



VOL. X, NO. 28 INDIANAPOLIS, INDIANA, APRIL 17, 1970

## AT SPRING MEETING

# Bishops to tackle variety of issues

BY JOHN R. SULLIVAN

SAN FRANCISCO—Ecumenical harmony and intramural differences will likely be the major characteristics of this year's spring meeting of the American Catholic hierarchy.

Usually, it works the other way around.

But when the National Conference of Catholic Bishops (NCCB) meets April 21-23 at the Fairmont Hotel here, two significant events are expected to occur: —The staff of the Bishops' Committee on Ecumenical and Interreligious Affairs will report that talks with Episcopalians and Lutheran theologians have resulted in substantial agreement on the three churches' views of the Eucharist. But the BCEIA staff quickly notes that this agreement will result in intercommunion only after more study by all churches. A spokesman said a Lutheran-Catholic study of the ministry is still several

months short of yielding "positive findings."

—The U.S. bishops give no indication of meeting an April 20 deadline set by the National Federation of Priests' Councils (NFPC) to come up with a "response" to what the federation calls unjust treatment of 19 dissenting Washington, D.C., priests disciplined by Cardinal Patrick O'Boyle for opposing the papal birth control encyclical.

APRIL 20 IS THE day before the Bishops' meeting opens, and the federation has promised to hold public demonstrations unless that deadline is met.

The federation also voted in March to send a team of observers to the spring meeting of the hierarchy. But the bishops have not indicated that they will be admitted into their councils. Possible result, according to most people close to the situation: another demonstration at least, and possibly an attempt—made by other groups at the November 1969 meeting—to enter the meetings forcibly.

Although the bishops will undoubtedly have to deal with unscheduled dissent, they have given themselves a packed schedule of other matters to discuss. Among them:

—Bishop Francis J. Mugavero of Brooklyn will ask them to approve creation of a National Coalition for Social and Economic Development. The coalition has its roots in the November 1969 meeting, at which the bishops agreed to raise \$50 million for social action and anti-poverty efforts. The coalition would be the fundraising and distribution organization for that money.

—Bishop Raymond Gallagher of Lafayette, Indiana, the chief church representative at last December's White House Conference on Nutrition and Hunger, will ask the bishops to adopt the conference's recommendations as part of their anti-poverty efforts.

—Bishop Bernard Flanagan of Worcester, Mass., will ask the hierarchy's approval of a short statement titled "Christians in Our Times," drafted by a committee he heads. The statement, called "banal" by one NCCB source who has read its earlier drafts, is described as one of "encouragement and assurance to our people." It was authorized nearly two years ago, but has been deferred by the last two NCCB meetings.

—Religion texts—the cause of considerable public furor a year ago—will be discussed and the bishops will be asked to approve a tentative list of criteria for judging their worth.

—The bishops will probably approve establishment of a permanent "Newman Center for the Study of Campus Ministry"—a permanent research and training center to be located in Boston. The National Newman Foundation has agreed to support the center for three years. First-year cost: \$118,260.

—Bishop Flanagan's committee will also ask the bishops to approve an eight-paragraph statement acknowledging the "important role" the diocesan Catholic press plays in the life of the Church.

## Name rabbi to faculty

BOSTON—A Jewish rabbi-educator here is becoming accustomed to the trail blazer's role.

Dr. David Neiman has been appointed the first Jewish visiting professor in theology at the 400-year-old Pontifical Gregorian University in Rome.

Since 1966, Dr. Neiman has been the first fulltime member of the theological faculty at Jesuit-run Boston College in neighboring Chestnut Hill.

"It's a very big step toward greater understanding between Judaism and Christianity," Dr. Neiman, an ordained rabbi, said of the Rome appointment.

## Slate open house at Mt. St. Francis

MT. ST. FRANCIS, Ind.—Mount St. Francis Seminary, for 60 years a high school for young men aspiring to be Franciscan priests and Brothers, will hold an Open House from 1 to 5 p.m. Sunday, April 26. The seminary is located on U.S. 150 outside New Albany in Floyd County.

Open for public inspection will be the seminary chapel, classrooms, dining rooms, recreation facilities and other points of interest. Faculty members, Brothers and students will be on hand to answer questions.

Special exhibits will include a slide presentation on the student life at the seminary.

There are presently 35 students enrolled from a nine-state area. Eight priests comprise the faculty of the fully-credited high school. The campus covers 360 acres and a lake.

## Father Edward Bauer, retired priest, dies at 84

EVANSVILLE, Ind.—Funeral services for Father Edward Bauer, retired Archdiocesan priest and former pastor of St. Mary's Village parish, Vigo County, will be held at 11 a.m. Friday, April 17, in St. Mary's Church here.

Father Bauer, who retired in 1957, died Wednesday morning at the Alexian Brothers Rest Home in Signal Mountain, Tenn., where he made his residence since 1963. He was 84.

Burial will be in St. Joseph's Cemetery here. There are no immediate survivors.

CONCELEBRATING the Funeral Mass will be: Father John Rager, retired priest of the Evansville diocese; Msgr. Victor L. Goossens, pastor of St. Mary's parish, Indianapolis; and Father James McBarron, pastor of Sacred Heart parish, Terre Haute. Msgr. Goossens will give the sermon.

An Evansville native, Father Bauer was ordained in 1911. Early assignments included St. Andrew's parish, Richmond, and St. Bernard's parish, Gibson County.

HE WAS NAMED PASTOR of St. Anne's parish, Jennings County, in 1920, later serving pastorates at St. Pius parish, Troy; St. Joseph's parish, Vanderburgh County; and St. John's parish, Starlight.



FATHER EDWARD BAUER

He served as pastor of St. Mary's Village parish from 1949 until his retirement in 1957.

Since his retirement he resided at Providence Home, Jasper, and Regina Pacis Home, Evansville, moving to Signal Mountain in 1963.



REMEMBER WHEN?—Trying to identify all of the men and boys gathered above in the Spring of 1929 in St. John's schoolyard is an impossibility. But we know some of the names—names like Casey, Mulhern, Cooke, Toney, Frieje, O'Connor, Toner, Mallin, Fletcher, Gaughan, Hohn, Finley, Hill, Halloran, Hayes, Lynch, Roman, Gaynor, Troy, Sexton, Nolan, Foran, and Duffy. Many of them are interwoven with the history of the Archdiocese and it is especially appropriate to recall them now when

St. John's is in the process of preparing for the 100th anniversary of the completion of the Indianapolis church. Among festivities marking the centennial will be a picnic for former parishioners and longtime friends to be held at German Park. Incidentally, if you spot yourself in this treasured old photo, you'll remember that in the left background was the outdoor handball court and maybe you'll also remember many a breath-taking game played there.



ROGER GRAHAM MEMORIAL AWARD RECIPIENTS—These three service-conscious teen-agers were selected by the Deanery Directors of the Archdiocese as the "Roger Graham Memorial Award" winners for 1969-70. The awards, honoring them as the outstanding CYO members of the Archdiocese, were presented by Archbishop George J. Biskup at the Banquet which ended the Convention last Sunday at Secina High School. Shown with Father Donald Schneider, Archdiocesan CYO Director, are: Anne Fischer, St. Patrick, Terre Haute; Diane Martin, Sacred Heart, Jeffersonville; Ned Miller, St. Joan of Arc, Indianapolis. Anne and Diane served at Archdiocesan Youth Council Officers this year, while Ned currently is the Vice-President of the Indianapolis Deaneries Youth Council. The Roger Graham Award is named in memory of a deceased CYO Board member, who left a bequest in his will so that outstanding teens could be honored in this manner.

## D of I slates state parley at Columbus

COLUMBUS, Ind.—The 42nd annual convention of the Indiana Circles, Daughters of Isabella, will be held April 24, 25, 26 here with headquarters at the Imperial House Motel. The convention theme is "They Will Know We Are Christians By Our Love."

Delegates and members from 49 subordinate circles in the state of Indiana will attend. Hostess Circles are St. Mary, Greensburg; St. Rose of Lima, Shelbyville; Father Baron, Columbus; St. Jude, Rushville; and Our Lady of Everyday, Indianapolis.

REGISTRATION begins at noon on Friday, April 24, with committee meetings scheduled Friday afternoon. A dinner for Regents and Past Regents is planned for Friday evening.

A Mass for Peace will be offered Saturday morning. Luncheon will be served at 12:15 p.m., and the banquet is scheduled for 7 p.m. Archbishop George J. Biskup of Indianapolis is expected to attend as well as other members of the Clergy.

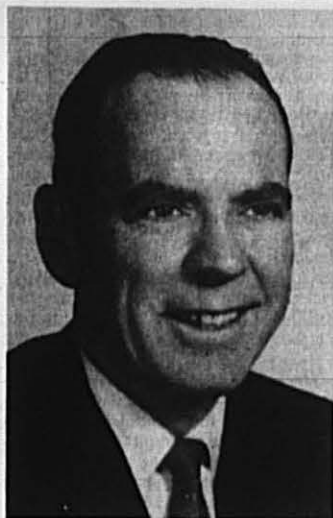
SUNDAY MASS WILL be celebrated at 8 a.m. in St. Columba Church, followed by brunch at 9:30 a.m. After memorial services and installation of officers the convention will adjourn.

## Ohio interfaith conference booked

COLUMBUS, Ohio—America's top elected Protestant and Catholic ecumenical leaders will be the two main speakers at the May 18 service here, at which four Catholic dioceses will join the Ohio Council of Churches.

They are Dr. Cynthia Wedel of Washington, D.C., president of the National Council of Churches; and Bishop Charles Helmsing of Kansas City-St. Joseph, chairman of the U.S. Catholic Bishops' Committee on Ecumenism.

Bishop James Malone of Youngstown will be the spokesman for the four dioceses—Cincinnati, Columbus, Toledo and Youngstown.



"MAN-OF-THE-YEAR."—William E. Kennedy, Jr., was honored by the Notre Dame Club of Indianapolis April 3 as its "Man-of-the-Year" for 1970. Kennedy, a member of Immaculate Heart of Mary parish, was cited for his service to civic, church, and professional groups. A 1942 graduate of Notre Dame, Kennedy has served on the boards of a number of local agencies and institutions, including the CYO, Catholic Charities, St. Augustine Home, and Brebeuf Preparatory School.

## Discuss reform of confession at Rome parley

BY EDYTHE WESTENHAVER

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ROME—A detailed proposal for the reform of confession which would feature granting of general absolution at Mass was suggested at a congress of moral theologians in Padua last week.

The congress, attended by 200 professors from Italian seminaries and universities, also produced progressive views concerning the Church's teaching on freedom of conscience, the evolution of doctrine, the relative merits of virginity and marriage, and the right to private property.

The Easter season is the favored time of year for clerical meetings in Italy, and this year is no exception. Roman theologians held a symposium on the Resurrection; the Italian hierarchy met last week; and several departments of the Roman Curia have meetings scheduled including the newly-enlarged Secretariate of the Synod.

The meetings held so far reflect a positive attitude toward Church aggiornamento which is perhaps more noticeable in Italy today than at any time since the Vatican Council, despite the controversies over celibacy and the proposed divorce laws.

THE SAME POSITIVE attitude has been noticeable in recent speeches of Pope Paul, especially in those he gave during Holy Week and in his address last Saturday to the participants in the symposium on the Resurrection. Italian newspapers almost unanimously contrasted the Pontiff's Holy Week speeches with those he gave during this week last year when he emphasized the difficulties being faced by the Church and spoke of "near-schismatic" current.

The Holy Father has noticeably gained weight in recent months and his general health appears improved. He has also increased the number of his audiences and other engagements.

The reaction to the suggested reform of the Sacrament of Penance is typical of the new mood. Several years ago when similar ideas were voiced in Holland, especially in connection with the controversial catechism for adults, there was considerable reaction in Italy.

Concretely, the proposal, made by Father Zoltan Alszegey, Hungarian-born Jesuit who teaches at the Gregorian University, would permit the faithful to receive absolution during Mass and thus be eligible to receive communion

without the individual recitation of sins specified by the Council of Trent. The requirement for a general confession once a year, during which the penitent would be obligated to mention all serious sins committed since the last confession, would remain.

Father Alszegey pointed out that this type of general absolution is not new; it is now permitted for soldiers in wartime or persons otherwise in danger of death or where the number of penitents and the shortage of clergy makes individual confession impossible.

The Gregorian's professor's paper received the general support of the meeting and specifically that of Msgr. Luigi Sartori, president of the Italian Theological Association, and Bishop Luigi Bettazzi of Ivrea, representative of the Italian episcopacy at the conference.

BISHOP BETTAZZI TOLD the writer for the Turin daily, La Stampa, that the reform would not mean a denial of the

(Continued on Page 7)

## Millions pray for safety of U. S. astronauts

At Criterion press time Thursday morning uncounted millions throughout the world were joined in common prayer for the safe return of the three American astronauts streaking back to earth aboard the crippled Apollo 13 spaceship.

Space agency officials were hopeful that the necessary adjustments had been made to insure a safe landing in the Pacific Ocean shortly after noon today (Friday).

Thousands joined Pope Paul VI Wednesday in St. Peter's Basilica in offering special prayers for the safe return of Astronauts James Lovell, Jr., John L. Swigert, Jr., and Fred W. Haise, whose moon landing was aborted by a mysterious failure in the command module some 200,000 miles from earth.

Two Indianapolis downtown churches held special Masses for the safety of the astronauts: on Thursday and Friday at St. John's and on Friday at St. Mary's.



HOSPITAL ADMINISTRATORS CONVENE—Administrators of the 11 hospitals conducted by the Poor Sisters of St. Francis Seraph of the Perpetual Adoration, Mishawaka, Ind., gathered this week in Beech Grove to analyze shared services among the hospitals, located in a five-state area. A central computer service has been in operation at St. Francis Hospital, Beech Grove, the past two years to serve all the hospitals. Other shared services being explored include: shared insurance program coverages, centralized purchasing plan and shared consulting engineering

services. The 11 hospitals have more than 4,000 patient beds and employ more than 10,000 employees. Shown above with Sister M. Stephanina, provincial superior of the community (third from right), are from left: Sister Verenis, of St. Anthony Hospital, Michigan City; Sister Josetta, provincial secretary; Sister Sponsaria, of St. Francis Hospital, Beech Grove; Sister Vincetta, provincial treasurer; Sister Henrita, of St. Anthony Hospital, Terre Haute; and Sister Laurine, of St. Elizabeth Hospital, Lafayette.



## SCRIPTURE TODAY

## INSPIRATION

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

We, the people of the 20th century, have inherited from the Jews and from all the Christians preceding us the tradition that the books of the Hebrew Bible are divinely inspired, which is to say that they have God as their author.

We Christians believe that the books of the New Testament also were authored by God. Roman Catholics, many Eastern Orthodox, some Anglicans and some Lutherans have the same belief about seven other books and seven smaller compositions written before the time of the New Testament but not included in the Hebrew Bible. Those books, called "deuterocanonical" by Catholics and "apocrypha" by Protestants, are in the Greek version of the Scriptures called the Septuagint, meaning "seventy," from the tradition that the first part of it was done by seventy Jews in Alexandria more than

two hundred years before the birth of Christ.

For both Jews and Christians this idea about the divine authorship of the Scriptures is a basic matter of faith. Christian theologians have long been used to calling it an "article" of faith.

Jews and Christians in general also have the traditional understanding that the books of the Scriptures were composed by human authors as well as by the divine author. You will recall that Luke, at the beginning of his Gospel, wrote: "Because I have carefully studied all these matters from their beginning, I thought it good to write an orderly account for you. I do this so that you will know the full truth of all those matters which you have been taught."

BEYOND THIS POINT of agreement about the dual authorship of the Scriptures there are many different theories about just how the divine and human authors worked together. The various theories about the process of inspiration—and theories is exactly what they are—are only as good as the arguments advanced for them.



## \* NEW JOY \*

BY MONIKA HELLWIG

Mostly it is the people in our lives that give those lives shape and direction and purpose. Things like money and automobiles and home ownership and color TV's are not enough to live for. If you have very few of these things, you may be so busy trying to get them that you do not notice how little they help to make sense of life. One thing is clear, however. Whenever you acquire any of these things, it does not really satisfy you. Once you have them, it seems so much less important than it was while you were trying to get them.

In the same way, abstract ideas are not enough to live for. Law and order, peace with justice, democracy, freedom, are all goals that we know are extremely important. But people do not wake up in the morning singing, nor dance and whistle through the chores of the day, nor cheerfully tackle what seems impossible, nor sink into bed at night with a deep sigh of happiness, just because they know they are striving after these ideals.

If faith were and abstract idea, it would not be enough to live for. But faith is a personal relationship—a response to a gift of life and love and meaning in life. Probably the best analogy is one that happens to most of us several times in our lives. There is someone who means so much that it is worth every kind of effort to respond to his or her expectation and encouragement and companionship—a father or husband, a wife or daughter, a very close friend.

WHEN ANY OF US enjoys a relationship like that, sooner or later something happens—a misunderstanding, a long separation, a death. At the moment of crisis, one tends to realize how much this relationship had meant, and how much it was a gift, a pure gift. Suddenly, life becomes a burden, everything is more difficult, people seem so unsympathetic and unhelpful, everything seems so frustrating. But sometimes it happens that the person who made the difference unexpectedly comes back. He was lost but he returns, he was dying but he recovers. It is not the same as before. It is so much more. It is the gift one could not possibly have hoped for.

The experience of the Apostles seems to have been like this. Life had seemed impossible. The world was a cruel tragedy, full of injustice, impersonal power structures, frustration and defeat. The world seemed under a death sentence; no matter how hard one might try to put things right, the effort was defeated before it was begun.

The Emmaus story reads just like this. The two disciples were going along talking together about all that had happened, downcast, depressed. There was the Roman occupation, the oppression of the poor, the meaninglessness of life. But there had been Jesus of Nazareth "who proved he was a great prophet by the things he said and did"; their hope had been "that he would be the one to set Israel free" (Luke 24: 20-21). Now he had failed. The forces

of evil were too strong. The Romans crucified him as a seditious rebel, and there was an end of it. If Jesus, who had proved himself a great prophet, had failed, who could succeed? Why bother? Why hope? Why care?

AS PURE GIFT, breaking in on their despair, they received from him the new meaning of life, the new joy. "Starting with Moses and going through all the prophets, he explained to them the passages throughout the scriptures that were about himself... and their eyes were opened and they recognized him" (Luke 24: 27-31). Out of the blue—new joy. Life was not empty. Evil was not triumphant. Their efforts were not in vain.

Joy is contagious. They returned and told everyone. Actually, they had no need to speak; they were living at a new high pitch of conviction and purposefulness. You could catch the message from them without words. It was clear that they had become men of faith, going through life with a vision, with confidence, with total trust.

There are people like that today. They have received new meaning, new joy, faith. It radiates out of them and it is contagious. They did not get it from study or effort. It was not achieved by reading or thinking. It was a gift. A pure gift. But when the moment happened, their eyes were open to see and their hands were free to receive.

WE EXPEND MUCH effort teaching people the creed and the catechism and a lot of prayers, so that they will grow up in the faith. But this simply is not what faith is about. It is a new dimension of life—the experience of the Risen Christ, when you let it happen and vibrate in your life.

It is like lighting an Easter candle. If yours is lit, let it show, and let other people catch fire from it. There are not all that many candles lit. If yours is not one of them, walk if need be a hundred miles to find a man alive in faith. Touch your life to his to catch the flame. He will not need to speak any words. You will know it is true—the New Joy.



Every man keeps a watch for someone—someone whose joy is contagious, spreading the germ of a life that is not empty. (NC Photo by Bob Smith)

Let us see if we can sort out some facts buried in the general and traditional agreement we have mentioned.

First of all, if the tradition is true, the Bible is unique in the world of literature, since it is the only book that has God as its author. We should perhaps say it is the only collection of books having God as author, since the Bible is actually a number of books and booklets which can be conveniently bound together in one volume.

Why did the Jews regard certain books, written at various times over a period of centuries, as divinely inspired? Father William G. Heidt, O.S.B., in his excellent booklet on the subject published for the Old Testament Reading Guide series (Liturgical Press, Collegeville, Minn.), rightly says, "It is impossible to find historical evidence explaining precisely how and why the Hebrews of Old Testament times came to regard specific books as divinely inspired. The fact is that they did. Ezra, reading from the 'book of the law of God'... labored under no doubts that he was reading the word of God" (a reference to a famous Old Testament event hundreds of years before the time of Christ, described in the Book of Nehemiah, 8:1-8).

Josephus, a Jewish author of the first century in the Christian era, wrote in one of his books, "... it is natural to all Jews, immediately and from their very birth, to esteem these books (i.e., of the Hebrew Bible) to contain divine doctrines, and... if occasion be, willingly to die for them." For the Jews, therefore, the idea that God had given them their Scriptures was something they derived, one could almost say, from their mothers' milk. St. Paul, writing to his disciple Timothy, said, "... you know that ever since you were a child you have known the Holy Scriptures (he means the Hebrew Bible, what we call the Old Testament), which are able to give you the wisdom that leads to salvation through faith in Christ Jesus" (2 Timothy 3:15 in Today's English Version).

THE JEWS DID NOT have a Pope or Ecumenical Council to make a solemn pronouncement about what they were to believe. They had the Scriptures themselves, which referred to God giving them a message in writing, on the two stone tablets mentioned in Deuteronomy (10:3-5), which were kept in the ark of the covenant. They had the tradition that prophets were men who spoke for God and that some of the prophets' writings, or at least writings attributed to the prophets, were from God. It said in the Scriptures that Moses wrote the book of the Covenant at the divine bidding (Exodus 24:4 ff.). The devout Jew believed it and handed on the belief to his children. It said in the books of the prophets that this or that oracle came from the Lord. The Jew believed it and treasured these books.

The New Testament presents Jesus citing the Hebrew Scriptures as the word of God. Look, for example, at the Gospel according to Matthew, 15:4-6, where Jesus is quoted as saying, "For God said, 'Honor your father and mother'..." The New Testament presents St. Peter saying the Holy Spirit "spoke through David" (Acts 1:16, 4:25), and St. Paul says "the Holy Spirit spoke through the prophet Isaiah" (Acts 28:25). In various places in the New Testament epistles arguments are based on Scripture as divine authority. Look, for example, at the Epistle to the Romans (3:2): "In the first place, God trusted his message to the Jews" (TEV). See also the First Epistle to the Corinthians, 14:21, and the Epistle to the Hebrews, 3:7.

THAT STATEMENT from St. Paul's letter to Timothy which we have just seen is followed by this significant sentence: "For all Scripture is inspired by God and is useful for teaching the truth, rebuking error, correcting faults, and giving instruction for right living, so that the man who serves God may be fully qualified and equipped to do every kind of good work" (TEV).

Look now at another classical statement about the inspiration of Scripture, from the second of Peter's letters in the New Testament: "Above all else, however, remember this: no one can explain, by himself, a prophecy in the Scriptures. For no prophetic message ever came just from the will of man, but men were carried along by the Holy Spirit as they spoke the message that came from God."

These statements of Peter and Paul refer to the Old Testament Scriptures, but we who believe the New Testament Scriptures are also divinely inspired can apply the statements, of course, to all the books of the Bible. As we shall see, Ecumenical Councils and Popes in encyclicals have given guidelines for Catholics in this matter of inspiration of the Scriptures. You will be able to judge for yourselves how much they have added to the statements of Peter and Paul.

KNOW  
YOUR  
FAITH

Today people claim the right to discern their values. Confusions and disagreements about what really matters have become a part of our society. For example, we've had moratorium marches and victory marches in Washington. We've had draft card burners and dedicated soldiers. We have people questioning a life worthy of mankind. (NC Photos by Bob Smith)

## WHO IS JESUS CHRIST?

BY FR. JOHN T. BYRNE

As early as 325 A.D. a church Council held at Nicea solemnly defined that Jesus Christ was divine. In doing so it merely confirmed in opposition to a serious heresy called Arianism what the Christians of the first centuries believed about Jesus. At another Council in Chalcedon in 451 the church defined Christ's full humanity (except for sin). About this the Christians of the first century certainly had no doubt.

These are the two poles to speak in relation to the Mystery of the Incarnation. Both are important. If Jesus is not Divine then it was not God who shared our human condition and the whole meaning of the Incarnation is lost. There have been plenty of good men in the history of the human race—men sent by God—prophets, but the Incarnation signifies a unique event which gave a whole new meaning to human life.

But it is also important that Christ was really human otherwise God did not share our human condition. The following passage in the Epistle to the Hebrews loses its true significance. It says: "Since in Jesus the Son of God we have the supreme high priest... It is not as if we had one who was incapable of feeling our weaknesses with us; but we have one who has been tempted in every way that we are, though he is without sin."

NOW THE PROBLEM is that we try to submit mysteries to logical analysis and tend to forget that a mystery frequently implies an apparent contradiction. This is what we can't understand about it. When we really satisfy ourselves that Christ was divine we tend to conclude that therefore he was not totally human. And on the other hand, when we feel that we have established that he was really human, then we conclude that maybe he wasn't divine.

Something like this has been happening in theology today. Theologians feeling that the Church in past times has been emphasizing Christ's divinity to the detriment of his humanity have written extensive treatises highlighting the fact that Christ was human. Discussions on the human knowledge of Christ have been frequent. As a result some of those reading this theology have begun to doubt Christ's divinity. Of course, they lose sight of the fact that they are reading a theology that is set within the context of the whole mystery of the Incarnation. Christ is both God and man. Proving that he was one does not disprove that he was the other. He was both or the Incarnation and with it all of Christianity loses its meaning. One cannot be a Christian if he cannot accept the mystery that links divinity and humanity in the one person of Jesus Christ.

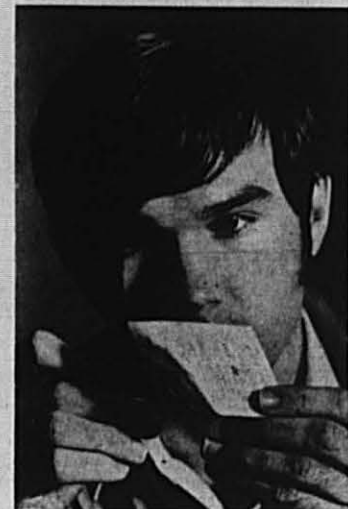
THERE ISN'T THE slightest doubt that the authors of the New Testament and the people for whom they wrote, e.g. the recipients of Paul's letters, believed that Jesus was divine and also that he was human. There are of course in Scripture any number of references to the humanity of Jesus and there are also many references to his divinity and the one group does not cancel out the other. Of course the New Testament does not discuss the "problem" or the "mystery" of the Incarnation. These are theological categories and had not yet developed in the Semitic background in which Scripture was written.

YET, AS ONE of the Council fathers St. Athanasius tells us, the definition of Nicea did not depend on any one text of Scripture, but rather it "collected the sense of Scripture." Tradition

immediately following Apostolic Times was very clear in its expression of the divinity of Christ.

This belief is especially found in the writings of St. Clement of Rome (98 A.D.) and St. Ignatius of Antioch (d.107). The Council of Nicea not only collected the sense of Scripture but expressed the clear tradition of the Church of the first three centuries in answering the question: Who is Jesus? It is the same answer that the Church gives clearly and unmistakably today.

There is an obvious progression of thought on the nature of Jesus in the New Testament. His divinity is implicit in some passages of the Synoptics (Matthew, Mark and Luke) but clear and explicit in St. Paul and St. John. One of the most clear and significant passages is from St. John's gospel. It is the post-resurrection appearance when Thomas is present. Here Jesus is addressed as God: "My Lord and My God." The scene is designed to serve as a climax to the Gospel. As the resurrected Christ stands before the



disciples one of their number gives expression to his (and their) faith in him and it is probable that most of them were not convinced of his divinity before the Resurrection as the Biblical Commission tells us. But in this scene Thomas applies to Christ the two terms applied to God in the Old Testament: God and Lord.

## WORSHIP AND THE WORLD

## Preparing our gift

BY FR. JOSEPH M. CHAMPLIN

Last week we strongly recommended an offertory procession with representative members of the congregation carrying to the altar bread, wine and donations for the Church or poor. In today's column we will do an apparent about face and maintain the revised Mass in fact no longer contains an offertory ceremony. In its stead liturgical experts have substituted a simple, brief, quiet "Preparation of the Gifts" which scarcely mentions the word "offer."

The explanation is sound enough, but somewhat deep and rather complicated.

Do we really offer ourselves, our money, our symbolic gifts through the collection and during the offertory procession? Yes, after a fashion. But these outward signs of inner giving, however valuable, important, even necessary for full participation at Mass, possess only limited value with the Father in heaven. Unless they somehow become one with the unlimited offering of the Son on Calvary at the Last Supper, in the Eucharist such elements never go much beyond their human dimension. They and we should be joined with Christ as he offers himself and us to God.

That union comes not at the so-called offertory, but after the institution narrative or words of consecration in the memorial offering. Eucharistic prayer II succinctly sums up the intention: "In memory of his death and resurrection, we offer you, Father, this life-giving bread, this saving cup." Those words "bread" and "cup" naturally refer to the Risen Jesus' body and blood now present in our midst on the altar. It is that spotless, perfect victim we offer, and ourselves with him.

WE CONTINUE TO MIX water and wine in the new Order of Mass. No blessing or sign of the cross here—that comes only once, later, before the "consecration" when we ask our Father to send his Spirit upon the gifts. And we employ fewer, clearer words. "By the mystery of this water and wine may we come to share in the divinity of Christ, who humbled himself to share in our humanity."

As the celebrant slightly elevates bread and wine, he recites (for all to hear, if they are not singing) two prayers totally different from those in the older offertory rite. Taken from formulas used in Jewish worship at meals, each is called technically a "berakah" or a blessing. We bless God for certain gifts. Praise might be the more accurate and understandable English term. We praise God who is all-god, who saved his people Israel, who sent his Son into the world, who comes during this very service, who gives us the bread and wine and money we prepare for the sacrifice. We present them and trust they will become "the bread of life" and "our spiritual drink."

"Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer, fruit of the vine and work of human hands..."

THE BEARING OF GIFTS from the people to the priest earlier in our services clearly sets the stage and even makes this marvelous offering possible. However, to overemphasize the offertory procession or exaggerate an "offer" concept in the ceremony of preparing host and wine obscures the Holy Sacrifice's ultimate and essential meaning. This latter point prompted liturgical reformers to drop some prayers, shorten others, and completely replace two of these texts.

The celebrant still cleanses his hands, not so much for practical purposes as for its sign value—to express a desire for inward purification. I hope an increasing number of pastors follow the example of Monsignor Nugent, rector of St. Charles' Cathedral in Orlando, Fla., and obtain large, attractive pitchers and basins for this gesture. It can speak to modern man, but only if the priest washes hands (not fingers) in a real basin (not finger bowl) and dries them with a true towel (not tiny piece of linen) as he pleads, "Lord, wash away my iniquity; cleanse me from my sin."



## WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

In DETROIT, the Black Christian Nationalist Movement issued its creed, which says in part: "Jesus, the Black Messiah, was a revolutionary leader, sent by God to rebuild the black nation Israel and to liberate black people from powerlessness and from the oppression, brutality and exploitation of the white gentile world."

In BALTIMORE, a statement signed by Father Philip Berrigan, S.S.J., who was convicted of destroying Selective Service records, declared he and four others convicted on similar charges will not surrender to federal authorities to begin serving prison sentences. The FBI is conducting a search for the five, who are believed to be in the Baltimore-Washington area.

In GUATEMALA CITY, Catholic leaders fear that the wave of violence in their country—climaxed by the recent killing of the West German ambassador—may lead to further government repression and curbs on their legitimate social action efforts. The violence already has gained support for strongman Col. Carlos Arana Osorio, whose election as president was confirmed by congress in mid-March. He ran on a law and order platform.

In NEW YORK, high-ranking canon lawyers and scholars, including Father Hans Kung, Swiss theologian, warned that a secret draft document outlining a new general constitutional law for the Catholic Church is monarchical, rigid and likely to dash renewal hopes raised by the Second Vatican Council.

In BOSTON, nine Protestant leaders endorsed Cardinal Richard Cushing's suggestion of a national amnesty for social protestors, but a spokesman for the Young Americans for Freedom expressed doubts that the prelate issued the suggestion himself.

In WASHINGTON, the chief administrators of three major religion organizations endorsed President Nixon's welfare reform proposal calling for establishment of a family assistance plan. Bishop Joseph L. Bernardin, general secretary of the United States Catholic Conference, Dr. R. H. Edwin Espy, general secretary of the National Council of Churches, and Rabbi Henry Siegmans, executive vice president of the Synagogue Council of America urged Congress to pass House bill 16311, which provides for the plan.

In VATICAN CITY, Pope Paul VI said the general decline in vocations is the most urgent problem troubling the Church, but he rejected the abolition of celibacy as a solution. The "present crisis of vocations is but one aspect of the crisis of faith which troubles the world," he said.

In WASHINGTON, religion textbook publishers were told that only books carrying an imprimatur—the acknowledgment by a Catholic bishop that it may be printed because its contents are not false in faith or morals—will be reviewed in a newly started textbook evaluation project. "We are taking a stand for freedom," Father Thomas Donlan, O.P., the man in charge of the project, said. He insisted the plan is not censorship because the evaluators would be looking at the books from an educator's viewpoint.

In CLEVELAND, an anticipated assembly of 3,000 nuns at a three-day convention (April 17-19) will determine whether or not to form a national organization representing 160,000 Religious women in the United States.

In MILWAUKEE, Father James Groppi, militant civil rights priest, will leave his inner-city parish when black Capuchins take it over in June. Father Groppi dismissed any possibility that his civil rights efforts had anything to do with the shift in administration. "The changeover was at my suggestion," he said.

In SAIGON, the Navy's Pacific fleet chaplain said "one of the real tragedies" of drug abuse among U.S. servicemen in Vietnam is the greater availability and stronger quality of marijuana. Msgr. (Rear Adm.) Henry J. Rotrige said the concern of his chaplains over the use of drugs centers on the ground forces of the navy in Vietnam—the Seabees and Marines—because their proximity to civilian communities gives them greater access to marijuana and therefore provides more temptation to use it.

In SANTO DOMINGO, DOMINICAN REPUBLIC, as violence increased between the country's political factions, the bishops made an urgent appeal for dialogue between incumbent President Joaquin Balaguer and opposition leaders during the election campaign in which Balaguer is seeking re-election. "Politics may be a very noble profession when guided by morals and justice, and these should be the guides for factional leaders," the bishops said.



ECUMENICAL CELEBRATION IN THE ARTS was the subject of a workshop held recently at the St. Paul Catholic Center at Indiana University, Bloomington. Sonja Ott (standing) of the National Lutheran Campus Ministry displays a poster to (left to right) Father Lawrence Larson, Andrea Lester, Sister Luke Crawford, S.P., and Mrs. Reva Shiner. With the exception of Sister Luke, who is on the staff of the St. Paul Center, the observers are all from Bloomington's Trinity Episcopal Church.



WOMEN IN SERVICE—For the Catholic woman who does not wish to join a religious order yet seeks a means of dedicating herself to a religious way of life and the needs of the people, the Family Service Corps (FSC) has been instituted. Founded in Pittsburgh by Father Lawrence G. Lovasik, S.V.D., the Corps provides social workers, medical technicians, nurses and teachers for community welfare programs, public hospitals and schools. Members, who live in small groups and support themselves, are also active in child care, as shown at left, and help for the aged. (RNS photo)

### Persecution fears seen in Ukraine

BONN, Germany—Fears that a new wave of persecution against the Church in the Ukraine has already begun or is imminent are mounting among Ukrainians abroad.

The fears were stirred by reports that Soviet authorities have sentenced a Ukrainian-rite Catholic archbishop to three years in prison for "ideological sabotage."

The prelate, Archbishop Basil Welyczkowski, C.S.S.R., was consecrated secretly by Cardinal Josip Slipyi of Lvov before the Soviet Union permitted the cardinal to leave the country and live in exile in Rome.

THE ARCHBISHOP had been arrested before, in 1946, and once was even reported dead.

He was arrested in 1946 when the Ukrainian Catholic Church was banned and incorporated into the Russian Orthodox Church. Along with many other Catholic priests, he had refused to join the Orthodox Church.

The sentence at that time was death, but it was later commuted to 10 years of hard labor.

FOR THE PAST few years Archbishop Welyczkowski has lived in Lvov as a "pensioner," and was strictly prohibited from engaging in any pastoral activities. Reports received here state that the Soviet secret police suspected the archbishop of violating the prohibition and put him under surveillance prior to his arrest.

In early 1969, Ukrainian-rite bishops in the U.S. reported the arrest of Archbishop Welyczkowski and his removal in custody to Moscow. There had been reports that he had died in March, 1969, from mistreatment, but later reports denied the prelate's death.

Arrests of other Ukrainian priests charged with exercising their ministry have been reported by the French-Catholic news service, Informations Catholiques Internationales.

The news service said that many other clergymen and lay persons have been subjected to house searches.

### Interfaith parish council is formed in New Zealand

DUNEDIN, NEW ZEALAND—An inter-faith parish council, unique in New Zealand, has been set up by six churches in a suburban area here.

Membership includes every church represented in the North-East Valley district: Anglican, Catholic, Baptist, Church of Christ, Presbyterian and Salvation Army. The council grew out of a Good Samaritan Service; a joint committee of the churches has been operating for two years.

Founders of the council say its work has revealed wide scope for the pooling of resources and joint tackling of such community efforts as youth activities, social problems, welfare work and Biblical studies.

Combined church services have long been a feature of the area, and are held once a month. They draw sizable congregations.

### Woods showing 2 new exhibits

ST. MARY-OF-THE-WOODS, Ind.—Two new exhibits have been placed on display at Gallery 120, located in Foley Hall of St. Mary-of-the-Woods College here, through May 1. They contain examples of contemporary poster art as well as drawings and paintings.

John Mooney, painting instructor at the University of Notre Dame, is exhibiting paintings and drawings distinguished by a concentration on intense colors and the use of figures in abstract compositions, using hard-edge and drip techniques.

The second show is an exhibit of 17 original posters from the Arts and Crafts Center of Pittsburgh in conjunction with the International Poetry Forum.

### MEMORIAL RITE

DACHAU, Germany—Catholic and Lutheran clergymen who were imprisoned in the concentration camp here during the Second World War will hold a memorial service commemorating the 25th anniversary of their liberation May 20.

## Convict 7 for holding Pentagon Mass

WASHINGTON—A Federal Episcopal Bishop Daniel and the Incarnation Episcopal magistrate found the wife of a Corrigan and his wife, of Church here; and Nathaniel W. U.S. senator and seven other Rochester, N.Y.; Father William Pierce and Thomas F. Pike of defendants including the head of Wendt, rector of St. Stephen the Episcopal Peace Fellowship. the Papal Volunteers for Latin America (PAVLA) guilty of violating Federal regulations by holding a Mass in a concourse of the Pentagon.

U.S. Magistrate Stanley King of Alexandria, Va., ruled the wife of Sen. Philip A. Hart (D-Mich.), PAVLA head Thomas Quigley, and their codefendants broke a regulation prohibiting disorderly conduct in federal buildings. He said the singing and handclapping that accompanied the Mass created "loud and unusual noises."

NO DATE HAS been set for sentencing the eight. All are free on \$25 bond pending appeal. Maximum punishment for the offense is a \$50 fine and 30 days in jail.

Lawrence E. Freedman, an American Civil Liberties Union lawyer, said: "We'll appeal it all the way, up to the Supreme Court if necessary."

The magistrate's opinion skirted the first amendment issue in its admission that the defendants had been peaceful and orderly.

KING'S RULING will affect 169 other demonstrators arrested with the eight last November 13. Their trials were postponed to await the decision in the case of the eight, who volunteered to serve as test defendants.

Besides Mrs. Hart and Quigley, those found guilty included Episcopal Bishop Edward Crowther, formerly of Kimberly, South Africa;

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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.

## Man's responsibility to man

With the exception of a few Quixotes of the distant right, Americans have responded with a remarkable display of non-partisan unity to the idea of observing "Earth Day" this coming Wednesday, April 22, as a means of calling attention to the nation's and the world's environmental problems.

Enthusiastic support for Earth Day has come from the so-called "establishment" and "silent majority" as well as from the sometimes noisy "anti-establishmentarians" of both the left and right. The only holdouts are a handful of ultra-rightists who see a sinister significance rather than a mere coincidence in the fact that April 22 also is the birth centennial of one V.I. Lenin. Their reasoning, if it can be called that, is that Communists dictated the choice of April 22 as a means of denigrating capitalism.

The fact is that Earth Day was born in a casual conversation between two mild and moderate lawmakers, Senator George McGovern (D.-S.D.) and Representative Paul N. McCloskey Jr. (R.-Calif.). It quickly caught on across the country. In Indiana it gained the energetic backing of such political leaders as Governor Edgar D. Whitcomb and Indianapolis Mayor Richard G. Lugar, both Republicans but by no means ideological twins. In recent weeks the Indianapolis Star and other newspapers in the state with differing editorial stances on many issues have given the event generous and highly favorable news coverage. And, indeed, why not? Earth

Day, which is the covering term for a nation-wide series of observances beginning this coming Sunday in many churches and continuing all through next week on college campuses and elsewhere, is nothing more—and nothing less—than a way of proclaiming national unity on the proposition that environmental improvement is everybody's baby.

No doubt some extremists of the far left will try to exploit the occasion by heaping all the blame for deterioration of the quality of life on our capitalistic system, just as some extremists of the far right already have smeared the national display of concern as a Communist plot.

It will be easy enough, however, to ignore these sad sacks. Let us spend the week thinking together on the inroads pollution has made on many aspects of the human condition and on what we are prepared to do, what we are prepared to sacrifice, in order to halt and then reverse the deterioration.

There is general agreement among the movers and shakers behind the Earth Day observances that we don't have all the time in the world to make up our minds if we intend to make the grade. And we cannot afford to waste time listening to anybody who tries to make political or ideological capital of the issue. No partisan of any particular theory about the way the nation should be run has a corner on the answers to the complex problem.

Capitalists and Socialists, Democrats and Republicans,

(Continued on Page 5)

## The fixation on overpopulation

The nation appears caught in the grip of a psychosis manifested by a fixation on population control. The most obvious evidence of this was found in the legislative halls of Maryland and New York.

Both legislatures have passed unrestricted abortion bills that now await signing into law. By the time this editorial is in the hands of our readers Governor Nelson Rockefeller already may have signed the New York bill. He enthusiastically supported the abortion measure all down the line and late last week said he would sign it at the earliest opportunity.

Governor Marvin Mandel at this writing had not indicated how he would respond but reportedly is seriously considering the plea of the three Catholic prelates in that state for a public hearing before acting on the Maryland bill.

If one is able to forget the morality of such legislation—admittedly a difficult thing to do—and judge it solely from a social viewpoint, one begins to see the explosion psychosis at work. Many legislators have said their support for abortion "reform" is based on a concern for the numbers crisis and the "proof" that abortion is an effective means of population control, notably in Japan.

The national proclivity for anxiety over population figures can be witnessed in the resigned acceptance with which some of the most extreme proposals for population control are being debated today. Proposals which 25, even 10 years ago would have been frozen out of civilized forums. They include birth control chemicals in the water supply, federal licensing of babies with severe penalties for unlicensed births, forcible sterilization, and repressive tax legislation for large families.

If the public is ready to swallow such proposals without choking on them, and a large segment of the public seems so disposed, then there is a critical need for some common sense and some hard facts on the so-called crisis. An example of concise and objective coverage of the overpopulation issue can be found in an article written by Ben

Wattenberg which appears in the April 11 issue of the New Republic.

Wattenberg, co-author of "This U.S.A.," a book on demography published in 1965, emphasizes that what the U.S. is experiencing is not a population explosion but an unprecedented redistribution of population.

He points out that in the last eight years one out of three counties in the nation actually lost population and three out of five counties had a net out-migration, that is, more people left than came in to settle. The total population residing in small cities, towns, and rural areas increased by only nine million people between 1950 and 1968. Total big city population increased only six million. The great population increases have been in the suburbs, where now reside 32 million more people than in 1950.

But even the total increase in population is misleading, says Wattenberg. The big gains that we are just now agonizing over came 10 to 15 years ago. The birth rate in 1968 was only slightly higher than the all-time low of the Depression years. The population is still growing, as everyone knows, but at a much slower rate. Prospects for a continually declining birth rate are likely what with the increased use of contraceptives and the proliferation of means of contraception. Even without any tinkering by the policy makers, the desired "one child for one adult" appears easily accessible.

Wattenberg cites the broad expanses of inhabitable land which either have been deserted in the process of redistribution or have never been populated: What he does not mention is that an estimated three-fifths of the nation's residents live in that densely populated megopolitan complex which stretches along the East Coast from mid-New England to Florida.

It would be naive to hoot at the "Explosionists," as Wattenberg calls them. We do have more people every day. But it is time for a few hard facts and clear thinking before the overnight experts drive us all mad with their visions of three Americans perched on every pinhead.

## Is Viet war legal or not?

Last January the polls showed almost 65 percent of Americans supporting President Nixon's handling of the Vietnam war. That sizeable majority has faded. Now less than 50 percent believe the war is going well and that the President is doing everything possible to bring it to a speedy conclusion.

The troop reduction anticipated this month or next could turn those poll figures around again. As long as there is visible evidence that the war is being phased-out—and that

means men brought home—most Americans seem content to let the White House determine the pace and the numbers. But not all Americans, by any means.

The Massachusetts legislature recently issued a direct challenge to the legality of the war. Governor Francis W. Sargent signed into law last week a bill which says that no inhabitant of that state shall be required to serve outside the U.S. in any hostility not "initially authorized or subsequently ratified

by a Congressional declaration of war."

The legality of the measure is, of course, in doubt. Massachusetts servicemen have been warned it does not absolve them of future duty in Vietnam. But the real purpose behind the measure is to put the U.S. Supreme Court on the spot by getting it to rule on whether or not the war actually is legal. Supporters concede that the appeal for a hearing might well be denied on grounds that it is "political," but they also feel that the challenge inherent in the measure has been sidestepped too

often by the high court and that it can't keep up the evasion much longer.

Even if the Massachusetts law doesn't reach the Supreme Court, it is still an important confrontation of federal powers, the strongest challenge yet to the constitutionality of U.S. involvement in Vietnam, and concrete evidence that anti-war feeling is still high.

What's more, the Massachusetts action might be catching. Similar Vietnam bills have been introduced in the legislatures of New York, Illinois, Ohio, Rhode Island, and California.

## YOUR WORLD AND MINE

# Living in 'first class' Panama slum

BY GARY MacEOIN

PANAMA—One of the abiding stereotypes of the Latin American in our minds is the lazy and carefree peasant stretched out for a long siesta by the roadside or under a broad-brimmed hat in the city square. I have a new perspective on this subject after spending some days and nights in the heart of a slum here in Panama, a slum that lies between the modern skyscrapers of Panama City's commercial center and the landscaped offices and homes of the U.S. Armed Forces Southern Command on Corey Heights in the Canal Zone. Or at least, I have confirmation of something I had long known, namely, that the poor as a group work harder than the rest of us.



As Latin American slums go, this one is first-class. Most of the multi-storied buildings are wooden, patched with tarred paper. They look hideous but perform reasonably their sheltering function in this tropical climate. However, I'd hate to be around in a fire.

I HAVE BEEN STAYING in one of the few concrete buildings, the best in the group but still very primitive. One enters through an open hallway, up concrete stairs, stepping over an emaciated dog who has found a strategic spot at the top to catch the cooling breeze. I am the guest of the pastor, and I share his one room. He has handed over his parish house beside the church building to a small group of nuns. Like many others, he is trying to break the sacristy-centered image of the priest. In addition, he hopes to learn more about his people by living their life.

The room is miserably furnished. The concrete floor is bare. A plain desk is piled high with theology books and reviews. The single bookshelf overflows with books and papers. The 20-year-old refrigerator wheezes when it runs and ends each cycle with an ominous death rattle that seems to shake the room. A folding bed and a canvas cot are stored under the clothes that hang on an open rack. Three chairs and a bottled-gas stove complete the ensemble. An inside door leads to toilet, shower and washroom. The room's only window opens on to an inside corridor, and the glass slats must be kept permanently open because of the oppressive heat.

IT IS AT NIGHT THAT I am most conscious of the teeming humanity around me. Most of the apartments are twice this size, but each is likely to hold ten or twelve people, sometimes more. They are noisy, outgoing, music-loving people, qualities that complicate life at

close quarters. Right up to midnight, when a self-imposed curfew descends, there comes a constant stream of shouts, laughter and a half-dozen competing radio and television programs through the open windows. And as if on signal, the medley of noises resumes at full blast on the stroke of six in the morning.

Few, however, can enjoy six uninterrupted hours of sleep. One sick child will wake half a dozen families, as will a dog fight or a noisy late arrival. And for many the day begins at 4 a.m., because they must travel long distances to work, often on foot. The sticky climate makes a morning shower mandatory, and in some apartments, six or seven will be lining up early at the bathroom door in order to get to work or school on time.

It is a constant struggle for those who

have climbed this high on the ladder of success to cling to their gains. The man who has the good fortune to work in the Canal Zone can knock down \$200 a month, but other men with a regular hourly job are lucky to make \$90 to a hundred, and the woman who heads a husbandless family (as is frequent) must scrape to bring home \$30 or \$40 monthly from washing, ironing and other forms of domestic help. And an unknown number, perhaps 20 per cent or more, are regularly out of work and live as best they know how.

NONE OF THEM, nevertheless, would dream of returning to the countryside. Even today, the average cash income of a subsistence farmer is \$50 a year, less than a dollar a week to buy salt, oil, clothing and meat. Malnutrition is such that the

principal cause of death in the rural areas is diarrhea induced by diet deficiencies. Protein is so scarce that the red corpuscle count in the blood of many workers is only half the level at which an ordinary person will collapse.

Rather than attempt any conclusion, I will merely add that Panama enjoys a favored position in Latin America. The Canal provides considerable employment at relatively high rates, and the country enjoys income as rent for the Canal facilities. In addition, the strategic location as regards world trade has always ensured a lively commercial section. Actually, Panama is probably the only Latin American country in which there has been some improvement in the living conditions of the masses during the past ten years.

## THE BLACK VOICE

# Mayor Lindsay's message

BY REV. LAWRENCE E. LUCAS

John V. Lindsay, Mayor of the City of New York, gave a very interesting speech at the University of California at Berkeley several weeks ago.

I realize that this talk was already reported in some areas. I realize further that some people might turn it off immediately—some reverting to the old and convenient mental trickery of giving themselves excuse for a closed mind by calling him a communist. Most of these, of course, couldn't recognize a communist if they tripped over one.

Nonetheless, much of what he said I consider of such major and national importance that I feel it worthwhile to share some of his remarks with my readers.



HE BEGAN BY NOTING recent legislative proposals by the Nixon Administration "constitute the most significant threat to freedom from our own Government in a generation."

"We have seen all too clearly that there are men—now in power in this country—who do not respect dissent, who cannot cope with turmoil, and who believe that the people of America are ready to support repression as long as it is done with a quiet voice and a business suit. And it is up to us to prove that they are wrong."

"An honest man who looks behind him at the years we have been through cannot offer a reassuring message of faith in processes or institutions or slogans because the decade that ended a few

months ago brought with it a devastating end to easy assumptions and certainties.

"It began with the promise of vibrant, young leadership—and as it ends, the blood of our martyrs stretches from Harlem through Memphis and Mississippi and Dallas to a kitchen pantry in a Los Angeles hotel."

"...The decade began with a determination to end racial division and combat poverty; and as it ends, we see political leaders replacing moral imperatives with a 'Southern strategy.'"

"Perhaps most important, this decade began with an essentially secure sense that there was a vital, responsive center, alert to grievances, open to dissent and suasion. And as it ends, there is around us a sense of disaffection and betrayal."

LINDSAY POINTED OUT the danger of seeking simplistic, and illusory

solutions that will destroy whatever chance we might have left of building something better.

"Reliance on terror is one kind of dangerous response to a troubled time. There is another kind of response—equally false, but even more dangerous. And that is the turn toward repression, toward repudiation of our rights and liberties—a turn supported by some in the highest levels of power..."

"Either out of ignorance, or out of calculated political cynicism, our citizens are being told that crime will stop if we erase the bill of rights, that unity will come if we suppress dissent, that racial conflict will end if we ignore racial justice and that protest will cease if we intimidate the people who report it."

We might do well to ponder these words.

## FROM THE OTHER SIDE

# Peace witness

BY ALVIN F. KLOTZ

My own denomination, the Church of the Brethren, has been a peace church ever since its inception in 1708. It shares this with the Mennonites and Quakers or Friends. The three have been known as the historic peace churches.

During the first World War, members of these churches who elected to be conscientious objectors really had a hard go of it. Their position was unknown, seemingly untenable and greeted generally as treasonous. Under the auspices of the Friends Service Committee some CO's were permitted to serve as ambulance drivers at and behind the front lines.

The second World War found the historic peace churches somewhat better prepared to lay a legitimate claim to conscientious objection as lawful procedure. Besides I-AO or non-combatant military service, there was also the option of I-O. This classification designated a person as eligible for work of national "importance." This rather vague direction created the Civilian Public Service camps. Here the CO's, coming from highly diverse backgrounds, came together in a beehive of individualism and

ferment. While most men were religious objectors, some were politically or economically motivated as objectors to war. Religious objectors ranged from quiet mystics to talkative Jehovah's Witnesses, who in their effort to found a theocracy, a government ruled by God, were unwilling to bear arms.

OUT OF THESE cauldrons of diversity the men were sent into a variety of projects. Some were control projects relating to health and disease. (Some of my acquaintances were systematically starved to 2/3 of their original weight, then carefully rehabilitated.) Painstaking records of the whole process were kept. Many men went into the state mental hospitals as orderlies. There is strong evidence that the turning point in our treatment procedure from insane asylums to rehabilitative mental hospitals occurred with the advent of this new variety of orderly. The men refused to use medieval tactics in favor of seeing the patients as persons with human needs.

In the same way their presence was felt in a number of programs that were hastily contrived to suit the requirement of national importance. They were among the early "smoke jumpers," men who parachuted into the forests to fire back and stop forest fires. Many men were

(Continued on Page 5)



"I THINK WE'D BETTER FIND OUT WHAT KIND OF RELIGIOUS MOVIE THEY'RE MAKING!"

## THE CRITERION

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## QUESTION BOX

# Can one love, fear God at same time?

BY MSGR. R. T. BOSLER

Q. Billy Graham answered someone who wanted to know how we can love and fear God at the same time by saying: "Fear and love are reverse sides of the same coin and there should be no conflict." And he said: "If a child doesn't have a bit of awe and respect for his father and mother, it is doubtful if he loves them as he ought." And I seem to remember the Scriptures saying: "The fear of God is the beginning of wisdom." But our new Catholic religion books for



little children no longer teach the fear of God. As one priest said: "They don't teach little kids to fear God. They teach them that God the Father loves them, that he is their friend and protector." What are we doing to our little ones?

A. Before an infant learns to have awe and respect for his parents he first of all discovers that his parents love him, feed him, protect him. As his intelligence grows he develops the sense of awe and respect for those upon whom he depends.

The same process would seem best for learning about God. The little child must first learn that God loves him and supports him. Then as he grows and his intelligence develops he must be taught that the response to this love is respect and awe and fear of displeasing so great a lover. And that's what the new religion text books do for the older children. A six-or-seven-year-old is not ready for wisdom; when he is comes the time to teach him fear of the Lord.

To introduce a little one to God by immediately teaching him to fear Him

might have much the same disastrous results as trying to teach parental respect by spanking a week-old baby. A child must have trust and love for his parents before he can ever learn the proper fear that leads to respect and obedience. Without this trust and love the fear the child has leads to disrespect, disobedience and sometimes even hate. There are too many bitter adults today who turned from God and religion because they were taught to fear Him before they learned to love and trust Him.

Q. I recently attended a Mass at which the communicants took the consecrated hosts from the paten and placed them in their own mouths. Does the Church allow this practice of self-communication?

A. There are dioceses in Europe, I understand, where permission has been granted to place the Eucharist in the hands of the communicants. I have not heard about such a permission granted elsewhere.

Commentators on the instructions contained in the New Order of the Mass point out that the new rite neither encourages nor discourages the growing practice of placing the consecrated Bread in the hands of the communicants. I am not so sure this is a valid deduction, for there was no mention of how the hosts were to be given in the Instruction on Eucharistic Worship issued by the Sacred Congregation of Rites in 1967 and at that time no one argued from this silence in favor of a change in the manner of communicating.

However, there is something in the instructions accompanying the new order of Mass which may well lead to a change. The instructions recommend that the bread used for the Eucharist, even though still unleavened, should look and taste as

much like common bread as possible. In conformity with this, the suppliers of hosts will soon be furnishing a cube-shaped bread that will be most difficult to place upon another's tongue in any hygienic way. My guess is that this will change our Eucharistic practice.

Q. Someone gave me a leaflet entitled "The Mystery of Garabandal." It states that the Virgin Mary appeared to four Spanish girls on June 18, 1961 in San Sebastian of Garabandal, Spain. The last apparition being on Nov. 13, 1965. A number of miracles were attributed to this. What is the authenticity of these miracles and why didn't they appear in the newspapers? The leaflet has the "imprimatur" of Michael Kien, Archbishop of Thure-Nongseng, Thailand.

A. Doesn't it strike you as odd and suspicious that the "imprimatur" (or church permission to print) would come from an Archbishop of Thailand? The bishop of Garabandal has refused to authorize the publicizing of what happened at San Sebastian. Even if he should eventually approve the spreading of the devotion it would not mean that he guarantees the authenticity of any miracles but only expresses his conviction that there is nothing harmful to souls in the devotion.

Q. Can a Catholic boy and a Protestant girl be married in a Protestant church with both priest and minister present? The girl plans to join the Catholic Church later. Her mother wants the wedding and reception at her church. A priest has told them they can as long as the Catholic fulfills his obligations as a Catholic. I never heard of this before.

A. This is indeed something new. The local bishop can now give permission for such a wedding.

## CHRISTIAN WITNESS

## Detroit nun revives old catechumenate

DETROIT—The strict but community-oriented preparation for adult baptism which blossomed in the third century but wilted during the Middle Ages is being revived in Detroit's inner-city.

Known as the catechumenate, the practice centered around an ideal of having the faithful pray and fast with those wishing to be baptized into the Church.

The catechumenate lasted about three years and was intended as a test of the candidates' moral improvement. They were guided through this process by Christian witnesses, who later became known as godparents.

The system proved to be almost impossible to operate when mass conversions took place following the early persecution of the Christians. It disappeared completely after the sixth century.

Some efforts have been made to revive the catechumenate in modern times, but

never on as large a scale as the original custom.

ONE OF THE successful revival attempts is occurring here under the guiding hand of Sister Elizabeth Harris of the Sisters, Home Visitors of Mary.

"This is a program which can effectively renew the spiritual life of the parish," Sister Elizabeth told NC News. "It gets people to delve into the biblical roots of our faith, and, if done correctly, can help build the Christian community."

Objective of the program at Blessed Sacrament Cathedral parish, which is located in the inner-city, is to interest individuals in effectively meeting Catholics before they are baptized, Sister Elizabeth explained.

The catechumen, she said, no longer "comes into a cold building, but rather he knows someone who can pass on to him the externals of the faith, who can answer questions and be available."

Sponsor and catechumen sharing things in common is a primary goal of the program, the nun said.

SPEAKING enthusiastically about the modern catechumenate, Sister Elizabeth emphasized the result of "the whole parish community participating. It gives the congregation the opportunity to see a sponsor in action and helps interest others to be sponsors."

The program also provides an opportunity to continue the Christian education of both catechumens and sponsors, she added.

The catechumenate has been practiced in the cathedral parish for the past three years, Sister Elizabeth said, pointing out that other inner-city as well as suburban parishes are adopting the program.

The cathedral catechumenate has been able to chalk up successes in addition to bringing prospective converts close to the Christian community.

Not only has it increased the number of converts, Sister Elizabeth said, but it also has "helped bridge the racial gap. It gives the opportunity for a closer relationship between the races."



VISITS SUBURBAN CHURCH—Pope Paul lifts up a baby boy during an Easter visit to a parish church in Acilia, a small suburb of Rome. The Pontiff celebrated an early open-air Mass outside the church and then returned to the Vatican to give his traditional Easter blessing. (RNS photo)

## Responsibility

(Continued from Page 4)

motorists whose exhausts befoul the air and bus riders who toss apple cores out the window—we all share the blame for the mess that has been made, and we've all got to change our ways of thinking and doing things.

Earth Day and the other associated events of the coming week are meant to help develop in

all of us a renewed sense of man's responsibility to man—and to God. "The earth is the Lord's, and the fullness thereof." (Psalms 21, 1.) We doubt very much that the fullness of which the Psalmist wrote had to do with empty beer cans, abandoned automobiles, poisonous pesticides, contaminated air, and streams syrup-thick with sewage. We of the "effluent society" simply have got to get about the business of upgrading the stewardship the Lord entrusted to us.

## Klotz

(Continued from Page 4)

involved in dairy testing and a wide variety of research projects.

In 1948 the youth of my denomination asked for the church to establish a program of voluntary service for a minimum of a year for young men and women. Actually this became a kind of prototype for the Peace Corps, Vista and other volunteer programs.

A number of other denominational groups have followed suit. With the establishment of the 1949 draft law, Brethren Volunteer Service was accepted as a worthy program of alternative service. Young men spend two years in this type of voluntary service in lieu of military training. In some instances their position is a paid one. In many cases they receive only a subsistence pay of \$15 per month. There are no GI benefits such as educational subsidy.

My son who recently turned 21 is serving in a subsistence program. Currently he is working in the Brethren "Pilot House" in Baltimore. He helps to manage a cooperative store that is operated by blacks in this inner city area. This is being done as an alternate to military service.

THE BRETHREN GENERAL Board recently met and was confronted with a new dimension of peace witness. There are those who feel that our present stance of alternative service represents complicity with the Selective Service System. The Board, which presently utilizes the services of about 100 CO's per year here and overseas, has decided to engage in a comprehensive study of the church's relation to the Selective Service System.

Dr. Dale Brown, a seminary professor, observes that more is at stake for us than supporting the conscience of radical youth. He suggests that the question is really one of whether the church is willing to become "radical"—to really lay our bodies on the line in witnessing for peace.

## Pontiff says Rome needs 63 churches

VATICAN CITY—Addressing himself specifically to the people of Rome, Pope Paul VI made a strong appeal for support of the construction of 63 new churches in the city.

Addressing the crowds gathered in St. Peter's Square, the Pope noted that the fast growth of Rome brings with it the need of new churches.

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# St. Roch youth is elected to top CYO post

Awards presentations, of the Archdiocesan Youth election of new officers and the appearance of the National CYO Teen-age President highlighted the 13th annual Archdiocesan Junior CYO Convention last week-end at Secunia Memorial High School.

John Atkinson, of St. Roch's parish, Indianapolis, was elected to head the Archdiocesan Youth Council during the coming year. He is the younger brother of a previous president of the Indianapolis Deaneries Youth Council, Joe Atkinson.

Other new officers are: Linda Loughmiller, of Holy Family parish, New Albany, vice president; Kitty Doyle, of St. Lawrence parish, Indianapolis, secretary; and Lorrie Pabst, of St. Patrick's parish, Terre Haute, treasurer.

THE COVETED Roger Graham Memorial Awards, presented to the outstanding boy and girl in the Archdiocese, were given to three people, reflecting a tie for the "top girl" honors.

Recipients were: Ned Miller, of St. Joan of Arc parish, Indianapolis, retiring vice president of the Indianapolis Deaneries Youth Council, Anne Fischer, of St. Patrick parish, Terre Haute, retiring treasurer of the Archdiocesan Youth Council, and Diane Martin, of Sacred Heart parish, Jeffersonville, retiring secretary.

## CYO NOTES

Entry blanks have been mailed for the Cadet Boys Track City-Wide Meet, to be held at CYO Stadium on May 17. Deadline is May 13. Next week information will be sent for the Cadet Girls Track City-Wide Meet, to be held the following Sunday, May 24.

Cadet Spring Baseball League action will begin April 28, with 26-28 teams in three divisions. Mrs. John Moorman was in charge of housing arrangements for out-of-town youths.

Information will be mailed shortly for Junior Summer Baseball, to compete in class C and B of the city league.

Deadline for entries in Junior Boys and Girls Softball League is Thursday, May 14. Play will begin June 7 or 14.

Action in Junior and Cadet Cadet Spring Kickball starts next week. Division III of the Cadet League begins April 20, while the other divisions begin April 24. The Junior League starts April 19 in Divisions II and III, and in the other two divisions the following Wednesday.



ST. PIUS PARISH CARD PARTY—"April Showers" is the theme of the Card Party to be sponsored April 24 by the Women's Club of St. Pius X parish, Indianapolis. The event will be held at St. Pius X Council Knights of Columbus, 2100 E. 71st Street. Chairman is Mrs. Don Hammersley, shown second from left above. Also shown are: Mrs. Don Breunig, decorations co-chairman; Mrs. Richard Wagner, special gifts chairman; and Mrs. Robert Moorman, Jr., decorations co-chairman. Tickets are available at the door.

## PLAY SCHEDULED

INDIANAPOLIS—"Poor Richard" will be presented at 8 p.m. Friday, April 17, in the Marian College auditorium. Lead roles in the comedy will be portrayed by Peter O'Connell, of Kalamazoo, Mich., and Jane Schroeder, of Richmond. It will also be shown Saturday and Sunday evening at 8 p.m.

\*During this week 10 years ago, Pope John XXIII took part in Palm Sunday rites in Rome.

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**PIANO SOLO MEDALISTS**—These bright-eyed youngsters are the medal winners in the five classes of competition at the 1970 CYO Piano Contest, held Saturday, April 4, at Cathedral High School. The eight medalists were chosen from a field of more than 400 soloists, then received their medals from Cathedral High School Band Director Eugene Weisenberger, C.S.C. (back row) and played their winning selections at the post-contest recital. Seated at the bench in the front row, left to right: Christine Riddick, St. Mary, Lafayette, and Carol Scheurer, St. Charles, Peru, Class E Co-medalists; Andrew Dietrich, St. Pius X, Class D medalist. Standing behind the piano, left to right: Mary Szeszycki, St. Andrew, Indianapolis, Class C medalist; Brenda Elsner, St. Ambrose, Seymour and Sharon Hilmes, Immaculate Heart, Class B Co-medalists; Chrisanne Cangany, St. Andrew, Indianapolis, and Eileen Mazelin, Immaculate Heart, Class A Co-medalists. Piano soloists compete in classes according to years of experience.



**INSTRUMENTAL SOLO MEDALISTS**—After an afternoon of competition, these eight soloists took home the gold medals for the CYO Instrumental Solo Contest at Cathedral High School on April 5. Seated in the front row, left to right: Mark Jenkins, Holy Name, Trumpet Co-medalist; Deanna Gallagher, St. Pius X, Clarinet Co-medalist; Judy Muller, Immaculate Heart, Violin medalist; Maureen Vollmer, St. Philip Neri, Clarinet Co-medalist. Second row, left to right: Susan Burger, St. Bartholomew, Columbus, Flute Co-medalist; David Gunderson, St. Philip Neri, Trumpet Co-medalist; Joe O'Connell, Holy Spirit, Drum medalist; Cindy Elsner, St. Ambrose, Seymour, Flute Co-medalist. Matthew Belding, also of St. Bartholomew, the Saxophone medalist, was not able to be present for the picture.

**RUMMAGE SALE**  
INDIANAPOLIS—Clothing, toys, and miscellaneous articles will be sold at the rummage sale sponsored by St. Roch's Altar Society. The sale will be held in the school hall at Sumner and Meridian Sts., from 10 a.m. to 2 p.m. on Saturday, May 2, and on Saturday, May 9.

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## 500 spots taken for coming CYO camping season

The two CYO camps in scenic Brown County report 25 per cent of capacity already reserved this week, as summer vacation plans materialize for Archdiocesan youths.

There are 375 places "saved" at Camp Rancho Framasa, which will operate the first five weeks of the summer for girls and the final five for boys.

At Camp Christina, for older girls, there are 125 advance reservations. Camp officials said that some weeks will be "critical" by next week according to previous schedules.

Camping fee is \$35 per week, which includes canteen and handicrafts. A \$15 deposit must accompany applications, available from the CYO Office, 1502 W. 16th St., Indianapolis. Some partial camperships are available.

## Festival set at St. Patrick

INDIANAPOLIS—St. Patrick's parish will sponsor its annual Spring Festival on the parish grounds Friday and Saturday, April 24 and 25.

Short orders will be served from 5 to 11 p.m. both nights. Saturday's schedule of activities begins at 12 noon. Booths and games will be provided for all ages, along with amusement rides for children and adults.

A highlight Friday evening will be an auction, scheduled at 7 p.m. in the school hall.

\*During this week 30 years ago, Helen Murphy, St. John's Academy sophomore, won the senior award in the Diocesan Rural Life Conference essay contest.



**ANNOUNCE NEWMAN GUILD CARD PARTY**—The Newman Guild of Butler University will hold its annual Card Party at 1 p.m. Tuesday, April 21, in the eighth floor auditorium of L. S. Ayres and Co. department store, Indianapolis. Theme of the event is "Grapes in April", to be carried out in decorations. Tickets are available at the door for \$1.25 or by calling 255-3065 or 255-7401. Chairman is Mrs. James V. Fox, assisted by Mrs. Erwin Hoeing and Lester Carlene. Shown from left above are: Mrs. James V. Fox, Mrs. E. James Franklin and Mrs. Cecil A. Enlow.



**'COLOR IT SPRING' CARD PARTY**—The annual Card Party sponsored by the Women's Club of Christ the King parish, Indianapolis, will have a theme title "Color It Spring." The event will be held at 8 p.m. Friday, April 17, in the Chateau High School cafeteria. Co-chairman are Mrs. Robert Gorgol and Mrs. Terry Roos. Shown above from left are: Mrs. Anton Dum, ticket chairman; Mrs. George Kirkhoff, loot bag chairman; and Mrs. Robert Gorgol, co-chairman. Decorations chairman, not present for the photo, is Mrs. Diane McCarthy.

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## TIC TACKER

## Eight SMW coeds in 'pickle'

BY PAUL G. FOX

Eight of them reached into the brine to pull out the sour fruit at Kaplan's Orchard Street Pickle Stand in what is left of New York's Jewish ghetto.

Shopgirls hurrying a little snack? Housewives finishing the shopping before the onset of the Sabbath? Or eight Catholic girls from Terre Haute studying Jewish culture?

You guessed it: eight Catholic girls from Terre Haute, etc., and getting college credit for it yet. The pickle-popping schoolgirls, all students at ST. MARY-OF-THE-WOODS COLLEGE, spent their Easter vacation in New York studying the city's Jewish community.

Guide for the tour was RABBI BERNARD M. COHEN, a Wood's faculty member who recently took up a new position in New England. Purpose of the tour was to help the girls understand Judaism "not as a piece of gefilte fish or a sour pickle, but as something gastrointestinal, but as something cerebral," Rabbi Cohen said.

But the gefilte fish and the sour pickles were part of the tour, and so the girls stopped at Kaplan's at WEVD (a Jewish radio station), at Katz's Delicatessen, Streit's Matzo Factory and Shapiro's Kosher Wine Company.

They also stopped at Yonah Shimmel's Knish Bakery, but they had to be careful of what they ate. Some knishes are filled with chopped meat and Catholic girls from St. Mary-of-the-Woods College don't eat meat on Good Friday—even for college credit.

ESSAY 'ABILITY' COUNTS, TOO—SHAWNE MEMORIAL HIGH SCHOOL senior JOHN MUESSEL continued the six-year showing of his school in the annual "Ability Counts" essay contest sponsored by the President's Committee on Employment of the Handicapped. He recently won second place in the Indiana contest and received a certificate of merit and \$125 from Governor Edgar Whitcomb. Dr. James M. Kirtley, chairman of the Indiana-Commission for the Handicapped, had warm praise at the awards ceremony for Muesel's faculty sponsor at Shawne, SISTER MARY XAVIER, O.S.U., for creating interest in the contest. Shawne has had winning students for six consecutive years.

ORATORICAL CONTEST WINNERS—CHATARD HIGH SCHOOL freshman STEVEN EICHHOLTZ will represent the Northside Indianapolis Optimist Club in district oratorical competition Sunday, April 19, to be held in Carmel, Ind. He is the son of MR. AND MRS. ROBERT EICHHOLTZ, of ST. MATTHEW'S PARISH. Theme of the Optimist Oratorical Contest is "Youth—Full Partners in a Better Tomorrow." Ralph Wadsworth, II, a junior at Thomas Carr Howe High School, Indianapolis, will represent the Central Indiana area in the finals of the State Knights of Columbus Oratorical Contest, to be held Sunday, April 26, at St. Pius X Council Knights of Columbus. He is sponsored by Our Lady of Fatima Council K of C. Contest theme is "One Nation, Under God."

HERE AND THERE—ST. AGNES CHURCH

in Nashville, week-end "parish" of many Indianapolis families, has announced implementation of a new Mass schedule. Saturday evening Mass will be offered at 6 p.m., while Sunday Masses will be at 8:30 and 10 a.m. The pastor is FATHER CLIFFORD R. VOGELSANG. Members of ST. JOHN'S PARISH "alumni"—residing outside Indianapolis' "mother parish"—are invited to a meeting at 8 p.m. Monday, April 20, in the St. John's rectory to discuss plans for the Homecoming Picnic to be held June 7 in German Park. St. John's, which dates back to 1840, is preparing to observe the 100th anniversary of the completion of the parish church next year. Restoration of the church is presently underway. MSGR. CHARLES KOSTER is pastor. Five new water fountains have been installed in ST. MARY'S SCHOOL, Richmond, as a memorial to the parish's late pastor, Father Maurice Dugan. ("He who gives a cup of cold water in my name...") "Faith and Healing" is the topic of the Focus on Faith program at 12:30 p.m. Sunday, April 19, on WFBM-TV, Channel 6. Panelists include FATHER MARIO SHAW, O.S.B., Rabbi Murray Saltzman and Dr. William Hudnut III. The Divine Liturgy of the Melkite Rite will be offered at 4 p.m. Sunday, April 19, in ST. MARY'S CHURCH, Indianapolis, by FATHER ALBERT AJAMIE. Best wishes to MR. AND MRS. LAWRENCE W. HUTT, SR., of ST. ANTHONY'S PARISH, Clarksville, on the occasion of their 60th Wedding Anniversary this Sunday. Also to MR. AND MRS. MELVIN J. SCHISLA, members of ST. ANDREW'S PARISH, Indianapolis, who will mark their 50th Wedding Anniversary on April 19.

METRO JUNIOR SOCCER LEAGUE—The first soccer tournament of the season to be held Sunday, April 19, will feature three teams from Catholic parishes. ST. CATHERINE'S, LITTLE FLOWER and CHRIST THE KING PARISHES will be among the eight teams to meet Sunday at Public School 102, located at 9501 E. 36th Place, Indianapolis. Now three years old, the Indianapolis Metropolitan Junior Soccer League has grown rapidly as interest in the worldwide sport has increased. Players in the league range from eight to 13 years of age. Additional information can be obtained by calling 898-5504 or 787-2840. Sunday's games will start at 11:30 a.m. and continue through 6:45 p.m.

PLACES FIRST IN SCIENCE FAIR—Schulte High School senior Steve Marietta placed first in the senior division of the 17th annual West Central Indiana Regional Science Fair held last Saturday at Indiana State University. Sponsored by Sister Barbara Sheehan, Marietta's exhibit was entitled "Effects of DDT on Chick Development." He received a silver cup and will represent the regional fair at the 21st International Science Fair in Baltimore May 10-15. James Osburn, also of Schulte, placed second in the senior physical science division with his project "Associate Memory." He was given the Navy Cruiser award.



NEW ARCHDIOCESAN YOUTH COUNCIL OFFICERS—Archdiocesan CYO Director Father Donald Schneider "reviews the troops"—the newly-elected Archdiocesan Junior Youth Council officers, that is, Named to the command posts after one of the most closely-contested elections in the thirteen-year history of the Convention, were, left to right: John Atkinson, Indianapolis South Deanery, President; Lorrie Pabst, Terre Haute Deanery, Treasurer; Kitty Doyle, Indianapolis North Deanery, Secretary; Linda Loughmiller, New Albany Deanery, Vice-President. This picture was taken after the convention-closing Banquet.

## Discuss reform

(Continued from Page 1)

present practice but would serve to halt a certain "automatism" in the penitent's recital of his sins and also end the tendency of many Italians to remain away from communion because they view its reception as "a prize for absolute purity already attained."

Recent studies have shown that for every 100 baptized Italians, 30 go to Mass on Sunday but only 10 to confession. Reception of Communion, especially among Italian men, is very rare compared to the U.S. or Northern Europe.

Il Corriere della Sera, Italy's best known newspaper, described the proposal for the reform of confession as "the most convincing example of a new progressive climate" in the Italian Church. The Milan daily also observed that "the congress of Padua had celebrated without tears the funeral" of the pre-conciliar morality which viewed the fixed and rigid formulas in the theological manuals as providing complete answers to every type of collective and individual problem of conscience.

Another Milan newspaper, Il Giorno, described the statement approved by participants at the close of the meeting as a "testimony to the rapidity of the evolution of post-conciliar theology in Italy despite the many historical and institutional impediments."

"La Stampa" said the document "contained positions which are a break with the past, for now on the theoretical plane but which if they are accepted in 'high places' can change radically the methods used by the Church's Magisterium."

The declaration, approved by an absolute majority at the congress's closing session, declared that it is the duty of all the People of God, and not only the hierarchy, to carry forth the message of salvation and that the action of the

magisterium ought to develop "from the ground up."

At the universal level, the magisterium "will be ordinarily the place for comparison of the various proposals emerging from the People of God and then the place for the effort to unify the multiple experiences in the light of the word of God."

There were some indications of hesitancy at high levels regarding the openness of the theologians. Bishop Girolamo Bortignon of Padua, in his welcoming speech, urged them to be aware of the "limits" of their competency and observed that the Holy Spirit is more likely to be found with the magisterium than the theologians. The closing speaker, Archbishop Albino Luciani of Venice, while upholding the right of the theologians to freedom of research, advised them to be prudent in the information they gave to the mass media in order to avoid scandalizing the faithful.

PERHAPS FOR THIS reason, Italian newspaper accounts stressed that the debates, which followed the various papers, while lively, had avoided all radical statements and contestation.

Yet the measure of the congress seemed to be summed up in the fact that two of the most advanced conferences were given not by foreign theologians but by Italian professors at two of the country's reputed conservative institutions.

The key address of the evolution of doctrine was given by Msgr. Carlo Molari, member of the theological faculty at Rome's Propaganda Fide University. The Roman professor developed the view that doctrinal formulations are a stepping stone through which Catholics can proceed to an ever greater penetration of the mysteries of the faith.

## Pope Paul deplores decline in vocations

VATICAN CITY—Pope Paul VI has said that the general decline in vocations is the most urgent problem troubling the Church, but he rejected the abolition of celibacy as a solution.

In his message for the World Day of Prayer for Vocations (April 12) Pope Paul said that there are many causes for the vocation decline.

The "present crisis of vocations is but one aspect of the crisis of faith which troubles the world," he said. The priesthood, he said, will not be made more desirable by making it easier—by freeing it "from what the Latin Church has for centuries considered its supreme honor, celibacy."

On the contrary, said the Pontiff, "the young will feel

## Reunion slated by Marian class

INDIANAPOLIS—Members of the Marian College class of 1960 will meet Saturday, April 18, for their ten-year reunion.

After a 6:30 p.m. cocktail hour and 7:30 p.m. dinner at the Speedway Motel, Father Paul Courtney, Marian's dean of men in 1960, will speak on "War Stories and Mirth." He is now pastor of St. Luke's parish, Indianapolis.

Bernie Dever, assistant principal at Roncalli High School and president of the 1960 class, will be master of ceremonies.

Sunday's schedule will include a 10:30 a.m. Mass at the college, coffee hour and tour of the campus.

## Liturgy reform body concludes its work

VATICAN CITY—The special language of the Mass and the commission for liturgical reform Mass itself altered greatly to which for the past seven years make it more comprehensible has overseen the sweeping and less of a private devotion changes of Roman Catholic rites than it had been in the past.

and prayers ended its work with a final meeting and an audience with Pope Paul VI on April 10.

At the audience Pope Paul warned that the renewal of the liturgy must not be the "arbitrary decisions of anyone" and that people should "abstain from experiments that have not been approved by the competent authorities of the Church."

The Consilium for the implementation of the Second Vatican Council's Constitution on the Liturgy met in Rome to complete the last details of its tasks and formally turned over its mandate to the Congregation for Divine Worship.

IN THE SEVEN years since Vatican II called for a sweeping updating of the Church's liturgy, the Consilium has supervised the vast program which has seen Latin almost obliterated as the

AS POPE PAUL noted in his farewell address to the Consilium's nearly 100 members, consultants and guests, the Consilium has issued a wide variety of instructions and documents on liturgical changes.

He cited the new ordo of the Mass, changes in the Holy Week liturgy and reform of the rites of infant Baptism, the ordination of deacons, priests and bishops and the marriage ceremony.

Other reforms carried out by the Consilium include the new order of readings for the Mass, which incorporate much more of both the Old and New Testaments into the yearly Mass cycle, funeral rites, the Church calendar, the breviary and the rites of Confirmation and the Baptism of adults.

## Announce theme for card party

INDIANAPOLIS—"My Fair Lady" will be the theme of the Card Party and Style Show to be presented by the Ladies Club of St. Lawrence parish at 7:30 p.m. Thursday, April 30.

Fashions will be shown by Victoria's, with hairstyles by the Andre Salon. Tickets are \$1.25 each and may be obtained by calling 545-5126.

Serving as co-chairmen of the event are Mrs. John E. McCarty and Mrs. Vincent Chiaro. Other chairmen include: Mrs. Robert Huck, door prizes; Mrs. Charles Gerde, tickets; Mrs. Thomas E. Wetterer, refreshments; Mrs. James Duwel, tote bag; Mrs. Paul Derse, table prizes; Mrs. Richard R. Phillips, models; Mrs. Vi Biro, decorations; and Mrs. David Slebodnik, special gifts.

The principal prize is \$100 cash.



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## Backs school aid

SPRINGFIELD, Ill.—Gov. Richard B. Ogilvie recommended Illinois provide \$29 million this year to assist the state's nonpublic school systems, emphasizing the immediate urgency of the problem.

In his message (April 1) to the Illinois General Assembly, the governor cautioned the lawmakers: "Failure to provide funds to these private and parochial schools this year may very well mean the total collapse of the private school system."

Gov. Ogilvie underscored these points in his message:

"Children in our nonpublic schools have a legitimate claim to assistance from the state."

"Many other states already have recognized the necessity of this kind of aid."

"The need is urgent."

"It has been estimated that collapse of the private and parochial school system would increase the cost of education to Illinois taxpayers by \$400 million a year."

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TERVIN C. BRUNNER, 68, St. Louis, Mar. 20. Father of Jean Miller of Batesville; Jacquelyn Selke of Seymour; brother of Mrs. Harry Donnew and Mrs. Loretta Hickman, both of Cincinnati.

### CLARKSVILLE

TRINI ANGELA WEBB, four months, St. Anthony's Church, April 8. Walnut Ridge Cemetery, Jeffersonville. Survivors: parents, Sgt. and Mrs. Paul B. Webb, of Chula Vista, Cal.; brother, Paul B. Webb; grandparents, Mrs. Guy Antle, of Jeffersonville; and Mr. and Mrs. Charles Mayflower, Jeffersonville.

### FRANKLIN

BERNARD R. COLIN, 72, St. Rose of Lima, Apr. 13. Husband of Catherine. Eight children also survive.

### INDIANAPOLIS

SERRITA PALMER, 67, St. Rita's, Apr. 10. No immediate survivors.

RUTH A. FIFE, 7, St. Paschal's, Highland Heights, Ohio. (Former Indianapolis resident.) Daughter of

Mr. and Mrs. William Fife; sister of Jacqueline.

JOHN M. SEHR, 19, Holy Spirit, Apr. 11. Son of Mr. and Mrs. John J. Sehr; brother of Martha J., Jayne M. Sehr and Mrs. JoAnn McLain.

THOMAS LAFAVE, 74, St. Jude's, Apr. 11. Husband of Little L., father of Robert J., Richard L., Lynn T. LaFave and Mrs. Don Rodgers.

CATHERINE M. SIFFERLEN, 86, Our Lady of Lourdes, Apr. 11. Mother of Bernard J., Marie A. and Dorothy M.; sister of Anna Mastbaum.

THOMAS P. CARROLL, 66, Holy Cross, Apr. 11. Brother of Agnes and Nancy Carroll, Nora Moylan, Margaret Housner and Mary Powers.

MAURICE E. DIGGINS, 70, St. John's, Apr. 11. Brother of Daniel Diggins.

CLARA V. BURKHARD, 78, St. Christopher's, Apr. 13. Mother of John H., Joseph, Clara F., Cecilia Burkhard, Margaret Chipili, Mary C. Beal, Joann Silvestri and Patricia Trout.

THOMAS M. HOLLORAN, 73, Little Flower, Apr. 13. Husband of Marie; father of Thomas E.; brother of Edward F., Julia Bouquet and Margaret Griffin.

BLODGETT E. BRENNAN, 35, St. Joan of Arc, Apr. 13. Son of Celeste Brennan; brother of Lt. Michael J., U.S.N. and Ann Perrin.

FRITA M. KLAIBER and Infant DONALD J., 35, Holy Name, Apr. 13. Wife of Donald J.; mother of Jim, Kevin, Steve, Rose, Theresa, Cindy and Jane; Sister of Joseph, James and Robert Druin and Patricia McIntosh.

GEORGE J. HOFFMAN, 83, St. Little Flower, Apr. 14. Father of Father James R. Hoffman, pastor of St. Paul's Church, Sellersburg, Ind.; John E., Mary A. Niesse and Mary B. Shepperd.

TWINFRED OTTO, 51, St. Ann's, Apr. 15. Wife of Francis H.; mother of John Otto and Mary Green; daughter of Harry Holland; sister of

Joseph, Isaac, Harry and Robert Holland, Elizabeth Jones and Alice Miller.

### NEW ALSACE

JOHN A. BITTNER, 74, St. Paul. Husband of Elizabeth; father of Father Celsus Griesel, O.F.M., of Cincinnati; Harry B. Griesel of New Alsace and Mrs. George (Elizabeth) Glandorf of Cincinnati; brother of George Bittner of New Alsace; Mrs. Rose Schuman of St. Leon and Mrs. Lens Ruschman.

### NEW ALBANY

CATHERINE F. WALTER, 68, Holy Trinity Church, Apr. 8. Church Cemetery. Survivors: brothers, John M. Walter, of New Albany; Charles Walter, of Lafayette; and Ray Walter, of Chicago.

### RICHMOND

GARY ALAN FOWL, 14, Holy Family Church, Apr. 8. Earlham Cemetery. Survivors: parents, Mr. and Mrs. Elvin Fowl; brothers, Gregory and Eddie Fowl; sisters, Judy and Debra Fowl; and grandmother, Mrs. Mary Marsio, of Richmond.

### ST. MICHAEL

ROBERT BECKSHULTE, 87, St. Mary's Church, Apr. 8. St. Andrew's Cemetery. Survivors: niece, Mrs. Ruth Turner; and nephew, Jerome Wolke, both of Richmond.

### WEST TERRE HAUTE

JACOB SIFRIG, 90, St. Meinrad, Apr. 9.

### TELL CITY

ANDREW T. KRESS, 58, St. Paul's Church, Apr. 14. St. Mary's Cemetery. Survivors: wife, Marguerite Kress; brothers, Victor and Clarence Kress, of Tell City; and Leo Kress, of St. Meinrad; sisters, Mrs. Paul Bowly, of Indianapolis; and Mrs. Andrew Perrot, of Louisville.

### NEW OFFICERS

NEW ALBANY, Ind.—The new officers recently elected by the New Albany Deaneary Council of Catholic Women are: Mrs. Herman Naville, Sr., president; Mrs. Loy Purcell, vice-president and Mrs. Arkie McCollum, secretary. Also Mrs. Ralph Conner, treasurer, and Mrs. Edward Silliman, auditor.



ST. GABRIEL'S CARD PARTY—The Women's Club of St. Gabriel's parish, Indianapolis, will sponsor its annual Card Party on Tuesday, April 21, starting at 8 p.m. in the school cafeteria. General chairman of the event is Mrs. Daniel Morgan, second from left above seated. Also shown above are: Mrs. Harold Hemelgarn, refreshments; Mrs. Eugene Knop, table prizes; Mrs. Fred Loeffler, candy; Mrs. Roger Kreighbaum, advertising; and Mrs. Charles K. Whitsett, decorations.



KC SINGERS SET SPAGHETTI DINNER—The Columbians of Knights of Columbus Council No. 437 at 1305 N. Delaware Street are having their annual spaghetti dinner on Saturday, April 18, from 6:30 thru 9:30 p.m. There will be entertainment by the Columbians, dancing and Monte Carlo. Admission is \$2.50 per person and tickets or information may be obtained by calling Bill Swallow, President, at 359-7312. Above members of the Columbian quartet, who will entertain are, Bill Swallow, Mickey Mescall, Jim Rivelli, and Pete Murphy.



GOLDEN JUBILEE SUNDAY—Mr. and Mrs. Melvin J. Schisla, members of St. Andrew's parish, Indianapolis, will observe their 50th Wedding Anniversary on Sunday, April 19, with a reception at Our Lady of Fatima Retreat House, 5353 E. 56th St., from 5 to 7 p.m. No invitations have been issued. The jubilarians were married in St. Patrick's Church, Indianapolis, and were charter members of both St. Joan of Arc and St. Andrew's parishes. They are the parents of Mrs. Harold H. Reilly and Charles J. Schisla, of Indianapolis, and Dr. Robert M. Schisla, of St. Louis.

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## Hospital adds

### four to staff

TERRE HAUTE, Ind.—Four appointments to the administrative staff of St. Anthony's Hospital were announced here last week by the administrator, Sister M. Henrita, O.S.F. Named were: Eugene R. Gobreski, assistant administrator of finance; John F. Roetker, administrative assistant; Kenneth C. Daubney, chief engineer; and John D. Karas, Jr., director of public relations.

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## CARD PARTY

SELLERSBURG, Ind.—The Ladies Club of St. Paul's parish will sponsor a Dessert Card Party at 7:30 p.m. Sunday, April 26, in the parish recreation room. Numerous table and door prizes will be awarded. The public is invited.

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## VIEWING WITH ARNOLD

## Grim film, expertly done

BY JAMES W. ARNOLD

"They Shoot Horses, Don't They?" is the manic-depressive's answer to "The Sound of Music." It is a grim film, put together with admirable expertise, representing the grimmest possible interpretation of human life.

The material comes out of Horace McCoy's Depression novel about a Depression phenomenon, the dance marathon, whose basic appeal was the agony of contestants who begin in sheer desperation and become increasingly so as the weeks drag by and the big (\$1500) cash prize seems within their reach.

It was the 1930's version of the Roman arena, with the poor and the deluded suffering while the well-to-do pay to watch. It becomes clear early in the film that the dancers are not only being exploited but that the prize itself is illusory, a

mechanical rabbit for the pursuing dogs. Thus the film is a notch nastier than the book, in which the dance is cancelled and the contestants divide the prize, including the extra grand tossed in generously by the promoters.

THE PLOT has all the fascination of watching a bottle drain, as the participants gradually quit, collapse, crack up or expire, and the cynical master of ceremonies (Gig Young), probably as trapped by the system as anyone, milks every profitable ounce of sentimentality from their hopelessness. When the misery is not sufficiently entertaining, the management turns the screws a little tighter, with excruciating 10-minute walking races or by stealing the extra clothing and makeup of a blonde starlet-hopeful (Susannah York), who has looked too good to be so pitiful.

But mainly we watch the bottle drain for Jane Fonda, as a tough kid whose cynicism at first seems a match for the management. But even her hardness crumbles—it is not clear why, since she begins the film as

one who has given up all hope of mixture of pain and endless benevolence from the world—to running-without-hope. As the point where she demands the only thing life can certainly give her, which is death. This release is a true mercy killing, aestheticized into the film's only lovely image, as Miss Fonda falls in slow motion in a field, like a dying horse we've seen earlier. Given the conditions established by the movie, the horror is that it is the one solution that makes sense.

It is tempting to consider "Horses" an historical piece, a morbid memento of Americana. But then the film would be grotesque and pointless. Doubtless every society in every age, no matter how civilized it considers itself, has its own serious film art.

TOO MANY of us calmly accept the thesis that an ordered society requires losers (preferably someone other than ourselves), for whom life is a

## Holy Name band to give concert

BEECH GROVE, Ind.—"The Sound of '70 (Plus 18)," the Holy Name School Band in Concert, will be presented at 8 p.m. Sunday, April 19, in the auditorium of Our Lady of Grace Academy, 14th and Southern Ave.

Directed by Jerry Craney, the concert band will feature selections ranging from Handel to folk-rock. Eighth grader Kathy McGraw will perform Gershwin's "Rhapsody in Blue" as a piano solo.

Tickets to the event are available at the door. The event is open to the public.

## Couple to note 40th anniversary

COLUMBUS, Ind.—The 40th Wedding Anniversary of Mr. and Mrs. Wm. J. Schafer, Sr., will be observed Sunday, April 19, with an open house from 2 to 4 p.m. at the home of their son, John Schafer, 1704 Franklin St. All relatives and friends are invited. Members of St. Bartholomew's parish, the Schafer's are parents of five—William J. Schafer, Jr., of Indianapolis; James P. Schafer, of Clearwater, Fla.; John G. Schafer, of Columbus; Lawrence M. Schafer, of Denver; and Mrs. Terry Klinger, of Fort Wayne. There are 12 grandchildren.

The jubilarians were married in St. Philip Neri Church, Indianapolis, on April 22, 1930. It was a double wedding with Mrs. Schafer's sister and brother-in-law, Mr. and Mrs. John E. Merl, who reside in Indianapolis.

The chief danger is in taking the dance marathon as a true metaphor of the whole meaning of life. If it is, then Camus' famous question, "Whe NOT suicide?", is more like an imperative. Other film-makers (Bergman in "Seventh Seal," Fellini in "8 1/2") have given us more hopeful versions of "the morbid memento of Americana. But then the film would be grotesque and pointless. Doubtless every society in every age, no matter how civilized it considers itself, has its own serious film art.

SYDNEY Pollack's direction is a stunning mixture of realism and imaginative moodiness, with even a strange nostalgic appeal. Some of the editing tricks work (the frantic "derby" sequences), others do not (the flash-forwards seem like flashbacks, and are quite confusing). Phil Lathrop's photography is perfect, leading us to suspect once again that the highest developed skill in the film-making process is the cinematographer's.

The acting richly deserves all the attention it got at Oscar time, with one of the fine points being superb natural casting—Young's subtly decadent twisted smile and Miss Fonda's hard vulnerability at last finding worthy habitats. But the main truth is that "Horses" is one of the most uncompromising pieces of social criticism to emerge from the U.S. film industry. RATING-A-3-unobjectionable for adults)



DIAMOND JUBILEE—Mr. and Mrs. Lawrence W. Hutt, Sr., members of St. Anthony's parish, Clarksville, will observe their 60th Wedding Anniversary with a Mass of Thanksgiving at 1:30 p.m. Sunday, April 19, in the parish church. The Mass will be offered by their son, Father David Hutt, O.F.M. Conv., pastor of St. Paul's parish, Pleasure Ridge Park, Ky. A reception will follow in the Jaycees Hall in Jeffersonville. The jubilarians are the parents of 10 and have 49 grandchildren and 41 great-grandchildren.



PLAN BRUNCH—The Cathedral Mothers' Club will sponsor its annual Communion Mass and Brunch on Sunday, April 19. The Mass will be held at 12 noon in the Learning Center with the Brunch to follow in the cafeteria. Dr. Dominic Guzzetta, Marian College president, will speak. Discussing plans above are, left to right: Mrs. Donald Carr, Richard Porter and Mrs. Walter Campbell.

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Whom do you recognize in this picture? This was a group known as EN-AV-ANT Club. The picture was taken in front of Holy Cross Church in the year 1930. The priest is Father Francis E. "Hank" Reeves.

Send or bring pictures to appear in this new feature sponsored by: FEENEY-KIRBY MORTUARY, 1901 N. Meridian St., Indianapolis, Ind. 46202.

## Faith leaders back family aid proposal

WASHINGTON—The chief administrators of three major religious organizations have endorsed President Nixon's welfare reform proposal calling for establishment of a family assistance plan.

Urging Congress to pass a House bill (No. 16311) which provides for the plan, the three leaders declared in a statement such reform is long overdue.

Issuing the statement were Bishop Joseph L. Bernardin, general secretary, U.S. Catholic Conference; Dr. R. H. Edwin Espy, general secretary, National Council of Churches, and Rabbi Henry Siegman, executive vice president, Synagogue Council of America.

THE THREE LEADERS form the Interreligious Committee of General Secretaries. Since December, 1968 they have been meeting regularly to consider issues of common concern.

"We believe that the House bill, while falling short of our hopes in some respects, nevertheless is a major step in the right direction," they said.

The bill, which has been approved by the House Ways and Means Committee, proposes what amounts to a federally assured minimum income for the nation's poor.

Following a complex formula, families earning less than \$1,500 would be eligible to receive assistance. Their benefit level would be computed at the sum of \$500 each for the first two members of the family and \$300 for each additional member. For example, a family of four would receive \$1,600 while a family of 10 would receive \$3,400.

PRAISING PRESIDENT Nixon for offering the family assistance plan, the three religious leaders noted that last August the President referred to the present welfare system as "a colossal failure."

The three agreed in their statement maintaining the system disrupts families, fails to provide sufficient aid, demeans the recipient, and strains the financial resources of state and local governments.

## Britain's priests slate conference in June

LONDON—"No topic has been barred," and celibacy and the worker-priest question rank high on the agenda of the first national conference of Roman Catholic priests in England, June 1-5.

Some 92 delegates, representing 19 archdioceses and dioceses, seminaries, universities and port chaplaincies, will attend the conference at Wood Hall Ecumenical Center in Yorkshire.

More than 1,000 priests have written to Msgr. Michael Buckley, director of the Wood Hall center, suggesting topics for discussion.

According to Msgr. Buckley, the discussion will be grouped under six general headings: priest-bishop relationships and the need for more communication and collegiality; forms of ministry, including part-time and worker priests as well as team ministries; the personal life of the priest, including celibacy; training and continuing formation; the role of the priest and future of the clergy, including a study of priest-drop-outs; and the need for a national council of the clergy.

## Seminary group takes stand on celibacy issue

DETROIT—Seminarians from 30 major seminaries in 15 states have called for abolition of mandatory celibacy as a requirement of the priesthood. The seminarians, meeting here (April 3-5), took stands on celibacy, authority and priestly formation. They sent the outcome to the National Conference of Catholic Bishops (NCCB), urging that the bishops adopt the resolutions.

The session was reportedly the largest ever held by the Conference of Seminarians, which was formed four years ago. One hundred and fifty seminarians, of whom 85 were delegates, attended the session here.

Although the delegates were elected at each of the 30 seminaries, a spokesman for the group said he did not know if they represented the sentiments of their 3,550 fellow seminarians. He said the organization, which meets annually, does not keep official membership rolls.

The nation's 544 seminaries have a total of almost 34,000 students for the priesthood.

## School given certification

INDIANAPOLIS—A continuous commission from the State of Indiana has been received by St. Andrew's School, 4050 E. 38th St.

James H. Poalston, director of the Division of Inspection, made the evaluation in December at the request of Sister Mary Justin Gootee, S.P., principal.

Requirements for certification include properly licensed or certified teachers, satisfactory curriculum, efficient busdrivers, a hygienic school plant and the annual administration of the audiometer and visual acuity tests.

## OPINIONS

To the Editor:

Several recent reader comments indicate a recurring failure to see the direction and program efforts of Catholic religious education renewal. Perhaps it would be helpful to isolate a few of the more important basics.

The very first of the Beatitudes is that we be "poor in spirit" if the Kingdom of Heaven is to be ours. This prerequisite for Catholic Faith bespeaks not only identification with the fiscally poor, the disenfranchised, the little ones, but also those whose treasures of mind and heart are not so full that they can't admit of further development and a need of both God and man.

The closed mind and the Catholic mind are contradictions in terms. Hence, we will get nowhere unless we are open, have an ability to receive, and are tolerant of that which can enrich us. When dealing with the great mysteries of life and Faith, we must always be aware that the levels of truth and insight are myriad. To say that one insight, one way of saying something, one appreciation of the truth of Christ is the ONLY one is to cease to be Catholic.

WHEN CHRIST TOLD His followers to be "in the world, but not of the world," was He not mixing into the Faith an element of tension and anxiety from which we will never be free? A false sense of security occurs at either extreme: those who reduce Faith to a separate compartment of life, a special supernatural world all unto itself, with the human and social values all but eliminated; and those who teach the natural values and the human experience as though the challenge of Christ and His Gospel did not exist as a stumbling block and obstacle to the foolishly wise and the religiously rich.

Between the natural and supernatural there is difference, but not dichotomy. The history of the modern era clearly points out that the surest way to destroy religion is to insist that it be defined and taught only in terms of a separate supernatural world. Those who are out to destroy our program in favor of a Depauw-type traditionalism, especially with regards textbook renewal, are opting for a dead Faith, not a living one. On the other hand, those who abandon the ship of Christ in favor of one moved by the winds of some species of romantic reason have simply eliminated Faith. "In the world, but not of the world."

Besides the openness and tolerance on our part that even makes Faith possible, theological renewal today calls for a deeper appreciation of the Incarnation of Christ and the Easter Event. How many textbooks are accused of heresy today when they teach that "the Word became flesh, and dwelt among things, save sin. What this does for our human dignity is still beyond our imaginations, as well as our ability to teach. For instance, is it not a mystery why an all merciful God "had" to send His Son as a man to express forgiveness to us, putting forgiveness on a human level "requiring" us as men to express the same to each other?

THAT JESUS lives, and is with us, and is "really present," and, in fact, is way out in front beckoning us onward in hope—in a word, all that Easter means is what we are trying to teach today. There doesn't seem to be much point in trying to teach a great number of religious truths if we miss the important ones. God was with His people in the Old Testament; Christ is with us today. This needs to be experienced on both a communal and personal level if the Faith is to have any vitality. So, far from denying the Real

Presence or Transubstantiation, we key everything around God's personal presence.

Even admitting this, the real presence of Jesus was not enough to dispel indifference, misunderstanding, some fear and even hatred from the people of the New Testament. Judas left the Last Supper, not because he didn't believe that Jesus was really present, but because his life was inconsistent with that very presence. In perhaps the earliest of the New Testament Scriptures, Paul must publicly correct some at Corinth, not because they did not believe that Jesus was really present, but because divisions had arisen within the Community, and because the rich were not sharing with the poor.

Therefore, the Presence of Jesus was an eating and drinking of judgment into themselves! The first reaction we have after the Eucharistic Prayer at Mass is to pray what Christ taught us, the OUR Father. In the mind of the Church, one immediate effect of the Eucharistic Presence is not socialism (much less communism), but simple BROTHERHOOD. Part of our great problems in religion occur when we forget the essentials or when we so teach religion that it becomes individualistic (not to be confused with personal), thereby insuring that it will rapidly slip into some kind of a shriveled schizophrenia. To teach brotherhood as necessary for an understanding of the Eucharist (as the LOVE, LIFE, AND JOY series does, as well as the other newer texts) is to be true to the words of Christ when He tells us that it would be better to leave our gift at the altar if we have a quarrel with our brother and go resolve it; then come to the Eucharist.

THE STAFF of the Religious Education Department and I are more than ready to discuss the above or any other "bones of contention" with anyone interested. If there is a scandal in the Church today, it is not because the children are not being taught their religion; it is because we adults are inconsistent with this same religion, either in arriving at a consensus, or, much worse, failing to give witness to it in our words and deeds. There are frightful condemnations in both Old and New Testaments for people who performed religious words, rites and activities, and yet, were far from the mind and ways of God. It is a constant judgment on us not to let this happen in our own times.

Let me summarize with one final example. The renewed Sacramental rites for Baptism call for a commitment on the part of the parents (and the Christ and the Easter Event, godparents, as well as the whole community) to establish a home wherein the meaning of Baptism will be a daily occurrence. This became flesh, and dwelt among things, save sin. What this does for our human dignity is still beyond our imaginations, as well as our ability to teach. For instance, is it not a mystery why an all merciful God "had" to send His Son as a man to express forgiveness to us, putting forgiveness on a human level "requiring" us as men to express the same to each other?

One recent letter to The Criterion observed that the Religious Education Department cost the Archdiocese \$50,000 (averaging out to 25 cents per Catholic). This gives me a chance to publicly thank the staff of Sisters, laymen, and priests, as well as those unsung and equally unpaid heroes, the religion teachers, who are struggling to get the job done as we think Christ wants it. "Ye are indeed of great Faith!"

Reverend Ray Boehm  
Religious Education Department  
Archdiocese of Indianapolis

## Meeting slated on Marian tour

INDIANAPOLIS—Travelers joining the Marian College Alumni Tour to the Orient, June 27 to July 18, will meet Thursday, April 23, to hear more details about their trip.

The 7:30 p.m. meeting will be in the Marian Hall Lounge and will include a film showing some of the spots tour members will visit.

Sister Mary Carol Schroeder will guide the tour, which features several days at the World's Fair. In addition to extensive travels in Japan, the trip includes addition to extensive travels in Japan, the trip includes time in Hong Kong, Taipei and Honolulu.

## MOVIE SLATED

INDIANAPOLIS—"Blow-Up," the 1966 English film directed by Antonioni, will be shown at 8 p.m. Friday, April 24, in the Marian College auditorium. An informal discussion will follow. The film is the sixth in Marian's Fine Film Series for 1969-70. Admission is 75 cents.

\*During this week 30 years ago, August Blomd was elected president of the Notre Dame Club of Indianapolis.

## 'Dogwood Tour' to begin from parish in Troy

TROY, Ind.—The annual Dogwood Tour, popular Perry County attraction, will begin from St. Pius Church here Sunday, April 19 at 12 noon and 1 p.m.

Wayne Guthrie, of Indianapolis, will serve as parade marshal for the tour, which will pass through Tell City, Cannelton, and the Cannelton Locks and Dam overlook along the Ohio River. The tour continues to German Ridge recreation area and Rome, where the old court house is of similar construction to the old state capitol building in Corydon.

Residents of Rome will have food and refreshments, including sassafras tea, for the visitors.

An open-air market at Troy will feature handicraft items for sale. Townspeople will also demonstrate fine crafts. Free sassafras tea will be available, brewed in a large copper kettle over open fire. Sassafras roots and sassafras jelly will be sold.

An added feature this year for the festivities will be an old-fashioned German meal, including spare ribs, sauerkraut and kartoffel klasze (potato dumplings).



OBSERVE 50TH ANNIVERSARY—Mr. and Mrs. Leo J. Goebes will observe their Golden Wedding Anniversary with a Mass of Thanksgiving at 12 noon, Saturday, April 25, in Sacred Heart Church. They were married there April 28, 1920. The bride's sister, Mrs. Margaret Dische, who was her honor attendant at the wedding, will be present for the celebration. Immediately following the Mass, a reception for relatives and friends will be held in Sacred Heart parish hall. No invitations have been sent. Mr. and Mrs. Goebes have two children, Martha and Albert Goebes. There are seven grandchildren. The jubilarians are life members of Sacred Heart. They were baptized, confirmed and received their First Holy Communion there.

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## ARCHDIOCESAN Bulletin

OF COMING EVENTS IN  
CHURCHES, SCHOOLS AND ORGANIZATIONS

CARD PARTY  
St. Clare Division IV of the LAAOH  
Monday, April 20 — 7:30 P.M.  
Citizens Gas Auditorium — 2020 N. Meridian St.  
All Games Played Tickets: 357-5343, 357-2916

ANNUAL SPRING DINNER  
Saturday, April 18 — 6:30 P.M.  
K of C Hall — 1305 N. Delaware St.

C.F.M. ANNUAL BARREL-OF-FUN-NIGHT  
Saturday, April 18 — 9 P.M. — 1 A.M.  
Ritter High School — 3360 West 30th Street  
Door Prizes — Live Orchestra — Casual Dress

CARD PARTY  
Sunday, April 19 — 2 P.M.  
Our Lady of Everyday Circle Daughter of Isabella  
Latin School — Stevens and South East Street  
All Games — Door Prizes

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

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