallas, Texas; Susan Pietrus, Chicago; Juliann Smiley, Peru; Barbrajean Toth, Hammond; Sharon Uhl, Bradford, and Jacqueline Wood, Washington.

Campaign trims school closures in Detroit See

DETROIT—Seventy-four parochial grade and high schools in the Archdiocese of Detroit will be able to keep their doors open for another year while 59 others face closure despite all-out efforts to insure their continued operation.

Cardinal John Dearden, in noting this "good news for the entire community," explained that the drive to save the financially-endangered schools "means several thousand students will not suddenly invade public school systems which generally tend to be already hard put to maintain high quality education."



SANCTUARY RESTORED AT ST. PHILIP NERI—Extensive fire damage to the sanctuary of St. Philip Neri Church on the near eastside of Indianapolis early this year has been restored and services are again being held there. Msgr. Albert Busald, above, the pastor, is shown in this photo. Some liturgical remodeling was accomplished during the restoration, which included the removal

of the Communion railings and the extension of the platform for the main altar closer to the congregation. Robert Michaelis did the construction work. A new revised week-end Mass schedule has also been announced by the parish. The Sunday Mass obligation may now be fulfilled at 5 and 7:30 p.m. on Saturday, while Sunday Masses will be offered at 6:30, 8, 9:30 and 11 a.m.

OPINIONS

QUESTION THEOLOGY

To the Editor:

In the KNOW YOUR FAITH series, Rev. Carl Pfeifer, S.J., has authored several "valuable medium of information" articles: "Why discard Baltimore Catechism?" and "Ten Commandments: dead or alive?"

Father Pfeifer is the co-author of "Life, Love, Joy," one of the most recent (September, 1969) series of religion texts being used in the Archdiocese of Indianapolis. This series is being used in the Confraternity of Christian Doctrine (CCD) program for children from the first to the third grade. The upper grade texts to this series, according to the information that we received from the publisher, are to be released at a later date. Not all parishes are using this series. Perhaps it is being used as a pilot program—our educators would know!

Parents who are preparing their children to receive the Sacrament of the Eucharist for the first time, and using the "Life, Love, Joy" texts, should note what Father has authored concerning First Communion:

"Life, Love, Joy" 2—Teacher's Manual, page 2—"The Eucharist is usually received for the first time in the second grade, and preparation for its reception should be made primarily in terms of understanding and experiencing human fellowship, or brotherhood. There was a time when Communion was considered chiefly as an intimate union between the individual communicant and Christ. One approached the communion rail in reverent silence, received, and returned to a self-contained thanksgiving. Preparation for First Communion focused on the presence of Jesus under the appearances of bread and wine. The child had to learn to distinguish the sacrament from ordinary bread and to talk with Jesus whom he had received into his heart."

"Although this practice and preparation preserved deep values of Catholic faith-experience, it failed to give adequate expression to the deepest reality of the Eucharist. Traditional theology, rooted in the scriptural accounts of the

Eucharist as the new covenant between God and His people, teaches that the heart of the Eucharist is brotherhood, of religion for both in-school fellowship, unity. This is the tradition summarized in the definition of the Eucharist by Vatican Council II as 'a sacrament of love, a sign of unity, a bond of charity' (Constitution on the Sacred Liturgy, 47). Communion with one's neighbor in honest concern would prefer to answer them. Seemingly, they are responsible for promoting the "Life, Love, Joy" series with its nebulous theology which rated a number two (good) in doctrine on the yellow sheet evaluation.

Any wonder that there is a "religion gap" between parent and child? Vatican II has initiated a new role for parents—CENSORS OF RELIGION BOOKS!

The above statement from Vatican II has been taken out of context! "At the Last Supper, on the night when He was betrayed, our Savior instituted the Eucharistic Sacrifice of His Body and Blood. He did this in order to perpetuate the sacrifice of the Cross throughout the centuries until He should come again, and so to entrust to His beloved spouse, the Church, a memorial of His death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a paschal banquet in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us" (Constitution on the Sacred Liturgy, 47).

Are we to discard our "old theology" that the Holy Eucharist is Jesus Himself under the appearance of bread and wine? The Bread which our Father gives us is the Bread of Life, His own divine Son, our Lord and Savior Jesus Christ. Through Holy Communion we are united more closely with God and with one another in God. Are we no longer to believe that Jesus continually gives Himself to us as spiritual nourishment to the soul? Are we to give up this BELIEF in order to bring about ECUMENISM?

Maybe Father Pfeifer, as author of "Life, Love, Joy" could answer the above questions. Perhaps, the Religious

IU panel to discuss woman of the future

BLOOMINGTON, university, will be the Ind.—"Women in the Twenty-first Century" will be the topic for a panel discussion to be held Monday, April 13, at 7:30 p.m. at the St. Paul Catholic Student Center on the Indiana University campus.

Planned by Sister Luke Crawford, S.P., of the Center's administrative staff, the discussion will be centered on the equality, dignity, and competition of woman in her role as mother, homemaker, professional woman, and as a person.

THE SPEAKERS will be Sister Theresa Aloyse, S.P., adult education consultant in Indianapolis, and Dr. Helen Gibbons, associate professor of business education at Indiana University. Dr. Martha Vivinus, assistant professor of Victorian Studies at IU, and Dr. Patricia Riesenman, assistant professor of Germanic Languages at the

FORMERLY president and dean of Immaculata College in Washington, D.C., Sister Theresa Aloyse is a graduate of St. Mary-of-the-Woods College, has the master's degree from the University of Notre Dame, and has done additional graduate work in philosophy and theology at Catholic University in Washington, D.C. She currently is chairman of the department of religion at Ladywood School in Indianapolis.

Dr. Gibbons joined the IU faculty in 1960. She did her undergraduate work at the Villa Maria College, has the masters degree from the University of Pittsburgh, and the Ed.D. degree from Indiana University.

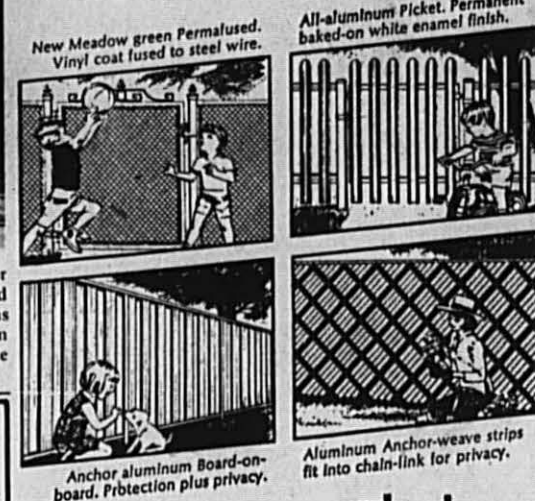
Couple to mark Golden Wedding

RICHMOND, Ind.—Mr. and children, Lorin Toshlog of Mrs. Carl B. Toshlog will Williamsburg; Mrs. James celebrate their Golden Wedding (Mildred) Lark of Springfield, Anniversary on Sunday, April 5, O.; Verlin Toshlog of Fountain City; Mrs. Joe (Irene) Wilson, family in the YMI downstairs Mrs. Glen (Thelma) Matthews clubroom. They are members of Kenneth Toshlog, all of St. Andrew's parish.

Following the dinner, a grandchildren and eight reception for relatives and great-grandchildren.

The Toshlogs have six children and eight grandchildren. Friends will be held from 2 to 5 p.m. No invitations have been sent.

*During this week 10 years ago, the founder of the Cana movement, Father Edward Dowling, S.J., died in his sleep at Memphis, Tenn.



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OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

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MISSION CARD PARTY
St. Roch's School Hall—S. Meridian Street
Sunday, April 5—2 P.M.—All Games Played

CARD PARTY—Daughters of Isabella
Wednesday, April 8—7:15 P.M.
Citizens Gas Company—2020 N. Meridian St.

"BLUE MOON BALL"
Chatard Parent-Faculty Dance
Friday, April 10—9 P.M.—1 A.M.
Music by Charlie Edwards Band

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

923-4504
Indpls., Ind.



Feeney-Kirby MORTUARY

MERIDIAN AT 181A STREET