

SURVEY RESULTS ANNOUNCED

Anti-war statement endorsed by 3,000 priests in U.S. poll

WASHINGTON, D.C.—More than 3,000 U.S. Catholic priests, responding to a mail survey, endorsed a statement holding the Vietnam conflict to be "unjustified and unjustifiable," it was announced here.

Leaders of the Catholic clergy group sponsoring the survey met with Sen. George McGovern (D., S.D.) to announce survey results, discuss future activities, and issue a call to all signers of the anti-war statement to "preach their convictions" in their pulpits on Oct. 4, the fifth anniversary of Pope Paul's dramatic call for peace at the United Nations.

Announcement of the results of the poll, which was aimed at some 40,000 clergymen in the U.S., was dated for Sept. 17 in New York's Holy Family church near the United Nations. It was called off by the pastor there and rescheduled in Washington.

SIMULTANEOUS WITH the Washington press conference, priests from the group personally presented their "statement of commitment" to key senators and congressmen whose committees' work is directly related to the Southeast Asia war.

Copies of the document were also sent to President Nixon, Secretary of State William P. Rogers and Secretary of Defense Melvin Laird.

Later in the day, the priests who attended the press conference at the Senate office building met to celebrate a special Mass for peace.

Father John B. Sheerin, C.S.P., editor of *The Catholic World* in New York, served as chairman of the priests' group, and Father William Nertin, pastor of the John A. XXIII experimental parish-without-boundaries in the Oklahoma City-Tulsa diocese, was coordinator of activities.

Other priests attending the press

conference were Father Patrick McDermott, S.J., assistant director of the U.S. Catholic Conference's division on World Justice and Peace; Father Charles Curran, professor of moral theology at the Catholic University of America; Father Richard McSorley, S.J., professor of theology, Georgetown University; and Father Joseph M. Connolly, a Baltimore pastor.

In their statement, the priests said "the war in Vietnam is wrong, unjustified and unjustifiable. We will continue to teach this in our communities."

The priests' group was originally formed by 49 Oklahoma priests, including Bishop Victor Reed of Oklahoma City-Tulsa.

THE STATEMENT CALLED the Indo-China conflict "one of the chief moral problems of the country," decried "indiscriminate killing of civilians," devastation and death "inflicted on the people of Vietnam," and termed the projected results of the war "fruitless."

"We fear, moreover, that the damage we are bringing about abroad is paralleled by the disunity and destructive tensions that have developed at home as a result of our involvement," the statement added.

Among signers of the statement are Bishop Charles Buswell of Pueblo, Colo.; Msgr. John Tracy Ellis, U.S. church historian at the University of San Francisco; Father Robert F. Drinan, S.J., former Boston College law school dean recently nominated to run for Congress in Massachusetts; Father Frank Bonkovic of Rockford, Ill., head of the National Federation of Priests' Councils; Father John A. O'Brien of the University of Notre Dame; and Father John McKenzie, scripture scholar at the University of Chicago; and Father Thomas Stranksy, C.S.P., superior of the Paulist Fathers.

ANTI-FEMINISM OUT

Doctorate for St. Teresa cited as 'attitude' change

VATICAN CITY—In special multi-lingual broadcasts, Vatican Radio characterized the formal papal proclamation (Sept. 27) of a woman as a "Doctor of the Church" as a "crowning point" in the Church's gradually diminishing "anti-feminine" attitude.

The woman in question is St. Teresa of Avila (not to be confused with St. Theresa of Lisieux), the great 16th Century Spanish mystic and reformer of the Carmelite order.

She thus becomes the first woman in history to join the rare and high ranks of such prestigious figures as St. Augustine, St. Thomas Aquinas, St. Bonaventure, St. John of the Cross (a contemporary of hers), and St. Peter Canisius.

The doctorate of the Church is defined as an ecclesiastical virtue of eminent learning and a high degree of holiness, who has distinguished himself (now herself) in defending, expounding and preserving the doctrine of the Church, and has been so recognized by the teaching authority of the Church.

said that women have a special role to play in the Church. But, he added, the granting of the title to St. Teresa does not conflict with St. Paul's admonition that women should be silent in church.

The Pope said that St. Paul meant that "women are not destined to hold hierarchical or ministerial functions in the Church."

Women such as St. Teresa, however, had a special gift for mystical prayer that enabled them to become teachers and guides of other Christians, the Pope said.

THE VATICAN BROADCAST professed to see in the honor bestowed on St. Teresa a kind of culminating point in the Church's gradually diminishing anti-feminine attitudes, which, it said, derived from St. Paul's "anti-feminine attitudes."

To bolster its observations, it quoted I Corinthians 14:34-35: "As in all the churches of God's people, the women should keep quiet in the church meetings. They are not allowed to speak; as the Jewish Law says, they must not be in charge. If they want to find out about something, they should ask their husbands at home. It is a disgraceful thing for a woman to speak in a church meeting."

It was the attitude reflected in these words that "for centuries prevented women in the Church from being elected for the honor of doctor," the radio said.

"EVEN ST. THOMAS Aquinas, influenced by the Patristic texts, gave a negative reply to the possibility of women having charisma," it continued.

Noting that such an anti-feminine attitude "prevailed for centuries," the broadcast pointed out that ever so gradually this "excessive" attitude within the Church began to diminish, and women of stature of St. Teresa of Avila and St. Catherine of Siena came to be "universally recognized" as being endowed with "exceptional wisdom."

Finally, the broadcast said, Vatican II, in its dogmatic Constitution on the Church, affirmed that the Holy Spirit makes a gift of His charisms "without any distinction of race, age or sex." And in the Council's Decree on the Apostolate of the Laity, the Church stressed the importance of the participation of women in various fields of the apostolate.

x-Intelligence official named NCCM director

WASHINGTON—Joseph F. Carroll, first to head the nation's Defense Intelligence Agency, is now executive director of the National Council of Catholic Men (NCCM).

Carroll, 60, a retired Air Force lieutenant colonel, will assume NCCM duties Oct. 12, succeeding Martin H. Work, who has held the post since 1950. Work plans to leave the NCCM office in Washington Oct. 23 for Denver, Colo., where he will be consultant for planning and programming in the Denver archdiocese.

Eight years prior to retirement last year, Carroll was director at the Defense Intelligence Agency where he was responsible for management supervision over all general intelligence activities of the Army, Navy and Air Force throughout the world. For his accomplishments, he was awarded the Distinguished Service Medal.

PREVIOUS TO That position, he was deputy commander and chief of staff, U.S. Air Forces in Europe from 1958 through 1960 and inspector general through 1961.

During a European tour, Carroll was honorary president of the National Council of Catholic Military Men in Europe and his wife, Mrs. Mary Carroll, was at the same time honorary president of the National Council of Catholic Military Women.

A one-time student for the priesthood and now father of a priest, Carroll is a distinguished Catholic layman, said NCCM president Daniel L. McCormick of Newark, N.J., in announcing Carroll's appointment Sept. 25.

A NATIVE OF CHICAGO, Carroll originally intended to take holy orders and studied at Quigley Preparatory Seminary, Chicago, and at St. Mary of the Lake Seminary, Mundelein, Ill. Later, he transferred to Loyola University, Chicago where he received a law degree, graduating with top scholastic honors.

From 1940 to 1948, Carroll was with the FBI and was on loan first to the War Assets Administration and subsequently to the Air Force during the last two years of that period. Then he went on to top positions within Air Force intelligence.

Priests' body to study Church position on CO

A Workshop on the Conscientious Objector has been announced by the Social Action Committee of the Archdiocese of Chicago's Association for Saturday, Oct. 17.

The one-day event, to be held at Cathedral High School, will feature Gordon C. Zahn, University of Massachusetts professor and author of "German Catholics and Hitler's Wars."

Also on the program will be Ed Sherman, professor at the Indiana University School of Law, Bloomington, and a reactor panel of local theologians. Purpose of the study day, according to the committee, is "to develop a Catholic theological position and a better awareness of the Selective Service law among the priests, Religious and laymen" of the Archdiocese.

Theologians and legal specialists sessions will be held from 2 to 5:30 p.m. An evening session will feature Dr. Zahn and a tape from Father Dan Berrigan, S.J., presently serving a federal prison sentence for draft resistance.

Pope, President exchange views

VATICAN CITY—Pope Paul VI and President Richard M. Nixon discussed world peace during the Pope's visit to the United States, said an "assuming proportions of a vast and fearful conflagration."

Nixon and the Pope met behind closed doors for an hour and 15 minutes Sept. 28, much longer than had been foreseen by presidential planners or papal aides.

The President, according to a schedule released by the U.S. embassy, was scheduled to meet privately with Pope Paul for approximately 45 minutes.

While at the Vatican, the President won the cheers of hundreds of American priests and seminarians of the North American College who were gathered in the Clementine Hall waiting for him after his meeting with the Pope.

The President thanked them for a loud and vociferous welcome and quipped: "This is one American college to get a warm reception."

Non-Public Schools briefing scheduled

INDIANAPOLIS—A special briefing session for school, parish school principals and parish coordinators will be given from 2 to 4 p.m. Sunday, Oct. 4, by the Archdiocesan Coordinator of the Committee on Nonpublic Schools.

Charles J. Schiela has announced that the meeting, to be held at the Catholic Information Center, is designed for those unable to attend previous area discussion meetings held to discuss the "Focus on Nonpublic Education Week" (October 11-18).



FIRST COMMUNION CLASS REUNION—Members of the 1910 First Communion class of St. Mary's parish, New Albany, recently gathered to observe the group's 60th anniversary. Nineteen of the original class of 58 were present for the occasion, while another 11 were unable to attend for reasons of health or distance. Twenty-five members are deceased and three could not be located. Shown above, from left first row: Mrs. Louise Wagner Livingston, Mrs. Susie Heitz Parker, Mrs. Edna Rouck Schott and

Mrs. Frances Henu Hudson. Second row: Mrs. Ed Zoeller, Mrs. Bertha Zipp, Mrs. Anita Bauer Missi, Miss Mary Armbruster. Third row: Ed Zoeller, Mrs. Agnes Mueller Carrik, Mrs. Agnes Waissee Fenger, Mrs. Joe Jaegers and Mrs. Joe Falk. Fourth row: Fred Zipp, J. W. Missi, Joe Jaegers, John Troun and Joe Falk. The woman in the last row is a guest, not a class member. Attending but not present for the photo was Clarence Buchelt.

Nasser death 'profoundly' grieves Pope

VATICAN CITY—Pope Paul VI said that he was "profoundly saddened by the sudden death of President Gamal Abdel Nasser."

President Nasser of the United Arab Republic (Egypt) died Sept. 28 in Cairo of a heart attack in his home after finishing the last ceremonies of an Arab summit meeting.

In a personal telegram to Anwar Sadat, vice-president of the United Arab Republic, Pope Paul said: "We express our heartfelt sympathy with Your Excellency and all the beloved people of the United Arab Republic, praying the almighty God always to favor your country with a tranquil and prosperous future."

THERE WAS NO OTHER immediate formal reaction from the Vatican regarding the significance or consequences that Nasser's death might have for peace in the Middle East.

However, the Vatican City daily newspaper printed a long dispatch from Cairo which said that Nasser's death was "bound to cause profound emotion."

The news story as printed in L'Osservatore Romano stated:

"The sudden demise of a man who had an eminent part in the history of the country and who had exercised for years great influence in Middle Eastern problems is bound to cause profound emotion."

"His unexpected death occurs when the sorrowful conflict seemed to be heading for a solution (of a problem) which has provoked death and ruin and threatened to disturb further the already precarious balance of peace in that delicate part of the world. Of this agreement he was a supporter."

"The wish is that the name of Nasser and his memory for the Arab people, to whose cause he dedicated himself with passion, may inspire thoughts of peace, concord and cooperation."

THE NEWS OF THE Egyptian leader's death did not reach the Pope until after the end of his audience with President Nixon.

The President himself did not hear of the event until he was en route to rendezvous with the Sixth Fleet off the coast of Italy. The President immediately ordered cancellation of fleet maneuvers that had been planned for the following day.

At the United Nations, the Holy See's permanent observer to the UN paid tribute to Nasser as a great statesman.

"The death of Nasser," said Msgr. Alberto Giovannetti, "is a great loss for the Arab world. It is to be feared that it will seriously set back the peace talks."

"At the UN there was a general feeling of hope and relief when President Nasser, despite the strong opposition he encountered, accepted the U.S. proposal to seek a fresh approach through the UN's Ambassador Jarring."

"Let us hope this initiative will not be lost."

St. Meinrad sets pilgrimage series

ST. MEINRAD, Ind.—The centennial of the dedication of the Shrine of Our Lady of Monte Cassino will be marked on the Sundays of October during the annual pilgrimages there.

Conducted by St. Meinrad Archabbey, the services on the four consecutive Sundays will be held at 2 p.m. (slow time) at the Shrine, located one mile east of the Archabbey on U.S. 460 (Indiana 62).

Speakers and sermon topics will include: October 4—Father Matthias Neuman, O.S.B., "Mary and the Virtue of Listening"; October 11—Father Kilian Kerwin, O.S.B., "Mary As a Parent"; October 18—Father Jerome Neufelder, "Our Lady in 1970"; and October 25—Father Bonaventure Knaebel, O.S.B., "Mary, Mother of Mercy."

During October, Mass will be offered at the Shrine on Tuesdays, Thursdays and Saturdays at 7 a.m.

TARGET UNCHANGED

Informed adults crux of RE plan

BY B. H. ACKELMIRE

Father Raymond H. Boehm looks more like a Notre Dame lineman than a program developer-supervisor. But he has a job to match his size—running the Religious Education Department of the Archdiocese of Indianapolis.

The importance of the department's mission is underscored by a footnote to school enrollment figures this September in Marion County: Catholic primary and secondary school population is down 12 per cent from the previous school year. The epidemic of cutbacks and closings has edged its way into Indiana and, as it has in other dioceses, accelerated concern for out-of-school religious education.

Does this mean that the fledgling RE department must now change directions, moving away from its stated emphasis on adult enrichment and the development of quality catechists? No, says Father Boehm. If the longrange goal of the department—an informed, enlightened, responsive Catholic community—is to be realized, then concentration on adults must be maintained.

THE ADULT AS teacher and parent will remain the focal point. Father Boehm, acknowledging that structured religious programs for adult Catholics are still in the experimental stage, says there is enough evidence at hand to show that catechetical training of children has little value in itself if the home environment is apathetic or hostile to religious formation.

The approach then, as Father Boehm sees it, should be toward making every home a mini-community of Christian where doctrine and morality are as much a part of the household as bread and TV, where religious instruction and good example come into play in every facet of daily living, not once a week at Sunday Mass.



FATHER BOEHM

This ideal microcosm presupposes the presence of parents mature in belief and conviction and dedicated to the proposition that they bear the largest share of responsibility in bringing their children to God.

Too many parents feel inadequate for this responsibility. Many believe enrolling children in Catholic schools relieves them of any duties regarding religious instruction. Many others, whose children attend the public schools, feel

(Continued on Page 9)

Group files Motion in abortion action

INDIANAPOLIS—A 10-member group of prominent Indiana citizens has filed a Motion to intervene as defendants in the lawsuit attacking Indiana's criminal abortion statutes. The suit is presently pending in Federal Court here.

Representing the Committee for the Preservation of Life are Daniel P. Byron, an Indianapolis attorney, and Charles E. Rice, professor of law at the University of Notre Dame School of Law.

Serving as co-chairmen of the committee are Paul W. Phillips of Fort Wayne, an attorney and prominent Episcopal layman, and Charles E. Stimming of Indianapolis, business executive and former president of the Archdiocesan Council of Catholic Men.

Formed several years ago to inform the public of the dangers involved in liberalizing Indiana's criminal abortion laws, the committee contends in a Motion, Answer and Legal Brief that the Indiana criminal abortion statutes

presently under attack are constitutional because unborn children have rights to life at all stages of pregnancy, which rights are based upon the U.S. Constitution.

THIS ARGUMENT HAS NOT yet been fully articulated in Court, but counsel for the committee outlines supporting legal precedent. The committee contends that the State has a sufficient interest in all unborn children to allow it to make all but therapeutic abortions illegal. Other arguments against the indiscriminate granting of abortions are also advanced. By the filing of this Motion, Answer and Brief, the committee hopes to become a party to the lawsuit and assist in the defense of the Indiana criminal abortion statutes under attack. If the Court denies the request to enter the suit as a defendant, then the committee is asking the Court to accept its legal brief as a Brief Amicus Curiae (Friend of the Court).

'Know Your Faith' section expanded

Beginning with this issue, we are expanding the Know Your Faith section to two full pages. A new column by famed English lay theologian Frank Sheed has been added, and Monsignor Bosler's Question Box has been moved off the editorial page to a more suitable spot in the Know Your Faith section. The new double page spread can be found on pages 6 and 7 for easy extraction. Under the new arrangement, the Youth Page is now page 8, and Paul Fox's Tic Tacker column moves to page 9.

Fr. Howard Murphy collision victim

EVANSVILLE, Ind.—Father Howard Murphy, 60, administrator of Holy Trinity Cathedral here and a native of Indianapolis, was killed Wednesday when his car was struck by a freight train at a grade crossing near Logansport.

The funeral Mass will be offered at 1 p.m. Saturday at the Cathedral.

Father Murphy was a former associate pastor at St. Anthony parish, Indianapolis, and was later pastor at Logansport and Ft. Branch.

Cardinal dies

VATICAN CITY—Cardinal Beneditto Aloisi Masella, who served as temporary head of the Church in the interim between the deaths of Pope Pius XII in 1958 and John XXIII in 1963 and the election of his successor, died Wednesday at the age of 91. He was second in rank among the cardinals. It was in his capacity as Carmelengo that he served as temporary head of the Church.

NEW GLOBAL PRESIDENT

Sees many Methodists opposing COCU plan

BY JO-ANN PRICE

NEW YORK—The president of the World Methodist Council said here that the plan of union drafted by the Consultation on Church Union (COCU) is too nationalist, vaguely structured and compromising on bishops.

NCC task force

told to consider RC membership

PHOENIX—A National Council of Churches (NCC) task force received 11th hour instructions here to consider restructuring the organization to include Catholic membership. The basic decision to restructure the NCC into a new form of national ecumenical agency was made at its last triennial general assembly in December. Since then the 15-member task force has worked on four plans to strengthen the NCC's usefulness and effectiveness.

After study of those plans, NCC board members in the final hour of the meeting here, instructed the task force to continue refining their proposals and to solicit reactions from NCC member denominations. They were also advised to design one tentative model to be submitted to the board at its next meeting Jan. 23-27 in Louisville, Ky.

The task force was asked to consider essential to the final model a membership expansion to include Catholics; mission as a primary goal; a decentralized structure with membership restricted to churches, and development of programs.

authority to meet approval of many of the 12 million United Methodist Church members in this country.

Charles C. Parlin, 72, a former member of the World Council of Churches' presidium, former secretary of COCU and noted New York lawyer, was interviewed by NC News shortly after being elected to the world post in Geneva, Switzerland.

Despite his personal reservations about the proposed Church of Christ Uniting, however, the tall, broad-shouldered veteran of ecumenical ventures said his own Methodist Church has a very positive policy toward interchurch unity negotiations. It is: "Keep talking." He predicted U.S. Methodism would maintain this stance toward COCU in the early 1970s.

PARLIN, ELECTED unanimously to succeed Bishop Odd Hagen of Stockholm, Sweden, as head of the 50 million-member World Methodist Council took a dim view of developments on several fronts affecting church activities in which he has had a lifelong interest.

Seated behind a very large almost completely empty desk in his 37th floor corner office of the 230-lawyer firm of Goldman and Lang, on Park Avenue, of which he is a senior partner, he painted a grim picture of COCU, of Protestant Council economic boycotts and "deteriorating" Anglican-Methodist relations in Britain.

*During this week 30 years ago, approximately 1,000 persons attended the Rural Life Sunday services held at St. Peter's Church, Brookville.

"I can't see the COCU plan in the future at all," he related, "and I was in the original consultation and its first secretary. Let's not fool ourselves."

"I'm for churches that cross national and racial lines and this would be a national church. The United Church of Canada is a national church-of white Canadians—and there are national churches in the Philippines and Japan."

WHILE THE CHURCH of Christ Uniting would cross racial lines "to some extent" with the inclusion of black denominations, it would have virtually "no Orientals and no Europeans."

Parlin, who was a member of the ad hoc committee which negotiated the Methodist-Evangelical United Brethren merger in 1968, felt "very few Methodists today" would vote for the COCU plan because it has left "too many things to the imagination" such as ultimate property ownership (by the congregation or by the national body?) and episcopal powers.

COCU is now in a study period at the local level by participating denominations.

He said he would "hate to see weakened" the Methodist discipline of the bishop's power of appointment, commenting that "a Methodist bishop probably has more authority than anyone up to the Vatican" to shift ministers who, in turn, have agreed to be bound by the bishop's decisions or give up their ordination papers.

The limited authority of bishops in the proposed merger of nine denominations, he commented, has a "compromise with the congregational system."



AT ST. JOHN'S REUNION—Special guests attending last Sunday's St. John's Academy Alumnae Reunion in Indianapolis included members of the jubilee classes of 1920 and 1945. Mrs. Louise McKay, left, and Sister Marie Joan Lipps, S.P., were the only representatives of the 1920 class in attendance. Mrs. Martha Eckler Donley, second from right, was one of 18 representatives of the class of 1945. On the right is Mrs. Mary Jo Mclough Keegan, alumnae president. St. John's Academy, located on W. Maryland Street, closed in 1959 after 99 years of operation.

Church protest healthy, Father Haering contends

BY LINDA B. MAJOR

WASHINGTON—There's a healthy protest in the Church he added. today led by Catholics "who don't want the Church to God led by the Spirit," he said, become an establishment, a noting the emphasis on prayer heartless bureaucracy, or to be among growing numbers of Catholic pentecostals, involved of the Holy Spirit. 10, of this base, isn't one of Pentecostalism has been among them.

The German moral theologian told NC News he prefers to call the protest "prophetic." He said the Church's "most dedicated sons and daughters, people who have trust and who really believe the Church is in the process of renewal."

Here on a lecture tour of the U.S., Father Haering said he does not think the Church is immune from criticism. "If a priest or a bishop is not doing his job, criticism is justified," he said.

Encouraging responsible dissent, the Redemptorist theologian said Catholics must never be yes-men.

POINTING OUT that he considers himself "a very conservative theologian" in the sense of being faithful to the Church's traditions, Father Haering said he thinks, however, that Christ's teachings must be adapted to modern-day life.

Christ, he said, explained things in a way that was understood by the people of his time. "So we are to do the same today," he said.

This means, he said, that there must be "a theology of hope and a theology of risk. Hope exists only where there is a willingness to take necessary risks and where that willingness is missing, there is hopelessness."

The soft-spoken priest said he believes that those who undergo a crisis of faith are in reality reaching for a greater understanding of the Church's message. "Faith is better understood," he explained, "if it is not only a 'yes' to a catalogue of formulas."

HE SAID, HOWEVER, that some have never experienced a crisis of faith because they have never thought seriously about matters of faith.

"You may be surprised," Father Haering said, about the growth of personal prayer. "There has been a phenomenal multiplication of houses of

Rosary still popular with servicemen

NORTON AIR FORCE BASE, Calif.—There are those who claim the new liturgy of the Church has decreased popularity of the rosary.

Mrs. Helen Monaco, mother of the Holy Spirit. 10, of this base, isn't one of Pentecostalism has been among them. She started out giving away said the Redemptorist one rosary two years ago. Since then she has given away 16,000 Sisters-pioneers in the great to servicemen headed for renewal of not only liturgical Vietnam. She related: celebration but also personal "I used to watch the lost prayer, group meditation, shared expressions of the boys as they sat for three or four hours at the base waiting for planes to take

Father Haering makes a base waiting for planes to take careful distinction between off for Vietnam.

"Then about two years ago a forlorn-looking boy came up to me and asked, 'Do you happen to have a rosary I could have?' I to the voice of God in all the ways he wants to speak to us-in the liturgy, through encounters with people, through their goodness, telephoned a parish group to kindness, understanding and send over 50 rosaries. She has received donations of rosaries

"So, it is the art to listen in from all over the world, passed heart and mind and will and many who ask for rosaries are action. It is a synthesis of life," non-Catholics.

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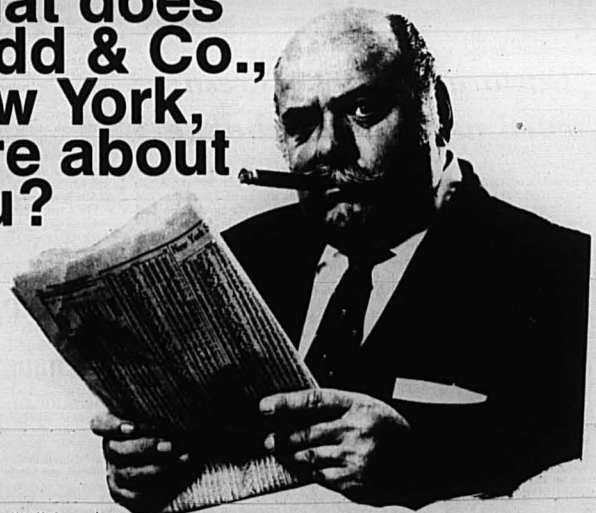
3 black youths
in Archdiocese
among 'scholars'

INDIANAPOLIS—Three Catholic high school youths in the Archdiocese have been cited among 1,450 semifinalists in the seventh National Achievement Scholarship Program for Outstanding Negro Students. Of the total, 325 will receive Achievement Scholarships next spring.

The three are: James W. Everett, of Cathedral High School, Elizabeth T. Booth and Lynn M. Bynum, both of Ladywood-St. Agnes.

The Achievement Semifinalists were selected from 36,000 black participants from more than 4,800 schools nationwide. Among students requesting Achievement Program consideration, the Semifinalists were the highest scorers in their geographic regions on the National Merit Scholarship Qualifying Test administered last February.

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What does
Cudd & Co.,
New York,
care about
you?

Listed at the left are the top ten stockholders of the state's largest investor-owned electric utility. Please note that none of them is from Indiana. Interestingly enough, of the top 20 stockholders of that same investor-owned electric utility, 13 are located on the East Coast ... including 9 from New York. Only two of the top twenty are from Indiana ... a fact which leads to some very interesting questions.

First, do you think all the generation and transmission of electricity in Indiana should be controlled by out-of-state corporations??

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WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Debate socialism merits

In CUERNAVACA, Mexico, Bishop Sergio Mendez of Cuernavaca, continuing a public debate with a fellow bishop on the merits of socialism, asked that "Christianity not be made a crusade against Marxism." Earlier, Archbishop Octaviano Marquez Toriz of Puebla objected to views expressed by the Cuernavaca Bishop on socialism before a large audience of university students at Puebla. Bishop Mendez told the students that some form of socialism appears to be the best road to Latin American development.

Teachers sign contract

In BROOKLYN, N.Y., an association representing 490 lay high school teachers and the Brooklyn diocese reached agreement on a two-year \$2 million contract, placing the teachers among the highest paid in Catholic schools of the country. The contract guarantees a minimum salary increase and benefits of \$2,300 over the two-year period, a raise of 18 percent. The benefits include an improved pension plan, adding an annual annuity and permitting earlier retirement.

Nixon proposes FBI action

In WASHINGTON, President Nixon further asserted his concern over campus violence and unrest by asking Congress for legislation empowering the FBI to investigate bombings on college campuses. According to Nixon's proposal, the FBI would investigate as soon as an overt act of bombing or arson is committed on any campus receiving federal aid. The measure was directed to the House Judiciary Committee for consideration as an amendment to an omnibus crime bill already passed by the Senate. If approved, it would apply almost nationwide since nearly all colleges and universities receive federal aid in some form.

Asks Jewish-Catholic dialogue

In NEW YORK, Brooklyn Bishop Francis J. Mugavero called for increased dialogue between Catholics and Jews and reaffirmed Catholic opposition to anti-Semitism at a reception held in his honor. The bishop, elected moderator of the National Conference of Catholic Bishops' secretariat for Catholic-Jewish relations in November 1969, also promised increased joint Catholic-Jewish approaches to social problems. Bishop Mugavero made his comments before a group of national Jewish leaders invited by the American Jewish Committee to inaugurate a series of observances marking the fifth anniversary of the adoption of the Second Vatican Council's declaration on non-Christian religions.

'Crisis of culture, not faith'

In ST. PAUL, Minn., Cardinal John J. Wright contended the crisis in the Church today is rooted in culture, not faith. The head of the Vatican Congregation of the Clergy, speaking to priests at St. Paul Seminary here, said today's society has shifted from a liberal arts book-reading culture news magazines. That is one chief reason why "a state of confusion" exists, he said.



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Urges greater peace effort

In SYRACUSE, N.Y., a national Church executive told a priest's meeting that American Catholic leadership has reversed its traditional support of the nation's military activity, but efforts of U.S. Catholics to promote peace are still largely non-existent or ineffective. Msgr. Marvin Bordelon, director of the Department of International Affairs, U.S. Catholic Conference, said that the 1968 pastoral letter of the U.S. bishops, "Human Life in Our Day," leaves only the options of total or selective conscientious objection if "pushed to its logical conclusion." This contrasts sharply, he noted, with the traditional approach in which bishops have publicly supported the nation during a war even if they had previously opposed the war.

Seek control of pornography

In TRENTON, N.J., a commission studying effects of smut recommended that New Jersey place some control on sale of hard-core pornography to adults. The New Jersey Commission to Study Obscenity and Depravity in Public Media advocated the control after a statewide survey it ordered was completed. The commission acknowledged it could find no evidence that exposure of adults to pornography leads to anti-social acts. One of the chief findings of the survey was that a majority of persons in leadership positions said they are convinced obscenity is harmful to some degree and favor its control by law.

Jesuits threaten to leave

In LA PAZ, Bolivia, the Society of Jesus in Bolivia threatened to pull out of the country if three deported Jesuits were not allowed to return to their posts here. A Jesuit spokesman here said the community had made this decision because they believe Fathers Jose Prats, Pedro Negro, and Federico Aguilar were expelled from Bolivia because of their activities in the field of social justice. (Officials at the Jesuit headquarters in Rome, however, said they had no information on the incident beyond news dispatches. "We have yet to hear from Bolivia," they said Sept. 19.)

Source of vocations?

In TORONTO, Ont., a priest-editor advised members of a Serra Club: "Don't close your eyes to priestly vocations from your own ranks." Serra is an international organization of business and professional men dedicated to fostering vocations to the priesthood. Father Raymond Durocher, O.M.I., editor of The Canadian Register, told a Serra Downtown Club meeting: "We are used to thinking of vocations in terms of young people. There is a trend today for older people to be called to the priesthood. This is more evident in mission countries and was common practice in the early Church."

Nuns study Vatican rebuke

In MILWAUKEE, members of the legislative body governing the School Sisters of St. Francis said they would meet in special session sometime in December to discuss criticism of the community contained in a letter from the Vatican's Congregation of Religious. The letter, signed by congregation prefect, Cardinal Ildebrando Antonetti, warned that changes in the community could prove to be "not only dangerous but a source of scandal." Although the letter did not spell out in detail what changes the cardinal was questioning, the School Sisters of St. Francis have been moving away from traditional approaches to religious life for the last three years.

Cardinal seeks to close gap

In BRUSSELS, Belgium, Cardinal Leo J. Suensens of Malines-Brussels, explaining why he attended the Brussels theological congress and mixed freely with participants and observers alike, said that he "just wanted to show there is a dialogue between theologians and bishops." To new acquaintances at the six-day congress on "The future of the Church," Cardinal Suensens said that he saw "a big gap between theologians and bishops." He ascribed this gap to a certain extremism among theologians of both the left and the right, not to a difference of approach between theologians and bishops.

'Think of death, start to live'

In LAKE PLACID, N.Y., a priest-director of Catholic cemeteries adroitly handled here one of life's most depressing topics—death. "Think about death and start to live," Msgr. Robert A. Farmer, director of cemeteries for the Ogdensburg, N.Y. diocese, advised in the keynote address at the 23rd annual national Catholic Cemetery Conference convention here. He acknowledged to the 300 delegates at the three-day sessions "it is human to put off thoughts of death as long as we can especially among the young and healthy."

'Dear Doctor' letters scored

In CHICAGO, letters that begin "Dear Doctor" but turn into commercial advertisements about availability of abortion facilities were condemned "in the strongest terms possible" by a council of the American Medical Association (AMA). Protesting solicitation for abortion as a violation of medical ethics, the AMA's judicial council issued a statement against "commercialism and hucksterism in this sensitive area." Action by the physician group, according to the statement, was "spurred by a flurry of protests against the advertisements to physicians announcing the availability of abortion facilities."

'As I was saying . . .'

LONDON—Father Herbert McCabe, O.P., dismissed three years ago as editor of New Blackfriars, an English Dominican theological, has been reappointed to the post.

Father McCabe was removed from the editorship in 1967 following publication of a controversial article in which he described the Church as "quite plainly corrupt."

At the same time he was suspended from his priestly functions, but after public protests these were soon restored to him. Throughout the controversy, which was much publicized in the national press, the English province of the Dominican Order stood by him.

Father McCabe's provincial, Father Ian Hislop, O.P., said the decision to recommend his reappointment had been made unanimously by the English chapter earlier this year.

Father McCabe, resuming the editorship with the October issue of New Blackfriars begins his editorial: "As I was saying before I was so oddly interrupted, ecclesiastical authorities can behave in some fairly bizarre ways."



A PAT FROM THE PONTIFF—Pope Paul reaches to pat a young patient at a Roman hospital operated by monks. The pontiff visited a prelate friend who had been hospitalized. (RNS photo)

Sets pre-Baptism instruction plan

LOUISVILLE, Ky.—Louisville Archbishop Thomas J. McDonough has issued a new policy requiring "at least one instruction" for parents before an infant is baptized.

He added that "pastoral solicitude will dictate that in certain circumstances Baptism will be postponed" until the necessary instruction has taken place.

Initiated at the request of the archdiocesan liturgical commission, the instructions are aimed at widening popular understanding and appreciation of the significance of the Baptism rite.

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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.

Detoxifying the halls of ivy

The President's Commission on Campus Unrest labored mightily and brought forth a mousy report designed not to offend anybody while striving for the sound of urgent wisdom. The report will be of small value in solving what its authors say is a dangerous problem.

The commission, under the less-than-dynamic leadership of William Scranton, former governor of Pennsylvania, timed the release of its long-awaited report to achieve maximum coverage in last Sunday's newspapers and on Sunday television's big-audience, think-tank programs. It achieved the desired exposure, all right. But, in so doing, it also consigned itself to an early funeral, for the public quickly recognized that it didn't even have the merit of sparking any life-sustaining controversies.

Newspaper headlines tell how futile an exercise it really was: "Scranton Urges Leadership as Unrest Curb" (The Indianapolis Star); "Campus Report Asks Nixon to Unify Nation" (The Louisville Courier-Journal & Times); "Campus Strife Panel Urges Nixon to Lead" (The Chicago Tribune).

And that was telling it like it really was. The prestige panel itself labeled the following as its most important recommendations:

"It is imperative that the President bring us together before more lives are lost and more property destroyed and more universities disrupted."

Jack Rosenthal wrote in Sunday's New York Times that "this was regarded as bold language for a presidential commission." Were so many campuses not facing a crisis of violence, we should regard the recommendation as laughable. In response to that "bold" recommendation, what should Mr. Nixon do—make still another speech asking everybody to be nice to everybody else?

The commission report made some vague recommendations about the President calling "a series of national meetings designed to foster understanding among those who are now divided." It called this a "process of national reconciliation."

Well, nobody in his right mind and of good heart opposes processes of reconciliation. That is

a part of what Christianity is all about. But we just don't believe that any number of elaborate White House conferences, followed by regional and state conferences as proposed by the commission, would amount to anything more than a lot of window-dressing verbiage in which nothing would really be solved. Next to presidential blue-ribbon commissions, nothing has proved so counter-productive as White House conferences where several hundred citizens gather, are divided into "study groups" to come up with quick solutions to complex problems, then regather to make final reports, then go home falsely imagining something has been accomplished.

It has been our observation that turbulence on campuses, aside from that actively promoted by criminals, varies in both cause and effect from campus to campus. This, in turn, suggests that each college and university, with its administration, faculty and student body, must solve its own particular disension-causing problems in its own particular way.

Undeniably, the war in Indochina and other evils and hypocrisies have eroded the confidence of the young in America in the leadership afforded them. But we do not believe that this widespread disenchantment is itself a cause of violence or even lends itself to easy manipulation by perpetrators of violence.

We believe every college and university, public or private, can govern itself effectively and democratically within the framework of its own reasons for existence without being stifled by regulations or "guidelines" laid down by remote presidential commissions or other impersonal forces. In fact, the concept of a systematic, self-contained whole is at the heart of the very word "university."

There is trouble in the groves of academe, but it is not of a nature that requires some sort of massive, co-ordinated, faceless defoliation. Each campus in the land is, or should be if properly run, capable of uprooting the three-leaf poison ivy without disturbing the five-leaf ivy covering its storied halls.

If you don't do it . . .

Several Catholic organizations in the Archdiocese benefit directly from contributions to United Fund or Community Fund drives in metropolitan Indianapolis and areas outside. Some would say, then, that the campaigns have a double claim on our generosity. That's a mite ridiculous.

It is as good citizens, not as Catholics, that we should consider the once-a-year appeal as an obligation to be discharged willingly and generously.

If it has to, a city or a town can get along without day care centers, family counseling services, youth agencies, shelters for the lonely and the dispossessed, etc. But it is a less humane, compassionate and caring community if it does and every resident, whatever his status, is made poorer.

"Computerized charity" and "pressure to make the company look good" are sometimes given as criticisms of the campaign's organization. In the latter instance,

the criticisms are warranted in exceptional cases where giving a specific amount—regardless of the individual employee's total obligations—is exacted as company loyalty or the price of a good work record. Such tactics, however, are believed to be rare and are discouraged by the dedicated volunteers who spearhead the campaigns.

But charges that computerized charity is a pretty cold approach to human need have much less validity. Making them are people who insist it is better to give directly, and personally, to the several organizations with which one feels a particular sympathy or kinship. We wonder, though, just how many agencies these individuals would give to if left on their own initiative.

The United Fund slogan this year is "If you don't do it, it won't get done." That is a succinct way of undercutting alibis however they are dressed up.

Passing on privilege

It is all well and good for purists to demand that the Church abandon all its symbols of prestige and status but they may not realize what trouble this can cause the poor layman.

Chicago's Cardinal John Cody recently informed the Illinois Secretary of State that the long-standing tradition of giving the Archbishop of Chicago the most

desirable auto license in Illinois—No. 1—should be abandoned. The Cardinal said he was foregoing the privilege of sporting the prestigious plate.

Now all the Secretary of State has to do is decide who WILL get the plate. As he was heard to lament, he is now in a position to make one person happy and untold thousands angry.

The long, long wait at home

November 11 which evolved from Armistice Day to Veterans Day in 1954 will be Prisoner of War Day in 1970, a sad but seemingly turn for a national holiday which in recent years has all but lost the spontaneous affection and observance of ordinary citizens.

We are presuming, in the above, that Congressional moves to make that date a day of national concern for U.S. captives in Vietnam will be successful. Certainly such a legislative resolution should be made and quickly approved.

The anguish of prisoners of war and their families has been imprinted on the national conscience by the wives of prisoners, not by the Army or by responsible government officials. This does not mean that the government has been negligent or

remiss in its efforts or its concern. Every tactic of traditional diplomacy has been employed to free the prisoners and to get an accounting of their names and numbers from the Viet communists.

But it was not until the wives of the men, leaving their private suffering, began their own initiatives for release and started deluging the North Vietnamese delegation in Paris with telegrams that fellow Americans really woke up to the agonizing impasse of the POW situation.

In flagrant violation of the Geneva Convention regarding military prisoners, a document signed by North Vietnam, Hanoi has refused to allow inspection of its POW camps, refused to release sick and wounded captives, refused

to release lists of names, refused to allow the great majority to write home. Outright rejection or an ignoring of pleas has been the order of the day for the past six years. Not even an exchange of prisoners will be discussed.

The soul searing this has caused families who do not know whether their loved one is dead or alive, or in what state of want and degradation he exists, is obvious.

Spurred by the release of a few more letters home in response to their flood of telegrams, the wives began organizing, exchanging messages among themselves, and bombarding government for more action. Some made visits to the Vietnam delegation in Paris. Many were seated in the visitors' gallery when former astronaut Frank Borman recently addressed a joint session of Congress and reported the apparent failure of his

14-nation mission in behalf of the POWs.

The wives have little more hope today than they had a year ago, but there is an almost imperceptible break in the impasse. Mail from North Vietnamese POW camps has picked up substantially in recent months, communist films made last Christmas in one POW camp were permitted to be distributed to the West (thereby identifying a few more men), a recent Viet Cong peace proposal specifically mentions for the first time the release of captured military men and the American people are now united in an anxious concern for the men and their families. November 11 is an appropriate day for expressing that concern in prayerful union.

U.S. captives in Indochina deserve at the very least a national day of prayer. And so do the gallant women who wait for them.

YOUR WORLD AND MINE

What, pray tell, is a 'non-layman'?

BY GARY MacEOIN

According to a news agency report, a laymen association has named "a non-layman" as its national executive director. To object, as I do, to describing a priest as a non-layman may seem an exercise in semantics. If it is, I am convinced that it is a worthwhile semantic exercise.

The Second Vatican Council, in its Constitution on the Church, said that the holy people of God, sharing in Christ's prophetic office, "spread abroad a living witness to Him, especially by means of a life of faith and charity and by offering to God a sacrifice of praise. . . . The body of the faithful as a whole, anointed as they are by the Holy One, cannot err in matters of belief. . . . It clings without fail to the faith once delivered to the saints, penetrates it more deeply by accurate insights, and applies it more thoroughly to life."

One unchallenged theological conclusion from the Council's statement is that every Christian is a full citizen in the church by virtue of his baptism and confirmation. The sacrament of orders marks the priest for the special service to the community to which he is called and offers him the graces he needs to perform that service. But it does not make him more of a Christian than other members of the church. All have the same basic rights and the same basic obligations.

THEOLOGY, LIKE every other science, can progress only by reflection on lived experience. The Council had an extraordinary insight when it formulated its concept of the People of God as the basic quality of all Christians, but its visions were conditioned by the lack of lived experience due to the usurpation by the clergy of all active roles in the church for fifteen hundred years.

It is only since the Council that many of the implications of this insight have been formulated, raising questions for which the Council documents at times offer no answer, and at other times offer contradictory answers in different places.

When the Council in its Decree on the Laity calls on them "to illumine and organize human affairs in such a way as to ensure that they always start out, develop and persist in the direction

intended by Christ," did it address the laity as contrasted with the clergy? Did it mean that ordination limits the right and duty of a Christian to participate in the affairs of the world, to "illumine and organize" them, so that they move "in the direction intended by Christ"?

To conceive of the cleric as not being a layman in this sense is to exclude him from the essential, the substantive function of the church; which is to be a sign of the graciousness of God and the love of Christ in the entire world. That would be to re-create a two-class society in the church, simply reversing roles and

putting the ordained minister into a subordinate category, something like lay-brothers and lay-sisters used to be in religious congregations.

THERE IS ANOTHER phrase in the Decree on the Laity which I believe is here pertinent and which has not yet been fully explored. The decree envisages the possibility "of entrusting to the laity some functions which are more closely connected with pastoral duties, such as the teaching of Christian doctrine, certain liturgical actions, and the care of souls." This last expression, the care of souls, is

the traditional formula to describe the entire pastoral activity of the church.

The point I am trying to make is that the priest is not a non-layman but a layman most of the time. The list of specifically priestly functions is short, the celebration of the Eucharist, absolving of sins, and the anointing of the sick.

His competence is neither more nor less than that of any other layman when he teaches biology, makes a career in the Vatican diplomatic service, sits on the diocesan marriage tribunal or holds the post of executive director of the National Association of Laymen.

THE BLACK VOICE

'Black Priest . . . White Church'

BY REV. LAWRENCE E. LUCAS

It is not too difficult these days to conclude that what Christian (or other) preaching does not accomplish, a good dose of publicity or not-so-gentle persuasion might. Besides, once one has dabbled a bit in writing, it's well nigh impossible to resist the temptation to produce an opus—a book.

Failing to overcome the temptation, I've written just that. The title is BLACK PRIEST / WHITE CHURCH, and it will be published by Random House in October. Do not consider it, however, as the result of temptation overcoming weaker resistance. It's the product of what I hope is a deliberate, conscious yet painful work of loving concern.

Those accustomed to me or who think they are, will be certainly not looking for a "happy" book. I wrote neither to please, to entertain, to condemn nor to blame. I wrote to the best of my ability, to wake up others, to expose, and to urge sincere effort to change a situation that cries to heaven for change.

I WROTE BECAUSE I felt I had to. BLACK PRIEST/WHITE CHURCH is my attempt of an honest, candid and personal expression of racism in the Church I love, a call for a sincere effort for its eradication and suggestions toward that end.

Many, and we are not surprised, will be attacking me for "ingratitude, disloyalty,

being negative", etc., etc. Emotions may run the route from anger to joy.

Responses may vary from disgust and "excommunicate him" to real and meaningful soul-searching and effective decisions. People, especially those on the outs, are becoming more and more disillusioned by unfulfilled hopes and lack of vision from the Church. More and more it seems to insist on aping the government and other institutions. By silence, it condones American racism and oppression of blacks in this country and poor people around the world.

Strangely enough, it expects the victims to remain silent and support their own oppression.

It is also fully realized that many inimical to the Catholic Church on other grounds will attempt to use this book to attack and destroy the Church. Since the beginning of time, man has attempted to misuse and abuse what God has created

and man has fashioned. This, then, is to be expected.

BUT, THERE WILL BE many others (I hope most) who will use it as a spur toward the reformation so badly needed. In their loyalty to the Church, it might well move them to make that Church what it is supposed to be. It is really these for whom I've written.

Having made the decision to write and to write what I have written, it would be foolish and childish not to be fully aware of the possible consequences and to be willing to face them. Thus, if Lawrence Lucas is to be hated, vilified and persecuted by white racists and Negroes programmed by such people and centuries of oppression, so be it.

Whatever one may decide about it, let it be one's own decision. Obviously, the most intelligent decision can come only after reading that which one will talk and decide about.

WHAT OF THE DAY

'Autocratic' state

BY REV. JOHN DORAN

One of the things a person comes to realize in Russia is that the U.S.S.R. is not a Communist state at all, but an autocratic Socialism. The great theories of community property and the dictatorship of the proletariat are long since forgotten. The theories of Marx and Lenin are lip-honored, but no more.

The ruling party of Russia, in fact the only political party, is the Communist party, which comprises about four per cent of the population. This is the group that runs the state, decides on all the candidates for election, one per office, and makes all the decisions. (An interesting sidelight to me was to find that, though there is but one candidate for each office, the high percentage of people voting in comparison to other percentage is achieved by inflicting a fine upon anybody who fails to vote.)

THE SOVIETS, WHICH are somewhat like our senators and house of representatives, pyramid upward to the Supreme Soviet in Moscow. Theoretically these are the law-making bodies of the U.S.S.R., but they are really controlled by the Politburo, which is the supreme council of the Communist party, and the group which either controls or is controlled by the dictator. In Stalin's time he was in supreme control; in Khrushchev's time the Politburo continued enough control to be able to depose him when they thought he was getting too liberal.

The government controls nearly everything in the country, from the candy factories to the railroads, from the airplanes to the street sweepers, from your job to your living quarters. The smaller farms of the peasants seem to be the exception, for the Communists have long since given up the idea of being able to get any real agriculture from communal farms. They still have these, but have found them so unsuccessful that the tourist-guides never take you to see one!

Of course, one is not taken to see the labor camp prisons either, and one is unable to find any statistics about these. It was reliably calculated during the time of Stalin that one-sixth of the male population of Russia was in the labor concentration camps. This was relaxed under Khrushchev, but to what extent he succeeded, and to what extent the present rulers have reverted to the Stalinist system cannot be learned.

A VISITOR IN RUSSIA does not have the feeling that "big brother" is watching, but one does sense that the people do. They are under a bureaucratic government which is practically untouchable at the top. This means that, unless one has friends somewhere up the line, any adverse action of any bureaucrat is likely to stick. The state, as composed by the thousands, or millions who work for it, is supreme; the citizen is the victim. One wonders over there about those Americans who favor a constantly increasing power of the federal government over here!

It was interesting to see Russia and understand a little bit about it; but I can well understand why, as our return plane touched down in Anchorage, the whole American group burst out in spontaneous applause.



"HEY-Y-Y... HI, JACK!"

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AN NC NEWS ANALYSIS

May Christians support groups using violence?

BY MARJORIE HYER

NEW YORK—Are Christians ever justified in using violence?

That question, which has been around in one form or another ever since Jesus bounced the money-changers out of the temple, has surfaced again in the wake of controversy stirred by the World Council of Churches (WCC) grants of \$200,000 to 19 organizations to combat racism.

More specifically, the question here is: can Christians condone the use of violence to bring about needed social change? It is a question that Christians of many backgrounds and many nationalities are asking these days with increasing frequency.

Devout Christian laymen, priests and even bishops are asking it in Latin America as they see human lives and souls destroyed by the grinding poverty that seems to be an inescapable building stone of the political and economic establishments there.

It is a question that Pope Paul VI must have pondered earlier this summer when he received in audience leaders of Angolan liberation organizations—some of the same organizations that received grants from the WCC. The Portuguese government, which has consistently refused to give Angola its independence, denounced the Pontiff's move with some of the same arguments that are now being leveled at the WCC, namely that the Church is supporting and encouraging "guerrillas and terrorists" and that it is condoning violence.

THE CONTROVERSIAL WCC grants had their origin in a consultation on racism held a little more than a year ago, at which were present persons of many churches, many nations and many races. Do something, the consultation, in effect,

'Shifty and shaky'

LONDON—People who are shifty about their residence tend to be shifty in their religious loyalties, a British research team has determined.

Among the studies presented at the annual conference of the British Association for the Advancement of Science was one that examined the connection between family mobility and religious attitudes.

Two Birmingham, sociologists, Dr. Geoffrey Nelson and Mrs. Rosemarie Clews, after polling 10 per cent of the adult population of the town of Dawley in northwest England, concluded that families on the move tend to reject church membership, and those moving frequently have probably never been to church.

to lead the council, about this insidious problem of racism besides passing more resolutions.

"What the council did, as part of its new 'Program to Combat Racism,' has won the praise of some and the condemnation of others. The grants—none was larger than \$20,000—were given for specifically humanitarian purposes—education, health services, aid to families whose breadwinners languish in political prisons, legal aid and similar activities. Recipients pledged that no WCC funds would be used for purchase of arms or for military activity.

The problem, in the eyes of critics of the action, lies in the fact that money went to organizations that have used subversion and violent tactics to challenge intransigent governments.

Fourteen of the 19 grants went to movements in or focused on southern Africa because that is where the committee judged the racial problem to be most acute. In southern Africa white-controlled governments have, in the view of many observers, severely restricted the black populations by discriminatory legislation. Since black Africans are also restricted in their exercise of the right to vote, they do not have as much leverage to effect changes as to similarly aggrieved groups in this country.

Organizations which began as political pressure groups are outlawed by the government they are seeking to change. Forced underground, there are few alternatives left to them. Violence, in the form of sabotage and guerrilla activities against the oppressive government structures, often appear to a desperate people the only route left.

IN LATIN AMERICA, where the plight of the poor is roughly analogous to that of the African, Roman Catholic bishops recognized this role of oppressive governments in causing violence. In a statement issued by the 1968 Medellin, Colombia, Conference, the bishops declared that "... some members of the dominant sector occasionally resort to the use of force to oppress drastically by any attempt at opposition. It is easy for them to find apparent ideological justifications (anti-communism) or practical ones (keeping order) to give their action an honest appearance."

Dr. Eugene Carson Blake, general secretary of the World Council of Churches, has a word of advice for Christians in this country who are genuinely concerned about the injustice and concomitant violence—perpetrated against helpless peoples, but who cannot reconcile that Christian law of love with guerrilla warfare.

"The first thing I would say to anyone who troubled would be: 'Now look! It isn't the function of the World Council of Churches or the churches of North

America to tell the Christians of Latin America or southern Africa what their Christian duty is."

"If you really believe in the Church," he continued, "and the church is there; there are Christian people there—you must trust them to make their own decisions. We shouldn't act like God and say when they are wrong and when they are right."

It is an interesting footnote that many of the African liberation groups are headed by graduates of Christian mission schools, who, because they showed exceptional promise, were brought to this country on Church-financed scholarships for advanced study.

TYPICAL OF THESE African Christians is Nabinidithi Sithole, now in a Rhodesian prison for his activities in connection with the now outlawed Zimbabwe African National Union. When he was nearly 30, Sithole was brought to this country by the mission board of the United Church of Christ for theological study. He had already gone through mission schools and an African teacher-training institute and taught for several years in Rhodesian mission schools.

During his three years at Andover Newton Theological Seminary near Boston, Sithole's very presence offered a persuasive argument for the support of Christian missions. He enchanted church audiences in this country with his tales of life in the remote African village of his birth.

He also told his audiences: The Christian church has given us too much freedom for us not to want more. Either the African must be completely suppressed or he must be completely free. Sithole returned to Southern Rhodesia as an ordained clergyman in 1958. He served the church there briefly, but before long he was completely immersed in the movements fighting for the rights and freedom of his people. He has spent much of the past decade in prison or in exile.

The same story—only the details would be different—could be told of other liberation movement leaders.

Some of the controversy over the WCC grants has been fueled by descriptions of the groups aided as "guerrilla" or "terrorist" organizations. The grants were made at about the same time as the airliner hijackings in the Middle East, when the word guerrilla took on especially sinister meanings.

Still, the use of that word tells more about the political stance of the person who employs it than the one described. One man's guerrilla is another man's "freedom fighter," as the Russians discovered in Hungary. And the terrorists that British generals complained about to

George III have gone down in history as "minute men."

"WHEN YOU SAY 'guerrilla operations' you're already showing yourself as a part of the structure the operations are against," said Dr. Blake. "If you call them liberation movements, that has a different feeling and that is what we say we have supported—people who are looking for justice, equality and freedom."

The WCC head is quick to point out that the grants to the revolutionary movements do not constitute an endorsement by the WCC of violence. "We've taken the occasion to say that when violence is breaking out the council is always for reconciliation, for mediation, for discussion rather than trying to control by power."

"But if you hold this position you've got to apply it both to the establishment and to the revolutionary, and we've tried to do just that." While the 300 airline passengers were still being held hostage in the Jordanian desert, he said, he sent a message to the central council of Arab Liberation movements in Amman, expressing understanding of the political aims of the hijackings but urging release of the hostages; "that they've made their point and they ought to talk rather than to act like highwaymen."

Dr. Blake believes that the violence-non-violence question is still open to the revolutionary and the political absolute pacifists and those who couldn't quite bring themselves to that position. He himself is not a pacifist.

"WHEN YOU LOOK AT it from the point of view of a person presently suffering an injustice, it is not very useful, nor do I think it is right to tell that person—suffer a little longer and be a saint," he said.

"It is my judgment, as I think it is the judgment of a good many American church leaders, that the racial issue is so critical, morally and ethically, that it is probably more dangerous to slow down than it is to take actions that appear radical to some people but really aren't very radical in the context of the need."

FROM THE OTHER SIDE

That movie M.A.S.H. is partly 'parable'

BY ALVIN F. KLOTZ

Occasionally, I see a movie. So, I'm not too experienced a viewer, and would hardly pose as a reviewer. Movies nowadays deal with a lot of basic and even religious themes. A good bit does have to be brushed aside, however, to find the real meaning. Then, too, there is a lot of the parable involved in them. What is meaningful to one person is probably meaningless to another.

The movie M.A.S.H. certainly takes on more sacred cows than any I've seen for awhile. While it does not claim to be contemporary, it is very obvious that it is a running commentary on the now rather than the Korea of the fifties. The setting is simply that of the life style of a very competent young medical team which operates (literally) a few miles behind the front lines. Day in, day out, their job is to put the maimed and injured back together as they are flown in from the front lines. Beyond this their lives know little diversion. Most of that diversion is found in booze and sex.

THE FLOUTING OF moral codes and mores seems to be assured. The film is intent on tackling much bigger game. So it takes on the church, the heretofore unquestioned mechanism of medicine and military tradition. As if this is not enough, it attacks our glorious American tradition wherein we viciously suffer week after week—professional football. Understand they do not really attack it. They only show it to be much like professional wrestling of ten years ago. It is a very disenchanted thing because it raises an inkling of doubt about bowls, super bowls, world series, suspended players and basketball. All of this in a world that seems so unspooled and only blessed by same. I was so much happier about sports before I saw it.

Religion, of course, is dealt with much more gently—depending upon how you look at it. Religion is relevant enough that a priest bleeds a Jeep and a fundamentalist Bible-quoting doctor finds that God has brought him and his lover together in a not too licit relationship. There is an old saw which asks "What

did Jesus really say to his disciples at the last supper?" The answer is simply "If you fellows want to get in the picture, you must get on this side of the table." So da Vinci lovers have to be prepared for this kind of irrelevant treatment of their favorite theme. Suddenly, there it is on the screen—contemporary and relevant, or sacrilege, depending on your point of view. For as many themes as the film tackles, the church really comes out a winner. Not that we don't end up being laughed at, for we are. Nor do we win any arguments about theology, a Christian style of life, or birth control.

IT'S JUST THAT WHEN any media attacks as many symbols of authority as this film does you get the idea that the church is regarded as very important by someone to even be included. Frankly, I'm very happy that we rate with football, doctors and hospitals and even military tradition as having enough meaning to bother about buffooning.

Of course, a person does learn this in strange places. Who knows? Given another two thousand years the church may do something important!

'House Mass' move rising in England

LONDON—More than 1,000 "house Mass groups" are operating among Catholics in England today, reflecting an unspectacular but significant change in the Church's pastoral structure, according to two reports here.

One report was issued by Maurice Foley of the Family and Social Action Movement. He cited the number of groups operating in the authoritative Clergy Review, a Catholic journal. Seeing the development of "house groups" as a way of giving new life to the Church, he wrote, "In most parishes the emphasis is on people fitting into the existing ecclesiastical structures. The house group approach reverses the procedure."

Under the procedure, a parish is divided into a number of districts. Catholics in that area are then invited to a "house Mass" which also includes a "discussion on the parish and the needs of their locality."

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KNOW YOUR FAITH

Faith implies love as well as knowledge

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

One of the most exciting, risk-filled moments of a person's life occurs when he or she speaks two brief words: "I do." With those words a man and woman pledge their lives to each other, in unconditional trust and love. Two people promise to share good times and bad even unto death. Their self-giving is so profound and all-encompassing that "a man must leave his father and mother, and cling to his wife, and the two become one body" (Gen.

2:24; Mt. 19:5).

It may be surprising for many adult Catholics to learn that it is just this joyful, responsible commitment of marriage that God uses to tell us something about the relationship of faith to which He invites us, His People. In the Bible faith is likened to the marriage bond or "covenant." A beautiful passage typical of many others is found in the prophet Hosea. God is speaking of His People:

"That is why I am going to lure her and lead her out into the wilderness and speak to her heart... There she will respond to me as she did when she was young, as she did when she came out of the land of Egypt... When that day comes I, Yahweh who speaks—she will call me, 'My husband'... Then God addresses His People directly: 'I will betroth you to myself forever, betroth you with integrity and justice, with tenderness and love; I will betroth you to myself with faithfulness, and you will come to know Yahweh' (Hos. 2:20-22). He commits Himself and invites commitment in response, 'You shall be my People,' says God, to whom the people respond: 'You shall be our God' (Jer. 31:1-22; Ez. 36:22-36).

WHEN PAUL SPEAKS of faith in the Letter to the Romans, he refers back to the words of Hosea (Rom. 9:25-26). He describes faith in terms of a marriage-covenant, and describes how the saving faith of Abraham was characterized by an absolute placing of himself in the hands of God (Rom. 4:18-25); Faith is viewed in Old and New Testaments as a personal commitment to God in response to His gracious advances.

The reason this may be somewhat surprising to many of us is that we learned in our catechism classes, and later perhaps in college theology classes, that faith was basically an intellectual assent to truths revealed by the truths of faith. Catholicism states: "Faith is the virtue by which we firmly believe all the truths God has revealed, on the word of God revealing them, who can neither deceive nor be deceived" (No. 122). Faith was seen as acceptance of the truths of faith revealed by God and handed down from age to age by the Church. Many catechisms were organized around "the truths we must believe."

Such a definition of faith is not false, but it is very limited and inadequate. It lacks the richness of the biblical understanding of faith as described above, and it contains little of the long-standing traditional view of faith within the Church. Because of this inadequacy the Baltimore catechism definition of faith easily allows people to grow up with an unbalanced, overly intellectual notion of faith that has little foundation in Scripture or the early centuries of the Church's traditional teaching. The Vatican Council II attempts to restore the traditional balance, and new religion textbooks attempt to incorporate the traditional teaching.

THE MORE TRADITIONAL understanding of faith is clearly expressed in the first sentence of the Creed, "I believe in God, the Father almighty..." The object of faith is God, Father, Son, and Spirit. Catholics believe first in "the First Truth," namely God, and only secondarily in truths that express the Church's experience of God in living out the covenant. "Eternal life is knowing you, the one true God, and Jesus Christ whom you have sent" (Jn. 17:3).

What the Bible and early Church Fathers taught is summarized in the famous statement of St. Thomas Aquinas, long the Church's most respected theologian: "the act of believing does not

terminate in a proposition of faith, but in the reality." In other words when we say "I believe" we are affirming something profound about our personal relationship with God much more than an assent to revealed truths taught by the Church.

We express a trusting commitment to God, "For better or for worse, in good times and in bad." Our faith in truths revealed by God and preserved in the Church makes sense only within the context of faith-commitment to Him, who is "the Truth" (Jn. 14:6). Faith, in the most traditional sense, is an act of love and desire by which a person gives himself to God, with absolute trust in His powerful love.

IN ANOTHER EXAMPLE of development of doctrine in the Church the Vatican Council II reaffirms the richer, biblical, traditional notion of faith without denying the element of assent to revealed truths. "The obedience of faith" (Rom. 16:26, cf. 1:5; 2 Cor. 10:5-6) must be given to God who reveals, an obedience by which man entrusts his whole self freely to God, offering "the full submission of intellect and will to God who reveals," and freely assenting to the truth revealed by Him (Revelation, 5).

Since the purpose of religious education, according to Vatican II, is to enable Christians to grow in a living faith, the understanding one has of faith will greatly affect the approaches and materials of religious education. If, rather than chiefly teaching truths that are to be assented to and memorized, religious education has as its task also the initiation of the Christian into a closer relationship with God and a manner of life appropriate to persons living with God, then much more effort must be made to involve the whole personality of the children or adults involved. This effort, based on the Church's renewed understanding of the meaning of faith, explains much of the changes in religion textbooks.

God-talk and dynamics of Faith

BY FR. CARL J. PETER

Does talk about God have anything to do with Christian believing? Saint Paul was one who thought it clearly did. His case may be instructive today. The Faith he preached could not be reduced to a philosophical analysis of the way in which words are used in religious discourse. Neither was it an experience in the depth of one's being without any external confession of Jesus as Lord. It was rather a free response of the whole human being to the Mystery that is God-revealed-in-Christ. This involved both man's heart and tongue.

As far as the articulation of that Faith was concerned, Paul was very definite. No language does justice to God. However indispensable, recourse to biblical descriptions from the Old Testament was not a satisfactory solution. Those passages could be quoted repeatedly and yet fail to help man grasp what God was about in His Son Jesus and what man was summoned to in Faith. No amount of biblical God-talk from the past would suffice.

FOR PAUL THE REASON was to be found in the events of his own day. They could be interpreted in such a way that God appeared to be either untrue to His promises, or unfair in His freedom. This dilemma is treated for three full chapters in the Epistle to the Romans (IX-XI). According to the distinguished biblical scholar Stanislaus Lyonnet, it was in this context that the Apostle of the Gentiles came closest to writing a theological treatise. God-talk, which is intimately connected with a confession of the God revealed in Jesus Christ, was clearly involved.

Such talk Paul obviously considered important. The phenomenon giving rise to this concern is the scandal he speaks of in connection with the conversion of the Gentiles. Had God been unfaithful to the promises He made of messianic goods to the seed of Abraham? Was He ignoring in



The mystery of raindrops in the window, becomes the occasion for prayerful wonder from a child. This reverence also draws adults into the

QUESTION BOX

Reds and the vernacular Mass

BY MSGR. R. T. BOSLER

Q. I understand that Cardinal Mindszenty of Hungary, Cardinal Wyszynski of Poland and the late Archbishop Beran of Czechoslovakia and the people behind the Iron Curtain in general opposed the use of the vernacular in the Mass and other liturgical changes. Is this true?



And is it not true that Article 36 of Vatican Council II's Constitution on the Liturgy orders that the Latin liturgy is to be preserved? Is not the exclusive use of the vernacular a violation of this article?

A. If you are trying to argue that the

Communists were behind the change to the vernacular or that somehow this plays into the hands of the Communists, I don't buy your argument. All the bishops from the Iron Curtain countries were conservative when they came to the council. The reason was not hard to figure out. The Church in Communist countries was struggling for its very existence and for many years it had been cut off from the development of theology that was going on in the rest of the world.

But it was not only the bishops from the Communist countries who were against the vernacular in the Mass as the council began. Most of the bishops in the first days of the council wanted to hold fast to the Latin Mass. I know this from first-hand information for I was there, and I can tell you that one of the

progressive bishops of the council, Cardinal Joseph E. Ritter of St. Louis, with whom I worked, was against the vernacular before the council began. But he, as did most of the other bishops, changed his mind as the council debates got under way.

It is true that Article 36 of the Constitution on the Liturgy has this to say: "Particular law remaining in force, the use of the Latin language is to be preserved in the Latin rites."

But the same article went on to say: "But since the use of the mother tongue, whether in the Mass, the administration of the sacraments, or other parts of the liturgy, may frequently be of great advantage to the people, the limits of its employment may be extended."

I remember that when this paragraph received an overwhelming majority vote from the fathers of the council a little Italian priest sitting next to me in St. Peter's Basilica said bitterly: "They just voted for the death of the Latin language." He knew that the sentiment of the bishops was for an all-vernacular liturgy and that it would be just a matter of time when the change would come. As a matter of fact, the commission set up by the council for the reform of the liturgy went well beyond the directives of Article 36, for that was what the bishops of the world wanted by the time the council concluded.

Q. Now that we have so many changes

and new rules, can a Catholic man or woman married in Church and now divorced receive Holy Communion? There are a number of divorced Catholics that go to Mass that I know but say they cannot receive Holy Communion. Is this true?

A. Catholics are obliged to seek permission from their bishops to sue for civil divorce, and before this is granted they must agree that the civil action does not free them from the bonds of marriage so that they can marry again.

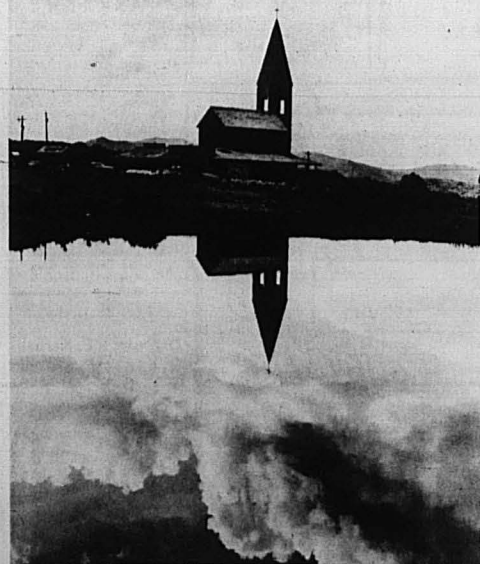
Once divorced under these conditions, they are free to receive the sacraments. A Catholic who obtained a divorce without permission may repent of his action, agree not to marry again and return to the sacraments. In both instances, it is presumed that a reconciliation is impossible and that the person is willing to resume life with the divorced spouse should circumstances change.

Q. Why does the Catholic Church teach auricular confession to priests, when it is recorded in the Bible that there is only one mediator, Christ Jesus, (1 Tim. 2:5)?

A. It is also recorded in the Bible: "So confess your sins to one another and pray for one another." (James 5:16) And also: "Receive the Holy Spirit. For those whose sins you forgive, they are forgiven; for those whose sins you retain, they are retained." (Jn. 20:22-23) Christ does not cease to be the one mediator when we pray for one another through Him. He does not cease to be the one mediator when sins are forgiven through baptism or the sacrament of penance, for we believe that it is really Christ who baptizes, Christ who forgives sins in the sacrament of penance, as He uses human beings as the instruments through which He continues His saving work on earth.

Q. With all the recent Mass changes, I find that all of my current missals are out of date and difficult to use at Mass. I hate to just throw these away, so would appreciate suggestions for disposing of them to various organizations.

A. As far as I can figure out, the old missals are of no value to anyone except as keepsakes. I can't imagine what any organization would want them for other than a paper sale.



The image of the Church is reflected in the life of the world around it today just as it was in the earlier days. (NC Photo by Tom Hoy.)



No, this is not Heaven, but can I take the message?

Letter from James

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

"From James, a servant of God and of the Lord Jesus Christ." Some scholars say that the short book of the New Testament which begins with those words is the oldest or earliest part of the New Testament, with the exception of the parts about the suffering and death of Christ in the Synoptic Gospels. If they are right, and I think they are, it may be especially instructive to look at this letter from the point of view of the development of doctrine.

Other scholars argue that the letter attributed to James came much later. Martin Luther decided it did not even belong in the New Testament. None of the Churches today follow Luther in that idea, but it is true that authorship, date and other things about the letter are much disputed still.

You are free to hold that the author was the Apostle James, son of Alphaeus. It would be difficult to hold that the author was the other Apostle James, John's brother, since, as we know from the Acts of the Apostles, he was martyred so early. You may hold the author was the third James mentioned in the Acts, called "brother of the Saviour," who emerged as Bishop of Jerusalem. I take that theory. I take a dim view of the theory held by some non-Catholic critics that the letter was written by a Christian of the second or third century, and you will soon see why.

YOU CAN HOLD THAT the letter was written early in the first century because it reflects, like other New Testament letters we will look at, the expectation of an imminent parousia (the word refers to the second and final coming of the Lord and when he will judge the living and the dead). Or you can argue that it is late first-century because verse 7 of Chapter 5 indicates concern over the delay of the parousia. You can tell how I feel about the matter when I invite you to read on, through verse 8, which reassures the expectation of an imminent parousia, and verse 9, which includes, "The Judge is near, ready to come in." We will have more to say about that expectation expressed in the Scriptures which was not fulfilled as the writers obviously thought it would be.

You can read this letter in five minutes. On the other hand, you can spend a whole hour meditating on some of its passages, for example, the one on temptation, sin, and the good of God (1:2-27), on the tongue and the good and evil of speech (3:1-12), on the passions (4:1-10), on the rich and the poor (1:9-11, 2:1-13, and 5:1-6). Those passages on the rich and the poor were never more relevant, it would seem, than they are today, especially in Latin America. In the United States, as elsewhere, those passages have figured prominently in the decades of wrangling, in both Catholic and Protestant Churches, between the people who say the clergy should deal with "religion only" and the people who say that Christianity demands social action. From the point of view of respect for persons, which is so vital these days, the passages have a lot to say.

CONSIDER, TOO, THE passage on prayer and anointing for the sick, where I hope you will see that the first end of the anointing is to heal, a clarification which we fully recovered through the Second Vatican Council. Above all, however, consider the famous passages on faith and actions (1:19-25 and 2:14-26), which

include the sayings that "a man is put right with God by what he does (older translations use the term "justified" for "put right with God") and not because of his faith alone (2:24) and "faith without actions is dead (2:26)" tenets which Luther could not reconcile with the letters of Paul, especially the one to the Romans, and therefore came the whole classical dispute about justification and good works.

Some scholars have held that James was deliberately attacking Paul, or Paul's doctrine that man is put right with God by faith alone. For the past four hundred years, ever since the Reformation, scholars have been knocking themselves out trying to determine the relationship between James and Paul, or rather between their ideas on faith and works. I agree with the group of scholars who hold that James was not disputing Paul at all but was simply

handling the question about what was the importance of a Christian's conduct after his baptism. His answer was that good deeds are the proof of faith; therefore faith and good works save a man.

Perhaps, when you have read the letter, you will say James held not that we are saved through faith plus works but that we are saved through genuine, as opposed to counterfeit, faith. It would be the difference between dead and living faith. You would then be on the road that leads to a decision that there is really no difference between the doctrines of James and Paul. Perhaps you will be inclined rather to hold as some scholars do, that James attacked not Paul but a misunderstanding of Paul's teaching. Perhaps you will decide, with still other scholars, that their views were different, that's all, not contradictory but just different. We'll look at Paul's teaching and come back to this question.

WORSHIP AND THE WORLD

The revised missal

BY FR. JOSEPH M. CHAMPLIN

"When will we finally eliminate all these books in the sanctuary and have only one missal at the altar?" Probably never. "When can we purchase a small, complete daily missal for laymen to use in reading over the Mass texts beforehand or for following weekday celebrations from the pew?" Possibly in a few years. The theological and practical bases for these abrupt and perhaps harsh or disconcerting answers will become clear as we examine the reformed Roman Missal issued on March 25, 1970 by Paul VI.



This new Latin publication complements the revised lectionary; these two books taken together give celebrants all the ritual volumes they need for the offering of a Eucharist. One text belongs at the altar (the missal or what we now name in English, the sacramentary), the other, at the lectern (the lectionary). One fundamentally pertains to the liturgy of the Eucharist, the other to the liturgy of the Word. They form the two halves of a whole. They should be distinct, but related; apart, but together. The service of the Word prepares for and leads to the service of the Eucharist; the latter realizes, makes present, fulfills in deed what had been spoken earlier. To emphasize this difference between the two liturgies and to underscore the fact of Christ's Presence both in his Word and in his Sacrament, Vatican reformers have, in implementing the Council decree, prepared separate, but carefully integrated volumes for Mass.

SUCH THEOLOGICAL considerations alone would justify the authorization of and insistence upon different books for lectern and altar. However, simple observation should make it clear that combination of both missal and lectionary into a single text would mean a huge, heavy, awkward and unmanageable volume. There are just too many options in the renewed liturgy, too many alternative readings, prayers, blessings, too much material for one publication. The English lectionary we now employ is large; the missal, when ready, may be even larger.

The restored Roman Missal contains, among other elements, prayers and prefaces for the celebrants of Mass.

PRAYERS. The 2,000 plus prayers are arranged in a standard format for an extensive variety of celebrations. That pattern includes antiphons for the Entrance and at Communion, an opening prayer or collect, a prayer over the gifts, and a postcommunion prayer. As the General Instruction notes, these two antiphons may be replaced by other chants or hymns when those are judged more suitable for a specific occasion.

The formularies cover seasonal celebrations, Masses for the feasts of saints, ritual and votive eucharistic liturgies and services for the dead. The Missal of Pius V used since 1570 included many of these prayers or Masses, but the present text goes far beyond that book and offers a much richer, wider, a more flexible selection.

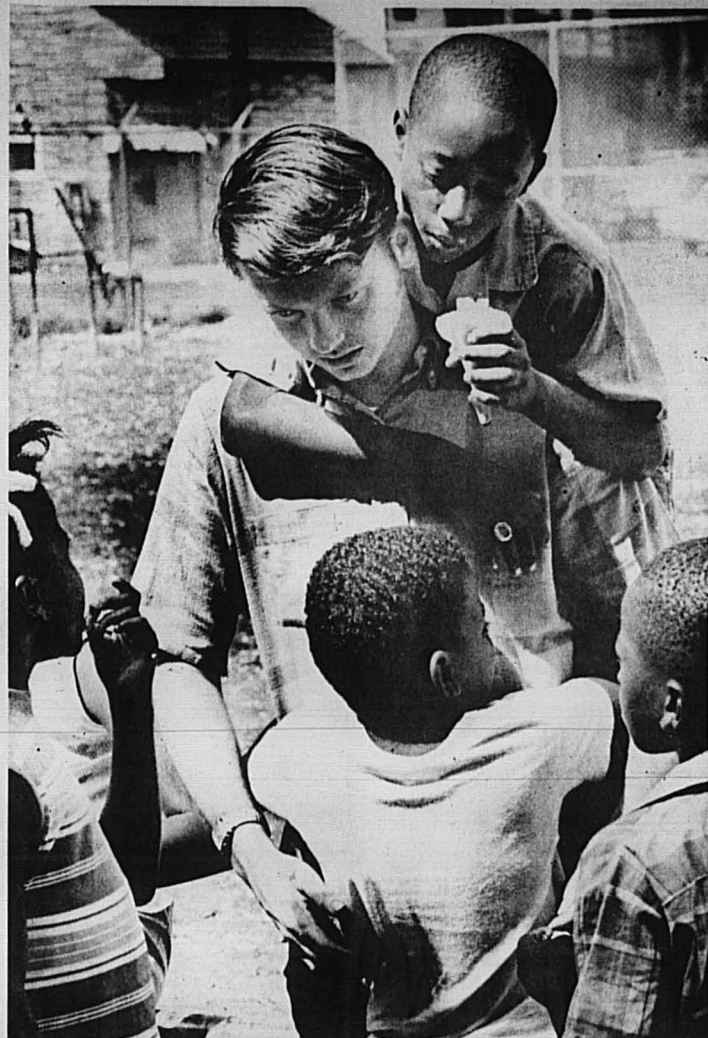
PREFACES. In many ways, the 82 prefaces in this restored Roman Missal represent the most dramatic innovation in the volume itself, a development for which we were prepared by the authorization of the three new eucharistic prayers and eight prefaces in 1968. The preface in the Roman liturgy is an essential part of the eucharistic prayer. In its variable central portion we glance at one or several aspects of the mystery of Christ and of God's goodness to men which prompts us to thank him with praise. In Oriental liturgies, the eucharistic prayer and preface does not admit of change (like Eucharistic Prayer IV of the Roman rite). When a celebrant wishes to stress some particular aspect of a feast, he selects one of the many available "canons." The Roman rite prefers instead fewer eucharistic prayers and seeks to highlight through the varying preface, reason(s) for praising or thanking God in a particular Eucharist.

A quick listing of the prefaces will illustrate how this ought to work in practice: Advent (2), Christmas (3), Epiphany, Lent (9), Paschaltide (4), Easter (5), Ascension of the Lord (2), Pentecost, Sundays of the year (8), Common prefaces (6), Feasts and Mysteries of the Lord (14), Saints (16), Others (11).

THE MISSAL ALSO features several Solemn Blessings and Prayers over the People. Those who have experienced the revised marriage and baptismal liturgies may recall a multiple benediction at the conclusion with repeated "Amen's" by the congregation. These terminal blessings and prayers of the missal observe that pattern and provide numerous formulas for the celebrant who wishes to expand upon the standard "May almighty God bless you the Father . . ."

We anticipate some delay before an English version of these prayers and prefaces will be ready and approved for the United States. The task, monumental in size, is delicate in nature. Recent directives from the Holy See for translators of liturgical texts imply that when they state the prayers, especially those from the Roman tradition, "need to be rendered somewhat more freely while conserving the original ideas. This can be done by moderately amplifying them, or, if necessary, paraphrasing expressions in order to concretize them for the celebration and the needs of today."

However, when these have been ultimately completed and sanctioned, priests and parish worship committee will then possess a golden opportunity and bear a great responsibility. It will be for them to choose from this wealth of texts those which are best for the congregation at this Mass on this Sunday in this church.



Communication often goes beyond words and becomes the direct contact between individuals who have a need for each other. (NC Photo by Frank Methe.)

WHAT DIFFERENCE DOES JESUS MAKE?

Introducing a new column

BY FRANK SHEED

More precisely, our title means "What needs have men today that only Christ Jesus can meet?" So we begin by looking at our world.

A hundred years ago, Matthew Arnold wrote of himself:

"Wandering between two worlds, one dead The other powerless to be born."

He might have been looking straight at us. Our world is not dead, but if I were its physician I should be alarmed about it. All its man-made structures and institutions—Family, State, Church—are showing great cracks. The standards and values by which it has lived are violently derided, and only pallidly defended. But there is no common idea of what the new world OUGHT to be, or how it can be brought to be. Derision is

Frank Sheed, founder of the publishing house of Sheed and Ward and his wife, Maisie Ward, has for 48 years been speaking for the Catholic Evidence Guild in England, America and Australia. Long before the Second Vatican Council he was practicing ecumenism and collegiality. Mr. and Mrs. Sheed are the parents of Wilfred Sheed, also an author.

not building stuff. We are in a time of crisis which could become chaos.

The Family is under the heaviest attack because each family, and each member of each family, is under daily pressure. Parental authority has become a sick joke, the uncertainty of parents as to what authority they have equalled by the certainty of their children that they have none. Sexual morals are a shambles—not

that anyone is living his sex life riotously, but that there are no standards left unchallenged—chastity and marital fidelity are as sick a joke as authority; abortion, lesbianism, sodomy, have quite suddenly become matters of personal taste.

IN THE LARGER SPHERE of Society and Government, the same processes are at work. Patriotism, respect for authority, are both corroded by the assumption that the lowest self-interest rules our rulers. Violence is the instant answer to every question, with young children taught to make their little bombs and place them where they can kill. In the sexual storm the majority still in a general way accept the old standards, just as in politics the majority are still patriotic, law-abiding, opposed to violence—but in both areas, largely from habit. Their minds have not been active. They find the old standards good, but even to themselves they cannot state a convincing case for them: so they avoid talking to their children about them. The "silent majority," so often invoked, gives the effect of a quite singularly dumb majority. It will vote, but if things get beyond voting it does not seem likely to affect the issue.

The assaults of the old order, on the other hand, are articulate indeed: the whole sex rings with their voices. But there is not much actual thinking there. As we listen closely, we are driven to feel that all they have to offer is their derision, their scorn of all that is established. But scorn, while it may be a just criticism of the old order, provides no principles for a new. What CAN do is make a country unmanageable.

That this is what it is in fact doing is shown by the phrase we hear everywhere "Things can't go on like this"—a phrase as negative and unconstructive as scorn. What CAN things go on like? No more

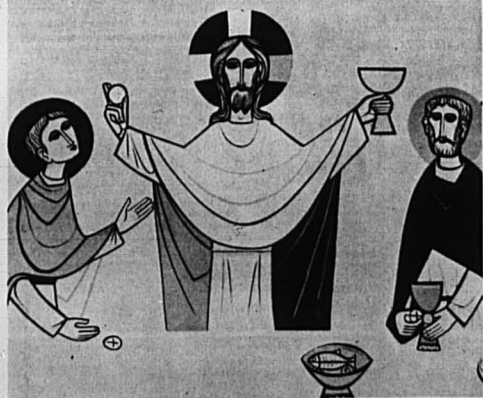
that the extremists of right and left have the mass of men any real answer to that. Individuals of all three sorts have their own conflicting prescriptions for a better world order. About none of them is there general agreement. Any one of them might be imposed by violence. If that happens, our world will indeed be dead.

GENERAL AGREEMENT is the missing element. For a human political order as distinct from a tyranny, a society must be agreed on how men should be treated, on what rights the individual has which the collective may not infringe. For this there must be agreement about man and about life. We are here. A while ago we were not. Not such a long while before that nobody was. In a while we shall not be. So what is it all about? Why are we here? What are we supposed to be doing? What comes after death? Does anything?

Without answers to these questions we cannot live life intelligently, we can only play it by ear. And that is how our world is now playing it. No science even claims to give the answers. Unless religion can, they must stay unanswered.

But in this time of crisis which could become chaos, the Church is afflicted with the same problems as the world. With her children questioning her authority and even her relevance, she is preoccupied with her own renewal, tormented about her own restructuring. Christ needs no renewal, defects in the Church's structure are not defects in him. His message needs no re-casting, only deeper understanding of what it has in it for the world's needs. The lament he uttered about her own restructuring, "If only you had known what things make for your peace" (Luke 19:42).

What he had to give to the world trying to be born is the subject of this series.



The liturgy of the Eucharist is one of the two basic segments of the new Missal. The other is the liturgy of the Word.

KNOW YOUR FAITH

Key games schedule mark grid

INDIANAPOLIS—Key games in the CYO Football Leagues schedule this Sunday will match the following division leaders against formidable opposition: "56" League, Division I—All Saints (1-0-1) will play St. Malachy's (2-0) at CYO No. 2, 12 Noon; Division II—St. Plus X (2-0) and St. Lawrence (1-1) at CYO North No. 2, 12 Noon; Division III—St. Barnabas (2-0) and St. Patrick-Sacred Heart (1-0-1) at Bluff Road, 12:30 p.m.; and Division IV—St. Simon's (2-0) and Little Flower (1-1) at Ellenderberg, 12:30 p.m. With Wednesday afternoon's game results unknown at Criterion press time, the following games slated Sunday carry pre-Wednesday standings in the Cadet League.

Division I—St. Andrew's (3-0) and St. Joan of Arc (1-0-2) at CYO North No. 1, 2:30 p.m.; Division II—Immaculate Heart (3-0) and St. Patrick-Sacred Heart (2-0-1) at CYO North No. 2, 3 p.m.; and Our Lady of Lourdes (3-0) and St. Roch's (0-2) at Roncalli H.S., 2:30 p.m. Division III—Mt. Carmel (2-0) and All Saints (1-0-1) at Mt. Carmel, 3:30 p.m.; Division IV—St. Rita's (2-0) and St. Luke's (1-1) at CYO No. 2, 3:45 p.m.; and St. Ann's (2-0) and Holy Angels (2-0) at CYO No. 1, 2:30 p.m.

Kickball league power surfaces

INDIANAPOLIS—With two weeks remaining in the Fall CYO Kickball Leagues, division leaders are starting to emerge.

Defending Junior Kickball League champion, St. Malachy's of Brownburg, is running behind St. Michael's in Division I. St. Michael's is currently 4-0, while St. Malachy's and St. Christopher's are 3-1.

In Division II, Immaculate Heart and Christ the King are both 4-0, while St. Mark's and St. Roch's are 3-0 in Division III. Holy Spirit (3-0) leads in Division IV, closely followed by St. Philip Neri with 3-1.

Leaders in Cadet Kickball are: Division I—All Saints (4-0) and St. Monica's (3-0); Division II—St. Matthew's (4-0) and Immaculate Heart (4-0); Division III—St. Roch's and St. Philip Neri, both 2-0.



FINAL PROFESSION—Sister Constance Kramer, S.P., a faculty member at St. Rita's Church, Clarksville, will make her permanent consecration as a member of the Sisters of Providence at 4 p.m. Sunday, Oct. 4, at St. Mary-of-the-Woods. She is the daughter of Mr. and Mrs. George A. Kramer, Sr., of Dayton, O.

Saint Rita will host Breakfast

The Communion Breakfast which traditionally opens Youth Week activities has been scheduled at St. Rita's Church, 19th and Martindale Ave., Indianapolis. The breakfast for CYO members will follow the 9:30 a.m. Mass on Sunday, Oct. 25. Tickets have been mailed to all parishes.

"The Reformation" has been booked for the opening social activity of Youth Week, a dance to be held from 7:30 to 10:30 p.m. Sunday, Oct. 25, at Msgr. Downey Council Knights of Columbus, 511 E. Thompson Rd. Admission will be \$1.25. Little Flower parish will be the scene for the Cadet Hobby Show, to be held Monday, Oct. 26. It appears that 20 parishes will participate in the event and late entries are being accepted. The CYO Office has announced that all parishes will be mailed Youth Week notices, entry blanks for the Junior Baking Contest and tickets for the Junior CYO Banquet, other Youth Week features.

Neri and Little Flower, both 4-0. The newly-formed Cadet B League has the following division leaders: Division I—St. Malachy's and Christ the King, 11-1; St. Matthew's, 10-1; Division II—St. Patrick-Sacred Heart, 10-1; Immaculate Heart (4-0); Division III—St. Roch's and St. Philip Neri, both 2-0.

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PONTIAC

SCORES

CYO FOOTBALL SCHEDULE FOR SUNDAY, OCT. 4

DIVISION I—All Saints vs. St. Malachy at CYO No. 2, 12 Noon; St. Michael vs. St. Christopher at Eagle Creek, 12:30 p.m.; St. Thomas vs. St. Monica at Riverside No. 1, 12:30 p.m.; St. Luke vs. St. Gabriel at St. Gabriel, 1 p.m.

DIVISION 2—Immaculate Heart vs. Mount Carmel at CYO North No. 2, 1:30 p.m.; Christ the King vs. St. Matthew at St. Matthew, 1:30 p.m.; St. Andrew vs. St. Joan of Arc at CYO North No. 1, 2:30 p.m.; St. Philip Neri vs. St. James at CYO North No. 1, 2:30 p.m.

DIVISION 3—St. Patrick-Sacred Heart vs. St. Barnabas at Bluff Road, 12:30 p.m.; St. Bernardette vs. St. Roch at Christian Park, 12:30 p.m.; Our Lady of Greenwood vs. Nativity at Nativity, 1 p.m.; St. Catherine vs. St. Mark at Msgr. Downey No. 1, 12:30 p.m.

DIVISION 4—St. Simon vs. Little Flower at Ellenderberg, 12:30 p.m.; St. Jude vs. Holy Spirit at CYO No. 1, 2 noon; Holy Name vs. St. Philip Neri at Msgr. Downey No. 1, 12 noon; Our Lady of Lourdes, bye.

CADET LEAGUE

DIVISION 1—St. Andrew vs. St. Joan of Arc at CYO North No. 1, 2:30 p.m.; Holy Spirit vs. Little Flower at Brookside No. 1, 2:30 p.m.; St. Lawrence vs. St. Jude at CYO No. 1, 1:15 p.m.; St. Michael vs. St. Simon at Ellenderberg, 2:30 p.m.; Holy Name, bye.

DIVISION 2—Our Lady of Lourdes vs. St. Roch at Roncalli High School, 2:30 p.m.; St. Mark vs. St. Matthew vs. St. Andrew vs. St. Jude vs. St. Philip Neri at CYO No. 2, 1:15 p.m.; Immaculate Heart vs. St. Patrick-Sacred Heart at CYO North No. 2, 3 p.m.; Christ the King, bye.

DIVISION 3—St. Malachy vs. St. Monica vs. Our Lady of Greenwood vs. St. Christopher at St. Gabriel, 3 p.m.; Mount Carmel vs. All Saints at Mount Carmel, 3:30 p.m.; St. Catherine, bye.

DIVISION 4—St. Rita vs. St. Luke at CYO No. 2, 3:45 p.m.; St. Bernardette vs. Nativity at Nativity, 2:30 p.m.; St. Ann vs. Holy Angels at CYO No. 1, 2:30 p.m.; St. James vs. St. Thomas at CYO No. 1, 3:45 p.m.

CYO FALL SPORTS

Cadet Football League Games of Sunday, Sept. 27

DIVISION 1—St. Andrew, 13; St. Lawrence, 6; Holy Spirit, 13; St. Michael, 6 (tie); St. Simon, 13; Little Flower, 12 (tie); St. Jude, bye.

DIVISION 2—Our Lady of Lourdes, 12; Christ the King, 0; Immaculate Heart, 3; St. Mark, 0; St. Matthew, 12; St. Michael, 6; St. Philip Neri, 20; St. Roch, 0; St. Catherine, 3.

DIVISION 3—St. Gabriel, 14; St. Malachy, 0; St. Barnabas, 26; St. Monica, 2; St. Simon, 2; Our Lady of Greenwood, 19; St. Christopher, 14; Mount Carmel, 1; St. Catherine, 4; St. Rita, 0; St. Thomas, 12; St. Ann, 34; St. Bernardette, 8; Holy Angels, 20; St. James, 0; St. Luke, 26; Nativity, 7.

League Standings

DIVISION 1—St. Andrew, 3-0; St. Michael, 1-0-1; St. Simon, 1-1; St. Joan of Arc, 1-0-2; Holy Name, 1-0-2; St. Lawrence, 1-1-1; St. Philip Neri, 1-1; Holy Spirit, 0-2-1; Little Flower, 0-2-1.

DIVISION 2—Immaculate Heart, 3-0; Our Lady of Lourdes, 3-0; St. Patrick-Sacred Heart, 2-0; St. Matthew, 1-1; St. Michael, 2-0; St. Philip Neri, 1-2; St. Roch, 0-2; Christ the King, 0-3.

DIVISION 3—Mount Carmel, 2-0; All Saints, 1-0-1; St. Barnabas, 2-1; St. Monica, 2-1; St. Simon, 2-1; Our Lady of Greenwood, 1-1; St. Malachy, 1-2; St. Christopher, 0-2-1; St. Catherine, 0-3.

DIVISION 4—St. Rita, 2-0-1; St. Ann, 2-0; Holy Angels, 2-0; St. Luke, 1-1; St. Thomas, 1-1; St. Bernardette, 0-2; St. James, 0-2; Nativity, 0-2.

"56" Football League Games of Sunday, Sept. 27

DIVISION I—All Saints, 12; St. Gabriel, 0; St. Michael, 13; St. Thomas, 0; St. Luke, 13; St. Monica, 0; St. Simon, 13; St. Christopher, 0.

DIVISION 2—St. Lawrence, 6; Immaculate Heart, 3; St. Andrew, 20; Christ the King, 6; St. Philip Neri, 20; St. Joan of Arc, 0; St. Matthew, 12; Mount Carmel, 0.

DIVISION 3—St. Patrick-Sacred Heart, 6; St. Mark, 6 (tie); St. Barnabas, 24; St. Bernardette, 0; Our Lady of Greenwood, 14; St. Catherine, 14; St. Simon, 12; St. Ann, 34; St. Bernardette, 8; Holy Angels, 20; St. James, 0; St. Luke, 26; Nativity, 7.

DIVISION 1—St. Luke, 2-0; St. Malachy, 2-0; St. Michael, 1-0-1; All Saints, 1-0-1; St. Simon, 1-1; St. Gabriel, 0-2; St. Thomas, 0-2; St. Christopher, 0-2.

DIVISION 2—St. Plus X, 2-0; St. Andrew, 1-1; St. Lawrence, 1-1; St. Matthew, 1-1; Immaculate Heart, 1-1; Mount Carmel, 1-1; St. Joan of Arc, 0-1-1; Christ the King, 0-2.

DIVISION 3—St. Barnabas, 2-0; Our Lady of Greenwood, 1-0-1; St. Patrick-Sacred Heart, 1-0-1; St. Catherine, 1-1; St. Roch, 1-1; St. Mark, 0-2-1.

The homecoming dance, featuring The Sheffield, will be held in the Secina cafeteria following the game until 12 p.m. The 1970 Secina annual will be distributed to alumni.

"During this week 50 years ago, six Sisters of Providence left St. Mary-of-the-Woods for foreign missions in China. They were the first American Sisters to work in foreign lands."

0-0-2; Nativity 0-2; St. Bernardette Spirit 0 (forfeit); St. Simon, 32; St. Andrew, 8; Little Flower, 16.

DIVISION 4—St. Simon, 2-0; St. Philip Neri, 1-0; Little Flower, 1-1; Our Lady of Lourdes, 1-1; St. Jude, 1-1; Holy Spirit, 0-1; Holy Name, 0-2; St. Barnabas, 13.

JUNIOR FALL KICKBALL Games of Wednesday, Sept. 23

DIVISION 1—St. Malachy, 20; St. Christopher, 15; St. Joseph, 20; St. Anthony, 14; St. Gabriel, 10; St. Thomas, 13.

DIVISION 2—St. Lawrence, 13; Immaculate Heart, 7; St. Matthew, 33; St. Luke, 21; St. Andrew, 27; St. Joan of Arc, 23; Christ the King, 18; St. Barnabas, 10; St. Roch, 8; St. Catherine, 60; Sacred Heart, 17; Holy Name, 31; St. Jude, 8.

DIVISION 3—St. Roch, St. Mark, postoned; Holy Name, 14; St. Bernard, 71; St. David, 2; Sacred Heart, 0 (forfeit).

DIVISION 4—Little Flower, 13; St. Simon, 12; St. Philip Neri, 45; St. Rita, 9; St. Simon, bye.

STANDINGS

DIVISION 1—St. Michael, 4-0; St. Malachy, 3-1; St. Christopher, 3-1; St. Anthony, 2-1; St. Gabriel, 2-1; St. Joseph, 0-3; St. Ann, 0-3; St. Thomas, 0 (forfeit).

DIVISION 2—St. Lawrence, 4-0; Christ the King, 4-0; St. Plus X, 3-1; St. Matthew, 2-1; St. Andrew, 2-1; Immaculate Heart, 1-3; St. Luke, 0-1; St. Joan of Arc, 0-1.

DIVISION 3—St. Mark, 3-0; St. Roch, 3-0; Holy Name, 3-1; St. Catherine, 2-1; St. Jude, 2-1; St. Barnabas, 1-3; St. James, 1-3; Sacred Heart, 0-4.

DIVISION 4—Holy Spirit, 1-1; St. Rita, 0-3; St. Simon, 0-3.

CADET "B" FALL KICKBALL Games of Tuesday, Sept. 22

DIVISION 1—Mt. Carmel, 48; St. Gabriel, 11; St. Malachy, 40; St. Christopher, 17; Christ the King, 26; Immaculate Heart, 25; St. Joan of Arc, 32; St. Monica, 4.

DIVISION 2—St. Matthew, 22; St. Simon, 10; St. Lawrence, 23; St. Plus X, 18; St. Andrew, 2; Little Flower, 0 (forfeit); Holy Spirit, bye.

DIVISION 3—St. Roch, 11; Holy Name, 10; Our Lady of Lourdes, 21; St. Philip Neri, 25; St. Catherine, 7.

Games of Thursday, Sept. 24

DIVISION 1—St. Christopher, 55; St. Gabriel, 35; St. Malachy, 28; St. Simon, 10; St. Lawrence, 23; St. Plus X, 18; St. Andrew, 2; Little Flower, 0 (forfeit); Holy Spirit, bye.

DIVISION 2—St. Roch, 11; Holy Name, 10; Our Lady of Lourdes, 21; St. Philip Neri, 25; St. Catherine, 7.

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Games of Thursday, Sept. 24

0-0-2; Nativity 0-2; St. Bernardette Spirit 0 (forfeit); St. Simon, 32; St. Andrew, 8; Little Flower, 16.

DIVISION 4—St. Simon, 2-0; St. Philip Neri, 1-0; Little Flower, 1-1; Our Lady of Lourdes, 1-1; St. Jude, 1-1; Holy Spirit, 0-1; Holy Name, 0-2; St. Barnabas, 13.

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DIVISION 2—St. Lawrence, 4-0; Christ the King, 4-0; St. Plus X, 3-1; St. Matthew, 2-1; St. Andrew, 2-1; Immaculate Heart, 1-3; St. Luke, 0-1; St. Joan of Arc, 0-1.

DIVISION 3—St. Mark, 3-0; St. Roch, 3-0; Holy Name, 3-1; St. Catherine, 2-1; St. Jude, 2-1; St. Barnabas, 1-3; St. James, 1-3; Sacred Heart, 0-4.

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Games of Thursday, Sept. 24



PLAN BOY SCOUT BARBEQUE—Mayor Elton H. Geshwiler of Beech Grove, above center, is on hand to promote the annual barbeque of Boy Scout Troop 108, to be held from 4 to 9 p.m. Saturday, Oct. 10, at Holy Name parish, Beech Grove. Proceeds of the event will benefit the troop's activities for the year. Also shown, from left above: Scoutmaster Ed Thomas, Father Charles Lahey, associate pastor, Ricky Rudolf and Frank Emrick.



The Social Action Committee of the Priests' Association presents a Workshop on THE CONSCIENTIOUS OBJECTOR

Saturday, Oct. 17, 1:30 p.m. Cathedral High School 14th and N. Meridian St. Indianapolis

Speakers: Ed Gordon Zahn, Ed Sherman, Fr. Dan Berrigan (tape)

7 p.m. session OPEN TO PUBLIC



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Obscenity ordinance vote slated

BY PAUL G. FOX

The Indianapolis City-County Council is bound to offend a certain segment of the population next Monday night when it votes on a controversial new anti-obscenity ordinance.

More than 500 persons last Monday evening packed the auditorium of the City-County Building to hear 18 speakers on the proposed ordinance. Councilman William A. Leak presided over the three-member Public Safety Committee of the Council at the sometimes-rowdy one and one-half hour hearing.

Discussion centered primarily on the forthcoming stage production of "Hair," scheduled October 19-31 at the Circle Theatre. Also entering the arena were references to various art theaters and adult bookstores which have sprung up in recent years around Indianapolis.

Speaking in favor of the ordinance were GEORGE RODENBAUGH, chairman of the Citizens for Decent Literature organization, housewives and mothers MRS. IRA MERRIMAN and MRS. GEORGE BROWN, several ministers and two youths.

Arguments against the ordinance and in defense of "Hair" were advanced by ministers, lawyers and a psychologist.

The pro-ordinance backers appeared to have arrived early and secured the best seats in the auditorium. Judging from applause, jeers and catcalls, the anti-ordinance supporters were lining the walls and occupying seats (or sitting on the floor) in the rear of the auditorium.

If passed, the ordinance would prohibit "nudity" or "sexual conduct" in motion pictures, shows or live theater productions.

While the hearing was in progress in the City-County Building, an estimated 1,500 persons paid from \$6 to \$10 a ticket to see a closed-circuit live stage production of "Oh! Calcutta!" on the Indiana Theatre giant, bigger-than-life screen.

And on Wednesday of this week, two Russ Meyer film productions opened at the Circle Theatre. Both movies reportedly display more flesh and simulated sex acts than "Oh!

Calcutta!" and "Hair" combined. It used to be that the downtown theatres left the "skin flicks" to the neighborhood art theatres.

One thing appears certain. All the free publicity will help the box office sales.

HERE AND THERE—The Dads Club of CATHEDRAL HIGH SCHOOL, Indianapolis, will sponsor its annual Weiner roast next Wednesday evening. MRS. KENNETH DORSEY, the German-born mother of triplets in ASSUMPTION PARISH, Indianapolis, has asked Tacker to express her appreciation to readers who responded so generously to an appeal for assistance. Donations of clothing, furniture and money were received. . . . We reported recently that the total enrollment of St. Meinrad Seminary College and School of Theology made it the second largest seminary in the nation with 405 students. A news release received this week from St. Mary's Seminary and University in Baltimore indicates that the school's enrollment is 115 students.

St. Mary's is headed by FATHER JOHN F. DEDE, S.S., a priest from the Archdiocese of Indianapolis, who serves as president. The Terre Haute native has two priest-brothers in the Archdiocese and five sisters in addition to 115 students. Providence and one Benedictine. The Xavier Society for the Blind, a national Catholic press and library for the visually handicapped, has available at cost the New Rite of Holy Mass, spiral bound in large type and in Braille at \$10. They may be ordered from: Xavier Society for the Blind, 154 E. 23rd St., New York, N.Y. 10010.



MSGR. CHARLES P. KOSTER

Msgr. Koster to observe 25th Jubilee

INDIANAPOLIS—Msgr. Charles P. Koster, pastor of St. John's parish, will observe his 25th Jubilee of Ordination on Sunday, Oct. 4.

He will celebrate a Mass of Thanksgiving at 11 a.m. in St. John's Church with classmates and priests formerly associated with the parish during the past 25 years.

A public reception will follow until 4 p.m. in the Atkinson Hotel, Illinois and Georgia Sts.

The sermon will be given by Msgr. William Lester, pastor of St. Jude's parish, Fort Wayne.

Msgr. Koster, who also serves as Officials of the Archdiocesan Matrimonial Tribunal, has been associated with the Tribunal and St. John's throughout his 25 years in the priesthood.

He was named pastor of St. John's in 1968, and was named Officials in 1967.

INDIANAPOLIS Calendar of Events

Set Fatima October slate

INDIANAPOLIS—The October schedule at Our Lady of Fatima Retreat House was announced this week by Father Kenny C. Sweeney, director.

VD film preview

set at Chatard

INDIANAPOLIS—Chatard High School parents and faculty will preview a film on venereal disease, scheduled for showing to students, at the October 8 meeting of the Parent Faculty Association. The meeting will begin at 8 p.m. in the cafeteria. Guest speaker will be Jack Smith, a representative of the Public Health Department.

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Need down under unifies faiths

SYDNEY, Australia—The Australian Catholic bishops have decided to establish a joint secretariat called Action for World Development with the Australian Council of Churches (ACC), representing various Protestant churches.

The decision was announced at the end of the bishops' twice yearly meeting here.

The main role of the secretariat will be to conduct a national study campaign on the parish and national level and to make Australians aware of the extent of human need and the necessity of world development.

Establish board for conciliation

NEWARK, N.J.—A 20-member conciliation board has been established in the Newark archdiocese as the first step in establishing due process procedures for laity and religious alike.

The board is composed of 11 priests, four Sisters, a Brother and four laymen. Members were appointed by Archbishop Thomas A. Boland after nominees had been suggested by the archdiocesan priests' senate and the pastoral council.

Under conciliation, efforts will be made to have parties to a dispute settle their differences voluntarily with the board's parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m. assistance. Where conciliation fails, the dispute is to go to binding arbitration.

FRIDAY, OCT. 2
NOCTURNAL ADORATION
members are reminded of the customary watch.

CARD PARTY at 8 p.m. in Immaculate Heart of Mary parish auditorium, 57th and Central.

SUNDAY, OCT. 4
"FAMILY FUN DAY" at Nativity parish, 7300 Southeastern Ave., from 12 noon until 6 p.m.

WEDNESDAY, OCT. 7
CARD PARTY, sponsored by St. Philip Neri Altar Guild at 8 p.m. in the parish hall, 545 Eastern Ave.

A LUNCHEON-CARD PARTY at 11:30 a.m. and card party at 8 p.m., featuring Bridge marathon, in St. Mark's parish hall, 551 E. Edgewood Ave.

SOCIALS

TUESDAY: St. Bernadette, 6:30 p.m. 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.; Secuna High School cafeteria, 5 p.m.

FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. SATURDAY: St. Bridget parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m.

SUNDAY: Cardinal Ritter High School at 6 p.m.



GOLDEN JUBILIARAINS—Mr. and Mrs. Fred P. Zipp, former residents of Indianapolis, will observe their 50th Wedding Anniversary on Sunday, Oct. 11, with a Mass of Thanksgiving in Holy Family Church, New Albany. Father Julius Armbruster, O.S.B., of Marry, S.D. and a cousin of Mr. Zipp, will offer the 1 p.m. Mass. A reception will follow in the parish until 4 p.m. The jubilarians are the parents of Fred Zipp, Jr., and Mrs. Robert W. Day, of New Albany, and Charles Zipp, of Floys Knobs.

Informed adults crux of RE

(Continued from Page 1)
ill-equipped to supply the missing ingredient of religious tutelage.

THE DEPARTMENT hopes that in its programs both groups of parents will find the confidence, the materials, and the techniques they need. And, as a precious dividend, come to see their own faith in a new light.

The concept of service guides RE. Father Boehm describes his department's duties thus: "Our job is to improve existing services now offered by parishes, to develop and capitalize on parish talent and enhance it with theological input."

There are 14 full-time workers in the department—the largest staff in Indiana—the majority of them Religious working in the field. "They have been deliberately spread around," says Father Boehm. Three work in Indianapolis, six in the Archdiocese outside Indianapolis, and three on "floating" assignments.

Father Boehm hopes that soon many laymen can be put in the roles of consultants, parish co-ordinators, speakers, etc. The department currently is developing a speakers bureau to be composed of priests, nuns and laity who, because of education, employment or talent, can lend expertise to a lecture/discussion series and will be willing to participate in parish and interparish programs.

(Those wishing to volunteer or recommend speakers should contact Sister Gilchrist Conway, co-ordinator of adult education.)

EVEN NOW, Father Boehm notes, there are some excellent parish programs designed and executed solely by lay members. These programs bolster his conviction that "any stable program must

be parish-centered. That's the keystone."

"Where teachers and co-ordinators have come into a parish and set up programs without the involvement and enthusiasm of parish members, those programs have disappeared when the 'outsiders' left. That has been the experience of most of the dioceses with adult education departments," he said.

Though adult education and enrichment is the most asked-for type of program, apathy remains the biggest hurdle to getting them started.

Father Boehm points to the mention of a "textbook controversy," a divisive factor here as in most other dioceses. He cites the fact that all religion texts now used in Archdiocesan schools—primary and secondary—have parents' editions, an effort to inform parents on new emphases and directions in religious education and, hopefully, to quiet doubts and fears.

AS DIRECTOR, Father Boehm believes the department must remain open to all members of the Church and to all different shades of opinion regarding religious education. He has no intention of "shutting out" individuals or groups who criticize the content or method of courses and hopes for a conciliatory and friendly meeting of minds.

"It's a beautiful thing," he says, "to serve as a mentor for one of these religious enrichment programs and watch individuals as they begin to perceive their own dignity and their own worth in God's scheme of creation." He doesn't want any misunderstandings to spoil that experience or impede its growth.

"Religious education is a common venture shared by teachers and participants and experience is the meat of it," he said. "Adults as teachers and parents hold the solution to problems

afflicting the Church today. Remedies lie primarily in the home."

"WE TRY to create a healthy tension in the classes by persuading participants to use their consciences, to develop the process of recognition and to use the Church's teachings as a corrective," he added.

The words "tension" and "confusion" are the overwhelming favorites among Catholics describe their Church today, Father Boehm said. "But it needs to be emphasized that when they speak of the Church of tomorrow, with rare exception they see a hopeful future."

It is hope for the future, too, that keeps Father Boehm striving for the kind of dynamic religious education department that will be instrumental in producing those mini-Christian communities in every household in the Archdiocese.

Abortion issue to be subject

CORYDON, Ind.—Charles E. Stimming, Indianapolis businessman who serves as co-chairman of the Committee for the Preservation of Life, will be principal speaker at St. Joseph's parish here Sunday, October 4, at 2 p.m.

He will address the New Albany Deanery Council of Catholic Women on the subject "Abortion—A Question of Life or Death."

Stimming, a member of the National Council of Catholic Men board of directors, is a past president of the Archdiocesan Council of Catholic Men.

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St. Gabriel sets adult classes

INDIANAPOLIS—Father Lawrence J. Frey, pastor of St. Gabriel's parish, 6000 W. 34th St., will present a basic course in the teachings of the Catholic Church for adults starting Tuesday, Oct. 6.

The weekly classes, to be held in the school hall, will begin at 7:30 p.m. and will be followed by a discussion period. There is no fee or obligation.

Father Patrick Murphy, associate pastor, will conduct a weekly adult series from Monday, Oct. 5, through Nov. 9 at 8 p.m. The seven-week course is designed to help adults better understand changes within the Church.

"Potluck for Housewives," an interesting seven-week course on religion designed for the busy mother will be conducted by Father Murphy on Tuesday mornings at 10:30 a.m. starting Oct. 6.



MR. AND MRS. WILLIAM McDONALD, SR.

Couple to observe Golden Wedding

BLOOMINGTON, Ind.—Mr. and Mrs. William H. McDonald, Sr., will celebrate their Golden Wedding Anniversary on Saturday, Oct. 10. There will be a Latin Mass of Thanksgiving at 2 p.m. in St. Charles Borromeo Church, with Mr. T. J. Kilfoil as celebrant. Leo Dowling will be organist.

A reception at the McDonald home, 1101 E. Hunter Ave., from 3 to 5 p.m. will follow the Mass. Friends and relatives are invited.

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Set card party at St. Thomas

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Additional information may be obtained by calling the party chairman, Mrs. Ollie Crawford, 283-1001 or her co-chairman, Mrs. Jodi Maloy, 283-8342.

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JOHN FREY, 84, Holy Guardian, Sept. 25. Brother of Frank

St. Mary Loretta Gaughan dies
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A native of Chicago, Sister Mary Loretta entered the convent in 1927. She taught in several high schools staffed or conducted by the Providence community, including St. Agnes Academy, Indianapolis, and the old St. Patrick's High School, Terre Haute. Her last assignment was at Mother Guerin High School, River Grove.

Two sisters survive—Mrs. James Egan, of Chicago, and Mrs. Anne Mahoney, of Las Vegas, Nev. They are the parents of four children: Mrs. Richard (Jeanne) Nelson, Marion, Ind.; Mrs. Stanley (Peggy) Alekzie, Ft. Lauderdale, Fla.; Mrs. Foy (Mary Quinn) Phillips, Atlanta, Ga.; and William H. McDonald, Jr., Houston, Texas. There are 14 grandchildren and one great grandchild.

Set card party at St. Thomas

INDIANAPOLIS—A color TV, \$75 in cash and a Boston rocker top the long list of prizes to be given away at the White Elephant Social and Card Party sponsored by St. Thomas Aquinas Women's Club. The event will be held at 8 p.m. Friday, Oct. 16, in the parish hall, 46th and Illinois.

Additional information may be obtained by calling the party chairman, Mrs. Ollie Crawford, 283-1001 or her co-chairman, Mrs. Jodi Maloy, 283-8342.

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BROOKVILLE

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VIEWING WITH ARNOLD

'Joe' has a social message

BY JAMES W. ARNOLD

"Joe" is an ingenious little movie that uses all the contrivances of sex-and-violence melodrama to keep audiences happy while it zeroes in on the serious sociological truths and half-truths about a b o u t contemporary America. It is an astonishing, frankness about sex, nudity, and drugs, without outrageously exploiting it.

95 percent of current movie efforts to shame. THERE ARE SO many good things about "Joe," it is



PLAN FALL CARD PARTY—The NCCW-Altar Guild of St. Philip Neri parish, Indianapolis, will sponsor its Fall Card Party at 8 p.m. Wednesday, Oct. 7, in the school auditorium, 535 Eastern Ave. Tables may be played at home. Blind tallies will be acknowledged. Several door prizes and candy prizes will be available. Mrs. Robert Carter, seated at the left above, is chairman, assisted by Mrs. Joseph Yeagley, standing right, at co-chairman. Also shown are Mrs. Raymond Laker, standing left, table prizes, and Mrs. Norbert Weber, door prizes.

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Concocted by young, independent film-makers as a first project, and using soap opera actors and New York locations, "Joe" is a choice example of the new cinema. It is creative and original without leaving its audience behind. It keeps a sensitive middle ground, providing insight without falling into easy Left or Establishment propaganda. And it uses—with a contemporary vengeance—the new screen America. It is an astonishing, frankness about sex, nudity, and drugs, without outrageously exploiting it.

The center of its vitality is its valiant effort to come to grips with the title character, the intended personification of blue collar America, a foul-mouthed middle-aged working stiff who is, as they say in the political speeches, upset about what is happening in this country. We find him in a bar, where he is raging against the blacks, the social workers, the young, the liberals, etc. It's a typical one-shot stereotype in most films, but here we get to know "Joe" heartbreakingly well, the causes and implications of his rage, the despair eating at his soul.

The film's trick is to force this "theoretical construct" your average hard hat into contact with another prototype, the harassed hot-shot advertising executive, and then put them both into Greenwich Village, the heart of the youth-sex-drug counter-culture, and see what happens. (The actors, Peter Boyle as Joe, and Dennis Patrick, are erratic, ranging from magnificent to ridiculous.) It is only incidental that the madman has murdered his daughter's boy friend, a drug-pushing hippie, that Joe has found this out in a chance meeting and becomes his admiring friend, and that both are scouring the Village for the missing daughter. The real story is about the encounter between and among lifestyles—urban sophisticate, working class and dropout.

THE COLLISION of the first two is choreographed superbly. Each visits the other in his own habitat, first alone, then with wives. Partly it is comic, as we are suddenly made aware of the gap between American social classes—the way we talk, what we talk about, what constitutes polite behavior, what is funny or sad or of worth. Since the class-conscious 30's and 40's U.S. movies have rarely attempted this kind of thing, and yet it is part of everyday truth.

It is also poignant. If the working class couple and their customs seem ludicrous (in films, we are much more used to the uppercrust), they are also more genuine. Their need for a facade is minimal. And they suffer: when Joe's wife is told the exorbitant couple live in an apartment overlooking the park and responds as if she had been told it was a fairy castle, or when Joe has confessed with some pride that he makes \$4 an hour and learns that his friend earns \$60,000 a year. ("But only movie stars make that!")

They have, however, more in common than they realize. Essentially their lives are the same. They have sought material things and been disappointed. They have conformed and compromised for their share of success. The love has gone out of their marriages, and their children have rejected them. The men have fooled around extra-maritally, and they are violent. Now their frustration is released, in different ways, at the youth culture, which both challenge the worth of their lives and offers more of the basic pleasures than ever was allowed to them.

IN THE FINAL Village encounter, the two men, at first hostile and full of mockery at the poverty, the costumes and the hair, find that pot and free love are actually rather enjoyable. Their fury against the hippies is unleashed only when

**Orthodox church
tour scheduled**


INDIANAPOLIS—A tour of Holy Trinity Greek Orthodox Church, 4011 N. Pennsylvania St., has been arranged by the Legion of Mary at 8 p.m. Friday, Oct. 16.

Similarities and differences between Greek Orthodox and Catholic doctrine and liturgy will be explained by a Greek Orthodox priest.

A chartered bus will leave from S.S. Peter and Paul Cathedral, 14th and N. Meridian St., at 7:40 p.m. for those needing transportation. Bus service will be 50 cents.

*During this week 10 years ago, the first issue of The Criterion was published.

bright boys spoofing the pronounce "orgy." But his truth when we almost know understand. (Rating: all-American boob. He drinks energy steals and makes the him, we cannot mock him. He is A-4—approved with beer, belches, swears, can't even picture, and in those flashes of real, and part of us, and we reservations.)



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Cardinal plans to investigate resignation of woman canonist

DETROIT—Cardinal John Bearden plans to investigate the alleged forced resignation of the country's only woman canon lawyer from the Detroit archdiocese tribunal, according to the cardinal's priest-secretary.

Msgr. Joseph Imesch, the cardinal-archbishop's secretary, said the investigation surrounding the resignation of Miss Clara Henning was prompted by a request from William Caldwell, president of the National Association of Laymen.

Miss Henning, 29, resigned her job on the marriage tribunal Sept. 12 after telling newsmen that "the problem of women's ineffectual status in the church can no longer be ignored."

She said she was forced to resign because of her feminist activities, but Msgr. Albert C. Allen, tribunal head, denied the charge. He said her resignation came "by mutual agreement" and had to do with "a conflict of personalities."

IN A LETTER he sent to Cardinal Bearden, Caldwell said "Miss Henning's resignation published article on the need to recognize women's rights in the Church and to incorporate the principle revision of canon law, disclose the contents of the response, Msgr. Imesch said the cardinal would investigate the situation and would be willing to talk to Miss Henning about it "if approached" by her. "I don't think the cardinal feels any injustice has been done... it's just a matter of internal difficulties," said Msgr. Allen.

He described the cardinal as "puzzled" by concern over such an internal matter, particularly since Miss Henning resigned, and "Msgr. Allen seems to have had no intention of firing her." Msgr. Imesch said he found it difficult to believe that people could ignore the fact that Miss Henning "was first hired by Msgr. Allen when he knew all about her beliefs."

MISS HENNING, who holds a degree in canon law from the Catholic University of America, joined the tribunal staff on a full time basis last June and had a summer job there last year.

She said that her recent pronouncement about women's rights ruffled the feathers of some of her associates. Said Miss Henning: "As long as I look pretty and keep my mouth shut, everything's all right."

Although he would not



U OPEN HOUSE—Father James P. Higgins, director of the St. Paul Catholic Student Center at Indiana University, Bloomington, greets students at a recent reception held at the Center for Catholic students attending IU. Left to right are John Reynolds, Crown Point; Father Higgins; Perry Maul, Crown Point; and James Hermens, Karen Haile and Mary Reid, all of Indianapolis.

Speakers are announced for Marian convocations

INDIANAPOLIS—The Father Connery, professor of problems of population control moral theology at Bellarmine College, the Christian Brothers' house of studies here for 40 years, has closed, a casualty of the decline in vocations to the religious life.

The college, where expansion and renovation were completed six years ago at a cost of about \$1 million, may be leased by the Jesuit Fathers' Chicago Province. Learn-Siegler business schools.

Close Brothers' house of study

WASHINGTON—De La Salle College, the Christian Brothers' house of studies here for 40 years, has closed, a casualty of the decline in vocations to the religious life.

The college, where expansion and renovation were completed six years ago at a cost of about \$1 million, may be leased by the Jesuit Fathers' Chicago Province. Learn-Siegler business schools.

FINE ARTS WHIRL AT WOODS

New instructor juggles major show, frosh class

ST. MARY-OF-THE-WOODS, Ind.—It has been a busy four weeks for Sister Rita Ann Roethel, S.P., new instructor of art at St. Mary-of-the-Woods College.

Starting a new job is usually enough for a person. Add in the tasks of preparing to teach art to a group of anxious freshmen and that escalates the work. But Sister Rita Ann took on a couple of more tasks also.

First, she put on a major exhibition of her work in Gallery 120 of Foley Hall on the campus. The hard-edge abstract acrylics have been drawn by viewers and praise in profusion.

Typical of the comment were remarks from Howard Wooden, director of the Swope Art Gallery in Terre Haute who called the show "fresh, alive and creative." He was so impressed Sister Rita Ann to put on a



A NEW SHOW—Howard Wooden, right, director of the Swope Art Gallery in Terre Haute, looks on as one of Sister Rita Ann Roethel's hard-edge abstract acrylics now on exhibition at St. Mary-of-the-Woods College.

with the work that he invited one-man show at the Swope later this season.

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OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

FALL CARD PARTY—St. Catherine's Altar Society

Sunday, October 4—2 P.M.

Luncheon—4:30 P.M.-5:30 P.M. Fun Party—5:30 P.M.-7 P.M.

Father Busald Hall

ANNUAL FALL FESTIVAL

St. Mary's School—Rushville, Indiana

Sunday, October 4

Chicken and Ham Dinners Serving 11 A.M.-2 P.M.

CARD PARTY and LUNCHEON

St. Marks Church Hall—Step 8 and US 31

Wednesday, October 7

Luncheon—11:30 A.M. Party—12:30 P.M. and 8 P.M.

ANNUAL FALL DINNER

St. Vincent Catholic Church—Shelby Co., Indiana

Sunday, October 11—11 A.M.-2 P.M.

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MOST OF THE paintings in the show were done as part of Sister Rita's graduate thesis project for her master of fine arts degree at the University of Notre Dame last spring.

Some of her works, including some from her current show at St. Mary's, went on display this week at Oldfields, new home of the Indianapolis Museum of Art.

In addition to her exhibition, Sister Rita decided to offer a series of art classes for children ages 6 to 14 on the campus. "Art for Fun" will be the theme of the 12 lessons which will attempt to develop the creative streak in all children, according to Sister Rita.

A variety of multi-media experiences will be offered to the children. Classes will be divided by age level. A charge of \$25 for the 12 lessons will cover the costs of all materials used.

SISTER RITA ANN received her bachelor of arts degree from St. Mary-of-the-Woods College and both her master of arts and master of fine arts degrees from the University of Notre Dame.

She taught 13 years in Indianapolis, including two years at the old St. Agnes Academy, and several years as teacher and principal of St. James School.

She is a member of the Hoosier Salon, the Art Association of Indianapolis, the Association of Professional Artists, the Art League Foundation of Indianapolis, and the South Bend Art Center.

Sister Rita Ann has had work on exhibit at the Hoosier Salon, the "500" Festival of the Arts, the Fort Wayne Art Institute, and Ball State University.

Joint seminary library planned

CHICAGO—In a five-year experimental arrangement, the Lutheran School of Theology and the Jesuit-conducted Bellarmine School of Theology here will place their libraries under the same roof.

*During this week 30 years ago, the first Catholic church in Brown County, St. Agnes Chapel, was dedicated.



FATHER CONNERY



DR. CALLAHAN

Series explores family problems

INDIANAPOLIS—A four week series on Family Enrichment will start Sunday, Oct. 4, as part of the continuing adult education program at St. Simon the Apostle Church, 8400 Roy Rd. The discussions will be held every other week from 8 to 10 p.m. in Feltman Hall.

The series, which will be moderated by Robert J. Orth, will cover such topics as marital relations, sex education for children, and the like. Orth, a biology and physical science instructor at Arsenal Technical High School, has been program coordinator for the Social Health Association of Marian County. For the past two years he has been chairman of the parish's high school CCD program.

The public is invited to attend any or all of the sessions free of charge.

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