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IN NOVEMBER, 1970

Pope to travel to Philippines and Australia

VATICAN CITY—Pope Paul VI will travel to the Philippines and Australia in November to attend bishops' meetings for the Far East and South Pacific nations so that he can talk directly with the bishops and learn their problems, the Holy See has announced.

Neither the date of his departure nor the length of his stay at either meeting have been disclosed. It was announced, however, at a special Vatican news conference (May 29) that the trips would be in the latter half of November.

The first leg of the Pope's trip would take him to Manila, where he was invited by the bishops of the Far East and the president of the Philippines, Ferdinand Marcos.

THE SECOND LEG WOULD take him to Sydney, Australia, to coincide with the meeting of the bishops of Oceania and also the bicentennial celebration of the discovery of Oceania by Capt. James Cook, the explorer.

"The episcopates of the Far East have asked the Holy Father if he would participate in the meeting, and his holiness has accepted the invitation," said Bishop Agostino Ferrari Toniolo, president of the Pontifical Commission for Social Communications.

The nations to be represented at the Manila conference are India, Ceylon,

Taiwan, mainland China, Indonesia, North and South Korea, Pakistan, North and South Vietnam, Burma, Japan, Laos, Cambodia, Singapore and the Philippines.

THE BISHOP SAID the Pope sent a letter to organizers of the Manila meeting expressing the wish to come in "direct contact" with the problems confronting the Church in the Far East.

The bishop described the trips as "exceptionally pastoral," and said they would offer the Pope "personal meetings in which he could talk directly with the bishops."

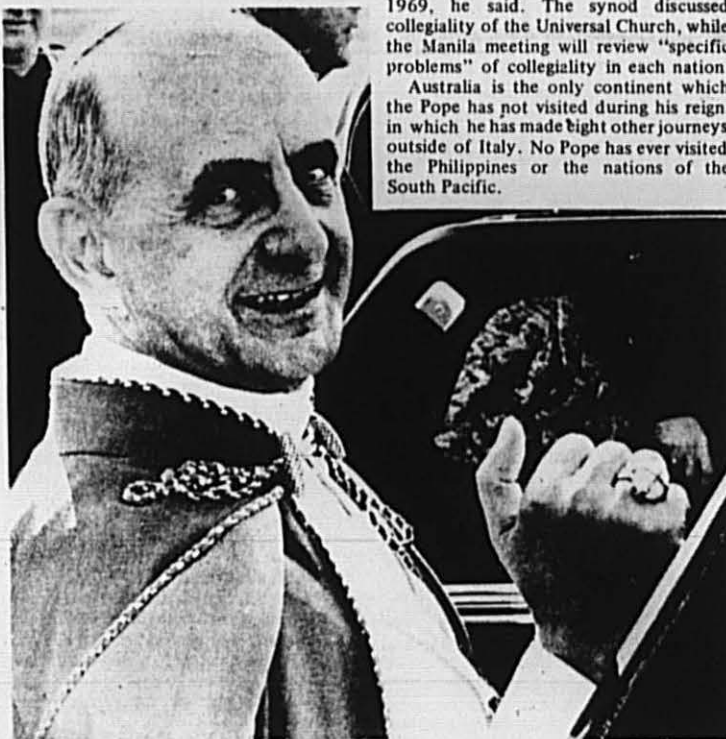
Not only is the Pope desirous of meeting with the bishops of these nations, he also wants from each nation a "full documentation of all its problems," Bishop Ferrari Toniolo said.

The bishops are meeting in Manila "in a spirit of collegiality" to study certain pastoral problems of each nation, the bishop told the news conference.

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"COLLEGIALLY WILL be discussed as it applies to each nation," and not in the way it was discussed at the Synod of Bishops held in the Vatican in October, 1969, he said. The synod discussed collegiality of the Universal Church, while the Manila meeting will review "specific problems" of collegiality in each nation.

Australia is the only continent which the Pope has not visited during his reign, in which he has made eight other journeys outside of Italy. No Pope has ever visited the Philippines or the nations of the South Pacific.



TRAVELING POPE—Pope Paul VI will further enhance his reputation as a "traveling Pope" next November when he is scheduled to journey to Australia and the Philippine Islands. The photo above was taken during the Pontiff's historic visit to the United Nations in 1965.

PICNIC THIS SUNDAY

Historic St. John's slates Homecoming

INDIANAPOLIS—The very idea would have been "verboten" a few generations ago, but the Homecoming Picnic of once-Irish St. John's parish will be held Sunday in German Park.

The Homecoming Picnic is designed to inaugurate a year-long centennial observance of the completion of the familiar downtown landmark which once served as the cathedral church.

Food, refreshments and games will be featured Sunday from noon to 9 p.m. A special attraction will be the sale of hand-made dolls, stuffed animals, fruit and original art pieces.

ST. JOHN'S CHURCH is presently being modernized in preparation for the 1971 Centennial. The exterior brick and stone has been cleaned and a new roof will soon be added, followed by refurbishment of interior beams and furniture, repainting and air conditioning.

Indianapolis banker John J. Noone heads a celebration committee which

includes a host of present and former St. John's parishioners.

The parish was first located at the corner of W. Washington and California Streets when established about 1840. At the time it was a "mission parish" from St. Vincent de Paul parish in Shelby County.

THE PRESENT CHURCH was begun in 1867 under the direction of Msgr. Augustus Bessonies, V.G., and completed four years later at a cost of about \$120,000. Later additions and modernizations were made by Msgr. Henry Francis Gavisk, long-time diocesan chancellor.

Current pastor is Msgr. Charles P. Koster, who has spent his entire priestly career at St. John's, starting in 1945. He is also serving as Officials for the Matrimonial Tribunal.

Also residing at St. John's is Very Rev. Francis Tuohy, Chancellor, and Msgr. John J. Doyle, Archdiocesan Historian and Archivist.

Police torture tactics hit by Brazil bishops

BRASILIA, Brazil—The bishops of Brazil have condemned torturing by police and have asked the government to stop the practice and punish the guilty.

The Brazilian Bishops' Conference—meeting here against a background of charges that the country's military regime has been repressing

EDITORIAL, PAGE 4

human rights and torturing political prisoners—also condemned terrorism by both rightists and leftists.

The bishops' statement came on the eve of the national Eucharistic Congress here, at which high government officials are usually present.

THE BISHOPS' conference criticized the "increasing radicalization" of Brazilian society in recent months, and then stated its determination to support the laity engaged in implementing Church renewal according to the decrees of the Second Vatican Council.

"Especially when the bond between Church and man brings about the signs of confrontation, internal struggle, calumny or persecution, we stand ready to support the layman, guide him and correct him if necessary, comfort him and defend him," the statement said.

The bishops voiced their concern over "the fundamental facts in the administration of justice regarding the human person."

SINCE DECEMBER, 1968, Brazil's military regime has been ruling by decree and hundreds of persons—including priests and lay leaders—have been arrested on charges of subversion. The authorities have been accused of repressing civil rights and of brutally torturing political prisoners.

The bishops asked the government "to seriously investigate" the accusations which, they said, "deeply affect the good name of the country."

Lay-dominated board to take reins at Woods

ST. MARY-OF-THE-WOODS, Ind.—A new Board of Trustees, composed predominantly of lay persons, will assume the governance of St. Mary-of-the-Woods College here on September 21, 1970, according to a joint announcement made this week by Sister Jeanne Koele, S.P., president of the college, and Mother Mary Pius Regnier, S.P., superior-general of the Sisters of Providence and chairman of the college's present Board of Directors.

The new board, composed of two-thirds lay persons and one-third Sisters of Providence, will be charged with managing the affairs of the college, according to the announcement.

The college has been governed by the Generalate Executive Board of the Sisters of Providence, which has as its primary responsibility the administration of the affairs of the congregation of the Sisters of Providence, a religious order of women with more than 1,400 Sisters working in 10 states, the District of Columbia and two foreign countries.

"BECAUSE OF THE numerous and complex problems involved in the governance of religious congregations and colleges today, it has become increasingly difficult for the executive board of the Sisters of Providence to function effectively as the governing board of St. Mary-of-the-Woods College also," Mother Mary Pius said. "We believe that for the good of both institutions it is imperative that a separate governing board for the college be established."

The decision to appoint the new governing body came as the result of a two-year-long Self-Study of all aspects of the college, according to Sister Jeanne. Reports from the Self-Study, which ended in April, 1970, suggested revisions of By-Laws of the college and the appointment of the new board.

"THE PRESENT MEMBERS of the Board of Directors have been very much involved in the Self-Study and I believe, a key to its success," Sister Jeanne said. "They have been instrumental in drawing up the new By-Laws and in the establishment of the new Board, understanding the need that the college has for greater involvement of lay persons in its governance and a broader representation of background and experience than a totally religious board could provide. I am grateful to them both for their past assistance and direction, and for their present vision. I look forward to beginning my work with the new Board soon," she stated.

Announcement of the members of the new Board will be forthcoming shortly, according to Sister Jeanne.

First Eucharist minister is black

PITTSBURGH—Joseph Pace, 65 and black, is the first layman in the Pittsburgh diocese authorized to assist in the distribution of Holy Communion.

Pace, whose youthful aspirations to the priesthood were blunted by racial barriers of the times, was commissioned by Bishop Vincent M. Leonard of Pittsburgh as a minister of the Eucharist at Holy Rosary parish in the predominantly black Homewood section.



PRIORY BADLY DAMAGED—Above is a recent photo of the Benedictine priory at Huaraz, Peru, which sustained extensive damage in last Sunday's earthquake.

PRIOR KILLED IN PERU

Hoosier monk quake victim

Reports of fantastic devastation and massive fatalities this week in the coastal regions of Peru were radioed back to Indiana by Benedictine monks working there.

Center of the 600-mile-long Peruvian area hit by earthquake and subsequent tremors and flooding was the 14,000-foot city of Huaraz, home of 15 priests and Brothers from St. Meinrad Archabbey in Indiana.

Found dead in the rubble of a collapsed building Monday morning was the monastery prior, Very Rev. Bede Jamieson, O.S.B., a veteran Latin American missionary since 1960. Killed in the same structure were four Peruvian nuns, including a cook in the Benedictine priory of San Benito.

Very Rev. Bonaventure Knaebel, O.S.B., former Archabbot of the St. Meinrad community who has served since 1967 in Peru, turned up late Monday after being reported missing for nearly 24 hours after the original quake Sunday afternoon about 3:30 p.m.

Father Bonaventure was reported visiting a small community outside with the bishop of Huaraz when the quake struck. The two were temporarily trapped and spent the night camped on a damaged street. Monday he walked six hours back to the Huaraz monastery. He was uninjured.

BURIAL SERVICES for Father Bede, a native of Rochester, N.Y., who formerly lived in Derby, Ind., were held immediately Monday afternoon.

The only other reported injury among the Benedictines there was Brother Pius Klein, O.S.B., an Aurora native, who serves as principal of a coeducational school conducted by the monks in Huaraz. He was hospitalized after a wall collapsed on him.

Meanwhile, radio reports indicate that the death toll in Huaraz, a city of 22,000, had reached 650 known dead and could reach much higher figures. Ninety to 95 per cent of the city's buildings were said to be destroyed and afire. The Benedictine priory and minor seminary were also severely damaged.

Other Benedictines assigned to the priory and reported safe include: Father Michael Keene, Father Augustine Davis, Father Noel Mueller, Father Joel Melvin, Father Cajetan White, Brother Theodore Brune, Brother Xavier McGough, Brother Hilary Henrissy, Brother Andrew Zimmerman and Brother Raban Bivens.

TEN PER CENT BOOST

Pope gives Vatican workers pay hike

VATICAN CITY—Pope Paul VI has raised the salaries of all employees of the Vatican by 10 percent, as of July 1 and granted a special bonus of 100,000 lire (\$160) to mark the 50th anniversary of his ordination as a priest.

The special bonus and the salary raise were announced after a Mass (May 30), celebrated within the Vatican to commemorate the papal ordination anniversary.

In addition to the bonus and salary raises, Cardinal Jean Villot, papal secretary of state, told the members of the Roman Curia (the Church's central administrative office) and employees of the Vatican that the Pope has also ordered the establishment of a personnel office.

The pay raises affect about 4,000 Vatican employees, including 900 retired persons. About 2,300 are lay persons holding down such jobs as policemen and museum custodians, both of which categories have been pressing for pay increases.



FR. BEDE JAMIESON

FATHER GERMAINE Swishelm and Father Lawrence Kratz, also attached to the priory, are in Lima doing parish work, while Father Benedict Meyer is back in the U.S. on a fund-raising tour.

On Tuesday morning Archabbot Gabriel Verkamp, of St. Meinrad, appointed Father Joel as temporary superior in Peru.

Information about the conditions in Huaraz were transmitted every few hours this week by Brother Hilary to St. Meinrad Archabbey via ham radio operators in Louisville and Indianapolis. All electrical power in the city was cut off during the disaster.

The St. Meinrad Benedictines have been in Huaraz since 1962, when they accepted the invitation of its bishop to staff the minor seminary there.

A MEMORIAL MASS for Father Bede was celebrated at St. Meinrad on Monday afternoon.

The prior attended schools in Indianapolis and Tell City before entering the seminary in 1948. He was ordained at St. Meinrad in 1954 and was assigned to St. Ferdinand parish, Ferdinand, for three years. From 1958 to 1960 he was appointed to St. Charles Priory in Oceanside, Calif. Between 1960 and 1964 he worked in Guatemala with Benedictine monks from Blue Cloud Abbey. He was named prior of the Huaraz foundation in 1964.

Incardination law revision is proposed

BY FR. LEO McFADDEN

VALLETTA, Malta—Revision of the law of incardination of priests, in effect since the fourth century, has been proposed to allow priests to respond to and serve the needs of the Universal Church.

This was one of many resolutions approved May 27 after the final sessions of an international congress to study equal distribution of clergy around the world and the problem of diminishing vocations.

Incardination means that a priest must be ordained for a specific diocese and becomes subject to the authority of a specific bishop unless he is lawfully released to, and accepted by, another bishop. The law also provides for the well-being of the priest in that the bishop of a diocese becomes responsible for him.

THIS HAS BEEN THE practice of the Church for centuries in order to establish good order and prevent the abuse of having "wandering priests" subject to no authority. However, it is felt that in 1970 to confine the horizons of a potential priest to his own home area stifles the work of the Universal Church.

Convened in Malta by the Vatican's Congregation for Clergy, the congress on clergy distribution was attended by Vatican leaders and delegates from 15 nations (May 24-28).

The prefect of the congregation and president of the congress, Cardinal John Wright said that the proposals made in the many papers delivered at the sessions "will be carefully studied" in Rome and will "eventually be published with an aim to a larger audience."

THE RESOLUTION ON incardination was adopted from a proposal made by one of the speakers to the congress, Archbishop Pietro Palazzini, secretary to the Congregation for Clergy.

He suggested that the laws of incardination be rewritten and "transmitted to the commission which is busy with the revision of canon law."

Should this be accomplished, according to the archbishop, a priest could be ordained for an international apostolate, subject to assignment in any part of the world. He likened such a concept to the norms which govern the assignment of military chaplains.

Bid for school aid in Illinois gets no place

SPRINGFIELD, Ill.—The Illinois General Assembly adjourned here (May 29) without providing any financial assistance for nonpublic schools after emotion-charged lobbying efforts on both sides of the issue.

Earlier in the week, some 600 representatives of state education associations and the Illinois Council of Churches demonstrated on the capitol steps, waving anti-nonpublic aid picket signs and singing religious and patriotic hymns.

At the same time, about 100 women representing the National Catholic Society of Foresters, meeting in Springfield for their statewide convention, visited their respective legislators to ask for help on aid proposals.

Statements of concern on the financial crisis facing Illinois nonpublic schools have also been issued by Cardinal John Cody of Chicago, the Chicago archdiocesan school board, and the state's six diocesan school superintendents.

Illinois Gov. Richard Ogilvie has called for aid to nonpublic schools for the past two years. Both times, aid bills passed the state House but were killed in the senate education committee. The 1969 aid bill sought a \$32 million appropriation for the state to purchase secular educational services from nonpublic schools. This year's bill, introduced by Rep. Edward J. Copeland of Chicago, had been reduced to a \$29.5 million appropriation request, due to a number of nonpublic school closings.

Corpus Christi rite scheduled

FLOYDS KNOBS, Ind.—Mt. St. Francis Seminary here will be the site of the annual Corpus Christi procession on Sunday, June 7. The 4 p.m. event is sponsored by the New Albany District Council of Catholic Men and will be led by uniformed members of the Father Baden General Assembly Fourth Degree, Knights of Columbus.

Parish and student banner expressing peace and love themes will be featured in the procession. Included in the rites are the rosary and benediction.

Father Columban Gering, O.F.M. Conv., rector of Mt. St. Francis Seminary, will be celebrant, while Father Bernard Gerdon, pastor of Holy Trinity parish, New Albany, will deliver the homily. Serving as master of ceremonies will be Father Edward Gayso, pastor of St. Mary's parish, Navilleton.

The seminary is located two and one-half miles east of New Albany, off Interstate 64.

PLAY AND THE CHRISTIAN

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

For most Americans summer provides increased opportunities for play. Young people enjoy long vacations from the classroom and their parents normally receive one or more weeks free from their jobs. Easier access to travel makes new and exciting forms of playful recreation available to more and more Americans each year, while technology provides a wide array of play opportunities at home. Society even extends the hours of daylight for maximum enjoyment. Of all the seasons of the year summer in particular is a time for people to play. It is an appropriate time to reflect on the meaning of play in Christian life.



What is the role of play in the life of a Christian? It is a striking paradox that in spite of increased opportunities for play in contemporary culture, the ability to play appears to have diminished. Many good, hardworking people experience restlessness and even guilt when they turn from productive work to days or weeks of play and recreation. Others plunge into playful activities as an escape from their real problems and anxieties. Some rush into vacation with such frenzy that play becomes more exhausting than the job from which they are vacationing. Still

others are wholly dependent on other people to provide them with entertainment. Most tragic of all perhaps are those who need drugs or excessive drinking as a substitute for genuine play. Play is neither an escape from reality nor is it something to feel guilty about. Apparently it is not something that comes naturally to adults as it seems to come to children.

THE IMPORTANCE of play for a healthy and happy life has long been recognized. The Greek thinker, Aristotle, wrote some centuries before Christ that "recuperative rest and cheerful play seem to be necessary for life." Body and mind need moments of creative relaxation. Some philosophers and sociologists affirm that the ability to play is an expression of man at his highest level of cultural development. Some of the reasons given are that play requires and expresses a kind of happy balance, a sense of values, a freedom of spirit and a harmony of body and spirit. Playfulness is seen as related to a sense of mystery, attuned to life's seriousness, but preserving a light-hearted spontaneity and freedom. One who can play takes life seriously, but not too seriously. Taking life too seriously stifles play, as does frivolity and superficiality. Aristotle taught that true play involves a balance between overseriousness and frivolity. He called this quality "eutrapelia"—a certain mobility of spirit by which a person turns

to lovely, bright, relaxing things, without losing himself in them.

St. Thomas Aquinas, the great theologian of the 13th century, places this quality of balanced and cheerful adaptability near the heart of the Christian art of living. He sees "eutrapelia" as a Christian virtue, and a very important one. "Unmitigated seriousness betokens a lack of virtue because it wholly despises play, which is as necessary for a good human life as rest is," he wrote. In describing the virtue that makes play possible, Thomas drew not just on Aristotle and Greek philosophy, but also on a long Christian theological tradition about play. This is a fascinating and largely forgotten page of Christian tradition that is being recovered in our own days.

MANY EARLY CHRISTIAN theologians described God's act of creating the world as a playful act. In calling the Creator a "playing God" they were simply developing what they found in the Old Testament book of Proverbs. At the creation of the world, "Wisdom" is present and active:

"I was by his side, a master craftsman, delighting him day after day, ever at play in his presence, at play everywhere in his world, delighting to be with the sons of men"

—(Prov. 8:30-31)

God's wisdom, the playful master craftsman of creation, is recognized in the New Testament as God's creative Word, Jesus Christ. Christian artists echoed this theology of creation as play by portraying the infant Christ playing with a globe of the world as His Mother holds Him in her arms.

The imagery of a playing Creator stressed a profound Christian insight about God's creative activity. The Church Fathers were teaching that creation is meaningful but not necessary; sustaining the world is the creative act of a free and loving God. The playing of God reveals that creation is an expression of God's love, and that this love, though full of meaning and purpose, is a love that works in creative freedom wholly ungoverned by necessity or constraint.

IF THE WORLD AND ITS people are the result of a free, creative act of loving God, then human life is seen as meaningful. It is to be taken seriously, but not as the absolute. The Christian can deeply love the world, commit himself to its improvement, without distorting it into the ultimate, or finding it absurd and meaningless. Enjoying a joyful security and spontaneous freedom—because of his faith in God's creative love—the believer neither cynically despises the world nor allows himself to be consumed with its pleasures. He can be light of heart and joyful, entering into the risks of freedom because his ultimate security rests in God, the Creator. The deeper his faith, the freer he is to love the world, take it seriously, yet smile at it. He can truly play.

According to this Christian tradition the ability to play, the virtue of "eutrapelia," is closely related to faith in a God Whose creativity is an expression of love. Increased opportunities for recreation do not of themselves make play possible. One needs a balanced appreciation of the world and its pleasures, a proper sense of values, and a security in God, the playful Creator. With this balance between frivolity and excessive seriousness, between attachment and detachment, the Christian can play with a light heart and serious purpose. Summer provides rich opportunities to grow in this important Christian virtue.

submerged. Instead of doing what we really want to do, we become frenzied in our search for purposeful play. We forget that play doesn't have to have a purpose other than to amuse ourselves.

We may hate family camping (it's my idea of a personal purgatory) but we smile through gritty teeth and endure it because we're told there's family value in it. Thousands of men despise the patio bar-b-queing so popular today, but they go through with it because the home and garden magazines show us it's the way to enjoy ourselves. And we're too weak to dissent.

The lamentable part of this pretense is that we aren't satisfying our need for fun, and we really do need fun. We've seen too many men reduced to robots because they long ago stopped trying to find time to fish or read, and life has lost its zest for them. We've seen too many people reared with the idea that fun was a little sinful and they don't know how to enjoy themselves. If they're having fun, they feel a bit uncomfortable about it.

THAT'S WHY WE GRASP at toys and trips labelled "educational." That's why we explain away a vacation as "doctor's orders." That's why conventions in places like Las Vegas and San Francisco have become so phenomenally popular in recent years. These are approved ways of having fun.

In lieu of an honest look at play, these subterfuges are great. Perhaps someday we'll mature to the point where we regard fun—our fun—as a necessity rather than a luxury. At that time, I hope we're honest enough to enjoy ourselves by doing what we really enjoy.

In the meantime, we have our children to follow as an example. They are honest—brutally honest. They say things like, "I think camping is crummy," and "Fighting is my favorite game," which leave no room for pretense. But then, children know how to have fun.



FEAST DAY—Today (June 5) is the Feast of the Sacred Heart. The striking portrayal above is the work of Janet Robson Kennedy. (RNS photo)

I WOULD RATHER FIGHT THAN PLAY

BY DOLORES CURRAN

Everybody's idea of play is different. That's why it's so hard to plan a successful family vacation. With children distributed over a number of phases, one person's fun is bound to be another person's cross.

I remember the year we rented a mountain cabin for a few days. To Jim and me, it was as near perfect as a short vacation could be with young children. Our cozy cabin was located in a beautiful area next to a spring and far from a highway.



We hiked, fished, saw deer, fed chipmunks, cooked popcorn, and, after the kids were in bed, we read long-anticipated books, undisturbed by knock or phone. It was a great change for us.

Curious as to the children's evaluations, we asked on the way home, "What did you like best about vacation?"

Beth replied immediately, "Those little boxes of cereal you bought."

It took our four-year-old a bit longer but his decision was equally shattering. "The night the lights went out and we had to use flashlights."

SO MUCH FOR HONESTY, but we asked for it. Underneath our veneer of objectivity, we were asking the kids to tell us they enjoyed the same things we did to the same degree we did. I'm quite sure that had they asked us the same question, they would have been equally astonished to hear us answer, "Reading a good book without interruption," and "Not having to meet any appointments."

We really aren't very honest regarding play today. In our atmosphere of "educational approval" of toys, games, family activities, and the like, the idea of merely having fun has become



What seems fun to one person may not seem that way to another. But whatever the case, fun and play do hold a place in Christianity which neither cynically despises the world nor is consumed by its pleasures. (NC Photo by Bob Smith)

SCRIPTURE TODAY

Not by Bible alone

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

On April 15, 1970, Pope Paul delivered an address. It was a Wednesday morning. He was speaking to the thousands of pilgrims who had come into St. Peter's Basilica for the weekly general audience. Here is how the Associated Press report read in one of the New York papers:

Pope Paul said today the Catholic Church was undergoing the same kind of ferment that had triggered the Protestant schism.



Addressing thousands during his weekly general audience in St. Peter's Basilica, the Pope complained that the Catholic hierarchy was subject to challenge by clerics themselves—"grave and revolutionary ecclesiastical contestations," as he put it.

He said differing ways of viewing the hierarchy was precisely what had caused the Protestant Reformation in the 16th Century.

The Protestants, he said, "excluded the teaching authority of the Church and put every follower of Christ in direct contact with the Scriptures, leaving everyone to freely examine them."

He added, "But is this what Christ wanted? Was there not a danger that the Holy Scriptures lose their unique significance and be shattered in one thousand various and contrasting interpretations?"

Conscience alone, he said, was not sufficient to guide Christians. "Between Christ and Christians there is an important teaching power that is the hierarchy," he said.

A FEW DAYS LATER I received a letter from a high official of the Bible Societies asking if that quotation about "direct contact with the Scriptures" had been taken out of context since it seemed to run counter to the "easy access" policy of Vatican II. I replied immediately that the quotation had not been taken out of a context; it was simply wrong because it had left out several vital words. Here is what the Pope actually said in the section:

"...the Protestant reform excluded the teaching authority of the Church and put every follower of Christ in direct contact with 'Scripture alone,' leaving to everyone a 'free examination' of it. But is it that way that Christ desired his revelation to be communicated to believers? Was there not a danger that truth of Holy Scripture lose its unique significance and be shattered in one thousand various and contrasting interpretations?..."

The journalist in Rome or the editor in New York may not have thought that the words "alone" and "the truth of" were important or necessary, but I think you will agree, now that you know the words were there, that they make quite a difference. As a matter of fact, in his text the Pope had put the phrase "Scripture alone" in quotation marks, because he was quoting a slogan from Reformation times.

I can assure you that the Pope had no intention of contradicting the policy of Vatican II, which is to put every follower of Christ in direct contact with the Scriptures. He simply wanted to make it clear that he and other Bishops still have the obligation of making sure the Catholic understanding of Scripture is conveyed to the people, as well as the Scriptures themselves. In other words, the Scriptures, yes, but not only the Scriptures.

It was precisely to help the Pope and the Bishops in this work that the World Catholic Federation for the Biblical Apostolate had been established. It hopes to provide easy access to commentaries, pamphlets that are easy reading guides for the people, courses for clergy and laity, audiovisual aids, etc.—all that is needed for the pastoral follow-up on easy access to the Scriptures themselves.

ALL THIS WORK OF teaching and interpreting the Scriptures is, of course, beyond the scope of the Bible Societies, with which we are now cooperating in order that as many people as possible may have good, new translations of the Scriptures. The Bible Societies exist for the sole purpose of providing the wider

circulation of the Scriptures themselves. All the pastoral work around the availability of the Scriptures is the work a Church should do, and the WCFBA is going to see to it that the Roman Catholic Church does the work as well as possible. It is a basic policy of the WCFBA that it should cooperate with the Bible Societies wherever possible for the translation, production and distribution of the Scriptures themselves.

The Federation will specialize in assisting the Bishops of each region with the pastoral work connected necessarily with the circulation of the Scriptures, that is, the training of priests and people for teaching the Scriptures, in the production of commentaries and other publications explaining the Scriptures, and in coordinating the output so that the best and most useful materials can be made available throughout the world—I hope at a price people can afford to pay, and, if they really cannot pay anything, then free of charge.

Those of us who are working to implement Vatican II decrees about the Bible do not intend that circulation of only the Scriptures should be promoted. We know the people need a lot of help with the Scriptures, and we want to provide it for them. We know, as Vatican II taught in Chapter 3 of the Constitution on Divine Revelation, that holy Scripture must be read and interpreted "according to the same Spirit by whom it was written," and therefore "serious attention must be given to the content and unity of the whole of Scripture, if the meaning of the sacred texts is to be correctly brought to light." Implementing that part of the Vatican II policy is a big job, but we must do it, and we have begun.

WORSHIP AND THE WORLD

Mariachi Mass

BY FR. JOSEPH M. CHAMPLIN

Travelers in Tucson, Arizona on a Sunday morning would do well to visit St. Augustine's Cathedral. This church, beautifully renovated for the new liturgy in 1968, combines a Spanish, mission, Southwest United States tradition with contemporary simplicity and freshness. The real attraction, however, is a varied worship program which takes place within its walls.

The published Sabbath schedule, for example, provides services for persons of every temperament:

7:00 a.m.—No Hymns
8:00 a.m.—Mariachi San Augustin (Spanish)
9:30 a.m.—Folk Guitar
11:00 a.m.—Festive, Choir
12:30 p.m.—Festive, Hymns
5:30 p.m.—Festive, Hymns

At the end of April, I stopped into St. Augustine's for the 8 a.m. Mass, a celebration featuring mariachi music, singers, and instrumentalists. The cantor was ill that day, but a half-dozen serious and sedate men led the congregation in Spanish hymns at the customary times. Two teenage boys played violins; one man, a trumpet; the others, different kinds of guitars. These people obviously care about this task; their conscientiousness is reflected in the fine quality of music they produce—a music quietly refined, restful, and happy. The full church I observed at such an early hour seems to indicate parishioners appreciate that excellence and enjoy worship in the mariachi style.

CREDIT FOR THIS liturgical success (the other Masses are equally well attended and have good participation—rests largely with Bishop Francis J. Green and his master of ceremonies, Father Joseph G. Gorsuch, an associate pastor at the Cathedral. The former has manifested an open attitude toward these cultural adaptations and given strong encouragement to his diocese's liturgical renewal. The latter has called upon pre-seminary military experience, a perfectionist nature, early pastoral training and a sound understanding of the liturgy to help in his discharge of

responsibility for the entire worship program at St. Augustine's.

Little things count in a well-executed liturgy. Like 70 moveable chairs up front and to the right for various musical groups. The mariachi unit requires seats and microphones one way, the folk guitar combo another, the choir with organ still a third.

Things like an ornate lectionary and gospel book, each carried high and solemnly by lay leaders in special choir robes. Like ushers with handsome, uniform green suit coats and identification buttons. Like standards to hold processional cross and candles at the edge of the sanctuary. Like high school boys, carefully trained and disciplined, but so enthusiastic about service at the altar that they practically beg for a change in rules to permit their continuing after graduation. Like offertory processions in which an entire family—from grandmother to grandchild—brings gifts to the sanctuary.

THE GENERAL INSTRUCTION TO the Roman Missal (Art. 19) has a few comments on the importance of singing at Mass. "The faithful who gather to await the Lord's coming are urged by the Apostle Paul to sing psalms, hymns, and spiritual canticles (see Col. 3:16). Song is the sign of the heart's joy (see Acts 2:46), and St. Augustine said, 'To sing belongs to lovers.' Even in antiquity it was proverbial to say: 'He prays twice who sings well.'"

"Singing should be widely used at Mass, depending on the type of people and the capability of each congregation..."

In another chapter (Art. 3), the decree amplifies this point about diversity of musical approach for distinct communities. The text suggests that a celebration will succeed if it "takes into account the nature and circumstances of each assembly and is planned to bring about conscious, active, and full participation of the people, motivated by faith, hope and charity."

The mariachi Mass certainly fulfills these requirements. But so do the others at this Cathedral in Tucson. Later we hope to describe the Swingers, a folk guitar group including drums, electric guitar and organ, which performs later in the morning to a different, yet equivalently responsive, congregation.



Tomorrow is beginning right now. But what sort of tomorrow will emerge from the diverse groups on the scene today? How much does the success of tomorrow depend on the listening we all do today? (NC Photo by Roland Freeman)

44 athletes honored at Marian College

INDIANAPOLIS—Marian College honored 44 athletes on May 27 during an awards presentation and reception on the campus.

Letters, numerals, pins, most valuable player and scholastic achievement awards were presented to 1969-70 participants in intercollegiate basketball, baseball, cross country, golf and tennis.

Daniel A. Eha, tennis captain, received the alumni association's award to a senior athlete with the highest scholastic average. The Beech Grove native also received the tennis MVP trophy.

OTHER MVP awards went to junior Randy Stahley, Indianapolis, basketball; sophomore Mike Eimer, Morton, Ill., baseball; and Bruce Hudson, St. Joseph, Mich., cross country.

Senior basketball players Tim Berger, Evansville, and Pat McKenney, Shelbyville, each received a jacket. Mike Komlanc, Indianapolis, was awarded a letter.

Basketball awards were presented to Steve Drake, Shelbyville; Captain Bob Hasty, Bloomington, and Stahley; sweaters to Ray Deveney, Chicago; Tom Dolezal, Michigan City, and Mike Riesen, Indianapolis.

Freshman basketball numerals went to Dick Ebinger, Halton; Joe Greenwell, Indianapolis; Pat Murphy, Springfield, Ohio; Greg Pawlik, Grand Rapids, Mich.; Joe Springman, Indianapolis; and Don Wood, Versailles.

THIRD YEAR baseball awards went to Paul Adams,

McHenry, Ill., and Melvin Wilhelm, Brookville.

Second year awards were received by Mike Brunette, Indianapolis; Rich Geather, Joliet, Ill.; Jim Herbe, Cincinnati, O., and Larry Unser, Decatur, Ill.

First-year awards went to twins Gary and Larry Armbricht, Versailles; Eimer; Greenwell; John Jones, Wheatfield; Mike Mills, Elwood; Pawlik, and Ken Tyrrell, Westchester, Ill.

Cross Country letters went to Don Gruns, Sunman; Hudson; Steve Klusas, East Chicago, and Paul Sturm, Beech Grove. Numerals were awarded to Brunette, Tim Ellinger, Beech Grove, and Bill Wanninger, Cincinnati, O.

TENNIS AWARD recipients were Eha, and Joe Lustig, Alexandria, letters. Dan Kern, Cincinnati, Harold McPhillips, Indianapolis, and Pete O'Connell, Kalamazoo, Mich., received service awards.

Komlanc also received a senior jacket in golf. Steve Hammerle, Batesville; Mike Pacheco, Downers Grove, Ill., and Terry Wiseman, South Bend, each received a golf sweater. Pins went to Dick Buegler, Indianapolis, and John Dickerson, Cincinnati, O.

Biased land-use controls fought

NEW YORK—Two urban reform groups—the National Committee against Discrimination in Housing (NCDH) and the Urban Coalition—have announced a joint program to expand legal challenges against racially and economically exclusionary land-use controls.

The announcement by coalition chairman John W. Gardner and NCDH president Robert L. Carter was made on the eve of the first federal court trial of a suburb's zoning practices, scheduled to begin June 1 in the U.S. District Court in San Francisco.

WEEK'S NEWS IN BRIEF

In WASHINGTON, a committee of six scholars has begun probing the theology of the permanent diaconate—a vocation possibility for both married and unmarried men ordained to the level of orders just below the priesthood. The U.S. Bishops' Committee on the Permanent Diaconate had asked the Catholic Theological Society of America to establish the committee, so that the theology of the diaconate can be studied while work to set up diaconate programs continues.

In KANSAS CITY, Mo., Swiss-born theologian Father Hans Kung, writing in the National Catholic Reporter, called Pope Paul VI's motu proprio on mixed marriages a "sell-out." The priest who teaches at the University of Tuebingen, Germany, said: "After the faulty decisions on birth control, celibacy, civil divorce, after diverse attempts to restore a preconciliar theology (encyclical of the Eucharist, papal credo, the Dutch catechism case) and a Roman 'ecumenism' restricted to gestures and visits, comes the new motu proprio of Paul VI: a move surprising only to those who were still expecting serious steps toward ecclesiastical renewal and ecumenical understanding."

In LONDON, the bishops of Britain have urged Catholics to make world aid an issue in the parliamentary elections to be held on June 18. The bishops pointed out that the Christian churches in Britain have urged the government to commit one percent of the country's gross national product by 1972 for overseas aid, with at least three-quarters of this in the form of official government aid.

In WASHINGTON, U.S. Sen. Harold E. Hughes (D-Iowa) implored religious leaders of all faiths at the Emergency Religious Convocation to uphold their moral responsibility to end the war in Indochina. He urged the more than 1,000 clerics from around the nation who came here to lobby for peace amendments which he is co-sponsoring in the Senate. Meanwhile, Catholic participants lamented the small attendance of members of their faith at the peace gathering.

In BURLINGTON, Vt., a group of priests involved in youth work advocated a youth liturgy to attract young people back to Mass and other formal parish structures. Eight of 11 directors of the New England Catholic Youth Organization at a meeting here agreed and "alarming number" of youths stay away from Mass and other services because they "have been turned off by many of the liturgies."

In GENEVA, the Swiss, who have avoided involvement in foreign wars for more than a century, are now preparing for a national vote that may result in the exclusion of large numbers of foreigners from their country. Supporters of the proposal claim there is a certain dislike between the Swiss and the resident foreigners, numbering about 1.1 million in a total population of 6.3 million.

In BANGALORE, India, a report of a survey heard at a national conference of the Society of Jesus said that Jesuits in India are overly concerned with the rich and less concerned with the poorer classes. The report said that Indian Jesuits are mostly concerned with the intellectual and professional classes but only slightly concerned with the working poor.

In EDINBURGH, Scotland, the general assembly of the Presbyterian Church of Scotland was told that it would be fatal for their church and Catholics to take their future orientation from the past differences that have divided them over the centuries. The Rev. Roderick Smith, convener of the inter-church relations committee, told the church's annual conference: "There is a new spirit of understanding and brotherliness being realized in many communities in Scotland. Of course, even children know that many doctrines remain unresolved, but we have begun to think about them."

In AMSTERDAM, The Netherlands, the progressive Dutch Catholic movement called Septuagint has demanded that the papal secretary of state, Cardinal Jean Villot, open discussions with the Dutch bishops on the matter of priestly celibacy as soon as possible. In an open letter to Cardinal Villot, Septuagint stated: "If dialogue is not opened, we do not see what we can expect from you. If you continue to treat Cardinal Bernard Alfrink of Utrecht and Cardinal Leo Suenens of Malines-Brussels, Belgium, as dangerous men, then you will lose the last bit of respect you might still have in The Netherlands."

In WASHINGTON, Father Theodore M. Hesburgh, C.S.C., chairman of the U.S. Commission of Civil Rights and president of Notre Dame University, praised President Nixon's message on emergency school aid, calling it a "most positive statement." Father Hesburgh explained that "the goals he has stated deserve the support of all Americans, for this nation's future rests, in the final analysis, on a racially and ethnically integrated society."

In ATLANTA, Ga., blacks and whites joined to March Against Repression in protest over the deaths of four students at Ohio's Kent State University, two at Mississippi's Jackson State College and six black men in disorders in Augusta, Ga. Marchers characterized the demonstration as showing a new awareness that blacks and whites must work together to fight repression everywhere.

In BALTIMORE, Msgr. Edward O'Meara, national director of the Society for the Propagation of the Faith, said that the society was concerned about declining contributions to its work.

In WASHINGTON, officials of the National Council of Churches, the Synagogue Council of America and the U.S. Catholic Conference joined to open Welfare Reform Week, June 1 to 7. The special week was designated in an effort to educate the public to the need of welfare reform and to show support for reforms like those proposed by President Nixon in a speech last August.

In CHICAGO, delegates to the 182nd annual general assembly of the United Presbyterian Church approved a study on sex described as "the most liberating" document on the subject ever prepared by an American Protestant group. The study moves away from a condemning attitude towards masturbation, premarital sexual relations, homosexuality and other forms of sexual expression traditionally considered immoral. It called on individuals to make conscientious decisions about their sexual activities.

In NEW ORLEANS, Louisiana's Catholic bishops issued an urgent plea for state aid to the parochial school system. New Orleans Archbishop Phillip M. Hannan announced his agreement with predictions that the state's Catholic school system will cease to exist within five years unless public funds are made available. The state legislature is presently considering a bill authorizing the state to spend \$16 million for the purchase of secular services from Catholic schools.



SAIGON STUDENTS PROTEST—University students hold a sit-in on a downtown Saigon street in protest against the widening of the war into Cambodia and the massacre of Vietnamese by Cambodian troops. The South Vietnamese government shut down every school in the capital and imposed a stricter curfew on the city in the wake of demonstrations. (RNS photo)

U.S. seeking decision on church-school aid

WASHINGTON—U.S. Solicitor General Erwin Griswold said in a legal memorandum here that the federal government would welcome a Supreme Court decision on the constitutionality of using public funds for construction of facilities at church-related colleges.

Griswold added that a high court decision would provide needed clarification of how far federal and state governments can go in "using" public funds to "assist sectarian educational institutions."

Griswold's memorandum marks a change in the attitude of the government, which has previously tried to avoid court battles over aid provisions of the 1963 Higher Education Facilities Act.

He suggested that the court hear oral arguments in an appeal by the American Civil Liberties Union and the American Jewish Congress concerning use of public money to build classrooms at four church-related schools in Connecticut. Earlier arguments

that the aid was unconstitutional were rejected by a federal court in Hartford. The Supreme Court has already agreed to hear a related case brought against the state of Pennsylvania. Three individuals and six organizations there have challenged a 1968 state law authorizing the state to purchase services for students from church-related schools. Money for the purchase of services comes from a cigarette tax and a tax on horse racing.

*During this week 36 years ago, Negroes of all creeds tendered a reception to Cardinal Dennis Dougherty, Archbishop of Philadelphia, in recognition of his long record of activity on behalf of interracial justice.

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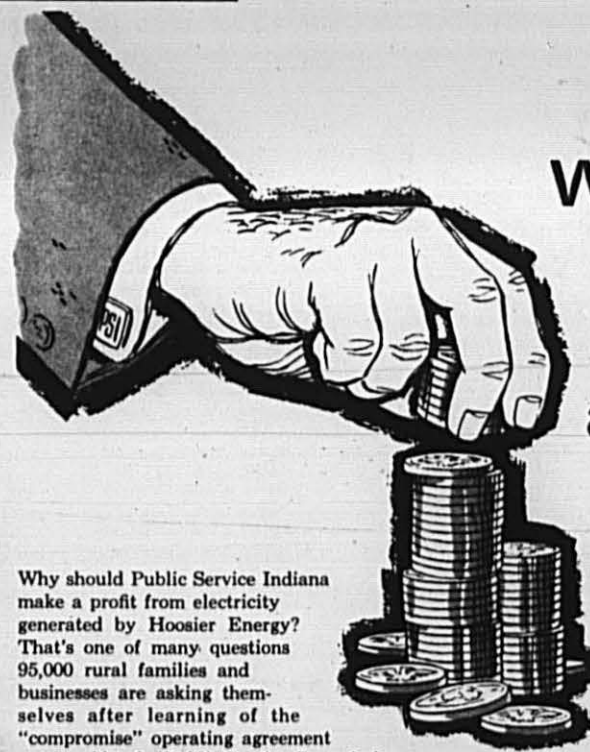
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Why should Public Service Indiana make a profit from electricity generated by Hoosier Energy?

Why should Public Service Indiana make a profit from electricity generated by Hoosier Energy? That's one of many questions 95,000 rural families and businesses are asking themselves after learning of the "compromise" operating agreement proposed by the Public Service Commission . . . a statement that was—point by point—almost identical with the views of Public Service Indiana, the largest electric utility in the state.¹

Among other things, the Commission proposed "That the private power companies . . . wheel to the 17 REMC members the entire output of the plant . . ." In other words, Hoosier Energy would be allowed to generate power . . . but it would not be permitted to deliver that electricity to its consumers. Instead, the private utilities—like Public Service Indiana—would control all transmission . . . and be paid a fee by Hoosier Energy for doing so.²

As a result of this arrangement, 88% of the transmission line already built by Hoosier Energy would be either sold or junked—creating a loss that would mount into millions of dollars.³

Why should Public Service Indiana be paid a fee to do a job that Hoosier Energy is equipped to do for itself? With this question in mind . . . it's little wonder that Hoosier Energy officials unanimously voted to reject the Public Service Commission's "compromise" proposal.

Wouldn't you have done the same?

HOOSIER ENERGY

DIVISION OF INDIANA STATEWIDE
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¹ On January 8, 1970, the Public Service Commission directed both Public Service Indiana and Hoosier Energy to submit a proposal . . . regarding under what terms each utility believed the REMC generating plant should be operated. The proposals were to be submitted by February 11, 1970, with the commission evaluating the two and, in turn, offering a compromise proposal. In fairness to all involved, two of the three commissioners who signed the so-called "compromise" proposal are no longer on the commission.

² From page 2, paragraph 3 of a letter (dated February 18, 1970) sent by the Public Service Commission to Public Service Indiana, Hoosier Energy, and the Rural Electrification Administration. The letter outlined the Commission's "compromise" proposal.

³ From page 2, paragraph 4, of the February 16, 1970 Public Service Commission letter. The figure of 88% is Hoosier Energy's (not the Commission's) . . . although the Commission's proposal did stipulate that only about 125 miles of an approximate total of 1,000 miles of transmission line be utilized by Hoosier Energy. Cost of building the remaining 880 miles of line amounted to approximately \$30 million dollars . . . much of which would have been lost (with rural people footing the bill) had the Commission's proposal been accepted.

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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.

Hitler is alive and well in Brazil

Last week the Department of International Affairs of the U.S. Catholic Conference issued a tardy and cautious statement critical of the "reported campaign of widespread imprisonment, detention, threats, harassment, and even torture" in Brazil.

The statement urged that "appropriate international agencies...conduct a thorough on-site investigation into the charges of systematic terror and torture" and "immediate cessation of all U.S. assistance, private as well as public, to the government of Brazil should these most grave allegations be substantiated."

This is the first statement about conditions in Brazil with any more vigor than a sorority-house pillow fight to be issued under auspices of the U.S. Catholic Conference.

The tardiness of the statement is woeful in as much as fascist terrorism in the world's largest Catholic nation has been a well-established fact for more than six years. What sandpile has the USCC been sticking its head into all these years anyway? Didn't it believe the distinguished Archbishop Helder Pessoa Camara of Olinda-Recife in his many impeccably documented charges and appeals? Wasn't it impressed by the reports prepared by the International Association of Democratic Jurists in Brussels and the Brazil Information Front in Algiers? Why wasn't it moved to take a stand last January when a dossier on terrorism in Brazil, its reliability certified by signatures of 60 of Europe's most prominent religious leaders and intellectuals, was delivered to Pope Paul by Archbishop Helder-Camara? Why didn't it echo the Pontiff when he expressed his indignation at the

disclosures by stating the "the Church will tolerate no longer the commission of tortures in a country that calls itself Christian?"

The USCC statement is even at odds with itself in the cautious tone of its proposal that the U.N. or the Organization of American States or somebody—a anybody—"substantiate" the "grave allegations" before any significant action is taken against the unholy military dictatorship that has misruled Brazil for nearly seven years. The cautionary thrust of the statement is at odds with itself because in the body of the statement due note is taken that Father Henrique Pereira Neto was "brutally murdered" May 26, 1969, and that his only "crime" was "his active concern for social justice and the liberation of men." The sadistic torture murder of Father Neto, an aide to Archbishop Helder-Camara, followed an assassination attempt on the prelate himself in which his residence was heavily machine-gunned by Brazilian Army terrorists.

Just how much more "documentation" does the USCC think is needed before meaningful action is taken? Or are some of its members mesmerized by the incredible Rockefeller Report which highly praised the Brazilian regime for rooting out "internal subversion"?

Meanwhile, the terror in Brazil continues to increase in the pretense of "defending freedom against Communism." The Washington administration has a strong affinity for jack-booted Latin-American cabals which "maintain law and order" in human seas of the most terrible poverty on the face of the earth. It wrings lavish gifts of money from U.S. (Continued on Page 5)

Our seven new priests

Every Catholic in the Archdiocese can take great joy and immense satisfaction from the ordination tomorrow by Archbishop Bishop of seven young men from the parishes. These men will be dedicating their lives to serving God through us and we will be the immediate benefactors of the years of labor ahead. May we and they be worthy of the sacred contracts to be made in SS. Peter and Paul Cathedral.

Seven is a fortuitous number, particularly in these days when the shortage of priests is felt in almost every area of the Church's work. But there is some evidence, admittedly slight but nonetheless hopeful, that the decline may be leveling off. The 1970 Official Catholic Directory records that the number of diocesan priests in the United States fell only 182 in 1969, a much smaller drop than piecemeal and unofficial surveys had predicted.

While we can be grateful that the gloomy forecasts were way off, we must still face the fact that religious vocations are a relatively rare commodity among our young. How to "sell" the religious life to a generation that is at the same time more socially conscious and yet estranged from "institutional" service, is a question perplexing

religious orders and the Church at large.

Addressing a Serra Club convention recently, Archbishop Paul F. Leibold of Cincinnati noted that all groups wishing to promote vocations would have to adopt new perspectives and new techniques. He recommended accenting the documents and the outlook of Vatican II in relating the Church of today's young people and stressing the great diversity of religious vocations.

But the Archbishop emphasized that, though many aspects of the promotion could and should be changed, one ingredient remained static—the imperative need for family environments that encourage a positive response to vocations.

"It is God who calls a boy or girl to His service," he said, "but co-operation and not opposition from the parents is essential to its fulfillment."

Tomorrow seven sets of parents who "co-operated" by providing the kind of home in which a vocation could take root and nourishment will see their sons consecrated to God. We who will benefit in the years to come from their faith and their charity, thank those parents for their part in this most generous investment in the future of the Church and the Archdiocese.

The hideous aftermath

Some of the ugly events that the United States may become heir to if the trend to unrestricted abortion legislation continues are now rocking the sensibilities of the British public.

The most hideous of the scandals to follow in the wake of that country's free-swinging Abortion Act is currently the subject of a full-scale inquiry. Police and other authorities are investigating the

extent of a market involving the use of live aborted babies in medical experiments.

It appears that some private abortion clinics are not only gouging their clients at the front door, they are raking in additional profits by the back-door sale of the aborted fetuses. And if that isn't enough to make one physically and morally sick, there is more. Some of the fetuses reportedly are being

kept in a state of suspended animation on heart-lung machines until they reach term, or 40 weeks of "life," and are then used in heart tissue experiments.

The grisly accounts of those 19th century graverobbers pale beside the reports now being heard and investigated in 1970 London. But are those reports really all that shocking and unexpected? Rather, are not such scandals following in logical sequence on the heels of public policy and public law which

deem that life in the womb has no moral or legal right, that its fate can be decided by a mother and a physician purely on grounds of convenience and practicality?

It is all very well to cry shame at the assembly line techniques of British abortion clinics, the bargain rate package "tours" being arranged by London travel agents for pregnant American housewives, and now this newly-exposed illicit trade in live fetuses. But we had better remember that it CAN happen here.

QUESTION BOX

Does Orthodox Mass fulfill duty?

BY MSGR. R. T. BOSLER

Q. Recently you answered a question about attending the Divine Liturgy in an Orthodox Church. You said that a Catholic could do this and fulfill his Sunday obligation, but only in cases of emergency. May I draw your attention to the fact that the Vatican Secretariate for Promoting Christian Unity permits much more in an instruction on relations with the Orthodox issued almost three years ago.

A. What you read recently I wrote several years ago, before I knew about the instruction you refer to. Thank you for giving me the chance to explain that editors sometimes eliminate a part or all of my column for space reasons and then a year or so later print what was held over in place of some answer they deem unsuitable for their particular readers. This is their right, and as an editor myself, I would be foolish to question it.

The instruction of the Secretariate for Promoting Christian Unity included guidelines for relations with all the Churches, not just the Orthodox. It is, indeed, permissive in regard to the Orthodox. Number 50 states: "Catholics may be allowed to attend Orthodox liturgical services if they have reasonable grounds, e.g., arising out of a public office or function, blood relationships, friendships, desire to be better informed, etc." And Number 47 explains that "a Catholic who attends the Holy Liturgy (Mass) on a Sunday or holy day of obligation in an Orthodox Church is not then bound to assist at Mass in a Catholic Church."

There, now, does that make you feel better?

Q. I learned of a new Catholic divorce rule. I was told that when a couple plans a divorce—regardless of reasons—the one who initiates the divorce proceedings is to keep away from the sacraments until the bishop gives his consent. This does not seem fair.

A. Rules concerning divorce of Catholics will vary from diocese to diocese. Catholics are obliged to obtain permission from Church authorities to sue for civil divorce. In some places they are required to present themselves for a hearing at the matrimonial court of the diocese. In other places the pastor interviews them and presents their petition to the bishop to sue for divorce with his recommendation that divorce seems to be the only solution to their matrimonial difficulties.

However the permission is sought, it is always necessary for the parties to declare they understand that permission to obtain civil divorce does not include permission to marry again.

No divorce proceedings are to be begun until permission of the bishop is obtained. Sometimes one of the spouses does begin the proceedings without knowing they need permission. Upon learning that this is necessary, if they are willing to abide by the decision of the bishop they may continue to receive the

sacraments. If they are unwilling to abide by the bishop's decision, then they are not in a proper frame of mind to receive the sacraments worthily.

A person who knows that permission to sue for divorce is necessary and deliberately begins divorce proceedings without seeking permission should not receive the sacraments.

In most dioceses, the spouse who does not institute proceedings for divorce may file a counter-suit to protect himself without first seeking permission of the bishop. Perhaps this is what you had in mind.

Q. I find it hard to get to Mass each Sunday. I have a young baby. I live in the country and our church has just one service each Sunday. Sometimes the baby's schedule makes it quite impossible to attend Mass. My husband does not feel capable of baby-sitting while she is small. Am I committing a sin each time I miss

Mass? Is it in order to receive Holy Communion on the Sundays I can attend Mass, without confession?

A. Your obligation to your child comes before your obligation to attend Mass. The obligation of Sunday Mass ceases whenever it interferes with obligations of charity or justice. You need not confess before receiving Communion.

Q. How can the dead bodies at the bottom of the ocean rise at the day of judgment? Aren't they eaten by the fishes?

A. You have a wrong notion of the resurrection of the body. The resurrection is not simply the coming back to life of a corpse. It is the sharing in the resurrection of Christ Jesus. The resurrected Christ is not just a dead body come back to life, but Christ as man risen to a new and glorious existence, in which his body is no longer subject to physical laws but, as St. Paul described it, is "spiritualized."

In our resurrection we shall be the same individuals, but we shall enter a new and glorious existence. The God who created us will re-create us into the likeness of the resurrected Christ. To keep us the same individuals God does not have to gather together the same group of chemical substances that made up our body in this life and raise this to a glorified body. Which chemical substances would he use? The ones we had when we were six, twenty-one or fifty? Our body, scientists tell us (or once did), renews itself every seven years.

If my description of what happens at the resurrection is not as clear as you would like to have it, then I am being honest with you. I don't know. I believe in the resurrection of the body because it is an essential part of our Christian faith. I think it is the most thrilling thing about our faith. Of one thing I am sure: the resurrection is more than corpses coming back to life.

THE BLACK VOICE

'Police stood by and watched'

BY REV. LAWRENCE E. LUCAS

I could hardly believe my ears when I heard the news commentator on Friday evening, May 8, remarking "...and so many of the men carrying flags themselves raised Old Glory at City Hall and proudly saluted." This was the way a newscaster described the barbarism that took place in New York City that afternoon.

Like in so many places following the tragic slaying of four students at Kent State University, New York college students had organized peaceful and some prayerful demonstrations against our further involvement in Cambodia, racism and political repression, and in tribute to the Kent State students. The largest gatherings were in the financial or Wall Street area and around City Hall.

One would have thought that if any good could come from the Kent tragedy, it would be the eye-openers to many Americans of the fast erosion of some of our basic freedoms, including the right of dissent. When the normal pattern of behavior—e.g., University of Texas, North Carolina State, etc.—against black students can be employed against middle-class whites, you know we are in trouble.

GETTING BACK TO THAT Friday, in response to this peaceful demonstration—which all Americans love—a roving band of about 500 construction workers, obviously organized, were allowed to move at will down Broadway, from Wall Street into City Hall Plaza, beating up the kids along the way.

They invaded Pace College, where many of the student demonstrators were

from, smashed windows and attacked and beat students at random. Twenty were hurt badly enough to require hospital treatment.

The flag-waving, yellow-helmeted workers then marched on City Hall, swarming into another crowd of young peace demonstrators from which 60 injuries resulted and raised the American flag, which Mayor Lindsay had ordered flown at half-staff in honor of the four slain at Kent State. This was the raising of "Old Glory," our old wartime term, that thrilled the newsmen so.

Watching from Liberty Street, where I had gone for a luncheon date with a friend, it was appalling to see policemen standing by just watching like at a movie. The barbaric violence was on the "right side" now. And so the police, the barrier, so-called, between the public and "wanton violence," simply stood by and watched.

Many of them were wearing the same flag the construction workers were carrying. And as long as you carry the flag and sing the Star-Spangled Banner, you are free to trample on any dissenter and his rights.

THE POLICE COMMISSIONER claimed that his men had been engulfed

during the attack. Most who saw it seem to agree that they were engulfed all right, but with apathy and strong support for the NON-violence of the construction workers, all of whom got full day's wages. Moreover, there is strong evidence that the police had received previous warnings and tips about what was going to happen.

All during the time, the patriotic Americans were being cheered on by a huge noon-time crowd shouting, "Get those bums"—you remember the expression just recently used by our great incumbent of the White House to describe students who disagree with him—"Give it to them."

One of the barbarians, or decent, hard-working, responsible Americans, when asked on a television interview whether they accomplished anything by such behavior said yes. "What? asked the interviewer, 'We cracked a few skulls.' Looking at these men tearing down Liberty Street to beat up kids with the police gently looking on, you immediately saw what they had in common. They were white (what else would construction workers be?) and violent. Perhaps that's why they are so "patriotic." They want to keep America what it is, white and violent.

THE YARDSTICK

Walter Reuther

BY MSGR. GEORGE HIGGINS

Of Walter Reuther it can be said, as of few other men, that he was literally born into the labor movement. That is to say, devotion to the labor movement and to the cause of the poor and the underprivileged came to him quite as naturally and quite as instinctively as devotion to his family and his nation. He inherited the tradition from his father before him. Those of us who were privileged to know him as a friend can testify to the fact that few men in the history of the American labor movement have ever served that tradition more faithfully, more unselfishly, and with greater effectiveness.

Walter Reuther was a dedicated man. He had a vocation in life—a calling to which he gave himself with eager generosity and with great imagination. We publicly honor any man who has dedicated his life to the labor movement. But the labor movement, as Reuther himself would be the first to remind us, is not an end in itself—or at least it shouldn't be.

THE LABOR MOVEMENT is a means—a noble and indeed an indispensable means—through which workingmen and women express and put into practice the spirit of justice and charity which has its roots in the very depths of their conscience. This is what the labor movement was for Walter Reuther. He had profound respect for his fellowmen and all his life tried to show this respect by serving them unselfishly and through the great international over which he was privileged to preside for almost a quarter of a century. In doing so, he was reflecting the spirit which has always animated the labor movement—at least as we have known it in the United States. The labor movement has concentrated

on the material welfare of its members and on the material welfare of the nation as a whole. For this it was founded and for this it has had to struggle against the bitterest kinds of odds. But through it all the labor movement has been conscious of an even higher purpose—conscious of the supreme dignity of man and his spiritual destiny. As far back as 1923, when Reuther was still in his teens, the American labor movement announced to its friends and enemies alike that it was founded on a belief in the spiritual values of man and that, in struggling for the material needs of its members, it was aiming always to raise them to that higher level of living to which every man is called as a creature made in the image and likeness of God.

This 1923 Statement of Policy reads in part as follows: "The labor movement of our country, recognizing the fact that all freedom and all higher development of life, rest upon first providing assurance of the essentials of existence, has first demanded economic justice as a basis for all other things. But the labor movement has always taught that the material is essential to something higher, and that the inspiration of our movement strives for something above and beyond the material. The labor movement strives for economic improvement with unrelenting zeal and fidelity because economic improvement is the first fundamental requisite; but it holds out to all mankind a flaming torch lighting the way to a greater fullness of life, to complete realization of the finer and nobler aspirations of the mind and soul. The labor movement fixes as its goal nothing less than the complete richness of life, without limitation of any kind, the attainment of the complete human ideal, in all of its economic, ethical, and spiritual implications...."

THIS, THEN, IS THE objective of the American labor movement—a noble objective, to be sure. And this was the objective of Walter Reuther—the motive (Continued on Page 5)



"No wonder prayers aren't answered these days. They can't get through."

THE CRITERION

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CHURCH IN PARAGUAY PERSECUTED FOR DEFENSE OF POOR

ASUNCION, Paraguay—For siding with the poor and the oppressed, the Church in this country is being persecuted by a regime that has made a practice of exploiting the poor.

Unlike other countries of Latin America, where efforts at social reform often find bishops, priests and lay people divided, the Church in Paraguay is united, and is moving steadily to try to implement its social doctrines.

In the process, however, Catholic leadership first met with suspicion from the 15-year-old government of Gen. Alfredo Stroessner, then with outright criticism and persecution.

Before 1968 Church-state harmony prevailed. At that time Stroessner said the Catholic religion "is identified with the

cultural heritage of the people and must be aided."

The existing legislation then provided financial support for the Church, and Archbishop Anibal Mena Porta of Asuncion told the president how grateful the Church was for such support.

SINCE THE SECOND Vatican Council, and under the pressure of youth, labor and farm groups, the bishops began to disengage the Church from such dependency and to see their role as that of vindicating the rights of the oppressed.

As a countermove, Stroessner tried to have a bishop loyal to him appointed archbishop of Asuncion, the capital. This move, however, was failed by the opposition of students and priests.

By the end of 1968, demands for change and social justice from bishops, priests and lay leaders had a widespread impact. The Catholic weekly, *Comunidad*—later confiscated—became a "best-seller," and labor and farm movements under Catholic leadership gathered force.

The government press and radio cried "communist subversion" and launched a campaign against "progressives" among bishops and the clergy, particularly the Jesuits.

In early 1969, the issue of social justice had widened to include personal freedoms and rights—particularly after

about 150 political prisoners were tortured and forced to live in inhuman conditions for months (some even years) without trial.

"We come to you as the last recourse of salvation," the prisoners' relatives told the bishops.

THE BISHOPS ASKED Stroessner for fair trials better treatment for the prisoners and the release of those not proven guilty. A presidential announcement simply said that the prisoners were "dangerous communists" or plain criminals.

Later the government threatened to expel as "agitators" four Jesuit priests who denounced social and economic inequities.

The bishops answered by ordering prayers at all Sunday Masses "for human rights and the political prisoners," and by warning the regime that any expulsions would bring "unforeseen consequences."

Students opposing the visit last June of (Gov.) Nelson A. Rockefeller of New York because they felt it was a one-sided exchange with the power elite were repressed as "communist-led," and their leaders arrested.

Again the bishops showed "a line of effective solidarity," as they described their position in postponing Church-state ceremonies at the new national seminary.

the United States press, including the Catholic diocesan press, were to mount demands for such action. The voices in this country's massive secular press have been lonely ones to date, with the Washington Post far in the vanguard. Yet Ralph della Cava, a member of the Brazil Seminar at Columbia University, recently made an exceptionally astute observation. It was that the Brazilian regime is much, much more afraid of U.S. press criticism than it is of criticism in its own country's press. This stands to reason. A military dictatorship can tolerate a trifle of press criticism in a nation that can't read and thereby get Brownie points from a gullible Rockefeller Commission. But if U.S. taxpayers get sufficiently aroused about the horrors their money is buying, it will be good-by playhouse for Brazil's fun-loving mass murderers.

There have been groundless reports through the years that Adolf Hitler is alive in one or another Latin-American nation. The person Hitler is dead beyond doubt. But his spirit lives on in Brazil to mock the sacrifices made by nearly 300,000 brave Americans killed in battle in World War II. Rome, the World Council of Churches, and organized world Judaism (Brazil also is the largest Protestant and Jewish country in Latin-America) should help persuade Washington to bring this mockery to an instant halt by cutting off all funds to the Hitlerites who misrule Brazil.

Hitler is alive

(Continued from Page 4)

taxpayers' hides to foot the bill for the hideous Brazilian "law and order."

Only last week another prominent Brazilian archbishop, Joao Rezende Costa, S.B.D., of Belo Horizonte, his auxiliary bishop, and four priests were jailed on charges of subversion by a Brazilian Army colonel-investigator, who also named 36 other priests as having "leftist connections." The quoted phrase is a customary code term used against anybody who dares speak out against the cruel racketeers who rule Brazil and have reason to fear that their "wine, women and song" life-style, at the expense of U.S. taxpayers and Brazil's starving millions, will be threatened by any influential criticism.

A noble chapter in the history of human justice is being written by Archbishops Helder-Camara and Rezende and many lesser figures in the Brazilian hierarchy. In the name of common humanity the Washington administration should make meaningful its support, not of persecuted Catholic churchmen as such, but of all liberty-loving Brazilians by tossing the Rockefeller Report in the wastebasket and swiftly cutting off the funds that enable Brazil's militarists to sustain their reign of terror.

The administration might be prodded into such action if more of

Synodal Council seeks more use of collegiality

BY EDYTHE WESTENHAVER
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ROME—The new Council of the Secretariate of the Bishops' Synod, at its first meeting here May 12-15, initiated a process which could meet the demand of Cardinal Leo Josef Suenens for more use of collegiality and of dialogue within the Church.

The Council began its preparations for the next session of the Synod by voting to ask the episcopal conferences for suggestions for the agenda of the assembly which will take place in the autumn of next year. The bishops will have September—four months—in which to respond.

Bishop Ladislaus Rubin, the Synod's secretary, said after a press conference on Tuesday of last week, that while this initial letter to the national conferences is being sent under the usual Vatican secrecy, there is a possibility that once the agenda is chosen and advance texts prepared on each topic, the bishops will be permitted to discuss them with their priests and laity. Before last year's Synod such permission—requested by many bishops, most notably Cardinal John C. Heenan of England—was denied.

CARDINAL SUENENS, probably the most consistent and frequent supporter of such dialogue, took up the cudgels again two weeks ago by demanding that an open discussion of the controversy concerning priestly celibacy be permitted prior to the next Synod session.

The Council, which is composed of 15 bishops, twelve elected by their fellow prelates and three named by Pope Paul, gave no suggestions for topics for the next Synod, but instead formulated criteria on which the episcopal conferences are to base their choice. These include the pastoral nature of the proposed topic, its universality, urgency, necessity, etc.

BISHOP RUBIN IN HIS press conference made no reference to the news interview granted by Cardinal Suenens. And few European newspapers initially commented on the fact that the interview was published in *Le Monde*, the prominent Paris daily, on May 12, the morning that the first meeting of the new Council began.

However, the Belgian cardinal said in a

FROM THE OTHER SIDE

A parish probe

BY ALVIN F. KLOTZ

My doctoral program requires two "projects in ministry" which I should have done by the end of 1970. I have chosen to have one project of an ecumenical nature and the other to deal with an actual parish situation. Since the idea of a self-study is very much in vogue these days I have chosen to assist a small Disciples of Christ congregation in a process of self-study. I have been serving the congregation as an interim minister since January.



It was an appropriate help to us that a very fine article on "The Crisis in Pastoral Leadership" appeared last summer in one of the Disciple publications. The article assumes that the church-pastor relationship can only be fruitful and survive if there is real preparation for the coming of a new minister. This involves some real sense of conviction on the part of the church as to what its mission really is. It is not enough to say "we want our church to grow." It is all too easy to add numbers without really affecting the depth and breadth of the core group in the church.

WE STARTED OUT BY raising a simple question wherever and whenever people were meeting in the name of the church. It said: "In light of our understanding of the gospel what is our present sense of being faithful—or unfaithful—to our calling as Christ's church?" As answers came in, the committee in charge of self-study attempted to distill them. Thereafter we attempted to come up with a statement that could be presented to the congregation as a reflection of their idea

sermon in his archdiocese on May 17 that the timing was intentional.

It is also noteworthy that for this new sally, Cardinal Suenens chose an organ which he knew would be flown into Rome and on sale that day in St. Peter's Square outside the office of the Synod Secretariate. Last year, when the cardinal's now famous interview was published in the magazine, *Informations Catholiques Internationales*, an Italian postal strike prevented copies of the text from reaching Rome for several weeks.

of why the church, and our church in particular, existed. It is a really helpful experience to go through, to raise the question of what in the world our church is here for. Nor is it easy to come up with an answer.

The next step was to try to find where God is really working in the world around us. Could it be that there are persons or organizations in the community who are serving God's real purposes as faithfully, or even more so, than those of us who are working through the church? The basic issue here has been to discover who, outside of the life of the church, God is calling to serve. This can help us to define those areas in which we can direct our energies and resources.

In carrying out this step it has been necessary for members of the church to do some extensive interviewing. This is a most rewarding part of the program. Ideally as many persons should make as many interviews as is possible. These interviews can include a wide range of agency people, business persons, persons in the church beyond the parish level, and political figures. They are asked for a description of their involvement with people and some of the problems they encounter. They are also asked for specific suggestions of how the church could be of help to them in carrying out their responsibilities. These encounters are most important in raising the sights of church people as to the real meaning of the mission of the church.

THE STUDY COMMITTEE will also attempt to distill the information coming in from these interviews. A concise statement is formulated which, again, takes into account what the real mission of the church must be if we take our findings seriously.

Now the only problem which remains is to formulate both specific and attainable goals which are fed into the decision-making process of the church. Anyone who knows the workings of the average church would suspect that this may not be just so easy, however. But, of course, by this time many persons have been involved in the process. Probably it would not be a loss even if all suggested goals were rejected. That, however, is highly unlikely.

Truthfully, I feel that the program has tremendous possibilities. It is much more than a way of restoring a church to old modes of behavior. It has much potential for renewal.



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St. Matthew cops title in kickball

INDIANAPOLIS—St. Matthew's girls outlasted 40 other teams to capture the championship of the Cadet Spring Kickball League last week over the defending champions from Holy Name, Beech Grove.

It was the first championship for the northeasters since 1964 and their second in history. The score of the championship game was 13-9.

St. Matthew's previously annexed the Division II crown and advanced to the finals over Our Lady of Lourdes, the Division IV winner, 30-8.

The consolation trophy was won by Our Lady of Lourdes, who dropped St. Gabriel's 20-17. It was the first appearance for St. Gabriel's in the final competition, after winning the Division I title.

Holy Name had to battle its way to the championship game by surviving a three-way tie in Division III with St. Jude's and St. Catherine's.

CYO camp bids top 1,100 mark

Reservations for the CYO summer camping program have reached the 1,100 mark this week, according to the CYO Office.

At Camp Rancho Framasa there are only two open weeks for girls—June 14 and June 28. For boys, the week of July 19 is filled, with the August 16 nearly full and the remaining camping weeks open.

Camp Christina reports the first four weeks, through July 12, as filled. The week of July 19 has about 10 remaining spaces. The rest are open.

Application forms may be obtained from the CYO Office, 1502 W. 16th Street.



TWO STRAIGHT TRACK TITLES FOR HOLY NAME—These girls are pictured just after winning a second consecutive title for Holy Name, Beech Grove, in the 1970 CYO Cadet Girls' Track Meet on May 24. The triumph came only after the closest race in the history of the event, with Holy Name, St. Pius X, and Holy Spirit all driving for the title. The Beech Groves finally won it with a total of 60 3/4 points (and a final margin of fewer than five points over St. Pius X) on the basis of good balance and a strong showing in the field events. Cindy Howe was Holy Name's only first place winner, but she was a double victor in the Class B dashes. Head Coach Steve Coffman (back row, right) again led the Holy Name girls in their successful team effort. Assistant Coach Waring Lynch is at the left.



SCA AWARD WINNERS—Six members of the Single Catholic Adults Club of Indianapolis recently received the Eagle of the Cross award for outstanding service to the Indianapolis Deaneries SCA Council. Shown above displaying their awards are left to right: John Williams, Bill Blodgett, Jane Haake, Bob Hodge, Barbara Smith and Danny Harding.

SCORES

CADET SPRING BASEBALL TUESDAY, MAY 26

DIVISION 1—St. Michael 10, St. Gabriel 3; Christ the King 9, St. Joan of Arc 4; St. Andrew "B" 7, St. Thomas 0 (forfeit); Immaculate Heart 11, St. Anthony 10; St. Christopher 10, St. Monica 5.

DIVISION 2—Little Flower 23, St. Francis 0; St. Andrew "A" 7, St. Philip Neri 0 (forfeit); St. Matthew 9, St. Pius X 4; St. Lawrence 7, St. Simon 2; Our Lady of Lourdes—bye.

DIVISION 3—Holy Name 15, Nativity 0; Sacred Heart 16, St. Bernadette 4; St. Roch 7, Holy Cross 0 (forfeit); St. Catherine 16, St. Mark 3; St. Jude 17, St. James 4.

STANDINGS
DIVISION 1—St. Michael 7-2; Christ the King 7-2; St. Christopher 6-2; St. Andrew "B" 6-2; St. Gabriel 5-3; Immaculate Heart 5-4; St. Joan of Arc 3-5; St. Monica 2-7; St. Anthony 2-7; St. Thomas 0-9. (NOTE: St. Michael, Christ the King, St. Christopher and St. Andrew "B" are playing for the Division Championship.)

DIVISION 2—St. Lawrence 7-1; St. Andrew "A" 7-1; St. Simon 5-3; Our Lady of Lourdes 5-3; St. Matthew 4-4; St. Pius X 4-4; Little Flower 3-5; St. Philip Neri 1-7; St. Francis 0-8. (NOTE: St. Lawrence and St. Andrew "A" tied for the Division Championship.)

DIVISION 3—Holy Name 9-0; St. Catherine 8-1; St. Mark 6-2; Sacred Heart 5-2; St. Jude 5-4; St. Bernadette 3-6; St. Roch 2-6; St. James 2-7; Nativity 2-7; Holy Cross 1-8. (NOTE: Holy Name won the Division Championship.)

CADET KICKBALL FINAL STANDINGS

DIVISION 1—St. Gabriel 8-1, St. Susanna 7-2, St. Malachy 7-2, St. Christopher 5-4, St. Ann 4-4, St. Anthony 2-7, Holy Trinity 2-7, St. Bridget 2-7, Assumption 1-8. Division Winner: St. Gabriel.

DIVISION 2—St. Matthew 9-0, Christ the King 8-1, St. Pius X 7-2, Immaculate Heart 5-4, Mount Carmel 5-4, St. Luke 5-4, St. Andrew 3-6, St. Michael 1-8, St. Monica 1-8, St. Joan of Arc 1-8. Division Winner: St. Matthew.

DIVISION 3—Holy Name 9-1, St. Catherine 9-1, St. Jude 9-1, St. Roch 6-4, St. Mark 6-4, St. James 5-5, Greenwood 4-6, St. Barnabas 3-7, Nativity 3-7, Sacred Heart 1-9, St. Patrick 0-10. Division Winner: Holy Name.

DIVISION 4—Lourdes 9-0, Little Flower 8-1, Holy Spirit 7-2, St. Simon 6-3, St. Lawrence 5-4, St. Philip Neri 4-5, St. Bernadette 3-6, St. Francis 2-7, Holy Cross 1-8, Rita 0-9. Division Winner: Our Lady of Lourdes.

COACHES OF THE JUNIOR BOYS AND GIRLS SOFTBALL LEAGUE entries will meet at 7:30 p.m. Tuesday, June 9, in the CYO Office for schedules and other information. Play in both leagues begins June 14 and continues through July 26. There will be 21 boys' and 20 girls' teams in three divisions of each league. A post-season tourney is planned after division champions are determined.

Entry blanks will be mailed next week for the Junior CYO Subnovice Swim Meet, to be held July 6. The site will be announced later.

Bill Kuntz, director of CYO Summer Baseball, has announced that a "C" League is definitely being formed and indicated the possibility of a "B" League.

Blanks have been mailed for the Junior Boys and Girls Golf Outing, to be held June 20 at Orchard, 9600 S. Meridian St. Deadline for entries is June 17.

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Golf event opens June 8

INDIANAPOLIS—The fifth annual Junior Boys Golf Outing will begin Monday, June 8, at South Grove with the qualification round at 9 a.m.

Flights of 16 golfers will be announced in both Junior-Senior and Freshman-Sophomore classes, based upon qualifying scores. Match-play will start Tuesday, with the semi-final round on Wednesday and the final on Thursday. Each day's action begins at 9 a.m.

South Grove pro Bill Russell has announced a free lunch for all golfers at the qualifying round Monday. A special reduced green fee of \$1 will be charged each day.

Medalists will be announced Monday for low scores and trophies will be awarded to the two finalists in each flight.

To coordinate seminary cluster

TECHNY, Ill.—Father Robert Flinn, S.V.D., former academic dean at the Society of the Divine Word Seminary here, has been retained as coordinator for the newly formed Chicago Cluster of Theological Schools (CTS).

A coalition of seven divinity schools, the cluster includes: the Jesuit Bellarmine School of Theology; Chicago Theological Seminary; the Catholic Theological Union; the Lutheran School of Theology; the Meadville Theological School; De Andreis Seminary, and Dethany Theological Seminary.

Father Flinn said: "By clustering divinity schools it is possible to provide seminarians with a better education as well as prepare them for a more effective ministry in today's changing world."



CADET KICKBALL CHAMPIONS—St. Matthew's girls, shown here, won the 1970 CYO Cadet Spring Kickball League championship May 29 at Little Flower the best way possible—by beating the defending titleholders in the final game. The Northeasters defeated Holy Name's Fall Champions, 13-9, in an exciting, well-played game, coming from behind with two big innings late in the game to take the title. Also, St. Matthew won the Division Two title in regular-season competition, then beat Division Four winner Our Lady of Lourdes to advance to the championship contest. Head Coach Becky McGarvey (back row, second from right) led the champions through their successful season, with help from Assistant Coach Ann Aldering (back row, left). Standing behind the girls in the back row is St. Matthew's CYO Priest Moderator, Father Edward Kirch, while veteran kickball umpire Mike Bowman, who officiated at the championship game, is standing beside Becky McGarvey.



JUNIOR KICKBALL RUNNERS-UP—It's difficult to lose a 5-4 Junior Kickball championship game and still whomp up a smile, but most of these St. Malachy girls managed. The girls from Brownsburg lost a heartbreaker to Little Flower's new champions in the title game of the CYO 1970 Spring League, even after loading the bases in the last inning with no outs. Still, St. Malachy maintained its reputation as one of THE Junior Kickball parishes with a fourth straight appearance in the play-offs, including one championship and two runner-up finishes in the past three seasons. Also, the girls had the satisfaction of defeating defending league champion St. Roch in the first round of the play-offs after winning the title in Division One with a perfect record. Standing with the girls in the back row are Head Coach Charles Hart (left) and Assistant Coach Larry Hart (right).

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CYO NOTES

Coaches of the Junior Boys and Girls Softball League entries will meet at 7:30 p.m. Tuesday, June 9, in the CYO Office for schedules and other information. Play in both leagues begins June 14 and continues through July 26. There will be 21 boys' and 20 girls' teams in three divisions of each league. A post-season tourney is planned after division champions are determined.

Entry blanks will be mailed next week for the Junior CYO Subnovice Swim Meet, to be held July 6. The site will be announced later.

Bill Kuntz, director of CYO Summer Baseball, has announced that a "C" League is definitely being formed and indicated the possibility of a "B" League.

Blanks have been mailed for the Junior Boys and Girls Golf Outing, to be held June 20 at Orchard, 9600 S. Meridian St. Deadline for entries is June 17.

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TIC TACKER

Holy Cross Brothers set jubilee

BY PAUL G. FOX

The Brothers of Holy Cross of the Midwest Province will celebrate the 150th anniversary of their founding on June 10 with a commemorative Mass at Holy Cross Brothers Center, Notre Dame, Indiana. The concelebrated Mass will be the official recognition of the sesquicentennial by the Midwest Provincial Chapter (legislative body) which will be meeting at the time.

Founded in 1820 by Father James Dujarie as the Brothers of St. Joseph, they originally served as educators in the diocese of Le Mans, France. After directing the Brothers for 15 years, Father Dujarie began failing in health, and he sought Father Basil Moreau to assume the directorship of the Brothers. Father Moreau took over the needed leadership, and associated the Brothers with his small community of priests forming the Association of Holy Cross. The final result of Father Moreau's Association, the Congregation of Holy Cross, was given papal approval by Pope Pius IX in 1857.

The Brothers of Holy Cross came to the United States in 1841 to the then diocese of Vincennes. They settled in Daviess County but a year later moved north to South Bend, where under the leadership of Father Edward Sorin, a new foundation was established. This institution was chartered in 1843 as the University of Notre Dame.

As teachers, the Brothers of Holy Cross have provided educational opportunities for youth in many communities. When the Brothers first arrived in the United States, they specialized in elementary education, but as the need for more high schools developed, the Brothers shifted their emphasis from elementary to secondary education.

As the Brothers in the United States expanded to 1200 members, three American provinces (Midwest, East, and South-West) were created in 1956 for administrative efficiency. In six states, the Holy Cross Brothers of the Midwest Province operate high schools, a junior college, and three homes for disadvantaged boys. They also teach in Ghana, Liberia, and Pakistan.

In the Archdiocese, the Brothers conduct CATHEDRAL HIGH SCHOOL, Indianapolis, and staff the FATHER GIBAUDT SCHOOL FOR BOYS, Terre Haute.

SIDELIGHTS ON PERU DISASTER—FATHER PRIOR BEDE JAMESON, head of the Benedictine priory in Huaraz, Peru, who was killed there during an earthquake last Sunday, had just returned to Peru from the U.S. one week before the disaster. He had come to Indiana to officiate at the funeral of MRS. OTTO FITTERER, a long-time personal friend, at ST. MEINRAD PARISH about five weeks ago. Home on leave from Peru is FATHER BENEDICT MEYER, rector of the minor seminary there, who was visiting in Louisville when first news of the quake became known. Father Benedict remained up the entire night, phoning relatives and friends of the Benedictines in Peru, reassuring them of the safety of the monks. Returning on the same flight from South America only seven days before the quake with this reporter was an Incarnate Word nun from San Antonio, who had spent the three previous years working in Chimbote, Peru, the second hardest hit city. Sister Consuela said that there were 50 American nuns working in Chimbote from seven North

American communities. The news services reported two American nuns killed, but none from her community. Reports from St. Meinrad Archabbey this week said that ARCHABOT GABRIEL VERKAMP had originally planned to be in Peru late in May, but decided to remain home for the 60th Jubilee observance of FATHER ANSELM SCHAAF. He will make an inspection trip soon. Radio information from Huaraz indicates that the Benedictines there are assisting in the burying of the dead, digging others from the rubble and assisting the town doctors in surgery and dispensing of medicines. One monk quoted a doctor as suggesting that there will be a total of 10,000 deaths in the town of 22,000.

NAMES IN THE NEWS—SCCINA MEMORIAL HIGH SCHOOL junior DAN GARRIOTT won first place in the annual state poetry contest sponsored by the Indiana State Federation of Poetry Clubs. His winning entry was entitled "Soldier's Poem." WILLIAM J. WITCHGER, son of MR. AND MRS. EUGENE S. WITCHGER of ST. MONICA'S PARISH, Indianapolis, has received a bachelor of science degree in business administration from Regis College in Denver. MISS MAUREEN A. MAHAFFEY, daughter of MRS. FRED L. MAHAFFEY, Indianapolis, has received an associate degree in applied science at Marymount College of Virginia. MICHAEL P. HIPSKIND, of Indianapolis, student at Xavier University, Cincinnati, has been awarded the Disabled American Veterans Award and a memorial award from the Military Club of Cincinnati during the university's recent ROTC honors ceremony. Two daughters of MR. AND MRS. BERNARD C. McKAY of CHRIST THE KING PARISH, Indianapolis, will receive degrees from Indiana University this month. MRS. NANCY ANN McKAY LORENZ will receive a master of science degree in the School of Education in College Student Personnel Administration, while MRS. CAROL LYNN McKAY TAYLOR will be awarded a bachelor of science degree from the School of Education. A third daughter, BARBARA LUE, is a senior dance major at Butler University. Two Indianapolis students were among 87 graduates of the two-year Immaculate College of Washington, D.C., who received diplomas recently. MISS ANNE L. DENNIS, daughter of MR. AND MRS. LAWRENCE J. DENNIS, will continue her education at Mundelein College, Chicago. MISS CHRISTINE DAVIS, daughter of MR. AND MRS. B. G. DAVIS, plans to enroll at Xavier University.

FIRM HONORS 50-YEAR EMPLOYEE—MRS. MARGARET A. GRAHAM, a lifelong member of ST. PETER AND PAUL CATHEDRAL PARISH and ST. AGNES ACADEMY graduate, will be honored by The Bobbs-Merrill Co., Inc., as its first 50-year employee. In a surprise gesture, Bobbs-Merrill presented Mrs. Graham with an all-expense paid 15-day tour to Ireland, Scotland and England in honor of her long service to the publishing firm. She has worked in the organization's accounting department since her first day. Her parents came to Indianapolis by separate ways from Ireland, shortly before the turn of the century. Her mother was a Dugan, her father a Murphy, she noted. A widow since 1962, Mrs. Graham has no plans for retirement.



CARDINAL AND COMMUNIST—Jesuit theologian Cardinal Jean Danielou, left, and Marxist philosopher Roger Garaudy chat in a Paris television studio before debating on the theme of "Christians and Marxists in the World Today" on the French TV series, "With Equal Weapons." (RNS photo)

Concert in St. Peter's moving, Pope Paul says

VATICAN CITY—The mighty by the Italian radio and chords of Beethoven's "Missa television orchestra and the Solemnis" sounded through St. Peter's Basilica at a special choir.

The Pope, in referring to the architect of St. Peter's Basilica, called the concert a "meeting of two giants, Beethoven and Michelangelo, under this dome."

The next day (May 24), to crowds in St. Peter's Square after the Sunday Angelus, the Pope remarked that he was "still Solemn Mass in D, Opus 123, moved" by the concert, saying was performed in honor of the Pope's 50th anniversary of clear to him the "function that ordination and the 200th anniversary of Beethoven's birth, social life."

The Pope appeared to be deeply moved by the performance, and commented after the concert that it was a "marvelous interpretation" given

Supper planned at Sacred Heart

INDIANAPOLIS—A Swiss Steak supper will be served from 5 to 7 p.m. Friday, June 5, in Sacred Heart parish hall at 1530 Union St. Sponsor of the event is the Ladies Guild of Sacred Heart.

Following the dinner, your favorite party game will be played until 10 p.m. The public is invited.

INDIANAPOLIS
Calendar
of Events

FRIDAY, JUNE 5
NOCTURNAL ADORATION
members are reminded of the customary watch.

SATURDAY, JUNE 6
FATHER-SON DINNER in
Assumption parish hall, 1117
Blaine Ave., following the 5:30
p.m. Mass.

SMORGASBORD-DANCE,
sponsored by the Holy Family
Ladies Guild, at 6:30 p.m. in the
KC hall, 220 N. Country Club
Road.

WEDNESDAY, JUNE 10
ALUMNAE ASSOCIATION
of St. Vincent's School of
Nursing will meet at 8 p.m. in
the School of Nursing. New
officers will be installed.

THURSDAY, JUNE 11
LADIES GUILD of Sacred
Heart parish will meet at 7:30
p.m. in the parish hall.

SOCIALS

WEDNESDAY: St. Francis de
Sales, 1:30 p.m. to 11 p.m.;
St. Roch, 7 to 11 p.m.
THURSDAY: St. Catherine's
parish hall at 6:30 p.m.; Scenic
High School cafeteria, 5 p.m.
FRIDAY: St. Bernadette school
auditorium, 6:30 p.m.; St. Rita's
parish hall at 6:30 p.m.; St.
Joseph K of C Club rooms, at
8:30 p.m.; St. Christopher,
school social room, Speedway, 7
p.m. **SATURDAY:** St. Bridget
parish hall at 6:30 p.m.; St.
Francis de Sales, 6 p.m.
SUNDAY: Cardinal Ritter High
School at 6 p.m.

Stress courage, Pope Paul is advised

ISTANBUL, Turkey—Orthodox Ecumenical Patriarch Athenagoras I of Constantinople told a visiting Protestant monk that Pope Paul VI "does many things with a courageous prudence," but then said that he had told the Pope that he should stress courage rather than prudence.

In his conversations with Prior Roger Schutz of the interdenominational Protestant monastery at Taizé, France, the patriarch several times mentioned the great friendship he has for Pope Paul.

Prior Schutz was accompanied by Father Thaddeus Matura, a Franciscan who lives near Taizé.

The Orthodox leader told the Protestant monk that papal infallibility and primacy are necessary in the Church. The patriarch, citing his own experiences, said that the Orthodox Holy Synod, of which he is the head, makes decisions by majority vote and that this has sometimes created an obstacle to his ministry.

The patriarch said that he rejoiced—although he had not been officially informed of it—in the decision

of the Russian Orthodox patriarchate of Moscow to give Communion, under certain circumstances to Roman Catholics.

The patriarch said he is convinced there will be a union of the two sister Churches: the Orthodox and the Catholic.

Pope

(Continued from Page 1)
increase would affect the income of cardinals.

THE PRESS OFFICE said the monthly "allowance" of a Vatican cardinal is 660,000 lire (about \$1,060) monthly and not 900,000 lire as had been asserted in the daily press. From this salary, the press office said the cardinal must support his household. The press office denied that the cardinal's automobile, driver and household staff are supplied by the Vatican.

Before the latest pay increases, a receptionist in the Vatican started off with a monthly salary of just under \$200 monthly. Every two years, he received a pay increase of about \$10, until the 20th year of his employment. Each married employee has a monthly supplement of about \$16, plus the equivalent of \$25 for each child. At Christmas, each employee receives a bonus of one month's salary. In addition, he buys gasoline at about half the going price in Italy, and is able to buy food and clothing at lower prices.

Hear ye, hear ye

NKONGSAMBA, Cameroun—Priests who want to do away with celibacy should listen to multi-wived Africans, according to Bishop Albert Ndongmo of Nkongsamba. "It is precisely our African polygamists who advise us, Catholic priests, to remain celibate. They know what they're talking about," he said.

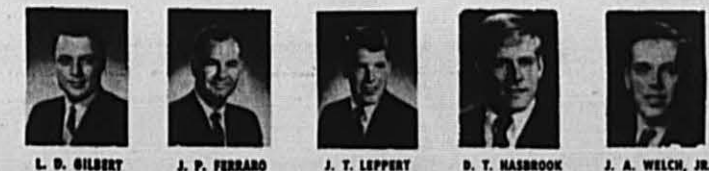
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St. Thomas women meet June 10

ASK END TO WAR

INDIANAPOLIS—The meeting at 8 p.m. Wednesday, June 10, in the school of Aquinas parish, 46th and audio-visual room. Illinois, will have a business

*During this week 40 years ago, Robert J. Boyle, of Indianapolis, was notified that he had won a gold medal for the best paper written at the School of Foreign Service, Georgetown University, on "The Codification of International Law." Guests are invited.

TAMPA, Fla.—Members of Women's Club of St. Thomas June 10, in the school of Aquinas parish, 46th and audio-visual room. Illinois, will have a business Mrs. Ed Kane, president, announced the program will include a wig demonstration by Mrs. Carolyn Cooper, owner of Ye Olde Wig Shop. Refreshments will be served. The alienation of American youth.

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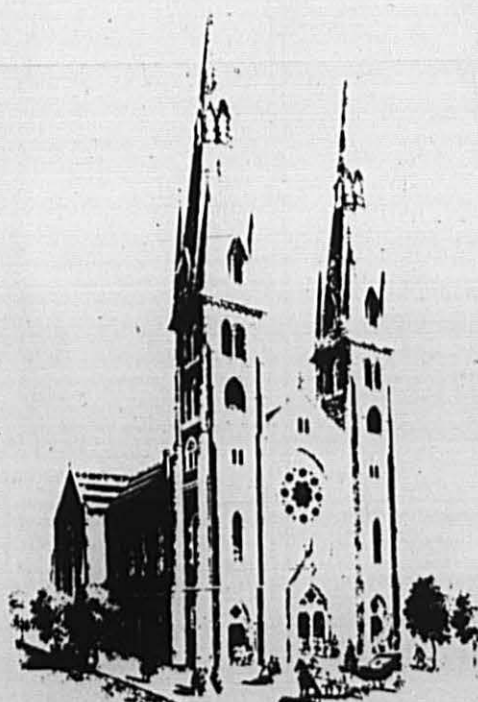
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STANLEY P. KNECHT, 51, St. Peter's, May 27. Husband of Margaret; father of Bertie, Barbara and Mrs. Betty Dunbar, both of Sunman; Rita, Connie, Marilyn Cindy, Alvin, Gary and Mark Knecht, all of Brookville; son of Helen Knecht of Sunman; brother of Robert Knecht of Brookville; Roy Knecht and Mrs. Alene Schuman, both of Sunman.

ALFRED (ALVIE) KUNKEL, 70, St. Michael's, May 28. Husband of Lorraine; father of Mrs. Kathryn Zimmer of Guilford; stepfather of Mrs. Bonnie Spencer and Mrs. Diana Young, both of San Diego, Calif.; stepfather of Calvin Young of New Albany.

DALE
THEODORE D. SERGESKETER, 36, St. Joseph, May 28. Husband of Alice; father of Randall Allen, Michael Kevin and Kimberly Ann Sergesketer, all at home; son of Mr. and Mrs. Frank Sergesketer of Dale; brother of Frank of Lamont, Ill.; Robert and Mrs. Cletus Hohl, both of Lincoln City; Mrs. Wilbert Werner of Jasper; John and Mrs. Cletus Arnold, both of Dale; grandson of Frank Wahl of Evansville.

INDIANAPOLIS
HELEN T. MULLEN, 82, St. John's, May 28. No immediate survivors.

THELMA POOL, 68, St. Francis de Sales, May 29. Sister of John Pool and Phyllis Jones; sister of Sister Mary Omer, O.S.F.; Helen Eckel, Omer and Raymond Trees.

PHILIP C. BROWN, infant, St. Ann's, May 29. Son of Robert and Mary Brown; brother of Matthew, Joseph, Mary, Rebecca and Barbara Brown; grandson of Gertrude Brown and Marguerite Childs.

LOUISE LOVISEK, 78, Holy Trinity, June 1. Mother of Anthony, Henry and Albert Lovisek and Bertha Metsker.

GUILD SOCIAL SET
BEECH GROVE, Ind.—St. Francis Hospital Guild will sponsor a luncheon card party Wednesday, June 10, in the Holy Name parish auditorium. Old fashioned chicken and noodles will be served at 11:30 a.m., followed by card games at 1 p.m. The card party and luncheon admission will be \$1.75, or \$1 for either event if purchased separately. Tickets will be available at the door.

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MARRIED 50 YEARS—Mr. and Mrs. Lawrence Logan, members of Holy Cross parish, Indianapolis, will observe their 50th Wedding Anniversary on Sunday, June 7, with a Mass of Thanksgiving at 10 a.m. An open house will be held in the afternoon from 2:30 to 4:30 p.m. at the home of a daughter, Mrs. Sheldon J. Rikke, 1310 N. Wallace Ave. The jubiliarians have four children: Lawrence Logan, Miss Cecilia Logan, Mrs. Helena Rikke and Mrs. Theresa Ann Rueff, of Greensburg. No invitations have been issued for the open house.

Heart transplant Couple to note at Ball banquet

TERRE HAUTE, Ind.—Louis B. Russell Jr., of Indianapolis, the world's longest living heart transplant patient, will be the guest speaker for the annual banquet and "Silver Memory Ball," sponsored by the St. Anthony Hospital Alumnae Association. The event will be held in the Mayflower Room of the Terre Haute House on Saturday, June 13.

The graduation class of 1945 will be honored at the banquet which begins at 6 p.m. Dinner invitations have been sent to doctors, registered nurses and honored guests. Reservations may be made with Mrs. Ronald Depasse, 3337 Terrace Ave., Terre Haute, 466-4317.

The dance following the banquet is open to the public. Music will be provided by the "Directors" from 9:30 p.m. until 12:30 a.m. Tickets are \$2.50 per couple and may be purchased at the door. Proceeds from the dance will benefit the Student Nurses Scholarship Fund.

DAY OF PRAYER
RICHMOND, Ind.—All D of I Circles will observe the annual day of prayer on Monday, June 29, at the 5:15 p.m. Mass in St. Mary's Church.

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29 from Archdiocese Spalding graduates

LOUISVILLE—Master of Arts in Ky.—Twenty-nine residents of the Archdiocese of Indianapolis were among 309 graduates who received degrees from Spalding College here May 17.

It was the first commencement of the college since the consolidation of Nazareth College of Kentucky (near Bardstown) and Catherine Spalding College became effective.

Indiana graduates include: Bachelor of Arts—Miss Janet L. Gilliam and Mrs. Barbara A. Howell, of Jeffersonville; and Miss Mary P. Hublar, of New Albany.

Bachelor of Science in Education—Mrs. Wilma L. Corcoran and Miss Nancy A. Zurschmiede, of New Albany; Miss Beverly A. Day and Mrs. Mildred Proctor Needham, of Clarksville; Miss Mary P. Devery, of Madison; and Miss Jan M. Paddock and Mrs. Elaine M. Whitehead, of Jeffersonville.

Bachelor of Science in Home Economics—Mrs. Nancy A. Sams, of Jeffersonville.

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New officers are announced

RICHMOND, Ind.—James Hiegar was named president of St. Andrew's PTO at an election of officers held recently. Serving with him for the 1970-71 school year will be Pauline Schroeder, vice-president; Nancy DeLucio, secretary; Barbara Hiegar, treasurer; and Rita Witte, historian.

The new officers of St. Andrew's Athletic Committee are Edward Johnson, president; Mrs. Dale Siders, secretary-treasurer; and Mr. and Mrs. James Maurer, concessions.

BEST SELLER

NEW YORK—The New English Bible (NEB) had been on the "best seller" list for eight weeks as of May 24. The full translation, with Apocrypha, was published in mid-March.



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VIEWING WITH ARNOLD

A new view of the Indians

BY JAMES W. ARNOLD

"A Man Called Horse" is an often brutal but eerily interesting examination of the conflict between white and Indian cultures. It tries hard to be mass entertainment and a little less hard to be anthropology, and the compromise is responsible for most of its faults.

To be appreciated, "Horse" must be seen in the context of both traditional Indian movies and of today's race-conscious society. The Indian had seldom been anything but a wicked savage in cinema until the watershed film, "Broken Arrow" (1950), in which Jimmy Stewart became a blood brother to the noble Apache Cochise and fell in love with an Indian princess, who was later killed by wicked whites.

Countless Indians continued to bite the dust in westerns in the next two decades, but there was a general trend toward sympathy and even idealization of the redman. Perhaps the culmination was the very recent "Tell Them Willie Boy Was Here," which not only takes the Indian's side but suggests that his culture was purer than the civilization that coolly wiped him out.

YET THERE HAS been a strange sub-category of Indian movies, the "white captive" film, which has never really adapted to the new style. In westerns there are few fates worse, especially for a woman or child, than being captured by Indians. They can expect torture, degradation, probably slow death—in short, to be treated like animals by people who are animalistic, insensitive, inhuman, morally inferior. Indeed, many western plots have been built on the theme of rescuing captives, or on the difficulty of rehabilitating them once they are freed. (A recent example: "The Stalking Moon," in which Gregory Peck not only had to restore the humanity of a female ex-captive but shield her from the vengeance of the evil Apache who had enslaved her.)

DO I TO MEET

INDIANAPOLIS—The Mother Theodore Circle, Daughters of Isabella, will hold a dinner meeting at 6 p.m. Tuesday, June 9, in the KC club rooms at 1305 N. Delaware St.

It was inevitable that we should finally get a film suggesting that a white is actually improved by captivity. That appears to be the central point of "A Man Called Horse." Less expected, however, is its honest description, at the same time, of Indian life as primitive, brutal and not especially edifying. This is a time of extreme racial sensitivity, by Indians as much as anyone, a time for repairing past slanders. One hardly expects anything but a very positive image.

THE MARVEL of "Horse" is that its hero (Richard Harris), an English Lord of the early 19th century, is redeemed by the Sioux who capture and abuse him, and while they are human enough, they are not idealized

Given Newman Center liaison post with ICC

BLOOMINGTON, Ind.—Dr. Paul J. Gordon, chairman of the Indiana Newman Conference, has been appointed coordinator of the Newman Centers to the Department of Education of the Indiana Catholic Conference at the annual spring meeting of the Indiana Newman Conference held Saturday, May 17 at the St. Paul Catholic Student Center on the Indiana University Campus.

Dr. Gordon is professor of Business and a member of the St. Paul Parish Council. Chaplains attending the spring meeting collaborated on tentative budgets for the separate Newman Centers to be submitted to the Indiana Newman Foundation, whose president is Dr. John W. Ryan, I.U. vice-president and dean for regional campuses.

Plans also were made for the annual Newman convention which is scheduled for Dec. 4-6, at a place to be announced later.

Among those attending the spring meeting were Father Joseph Beechem, representing Indiana State University and Rose Polytechnic Institute; Father Walter Rinderle, Vincennes University; Father Gayle Uebelhor, Evansville University; Father James Bates, Ball State University; Father Leo Pequit, Purdue University; Father William Munshower and Sister Miriam Gunney, S.P., Butler University and Father James P. Higgins, Father George Coffin, and Sister Luke Crawford, S.P., Indiana University.

noble savages. They are a cruel, hard people. (Predictably, some Indian groups are already protesting their image in the film—perhaps justifiably; only an historian would know. But the Rosebud, S.D., Sioux who helped make the movie say it is all true and that the protests are sour grapes.) The problem is really more profound than tribal or racial rivalry. It is a question of natural vs. civilized (Western) man. Romantics, and ours is a Romantic age, have always opted for the goodness of nature, the corruption of civilization. (Conrad, in "Heart of Darkness," and Golding, in "Lord of the Flies," argued the opposite—more sensibly, I think). In this particular movie, the idea seems to be that the Indians, for all their roughness, are better because they are close to the essentials. To become one of them, the hero must become more of a man in every way—more HUMAN—than he was before.

As he starts, ironically, he thinks of the Indians in the accepted white way, as animals, and we are encouraged to share his terror. They literally treat him as an animal—a horse, a beast of burden. Yet eventually he decides that true "freedom" lies not in escape but in accepting a more meaningful life than he knew as an aristocrat in old England.

BUT PERHAPS the cultural conflict is a stand-off. At the end, in the film's most moving moment, Harris adopts as his

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Three are named Close door as protest symbol to Ritter staff

INDIANAPOLIS—Father William Cleary, principal of Ritter High School, has announced three appointments to the school's administration and athletic staff.

Frank Velikan, 34, athletic director the past three years, has been named vice-principal. He is a Marian College graduate and is completing a graduate degree in administration at Butler University. He formerly taught at Chartrand High School.

Michael Henderson, 32, head basketball and baseball coach, has been appointed athletic director. A member of the Ritter faculty since 1964, he formerly served on the Chatard High School faculty. He is a graduate of Ball State University.

Jacob (Duffy) Hagist, 25, head wrestling and assistant football coach for two years, was named head football coach. He was graduated from St. Joseph's College, Rensselaer.

LOS ANGELES—St. John's Episcopal church here has closed shut until U.S. military forces its front door as a symbol of are withdrawn from Southeast protest against U.S. involvement Asia, according to Church officials.

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ANSWERS FR. BOEHM

To the Editor:

Having lived for some time in Indianapolis, I still see The Criterion occasionally when friends send me a copy, even though I now live in Glenview, Ill. The letter of Fr. Ray Boehm in your April 17 issue especially caught my eye, and since the current debate over religious texts is truly national in scope I feel that I may write you about this letter.

Father Boehm's statements in the letter seem to me indicative of the kind of religious mentality it takes to defend the books in question. Let us examine just a few of his comments.

Father Boehm says, "The closed mind and the Catholic mind are contradictions in terms." On the contrary, the Catholic mind must be in a very real sense "closed"—that's what dogma is all about. For the Catholic the great questions about God, man and salvation are settled once and for all through the infallible teachings of the Church. Father Boehm expands the thought, "To say that one insight, one way of saying something, one appreciation of the truth of Christ is the only one to cease to be Catholic." Against this let me simply juxtapose a recent statement of Pope Paul, "This religion, for us believers, for us Catholics of univocal faith... is what it is, and does not change with the changes of time and customs. It must be accepted in its genuine, original, and authorized formulations, though difficult it might be, even if it differs from the psychology of him who listens to it." Let the reader judge whether Father Ralph Boehm or Pope Paul is in a better position to decide what it is to "cease to be Catholic."

Father Boehm's remarks on the Eucharist are by this time painfully familiar: "To teach brotherhood as necessary for an understanding of the Eucharist... is to be true to the words of Christ..." To teach only brotherhood as the essence of the Eucharist (as all the new texts do) is, however, to be false to the deposit of faith Christ left His Church. How can children be expected to accept the genuine, original, and authorized formulations of our Church's teachings when they quite literally never hear them?

At the end of his letter Father Boehm gives us his version of the Sacrament of Baptism. He says, "... the degree to which they (the parents of the baptized child) arrive at unity and love

and peace in a fully Catholic home is in a very real sense the measure of how the Sacrament of Baptism 'takes' for their children." He even suggests that such an insight is valid for the other Sacraments.

Presumably this would mean that the Eucharist would be invalid if its participants were lacking in brotherhood. It is the very explicit doctrine of the Church, however, that all the Sacraments are productive of grace in themselves and do not depend on anything else for their efficacy. Canon 1608 states, "If anyone shall say that the Sacraments of the New Law do not bestow grace from their own power... let him be anathema." Apparently Father Boehm finds himself at odds with the mind of the Church in this matter.

I think the point is clear. In order to defend these heterodox texts Father Boehm has found it necessary to gloss over, distort, and in one case deny explicit doctrines of the Church. He calls those who disagree with him "Depauw-type traditionalists." What they really are is orthodox Catholics. They are Catholics who refuse to permit one or two facets of Christianity to be taught as the whole. They are Catholics who see special relevance for today in Paul's letter to Timothy, "The time is sure to come when, far from being content with sound teaching, people will be avid for the latest novelty and collect themselves a whole series of teachers according to their own tastes; and then, instead of listening to the truth, they will turn to myths."

Glenview, Ill.

LATIN MASS

To the Editor:

I too would like to know where there is a Catholic Church in the vicinity of Indianapolis that has the Latin Mass. I did read in the Criterion of May 1st that Father Harold Kneuen, of St. Catherine's Church would offer a Latin Mass. St. Catherine's Church is nine miles from my home but I plan to attend that Mass and I will leave my home early to be assured of a good seat. My family and plenty of other people are anxiously awaiting for that Latin Mass.

I know of several families that have been visiting other Catholic Churches in the Archdiocese to see if they could find a Mass in Latin and also to see if they could find a Church that hadn't



PARENTS' CLUB OFFICERS—Father William Cleary, principal of Ritter High School, is shown above with incoming and outgoing officers of Ritter Parents' Club. The officers are left to right above: JoAnn Vondersaar and Beverly Masten, incoming and outgoing secretaries; Tom Reese and Norman Legge, incoming and outgoing presidents; Mary Hutchinson and John Dennin, incoming and outgoing vice-presidents and John Metcalfe, incoming treasurer. Don Dean, outgoing treasurer, is not pictured.

gone too far out with the new changes.

Last week your concerned Catholic of Indianapolis who said "everything sacred has been turned into a big show" was correct. When I go to Church I don't like being distracted from the beginning to the end of Mass. The priest wants us to be interested in who is in front of us, behind us, and on either side of us before Mass begins. Personally I don't care who's there because none of these people can help me. I come to Church to pray and thank God for all he has given me and my family. There is only one that can help and that's God. Also when it comes to shaking hands that is out too. Mass is something else these days and most of those songs they sing are too. The good old days when the Gloria and the Credo was sung were beautiful. The non-Catholic Churches are really making fun of us anymore with all the changes in our Church that they are seeing published.

In conclusion, I hope we find ten priests and Sisters to serve the one true Catholic Church. Also one more request: I hope that if any priests plan to offer a Latin Mass they publish it in The Criterion in plenty of time so that interested people may attend.

Another one wanting the Old Way
Indianapolis

'THE SAME MASS'

To the Editor:

I have just finished reading the "Opinion" section in The Criterion. The pro's and con's of the so-called "Old Mass" and "New Mass."

First in my opinion, the words, "old" and "new" are certainly NOT the correct words to use. It's still the Mass of the Roman Catholic Church, revised somewhat, but it still represents the very same Mass. Our priests are still representing "Christ," and to me the "Consecration" is the most beautiful and meaningful part of the Mass. This has NOT changed!

We are all still representing ourselves with "Christ" at the "Last Supper."

The only thing that has changed is the fact that we as Christians are following SCRIPTURE a lot closer than ever before, and not tradition! I cannot understand anyone saying that they "don't enjoy going to daily Mass or any Mass, because they like the old Mass better." It's still the Mass, and what it represents will never change.

Stop and think, and read your Bible. Perhaps WE have changed, but not our Beautiful Mass, and what it offers us, and prayerfully what WE should offer, each and everyone of us.

Mrs. Barbara N. Lynde
Indianapolis

LIKES 'NEW MASS'

To the Editor:

"Concerning 'Opinions—Likes Old Mass.' May 8th issue. I COMPLETELY DISAGREE with your 'Concerned Catholic' about the Mass. Now I feel with the new Mass participation that I have been to church and in some little way even know and love God better. And I would shake hands with anyone no matter of what race or how they are dressed.

(Name withheld)
Maxwell, Ind.

*During this week 20 years ago, Paul Roberts, a popular local "disc jockey" was baptized a Catholic in St. Vincent's Hospital shortly before his death. He was a convert from Judaism.

Czech Reds tighten screws

BONN, Germany—A was forced to close its seminary in 1950 because of financial difficulties, obtained permission in 1968 to open a branch of the Litomerice seminary.

In the first and second semesters of the new seminary more than 70 students began their theology studies and by the fall of 1969 this number had reached 100.

The church affairs office now proposes to issue a ban on the use of classrooms in state schools for religious training. If it is ordered, parishes will students beginning theological studies at Litomerice increased difficulty in handling religious classes in rectories because of out of accommodations. To the large increase in the number meet the problem of the children attending religious archdiocese of Olomouc, which instruction since late 1968.

AS A RESULT of the relaxation the number of it is ordered, parishes will students beginning theological studies at Litomerice increased difficulty in handling religious classes in rectories because of out of accommodations. To the large increase in the number meet the problem of the children attending religious archdiocese of Olomouc, which instruction since late 1968.

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Nine Scecina students named

INDIANAPOLIS—Nine Scecina Memorial High School students have been selected for listing in the 1970 volume of Outstanding American High School Students by the Society of Outstanding American High School Students.

Names were: Carren M. Cadick, Joanne M. Johnson, Jerome W. Aull, Martha Ford, Mary J. Kemmerer, Mario J. Mazza, Richard M. Gilday, Laura L. Turner and Donna M. Ross.

EYE TITO VISIT

ROME—Yugoslavia's President Josip Broz Tito will probably visit Rome and Pope Paul VI this summer, a high diplomatic source told NC News Service.

*During this week 20 years ago, the first lay retreat for women of the Indianapolis Diocese was held at Ladywood School.

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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

FIRST FRIDAY—Nocturnal Adoration
SS Peter and Paul Cathedral
Blessed Sacrament Chapel
14th and Meridian Street

ANNUAL RUMMAGE SALE
St. Malachy Booster Club
Saturday—Sunday, June 6-7, 8 A.M.
St. Malachy School Cafeteria
330 North Green Street—Brownsburg

Father and Son ANNUAL DINNER
Assumption Catholic Church
1105 Blaine Avenue
Mass—5:30 P.M. Saturday, June 6
Dinner to follow in School Basement

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