

## \$1 grant is made to St. Meinrad

ST. MEINRAD, Ind.—Announcement of a \$100,000 grant by the Lilly Endowment, Inc., of Indianapolis, was made this week by St. Meinrad Seminary here.

The grant was made to the seminary, according to Charles G. Williams, Lilly Endowment director for religion, "in consideration of the historical, present and projected contributions of St. Meinrad Seminary to theological education in Indiana and the nation and, further, reflects our interest in the outstanding leadership you and your colleagues are providing, not only at St. Meinrad, but in the theological education enterprise in the midwest."

VERY REV. HILARY Ottensmeyer, O.S.B., president of St. Meinrad College, wrote to Williams that news of the grant "is the source of great encouragement to me and to my colleagues."

"The Lilly Endowment, Inc. has for years distinguished itself as a leader in the support of quality religious education," Father Hilary stated. "Scarcely has there been a time in the history of our beloved country, and of the Church, when the need for such support has been so keenly felt."

"THE INVESTMENT which your outstanding group has now made in our work has caused the St. Meinrad schools to feel themselves strengthened toward renewed dedication for the difficult and challenging years ahead."

The grant, payable over a three-year period beginning in October, 1970, will be used to assist St. Meinrad in the rebuilding of a major dormitory facility.

Conducted by the Benedictine monks of St. Meinrad Archabbey, the College and School of Theology have a combined enrollment of 350 students for the priesthood, making it one of the nation's largest.

## ACCW parley set April 14-15 at Batesville

BATESVILLE, Ind.—Members of the Lawrenceburg Deanery will host the 31st Annual Convention of the Archdiocesan Council of Catholic Women. The two-day program will be held Tuesday and Wednesday, April 14 and 15, at the Sherman House and St. Louis parish auditorium, both in Batesville.

The convention will inaugurate a year-long series of events commemorating the 50th Anniversary of the founding of the National Council of Catholic Women.

Theme for the event is "The Christian Community: A Pilgrim People."

Colonel John J. Christy, executive secretary of the Indiana Catholic Conference, will be principal speaker at the opening banquet Tuesday evening, to be held in the Chalet Room of the Sherman House.

Also on the program that evening is Mrs. William Osborne, who will review the migrant worker program. Entertainment will be provided by "The Singing Knights," of Brookville.

ARCHBISHOP GEORGE J. Biskup will celebrate the Convention Mass at 9 a.m. Wednesday in St. Louis Church, followed by a general assembly in the parish auditorium.

Assembly topics and speakers will include the following: Father George Elford, Archdiocesan Superintendent of Schools, "Religious Education for Tomorrow;" Dr. Anthony G. Banet, Jr., director of psychological services for the Community Health Center in Indianapolis, "The Community and Community Mental Health;" Mrs. Frank Williams, of Indianapolis, "Aspects of Racism;" and Father John Ryan, of St. Catherine's parish, Indianapolis, "Parish Councils and Their Impact on Other Parish Organizations."

LUNCHEON SPEAKER on Wednesday will be Father Victor F. Wright, pastor of St. Joseph's parish, St. Leon (Dearborn County). His topic is "We're A Pilgrim People; So What's A Mother to Do?"

General chairman of the convention is Mrs. Leo Kestermann, of Brookville. Mrs. Carl W. Peterson and Mrs. William W. Miller, both of Indianapolis, are program chairmen.

Transportation from the Indianapolis area is being arranged by Mrs. Louis Krieg, Jr., 255-1547, and Mrs. George Davis, 359-0046. Reservations may be mailed to Miss Isabel Volke, R. 6, Greensburg, Indiana 47240.

## Promote the Bible bishops are urged

ROME—The Roman Catholic bishops of the world have been asked to assume active roles in the international promotion and distribution of the Bible.

The call was issued here in a letter to the bishops from Cardinal Francis Koenig, Archbishop of Vienna, and first president of the International Catholic Federation for the Biblical Apostolate (ICFBA).



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**PRIESTS' MOTHER VISITS IN JAPAN**—The mother of two Japan missionaries is shown above visiting with her son, Father Pacificus Von Essen, of the Friars of the Atonement, above left, and Father Peter Von Essen, O.F.M., Cap. Both have been working in Japan for 15 years. Mrs. Von Essen was honored at a reception given by parishioners of her son, Father Pacificus. She expressed her thanks that her prayers to God "when the children were small" were heard and that her two priest-sons were missionaries to the same country.



**PREPARE FOR PANEL DISCUSSION**—Participants in the discussion of "Women in the Twenty-first Century" to be held at 7:30 p.m. Monday, April 13, at the Indiana University St. Paul Catholic Center will be (left to right) Patricia Riesenman, assistant professor of Germanic languages; Sister Luke Crawford, S.P., of St. Paul's staff; Helen Gibbons, associate professor of business education; and Martha Vicinus, assistant professor of Victorian Studies. Sister Luke will moderate the panel discussion, for which Dr. Gibbons and Sister Theresa Aloyse, S.P., consultant in adult education, Indianapolis, will be the speakers, and Doctors Vicinus and Riesenman the respondents.

## Interfaith unit plans blitz on hunger, poverty

NEW YORK—The top layman in the Catholic Church's information field in this country was chosen to marshal the nation's communications resources to inform the public on the need for immediate action against hunger and poverty.

Particular stress will be placed on welfare reform.

Robert B. Beusse, communications department director, U.S. Catholic Conference, was selected for the job by the newly formed Interfaith Communications Committee on Poverty.

The Protestant-Catholic-Jewish committee will launch a 100-day program in an effort to get the job completed.

"THE COMMITTEE was formed at this time because of an extraordinary opportunity, which now exists, to do something significant through legislation to eradicate poverty in this country," Beusse told NC News here.

"To accomplish the business set before the nation's lawmakers, the public must be prepared to understand, accept and support major steps toward welfare reform," he added.

The committee membership includes leaders of the National Council of Church's Broadcasting and Film Commission, the USCC communications department; the department of interreligious affairs, American Jewish Committee, and the communications department, Synagogue Council of America.

OTHER OFFICERS elected are the Rev. William F. Fore, director, NCC broadcasting and film commission; Rabbi Marc H. Tanenbaum, national director, AJC interreligious affairs; and Sidney Gross, Director, SCA communications department.

## Seminary dinner speaker named

INDIANAPOLIS—Dr. Beauford A. Norris, president of Christian Theological Seminary, will be principal speaker at the fourth annual benefit dinner sponsored by the Catholic Seminary Foundation.

The event is scheduled for Monday, May 18, in the Royal Ballroom of the Indianapolis Hilton. Reservations are available at \$50 per person from the foundation office, 925-9095. Formal invitations will be mailed April 15.

Serving as co-chairmen are Charles G. Wagner and Mrs. George H. Maley.

## French are warned on anti-Semitism

STRASBOURG, France—A warning that anti-Zionist feeling in France can easily grow into a deadly anti-Semitism has been issued here by Bishop Arthur Elchinger of Strasbourg, in words that echoed a February statement by a French national bishops' committee.

Bishop Elchinger, who signed the earlier statement, said: "It is not up to the bishops to approve or disapprove of political positions of anti-Zionism. We only want to warn certain Christians against the consequences of a passionate struggle that might develop into anti-Semitism, always ready to show itself."

## New writers

Beginning with this week's issue, the KNOW YOUR FAITH page will feature a seven-week series on "Faith." The series will be keyed by two new contributors: Dr. Monika Hellwig, who teaches in the Religious Education Department of Georgetown University, Washington, D.C., and Father John Byrne, who teaches catechetics at Cardinal Glennon College, St. Louis. Both have Ph. D. degrees and have written for wide audiences in the past.

## HONOR FOR INDIANA

# Old Cathedral, Vincennes, designated Minor Basilica

BY JEFF HAYS

VINCENNES, Ind.—St. Francis Xavier Church here, more commonly called The Old Cathedral, has been designated a Minor Basilica by the Sacred Congregation for Divine Worship in Rome.

Announcement of the title was made public Sunday by Bishop Francis Shea at Prelate of Honor investiture services for Msgr. Leo Conti, the pastor.

Application to Rome for bestowing the honor on the oldest Church in the old Northwest Territory was made in February, 1968, according to Msgr. Thomas Clarke, Diocesan Chancellor. The official document confirming the honor was dated March 14, 1970.

The Old Cathedral is believed to be the only Minor Basilica in Indiana and one of the few in the United States.

OFTEN CALLED "The Cradle of Christianity in the Midwest," The Old Cathedral fills all the requirements necessary for being a basilica. In its basement crypt, the first four bishops of Vincennes are buried, and its new \$200,000 library is a storehouse for a wealth of historic religious documents. It is also the center of Christian life in the area.

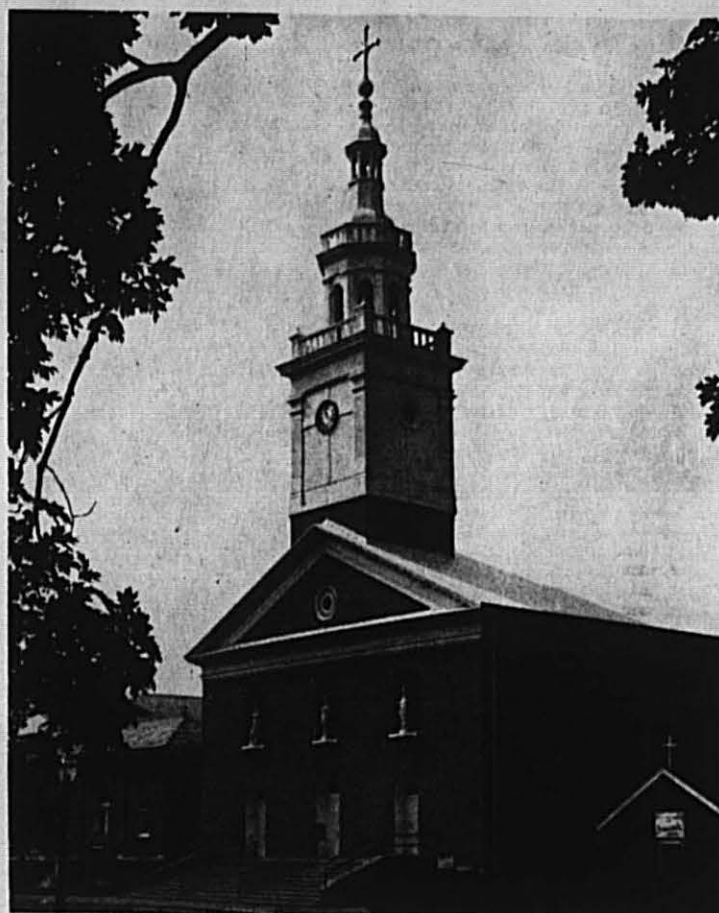
SOME OF the concessions granted to Minor Basilicas are:

—The faithful can gain a plenary indulgence, under the usual conditions, by making a visit to the Basilica on the feast of SS. Peter and Paul, on the Titular Feast, on August 2, on which occurs the "Portiuncula" indulgence, and on any other day chosen once within the year.

—The Apostolic sign (the keys) may be displayed on the Basilica's flag or standard and on its seal.

Although not documented, it is generally believed that the first Mass was said at the site of the Old Cathedral as early as 1702 by a French missionary among the Indians.

The first church was built in 1749, at least this is the date of the first recorded document—a marriage between Julien Trattier of Montreal and Josette Marie. Early history shows that Madame Trattier died a year later and was buried "under



A MIDWEST LANDMARK—The historic Old Cathedral in Vincennes has now been designated by Rome as a Minor Basilica. (Photo compliments of Greenwell Photography Studio)

her pew on the Gospel side."

A new church was built in 1786 shortly after the Revolutionary War had made Vincennes a part of the United States. The present Church was built in 1825. Historians say it was built over the site of the old church.

Additional lore in the Old Cathedral complex includes a seminary building built in 1837, the French and Indian cemetery and the new library building completed last year which houses historic documents dating back to the 15th century.

# U.S. nuns 'generation ahead' on renewal, Vicar declares

BY BARBARA A. PLEISCHL

CLEVELAND—Father Donald E. Heintschel, newly-elected president of the National Association of Vicars for Religious, said here American nuns are a generation ahead of the rest of the Church in renewal.

Father Heintschel said if adaptation means changing externals of life and renewal means changing interior life, then priests have not yet begun the updating called for by the Second Vatican Council.

"In Vatican II the men of the Church decided there was to be an aggiornamento. In America, at least, it is the women of the Church who are most bent on bringing—and sometimes dragging—the rest of the people of God into the contemporary world," said Father Heintschel of Toledo (Ohio) diocese.

FATHER HEINTSCHEL questioned whether priests have begun examining the externals of their lives and adapting to the modern world.

"Perhaps the pattern set at Vatican II is right. Men should think out the idea and let Religious women carry them out. The Religious have been the safeguards of the faith for centuries. And they will



STILL A FEW LEFT—There are still some American nuns who have not yet modified their religious garb, but their number is dwindling. This photo was taken at the recent National Catholic Educational Association convention in Atlantic City. (RNS photo)

continue being that for many years to come," he told a clergy conference here at which nuns for the first time were among the speakers.

Sister Mary Brigid Griffin, superior general, Sisters of St. Joseph of Cleveland, said a nun's life-style formerly was ordered on the idea that the world stopped at 10 p.m. Now, she added, Sisters are beginning to find out the world is just coming to life then. To relate to the world, Sisters have to change their rule in order to be "where the people are when they need us," Sister Brigid said.

The nun has much to contribute to the adult world and therefore needs more relationship with adults, she said.

## Memorial Mass set at cemetery

INDIANAPOLIS—Msgr. Charles Koster, pastor of St. John's parish, will celebrate the annual Memorial Mass in Holy Cross Cemetery at 12 noon on Saturday, April 11.

Holy Cross, once the parish cemetery of St. John's, is the oldest Catholic cemetery in Indianapolis.

A Memorial Mass will be offered in Calvary Cemetery at 12 noon on Saturday, May 23, by Father Robert Mohrhaus, administrator of Holy Cross parish.

St. Joseph's Cemetery will have its annual Memorial Mass in October.

The public is invited to all the outdoor Masses.

SISTER BRIGID noted that in evaluating the purpose of the Sisterhood in the light of the Gospels and the needs of the contemporary world, not only must rules be changed but also nuns' religious garb. The habit, she said, must not set a nun apart from the world so she gives the impression of being either a "super-saint" or an inferior person.

"The modern Sister," she added, "wants to be recognized and valued as a person, as a woman. The habit and the rule had all but destroyed her individuality."

She said the concept of sanctity formerly was conformity to the rule—nothing more and nothing less, because the rule was the will of God.

The apostolate of the community, its life-work should also be guided by the needs of the contemporary world, the nun added. The Sister trained in education has more to offer than just teaching the young. It is a waste of talent, she said, to confine Sisters with masters and doctors degrees to teaching grade school students when they could be working effectively with adults.

Sister Brigid said if a pastor would evaluate a Sister as an adult individual, nuns would be given more meaningful assignments in a parish.

## ND body asks coed plan trial

NOTRE DAME, Ind.—The University of Notre Dame curriculum revision committee has recommended a coeducation experiment as part of its 11-point program for increased flexibility in the school's curriculum.

The program, approved by the university's academic council after two years of preparation, involved students deeply in the proposals for change.

The pattern which runs through the committee's study is evident in what is probably the most far-reaching of the group's recommendations: the proposal for a residential, coeducational Notre Dame-Saint Mary's College experimental program.

Committee members received three separate proposals for an experimental college during its deliberations. It recommended the appointment of a coordinator and an advisory board to plan "a residential, coeducational, cross-college program in the sophomore year to experiment broadly in innovative academic methodology and to test new educational departures." The earliest possible date mentioned for implementation was the fall of 1971.



## SCRIPTURE

# The face of Jesus

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

We have seen how real and how really human is the Jesus of Luke's account. I often think that the face of Jesus comes through Luke's account very much like the way it is in a large poster on the wall of my office at the Vatican Secretariat for Promoting Christian Unity, one in a series of twelve posters by Australian artist Eric Smith illustrating the Apostles' Creed (Liturgical Press of Australia, Limited).



That poster, of rich red and yellow colors, show the face of a man with very large eyes breaking through three rows of Gospel pages (actually, when you look closer, you discover the artist has put in his poster pages from the Gospel according to John). The face is in tones of red, the pages in yellow. In the upper right corner of the poster you see, in large letters looking as if they were drawn by a finger dipped in blood, "The Word Made Flesh." The face speaks of gentleness, yes, but more of strength and power, and you don't have to read the small print in the brochure that comes with the posters to discern the awareness of coming suffering in the large, wide-open eyes.

WHATEVER JESUS actually looked like—it is curious that Luke, otherwise so very observant and thoughtful, has given us no details about Jesus' personal appearance—the face in this poster makes him look like the king that the angel told Mary her child would be, "He will be great... a king, as his ancestor David was... the king of the descendants of Jacob..." "You will remember that the angel added, 'his kingdom will never end.'"

In that message of the angel the notion of kingship is mentioned three times. One can certainly conclude, therefore, that the message stresses the notion. Throughout Luke's account of Jesus' ministry, however, he does not present Jesus as calling himself the Messiah nor does he use the title king, though Jesus is presented as giving some clues that he is more than just a prophet.

In Luke's account, Jesus keeps calling himself the "Son of Man." Scholars are still arguing about just what Jesus meant by that term, and what later writers such as Luke and Paul would have taken it to mean. Your commentary will explain the Old Testament background of the phrase, meaning "man" or "I," and will go into overtones in the different passages where Jesus is represented as using the expression, including connections with the suffering servant theme of Isaiah, chapter 53.

The day finally came, however, when Jesus, according to Luke's account, asked his disciples, "Who do you say I am?" and Peter answered, "You are God's Messiah!" (9:20), meaning that Jesus was the special anointed king sent by God according to the promises. Up to then, surely, the image Jesus must have presented to other people must have been that of a wandering prophet, which was not at all what the people expected the Messiah to be. Remarkable is the right word, therefore, for Peter's answer to Jesus' question. Do you agree that Luke's account implies Jesus accepted this statement of his messiahship? It seems so, doesn't it, from the sentence in which Luke writes that Jesus then gave the disciples strict orders not to reveal "this" to anyone. Remember, too, as we have already seen, on many other occasions Jesus seems to have complained that people were not using their heads and acknowledging him for what he was.

ON THE DAY OF THE triumphal entry into Jerusalem, Jesus finally acknowledges his kingship publicly, at least to a certain extent, according to Luke's account. Then, when the elders, priests, and teachers of the Law assembled in Council ask Jesus if he is the Messiah, he does not so explicitly answer as he does in Mark's account, but he does not deny it. The way Luke tells it, Jesus apparently taught his disciples clearly and in detail about the facts of his kingship and messiahship when he rose from the dead and spent some time with his disciples again before ascending into heaven. In Luke's second book, the Acts of the Apostles, which we are going to study next, the apostles frequently tell the people that Jesus was the Messiah. Apparently, in their sermons, some of which are recorded, or summarized, in the Acts of the Apostles, they were handing on what they learned from Jesus after the first Easter Sunday morning.

At various times, especially in the last fifty or sixty years, there have been writers who charged that the apostles created the fulfillment of kingship and messiahship in Jesus. In this way of looking at things, Luke invented the angel and put words in his mouth that were never really spoken, and Luke represented Peter professing something that he didn't really know until after the resurrection of Jesus, if even then, and the sentences which Jesus originally spoke were constantly edited to express ideas current in the later times of the apostles.

The traditional Christian view is that when Luke did his research he found what he put into his account, and therefore, for example, he put into his



The word of God speaks to men through contemporary situations. The desires, woes, cares and fears of people today vary so greatly that the world may seem like a maze of confusion. But whatever the situation of people, they can hold a challenge of a light to our faith. (NC Photo by Bob Smith)

## THE HUMANNESS OF FAITH

BY FR. JOHN T. BYRNE

The act of faith takes place in a human situation—a human set of circumstances. It takes place at this moment—in this place—in this family—in the midst of these people. These circumstances form the psychological setting for faith and they are its human dimension. We do not mean to say of course that the act of faith is a purely human thing. It is essentially divine. "No one can come to me unless the Father draw him." But as is so often the case, the Divine works through the human. God is operating in and through the human set of circumstances.



A glance at various religions tells us that they are concerned with the Mystery of God manifested primarily in creation and in the conscience of man. But the history of religion from this

account both that Jesus avoided claiming publicly to be king and Messiah and that he showed irritation when people didn't understand he was the king and Messiah. In this view, Luke enables us to see how it really was during the years when Jesus himself was traveling and teaching around the country.

There you have the opposing views. As you make your way through the chapters of Luke's Gospel you can be on the watch for evidence or for material to analyze critically.

The Gospel of Mark, by the way, has many references to Jesus wanting to keep secret the idea that he was the king and Messiah. Commentators often explain that apparently Jesus didn't want his spiritual message confused with current political hopes about the restoration of the monarchy, the line of David, etc. Some go so far as to say that Luke composed his Gospel to show the Roman government that Christianity posed no threat to Roman rule. Luke mentions this notion of secrecy only once, perhaps, you might say, because Mark's Gospel was so widely known. The other attitude, of irritation or complaint, was, apparently in Luke's judgment, not sufficiently well-known, so it goes into his account, even though it is hard to reconcile with the "keep secret" idea, and even though it brings other problems.

ONE WAY OUT of those problems is to regard the explosive reactions of Jesus, some of which we have seen, as merely human reactions to situations in which a tired Jesus found himself, and not to make anything more of them. However, from very early times, commentators on the Gospel, such as the Fathers of the Church, have gone to work on every one of those passages which I suggest express explosive human reactions, and, in the light of Paul's dictum that all Scripture is given for instruction, they draw out many profound ideas which they claim the principal author of the sacred text, God himself, put there.

It is time for us to take a look at some key concepts, such as the ideas of inspiration, revelation, inerrancy, and the senses of Scripture. Many courses on the Scriptures begin with chapters or lectures on these topics, but I've waited until you had taken a good look at one of the Gospels before going into these ideas with you, because I thought you would then be better prepared to handle them—and so would I. Also, for reasons that will soon become evident, I wanted to put consideration of these topics between our study of Luke's Gospel and his second book, the Acts of the Apostles.

viewpoint is not an entirely impressive one. Man has had strange ideas of God and even stranger ideas of what is right and wrong. If this is all he has, it may suffice to put him in contact with God and he may be touched by divine grace. But this disclosure of God in creation is certainly not satisfactory. It is appropriate, indeed it seems that it is necessary that the personal God disclose himself in history, to persons and through persons.

THE NEW TESTAMENT tells us that he did just this. For God spoke in times past to the fathers thru the prophets and list of all in these days has spoken to us by His Son. God revealed himself in history and looked at from that viewpoint it is called the history of (man's) salvation. It was in the history of a people—the people of God—the Jewish nation. All of this was very human but the divine was operating in it. Finally he revealed himself in a way that drew all previous revelations together. This was in a Man—Jesus, whom Faith tells us is the Son of God.

There is a statement in Scripture about Jesus which is most important. It says, "No one has at any time seen God. The only begotten Son is in the bosom of the Father, he has revealed him" (Jn 1:18). Jesus then is the only one who can really tell us about God. We believe Jesus. This is the act of Faith—accepting a person and believing him. This is what we mean when we say: Faith is not only the assent to a group of propositions. It is the acceptance of and assent to a person—Jesus Christ. Of course we accept what Jesus taught also and this is where the propositions come in. This is where the Creed enters.

Now history did not stop when Jesus entered it. It continued and still continues. And the Church is the means of historical continuity between us and Jesus. The Church tells us about Jesus. The Church is a living Community established by Jesus which has given witness to him and what he taught throughout history. It still does just that. But this is all very human too. Yet the Divine is at work in it. This is the Mystery of the Church telling us about the Mystery of Jesus. The Act of Faith for a Christian is believing Jesus as the Church presents him to us and believing what Jesus taught us as the Church presents it to us.

NOW THIS ACT of Faith has all sorts of difficulties depending upon the time and place that it is to be made. A rational age, one that exhorts reason and science,

makes a man hesitate before the Act of Faith. We are even tempted to submit the Act of Faith to rational analysis and it usually comes out poorly. Also the Community which is the Church presents difficulties. At times we think it is almost too human to be a vehicle for Faith. Its spokesmen confuse us—shake our Faith. Their actions at other times scandalize us.

Today is certainly no exception. In fact it seems to us who are alive today that this is one of the worst possible times for Faith. It is a rationalistic age and the Church is suffering a crisis. Yet there are indications that reason and science are not satisfying man's needs. A whole wave of anti-rationalism seems to be engulfing us and proposing problems of anguish, dread, boredom and even despair because man does not understand the meaning of his own existence. Some men by these very thoughts are being moved to make the Act of Faith in God. This is only the human situation which surrounds the act of Faith and grace must be there—but the human aspect of Faith cannot be ignored.

## Has life become a bore?

BY DR. MONIKA HELLWIG

Have you ever been overwhelmed with the feeling that life has no meaning? That nothing really has any point or purpose? That the colors in your life have all turned grey? That no one really cares about you and so there's no reason why you should care about them or about yourself? That life is intolerably boring?

I was talking with a college student, and that is how he described his life. He was surrounded by friends who were on drugs. They were looking for something to lift them out of themselves, beyond themselves. When they took "trips" on L.S.D. they had an experience of ecstasy, of being saved. They referred to it as a religious experience. But this experience of salvation turned out to be "phony." It did not radiate meaning over the rest of their lives. Sometimes they had bad trips. Even when they had good ones, they came out depressed and confused. Some had ruined their health.

The student who spoke with me had tried to help his friends "kick" the habit. He had worn himself out and felt he had achieved nothing. His fellow students turned to drugs to satisfy a real need—the need to have something to live for. The more he tried to help, the more he was dragged down into their depression. Everyone seemed to be asking for love, for hope, for reassurance. And there was no one to give.

SOME WEEKS LATER, the same student was completely transformed. He himself had found something to live for, or rather someone. He had met a girl. She was friendly, sincere, concerned, compassionate. She was willing to share her goal, her hopes, her vision. She was alive, in a world of people dead from despair.

The student said it was as though a battlefield full of dead bones had jumped up and begun to dance. He felt himself come alive in response to her life, and he saw others come alive in response to his life. This ought to happen to more people, he said. But where is the promise of life to come from?

It seems that human effort is always

BY FR. JOSEPH M. CHAMPLIN

Operating in the red is becoming more and more common for Catholic parishes both within the city and out in the suburbs. Why? Certainly the heavy drain which a parochial school places on its church's financial resources stands as one significant factor in such deficit operations. St. Ambrose parish in Cheverly, Maryland illustrates that trend.

This large (the church building seats about 950), suburban parish carries on its envelope list a relatively high proportion of well-educated, moderately affluent families. The pastor, Msgr. Brown, now incapacitated by illness, and administrator, Father Durkin, had succeeded over the past half-decade in reducing a huge debt incurred through construction of the new church by nearly \$50,000 each year. At least until 1969.

Then sky-rocketing expenses, especially in the school, and a slight decline of income from the Sunday collection altered this picture. The administrator reported on January that according to the current fiscal report, not only was the parish unable during this past year to lessen its debt, but would have difficulty meeting some of its present obligations.

IN SUCH A CONTEXT only a brave man would suggest to the people a program in which St. Ambrose Church might tithe and give 10% of its weekly offering for poor persons in or outside of the parish, the archdiocese, the nation. But Father Durkin proposed this policy to his parishioners and submitted a similar recommendation to the parish council. When and if that procedure of concerned, generous giving begins, the suburbanites of Cheverly who carry a silver vessel with the collection to the altar truly will bear "money or gifts for the poor and the Church." (Article 49, General Instruction to the Roman Missal).

At this parish, the celebrant each Sunday sits immediately after the General Intercessions or Prayer of the Faithful. Ushers quickly come to the front and take up the donations, place them in the special receptacle we mentioned and then arrange an offertory procession. That practice, increasingly common in the United States, of stopping action at the celebrant's chair or at the eucharistic altar during the collection serves to stress its essential and important role in worship. It is generally poor for the liturgy and distracting for the people to have two movements in motion simultaneously at Mass.

OFFICIAL NORMS from the Holy See certainly lend support for the St.

Ambrose method and encourage maximum participation of the faithful in this preparation of gifts.

"At the beginning of the liturgy of the eucharist, the gifts which will become the Lord's body and blood are brought to the altar. First the altar, the Lord's table, is prepared as the center of the eucharistic liturgy. The corporal, purificator, chalice and missal are placed on it.

"The offerings are then brought forward: it is desirable for the faithful to present the bread and wine, which are received by the priest or deacon at a suitable place. The gifts are then placed on the altar with the accompanying prayers. The rite of carrying up the gifts continues the value and spiritual meaning of the ancient custom when the people brought bread and wine for the liturgy from their own homes."

"This is also the appropriate time for the collection of money or gifts for the poor and the Church. These are to be placed in a suitable area, but not on the altar."

To employ the regular ushers as bearers of these gifts actually means following a path of least resistance. While I admit this is clearly permissible and obviously efficient, it seems to me minimal extra effort could easily bring about an involvement of many, even most parishioners during a year's time. At one service alone five different individuals each week would total 260 per annum. Multiply that by the Masses celebrated every Sunday and the number of participants takes on sizable proportions.

NEWLY FORMED parish liturgical commissions wishing to establish their purpose and identity might do well to begin with the offertory procession. To seek volunteers for this task, assign them to specific Sundays, and assist these people in the final details at Mass performs a needed function, a role the priest-celebrant really should not and often cannot fulfill.

People give better when they understand where, to whom and for what purpose their money goes. Parishioners also respond more effectively when now then they receive fresh motivation. A parish with this missionary attitude toward the poor of our world could use announcement time (now after Communion, immediately before dismissal) to supply further inspiration for sacrificial giving.

Having been informed of the recipient for the week's or month's offering, those in the pews (and the priest at the altar) might be disposed to dip deeper into their hearts and wallets when a basket is passed along the next Sunday. The collection possibly would then shift from a necessary, but unpleasant and annoying interference with prayer to an involved and satisfying part of worship.

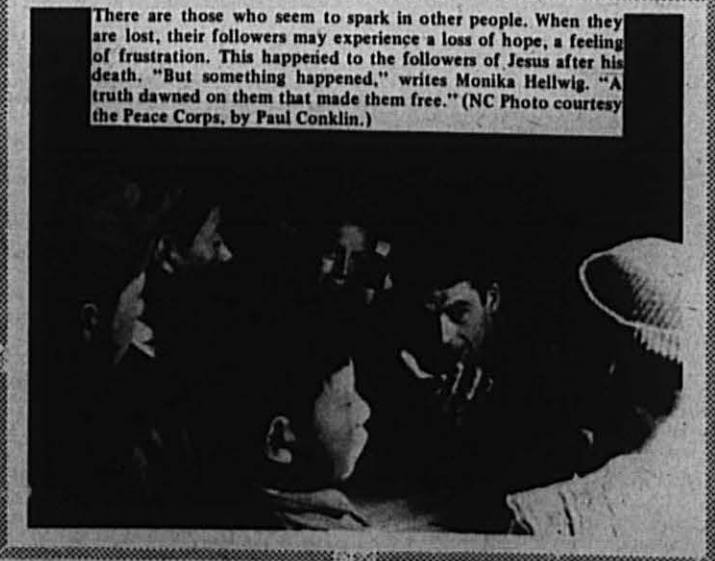
life, if he cannot even save himself from an absurd and unjust death?

The higher the hope, the deeper the despair when it fails. The worse the sense of futility and senselessness. The history of mankind is full of incidents like this. It is so cruel, so unjust, so utterly meaningless. One can get angry, but it does not help. One can tune out, drop out, sit around listlessly not doing anything and not caring and just letting the hours and days and weeks and years drift by. One can walk around dead from despair, choose to be a zombie.

ACCORDING TO THE records they left us of themselves in the Acts of the Apostles, that is more or less how the disciples of Jesus reacted, huddled together in a room like tuned out drop-outs.

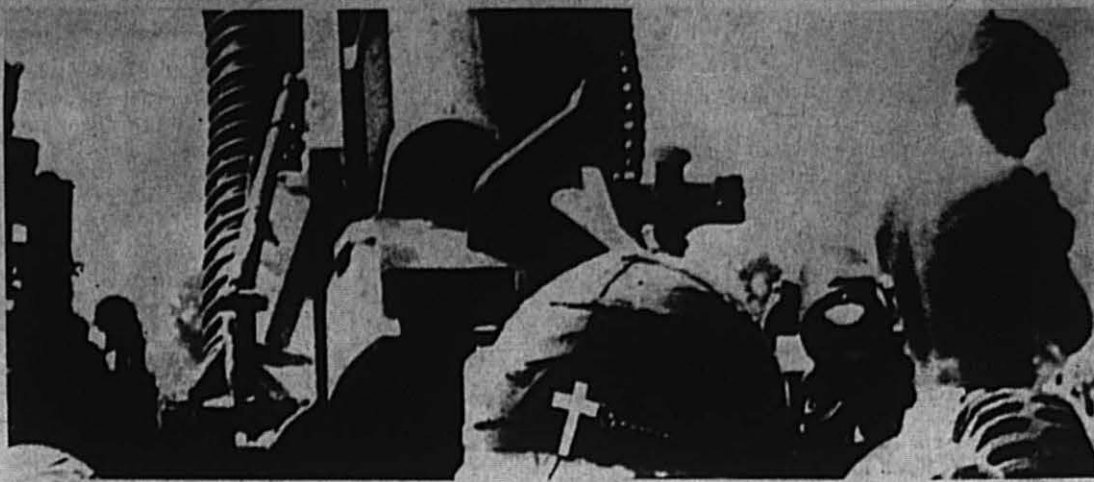
But something happened. A truth dawned on them that made them free, the truth on which they could found their trust, the truth which restored their zest for life. First one, then more, then many, they came alive in response to the living Christ. Alive in faith. They tuned in and it made sense—a sense that could not be destroyed again because Jesus had already passed through death to life.

There are those who seem to spark in other people. When they are lost, their followers may experience a loss of hope, a feeling of frustration. This happened to the followers of Jesus after his death. "But something happened," writes Monika Hellwig. "A truth dawned on them that made them free." (NC Photo courtesy the Peace Corps, by Paul Conklin.)



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INCONGRUOUS TOUCH—A cross on the back of a GI's helmet provides an incongruous touch beside a big gun at an artillery

base three miles from the Cambodian border. (RNS photo)

## WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

In ATLANTIC CITY, N.J., Cardinal Terence Cook of New York told delegates at the National Catholic Educational Association convention, attended by some 18,000 educators from all over the globe, that it is untrue that Catholics are gradually getting out of the education business. "Believe me," he said, "we are not giving up."

At the UNITED NATIONS, Pax Romana, an international movement of Catholic intellectuals, asked that the U.N. Human Rights Commission declare conscientious objection a human right. "It is clearly a violation of human rights to conscript the conscience of a human being and to demand that he follow a form of service that is against his conscience," Pax Romana stated.

In NEW YORK, the Anti-Defamation League of B'nai B'rith has announced the publication of instructional materials on Jews and Judaism prepared especially for parochial schools. The new materials are an outgrowth of a closed circuit television series on Jews and Judaism produced by the New York Archdiocese and the A.D.L. (NC)

In BOSTON, Cardinal Richard Cushing urged the U.S. government to observe the Easter season with an amnesty for young protesters jailed or awaiting judgment, and for draft dissenters who have fled to foreign countries. "Could we not do all of this in the name of life, and with life hope, both of which we celebrate at Easter?" the cardinal said in his Easter morning sermon.

In NEW YORK, Philip E. Hoffman, president of the American Jewish Committee, charged that the famed Oberammergau Passion Play, performed since 1634, "remains fundamentally hostile to Jews and Judaism" despite recent revisions. At the same time, two other American Jewish groups urged Cardinal Julius Döpfner of Munich, Germany, not to support or attend the play, which is about 40 miles from Munich.

In CHICAGO, Father Frank Bonnike, newly elected president of the National Federation of Priests Council (NFPC), declared that "priests must be neither foot-draggers nor gun-slingers in their relations with bishops. Pastor of St. Mary's Church in DeKalb, Ill., Father Bonnike said "priests must do their homework, appreciate the pressures which bishops face today, and do everything to keep open channels of communication."

In SALISBURY, Rhodesia, the country's five Catholic bishops announced defiance of government efforts to force Church support for Rhodesia's racial segregation measures. In a blunt pastoral letter, the bishops outlined "dangers to the Church and her mission" stemming from Rhodesia's constitution, and urged Catholics to speak out against the government's policies.

In ANNAPOLIS, Md., leaders of Maryland's Catholics have petitioned Gov. Marvin Mandel to veto a bill approved by the legislature which would give the state an abortion law virtually without limitations. The statement was signed by Cardinal Lawrence Shehan of Baltimore; Cardinal Patrick O'Boyle of the Washington archdiocese, which includes five counties in Maryland; and Bishop Thomas J. Mardaga of the Wilmington, Del., diocese which includes nine counties in Maryland. Their message said: "The Roman Catholic bishops of Maryland regard this action as socially and morally unacceptable."

### Church for CO's opened in Maine

BIDDEFORD, Maine—Father Matthew Audibert, O.F.M., chaplain at St. Francis College here, has announced the formation of what he calls the "Franciscan Church for Conscientious Objectors" to provide counselling for persons opposed to war and the draft on religious grounds. More than 20 St. Francis students and faculty members have joined the new church group. Father Audibert said the church was open to everyone, whether or not they are from St. Francis College or are Catholics.

#### AUTHORIZED

PARIS—In all dioceses in France, wherever the local bishop deems it useful, nuns and laymen may be authorized to help priests and deacons distribute Communion, the Liturgy Commission of the French Episcopate announced here.

## Woods slates theatre tour of Orient

ST. MARY-OF-THE-WOODS, Yokohama, Hakone, Kyoto, of Kam Ten and other scenic Ind.—A theatrical tour of the Nara and Takarazuka. Three locations.

Orient is being planned for this summer by Sister Mary Olive O'Connell, S.P., chairman of the Speech and Drama Department at St. Mary-of-the-Woods College.

Sister Mary Olive will lead a group of 15 persons on the tour which will include a visit to Expo '70, the World's Fair at Osaka, Japan. Dates of the tour are June 1-20.

According to the planned itinerary, the group will leave San Francisco on June 1 for the first stop, Tokyo. In addition to a tour of the city, members will have the opportunity to attend performances at the Noh, Kabuki and Bunraku theatres.

Other cities in Japan which will be visited include Nikko,

After LEAVING Japan, the group will spend two days on Taiwan, with visits to Taipei, Hualien, and Nanpu to view temples, the Chinese Opera, an aboriginal dance performance and other interesting sights.

Bangkok, Thailand will be the next stop on the tour, with a boat excursion through the famous floating markets, attendance at the Thai Dances, and visits to palaces and temples.

The last three days of the tour will be spent in Hong Kong with visits slated to Victoria Peak, Repulse Bay, the fishing village of Aberdeen, the walled village

SISTER Mary Olive, the tour director, has long had an interest in the Orient and oriental theatre. In the summer of 1967 she received a grant from the Non-Western Studies Project at Indiana University which took her to Manila, Taiwan, Bangkok, Hong Kong and Japan during a three-month study tour.

While in these countries she studied the dance, the theatre, the drama and television. She has produced three Japanese plays at St. Mary's since returning.

More information regarding the tour is available from Sister Mary Olive, St. Mary-of-the-Woods, Ind.

## Slovakia curbs nuns' activities on parish level

BONN, Germany—Nuns in the Slovakia region of Czechoslovakia have been ordered to cease all activities in parishes, it was reported here.

The Slovakian board for Public Worship at Bratislava—also informed the nuns' superiors that the nuns will have to stop religious instructions in schools by the end of the current school year in June.

The nuns' activities will be restricted to caring for aged priests and nuns, nursing the mentally ill and taking care of children with physical or mental defects.

## Canadian bishop makes public diocesan report

VICTORIA, B.C.—Victoria's Bishop Remi DeRoos scored what may be an ecclesiastical first with the publication of his five-year report to Pope Paul VI on the state of the Church in this British Columbia diocese.

The report, an analysis of the ups and downs of Catholicism here, was co-signed by Bishop DeRoos, by the president of the diocesan priests' senate and by the two laymen who share chairmanship of the diocesan pastoral council.

"There is increasing evidence," the report admitted, "that the younger generation will lose all interest in organized religion if the renewal of the Church is not brought about rapidly and effectively."

OTHER AREAS reported as problems include Church reaction to responsible parenthood, the generation gap, drug abuse and the use of leisure time.

On the plus side, the report indicated that the new liturgy is not only well received, but more enthusiastically shared by the people. It also stated that ecumenical activity is increasing,

especially in social welfare efforts.

In a final analysis of the Victoria diocese, Bishop DeRoos commented: "A number of people are suffering from a sense of anger, confusion and frustration. The Church, which once appeared to them as a haven of security, now seems to face a very uncertain future."

But the bishop continued: "The real issue here is that the Church today encourages diversity in unity. There can be many valid points of view on complex issues. In no way does this destroy unity in faith."

EXPALINING why he published the report—which every bishop must make to the Holy See at five-year intervals—Bishop DeRoos told NC News that "because the priests and laity work so closely with me, it just seemed logical that they should know what I was saying to the Pope."

"Moreover," he added, "since they all helped me with parts of the report, it would seem strange not to communicate to them the final version."



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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 labor movement in crisis

In recent years various aspects of the decline of the trade-union movement in America have been discussed in the pages of The Criterion, a newspaper that always has been strongly pro-union.

We have examined the role of Negroes in the union movement and repeatedly have urged that constitutional and practical bars to black membership in certain craft unions be eliminated. At the same time we have urged blacks not to let disillusionment with discriminatory practices among some unions alienate them from the labor movement as a whole, which has been in the vanguard of the historic fight for civil rights.

We also have discussed the dimming of the labor movement as a major element of the social conscience of the nation. A widespread lassitude seems to have replaced the crusading spirit of the 1930's and 1940's that so significantly helped to bring about bitterly-resisted social and economic reforms which today are taken for granted by one and all. What is behind this lassitude? Is it because the bold warrior leaders of yesteryear have grown old and quiescent while hanging onto control of the movement, or is it because rank-and-file union members have become defenders of the status quo despite the fact that there still are many dragons to be slain? Whatever the reason, this lack of zeal for social good has cost unionism dearly by losing the support of many middle-upper-class reformers.

And we have discussed and deplored the loss of the proselytizing spirit in the trade union movement in the past two

decades—the spirit that created the basic labor organizations in the late 19th and early 20th centuries and continued until the industrial unions became powerful realities in the 1930's. In short, the movement in recent decades simply has been failing to expand sufficiently into many areas of work activity that continue to cry out for collective bargaining.

In the aforementioned aspects of decline, as well as others, many trade-union insiders have recognized the atrophy and have taken steps to restore the movement's unselfish vitality that, historically, has done so much to change the nation and the world for the better.

Perhaps it would be helpful if those within the movement who understand the need for a revival of the crusading spirit would get across to other union leaders and members the fact that management remains well-organized and watchful. In saying this, we do not mean to imply that labor-management relations have not improved dramatically in the 20th Century. They have, but this has been thanks largely to a body of circumstances made possible by the old militants who now are dead or getting too old to lead.

The labor movement needs a massive infusion of new, vigorous, bold, idealistic young men and women who can LEAD. The loss of effective leadership has been dramatized in recent weeks by rank-and-file rebellions in several unions against the mandates of their elected officers and convention delegates. Such rebellions can cost the movement

(Continued on Page 5)

## Escalation of Irish violence

A step-up in the voltage of violence in Northern Ireland has brought a get-tough order to British troops in Belfast. They have been ordered to "shoot to kill" anyone attacking them with gasoline bombs or any other lethal weapon. There is good reason to believe the order will in turn trigger new violence.

That treacherous morass of political, social, and religious animosities which divides Catholic and Protestant in the capital city is now occupied by 7,000 British peace-keeping troops.

A precarious quiet, if not peace, prevailed at their first appearance. But anger and resentment have continued to rankle, tempers have remained inflamed and, with the Easter season, again exploded in a series of fire bombings and angry confrontations.

Very likely another Easter week 54 years ago played a role in the accelerated fighting. There are enough new griefs to nurse among the Catholics in the North, but the old ones make a peat fire burn with

greater intensity. The pungent fumes of ancient oppression are hard to resist.

Ironically, the British government would like nothing better than to drop Ian Paisley, the Protestant rabble-rouser, and his followers into the English Channel. Prime Minister Harold Wilson has pushed as hard as he dares to get last year's agreement for political and legislative equality enforced. He has, as a result, aroused a considerable amount of Tory opposition and precipitated a handful of reactionary proposals, including one to repatriate all the Irish now living in England.

Even with the noise, Anglo-Irish diplomatic encounters have been the most cordial in 50 years, both sides apparently agreeing that extremists of every persuasion and nationality are easy to find. But that cordiality may not continue long. The shoot to kill order, as sensibly self-defensive as it is, imperils the move toward some kind of reasonable accommodation on the part of the governments of Britain, Eire, and Northern Ireland.

It is well known that the cache of arms among the supposedly disarmed Protestant Volunteer Force is substantial. What will the Paisley crowd do if the new troop order is carried out against one of them?

And what about the Catholics? What will be their reaction when the first of their own is felled by the bullet fired by a British Army regular greeted a few months earlier as a protector?

One might as well contemplate all the possibilities because almost anything is possible in volatile Belfast. The bloody history of the land of the saints and scholars can be expected to write at least a few more deadly chapters before real peace is achieved in Belfast and the other cities of Northern Ireland.

## The rightness of a 'right'

Inflation is a good scare word these days. Only the most secure have escaped its sting. The lament that never has so much-bought so little is a bread-and-margarine truism in almost every household.

So is was that the "inflationary" blast led the U. S. Chamber of Commerce's attack on President Nixon's welfare reform proposal. The measure, said the Chamber's spokesmen in a specially-prepared film for television, would add billions to the welfare budget and an estimated 15 million persons to the relief rolls.

Moreover, it was charged, the measure would lock the nation into a welfare psychology and rob men of the incentive to work.

Meanwhile, last week-end the National Catholic Welfare Conference, the National Council of Churches and the Synagogue Council of America came out in support of the President's reform package as a feasible solution to the present welfare mess. A way of keeping families together, and an aid to the working poor.

The Chamber admits that welfare is a mess all right, and that it ought to be cleaned up. But, given the Chamber's housekeeping standard, reform would consist of a drastic paring of relief rolls and a severely imposed no work-no bread policy.

What the Chamber slides over is the fact that the overwhelming

majority of relief recipients are children, the disabled, and the elderly—none of whom are in a position to earn their sustenance.

Aid to children in many instances can be traced to the deserted family syndrome induced by the long-prevailing policy that no family was entitled to aid if there was an able-bodied man in the household. It didn't matter that he couldn't find a job or make enough to support a family. If he was "able-bodied" and in evidence, welfare was denied. Consequently many families split so the children could eat.

If the concept of welfare as a "right" is being bitterly denounced in some sectors, it is also taking root in the national conscience.

The Supreme Court recently

ruled that welfare recipients are entitled to evidentiary hearings and the assistance of legal counsel before states can remove them from relief rolls. Monsignor Lawrence Corcoran, national director of Catholic Charities, sees the decision as a defense of the thesis that welfare is a right.

President Nixon's welfare reform proposal includes a family maintenance plan, another way of saying a guaranteed income, and it would in effect legislate the right to welfare. On that ground alone, the proposal can expect a battle all down the line from those who have no qualms at all about demanding their "right" to business and industrial subsidies and rebates from the same Federal government.

## YOUR WORLD AND MINE

# Over Cuba: destination Panama

BY GARY MacEOIN

As I write I am overflying Cuba on a plane bound for Panama. Far below, I can see the cane fields, and long wisps of smoke drift across the checkerboard landscape from the chimney stacks of sugar mills that grind the 10-million-ton harvest day and night. It is my first extensive trip to Latin America since 1965, and I plan to cover more ground and investigate more issues than on any of my periodic trips since I first went to work in the Caribbean in 1944.

My itinerary will take me from Panama, to Colombia, Peru, Bolivia, Chile, Argentina, Uruguay, Paraguay, Brazil, Trinidad, Venezuela, Guatemala and Mexico, and to as many as five far-separated locations in some of these countries. At this point, I cannot even guess how long I am going to be on the road.

Eight years ago, I wrote a book entitled LATIN AMERICA: THE ELEVENTH HOUR. The title was intended to convey the gravity of the situation but also the confidence that, while it was late, it was not necessarily too late. The book was written in an atmosphere of optimism and hope, an atmosphere that today is notably absent.

THE ALLIANCE FOR progress was then in the first flush of fervor. The Kennedy magic had caught the imagination of North Americans and Latin Americans alike. We knew we had the material and moral resources to create a human level of living for every American. We believed we had the stamina to honor our pledged word not to settle for less.

Euphoria in the Church was at a comparable level. The call for priests to restore the religious life of the world's most Catholic continent was being answered from all over Europe and from the United States and Canada. In that book, I described in particular the striking success of some of the mission techniques transplanted by North American know-how to the city slums and jungles. I dwelt little on the whispered reservations of a few observers, reservations that seemed sometimes inspired by jealousy and usually concerned only with warts that a little cosmetic surgery would quickly dispose of.

In preparation for the present trip, I have talked with scores of experts and studied more intensively than normally the new books and the periodic literature. The experience is extremely depressing. When my earlier book was published in Italian, they called it Zero hour in Latin

America. The description seems more appropriate now.

ECONOMISTS AND social scientists agree that the Alliance for Progress is dead. Various reasons are offered, but the one most widely accepted is the one offered by G. K. Chesterton for the failure of Christianity to change the world, namely, that it was never tried. Whatever the complicated reasons, the fact is that each year more Latin Americans live worse. The gap between rich and poor widens in each country. The gap between the poor countries of Latin America and the rich countries to the North similarly widens. And the polarization of opinion regarding solutions equally continues.

A growing number of the desperate reject the possibility of progress within

the formula we offer of democracy and liberal capitalism. Instead, they opt for violent overthrow of everything on the assumption that the result can be no worse and may be better than the present reality. At the other extreme, the beneficiaries of the status quo call for ever harsher repression of popular opinion and a permanent "state of siege" enforced by U.S. arms and U.S. training in counter-guerrilla warfare.

In the Church, a like polarization has developed. The foreign missionaries have come increasingly to recognize that true progress does not mean building French or German or Irish or U.S. enclaves. The missionary can do little more than help the local Church to sink its own roots deeper and spread its own branches wide. But both roots and branches must be its own.

MEANWHILE, the local Church is itself deeply divided between those who cling to old ways and concentrate on serving a small elite, and those who urge that Christ's special concern for the poor dictates a similar concentration on those who would be his followers. Service of the poor quickly develops a realization of the basic fact that a man cannot live as a Christian unless he is living as a human.

The Church is consequently sucked, when it takes this path, into the dilemma of the general society. The bishops of Latin America recognized that fact at their Medellin meeting in Colombia in 1968, when they declared that the creation of human living conditions for all is a primary concern of the Church. As yet, nevertheless, they are no further ahead with implementing this objective than are the other sectors of the society.

## THE BLACK VOICE

# By what authority do you act?

BY REV. LAWRENCE LUCAS

Do you remember the episode in the Gospel when Christ was going into the temple and found all kinds of comedians having a grand time making the temple into a profitable market place? Christ really raised some Cain knocking over the tables filled with doves and coins. Then he whipped—non-violently, of course—those temple defilers right out of the temple.

Not being able to stop Christ, they challenged him with their stopper: "By what authority are you doing these things? What sign can you show us to justify what you have done?"

It's interesting now human beings are basically the same in all ages. Several weeks ago, a lady from a neighboring parish came to me for advice. A little over a year before she was part of a group of parents in the parish who got upset over certain racist attitudes of one of the white teachers in this all-black Catholic school. She said so, and demanded change. Since then, she and the group have been branded "trouble makers" by the pastor and school faculty. Considered one of the ring-leaders of the group, this lady's little boy has been having more and more problems in school.

AFTER A particularly bad episode

involving her son, she went to the principal's office, only to have the pastor rush in with a check, threatening to give her back her tuition payment and dismiss the kid if she did not like the way HE ran HIS SCHOOL. She had no success in attempting to contact diocesan school officials. It was at this point she came to me.

The attitude of the pastor and principal, both of whom belong to communities that work especially with "colored people," show why many blacks feel that the church in black neighborhoods is often a good example of colonialism. The initial reaction was that I was interfering, and the white pastor would denounce me from the pulpit in my own neighborhood.

Then there was the "All we have done for Negroes and have sacrificed our lives for them" bit, which supposedly gives them the right to oppose the black man in his quest now for self-determination. That anyone should even question them about how they ran THEIR schools was resented—this in spite of our preaching that the parent is a primary educator.

Again, what they did in their schools was their business and no concern of the community. Nothing was more important than discipline—what their idea of discipline was should not even be discussed—and if any parent did not like what was done or did not want to abide by "my rules for my school" without question, that parent could take his child and go elsewhere.

I NEED NOT tell you that these are just the attitudes black people are opposing today.

The cream of the discussion came when a teacher, an elderly colored woman who had taught me in the third grade, politely put this question to me. The only black person in the room was the one who asked, "Father, by what authority are you doing this?"

"If you mean," I said, "authority from the system, the answer is none. If you mean what right I have to help the human being unfairly treated, the demand and authority comes from being a human being myself and a person. In this lies all the authority one needs."

## FROM THE OTHER SIDE

# Where action is

BY ALVIN F. KLOTZ

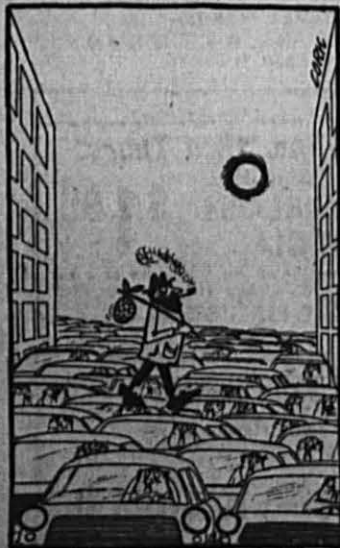
It was really pretty bad what happened in our town recently. A priest and his assistant were locked out of the church and rectory by a group of dissident, bearded youth. While the poor priest and assistant pounded on the door begging for admittance, the youth cluttered the office, going through files of homiletic notes, pawing through stacks of books. Costumed in a variety of vestments which they had scrounged, they sat around, each doing his thing. Unfortunately this included sharing a bottle of vintage wine which was poured into some paper cups by the long-haired leader who had stationed himself behind the priest's desk. The unkempt rascal had also stuffed his pockets full of the priest's

favorite cigars and puffed incessantly on one of the exotic stogies as he, feet on the desk, shouted orders to his henchmen.

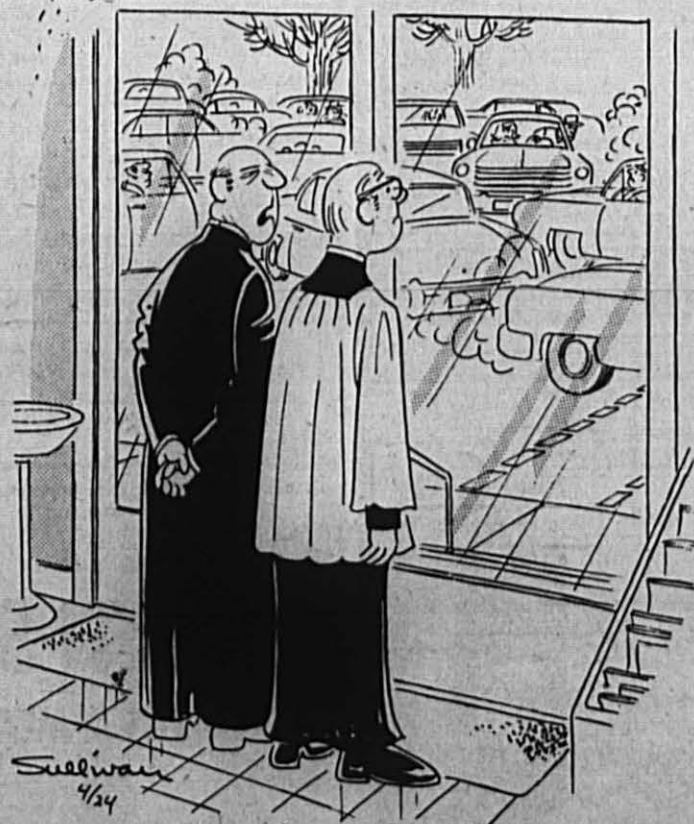
Pretty awful isn't it? And very untrue. But I know a lot of priests who would share a box of their favorite cigars and a lot more if they had any kind of assurance that the kids cared enough to stage such a takeover. Or even the adults for that matter. The action is really elsewhere, at some other altar, and the best we can do is to hope wistfully that something will happen come another Sunday. We are discovering, at long last, that there are many more altars than the one at the church. As we have noted, the real action is at those altars.

PROBABLY this is not new. In fact, it has been developing for several hundred years. The real problem has seemed to rest with the church's response. It has

(Continued on Page 5)



Cartoon by Cork



"ONE GREAT TASK OF PREACHING IS TO HAMMER HOME ETERNAL TRUTHS WITHOUT FOULING UP THE PARKING LOT FOR THE NEXT SERVICE!"

## THE CRITERION

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## QUESTION BOX

# Daughter to marry in Protestant church

BY MSGR. R. T. BOSLER

Q. In this ecumenical age and modern changes in the Church what may parents do when a Catholic daughter plans to marry in a Protestant church? Would her parents and relatives be allowed to attend the ceremony? Could they attend a reception in their honor? Could the parents send out wedding invitations or marriage announcements? She sincerely believes in this religion.

A. It is not possible to give a yes or no answer to your question. The parents, who know their child best, must make the decision. All I can do is give some guidelines to help them decide.

If the parents are convinced that their daughter is truly sincere in joining the Protestant church (and the longer this happened before the marriage the stronger the presumption would be) then they might

conclude that she is doing no evil by marrying in the church of her choice. In this case they might decide to cooperate completely with the marriage.

If the parents fear that the daughter has changed churches just to get her man, then they must ask themselves: "How can her faith best be saved?" Will their refusal to have anything to do with the wedding shock the daughter into realizing what she is doing or alienate her from the faith and the family forever?

In any case of this kind there is the

problem of scandal that must be weighed. Is there danger of giving scandal by seeming to condone the sinful action of one's child by cooperating in a marriage outside the Church? In these days of greater independence of children and loss of parental control, Catholic friends and relatives will ordinarily understand and sympathize with the parents in their dilemma. And it is quite possible that more scandal might be given to Protestants by what could appear to be a lack of love and interest in their child were the parents to avoid the wedding.

There is no ready-made answer to this very common problem. The old prohibition against attending marriages of Catholics outside the Church no longer is effective in applying social pressure to keep the young in line—if it ever was. Today when in doubt what to do in these situations, it seems to me better to choose the course that will keep parents, friends and relatives close to the one who "marries outside the church."

Q. I am a recent widow. I miss my husband physically, emotionally and intellectually. I would like to remarry. But whom? I have two good male friends that I feel strongly for and they both would like to marry me. They are divorced. At age 40 is there any hope I can find someone who is eligible in the eyes of the Church? A drop-out priest? Or a widower? Not too probable. I am racked up by my conscience and feel it is not human to reject two beautiful relationships—potentially permanent—because of their past. I do not choose to be celibate. Must I be? I need a theological opinion.

A. Be patient, sister. If you have two men on the string in so short a time, you obviously won't have too much trouble landing an eligible bachelor or widower. Keep on fishing. But leave the priests alone unless you are sure they are already drop-outs. Priests are having troubles enough these days without lonely widows setting traps for them.

It is not a theological opinion you need, but a few blunt words of advice. You should be grateful. It is evident that you were blessed with a good husband. That is more than many women ever enjoy. Show your gratitude now by helping others to some happiness. There are other widows and widowers experiencing your same problems. Look for them. And if

## 'Image of Jews' text prepared

NEW YORK—Publication of instructional material on Jews and Judaism prepared especially for parochial schools was announced here by the Anti-Defamation League of B'nai B'rith.

Entitled "Image of the Jews: Teachers' Guide to Jews and their Religion," its purpose is "to help the individual teacher by providing a basic fund of information and by offering a systematic approach to the study of the Jewish religion."

The publication—prepared for the league by Ruth Seldin, an editor and teacher, with the assistance of Brother Joseph Irwin, F.S.C., of the Department of Religion, Cardinal Spellman High School, Bronx, N.Y.—is divided into two parts.

The first is a series of six written lectures on various aspects of Jewish life by prominent Jewish scholars, and a teachers' guide. The latter contains four basic sections: The American Jew, What Jews Believe, Jewish Worship and the Jewish Year and The Life of the Jew.

there is no social organization for such persons, organize one. I know of one such organization that was the result of a letter to the editor of a diocesan paper inviting interested parties to meet after a specified Mass in front of a centrally located church.

What I am trying to say is don't be in such a hurry to throw your heart and your religion away. You haven't yet exhausted the possibilities.

Q. It was announced that when the new Ordo Missae would come into general use the words of consecration would be in Latin all over the world. Why do we hear nothing about this?

A. You are mistaken. It was announced that the words of consecration would be the same in all four of the Eucharistic Prayers. The latest books reflect this change.

Q. What happens when a Catholic couple after a divorce wants to marry each other again? Can they marry again in the Catholic Church?

A. The Church wants them to come back together, but they can't remarry in the Church because they are already considered by the Church to be married. They must, however, be married again civilly. This is what usually happens: The couple obtains a marriage license and renews their vows before a priest who sends notice of the marriage license to the authorities issuing the license who record the second marriage. No church records are made of the second marriage for according to the Church the couple remained married after the civil divorce.

## Good response is reported to priestly survey

CHICAGO—The national average response to the most comprehensive survey of the priesthood ever attempted by American Catholicism has so far been one of the highest reported for mailed surveys of such broad scope.

The National Opinion Research Center at the University of Chicago, which is conducting the survey for the National Conference of Catholic Bishops (NCCB), reported that some diocesan and religious communities already have a completion rate of over 90%.

Every bishop and major superior of Religious, in addition to more than 6,000 priests, was mailed a 46-page confidential questionnaire to determine what they see as the past, present and future role of the priesthood and the Catholic Church in the United States.

The questionnaire, a sociological survey, forms part of a comprehensive study of priestly life and ministry under a contract signed by the NCCB. Responsible for the over-all study is the Bishops' Committee on Pastoral Research and Practices, chaired by Cardinal John Krol of Philadelphia.

The questionnaire was drawn up after long study and consultation among leading scholars in theology, psychology, sociology and allied fields. Aspects of the priesthood under investigation include: personal characteristics, spiritual and psychological growth, the roles of the priest, celibacy, professional performances and job satisfaction, as well as decision-making and authority in the Church.

## 'BREAKTHROUGH' IN EVANSVILLE

# Secular collegians to serve as parochial teacher aides

BY MARY ALICE ZARRELLA

EVANSVILLE, Ind.—Another "first" was established at a recent meeting of the Evansville Area Catholic School Board.

Dr. Ted DeVries, head of the Education Department of Indiana State University-Evansville Campus, offered a program by which the University would place its upper-division students (who plan to enter the teaching profession) in Catholic elementary schools to help with science, language arts, physical education, math and social science classes.

The offer was accepted by the Board. The program will include consultative services; counseling service; specialized testing; use of materials and professional personnel in schools selected by the Board and Father Raymond Kuper, Executive Secretary of the newly created Evansville Area School Board. Also possible would be a scheduled in-service training for teachers and administrators. All these are offered on a no-fee basis.

When INTERVIEWED, Dr. DeVries explained that the program is not as one-sided as one might think at first glance.

"Your schools have great flexibility and

we feel that the program will certainly benefit the University and its student-teachers as much as it will your schools. I do not think of this as a one-way offer at all.

"While we are offering our facilities, materials and personnel, in exchange we are getting what you might refer to as an actual laboratory in which our student-teachers can experience first-hand the realities of teaching. By providing these opportunities we are taking our students beyond the text-book presentation and offering them a live situation.

"For a long time universities have remained a world to themselves; but to be relevant, a university must be in touch with the community in which it is located."

Is this kind of offer by a State University to a Catholic School System unusual? "Yes," replied Dr. DeVries. "I think I will be safe in saying that it is probably the first time such an arrangement has been worked out. However, when you consider that about 40% of this community is Catholic and that many of our student-teachers are Catholic, there really shouldn't be anything unusual about this kind of arrangement."

Dr. DeVries pointed to the experimental project undertaken earlier this year where the innovative program at St. Mary's Model School was planned jointly by ISU and the Diocesan School Office. "I am sure," commented Dr. DeVries, "that Sister Timothy would confirm my view that that experiment has been successful. I am confident that our plans for the new venture will continue this kind of mutually beneficial exchanges in learning."

ASKED HOW MANY student-teachers would be involved, Dr. DeVries said that all eligible upper-division personnel would be given opportunities to work in their own area of interest. Many are already working in the regular public school system, he explained.

In the new program a specialized reading course would be added to the language arts now being offered at St.

Mary's. The number of student-teachers available will enable small group learning which Dr. DeVries thinks should not go under five learners to a student-teacher. He feels that students learn from each other as well as from the teacher.

Father Kuper was equally enthusiastic and pointed out that the new Catholic School System makes possible this kind of expanding program. Through centralized planning, facilities and opportunities such as these offered by ISU can be utilized to the best possible advantage for both parties. The Board and Father Kuper will select those schools which will benefit most from the ISU offer as well as in turn offer ISU the best "laboratory" for its purposes.

Dr. DeVries likes to think of the cooperative effort planned as a kind of "internship" where the student-teachers with its 10 available college professors will work with the Catholic School personnel to achieve the highest possible results.

## Labor movement

(Continued from Page 4)

dearly in the public confidence it won on its decades of greatness.

Here perhaps is an opportunity for many of the more able among the alienated young to put their vaunted idealism to practical use. Forget about "self-realization" through acid rock, drugs, and sexual license. Try on the shoes your good old grandfather or great-grandfather wore when he helped change the world against overwhelming odds by creating and advancing the American labor movement. Remember, that grand-parent was among the brave and hardy men who molded a society that gives some of you enough money to make fools of yourselves.

## Klotz

(Continued from Page 4)

reacted to the gods of all other altars by declaring them fake. Thus it was always to emerge as the one bulwark of truth and decency. It used to work. But lately something has gone wrong.

So the challenge for our time is not only to meet the action head on but for the church to stir up a little dust of its own.

A recent issue of the Presbyterian Record from Canada gives an interesting point of view about structuring the church so that it can move more nearly into the center of the action. The first point simply states that in a voluntary social group such as the church is today nobody can take seriously any decision in which they have not been participant in making. Of course, this immediately raises the prospect of rapidly reducing the church to trivia which is the other side of the coin.

SECONDLY the proposal says that since we live in a world of transients and "motionality" we must prepare for the itinerant. They should be allowed to come in, do their thing and move on or go into a dormant period. Once they have rested we should let them come back and do it or something new all over again. And we love them all the while.

The other thought simply states that when any group in the church meets on any issue they should have a right to the expectation that they are going to do something about it together. This could be pretty devastating to those few in the average church who are accustomed to making the decisions about what goes and what doesn't go. It would not always work out in favor of the church's image, I fear.

Maybe it's easier for us to continue attacking the old familiar gods so they will leave us alone at our own altar. Anyway, it's something to reflect on during Lent.

## More Catholics attend college

MINNEAPOLIS—Catholic high schools are more effective than public schools in sending graduates on to higher education, according to a nationwide study reported here.

Results of the study, presented at a session of the American Education Research Association, showed that the average percentage of public high school graduates going on to college was 54 per cent, while the percentage for Catholic schools was 74 per cent.



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# CYO Convention scheduled this week-end at Scecina

Five hundred teen-agers from the Archdiocese are expected to attend the 13th annual Junior CYO Convention, which opens today at Scecina Memorial High School, Indianapolis. About half of the total are from outside Indianapolis.

Registration starts at 5 p.m. in the cafeteria, followed by the first general session at 7:30 p.m. 1:30 and 2:40 p.m. Saturday Deaneary Caucuses and a mixer will conclude the evening. Don Lash, of the Fellowship of Christian Athletes, will serve as convention keynoter at 10 a.m. Saturday. During the general session Saturday morning all candidates for elective office will be introduced to the delegates.

## Holy Name repeats in band competition

Holy Name parish, Beech Grove, repeated for a second consecutive win in the band-orchestra competition of last week-end's Archdiocesan Cadet Instrumental Music Contest, held at Cathedral High School.

St. Ambrose parish, Seymour, and St. Philip Neri parish, Indianapolis, finished second and third, respectively, in the competition.

First place in the brass ensemble class was awarded to St. Anthony, Clarksville, while Holy Name musicians took first in the woodwind ensemble competition.

A total of nine medals were awarded to soloists in the various classifications, including co-medalists in trumpet, clarinet and flute. Two solo medals went to students of St. Bartholomew, Columbus, and St. Philip Neri, Indianapolis.

IN SATURDAY'S piano competition, more than 400 young musicians vied for medals in five classes, based upon length of experience.

Eileen Mazelin, of Immaculate Heart of Mary parish, Indianapolis, won in Class A as a co-medalist. She achieved her third medal, having been medalist while a fifth and sixth grader in Class C. Andy Dietrick, of St. Pius X parish, Indianapolis, was the medalist in Class D, having been co-medalist last year in Class E.

St. Andrew parish, Indianapolis, had two medalists in the piano competition—Mary Szeszycki, Class C, and Chris Anne Gangany, co-medalist in Class A. Immaculate Heart of Mary parish, Indianapolis, also had two medalists—Eileen Mazelin, Class A, and Sharon Hilmes, co-medalist in Class B.

OTHER PIANO medalists were: Brenda Elsner, of St. Ambrose parish, Seymour, Class B; and Carol Scheuer, of St. Charles parish, Peru, and Christine Riddick, of St. Mary parish, Lafayette, co-medalists in Class E.

FOUR SETS of discussion sessions will begin at 11 a.m., with other sessions planned for 1:30 and 2:40 p.m. Saturday and 12:30 p.m. Sunday. Fourteen topics will be presented twice each.

Panel topics will include: Drug

Abuse—Time for Action, the last round of discussion topics will follow the Mass.

The afternoon schedule will include deanery caucuses and Dialogue, Why Ask Father (He'll Just Say "No"), which time new officers will be elected.

Archbishop George J. Biskup will head the list of guests attending the closing banquet at 4:30 p.m. Also to be honored will be the new officers and the national vice president of the CYO—Miss Terry Scheidler, of St. Andrew's parish, Indianapolis, a student at Dayton University.

A semi-formal dance is set for Saturday evening, with music provided by "The Urge" combo. Father Donald Schneider, Archdiocesan CYO Director, will celebrate the Convention Mass at 10:30 a.m. Sunday. A multi-media presentation will take the place of the homily, directed by Father Edward Kirch and Father Thomas Williams.

A Communion Breakfast and

HIGHLIGHTS of the banquet will include the naming of the winner of the Junior CYO Publications Contest. The award will be presented by George E. Diehl, of the public relations committee. Also to be announced will be the recipients of the Roger Graham Memorial

Prize film set at St. Barnabas

INDIANAPOLIS—The prize-winning Canadian film "Nobody Waved Goodbye" will be shown at 8 p.m. Friday, April 10, in St. Barnabas parish hall, 8300 Rahke Road. It is the fifth in a series of six programs sponsored by St. Barnabas and neighboring churches.

"Nobody Waved Goodbye" addresses itself to the crisis of modern youth in conflict with the standards of their parents and of middle-class society.

Admission is \$1 per person. The public is invited.

Divisions II and IV of the Junior Spring Kickball League will get underway April 19, with the other two divisions starting April 22. Thirty-four teams are entered in the league. Coaches in both the Cadet and Junior leagues will meet at 7:30 p.m. Tuesday, April 14, at the CYO Office.

Cadet Spring Kickball League Division III action will start April 20, while the other three divisions will begin on April 24. There are 41 teams entered in spring competition.

Cadet Boys Track dual-meet season will start the week of April 12.

Blanks will be mailed next week for the Cadet Boys Track city-wide meet, to be held May 17. Deadline will be May 13. The Cadet Girls Track meet will be scheduled the following Sunday, May 24, with the deadline on May 20.

BEECH GROVE, Ind.—St. Paul Hermitage will benefit from the proceeds of a rummage sale sponsored by the Ave Maria Guild Friday and Saturday, April 17 and 18. The sale will be held at the Hermitage, 501 N. 17th St., from 9 a.m. to 3 p.m. on Friday and from 9 a.m. until 12 noon on Saturday. Mrs. J. P. Stephens is chairman.

WOODWIND—Holy Name: Steve Wheatley, Steve Campbell, Jim Sylvester, Tom McElroy, Ed Tomlinson

BAND-ORCHESTRA COMPETITION

First Place: Holy Name

Second Place: St. Ambrose, Seymour

Third Place: St. Philip Neri

ENSEMBLE MEDALISTS

BRASS—St. Anthony, Clarksville; Tim Kessner, Robert Smith, James Hughes, Arthur Entman, Gordon Young, Alan Gettelfinger

FLUTE—Susan Burger, St. Bartholomew, Columbus

SAXOPHONE—Matthew Belding, St. Bartholomew, Columbus

CLARINET—Deanna Gallagher, St. Pius X (Co-Medalist); Maureen Voltner, St. Philip Neri (Co-Medalist)

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## TIC TACKER

## Home missions need support

BY PAUL G. FOX

Folks move every day. For a variety of reasons a man and his family will pull up stakes and venture into the relative unknown. More often than not, the motivation is the chance of improving one's circumstances.

JOHN AND FRANCES BROWN and their eight children had a different reason for leaving their home in ST. JOSEPH'S PARISH, Terre Haute, last year for Wheeling, West Virginia. They are serving under a year's contract with the Diocesan Action Corps of the Wheeling diocese.

For several years the Browns had been alive to the needs and activities of their home parish in Terre Haute—involvements that included a CYO sports program, the Cursillo movement, a prison apostolate at the Federal Penitentiary, and recreation work in a ghetto community.

But there are times when every thinking Christian feels he might devote himself more fully to the work of the Church. When this feeling crystallizes into conviction and commitment, it means a drastic alteration in the basic routine of his life.

ENCOURAGED by friends, particularly in the Cursillo movement, the Browns made the plunge. They are presently engaged in establishing a neighborhood center in St. Anthony's parish, Follansbee, W. Va. Actively assisting in the project are the Brown children, ranging from eight to 17 years of age.

In a recent "mission letter" home to members of their Terre Haute parish the Browns wrote:

"We, as a family, have decided to make a commitment to God to devote at least one year to missionary work so that we can share Christ with others, who otherwise might not ever have the opportunity of knowing Him...."

"In order to carry on this work to the best advantage, we must raise money for the first year we are in the field. It isn't easy to beg, but by letting our needs be known, it gives others a chance to share something of themselves. One way of doing this is by donating \$1 per month (or \$12 per year). Others who are able may feel that they would like to give more."

HELPING THEM to raise the minimum of \$6,000 per year to support themselves while in Wheeling is an Indianapolis group, headed by

ROD P. HUGHES, of ST. MATTHEW'S PARISH. He recommends \$1 per week, rather than \$1 per month. But all financial help is appreciated.

Contributions may be sent directly to: Action Corps, c/o John and Frances Brown, 1300 Byron Street, Wheeling, West Virginia 26003. Or to Rod P. Hughes, 4305 Wyandotte Drive, Indianapolis, Indiana 46220.

NAMES IN THE NEWS—FATHER PAUL RICHART, former assistant pastor of St. Christopher's parish, Indianapolis, has completed a year's tour at Thule AFB in Greenland and has been reassigned as chaplain of the Air Force Academy in Colorado. His mailing address is: Capt. (Chp.) Paul Richart, P. O. Box 55, U.S. Air Force Academy, Colorado Springs, Col. 80840.... FATHER WILLIAM KNAPP, pastor of ST. ANTHONY'S PARISH, Indianapolis, has been readmitted to St. Vincent's Hospital in the intensive care unit.... FATHER RICHARD HILLMAN, pastor of ST. ANDREW'S PARISH, Richmond, has been released from the hospital after four week's stay.... DR. THOMAS J. KRESS, a member of ST. MARK'S PARISH, Indianapolis, has been named to the 1970 Outstanding Young Men of America list. He is a research chemist for the Eli Lilly Co.... FATHER HENRY HERPEL, of ST. MARY'S PARISH, Rushville, has been elected chairman of the Rush County Comprehensive Health Planning Association, Inc.

HERE AND THERE—The Cincinnati Province of the Franciscans, who staff parishes at Oldenburg and Batesville, will sponsor a national pilgrimage to the Shrines of Europe, under the direction of Father John C. Market, O.F.M. For information, contact FATHER VINCENT KROGER, O.F.M., HOLY FAMILY CHURCH, Oldenburg, Ind. 47036. Early reservations are important because of limited accommodations at Oberammergau, where the world famous Passion Play will be presented this year.... Twenty-seven members of the Legion of Mary from nine Indianapolis parishes assisted SS. PETER AND PAUL CATHEDRAL legion members in a recruitment drive last Sunday. FATHER EDWIN SOERGEL, of IMMACULATE HEART OF MARY PARISH, spoke on the organization at all Masses. Afterwards, about 90 parishioners volunteered for further information. Thirty-five home visits were made in the parish Sunday afternoon by Legion members in their follow-up effort.



EASTER IN NORTHERN IRELAND—Troops chase a fleeing mob of Catholics shortly after the mob, waving Irish Republican flags, attacked a Londonberry police station which was flying the Union Jack. One soldier and 11 policemen were injured and 21

people were arrested in the Easter Sunday melee. Shouting "Get out of Ireland," the mob hurled stones, bricks, iron bars and wooden boards at the police station before they were chased off. (RNS photo)

## Jean Kerr play set at Marian

INDIANAPOLIS—"Poor Richard," a Jean Kerr comedy, opens Friday, April 17, for a three-night run in the Marian College auditorium.

Under the direction of senior drama major Sharon Rathz, of Indianapolis, the play will be presented each evening at 8 p.m.

Freshman Peter O'Connell, of Kalamazoo, Mich., plays Richard, a British poet who immigrates to the United States only to face a marriage-minded secretary, played by Jane Schroeder, of Richmond.

Other cast members include Edward Frermann, of New Albany; Christina Peck, of Indianapolis, and Dennis Webber, of Cincinnati.

Sets and lighting have been designed by Jack O'Hara, drama instructor.

Admission for the general public is \$1.50.

## D OF I TO MEET

INDIANAPOLIS—The Mother Theodore Circle, D of I, will hold a covered dish meeting at 6 p.m. Tuesday, April 14, in the K C clubrooms, 1305 N. Delaware. Plans for attending the state convention will be discussed.

INDIANAPOLIS  
Calendar  
of Events

FRIDAY, APRIL 10

BLUE MOON BALL, sponsored by Chatared Parent Faculty Association at 9 p.m. in the school cafeteria, 5885 N. Crittenden Ave. Charlie Edwards Orchestra will play.

SUNDAY, APRIL 12

CARD PARTY, sponsored by St. Anthony's Altar Society, at 2 p.m. in the parish hall.

THIRD ORDER OF MT. CARMEL will meet at 1:30 p.m. at the Carmelite Monastery, 2500 Cold Spring Road.

FRIDAY, APRIL 17

AUCTION at 7 p.m. in St. Patrick's school hall, 950 Prospect.

SUNDAY, APRIL 19

PILLOW SLIP CARD PARTY at 2 p.m. at the Latin School, 600 S. East St. Proceeds will benefit St. Elizabeth's Adoption Home.

## SOCIALS

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

## DINNER SLATED

INDIANAPOLIS—Old-fashioned spaghetti dinners will be served in Our Lady of Lourdes school cafeteria, 5333 E. Washington, on Saturday, April 25. Mothers of parish Girl Scouts will handle the serving chores from 4 to 8 p.m. Carry-outs will be available.

## 'Impatience' applauded

ROME—Impatience among Christians of all denominations with ecclesiastical structures was cited by a specialist in ecumenism here on a rapidly developing thrust toward church unity.

Canon John Finlow, for the past five years director of the Anglican Central in Rome, said ecumenism seems to be developing along two lines, one on the hierarchical or structural level, and the other on the popular level where there is unrest among the Christian people themselves. Canon Finlow is leaving the center to work in the U.S.

Prior to his departure from Rome, Canon Finlow was received in audience by Pope Paul VI in a farewell gesture.

Canon Finlow, in his lecture, called the tensions between the structural and popular areas within Christianity a powerful force in the current drive toward unity.

The Christian peoples' ferment, Canon Finlow said, has

become known as the "crisis of authority." He pointed to the increased demand for intercommunion and its more frequent practice, with or without ecclesiastical authority.

"There is a tendency toward fuller and freer intercommunion," Canon Finlow said. "It cannot be stopped and there is an impatience with ecclesiastical restrictions."

While not necessarily advocating this tendency, the Anglican clergyman said it "is a practice that must be noted." "It is going to be practiced more and more and not less, no matter what the hierarchy, theologians and others say," he added.

## RUMMAGE SALE

INDIANAPOLIS—Our Lady of Lourdes parish Council of Catholic Women will hold a rummage sale, Saturday, April 25, in Lyons hall, beginning at 4 p.m.

## Lady of Grace Sisters hold chapter session

BEECH GROVE already experimented with Ind.—Continued renewal according to the ideals and norms of Vatican II was approved in actions taken by the Sisters of St. Benedict of Our Lady of Grace Convent here during a chapter meeting held Saturday, April 4.

Reports and recommendations were heard from various committees, including individual application of the poverty vow, service or apostolate for the Church and community-at-large; local convent government structure; possible establishment of a house of prayer and the option for members to wear contemporary clothes.

THE CHAPTER granted permission for individual members to live on an allowance if they wish and approved formation of a committee to study the programs of other religious communities who have

personal living allowances.

A committee is also studying actual and potential contribution of the Sisters for the apostolate. It will serve as a clearing house for community members who wish to move into new apostolates.

LOCAL CONVENTS were given the option of electing group coordinators next year rather than having an appointed coordinator. The chapter's consensus preferred retention of some form of group structure that allowed for mutual sharing of responsibility and decision-making.

Members of the community are studying the possibility of establishing a house of prayer within the next year for any Sister who selects to deepen her prayer life or other personal reason in the midst of an active apostolic life.

Permission was given to any member the option to wear contemporary clothes because of her work, but the Sisters will continue to wear their present habit in the schools where the custom is accepted.



FR. DEHNER

## Richmond native named to post in Lafayette See

LAFAYETTE, Ind.—A Richmond native has been appointed to the full-time position as executive director of the Lafayette Diocesan Assembly.

Father Paul Dehner, ordained for the Lafayette diocese in 1965, will be assisted by a staff according to the announcement by Bishop Raymond J. Gallagher and Thomas G. Medland, president of the diocesan pastoral council.

Assembly offices will be located near Kokomo and contain facilities to be used for the theological and practical education of laymen in various apostolates.

Father Dehner previously served parishes in Anderson, Muncie and Kokomo. He is a native of St. Andrew's parish, Richmond, and a graduate of Richmond Senior High School. He holds degrees from DePauw University and the Graduate School of Business at the University of Chicago. Theological training was taken at Catholic University.

## Announce theme of card party

INDIANAPOLIS—"Color It Spring" is the theme of the annual Card Party sponsored by the Women's Club of Christ the King parish, to be held at 8 p.m. Friday, April 17, in Chatared High School cafeteria.

Tickets are available at the door for \$1.25. Door prizes, loot-bags and table prizes will be given away along with several grand prizes.

## Monsignor Goossens Says:

"Where There's A Will,  
There's A Way."



Every Catholic should make a place in his or her will for the missionary works of the Church. A gift of this kind follows you into eternity.

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## Remember them in your prayers

**CLINTON**  
**ANNA JAMES DAVIDSON**, 89, 1 William J. Jacobs, 58, St. Sacred Heart, April 3. Aunt of Mary's, Mar. 26. Husband of Ruth M.; father of William Jacobs Jr., of Charlottesville, Va.; Tony Jacobs of Riverside, Calif.; Louis W. Jacobs of Ft. Myers, Fla.; Curtis Jacobs of Madison; brother of Mary Blankman of Mary L., father of Michael, Mary, of Julia, Jane, Joyce and Renna Lorton; son of Mr. and Mrs. Kenneth Lorton.

**INDIANAPOLIS**  
**KENNETH L. LORTON**, 40, Immaculate Heart, April 2. Husband of Mary L., father of Michael, Mary, of Julia, Jane, Joyce and Renna Lorton; son of Mr. and Mrs. Kenneth Lorton.

**MADISON**  
**PETER J. REQUET**, 80, St. Patrick's, Mar. 26. Husband of Patricia H.; father of Margaret Chambers; brother of Charles Requet, Sr., all of Madison.

**NEW ALBANY**  
**CHARLES E. BLUBAUGH**, 18, Our Lady of Perpetual Help, Apr. 3. Son of Mr. and Mrs. Hiram Blubaugh; brother of Mrs. Ronald W. Brown of Valley Station, Ky. and Laura Jean Blubaugh of New Albany; grandson of Mr. and Mrs. Ed Cloutier of Chisholm, Minn. and Mr. and Mrs. Chester B. Blubaugh of Lebanon.

**NEW MIDDLETOWN**  
**SARA LA DUKE**, 84, Most Precious Blood, Apr. 6. Mother of Mrs. Virginia Shaffer of New Albany; Mildred House of New Salisbury; Dorothy Bennett of Merritt Island, Fla.; Emory LaDuke of New Albany and Lawrence LaDuke of Elizabeth.

**SELLERSBURG**  
**JOSEPH H. SCHINDLER**, 78, St. Paul, Apr. 1. Husband of Matilda; father of Mrs. Romilda Weber of Sellersburg; Mrs. Alma R. Bender and L. J. (Bud) Schindler, both of Speed.

**TERRE HAUTE**  
**EMMA ROETKER**, 86, St. Benedict's, Apr. 6. Mother of Dorothy House of Terre Haute; Mary Bainton of Portland, Ore.; Catherine Staley of Lake Wood, Wash.; Jane Pigg of Indianapolis and Frederick Roetker of Vancouver, Mich.

**LIBERTY**  
**JAMES E. LIVERS**, 54, St. Bridget, Apr. 6. Husband of Mae; father of Gale Livers of Indianapolis; brother of Herman Livers of St. Petersburg, Fla.; Alvin (Ves) Livers of Liberty and Leonard Livers of Brookville.

**FRANCES DERMODY NOUSS**, St. Benedict, Apr. 8. Mother of William F. Noss of Seattle, Wash.; sister of Ralph Dermody of Los Angeles, Calif.

**MARY IRENE DAYLESS**, St. Patrick's, Apr. 4. Aunt of Joan McCormick of Michigan City.

**EMMA ROETKER**, 85, St. Benedict's, Apr. 3.

## Student Center council named

BLOOMINGTON, Ind.—Four members of the Indiana University faculty and staff, eight undergraduate and four graduate students have been elected to make up the parish council of the St. Paul Catholic Student Center at IU for the 1970-71 school year.

Dr. Robert F. Byrnes, Distinguished Professor of History, and Dr. Patricia Riesenman, assistant professor of Germanic Languages, will represent the IU faculty on the council.

Formerly chairman of the university's history department and director of the International Affairs Center, Dr. Byrnes has been on the IU faculty since 1956.

Elected to represent the university staff on the St. Paul parish council are Mrs. Elizabeth Bridgwater, one-year term, and Robert Baker for two years. Baker is assistant football coach at the University.

Mrs. Bridgwater is service supervisor in the Briscoe Quad dining room. A graduate of IU, she is a member of the Bloomington School Board and has been a member of the St. Paul parish council during the current year.

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students on the council will be: Anthony D'Angelo, Dayton, O., School of Business, and Richard Vorwerk, Jr., Akron, O., library sciences, one-year term, and Andetrie Smith, Houston, Texas, English department, and Louis Moore, Fort Lupton, Colorado, art history, two-year terms.

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# Advocates more dialogue between bishops, priests

BY GERARDE E. SHERRY

CHICAGO—"Priests must be neither foot-draggers nor gun-slingers in their relations with bishops," Father Frank Bonnikke, newly elected president of the National Federation of Priests Councils (NFPC) declared here.

Pastor of St. Mary's Church in DeKalb, Ill., Father Bonnikke said "priests must do their homework, appreciate the pressures which bishops face today, and do everything to keep open channels of communication."

The road to reduced tensions between bishops and priests is "dialogue, dialogue, dialogue," he said. "We all have to rid ourselves of the stereotypes we have about one another," he added.

Father Bonnikke, elected at the federation's recent convention in San Diego, Calif., discussed a wide range of issues facing today's priests during an interview at NFPC headquarters here.

He listed these as democracy in the Church, the holiness of priests, co-responsibility with bishops and laity, due process machinery, optional celibacy, involvement in the world, and the generation gap within the ranks of priests.

FATHER BONNIKE, 47, a native of Elgin, Ill., has had a lively career since his ordination in 1952. He has served as administrator and pastor of three parishes in the Rockford diocese as a school superintendent, and is currently a member of the diocesan urban task force. He helped found the Rockford priests senate in 1967 and served as its first president.

A delegate to the original NFPC constitutional convention in 1968, which created the nationwide grouping of such senates, he has been a member of the federation's executive board and steering committee. He was general chairman of the organization's 1969 House of Delegates meeting (convention) in New Orleans.

Citing the need for open lines of communication, Father Bonnikke said: "The important thing is to create forums where everybody can be heard, and in true faith to look for the Holy Spirit wherever people are working for the reign of God."

Father Bonnikke said shared

responsibility should be implemented at all levels of the Church.

"The thrust of the Church will be to explore areas of shared responsibility. To deny shared responsibility is to deny the Holy Spirit 'who breathes where he will,'" he said.

THE NFPC LEADER said shared responsibility does not mean shared authority. He quoted former President Truman who often said, "the buck stops here."

"The same is true in every city and state, and also in our nation," Father Bonnikke noted. "There are also limits in the formulation of theological doctrine. Hence the bishop must be recognized and accepted as final authority in diocesan life."

The priest said that shared responsibility and co-responsibility were closely related to the frequent demand for more democracy in the Church.

"It would be difficult to believe," he said, "that votes could decide everything short of theology in the Church. Our democracy has its checks and balances and so should the Church. It is more important to look for consensus. I feel also that in certain instances timocracy, rule by the qualified, is to be preferred to monarchy and democracy."

Regarding due process, the NFPC president said it still has a long way to go in relation to priests.

"No priest in the United States," he said, "is secure if he can be punished without knowing his crime or able to face the accuser or have someone represent him."

AMERICAN PRIESTS are "very disturbed" over the "Washington 19" affair, said Father Bonnikke, referring to 19 priests disciplined by Cardinal Patrick O'Boyle for opposing the papal encyclical of 1968 on birth control. The NFPC has appealed to Pope Paul for a hearing for the Washington priests, saying it will stage some kind of public protest if nothing is done by April 20.

The NFPC president said he could see no conflict between the priest's role as a minister to God's people and his role as a citizen.

"Contrariwise, these two roles can reinforce one another," he said. "God's

people live in a secular world. Too often priests have spoken to them as if their 24-hour-a-day preoccupation is in what is going on in the local parish."

"The spiritual life of priests can never be defined too narrowly," Father Bonnikke said. "After all, Jesus said 'where two or three are gathered together in my name, I am there in the midst of them.'"

"Going to civic meetings, meeting the needs of one's neighbor, are also channels of grace along with the priest's sacramental ministry. Like any man, he has to work on both the vertical and horizontal dimensions of his spiritual life."

Father Bonnikke said he saw no let-up in the discussion of celibacy. He said he personally favored optional celibacy "for all priests across the board and the return to the active ministry of those married priests who wish to do so."

"More importantly," he said, "the entire people of God will have to be consulted on the subject. There can be no doubt that celibacy is related to many of the areas of priestly problems, and that optional celibacy could relieve some of these pressures. On the other hand, for some others, marriage could aggravate the priest's problems."

THE NFPC LEADER said that since such a high percentage of people are under 25, "it is important that young people be given a strong voice in parish councils, priests' councils and as delegates to the NFPC annual meetings or any future National Pastoral Council."

Father Bonnikke said the metaphorical father-son image is being irradiated both on the parish and the diocesan level, with greater recognition of priests as adults.

"The value of making the simple shift of referring to the younger priests in a parish as 'associate,' rather than 'assistant' pastors cannot be minimized," he said.

"Once a priest is an associate, a pastor has to see him in an altogether different light than an assistant. He is a brother with a voice that must be heard."

"Furthermore, he can then no longer be 'used.' Some bishops have found ways to skip over the strict seniority system in selecting pastors and other priests for positions of responsibility. Personnel boards can be of great help."



**DONATES SEVEN SCHOLARSHIPS**—Seven scholarships to Catholic high schools were donated this week by St. Pius X Council Knights of Columbus, Indianapolis. Recipients will be one eighth grade student from each of seven parish schools served by the Knights of Columbus. The scholarship for \$275 may be applied toward tuition at any Catholic high school. Vern Perkins, above, public relations chairman for St. Pius X Council, is shown presenting scholarship checks to two principals. On the left is Sister Dorothy Wargel, O.S.B., of Christ the King School, while Sister Mary Justin Gootee, S.P., of St. Andrew's School, is in the center. Other parish schools participating in the scholarship program include: St. Pius X, St. Joan of Arc, St. Matthew, Immaculate Heart of Mary and St. Thomas.

## 17th Communion CYO sets fiesta Mass, Breakfast at New Albany set by firemen

INDIANAPOLIS—More than 100 uniformed members of the Indianapolis Fire Department, led by the color guard of the Murat Firemen's Club, will attend the 17th annual Corporate Communion Breakfast Sunday, April 19. Mass will be offered at 9 a.m. in Our Lady of Lourdes Church.

Immediately following the Mass, breakfast will be served in the school cafeteria. Msgr. Cornelius Sweeney, administrator of St. Joan of Arc Church and Vicar General of the Archdiocese, will be the guest speaker.

### SLATE DINNER

RICHMOND, Ind.—The Daughters of Isabella will serve a chicken and noodle dinner from 4:30 to 8 p.m., Saturday, April 11, at the Knights of Columbus hall. Adults \$1.25, children 75 cents.

NEW ALBANY, Ind.—The New Albany Deanery CYO will sponsor a Spring Festival at St. Joseph's parish, Clark County, on Sunday, April 19.

Chili and barbeque will be served on the church grounds from 11 a.m. until dark. The event is open to the public and will benefit the Deanery CYO Office and its youth activities.

Deanery CYO director is Father Edmund Banet, of Holy Trinity parish, New Albany.

## Ladywood group to study abroad

INDIANAPOLIS—Eight Ladywood High School students, accompanied by a faculty member, will spend six weeks this summer in Switzerland, France, Italy and England on a cultural study program and tour.

Students making the trip are: Marcia Collignon, Karen Coonrod, Shirley Ryan, Simonetta Coonrod, Jill Carnaghi, Gail Hamilton, Carolyn Walsh and Carol Gierke.

Included in the plan is four weeks of study in French language, art and history, and two weeks of travel.

Students making the trip are: Marcia Collignon, Karen Coonrod, Shirley Ryan, Simonetta Coonrod, Jill Carnaghi, Gail Hamilton, Carolyn Walsh and Carol Gierke.

## Father Brinker CFM schedules dies at age 64 social Apr. 18

QUINCY, Ill.—Funeral services for Father Robert Brinker, O.F.M., faculty member at Quincy College for 15 years, were held Saturday, April 4, in the college chapel.

He died April 2 at the age of 64. At the time of his death he was serving as chairman of the biological science department at the college.

A native of St. Catherine's parish, Indianapolis, Father Robert was one of five Franciscans ordained in 1932 by Bishop Joseph Chartrand in Sacred Heart Church, Indianapolis.

He is survived by his mother, Mrs. Irene Brinker, and four brothers: Cletus, Norman, Everett and Rudy Brinker, all of Indianapolis.



FR. BRINKER

## 'Right-to-Read' project backed

WASHINGTON, D.C.—The Education Progress Center of the Catholic Archdiocese of San Francisco has been awarded about \$40,000 by the U.S. Office of Education to conduct a pilot "right-to-read" project this summer.

In the experimental project, researchers and school officials will design, operate, and evaluate a special five-week summer reading program for about 550 minority group children in San Francisco and Los Angeles, according to Joseph P. McElligot, project director and education representative of Catholic Schools of California.

The teachers will be volunteers from Catholic school Sisters in California who have had experience in teaching reading to disadvantaged children. They will receive no salary but a \$75-per-week stipend for maintenance.

INDIANAPOLIS—The Indianapolis Federation of the Christian Family Movement will hold its annual "Barrel-of-Fun Night" at Ritter High School, 3360 West 30th St., Saturday, April 18.

There will be live music for dancing beginning at 9 p.m. and door prizes will be awarded. Tickets and reservations are being handled by Bob and Ida Treadwell, 251-0433.

### CARD PARTY

ST. PHILIP—St. Philip's parish will sponsor a card party at the school cafeteria Wednesday, April 15 at 7:30 p.m.

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