

POLICE-FIRE CHARGE

Churches anxious about 'fee' trend

BY B. H. ACKELMIRE

INDIANAPOLIS-In May, 1969, when the city of Milwaukee levied a sewer service charge against tax-exempt institutions, many church leaders objected. Among them was Bishop Donald H. V. Hallock of the Episcopal diocese of Milwaukee, who called the charge a "back door" way of destroying the whole principle of tax exemption.

The bishop sent a letter to city officials registering his protest but also notifying them that he was asking all Episcopal churches to make voluntary contributions to local governments for municipal services received.

Unlike the Indianapolis sewer charge which is based on water consumption, the Milwaukee levy was based on assessed valuation of tax-exempt property. It was the fine line between a charge directly

Vatican issues guidelines for local Masses, prayers

VATICAN CITY-New Vatican guidelines to dioceses and religious communities for drawing up special or local Masses and prayers call for participation of both the laity and clergy in the drafting of the Masses.

Father Ambrogio Bugnini, secretary of the Congregation for Sacred Worship, said that the new instruction concerns the drafting of particular calendars, priestly offices and the Propers of Masses for special saints' days or other occasions which are not common to the universal Church.

Most dioceses have their own local calendar, as do religious orders and communities, sanctuaries and even pious associations. These calendars mostly follow the Roman calendar but have days on which special reverence is given to a patron saint, a founder of an order, and the like.

THE INSTRUCTION CALLS for the establishment of diocesan, regional or national and religious communities to study these special cases from the theological, historical and pastoral point of view.

The instruction states that the clergy and laity should have some part in the

SATURDAY, SEPT. 5

Parish at Universal schedules Jubilee

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UNIVERSAL, Ind.-The 50th anniversary of the dedication of St. Joseph's Church here will be observed Saturday, Sept. 5, with a Mass of Thanksgiving, offered by Archbishop George J. Biskup at 3 p.m.

A brief outdoor reception will follow for parishioners, friends and former area residents. In case of inclement weather, the reception will be held in City Hall.

Clergy and Religious are invited to a spaghetti dinner, to be served at Sacred Heart parish, Clinton.

St. Wendel names Communion Ministers

ST. WENDEL, Ind.-Three men of St. Wendel parish will be ordained as Extraordinary Ministers of Communion at the 9 a.m. Mass Sunday, Aug. 30.

The pastor, Father Patrick Foster will officiate at the ordination of Joseph Blankenberger, Norman Schmitt and Steven Niemeyer under authority granted him by Bishop Francis Shea.

The ceremony will be the first of its kind in the Diocese of Evansville and one of the first in Indiana.

Bishop Shea announced at the July meeting of the Priests' Senate that the faculty to delegate the distribution of Communion to lay people in the Evansville Diocese had been granted by Rome.

... Bp. Walsh, Pontiff meet

BY JAMES C. O'NEILL

CASTELGANDOLFO, Italy-Archbishop of Indianapolis Bishop James E. Walsh, freed from a Chinese communist prison after 12 years, embraced (Aug. 25) a Pope whom he had never seen before. It was a dramatic encounter, charged with emotion, that left both men on the verge of tears.

The 79-year-old bishop and Pope Paul VI came face to face for the first time as the bishop's relatives and friends looked on with misty eyes.

Paying tribute to the frail, white-haired missionary, Pope Paul noted that "over 50 years ago you left your homeland with the first group of Maryknoll missionaries to go and serve the beloved Chinese people."

Speaking in his rather heavily accented English, the Pope continued: "Today you have returned from your mission-more painful than you perhaps expected."

Then with special warmth, Pope Paul declared: "It is the Pope who receives you back and who thanks you in the name of Christ for all you have done and suffered."

THE ENTIRE AUDIENCE lasted about 30 minutes. Bishop Walsh, still suffering from his imprisonment and the weight of years, was brought by wheelchair to the antechambers of the Pope's summer home here. But the Pope did not wait, as usual, for the bishop to be brought to his study. Instead, he entered the larger audience room where the bishop, two of his sisters, a niece and some friends were waiting. The bishop immediately stood and the two exchanged a warm and almost tearful greeting.

Later, when the bishop was preparing to leave the Pope's presence, a Vatican Monsignor began helping him by taking him under his arm to escort him to the wheelchair. Bishop Walsh immediately did likewise. To the minor consternation of Vatican officials, the Pope saw him safely seated.

The two embraced again and the Pope was heard to say spontaneously: "I assure you that I will pray for you, and I want you to pray for me."

BISHOP WALSH HAD never met Pope Paul as Pope. When the missionary last went to China, Pope Pius XII was still reigning. At the time he was imprisoned in 1958, Pope John XXIII had only been elected less than a year.

When the Pope arrived to greet the group and the bishop rose from his wheelchair, the two churchmen walked to the Pope's private study. The only person accompanying them was Maryknoll superior general Father John McCormack. Father McCormack later declined to discuss what was said during the private meeting.

At the end of the meeting, the bishop's relatives and friends were escorted into the room and listened to the Pope deliver his talk of praise of Bishop Walsh in English.

Present were the bishop's sisters, Miss Mary Walsh and Mrs. Julia Werner, both of Cumberland, Md., and a niece, Sister Betsy Walsh of the Religious of the Sacred Heart, who arrived the same day from England, where she has been studying.

Also present were Sister Patricia Fitzmaurice, his Maryknoll doctor from Hong Kong; Sister Mary Lou Teufel, Maryknoll superior in Hong Kong; William Coleman, public relations man for Maryknoll; and Bishop Paul Marcinkus, an American official at the Vatican who introduced each member of the party individually.

The Pope gave Bishop Walsh a copy of his own pectoral cross and medals and rosaries to each member of the bishop's party.

Celibacy law change seen as unlikely

AMSTERDAM-The Netherlands-Priests in this country have been told that there is little hope that the Dutch bishops will be able to bring about any change in the Church's law on priestly celibacy.

In a letter to all priests in this country, the Dutch bishops said that Pope Paul VI "finds that it is inconceivable that it is not his task to demand the law on celibacy as it has existed for so many centuries." The Pope also believed that generally all bishops agree with him, the Dutch bishops said.

The Dutch bishops said that even their suggestion "that in special cases married priests, under certain conditions, be readmitted to the ministry" seems unacceptable to most bishops in the world.

The Dutch bishops stressed that they want to remain "in communion with the Universal Church," and said that "the disappearance of celibacy would be a disaster for the Church."

The only hope for some change in the celibacy law was that the Dutch bishops saw in the Synod of Bishops' meeting in 1971. They said they hope the synod will discuss the possibility of ordaining married men.

But the Dutch bishops admitted that this "offers no solution for the whole problem of the priesthood."



POPE GREETS BISHOP WALSH-Pope Paul VI holds the hand of Bishop James E. Walsh, 79, the Maryknoll missionary freed by the Chinese Communists after 12 years imprisonment, during a visit at the papal summer residence in Castelgandolfo. During the meeting the Pope thanked Bishop Walsh "in the name of Christ for all you have done and all you have suffered." (RNS photo)

25-YEAR PROJECT

Publication of new Bible translation for U.S. announced

BY JOHN MAHER

WASHINGTON-"The New American Bible," a new translation of the Bible to replace the version used by the Catholic Church in English-speaking countries for 200 years, will be published Sept. 30.

The announcement was made at a news conference here (Aug. 24), by Father William J. Tobin, representing the U.S. Bishops' Committee of the Confraternity of Christian Doctrine (CCD), which sponsored the project.

"The New American Bible is a faithful translation in today's language for today's people," Father Tobin said. "The 'thee' and 'thou' of old-fashioned Bible English in previous versions are gone, replaced by the up-to-date language of contemporary man."

Fifty-one scholars, including some Protestants, worked on the project during a 25-year period. They made use of recently discovered ancient manuscripts that were hidden for centuries and unavailable to earlier biblical scholars.

Father Stephen J. Hartdegen, O.F.M., professor of scripture, who was executive secretary and coordinator of the editorial board, said the new translation was made from the original languages in which the Bible was written.

"PREVIOUS CATHOLIC translations in English were from the Latin Vulgate," Father Hartdegen said. "In the new work the scholars turned to the ancient Hebrew and Greek and also Aramaic, which was the language of Jesus."

In addition to Father Hartdegen, four other editors-in-chief worked on the new translation for the entire 25 years.

They are Msgr. Myles M. Bourke, adjunct professor of the New Testament at Fordham University Graduate School; the late Father Louis F. Hartman, C.S.S.R., professor of Semitic languages at the Catholic University of America, who died two days before the publication was announced; Msgr. Patrick W. Skehan, chairman of the Catholic University Department of Semitic Languages and Literatures; and Father Gerard S. Sloyan, chairman of the Department of Religion at Temple University.

The four non-Catholic scholars who collaborated on the project are: Prof. Frank M. Cross Jr. of Harvard University, who permitted the use of certain unpublished manuscripts from the Dead Sea Scrolls; Prof. James A. Sanders of Union Theological Seminary, New York; Rev. John Knox, professor of New Testament, Episcopal Theological Seminary of the Southwest; and Prof. David N. Freedman, dean of faculty, San Francisco Theological Seminary.

Msgr. Skehan said: "We were not

Fr. Thomas Amsden given Lourdes post

The Chancery Office this week announced the transfer of Father Thomas Amsden from Sacred Heart parish, Clinton, to associate pastor of Our Lady of Lourdes parish, Indianapolis, effective September 7.

Also announced was the transfer of St. Joseph's Mission Church, Universal, from the pastoral care of Sacred Heart parish, Clinton, to St. Ann's parish, Terre Haute, also effective September 7.

Rome cancels some curbs on Religious

VATICAN CITY-In a papally approved eight-point decree, the Vatican has cancelled several antiquated barriers in the 1918 Canon Law Code against freedom of movement and self-regulation at Catholic convents and monasteries.

Among other things, the decree by the Congregation for the Religious-which looks after the more than 1.2 million nuns, Brothers and other male Religious around the world-catches up officially with what has long been common practice: modern-day nuns traveling alone instead of only in pairs.

Henceforth, as well, the minimum age for superiors general is 35 instead of 40, while the required minimum age for novice masters and others of lesser authority is dropped from 35 to 30. Ten years of fully professed religious life are no longer required in order to assume a leadership position.

OTHER CHANGES: dispense with having to check the past life of each novice with the bishop of every diocese where the novice ever lived; let each order decide how many days novices must spend in meditation and spiritual retreat before first vows; postpone the writing of wills by novices from time of entering to time of final vows-thereby eliminating a sticky legal point, since many novices are under 21 when they enter and are regarded as minors.

A spokesman at the congregation said dispensations have been granted right along for most of the eight points, and that the new provisions simply make such statutes the rule rather than the exception.

The 52-year-old Code of Canon Law has been undergoing modernizing for several years, an updating that will require several years more before a total new body of Church law is ready.

PERHAPS THE MOST important of the new alterations is the much greater freedom given to religious superiors to change, erect or eliminate province boundaries. In the past the Vatican had to be consulted before such decisions could be made. The same held true for starting or closing a religious house. That also was abolished, except in certain cases.

The age changes will permit introduction of younger blood into the leadership of religious organizations, doing away with needless delays. For instance, the Congregation of St. Paul-the Paulists-recently elected Father Thomas Stranaky, C.S.P., of Wisconsin, as its new president. Because he was not yet 40, his election had to be referred to Rome, which in turn granted a dispensation in his case.

WOMEN'S LIBERATION MOVE

With sugar 'n spice, not everything's nice

representation of women on parish council.

Mrs. Kossman thinks women should have a much larger say in such parish committees as liturgy ("What are they but updated Altar Society?"), finance ("Nobody stretches a dollar farther than a woman.") and church design ("What are you taking someone who gets ill during Mass?").

IF THE PLANNING of new churches were put in women's hands, she contends, they would be more functional and geared to family needs. As the operator of a small catering business, she is familiar with the diverse facilities found in most Protestant churches-well-equipped kitchens, special children's rooms, waiting rooms for bridal parties and bereaved families, etc. Such things give a church building "a sense of family and community," she said.

Though Mrs. Kossman doesn't want to see women as priests, standing at an altar lecturing or distributing Communion, Mrs. Blinn says why not?

"Why not prepare women to give Communion and let girls serve Mass? The most obvious fact of discrimination is that there are no women priests. With vocations declining, perhaps the Church should seriously consider not only delegating many of the duties of the clergy but admitting women into the priesthood as well," she said.

But if the Church "wastes its woman power," as Mrs. Blinn believes, Catholic women suffer a "leadership lag." Having worked many years with women of all faiths, she finds Catholic women less inclined to assume the responsibility of running things or even just "speaking up." She attributes this to having the care of larger families and to a stricter upbringing which very often placed narrow limits on what a woman could do and achieve.

THE SITUATION is changing, however, she believes. Younger women are more likely "to get out and get with it." They are better educated, make use of their talents and are more assertive. On that last point, we'll pass. In a spot check to determine liberation sentiment among younger women, most hesitated to voice any opinion and all refused to be quoted. Younger or older, all the women agreed a 24-hour nationwide strike was a mile ridiculous. There would just be twice as much work to do the next day.-B.H.A.

WORSHIP

The sign of peace

BY FR. JOSEPH M. CHAMPLIN

The sign of the kiss of peace has always been a part of the Roman liturgy, but where it occurred and how it was executed varied greatly in the course of history.

In earliest Christian worship, the liturgy of the Word and the liturgy of the Eucharist were kept separate. At the conclusion of the former, a service of readings and orations, the faithful exchanged these gestures of peace to stamp their seal, pledge, approval on the prayers just offered.

Later, when the liturgies of Word and Eucharist merged, the peace sign became aligned with the presentation of gifts at the start of the "Sacrament-Mass." This transfer rested on an obvious and secure scriptural basis. Jesus said, in Matthew 5:23-24: "So then, if you are bringing your offering to the altar and there remember that your brother has something against you, leave your offering there before the altar, go and be reconciled with your brother first, and then come back and present your offering." No bread, no wine, no donations for the Church, clergy, or poor should be brought to the table of sacrifice, the Lord insisted, until all members of the Christian community are reconciled and at peace with one another.

WE SHOULD OBSERVE parenthetically that some liturgical experts hoped the kiss of peace in the revised Order of the Mass would be relocated at this point in the "offertory" section of the celebration. It is rather interesting to observe that the recently published and innovative eucharistic services for the Consultation of Church Union (COCU) and Inter-Lutheran Commission on Worship (ILCW) insert this gesture of reconciliation after the homily and before the presentation of gifts.

Quite soon in the Church's worship, however, the sign of peace moved to a spot AFTER the eucharistic prayer at which, in the words of Pope Innocent I (416) "the people ought by means of it to make known their ascent to all that are before" (Jungmann, The Mass of the Roman Rite). In such a context the rite still served as a seal on what had been said or done; very quickly, nevertheless, emphasis shifted to its function as a symbol of peace, harmony, love. Prayer, reconciliation, sentiments proper, even indispensable for persons about to receive Holy Communion.

St. Paul (1 Corinthians 10:16-17) notes: "The blessing-cup that we bless is a communion with the blood of Christ, and the bread that we break is a communion with the body of Christ. The fact that there is only one loaf meant that, though there are many of us, we form a single body." Divided, hostile hearts should not approach the table of the Lord; neither should they eat from the same Body or drink from the identical cup. This would make a mockery of Christian worship which builds community, it is true, but also expresses and consequently presupposes a certain fundamental unity in the congregation.

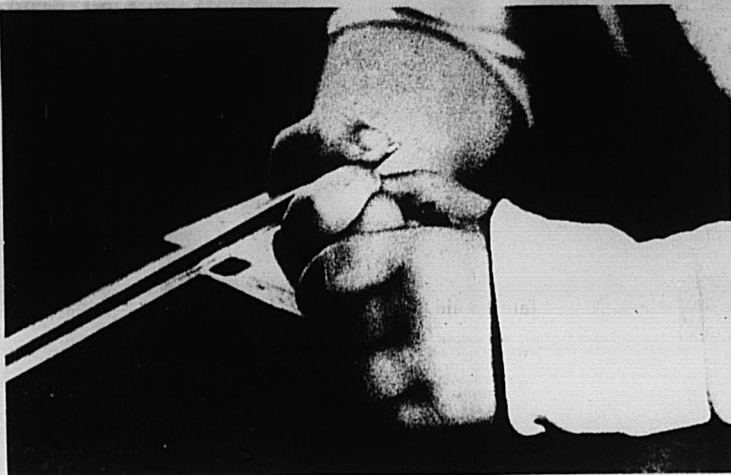
SITUATED HERE AS A preparation for Communion, the kiss of peace still looks backward, to the Lord's Prayer which preceded it. "Forgive us our trespasses as we forgive those who trespass against us" sets a condition upon God's forgiveness. No mercy from the Lord unless we first pardon the neighbor who has offended or injured us. He may not in fact be standing by our side at the altar, but the person there represents all of those who have hurt us in the past and whom we now forgive lest we approach the altar unworshipfully.

The General Instruction of the Roman Missal hints at this notion when it asserts that the Father "is a petition for daily food, which is provided for Christians especially in the body of Christ, and for forgiveness from sin, that what is holy may be given to those who are prepared." (Article 56).

Emphasis on reconciliation and the sign expressing this harmony was in some periods so pronounced that it became a virtual precondition for Communion, a gesture without which the sacrament would not be administered. Remnants of this approach can be seen in practice during pontifical Masses abandoned only a few years ago at which communicants kissed the ring of a bishop, then received from him the Eucharist.

THE KISS OF PEACE originally was, and for a long time remained, a true kiss on the lips. We may wonder at the propriety of all this but when we remember that men, women, and children in those days stood for worship in separate sectors of the church, the practice may seem less quizzical. Gradually more diversified and stylized patterns evolved—a bow, the clasping and kissing of a neighbor's hands, a light embrace, the use of an often richly ornamented plaque called a pax-board or pax-brede passed from clergy to the congregation.

Similarly, different verbal formulas accompanied the physical gesture, although eventually, "Peace be with you... And with your spirit" became the more standard greeting and response. Critics argue that the sign of peace



Even the hands of each Christian have their own individuality during learning, but the question arises: "Will the pre-schooler welcome the challenge placed upon him to be and to act responsibly?" (NC Photo by Frank Hoy)

PRE-SCHOOL RELIGIOUS EDUCATION

BY SR. M. MICHAEL SHAUGHNESSY, O.P.

Parents, teachers and school administrators within the last 10 years have become more conscious of the mental growth patterns of pre-school boys and girls. Montessori schools, "environments," and well organized nursery schools have mushroomed here in the United States within the last decade.

Religious educators have not ignored this level of child growth and development. Religious education programs for pre-schoolers are now in published form. Ample materials for parents and teachers can be obtained from any bookstore carrying religious and/or Catholic titles.

What do religious educators hope to accomplish with the pre-school child? Psychological research indicates that these youngsters are open to absorbing basic attitudes toward life, people and nature in general. For the pre-schooler, is the world a forbidding place? Is the world a place of joy? Does he see himself as a loser in relation to his world? Or a winner? Are people a threat to him? Are they a delight?

SUCH BASIC RESPONSES to the world, to life and to people have begun to take root within the deeper recesses of the youngster's awareness. Already his interactions with himself, others, and the world of nature are shaping the patterns of his fundamental responses to himself, others, and the world around him.

So it is that religious educators address themselves to these basic attitudes while these responses are being formed, while the behavioral patterns are taking shape. This is NOT the time to present the pre-schooler with a systematic treatment of the truths of the Faith. A dogma-oriented approach is not appropriate at this time. A sound pre-school religion program would include emphasis within these areas of Christian living:

1) A Christian response to INDIVIDUALITY. The uniqueness of all creation demands recognition and a fitting response. No two persons are identical. Personalities are singularly different. The Christian lives a lifetime endeavoring to appreciate and to cherish the individuality of each person. Uniformity in our response to people is one of the easiest escapes Christians can use to "cop-out" on life. Animal life, plant life, and the mineral world also demonstrate this uniqueness in their own manner. Experiences in parks, in the backyard, and on the beach can reinforce this fact. The truth of uniqueness is one thing; the RESPONSE to this truth is something else. The youngster needs to be stimulated on the response level. Does he react with joy? Curiosity? Delight? Boredom? Fear? Wonder?

The prayer-response can be one of praise and gratitude for this "newness" continually capable of being discovered by him. The Christian praises the Father in the diversity of His creation; yet, daily marvels at the other people, the wonders of nature, and in the singularity of the self. How often do we Catholics welcome fully this individuality so present in all of reality?

2) A Christian response to BELONGINGNESS. Unique as all creation is, nevertheless, there is yet another deeper dimension within the Christian life—the awareness that people need other people. Stated another way, people are a part of each other. No person can sever (though he may wish to and even try to) the deeply rooted ties that bind him to others. His basic human desires—to love and to be loved; to know and to be known; to control and to be controlled; to give meaning to life and to

seems "phony." Parishioners, they maintain, shake hands, speak words of peace and love to each other, walk as one to the Communion table, then promptly dash to the parking lot and push hard to get out first. They act in selfish ways that are neither peaceful nor loving. What purpose, then, these objects ask, the kiss of peace, when a sudden kissing of car fenders elicits violent reactions and un-Christian comments? A good question.

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receive meaning from life—all are common to each man.

These desires are an essential part of the human condition even though their manifestation may be different. The behavioral sciences have told us much ABOUT man, but only the personal realization that individuals do belong to one another can bring about the understanding of each other that heals, supports, and reinforces the solidarity existing (sometimes dormantly) among all people.

Also, the interaction of man with the world of nature evokes his inner cosmic dimension that serves to shape his life and his response to life. The attention focused today on the problems of pollution and conservation highlight the positive relationship which must exist between man and his environment.

The pre-schooler needs exposure and stimulation in his response to his awareness of belongingness. Does he shy away from it? Does he welcome the challenge placed upon him to be and to act responsibly? The Lord Jesus can be his model. Hopefully He is the model for the important adults in the youngster's life. These adults can reinforce his Christian response to his belongingness.

The prayer-response asks for strength to continue responsible Christian living and gratitude that one has responded well in a particular situation that called for a positive belongingness reaction. Again, for each person it is the work of a lifetime to continue growing and maturing in his response to belongingness in a Christian manner. The pre-schooler is not too young to BEGIN the development of these positive Christian attitudes and responses—care, concern, and sympathy.

3) A Christian response to AVAILABILITY. Merely to realize that a person belongs to and is part of others is insufficient. Direct action, which communicates belongingness among people, brings both self and others into deeper participation in the life of the family of man. Service freely entered into and active availability are by-products of the genuine awareness of the oneness of all men. Man works and spends himself serving others in order to communicate (among many things) to others their belongingness to him and to each other.

This active service of others validates the uniqueness of man, confirms the dignity of other people, and creatively renews the world in which we live. The Lord Jesus came to serve and He did so

generously. He was available. Through the Spirit He is available today. The pre-schooler can be initiated into this process through his family situation, through his social and recreational life, and through his pre-school environment. Of necessity his service is limited. Nevertheless, this limitation is no excuse for omitting opportunities wherein he discovers how he can demonstrate actively his concern for others.

Attitudes toward active care and concern for himself and others are being formed now. Later in life these seeds of concern, of generosity and magnanimity can bear fruit in a mature productive Christian life. Again, the Christian man of active service strives during a lifetime to broaden and deepen his active concern and availability to others.

Religious educators see the possibilities for helping young people cultivate the soil for present planting and for the future harvest of mature Christian living. Parents and teachers are eager to work together in achieving these goals. This mutual help, insight, and support demonstrate their response to their uniqueness, their belongingness, and their desire to be available. Merely in working together, they can provide the youngster with a real learning experience. The pre-school youngsters do present a challenge to religious educators (parents and teachers), one which they cannot afford to ignore.

Parish must plan RE program

BY REV. CARL J. PFEIFFER, S.J.

In the past four years I have visited many dioceses and parishes around the United States. As I reflect on "parish religious education" a number of experiences come to mind that seem to point to a growing need for more coordinated planning within parishes. Here are a few of the common kinds of situations I have repeatedly met that led to painful crises or chronic problems in various parishes.

First of all, there is the parish that introduces a new religion text to its school of religion. The text is sound and highly recommended. The teachers are simply told that they will use this text. No preparation is given the teachers to help them understand the new approach or to cope with its very

different methodology. A variation of the first, is the parish where the new text is introduced with ample teacher preparation. In fact, the teachers are enthusiastic about the new text. However, no thought is given to preparing the parents. When Johnny brings home his new religion book, which may at first glance seem to have little to do with religion, the parents understandably are disturbed.

THINK OF JOHNNY with his new text. His teacher is enthusiastic and Johnny is sufficiently interested. The new approach is livelier and more involving to him. It seems to make sense. But his parents do not understand at all why he is not learning the way they learned, and seems not to be learning what they learned. They, no thought is given to the religious education of Johnny is caught between school and home, between parent and teacher.

Another common situation is the obvious difference between parish Mass on Sunday and what is taught about the liturgy in religion class. Johnny—or his parents attending adult classes—finds the parish liturgy quite different from what is being taught.

Examples could be multiplied. Adult education is often planned and conducted with no relation to the religious education of the adults' children. Religious education programs in the parochial school are frequently not planned in coordination with the CCD school of religion—sometimes the programs are so diverse that even the children in third grade notice it. Sunday sermons may be directly at odds with what the children are learning in religion class, or what their parents are exposed to in adult education programs. Seldom is there a clear relation between religious education and other parish activities, such as social assistance to the poor or needy, or political efforts in major contemporary issues that touch human and Christian values.

WHAT MY EXPERIENCE leads me to conclude is that a major priority in parish religious education is coordinated planning. A serious cause of confusion and concern—much more serious than any new religion text—is the fragmentation and lack of coordination of efforts within the parish community. If parents do not know what and why their children are learning what they are, there is good reason for concern. If pastor

When we were discussing the earlier trouble with "the Jews," which began with the arrest of Peter and John, I suggested that by "the Jews" Luke meant the majority, or "the establishment," or "they" as opposed to "we," since everyone involved was Jewish.

ON SECOND THOUGHT, I would suggest that "the Jews" were also a minority. Luke uses the term to mean those who did not wish to permit the preaching about Jesus. They were a certain group in the top level of leadership. In his account of that earlier trouble Luke indicates who they were: "the priests, the officer in charge of the Temple guards, and the Sadducees" (4:1). It is not likely that the majority of the people had any interest in the matter. Communications being what they were, most of the multitudes of people in Jerusalem probably didn't know anything about Jesus or the Apostles.

When you finish reading the rest of Chapter 12, the account of how Peter was set free from prison and then went to the home of Mary, mother of John Mark, where he spoke to many people gathered there for prayer, you will not read anything more about Peter in the Acts of the Apostles, except for what we are given in Chapter 15 about his participation in the meeting of the Apostles at Jerusalem (the column after our next one will be devoted to that important event).

HERE IN CHAPTER 12 it says only that Peter "left and went somewhere else." We are not told where he went. Some Protestants make a great deal of this fact. They stress that the Scriptures say nothing about Peter being in Rome and that the Acts of the Apostles present only Paul going to Rome and preaching there. They argue that the theme of the Acts is the growth and expansion of the Church from its Jewish character and its center in Jerusalem to a world outreach symbolized by a new center in the capital of the Roman empire. They conclude that in the Acts of the Apostles Paul is the climatic figure and that, since he is the one who goes to Rome and preaches there, it is he who becomes the symbol of the gospel's universality.

We Catholics have the tradition, which goes back to early Christian times, that Peter went to Rome, preached the faith there, and was martyred there. This is not an article of the faith. Some of the trouble between Catholics and Protestants in the past, and still today in places like Northern Ireland, is explained by the fact that people had mistaken notions about this point. We will have more to say about the roles of Peter and Paul in the Acts.

and teachers are apparently contradicting each other's work, confusion is inevitable. If education programs show no awareness of serious social and political issues, concern is a desirable reaction.

Planning does not mean that everyone will suddenly agree on everything. There are honest differences within the Church today, and these need to be respected. But honest differences need not lead to chaos and fragmentation—or even cessation—of parish religious education. Many parishes have faced the reality squarely and worked to build up a community of faith Catholic enough to encompass the legitimate differences of its members. Within that kind of community, a coordinated approach to parish religious education can be planned.

WHERE LOCAL PARISH communities have actually formed a coordinated plan for religious education, they have usually come up with programs that are tailored to their own needs. No package or kit from a national or diocesan office is available to meet the varied needs of parishes with the very different socio-economic, racial, cultural, and geographical situations. However a "formula" seems to be discernible, based on the experience of such parishes and a minimum of knowledge about planning. I would suggest that such formulae takes in this basic sequence of questions:

(1) What are the peculiar religious education needs of our parish community? What are the problem areas? What are the operative factors in our situation? What do we need most?

(2) What resources are available within our own community? What talents and abilities are found in people in our community? What additional resources are available from the diocese, from local educational agencies, from consultants, etc.?

(3) Given the unique needs and the limited resources of our parish community, what can we set as realistic goals? What are the most serious priorities we should set ourselves?

(4) Once the needs, resources and goals are determined, then the actual strategies and programs can be decided.

Many parishes have been surprised at their untapped resources and at the significant progress that could be made by applying such a planning formula. A community health plan to plan seriously to meet their common needs can do much to face the growing polarization within the Church.



Even on a busy street, no person can sever the "deeply rooted ties that bind him to others." (NC Photo by Fr. Elmo Romagosa)

SCRIPTURE TODAY

Trouble with Jews . . . and Protestants

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

After giving the story of Cornelius, the Roman army captain, and the Apostle Peter's defense of the fact that he baptized the Gentile officer, Luke repeats something he had already said in Chapter 8.

"The believers were scattered by the persecution which took place when Stephen was killed" (11:19).

In Chapter 8 Luke added that the believers were scattered throughout the provinces of Judea and Samaria. Now, in Chapter 11, he says that some went as far as Phoenicia and Cyprus and Antioch. They were still "telling the message to Jews only." But now, Luke adds, some of the believers who came from Cyprus and Cyrene went to Antioch and "told the message to Gentiles also, preaching to them the Good News about the Lord Jesus."

WE ARE TOLD IN Chapter 11 of the Acts of the Apostles that "a great number of people believed and turned to the Lord" at Antioch. Since this information is given in connection with the mention of preaching to Gentiles, presumably most of this "great number" were Gentiles. The Apostles sent Barnabas to check up on this. And he gets the impression they are not quite happy about this proliferation of the faith among Gentiles, or at least not quite sure that the faith can properly flourish without observance of the Jewish laws and customs.

Barnabae saw, however, that the faith was indeed flourishing among the Gentiles at Antioch. He brought Paul from Tarsus, and the two of them spent a year teaching the people in Antioch.

At this time, in Luke's narrative, we are told that it was at Antioch that the disciples were first called Christians, meaning "followers of Christ." We are told also about the activity of some prophets who visited Antioch, and about the setting up of the first Christian relief fund. The Christians of Antioch, who were presumably, as we have seen, for the most part not Jews, decided to send as much money as they could to help "their brothers who lived in Judea," who were presumably, as we have seen, for the most part Jews.

Keep all this in mind when you read what comes at the beginning of Chapter 12, about King Herod's persecution of the Christians. Luke says that Herod had the Apostle James, brother of John, put to death by the sword, and when Herod saw that the "Jews" were angry, he went ahead and had Peter arrested.

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Comment

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

The harm pornography does

The majority report of the President's Commission on Pornography and Obscenity will not be officially released until early next month. But enough of its draft report already has been "leaked" to create a wave of uneasiness across the nation, beginning with President Nixon himself.

The commission was established by Congress in the Johnson administration, and all but one of its 18 members were appointed by President Johnson. Therefore, Mr. Nixon is in a good position to disavow the commission's findings, in part or in whole, without subjecting himself to criticism for having created an expert panel, then rejecting its findings because they didn't fit his own viewpoint.

The most disquieting aspect of the draft report "leaked" to date, and one that Mr. Nixon already has disavowed through White House spokesmen, goes as follows:

"All of the available scientific evidence suggests that pornography is neither a scientific activator nor initiator of sexual behavior.

Research indicates that erotic materials do not contribute to the development of character defects or operate as a significant factor in anti-social behavior or in crime and delinquency causation."

Boiled down, this means that prolonged submersion in a cesspool of smut never hurt anybody. If this assumption is accepted, another part of the "leaked" report quite naturally follows—that all laws against showing and selling pornographic films, books and erotica should be repealed.

Therefore, the only thing that really needs to be challenged at this point in the ball game is the assertion that pornography is not harmful to anybody's character. This "finding" would be laughed out of court if it were made by his own defense. Yet here it is being seriously advanced by the majority of a blue-ribbon presidential commission headed by the dean of a great law school.

We all are affected in greater or lesser degree by the sum total of what we see, hear, feel and think. Doubtless some individuals could

survive unchanged in a culture where smut and deviate behavior were fed the populace around the clock and decreed from on high as representing desirable standards. But it flies in the face of all human experience to contend that such a prevailing climate would not alter the character and behavior of the great mass of persons.

Hard-core pornography—as distinguished from art or science with a sexual content—always has been recognized by the Church and society as a whole as a poisonous thing. It poisons lives in the same deadly way deadly matter fouls the nation's streams and air. Pornography distorts the human understanding of sexuality. The "information" it offers is false and misleading. Thereby it blunts the capacity for love that is normal and healthy, leaving its victims confused and disappointed. The sum of its effect is to brutalize, in fact, to leave the human person at a lower level of response than that of a beast. For a beast responds in perfect harmony to the nature with which God has endowed it, whereas the misguided victim of pornography tries to live in a world that simply does not exist.

The conclusion of the presidential commission's majority that hard-core pornography is altogether harmless is based on some extremely shallow studies involving sex offenders, juvenile delinquents and 23 male students at the University of North Carolina. When the pseudo-scientific nature of these studies is exposed, and it soon will be, the whole report of the commission will be discredited, although part of it doubtless is of value.

That means \$2 million of the taxpayers' money will have gone down the sewer, along with the efforts of a commission which seemed more interested in whitewashing smut than in finding a way to cope with the traffic in it without the undesirable imposition of censorship.

But perhaps it will be worth \$2 million if the nation learns that a presidential commission is useless in dealing with moral law and human nature.

The many-splintered society

Older people in the United States long have been recognized as victims of a national obsession with youth. Today their estrangement is all the more acute because of a dramatically accelerated rate of social change. One sociologist noted recently that we are no longer producing a new generation every 20 years or so. We are producing one every five years.

What chance have those who have outlasted their usefulness in a society which feels it obligatory to scuttle the lessons and the methods of yesterday? Not much. Unless, like the other proliferating subcultures in this politically polyglot nation, the elderly close ranks and declare war on the outsiders.

Increasingly more of the over-65 group are doing just that. They are clustering in apartment complexes, retirement homes, housing subdivisions and even entire small towns which deny residency to the

young. Economically and politically (they make up 15 percent of the electorate) they are trying their muscle in legislatures and at the consumer bargaining table. Their needs and those of their peers are the foremost, often the only, cause of concern.

What this may, and should, accomplish is a better deal for America's aging and aged—higher Social Security with some built-in protection from shattering inflation, good housing and better medical care. God knows they deserve a better shake. But what this political numbers game also is likely to accomplish is an even greater splintering of society.

"Generation gap" is not only a cliché, it is, like the elderly in the U.S., socially obsolescent. We are no longer divided into the old and the young, but the young-young, the old-young, young-old and so on to the grave.

Love, honor and budget

A young couple contemplating marriage ought to spend a good part of their courting time in the supermarket, according to Father James T. McHugh, director of the Family Life Division of the U.S. Catholic Conference. Some of the most pertinent facts of life today are financial, and families which can't face them without wrangling and resentment too often end up in the divorce court.

Father McHugh cited a recent survey of California gynecologists which concluded that the largest single cause of marital breakup is not sexual incompatibility but the inability of couples to handle their money. The discord in the bedroom is a consequence, not a cause, as has been popularly presumed.

Granting that any findings arrived at by gynecologists would be based largely on middle-income patients, Father McHugh believes that

money difficulties can and do plague families at every slot on the income scale. Moreover, those difficulties are likely to accelerate "in an affluent, inflationary, credit-oriented society."

On top of being caught up in a consumer world of ever-rising aspirations and ever-increasing costs, today's young families operate with patterns of money management which are "largely their own creation, quite without... precedent from their own home life," said Father McHugh. The thrift and realistic spending that characterized their pre-World War II mothers and fathers didn't "take." Perhaps the parents were too determined to give their offspring the luxuries they never had to care whether or not a small fortune was frittered away on cosmetics, records, clothes, etc. Perhaps memories of an

impoverished childhood distorted reason and resulted in a need to insulate their own youngsters from any anxiety over money.

Whatever the reason for oversight or deliberate neglect, those same children, now with children of their own, are too prone to panic at the first sign of a money crisis. When the delusions of a credit-card existence fade, hostility sets in. The wife sees the husband as a poor provider, blames him for their money troubles. He in turn thinks she is a selfish spendthrift. Not knowing how to discuss money intelligently, let alone spend it wisely, communication stops or degenerates into a never-ending argument.

Insurance against such an impasse is not costly but takes time. Parents who try to spare their children the worry over family finances are not being kind but cruel. Children must understand that some kind of orderly money plan has to be

followed or bankruptcy is inevitable. They must learn to distinguish between luxuries and necessities and accept a system of priorities that is fair to all family members. They need to see the bills three weeks after desire has been satisfied by a charge card.

As difficult as it might be for starry-eyed lovers, practical discussion about savings, budget and economic potentials are a must for engaged couples. Shopping trips to department stores and supermarkets to determine the cost of living and the partner's choice of price level are highly recommended. Before the knot is tied is the best time to find out how much pressure the purse strings will have to bear.

Father McHugh notes that every family has two basic assets—its own resources and the financial competence of the spouses. It isn't likely that either will amount to much without some premarital training and counsel.

QUESTION BOX

Why didn't God create one race?

BY MSGR. R. T. BOSLER

Q. I have often wondered what caused this terrible race confusion. I have been taught that we have a just God—yet, God in his wisdom did not create one race. To me this seems to be a simple answer, one race. People born in Africa, what chance did they have—a hot sun, wild animals and savagery? The odds were against them.

A. God created but one race here on this earth: the human race in many different varieties. What we call races, the brown, yellow, black and white races, are arbitrary divisions. We might divide men into many more. The whites might be divided into swarthy and pink, or round heads and long heads, etc.

Whatever confusion there is between the races, men themselves are responsible for. One of the most important revelations of the Bible, one that runs through the Old Testament and the New, explains why there is confusion between the races. The story of the tower of Babel is a parable in which God tells us that it was sin that divided the human family and this disunity is symbolized by the confusion of languages.

In the New Testament we learn that the early Church found in what happened at Pentecost a reversal of Babel. In the Acts of the Apostles we are told that the Church began by overcoming the barriers of languages when visitors from afar in Jerusalem heard the Apostles speaking in their own languages (Acts 2:4-12). St. Paul teaches that the very purpose of the Christian Church is to re-unite men into one family under God in which there will be neither Jew nor Gentile but all will be one in Christ Jesus. So, if there is still race confusion, it is because Christians have failed to take Christianity seriously.

And regarding your problem of the Africans with the odds against them, isn't it possible they may be happier than we with our insatiable wants and inability to distribute wealth fairly and avoid war? Personally, I feel that in God's plan the Africans and Asiatics are in the background marking time until they take over the task of advancing the human race after Western man grows fat and

flabby from success, like a boxer or a golfer who made too much money.

Q. Is a Catholic man divorced from a Catholic woman and remarried civilly, bound in conscience to remember his divorced unmarried wife in his will if he has an independent income of her own? Also would the divorced wife be bound to remember her remarried spouse in her will?

A. A divorce frees a couple from any legal obligation to each other. There might be a moral obligation—in other words, an obligation before God—to leave something to help support a destitute divorced spouse, but in the case you describe I can see no reason why there is any strict obligation. The noble and more Christian thing to do would be to remember the first wife in some way.

Q. Some time ago I read in one of your columns that St. Joan of Arc never

declared a saint by the Church. How is it then that some of the Catholic churches are named after her?

A. My home parish was named after St. Joan of Arc. It is not likely that I would have been so daft as to make such a statement. St. Joan was formally canonized a saint by the Church on May 16, 1920. There is probably no saint in the calendar about whom more is known and more books have been written than St. Joan of Arc. You may be confusing her with the name of St. Barbara which has been dropped from the calendar of saints because there are serious doubts about whether such a person ever existed.

Q. My papal blessing was given by a pope now deceased. A friend has informed me that the blessing terminates with the pope's death. Is this true?

A. By a papal blessing I take it you mean a piece of ornate parchment or parchment-like paper stating that a

pope blessed you. All this does is record an individual one-time blessing given you by the pope. It doesn't continue to have any influence through the parchment so long as the pope lives, much less after his death.

Q. Why do we have to take contaminated hosts at Communion? I am referring to the practice of prospective communicants putting hosts into a ciborium as a form of offering. Are we in reverse, back before sanitation was important?

A. I sympathize with you. When people are asked to place the hosts in a ciborium or on a plate to be offered, I think tongs should be used so that fingers do not touch the hosts. It seems to me that this practice, laudable though it is, is best reserved for week-day Masses or special occasions. I find it impractical for large Sunday congregations.

THE BLACK VOICE

Does religion embarrass you?

BY REV. LAWRENCE E. LUCAS

I read an interesting article in the National Catholic Reporter recently concerning the move on the part of nurses at a major state-maintained hospital in Manchester, England. It seems

they have effectively halted abortions in the institution by refusing to carry out operations.

Senior nurses at Stepping Hall Hospital have refused to assist in any further abortion operations, thus forcing the regional hospital board to transfer future abortions to other hospitals within its area. The board emphasized that the revolt was not basically on religious grounds but was more "a matter of nursing conscience."

Since most of the Catholic nurses have already refused to take part in such operations under the 1967 Abortion Act's conscience escape clause, the vast

majority of the nurses now involved are non-Catholics. Yet, the affair did remind me of a discussion on the subject in which I was involved in New York. Several Catholic nurses who were having nothing to do with such operations took great pains to emphasize "their religion had nothing to do with their decision, it was a matter of nursing conscience."

IT'S THIS EMPHASIS that leaves me wondering. While it's possible such-people are only deluding themselves about religion not playing a part, it is interesting that they seem constrained to make such statements.

In the first place, there is no need to point out the obvious: that so many people are using the word "conscience" without giving a thought as to what they mean by it. It can mean anything. For example, how my stomach feels at a given moment or my immediate gut reaction to a certain situation. It can refer to my "total person" making a judgment about some action or direction for my life in terms of values and beliefs that can be described as predominantly moral and/or religious.

More importantly, I wonder whether a large number—especially of us "liberals" (whatever that means)—are not ashamed to say religion (or a particular

understanding of morality) influences our decisions. It makes us "unscientific, unemotional, non-fully human," you know.

Remember how, for a while, so many of our more socially aware priests, Religious and lay folks began eliminating some Scriptural readings from Mass, SUBSTITUTING more recent non-Scripture readings as "more relevant." Nothing works more effectively to confirm the socially-sleep or dead in the error that social involvement with men is beyond the concerns of religion and the Scriptures.

THERE SEEMS TO BE a growing assumption, some circles that if my values and beliefs are associated with religion—especially Catholic—and play a part in my decisions, it's dogmatic despotism.

However, if my decision flows ONLY (and that's a good trick) from economic, political or so-called sociological or anthropological or whatever-else-you-call-it findings, it's beautiful and scientific.

This may be an oversimplification, but you get the point. It's ironic that those of us who criticize those religious people who limit their religion to the Sunday Mass should ourselves fall into the same bag from another avenue.

WHAT OF THE DAY

The beauty of Alaska

BY REV. JOHN DORAN

The next meeting or convention of the Planned Parenthood group should take place in Alaska. It would be interesting to see how shrilly they could warn us of the impending doom of over-population and a crowded world after driving around some of the countryside of that new land.

I have been in Alaska before, but always in the winter time, when one stays rather much on the inside. In the late summer, however, a man is free to roam around the land, and that is just what I have been doing. It has been wonderful and so beautiful.

We drove from Anchorage off to the east and then down south to Valdez. Patches of snow on the mountains, trees and grass everywhere, wild mountain water flowing along the side of the road so very often—all were wonders of diversity to a desert rat like myself. We ate lunch beside the Manataska glacier, and then climbed around on it to get pictures of its ice-blue crevices. We arrived in foggy Valdez early enough to view the old, earthquake-and-tidal-wave-ravaged town, and to see the new town growing up several miles away. There we could see, too, the huge supply

of pipe shipped in from Japan to start the north slope pipeline when all the dickering is over.

THE NEXT DAY we were to take the six a.m. ferry. With usual bureaucratic disdain the local mailman makes you check in at five, then sit in your cold car until around seven-fifteen when you are allowed to take the car aboard. Once on the ship, however, the trip was wonderful, and the "E. L. Barrett" quite comfortable. The ship takes its passengers up to about a half mile from the huge Columbia Glacier, and sits there blowing its horn to try to shake pieces of the ice down into the water where they form baby icebergs. Shades of the "Titanic," the crew seemed to have no fear of the chunks of ice which floated beside us in the water and occasionally bumped against the ship!

The ship takes one to Whittier, which was a huge shipping base during World War II, but now seems nearly abandoned except for the government shipping of gas for the jet planes of Ellendorf Base and the occasional activity at the hydrotrain dock where whale freight trains are put on barges and tugged all the way to Seattle.

In all this trip, some 400 miles, one does not pass a total of 10,000 inhabitants. Let baby be born, there is always room in Alaska!

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"TELL ME IF I'M CRACKING UP. I HEAR A BANJO!"

'FEELS LIKE RIP VAN WINKLE'

Bishop Walsh is finding surprises at every turn

BY MARCELLE POIRIER

HONG KONG—The difficult task of bringing Maryknoll Bishop James E. Walsh "up-to-date" is far from over and there are surprises for him at every turn ahead.

"But the bishop is a remarkable man," said Father John J. McCormack, superior of the Maryknoll Fathers who has been mainly in charge of the enormous re-orientation operation. Bishop Walsh spent 12 years of isolation in a Shanghai prison.

"He did not know the name of the President of the United States," said Father McCormack in an interview with Religious News Service here, "and had to ask what LBJ stood for, though one of his Chinese guards told him President Kennedy had been assassinated."

Bishop Walsh, 79, who is recuperating from his ordeal at a Maryknoll Hospital here, thought Father McCormack was joking when the priest told him he would fly back to New York in a day. He knew nothing of the jet age.

"I feel like Rip Van Winkle awaking from a long sleep," Bishop Walsh had said earlier, trying to explain the feelings of utter bewilderment which have assailed him in his growing contacts with today's world.

"I am only just beginning to suspect the many changes that have taken place in all aspects of life," he said.

Though the bishop's Chinese guards boasted of the space satellites orbited by the Chinese Communists, he was not told of the American moon landings.

IT IS, HOWEVER, the changes in the life and forms of the Catholic Church here, astonished, bewildered and occasionally shocked the aging American prelate, reported Father McCormack.

"The Church he knew was traditionalist and unchanging," the priest said. "The Church he has returned to has changed and is still changing."

"We have to remember in talking to Bishop Walsh," he added, "the changes of the past decade, indeed in the past four or five years, have been more extensive and profound than any in the past 400 to 500 years."

"It is understandable that at times he is very bewildered and confused," Father McCormack continued. "He has so much to assimilate."

However, after the "first shock" the bishop adopts a liberal attitude. "He is a remarkable man," the priest said. Noting that he had been trying to explain some of the basic changes in Church life and ritual, Father McCormack said "he (the bishop) told me that throughout his imprisonment he has been praying and suffering for the Church, and it would have been understandable if he had felt some bitterness in finding so many of the things he had believed in changed."

"But there is not a trace of bitterness in him. He simply says 'It is well if that is what Almighty God wants,'" the priest said. "Noting that he had been trying to explain some of the basic changes in Church life and ritual, Father McCormack said 'he (the bishop) told me that throughout his imprisonment he has been praying and suffering for the Church, and it would have been understandable if he had felt some bitterness in finding so many of the things he had believed in changed.'"

"But there is not a trace of bitterness in him. He simply says 'It is well if that is what Almighty God wants,'" the priest said. "Noting that he had been trying to explain some of the basic changes in Church life and ritual, Father McCormack said 'he (the bishop) told me that throughout his imprisonment he has been praying and suffering for the Church, and it would have been understandable if he had felt some bitterness in finding so many of the things he had believed in changed.'"

"One of the BISHOP's first surprises was finding the Mass he celebrated with Father McCormack was said in English. He was somewhat disconcerted when he found that what he had known as an elaborate ceremony had become a simple rite."

"When we came to the time to receive Holy Communion," said Father McCormack, "I passed the chalice to the lay sister and the bishop turned to me and said: 'Do the lay people receive the Precious Blood now?'"

"As I was amazed, if not shocked, to see lay people receiving the host in their hands."

Bishop Walsh also mistakenly reproached Father McCormack for neglecting to read the Last Gospel—which has not been a part of the Mass for several years now.

"I had to explain to him that those women he considered lay people were in fact Maryknoll Sisters in modern dress," Father McCormack confessed.

The Maryknoll superior said the bishop wanted to read his breviary and it was suggested he read it in English as Latin breviaries are scarce these days. The bishop, however, was "not prepared to make this concession and we had to initiate a long search to find some old Latin books."

Bishop Walsh had been told by one of his Chinese guards that Pope John XXIII had died and was replaced by "someone called Paul" but at the time he had not been able to identify him.

FROM THE OTHER SIDE

UNDERSTANDING THE NEW YOUNG

BY ALVIN F. KLOTZ

Some feel that the present ferment among youth is implicitly religious. Probably this can be argued, and it would inevitably hinge upon one's definition of religion—where it begins and where it leaves off.

C. Harvey Lord, until recently the dean of students at Christian Theological Seminary, Indianapolis, deals effectively with this in a short paper entitled "The Ministry of the Church and the 'New Young.'"

Dr. Lord says that the new young should be distinguished from the "unquestioning young" or "accepting young." The "new" group is distinguished by their freedom to experiment with new life styles, spontaneous worship and the use of language intended by its vulgarities to rid idolatry of its pseudo-holiness. They are indifferent to long-honored occupations. They very regularly absent themselves from our houses of worship. Accordingly, churchmen tend to feel that the mood of the "new young" is anti-religious. They see this mood as opposing everything that Christian righteousness upholds. For that matter, the youth think of themselves as anti-religious and anti-church. This springs from a radical questioning of all institutions. They see the church as too easily caught in the trap of worshipping property and products and thus becoming brutal and dehumanizing.

DR. LORD FEELS THAT the "new young's" very search for meaning is an expression of religion. They will eventually find new patterns of faithfulness that they will share in some form of communion such as the church. He suggests that these patterns will substantially reflect the presence of the God we ourselves seek to honor. But in the meantime we must be prepared for their exploration of sex, marriage, friendship, worship, community, ecstasy,

vocation and education. Some of this experimenting, says Dr. Lord, will be a failure and will extract a high cost in personal suffering. Some will be valid and will open ways to enrich and enhance American life.

The real problem of the church and its ministers is to find means of communicating with these "new young." We have real difficulty in speaking with them. Persons who come to them with authoritative answers often labeled as the "truth" are objects of suspicion. They do not honestly feel that we have a capacity to sit where they sit and see what they see.

So when hate exists in the church, they know about it. Many bear the scars of being labeled as hippies in the church or having their peaceful protests termed violence which inspires violence. So they tend to look at the rest of us as whited sepulchers well dressed and neatly trimmed on the exterior but full of seething hostilities on the inside.

YET, SAYS DR. LORD, among themselves the young still want to dig deeply into what life is about and to separate the genuine from the false. They have a way of separating the adults in their own minds, distinguishing those who are slaves to social habits from those who are prompted by faithful commitment.

It is the writer's conviction that the churchman who really wants to involve himself with these "new young" can expect both pain and pleasure. He will need to spend time with them in common enterprises. He must attempt to rethink the faith and heritage of his own Christian background so he can relate it to their sensitive consciences and amazing commitment. If he searches with them for new patterns of group expressions of loyalty both in worship and liturgy, he will undergo the hazards of being misinterpreted. Persons who are trying to keep the ark of faith from foundering may well see him as their enemy.

His own life style would seem to indicate that Dr. Lord feels it is worth the risk.

BY MSGR. GEORGE G. HIGGINS

The U.S. Catholic Bishops' Committee on Farm Labor became involved in the California table grape dispute several months ago in an effort to bring the parties together and to persuade them to settle their differences peacefully and equitably through the normal processes of collective bargaining.

Partly because of the Committee's efforts in this regard, the grape dispute has now been substantially resolved, but no sooner had the decisive Delano contracts been negotiated when, quite unexpectedly, a potentially more troublesome problem arose in the form of a jurisdictional dispute between the United Farm Workers Organizing Committee and the Western Conference of Teamsters.

In response to this worrisome development, the Bishops' Committee, acting through its Chairman, Bishop Joseph F. Donnelly, Auxiliary Bishop of Hartford, Connecticut, addressed an urgent appeal to the United Farm Workers Organizing Committee and the Western Conference of Teamsters to meet with representatives of the Committee in a sincere effort to resolve their jurisdictional dispute. Bishop Donnelly's appeal to the parties reads, in substance, as follows:

There is, to our mind, no question that the farm workers want union recognition. We are also convinced that the grower employers are willing to recognize such a union. The only question remaining is which union do the workers want. In order to safeguard the newly-won peace in the agricultural industry, and to avoid the possibility of another prolonged struggle, we, the members of the U.S. Catholic Bishops' Committee on Farm Labor, appeal to all the parties concerned to come together to seek a resolution of this problem. As Chairman of that committee, I specifically call upon the United Farm Workers Organizing Committee, AFL-CIO, the Western Conference of Teamsters, and the growers involved to meet with our committee to attempt to resolve and settle this dispute. Because the current harvest is underway, it is urgent that a meeting be scheduled immediately. Therefore, I am calling for such a meeting to be held early this week.

BOTH PARTIES RESPONDED immediately and very favorably to the

SOCIAL REFORM

How two unions settled a dangerous dispute

Committee's appeal and agreed to hold a series of meetings with representatives of the Committee in Salinas, California on Tuesday, August 11. In the absence of the Chairman, Bishop Donnelly, who was unavoidably detained in Connecticut, I was privileged to chair those meetings, with the able assistance of Monsignor Roger Mahony of Fresno, California, who was serving in his capacity as Secretary of the Committee.

Beginning early Tuesday morning, August 11, Monsignor Mahony and I met with the parties separately over a period of several hours and at 10:30 p.m. called them together for what turned out to be a non-stop all-night session which, happily, resulted at 6 a.m., Wednesday, August 12, in a formal pact between the United Farm Workers Organizing Committee and the Western Conference of Teamsters.

As I told the media at a joint press conference at noon that day, I look upon this mutual assistance pact as being a truly historic document in the annals of farm labor, and I am fully confident that it will work to the mutual benefit of all concerned, workers and growers alike.

In the name of the Bishops Committee, I should like to congratulate both parties very sincerely for the statesmanlike and highly constructive manner in which they have resolved their jurisdictional dispute, and Monsignor Mahony and I, speaking in a more personal vein, wish to commend them for the maturity, the good judgment, the good will, and the unflinching courage which they brought to their difficult assignment.

WE TOLD THE PARTIES when we first met with them on the morning of August 11 that we were hoping for and would do our best to help them hammer out a document which would be more than an armistice, more than a legalistic non-aggression pact. In short, we urged them to try to come up with an agreement which would be thoroughly positive in tone and would be calculated not so much to defend or protect their separate interests as to promote their

mutual interests and the general interest of the entire agricultural industry. We think they have done just that and have done it very well.

The growers in the Salinas Valley are also to be congratulated for their willingness to recognize the collective bargaining rights of their workers and to help develop a sound system of labor-management relations in their crucially important industry. On Tuesday morning, August 18, they started negotiating with the United Farm Workers Organizing Committee.

I was asked by the parties to sit in on these negotiations as a representative of the Bishops Committee on Farm Labor. Speaking in that capacity, I fully expect to be able to announce—even before this column appears in print—that the parties have settled their differences and have signed collective bargaining contracts covering a variety of crops in the Salinas Valley. In fact, I am absolutely certain that this is going to happen. I am equally certain, however, that it couldn't have happened—possibly for several years—if the Teamsters and the Farm Workers had failed to settle their jurisdictional dispute on August 12.

WHEN I ARRIVED in Salinas on August 11, I was frankly very pessimistic about their ability or their willingness to do so. In fact, I was reasonably certain in my own mind that if they didn't settle the dispute by Wednesday morning, August 12, they were headed inevitably for a civil war which might have dragged on indefinitely. It was for this reason that I decided to keep them in session all night without so much as a coffee break.

Fortunately this emergency strategy was successful and, by noon the following day, with the formal announcement of their mutual assistance pact, we had moved into a new era in the annals of farm labor not only in the State of California but throughout the rest of the nation as well.

From here on in there can no longer be any doubt that collective bargaining will eventually become the standard method of handling labor-management relations in the entire agricultural industry. The question is no longer "if" but "when" this will happen.

For my own part, I am optimistic enough to think that it won't take very long. That's why I said at the press conference in Salinas on August 12—and wish to repeat at this time—that the Teamster-UFWOC mutual assistance pact was a truly historic document in the annals of the farm labor movement in this country. Again, sincere congratulations to both unions.

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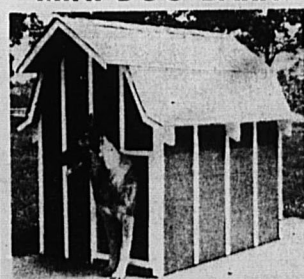
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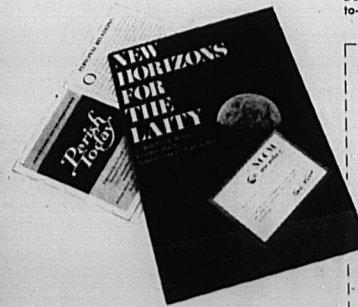
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SHEILA DUELL TOP WINNER

Over 2,000 attend annual Talent Show

The 17th annual Junior CYO Talent Show drew an appreciative audience of over 2,000 last Sunday evening in the Garfield Park amphitheater.

Making a continuous show was Holy Name parish, Beech Grove, which placed five in the top 11 awards, including the "best of show."

The top trophy and \$15 cash prize for "best of show" performance went to Sheila Duell, of Holy Name, for her vocal medley from "Hello, Dolly."

Chris Eckrich, also of Holy Name, won top honors in the vocal division with a solo from "My Fair Lady."

The "Light Touch" dance band, from Holy Name, took the main prize in the instrumental division, while Terri Morrow, of Christ the King, captured first in the variety division with an acrobatic solo.

It was a repeat trophy for Miss Morrow, who last year placed first in an acrobatic duet.

Franklin County picnic slated

FRANKLIN COUNTY-The annual Labor Day Picnic and Chicken dinner at St. Peter's parish will be held Monday, Sept. 7, on the church grounds.

Chicken dinners will be served from 11 a.m. to 2:45 p.m. (EDT). Luncheon items and turtle soup will also be featured on the menu. There will be games and entertainment for all.

For dinner reservations, send check or money order to St. Peter's Church, R.R. 5, Box 155, Brookville, Ind. 47012.

SECOND PLACE awards in Talent Show drew an appreciative audience of over 2,000 last Sunday evening in the Garfield Park amphitheater.

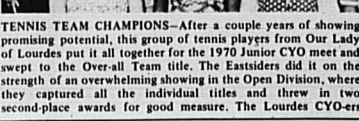
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TENNIS TEAM CHAMPIONS-After a couple years of showing promising potential, this group of tennis players from Our Lady of Lourdes put it all together for the 1970 Junior CYO meet and swept to the Over-all Team title. The Eastsiders did it on the strength of an overwhelming showing in the Open Division, where they captured all the individual titles and threw in two second place awards for good measure. The Lourdes CYOers

CYO NOTES

The August meeting of the Junior Youth Council will be held at the CYO Office on Monday, August 31, at 7:30 p.m.

Approximately 180 high school youths attended the Summer CYO Spiritual this past Monday evening at St. Pius X Council Knights of Columbus.

Under the direction of Father Edwin Soergel and Father Joseph Wade, the program was conducted by Joseph Casey, a student at St. Meinrad Seminary.



TALENT CONTEST, BEST ACT OF SHOW-The young lady in Sheila Duell of Holy Name, Beech Grove, who is shown receiving her award after being chosen as Best Act of Show at the 1970 Junior CYO Talent Show at the Garfield Park Amphitheater August 23. The talented young singer won the nod of the judges for her excellent rendition of a medley from "Hello Dolly" in the Vocal Division at the Seventeenth Annual Contest. CYO Staff members David Oberling (left) and Major Schmieders (right) are presenting Sheila with her check for \$15.00 and the championship trophy. A crowd of more than 2,000 watched the 31 acts go through their paces during the three-hour show. (Story on Page 6)

Terre Haute KC to hold picnic

TERRE HAUTE, Ind.-The annual Family Picnic of Mother Theodore Council Knights of Columbus will be held Saturday, August 29, at the Vigo County Fairgrounds from noon until dark.

Games, contests and awards will be scheduled along with a free chicken dinner. Salad and dessert should be brought.

General chairman of the event is William H. Williams.

'Last call'

The "last call" for lost and found items from the two Brown County camps operated by the CYO Office has been issued this week. All left-over items have been brought to the office, located at 1502 W. 16th St., Indianapolis, at the close of the camping season at Camp Rancho Framasa and Camp Christina. Unclaimed items by September 15 will be donated to the Catholic Salvage Store, according to officials.

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Churches anxious

(Continued from Page 1)

the fire-proposal as it now stands. First, they are adopting a wait-and-see stance until the language and the terms of the proposal are determined and it is formally presented to the City-County Council. Second, they don't like the way in which the proposal was first brought up. "That puts us on the spot," said one priest. "If we object to the proposal on any grounds, it looks like we're objecting to a pay increase for the police and firemen." Protestant ministers were equally sensitive to the possibility that anything they might say would be misinterpreted.

Many individual pastors and church groups have consistently and vocally supported higher salaries.

BEYOND THAT, MANY pastors feel a police-fire fee will have a greater impact on church budgets than does the sewer charge adopted in 1953. Paul E. McClure, program associate of the Church Federation of Greater Indianapolis, outlined the position most federation churches could be expected to take. Emphasizing that he spoke only for himself, he said the situation would probably boil down to this:

"Churches are engaged in programs designed to reduce community tensions, resolve differences, and provide services not other element of the community can."

"Since churches are now faced with a period of reduced income anyway, there would be little alternative to cutting back or eliminating programs not essential to individual congregations."

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TIC TACKER

Fewer parish convents in future?

BY PAUL G. FOX

A few years ago this columnist was audacious enough to suggest that the day had arrived for consideration of possible reshuffling of living patterns by teaching nuns in the Archdiocese.

The observations, interpreted (wrongly) as caustic by several letter-writing nuns and at least one pastor, were occasioned by the completion of the third identical, 36-bedroom convent erected at a cost of about \$200,000 each in Indianapolis to serve adjacent elementary and high school faculties.

Basically, the original suggestion was that the large convents could become "regional houses" for Sisters who work in neighboring parish schools. One of the major factors cited was economy.

MUCH WATER HAS flowed over the dam (both ways) in the intervening years as the school picture and life-cycles of nuns have evolved.

This fall, the convent serving the Sisters of St. Benedict who staff Chatham High School and Christ the King School will be abandoned as the Sisters have moved into the old convent across the street where they once lived.

Occasioning the move is the fact that the Chatham facility will have only two nuns, while another eight will staff nearby Christ the King School. They opted to return to the smaller quarters, used the past nine years by priests on the Chatham staff.

The Chatham Christ the King Convent will become an annex to the high school, accommodating music and art departments, counseling and athletic offices and athletic locker and equipment rooms.

ON THE SOUTHSIDE, an identical building sits between Roncalli High School and St. Jude's School, serving the Sisters of Providence there the past eight years.

St. Jude's facility this fall will have seven Sisters. The remaining two Providence nuns on the high school staff have opted to reside with the Sisters of St. Joseph, added to the faculty last year when Chatham and Kennedy Memorial High Schools were consolidated into Roncalli. The St. Joseph nuns reside several miles away in a 36-bedroom convent at Sacred Heart parish and commute daily to the high school.

Over on the westside, the situation is a little brighter.

Twenty-four Sisters of St. Francis, Oldenburg, will reside in the large convent located between Ritter High School and St. Michael's School. Nine of the 22 teaching nuns there are on the Ritter faculty, while the remaining 13 teach either at St. Michael's or St. Gabriel's School, more than three miles to the West.

MEANWHILE, ELSEWHERE around Indianapolis, the numbers at various parish schools have continually dwindled in number, resulting in many parishes having but three teaching Sisters. Most are occupying quarters erected in the plentiful-nun era of long, long ago.

The convent at St. Joseph's parish, vacated when the parish school was merged with neighboring St. Anthony's School to become All Saints Schools, was leased to a group of Sisters of Charity of Cincinnati for a house of prayer.

Assumption parish on the near-westside, which closed its school last July, will have six Sisters of St. Benedict in residence this year. One will be a full-time parish worker, one will teach at All Saints School, two will be employed in public schools and two are employed elsewhere.

Over at St. Susanna's parish, Plainfield, the two remaining Providence Sisters and the two

parish priests swapped residences for more efficient arrangements.

Prediction: The next few years will see a lot of parish convents for sale.

NAMES IN THE NEWS—Beautiful summer weather has prompted at least two Indianapolis priests to make their parish rounds via bicycles—FATHER JAMES BYRNE, pastor of HOLY CROSS, and FATHER MICHAEL BRADLEY, associate of ST. JOAN OF ARC. (Shades of the late Msgr. James M. Downey, pastor of St. Catherine's parish from 1917 to 1948, who made all his calls on a bike)... SISTER CONRAD MONRAD, S.P., mathematics department chairman at ST. MARY-OF-THE-WOODS COLLEGE, is addressing the Milwaukee meeting of the National Council of Teachers of Mathematics this week. Her topic to high school math teachers is: "Who Should Teach the Difficult Classes?"... DON D. HAMACHEK, administrator of ST. FRANCIS HOSPITAL, Beech Grove, will participate in a program session at the 72nd annual convention of the American Hospital Association in Houston from September 4-17. He will serve as chairman on "Information Technology and Manpower Productivity."

SCHOLARSHIP RECIPIENTS—Five \$100 scholarships have been awarded to incoming freshmen at SCHULTE HIGH SCHOOL, Terre Haute, through the efforts of the charities organization there, headed by TOM AND ANN SWEENEY. Scholarship winners are: MARGARET LEUSING, of ST. ANN PARISH; MAUREEN CALLAHAN, of ST. MARGARET MARY; CHERIE PATRICK, of SACRED HEART; JOHN KLUHE, of ST. BENEDICT; and KATHY FRISZ, of ST. PATRICK. The following Schulte sophomores have renewed their scholarships: PATRICK WALKER, MICHAEL MEEK, MARY BUCK, MARY WILCOX, ALICE STEPPE, RICHARD BUTWIN and LEE JACKSON.

EXPLORER POST IS RECRUITING—Boys from 14 to 18, with or without prior scouting experience, are invited to join Explorer Scout Post 522, sponsored by MSGR. DOWNEY COUNCIL KNIGHTS OF COLUMBUS. One of only three military posts in the nation, Post 522 members and their adult advisors recently completed a summer training session with the airborne division at Fort Benning, Georgia. According to VIRGIL LAWSON, Post Advisor, the boys have cruised aboard Coast Guard cutters, Navy vessels, flown with the Air Force and experienced ranger training with the Army. Yes, they still find time for mountain climbing, camping, fishing and cave exploring, but the emphasis is on the military installations. Meetings are held each Tuesday at 7 p.m. at Msgr. Downey Council K of C, 511 E. Thompson Rd., Indianapolis. Lawson's phone number is 881-0222. Non-Catholics are welcomed.

HERE AND THERE—Three deacons have been withdrawn from the Pastoral Semester program conducted by St. Meinrad School of Theology before it started this past week. The three, all students for the Gary diocese, were withdrawn by Bishop Andrew Grutka so that they could serve in their home diocese. They will complete their final semester at Mundelein Seminary, Chicago. The three had been assigned to CHRIST THE KING PARISH, Indianapolis, ST. ROSE OF LIMA PARISH, Franklin, and ST. JOHN THE APOSTLE PARISH, Bloomington... The first wedding at CATHEDRAL HIGH SCHOOL took place last Saturday when MARGARET M. BOWMAN was married to MISS MARGO CLARE SCHMUHL. The event was solemnized in the chapel of the Brothers of Holy Cross there. A history teacher at Cathedral, Bowman commented that "it was kind of nice to make a little history myself."

"During this week 40 years ago, Bishop Samuel Stritch of Toledo ordered special prayers to be offered at all Masses for the unemployed."

Churches anxious

(Continued from Page 6)

let the sewer bills pile up. Finally, under what Cord describes as "real dures" and "threats to turn off the water," the board gave in. The city agreed to waive all penalties and interest in payment for arrearage. "The accumulated charge against the church building was well over \$1,000," he recalled.

CORD IS ONE OF those who believes the churches should resist taxation in any form, that the collateral benefits which accrue to any community are well worth the tax exemptions. He says city officials and other downtown churches have a "salutary effect" on the city's central area. Closing his church or neighboring St. Mary's, he points out, would be a severe loss to the particular neighborhood they serve even though worshippers are largely transient or from outside the neighborhood. Any fee for services should take into consideration the individual contributions each church makes to the community, he said.

Nor does Cord agree with the idea that churches should pay voluntary assessments for services. In that, he collides with some church officials, including Dr. Grover Hartman, executive secretary of the Indiana Council of Churches.

"In lieu of paying taxes on their church building it is my belief that congregations should voluntarily enter into negotiation with governments to establish fair fees which they will pay for police and fire protection, sewage disposal, and such other services as they may accept from government agencies," said Dr. Hartman. "Though a few churches in other states are known to make the voluntary payments, he could not cite any instances where this has taken place in Indiana."

WHILE PROTESTANTS may worry about the effect of a police-fire charge on a diversity of church-sponsored programs, Catholic concern is concentrated on parish schools.

Last year there were 17,283 children enrolled in Indianapolis parochial grade schools. Using the overall per pupil cost of the Indianapolis public school district—\$743—Catholic churches saved government, including the city of Indianapolis, \$12 million. The contribution to the welfare of the municipality could be expected to influence Catholic sentiment. As in the case of the sewer charge, the schools would be prime targets of a police-fire fee.

But here again the wait-and-see attitude prevails. Until church leaders are faced with an actual proposal, and can gauge its impact, no solid opinion is expected to emerge.

Although there is interfaith concern that the service charge method could get out of hand—especially if cities have to contend with a property tax ceiling on top of a shrinking tax base—no local church leader expressed the belief that real or personal property is in danger of being directly taxed. Not unless there is a drastic revision of the general Indiana statute governing tax-exempt groups. Several cited as a case in point the Franklin United Methodist Retirement Home in Johnson County.

In 1964 the home, as it had in previous years, filed for a tax exemption. The County Board of Review, however, said only a 20 per cent exemption would be allowed on real and personal property. The board contended that only that portion of the home's operation devoted exclusively to "benevolent services" was

exempt. The home charges an admission fee but is operated at less than cost by the Methodist Church.

The home paid the tax under protest, appealed the ruling to the State Board of Tax Commissioners and received a 36 per cent tax exemption. The home then appealed to the Johnson County Circuit Court which ruled that it was a charitable institution and therefore must be granted a 100 per cent exemption.

THE STATE TAX BOARD appealed that decision to the Appellate Court of Indiana. On October 17, 1968, the home won a unanimously favorable decision declaring the operation 100 per cent exempt. As a final resort, the tax board petitioned to have the case transferred to the Supreme Court of Indiana. That court refused to hear the case.

Subsequently the home won a refund of all tax money, plus interest amounting to approximately \$24,000.

Many churchmen believe the case established an important precedent for all tax-exempt organizations. Any move toward direct taxation of property is viewed as highly improbable without first overhauling general statutes. But the problem of service charges—that's something else.

Publication

(Continued from Page 1)

prophetic books have profited from some advances in literary analysis."

CONCERNING THE New American Bible's translation of the New Testament, Father Hartdegen said: "What by Western standard are the limited vocabularies and stylistic infelicities of the evangelists cannot be retained in the exact form in which they appear in the originals without displeasing the modern ear. A compromise is here attempted whereby some measure of the poverty of the evangelists' expression is kept and placed at the service of their message in its richness."

Msgr. Skehan and Father Hartdegen commented on other English translations that have appeared in recent years. "The Revised Standard Version is not sufficiently different from the King James Version," Msgr. Skehan said. He added that Catholics did recognize the gracefulness of the King James Version, although its English is not that of the 20th century.

The Jerusalem Bible published in 1966, Father Hartdegen said, was done by Englishmen from a French version that was based on the original languages. Translation directly from the originals, he said, results in a clearer, more accurate version. "The English version is a translation of a translation," he said, "and took liberties that we did not permit ourselves. . . . We wanted something done by Americans for Americans."

"THE NEW ENGLISH Bible (published this year as a result of the collaboration of various English Protestant groups) does preserve 'thous' and 'thees,'" Father Hartdegen said. "We sought to convey the message to the people of today in the language of today. The New English Bible did not make use of all the original sources and they did not have access to certain material" that under Prof. Cross's control, for example.

The new lectionary of scripture readings in use for Mass in the United States uses the version that will be published in the New American Bible.

Among the Scriptural scholars who collaborated on the translation was the late Father Eberhard Olinger, O.S.B., of St. Meinrad Archabbey.



ELECTED TO BOARD—Mrs. Patrick Lawley, a member of Little Flower parish, Indianapolis, has been elected to the National Board of the Ladies Auxiliary, Ancient Order of Hibernians, as a director organizer. The first Hoosier to serve on the board, she is past state president and division president in Indianapolis.

Slate pastoral council meeting

CHICAGO—Fact-gathering on the feasibility of a national pastoral council for the U.S. Catholic Church will be accelerated during an upcoming meeting at Mundelein College here.

Representatives from 75 dioceses and over 25 national organizations will contribute ideas to the "interdisciplinary consultation" slated for Aug. 28 to 30.

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Pope may comment on drug problem

VATICAN CITY—The Vatican has created a special "drug center" and observers believe Pope Paul VI may be preparing a major statement on the abuse of drugs.

Pope Paul is keeping himself well informed on the use and abuse of drugs, a high Vatican source disclosed.

A special desk in the Vatican secretariat of state has been created to compile documentation on the worldwide drug problem.

Parishes donate \$40,000 for Peru

The Chancery Office this week reported receipt of nearly \$40,000 from Archdiocesan parishes where a special collection was taken recently for Catholic Relief Services for Peru Earthquake Relief.

With 16 parishes yet to report, the collection amounted to \$39,774, according to Father, John Kahle, Archdiocesan Treasurer.

The funds will be forwarded to Catholic Relief Services, New York, with the instruction to channel to money to Huaraz, Peru, where the Benedictine Fathers of St. Meinrad Archabbey have a priory and seminary.

Monsignor Goossens Asks:

Have we heard from you yet in response to our summer appeal?

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FIFTY YEARS OLD—St. Joseph's Church, Universal, will mark 50th anniversary on Sept. 5. (Story on Page 1)

St. Mary-of-the-Woods

set to open 130th year

ST. MARY-OF-THE-WOODS, states, Puerto Rico and Liberia. Ind.—Freshman orientation Upperclassmen will return begins Friday, August 28, on the Sunday, Monday's activities campus of St. Mary-of-the-Woods College as Indiana's oldest liberal arts college for Tuesday. The early start begins its 130th enables the first semester to end academic year before the Christmas holiday.

Sister Jeanne Knoerle, S.P., and the second semester to end president, will greet freshmen in mid-May.

Several changes in curriculum the President's Welcome Dinner, and governance will greet followed by a tour of the students this year. Academic departments at the college have been reorganized into four divisions: Division of Fine Arts; Division of Humanities and Foreign Language; Division of Mathematics, Science and Home Economics; and Division of Social and Behavioral Sciences. "Curriculum at the Woods" will be the topics of the discussions.

IN GOVERNANCE, the College Council will begin its first full year of operation. The 19-member body is composed of eight students, eight faculty members and three administrators and functions as the college community's highest legislative body.

A new board of Trustees will meet in late September for its first meeting, succeeding the former Board of Directors of the college, an all-religious board. The new board is composed of two-thirds lay persons and one-third Sisters of Providence.

*During this week 10 years ago the Very Rev. Plus Barth, O.F.M., of Columbia Retreat House, was elected president of the Franciscan Educational Conference.



LABOR DAY PICNIC

St. Anthony's parish, Morris, will sponsor its annual Labor Day Picnic on the parish grounds Monday, September 7. Proceeds of the event will be used to finance the parish youth program. Dick Struening, above, picnic co-chairman, is shown offering a sample of the delicious turtle soup to Mrs. Matt Ziegler. Turtle soup is a highlight of the picnic fare. In addition to dinners, booths and games will be provided for all age groups. St. Anthony's pastor is Father Bernard Schmitz. The parish is located three miles southeast of Batesville on Indiana 46 (see Batesville exit on I-74).

+Remember them in your prayers

- BROOKVILLE**
HELEN GERTRUDE BATH, 87, St. Michael's, Aug. 22.
- INDIANAPOLIS**
PATRICK HACKETT, 71, St. John's, Aug. 17. Husband of Hannah; brother of Edmond Hackett.
- LEON SLAWICKI, 73, Holy Cross, Aug. 18. No immediate survivors.
- ITA DIANN SONNIER, 31, St. Simon's, Aug. 19. Daughter of mother of Carrie Diann and Rhonda May Humphrey, and Kay Sonnier; daughter of Mr. and Mrs. Clarence W. Rossi, sister of Barbara Anderson, Kay Jenkins and William Rose.
- MARY E. BIGGINS, 37, St. Anthony's, Aug. 19. Daughter of Thomas and Ruth Biggins; sister of Barbara, Delores, Beverly, Patrick, Michael, Timothy and Gregory Biggins.
- TLEO P. HUTH, 71, Sacred Heart, Aug. 20. Father of Mildred Wright, Evelyn W. Gietz, Virginia H. Spoon, Delbert, Paul and Clifford Huth; brother of Father Howard Huth and John Huth, Minnie Krich and Thelma Sooth.
- GERHARD H. RENIER, 84, St. Mark's, Aug. 21. Father of Edward Renier; brother of Emma Ramsey and Villa, David Gus Renier and Quincy Lee.
- FRANK SMOCK, 71, St. Anthony's, Aug. 22. Uncle of Francis Cashman.
- MARY MYREL SULLIVAN, 75, Holy Rosary, Aug. 22. Aunt of Mrs. William Brinkman.
- THURMAN T. TEETS, 66, Our Lady of Lourdes, Aug. 24. Husband of Alma; father of Thurman, John and Michael Teets and Mrs. Delores Paluch.
- MICHAEL T. MEYER, 40, Sacred Heart, Aug. 25. Husband of Betty; father of Mrs. Patrick Sherman, Mrs. Patricia Meyer.
- JEFFERSONVILLE**
GUY B. SMITH, 87, St. Augustine, Aug. 20. Father of Faye Smith of Jeffersonville and Mrs. Richard Smith of Owensboro, Ky.
- MARIAM HILL**
TOSCAR A. ARNOLD, 84, Mary Help of Christians, Aug. 22.
- NEW ALBANY**
CARL J. LETTIS, 71, Holy Trinity, Aug. 21. Father of Mrs. Doreen Lettiss of Columbus. Four brothers and three sisters also survive.
- RICHMOND**
INANCY LOSCHAVO, 79, St. Mary's, Aug. 24. Mother of William A. Hoch of Downey, Calif.; Mrs. Lee Miller of Richmond; Mrs. F. Wayne Sigmund of Richmond and Mrs. J. D. Hall of Webster.
- ASSUNTA SONSI, 81, St. Andrew's, Aug. 19. Mother of Mrs. Andrew's.
- *During this week 10 years ago, Fatima Council played host to the annual State Knights of Columbus Softball Tournament.

Enochsburg sets picnic Sept. 6th

ENOCHSBURG, Ind.—Father Ambrose Schneider and his parishioners have rolled out the welcome mat for their annual Labor Day Picnic, which will be held on the grounds of St. John's Church on Sunday, September 6.

Country style chicken dinners will be served along with sandwiches and the delicious turtle soup for which the area has long been famous.

For those who wish to make advance dinner reservations, the address is St. John's Church, R.R. 6, Greensburg, Ind. Enochsburg is off Interstate 74 between Greensburg and Batesville.

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GOLDEN JUBILARIANS

Mr. and Mrs. William Gindling, members of St. Nicholas parish, Sunman, will observe their 50th Wedding Anniversary on Sunday, Sept. 6, with a Mass of Thanksgiving at 10 a.m. in the parish church. Relatives and friends are invited to the Mass and the reception from 2 to 4 p.m. in the American Legion Hall, Sunman. They are the parents of five children—Lawrence Gindling, of Mamaronock, N.Y.; Mrs. Mildred Fox, of Guilford; Mrs. Marian Guxweiler, of Batesville; James Gindling, of Whiteland; and Bob Gindling, of Sunman.

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VIEWING WITH ARNOLD

'Darling Lili' full of cliches

BY JAMES W. ARNOLD

The big question about "G" movies is not so much whether people still want to see them, but whether they can be made good enough to compete with adult-rated films for a grown-up audience. Take a film with limited kid appeal, like "Darling Lili," the new Julie Andrews farces, stereotyped heroes and dastardly villains, old cars and wholesomeness airplanes, etc.

IN "LILI," Edwards appears to be the same tongue-in-cheek approach to old World War I spy movies. One says "appears" because there is conflicting evidence, and that is of producer-director Blake Edwards, who usually collaborates with composer Henry Mancini to create lush, that would be worth laughing at.

There are echoes, especially in the romantic and Miss Andrews were not playing it so straight. A bedroom sequence, of the sex teases Hudson used to do with Doris Day. Again, just before Julie gets kissed in a shower, Edwards hoped for something like a gorgeous, worldly Julie as an old-fashioned romance to warm the hearts of the kindly matrons in Omaha.

Edwards and Miss Andrews are also newswires, and his cameras glamorize and worship her. This is a gorgeous, worldly Julie we haven't seen before, dressed to the teeth in high fashion and soft focus. Yet although she is supposed to be a seductive German spy, winging military secrets from a dashing flier (Rock Hudson), she is still the same sweet, warm Julie. It's true, she socks out a highly publicized striptease, but it's out of spite, only emphasizing her producer-director's outrage that she is interested in that kind of woman.

The film's virtue is less certain.

Typical confusion of sensibility occurs in a scene at a war hospital in the lovely green countryside. Julie sings a sentimental girl-back-home tune to the wounded, who listen lump-throated—an old movie cliché that could be black comedy but is played for warmth. In mid-song, Hudson's comic sidekick rolls into a lagoon in his wheelchair, an outrageous slapstick sight gag. Later, Hudson shows up outside Julie's window with a serenading band of gypsy violinists. Funny, right? No, it merely leads to a long, lyrical love montage of the lovers dining and dancing to the wee hours, while one of Mancini's best new songs ("Whistling in the Dark") velvets up the soundtrack.

THE TECHNIQUE seems to be: tell the schmaltzy old story as beautifully and tenderly as you can, but dilute the syrup often with slapstick and obvious absurdity. Thus, Hudson is the romantic flying ace personified, even to dropping his gauntlet to Miss Andrews in an open field after the final air battle. The characters include heel-clicking German villains and comic French detectives straight out of Edwards' own "Inspector Clouseau" cartoon series. There are wall-to-wall cliches from corny war musicals: 1918 songs used for genuine sentiment, the palpitating young GI who gets to kiss the star, the final smooching reunion on stage before an applauding audience.

It's a neat juggling act, satire vs. sentiment, but it doesn't work. "Lili" comes over as silly and a little annoying, like a French detective on a blind date. Despite a few passages when the combination of visuals and music is overwhelmingly attractive (commercial "Elvis Madigan"), you can find better ways to blow two dollars. (Rating: A-3—unobjectionable for adults.)

HONORED—Miss Rita Guynn, a member of St. Rita's parish, Indianapolis, was recently elected National Treasurer of the Ladies Auxiliary, Knights of Peter Claver at the recent annual convention in Mobile, Ala. Earlier Miss Guynn, Grand Lady of Christ the King Court 97, was elected Northern District Treasurer. She is currently serving as director of St. Rita's Day Nursery.

Ask Church parliament

AMSTERDAM. The Netherlands must be started Netherlands—The establishment and must be corresponsable with of a Church parliament to help the Dutch Bishops' Conference set pastoral policy along with the Dutch bishops has been recommended by a committee created after the last national pastoral council meeting.

A report submitted to the Dutch bishops by Prof. Piet Steenkamp, the committee chairman, said that a permanent Dutch national pastoral consultation, a kind of pastoral council at parliament, for the Church in Noordwijkerhout, in April 1970.

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OFFICERS OF CATHOLIC LEAGUE—Fred Johnston, Jr., above standing, was re-elected president of the Catholic League of Indiana at its recent annual meeting. Founding member since 1951, Johnston is a member of the League's executive committee. Primary purpose of the organization, according to Johnston, is "to restore orthodox religion in our Catholic schools and to promote allegiance to the Holy Father." Other officers, from left above, are: Joe Ebeyer, treasurer; Mary Ann Cobb, secretary; and Charles Murphy, vice president.

Ferdinand Academy expects to enroll 120

FERDINAND, Ind.—The college preparatory courses and is open to full-time boarders as well as commuters. The complete high-school program is accredited by the state with a first-class commission. A visiting team of educators has set January 1971 to evaluate the school for North Central Association regional accreditation.

Included in the new facilities are recreation rooms, study halls, student center, counseling offices, dormitories, lounges, large dining hall and a 300-capacity chapel.

Father Sebastian Crow, O.S.B., of Marmon Abbey will be the full-time chaplain. Sister Mary Dominic Frederick, is the principal. Another priest, Kevin Ryan, O.S.B., St. Meinrad, is also on the staff and teaches religion, physics, guidance and is in charge of counseling.

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INDIANAPOLIS
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LUNCHEON-CARD PARTY
in St. Mark's parish hall, S. U.S. 31 and Edgewood Ave., luncheon at 11:30 a.m., card games at 12:30 p.m., and at 8 p.m.

LUNCHEON-CARD PARTY,
sponsored by St. Francis Guild,
in Holy Name Hall, Beech Grove.
Chicken and noodles will be
served at 11:30 a.m. Euchre,
Bridge and Bunco will be played
at 1 p.m.

FRIDAY, SEPT. 4
NOCTURNAL ADORATION
members are reminded of the
customary watch.

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

Sr. Mary Helena
buried in Woods

ST. MARY-OF-THE-WOODS,
Ind.—Funeral services for Sister
Mary Helena O'Hara, S.P., were
held at the motherhouse of the
Sisters of Providence here
Wednesday, August 26. She died
(August 24) in St. Anthony's
Hospital, Terre Haute, after a
few weeks' illness.

A native of Peru, Ind., Sister
Mary Helena entered the
convent in 1905. She was an
elementary teacher and taught at
St. Philip Neri and St.
Catherine's Schools,
Indianapolis. She also taught
many years in Chicago and
Tulsa, Okla.

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'Ethnic' whites seen less biased than Anglo-Saxons

NEW YORK—America's Supplementary questions on the 1954 U.S. Supreme Court "white ethnics"—such as Polish, Irish or Italian—are less likely to distinguish between the so-called "ethnic" whites of more recent immigrations and Protestants," according to the results of a Harris Poll reported here.

The data on racial outlooks was obtained for the National Urban League in the regular Harris survey of 1,609 persons during March.

*During this week 10 years ago, William P. Flynn, chairman of the Indianapolis Catholic High School Fund Campaign, announced the receipt of a \$25,000 donation from the Krannert Foundation.

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MERIDIAN AT 19th STREET

Keep faith, Pope urges Hungarians

BY JAMES C. O'NEILL

CASTELGANDOLFO, Italy—Since the end of World War II there has been a deep fissure between the Catholic Church and Hungary's communist government.

But Pope Paul's apostolic letter to Hungarian Catholics commemorating the 1,000th anniversary of the birth of St. Stephen—considered the founder of both the state of Hungary and the Church there—seems to reflect an effort to heal that fissure.

In his letter the Pope urged Hungarian Catholics to preserve their faith even though it may demand courage and sacrifices, but he also underlined the Christian commitment to work for "the good of the community and its social and cultural progress."

THE POPE NOTED THAT "the Christian cannot remain aloof from the concern that aims to make the earthly city better."

It is known that the Vatican would like to resolve the impasse posed by the presence of Cardinal Jozsef Mindszenty of Esztergom, Hungary's primate, inside the American embassy in Budapest.

This is considered by both sides as a first step toward bringing about relief to Hungarian Catholics and the greatly harassed Church in Hungary, as well as improving relations between the Holy See and the government.

IT IS INTERESTING to note that the Pope's letter is addressed directly to the "Beloved Sons of the Catholic Church in the Hungarian Nation." Normally, such letters are addressed to the bishops and faithful of a country. But in the present case, it would be a bit difficult, diplomatically at least, to do so because the Catholic primate, although still in the country is considered an "enemy of the state."

D.C. attorneys ask to attend Soviet trials

WASHINGTON—Four prominent Washington attorneys have cabled the Soviet Union's chief prosecutor for permission to interview and attend the trials of 21 Soviet citizens—18 of whom were arrested on charges of espionage.

Three of the lawyers—Myer extended its operation through Feldman, a White House counsel 1970. Called the Interfaith Administrations; Joseph L. Rauh, Communications Committee on Jr., a leading advocate in the field of human rights; and Clifford L. Alexander, Jr., considers the most vital stage of former chairman of the Equal Employment Opportunity Commission—told a press understanding of the debate on conference (Aug. 12) that their proposed welfare reform.

Warren Woods, prominent in the labor relations, was the fourth lawyer who signed the joint cable sent Aug. 6 to R. A. Rudenko, general prosecutor of the U.S.S.R.

The attorneys said they had volunteered their services at the request of B'nai B'rith, the Jewish service organization, whose aid was solicited by relatives in Israel of eight of the arrested persons.

Religion classes urged for adults

WASHINGTON, D.C.—The director of adult education for the U.S. Catholic Conference warned here that until Catholic adults study theology and begin teaching their children by experience "the Church will remain childish in its understanding of faith."

Calling for a broad sharing in educational leadership and ministry "by both teachers and parents and all others in the Church," Lawrence Lososny said the Church must relinquish its emphasis on child-centered "expenditures of its resources and in the formulation of its policies."

Mr. Lososny, speaking during a five-day planning workshop on American Catholic education at Georgetown University here, said "the roots of adult religious education—the reason why we ought to have it and the directions it ought to take—lie in the nature of the believing Church, in the Gospel and in Christian heritage."

*During this week 10 years ago, the Archdiocesan CVO Office reported that a record 1,571 members had participated in the 1960 camping program in Brown County.

Churches push welfare reform

NEW YORK—A national Protestant-Catholic-Jewish coalition, formed in March to undertake a 100-day informational campaign against hunger and poverty, has scheduled for Sept. 5 the observation was proclaimed by Bishop Edwin B. Broderick of Albany, who is honorary vice-postulator of the cause. Kateri Tekakwitha, the first North American Indian from New York State to be a candidate for canonization. Her baptism and conversion in 1675 caused much opposition in her village and she was forced to flee to a Christian Indian village on the St. Lawrence River. Affectionately known as the Lily of the Mohawks, she died in 1680 at the age of 24. Shown is a statue on the main door of St. Patrick's Cathedral in New York City. (RNS photo)



FINAL PROFESSION—Ceremonies at Our Lady of Grace Convent, Beech Grove, on Saturday, August 22, was the occasion for the final commitment of perpetual vows of three Benedictine Sisters. They are (from left) Sister Carol Falkner, Sister Paula Goss and Sister Mary Jeanne Pies. During the coming school year Sister Carol will be at St. Ambrose School, Seymour; Sister Paula and Sister Mary Jeanne will teach at St. Pius X School, Indianapolis.



PREPARE FOR HOSPITAL CENTER—Site improvement contracts totaling \$535,000 for the new \$30 million St. Vincent Hospital Center, Indianapolis, were signed last week. Sister Carlos McDonnell, D.C., St. Vincent administrator, is shown above with representatives of firms involved in the contracts. Seated at left is Jean Wagley, of Wagley Construction Co., Inc., which will handle the grading, sidewalks, curbs, ditch, storm drainage and sanitary sewers. At right, seated, is Fritz Shumaker, of Shumaker Bros. Industries, Inc., awarded the contract for street and roadway

asphalting. Looking on, from left, are: Robert O. Cannon, hospital controller; James Dankert, of Paul I. Cripe, Inc., engineering firm; and Russell F. Roache, assistant hospital administrator and construction coordinator. Bids on the new hospital center are scheduled to be received in September, with construction to begin in late September or early October. The medical center will be located on W. 86th St. and Township Line Road in Washington Township.

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