

# Bishops' collection for country's poor slated this Sunday



VOL. XI, NO. 8

INDIANAPOLIS, INDIANA, NOVEMBER 20, 1970

## DIRECTS R.E. PROGRAM

### Parish-hopping nun moves at fast clip

BY PAUL G. FOX

RICHMOND, Ind.—How does a religious education coordinator adequately cover 15 parishes in 13 cities scattered over a nine-county area?

Hard work, cooperation of pastors and volunteer teachers, and acceptance by students of all ages.

Sister Antoinette Resino, O.S.F., an energetic and personable Franciscan religious educator, sometimes uses her warm, Italian charm to overcome temporary obstacles.

Take, for example, the need for an "operations center" for the Richmond-based RE program.

AFTER OPERATING for a year in a convent basement, the resource center was relocated last September in a former storage room on the second floor of the Richmond Knights of Columbus Council. Considerable scrubbing and painting has transformed the dingy room into a cheerful, daisy-sprinkled library and office.

Some K of C members have wryly suggested that Sister Antoinette's headquarters be moved around the building, room by room, thereby reaping the benefits of her decorating tastes.

With typical Franciscan frugality, she has acquired a donated desk, typewriter, shelving and the promise of a room-size rug. When added to the purchased catechetical materials, the center has a rather complete research department for parish religion teachers.

Budget for the RE center is financed partially through parish assessments and partly through voluntary contributions from the parishes served. Volunteers also help with typing and cataloging of materials.

Sister Antoinette has inaugurated a monthly newsletter to the pastors in her constituent parishes, which she hopes to

## Unity service

INDIANAPOLIS—Immaculate Heart of Mary Church will host an ecumenical service on Thanksgiving Eve for neighboring churches and synagogues. The program will be held at 7:30 p.m. Wednesday, Nov. 25.

The sermon will be given by Rev. Gerald R. Johnson, pastor of Meridian Heights Presbyterian Church. A social hour will follow in the church auditorium.



RE CENTER COVERS NINE COUNTIES—The Richmond Religious Education Center, directed by Sister Antoinette Resino, O.S.F., encompasses 15 parishes in a nine-county area of eastern and southeastern Indiana. Headquarters for the area is a second-floor office and resource center located in the Richmond

Knights of Columbus Council. Sister Antoinette is shown, above, first photo, with Grand Knight Thomas Maurer of the Richmond K of C. Shown in the second photo are Jack Feld, left, vice-president of the KC Building Council, and Fast Grand Knight Robert Delaney, Building Council president. Sister

## Thanksgiving clothing drive also scheduled

Archdiocesan faithful will be asked to contribute to two national campaigns this coming week, both related to Thanksgiving.

The U.S. bishops will inaugurate a new Campaign for Human Development, designed to raise funds to combat domestic poverty through assistance to various self-help projects. A special collection for that purpose will be taken up in all Archdiocesan parishes on Sunday, Nov. 22.

Next week has also been designated as the traditional Thanksgiving Clothing Collection to assist the needy overseas. Parish collection centers will receive items of new and used clothing, along with cash donations, for shipment abroad through the Catholic Relief Services.

ARCHBISHOP GEORGE J. BISKUP has designated Father Donald Schmidlin, Archdiocesan Director of Catholic Charities, as Archdiocesan Coordinator of both projects.

According to Father Schmidlin, three of every four dollars contributed to the Campaign for Human Development will be distributed to the needy overseas.

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be retained by the Archdiocese to fund local projects. Procedures for the submitting and approval of projects will be announced later, he said.

"This campaign can only be considered a minimum effort because the Church cannot be expected to overcome the causes of poverty in the U.S.," he stated, "but it will serve on a basis of cooperation with other agencies. The seed money received will be used with the resources of other church groups, governmental and private funds to reach the root causes of poverty."

IN A LETTER READ in parish churches last Sunday, Archbishop Biskup asked that Catholics "respond to this campaign not only by a generous gift but also by learning more about the poverty-stricken people in the United States and trying to understand the root causes of poverty."

National Chairman of the Campaign for Human Development is Cardinal John Dearden, Archbishop of Detroit, who is president of the USCC. Bishop Michael Dempsey of Chicago.

## Three schools to lose nuns

The Archdiocesan Board of Education was notified this week that a major teaching community was withdrawing its personnel from three parish schools at the end of the current school year.

Mother Marie Dillhoff, O.S.F., superior general of the Sisters of St. Francis, Oldenburg, said in a letter read to the board Tuesday evening that Sisters would be withdrawn from Immaculate Conception School, Millhouse, St. Peter's School, Franklin County, and St. Francis de Sales School, Indianapolis.



Antoinette is shown in the third photo conferring with Very Rev. Richard Hillman, V.F., pastor of St. Andrew's parish, Richmond, and dean of the Richmond Deanery. Parishes included in the nine-county RE district are: St. Andrew's, St. Mary, and Holy Family, Richmond; St. Elizabeth, Cambridge City; St. Rose,

## Money, poverty opening topics as Bishops meet

### Liberal lay body sparks controversy

BY BENNET BOLTON

WASHINGTON—American Catholicism's money—where it comes from and where it goes—became a big question both inside and outside the assembly when the U.S. bishops sat down here (Nov. 16-20) at their semi-annual meeting.

In rapid succession, in the first hours of the week-long meeting:

Cardinal John Dearden of Detroit, in his opening address as president of the National Conference of Catholic Bishops (NCCB), said the "almost incredible scandal" of serious poverty in perhaps the

### 'IRRESPONSIBLE'

WASHINGTON—In a last-minute statement before the Sunday collection for the Campaign for Human Development, Auxiliary Bishop Michael R. Dempsey, campaign director, called opposition to the fund "irresponsible."

"The Catholic bishops are heartbreak at the thought that the allegations of fringe groups might jeopardize" the collection, Bishop Dempsey said. "We pray that Americans will not allow irresponsible charges to obscure their responsibility to help their suffering brothers."

richest nation in all history lies behind the bishops' Campaign for Human Development, which hopes to raise money to fight domestic poverty through a nation-wide Thanksgiving collection in local churches this Sunday (Nov. 22).

Barely an hour before Cardinal Dearden spoke to his fellow bishops, the National Association of Laymen (NAL) distributed what is called an independent survey of the unofficial financial shape of 23 dioceses and archdioceses. The NAL, a liberal group claiming some 4,000 members among the 47 million Catholics of the country, questioned the idea of raising over the next few years \$50 million to help overcome poverty in America when "Church leaders are holding assets several times that amount with no clear benefit to poverty."

About an hour after the cardinal spoke, the bishops were told that this year's budget was running \$2 million in the red, far greater than an originally expected 1970 deficit of \$924,000—and that the 1971 combined budget for the NCCB and the U.S. Catholic Conference (USCC), the action agency of the Church, operating alongside the NCCB, should therefore be realigned at \$1,263,194 compared with the 1970 budget of \$11,181,693.

The bishops later voted against accepting the recommended lower 1971 budget, which would have required a budget-balancing 50% increase in the quota assessed on each of the country's 159 dioceses as their annual share to pay for NCCB-USCC operations. The vote was 81 to accept the proposed budget, 61 against accepting, with the outcome falling short of a required two-thirds approval.

They planned to take up again later in the week the whole question of the budget, how big it should be, and how it should be paid for.

COADJUTOR ARCHBISHOP John Maguire of New York, treasurer of the bishops' conference, told the prelates the main reasons for the current deficit were added budgetary expenses approved since the November, 1969 meeting, a drop in income derived from interest-producing investments, and a decrease of just over \$1 million in the 1970 Lenten collection for Catholic Relief Services (CRS).

Answering the needs of the poor and trying to eliminate the causes of their condition, Cardinal Dearden said, "is a responsibility which the Church cannot leave solely to other agencies and

(Continued on Page 9)

## A word from the Archbishop

My dear Family in Christ:

Poverty in the midst of our land of plenty seems impossible—yet it is a stark and tragic reality. The Campaign for Human Development is a national Catholic crusade to raise funds to fight domestic poverty by having an annual special collection during the Thanksgiving season. Contributions will be used to fund self-help projects throughout the country. This means that no effort to duplicate present welfare programs will be made, but rather that the poor will be given resources whereby they can help themselves to escape the tragic circle of poverty.

Next Sunday, November 22, this collection will be taken up in all the Catholic churches in the United States. From our youth, we have learned the demands made of us by the Corporal Works of Mercy, so that our life in Christ includes the responsibility to work at overcoming the sad effects of poverty. I ask that you respond to this Campaign not only by a generous gift but also by learning more about the poverty-stricken people in the United States and trying to understand the root causes of poverty.

Also during this season, the Thanksgiving Clothing Collection will assist the needy overseas. By bringing your clothing to the parish collection center during the week of November 22, to November 29, you will contribute to this most worthy project as well.

Begging God's blessings upon you, I remain  
Devotedly yours in Christ,



*George J. Biskup*  
Archbishop of Indianapolis

## Yugoslavia appoints Holy See ambassador

VATICAN CITY—Yugoslavia has become the first European communist country to have an ambassador to the Holy See.

Yugoslavia's first full ambassador to the Holy See, Vjekoslav Cvrlje, presented (Nov. 12) his credentials to Pope Paul VI and said Yugoslav President Josip Broz Tito and the Yugoslavian people highly appreciated the Pope's efforts for a just and lasting peace.

During the formal credentials ceremony in the Vatican, Pope Paul assured the ambassador that "the Church does not ask for positions of privilege." Rather, he said, "it only asks that, with respect for the functions, aims and prerogatives proper to the state, the Church may fully exercise its religious and spiritual mission."

The accreditation of the Yugoslavian ambassador took place by coincidence on the same day that Soviet Foreign Minister Andrei Gromyko paid a call and talked with Pope Paul for one hour and 20 minutes about major world problems.

IN ACCEPTING the ambassador's credentials, the Pope said that "as history has shown," it is only when the Church can fully exercise its mission that it can "cooperate fruitfully with governments in the sphere of the great human interests of our times: the defense of peace, disarmament, development, elimination of racial strife and bitter nationalism, replacing them with fruitful international cooperation."

The day's ceremonies climaxed the resumption of limited diplomatic negotiations begun in 1966, when the Vatican and communist Yugoslavia agreed to appoint low level representatives to explore possibilities for further development.

The 1966 agreement officially ended the estrangement of the two parties which had begun in 1952 when Tito broke off all relations because Pope Pius XII had created Archbishop Alojzije Stepinac of Zagreb a cardinal, despite the fact that Tito had branded the archbishop an enemy of the state.

THE POPE, COMMENTING on the negotiations which led up to the 1966 agreement, said "it permitted the careful assessment of the possibilities and the limits of an agreement serving as a solid

and lasting basis for the establishment of these (present) relations. Now that these relations are established, it will be possible to perfect them. That is what we wish and hope for, the great good of the Yugoslavian peoples."

Ambassador Cvrlje said the "evolution" of relations since 1966 "has revealed new possibilities and clearer prospects for cooperation." He added that President Tito and the people of Yugoslavia appreciated the efforts of the Holy Father in favor of a just and lasting peace, for the solution of the problems of developing countries, the limitation of armaments and the problems of justice and equality.

The only other communist country having relations with the Holy See is Cuba, where the Vatican maintains a charge d'affaires.

## Pope creates Memphis See

WASHINGTON—Pope Paul VI has set up the new diocese of Memphis, Tenn., and named auxiliary bishops in dioceses in New York and Maine.

Memphis, which was split from the Nashville diocese, includes the western third of Tennessee. Msgr. Carroll T. Dozier, pastor of Christ the King parish, Richmond, Va., was appointed its first bishop.

Msgr. Edward C. O'Leary, pastor of St. Charles' church, Brunswick, Me., was named auxiliary to Bishop Peter L. Gerety of Portland, Me.

Msgr. John R. McGann, vice chancellor of the Rockville Centre, N.Y., diocese, was named auxiliary to Bishop Walter Kellenberg of that See.

The creation of the new diocese and the appointments were announced here by Archbishop Luigi Raimondi, apostolic delegate in the United States.

The Memphis diocese will have an area of 10,682 square miles with a population of 1,083,060, including 42,685 Catholics. The Nashville diocese, which remains headed by Bishop Joseph A. Durick covers 30,590 square miles with a population of 2,484,001, including 48,641 Catholics.



Knights town; St. Anne, New Castle; St. Mary, Rushville; St. Gabriel, Connersville; St. Bridget, Liberty; St. Michael, Brookville; St. Joseph, Shelbyville; St. Vincent de Paul, Shelby County; St. Michael, Greenfield; Holy Guardian Angels, Cedar Grove; and St. Paul, Decatur County.

## Woman theologian asks anti-feminism action

WASHINGTON—It will take from the bishops denouncing the leadership by American bishops to re-educate the Church and rid it of anti-feminism, according to a leading feminist Catholic theologian.

Dr. Elizabeth J. Farians, director of the coalition called the Joint Committee of Organizations Concerned about the Status of Women in the Catholic Church, told NC News that she met Aug. 20 with the U.S. Bishops' liaison committee to submit demands for:

- Opening all liturgical functions to women: "This means the diaconate, the priesthood—everything," Miss Farians said.
- An unequivocal statement

from the bishops denouncing the immorality of anti-feminism in society and in the Church.

Introduction of "women study courses" for men preparing for the priesthood to help them overcome what Miss Farians calls a "bachelor psychosis."

Most important of all, she said, is a call for creation of a standing committee for women in the United States Catholic Conference (USCC).

THAT PROPOSAL is foremost on the minds of Miss Farians' joint committee members. They belong to such organizations as Catholic Caucus, Ecumenical Task Force on Women and Religion, National Organization for Women, St. Joan's International Alliance (American sector), and the women's rights committee of the National Association of Laymen and the National Association of American Nuns.

The USCC standing committee would be separate from the National Council of Catholic Women (NCCW), now housed at the USCC Headquarters.

Miss Farians visualizes the standing committee as "an office of women's affairs" which would be educational in function to "promote the entire issue of women's equality." The office, she hopes, would be funded through the bishops.



CIRCLE OF POVERTY—Indians living on federally-controlled Reservations such as this one in Arizona are among those who can be helped by the U.S. Campaign for Human Development. (NC Photo)

### Traditionalists meet in France

VERSAILLES, France—Six thousand French Catholic traditionalists met here to protest what they called arbitrary changes and abusive criticism they claim endanger the Church's faith and discipline.

**"Stand in the first rank of those who  
For  
dare by every means at their disposal  
God's  
to break the hellish circle of poverty."  
POPE PAUL VI  
Sake**



Photo by Paul Frazee—LOOSE



**CAMPAIGN FOR HUMAN DEVELOPMENT  
THANKSGIVING 1970 APPEAL**



# WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Reject Dutch 'heretical' tag

In VATICAN CITY, the city's daily newspaper rejected a description of Dutch Catholicism as "heretical." L'Osservatore Romano was commenting on an article by Father Nazareno Fabbretti which asserted that The Netherlands has "a pilot Catholicism, courageously experimental and at the same time, as is known, judged downright 'heretical.'" The Vatican City daily in an unsigned column in italics, reserved for comments authorized in the highest quarters, stated: "This affirmation is not true. Nobody has ever accused the Catholics of Holland of heresy. We ourselves have replied in these columns to assertions of that nature, especially when applied not to individual persons but to an entire community."

## Suggests prayer to bridge 'gap'



In LEXINGTON, Ky., Archbishop Paul F. Leibold of Cincinnati, said Serrans can help bridge the generation gap by tuning in young people to prayer. Referring to the younger generation's search for "something they do not find in the set, sports car, music or even sex," the archbishop told a regional meeting of Serra International: "We believe they can find it in prayer, intimate conversation with God, if somehow we can get them plugged in."

## Fall River Ordinary resigns See

In FALL RIVER, Mass., Bishop James L. Connolly of Fall River, Mass., 75, resigned for reasons of age and health. He was succeeded by Auxiliary Bishop Daniel A. Cronin of Boston, 42.

## Act against television violence

In WASHINGTON, a citizen group, alarmed by possible harmful effects of fictional violence televised to the nation's youngsters, took court action here as "a first step" to do away with horror and destruction aired before 9 p.m. Lawyers representing the group called Foundation to Improve Television filed a petition in the federal court for the District of Columbia seeking to prevent presentation of the rerun "Wild, Wild West" on local television station WTOM. With its request for a temporary restraining order and preliminary and permanent injunctions against the rerunning of "Wild, Wild West," the group also asked that the court grant a declaratory judgment that children have a constitutional right under the Fifth Amendment to be free from the mental harm caused by viewing programs portraying fictional violence and horror.

## Deny racial report suppressed

In BALTIMORE, archdiocesan officials denied that Cardinal Lawrence Shehan suppressed a report on racial discord in Catholic hospitals. A group of black activist Catholics, the Black Lay Caucus of Baltimore, earlier charged that the cardinal withheld a report which allegedly said Catholic-run hospitals in the archdiocese practice racial discrimination. While not denying the discrimination charge, an archdiocesan spokesman defended Cardinal Shehan, saying that an overwhelming majority of the 15-member commission had voted to keep a study of hospital conditions secret at least until a full report was completed.

# Berrigans sue Prison Bureau

HARTFORD, Conn.—Fathers Daniel and Philip Berrigan have charged the Federal Bureau of Prisons with denying them the right to practice their religion "in a full and meaningful way."

The accusation was contained in a civil suit (Oct. 30) in a federal district court here after prison officials allegedly refused to let the priest brothers tape or send out a sermon requested by numerous church officials.

Paul Mayer, a former Benedictine monk who is now married and active in peace movement activities, visited the Berrigans in early October, according to the complaint. Mayer relayed the sermon requests to the priests and they prepared a seven-page text.

The complaint said prison officials' alleged refusal to let the sermon be delivered was partly due to a Federal Bureau of Prisons' 1966 policy directive. The directive requires official approval before a prisoner can write or send out a manuscript, the complaint said.

DEFENDANTS NAMED in the suit include Norman Carlson, director of the Federal Bureau of Prisons; U.S. Attorney General John Mitchell, and Warden J. J. Norton of the Danbury, Conn., federal prison.

The Berrigans are serving jail terms at the Danbury facility for the napalm burning of draft records at Catonsville, Md., in May 1967.

The Berrigan suit is also filed on behalf of all 21,000 federal prisoners who "share with them a common desire for human constitutional treatment within prisons."

It asks that prison officials be prohibited from allegedly "limiting, curtailing, or imposing restraints on the First Amendment rights" of the two imprisoned priests.

It seeks a judgment that would assert the "rights, privileges, and immunities of all citizens, and the right to write, publish, speak, freely associate, and be free from restraint on the free exercise of religion."

Previous court decisions prohibit First Amendment rights

still apply to prisoners, though they can be curtailed in some respects especially to maintain discipline.

In their prepared sermon, the Berrigans described themselves as "prisoners of peace or hostages of war... men without a country for the duration of our sentences."

"We dare to speak for prisoners everywhere, political or otherwise," they said. "Like ourselves, they are voiceless, silent, oppressed, treated as men rather than as human beings or dignity."

Discussing what they called the "stupid and genocidal war" in Vietnam, the priests said communities should harbor military deserters, refuse war-related taxes and refuse war from industry and war profiteering.

AMONG RELIGIOUS leaders who sent letters to Warden Norton requesting the sermon were Lawrence M. Jones, United Church of Christ minister who is acting president of Union Theological Seminary; Rabbi Balfour Brickner, director of the commission of interfaith of Prisons; U.S. Attorney General John Mitchell, and Warden J. J. Norton of the Danbury, Conn., federal prison.

Mayer, a personal friend of the Berrigans, told NC News he wanted to circulate the Berrigans' sermon because he "knew there was widespread clerical support" for them and their supporters would be interested in what the priests had to say.

He said he had had only a "faint hope" that prison officials would go along with the request. The incident also provided an opportunity to confront them with important First Amendment issues, he said.

Contacted at the Danbury prison, Warden Norton told NC News he had not received official notification that the suit had been filed, and had no comment until he had an opportunity to study the specifics of the case.

A Federal Bureau of Prisons spokesman also had no comment.

## Voluntary school prayer nixed

In TRENTON, N.J., the New Jersey Supreme Court ruled that the voluntary reading of prayers from the Congressional Record before the start of the school day violates prohibitions against school prayer. In a brief unanimous opinion, the court ruled against a practice inaugurated a year ago at Netcong High School and ended last February when Superior Court Judge Nelson Stamler ordered it halted. Netcong appealed Judge Stamler's ruling but the seven-member Supreme Court said there is "no meaningful difference between the program involved in this case and programs which the U.S. Supreme Court held to violate the establishment clause of the first amendment."

## Appeal Spanish death penalties

In MADRID, Spain, 31 theologians joined other groups in appeals against death penalties asked by the prosecution for six of 16 Basque defendants due on trial soon at Burgos. The priests, all professors at various seminaries and theology schools in Spain, sent a petition there asking the Spanish Bishops Conference to intervene with civil authorities and formally oppose the possible death sentences. The Basques, members of separatist organizations are accused of the killing in 1968 of the police chief at Irun, in Spain's Basque country near the French border.

## Report on poll of Catholics

In WILLINGBORO, N.J., four out of five Catholics said they disagree with the Church's teachings on birth control, according to a study completed by a Catholic priest and aided by the Gallup organization. The study was made by Father John T. Murphy, S.J., an instructor at Glasboro State College, N.J., who polled 18,000-member Corpus Christi parish, the only parish in suburban Willingboro and one of the largest in the Trenton diocese. The study also showed that: nearly half—49 percent—said they did not believe in the absolute authority of the Pope, while 41 percent said they did.

## Pope lauds cease-fire extension



In UNITED NATIONS, N.Y., Pope Paul VI in a special message told the United Nations that an extension of the 90-day Middle East cease-fire is "highly desirable" as "a positive" step toward the beginning of peace talks between Israel and the Arab states. In a message to President Edward Hambro of the UN General Assembly, Pope Paul said that he had addressed an appeal to the heads of states, concerned in the Middle East hostilities asking them to do "whatever is in their power so that the truce may be opportunely extended."

The cease-fire expired at midnight Nov. 5, but although the military truce was officially terminated the guns were silent.

## Abortion law called too-liberal

In BUFFALO, N.Y., the head of Planned Parenthood-World Population said that New York state's abortion law which went into effect last July 1, is "too liberal." Dr. Alan F. Guttmacher, president of the organization and a leader in easing abortion laws throughout the country, said an address here if he could rewrite the abortion law, he would reduce from 24 to 12 weeks the period during which abortions may be performed, "except in exceptional circumstances." The physician called abortion an important back-up method for contraception failures, but acknowledged it could be dangerous in later stages of pregnancy.

## Cardinal buried as a 'friar'



In HANOVER, Mass., Cardinal Richard Cushing, who once said "I was born poor and I hope to die poor," was buried in the crypt of a small chapel at the Franciscan Sisters' St. Coletta's School for exceptional children. His body was covered with the robes of a Franciscan friar. The 75-year-old churchman, who was officially received into the Franciscan order many years ago, willed that his body be buried here in the Portiuncula Chapel, a replica of one built by St. Francis and preserved in St. Mary of the Angels Basilica in Assisi.

## Pope Paul meets with Gromyko

In VATICAN CITY, Pope Paul VI and Soviet Foreign Minister Andrei Gromyko met in the Vatican for an hour and 20 minutes and discussed major world problems. No communiqué was issued by the Vatican after the end of the private audience. However, according to well informed sources, the two discussed a wide range of problems. Among subjects given special attention was that of nuclear disarmament and the proliferation of nuclear weapons. The deterioration of the situation in the Middle East and the threat it poses to world peace also was a subject discussed at length.

## Laud Nixon on porno stand



In VATICAN CITY, the Vatican City daily newspaper applauded President Nixon's decision to reject the presidential pornography commission's recommendation to relax anti-pornography laws. "President Nixon described its answer as 'morally bankrupt' and we are convinced that everyone should admit, objectively, that his judgment is courageous and true," said L'Osservatore Romano. The front-page editorial cited with approval President Nixon's argument that if indecent books and theatricals pose no lasting threat to human character then it would also be true that great literature would have no ennobling effect on behavior.

## Atheists' adoption move blocked

In NEWARK, N.J., a superior court judge blocked procedures under which an atheist and his wife are trying to adopt a 15-month-old girl through a private adoption placement service in nearby East Orange. Judge William J. Camarata ordered Mr. and Mrs. John Burke of Cartersville, Ill., to return the infant to the agency. "The child should have the freedom to worship as she sees fit and not be influenced by parents or exposed to the views of expectant parents who do not believe in a Supreme Being," Camarata ruled.

## Pastor drops suit against priest

In PONTIAC, Mich., a pastor dropped a \$250,000 civil suit against his assistant after he was warned that canon law carries an automatic suspension of clerics who sue other clerics in civil courts without their bishop's permission. Father Richard Thomas dropped the libel suit against Father James Mayer to avoid the canonical penalties. He decided not to seek permission to file the civil suit from Detroit's Cardinal John Dearden. Behind the civil suit lies a complicated tangle of charges and countercharges that weave through civil and ecclesiastical courts as well as the Detroit archdiocese's machinery to guarantee Catholics due process in disputes over alleged misuses of administrative authority.

# Pope's Anglo-Catholic speech spurs questions about possible reunion

BY JOHN A. GREAVES

LONDON—Is the Vatican of uniate status with her own considering reconciliation with language, liturgy and customs in the Anglican Church?

This is the question many most splendidly constructive and Anglicans were asking after Pope Paul's Oct. 25 speech at the out of Rome since the Middle Ages.

The Church Times, official Anglican newspaper, said: "Many verses in the old-fashioned intransigence of Pope spoke of a restored unity Rome may be rubbing their eyes at the reports of what Pope Paul he said would not in any way said... What His Holiness said 'diminish the prestige of the would seem to bear only one Anglican Church or diminish the good patrimony of piety and is now actively considering the possibility of a form of Church, when the Roman Catholic Church... can allow the Church of England and embrace her ever-beloved sister in the unique and authentic communion of Christ's family.'"

THE IDEA OF A reunion between the Churches has been discussed—although not officially—among Catholics and Anglicans here for many years. It would be welcomed by many of the so-called Catholic wing of the Anglican Church. However, a senior London priest in close contact with the Catholic bishops, Msgr. John Barton, said in a recent letter to the London Times that the inference that the Pope's allusion to Anglican-Catholic unity was support for the idea is "not quite correct."

Msgr. Barton said that in the Pope's talk there is no explicit reference to any future status of the Church of England in union with Rome. At this stage, he added, there is no ruling regarding the Anglican Church's retention of her own liturgy and customs.

Msgr. Barton, who is a veteran British biblical scholar and rector of Sts. Peter and Edward chapel attached to Westminster Cathedral, wrote his letter in reply to an earlier one in the Times from Ivor Bulmer-Thomas, senior lay leader in the Anglican Church.

DENYING THE RECENT declaration in a Boston, Mass., speech by Lord Geoffrey Fisher, former Anglican archbishop of Canterbury, that Pope Paul "always says the wrong thing," Bulmer said:

"The passage in (the Pope's) speech of Oct. 25... in which there was held out for the Church of England the prospect

encouraging a statement from significance of these remarks such a source can hardly be left which were not thrown out by to stand without some sequel. It chance."

It is too remarkable a statement. Father Hebblethwaite said for that. It will be interesting to that "the final passage was a late see now whether the words are addition by Pope Paul himself."

to be followed by action and if Cardinal John Heenan of so what form of action is to be Westminster and Anglican taken here in England." Archbishop Michael Ramsey of Canterbury have made no Hebblethwaite, S.J., editor of their post-canonical speeches. The Month, in a long Although some Anglicans commentary on the would probably accept union canonicalizations, paraphrased the with Rome, at least one-third, Pope's reference to the Anglican known as the Evangelicals, Church adding: "Theologians would not... and they are a will have to ponder the powerful force in this country."

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## Comment

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

## For God's sake . . . help!

Every church in the Archdiocese will take up a special collection this Sunday "For God's Sake." That is the compelling slogan on all posters and promotional material put out by the Campaign for Human Development, the United States bishops' project to help the poor help themselves. It appears also on the collection envelopes we are all asked to fill as generously as possible.

The campaign is a nationwide Catholic crusade to attack the roots of domestic poverty. Its goal is \$50 million and an enlightened public dedicated to the task of eliminating poverty. How many special Thanksgiving collections will be needed likely will be determined by next Sunday's response. This year's alone could reach the stated financial goal if each of us gave as fully and freely as the Gospels demand. But that ideal may be impossible until the second part of the campaign is realized—until every Catholic has been educated or re-educated to the dimensions and causes of poverty in this country.

Despite taxpayers' revolts against welfare funding, despite a profusion of governmental agencies assigned to helping the poor, despite ever-increasing national prosperity and ever-higher median incomes, the fact remains that there are more poor people, numerically and proportionately, in the United States today than ever before.

The Committee on Economic Development, a research and educational organization made up of 200 leading businessmen and educators, said recently there has been no decline in urban poverty in the last 20 years. At the same time, poverty in rural America has increased with the dramatic growth of mechanized farming and the consequent decline of small communities whose economy was keyed to the small family farm.

All the poverty hoopla of the past decade, all the billions of dollars which have been allocated at the federal, state and local level have made no perceptible impression on the condition of the poor. The reasons are many. But one of them is that much of the poverty dollar disappears before it reaches the poor. This was never so clearly revealed as in the scandal currently unraveling in the U.S. Office of Economic Opportunity. It is evident to a lesser degree in the budget of even the most efficiently run state welfare department.

There is a much more abiding principle than diminishing returns at work in the lives of the poor and that is what Pope Paul has called "the hellish circle of poverty." The poor beget the poor who in turn beget more poor unless somewhere along the line, whether by accident or compassionate intervention, the means becomes available to break out of the vicious cycle.

The bishops hope, through the collection Sunday, to offer that means to some of the trapped poor. Contributions will be used to fund self-help projects. Those projects will not duplicate present welfare programs or overlap existing services. They will not be imposed from the top but inspired by those at the bottom of the economic heap. Auxiliary Bishop Michael Dempsey, campaign director, has said, "It is for us to provide the resources to see that the poor have both the voice and the opportunity to achieve their own self-determination."

The tradition of the Church in aiding the poor is a long and honorable one. So is the tradition of the poor helping themselves. The two are joined now in what has been called the greatest undertaking of the American Church, an undertaking in which, for God's sake, we must all enlist.



## A man who sought God

Charles de Gaulle's death and final rites last week were marked by the same conflicting elements of austerity and grandeur, humility and hauteur that had characterized his public life. It also was typical that he should die suddenly and unexpectedly, not by inches as elderly statesmen ordinarily do.

Hence it was that all the elegists were caught off guard, without time to polish and repolish their high-sounding nonsense. This, however, has not deterred a continuing flood of countless millions of words of appraisal in frantic efforts to hastily but neatly cram the old soldier-statesman into a proper niche in the most complex and turbulent era in history.

A Charles de Gaulle, magnificently contradictory to the core of his being, clearly a genius, possibly touched lightly by madness, cannot be historically embalmed on such short notice. Thus it is that most of the windy post-mortem assessments of his life to date have been far wide of the mark or, worse, just shallow or foolish. In either instance, De Gaulle deserves better. Pope Paul's brief message telling of his grief "at the sudden disappearance of a great witness of our contemporary history" was a model of unanalytical simplicity. Many public men and commentators who cannot resist playing instant historian might well follow the Pope's example in the future.

In leaving the life and times of Charles de Gaulle to leisurely and expert appraisal, however, we do think it appropriate to make one point about De Gaulle the person,

not De Gaulle the public man. He did not walk on water, as one of the many tiresome crudities about a personality so vulnerable to lampooning would have it—but he did walk with God, all the days of his life.

To some, it may seem old-fashioned even to make mention of that point. If that be the case, more's the pity. Charles de Gaulle never was so busy, so bedeviled by affairs of state, never so preoccupied with great adventures and disastrous misadventures, never so swollen by pomp and circumstance, that he missed daily Mass and Communion. His brilliant writings are shot through with the greatest of all human adventures—that of one person seeking the will of God. Though he seemed arrogant and disdainful of humanity in the mass, he always was keenly and light-heartedly aware of his mere mortality and his dispensability. ("Don't worry," he joshingly told a friend once, "I shan't forget to die.")

It is not for us to say that De Gaulle's deep, unflinching religious faith and his earnest use of the sacraments made him a better instrument of God than his peers. We are convinced, however, that they were fountains from which he found the towering moral and physical courage he needed to conquer adversity few men ever know and to challenge destiny head-on as he saw it. And who can say? Perhaps more often than not his faith gave him the precious gift of wisdom.

## Society's forgotten stepchild

The Criterion last week carried a story on medical and sanitary conditions at the Marion County jail in Indianapolis. It was based on a story published the previous week in the National Catholic Reporter in which a nurse, a former prisoner, had charged that the health of women inmates was grossly neglected.

We thought it important that Marion County Sheriff Lee Eads and other jail personnel be given an opportunity to respond to the charges. We tried to relay that response as objectively and fairly as possible. And we have tried to judge that response as objectively as possible in the light of charges made.

We do not believe, as the National Catholic Reporter article contends, that the health of prisoners is being deliberately neglected or that medical emergencies are deliberately ignored. We accept as factual, and wholly logical, a staff physician's statement that most prisoners

receive better, faster, more frequent and more complete medical service in jail than on the outside. That, we feel, should be said on behalf of the administration of the jail.

What is wrong with the Marion County Jail, and every other jail and prison in the United States, cannot be laid at the doorstep of administrators. It is directly or indirectly attributable to public apathy.

In the January 26, 1962 issue of The Criterion, Managing Editor Fred W. Fries described the "sardine-like" conditions at the old county jail and the desperate attempts of then-Sheriff Robert O'Neal to get approval for constructing a newer, larger one. The new one is now dangerously overcrowded and, though that fact has been cited repeatedly, nobody

Because the majority of Americans are untouched by the penal system, they are unconcerned about how it operates and they do not get excited about cries for

penal or judicial reform. Although the prison system is the key to controlling crime in America it is the stepchild of budgetmakers at every level.

Former U.S. Attorney General Ramsey Clark points out in his just-published book, "Crime in America," that the country spends more on its house pets than its police. And, ironically, the more anxious the public becomes about mounting crime statistics, the more quickly they are to demand that prison budgets be trimmed.

Punishment is the motivating factor of penology, pure and simple retribution, and it is costing us dearly. There are as yet only a comparative handful of government officials and ordinary citizens who recognize the economic and social dividends that can be gained from rehabilitation. Until that number swells into millions and exercises political muscle in Congress and in state legislatures, penal reform will remain an elusive ideal.

People like Clark try to make us look at things as they are, not as we would like them to be. What they see, and what they want us to see,

is that the traditional concepts of morality are not always applicable. He writes in his new book, that penitence "may have been a powerful regimen" for the puritan conscience, "but in our mass culture it is rarely relevant. For those who pose American's crime problem, penitence has little meaning. By and large their lives are so empty, they are so full of frustration and despair, they are so sick in mind and body, and their entire life experience providing them grist for thought is so totally lacking in charity that contemplation is more likely to cause anger at society's sins than remorse for their own."

It is people like this who make up the great majority of the prison population. Eighty-five percent of them are repeat offenders. They will return to prison time and again. They will not yield to society's naive conviction that prison cleanses the soul or that the harsher the terms of confinement the greater the probability of changing behavior.

It is idealists like Ramsey Clark who are the realists.

## THE YARDSTICK

# The Church and secular affairs

BY MSGR. GEORGE G. HIGGINS

Father Robert A. Graham, S.J., a former Associate Editor of AMERICA who has been assigned to Rome for many years on a Vatican research project, reports in a recent RNS dispatch that Pope Paul VI is being called upon increasingly and ever more insistently to speak out very directly, and with no holds barred, on a wide variety of non-Church issues.

"In the past," Fr. Graham points out, "the Vatican has been criticized for protesting to governments only when Church personalities or institutions are threatened on the basis of the Church's prerogatives." He goes on to say, however, that, in point of fact, the Vatican's apparent exclusive concern for its own interests in years gone by was imposed upon it by the laicism of an anti-clerical age when any other attitude on the part of the papacy was deemed "political Catholicism." Today, however, according to Father Graham, that's all water over the dam.

FATHER GRAHAM'S perceptive analyses of the changing role of the papacy in the so-called temporal order strikes me as being completely valid. If it is true, however, that the Pope is now being called upon to speak out more frequently and more forthrightly on controversial non-Church matters and if he has decided (and it would appear that he has, and very properly so in this writer's judgment) that he must respond to these demands as often as possible, he is obviously assuming a very heavy burden of responsibility.

One would hope that those Catholics and non-Catholics who are pressuring him most strongly to move in this direction will be reasonable in their expectations and will not be too severe in their criticism of the Holy Father should his intervention in temporal affairs occasionally misfire or, from their own point of view, appear to confirm his own very frank admission that in matters of this kind he doesn't have "direct and specific competence."

This is not to say, of course, that the

Holy See should be immune from criticism when it intervenes, either on its own initiative or in response to outside pressure, in non-Church matters. It is simply to suggest that such criticism should be reasonable and should take into account the enormous difficulty encountered by any Pope in responding to the demands which are made upon him to pronounce on the many problems which trouble the world's conscience.

A good example of legitimate and reasonable criticism of the Holy See in this regard is to be found in a new book by Richard L. Camp entitled "The Papal Ideology of Social Reform: A Study in Historical Development, 1878-1967" (Leiden, The Netherlands: E. J. Brill). Professor Camp is of the opinion that official Church documents on social reform during the period covered in his exhaustive study were, in many cases, less than adequate from the point of view of economics, sociology, political science and other relevant secular disciplines.

INDEED, HE GOES SO FAR as to say that John XXIII was "the first Pope fully to appreciate the possibilities of the modern economy and its institutions." This may be something of an exaggeration. On the other hand, Professor John M. Krumm, who reviews Camp's book in the October issue of the American Historical Review, deserves a careful hearing when he says that he, for one, came away from reading Camp's study "convinced that if the Church is to respond adequately to the challenge posed by the move toward secularism, there must be a far more vigorous and exacting discipline and training in the secular studies and the findings of secular scholarship than the papal pronouncements reveal."

The same point is made, with specific reference to the U.S. scene, in a recent book by James L. Adams entitled "The Growing Church Lobby in Washington." (William B. Eerdmans Publishing Company, Grand Rapids, Michigan, \$6.95). Mr. Adams, a reporter for the Cincinnati Post and Times-Star, documents how church lobbyists tipped the scales for the passage of the Civil Rights Act of 1964 and how that heady experience caused church bureaucrats and other clergymen to make their weight felt on the decisive issues of the '60s.

Mr. Adams himself is not opposed in principle to church lobbying on social and economic issues. Quite the contrary. He does suggest, however, that church lobbying, especially at the so-called "official" level, runs the risk of becoming too clerical and the further and more serious risk of becoming too simplistic and too amateurish in its moral and political judgments. In other words, he argues that high-sounding moral platitudes are no substitute for technical competence and prudent prudence. The point, I think, is well taken.

FATHER LADISLAS ORSY, S.J., Chairman of the Department of Theology at Fordham University, also makes the same point—and in his case even more emphatically—in a chapter titled "Pope and Church," in his new book, "The Lord of Confusion" (Dimension Books, Denville, N.J. \$5). He admits, of course, and even insists that the official church "has to speak up loud and clear," whenever "justice and fairness are cynically disregarded by so-called

statesmen and politicians." He hastens to add, however—and Mr. Adams and Pope Paul VI would undoubtedly agree—that the official church should not itself get involved in politics. Why not? Because it has no gift for it and will do it badly. And this because "there is no evidence that Christ or His Spirit will ever give the Church the charisma of making good decisions in matters of temporal political situations. There is plenty of historical evidence that whenever the hierarchy has tried to do it, the disadvantages outweighed by far . . . the advantage secured. No wonder. The Church simply doesn't have a gift of prudence that assures that its decisions in political matters are good. The gift of the bishops is the gift of fidelity in proclaiming the evangelical message, not that of being good at politics."

This reads almost like a paraphrase of what the bishops of the world had to say on the same general subject in the Vatican's Pastoral Constitution on the Church in the Modern World. It makes good sense—very good sense, indeed.

## THE BLACK VOICE

# The 'tragedy' of Angela Davis

BY REV. LAWRENCE E. LUCAS

A few weeks ago, The New York Times ran an editorial entitled THE ANGELA DAVIS TRAGEDY. Like most of the others, it began by mentioning her beauty, brilliance, and commitment—in that order, of course. It stated her capture to be "the latest and most sophisticated equipment and spy system, and all kinds of financial resources over two months to catch up with one girl. And this, largely by a fluke."

The gist of the editorial was that the tragedy involved is "that one who might have made a significant contribution to the nation's normal political debate, and to its needed processes of peaceful change, became so alienated that she finally went over to revolutionary words and perhaps even worse."

One of the benefits of open discussion is that many can look at the same facts and because of different ways of looking at them, can come up with quite different conclusions.

NOW, IF ONE MUST GET psychotic over the fact that Miss Davis is an "avowed Communist," it may be better not to read further. But, let me point out that Christians need not be concerned about Communism if we started practicing what we preach. The best antidote against Communism I know is for individuals to live and work toward the building of a society on the basis of justice and love, and recognizing the dignity of all God's children. Guns and billy clubs may crack skulls but they do not impede ideas.

When the editorial, for example, laments the alienation that drove Angela to her position, it said nothing about the society that fosters such alienation on the part of such a woman. What made her what she is may be at least equally as important as what she is.

When it speaks of her potential contribution to the political debate, what does it have in mind—the kind of political debate represented by Nixon/Agnew, Inc.?

When it tells of the nation's needed process of peaceful change, can it miss the fact that more and more the nation is assuming that its major problems of inequality, inequity and racism can best be handled by the policeman's stick and gun? The very nation that talks about peaceful change is each day making peaceful change more impossible. It's not surprising—at least to me—that I see the tragedy of Angela Davis quite differently from the New York Times.

THERE IS A REAL VALUE that Miss Davis may have in demonstrating to whites, especially—and some blacks—that money and prestige are not the greatest realities that draw the human spirit. A precocious child, having attended some of the best schools here and graduate studies in Europe and with wonderful appearance (even from the white point of view), she could have opted for the life of scholarship; professorship, tenure, enviable lectures and learned publications. For this, she would have been rewarded well by a society that "loves" exceptional Negroes. Her choice may prove the eyesore and inspiration of many Uniforum Negroes.

The tragedy of Angela Davis from my point of view is the fact that she is incarcerated. Hopefully, some good can come even from that.

The greater tragedy is America itself. While it condemns such persons, it is hell bent on creating more Angels, millions of them—black and white.

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## THE CRITERION

124 W. Georgia, P.O. Box 174, Indianapolis, Ind. 46206

Official Newspaper of the Archdiocese of Indianapolis

Phone (317) 635-4531

Price \$4.00 a year

Entered as Second Class Matter at Post Office, Indianapolis, Ind.

Editor, Rev. Mr. Raymond T. Boerl; Associate Editor, Dr. H. A. Schmitt; Managing Editor, Fred W. Fries; News Editor, Paul A. Fox; Advertising Manager, James T. Brady.

Published Weekly Except Last Week in December.

Postmaster: Please return PO Form 3579 to the Office of Publication



"WHAT KIND OF EXPERIMENTING ARE THEY DOING OVER AT ST. JOHN'S?"



## MEANS AVAILABLE

## Poverty: what can Church do?

BY JOHN R. SULLIVAN  
(Third in a series)

not, as it once was, among the poor. It is among the American middle class, which has a stake, too, in eliminating poverty, and has the means to do so.

But it has not been made aware of that stake, and it must be given the help—and here the Church comes in—to do the job.

The Campaign for Human Development that Bishop Dempsey heads is its latest—and some might say, first full-scale—effort to do this.

SUPERFICIALLY, MUCH of the emphasis is on fund-raising—a year ago the bishops committed themselves to raising \$50 million to fight poverty—but the real emphasis is on education.

"The money," said Bishop Dempsey, "is important, but its real purpose is to give tangible proof that the Church means what it says."

"If we raise \$5 million this year," he added, "it will sound like a lot, but if you divide that by 50 states, you see how little it is."

The money will do some good. But the bishop calls it "seed money."

It can help organize a housing project, a neighborhood council, or a job training program.

"But if others with real money—the government—don't come through with the funds to really do the work, it will go nowhere."

The fund-raising aspect of the campaign will climax Nov. 22 with a special collection in all U.S. churches. And what happens then?

One-quarter of the funds raised in each diocese will stay right there, to be used as local needs demand.

"Each diocese has different needs," said Bishop Dempsey, "and each diocese knows best how it can help meet those needs."

THOSE PRIORITIES will be determined and funds channeled through diocesan Human Development offices.

The rest of the money will be administered by a National Committee on Human Development consisting of four bishops and 17 priests, religious and laymen.

Their priorities, said Bishop Dempsey, "hopefully mesh with the local priorities."

What are those priorities? Bishop Dempsey sees them this way:

"Employment, job training, housing, medical care, and education in the broadest sense—literacy programs, classes for dropouts and so on."

"I do not mean Catholic parochial schools," he noted.

The Human Development Committee will not undertake projects on its own. It will fund the projects of others, with emphasis given to experimental, pilot projects that, hopefully, will prove out and then receive more money from other sources to continue their work.

WHILE MONEY DOES talk-and Bishop Dempsey is the last person to deny it—so do other things. As he said, the campaign's major goal is education:

Robert Beusse, director of communications of the U.S. Catholic Conference, has designed a year-round information program. The most visible aspects are television spot announcements and an eight-minute film designed for both broadcast and group showing.

But there's more: The Curriculum Development Center of Catholic University is preparing an in-class program for elementary and high schools.

College involvement is being developed by Father James Ryan, director of social action programs at Villanova University, and by the USCC Campus Ministry Division.

And parish agencies, such as parish councils, are being asked to initiate local adult education programs.

"The import of the campaign," said Bishop Dempsey, "should be apparent. The Church has put itself squarely behind efforts to help people realize their potential."

"I must say 'self-help' 10 times a day," he said. "And that's what we have committed the Church to doing: helping people help themselves out of what the Pope called 'the hellish circle of poverty.'"

## FROM THE OTHER SIDE

## 'Fifth victim of Kent State'

BY ALVIN KLOTZ

A recent article in Life Magazine tells the story of one of my fellow Brethren who happened to be at the wrong place at precisely the wrong moment in the Kent State incident. As a result Dean Kahler became the "fifth victim of Kent State." He was enroute to class when the bullet found him. As a result he is paralyzed from the waist down and will be in a wheel chair for the rest of his life.

Dean, curiously, is strongly committed to non-violence as our church teaches. He is a conscientious objector based on a religious claim.

The writer of the article noted that Kahler was a member of the "Quaker-like Church of the Brethren." Probably we have never been characterized quite like that before. In a recent release from our denominational headquarters someone raised the question as to whether Life would regard President Nixon as a member of the Church of the Brethren-like Quakers!

IT IS OF REAL significance that this young man spoke to his fellow students without bitterness on the day of the memorial service for the four students who were killed. "Non-violence is the only way... Non-violence is one of the best attacks we have against the violence that is overcoming our nation." He spoke of his blessings and hopes for the future. "I've had a long, hard fight. I don't hate the Guardsmen who shot me. I don't agree with the people who sent them there. I'm glad to be alive." This is a tremendous commentary from a youth whose future has been stripped from him in a split-second of senseless gunfire.

Even since that incident the Church of the Brethren has taken a much more open and daring stance on the subject of war. In the annual conference of the Church which was held at Lincoln, Nebraska, in June, the denomination went on record in the touchy area of non-cooperation with the draft. The statement reads: "The church pledges its support to the draft-age member facing conscription who chooses open non-cooperation with the system of conscription as a conscientious objector."

Individuals who follow the lead of their

## JAIL PROGRAM

To the Editor:

Having just read a report in The Criterion (11/13/70) about conditions in the Marion County Jail, I would like to comment about that institution from my first-hand experience.

About six months ago, I participated with Judge Sharp, Judge Cramer, Sheriff Eads, Charles Stimming, Karl Stipher and members of the Bar Association in the establishment of an Alcoholic Rehabilitation Center in the Marion County Jail.

This center was funded by the Lilly Endowment and Criminal Justice Planning Commission (Federal Government). It now provides an expert staff of doctors, counselors and social workers who have offices within the jail itself and give intensive help to groups of 25 alcoholics who have been arrested for public intoxication.

The rooms for the program and much of the overhead, including food, is paid for by the jail itself. This is the only jail in the country, to our knowledge, that has

conscience to this position will need the support of the church in many ways. The church will seek to meet these needs, to the extent of its resources, by providing such ministries as legal counsel, financial support, and prison visitation.

To demonstrate a sense of community and fellowship with the non-cooperator, congregations are encouraged to offer sanctuary and spiritual support. All members of the church who take the position of non-cooperation should seek to exhibit a spirit of humility, good-will, and sincerity in making this type of courageous witness most effective, non-violent, and Christian.

THE STATEMENT FURTHER encourages members to shun the support of national defense industries both in investment and employment. It asks for government provision for an alternative use of tax money paid by those who are opposed to paying taxes for war purposes. But it does encourage Christian citizenship, noting that while our supreme citizenship is in the kingdom of God, we should try to render constructive, creative service in the existing state.

Suffice it to say, that not all members of the church live according to the conference statement, much less even agree with it. But it is the way one small denomination looks at things these days.

## OPINIONS

undertaken such a program to rehabilitate prisoners and has been willing to pay, itself, for enough of the cost to attract Federal counterpart funds.

The prime responsibility for the project has been with Sheriff Eads, who has exhibited remarkable initiative and foresight in the program.

Moreover, the staff of the jail, especially Major Romeril and Capt. Cook, have played an active role in the program, helping iron out the many administrative details involved.

During the course of the program, I have been in the jail on frequent occasions. I have sometimes eaten the prisoners' food and have often seen it and have found it adequate and nourishing. Moreover, I have found the jail invariably clean and well managed. I would rank it high among the similar institutions in which I have worked.

Arthur Pratt

Indianapolis

## DISPUTES COLUMN

To the Editor:

Please re-read Father Lucas in the November 6 issue.

By what process of logic does he conclude that the new crime bill was aimed at black criminals and not all criminals?

How in the name of common sense, Christian principles or any standard you may select can you permit such libelous tirades against elected officials? Specifically the fourth paragraph stating with—"In the first place..."

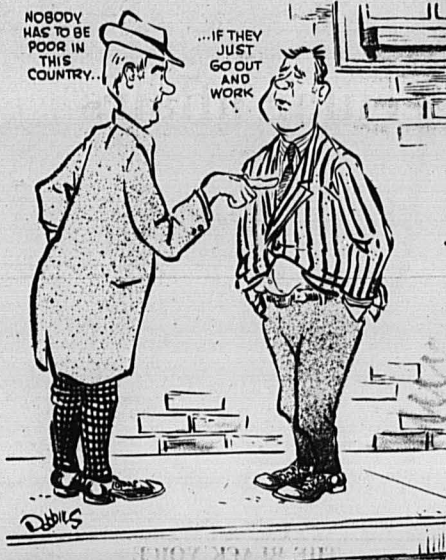
Does the right of free speech grant anyone regardless of race, creed or color, and unlimited license to make any vicious accusations he may choose?

Do you yourself have any standards that you apply to the written word in your paper? If so, do these standards allow this sort of character assassination? I would like to know.

Norman B. Jones

Shelbyville, Ind.

Editor's Note: As we have said before, the editors do not necessarily agree with statements made by Criterion columnists. While we may not share the sentiments voiced by Father Lucas to which Reader Jones objects, we do not believe the column referred to is libelous. Despite the fact that we frequently disagree with Father Lucas, we feel he serves an important function in bringing to Criterion readers the current thinking of a certain segment of the leadership in the black community.



FACT: 60% OF THE POOR ARE EITHER TOO OLD OR TOO YOUNG TO WORK. 40% ARE CHILDREN UNDER 18. 20% OF THE POOR ARE OVER AGE 65.

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3. Dry the carpet.  
4. Reapply the detergent-vinegar water solution (if necessary).  
5. Dry the carpet.  
6. Gently brush pile.

Carolyn L. Hallcraft, Mgr.

(A Weekly Service to Criterion Readers)

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November 1, 1970

Rt. Rev. Mgr. Victor Goossens  
Archdiocesan Director  
Society for the Propagation of the Faith  
1350 Pennsylvania St., P.O. Box 1776  
Indianapolis, Indiana 46206

Dear Monsignor,

Kindly allow me to appeal to you on behalf of our Lepers.

In the Philippines, in India, and in Congo, we are deeply involved in the care of the Lepers, in two large Leprosaria, as in India, in entire villages where the Lepers are living together in extreme want.

A good amount of medicine is required to cater for the needs of thousands of patients, and the victims of the disease need also to be helped with food, clothing and general upkeep. The so-called cured Lepers form a class of people even more pitiable than the actual sick. Dismissed from the compound, with disfigured features and truncated limbs, they have to be rehabilitated. The souls of Lepers are wide open to divine love if it reaches them through relief of their sufferings.

Whatever help you may be able to provide will be most gratefully received in the name of the poor Lepers, in their turn, will join us in imploring God's blessings upon you and your great work.

Sincerely yours in Christ,  
Sister M. Chialina, I.C.M.  
Mission Precursor

## CATHOLIC HOME AND FOREIGN MISSIONS

RT. REV. VICTOR L. GOOSSENS, DIRECTOR  
136 WEST GEORGIA ST., INDIANAPOLIS, IND. 46225



# Conscientious Objectors

BY FR. KEVIN O'ROURKE, O.P.

During World War II, and the Korean War, many Catholics proudly served their country in the armed forces. In spite of the burden of leaving home and career, in spite of the danger to life, very few American Catholics were conscientious objectors during recent wars. Today, however, the situation has changed. Many young Catholics refuse to serve in the armed forces. Thousands declare that their conscience will not allow them to take an active part in the Vietnam War, or in any other war.

Is the change of attitude among Catholics due to a change in the teaching of the Church about war? Is the Catholic now free to say that he will not serve his country?

Since the time of the Apostles, the Church has valued and cherished the spirit of non-violence based on the teaching of Christ. In the early Church, many Christians refused to serve in the armed forces. Christians always tried to emphasize the importance of love and peace, but the right to self defense was never denied.

Non-violent means of settling disputes and defending oneself have always been preferred by earnest Christians, but the use of physical force to defend oneself or one's community has been allowed as a last resort.

IN AN EFFORT to specify when armed defense of the community is justified, Catholic theologians developed the "just war" theory. According to this teaching, initiated by St. Augustine and further refined by St. Thomas and Francis de Vittoria, a war, or armed conflict between nations, is justified only if the war is declared as a last resort by a lawful authority, for a just cause, using just means, with reasonable hope of success. Moreover, the armed conflict is unjust if it produces a greater evil than it seeks to correct.

Applying these principles to war, to police actions, or any form of contemporary armed conflict is sometimes very difficult. To fight

in a particular war can be a proper moral and legal decision for a Christian, and to refuse to fight in a particular war can be a proper moral, legal decision for a Christian.

In World War II, most Christians were convinced we were in a "just war." Today, Christians of good will often disagree. The person who sincerely tries to form his conscience concerning the war in Vietnam, must judge whether or not the goal achieved by the war is worth the death and destruction. He must decide whether the same goals might be obtained through other means, such as economic pressure; he must decide whether communism, or more accurately, economic imperialism, is really a threat to world freedom.

Truly, the decision is difficult. The evidence may be strong for one position, but it is not so strong that it leads to general agreement as it did in World War II.

NO MATTER WHICH position one finally holds concerning the war in Vietnam, or any war for that matter, it is important to admit the right of other people to disagree, and still remain Christian. Thus, when I reach a decision that the war in Vietnam is unjust, I must realize that I could be wrong, and that others have a right to pursue a contrary path if it is justified by Christian principle. While I can and must try to persuade others of my opinion, I must not impose it upon other people, and above all I must not challenge their Christian sincerity.

A decision to be a conscientious objector is not a refusal to serve one's country. Such a decision simply limits the way one will serve his country. Indeed, it might be prompted by a great love of one's country and it might improve the moral element of the country. Conscientious objectors do not see war, or particular wars, as being just means for settling conflicts or defending rights.

"A Catholic, viewing his tradition and the message of the Gospel, could validly question and abstain from participation in war or the preparation for war," declared the American Bishops through the U.S. Catholic Conference. Moreover, (Continued on Page 7)



Despite misgivings by many Christians of a "just war," soldiers still go to war convinced of their own principles of duty. Here, one soldier shows the anguish of battle as he aids another during a battle in Vietnam. (NC Photo)

## Decisions, decisions, decisions

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

A friend of mine, like thousands of young men in the same situation, was about to be drafted. He agonized over his decision. The law of the land was calling him to participate in the Vietnam war; the law of his conscience called him to refuse to take part in what he judged an unjust and immoral war.



He was not opposed to war in general, but to "this" war. He knew that the Vatican Council II and the American Bishops recognized his right to abstain from participation in war. He also knew that his decision would have serious consequences now and in his future.

How is my friend to come to a decision? What kind of moral education would you like him to have had in order to responsibly make such a serious decision? One

thing is clear: he must make a choice and live with the consequences. And his is just one of the many kinds of weighty decisions Christians must make today.

Religious educators are concerned that the kind of moral education or conscience formation provided the young will realistically prepare them to make responsible decisions. They are concerned that the young become skilled in a process of moral decision-making that takes into account the force of laws while recognizing the limitations of a law-centered morality. Factual learning of civil or Church laws regarding war is by itself not an adequate preparation; skill in responsible decision-making processes is necessary.

A Christian approach to making responsible decisions necessarily takes into account the human values at stake together with the wisdom acquired from man's experience. Data for decision-making must also draw from the living tradition of the Church. As Vatican II suggests and repeatedly exemplifies, Christian decisions imply serious response to human values weighed in the light of the Gospel (Constitution on the Church in the Modern World, II).

The young Christian has a right to a type of moral education that provides accurate and complete facts, nurtures attitudes of understanding, respect and compassion, and enables growth in the process of assessing human values in the light of the Gospel. This process involves three skills: reflection, dialogue, and prayer.

### REFLECTION

The young Christian needs to be able to think, to reflect on his experience and on the meaning of the Church's tradition. Educators have the task not so much of providing answers as of challenging their learners to probe and question responsibly. "What is the meaning of peace?" "What are the effects of war?" "What is the value of human life?" "What realistic alternatives to war exist?" "What do existing laws say about the draft?" Great educators from Socrates down to the present day have encouraged growth in their students by guiding them to ask the right questions and then pursue them seriously.

The probing engages the young also in serious reflection on the Church tradition. It is not enough to simply quote Scripture or a document of Pope or Bishop. "What does the Gospel say about war and peace?" "What does Jesus mean when he says that 'whoever lives by the sword dies by the sword' (Mt 26:53) yet that he came

'not to bring peace but the sword.'" (Mt 10:34)? "What have Christians in the past and present judged about participation in war?"

### DIALOGUE

Reflection is encouraged, guided, challenged by dialogue with others. Young Christians need to be able to honestly discuss the type of questions just considered. They need to be able to listen to others who are also engaged in coming to responsible decisions in the same matter. The need for responsible dialogue is not just a recent insight of the social sciences but for the Christian rests on St. Paul's teaching that all Christians are given gifts by the Spirit for the benefit of the whole community (1 Cor 12:1-30).

Paul realized that no one person or group possesses all the wisdom of the Holy Spirit. He understood that the Spirit provided the community with a variety of gifts necessary for the fuller growth of all. His insight is even more valid today. In the complex, pluralistic world in which we live, Christians vitally need to learn to dialogue if sound, responsible decisions are to be made. Discussion, then, is not a teaching method in religious education, but a needed skill for responsible decision making.

### PRAYER

Any Christian decision that hopes to express a true Christian judgment must rest on prayer. Reflection and dialogue are essential, but so is prayer. Prayer, not merely saying prayers, but prayer that flows out of one's experience and those of others facing similar decisions.

Christian prayer needs to arise out of life, while being nourished on the Church's prayer (Constitution on the Sacred Liturgy, 10-13). The example of Jesus is a concrete indication of the traditional awareness of Christians that serious decisions require prayer. It is just this type of prayer that young Christians need to learn if they are to make responsible Christian decisions.

Once a person has seriously reflected, dialogued, and prayed about the human values and the Christian wisdom bearing on his decision, he needs to decide, to choose. His responsible decision in conscience must be respected by himself and others. Religious education has the responsibility of helping Christians make and live by responsible choices.

### DISCUSSION QUESTIONS:

1. How is decision-making influenced by religious education?
2. What is the role of reflection, dialogue, and prayer in decision-making?

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## WORSHIP AND THE WORLD

# Thanksgiving Day Mass

BY FR. JOSEPH M. CHAMPLIN

Just one year ago I wrote these words: "I wonder how crowded our Catholic churches will be this Thanksgiving. Will a new experimental text, several convenient Masses, some pulpits promoting the Sunday before and a little parish planning in advance bring a great number of Americans to church on the holiday?"



We have no statistical surveys on the subject, nor are there any hard facts with which to answer my question. However, two churches—the Cathedral in Grand Rapids, Michigan and St. Michael's parish in Findlay, Ohio—did plan solemn eucharistic celebrations for the occasion and both drew 800 worshippers to the Thanksgiving service.

The key element in these successful liturgies was careful preparation and early publicity. At Grand Rapids announcements in the parish bulletin, "Give thanks to the Lord with a gift for the poor," began three Sundays before the holiday. The school's art department guided students of every class in making appropriate banners for the sanctuary and decorating bushel baskets, each with a special motif, which later would hold donations from that particular homeroom. A bible, opened to a psalm of praise and gratitude and placed in a central location, reminded viewers of the approaching Mass.

THE CONCELEBRATED Thanksgiving Eucharist began at 10:30 with a procession made up of priests, a deacon, lectors (president of the parish council and head of its liturgical committee), adult servers, six candle bearers, an incense-bearer and two persons bearing cross and American flag.

At the offertory everyone in the congregation came down the center aisle to the sanctuary, presented canned goods for the local poor or money for Biafra,

then returned by either side to their pews. It was a busy moment for the deacon, who assisted, since the gifts filled three dozen bushel baskets. The Cathedral choir sang a motet, "O Lord Most Holy" during the procession and the organist played an instrumental piece until all were back in their seats. Later, choir and congregation united in "What You Gave Us for Our Taking" from the missalette while chosen individuals brought water, wine, chalice, paten, a loaf of bread and grapes to the priests. The principal celebrant, as a final part of this presentation ceremony, incensed the altar and the gift baskets.

An interesting note (also true in other churches throughout the nation): often the poorer, the blacker a family, the bigger their offering; the whiter and richer a family, the smaller their donation.

Many of the people at St. Michael's in Findlay are farmers. Working with the pastor, the parishioners established a Thanksgiving Day Liturgy Committee and cared for the details of this service. They publicized the Mass (for two Sundays) in the bulletin and in the religious section of local papers, composed 10-12 intentions for a prayer of the faithful (too many ordinarily, but not in such a context), and organized the offertory procession.

The capacity crowd carried canned goods as they did in Grand Rapids, but many offered more personal items. Two long tables in the sanctuary were covered with butter, wheat, steaks, lamb chops, fresh preserves, pickles, corn, strawberries, cherries, apples and cider. A commentator explained what all this meant and stressed the theme also used in Michigan—we should show gratitude to the Lord by sharing our blessings with the needy.

BOTH CHURCHES EMPLOYED a varied musical program involving choir and congregation to heighten the service's solemnity. At the Cathedral, for example, people sang the Holy, Holy, Holy, a memorial acclamation, and the great

Amen (opportunities for singing at Mass strongly recommended by liturgical musicians). In St. Michael's, Father Don Peterson put his musical talents and training plus the parish's fifty-three voice choir to work. He blended, as did the Grand Rapids musical director, "church" music with a Thanksgiving content and "patriotic" tunes like "America the Beautiful." Brass accompaniment added a special quality to this melody.

Do these Catholic Thanksgiving Day observations interfere with interfaith efforts on that holiday? Perhaps. However, some, like the congregation at the church of St. Maurice in Bolton, Connecticut, resolved this conflict by participating in interfaith worship services on Wednesday evening.

THE PROVISIONAL TEXT approved for use in the United States does, of course, provide a variety of readings (now increased by the new book of readings), appropriate prayers, psalms, and processional chants. The prayer also Communion says rather well what we or should be our thoughts on this holiday. "Let us share with generous hearts and open hands the fruits of the earth which you have given into our keeping as we hope to share the fruits of eternal life."

At the Second Vatican Council the bishops noted (art. 37) how "the Church studies with sympathy and preserves intact" elements of a people's way of life in the liturgy, "so long as they harmonize with its true and authentic spirit." The experience in Grand Rapids and at Findlay seems to indicate that a well-planned Thanksgiving Day Mass can most satisfactorily incorporate American traditions into Catholic worship.

### DISCUSSION QUESTIONS:

1. How should our Thanksgiving Day liturgy express our gratefulness for the blessings we have received during the past year?
2. What are some practical Thanksgiving Day suggestions for the liturgy?

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## SCRIPTURE TODAY

# Chapter 7 - Corinthians: celibacy and marriage

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

Readers usually conclude from Chapter 7 in Paul's First Letter to the Corinthians that Paul was not married. A few scholars think Paul might have been a widower and others think he was separated from a Jewish wife who had not become a Christian. One of their arguments is that Paul was a fervent Pharisee and therefore would have been a married man, observing a tradition derived from Genesis 2:18 ("It is not good that man should be alone").

It doesn't matter very much, however, whether the apostle was single, a widower, or separated from his wife. He makes it quite clear in Chapter 7 that he's not living with a woman and he's convinced it's better that way, not only for himself but in general.

Some have concluded Paul was a woman-hater. I know that women often think so after reading this chapter as well as the later section where Paul says women should be

silent in church (14:34) and the section in the Letter to the Ephesians where he orders women to be subject to their husbands (5:22, and see also Colossians 3:18).

The scholars I've already mentioned wrote their articles to answer the theory that Paul must have disliked women because he never married. Those authors also argue that the order about women being subject to their husbands shouldn't be taken in an unfavorable light since Paul also taught that husbands should love their wives as Christ loves the Church (Ephesians 5:25-33).

I THINK MOST PEOPLE reading Chapter 7 don't make a judgment about Paul's attitude toward women, but they do conclude he meant virginity or celibacy or the single life is better than marriage. Some theologians today believe we should say rather that celibacy or marriage is better for a particular individual. It is awkward for them that Paul, the Church's first theologian, said in Chapter 7 not once but three times that virginity is a more excellent thing than marriage.

One such passage is 7:16-2. RSV has "it is well for a man not to touch a woman. But because of the temptation to immorality..." And TEV has "A man does well not to marry. But because there is so much immorality..." Theologians who find difficulty in this passage argue that it is not a statement made by Paul but a quotation from letters of Corinthians to him which he is answering. They say that 7:7 contains his real teaching, and there he does not make grades between virginity and marriage.

They say Paul's apparent preference for the single life is really due to the principle that people should stay as they are when they become Christians (7:20), and behind that principle is his belief that the end of the world was near (7:26-31), and therefore what he says here can't be considered normative for today anyway. They have various ways of arguing that the rest of the chapter offers no difficulties to their thesis.

READ CHAPTER 7 yourself. What do you think? Certainly he handles here questions that were sent to him from Corinth. It is not easy to determine precisely what the questions were, but the general

idea of the questions is clear enough. At the end of Chapter 6 Paul dealt with a group who took a broad view of sexual morality arguing that sex is a good thing to be freely enjoyed with or without one's marital partner and that the sexual appetite is to be managed simply like the appetite for food. In Chapter 7 he deals with a group at the opposite extreme, who seem to approve as little sexual activity as possible, even in marriage.

Although Paul takes stands against both groups, throughout the history of Christianity there have always been these two tendencies among the people, along with the more generally accepted view at the center. The tendency to disapprove of sex has been assisted by various preachers and writers, including some Doctors of the Church, like St. Augustine, who wrote that the use of marriage to avoid incontinence was sinful.

The first of the two extreme tendencies is much more in evidence today. With many Christians obviously holding that one may take sexual pleasure in thought (reading, pictures, films, etc.) whether one is married or not and quite apart from one's marital partner. Many young people go through a stage in which they wonder if sexual activity may be all right with anyone provided there is love with the other.

I THINK YOU WILL discern quite a bit of Paul's theological perspective in handling these questions if you will look at 6:20 ("use your bodies for God's glory"), 7:19 ("What matters is to obey God's commandments") and 7:35 ("I want you to do what is right and proper, and give yourselves completely to the Lord's service without any reservations"). In 7:2-7, you can surely see his principle that sexual activity in marriage is largely governed by recognizing the rights of one's partner and the grace each receives from God. To glorify God or to do

service to the human community." (GS. n. 79)

CERTAINLY, THE WORLD has had enough of war. As Pope John stated, "in this age of ours which prides itself on its atomic power, it is irrational to believe that war is still an apt means of vindicating violated rights."

The long range Christian plan is clear; we must work to abolish war, to demean and denounce it as a form of national policy. Should war become absolutely necessary as a means of defense, however, Christians may enter actively into the war, provided they can make a decision of conscience that the defense of the country justifies the death and destruction that will result.

DISCUSSION QUESTIONS:

1. What attitude did St. Paul take toward women in chapter 7 of 1 Corinthians?
2. Is there any justification for saying the single state is superior to the married state?

DISCUSSION QUESTIONS:

1. What is meant by the "just war" theory?
2. What attitude does the Church take towards conscientious objectors?

Those who oppose the war in Vietnam, or any war, must use their moral judgment if they decide not to participate. (NC Photo)

## Conscientious Objectors

(Continued from Page 6)

Second Vatican Council endorsed laws that would "make humane provision for the care of those who for reasons of conscience refuse to bear arms, provided, however, that they accept some other form of

something for God's glory is to recognize God's presence in something or somebody and to express your feeling about it by acting—singing, praising God, and surely in the case of the married, by making love. In Paul's view the celibate can give glory to God better because he (or she) can give body and soul more completely to God in that union with Christ which is the mainspring of his moral thinking.

### DISCUSSION QUESTIONS:

1. What attitude did St. Paul take toward women in chapter 7 of 1 Corinthians?

2. Is there any justification for saying the single state is superior to the married state?

## QUESTION BOX

# Is it immoral to use son's discount privilege?

BY MSGR. R. T. BOSLER

Q. If a married son or daughter works in a store where the employees are allowed a discount on their purchases, is it wrong for parents, or brothers and sisters to take advantage of said discount by having the employed person sign for their purchases?

A. How am I supposed to know the answer? Everything in this case depends upon the policy of the store. The discount is a fringe benefit for the employees. What does the store tell the employees about the use of this privilege? Is it to be limited strictly to the personal needs of the employee and his immediate family? What is considered immediate family? In the case of an unmarried person does this include the parents and brothers and sisters? Often this is not spelled out but is determined by custom.

You see, these are questions you must ask and find the answers for yourself. There is no text book or theologian that can solve your problem. From these you can learn the general principles of morality and examples of how to apply them to problems similar to your own, but each situation is unique so that you must summon the courage all by yourself to make your decision.

Q. Your decision about the sinfulness of having a tubal ligation was of special interest to me. What about a deliberate

but not cold decision after much soul searching to have this done?

I feel I have not sinned, I have not felt the need to confess in order to go to Communion regularly. I have three small children and can afford financially and spiritually no more. Is heaven lost to me?

A. Of course not. As I said before, God will forgive any sin that we are sorry for having committed. In your case there does not seem to be any sin to be sorry for.

If you honestly came to the conclusion that what you did was the right thing to do, then you acted correctly according to your own conscience. If you knew that the Catholic Church officially teaches that direct sterilization is immoral, I trust you took this into consideration when you made your decision. It is not an infallible teaching, but it is the official stand of the Church at this time, and, therefore, a Catholic cannot remain faithful if he refuses to pay any attention to it.

You may have found yourself in such a bind that you decided the only way you could fulfill other moral obligations you judged more important was by submitting to the operation. Even though I and others might disagree with your decision, you had to follow the judgment of your conscience.

Many would disagree with your action on grounds other than the moral teaching of the Church. There is something so permanent about what you have done. What of the future? What if you should lose the children you have through an unfortunate accident? Since there are other means of limiting the size of a family, I am sure there are many who would at least question the wisdom of what you have done.

Q. How can I reconcile the fact that so many of my faith-Catholic—are selfish and un-God-like toward me and my family due to our unfortunate situation of having a disabled husband and father to my children?

My family though well-off, has not been able to cope with this fact and

refuses to do anything to aid in my dire need. Yet my mother attends Mass and Sacraments regularly with a feeling that she is in perfect harmony with everything around her. To me they have become despicable people. What would it take to make them see this plight?

A. Maybe they will see this appeal for help and recognize their neglect. Your letter reminds me of the Corinthians who would not share their food with the hungry in the "love meal" that preceded the Eucharist in the first days of the Church. St. Paul (1 Cor. 11:27) puts it to them bluntly: "Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord."

If your relatives are actually ignoring your need, then they fall under Paul's condemnation every time they approach the altar and they had better heed the advice of the Lord: "So, if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift." (Mt. 5:23-24)

Q. We attended a funeral service in a funeral home in the afternoon. Every man at the funeral had on a coat. In walks a Catholic priest in short sleeves and had the services. We were all shocked. Don't you think this priest showed disrespect for the Church, the family and friends by not wearing a coat?

A. Yes, I do. The short-sleeved clerical shirt with collar has become a great boon for priests in hot weather, but it was not designed for use in church or dress-up occasions. It can look as silly on some occasions as a mini-dress at a formal dance. I must be getting old, but I confess that I can't follow the reasoning of some of the young clergy who keep insisting they want to be treated as professionals and yet refuse to act as professionals when performing in public.

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Those who oppose the war in Vietnam, or any war, must use their moral judgment if they decide not to participate. (NC Photo)

## SHEED

# 'The son of man'

BY FRANK SHEED

To write of Christ's certainty about himself as a delusion of grandeur or any sort of megalomania is difficult for one who really reads the Gospels, meeting the astonishing assertions of his relation to

God in their context as he says them. The nine beatitudes at the beginning of the Sermon on the Mount (Matt. 5) sum up the rule of human life so profoundly that other religions find men of no religion all dead joy in them. In that same sermon are other phrases which have become mankind's possession, phrases such as no religious fanatic ever uttered. Not only "Love your enemies," but "Consider the lilies of the field," "You cannot serve God and Mammon," "By their fruits you shall know them," "Do unto others as you would want them to do to you," "Judge not that you be not judged," the Lord's Prayer with its "Forgive us our trespasses AS WE FORGIVE."

So delusion, illusion, will not do as an explanation. But explanation is called for. And for most of his three years he himself seemed more bent on emphasizing the mystery than explaining it. Take the phrase he, and only he, used of himself—the Son of Man. You will find it 80 times in the Gospels. But his followers never use it; and after the Gospels it practically vanishes—occurring only once, in Stephen's vision before his stoning (Acts 6). Clearly to Christ's first followers it answered no question, it only indicated that there was a question to answer. It tantalized them, it tantalized the crowd—"Who is this son of man?" they asked him and got no reply. It has tantalized men ever since—unnecessarily, I believe.

IN ITSELF, "SON OF MAN" was only a way of saying "man." Throughout Ezekiel God uses it thus a hundred times or so in addressing the prophet. Once only the Old Testament has it memorably, in Daniel (8:13) the prophet describes a vision: "With the clouds of heaven came one like a Son of Man (i.e. with the appearance of a man, not an angel)... and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and a kingdom, that all peoples should serve him, his dominion is everlasting." This is, I have said, the one memorable use of the phrase in Scripture; but the Apocalyptic book of Enoch written between the two Testaments made much of it, and the Daniel passage was clearly in Christ's own mind.

When Caiaphas the High Priest asked him if he was "the Christ, the Son of God" (Peter's phrase) he said, "Hereafter you shall see the Son of Man... coming on the clouds of heaven" (Matthew 26:67). And the words about "all peoples" and "everlasting dominion" are echoed in his command to his apostles to teach all nations and his promise to be with them all days even to the end of the world (Matthew 28).

But I think there is another reason for his choice of the phrase. After all, between "the Son of Man" and "a being



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**CADET FOOTBALL CHAMPIONS**—The football team from St. Andrew's, Indianapolis, accomplished a relatively rare feat in CYO circles by winning a second straight CYO Cadet Football League title November 15 at CYO Stadium. The Northeastiders knocked off Immaculate Heart's Division Two champions, 21-0, in the championship game to achieve the two-in-a-row. By winning, St. Andrew took permanent possession of the travelling trophy for the league champions, the Father George Dunn Memorial Trophy, which has been in competition since 1958, in

addition to capturing the league championship trophy. St. Andrew also won Division One honors during the regular season, and advanced to the final game by beating Mount Carmel, 14-0, in the first round of the league play-offs. Standing behind the champions and their cheerleaders are, left to right: Assistant Coach Dr. C. O. McCormick, Jr.; Priest Moderator Father Michael Kattau; Assistant Coaches Don Hogan, Paul Tooley, and Maurice Kiser; Head Coach Bob Wright; and Assistant Coach John Mangus.

## ST. PHILIP '56' CHAMPS

# St. Andrew's repeats for Cadet grid title

INDIANAPOLIS—St. Philip "56" League championship by Neri and St. Andrew's emerged as champions of the "56" and Cadet Football Leagues, respectively, last Sunday as the 50th year of parochial football league action in Indianapolis drew to a close.

For St. Andrew's, it was its second consecutive championship, as the northeastiders dropped Immaculate Heart of Mary by a decisive 21-0, retaining the Father George Dunn Memorial Trophy from the competition. The first leg on the trophy came in 1958, when St. Philip Neri won its first

through the line.

St. Andrew's scored twice in the first quarter of the Cadet championship game after recovering fumbles from Immaculate Heart. Steve Jackson scored with a seven-yard run three minutes into the game. The extra point was registered by Dave Wright.

Five minutes later, Dave Scheidler recovered another fumble in the end-zone for the second score, with Jackson making the extra point. Following a scoreless second quarter, St. Andrew's final TD came via a 56-yard run by Mike Latty mid-way in the third stanza. Wright scored the PAT. St. Andrew's managed 156 yards on the ground, while Immaculate Heart was held to 20 yards total offense.

## Await opening cage whistle

INDIANAPOLIS—A record 193 teams are entered in the six leagues of CYO basketball, scheduled to begin December 5 and 6. The number represents an increase of 13 teams over the previous year.

All coaches or team representatives are expected to attend a meeting slated at 7:30 p.m. Tuesday, Nov. 24, in the Little Flower parish gymnasium, 1401 N. Bosart Ave. They will

receive schedules, lists, rules and roster blanks at that time. Leagues of CYO basketball, Coaches were reminded by the scheduled to begin December 5 and 6. The number represents an increase of 13 teams over the previous year.

will be on hand Tuesday evening to meet the CYO coaches and exchange information. A social Little Flower parish gymnasium, hour will follow the one-hour business session.



**TO OBSERVE ANNIVERSARY**—Mr. and Mrs. Roman Gesser, members of St. Paul parish, Tell City, will mark their 50th Wedding Anniversary on Thanksgiving Day, Nov. 26. A Mass of Thanksgiving will be offered at 4 p.m., followed by a family dinner. They are the parents of Mrs. Mary Rita Patterson, of Tell City.

## St. Joan of Arc dance scheduled November 28th

INDIANAPOLIS—Nick Craig and his orchestra will play for the annual parish dance sponsored by St. Joan of Arc Women's Club on Saturday, Nov. 28. The event will be held in the Knights of Columbus hall at 2100 E. 71st St., beginning at 9 p.m.

Mrs. Myron K. Dill is dance chairman assisted by Mrs. Robert E. Kane. Committee chairmen include Mrs. Joseph H. Higgs, tickets; Mrs. Jesse J. Proffitt, reservations; Mrs. Adolph Chapla, Mrs. Patrick Fitzsimmons, Jr., and Mrs. William Sylvester, entertainment. Mrs. John R. Engle and Mrs. Paul D. Luemmen are in charge of decorations.

## Back formation of clergy forum

LONDON—The bishops of England and Wales have given the go-ahead for moves to set up a national forum for their 7,000 diocesan priests.

The bishops approved the forming of a working party of bishops and priests to draw up recommendations for establishing such a body.

A crowd of 3,000 was on hand for the day's games in the CYO Stadium.

**"IT PAYS TO BELONG"**  
M. J. TIMME  
Hoosier Motor Club  
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## CYO NOTES

The 17th annual CYO-Criterion Quiz Contest will get underway Sunday, Dec. 6, with 32 participating teams, representing Indianapolis, Columbus, Batesville, and Brookville. Questions for the first round will be taken from the Criterion issues of November 13, 20 and 27. All rounds will be played on Sunday evenings.

Entry blanks will be mailed next week for the Cadet Girls Volleyball and the Cadet Boys Wrestling Leagues. Also to be sent out soon will be materials on the Archdiocesan Science Fair and the Junior CYO Style Show.

## New officers

RICHMOND, Ind.—New officers of the Knights of St. John Auxiliary, No. 139, were installed recently in ceremonies conducted by Mrs. Joe Pardeck, supreme deputy organizer. Officers include Virginia McCure, president; Helen Boehm, past president; Agnes Pardeck, first vice-president; Geneva Weiss, second vice-president; Edith Soulier, recording secretary and Pat



**CADET FOOTBALL RUNNERS-UP**—After making it all the way to the CYO Cadet Football League's championship game with a thrilling 25-20 last-minute win over St. Rita in the first round of the league play-offs, this Immaculate Heart Cadet team fell before St. Andrew, defending league kings, in the title game, 21-0. With many members of the 1969 "56" League champions playing on this team as seventh graders, Head Coach Steve Wolkoff (back row, right) and Assistant Dan Hasbrook (second from right) are looking forward to 1971 and another possible shot at the championship.

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# TIC TACKER

## Nun spurns 'retirement' tag at 80

BY PAUL G. FOX

The word "retirement" evokes varied responses from individuals who have led a productive life and have reached the age when society thinks they should "step aside" for younger blood and stronger hands.

While many businesses have established mandatory retirement programs for their employees, religious orders remain considerably flexible, allowing their members to "chart new courses" when their health and interests are unimpaired.

The Archdiocese has a mandatory retirement for classroom teachers, the same as most other dioceses. But religious who have devoted their careers to the health-care field are relatively unrestrained by forced retirement.

A case in point is ST. FRANCIS HOSPITAL, Beech Grove, where three Franciscan nuns are still active as "otogenarians." Two of them—SISTER JULIA and SISTER BAPTISTA—still put in a full day's work as supervisors, while the third—SISTER PHILONILLA—is "officially" retired, but still maintains a busy schedule. The three are classmates and next year will observe their 60th jubilees in religious life.

SISTER PHILONILLA WEINTRAUT, O.S.F., a native of ST. VINCENT'S PARISH, Shelby County, was nearly "sidelined" several years ago from her nursing career spanning nearly 50 years because of a heart condition.

Now, at age 80, she has spawned a new project which she has directed the past two years.

From her "retirement headquarters" at St. Francis Hospital, she has organized a non-sectarian association of dedicated volunteer workers to continue the mental and spiritual services to senior citizens upon their discharge from the hospital.

Called the Twilight Guild, the group follows the released patients to their homes, nursing homes or other institutions. There are no membership dues or organizational meetings. Some members are themselves shut-ins or semi-shut-ins, whose primary contribution is prayers for the group's efforts.

The active members, led by the irrepressible Sister Philonilla, visit shut-ins, invalids, the critically ill wherever they may be. Guild drivers help transport them to the doctor, hospital or nursing home.

Weekly religious services are conducted in the nondenominational chapel of the Turtle Creek Nursing Centre, located near St. Francis Hospital, with Guild members assisting residents to and from the chapel.

Qualifications for membership, according to Sister Philonilla, "may be summed up in love for people, love for God's people. It is brotherly love, shown by deeds as a love and service to God through His people, especially the ones in need."

"Other qualifications can be acquired with service seen in patience, ability to listen, a sympathetic understanding, a storehouse of tact, diplomacy, story telling and prayerful petitions. It is being interested with an attitude of compassion and solicitude. It is sharing their joys that double them, and sharing their sorrows that divide them."

Last week, the Sisters of St. Francis at the hospital hosted a luncheon meeting to promote

the Twilight Guild. Nearly 40 Protestant and Catholic ministers attended, along with about 40 Guild members, after Mass in the hospital chapel.

During the meeting, FATHER ROBERT HARTMAN of HOLY NAME PARISH and REV. WILLIAM THOMAS of First Christian Church, both in Beech Grove, volunteered to serve on the organization's public relations committee, while two others—FATHER CHARLES LAHEY of Holy Name and REV. ARTHUR MILES, retired Methodist minister, agreed to serve as advisors.

More will be heard of the Twilight Guild.

EVANSVILLE CLERGY SHUFFLE—Former priests of the old Indianapolis diocese received new assignments last week in the Evansville diocese, where they have served since creation of that diocese 26 years ago. MSGR. THOMAS CLARKE, a native of ST. CATHERINE'S PARISH, Indianapolis, who has served as Chancellor there for the entire period, has been succeeded in that post by Msgr. Clinton Hirsch. Msgr. Clarke will continue as officials of the Matrimonial Tribunal and maintain his residence at the Holy Trinity Pro-Cathedral in Evansville. MSGR. CHARLES SCHOETTLEKOTTE, director of the Catholic Charities Bureau in Evansville the past 31 years, has also stepped down. He remains as pastor of Evansville's St. Boniface parish.

NAMES IN THE NEWS—FATHER JOSEPH MCCRAKEN, pastor of IMMACULATE CONCEPTION PARISH, Milhouse, remains hospitalized this week in Greensburg after a heart seizure. He is expected to resume his pastorate in another month. SISTER LAURETTE BELLAMY, S.P., a faculty member at ST. MARY-OF-THE-WOODS COLLEGE, will attend the 46th annual meeting of the National Association of Schools of Music next week in New Orleans. The Woods, holding membership in the organization since 1960, is the only Catholic college represented from an eight-state area. MISS SHEILA KAST, a graduate of ST. AGNES ACADEMY, Indianapolis, has been named to Who's Who among Students in American Universities and Colleges—for 1971. She attends Catholic University of America and has been a Dean's list scholar there the past five semesters and is member of Sigma Epsilon Phi, women's honor society. "Quattlebaum's Truth" is the title of a new book by MARK GROSS, prominent Indianapolis layman and member of ST. JOAN OF ARC PARISH. It will be released November 25 in Indianapolis, one week in advance of the national publication date by Harper & Row, Inc., of New York.

RE DEPARTMENT FILM SERVICE—Rental films are now available from the ARCHDIOCESAN RELIGIOUS EDUCATION CENTER, according to an announcement this week by FATHER RAYMOND BOEHM, director of the RE Department. A film viewing session has been planned at 4 p.m. Monday, Nov. 30, at the Center, located at 131 S. Capitol Ave., Indianapolis. The Center will be open from 8:30 a.m. to 6 p.m. Monday through Friday, and on Saturday from 10 a.m. to 3 p.m. Filmstrips, records, books and tapes are also available for rental. Additional information can be obtained by calling 634-4453.

PLAN CARD PARTY sponsored by the Altar Society of St. Malachi's parish here. The event will be held in the school hall at 8 p.m., Saturday, Nov. 21. Tickets are 75 cents at the door. The public is invited.

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## 5 bishops elected to NCCB posts

WASHINGTON—Delegates to the semi-annual meeting of the National Conference of Catholic Bishops (NCCB) here voted (Nov. 16) to elect five of their number to new posts as chairman of conference committees.

Bishop David F. Cunningham, of Syracuse, N.Y., took over as head of the arbitration committee; Archbishop John F. Whealon of Hartford, Conn., will chair the doctrine committee; Bishop Cletus O'Donnell of Madison, Wis., will chair the committee on Religious men, with Bishop James J. Hogan of Altoona-Johnstown, Pa., chairing the committee on Religious women. Boston's Archbishop Humberto S. Medeiros will take over the committee on the Church in Latin America.

In voting on chairman for committees in the U.S. Catholic Conference (USCC), Bishop John L. May of Mobile, Ala., was elected chairman of the departmental committee on communications while Cardinal John Carberry of St. Louis and Archbishop Timothy Manning of Los Angeles were named to the USCC's administrative board.

The following are the new at-large members of the NCCB administrative committee: Bishop Joseph B. Brunini; Archbishop Thomas A. Donnellan; Archbishop Francis T. Ryan.

At the same time, the bishops named 11 new members to the committee for the North American College at Louvain, Belgium, and 10 members to the committee for the North American College in Rome.

\*During this week 20 years ago, the Mother of God Church, Vevy, celebrated its 75th anniversary.



TWILIGHT GUILD 'ACTIVISTS'—Sister Philonilla Weintraut, O.S.F., founder of the Twilight Guild, is shown above at the luncheon meeting held last week at St. Francis Hospital, Beech Grove, for nearly 40 Protestant and Catholic ministers plus Guild members. On the left are Rev. and Mrs. Arthur Miles. He is a retired United Methodist minister. Also shown are Mrs. Melinda Minton, right, Guild chairman, and Mrs. Marie Kennedy, Guild secretary. (See Tic Tacker)

## IN ST. LOUIS POLL

## 71 per cent oppose 'Communion-in-hand'

ST. LOUIS—In an opinion poll initiated by Cardinal John Carberry, a large majority of St. Louis Catholics rejected a proposal that the Eucharist be handed to individuals who could then administer Holy Communion to themselves.

Out of 82,448 ballots returned to the cardinal, only 24,289 persons, or 29 per cent, approved the idea—58,159 or 71 per cent, opposed the practice.

Cardinal Carberry, who raised the issue and asked for a referendum among all Catholics here, disclosed the results on the eve of his departure for Washington, D.C. and the annual meeting of the National Conference of Catholic Bishops.

THE CARDINAL SAID he was seeking the opinions of Catholics here in order to guide him in reaching a decision when the issue comes before the NCCB.

The Vatican is authorizing national episcopal conferences which request it to adopt the Communion-in-hand practice. The Liturgical Commission of the NCCB has recommended that the U.S. bishops seek such Vatican approval.

The ballots, which were collected from parishes and religious institutions, had a space on which the voter could indicate

his church status—priest, seminarian, brother, sister, layman or laywoman.

The results indicated that of the combined laymen and laywomen vote of nearly 77,000, only 20,000 voters, or 27 per cent, favored self-communion, while 56,000, or 73 per cent, opposed the idea.

OF THE 829 DIOCESAN and religious or priest participation—72 per cent of all the clergy here—468, or 57 per cent, opposed the idea and 361, or 43 per cent, favored it.

On the other hand, of the 768 seminarians participating, 599, or 78 per cent, favored Communion-in-hand, and only 169, or 22 per cent, opposed it. With almost all religious Brothers and Sisters in the archdiocese participating in the poll, Brothers favored the practice by a vote of 190, or 60 per cent, to 127, or 40 per cent. Nuns favored it by a vote of 2,260, or 63 per cent, to 1,348, or 37 per cent.

There was little difference between the views of laymen and laywomen, although more women voted in the poll than men. The breakdown found 74 per cent of the men opposed, and 72 per cent of the women opposed.

## Money, poverty

(Continued from Page 1)  
institutions, lest she be false to herself and her mission."

He said that this concern was part of "the full dimensions of the social gospel," and that the Nov. 22 fund-raising aspect of the Human Development campaign was, in many ways, secondary to the need to make Catholics understanding and compassionate about the suffering of deprivation.

"One may ask of what concern material poverty is to the Church," he said. Cardinal Dearden said any reasoning that sees the Church's mission as only spiritual "is based on a false distinction between the spiritual and the material."

Several conservative Catholic laity groups have been critical of the anti-poverty campaign, on the grounds that it is not the Church's job. Such thinking was voiced in a recent editorial in "The Wanderer," a fundamentalistic Catholic weekly, which questioned the upcoming Thanksgiving collection, and in other conservative publications that would rather see any anti-poverty money spent to ransom unborn babies from abortion.

THE NATIONAL ASSOCIATION of Laymen, on the other side of the coin, raised questions about anti-poverty money because it believes the Church is tied up with great wealth and assets.

The NAL rendering of partial or complete financial figures on 23 dioceses was issued a few days after Crux, a weekly Catholic newsletter published in Albany, N.Y., reported that public financial disclosures by dioceses is increasing.

Crux said a survey it made showed that 80 percent of the countries' 159 dioceses already publish financial statements or plan to do so. The newsletter said 63 dioceses issue statements, 35 plan to do so, and 24 have no such plans. It said operating deficits range from \$4,700 to \$1.4 million.

During a press briefing at the NCCB meeting, Bishop Joseph L. Bernardini, general secretary of the NCCB, said in answer to a question that the NCCB itself has no financial records on the individual dioceses.

"Each diocese is practically autonomous in its finances," he explained.

Archbishop Philip M. Hannan of New Orleans, after stating that his own archdiocese owes debts of about \$28 million, told reporters who are barred from the meeting: "I certainly disagree with them (the NAL) in their assumptions. They don't share what they mean by assets. That's their first big problem."

Archbishop Hannan said buildings are deficit-producing operations, even though they can be given an assessed value on

paper. He added that deficit-producing school buildings aside, churches are poor movers on the real estate market and "don't sell very well."

FOOTNOTES ON THE NAL income-expenditure breakdown for the 23 dioceses showed that the data on 15 of them came from reports in their diocesan weekly newspaper. Figures followed no consistent pattern, and the year of the report varied from 1968 to current 1970-71 budgets and budget projections.

Among the biggest of the 23 places cited by the NAL were the archdioceses of New York, Baltimore and St. Louis. New York was listed with a 1968 income of \$19.7 million and expenses of \$21 million; Baltimore with \$10.1 million income and \$11.5 million expenses in 1970-71; St. Louis with \$11.5 million income and \$9.2 million expenses in 1968-69.

In a footnote on the New York archdiocese, the NAL said its stock portfolio was estimated at a minimum \$50 million. Asked about that, by newsmen, Cardinal Terence Cooke said: "I wish it were true."

The other 20 dioceses on which NAL gave figures were: Winona, Minn.; Portland, Me.; Rockford, Ill.; Harrisburg, Pa.; Milwaukee, Wis.; Paterson, N.J.; Portland, Ore.; Joliet, Ill.; Amarillo, Tex.; Burlington, Nt.; Savannah, Ga.; Camden, N.J.; Oklahoma City-Tulsa, Okla.; Pittsburgh, Pa.; Galveston-Houston, Tex.; Duluth, Minn.; Greensburg, Pa.; Rochester, N.Y.; Detroit, and St. Paul-Minneapolis.

The three-year-old laymen's group said available under limited distribution, in some places to priests only and in some places upon specific request. It listed the 10 as: Lansing, Mich.; Erie, Pa.; Brownsville, Tex.; Lafayette, Ind.; Green Bay, Wis.; Hartford, Conn.; Owensboro, Ky.; Cheyenne, Wyo.; Santa Fe, N.M.; El Paso, Tex.

Another 18 dioceses were said by NAL to print financial reports in their diocesan newspapers, but NAL did not contain their data in its own survey. Still another 22 dioceses were named as planning to publish a financial report soon, most of them within the next year.

CARDINAL DEARDEN, reporting to the 235 bishops attending the semi-annual meeting on a trip he made to the Vatican early in November, said he was assured that marriage cases would soon be handled faster there—with two months the ideal—and that dispensations from priestly vows would also be speeded up.

He said he was told that staff personnel shortages in Rome were to blame for delays in both marriage and laicization cases, and that new staff members are being added.

## INDIANAPOLIS

## Calendar of Events

SATURDAY, NOV. 21  
CARD PARTY, Holy Trinity parish hall, 2618 W. St. Clair St., at 7 p.m. All games played. Admission \$1.

CHRISTMAS BAZAAR, St. Rita's parish hall, 19th and Martindale, sponsored by Ladies' Guild, at 6:30 p.m. Features include "Afro" booth, handmade articles, dolls and turkey dinners, beginning at 12 noon.

SOCIAL, sponsored by the Associates of St. Joseph Auxiliary, Brothers of Holy Cross, at 1 p.m. in the Cathedral High School cafeteria, 14th and Meridian Sts.

CARD PARTY, sponsored by Young Catholic Adults, at 2 p.m. in St. Catherine's auditorium, Tabor and Shelby Sts.

THANKSGIVING POULTRY CARD PARTY at 2 p.m. in St. Patrick's school hall, 950 Prospect St. All games played. Admission \$1.

CARD PARTY, sponsored by the Ladies Auxiliary, Knights of St. John, at 2 p.m. in Little Flower school auditorium, 14th and Bosart. Coffee served free with purchase of cake or pie.

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## 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.; Socinea 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, 8:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. SATURDAY: St. Bridget parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

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MONTH OF THE HOLY SOULS November is the month set aside by the Church for the remembrance of the Souls in Purgatory. Do you have a loved one deceased whom you wish remembered? Our missionary priests will be pleased to offer promptly the Masses you request. Send us your intentions now.

MONTH FOR GIVING THANKS Your Thanksgiving turkey will seem tastier and be more meaningful if you share your blessings with the hungry families huddled in refugee camps of the Middle East. For only \$10—less than the cost of most Thanksgiving dinners—you can feed a refugee family for an entire month.

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**INDIANAPOLIS**  
**TELEANOR M. O'CONNOR, 89**, St. Joan of Arc, Nov. 11. Mother of John C. Michael, Jr. and Richard C. and Patricia O'Connor; Eileen Duggan and Elizabeth Gillespie.

**TRALEIGH HACKER, 69**, Little Flower, Nov. 11. Husband of Doris F. Hacker; father of Paul A. Hacker; brother of C. H. Loy, Ray and Jack Hacker and Fern Ferguson.

**IMICHAEL J. DUGAN, 22**, St. Christopher, Nov. 12. Son of James and Mary Ann Dugan; brother of David, Jeanne, Marilyn and Regina Dugan and Kathleen Fierke.

**BERNARD L. ROTH, 57**, Little Flower, Nov. 12. Husband of Marcella; father of Philip and Margie.

Roth and Kathy Farber; brother of Marie Lutz, Mrs. Jim Mori, Mrs. Wilbur Schaffer and Mrs. Alex Kuhn.

**ALICE K. JACKSON, 65**, St. Christopher, Nov. 12. Mother of Clara Fulton; sister of Frank and Foster J. Burckoe; Margaret Turk, Josephine and Dorothy Yeager.

**ISALIM E. RABADI, 51**, St. Philip Neri, Nov. 14. Father of Jeris Rabadi.

**OLIVE E. GALLAGHER, 74**, St. Anthony's, Nov. 14. Wife of Peter J. Gallagher.

**JEFFERSONVILLE**  
**Ind. Archbishop Thomas J. McDonough** of Louisville and Louisville Mayor Frank W. Burke will be honored guests at the St. Joe Club's 26th Anniversary Banquet to be held Saturday, Nov. 21, at the Executive Inn, Louisville.

Beginning as a U.S.O. group, the club for single Catholic men and women now functions as an Archdiocesan social club which promotes charitable activities in the community.

**During this week 40 years ago**, the organizer of the Mother Theodore Circle, Daughters of Immaculate, Mrs. John W. Trenek, was honored at the State D of I Convention.

**TANTONIO GUERRINI, 67**, St. Mark's, Nov. 14. Husband of Mercedes; father of Leonard Agnelli, Marian Missio, Sandra Martha Schichte, Wilhelmina and Kathryn Fellig, all of Connersville.

**WILLIAM F. CALLAHAN, 56**, St. Michael's, Nov. 16. Husband of Doris W.

**HELEN V. GRIFFIN, 69**, St. Mark's, Nov. 17. Mother of Thomas J. Griffin and Dorothy E. Stambor; sister of Joseph F. Hayden, Lillian Lehr and Henrietta Ellig.

**GEORGE E. MANSHIP, 73**, St. Michael's, Nov. 17. Husband of Jeanette A.; father of Sharon Raymann.

**JOHN H. KUNZE, 66**, St. Joan of Arc, Nov. 17. Husband of Helen; brother of Albert Miller.

**INORBERT H. MCATEE, 54**, Holy Spirit, Nov. 18. Husband of Helen K.; brother of James, Nancy and Carol McAttee and Ann Gandolph; son of Bessie McAttee.

**FAMELIA L. MARLEN, 77**, St. Roch's, Nov. 18. Mother of Elmer and Pauline Worley.

**JOSEPH E. FETTING, 73**, Immaculate Heart, Nov. 17. Husband of Dorothy; father of Mrs. Nancy Minton, Mrs. Mary Lou Miller, brother of Paul Fetting of Fort Wayne; Charles Fetting of Connersville; Martha Schichte, Wilhelmina and Kathryn Fellig, all of Connersville.

**NEW ALBANY**  
**JAMES A. DOWDLE, 84**, Holy Trinity, Nov. 14. Brother of Mrs. Kate Dougherty.

**TERRE HAUTE**  
**THAROLD L. VOIT, 78**, Sacred Heart, Nov. 16. Husband of Anna; brother of Mrs. Mary Cook of Oskdale, John Hoffman of Middletown, Fred H. Hoffman of Floyd Knobs; Edward Hoffman of New Albany; Mrs. Nov. 17. Wife of Ralph C.; mother of Sophia Walsh of Mount Pleasant, Ill.; Robert H. and Ralph R. Dinkel, both Mrs. Alphas Byrum of New Albany; of Terre Haute.



**ST. MARY'S FALL FESTIVAL** The annual Fall Festival, sponsored by the Fathers' Club of St. Mary Academy, Indianapolis, will be held from 5 to 11 p.m. Friday, Nov. 20, at the school, located at 429 E. Vermont St. Food, booths and games for all ages will be featured. Officers of the Fathers Club, shown above with the group's coordinator, Sister Carmen, O.S.F., are (from left): Stephen Papesh, president; Raymond Laker, secretary; Paul West, second vice-president; and Robert Sheehan, first vice-president.

## Franciscan Sisters told prayer, love take priority

OLDENBURG, Ind.—"Unity in Community" was the theme of the recent two-day workshop for 450 Sisters of St. Francis, held at their motherhouse here.

Principal speaker was Father Thomas Dubay, S.M., theology department chairman of Chestnut Hill College, Philadelphia, who urged the Religious to be "real" in their contacts showing that reality tends to unity. He noted the difference between uniformity and community uniformity being the exaggerated concern with details.

THE SISTERS WERE told that the more they are unique, the more they are communal. Quoting from St. Paul's statement that "the world will know that God has sent His Son when they see our oneness," Father Dubay pointed out that the Holy Spirit is the chief cause of unity in a community.

He advised the Sisters to examine their apostolate in the classroom, inner city and

## Providence nun, sister of pastor, dies at the Woods

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Henrietta Marie McLoughlin, S.P., were held at the motherhouse of the Sisters of Providence here Monday, Nov. 16. She died (Nov. 13) in St. Anthony Hospital, Terre Haute.

She was a sister of Father Amos McLoughlin, pastor of St. Margaret Mary parish, Terre Haute.

A native of Sturgis, Mich., she entered the convent in 1915 from SS. Peter and Paul Cathedral parish, Indianapolis.

Sister Henrietta Marie was a high school teacher and librarian. Archdiocesan assignments included: Schulte High School, Terre Haute, and Our Lady of Providence High School, Clarksville. She also served in Chicago, Fort Wayne, Evansville, Ind., Washington, D.C., and River Grove, Ill.

Other survivors in addition to Father McLoughlin include two other brothers and a sister—Father Amos McLoughlin, pastor of St. Margaret Mary parish, Terre Haute; William McLoughlin, of Detroit; Robert McLoughlin, of Kansas City, Mo.; and Miss Francis McLoughlin, of Marblehead, Mass.

## Nun-librarian dies at Woods

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Mary Bernadette Steffens, S.P., were held at the motherhouse of the Sisters of Providence here Thursday, Nov. 12.

She died suddenly of a heart condition (Nov. 9) while walking to the novitate library, which she directed.

A native of Malden, Mass., Sister Mary Bernadette entered the convent in 1918. Archdiocesan appointments included St. Joan of Arc School, Indianapolis, and Our Lady of Providence High School, Clarksville.

She also taught in high schools located in Massachusetts, Chicago, Fort Wayne-Evanston and College Park, Md.

Survivors include a sister and brother—Miss Helen Steffens and Joseph Steffens, both of Medford, Mass.

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## VIEWING WITH ARNOLD

## Film Festival hit is found wanting

BY JAMES W. ARNOLD

"Five Easy Pieces" was one of the hits of the recent New York Film Festival and seems destined for acclaim as a sleeper, one of those low-budget miracles with a cast of unknowns that everybody suddenly starts talking about and lining up to see. Well, it's full-blown on the scene as the drawing alcoholic lawyer in waste of time, but then neither is a pinhole.

Like "Joe," another current sleeper, "Pieces" gets involved rather heavily with the cultural differences between "normal" upper middle class movie characters and the denizens of the laboring class, who have been virtually invisible in films since the aftermath of the New

Deal. This time the central proletarian character is a girl, a dumb pussy-cat of a waitress named Rayette (Karen Black). She has the misfortune, like so many similarly well-constructed working girls of the past, to fall for a brooding aristocrat (Jack Nicholson) who is really only slumming.

THE FILM IS chiefly a vehicle for Nicholson, who burst see. Well, it's full-blown on the scene as the drawing alcoholic lawyer in waste of time, but then neither is a pinhole.

We don't know much about him except that he's an average crumb, two-timing his devoted and sexy wife Rayette and about to abandon her because she's pregnant. At this uneasy



TO MARK ANNIVERSARY—Mr. and Mrs. Daniel Pfieging will observe their 60th Wedding Anniversary on November 21 with a Mass of Thanksgiving in St. Ann's Church, Terre Haute. They have two daughters: Mrs. Mary Nicovick of Hattiesburg, Miss. and Mrs. Joan Lattada of Madison, Wis., and four sons: Daniel, Jr., John, James and Robert, all of Terre Haute. There are 25 grandchildren and eight great grandchildren.

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moment, he is called back to the manor (on Washington's Olympic peninsula) because his father is dying, and Rayette pouts her way along as excess baggage.

What follows is the heart of the movie. We witness the contrast in lifestyles—gentle, refined and artistic vs. vulgar, earthy and passionate—that presumably led to the original break. The eager hero falls for still another girl, an utterly gorgeous and sensitive pianist (Susan Anspach), whom he attempts to seduce into joining atmosphere of high culture. At him. Through her eyes, we are invited to see Nicholson as a actually is—a player of easy pieces, a faker who performs without real feeling, who looks good because he never commits himself to anything important or difficult. (At least, that's how this referee calls it.) Finally, perhaps with some insight into himself, the hero takes off, apparently a coldly grim life without involvement or love.

TO BEGIN WITH, then, "Pieces" is something less than

**Two-thirds keep faith**

DAYTON, Ohio—Two-thirds of the University of Dayton students who say they were reared as Catholics cite Catholicism as their religious preference today. The other third isn't keeping the faith.

These statistics, reflecting a drop-off in Church membership, weren't unexpected said a spokesman about results of an opinion survey taken at the university operated by the Society of Mary.

"Some surveys across the country," explained Joe McLaughlin, the university's publicity director, show "that only about half the Catholic students go to Mass."

In an effort to determine opinions and attitudes of upperclassmen, the university conducted the survey under auspices of its marketing department this summer.

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versatile actor, a fresh type, a kind of handsome Elisha Cook. But here he is often out of control, indulging himself, giving a "performance" worthy of an Oscar nominee. His hard hat segments are also staid by a touch of easy vulgarity that patronizes the character. The women have to play only a single note, and are more impressive, especially Lois Smith as the hero's awkward but loving musician sister, and Helena Kallianiotis, in a bizarre bit as a lesbian ecology nut (wow!) picked up on the highway.

Among the ingredients in this mixed bag is an odd Ingrid Bergman seasoning, undoubtedly provided by the elegant home on the fog-shrouded, woody island, the classic tinkling of pianos and relics of nostalgia, the mixture of sex, art and philosophy, the serious talks near the water, and Miss Anspach's remarkable resemblance to intellectual Swedish heroines. (Rating: A-4—approved for adults with reservations)

Nicholson's hard hat buddy is a slob who wipes his mouth with his undershirt and describes both the highest and lowest moments of his life with equal crudity. Clark picked up in a bowling alley look like the comic cheap blondes who used to gum-chew their way through chorus lines in 1940's musicals. In brief, the poor are put down by the very ways in which director Robert Rafelson thinks he is realistically showing them. There was some of this in "Joe," too, but "Pieces" gets past the level of head-patting less often.

NICHOLSON IS A gifted and

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## SEE MORE OPEN PEACE STANCE

# Saigon sermon may start Vietnam Catholic shift

BY MICHAEL MORROW

SAIGON—Archbishop Nguyen Van Binh of Saigon has created guarded optimism among liberal Vietnamese Catholics that the Church here is developing a more open stance on the basic issues of justice and peace in Vietnam.

Mounting the pulpit in the Saigon basilica on a major feastday, the archbishop delivered a sermon devoid of any anti-communist phrases in which he called for love and urged changes in the present distribution of wealth and power in South Vietnam society.

"Christ was persecuted and was killed," he said, "because he had burst the dream of a few people who were self-content and pleased with the prevailing order while living on the sufferings of others."

In the closest thing to a direct attack upon the Thieu government the 60-year-old prelate who also heads the Vietnam Bishops' conference declared:

"We cannot accept a set-up in which a million (the number of soldiers in the Saigon military) must sacrifice the sweat of their brow, their energy and even their own lives for the inheritance of a few."

THAT PARAGRAPH was



SCECINA MEMORIAL FALL FESTIVAL—The 18th annual Fall Festival, sponsored by the Booster Club of Scecina Memorial High School, will be held Friday and Saturday, Nov. 20-21, at the school, located at 5000 Nowland Ave. Robert W. Smith, seated left, is general chairman. Also shown, from left, are: Curt Lasher, booth chairman; Mrs. Robert J. Dangler, publicity; Father Joseph McGinley, principal; and Joseph Delaney, prize chairman. Booster Club president is Phil Wilhelm.



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## ARCHDIOCESAN Bulletin

OF COMING EVENTS IN  
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MOVIE "Through A Glass Darkly"  
Friday, November 20 — 8 P.M.  
St. Thomas Aquinas — 46th and Illinois

Turkey and Ham DINNER  
Sunday, November 22 — 12 Noon - 7 P.M.  
St. Francis DeSales — 2191 Avedon Place

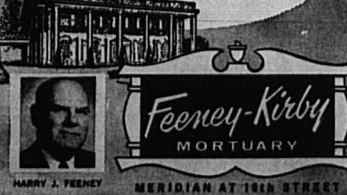
ANNUAL Turkey Shoot  
Sunday, November 22 — 1 P.M. until Dark  
St. Jude Church — 5353 McFarland Road  
Cathedral High School Cafeteria

ANNUAL Thanksgiving Poultry CARD PARTY  
Sunday, November 22 — 2 P.M.  
St. Patrick School Hall — 950 Prospect Street

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"will be more conscious of the condition of Christians and at the same time will be able to have the courage to accept that condition: a condition of being persecuted, being criticized, being attacked... a condition of being martyred."

THE SERMON GOT a cold reception from Saigon's Catholic establishment, which is strongly anti-communist and generally conservative. The main Catholic daily newspaper, Xay Dung, did not report the sermon and carried no comment.

The Vietnamese Catholic Information Service could not find a copy of the sermon when a reporter asked for one. Shown a copy which the reporter had had transcribed after tape-recording the sermon in the basilica, the information service director was not enthusiastic about it.

"In theory," said Father Vi.

## Refresher program for registered nurses scheduled

BEECH GROVE, Ind.—St. Francis Hospital will conduct a refresher program for registered nurses who would like to resume professional careers. Classes are scheduled to begin in January. The program lasts six weeks with classes meeting Monday through Thursday. The program includes a complete series of instruction in pharmacology, as well as supervised classroom work designed to acquaint the nurse with the latest trends and techniques in nursing. A stipend is paid for completion of the course of study.

A special feature for nurses with younger children still at home is the hospital's Child Care Center, providing educational facilities and supervised care of the children.

Registered nurses interested in the refresher program may contact the Department of Staff Education, 787-3311, Extension 278, Monday through Friday, to make application.

## Queen announced for Marian dance

INDIANAPOLIS—Two Archdiocesan coeds at Marian College will be featured in the court of Queen Joyce Leugers, of Springfield, O., during festivities of the annual Marian Homecoming Dance on Saturday, Nov. 21.

Joan Rikke, of Indianapolis, and Madonna Bruns, of Summit, will join with five other coeds for the week-end activities, to include a 1 p.m. parade Saturday and basketball game against Indiana University-Purdue University, of Fort Wayne, at Ritter High School, 2:30 p.m.

The homecoming dance will be held in the ISTA Building in downtown Indianapolis.

## Adult Education Calendar

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

FRIDAY (November 20)—Mission, 7:0-7:5, films/discussion, 7:30 p.m., Holy Cross, Indianapolis. (This three day event continues through Sunday, November 22.)

SUNDAY (November 22)—"Teachings of Vatican II", Lecture, 7:30 p.m., St. John, Osgood.

MONDAY (November 23)—"Why Changes?", Lecture/discussion, 7:30 p.m., St. Gabriel, Indianapolis; "Contemporary Christianity", Lecture/discussion, 7 p.m., Holy Spirit, Indianapolis; "What Do We Believe?", Lecture, 8:30 p.m., Little Flower, Indianapolis; "Speaking With God", Discussion, 8:30 p.m., Little Flower, Indianapolis.

the director, "who can disagree with what the archbishop says? But, in practice, it is not good to be too idealistic."

Catholic liberals, a definitive minority at least in leadership ranks, viewed the sermon differently. Their reaction was somewhat optimistic, although they were not fully convinced.

South Vietnam has an estimated 1.7 million Catholics of whom about 1 million are from the North. Organized into tight-knit communities and led by militantly anti-communist and often ambitious priests, the ex-Northerners are among America's staunchest supporters in the Vietnam fighting.

Southern Catholics are generally more moderate and less active. Writing in Tin Sang, most widely read daily in South Vietnam, Catholic liberal Li Chanh Trung, philosophy professor at Saigon University who is popular with Saigon's Catholics, did not respond directly to Archbishop Binh's sermon. Instead he chastized the Church for daring to think of itself as set upon in the current situation.

"WE ARE NOW qualified to say we have 'guarded the faith,'" wrote Trung sarcastically. "We now have many populous and rich parishes with grandiose churches and high-class schools. Moreover, within these various parishes we have many black markets, gambling houses, little girls learning to be mistresses for Americans, and six and seven-year-old kids who have already begun smoking Salem."

In the spectrum of Catholic politics here, Archbishop Binh's newly announced position is far from extreme.

Ngo Cong Duc, Catholic legislator and publisher of the newspaper Tin Sang, wrote in an editorial in his paper after the sermon:

"The call of Archbishop Binh... has led all observers to see signs of a Vietnamese Catholic shift in face of a new world situation. He has said that Catholics commonly accept any regime which saves their interests, and he has appealed to the faithful to break off with their special privileges."

"Even more extremely, he has awakened them to love struggle and abandon the injustice and corruption on which they now grow fat under this regime."



LADIES OF CHARITY NOTE ANNIVERSARY—The 25th anniversary of the Ladies of Charity of St. Vincent de Paul was observed in Indianapolis recently at a special luncheon held at the Marriott Hotel. Earlier, a Mass of Thanksgiving was offered in the chapel of St. Vincent Hospital. Shown above from left are: Father Paul Sweeney, pastor of St. Mary's parish, Floyd's Knobs, and former chaplain of the group; Miss Marie Lawhorn, anniversary program chairman; Sister Mary James, D.C., moderator; Mrs. Flavian Craney, current president; Father John Ryan, pastor of St. Anthony's parish, Indianapolis, and guest speaker; and Mrs. William Morgan, of Cincinnati, the second president of the group. Morgan is a past president of the Indianapolis Archdiocesan Council of Catholic Women.

## Priests' Association re-elects Fr. Dooley

INDIANAPOLIS—Five Committee form teams of resolutions were passed by the Priests Association of the Archdiocese at the group's available for programs to be semi-annual General Assembly, presented in the high schools, colleges, for religious education classes and other groups."

The session, attended by 110 of the voluntary organization's 1,950 members, saw the re-election of Father James Dooley, pastor of St. Mary's parish, Rushville, as chairman. Seven priests were elected to the governing board: Father Robert Borchertmeyer, of Bloomington; Father James Byrne, of Indianapolis; Father Wilfred Day, of Jeffersonville; Father Paul Dooley, of Indianapolis; Father Joseph McNally, of Sellersburg; Father William Munshower, of Indianapolis; and Father Robert Walpole, of Jeffersonville.

Other members of the 12-member board include: Father Raymond Boehm, of Indianapolis; Msgr. Joseph Brokhage, of Indianapolis; Father James Dooley, of Rushville; Father Martin Peter, of Indianapolis; and Father Edwin Sahn, of Indianapolis.

That a committee be sent up to research, study and present a resolution for general consideration and vote at the next meeting on the matter of married clergy." (Vote: 64-4)

That we, the members of the Priests' Association, respect the decision of conscience of those men who have left the priesthood. We thank them for the contributions they have made to the work of the Association. And we support them in their efforts to

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