

Judicial Amendment given ICC support

INDIANAPOLIS—The Board of Directors of the Indiana Catholic Conference has endorsed the proposed Amendment to the Judicial Article of the Indiana Constitution which will be voted on in a referendum on Election Day, November 3.

As proposed, the Judicial Amendment would remove judges of the Indiana Supreme and Appellate Courts from the partisan election ballot. It is intended to provide a merit system for judicial selection and service on these review courts. Its provisions, however, do not apply to the local trial courts which will continue to be elected in partisan political contests.

The endorsement action is the result of a questionnaire first circulated in early August to all state-wide organizations by the League of Women Voters of Indiana. The questionnaire was part of an educational program designed to bring the question of judicial reform to the attention of all Indiana voters.

IN ACCORDANCE With Conference procedure, the question of endorsement was first studied at length by the Social Action Department of the Conference,

Chaired by Father Daniel E. Peil, pastor of St. Augustine Church, South Bend.

The Social Action Department recommended endorsement, subject to a consensus of the Legal Advisory Committee. With a favorable consensus, the recommendation for endorsement was made to the 13-man Advisory Council, the chairman of which is Bishop Raymond J. Gallagher of Lafayette. Endorsement was then recommended to the Board of Directors, which includes the five bishops of Indiana and one lay representative from each of the five dioceses, with Archbishop George J. Bishop of Indianapolis as general chairman.

THE JUDICIAL Amendment provides that Supreme and Appellate Court judges will be appointed by the Governor from a list of three qualified candidates submitted and certified as highly-qualified by a seven-man nonpartisan Judicial Nominating Commission.

Two years after their initial appointment, all Supreme and Appellate Court judges will be retained or removed from office in a nonpartisan election. Judges so retained will serve for 10 years when they will again be subject to nonpartisan election for an additional 10-year term.

IN PAPAL LETTER

Respect for life 'unconditional,' doctors reminded

WASHINGTON—"Every human life must be unconditionally respected," Pope Paul VI in a letter reminded delegates attending the 12th congress of the International Federation of Catholic Medical Associations (FIAMC).

The reminder—reaffirming Church teachings that abortion and euthanasia are not permissible under any circumstances—came in a letter in the name of Pope Paul VI and signed by Papal Secretary of State Cardinal Jean Villot.

The congress, whose theme is "The Catholic Physician and Life Conservation," met October 11-14 at the Shoreham Hotel here.

Featured on the program was a comprehensive look at the beginning, termination, prolongation, modification

and individuality of life and implementation of life needs.

THE PAPAL LETTER said, "with the exception of legitimate defense, nothing ever authorizes a man to dispose of the life of another, any more than of his own. The commandment is formal and absolute: 'Thou shalt not kill' (Exodus. 20.13).

"Abortion has been considered as homicide since the first centuries of the Church, and nothing today permits considering it otherwise. For the child, geneticists tell us, is from its conception, endowed with the proper characteristics of a life that, although it is dependent on a privileged environment for development, is nevertheless autonomous.

"The Church is not unaware certainly that there are difficult cases, when the life of the mother seems threatened, but it could not admit 'therapeutic abortion,' as it is called: various bishops' conferences have recently and justly recalled that with force."

Issues of 70's group to hear Bp. Armstrong

INDIANAPOLIS—Aberdeen Methodist Bishop James Armstrong, S.D., will address a luncheon meeting of the newly-formed Committee on Issues in the 70's Tuesday, October 20, at 12 noon in the Foster Motor Lodge, 2154 North Illinois St.

Bishop Armstrong served as senior minister of Broadway United Methodist Church here from 1958 to 1968. He now presides over United Methodist congregations in North and South Dakota.

The luncheon will be the first organized activity of the new committee, an ad hoc, non-partisan group of Indiana church leaders, the majority of whom are members of the clergy.

The Rev. Walter F. Horlander, staff member of the Indiana Council of Churches and a spokesman for the committee, said the primary function of the new group is to promote dialogue on election issues which have a "religious dimension." He cited the war in Southeast Asia, health and welfare, education and racism as issues in which the committee is particularly interested. No position will be taken on individual candidates.

Signing the luncheon invitation letter sent to 3,000 church leaders in Central Indiana were Msgr. Victor L. Goossens, pastor of St. Mary Catholic Church, the Rev. F. Benjamin Davis, minister of the New Bethel Baptist Church, Sigmond J. Beck, Jewish layman, and Horlander, all of this city.

Schools occupy center stage in Archdiocese

Intense interest in Catholic education, highlighted by a statewide observance of "Focus on Nonpublic Education Week," will stretch into a second week with the scheduling of the annual Teachers Institute next Thursday and Friday.

Parishes throughout the Archdiocese have been sponsoring meetings this past week to draw the attention of adults to the effort by the Committee on Nonpublic Schools to secure passage of state aid by the 1971 Indiana General Assembly.

Captions of the Education Week official observance will be an Open House scheduled in all parish schools and most Catholic secondary schools on Sunday, Oct. 18, from 1:30 to 3:30 p.m. Sunday will be a regular school day on the Catholic school calendar because of the observance.

SPECIAL INVITATIONS are being sent to legislative representatives, community leaders and church leaders to attend Sunday's Open House. An area will be set aside in each school where the public can ask specific questions of the school principal and school board representatives.

The General Assembly is being asked in January to act on a bill which would allocate about \$100 per student a year for the next two years for the purchase by the state of the secular services provided by the nonpublic schools. The bill, supported by the Committee on Nonpublic Schools, was approved by the General Education Study Committee of the legislature in June of this year but is expected to be the most controversial measure to be introduced in the General Assembly.

Later in the week, all classes will be dismissed while the faculty and administrators participate in the annual Archdiocesan Teachers Institute, to be held at Chatham High School.

Keynote for the Institute, to be attended by more than 1,000 elementary and secondary teachers and administrators, will be Dr. Harold Shane, professor of educational administration at Indiana University. His topic will be "Role of the Catholic School in Education 1970's."

FRIDAY MORNING'S principal speaker will be Dr. Bernard Boelen, professor of philosophy at DePaul University, Chicago. His topic is: "The Mature Person as an Educator."

Other general sessions will be addressed by Dr. John Nurnberger, chairman of the department of psychiatry at the Indiana University School of Medicine, whose topic is "Sex Information Is Not Sex Education," and a panel presentation on "Help Keep Our Schools Open."

Panelists will include: Charles J. Schisla, Archdiocesan coordinator for the Committee on Nonpublic Schools; John Hart, member of the Indiana General Assembly; and John Christy, executive secretary of the Indiana Catholic Conference (ICC).

Various departmental and special interest programs are scheduled along with administrators' meetings.

Italy divorce law approval miffs Vatican

VATICAN CITY—The Vatican and the Italian Bishops' Conference have deplored passage of a bill by the Italian Senate that all but assures the legalization of divorce in Italy.

The Italian Senate approved the bill late Oct. 9, but with amendments. The amendments sent it automatically back to the lower house, the Chamber of Deputies. Nevertheless, the Senate approval more or less clears the last major obstacle to the introduction of divorce in Italy.

The proposal has been strongly opposed by Pope Paul VI and by the Italian bishops. Also opposed to the bill is the majority of the Christian Democratic party in Italy, united a bit awkwardly with the Neo-Fascist party.

THE DAY FOLLOWING the passage of the bill by the Italian Senate, the City daily, L'Espresso Romano, said it "cannot fail to cause perplexity and grief." The paper said that divorce "does not heal but weakens and disintegrates the family, as is shown without doubt by the experience of the countries where divorce is allowed."

The council of the presidency of the Italian Bishops' Conference expressed "profound sorrow" over the decision of the Italian Senate.

THE BISHOPS' statement follows up the Vatican position, which holds that the Italian Parliament cannot unilaterally alter the concordat between the Holy See and Italy, signed in 1929. The Vatican's position, as enunciated by Pope Paul, is that such a fundamental change in the law requires action by the papacy.

If, as seems most likely, the amended bill is approved by the Chamber of Deputies, it then faces the possibilities of a challenge in the constitutional court of Italy, the equivalent of the U.S. Supreme Court. In failing that, even the possibility of being put to a direct vote by referendum to the people of Italy.

After several days of hectic bartering and private debate in the Senate, the bill cleared with a 164-150 margin.



GYPSIES MAKE PILGRIMAGE TO LOURDES—A group of young gypsies hold huge candles before the grotto at Lourdes shrine. (RNS photo) during their annual pilgrimage to the shrine. Each year hundreds

Bloomington dedication set for October 21

BY HENRIETTA THORNTON

BLOOMINGTON, Ind.—Archbishop George J. Bishop will officiate at the dedication Wednesday, Oct. 21, of the recently completed St. John the Apostle Church here. He also will be the principal celebrant for the Mass which will follow the dedicatory program at 6:30 p.m.

Located on a 17-acre site at 3410 West Third St., the new church serves Catholics

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residing west of Indiana Highway 37 in Monroe County. Father Francis Buck, formerly assistant pastor of St. Charles parish here, is the founding pastor.

Concelebrating the Mass with Archbishop Bishop will be three seminarians of Father Buck. They are Father John Hartzler, assistant pastor of St. Paul Landwerlen, pastor of Holy Trinity parish, Indianapolis; and Father Richard Terrill, pastor of Our Lady of Spring parish, French Lick. Father George Coffin of the St. Paul Catholic Student Center at Indiana University and Father Fred Easton, assistant pastor of St. Anthony's parish, Indianapolis, also will be among the concelebrants.

THE DEDICATION SERMON will be delivered by Father Victor F. Wright, formerly director of the St. Paul Student Center and now pastor of St. Joseph's parish, St. Leon.

Father Robert Mohrhaus, assistant chancellor, will be master of ceremonies for the dedication Mass.

There will be an honor guard composed of 4th degree members of the Knights of Columbus.

Robert J. Ensmen is chairman of liturgical arrangements for the dedication. A supper in the social center of the Church will follow the Mass, at which members of St. Charles parish will be guests of St. John parishioners. Mrs. Philip W. Bogner is chairman for the supper. Supper reservations must be made with Mrs. Wallace Robinson, 9-9079, or Mrs. Vincent Payne, 6-6601.

THE CHURCH CONTAINS three fundamental units for the functional operation of the parish—the dominant church, an administrative unit, and a catechetical-social unit, all interconnected for efficient administrative convenience.

The church proper, which seats 750, is laid in a half circle, with Philippine mahogany pews radiating from the altar. Natural light falls upon the carved stone altar from a skylight above. Adjacent to the altar is an Italian wood carving of John and Mary of the foot of the Cross. Mary's blue is used as the predominant color throughout the church.

Opposite the wood carving, the red sanctuary light calls attention to the Blessed Sacrament chapel which holds 30 for daily Masses, small weddings, and private meditations.

Around the outer walls of the church, 14 floor-to-ceiling panels set in colored, faceted glass recall the events of the Crucifixion. The baptistry is located at the front of the church.

The administrative unit contains offices for the pastor and the directors of religious education, as well as a parish library. The catechetical-social unit is made up of teacher preparation rooms, a canten-tey kitchen, a large social hall,

Mission Sunday

THE 47th annual observance of Mission Sunday will be marked throughout the Archdiocese on Sunday, Oct. 18. A special collection will be taken that day in all parish churches of the Archdiocese for the missionary work of the Church. Archbishop George J. Bishop has issued a letter on the subject, to be read at all Masses on Sunday.

MEMORIAL SCHOLARSHIPS

Canon lawyers honor Msgr. Bastnagel

NEW ORLEANS—Two of the resolutions passed by delegates to the annual meeting of the Canon Law Society of America paid tribute to the late Msgr. Clement V. Bastnagel, a priest of the Archdiocese of Indianapolis, who served on the Catholic University of America faculty for 34 years. He died on March 25, 1970.

The first proposal called attention to Msgr. Bastnagel's "selfless, dedicated and inspiring services as a canonist and a devoted priest of the Archdiocese of Indianapolis."

Under the second resolution, the society, which Msgr. Bastnagel served as Secretary-Treasurer for a quarter of a century, will provide for each of the next three years grants of up to \$2,000 toward either full or partial scholarships for needy students of canon law at the Catholic University.

The canon law faculty of the university, in consultation with the Canon Law Society's scholarship committee, will annually determine the recipients and the amount of the grant. These grants will be known as the Clement V. Bastnagel Scholarships. Further, the Canon Law Society will seek a partial or full remission of the balance of the tuition from the university for the grantees.

OTHER RESOLUTIONS adopted by the delegates covered such subjects as celibacy, marriage and sex equality.

The celibacy resolutions adopted state:

"That the society will establish a special ad hoc committee to study the canonical institutions of the clerical state, celibacy, and ministry and the possibility of new canonical forms allowing their separation or their different combination.

"That the society will urge diocesan bishops to use their power to dispense priests from the obligations of the law of celibacy and the clerical state in cases of urgent need, according to the traditional norms and conditions for application of Canon 81.

"That it will ask the National Conference of Catholic Bishops to request the Holy See to remove the reservation to itself of dispensations from the obligation of celibacy for deacons and priests so that such dispensations may be granted by diocesan bishops in accordance with norms to be established by the Vatican and the bishops' conference.

THE MARRIAGE resolutions state:

and heating and cooling units. The social hall may be divided into as many as nine spacious teaching or social areas.

The main body of the church is finished on the exterior in rough-hewn limestone, while the administration complex and religious education center have outer walls of complementary tones of brick.

THE PLAZA FRONTING the church features a life-sized statue of St. John. Above the doors of the church are art panels depicting the Alpha and the Omega overlaid with wheat and grapes representing the sacrificial bread and wine. The rectory, fronting on Whitehall Pike, is the former Homer Binkley home which has been remodeled and redecorated by the parishioners.

"The parish of St. John the Apostle is somewhat innovative in being among the first of the newly-established parishes to have uncovered a 'black picture of little or no participation by women in parish liturgical activity sanctioned by the Church.'"

"Realizing our duty to the Catholic community to provide quality religious education, we have employed two Sisters of Providence—Sister Kathleen Desautels and Sister Barbara Ann Linton—educated and experienced in this type of education—to be full-time supervisors of the program. They, in conjunction with the parish priest and the lay people who have volunteered to teach, hope to bring forth a vigorous, flourishing, and inspiring faith in Our Lord, Jesus Christ."

"That the society will appoint an ad hoc committee to study the possibility of lay persons participating in the decision-making concerning the 'existence' or 'non-existence' of particular marriages and to propose appropriate changes, if they are deemed advisable, in the procedural law.

"That the society will commend to the National Conference of Catholic Bishops, for prompt petition to the Holy See, for a resumption of the practice regarding decisions in privilege of the faith cases where there is no conversion, and ask the NCCB to press the Vatican to be previously consulted if any such policy changes are considered in future.

"That the society will instruct the special ad hoc committee to study whether the canonical institution of ecclesiastical tribunals is the proper institution for the determination of the validity of marriages. The committee will be asked to propose those changes necessary to insure an effective pastoral concern of the Church for the sacredness of the institution of marriage and the rights and obligations of the parties to Christian marriage.

SURPRISINGLY, only one proposal was placed in motion on the subject of wider responsibilities by women in Church affairs. The resolution passed by the almost all-male membership follows:

"The Society instructs the sub-committees of its task force on the revision of the code of canon law to study the canonical institutions concerning the dignity, freedom, rights, privileges, offices, and obligations of women in the Church and to propose those changes necessary to insure the equitable consideration of all persons regardless of sex by the law of the Church."



MSGR. BASTNAGEL

Women's equality sought in liturgy

MINNEAPOLIS—Full equality for women in all Catholic liturgical offices which do not require ordination has been recommended by a task force of the National Council of Catholic Women (NCCW).

The recommendation grew out of a survey conducted by the task force which uncovered a "black picture of little or no participation by women in parish liturgical activity sanctioned by the Church."

It should be possible for qualified women to go into the sanctuary as acolytes, lectors, thurifers, homilists and so on," the task force said in its report, which was presented to the National Conference of Catholic Bishops.

Findings of the report were to be discussed by the National Council of Catholic Women at its 50th anniversary national convention here.

Older U.S. Church structures failing, Martin Work declares

BY JAMES C. O'NEILL

VATICAN CITY—The older Church structures in the U.S.—such as the Catholic men's and women's councils, the Knights of Columbus and St. Vincent de Paul society—are failing from the parish level up to the national level, according to a report on the Church in the U.S. given at a recent meeting of the Vatican Council of the Laity.

The report, given by Martin Work, former executive director of the National Council of Catholic Men, also said that

Adult Education series to open

INDIANAPOLIS—Sister Marie Werdmann, O.S.F., area coordinator for the Religious Education Department, will inaugurate the 1970-71 Adult Religious Education program at St. Monica's parish on Monday, Oct. 19.

The former principal of the parish school will conduct a series of discussions starting October 19 and continuing on the third Monday of each month.

Discussion topics will be selected by the audience. The programs, open to the public, will be held in the parish hall at 8 p.m.

there is little grass-roots ecumenical activity in the Church in the U.S. and that the major Catholic youth organizations have all been wiped out in a few short years.

Nevertheless, Work said that he sees a new hope for the Church in the U.S. because it is taking a more active interest in secular affairs.

Work, who resigned his NCCM office to become special consultant to the Archdiocese of Denver, has been a member of the laity council since it was established by Pope Paul VI three and a half years ago. The report was one of a series of reports delivered by different members of the council on the status of the Church in their respective countries during the past few general assemblies. The recent one ended Oct. 10.

WHILE STRESSING that the Church in the U.S. still faces a lack of problems that are also the problems of the world, Work St. Monica's parish on Monday, said:

"I think we are over the hill of the post-council reforms and that we have passed the peak of that crisis."

He said he traced the problems of the five years following the Vatican Council to "a lack of preparation for the crisis that came out," with the result that "we were not prepared for the changes that demanded and this formed a

crisis in almost every aspect of the Church."

The Church in the U.S. has adapted very well to liturgical reform, he said, estimating that 90 to 98 percent of American Catholics now accept and understand the need for the changes.

But at the same time, he said, there has been a "slowing down" of the ecumenical movement within the Church in the U.S. Efforts at unity are not "taking place at a grass-roots level to any extent," he said. He added that he felt this was "a tremendous effect and we must get ecumenical dialogue out of the conference room."

THE AMERICAN layman said that one of the most important areas of crisis has been that of structures. "Many of the older Church structures of organizations are failing from the parish level all the way up to the national level."

Catholics in the U.S. "just don't need 'big, national Catholic' structures for identity as much as they used to," he said.

Instead, Work said, the American Catholic is tending more and more to look for "horizontal relations," today he is more interested in the parish council, home Masses and small study groups. Work said he thought this reflects a "growing maturity of the laity."

At the same time he pointed out that major Catholic youth organizations, such as the Catholic college students' group, the Newman students' organization and the high school-level missionary conference have all been wiped out in a few short years.

EXAMINING SOME of the new structures that have arisen on the national scene, Work has touched on the National Association of Laymen and on the smaller conservative groups, such as Catholics United for the Faith, Credo, etc.

The National Association of Laymen "hit its high peak about a year and a half ago," Work said. Today it is not attracting the attention it once did, even with radical statements, he said.

"It's on the wane," he said. Conservative groups seem to "have longer lasting power," but their impact is not particularly great at present, he added.

New structures that have met with the greatest success, he said, are the parish and diocesan councils. There are now 8,000 parish councils within the 18,000 U.S. parishes and there are also 72 diocesan councils out of 160 American dioceses. These "have met with immense success so far," Work said.

RE forum is set at Little Flower

INDIANAPOLIS—Six panels on topical subjects have been announced on the Religious Education forum of Little Flower parish, from October 25 through December 13.

Topics and dates include: Sunday, Oct. 25, "Why young people no longer go to Church"; Tuesday, Oct. 27, "Birth Control: The Present State of the Question"; Sunday, Nov. 15, "Why young people no longer believe in the American System"; Tuesday, Nov. 17, "Abortion: Legal and Moral Aspects"; Tuesday, Dec. 1, "Racism and Integration"; and Sunday, Dec. 13, "The Why of Sex and Drugs among the Young."

Each panel will include expert authorities, both clerical and lay. Sessions are open to the public at a nominal fee of \$1.



SECINA JOURNALISTS' FIELD TRIP—Sixteen journalism students of Secina Memorial High School and their instructor, Sister Jacqueline Bales, O.S.F., recently visited the offices of The Criterion and the Pratt Printing Company, which prints the Archdiocesan weekly. Shown above with Fred W. Fries, managing editor of The Criterion, and Sister Jacqueline are students Mike McElhinney and Joseph Yaggi. They are examining the latest "cold type" equipment used in the composition department of The Criterion.

Views Latin ecumenism as a 'mess'

NEW YORK—The ecumenical situation in Latin America can best be characterized as a "mess," according to a Uruguayan on the staff of the World Council of Churches.

One factor is the conflict within both the Protestant and Catholic communities over ecumenism itself, the Rev. Valdo Galland said in an interview here.

Though many Catholic bishops in Latin America have been touched by the ecumenical spirit of Vatican II, he said, more have not.

And on the Protestant side, he said, many have experienced the new attitudes among Catholics and no longer fear the Catholic Church, but others have not changed at all.

"There are still dihard Protestants for whom the gospel means to denounce the mistakes of Roman Catholic theology," he said. "When they lose that target, they no longer know what to preach. So they are happy about the Catholic integrists (traditionalists) who give them their reason for being."

What "really makes the ecumenical enterprise in Latin America so shaky," however, is the conflict over how ecumenism should be related to the social and political context, he said.

"For some, ecumenism is still the coming together of Christians for the sake of coming together. For those more alive, it means coming together for the sake of what we're supposed to do in the world."

Couple to note Golden Wedding

INDIANAPOLIS—Mr. and Mrs. Leo C. Suez will celebrate their "Golden Wedding Anniversary on Saturday, Oct. 17, with a Mass of Thanksgiving at 12 noon in St. Philip Neri Church. They were married October 20, 1920. A reception is scheduled from 2 to 5 p.m. at Our Lady of Fatima K C hall, 1313 S. Post Road.

Mr. Suez and the former Margaret Reiser are the parents of Leonard Suez of Honolulu, Hawaii; Mrs. Dorothy Wheatley, Mrs. Joanne Huffaker and Mrs. Margie Miller, all of Indianapolis. There are 20 grandchildren and two great-grandchildren.

Chatard thespians to present play

INDIANAPOLIS—The Drama Club of Chatard High School will present "The Third Dragon" by Nohr, Pam Kennedy and Tim Moriarty, in two performances at 3 and 8 p.m. Saturday, Oct. 17, in the school auditorium.

Principal roles will be portrayed by Jim Jacoby, Lisa Nohr, Pam Kennedy and Tim Moriarty. Tickets will be available at the door for 25 cents each.

OCT. 24 AND 25

'Celebration' slated for encore at Marian

INDIANAPOLIS—"Celebration," by the creators of "The Fantastiks," will be presented at the Marian College Saturday and Sunday, Oct. 24 and 25, at 8 p.m. in the college auditorium.

A repeat from last year's Spring. Revelers comprise the musical was performed last carries a cast of 25 with direction and stage design by drama instructor Jack O'Hara. Choral director is music instructor Robert Zalkin, who also is Cantor for Beth-El Zedek Temple. Special choreography is by Linda Scott, a Marian student.

North Deanery DCCW to meet

INDIANAPOLIS—Mrs. Louis Krieg, president of the Indianapolis North Deanery Council of Catholic Women, will preside at the quarterly meeting of the council to be held at 10 a.m. Wednesday, Oct. 21, in the Holcomb Gardens house at Butler University.

Reports on the national convention will be given. Delegates, alternate delegates, officers and all ladies are urged to attend.

"During this week 10 years ago, Archbishop Thomas B. Peerson of Lancaster, England, told the National Council of the Union of Catholic Mothers that 'The Catholic body as a whole is lamentably lacking in its responsibility in the matter of sex instruction of children.'"

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WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Red China remark clarified

IN VATICAN CITY, the Holy See's permanent observer at the United Nations denied telling newsmen he expects Red China to enter the United Nations in November of next year. Msgr. Alberto Giovannetti said the prediction attributed to him in some news reports had in fact been made Sept. 10 by UN Secretary General U Thant at a press conference. (U Thant said at that press conference that Red China would not be admitted before November or December of 1972.) Msgr. Giovannetti said he had merely cited U Thant's remark in "a casual encounter with journalist friends."

Avoid violence, Chileans told

IN SANTIAGO, Chile, only a few days before the election of a Marxist president seemed assured, the Chilean bishops urged Christians to avoid violence and seek a "creative solution to the many problems of the country." The bishops said also that change "is difficult and means great risks for all" and that it will call for "painful renunciation of privileges." Salvador Allende, 62, leader of Chile's Socialist party, received the largest proportion of votes in the Sept. 4 election. Because neither Allende nor his two opponents received a majority of the popular vote, the Chilean Congress will select the next president in a vote scheduled for Oct. 24.

Women superiors 'autonomous'

IN CHICAGO, the Sister Formation Conference—formerly a subcommittee of the Conference of Major Superiors of Women—announced it has become an autonomous organization. The conference's leadership board, voted unanimously at a Chicago meeting that the organization should be self-directing with autonomy over its own by-laws and responsibility for its own policy decisions. Sister Formation Conference's relationship to the Major Superiors Conference will now be one of cooperation and collaboration, rather than its former dependent role.

Bishop scores abortion bill

IN SPOKANE, Wash., Bishop Bernard J. Topel voiced opposition here to a permissive abortion bill which state voters will consider in a special referendum, Nov. 3. He said he looks upon an abortion "with horror." "The difference between an unborn child one month, two months, four months, six months or eight months after conception is a matter of how much of the potential has been realized," Bishop Topel said in "Your Bishop and You"—his column in the Inland Register, diocesan weekly.

Challenges canon lawyers

IN NEW ORLEANS, canon lawyers were challenged to become active "structural theologians," concerning themselves not just with traditional laws and institutions but with person-oriented frameworks, goals and programs in a changing Catholic Church. Father Thomas O'Meara, O.P., addressing the opening session of the annual meeting of the Canon Law Society of America described a structural theologian as one who considers structures "which not only influence but flow from the Christian community." The priest, an assistant professor of systematic theology at the Aquinas Institute of Theology in Dubuque, Iowa, said the present canon law was evolving into a code involving "leadership, mature community and specialists in psychology, communications and social sciences."

Cardinal welcomes successor

IN BOSTON, an overflow congregation of some 2,500 persons at Holy Cross cathedral here gave Cardinal Richard Cooke an unprecedented and standing ovation at the conclusion of his address welcoming Archbishop Humberto S. Medeiros as the new spiritual leader of the Boston archdiocese. Speaking in a voice cracked by age and throbbing with emotion the 75-year-old ailing cardinal pledged his personal support and loyalty of the clergy and laity of the archdiocese to the new archbishop.

Anti-contraceptive law backed

IN WASHINGTON, the state of Massachusetts began its battle to hold onto a law prohibiting distribution of contraceptives to unmarried persons by appealing to the U.S. Supreme Court. The 125-year-old law which the state believes protects "purity and chastity" was challenged and found unconstitutional earlier this year by birth control advocate William R. Baird. His conviction for distributing birth control devices to unmarried persons during a lecture on the subject at Boston University was overturned when the U.S. Circuit Court of Appeals ruled July 6 that the law was an "infringement on basic human rights."

Social justice action urged

IN VATICAN CITY, the Pontifical Commission on Justice and Peace stressed the need for greater freedom and greater courage in speaking out against economic and political injustices. At its fifth general assembly, the commission also said that there is a need for persons to become more involved in action for justice and peace on local and regional levels. Thirty members and consultants of the commission met to assess its past efforts and to continue to work out its program of stimulating active efforts around the world in favor of peace and against various forms of injustice today.

CELAM sets plenary session

IN RIO DE JANEIRO, increasing involvement of Latin American priests in violent moves for social change has led the Latin American Bishops' Council (CELAM) to schedule a plenary meeting on priests' activities next May in Panama. At a three-day meeting here, the CELAM steering committee organizing the May conference said a major effort will be made to restate and clarify the Medellín guidelines on social reform and Church renewal. The guidelines held at Medellín, Colombia, in 1968 were formulated by the Latin American bishops.

Iowa bishops hit abortions

IN DUBUQUE, Iowa, the Catholic bishops of Iowa's four dioceses in a joint pastoral letter condemned the trend toward abortions-on-demand and called for "solutions to the problems which cause some women to seek abortion." The pastoral also advocated increased assistance to those on welfare rolls, greater aid for the elderly, adequately funded programs in civil rights and housing areas, and tax reforms.

Mass marks Bible publication

IN WASHINGTON, a Pontifical Mass of Thanksgiving in the National Shrine of the Immaculate Conception celebrated publication of The New American Bible, which Pope Paul VI has praised as "a notable achievement." Cardinal Terence Cooke of New York was the principal celebrant of the consecrated Mass whose scripture readings were taken, as are the readings for all Masses in the U.S. lectionary, from the new Bible. The preacher during the Mass, Auxiliary Bishop John J. Dougherty of Newark, one of the translators who worked on the new Bible, hailed it as an example of "faith crowned by scholarship."

Sees prospects for school aid

IN NEW HAVEN, Conn., a bishop recognized as an authority on Catholic education in this country expressed an optimistic view on proposals for governmental aid to financially hard-pressed, nonpublic schools. Speaking before the National Association of State Boards of Education, Auxiliary Bishop William E. McManus, who directs the Chicago archdiocese's Catholic school system, outlined his view of sentiments within President Nixon's Panel on Nonpublic Education of which he is a member. "We are aware," Bishop McManus said, "that the present administration's fiscal policy favors full involvement of the private sector in plans and programs across the board in education, health and welfare. This involvement envisions governmental contracts with private agencies which efficiently and economically can serve the people, as they wish, in education, health and welfare."

'Publicity threat' charged

IN WASHINGTON, it appeared that the termination of a two-year dispute between 19 Washington priests and their cardinal over Pope Paul's birth control encyclical may be further delayed by an alleged publicity "threat." A case study compiled by the Chicago-based National Federation of Priests' Council (NFPC) includes a letter from Cardinal John Wright to a Concerned Committee of Canon Lawyers (CCCL). In the letter, Cardinal Wright said the Vatican Congregation for the Clergy, which he heads, cannot operate "in the atmosphere of 'threat.'"

Chaplain seeks prison reform

IN NEW YORK, Father Laurence H. Gibney, Catholic chaplain at the Manhattan House of Detention for 10 years, said he is willing to take the blame for recent inmate riots at that prison known as the Tombs. "If it would result in penal reform, I do not feel responsible for the rioting," but "I will take the blame," he said. He told NC News after being ordered to leave the Tombs during disturbances there and at four other state penal institutions. He was told to leave by Correction Commissioner George F. McGrath, who said Father Gibney's "continued presence and activities has served as an incitement to the rebel prisoners and endangers the safety of the hostages."

Actress Hayes joins committee

IN WASHINGTON, veteran actress Helen Hayes joined the U.S. Catholic Conference's 21-member communications committee, a panel that recommends policy for the organization's communications department and its four divisions. Composed of bishops and lay people, the panel helps coordinate activities for the National Catholic Office for Motion Pictures, Office for Radio and Television, Office for Information and New Service. The actress has been active in efforts to build a new communications arts center at the Catholic University of America here and was named an honorary Ph.D. at the new building's dedication ceremonies.

Sets role of priests' senate

IN NEWARK, N.J., Archbishop Thomas A. Boland informed priests of the Newark archdiocese that the priests' senate has only an advisory function and that any change in its nature would be "self-liquidating." The reminder was contained in a general letter covering a variety of topics, including October Rosary devotions and liturgical information. Archbishop Boland issued the reminder in the wake of senate debate over whether senate should share in the government of the archdiocese.

Asks offices for black Catholics

IN LOS ANGELES, the leader of two black Catholic organizations said here needs of American Negro Catholics can be ascertained through establishment of four regional offices. Marianist Brother Joseph Davis said training, technical research and communications services could be channeled through the four offices toward implementation goals of the new National Office of Black Catholics (NOBC), of which he is interim head. He also is pro tem director of the Black Catholic Clergy Conference.

China-Vatican accord due?

Not likely

BY JAMES C. O'NEILL

ROME—Reports of a possible improvement of the situation of the Catholic Church in China seem to be "premature and not very realistic" at the present time.

This is the way one informed churchman summed up a rash of rumors that broke out in Rome following the August visit of Maryknoll Bishop James Walsh after his release from a Red Chinese jail.

BOTH IN HONG KONG and in Rome the American Maryknoll bishop avoided attacking the present Chinese mainland government and said he had some hope for eventual improvement of the Church's situation there.

The "conciliatory" attitude of the American missionary and a recent meeting of "old China hands," most of whom had served as Catholic missionaries in China—held Sept. 22 in Rome—gave rise to new rumors of improvement.

However, even the representatives of the Religious orders, both male and female, who are discussing forms of "remote preparation" for an eventual renewal of Christian life in that country are very doubtful of any significant change in the near future.

ONE INFORMED Vatican source said that the situation of the Church in China remains virtually unchanged since the time of Bishop Walsh's

Voice similar

Eucharist stands

VENICE—Anglican and Catholic Church leaders, meeting to discuss ways of promoting further ecumenical efforts, reportedly voiced a startling convergence of views concerning the doctrine of the Eucharist, according to a joint statement released here.

In the past, divergent interpretations of the meaning of the Eucharist and its doctrinal manifestations have been a major stumbling block between the two Churches.

In addition, the communiqué asserted, members of the Anglican-Roman Catholic international commission set up by Archbishop Michael Ramsey of Canterbury and Pope Paul moved nearer agreement on the concept of papal authority in an eventually united Church.

On papal infallibility, the view was reportedly advanced that the Anglican ideal of "diversity within unity" might well be safeguarded if in a united Church there was a twin-focus of unity and final authority.

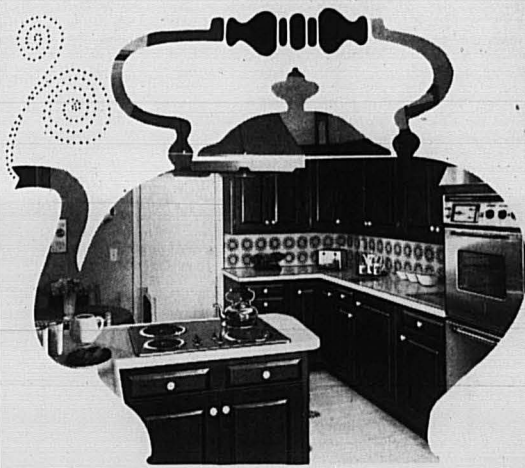
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Comment

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

The poor and how we see them

The most massive private effort ever undertaken in behalf of the poor has been initiated by U.S. bishops and will culminate November 22 in a special collection to be held in every Catholic church in the nation.

As ambitious as the \$50 million pledge appears at first glance, it is wholly redeemable. If every Catholic gave only one dollar, the campaign would be generously over-subscribed.

The bishops first committed themselves and the Church in the U.S. to the Campaign for Human Development in November, 1969. Six months later an operational plan was drawn up and a special task force appointed within the U.S. Catholic Conference.

There are some misgivings about the relative shortness of time before the November 22 collection. That, it seems to us, is a matter of minor concern. There remain five weeks in which to prepare both the people and the pastors for the all-out effort. What is of greater concern is that the parallel aim of the campaign, that of education, may get short shift.

The bishops assigned the USCC the job of devising material to be used in all types of communications media—television, radio, pulpit, classroom and discussion groups—that would help dispel the myths surrounding poverty. Some of the material is ready now for distribution in connection with publicity about the fund drive. Much of it is designed as a continuing course of education or re-education. But much of it, too, may go unnoticed and unused in the dioceses. Once a fund drive is successfully completed, and we are admittedly optimistic that it will be, there may well be a tendency to forget about the education side of

the campaign. If that happens, the campaign will have been a failure however much money is collected.

There is a growing hostility toward programs for the poor and an urgent need to combat the resentments, false assumptions, misinformation and just plain ignorance. An anti-welfare psychology is rampant among the American public, including the people of God, as we like to be known, who support the churches and church projects. The lack of a positive, coordinated information and education approach to contributors has caused severe tension within many Protestant denominations. Much of that tension might have been avoided had there been better communication among leadership and congregations as to the nature and the purpose of projects for the poor. The Campaign for Human Development has been nobly conceived. It would be unfortunate, to say the least, were its execution to be ignominiously sabotaged by dissension among the very people who are financing it.

Auxiliary Bishop Michael E. Dempsey of Chicago, director of the campaign, emphasized that it is an effort to change the hearts and attitudes of people toward the poor and therefore could not be construed as competition for or criticism of existing government programs. If Bishop Dempsey and others spearheading the campaign do work that change, then it can be expected that government soon will undertake whatever is necessary to break the hellish circle of poverty. Because what has stood in the way of government action to date is not budget priorities or the lack of tax funds but the attitude toward the poor that is shared by the majority of the electorate.

The standstill truce proposal

An immense sigh of relief must have preceded the period of anxious waiting Americans now find themselves in following the cease-fire proposal announced last week by President Nixon. At last the leaders of this country are facing facts.

The proposal recognizes realities never before enunciated by Mr. Nixon or by former President Johnson. A cease-fire in place confirms the fact that the Communists control a considerable portion of South Vietnam—perhaps as much as one-third of all the territory—and the Reds therefore must be given strong representation in any coalition government. That is something North Vietnam has demanded all along and something they have refused even to consider a matter for bargaining.

In addition, the U.S. for the first time has proposed the withdrawal of ALL its troops, down to the last man. And that surely must have been the most welcome point of all to those who can't forget that for almost two decades 60,000 American soldiers have been posted in South Korea. That part of the proposal affirms Mr. Nixon's awareness of the gnawing desire of Americans to get the men back home, all of them, and not become enmeshed in any kind of deal that will leave another 50,000 or more of them stranded in Southeast Asia for another 20 or 30 years.

The President's standstill truce proposal is far and away the most realistic and persuasive package offered by our side. We can only pray it breaks the deadlock at the Paris peace table.

Speaking the venal vernacular

Two Greek Orthodox parishes in New York took a dim view of using the vernacular in religious services. Following the reading of a letter from the primate of the Archdiocese of North and South America regarding substitution of

the local language for Greek, cries of "Lynch the Archbishop!" were heard in the churches.

It should be noted that the protests were issued in vigorous vernacular.

Are the first 25 the hardest?

On Wednesday, October 14, the 25th United Nations General Assembly, which has quietly been in session since September 15, suspended routine proceedings for 10 days and became a special silver jubilee meeting of what used to be hopefully hailed as the "parliament of man."

The panoplied interlude, which will be attended by some 70 heads of state from among the 126 member nations, is certain to make big news. There even has been talk of a summit meeting between President Nixon and Soviet Premier Alexei Kosygin, although at present that appears unlikely.

But even if such a summit conference doesn't come off, the mere presence of so many foreign leaders at the U.N. headquarters at the same time—with the truly staggering security problem that involves—will focus some much-needed attention on the U.N.

We long have believed that one

of the problems of the U.N. is that it has never succeeded in capturing the average man's imagination, here in the U.S. or anywhere else in the world. Not many people are interested in or informed about the world organization, its many subordinate organizations, and its day-to-day successes—and failures.

Perhaps a low profile has been necessary for an organization that seeks to be a network of sorts for many nations, while at the same time avoiding becoming the "Tower of Babel" its enemies have labeled it.

Yet we have noted that on prior occasions when the center of world attention shifted even momentarily to the citadel on the East River the U.N.'s stock soared, at least for a time.

This certainly was true on October 4, 1965, when Pope Paul spoke so inspiringly before the General Assembly. It was even true at the rowdy 15th anniversary

session of the Assembly in 1960, when Castro and his chicken pluckers created a stir in a New York hotel and Nikita Khrushchev gained the Assembly's attention by taking off his shoe and pounding the top of his desk.

We realize that the U.N. cannot function as a 24-hour-a-day theater for either great drama or for burlesque-house comedy. But the handsomely paid public relations staff of the U.N. Secretariat and ancillary organizations ought to be able to come up with something that will make annual sessions of the General Assembly at least as newsworthy as the annual convention of the Women's Christian Temperance Union.

The U.N. has survived its first 25 years and is still intact despite all its shortcomings and failures. Many informed persons wouldn't give the organization five years of life back in 1945. In fact, its impending demise is still forecast regularly. Yet today it has 126 member states as against 51 on its founding date. And it has never had a dropout.

This quarter-century of survival of a body which has to deal in both mankind's noblest dreams and its meanest realities is alone something for the public relations staff to begin glamourizing.

The League of Nations was born in 1919 and effectively died in 1939. Germany withdrew in 1933 and Japan and Italy in 1935 to undertake courses that would lead to a second World War. In almost its last official act the League expelled Russia. Yet much of the old League's work lives on in newer forms in the U.N.

A true "parliament of man" is not yet. But after a quarter-century, the dream is still alive and kicking. Parliaments of man are quite new as history measures time. Who knows, perhaps God has ordained that the first 25 years be the hardest? At least we should act on that hypothesis anyway; and in so doing urge the U.N.'s public relations people to figure out how to stoke popular enthusiasm for an organization that may yet find the key to permanent peace.

YOUR WORLD AND MINE

U.S. Bishops always backed UN

BY GARY MacEOIN

The United Nations this month celebrates the 25th anniversary of the signing of its charter in what the Secretary General has described as "a mood of uncertainty and anxiety, with only the knowledge that humanity is moving at an increasing speed in uncertain directions, and that time is running short."

My personal associations go back to the late 1940s when the Secretariat was still in temporary quarters at Lake Success on Long Island. Subsequently, I was actively involved as representative of the International Catholic Press Union, one of about a dozen Catholic organizations with consultative status at the Economic and Social Council.

The situation was not always an easy one. Many Catholics were suspicious of the whole concept of the United Nations; questioned the wisdom of any dealings with it, and hesitated to approve even the most obviously desirable of its efforts. Inevitably, a like suspicion existed on the other side. The mere fact that Catholics adopted a position on an issue was usually enough to range other powerful interests on the opposite side.

THE OFFICIAL POSITION of the church was always affirmative. But, as in many things, it took Pope John to get the message across both to Catholics and to the man in the world's street. "The United Nations Organization," he wrote in PACEM IN TERRIS, "has as its essential purpose the maintenance and consolidation of peace between peoples, fostering between them friendly relations, based on the principles of equality, mutual respect and varied forms of cooperation in every sector of human society."

The Declaration of Human Rights, John added, "represents an important step on the path toward the juridical-political ordering of the world community.... It is our earnest wish

that the United Nations Organization—in its structure and in its means—may become ever more equal to the magnitude and nobility of its tasks."

Paul VI reaffirmed and expanded the views of his predecessor when he spoke to the General Assembly in New York five years ago. He expressed "solemn approval of this high institution" on his own behalf and on that of the entire body of bishops. He was convinced, he said, that "this organization represents the only possible way for modern civilization and world peace."

AS FOR THE BISHOPS of the United States, their sympathetic interest had never been in doubt. They were represented at the founding conference in San Francisco in 1945, and immediately afterwards they set up a special office for United Nations affairs. To its dedicated staff must go much of the credit for the steady improvement in the climate of

relations between the United Nations and the Catholic Church. It is now housed across the avenue from the Secretariat in New York in the same building with the beautiful "United Nations Church," the PACEM IN TERRIS library, and the Holy See's delegation to the United Nations.

In their November 1968 message, the American bishops reaffirmed their position in stronger terms than they had ever used before. "We urge all to support efforts for a stronger and more effective United Nations, that it may become a true instrument of peace and justice among nations. In this respect, the peace motivation of Pope Paul's public support of the United Nations by his moral authority and teaching office at the time of his visit to that body on its anniversary should be normative for Catholics."

THE BISHOPS ANTICIPATED the common criticism that in 25 years the United Nations has failed to solve most of

the world's urgent problems, in particular, the problem of war. They quoted a pertinent comment from the Second Vatican Council: "This goal undoubtedly requires the establishment of some universal public authority acknowledged as such by all, and endowed with effective power to safeguard, on the behalf of all, security, regard for justice and respect for rights."

In other words, the United Nations can never be stronger than its members make it. Its members, including ourselves, have so far shown little interest in the pooling of sovereignty which the bishops, following the Council, judge essential.

Instead, as the bishops said, we continue to lack "a stable, persevering national concern for the promotion of the international common good." That undoubtedly helps to explain the Secretary General's mood of "uncertainty and anxiety." Meanwhile, "time is running short."

THE BLACK VOICE

What happened in Baltimore

BY REV. L. E. LUCAS

Several weeks ago, the Archdiocese of Baltimore successfully avoided a major and potentially disastrous confrontation with a large segment of Baltimore's Blacks. The Archdiocese itself was not directly involved, but would have sat back and allowed the Jesuites to transfer a young black Jesuit priest from St. Francis Xavier Church in Baltimore after less than a year. His crime was his insistence on being a man and relating realistically to his people.

With the help of Baltimore's Black Catholic Lay Caucus, the Jesuites saw the light and dropped the idea. Father Philip Linden, the priest involved, issued a statement explaining his position. With

EDITOR'S NOTE: Opinions expressed by Father Lucas are not necessarily those of The Criterion editors. We feel that at times his views and those of other Black crusaders are understandably one-sided and distorted. This is the inevitable reaction to the realization that so long by the Negro in the U.S. We believe that there can be no solution to the nation's racial problems until whites are able to understand how the Blacks feel. Father Lucas' column admirably serves this purpose.

his permission, I am going to share most of it with you. I think it says a great deal. "As the only black priest in the city of Baltimore, I came very quickly to the realization that black people are living an empty life in the Church. The Archdiocese consistently absolves itself from any serious involvement in changing the policy of repression, violence and racism conducted by the local and federal government against black and poor people here and overseas.

"PEOPLE ARE BECOMING more and more disillusioned by unfulfilled hopes and lack of vision from the Church and religious communities. The Church insists on mimicking the government and by violence condones American racism and violence on blacks here in this country and poor people around the world. The Church has the obligation of arousing the conscience of people to the need for radical change. The Church cannot continue to support these institutions and remain Christian for the traditions are clear about serving 'God and Mammon.' "Knowing the present inability of the Church to consciously sensitize herself to oppressed peoples, I cannot but see that my position as a black priest must be to foster the type of life-style that will seriously confront basic oppressive institutions and systems. This confrontation fosters a new creativity and develops a new quality of life for all people. This is the root of the traditions of my Jesuitic community and challenges us to a vision of something new in these days of the Church for black people.

"BECAUSE OF MY BELIEF that the liberating and radical force of the Gospels provides the Church with a potential for real change, I have personally tried on numerous occasions to preach the social message of the Gospels to my parishioners and to encourage Cardinal Shehan and Father O'Dea, S.S.J., my superior, to give support and exert leadership in the area.

"In the face of all this, I have been brought to the serious consideration that the way to remove me from my position as associate pastor at St. Francis Xavier has occurred because I have had the audacity to 'act on the insane

assumptions that' (the priest listed nine of these assumptions as he called them; the last being, 'I became more and more non-cooperative with any structure which supports repression and violence on black and poor people.')

He ended with these words, "It (a transfer) can be viewed only as an action by my community which indicates their unwillingness to accept black leadership. Such a transfer undermines the racism and paternalism inherent in the Church institutions. To accept such a transfer which could be viewed as what I think has many deep implications for my future as a priest and for the future of the Church among black people. So I have decided that it is impossible for me to accept any transfer, and I am willing to accept all the consequences of such a decision."

WHAT OF THE DAY

Columnist bows out

BY REV. JOHN DORAN

In human things there are beginnings, and there are endings. A columnist is a very human thing. Twenty-four years ago this column had its beginning. It went national, it cooled again as the priest-columnist came to be less and less in demand, it will now have its ending.

The scene has changed somewhat over these years. In the days when I began writing, conservatives were as scarce as corn in a teary. Conservatives were so unknown that I didn't even recognize myself as one until I started writing.

Things are a little different now. Though the journalistic field is still predominantly liberal, especially the writers in Catholic periodicals, the scene is changing. Liberalism has had its flood-tide and is now on the ebb. This ebb of the liberal tide will not be immediately replaced with a conservative flood, but will leave a long and lonesome beach for some time. Why? Because writers are not born pen in hand, but grow gradually, and usually grow as products of the environment in which they live and receive their education.

I AM NOT EXACTLY throwing away my typewriter. I will be doing a monthly column in the ARIZONA REPUBLIC, a new experience and one which may prove (Continued on Page 5)

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"I MARVEL AT THE WAY HE'S BEEN ABLE TO PLEASE EVERYBODY."

HARD LOOK AT TROUBLE SPOTS

Lone Eskimo relieves grim overview in mission report

BY LOUIS PANARALE

ROME—Taking a hard look at war, racial strife, persecutions and famines, the Congregation for the Evangelization of Peoples issued a report on the conditions of the Catholic missionary world in 1970.

In its Fides Mission News Service, the congregation put out a six-page situation report on the missions in 16 countries. Everything from the so-called Kerala, India, nuns scandal to the war in Vietnam was included in the report.

There was also a lighter side to the report. While noting that Burundi is now 66 per cent Catholic with 2 million Catholics out of a population of 3 million, it also reported that Greenland raised its Catholic population from 49 to 50 with the Baptism of one Eskimo in 1969.

In general, the report cited some grim statistics on the plight of the missions, particularly in Southeast Asia and Africa.

The trouble spots that have been the subject of front-page newspaper headlines got the most attention in the report.

Entitled "Panorama of the Missionary Year 1969-70," here is what Fides said about the following countries:

VIETNAM, LAOS and

Fr. Doran

(Continued from Page 4)

Interesting. A priest-writer in the secular press may evoke some response, both favorable and unfavorable. We shall see.

In the meantime, I might say that it has been pleasant to meet so many people who say, "I always read your column, Father, I don't always agree with you, but I always read it." This is good. I have frequently been tempted to answer: "How could you expect to agree with me all the time? How can you always expect to be right?" That's been a temptation, I say, and one of the few I have ever overcome. I've been afraid that some might not understand the imp within me who makes me write things and then causes me to wonder at times whether—perhaps—the Pope I have seen may not have failed to transfer to me their infallibility when they gave me their blessing.

ANYHOW, IT WAS interesting. The bricks which come in envelopes marked fan mail have been balanced with pleasant words of commendation. The attacks upon my thinking have always been welcome, but not the attacks upon me. I have not savored those who think that the reading of one column or two has given them x-ray eyes by which they can find deep within me hatreds or disdain which have never really existed. Like a famous Frenchman, I have always "found no use for hate," and hence have found hate-mail saddening not because it hurts me, but because it reveals such havoc in the one who writes it.

So this column now comes to its end in the full knowledge that the world will not end with it. I do not envision the whole hierarchy holding a Mass of mourning. I have written over all these years and do not feel ashamed of anything I have said. That's enough for me. I hope it is enough for you. God bless you.

CAMBODIA—They continue to go through their long martyrdom of war. The Church in Vietnam is still strong, increasing about 50,000 a year and forming about 10 per cent of the population.

In Cambodia, on the other hand, the extension of the war has been disastrous for the Church. A year ago, the 62,000 Catholics of Cambodia formed only one per cent of the total population, almost all of the Catholics being of Vietnamese origin.

The anti-Vietnamese demonstrations in 1970 caused many Vietnamese in Cambodia to flee into South Vietnam, leaving the Church in Cambodia in a very weakened condition. Of the 18,000 Catholics in the prefecture of Kompong, about 13,000 had fled to South Vietnam by the end of May.

NIGERIA—An immense task of reconstruction began at the beginning of 1970 with the surrender of the secessionist state of Biafra to federal forces. That bitter two-and-a-half year civil war cost the lives of about 2 million people, mostly through starvation.

One of the effects of the war was the expulsion of virtually all of the remaining missionaries in Iboland. (The Ibo tribe was the dominant one in Biafra and predominantly Christian.) The expelled missionaries numbered 97, of whom 67 were Irish Holy Ghost Fathers and 17 Holy Rosary Sisters.

The expulsions left the Church in Iboland to manage with 150 Catholic priests and 170 Ibo nuns. Six of the eight dioceses of the Church province of Onitsha (former Biafra) are now run by African bishops.

RHODESIA—The racist policies of Ian Smith's government caused a confrontation with the churches. The

major bone of contention was the Land Tenure Act, which held out nearly as much land to the 250,000 whites as it did to the 4.5 million black Africans.

Under the law's provisions, the churches would not be able to carry on their work in schools and hospitals and worship on an integrated basis without special permits.

The Catholic bishops of Rhodesia sent an ultimatum to the government saying they would resist the law and would not register as so-called voluntary associations nor request permits, as the law required.

Smith avoided a showdown with the bishops by postponing for another six months the Sept. 2 deadline for the churches to register as voluntary associations.

INDIA—The affair of the Kerala nuns held the spotlight in the late summer months. During the past few years about 1,200 girls from Kerala have entered convents in Europe. Accusations this summer were made that members of India's clergy were making money by "trafficking" in Indian nuns for menial labor in European convents.

The Vatican has ordered a full-scale inquiry and said it would make public its findings. In the meantime Cardinal Valerius Gracias of Bombay and other Indian bishops have protested what they consider sensationalism over the matter.

CEYLON—This country saw a change of government in May with the election of the leftist government. Although some feared the new government, which included Communists, would be hostile to the Church, relations so far have been very good. The Catholic hierarchy maintained a neutral attitude during the elections and many Catholics voted for the new government.

‘Going, going, gone!’

CHICAGO—Old St. Mary's Catholic church, a Chicago landmark for more than a century, died a slow death—to the continual drone of an auctioneer's "going, going . . . gone!" It was sold to an oil company.

The last Mass in the historic church on South Wabash Avenue was offered in late September, and on Oct. 1 the furnishings from pews to altars to candlesticks, were sold at auction.

More than 700 persons turned out for what was described by the auctioneer as "one of the nicest auctions I've ever conducted. The conduct of the people . . . was just elegant."

The 300 individual and group sales ranged from \$5 to \$500, with the main altar and Crucifix going for \$150 and the complete pipe organ selling for \$360.

The "hottest sellers," according to auctioneer Terry Dunning, were the pews, with each of the several hundred items selling for \$20 to \$40.

The pews are big items at auctions, it was pointed out, because the short ones can be used in long hallways.

Some of the final articles to go—after the rugs, the paintings that served as Stations of the Cross, statues, brass rails and even the wood trim—were the

confessionals, described as "big cupboards." They brought \$35 each.

One 30-foot stained glass window, along with the inscription honoring a departed priest, went for \$150.

Many came to the auction out of sentiment, to take something of the church where they worshipped, now that it was doomed.

The Catholic archdiocese purchased the church in 1872 from Congregationalists who built it a few years earlier. The parish was conducted by the Paulist Fathers and served as their headquarters in Chicago.

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OPINIONS

BLASTS AMENDMENT

To the Editor:

It is not any wonder that trusting, well-meaning people are deceived by the "Judicial Article" amendment into believing that our future judges will be appointed by the Governor, with the aid of elective representatives of the people. This is not true.

Regardless of the words used in the amendment, in practice and actual effect, four lawyers (none of whom will be either elected by the people or appointed by the Governor, or any other representative of the people) will constitute a majority of four to dominate the appointment of three lawyers for each judgeship on our Supreme and Appellate Courts, from this list of three names the Governor will have a right to reject two, and the remaining name on such list will be the judge for an initial period of two years, and every 10 years thereafter, if not rejected by the voters at a phoney and useless election, in which the voter has the alternative of either approving the judge, or having another just like him, or worse, appointed to take his place.

Neither the Governor nor the three non-lawyers appointed by him on the commission of seven will really have any power over the appointment of judges of our courts. Under such a privately cozy set up, the only way a judge could avoid being judge the rest of his life would be to resign, after he has qualified himself for a \$10,000.00 a year pension for life, upon retirement age, after serving a minimum of 12 years.

Whether the deceptions in the voluminous amendment are intentional, or the result of declining legal quality, only the Constitutional Revision Commission can say. In either event it disqualifies them from advising anyone how to vote intelligently.

This vicious amendment repeals the present constitutional mandate requiring our judges to make a written decision of each case and a written explanation of their final verdict, so that the public will know whether they are serving satisfactorily or not; also, to provide a written precedent of law to guide future litigants, who may find themselves in the same or similar circumstances.

Because of this present mandate our judges must work hard in order to be good judges. Without it, it will be easy for a judge to be a very bad one without the

public ever knowing, or having any way of knowing.

It will be noted that none of the advocates of this evil amendment to our precious constitution ever mentions the repeal of this vital provision. Yet, if the amendment is adopted by a majority of yes votes, future judges will be able to make decisions that will take a man's property, his children, his wife, and all he holds dear in life, including his life, with the simple words "appeal denied" or "judgment affirmed."

In view of all the other deceptions in the amendment, it is no wonder that they don't mention the repeal of this vital provision.

The amendment is nothing but a power grab of the affluent to get the control of our courts out of the hands of the people into the hands of a special class of citizens. It is based on the theory of the elite that unsophisticated public policies is undignified, and therefore bad; while private politics isn't, regardless of how rotten.

Because the American people have always had control of their courts, either directly or through their elected representatives, our courts are, and always have been instruments of justice. Once the people lose control of their courts, as this amendment provides, the courts can and surely will be used as instruments of oppression, to keep the people under subjection, as they always have done in the foreign countries from which this amendment was imported.

As claimed, the plan will work, as all totalitarian systems work. For the simple reason that the people will no longer have anything to say about how it works, after they have been seduced of all their control and authority over their courts.

We must vote no against the adoption of this amendment "JUDICIAL ARTICLE," and save courts for all the people from a power grabbing few.

Thomas J. Gallagher, Attorney
Sullivan, Indiana

FEAST DAY

To the Editor:
Sunday, Oct. 4, was the great feast of the Memorial of St. Francis of Assisi. How I wished all of the clergy in all the parishes of the Archdiocese would have had a homily on PEACE. God bless all of you priests who did!

Tillie Wintz
Batesville, Ind.

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KNOW YOUR FAITH

Learn to know God, Father, Son, Spirit

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

Much has been written in the past month about Vince Lombardi. Every paper in the country and most of the magazines have had features on his life and career. Many television stations showed documentaries about this great coach. I read or watched some of these stories as well as accounts of his achievements during the past ten years. I know a fair amount about Lombardi, and recognize in him a disciplined master of the highly skilled art of professional football and an even greater master of the art of leading men.

But I never met the man, never even saw him in person. In spite of all I know "about" him, I really did not "know him." His players knew much about him, but they also knew him. His friends knew him even better. No doubt his wife knew him best of all. No matter how much more I come to know about his achievements and his personality, I will never know him as his wife and friends knew him. While I may admire him, try to imitate something of his leadership qualities, I will never know him.

Knowing a person is very different from just knowing about him. We all experience this every day. It is an important difference, too, as daily experience makes very practically clear. The same difference is also operative in religious education, and its consequences are experienced just as practically.

A STRIKING EXAMPLE of this is at hand if we reflect for a moment on our personal realization of the Trinity. What difference does it make to you today or tomorrow if there are three Persons in one God or not? Can you honestly say it makes a difference because you "know" the Holy Spirit, or the Son, or the Father? Perhaps you can. Perhaps you cannot. Does it matter to you?

Older catechisms, like our Baltimore Catechism, and the theology books that stood behind it, give much information "about" the Trinity. A reading of the Lesson on the Trinity in the Baltimore Catechism informs us that there are three Persons in whom there are three divine Persons, the Father, the Son, and the Holy Spirit. These three divine Persons are really distinct from one another, are perfectly equal, yet are one and the same God because they have one and the same nature. The catechism admits that we cannot fully understand how this can be because this is a supernatural mystery. By definition a supernatural mystery is a truth which we firmly believe because we have God's word for it. (Baltimore Catechism, No. 2: 24-34).

If we learn this, and through further explanation come to understand it a bit more, we will know something "about" the Trinity. This is valuable to know simply because it is true, even though it does not indicate anything about what the three Persons do in today's world. But there is no guarantee that after the lesson we will know the Father, the Son, or the Spirit. We can know all about the three divine Persons, who are one and the same nature, just as I know about Vince Lombardi, without coming to any personal

relationship with them that makes any difference in our lives.

THE NEWER RELIGION texts try to guide the children, or adults for that matter, to a knowledge "of" the Father, Son and Spirit, and secondarily to greater knowledge "about" them. Some texts begin by introducing the children to God, the Father, who sends His Son. Others begin by enabling the children to contact Jesus Christ, God the Son, who shows us the Father. In either case the priority is given to prayerful contact with God, the Father, and His Son. Gradually contact is opened out to the Spirit, so that the child comes slowly to know Father, Son and Spirit as Persons involved in his life.

Personal ties are fostered between the child and each of the Persons of the Trinity. The child is helped to know the Father as "my" Father, as "our" Father. He is guided in relating to the Son of God, Jesus Christ, as "my" friend, brother, and Lord, as one who came to give us all new, richer life. He is helped to form ties with the spirit of Jesus, the Holy Spirit, who guides "me" and "all of us" to live more honestly the quality of life Jesus came to give us.

Some texts are very precise in helping the children use just the right words in expressing their relationship; they pray "to" the Father, "through" Christ, and "in" the Spirit. Other texts use more flexible language with the younger children. But the approach is soundly grounded in the New Testament and the usage of the Church in its liturgy. Jesus came to guide people to more intimate knowledge of His Father through personal contact with Himself. He spoke little about the Holy Spirit, promising that after people came to experience and know the Spirit, the Spirit would help them understand much about life and about God.

The Trinity today

BY FR. CARL J. PETER

Are Father, Lord Jesus Christ, and Holy Spirit simply synonyms for God? Do they refer to the same divine reality in such a way that any differences between them are minimal? The answers to these questions have a profound effect on the way one understands man's needs and aspirations at the present time. In passing over such queries or ignoring them altogether, the Christian fails to do all he or she can, precisely as a believer, to help humanity in its collective effort to grasp the meaning of life. Silence is not enough; too much is at stake.



As a technical term, of course, Trinity appeared rather later on the scene in Christian theology. But the New Testament does speak often of God the Father, the Lord Jesus, and the Holy Spirit. The context is that of their function in relation to humanity. What they do for man, how they figure in human events, who they are for individuals and communities, this is the perspective in which they are presented. The obvious concern is to challenge the hearer or reader to be and live as he should as a result of their drawing near to him in his history. But what does these three be in relation to one another if man were out of the picture?

THAT QUESTION BECAME much more important for believers after the New Testament had been written. To some who are practical-minded, they may seem to be a case of indulging idle curiosity or even a distraction from religious concern for the widow and orphan. To be sure, it could have been either. But to Christians of the fourth

THE EMPHASIS THEN, in religious education, is on leading persons, young or old, to more personal ties with, more intimate knowledge of God, Father, Son, and Spirit. As a person grows in this knowledge, and matures intellectually, he may be helped gradually to understand and know more "about" the Trinity. He may be encouraged to grapple with the meaning of it all, one God, yet three Persons. He may study the insights of the Church down through the ages, and come to grips with the "doctrine of the Unity and Trinity of God." This too is good, and according to a person's capacity and education may be very important, as long as it is constantly referred to a personal knowledge of God involved in one's life as three Persons. The Church came to know the Father, the Son and the Spirit before formulating a "truth" or "doctrine" of the Trinity.

Knowing the Father, His Son and the Holy Spirit is primary in the more traditional forms of religious education since the early church. Knowing "about" the Father, Son and Spirit, how they can be one yet three, is secondarily a part of the Church's traditional catechesis. The doctrine of the Trinity is not just a theological nicety, but makes all the difference in the world to one who knows the Father as "Our Father," who has personal ties with the Son as Brother and Lord, and who is responsive to the personal guidance of the Holy Spirit, the Spirit of peace, joy and love. "The grace of the Lord, Jesus Christ, and the love of God our Father, and fellowship in the Holy Spirit be with you all" (2 Cor. 13:14).

DISCUSSION QUESTIONS:

1. What is the difference between really "knowing" a person and knowing "about" a person?
2. How much can we really get to "know" the Trinity?

century it was just the opposite. Saint Athanasius is a good example. For him, suffering, persecution and exile were far preferable to being mistaken or even merely silent on such an issue. Why did he consider the matter so important?

He saw a direct connection between what one believes of Jesus Christ or the Holy Spirit and the way one is to conduct himself as a result. Whether both are truly God makes a great deal of difference in determining the hold or claim they have on man's existence or life-style.

More technically, relating the Lord Jesus and the Holy Spirit to the Father as creatures to their Creator would amount to a denial of the salvific character the New Testament proclaims of all three. What one confesses in believing affects the faith one lives. Words make a difference for better or worse. As is the case where only human beings are involved, so with man in relation to the Father, Christ, and the Holy Spirit; one can describe his relation with each so deficiently that living it fully becomes well nigh impossible.

It was to this need for a development in the expression of Christian faith that the Councils of Nicea and, later in the same century, that of First Constantinople responded. To an existing profession of faith just enough was added to make it clear that the Son and Holy Spirit are on God the Father's side of the dichotomy between Creator and creatures.

This was, indeed, a development. The technical notion of creaturehood was not the perspective in which the New Testament viewed everything other than Father, Son and Holy Spirit. It had to be otherwise in the Nicene-Constantinopolitan Creed. The change occurred when Christian faith in the fourth century could not avoid doing positive injustice to the God it professed unless new terms



The fallen three-pointed leaf of autumn symbolizes in a visual way, the Trinity and reminds one of the part the Trinity has played in Christian theology. (NC Photo by Frank Hoy.)

QUESTION BOX

Christ: example for aged?

BY MSGR. R. T. BOSLER

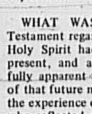
Q. Somewhere along the line in my education I heard that Christ as man left us an example of how to live our lives.

But Christ was only 33 when he died. He was only 33, especially in old age, when we are "put on the shelf."

I truly see no use to living after our work is done and we no longer are of use to anyone. This may seem a silly question but it is not silly to us older people.

We no longer fit in, neither in the Church nor secular society.

A. When is our work done? When was expression.



WHAT WAS SAID IN THE New Testament regarding Jesus Christ and the Holy Spirit had like all words a past, a present, and above all future not then fully apparent to any but God. One part of that future meaning dawned on men in the experience of fourth century believers who reflected on their own religious life as Christians in the light of the New Testament. As a result, a technical terminology developed, especially in Western Europe, to articulate the trinitarian belief of Christians. Theologians began to speak of one nature, two processions, three persons, four relations, and five notions.

Many today find this exercise in mathematics conducive to little or no understanding of their own religious situation before the Triune God. For them at least it is time for theologians to speak again of Father, Son, and Holy Spirit. Can it be that each of these three is one of the dimensions forming, together with the other two, the infinite horizon within which all men are called to live and breathe and have their being? One thing is sure. The New Testament means more when it reveals them than man has been able to grasp and say so far.

DISCUSSION QUESTIONS:

1. How does the New Testament present the Trinity?
2. Why is it so important for Christians to talk about and understand the Trinity? Is our understanding of the Trinity developing today?

the work of Christ done? After he was arrested and his public ministry came to an end? Was his agony in the garden of no use? Was his death on the cross a waste of time?

Old age for many is a time of misery and loneliness, but like the hours of the agony in the garden, it is the time when one can learn to submit completely to the will of God, and it is this total submission that develops one into a complete human being and brings on the resurrection.

The Gospels do not tell us how Jesus lived as a carpenter. They tell us what he did in his public life and how and why he faced death. It is in his public life that he gave an example for men and women of all ages, the young, the middle aged and the elderly. He sought out the poor and the sinners; he cured the sick and loved others deeply; he was meek and humble, and yet he was strong and uncompromising in upholding what he knew to be right, even though this made him an outcast and a revolutionary in the eyes of the establishment of his day; he was obedient to the Father even to accepting death as a criminal on the cross.

The great temptation of the old is to turn in on themselves and because they are forgotten to forget others. This is the time in life when they most need to be familiar with the Christ of the Gospels, and when, I think, they are best able to understand him, as they learn to love him more they will seek him in the poor and the sick.

So long as they can move around with a walker, they can visit Christ in someone confined to bed. Or if confined themselves, they can show more interest in the lives and interests of their nurses and doctors than in complaining of their own miseries. There is never a time when the work of going out to others is done.

Q. Can a woman who has had her tubes tied, which prevents pregnancy, still receive Communion worthily? If the answer is yes, then why can't any woman have this done, confess it and go to Communion again?

A. Any sin can be forgiven if one is truly sorry for what one has done—even having one's tubes tied. There might be some question about how genuine the sorrow was of one who deliberately and coldly planned what she knew to be an immoral operation with the intention of going to confession immediately after and taking up a religious life as before.

Nevertheless, if after doing what was evil, she recognized with the help of God

that she had acted immorally, sincerely regretted what she had done and sought God's forgiveness, she could worthily receive the sacraments again.

Q. When I was a child in Europe, I was told that the head of a Christian lies to the East when he is buried. I have been puzzled for a long time, because when I enter a cemetery it seems to me that the graves are facing different directions in order to fit in with the plan of the cemetery.

A. Your European custom probably had a pagan origin. Praying in the direction of the rising sun was common in ancient pagan religions, especially in those which worshipped the sun as a god. Christians in adopting this custom gave it new meaning. They turned to the East when they prayed because they looked upon the sun as a symbol of the light that is Christ or because they expected Christ to come again from the East, since in Matthew it says: "The coming of the Son of Man will be like lightning striking in the east and flashing far into the west. (24:27)"

The practice of facing the East was popular in the Eastern Church but never common in the West, though here it was responsible for the custom of constructing churches oriented toward the East. Perhaps this explains your European custom of burial. As you note, it is utterly impractical for modern cemeteries.

Q. Is it possible for a Catholic to marry a divorced unbaptized person who has never gone or belonged to any Protestant Church? His ex-wife was a baptized Methodist, and they were married in the Methodist Church.

A. The Catholic Church holds such a marriage to be valid, but since one of the parties was not baptized it is not considered sacramental and therefore not held to be indissoluble. The Pope does dissolve such a marriage in favor of the faith.

If the man desires to be baptized in the Catholic Church and marry a Catholic woman, he can petition the Pope to declare the first, non-sacramental, marriage null so that he may practice his new faith. You should discuss this case with a priest who will help you present it to the proper authorities. Such a case takes considerable time to prepare, for Rome demands clear proof that the one party was never baptized.

SCRIPTURE TODAY

Second Coming and the Antichrist

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

Please read the two short letters of the New Testament entitled Paul's First Letter to the Thessalonians and Paul's Second Letter to the Thessalonians. They are generally

regarded as the earliest epistles of the New Testament, although, as we have seen, some scholars regard the Letter from James as the earliest one (and you know that I share their view).

These two epistles, it is also generally agreed, were written by St. Paul, and therefore they are the earliest of his writings that we have. Some have tried to make a case that the second letter was written by Timothy, Paul's friend and fellow missionary. All of these scholars, as far as I can determine, hold that the two letters are, in fact, the oldest writings of the entire New Testament, with the exception of the Gospel narratives about the passion and death of Christ, or rather the narrative which was the basis for those sections in the Gospels of Matthew, Mark, and Luke.

FROM THE POINT OF view of development of doctrine in the Church, therefore, we are dealing with some of the most important documents that we have. We learn a number of interesting things from these early letters, including Paul's love of the Church and his joy in the Church and his insistence on faith as constituting the true Christian life. His notion of faith in these letters is what might be called (and has been called) a complete surrender to God. Note especially 1:3 in the first letter: "For we

remember before our God and Father how you put your faith into practice, how your love made you work so hard, and how your hope in our Lord Jesus Christ is firm."

When you have read the two letters, however, I think you will agree that for the Thessalonians the main point of interest at the time was the question about the Lord's second coming. When you read 1:9-10, 4:13-18, and 5:1-12, you can see that some of the Christians in the city of Thessalonica were expecting that Jesus would return to judge the living and the dead very soon, within their own lifetime, and some were saying that Jesus' second coming had already begun to take place. They seem to have been quite ardent, patient, and certain in their belief.

For many years scripture scholars have been arguing whether the Apostles and other preachers of the Good News about Jesus during the first five decades after the Lord's resurrection and return to heaven taught that Jesus' second coming would take place soon or whether they really had no idea of its time. The Letter from James clearly says there wasn't much time left before the second coming.

IT HAS BEEN ARGUED that in the first of the letters to the Thessalonians Paul, too, expects the end of time to come soon because he shared a general Jewish expectation of his day, which included the idea of God persecuting those who persecuted his people. Jews, who had been giving the new Christians so much trouble, were now themselves being persecuted at Rome by the Emperor Claudius, shortly before the first letter to the Thessalonians was composed. That fact, it is argued, indicated to Paul the

immediacy of the end, and therefore the second coming of Jesus.

Today, however, scholars generally hold that in these two letters to the Thessalonians there is no constant and consistent teaching about the matter but only a hope of the nearness of the second coming of Christ.

After the second coming, I think most people would say the most interesting thing in these two letters is what we learn about Antichrist, the nuptial person described in the second chapter of the first letter. In 2:7 Paul uses a Greek expression which has often been translated "Antichrist." Today's English Version renders it "the wicked one." I like the idea of translating it "the man of rebellion." I like the interpretation that the phrase refers to the Antichrist, or man of rebellion, who, Paul says, is now working in secret within the Church and the Lord's second coming must be delayed until the Antichrist appears openly in his true light, because only then can the definitive struggle begin and the definitive victory of Christ be manifest.

Did Paul have a particular person in mind as the embodiment of the Antichrist? I think the best answer is that in writing this letter Paul had in mind what we read in chapters 9 and 11 of the Book of Daniel in the Old Testament. As the "anointed prince" in that book was Cyrus, the Antichrist in Paul's letter was probably the Roman Emperor. It would be a case of a pre-Pauline concept adapted by Paul to fit his purposes.

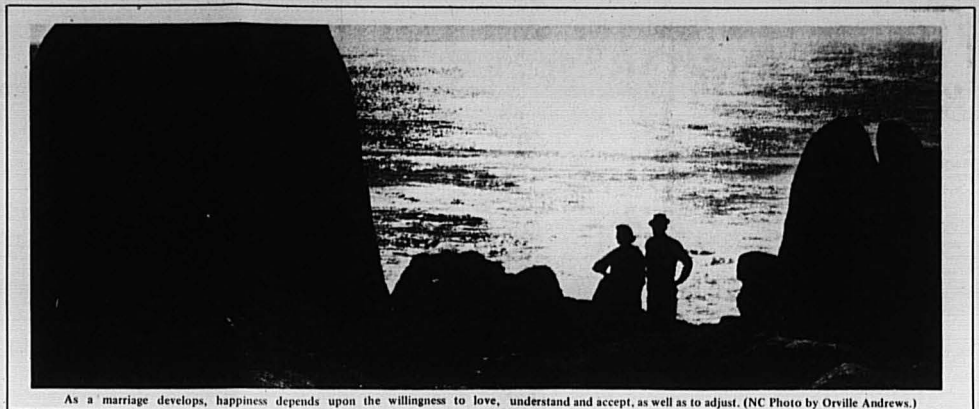
IN HIS SECOND LETTER to the Thessalonians Paul tries to correct a distorted view of his discussions about the Lord's coming. They had been told that the Day of the Lord would not come unless first there was a manifestation of anti-faith, that is, the man of rebellion, the archetype of a false prophet. What Paul seems to be saying is that at the climactic moment, when the community will have been fully purified, the Lord will personally put an end to the one who symbolically epitomizes the threat to faith and to Christianity.

In every age there have been those who thought the times were so bad that surely the Scripture about the Antichrist was being fulfilled in their age. Some are quite ardent and certain in making the indictment today. However, we are probably no better off than the Apostles and early preachers of the Good News, who hoped for an early coming of Christ and could only speculate about the identity of the Antichrist.

DISCUSSION QUESTIONS:

1. How do the two epistles to the Thessalonians relate to the idea of the Antichrist?
2. Discuss the idea of the second coming of Christ as you understand it to be.

AT THE SAME TIME for many, many reasons in our pluralistic, rapidly communicating world, an ever-increasing number of men and women fall in love,



As a marriage develops, happiness depends upon the willingness to love, understand and accept, as well as to adjust. (NC Photo by Orville Andrews.)

WORSHIP AND THE WORLD

The mixed marriage

BY FR. JOSEPH M. CHAMPLIN

I don't remember my own parent's wedding ceremony, but I presume it took place in St. Gabriel's Catholic rectory at Hammondsport, N.Y. My father, you see, was an Episcopalian and my mother a devout Roman Catholic. I do recall, however, at the age of 12, some years after dad died of cancer, my mother's second marriage service. The vows were exchanged in that same rectory because my new father was also a faithful member of the Episcopal Church.

When my brother took unto himself a lovely bride, the rules had changed slightly. The scene shifted from the parish house in that little village at the end of Lake Keuka to the church itself. We stood inside the building, but outside the sanctuary. My sister-in-law was then a Protestant (she has since become a Roman Catholic) and the Church thus manifested its discouragement of mixed marriages through this exclusion of participants from the area near God's altar.

I discovered, at the beginning of my pastoral ministry after ordination in 1956, a further easing of these restrictions with regard to the liturgical celebration of mixed marriages. Now bride and groom were permitted to come within the sanctuary and, a few years later, even to exchange nuptial promises in the context of a Mass.

Recent decrees go even further. They allow a married couple to encourage—ministers from other Communion to share in the Catholic ceremony by proclaiming a scriptural text or bestowing a benediction or delivering an exhortation. The latest of these decrees, an apostolic letter of March 31, 1970 "Determining Norms for Mixed Marriages," makes it easier for couples to obtain in special situations permission to marry before a minister instead of the priest and in a church other than the Roman Catholic one. It is expected that the American bishops will, in the near future, issue their necessary adaptation of this document to our circumstances in the United States.

These limitations, despite their radical liberalization in such a short period of time, probably seem harsh, even cruel to some. And I am sure at least several readers feel a certain bitterness as they recall the uneasiness at the moment of their own mixed marriage years ago, the apparent relegation to second class Catholic citizenship, the arguments and disapproval from clergy, family, friends. Perhaps one individual who glances at these words remembers only too well the end of a beautiful romance, the finish of a courtship—all because he wouldn't be married by the priest or she insisted on having a wedding in the Protestant church of her childhood.

The Church bears a delicate, thankless burden here. Aware that mixed marriages mean division on something vital, possible danger to an individual's faith, and complications with regard to the children, she cannot lend enthusiastic approval to them. But other Christian churches don't either and, likewise, Jews today usually take a dim view of matrimony with non-Jews. Even marital experts, from purely human considerations, wonder about the wisdom of two persons marrying who do not share similar religious beliefs. The Catholic Church, it seems, doesn't stand alone on the matter.

Do we feel, and have we any urge to express in our own terms, any warmth of devotion to Jesus? The question matters profoundly. A line like "What a friend we have in Jesus" is of no high literary value. But if what the words are saying expresses nothing in ourselves, we have lost something vital. Without a sense of our Saviour's personal closeness to us, salvation itself will seem remote and abstract. We must never write off the

face the obstacles which confront them in a mixed marriage, and decide they deeply wish to spend the rest of their lives together despite the differences and difficulties which do exist. The Church recognizes this obvious fact and urges bishops and parish priests "to aid the married couple to foster the unity of their conjugal and family life" and to "establish relationships of sincere openness and enlightened confidence with ministers of other religious communities."

The wedding liturgy can do much to cement that union, dissolve fears, and start the marriage off happily in a positive direction. Changes in Church regulations mean, in practice, that questions of who will officiate, where the service will be held, and according to what ritual are almost always resolvable. In addition, the revised Catholic rite offers a wealth of opportunities for joint planning of the ceremony—by bride, groom, priest, minister, families.

Twenty-eight biblical readings plus many scripturally-oriented prayers—and

blessings provide ready, texts which should be most acceptable to all concerned. Finally, participation of clergy from other denominations in the Roman Catholic wedding and involvement of the congregation in the ceremony itself cannot but foster good will at a time when this is most needed.

A couple begins married life when they leave the altar. Future happiness depends upon a willingness to love, understand, accept, and adjust. This perhaps is more true in a mixed marriage than in one which finds husband and wife united in their religious beliefs and attitudes. A beautiful and satisfying nuptial celebration doesn't guarantee bliss in the days ahead, but it can successfully launch bride and groom along the right course.

DISCUSSION QUESTIONS:

1. How have the rules for mixed marriage ceremonies changed over the years?
2. How does the revised Catholic marriage rite provide for a more ecumenical approach to marriage?

WHAT DIFFERENCE DOES JESUS MAKE?

Where do you stand?

BY FRANK SHEED

I have talked of the dimming of Christ in our generation, the strange phenomenon of Christians who try to live by Christ's standards, would rather deny him, yet do not in daily living give very much thought to him, do not seek to meet him very often in the Gospels, and would find it hard to say what ACTUAL DIFFERENCE his life made to them or even his death.

How far this is a description of oneself, only oneself can decide. How far it is a description of an attitude to Christ Jesus fairly common among us, that also each of us must decide. It may, of course, be just one man's fancy. But even if it is, how did I arrive at it? Why am I every day more convinced that this phenomenon exists and is growing, that it is the main religious fact to today, the main Catholic problem?

In an earlier series I talked of the hymns men used to sing and wondered if we ourselves could sing them—or even, to use a phrase of my son, say them with wrist strapped to lie-detector. "Jesus, joy of man's desiring." Bach's music can still speak to us, but can the words? Those words? When we hear Handel's Messiah, we are all vibrant—but are we vibrating to the Messiah, or to Handel, or to the soprano? As a boy I joined lustily in.

How sweet the name of Jesus sounds in my enraptured ear. But in those days the whole point of hymns was in the singing, not the meaning. Had I been questioned I should have admitted no rapture, no excitement at all.

FASHIONS IN SPEECH change. A lover would not today ask a girl to drink to him only with her eyes. But love goes on and is still uttered in love songs.

Do we feel, and have we any urge to express in our own terms, any warmth of devotion to Jesus? The question matters profoundly. A line like "What a friend we have in Jesus" is of no high literary value. But if what the words are saying expresses nothing in ourselves, we have lost something vital. Without a sense of our Saviour's personal closeness to us, salvation itself will seem remote and abstract. We must never write off the

difference he makes—not solely by what he has done or said but by what he is. Our faith can be no more real to us than, he himself. How real is he?

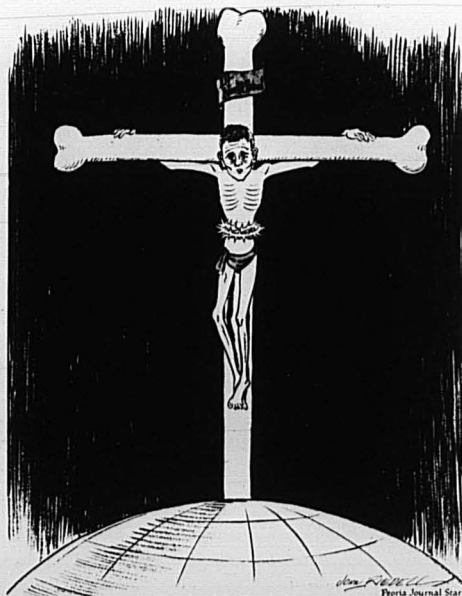
II In the world outside, as we meet it in newspapers and on television, his reality seems to be not much emphasized. To the old style evangelist he was wholly real. But as we read and hear so many present religious leaders we catch no faintest echo of Charles Wesley's "Jesus lover of my soul, let me to thy bosom fly"; still less of St. Paul's "With Christ I am nailed to the cross." It may be that we are seeing only their public face, that within them there is an old style evangelist struggling to get out. But nothing could be further from personal devotion than what actually reaches us.

I REMEMBER THE jump I gave the first time I saw our Lord and Saviour referred to as "the Christ Event." I soon got accustomed to the draining-off of personality. The Messiah of the Old Testament (and Handel) is treated not as Someone, but as a state of things in which men will live in harmony. So with the Jesus of the New Testament: his life and death and resurrection and ascension add up to a parable. It is not actually denied that it may have happened like that; that question is simply smiled away, as though to think it matters is to miss the point. What matters in a parable is the meaning—we know Jesus was not talking of a particular prodigal son who ate the hanks of particular swine. It is almost a sleight of hand trick, this mention of parable. Clearly, if the prodigal son is fiction, we lose nothing. But if Calvary did not happen we are not redeemed.

It is strange that when all attention is upon Christ's humanity and away from his divinity, his mother should be so pointedly omitted—Events don't have mothers, nor do Meanings! I mention her here as an illustration of the way in which the atmosphere of our world seeps into us without our noticing. I wonder if that could be the reason why she is not much mentioned among ourselves: I cannot remember when I last heard a sermon about her.

To summarize: awareness of Jesus is a vitalizing principle in Faith. How aware are we? We shall proceed to our examination, not of conscience but of consciousness—our consciousness of him.

'I hunger'



In every age, times have seemed so bad that some people have felt that perhaps the Scriptural prophecy of the coming of the Anti-Christ had been fulfilled. (NC Photo courtesy John Riedel.)

KNOW YOUR FAITH

TIC TACKER

Plea made for 'big brothers'

BY PAUL G. FOX

Is anyone out there interested in becoming a "big brother?"

A recent survey among students of Marion County public and parochial schools indicate that presently there are 5,300 fatherless boys in this area.

An organized effort is now being made to provide a segment of this enormous number with a "big brother," someone with whom to identify on a one-to-one relationship.

Groundwork for a local "Big Brothers" program was laid a few years ago by Catholic Social Services, with part-time direction being provided by staff members. A three-year grant by Lilly Endowment, Inc., has now made it possible to open an office and hire a full-time program director.

ANTHONY C. THURSTON, an Episcopal priest, assumed the post as executive director of the Greater Indianapolis Agency of the Big Brothers of America this past summer. Affiliated with the Big Brothers of America, the local agency maintains its office in the Thomas Building, 15 E. Washington St., Indianapolis.

According to Thurston, the key to the program is the recruitment of men willing to be matched with a fatherless youth, from seven to 17. Presently there are 17 men matched with 17 youths in this area, but another 50 applications are being processed.

What type of man is being sought? Average men, capable of maintaining an average relationship with a boy. There are no minimum or maximum age restrictions, but presently most are in the "under 40" age bracket.

Thurston revealed that job or educational levels are not important. Factory workers, firemen or lawyers are eligible. The only important requirements are suitability and time. Candidates are asked to spend approximately two to three hours per week for one year with a young man. It is also recommended that two to three hours each month be spent alone with the youth to get acquainted.

SUPERVISION is provided by the agency and sometimes by another referral agency, such as the Marion County Child Guidance Clinic, Catholic Social Services or the Episcopal Community Service. These agencies often make referrals of youths to the Big Brother program. But sometimes the boys come "off the street."

For a boy to be qualified, he must be fatherless and have necessary interest demonstrated by himself and his mother.

Purpose of the Big Brother program, according to Thurston, "is to offer these boys

hope, guidance and opportunity for growth and development through friendship on a one-to-one basis. Big Brothers are coordinated under the supervision of professional social workers whose chief concern is that the boy be guided to develop his personality and character so that he may become a responsible and productive adult."

Interested? Thurston's phone number is 632-6636.

SUBSTANTIAL GIFT TO HARLEM CHURCH—An almost totally white congregation in Indianapolis has announced a \$46,000 gift to aid a predominantly black church in Harlem. Dr. William Hudnut III, pastor of the Second Presbyterian Church which has one black family among its 2,200 members, announced the aid for the Church of the Mother, a United Presbyterian congregation in Harlem. The gift included \$1,000 for heating oil, \$10,000 for furnishings needed in a new building and a \$35,000 "challenge fund" to be given for a new electronic organ if the New York presbytery raises a like amount for other furnishings. Dr. Hudnut revealed that his church has maintained a special relationship with the Harlem church for several years.

ST. MEINRAD SOCCER TEAM—The latest competitive sport to be developed at St. Meinrad College is soccer. Athletic director RON ALSTADT coaches the St. Meinrad "Ravens" in an eight-game schedule this fall, five of which have been completed. The Ravens have a 2-3 record as of last Sunday. Competition includes Northwood Institute, the University of Kentucky and Indiana University. Serving on the team are MIKE COOK and ROGER DUNN, both of Indianapolis; TOM WALKER, of Richmond; and TOM NEUMISTER, of Columbus.

HERE AND THERE—JAMES R. MAY, associate administrator of ST. FRANCIS HOSPITAL, Beech Grove, was recently elected vice-president of the Greater Indianapolis District of the Indiana Hospital Association, an association of 19 hospitals in a nine-county area. ... Best wishes to MR. AND MRS. HARRY PARRELLA, members of ST. MARY'S PARISH, Richmond, on the 50th Wedding Anniversary celebrated October 2. ... PROFESSOR W. J. WAGNER, Indiana University professor of law and member of ST. CHARLES BORROMEO PARISH there, has been elected an associate member of the International Academy of Comparative Law. Persons elected to the Academy, which has 65 members, are considered to be the most prominent scholars in the field of comparative law.

Woods grads to gather for reunion

ST. MARY-OF-THE-WOODS, Ind.—The height of autumn color should greet returning alumnae Saturday and Sunday on the campus of St. Mary-of-the-Woods College when an estimated 150 old grads take part in Alumnae Reunion Week-end.

Alumnae from 25 states, the District of Columbia and members of classes dating back 50 years have made reservations for the week-end, which also marks the founding date of St. Mary-of-the-Woods.

A number of changes have been made in the format of the week-end this year, according to Sister Estelle Scully, S.P., executive secretary-treasurer of the Alumnae Association.

FOR THE FIRST TIME alumnae have been encouraged to bring their husbands so that they might be brought up to date on the status of their alma mater and the general situation of higher education today.

Reunion week-end has taken more of an educational bent with panel discussions slated about the current situation on college campuses and a guest speaker to talk about international student unrest.

Senator John Horgan, a member of the Irish Senate, will discuss the topic of "International Student Unrest" at the Reunion Banquet Saturday night in Foley dining room. He will compare the similarities and the differences between American and European student experience and examine the new concept of the comprehensive university.

Horgan, who is 30, is also a journalist. He is education and religion editor of the Irish Times and has covered the war in Biafra, the Vatican II Council and recently toured Cuba.

ALSO AT SATURDAY night's dinner the winner of the Mother Theodore Guerin Medallion will be announced. The winner is selected each year by the membership and the executive board of the Alumnae Association based on service.

Special guests of honor for the week-end will be golden jubiliarians, members of the class of 1920, and silver jubiliarians, members of the class of 1945. Ten from the 1920 class have indicated they will attend.

Among the five silver jubiliarians who will attend are Ruth Kromp McLaughlin, of Indianapolis, and Marie Marietta Farnsworth, of Terre Haute.

INDIANAPOLIS Calendar of Events

FRIDAY, OCT. 16
CARD PARTY and WHITE ELEPHANT SOCIAL at 8 p.m. in St. Thomas Aquinas parish hall, 46th and Illinois.

RUMMAGE SALE, from 9 a.m. to 3 p.m., St. Paul Hermitage, 501 N. 17th St., Beech Grove. Saturday, Oct. 17 from 9 a.m. to 12 noon.

SATURDAY, OCT. 17
RUMMAGE SALE, sponsored by St. Jude Guild of Holy Angels parish, in the school auditorium, 28th and Northwestern from 9 a.m. to 6 p.m.

SUNDAY, OCT. 18
TWO CARD PARTIES, at 2 p.m. and 7 p.m., Assumption school hall, 1105 S. Blaine Ave.

TUESDAY, OCT. 20
ANNUAL SOLEMN NOVENA to St. Jude, patron of impossible causes, begins tonight at St. Jude's Church, 5353 McFarland Road, at 7:30 p.m.

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.; Secena 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.

Clergy senate voice 'must,' prelate told

KEARNY, N.J.—After a two hour debate, the Newark archdiocese priests' senate adopted a position paper stating that senates should share in diocesan government.



Abp. Boland

Adoption of the controversial paper as a basis for dialogue with Newark Archbishop Thomas A. Boland came two weeks after the archbishop, in a letter to priests of the diocese, warned that any attempt to change the consultative nature of the senate would be "self-liquidating."

The paper was prepared at the senate's request by Father Anthony T. Padovano, a noted theologian on the faculty of the archdiocesan seminary at Darlington, N.J. It cites scriptural, theological and legal arguments for broadening the powers of the senate.

A 42-PAGE critique of Father Padovano's paper was offered to the senate by Msgr. George W. Shea, former rector of the seminary and like Father Padovano a member of the senate, an all-elective body.

A motion to postpone consideration of

Father Padovano's paper was made by Msgr. James F. Kelley, former president of Seton Hall University, who argued that time was necessary to consider Msgr. Shea's paper. The motion was beaten, 26 to 14, and then Father Padovano's paper was approved, 28 to 13.

The president of the senate, Father Robert T. Lennon, and a committee of senators are seeking an appointment with Archbishop Boland to discuss the paper with him.

FATHER LENNON TOLD the senate that after the archbishop's warning on the extent of the senate's powers, he had written to the archbishop to "clarify a misunderstanding" about Father Padovano's paper.

The paper was introduced in the senate at that body's September meeting, but a vote was put off to the October session to permit a seminar on the topic to be held.

As a result of that seminar, Father Padovano said, a covering letter to the archbishop was added to the document. The letter describes the paper as a fruit of the senate's reflection on its experience over four years and an attempt to examine ways in which it could be of greater service to the archbishop and the people of the archdiocese.

DCCW to meet Newman Guild Backs ordination of married men

LAWRENCEBURG, Ind.—The Lawrenceburg Deacony Council of Catholic Women will meet Thursday, Oct. 22, at St. Lawrence Church here. Registration begins at 1:15 p.m. EDT, followed by a business meeting at 1:45 p.m. EDT. Father Humbert Moser, O.F.M., will speak on "Inner City Life."

Guild to hold rummage sale

INDIANAPOLIS—Furniture, clothing, dishes and toys may be purchased at bargain prices at the rummage sale sponsored by the Ladies Guild of the Infant Jesus of Prague K C Council on Saturday, Oct. 24. The sale will be held from 8 a.m. to 1 p.m. at St. Mary's Child Center, 311 N. New Jersey St.

Chairman of the sale is Mrs. Florine Ford. Mrs. Herman Koers is guild president.

TURKEY DINNER

WEST TERRE HAUTE, Ind.—The annual Turkey Dinner at St. Leonard Parish will be served Sunday, Oct. 25 from 11 a.m. to 6 p.m. Turkey, and all the trimmings, pie and coffee will be served adults for \$1.75, children, \$1.

*During this week 20 years ago, Martin Work, who at 30 headed up the 500 evening in G's during World War II, was reported Executive Assistant to the National Council of Catholic Men.

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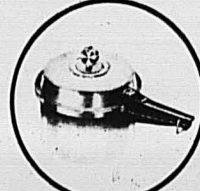


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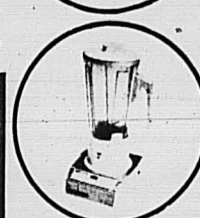
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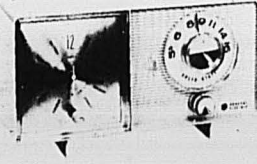


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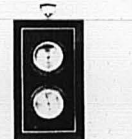
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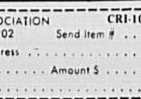
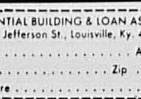
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INTERIOR OF NEW BLOOMINGTON CHURCH—Above is a general view of the interior of the new St. John the Apostle Church, Bloomington, which will be dedicated Sunday. The stations of the cross are depicted in the stained glass windows. (See story, Page 1)

Parish to hold mission benefit

INDIANAPOLIS—A Monte Carlo Nite for the benefit of the Marian Mission of St. Meinrad Archabbey in South Pittsburg, Tenn., will be held at 8 p.m. Friday, Oct. 16, in St. Catherine's parish hall. The event is open to both men and women.

Marian Mission is headed by Father Basil Mattingly, O.S.B., a native son of St. Catherine's parish.

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BLOOMINGTON

IMARY CREEK, 65, St. John, Oct. 10. A sister and a brother survive.

ICLARENCE (Monk) SINEK, 74, St. Charles, Oct. 15. Father of Mrs. Mary J. Ketter, Mrs. Barbara Whithead, Mrs. Betty Carver and Dr. Joseph Sinek, brother of Arthur and Frank Sinek and Mrs. Lillian Smith.

CAMBRIDGE CITY

ICHARLES E. SELLS, 77, St. Elizabeth, Oct. 12. Husband of Elizabeth, stepfather of Mary Ellen Willis, Middlebrook, O. Mrs. Loretta Everett of Riddle, Ore.; Mrs. Louise Lowell of Cambridge City; Mrs. Thelma Case of Liberty; Mrs. Elsie Somerville of Cleveland, O.; Ora Lee Crouch of Franklin, O.; and Richard A. Baker of Las Vegas, Nev.

CANNELTON

ITWILLIAM P. BIRCHLER, 71, St. Michael's, Oct. 8. Husband of Edith, father of Mrs. Thomas Munn of Auburn; brother of Arthur Birchler of Detroit; Charles Birchler of Cleveland; Louise Birchler and Mrs. Karl Zorcher, both of Tell City.

INDIANAPOLIS

IMARY E. THAMANN, 82, Little Flower, Oct. 8. Mother of Joseph F. Thamann.

IRWIN R. LAUBERT, 67, St. John's, Oct. 9. Husband of Regina J. Laubert, sister of Edna Braun.

ITHERESA E. FLANNAGAN, 73, St. James the Greater, Oct. 10. Mother of Joseph M., Everett J., John W. and Robert Flannagan; sister of Adam, Rosemary, Mosgrove, Lucille Hale, Theresa E. Gindling and Shirley A. Reed.

EDWARD P. DRIS, 69, St. Peter and Paul Cathedral, Oct. 10. Husband of Mary, mother of Vadislav Dris, Antinina Joniskian.

ICARL F. SCHMITT, 74, St. Mary's, Oct. 10. Brother of Clarence and Helen Schmitt.

INEZ BAKER, 84, Our Lady of Lourdes, Oct. 10. Mother of Hugh G. Baker, Marjorie Waugh and Elsie Oct. 8. Wife of John M. Two brothers also survive.

ICLAUDE E. BERRY, 69, St. Joan of Arc, Oct. 12. Husband of Muriel; father of Mary J. Berry and Patricia Gernick.

ITHEODORE K. BAULT, 31, St. Joseph's, Oct. 12. Husband of Margaret; father of Eugene L. and Ralph G. Bault, both with the Army in Germany; Donald E. Frantz with the Army in Vietnam; Timothy G. Frantz with the Marines in California; Mrs. Marvin Cahill of Valley Station, Ky.; Mrs. Bob Christensen of brother of Charles, Oliver, Harold, Albert, Francis and John Bault; Irene Close, Armina Russell, Mary Boling, Kathleen Blaney, Naomi Snyder, Eugene, Orville, Milford and John Morris, Ray Schwartz, Bernice Cotton, Madeline Ferguson, Violet Chambers, Ella Spawt and Dorothy Henon.

IEVERETT J. LAYTON, 37, Our Lady of Lourdes, Oct. 13. Husband of Lorraine G.; father of Michael, Mark, William, Patrick, Thomas and Rebecca Layton; son of Mr. and Mrs. Everett Layton; brother of Richard Layton.

TEARL A. HICKEY, 73, St. John's, Oct. 12. Brother of John Hickey and Pearl Mase.

THELEN M. SMITH, 73, St. Matthew's, Oct. 14. Wife of Reginald S. Smith; first father Kenneth Smith, Chaplain at Our Lady of Grace; sister of Mrs. Margaret Robinson.

ITULIA MASTNY, Little Flower, Oct. 15. Sister of Helen M. Reed.

ITWILMA KAYE SPEIDEL, 28, St. Thomas Aquinas, Oct. 15. Wife of John L.; mother of Eleanor Faye, Leslie Kaye and John Speidel; sister of Faye Sweet, Lucinda Wilber and Glenn D. Phelp; daughter of Mrs. Stranberg.

IEFFERSONVILLE

IH. EDWARD WALL, 78, St. Augustine, Oct. 7. Husband of Edna; father of Robert G. Wall of Martinsburg; Robert G. Wall of Salem; Mrs. William Gray of Dekalb, Ill.; H. Edward Wall of Birmingham, Mich. A sister also survives.

IMARGUERITE (Raidy) HIBSTENBERG, 69, St. Augustine, Oct. 8. Wife of John M. Two brothers also survive.

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VIEWING WITH ARNOLD

New film scores violence

BY JAMES W. ARNOLD

"The Revolutionary" is the fourth major film this year that might be subtitled "the odyssey of a college radical," and it is the most mature and thought-provoking. It is also the first to suggest a more sympathetic but detached viewpoint, that subversion is a futile and absurd activity, and mainly personal rather than social.

The student-hero of "Zabriske Point" is a primitive but noble figure who is so

alienated from corrupt America that he cannot even abide the endless tactical haggling of the fellow rebels. When he resorts to action, he is crushed by the Establishment like a bug. His counterpart in "The Strawberry Statement" is a whimsical Joe College type who gets into the Revolution to meet a girl and enjoys the romantic Garibaldi work as a kind of juvenile make-believe. But he is a

And in "Getting Straight," Elliott Gould is a cynic who has supposedly grown out of the rebel nonsense and resolved to work his own modest reforms within the system. But he is a true fanatic, finds that compromise with rottenness

corrupts him, and finally returns gleefully to join the crowd at the barricades.

ALTHOUGH ALL THESE movies have their moments spoofing kids playing at the game of revolution and implying the rebel bit is kind of sexy, they all end up at about the same point. The young people are on to something, or else why do the Old Fogies get so angry? Sometimes there is explicit rhetoric supporting the movement here and now. The audience is expected to be both outraged (at what has befallen the heroes) and exhilarated (by the models of revolutionary truth and courage).

The films tell the students pretty much what many already believe: it's time to put your bodies on the line. Of course, the vicious pleasure of seeing Gould or Bruce Davison do it may eliminate the need to do it yourself in real life.

In contrast, "The Revolutionary" challenges, rather than reinforces, the prevailing mood. Written by Hans Konigsberger from his own 1967 novel, it asks whether the radical impulse is really a reaction to substantial and correctible problems within a society, or whether it is a style of life with overwhelming appeals and satisfactions for a certain kind of people. It sees these people not as sick or (Jennifer Salt). But the movie's sinistral, but as rather nobler than average, in Don Quixotic contribution to dialogue on a kind of way. But like Konigsberger's "A Walk With Love and Death," also a recent film, it seems to say that the net effect of revolution or social conflict is zero, and that man is wiser subordinating his reformist drives to the joys of personal commitment and love.

JON VOIGHT, near-sighted, abstractly intellectual, walking with an awkward Chairman's gait, is a fairly comical fellow whose disenchantment with society is essentially a reflection of his own diffidence. Like the novel, the film can examine its hero in the abstract, as a man who might live anywhere, because the setting is not specified. The movie was shot in England, but the fictional locale requires only a vaguely oppressive regime that restricts radical dissent and has extremes of affluence and poverty. So the film doesn't have to take a stand on the merits of the rebels' cause, and yet it can also imply (1) that all revolutions have some merit, and (2) that it doesn't really matter. Voight is instinctively rebelling against his father, who is seen only once—a distracted fellow who has no contact with his son. Voight tries to use the movement for intellectual satisfaction, but he bores everyone. He tries to use it to satisfy his romantic ideals, but reality gets in the way. He spends most of his time laboring over mimeograph and stapler, confronting second-string

authorities, distributing leaflets to uninterested or hostile proletarians, and getting pushed around by anti-communist bullies. When he helps the poor, they are not so much grateful as

Still his activities make him an outcast, and he gets in deeper: the rebel pattern has been established. He is suspended from college. He refuses to use his father's influence to avoid the draft, and in the army, as a natural non-conformist, he is persecuted. So he deserts, and eventually comes under the influence of a violent "crazy" (Seymour Cassel), whose approach is "if you can't fix it, blow it up."

THE MOVIE HAS A stunning, controversial climax that is totally ambiguous; it may leave many viewers frustrated. But the point is partly to force you to ponder for yourself the seriousness of the decision facing Voight, to opt for violence or not. After all, your decision is more important than his. It is rather than to show the logic of the revolutionary style, built from such small and poignant beginnings, ultimately ends. While basically a film of ideas, "The Revolutionary" has fine scenes of viciously frustrated comedy, including an amusing romance between Voight and a certain kind of people. It sees these people not as sick or (Jennifer Salt). But the movie's sinistral, but as rather nobler than average, in Don Quixotic contribution to dialogue on a kind of way. But like Konigsberger's "A Walk With Love and Death," also a recent film, it seems to say that the net effect of revolution or social conflict is zero, and that man is wiser subordinating his reformist drives to the joys of personal commitment and love.

RECOMMENDED: (please note specific NCMP moral ratings) On a Clear Day You Can See Forever (A-2), Patton (A-2), Catch-22 (A-4), Woodstock (A-4), The Reivers (A-3), Hello Dolly (A-1), Z (A-2), Ned Kelly (A-3), The Angel Levine (A-3), Joe (A-4), The Revolutionary (A-3), Downhill Racer (A-3), The Landlord (A-4), Tell Them Willie Boy Is Here (A-3), They Call Me Mister Tibbs (A-3).

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PLAN WHITE ELEPHANT SOCIAL—"Do Your Own Thing" is the theme of the three-in-one White Elephant Social to be sponsored by the St. Thomas-Aquinas parish Women's Club on Friday, Oct. 16, at 8 p.m. A total of 35 prizes will be given away during the evening, including a color television, \$75 and a Boston rocker. Mrs. James Crawford and Mrs. Eugene Maloy are serving as co-chairmen of the event. Shown above, seated from left, are: Mrs. George Sample, prizes; Mrs. George H. Maley, Women's Club president; Sister Elizabeth Sloan, S.P., school principal; and Mrs. James Crawford, chairman. Standing from left are: Mrs. G. M. LeSturgeon, publicity; Mrs. Thomas J. Chlipis, tickets; Mrs. William T. Rees, prizes; Mrs. Vincent Rago, aprons and table prizes; and Mrs. Eugene F. Maloy, co-chairman and Women's Club vice president. The event is open to the public.

Layman is named to social services post at Gibault

TERRE HAUTE, Ind.—A new of agencies placing youths at the non-Catholic to serve on the supervisor of social services has school and those about to leave. administrative staff at Gibault, been named at Gibault School He will also be responsible for Conducted by the Indiana

Boys, here, according to an in-service training of Gibault Knights of Columbus, Gibault is announced by Brother John staff members.

A graduate of Indiana State University School of Social pre-delinquent boys is 125 abillions),

Cathedral sets its Homecoming

INDIANAPOLIS—Cathedral High School's Homecoming will be held from Wednesday, Oct. 21, to Saturday, Oct. 24. Sponsored by the Student Council, the homecoming, will begin with the Cathedral-Broad Riffle football game and will end with a semi-formal dance on Saturday.

The festivities will include a senior-senior object ball game, a junior-freshman game, with the winners playing in a "super bowl"; a float parade of seven units, four from Cathedral and one each from Ladywood-St. Agnes School, Our Lady of Grace Academy and St. Mary Academy. The three academies have also provided 25 candidates from which the Cathedral student body will select the queen and her court of four.

Chairmen for the three-day event are senior Jeff Golc, and junior Don Schmidt.

Nurses demand refusal clause

SAN JOSE, Calif.—A "conscientious objector" clause in a new contract being negotiated with hospitals in Santa Clara Valley area is being demanded by some 900 nurses. The clause would allow nurses, on grounds of religious belief or moral convictions, to refuse to take part in cases involving abortions or euthanasia (mercy killings).



ST. PIUS X PARISH DANCE—The Women's Club of St. Pius X parish, Indianapolis, will hold its 15th Anniversary Crystal Ball on Friday, Oct. 23. The event will start at 9 p.m. in the St. Pius X Knights of Columbus hall, 2100 E. 71st St. Serving as co-chairmen are Mrs. Joseph L. Combe, above right, and Mrs. Leonard Sanderman, second from right. Also shown above are Mrs. Leonard Delehanty, left, ticket chairman, and Mrs. Paul Collignon, decorations chairman. Tickets are \$5 per couple and are available from Mrs. Delehanty, 849-5859, and Mrs. Richard Deitchman, 253-0310.

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LAYMAN AND THEOLOGIAN

Two Marian speakers differ about abortion

INDIANAPOLIS—A two-part discussion series at Marian College last week heard a prominent Catholic layman voice support for liberalized abortion laws, while a Jesuit theologian upheld the traditional Church view that animation (the new life) begins at conception or immediately after, thus denying that abortion is morally permissible.

Dr. Daniel Callahan, author and director of the Institute of Society, Ethics and the Life Sciences, told his audience on Tuesday, Oct. 6, that strict state laws denying abortion are either unenforced or unenforceable because there is no systematic action to back up the laws, which offend some groups who feel that abortion should be permissible.

There is also much "de facto" social discrimination, especially in the case of well-to-do women who can afford to have the operation performed by their gynecologist, he pointed out.

In OUTLINING an ideal abortion law to provide for freedom to women, Callahan stressed the necessity and importance of a "legal right to abortion up to 12 weeks" after which time it is medically precarious, a full maternal

FATHER CONNERY, corresponding editor of "America" and professor of moral theology at Bellarmine

School of Theology, Chicago, outlined the history of the Church's position on abortion to his audience Thursday, Oct. 8.

"Abortion," he explained, "has always been considered a crime, even in 2000 B.C. Legislation on the matter came through the later influence of Christianity."

As a basis for Catholic opinion today, Father Connery pointed out Old Testament scriptural references, the prevalence of Greek thought in Christianity and an elaboration of the fourth commandment in the Didache—"Thou shalt not kill the fetus by abortion."

As early as the 14th century, abortion was approved necessary to save the life of the mother as well as indirect abortion aimed at curing some illness in the mother, he said.

Today, the need for aborting the fetus to save the life of the mother is practically non-existent," he stated.

Objecting to the delayed animation theory of many persons today, Father Connery commented that "common theory for the last 100 years with theologians is that animation takes place at conception or immediately after. If we limit the concept of the person, then we can say that infanticide as well as abortion is permissible."

Summarizing his response to Callahan's book "Abortion: Law, Choice and Morality," Father Connery cited two major criticisms.

On the moral question, he stated: "I am not quite sure what his argument is. He follows the developmental theory but he does not make it clear at what point he considers the fetus a human being."

REGARDING Callahan's "sanctity of life" principle, Father Connery pointed out that the author's definition of life "is not clear, whether he includes the developed or the undeveloped fetus."

On the legal level, the Jesuit commented: "I just don't think he proved his case for permissive laws. I don't think it's been proved that permissive laws reduce the number of illegal abortions. As far as maternal mortality is concerned, more healthy women are getting abortions in the more permissive countries and thus there are fewer deaths, whereas women getting abortions in countries with strict laws usually have a health problem already."



PLAN GOLDEN HARVEST DANCE—St. Michael's parish, Indianapolis, will hold its second annual fall dance on Friday, Oct. 16, at the West Side Council, Knights of Columbus, 220 Country Club Road, beginning at 9 p.m. Shown above working on decorations for the "Golden Harvest" event are, left to right: Robert Hagan, Athletic Chairman, Mrs. Frank Verkamp, dance general chairman, Jean Mettelic, pupil at St. Michael's School and Mrs. Ernest DeFabis, dance ticket chairman. Admission is \$5.00 a couple. The Skyliners will provide the music for the dance.

Schedule conference of Superiors

Serving as co-hosts for the conference will be Father Adrian Fuerst, O.S.B., president-rector of the St. Meinrad School of Ind.—Twenty-five superiors of whose presentation is entitled Theology, and Father Hilary men's religious congregations "Understanding Vocational Ottensmeyer, O.S.B., will attend the annual Religious Motivation in the Religious president-rector of St. Meinrad Superior's Conference at St. Cleric."

Meinrad Abbey here Monday, Oct. 26.

Theme of the three-day meeting will be "Evaluation of Personality and Spiritual Growth of the Religious Cleric."

Keynote speaker will be Dr. Thomas N. McCarthy, vice-president of student affairs

RUMMAGE SALE

INDIANAPOLIS—St. Roch's Altar Society will hold a rummage sale from 1 to 7 p.m. on Friday, Oct. 23, and from 10 a.m. to 3 p.m. on Saturday, Oct. 24. The sale will be held in the school hall at Sunner and South Meridian Sts.

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Adult Education Calendar

The schedule of Adult Education programs next week in the Archdiocese, as compiled by Sister Gilchrist Conway, S.P., Archdiocesan Coordinator of Adult Education, includes the following:

SATURDAY, OCT. 17—Discussion of Understanding Vatican II, St. Roch parish, Indianapolis, 8 p.m.; Adult Enrichment, lecture and discussion, Pope John XXIII, Madison, 7:30 p.m.

SUNDAY, OCT. 18—New Rite of Baptism and Marriage, lecture, St. John's parish, Osgood, 7:30 p.m.; What Are They Teaching Our Children in Religion?, discussion, St. Patrick parish, Indianapolis, 7 p.m.

MONDAY, OCT. 19—Open Ended, discussion, St. Monica parish, Indianapolis, 7:30 p.m.; School of Christian Living, lecture, Holy Family parish, Richmond, 8 p.m.; What Do We Believe?, lecture and discussion, Little Flower parish, Indianapolis, 8:30 p.m.; Speaking With God: What Is Prayer?, lecture and discussion, Little Flower parish, Indianapolis, 8:30 p.m.; Why Changes?, lecture and discussion, St. Gabriel parish, Indianapolis, 7:30 p.m.

TUESDAY, OCT. 20—Parent Education—Morality, lecture and discussion, St. Catherine parish, Indianapolis, 8 p.m.; Church History, lecture, St. Joseph parish, Terre Haute, 7:30 p.m.; Adult Enrichment, lecture and discussion, St. Louis parish, Batesville, 7:30 p.m.

WEDNESDAY, OCT. 21—Adult Enrichment, lecture and discussion, St. Gabriel parish, Connersville, 7:30 p.m.; Thursday, Oct. 22—Adult Enrichment, lecture and discussion, Ritter High School, Indianapolis, 7:30 p.m.; The New Testament: How To Read It, discussion, Little Flower parish, Indianapolis, 8:30 p.m.

Fish Fry set by St. John's parish

INDIANAPOLIS—St. John's begins following the noon Mass parish will sponsor a Fish Fry on and continues until 9 p.m. Saturday, Oct. 24, in the old A 21-inch Color TV and a money doll will be given away at Fire Station No. 13, across the close of the event Saturday street from the church. Serving night. The public is invited.

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MARRIED 50 YEARS—Mr. and Mrs. Robert L. Murphy of Our Lady of Lourdes parish, Indianapolis, will observe their 50th Wedding Anniversary on Friday, Oct. 23, with a Mass of Thanksgiving at 7 p.m. in the parish church. The event will be followed by a public reception at Our Lady of Fatima Council Knights of Columbus, 1313 S. Post Rd. Married in Holy Cross Church, the Murphys are parents of three sons and a daughter, who will host the reception. The children are: James E. Murphy, of South Bend; Robert O. Murphy, of South Holland, Ill.; Thomas J. Murphy, of Indianapolis; and Mrs. Marilyn Jeffers, of Indianapolis.

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Legion of Mary Tour of Holy Trinity Greek Orthodox Church — 4011 N. Penn. Street
Friday, October 16 — 8 P.M.

CARD PARTY White Elephant Social
Friday, October 16 — 8 P.M.
St. Thomas Church — 46th and Illinois

Christ the King Drama Club "A Night With Mickey Finn"
Grade School Auditorium
Friday and Saturday, October 16-17 — 8:30 P.M.

Ladies of Charity Annual Fall CARD PARTY
Thursday, October 22 — 1 P.M.
Glendale Auditorium — 6101 N. Keystone Ave.

Around The World CARD PARTY
Thursday, October 22 — 7:30 P.M.
Cathedral School Gym

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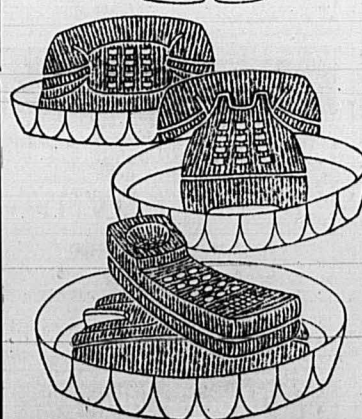
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