

# Priesthood is seen as sole synod topic

BY FATHER LEO J. McFADDEN

VATICAN CITY—The highest ranking advisory body to the Pope will address itself exclusively to the crisis in the modern priesthood when it convenes in the Vatican in the autumn of 1971. This was the word in Rome as 12 of the 15 members of the secretariat of the Synod of Bishops finished their agenda proposals and discussed them in a friendly, informal audience with Pope Paul VI Oct. 15.

Although the actual agenda was cloaked in an unusual amount of secrecy, NC News learned that the entire agenda will be given to bishops' conferences around the world for their study and suggestions months before the synod convenes.

It is no secret that the Pope has been vitally interested in the problem of the priesthood.

Father Eugene Schallert, Jesuit sociologist from the University of San Francisco, a specialist in analyzing the modern American priest, was called to the Vatican for consultation four times in the past year by Cardinal Jean Villot, Papal Secretary of State, and by Archbishop Giovanni Benelli, substitute secretariat of state, regarded by many as the Pope's chief adviser.

In addition to those merely studying the problem of the priesthood, the Vatican has also conferred with psychiatrists and counselors who have been dealing with the alcoholic or emotionally distressed priest.

"Many problems today," he said, "are a source of agitation among the people of God. . . . You know them through direct experience and wise mediation. You can share in our anxieties and hopes. It is sorrowful to see difficulties and tribulations arise for the Church."

Asked about this seemingly solid recognition of problems by the Pope, Archbishop Marcos McGrath of Panama, a secretariat member, observed:

"Anyone who tries to say the Church does not have a lot of problems is kidding himself. At least the Pope is trying to face them."

Although the archbishop could not reveal the agenda worked out by the

dozen members in their four-day meeting, he did plead for patience toward the synod.

"I just hope that people remember that a synod, meeting every other year, cannot solve overnight what a council could not solve after four years," he said.

Cardinal John Dearden of Detroit, president of the U.S. National Conference of Catholic Bishops said: "The Holy Father is doing his best to solve some problem areas of vital concern to the Church by employing a system of collegiality, by going to the bishops and obtaining their best advice. That is what the synod is all about."

If the synod devotes its entire agenda to the problems of the priesthood, the probe will be many faceted, involving much more than just celibacy.

MANY CONTENT THAT the single issue of celibacy epitomizes all that is wrong with the Catholic priesthood today. Father Schallert's findings belie this.

In a study of 700 priests, half of whom had left the ministry, celibacy was at best a latent reason for leaving. Father Schallert found that frustration with too little or too much change was by far a greater factor.

It is becoming clearer that the 1971 synod will have a tough agenda. One priest close to the problems of American clergy said he hopes that the synod will, above all, define the role of the priest.

He said he felt that too many priests in the U.S. have lost sight of their vocation as ministers of the sacraments, ministers of the Word and prophets among their people.

The synod must also speak for the priests whom Pope Paul described to the secretariat members as sons of the Church who "for the most part are silent and persevering and who pray, work and suffer to infuse in the Church a new vitality."

If the synod is to accomplish its task, it must also look at modern seminary training and evaluate the kind of priest who will lead the Church of tomorrow.

The synod must come to the aid of the working priest and the future priest, providing them with all the help they can get, both physical and spiritual. This opens the question of married deacons and even married laymen who will take no vows but will preach and administer some of the sacraments.

Married men in the ministry will bring the discussion in the synod very close to the question of celibacy, its validity, its essentiality or its necessity in the 1970's.

FOR THE PAST YEAR, the Pope has done his homework on the priesthood, has sought the advice of experts and has consulted with the international body of theologians who themselves had studied the problem in depth.

Very soon now the bishops conferences will be assigned that same study and the stage will be set for the 1971 synod.

In his "friendly, informal but business-like" audience for the secretariat members, Pope Paul literally called out questions to them and got answers shot back from the group.

As one participant put it: "It was almost as if the Pope was asking us how we were doing, how we were gearing up for the job . . . and what progress we were making."

Progress will be made, but as Archbishop McGrath has warned, it would be a mistake to expect too much from the synod.

The archbishop was realistic. "The synod," he said, "is an instrument of consultation, a human instrument, which, as it becomes more perfect, will be able to accomplish much more. We are not going to solve all our problems overnight. Nor does anyone expect us to do so, because, after all, we expect the Church to be around for the next hundred years, so we will begin with the problems of today."

## Pope, Ky discuss peace in Vietnam

VATICAN CITY—The details of what Pope Paul VI and South Vietnam's Vice President Nguyen Cao Ky discussed in a private audience (Oct. 15) were not revealed, but a Vatican press aide said that "it is obvious they talked about the war in Vietnam and about the possibility of peace."

Neither the Vatican nor officials of the South Vietnamese embassy would comment on the visit, which was reported as a surprise and which had not been announced until after it had taken place.

# Communion in the hand 'probability'

ALBANY, N.Y.—Approval for American Catholics to receive the Eucharist in their hands is "practically an immediate probability," according to the director of the Jesuits' Woodstock Center for Religion and Worship in New York City.

Father Gerald Sigler of Erie, Pa., told NC News here that Bishop James Malone of Youngstown, Ohio, chairman of the bishops' committee on the liturgy, has given the Communion-in-the-hand question top priority for the November meeting of the nation's bishops.

(In Washington, a spokesman for the secretariat of the bishops' committee on the liturgy told NC News that the exact formulation of a proposal concerning this manner of receiving the Eucharist has not yet been determined.)

In other comments, on the state of the liturgy and of liturgical changes in the U.S., Father Sigler said he was satisfied with the pace of change and renewal set by the bishops, but not with the time it was taking to affect the people.

"Even where people are involved in liturgical renewal in a parish," he said, "it is rarely an involvement of the total community."

"Unfortunately, the clergy seem to feel that the ritual itself will create a community experience of the liturgy. This is not the case. Preparation for the liturgy must involve the whole community."

"The Sunday celebration is the area of greatest need," Father Sigler added, explaining that Sunday services seem to "lack the challenge which would make participation more exciting. In most instances, the Sunday celebration is still a ho-hum thing."

Dealing with specifics, the priest commented that while singing is becoming more and more popular among American Catholics, use of the various forms of the kiss of peace—embracing, shaking hands—had not caught on at all.

THE REASON FOR THIS, he said, is that the symbol is largely misunderstood as a commitment to present friendships when it is meant to signify "the time when Christ's message will be fully in deed, when His kingdom of love, justice and peace will be fully present."

Future changes in the liturgy, according to Father Sigler, will come from national bishops' conferences, rather than from the Vatican.

In the U.S., some of the changes could be expected to come from various centers of liturgical experimentation. Permission has been sought by the nation's bishops from the Vatican to organize these centers, but it has not yet been granted.

Woodstock Center, the priest explained, "has been approved by the American bishops, not for experimentation in the liturgy itself, but for research into the liturgy, with a view of course toward experimentation with the liturgy itself when such permission is granted."

## Conducting poll on Communion mode

ST. LOUIS—Catholics in the St. Louis archdiocese are being polled as to whether they favor the proposed Communion-in-hand practice.

Ballots on the question were sent to all pastors and heads of religious institutions by Cardinal John Carberry, who said they "they be distributed, then collected and tabulated and the results forwarded to him."

Cardinal Carberry said he is seeking the "general reaction of the people" to the Communion-in-hand practice so it could guide him in making a decision on how to vote on the matter at the November meeting in Washington of the National Conference of Catholic Bishops (NCCB).

The cardinal said the NCCB's liturgical committee has recommended the bishops ask Pope Paul VI for permission to introduce the practice in the United States.

The cardinal stressed that if the practice is initiated in the St. Louis archdiocese it would be optional.

## World parliament of religion urged

KYOTO, Japan—A world parliament of religion unholing the "common good of all people" was proposed by an Indian Catholic archbishop at the opening of the World Conference on Religion and Peace here.

Archbishop Angelo Fernandez of New Delhi—elected conference president at its opening session Oct. 16—told over 1,600 delegates and observers that the parliament should have "the independence and impartiality of a judiciary body" and should act "unhesitatingly and fearlessly."

Spiritual leaders from 10 major and a dozen lesser religions discussed the role of religion in effecting a permanent world peace at the conference.

Catholics from 17 nations made up the largest single religious group at the conference. Orthodox clergy and Moslems from the Soviet Union are attending. Neither a reply nor delegates came in response to invitations to religionists in Red China.

The conference here is centering its attention on three principal themes: disarmament, human rights and development.



TERRE HAUTE PARISH MAKES CONTRIBUTION—Typical of the scores of signs sprouting on the lawns of parishes throughout the Archdiocese this fall calling attention to the taxpayer savings resulting from nonpublic schools is the one above at St. Ann's parish, Terre Haute. Pictured are St. Ann's co-pastors, Father David Lawler, right, and Father Peter Scanlan, left, and the school principal, Sister Michael Therese, S.P. Also shown are representatives of the school—Lisa Robertson, Grade 2; James Sullivan, Grade 3; Teresa Butten, Grade 4; and Dale Ferency, Grade 8. (Additional photos are on Page 12.)

# THE WAR AT HOME Martin Center wages concentrated attack on race polarization

BY B. H. ACKELMIRE

INDIANAPOLIS—From the outside there is nothing unusual about the double at the southeast corner of 36th and College Streets. The red brick structure fits comfortably into the urban melange of front lawns and neon-lit business which makes up that near northside neighborhood. Only a small sign on the front door suggests that the people inside are devising a formula to counteract racial hostility.

The converted and redecorated double is the headquarters of Martin Center, a biracial, ecumenical effort to overcome White-Black polarization.

Established this past summer by Father Boniface Hardin, O.S.B., who serves as full-time director, the Center (named for St. Martin de Porres and Martin Luther King) is beginning to make waves in metropolitan Indianapolis. Spot announcements on radio and television, a newsletter, press releases, pulpit and church bulletin "plugs," a series of open houses and audio-visual demonstrations are telling the why and where of Martin Center. Social service agencies, educators, business and professional groups are finding out how it can dovetail with their need for better interracial communication and understanding.

OTHER SPECIFIC projects are dedicated to dissolving the anger and ignorance that divide White and Black. What makes Martin Center unique or more promising? Many things.

It originated in the black community. Its roots will remain there, but its focus is community wide, concerned equally with attitudes in the inner-city and suburbia. The center has designed an intense, coordinated program grounded in information and education but geared for action and service. Religious motivation and involvement are found not only in the Benedictine director but in the staff. Sister Jane Edward Schilling, former principal at Holy Angels school, is co-director of race education and the Rev. Roger N. Anderson, former associate pastor of Central Christian Church (Disciples), is coordinator of church relations. George Evans, a former labor relations consultant with Westinghouse Corp. in Buffalo, N.Y., is in charge of current affairs. A research analyst will be added to the staff in the near future and two clerk-receptionists handle office details.

Financing has come from foundations, primarily, though individual donations have been received. The center can count on a total of \$100,000 over the next three years. After that, it hopes to be self-sustaining.

ON THE EDUCATION side, the center has two Race Education courses in progress and on October 14 began enrollment for a course in Black Studies. Black Leadership and in-service training courses for persons employed in the black community are being planned.

Courses have a minimum of 15 sessions, two hours each, conducted weekly. A charge of \$25 is made for resource materials, and classes are limited to 20 participants. Field experience as well as classroom instruction is given.

Classes are segregated. "Most Blacks and Whites are not ready for dialogue," explained Sister Jane. "Their differences in most cases are with people of the same race who hold conflicting opinions on the race problem."

She and Rev. Anderson "team teach"

white courses with Evans concentrating on black education. Currently enrollment has come from church groups and from those who have had their interest whetted at Project Commitment roundtables. Potentially, the courses could be offered for university credit, as part of an industrial human relations program, or as preparation for City-County employees in sensitive posts, etc. As Father Hardin sees them, the possibilities are unlimited and so are prospective participants. The center might well become a regional workshop, attracting people from all over the Midwest.

As an agency, the center is planned as a channel of communication and conciliation. The research analyst would be on top of what's happening in Marion County and his information available to anyone needing a comprehensive picture of race relations in the community. Moreover, members of the staff would be obvious choices to mediate or arbitrate disputes.

IN ITS ROLE AS A forum, the Center offers its facilities as a place where individuals and groups can meet for rap sessions, or to hear lectures by local or national personages. Whether as an active participant, sponsor, interested bystander or just as a locale, the Center is "ready to help the cause of racial justice and harmony," said Father Hardin.

What of the future and the possibilities of success? Are the members of the staff convinced they will make a real contribution to better human relations in Indianapolis? In a word, no. Realists as they are, they know the extent of ugliness and hatred and divisiveness that can, and often does, characterize racial confrontations. All they know is that they are on the right track. How far they can go remains to be seen.

Rev. Anderson rejects "optimism" as his reason for being where he is. "That's the reason. What keeps me here is faith." Faith in the goodness of God and the basic decency of the human spirit.

# Justice Dept. to file brief for school aid

WASHINGTON—The U.S. Justice Department will soon file a "friend of the court" brief in the U.S. Supreme Court supporting the constitutionality of a Pennsylvania law providing state aid for nonpublic schools, NC News learned here.

A Justice Department spokesman said the brief will be filed by the end of October in a Pennsylvania case—Lemon vs. Kurtzman—now on appeal before the Supreme Court.

A federal district court ruled in November, 1969, that the state's two-year-old "purchase of services" law was unconstitutional. But foes of the nonpublic school aid program appealed the case to the Supreme Court, declaring that the law violates church-state separation principles.

ALTON J. LEMON is one of three youngsters who are plaintiffs. David H. Kurtzman, the defendant, is Pennsylvania superintendent of schools.

Under the program, the state of Pennsylvania reimburses nonpublic schools for textbooks, teacher salaries and instructional materials used in teaching so-called "secular" subjects including mathematics, modern foreign languages, physical sciences and physical education.

The Justice Department's plan to file a brief was viewed by some observers here as another step by the Nixon administration to demonstrate its willingness to support aid programs for nonpublic schools.

President Nixon last spring named a special panel, headed by Catholic University president Clarence Walton, to probe ways to assist nonpublic schools.

ANOTHER BRIEF supporting Pennsylvania's position was filed earlier by five nonprofit educational associations at the initiation of the National Catholic Educational (NCEA) Association here.

NCEA was joined by the National Association of Episcopal Schools, the National Union of Christian Schools, the National Conference of Yeshiva Principals and the Lutheran Education Association. The five groups represent a total of six million students in 17,000 schools and nearly 220,000 educators.

# Parish Music Workshop set

INDIANAPOLIS—A Parish Music Workshop, sponsored by the Archdiocesan Liturgical Commission and Music Commission, was announced this week to be held Saturday, Nov. 14, at Marian College.

Specially designed for the parish musician—music director, organist, choir director, cantor, song leader, choir members, liturgy chairman and members—the workshop will include lectures, small group seminars and discussion periods.

Speakers will include: Father Nathan Mitchell, O.S.B., of St. Meinrad Archabbey, and Father Giles Pater, Liturgy and Sacred Music Chairman for the Archdiocese of Cincinnati.

Resource personnel will feature: organ—Edward Throm, music director of St. Jude parish, Fort Wayne; choral—Sister Mary Breiden Harvey, S.P., of St. Mary-of-the-Woods College; cantor and song leader—Father Albert Ajamie, director of Archdiocesan Liturgical Commission, Mrs. William Matheny, music director of St. Andrew parish, Indianapolis, and Joseph Casey, St. Meinrad School of Theology; and folk music—Charles Gardner, music director of Little Flower parish, Indianapolis.

The workshop will conclude with Mass. at 4:30 p.m.



MARTIN CENTER STAFF—Father Boniface Hardin, O.S.B., shown at left above, serves as director of the recently-established Martin Center. Other members of the center's staff, shown from left at a recent staff meeting, are: George Evans, coordinator of current affairs; Rev. Roger Anderson, coordinator of church relations; Sister Jane Edward Schilling, C.S.J., coordinator of race education; and Mrs. Myrtle Gardner, administrative assistant.

## COMMISSION REPORTS

## Theologians urge Pope act prudently in use of power

ROME—The Holy See's Synod of Bishops, had confided International Theological Commission has given its further study of collegiality. The answers to some of the thorniest and most pressing problems of today's Church: The priesthood and the role of papal primacy in an age of renewed episcopal collegiality.

Commission members believe, according to reports, that the Pope need not formally consult bishops in making a decision affecting the whole Church. But, they say, the Pope must act prudently, and this may require consultation with the bishops.

Ordained priests should not be free to marry, they believe, but married man of good character might be considered for ordination.

The commission's findings, based on year-long studies by two subcommittees and refined by the commission itself during a six-day meeting, were submitted directly to Pope Paul VI and to the general secretariat of the Synod of Bishops.

POPE PAUL, at the urging of last autumn's meeting of the

Although the theological commission's formal statements were not made public, the views of a majority of its 30 members have become sufficiently known among their fellow theologians.

On tensions arising between the papal primacy and the college of bishops (which always includes the Pope), sources close to the commission said the general views of the theological commission's members could be formulated as follows:

—The Pope, in arriving at and giving a decision that affects the entire Church, need not formally consult his fellow bishops. But he is not exempt from the responsibility to act prudently. Prudence may require him to take account of the feeling of Catholics, which he can sense through consultation with the bishops.

—Although the Pope is the Church's supreme lawgiver, there



INDIANAPOLIS ARTIST—Artist Louise Johnson, above left, a member of St. Barnabas parish, Indianapolis, presently is exhibiting at the Fort Joseph Koons Gallery, located eight miles east of Nashville, Ind., on Highway 46. Mrs. Johnson, the mother of eight, has been accepted in nine shows and has won seven prizes in 1970.

is no doctrinal reason why the universal Church. But even cannot bind himself to act where such unity and welfare are within the college of bishops threatened by conditions within rather than in virtue of his a diocese, the Pope may take primacy. As supreme lawgiver, counsel from his fellows in the Eucharist. This sharing cannot be confused with mere outward functions.

—Marriage should not be an option for ordained priests who attitudes. Catholic to "The two federations should want to carry out their ministry. representatives from The concern their efforts toward given proof of leading a worthy married life might be considered growing desire in their Church to reconsider traditional positions.

## NCCW votes to join men to form 'Laity Council'

MINNEAPOLIS—The National Council of Catholic Women representation for all segments (NCCW) voted 513 to 380 here of the laity, including minorities to join the National Council of Catholic Men (NCCM) in organizations other than the establishing a "National Council of the Catholic Laity."

The new coalition, which must be approved by the Men's Council at its convention Nov. 13-14 in Washington, is intended to enhance and strengthen lay involvement in the Church.

### Women clergy idea spreading

GENEVA—Seventy churches men and women throughout the around the world have approved United States. Both full ordination for women organizations are 50 years old clergy, but efforts to place and each maintains headquarters women in church administrative in Washington.

Strongest opposition to the This was the finding of a proposed coalition came from a meeting sponsored by the World Council of Churches (WCC) at which take over the organization Carigay, near here, that drew and the women will end up back participants from 22 countries, in the kitchen making cookies."

Among those represented were the Orthodox, opposed to the ordination of women, and the coalition ranged from "We don't need another super-structure," Anglicans, who hold varying attitudes. Catholic to "The two federations should want to carry out their ministry. representatives from The concern their efforts toward given proof of leading a worthy married life might be considered growing desire in their Church to reconsider traditional positions.

Margaret Mealey, NCCW executive director, called



MISS MEALEY

acceptance of the task force proposal "a significant action."

"NATIONALLY," Miss Mealey said, "NCCW will give us a coordinated approach to the work of the laity. It will open, we hope, doors to those who have not been interested in an affiliation with either men's or women's groups separately."

She said a laity council would provide "a broader dimension for involvement and service than we have known."

Martin H. Work, NCCM's outgoing executive director, told NC News in Washington he was "delighted" the Women's Council had approved the task force report.

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# WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Hits policies of U.S., Soviet

In ZAGORSKY, U.S.S.R., an official of the U.S. Catholic Conference attending interreligious talks at the ancient monastery of St. Sergius here, said that both the U.S. and the Soviet Union are pursuing irresponsible policies. Msgr. Marvin Bordon, director of the USCC Department of International Affairs, told delegates to a conference on the Christian Contribution to the Establishment of Peace: "If we set aside our polite formalities, my brothers in Christ, I am compelled in candor to acknowledge that our two nations confront each other as less than responsible antagonists. . . . 'At a time when our two powerful nations can annihilate millions of people by a surprise launching of nuclear weapons, it is not enough for churchmen to talk about peace. Peace is not pursued by talking about it.'"

## Won't enter Dutch controversy

In AMSTERDAM, the general of the Society of Jesus allowed the provincial of the Dutch Jesuits to handle the controversy surrounding the Amsterdam University parish, where a married former Jesuit priest celebrated Mass (Sept. 27) without permission. The Dutch Jesuit provincial had sent a representative—Father Pieter Huizing, S.J.—to Rome to try to prevent drastic measures being taken against Dutch Jesuits who approved of the married priest celebrating the Mass. In Rome, a spokesman at the Jesuit generalate said that the visit of the provincial's representative was "a simple consultation" on his part "to keep us up to date about these fast-moving events."

## Aussies 'warn' Ian Paisley

In SYDNEY, the Australian government banned the Rev. Ian Paisley, Northern Ireland's controversial Protestant clergyman, from coming here during the visit of Pope Paul VI later this year. The Australian government, through Immigration Minister Philip Lynch, notified the Australian high commissioner in London, Sir Alex. Downer, that the government ban on Paisley was imposed under the authority given by the Commonwealth by the country's Immigration Act. Downer was told to inform Paisley that he will be welcome here any other time but that his presence while Pope Paul is visiting Australia would be embarrassing to the government.

## Court bars lettuce boycott

In SALINAS, Calif., a Monterey County Superior Court judge issued an injunction against union farm workers' national boycott of Salinas Valley lettuce. Judge Gordon Campbell issued a preliminary injunction prohibiting the Cesar Chavez-led United Farm Workers Organizing Committee, AFL-CIO, from boycotting or encouraging a boycott of Bud Antle, Inc. produce. The ruling orders compliance within five days, and is effective "within the state of California or elsewhere." William Carder, UFWOC attorney, said the union regards the ruling as "blatantly unconstitutional" and will appeal.

## Dom Helder for Nobel Prize?

In OTTAWA, Ont., the Canadian Catholic bishops issued a statement "strongly supporting" the candidacy of Archbishop Helder Camara of Olinda-Recife, Brazil, for the Nobel Peace Prize. The Canadians said the fiery prelate, who only last week was accused of subversion by a governor of a Brazilian state, should be recognized for his struggle "for the dignity of the human person and for the reform of social structures by non-violent means."

## Veteran Vatican diplomat dies

In NEW YORK, veteran Vatican diplomat Archbishop Joseph F. McGough—praised by Pope Paul VI for his "outstanding and faithful service"—died Oct. 12 at age 67. Archbishop Luigi Raimondi, apostolic delegate in the U.S., represented Pope Paul at the funeral of the native New Yorker (Oct. 15). In a telegram to Cardinal Terence Cooke of New York, Pope Paul said he was "profoundly saddened" by the death of Archbishop McGough, who had been apostolic nuncio to Ireland from 1967 to 1969.

## Providence Home for Slightly Mentally Retarded Young Men

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## Cardinal Agagianian resigning?

In ROME, reports began circulating that Armenian-born Cardinal Gregory Agagianian, prefect of the Church's top missionary office, has offered to resign. Vatican press aides could neither confirm nor deny the reports, but the cardinal, who was 75 Sept. 18, has not been well. NC News learned that he has felt he should offer his resignation to Pope Paul VI in accordance with his suggestion that bishops resign at the age of 75.

## Chide U.S. on race issue

In WASHINGTON, the U.S. Civil Rights Commission charged in a landmark study that the federal government has failed to keep its promises to end racial discrimination. In the report released here, the commission called on the nation's top executive for strong moral leadership in moving officials and citizens alike toward racial justice. "Unless we get serious about this, the country is . . . on a collision course with everything opposite of what the Constitution stands for," said Father Theodore M. Hesburgh, commission chairman and president of Notre Dame University.

## Ordered out of Venezuela

In MARACAIBO, Venezuela, four Spanish priests were ordered out of the country by Church authorities for what a chancery office spokesman called their "rebellious attitude." But at least one of them, Father Enrique Sanchez, has declared that he will not leave. "I wouldn't think of leaving Maracaibo," Father Sanchez told reporters here. He said that if he were forced to leave his parish he would stay in the city and "become a worker priest in a gas station."

## Domingo official denies charge

In SANTO DOMINGO, a government official denied charges by a bishop that "a state of violence exists in the Dominican Republic. Coadjutor Bishop Hugo E. Polanco Brito of Santo Domingo made the charge at a Mass attended by high government officials. Gen. Enrique Perez, minister of the interior, later said that he does not share the bishop's opinion at all, and told newsmen that the country is "living in absolute calm." The bishop's charge and the minister's denial came against a background of events that included, within a few hours, the finding of an 18-year-old youth's bullet-ridden body at the airport, the discovery of a bomb minutes before it was set to go off at a cable office, and terrorist attacks in several cities.

## Sees new Church 'life style'

In LONDON, Belgian Cardinal Leo Suenens declared in an article in the Tablet, a Catholic weekly review, that "whether we like it or not, a new style of life will become established in the Church. At this moment the Church is living through a difficult time," Cardinal Suenens said. "On the one hand, so much is being questioned; on the other, there is also abundant hope for the future. . . . The Christians' sense of responsibility has been aroused: there is still a long way to go before all the consequences are disentangled. But an opening has been made and it can only grow larger."

## Upholds anti-abortion law

In WASHINGTON, without publishing formal opinions to support their action, the Supreme Court's nine justices dismissed a Wisconsin appeal from a three-judge federal tribunal's decision that the state's anti-abortion law was unconstitutional. The high court action sustains the panel's finding of unconstitutionality and in effect renders the law void. It also sets a precedent regarding the application of similar laws in 30 other states. In its opinion, delivered last March 5, the Wisconsin panel ruled that "a woman's right to refuse to carry an embryo during the early days of pregnancy may not be invaded by the state without a more compelling public necessity than is reflected" in the Wisconsin law.

## May appeal school aid ruling

In HARTFORD, Conn., the question up for discussion is: to appeal or not to appeal a federal district court ruling prohibiting U.S. financial aid to non-public schools. A three-judge district court panel (Oct. 14) overturned Connecticut's 1969 law allowing financial assistance. Its decision will have to be studied thoroughly by the state attorney general's office to determine if an appeal will be made to the U.S. Supreme Court, said Connecticut Assistant Attorney General F. Michael Ahern. District court judges Robert P. Anderson, M. Joseph Blumenfeld and T. Emmet Clarie ruled that the Connecticut law violates the "establishment clause" of the first amendment to the U.S. Constitution, providing for separation of church and state.

## Bishop Walsh visits hometown

In CUMBERLAND, Md., Bishop James E. Walsh, 79, the Maryland prelate who spent 12 years in a Chinese communist prison, came home to the cheers and smiles of the relatives and friends living in his boyhood hometown. Stepping from an Allegheny Airlines Domestic flight at Cumberland municipal airport—just across the Potomac River border between Maryland and West Virginia—the aged prelate was met by a crowd of 200 people. When the bishop rose to speak at a later City Hall reception, the image of frailty slipped away from him. His voice sounded out across the square, clear, strong, "like the voice of a healthy 50-year-old," one observer said. "This is a doubly precious day," Bishop Walsh announced, "a day of special pleasure, because I can now breathe again the bracing air of the free world and the warm atmosphere of my home town."



AT IU LIBRARY DEDICATION—Father James P. Higgins, director of the St. Paul Catholic Student Center at Indiana University, gave the invocation at the dedication of the University's new \$14.8 million library. Participating in the dedication, at which IU President Joseph L. Sutton presided, were Dr. Gordon N. Ray, president of the John Simon Guggenheim Memorial Foundation; Donald C. Danielson, president of the University's Board of Trustees, and two former IU presidents: Dr. Herman B. Wells, now chancellor of the University, and Dr. Elvis J. Stahr, president of the National Audubon Society.

## CU student rally backs professor

WASHINGTON—About 300 students and a scattering of faculty members from the Catholic University of America attended a campus rally (Oct. 13) supporting Father Daniel Maguire.

The moral theologian and associate professor, who has applied to Rome for release from his vows and permission to marry, had been notified by the university that his services would be terminated next August unless he submitted to a tenure review.

This is one year before his present contract—which would have given him tenure—is due to expire.

CU students passed out hundreds of leaflets bearing the slogan: "Maguire Today, Who Tomorrow?" before the two-hour evening rally.

AMONG THE FOUR major speakers was Father Charles Curran—another CU faculty member who was the center of a controversy in 1967, when the university attempted to fire him. A student-faculty strike followed, and the priest was reinstated.

Father Curran said Maguire's situation "places every contract on this campus in jeopardy."

"Justice has been violated," Father Curran continued, "and this university is dishonoring itself."

The priest received a standing ovation.

Joe Laramie, vice president of CU's student council, cited Father Curran's case in remarks he titled a history of "repression and witch hunting" on campus.

Ruth Whitney, a doctoral candidate in the religion and religious education department, described Maguire's competence as a teacher.

FATHER CHARLES McCarthy from CU's department of politics said, tongue in cheek, that Maguire had committed "five misdemeanors"—being popular; "places every contract on this campus in jeopardy"; "intention to commit matrimony"; asking that due process procedures decide whether he needs a tenure review; and making his situation public.

University officials admit publicity surrounding Maguire's announcement that he was seeking laicization and permission to marry prompted the investigation into his tenure status.

But they claim the publicity itself has nothing to do with the demand to submit to a tenure review. Technical flaws in the contract itself make a review necessary, they say.

## Sister appointed 'vicar' for nuns

MIAMI—A Dominican nun who served as an official in the Detroit Archdiocesan Council of Religious has taken over here as "pastor" to some 700 Sisters in Miami's archdiocese.

Sister Mary Mullins, O.P., as associate vicar for religious, is Archbishop Coleman F. Carroll's representative to the nuns. She becomes the third woman to hold such a high post in the U.S. Catholic Church.

Seeing her appointment as another indication that the Church is "opening up" to women, Sister Mullins said that "theologically, there's nothing against women in the priesthood." She noted that in ancient times, women were ordained deacons, and "I think that will come again soon now."

\*During this week 30 years ago, the 100th anniversary of the founding of St. John's parish was commemorated at a Pontifical High Mass celebrated by the late Cardinal Joseph E. Ritter, then bishop of Indianapolis.

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# Comment

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## Morals and the ballot box

A week from this coming Tuesday a general election will be held in the state and the nation. The Criterion hopes all of its readers who enjoy the franchise will trouble themselves to vote. Man has conquered the moon and done many other marvelous things. Yet the right to vote for distinct alternatives in free and honest elections remains a precious possession of only a fractional minority of mankind.

As is the case with all rights, the right to vote carries with it a heavy moral obligation. In the instance of voting, the obligation is to cast one's ballot on a basis of conscience and personal preference informed by such truth as one has been able to winnow from the chaff of partisan political activity.

Political campaigns always are full of tumult and shouting and frenetic obscuring, and the grains of truth are hard to come by in the flailed dust. Rarely has this been more the case than in 1970, with its phenomenon of a "stampede to the center" by almost all office seekers.

Many confused voters probably would welcome a measure of guidance from almost any reasonably competent source. But even though the Criterion were to feel it had the expertise and competence—and it doesn't feel it does have—it would never delve in partisan politics after the manner of the secular press in efforts to influence voters toward one or another among the candidates. It is not the business of an official diocesan weekly to engage in any sort of political personality huckstering.

A Gallup Poll two and a half years ago, in fact, indicated that 57% of Catholics at that time felt the Church and its agencies should even avoid involvement in the major social issues of the day. This, of course, was also an indirect indication that far too few Catholics ever had bothered to read Vatican II's Constitution on the Church in the Modern World. In the preface to the document, the Council Fathers say:

"Giving witness and voice to the faith of the whole People of God gathered together by Christ, this Council can provide no more eloquent proof of its solidarity with the entire human family with which it is bound up, as well as its respect and love for that family, than by engaging with it in conversations about these various problems."

In the pages that follow, the

Council Fathers say some quite specific things about the following problems: conscience, liberty, atheism, equality, social justice, the family, culture, labor, leisure, money, property, politics, peace, war, the arms race, and international organizations.

Vatican II taught that, while the Church must remain separate from the state, both serve mankind and both must mutually work for mankind's betterment. The Church, therefore, must speak on specific moral and social issues in order to help form the consciences of Christians. In short, Vatican II utterly rejected the sort of thinking the New York Daily News expressed in light of the aforementioned Gallup Poll when it said editorially on April 13, 1968, that churches should stick to "creeds, charity and consolation."

The Indiana Catholic Conference, which began functioning in late 1966, states in its "Social Aims of the Church in Indiana": "Reforms, beginning with policies and practices that may exist within the Christian Community in Indiana itself, which are obstacles to social justice and are affronts to human dignity, must take place."

In the years since that was written, the ICC has endorsed many reforms in the areas of morals and social justice, always with the approval of the bishops who head the five dioceses that constitute the Catholic Province of Indiana. Among many other things, the ICC has served the good fight for public aid to nonpublic schools and against pell-mell liberalization of Indiana's abortion statutes. It will be in the forefront of many struggles involving moral and social issues when the 97th Indiana General Assembly convenes.

So the Church is involved indirectly in the political process even though it properly shuns involvement in the electoral process. Since its founding, the Church has had a vital stake in seeing that the public philosophy of mankind does not become an inverted parody of the Sermon on the Mount. It often has failed in that mission, and on occasion some who spoke in the Church's name were themselves guilty of parody. But over the span of centuries, the Church by and large has held to a conviction that public men should have robust principles and tender consciences.

May such men and women win office in Indiana and throughout America in the general election a week from Tuesday.

## It's Trick-or-Treat time again

Approximately 100 church groups in Central Indiana are busily engaged in distributing the UNICEF Trick-or-Treat collection containers which have become a Halloween tradition in many parts of the country. That figure comes from Paul G. Fox, News Editor of The Criterion and chairman of the Indianapolis Committee for UNICEF, and no doubt is expanded ten-fold throughout the state.

It is particularly appropriate that church people, of every faith and denomination, have been active since 1950 in this annual appeal made by children for children. We hope that Halloweeners carrying the orange and black containers and begging contributions in lieu of candy or apples will be warmly welcomed and their coin boxes filled to the brim.

Half-truths and outright lies have plagued the United Nations

Children's Fund almost from its inception. Criticism has been muted in recent years, but it is far from stilled. Again this year the smear-and-scare is on. Uninformed citizens are being led to believe that U.S. children are being used to collect funds for an enemy government, that a large part of the upcoming Trick-or-Treat collection will be turned over to the North Vietnamese Communists.

That charge is patently false. Needy children in North Vietnam have received and will be receiving clothing through UNICEF. But the clothes are being supplied solely through a special purpose grant of \$200,000 from the governments of Switzerland and The Netherlands. Not one penny of U.S. funds or of general UNICEF funds is involved.

Currently UNICEF is aiding children in 112 countries. Three of the 112 have Communist

governments. Only one-half of one percent of the total budget of \$54.5 million will be used in Communist nations.

It is distressing that these simple facts must be repeated time and again concerning an international agency whose sole purpose for being is to help those who cannot help themselves.

A child has no control over where he is born and does not choose the government, religion or culture in which he is to grow up. Malaria, tuberculosis, tetanus, malnutrition and hunger are as deadly to a communist child as a capitalist child, as tragic for a child living in a revolutionary society as one living in a conservative society. Nevertheless, those in the U.S. who support the Children's Fund, and especially the annual Halloween collection, feel compelled continually to stress the negligible assistance that is given to Red-dominated youngsters.

No such assurances have

prompted the Holy See's generous contribution given for 18 consecutive years. Pope Paul sees a needy child as a helpless creature, not an ideological pawn. He has praised the aims and achievements of the Children's Fund, particularly in the developing countries.

Three quarters of all the world's children under 15 years of age—over a billion children in all—live in developing countries. For every 100 babies born in those nations, 20 will die within a year. Of the surviving 80, 60 will have no access to modern medical care and during their toddler years their chance of dying will be 20 to 40 times greater than if they lived in the U.S.

UNICEF's prime efforts are with children like these. It is difficult to imagine that any reasonable criticism will ever be raised against policies and procedures which are nothing more than simple humanitarianism in action.

## YOUR WORLD AND MINE

# Confirm Brazil using torture tactics

BY GARY MacEOIN

Brazil was never what used to be slightly called a banana republic. It ranks fifth in the world in size and eighth in population. Its area of over three million square miles is more than three times that of the next biggest Latin American country, Argentina. Its 90 million population is almost twice that of Mexico.

Brazil's political life has been turbulent, but Brazilians always prided themselves on being able to maintain well understood conventions, of which the most important was the ability to be humane and civilized in their dealings with each other.

That was until six years ago when a military dictatorship seized power with the approval of the United States, without whose continuing massive aid it could not have since maintained its control.

When the news of torture of prisoners

opposed to the dictatorship hit the world headlines some months ago, government spokesmen admitted isolated cases of excessive "zeal," but denied an official policy. A documented statement recently issued by 15 archbishops and bishops shows that, on the contrary, torture is official and is continuing.

AFTER AN INVESTIGATION held in the city of Sao Luis do Maranhao and lasting two days, the bishops issued a written statement concerning two priests who had been arrested three weeks earlier. Jose Antonio Magalhães Monteiro, a Brazilian, and Gilles de Maupeau, a Frenchman. The most "subversive" material turned up by the police who searched their residence, the bishops said, was a copy of the Medellín Statements.

Issued at the end of the Conference of Latin American bishops which Pope Paul had inaugurated when he visited Columbia in August 1968, the Medellín Statements call for drastic transformation of society to end the privileges of rich Latin Americans at the expense of the poor. They have frequently been attacked in the

controlled press in Brazil as Marxist.

Apparently warned of the intention of the bishops, the federal chief of police got out a statement a few hours ahead of them. He denied that Father Jose Antonio had been tortured and asserted that he had freely admitted that he was a communist and had been trained as a guerrilla by a bishop.

On the contrary, the bishops said, any confession was meaningless because constrained. The examinations made by a doctor named by them, as well as the reports of the police doctor, showed that the priest had been hung up by the ankles, kicked, beaten and burned. His companion, however, had not been tortured.

The basic problem, according to the bishops, is that the police are carrying out the orders of the rich landlords who seek to keep their workers in peonage. They cite the arrest of another priest, this one an Italian, Gabriel Palli, along with fourteen of his parishioners, on the complaint of a landlord. The charge was that they had built a school and a road without authorization, and the police forced them to tear down the school and

close the road.

SUCH ARRESTS AND outrageous treatment of prisoners, the bishops said, force them to protest the methods of the alliance of the police and the oligarchs. The Church's duty in the circumstances, they added, is to help the people to understand the situation, to assert their human dignity, and to organize themselves within the framework of the law.

"Landlords and politicians try, by menaces and persecution, and also by campaigns of denunciation and demoralization, to keep priests and lay leaders from improving the lot of the people. We offer our support to all priests and laymen who are inspired by love of their fellowmen and of God, to encourage the peasants to work for justice."

For those who may feel superior, as well as for those who have a Christian sense of outrage, it is proper to remember that these police and oligarchs could not continue their violation of human rights for a month without the active cooperation of the United States.

## THE BLACK VOICE

# Questions Labor Day Statement

BY REV. LAWRENCE E. LUCAS

On September 4, the 1970 Labor Day Statement of the U.S. Catholic Bishops was released to the press. It began with a quote from Pope John XXIII's Peace and Earth: "The great task incumbent on all men of good will is to restore the relations of the human family in truth, in justice, in love and in freedom."

"In response to this urgent appeal by Pope John," the statement went on, "we propose to deal specifically, in this annual Labor Day Statement, with the pressing problems faced by one of the most neglected segments in American society—the so-called white ethnic working class. We do so with the hope of being able to help bring about true peace in our national community...."

Very few, I hope, would want to quarrel with the admirable stated intentions of the statement. The statement, by the way, represents a baptizing of Monsignor Geno Baroni of the U.S. Catholic Conference, program of

concern for white, ethnic, urban communities. Baroni is prepared to develop the program as part of or independent of the Conference as his seeking of a Ford Foundation grant indicates. The problem is that stated good intentions of man do not always coincide with what he says and does.

AS PEOPLE READ THE document more closely, however, they are beginning to feel that it was an unfortunate statement in spite of its alleged intent.

Officials in the National Council of the Churches of Christ in the U.S.A. were among the first to express dismay and concern over the statement. Father Edmund Rodriguez, S.J., National Vice-Chairman of the PADRES (National Association of Mexican-American Priests), in a letter to the U.S. Catholic Conference wonders what direction we are going to take. Concerning an implicit shift in emphasis, he wrote, "We feel that the attention of the people who can effect real change in our societal structures should not be shifted elsewhere at this time; not until an adequate response has been given to the black/brown crisis."

The National Black Catholic Clergy Caucus and The National Committee of Black Churchmen wrote strong letters asking for explanations and forthright statements of intention. Both groups made reference to the U.S. Catholic Conference's sponsoring in June of 1970 a Workshop on Urban Ethnic Community Development.

The Workshop, then called on President Nixon to (1) cause a special task force to investigate ways in which O.E.O., H.E.W., D.O.T., and the Department of Commerce and Labor might be of increased assistance to white ethnic working-class Americans; (2) called on the Congress to introduce and pass legislation that will "promote the hopes of ethnic people as well as alleviate their fears"; (3) promised to "continue to cooperate with the news media to sensitize the American people to the problems and prospects of this

community."

IN THE LIGHT OF THE Workshop Statement, many blacks are beginning to wonder just how seriously the Church is taking the words of the April 1968 Report of the U.S.C.C. Social Action Department on the Church's Response to the Urban Crisis: "The Black Community is often poorly organized and unable to present a strong, unified voice on matters affecting it or to wield effective political power. Political, organizational and economic independence were important elements in the earlier rapid integration of immigrant ethnic groups into the American Society. The Church must now support the Black community in its efforts to achieve organizational, political and economic power so necessary to break down existing patterns of dependency and frustration."

## FROM THE OTHER SIDE

# A mod wedding

BY ALVIN F. KLOTZ

My summer vacation was rounded out in a most unexpected way: Recently my wife and I were spectators—or participants should I say, in a very mod wedding ceremony. Held in the park of a small Ohio town the wedding was designed as a celebration of love for the betrothed couple.

The bride and groom looked quite contemporary, each with long flowing hair. He was dressed attractively in a mod Edwardian suit and she in a lovely flowing white gown. She wore no veil; only a white head band. There were no attendants. At one vital point in the service the minister was left holding the bridal flowers.

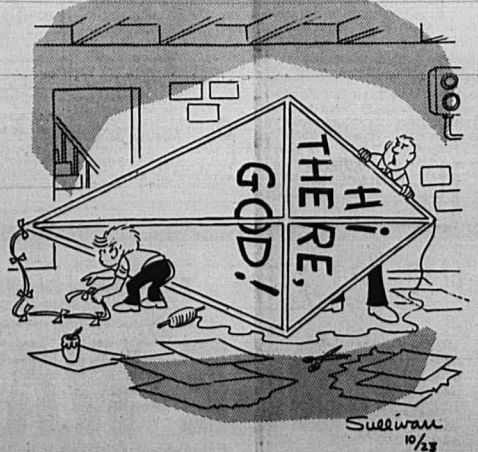
Music was provided by an ensemble of two flutes and guitar and was primarily of popular variety. The vocalist was a folk singer of distinctive style who accompanied himself in such songs as "Let's Get Together" and "Come to think of it that's not too inappropriate as nuptial music."

DRESS WAS VARIED. There were cut-off blue jeans, tied and dyed blouses and just plain old blue jeans. Everyone over 30 had shoes on. Long hair seemed the order of the day. I felt conspicuous because I had a necktie on and because I couldn't quite tie my hair in back. Since it was a sunny afternoon, my wife chose

to wear a fairly floppy, mod kind of hat. That must be her stand out just because it was a hat.

All in all, it was a very delightful, refreshing affair. The minister, who happens to be of my own Brethren denomination, read from the Lebanese poet Kahil Gibran and from the very contemporary Episcopal priest Malcolm Boyd of "Are You Running With Me, Jesus?" fame. The couple exchanged vows which they had composed themselves. Then they exchanged rings. Where they came up with that idea I'll never know! Then an extra bit of symbolism which is occasionally used in

(Continued on Page 5)



"WHY CAN'T YOU STICK TO WRITING LETTERS LIKE ALL THE OTHER KIDS?"

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DR. EUGENE CARSON BLAKE:

# Catholic WCC membership 'not just around corner'

BY MARJORIE HYER

NEW YORK—Full membership of the Roman Catholic Church in the World Council of Churches is not just around the corner, the head of the ecumenical body said, although areas of WCC-Vatican cooperation continue to multiply.

Dr. Eugene Carson Blake, general secretary of the WCC, counseled in an interview here against precipitous action on the question of Catholic membership.

From his vantage point, he told NC News, join would be better five years from now rather than now, if it rose out of bishops' conferences discussing it all over the world, then on the agenda of the Synod of Bishops and the Synod giving advice to His Holiness that they thought the time was some to do this, and he accepted that advice and then we went to work implementing the membership application.

He conceded that such a procedure is "a Protestant way of working, but it may be the new Roman Catholic way as well."

A DECISION BASED on such a process, he pointed out, becomes "acceptable not only to the bishops but also to the people of God—who are the Church."

Advocating a go-slow approach to Catholic membership in the WCC, Dr. Blake said he agrees completely with the statement made by Pope Paul VI on the subject last year when he visited WCC headquarters in Geneva.

"A great many people took the Pope's statement negatively—their reaction was that it was setback," Dr. Blake said, "I have insisted that it was not a setback at all."

"What he said was that the time is not ready for a decision on the matter. I couldn't agree more."

The most critical problems presented by the possibility of Catholic membership in the World Church body are

organizational rather than theological. "I would take it for granted that the moment the Roman Catholic Church applied for membership it would be elected by the World Council according to its process," Dr. Blake said.

As far as the theological basis for WCC membership is concerned, "the Roman Catholic Church was obviously in mind when it was written. It is a trinitarian basis. It is not a confession of faith and it does not require parallel interpretations of faith in order to be a member."

Dr. Blake stated what he considers the basic problem: "How does the Church of approximately the size of the total fellowship of the World Council best cooperate with or have relationships with the World Council, which consists of 240 churches in 80 or 90 countries?"

For the past five years a Joint Working Group, made up of an equal number of members from the WCC and the Vatican, has been at work on this question. Dr. Blake indicated that the group would continue with its study and discussions and at the same time begin to "share more of their thinking with the constituencies."

IN THE MEANTIME, however, ecumenical progress is not waiting for the unraveling of organizational difficulties. "Presently there is cooperation with the Roman Catholic Church in almost all that the World Council does," Dr. Blake said.

The WCC Commission on Faith and Order, for example, includes a number of Catholic theologians in its membership. They were elected to the commission, along with the Protestant and Orthodox members, by the WCC's 1968 Assembly in Uppsala, Sweden. "They are as official as the members of any other Church," Dr. Blake said.

Another major area of cooperation he cited is the Committee on Society, Development and Peace, which has been a joint WCC-Roman Catholic effort since its beginnings in 1967. This body, which has adopted the acronym, SODEPAX, forged new patterns of ecumenical relationships when it was established as a joint WCC-Vatican agency with offices in the WCC headquarters in Geneva, headed

by the American Jesuit, Father George Dunne.

The 60-member committee meets annually and is made up of an equal number of representatives of the Papal Commission for Justice and Peace and the WCC.

Cooperation takes place in a host of other areas of activities, Dr. Blake said, through consultations, exchanges of information, reports and invited observers.

ONE OF THE PROBLEMS arising out of these cooperative efforts, the ecumenical leader pointed out, is "a tendency on the part of the Catholic Church to treat the World Council as if it were simply an instrument of cooperation."

"We must be very careful to protect the advance that the World Council of Churches in its organization has indicated in this country. We do not claim ecumenological significance for it (the WCC) but we do say that it is a fellowship; it is not just an organization of cooperation. There is a kind of spiritual commitment—going well beyond what we do together on the part of those churches who committed themselves to teach others at Amsterdam with the pledge, 'We intend to stay together.'"

The World Council of Churches was founded in 1949 at an Assembly held in Amsterdam.

"That is the challenge to the Roman Catholic Church: how much can it, properly, on its own theological basis, commit itself to such a fellowship. It would be a tremendous strengthening of that Christian fellowship at the world level if they were able to commit themselves to it," he said.

The possibility of Catholic membership in the council raises questions for the WCC at many levels. For instance, the 20-year-old organization is presently working on plans for restructuring. The likelihood of a new member-branch as large as all present members combined presents real dilemmas for planners.

He said his own counsel to the planners has been a "restructure according to our own needs, to make the best possible World Council of Churches," but to do it in such a way that the structure could "be modified if the Roman Catholic Church ever became a part of it."

He acknowledged that "this is not possible to do completely; the proposed plan is to be re-examined carefully between now and January, when it is to be voted on by the WCC's Central Committee, 'to see if we are adequately treating this aspect.'"

SUCH A RE-EXAMINATION is necessary not just because of possible Roman Catholic membership, but to facilitate the admission of any new members. "Maybe the Southern Baptist Convention will join," he speculated. "Maybe the Lutheran Church-Missouri Synod will." The Southern Baptist Convention, largest Protestant body in the United States, has thus far declined affiliation with any ecumenical organization. "We can't take it for granted that

we've reached the total membership," Dr. Blake said, adding that churches continue to apply for membership in the council. Several applications will be acted on at the January Central Committee meeting.

Most of the newcomers are theologically conservative or Pentecostal Churches which have been slower to rally to the ecumenical movement as represented by the WCC. But by now, Dr. Blake said, there are "many conservative churches in the WCC as there are outside of it. People are always talking as if the conservative evangelicals are 'over there' somewhere. They're right in our fellowship and this is what we want. We want them to give their contribution in the fellowship rather than outside, because we believe that Jesus Christ, as head and center of the Christian faith, does call all his people, whatever flock they may be in, to be one flock and one people."

## Says Russ calling

### the shots in Poland

MOBILE, Ala.—A school teacher observes that the Russians may control the Polish government, but not the Polish people.

Gerald Darring of Mobile who taught an advanced English course at the Catholic University of Lublin, Poland during the summer, said the Russians "have no control over the people, who are as Polish, Catholic and independent as they have ever been."

Recalling recreation periods with students, Darring said some of their songs "were extremely critical of the Communist party, the Russians and the whole situation. This attitude prevailed throughout Poland."

"You get the impression most of the people wouldn't have a communist state if it was up to them," Darring continued. "No Russian troops occupy Poland. They don't need to. The people know if they gave trouble, the Russians are right next door and would immediately step in. This country is run according to Russian dictates."

## CATHOLIC NEWS

To the Editor:

In recent weeks you published a short news article from another diocese outlining one bishop's way of dealing with the loss to the priesthood of many young men in parish work in his diocese. He announced their names and asked for charity in thought and treatment of these men who had requested dispensations.

I read this news item not only with interest, but with a tinge of envy that the same priest in parish work in his diocese, the Archdiocese of Indianapolis, just shortly before, my own parish lost a young priest.

I regret that your newspaper seems unable to report the Catholic news. To me this is Catholic news. Our young loss to the priesthood mailed a letter to each parishoner announcing his decision and the fact that he had requested his release at the Chancery Office. His letter was very tactfully presented, as far as I am concerned. He didn't seem to be renouncing Catholicism. He seemed to be saying he no longer found it possible to function as a priest.

I do wish The Criterion had been able at that time to report the news... that is, announce the priest no longer was affiliated with the parish and reprint his letter to the parishioners. It is not necessary for any newspaper to take

sides, but a newspaper is not a newspaper when it does not print the news.

To me The Criterion is no longer a newspaper. It is what is known in newspaper jargon as an organ... an organ of the Archdiocese of Indianapolis. I have no quarrel with the news that is printed. I quarrel, if that's the word to use, with the news that ISN'T printed.

Actually I don't really care who leaves the priesthood, or why, on an individual basis. I feel we all need prayers, Religious and laity alike, priest or former priest. But like many other news items, it is news.

News can be tastefully presented or can be sensationalized. I see no reason for The Criterion to become a sensational scandal sheet. On the other hand, I think it is a disservice to the local Catholic population to place all Archdiocesan news on the tea party and fund-raising level. To a large extent this is what seems to be happening.

I think the Catholic press should try to mold public opinion and a mold it is better. But this is news management. This isn't necessarily a sin, but I'm sure there is more news of interest in parishes than our local Catholic press prints. The loss to the priesthood appears to me to be just one example. There probably are others.

Color Me Concerned

Indianapolis

## Alvin F. Klotz

(Continued from Page 4)

Protestant ceremonies was the lighting of an anniversary candle. In this the bride and groom fuse their own individuality into one by each lighting a small candle, then together lighting a larger one symbolizing their marriage. The idea is to light the candle again on each anniversary, if it survives the moves in our mobile society.

The minister, by the way, did make the pronouncement by telling us that they were now Mr. and Mrs. This was reassuring to me since I was beginning to see us ministers phased out in a new rash of do-it-yourself nuptials. But that is the way it is with us in the establishment. We are too easily comforted by "wilt thou" and "forasmuch's," New Testament verses and traditional language when we get to a wedding ceremony.

THOSE OF US WHO ARE ministers in

the free church tradition do have a pretty free hand in conducting the marriage ceremony. So when couples from several denominational colleges come around, one can expect that they will want to re-write the script. This is hardly a new thing since I first encountered it over 25 years ago. Somehow the language of the age is just not sufficient to describe their unique and perfect experience of love.

There is really nothing wrong with this kind of creativity. Curiously, though, out of these original and individualistic beginnings can come some of the most conservative, even stodgy marriages that I know. It is as if the final stroke of their youth is expressed just prior to their becoming traditional and establishment couples.

So maybe developing the script for their marriage is not a bad thing for college youth to do. It beats burning down the administration building!

## Vatican returns rifles to Italy

VATICAN CITY—The Vatican has returned approximately 500 pre-World War II rifles to Italy, following the demilitarization of Vatican City ordered recently by Pope Paul VI.

The weapons, which had been carried by the now defunct Palatine Guard of Honor had been lent to Vatican City after the establishment of the State of Vatican City in 1929.

The rifles had been fired occasionally but only in ceremonial services and for the most part were drawn from the Vatican armory only when the volunteer Palatine Guard carried them on duty during formal ceremonies in the Vatican.

Pope John XXIII ordered the Palatine Guards not to carry their weapons equipped with bayonets during public ceremonies and not to appear in the papal state chambers with weapons. Pope Paul further restricted the use of arms from the beginning of his pontificate.

The only remaining pal guard—the Swiss Guards—do not carry arms, except for swords and halberds, while on duty within the precincts of Vatican City, although they do possess some modern rifles and side arms.

Vatican City still boasts of several ancient cannons. However, they are considered antiques rather than weapons.

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# KNOW YOUR FAITH

## Original Sin and catechism in daily life

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

Someone recently asked me if I still believed in Original Sin. I replied that I did. "But how can you, an educated man of the twentieth century, believe such a thing?" "Well," I answered, "of all the Church's teachings I find this one of the easiest to believe simply because I am an educated man alive in the tortured world of the seventies." "But you surely can't believe what we learned in catechism class, about Adam and Eve and the apple? Why, even the religion texts have dropped that!"

I went on to affirm my belief and tried to explain something of the difference of approach in the newer religion texts, which reflect another aspect of development in doctrine within the Church. Since the time the Baltimore Catechism was revised in 1941 a wealth of knowledge has been uncovered that makes possible, even necessitates, a rethinking of the Church's teaching about Original Sin. Development is a sign of life and health as long as it is in continuity with the Church's tradition. The Vatican Council II states very clearly that the "tradition which comes from the apostles develops in the Church with the help of the Holy Spirit. For there is a growth in the understanding of the realities and the words which have been handed down" (Constitution on Divine Revelation, No. 8).

MOST OF US ADULT Catholics learned about Original Sin simply as a truth or doctrine taught by the Church. We learned the words, "original sin," perhaps imagined it as a stain on the soul, and reflected on it in the context of the story of Adam and Eve found in the Bible (Gen. 2). Adam and Eve were thought of as the first man and woman, the first parents of the whole human race. They received special gifts from God, some of which they lost by disobeying the God-given command not to eat the fruit of a certain tree in the Garden of Paradise. Because of this sin all of us are born without sanctifying grace and we inherit the punishment of Adam. Perhaps we felt deep down that it wasn't fair to be punished for a sin somebody committed perhaps millions of years ago.

This was certainly a valid approach at the time. But a great deal of data has been uncovered since we learned about Original Sin in school, data about the Bible stories in Genesis, facts from archeology and palontology, data regarding the interpretation both of Scripture and subsequent doctrinal definitions. All of this important data is involved in the development of the Church's grasp of the traditional doctrine of Original Sin and its presentation in catechism.

Contemporary attempts to understand and enable others to understand the doctrine of Original Sin begin from day to day experience rather than from an abstract statement of a truth. If we but scan the morning newspaper or weekly watch the evening news telecast, we are painfully aware of the tragic suffering people everywhere undergo. Murder, rape, war, hijackings, cause pain and tears

to millions of people, some of whom already have little food, poor homes, no work, no hope. Our own cities are unsafe, our children exposed to drugs and pornography on the streets and frustration or boredom in school. Wars have been part of our experience for as long as most of us can remember. Men find hope when the crime rate shows a fractional decrease. An honest look at life reveals a situation fractured, torn, and tortured, in which people need to struggle to survive or to live in peace. There is something painfully wrong with our world.

IF WE TAKE A HARD look at ourselves, if we examine our consciences, we find that all is not well there either. All of us must grapple with ourselves to be honest, faithful, generous. In spite of our best efforts we find that we do the very things we most wish not to do, and in doing them we often hurt others whom we love. We repent, renew our resolutions, try hard, succeed sometimes, but fail, too. There is something painfully wrong within us as well as outside us. We not only are touched by the evil in the human situation, but we even add our share to man's unhappiness.

All of this is a fact, a very painful fact. What does it mean? Why is the human situation seemingly caught in a whirlpool of evil from which it cannot fully free itself? The Church's developing doctrine of Original Sin is an attempt to make sense out of questions like these, questions that well up out of human experience. The doctrine is not an abstract truth to be memorized as much as an effort, guided by the Holy Spirit, to penetrate the mystery of human misery and evil in a world which is under the constant care of a gracious God. The doctrine, as all the Church's saving teachings, is an attempt by God's people to articulate human experience, to make sense out of it in the light of Faith.

FACED WITH THE constant human struggle between the powers of selfishness and the call to generosity, the writers of Genesis attempted in the story of the Fall, to make sense out of the experience. They affirm the unquestionable goodness of God. He certainly could not be the cause of man's misery. The world's misery somehow shows a human quality of seeking self regardless of other's needs or God's calls. The world's evil is somehow man's doing, each one wanting his own way, wanting to be "like gods." They taught this with a story, the penetrating story of Adam and Eve. They attempted to make sense out of the data of experience and tradition in the language and thought patterns of their time.

Much later, the story of Adam and Eve was interpreted in terms of a philosophy which had its roots in ancient Greece. The idea of cause and effect allowed for a more sophisticated understanding of the Genesis account. Adam's sin caused an effect in himself and because we are all descendants of him, in all of us. These ill effects or punishments are such things as death, suffering, ignorance and a strong inclination toward sin.

Recognizing the depth of insight in the Biblical interpretation of the (Continued on Page 7)



The symbolism of Christ's redemptive suffering is evident in this close-up study of a statue in Peru. (NC Photo by Robert Hirschfeld.)

### QUESTION BOX

## The role of the Blessed Virgin

BY MSGR. R. T. BOSLER

Q. On what do we base the belief and teaching of the Church that all spiritual favors come to us through the Blessed Virgin? If all graces come through Mary, why pray direct to God or to anyone else?

A. Christians are all agreed that every spiritual favor comes to mankind through Jesus Christ, and Jesus comes to us through Mary. Our Catholic belief that the Blessed Virgin is somehow mother to us in our spiritual life is based upon the fact that she is mother of the Redeemer. She in a unique way cooperated with Him in the work of redemption.

"In an utterly singular way," says

Vatican Council II, "she cooperated by her obedience, faith, hope and burning charity in the Savior's work of restoring supernatural life to souls." And the council teaches that Mary continues this role in heaven, where she "by her manifold acts of intercession continues to win for us gifts of eternal salvation."

Vatican Council II was keenly aware that the stress on the spiritual motherhood of Mary was open to misunderstanding. In chapter 8 of the Constitution on the Church, where Mary's place and importance in the Church is described, the council is careful to point out that though Mary is invoked by the Church under the titles of Advocate or Mediatrix, "these, however, are to be so understood that they neither take away from nor add anything to the dignity of Christ the one Mediator."

Then comes this clarification: "But

just as the priesthood of Christ is shared in various ways both by sacred ministers and by the faithful, and as the one goodness of God is in reality communicated diversely to his creatures, so also the unique mediation of the Redeemer does not exclude but rather gives rise among creatures to a manifold cooperation which is but a sharing in this unique source."

This is saying that we all in different ways cooperate and share in Christ's work of redemption. We don't usually think of it that way, but every prayer we offer for others is a sharing in the work of redemption.

The power of our prayers depends upon our union with Christ; our praying and cooperating with Christ in no way adds anything or takes anything away from his role as the one mediator between God and man, for what we are

able to do depends totally upon our union with him. The same thing is true of Mary—with this enormous difference: she is one with him and cooperating with him in a way no other creature can equal.

Q. Several years ago I read in a weekly church bulletin under instructions for Baptism that one should not apply oil, etc. to a baby's head on the day of the baptism. Would oil, cream, etc., affect the validity of the sacrament since oil does prevent water from touching the skin on the head? I have asked friends and a priest who say they never heard of such a rule.

A. I have never heard of such a rule either, but I am not surprised that you read such directions. They reflect a rather narrow understanding of the symbolism of water in the sacrament of baptism commonly held until recently.

When I was a youngster in school, we were taught that the outward washing of the body with water in baptism symbolized the inward washing of the soul from sin. And when I was a seminarian receiving instructions on how to baptize, we were warned that the water must not be poured on the hair but on the forehead so that it would touch the skin and be a true washing. You can see how someone brought up in this tradition might be fearful that oil or cream on the forehead could keep the water from touching the skin. But this was a distorted and limited notion of the symbolism of water in baptism.

In the Bible water has many symbolic meanings. Water makes things grow and there is no life without it; so water is the symbol of life. Water is something to be feared, for people drown in it; so water can be a symbol of death. The new baptismal ritual in the blessing of the water refers to this double symbolism when the priest intones the words and prays: "May all who are buried with Christ in the death of baptism rise also with him to newness of life."

This same blessing reminds us of how rich the Biblical significance of water is, as it points out how the water used in baptism makes us think of how at the very dawn of creation the Spirit of God breathed on the waters, how the great flood made an end to sin and brought a new beginning of goodness, how the Chosen People reached freedom from slavery by passing through the waters of the Red Sea, how Jesus was baptized in the Jordan River and there anointed with the Spirit.

Water in baptism, therefore, makes us think of the whole history of God's love for man and the work of salvation, from creation to the redeeming death and resurrection of Jesus. The notion of washing is not essential to the symbolism of the waters and consequently the instructions you read in the church bulletin now appear ridiculous.

## What we need is a new word

BY FR. CARL J. PETER

There is something out of kilter in the basic human condition today. Or perhaps more accurately, a greater number are coming to recognize it. The dramatist expresses it unmistakably in the theatre of the absurd.

Philosophers speak of it as the unintelligible or the irrationality that affects the core of human existence. The man on the street is appalled at its appearance in the form of senseless pain and suffering that he experiences in himself and others. But what is this phenomenon that such different observers are attempting to articulate each in his or her own way?

It is evil, indeed an evil that affects the individual human being without his being responsible for it, just because he lives in the world he does. Before he consents to it, or struggles against it, or takes any stance at all in its regard, it is there; it confronts him. Some are born into an environment in which it is all but impossible for them to develop a strong and healthy body without help from outside. All are born into a state of dependence on others, without whom they are helpless.

From a moral point of view many, far too many, come at birth or even before it into a situation where true human affection is lacking, where justice itself is almost never experienced, where generosity and self-sacrifice are absent, where the one law is to take as much as one can while giving as little as one is forced to. Such a context affects a human

being before he or she can react to it freely, maturely, and responsibly. This is an all but universally admitted fact today. It is attested to by Christians and by those who honestly profess themselves to be otherwise. To speak of this in 1970 is all but unavoidable.

THIS IS ALSO precisely why and where the Christian should speak of Original Sin in the first year of another decade. Perhaps a new word to describe it is needed if misinterpretation is to be avoided. If this is really so, one should be found that will convey better both what Christians have meant when employing the traditional term and as well what they believed in long before that term became commonplace in the articulation of their belief. In particular it must be remembered that in this context the adjective "original" was not intended to refer exclusively to man's remote ancestry and primitive history. It designated as well a reality in the life of each individual, one debilitating the human person morally prior to any free choice or option for which he would later be responsible. But what is the importance of referring that evil backwards in time through generation after generation to the conduct of the first human beings when they reached the state of moral adulthood?

It is not because the believer's curiosity regarding ultimate beginnings needs to be satisfied. That is not the purpose of Revelation. It is rather to make man's present historical-religious condition more intelligible. As in other cases where man and his relation to God are concerned, religious language had to use symbols. And this is the way in which a real evil caused by man and coexistent with his history came to be symbolized in

terms of real causes at the dawn of the human experience.

WAS THE ADAM spoken of in Genesis, by Saint Paul, and in Church documents one individual, a collective designation, or a symbol of Everyman? There is a divergence of opinion on this point among Catholic scholars today. But about one thing there is no doubt. The Christian doctrine of Original Sin was intended to instruct man in far more ways than whether the moral pollution of the atmosphere into which all are now born came originally from one set of original parents or more. But what can it say to men and women so obviously aware of evil in the world today?

The moral evil man encounters prior to his first free decision is not the work of God, who has rather offered humanity nothing less than friendship with Himself from the very beginning of religious history. That evil is rather the meaninglessness and absurdity that humanity itself injected into existence by rejecting the divine initiative with lasting consequences down through the ages.

And yet the divine generosity was not frustrated by human selfishness but continued until the odds of evil against man were reversed in the victory of Jesus Christ over sin and death. Where sin abounded, grace did more abound. Because of His cross and resurrection, the Christian believes the inevitable tears of human existence can even now be those of joy and hope for the day when all will be wiped away.

### DISCUSSION QUESTIONS:

1. What is your definition of "evil"?
2. Is a new word needed to describe Original Sin today? Why?

## SCRIPTURE TODAY

## What did St. Paul say?

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

From the earliest Christian times right up to our own day there have always been some bishops and priests who quoted passages of Scripture to prove something that was not intended by the sacred writer. As a result, there has always been a certain group of people in the Church following what they think is sound doctrinal development but it is really a mistaken view. Furthermore, they have done themselves and others a great deal of harm by persisting in this mistaken view.

One of these ideas is that sex is at best a shady thing and God permits sexual activity and pleasure only for propagation of children. Apparently some have even tried to hold that the pleasurable part in that permitted activity should be avoided, or at least one should regret it. One of the scriptural passages quoted throughout the centuries by the partisans of this view is found in Paul's First Letter to the Thessalonians, 4:4, "Each of you men should know how to take a wife in a holy and honorable way, not with a lustful desire, like the heathen who do not know God."

IN THE PRECEDING verses Paul has been stressing that every Christian has the duty to be holy,

to lead a life which develops with the Lord and which should be worthy of its origin and its end, that is, worthy of God. Christians have the obligation to be holy because their God is holy. In the section from verse 3 to verse 8, Paul discusses holiness in marriage. The clue to interpreting verses 4 and 5 correctly is to see that this passage is not a string of different points under the heading of holiness in marriage but a unified discussion of a particular point in that field.

You might think, from reading certain translations, that verse 6 is about cheating in business. Today's English version mistakenly has an illustration here showing a grocer pushing the scales down with his finger while a woman shopper is looking in her purse, but the translation itself is quite right in saying, "In this matter, then, no man should do wrong to his brother or violate his rights."

Paul is not referring to cheating in business, nor to adultery, but rather to a Greek custom, the right of a daughter who inherited her father's property when no son survived. In such a case, the next of kin had first claim to her hand. As a result, many a man got a quick divorce in order that he might marry a rich heiress. It meant, too, a marriage between close relatives. Apparently it was common for an uncle to marry a niece who had come into a good inheritance. The girl's right to the inheritance was often challenged in court.

Sometimes those who contested the matter resorted to violence and seized some of the property in order to argue that possession was nine-tenths of the law. A rather messy business all around, you will no doubt say, but it was a widespread custom among the Greeks. The Christians of the Greek city of Thessalonica had probably asked Paul what they should think of it. His answer is very clear: such marriages are forbidden—they are "porneia" (immorality).

YOU WILL NOTICE that I have used the word "probably." I am trying to be fair. The Church has not given any definitive interpretation of this passage. You may follow what you think is the best explanation of it. But if you want to hold that theory about sex being shady, I hope you will see that First Thessalonians 4:4-5 is not a passage you can use with certainty to prove it.

Another theory that has come down through the centuries is that the Jews are guilty of Christ's death, cursed by God for it, and doomed to suffer for it. An extension of this theory is that the Jews are engaged in an on-going world conspiracy, but it will finally be thwarted by God. A still further extension of this theory is that Christians may assist the Lord in thwarting the Jews. Supporters of this collection of ideas have always claimed the support of St. Paul and ultimately of God by referring to Paul's First Letter to the Thessalonians 2:14-16.

It is this passage, more than any other in the Bible, which has been at the root of anti-Semitism in the Christian Church. More, you will ask, than Matthew 27:25, where the crowd answers Pilate, "Let the punishment for his death fall on us and on your children"? Yes, because the passage in the Letter to the Thessalonians, it is alleged, is the most explicit spelling out of the divine attitude toward "the Jews." Promoters of this view have held that the passage is divinely inspired theological reflection on the passion and death of Christ and therefore an example of very early development of doctrine in the Scripture itself.

We are not dealing with an ancient misconception that has been laid to rest. One Catholic bishop in Italy has made it clear that he still holds this view even though it has been condemned by the Second Vatican Council.

IT TOOK A LONG TIME for the Catholic Church to come out clearly and declare that neither the passage from the Letter to the Thessalonians nor any other passage of the Bible may be used to support the collection of ideas about the Jews which I have mentioned, but it finally did so in the Vatican II Declaration on the Relationship of the Church to Non-Christian Religions: "Although the Church is the new people of God, the Jews should not be presented as repudiated or cursed by God, as if such views followed from the holy scriptures. All should take pains, then, lest in catechetical instruction and in the preaching of God's Word they teach anything out of harmony with the truth of the gospel and the spirit of Christ."

The passage, therefore, is simply the angry outburst of a travelling apostle who finds, wherever he goes, that synagogue officials have heard about him and have taken steps, sometimes by calling the police, to keep him from standing up in the synagogue to preach the new Christian message. Now that the police in Rome are giving the Jews there a hard time, Paul feels



From Father Abbott's article, we learn that the beauty of nature is like the beauty of human love. (NC Photo by Frank Hoy)

## WHAT DIFFERENCE DOES JESUS MAKE?

## Where shall we look for Christ?

BY FRANK SHEED

An examination of conscience can be a lacerating experience. It is not our conscience, however, that we are about to examine, but our consciousness, our actual awareness of Christ.

In an earlier column I described the incident of hundreds of Catholic high school boys and girls discussing the point of going to Mass, without once mentioning Christ; and indeed, in all the heated arguments we got into about the new Mass rituals, it is rare to find him figuring. This is only one of many matters on which men have managed to stop adverting to him. Take a quick look at another of them.

Priests have been leaving because of the failure of the Institutional Church. In their apologies they tell of its injustice and callousness, of its insensitivity to mankind's real needs. It is odd how seldom they mention Christ, odd how seldom we notice the omission.

One is reminded of the scorching attacks made by the prophets in Institutional Israel. Had the prophets and all the holy ones abandoned it, there would have been no Israel left to produce Elizabeth and John the Baptist, Mary and Joseph and Peter and John and Paul, to say nothing of so many magnificent sons of Israel who never found Christ. But it never occurred to them to leave.

Israel was the People of God, and God was with his People. The running of the Institution might be at any given period in good hands or bad, competent or incompetent; but institution there had to be otherwise the treasures of truth and worship entrusted to the People of God would have been left to the mercy of every wind that blew and would soon have been reduced to a chaos of glittering bits and pieces.

WE DO NOT BELONG to the Church because of Pope or hierarchy; we may like them or dislike them, but they are not the point. If we think they are handling the Church outrageously, our first instinctive reaction should be grief for Christ whose work they are damaging, whose face they are obscuring. In that feeling we should make our protest—very much as St. John Fisher could say "If the

things are being evened up. It is not a theological passage. It is an emotional commentary on current events. The effort to see it as a doctrinal passage has been a mistake.

## DISCUSSION QUESTIONS:

1. What are St. Paul's views regarding the holiness of marriage?
2. Why is 1 Thessalonians 2:14-16 considered to be the root of anti-Semitism in the Christian Church?

Pope does not reform the Curia God will," yet die on the headman's block for Papal Supremacy.

The trouble is that Popes and Bishops are so spectacularly present, Jesus so quietly. The world does not listen to him. How much listening do we do ourselves? He said scores of things. We remember a sparse handful: "Thou art Peter," "Take up thy bed and walk," "Get thee behind me, Satan" (not always realized as spoken to the miserable Peter), "Whose sins you shall forgive," "My God, my God why hast thou forsaken me?" Each one of us could add a few more, but what proportion would they bear to the superb mass of even as much as the Gospels record?

He promised to be with us till the world ends, and he wants us to be with him. "Come unto ME," he urges, "all you who labor and I will give you rest." Books or lectures about honesty in the Church tend to be about the dishonesty of our leaders. But what matters most to our individual selves is our own honesty, that we should not be fooling ourselves—deceiving others is sin, deceiving ourselves is insanity. Christ wants our company. DO WE WANT HIS? The Church, I have noted, can fill our horizon to the exclusion of its Founder.

The world can block out both. The Church used to understand the value of reminders, words or acts that could make him suddenly present in a distracting world—crucifixes, ejaculatory prayers, meatless Fridays, confession, visits to the Blessed Sacrament (I never came away from a visit without feeling, in that moment, closer to him). But basic to them all, releasing their full power to help, is personal knowledge of Jesus himself.

MOST OF US, I FANCY, still feel that we ought to know the Christ of Galilee and Judea better than we do. We make fitful resolutions to do some serious Gospel reading, as we make fitful resolutions to reduce our weight. But a new sound is heard among us—the Christ of the Gospels is all very well, we hear, but he was 2000 years ago; what matters to me is seeing Christ in my fellow man.

We shall be looking a lot at this phrase. One sometimes wonders what it is saying. If it means that we treat even one of our fellows as though he were Christ, it is a vast commitment of love and service. But surely one is more equipped to recognize Christ as he meets us in others by knowing him as he was in himself.

## Original Sin

(Continued from Page 6)

human situation and the further precisations added by Catholic theologians of other ages, the Church today is trying to translate these insights into more contemporary language and perspective. A great deal of mystery remains and always will, but the approach through experience makes possible a more direct, personal grasp of the reality of Original Sin in today's situation.

INSTEAD OF BEING preoccupied with how it all started, theologians and religious educators are more concerned with discerning what it means today and what is to be done about it. The exact historical beginnings are hidden in the misty unknown of prehistory, millions of years before the story of Adam and Eve was written. The story of Adam and Eve is not a historical document but the attempt of God's People in a given time and culture to explain the same mystery that we experience in our world and in our hearts still today.

In the face of this mystery of evil we are stimulated to penetrate the

human facade of self-righteousness and the myth of uninterrupted human progress. We are challenged to recognize our need, the need of the whole human race. We are all poor in this respect, all in need of help from a God who so believes in us and our world that He sent His only Son to save us. For the believer the experience of evil does not lead to despair or disillusion; it opens one in an attitude of hope to the equally present mystery of God's faithful love. "Where sin was multiplied, grace immeasurable exceeded it, in order that, as sin established its reign by way of death, so God's grace might establish its reign in righteousness, and issue in eternal life through Jesus Christ our Lord" (Rom. 5:21).

With this hope we are encouraged to commit ourselves to do all we can to work with God to improve the quality of human life.

## DISCUSSION QUESTIONS:

1. What does the Constitution on Divine Revelation say about tradition?
2. What is your understanding of Original Sin?

## WORSHIP AND THE WORLD

## Green vestments in White Alaska

BY FR. JOSEPH M. CHAMPLIN

The citizens of Anchorage smell oil in the air and feel profits in their pockets. They anticipate significant growth through the next decade and investors already are preparing for an increase in the city's population. A big Holiday Inn is under construction, and several tall hotels or apartment buildings now rise skyward in imitation of the surrounding snow-capped mountains.

Alaska is a huge, sparsely populated mission territory for the Church. Last month, 42 priests of the Anchorage-Juneau area gathered for a two-day clerical conference and some of them travelled over 700 miles from their parishes to reach the retreat house where sessions took place. Archbishop Joseph Ryan of Anchorage and newly ordained (the term consecrated has been dropped by Rome) Bishop Francis Hurley of Juneau often take to the air by commercial jet or Piper Cub for episcopal visitation of pastors, parishes and people. Frequently, an airplane is not only the fastest, but the sole way of reaching an isolated community.

Father Anthony O'Carroll, an enthusiastic, well-read Irishman who left his teaching post on the Emerald Isle last year to work for a limited period on the Alaska "missions," shepherds 160 families in Palmer, a village an hour's drive from Anchorage. His parish covers an area the size of Ireland and to reach his people the pastor plans in the months ahead to offer "station" Masses at houses throughout the territory. Four or five families will meet in one home according to a schedule for instruction, the Eucharist and a bit of socializing.

THE PRINCIPLES in our revised liturgy should help Father O'Carroll with these weekday Masses. He will want to select the readings and prayers which best fit the circumstances of each tiny congregation and every eucharistic celebration. Before reformation of the Roman Missal, such adaptation was rarely permitted. The Church calendar tightly regulated these matters, and there were few open days. We have more—almost unlimited—freedom today. In November, for example, 16 dates are listed as either weekdays or optional memorials.

Article 316 of the General Instruction specifies the options a celebrant and liturgy planning committee enjoy in these situations. "On optional memorials the priest may choose the Mass of the weekday, or the saint of the day, or of the saints commemorated or mentioned in the martyrology that day, a Mass for a various occasion, or a votive Mass. On a weekday of the year, he may choose the weekday Mass, the Mass of a saint mentioned in the martyrology that day, a Mass for a various occasion, or a votive Mass."

Later articles 332-333 go even further. The bishop, in virtue of these norms, may permit special Masses on any day except solemnities and certain Sundays. Moreover, the celebrant may decide on his own, in cases of "some genuine need," to employ these unique celebrations on obligatory memorials as well as on those days already cited. In addition, the American bishops have decreed that any biblical text in the lectionary may be used in the formulation of Masses for particular occasions.

THIS LATITUDE should not be interpreted as a return to the pre-Vatican II period of repeated "black" or "green" Masses. Article 316 expressly states: "The Mass for the dead should be used sparingly. Every Mass is offered for both the living and the dead, and there is a remembrance of the dead in each eucharistic prayer." Nor should priests feel encouraged to don "green" vestments on every weekday and limit their choice to the previous Sunday's prayers. A little variety within the week requires effort in planning, but it will improve the service, please the people and help the celebrant.

In this connection we want to mention that the present confusion between Sundays *bi* and *ter* and "after Pentecost" will end in the near future when a revised sacramentary is published. The current lectionary follows the reformed calendar; the sacramentary we now use naturally observes the older one. I know of no sure and easy method at this time for keeping the different enumerations clear, except a swift check before Mass begins.

## DISCUSSION QUESTIONS:

1. How does the new revised Mass relate help us make our liturgy more relevant?
2. Should the laity be involved in selecting the readings at Mass?

# KNOW YOUR FAITH



## TIC TACKER

## It's UNICEF Trick or Treat time

BY PAUL G. FOX

For the 21st consecutive year, Archdiocesan youngsters will be joining millions of American kids collecting nickels and dimes for the United Nations Children's Fund on or before Halloween.

Started originally by a group of youngsters in an eastern city who decided to aid needy children instead of the usual collection of candy and popcorn balls, they sent \$17 to UNICEF as a contribution. Since that time nearly every community in all 50 states have participated in the Trick or Treat for UNICEF campaign. Last year, more than \$3 million was contributed.

In the Indianapolis-area in 1969, more than \$9,500 was donated to the Indianapolis Committee for UNICEF, while another \$2,000 was mailed directly to UNICEF in New York. Statewide, more than \$86,000 was collected last year during the Trick or Treat campaign.

A growing number of Catholic schools are participating in the campaign each year. In some instances the children are given the familiar orange and black coin cartons to canvass their neighborhoods, while in a few schools the children make a contribution to a classroom container during the school's costumed Halloween party. A few Junior CYO units also participate.

Posters, coin cartons and other UNICEF literature is available for school, group and individual campaigns from the Indianapolis UNICEF office, located at 644 E. 38th St., Room 201. The office phone numbers are 926-0696 and 926-5814.

As an aid in the collection, permission has been given by Indianapolis Fire Chief David A. Russell for all 34 neighborhood fire houses to receive UNICEF donations. Youngsters or group leaders can leave their collections in the care of their neighborhood firemen.

All UNICEF contributions will be forwarded to the United Nations Children's Fund, to help meet the organization's \$54.5 million current budget of financing humanitarian projects in 115 developing nations.

Since its inception, UNICEF has been endorsed by the Holy See and every U.S. President since President Harry S. Truman. If that's name-dropping, it is intentional.

HERE AND THERE—ROBERT VERNICK, manager of the CATHOLIC SALVAGE BUREAU, reports that the agency will open a second store on November 2 at 2801 W. 10th St., across from the Slovenian National Home. The new outlet will replace the former Fayette Street Catholic Salvage Branch, destroyed last year by fire. Among the more interesting parish education programs scheduled recently to promote Catholic education was given at

HOLY CROSS CENTRAL SCHOOL, Indianapolis. Representatives from each of the eight grades presented a panel program to the school's Parents Interested in Children (PIC) organization. Panelists who offered their views on education included: BETTY SERVISS, RHONDA CHURCH, ARNOLD DUMANAL, DONA HUE, KATRINA KNARR, BRIAN NEVINS, MARINA YOUNG, and JODY RADY. Observers said the youngsters did a "terrific job." An appreciation plaque was recently presented to OUR LADY OF FATIMA COUNCIL KNIGHTS OF COLUMBUS by the Murat Fireman's Club in recognition for the Council's sponsorship of a dinner-dance representing the two organizations. Representing the Murat Fireman's Club in the presentation were Larry Zuck, president; George Greenwalt and Ed Pierce, past presidents.

NAMES IN THE NEWS—MISS MARY LOUISE ELIURE, executive director of ST. ELIZABETH'S HOME, and ANTHONY J. LOGAN, adoption caseworker there, will participate in sessions of the 79th Indiana Conference on Social Welfare, to be held November 4-6 at the Marriott Hotel, Indianapolis. Miss Eliure will appear on a panel discussion on "Meeting the education needs of the unwed mother." Logan will moderate an open forum on "Mixed Racial and Cross-Racial Adoptions and Minority Group Children." DR. CHARLES R. THOMAS had been elected chairman of the board of directors for the Marion County Medical Society for 1971. The obstetrician/gynecologist is medical staff president of the St. FRANCIS HOSPITAL CENTER, Beech Grove, and also serves as advisory board chairman of the hospital's obstetrical technician training program. The Greater Indianapolis Crusade for Christ, featuring Bill Glass, former all-pro defensive end with the Cleveland Browns, will make an 8:30 a.m. appearance at BREBEUF PREPARATORY SCHOOL on Friday, Oct. 30. The Crusade will continue in the Indiana State Fairgrounds Coliseum until Sunday, Nov. 1.

COMMENTARY ON EDUCATION WEEK—With only scattered reports returned from Archdiocesan parishes, the Archdiocesan Coordinator for the Committee on Nonpublic Schools believes that last Sunday's Open House in Catholic Schools can be termed successful. CHARLES J. SCHISLA stated that early reports indicate general surprise at the extent of support for state aid to nonpublic schools, as evidenced by the statewide campaign. He also commented that the Open House provided many parents and other parishioners without school-age children the "first real opportunity" to visit regular classroom operations in many years.

## Marian College opens annual fund campaign

INDIANAPOLIS—Marian College has launched its annual fund drive in conjunction with Wednesday, being asked to distribution of the President's survey all aspects of the liberal arts institution, and to devise a 1969-70 as its most successful master plan for its future in fund raising year with a 40 per cent increase in contributions.

Nationally, many public and private colleges and universities reported that the last academic year saw heavy deficit spending the academic freedom so crucial and decreased donations. In discussing change, Guzzetta writes that it must come in an orderly fashion "if each member of our community is to maintain the academic freedom so crucial and decreased donations."

D. J. Guzzetta's report show a "Chaos," he says, "cannot balanced budget and record reign." Calling the 1969-70 academic year the "year of adjustment," Guzzetta notes, "Some members of the college community discovered that Marian's philosophy was contrary to theirs and sought other academic settings."

RHETORICALLY asking why anyone today should invest in higher education, considering continued reports of disruption and violence, Guzzetta proposes that such investments should continue because "the four undergraduate college years are vital ones in which an individual young man or woman may receive not only sound scholastic and professional guidance, but at Marian College at the same time and in the same place, the moral and social guidance so difficult to find in so many of the more impersonal institutions of higher learning."

In addition, he characterizes most students as attending classes, taking tests and generally pursuing an education.

The fund drive is concentrated on individual membership in the Marian College Associates. The Associates are divided into three levels of giving. The President's Division for those donating \$1,000 or more; the 500 Division for donors of from \$500 to \$999, and the Century Division for gifts of \$100 to \$499.

Guzzetta, now in his third year as president of the Cold Spring Road campus, anticipates long range changes for Marian as a result of a self-study to be conducted this year by members of the college community and residents of Indianapolis.

## Northwest Area congress slated

INDIANAPOLIS—A panel of city officials, including Mayor Richard Lugar and Police Chief Winston Churchill, will address the first annual congress of the United Northwest Area on Sunday at 2:30 p.m. in the Crispus Attucks High School auditorium.

UNWA, a newly-organized community association, is supported by many church groups on the northwest side of the city. Father Clarence R. Waldon, pastor of Holy Angels parish, and the Rev. T. Garrett Benjamin, pastor of Second Christian Church, are co-chairmen of an ad hoc committee planning the congress. Father Waldon also is chairman of the resolutions committee.

More than 500 northwestside residents are expected to attend the meeting and support resolutions making UNWA an official forum for discussion and action on the area's diverse problems.

## NEW OFFICERS

RICHMOND, Ind.—Mrs. Walter J. Imhoff was recently elected regent of Little Flower Circle, No. 350, Daughters of Isabella. Other new officers include Mrs. Ben Habing, treasurer; Mrs. Ellen Hercules, financial secretary; Mrs. Robert Brandenburg, recording secretary and Miss Bertha Habing, scribe. Also Mrs. Richard W. Thomas, chancellor, Mrs. Donald Ebacher, custodian and Mrs. Peter Ballard, monitor. Mrs. J. L. Dolan is the past regent.

## MARIAN MUSICAL

INDIANAPOLIS—"Celebration," the musical ritual battle between Summer and Winter, Youth and Age, will be given in two performances this week-end at Marian College. Written by Tom Jones and Harvey Schmidt, the musical will be presented at 8 p.m. Saturday and Sunday in the college auditorium.

## RUMMAGE SALE

INDIANAPOLIS—A rummage sale will be held in Assumption parish hall, 1105 S. Blaine, Saturday, Oct. 24, beginning at 9 a.m.



IN WOODS PLAY—Cliff Lambert and Mary Pat Slevin play the lead roles in Tennessee Williams' "Summer and Smoke," to open the drama season this week-end at St. Mary-of-the-Woods College. Performances will be given at 8:30 p.m. in the Cecilia Auditorium of the Conservatory of Music. Director will be Sister Kathryn Martin, S.P., area adviser of speech and drama of the division of fine arts.

## Stresses need for dialogue

WASHINGTON—Ecumenical dialogue should deal with social issues, such as war and peace, racial tensions and social justice, a Catholic official said here because it is in this area "that Christian disunity presents the greatest scandal to the world."

Social issues lend themselves to ecumenical dialogue, said Msgr. Bernard Law, executive director of the National Conference of Catholic Bishops' Committee on Ecumenical and Interreligious Affairs.

"The dialogue necessary on these issues is not only ecumenical but internal," he said in an interview, because "on social issues, one finds agreement and disagreement cutting across denominational lines."

"The classic theological questions must be included, but discussion should not be limited to them. 'It is in the area of social issues that Christian disunity presents the greatest scandal to the world. For those who do not have faith in Christ, questions of ecclesiology, the Eucharist and the ministry do not have much meaning, but everyone faces the problems of war, of racial tension, of social justice.'

"Roman Catholic Christians and Protestant Christians are in the equal need of bringing the Gospel message to bear on the great issues of our time. Resistance to doing this is present in Protestant communities and in the Catholic Church."

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## DCCW to meet

SIBERIA, Ind.—Mrs. Thomas O'Connor, president of the Tell City Deany Council of Catholic Women, will preside at the quarterly meeting of the council to be held at 2 p.m., Sunday, Oct. 25, in St. Martin's parish hall. A board meeting will precede the regular meeting at 1:30 p.m.

## GUIDE TO MEET

NEW ALBANY, Ind.—The Providence Guild will meet Wednesday, Oct. 28. A pantry shower will be held for the Sisters. Guild members are urged to bring a prospective member to the meeting.

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**ST. JOHN'S FESTIVAL 'HOPEFULS'**—The six youngsters above, members of St. John's parish in downtown Indianapolis, are hopeful of winning the attractive doll shown above during the parish's Festival and Fish Fry, scheduled Saturday, Oct. 24, from 1 to 9 p.m. What makes the doll especially attractive is that its "dress" is made of 25 dollar bills. The youngsters, from left, are: Cynthia Aquilar, Dawn Wendler, John Rivera, Beatrice Dale, Deborah VanDeVanter and Suzanne Brouse. The Fish Fry serving will take place in the old Fire Station 13 building, located across from the church at Capitol and Maryland Streets. The public is invited to the event. Grand Prize is a color television set.

## NATIONAL HONOR

## Six Marian graduates on 'outstanding' list

INDIANAPOLIS—Six Marian members of the planning committee for the new Attucks College graduates have been named to the 1970 edition of high school. A member of the "Outstanding Young Men of America," Daniels, also belongs

The six, all but one of whom teaches school, were selected on the basis of their personal, professional and community achievements.

Legislative candidate John Charles Cesnik, a 1958 Day, a 1963 graduate, also will graduate, currently works for Lilly Industrial Coating. He is earned a master's degree in past president of the Triangle Government from Indiana Neighborhood Association, and University and currently is a Junior Achievement Advisor, a member of St. Michael's Catholic Church Choir and a member of the American Chemical Society.

DALLAS K. DANIELS, a 1963 alumnus, teaches social studies at Crispus Attucks High School and has been an active



RECEIVES HONOR—John Muesel, 1970 graduate of Shaw Memorial High School, Madison, has been named to the 1970 edition of Merit's "Who's Who Among American High School Students." The publication lists 2.2 percent of the nation's 2.7 million high school juniors and seniors. Muesel, also cited in the 1969 publication, was recognized for awards in scholarship, athletics, Boy Scouts, 4-H and citizenship. He currently attends Hanover College.

## Dance slated

INDIANAPOLIS—St. Ann's parish will sponsor a fall dance Saturday, Oct. 24, in the school hall at 2839 S. McClure St. The "Diminished 5th" will provide music for dancing from 9 p.m. until 1 a.m. Tickets are \$3 a couple. For table reservations call Mrs. Illich, 856-5349 or Mrs. Tague, 856-6184.

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## + Remember them in your prayers

CAMBRIDGE CITY  
EMMA F. FINK, 67, St. Elizabeth's, Oct. 19. Wife of Raymond E. Fink of Connersville; Raymond E. Fink of Mount Rainier, Md.; Mrs. Ethel M. Miller, Mrs. Dorothy E. Hicks, Mrs. Mary L. Moore, Mrs. Cora M. Marshall and Larry E. Fink, all of Cambridge City; sister of Mrs. Catherine Crawley of Mazon, Ill.; Alfred Rich of Brookville and Charles Rich of West College Corner.

FLOYDS KNOBS  
PETER ANDRES, 85, St. Mary-of-the-Knobs Church, Oct. 14. Husband of Rosa; father of Elmer Andres of Louisville; Ann Andres of New Albany; Mrs. Leona Loson; Mrs. Alberta Bertrand; Mrs. Mildred Nienhoff; Mrs. Judy Bone; and Rita Nidol, all of Floyds Knobs. A sister also survives.

INDIANAPOLIS  
ROBERT EUGENE O'NEILL, 23, Holy Trinity, Oct. 14. Husband of Judy Ann; brother of Dolores Patterson, Evelyn Neims, John, Joseph, Thomas and Ralph O'Neill; son of William D. O'Neill.

JOHN BERNARD DELANEY, 73, St. Patrick's, Oct. 14. Husband of Mary Bernadette; father of John, Moran, Bernard W. and Richard F. Delaney; brother of Mrs. Robert Waterbury and Frank Delaney.

FLORENCE M. ZIX, 56, Little Flower, Oct. 15. Sister of Geneva J. Zix.

ROBERT LEE COLLINS, 65, Assumption, Oct. 15. Husband of Catherine F.J. brother of John W. Collins, Joseph R. and Richard S. Collins.

JANET H. HOLZER, 78, Sacred Heart, Oct. 15. Husband of Christina; father of Father Werner Holzer, O.F.M., Maria, Metrin, and Francis Holzer and Father Peter O. Holzer, O.F.M., brother of Catherine Koher, Edward, Enoch, Henry and Clarence Holzer.

IMARY A. KEYSER, 92, St. Philip Neri, Oct. 16. Sister of Lena, Annie and John Mangold.

IRINEHARD B. PRESTEL, 95, St. Patrick's, Oct. 16. Father of Edith Kinney, Henrietta, Madeline, Louise, Stucker, Marie Ivory, Dorothy Bray, Delaney, brother of Mrs. Robert Bauman.

IMARY F. SCOTT, 80, St. Jude's, Oct. 17. Mother of Elizabeth L. Volpatti, Frank Bloomer, Harold E. James L. and John A. McNett.

JAMES EMMETT MCNEARNEY, 87, Assumption, Oct. 17. Husband of Pauline; father of Mary Walsh, James E. McNeary Jr. and Charles E. Hamilton.

JOSEPH B. WADE, 82, St. Patrick's, Oct. 17. Husband of Helen; father of John T. Joseph E. Edward, Elizabeth, Joan and Louise Wade.

\*During this week 20 years ago, more than 8,000 persons crowded Terre Haute's Memorial Stadium to hear Father Patrick Peyton conduct the Family Rosary Crusade.

JEFFERSONVILLE  
NORA A. MANION, 66, St. Augustine, Oct. 12. Sister of James J. Manion of Louisville.

IANNE BARBARA GOEBEL, 89, St. Michael, Oct. 6.

HAZEL ZAPP, 76, St. Mary's, Oct. 21. Father of Joseph M. Ehrmantraut, Mary Foreman, Vera Huntington and Mildred Coon; brother of Frances Kelly, Eva, Frank and Joe Ehrmantraut.

NAVILETON  
THEODORA GELTMAKER, 89, St. Mary's, Oct. 20. Mother of William E. Geltmaker and Mary Louise; mother of Mrs. Floyd Conroy. A sister also survives.

RICHMOND  
T M A R I A A N T O N E T T E Little Sisters of the Poor Family, Oct. 16. Mother of Mrs. Joseph Sens of Hamilton, O.; Mrs. Don Thomas of

Oxford, O.; Mrs. Parker, Dominic and Raymond Mitron, all of Richmond; sister of Mrs. Constance Laurion, Mrs. Lucy Mitron and Frank Anselio, all of Italy.

ST. MICHAEL  
GEORGE C. HEDINGER, 70, St. Michael, Oct. 17. Husband of Martha; father of Otto and Eugene Hedinger, both of Ferdinand; David Hedinger of St. Michael; Daniel Lee Hedinger with the U.S. Navy; Mrs. Marlene Williams of Patterson, N.J.; Mrs. Imelda Thomas of Jacksonville, Ark.; Mrs. Martha Jean Lee of Oklahoma; stepfather of Everett and Robert Greenwood, both of Valley Station, Ky.; Mrs. Kinchloe Henderson of Cloverport, Ky.; Mrs. Gerald Alexander of Booneville, Miss.; Mrs. Greenwood of St. Michael; half-brother of Leo, Ben and Herb Ebert of Ferdinand; Mrs. Rose Schepers of Jaser and Mrs. Emil Bagle of Ferdinand.

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T M A R I A A N T O N E T T E Little Sisters of the Poor Family, Oct. 16. Mother of Mrs. Joseph Sens of Hamilton, O.; Mrs. Don Thomas of

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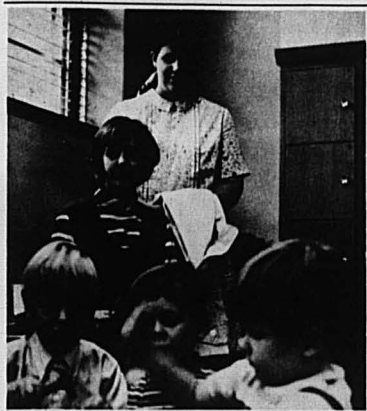
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## VIEWING WITH ARNOLD

## A shocker from Preminger

BY JAMES W. ARNOLD

The crippled get equal time as an abused minority group in Otto Preminger's "Tell Me That You Love Me, June Moon," a film that has its heart in the right place but comes equipped with very heavy feet. Preminger directs as subtly as a bulldozer scrapes up dirt, but at least the pretty much like a monster message is clear, and there is a large audience that probably won't mind being moved, even if it happens to be by a tractor.



OBSERVE MONTESSORI SCHOOL—Thirty-eight students of Ladywood-St. Agnes School, Indianapolis, recently visited the Montessori School at St. Mary-of-the-Woods College during an "independent study day" sponsored by the college. Shown above are two Indianapolis students—Marilyn Born, seated, and Brooke McClung. Other students selected areas of individual interest including art, interior design and drama.

Junie Moon (Liza Minnelli) is a mysterious epileptic-type seizures, and a red-headed paralytic (Robert Moore) who is also a homosexual—now there is a character with problems—set up housekeeping in a rundown bungalow that nobody else wants. The film goes on to explore the nature of ugliness and injury—of body and soul—and makes the point that love and will can conquer the spiritual if not the physical.

AMONG THOSE eventually involved: A kindly fishmonger (James Coco), a fat "Marty" type who considers himself ugly but clearly is the embodiment of Christian charity; he is not put off by Junie's appearance and falls for her. A heavy, vicious neighbor who feels superior to the cripples next door but has actually made himself ugly by his meanness of spirit. An eccentric dowager (strictly Hollywood rocco) who thinks she can make the paralytic walk by offering him a lot of money. An old black woman, another hospital friend, who is dragged in just long enough to remember her nondescript but beloved dead husband. "It's hard to tell you who end up having a case on."

The fishmonger finances a seashore vacation as therapy for the group, and while there Junie and Arthur, the epileptic, first resist and then accept a love that is inevitably going to be tragic. The homosexual meets a splendidly constructed black beach boy (ex-football star Fred Williamson), who gently carries him around to all the sights. At first it isn't clear where Preminger is taking us with this relationship; it is intercut with Junie's romance so as to suggest compassion, and it begins to look like the first major film exercise in Gay Liberation.

But it develops that the beach boy has a beautiful, poetry-quoting friend (Emily Yancy), who takes our man out to the beach and turns him on—perhaps an unintended contribution to the myth of black super-sexuality. After that he speaks in a deeper voice and announces that he's not baking to be worth \$100,000. The brownies anymore. So it is a conventional, if perhaps questionable, moral on what love and generosity can achieve with disfigurements that are curable. But it must be conceded that actor Moore's honest, yet restrained portrait of an

intelligent, likeable fellow who seems hardly conscious of his deformity is one of the more adult film treatments of the above-ground homosexual.

It's also plain that "June Moon" is not your average CP movie, nor ideal afternoon entertainment for the kiddies. Scripted by Marjorie Kellogg from her own novel, it gets in heavy social lies and the cruel habits of "normal" people toward the handicapped. (Yet often Preminger pushes this close to parody, e.g. schoolkids who interrupt a song about brotherhood to taunt Junie about her face.)

But mostly the movie is personal drama, and on that level really not quite up to comparable films of the past, including not only plain-Jane soap operas but such movies as "Freaks," "A Woman's Face," "The Enchanted Cottage," "Johnny Belinda," "David and Lisa," and "Charly." Even so, the ideas that one can live decently with deformity, that beauty involves much more than appearance and grace more than physical competence, have positive value.

Preminger, for all his formidable reputation, has never really made an excellent movie, unless you go all the way back to "Laura." He is constantly undone by his taste for easy emotion (using a loyal dog as a device to milk a scene for poignance) and for the bizarre. His flashbacks to Arthur's life in a state home for the retarded are made ludicrous by a wild technique that includes distortion and putting all the characters in black and white except Arthur, who is in his present size and resembles Gulliver among the Lilliputians.

The scenes of the homosexual's early life seem intentionally funny and slapstick, and that doesn't fit either. But the prize goes to the moment when the dowager tries to coax Moore out of his wheelchair by holding out an ancient paper scroll that happens to be worth \$100,000. The connection with old miracle movies can't be accidental, but if it's the joke it's the kind that A—4 morally unobjectionable for adults with reservations.)

RECOMMENDED: (Please note specific NCMP moral ratings.) On a Clear Day You Can See Forever (A-4), 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).

## Ladies of Charity set rummage sale

INDIANAPOLIS—The Ladies of Charity of St. Vincent de Paul will sponsor a two-day rummage sale Friday and Saturday, Oct. 30 and 31, at 2510 N. Capitol Ave. Miscellaneous articles, clothing, jewelry and household furnishings will be sold on Friday from 9 a.m. until 5 p.m. and on Saturday from 9 a.m. until 4 p.m.

Proceeds will be used for fuel, clothing and food for needy families. Mrs. Paul Kirchner is chairman.

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## INDIANAPOLIS

## Calendar of Events

FRIDAY, OCT. 23  
RUMMAGE SALE, St. Roch's school hall, Summer and S. Sheridan Sts., from 1 to 7 p.m. today; Saturday, from 10 a.m. until 3 p.m.

SATURDAY, OCT. 24  
St. JOHN'S PARISH FISH FRY, in old Fire Station 13, across the street from St. John's Church, from 12 noon until 9 p.m.

RUMMAGE SALE, sponsored by the Ladies Guild, Infant Jesus of Prague KC Council, at St. Mary's Child Center, 311 N. New Jersey St., from 10 a.m. to 3 p.m.

SUNDAY, OCT. 25  
S.A.C.R.D. H.E.A.R.T. FRATERNITY, Third Order of St. Francis, will meet at 3 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.; Socinia 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. school social room, Speedway, 7 p.m.; SUNDAY: Cardinal Ritter High School at 6 p.m.



"HOOTIN' AND HAUNTIN' DANCE—The Women's Club of Christ the King parish, Indianapolis, will sponsor a dance with the theme 'Hootin' and Hauntin'' on Friday, Oct. 30, at St. Plus X Council Knights of Columbus, 2109 E. 71st St. Co-chairmen of the event are Mr. and Mrs. Gus Jones and Mr. and Mrs. Larry Valant. Shown above are Mrs. Janice Newbold, right, decorations chairman, and the co-chairmen, Mrs. Jones, left, and Mrs. Valant. Tickets for the optional costume affair are \$5 per couple and are available at the door. Prizes will be awarded for costumes.

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## PLAN BAKE SALE

TELL CITY, Ind.—The Home Economics class of St. Paul's school will hold a bake sale in the school cafeteria after all of the Masses on Sunday, Oct. 25. All profits will be used for the missions.

## St. Malachy Booster Club ANNUAL

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Pd. Pol. Adv.

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SCENES OF OPEN HOUSE SUNDAY—Officials of the Committee on Nonpublic Schools and the Catholic Office of Education voiced general satisfaction with the results of last Sunday's Open House in nearly all elementary and secondary schools of the Archdiocese. "Strangers" and other school visitors were outnumbered by parents as the two-hour school schedule



was considered a regular school day on the calendar. The Criterion's photographer made the rounds of several schools, including Our Lady of Grace Academy, Beech Grove, Holy Angels and St. Roch's Schools, Indianapolis. In the first photo above, Sister Louise Hoening, O.S.B., principal of Our Lady of Grace Academy, greets students as they leave the bus. At Holy



Angels School (second photo) a doorway conversation involves the pastor, Father Clarence Waldon, Mrs. Lawrence Collier, a parent and member of the parish school board, and the school principal, Sister Anne Julia, C.S.J. In the final photo, Mrs. Mary Ann Chamberlain, social studies teacher at St. Roch's School, conducts a class session.

## J. Joseph Tuohy is elected to Marian Board of Trustees

INDIANAPOLIS—J. Joseph Tuohy, president of American Fletcher National Bank, was elected to the Board of Trustees of Marian College during its annual meeting last week.

### Theatre Guild sets auditions

INDIANAPOLIS—Public auditions for the Catholic Theatre Guild's production of "The Loud Red Patrick" have been scheduled Sunday, Oct. 25, from 2 to 4 p.m. at the Knights of Columbus, 13th and Delaware.

since 1961, assuming the presidency this year. He is a director of various organizations including the Indianapolis Chamber of Commerce, Goodwill Industries, Indiana Catholic Conference and Brebeuf Preparatory School, United Fund, Junior Achievement and is a past president of the Indianapolis Travelers' Aid Society.

THE MARIAN TRUSTEES also re-elected Mother Marie Dillhoff to the Board's chairmanship. Mother Marie is the Mother Superior of the Sisters of St. Francis at Oldenburg, the founding Catholic order of the College. Board member John J. Dillon, former Indiana State Attorney General, was re-elected vice chairman and Sister Norma Rocklage, acting dean of academic affairs, was elected secretary.

In other business, Dr. V. J. Miller was appointed acting director of guidance and counseling at the college; Miss Ann Buchanan was appointed resident director of the women's dormitory; and James F. Hill was named Marian's research assistant to the Consortium of Urban Education, Indianapolis.

MISS BUCHANAN HAS a master's degree in counseling and guidance from Indiana University and was a teaching assistant there in educational psychology and in guidance and counseling. During the past summer she conducted an IU-sponsored Student Leadership Institute.

Hill joins the Marian faculty with a master's in geography from Indiana University. In addition to his research activities, he will teach geography.

In other business, Marian President D. J. Guzzetta reported the small, liberal arts college had gone through

another academic year without any deficit spending.

THE BOARD ALSO GAVE final approval to creation of a self-study commission comprised of members of the college community and Indianapolis residents. The commission is charged with assessing the potential of the college and developing a master plan for its future growth.

Other members of the Board re-elected were: Msgr. Raymond T. Bosler, Indianapolis; Sister Mary Mark Deters, Cincinnati; Mr. Ben Dumont, Indianapolis; Sister Marie Kathleen Maudlin, Cincinnati; Sister Marina Pucke, Evansville; Sister Helen Catherine Wagner, Oldenburg.

### 'Know Candidates' Night scheduled

INDIANAPOLIS—"Know Your Candidates Night" has been slated at Our Lady of Lourdes parish for 8 p.m. Tuesday, Oct. 27.

Appearing in the school cafeteria that evening will be the following candidates: Eleventh District Congressman—Andrew Jacobs, Jr., and Daniel Burton; Marion County Prosecutor—Noble Peary and John Christ; Marion County Sheriff—Lee Eads and Robert O'Neal.

Also expected to attend are candidates from both political parties for the offices of Superior Court Judge, Criminal Court Judge, Probate Court Judge, State Representative, State Senator and Warren Township Trustee.

The program is sponsored by the parish Women's Club. Program chairman is Mrs. Clinton Hudson.

NEW OFFICERS  
SELLERSBURG, Ind.—Newly elected officers of the Ladies' Club of St. Paul parish are Mrs. William Pennington, president; Mrs. Charles Rothbauer, vice-president, and Mrs. Vernie Woods Jr., secretary-treasurer.

SAUNDAY, OCT. 25—"Why Young People No Longer Go To Church," panel, 8 p.m., Little Flower, Indianapolis. "New Rite of Baptism and Marriage," lecture, 7:30 p.m., St. John, Osgood.

MONDAY, OCT. 26—"Why Changes," discussion, 7:30 p.m., St. Gabriel, Indianapolis. "What Do We Believe?," discussion, 8:30 p.m., Little Flower, Indianapolis. "Speaking About Prayer," discussion, 8:30 p.m., Little Flower, Indianapolis. "School of Christian Living," discussion, 8 p.m., Holy Family, Richmond. "Adult Enrichment," lecture/discussion, 7:30 p.m., Pope John XXIII, Madison.

TUESDAY, OCT. 27—"Is Nothing Sacred Any More," discussion, 8 p.m., St. Patrick, Indianapolis. "Birth Control," panel, 8 p.m., Little Flower, Indianapolis. "Church History," lecture, 7:30 p.m., St. Joseph, Terre Haute. "Parent Education," lecture/discussion, 8 p.m., St. Catherine, Indianapolis. "Adult Enrichment," lecture/discussion, 7:30 p.m., St. Louis, Batesville.

WEDNESDAY, OCT. 28—"Review of Doctrine," lecture/discussion, 8 p.m., Our Lady of Greenwood, Greenwood. "Sacraments," lecture, 7:30 p.m., Holy Family, Oldenburg. "Adult Enrichment," lecture/discussion, 7:30 p.m., St. Gabriel, Connerville.

THURSDAY, OCT. 29—"The New Testament," discussion, 8:30 p.m., Little Flower, Indianapolis. "Adult Enrichment," discussion/lecture, 7:30 p.m., Ritter High School, Indianapolis.

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## Interracial work merits Woods award

ST. MARY-OF-THE-WOODS, Ind.—A Bloomfield, Ind., teacher who has arranged for inner-city children from metropolitan areas to spend time with small town families, has been named recipient of the Mother Theodore Guerin Medal.

Mrs. Roland F. Farris received the award from the St. Mary-of-the-Woods College Alumnae Association at its organization's annual banquet held at St. Mark's parish, Edgewood and Road 31 South, on Wednesday, Nov. 4. Mrs. Farris received the award from the St. Mary-of-the-Woods College Alumnae Association at its organization's annual banquet held at St. Mark's parish, Edgewood and Road 31 South, on Wednesday, Nov. 4.

Mrs. Farris three years ago founded a program called "Friendly Town," which brings inner-city children from the diocese to spend part of their summer vacations in the Toledo Area Council of Churches, stating that manpower and money could be more effectively used through ecumenical operations.

The 1946 Woods graduate was cited for the service given to her community and her church in Bloomfield and for personifying the ideals of the college and its Alumnae Association.

Two card parties and a luncheon will be held at St. Mark's parish, Edgewood and Road 31 South, on Wednesday, Nov. 4. Co-chairmen of the event are Mrs. Robert C. Sauer and Mrs. Edward Zickler.

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## Urges parishes to join council

TOLEDO, Ohio—Catholic parishes in Greater Toledo were urged by Bishop John A. Donovan to join the city's largest Protestant-Orthodox association.

The head of the Toledo diocese invited the area's 50 parishes to become member congregations of the Toledo Area Council of Churches, stating that manpower and money could be more effectively used through ecumenical operations.

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# ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

Fall Frolic Dance — St. Christopher Church Saturday, October 24 — 9 P.M. — 1 A.M. School Social Room

Carnival Ball — Holy Name Hall — Beech Grove Saturday, October 24 — 9 P.M. till 1 A.M.

Rummage Sale — Assumption School Hall Saturday, October 24 — 9 A.M. — (7)

St. Malachy Booster Club — Spaghetti Supper Saturday, October 24 — 5 P.M. — 8 P.M. School Hall — 320 N. Green St. — Brownsburg

Kiddie Carnival — Pack No. 427 Sunday, October 25 — 2 P.M. — 4 P.M. St. Lawrence Church — Cross Roads Benefit

Fall Rummage Sale Wednesday — Thursday, October 28-29 — 9 A.M. — 3 P.M. Old St. Anthony's — 379 Warman Ave.

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