

Retired Providence Sisters lead busy and productive lives



BUSY HANDS AT PROVIDENCE—Retirement activities at the motherhouse of the Sisters of Providence at St. Mary-of-the-Woods are tailored to the individual interests, talents and abilities of the 135 "active" Sisters in residence there. In the first photo, Sister Esther (center), former art supervisor for the community, admires the ceramics work of Sister Mary Zita.



left, a career housekeeper who assists in the operation of Owens Hall, and Sister Irma Rose, an elementary teacher convalescing from an illness. Mother Rose Angela, second photo, former mother-general of the community, takes her turn reading during the daily liturgy. In the third photo, Sister Camilla Cecile, former music teacher now confined to the infirmary, is



assisted with a selection from the bookmobile provided by Sister Marie Catherine, a former high school teacher. Assisting in the service area are the five nuns clustered in the fourth photo. From left are: Sister Catherine Eugene, an elementary teacher; Sister Xavier, secondary teacher and librarian; Sister Innocentia, elementary teacher; Sister Mary Theodore,



secondary teacher and librarian; and Sister Patricia Lucille, elementary music teacher. The retired Sisters reside in three halls on the St. Mary-of-the-Woods campus—Providence, Foley and Owens. Another 91 active retirees live on various local missions throughout the community's four provinces in the United States.

Pope offers to help negotiate an end to India-Pakistan war

VATICAN CITY—Pope Paul VI sent messages to the presidents of India and Pakistan offering to help negotiate a settlement of the war between those two nations.

The announcement of the Pope's offer was carried in guarded diplomatic language in the December 4 Vatican daily, *L'Osservatore Romano*. It appeared within a lengthy news story on the military action on the India-Pakistan borders.

"In the past days," the announcement said, "the Holy Father has sent to the presidents of India and of Pakistan his own personal message. Showing intense pain and profound apprehension for the grave tensions developing between the two countries, Paul VI has appealed to both governments not to overlook any effort that would avoid a recourse to arms—which would be a bloody trial—and thereby to permit the voice of wise and magnanimous moderation to prevail.

"HIS HOLINESS has expressed his own

Major changes in hierarchy made in Spain

MADRID, Spain—In an apparent compromise with Vatican officials seeking a change in church-state relations in Spain, Gen. Francisco Franco's government has agreed to the papal appointment of several progressive bishops to Spanish dioceses.

The Pope, in exchange, named conservative bishops to other dioceses in a

See Gary MacEoin, Page 5

major reshuffling of the Spanish hierarchy.

Pope Paul VI named Cardinal Vicente Enrique y Tarancón of Toledo to be new archbishop of Madrid.

Bishop Jose Maria Cirarda Lachiondo of Santander was transferred to Cordoba, and Bishop Antonio Anoveros Ataun of Cadiz and Ceuta was transferred to Bilbao. To replace him Pope Paul named Bishop Juan Antonio Dal Val Gallo, former auxiliary bishop of Seville.

THE APPOINTMENT of Cardinal Tarancón, an advocate of ending Spain's strong Church-State ties, apparently disregarded opposition to him in some government quarters and private groups.

Cardinal Tarancón was made administrator of the Madrid archdiocese last June a few hours after the death of Archbishop Casimiro Morcillo, and the quick move brought protests from rightists who said that it was "a slap in the face to the government."

Spanish and Vatican observers in Rome said that the new appointments represented a "mid-stream" agreement between the Vatican and the Spanish government as they move toward a revision of the 1953 concordat.

That the new arrangements proved possible is in itself important, the observers admitted.

THERE HAS BEEN A blocking or slowing of appointments of bishops in Spain for several years, because under the concordat the government still has the right to withhold its approval of the Church's nominees. In the present practice, the Vatican presents the names of three nominees to be bishop, and the Spanish government may indicate its preference.

Behind the Church's desire to achieve a

willingness to help reach a just and honorable arrangement among negotiators and said that the Holy See is always ready to offer its own cooperation. The Holy Father has assured (all) that he will pray to the most merciful God that He will illumine and support the efforts of all those who are responsible to overcome this moment of danger and to attain and reestablish reciprocal understanding and trust between the two nations."

The day after the announcement of Pope Paul's offer to intervene personally in the India-Pakistan conflict the Pope said that he is saddened by "the terrible and inhuman misfortune" that is war.

In a regular Sunday noon talk December 5 from his window overlooking St. Peter's Square, Pope Paul said:

"We are all surprised and saddened: war again, a new war, that terrible and inhuman misfortune, starts to explode in the world."

The Pope said that efforts toward peace have often been in vain and that man still does not learn from the dire lessons of war.

But then with optimism he added:

"Peace must win.

"Not only for justice sake, but in the sense of the common calling of sovereign respect for humanity.

"Neither skeptics nor dreamers can we be when it comes to peace on earth."

A FEW DAYS BEFORE Pope Paul's offer to negotiate was reported, the India-Pakistan conflict was intensified into a full-scale war. India later formally recognized the government of Bangla Desh as the government of East Pakistan.

Government spokesmen said that India's drive into East Pakistan had been undertaken to help the rebels establish the independent state of Bangla Desh.

Pakistan was established when India gained independence as a refuge for Muslims. The Pakistani territory was divided, however, into two sections—East and West Pakistan—separated by about 1,000 miles of Indian territory.

East Pakistanis claimed that they were being discriminated against by the national government (situated in West Pakistan) and had been agitating for greater autonomy if not outright independence. Hundreds of thousands of refugees fled into India when national troops moved into East Pakistan to repress independence movements there.

Ex-Army chaplain calls Herbert 'liar'

CAMDEN, N.J. — A former Army chaplain said here that Col. Anthony B. Herbert, the much decorated officer who has accused superior officers of failing to investigate or report atrocities in Vietnam, lied on the Dick Cavett television talk-show.

The former chaplain, Father Charles J. Davis, now assistant director of the Catholic Youth Organization in the Camden diocese, also told *The Star Herald*, Camden diocesan newspaper, that he doubted the truth of Herbert's allegations of unreported atrocities.

In a November 19 appearance on the Dick Cavett Show, Herbert admitted having called Father Davis a "coward."

Father Davis said Herbert also implied that the priest had not performed his duties of giving the "last rites to soldiers in the field."

Father Davis, called Herbert's statements "untrue and defamatory" and also claimed Herbert lied when he denied telling another chaplain that Father Davis had a "serious drinking problem."

Father Davis said he intends to request an appearance on the Cavett show to rebut Herbert's statements.



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PROGRESSIVE AND CONSERVATIVE Catechetical guide coming best-seller?

BY JOSEPH McLELLAN

For five months, a lot of Catholics in the United States have been talking about a book that they have not seen. Now the book, the "General Catechetical Directory," has been published by the U.S. Catholic Conference. It is highly specialized in subject-matter, style and primary audience, but the 112-page booklet may become a modest best-seller.

Chinese priest urges Vatican to woo Peking

VATICAN CITY—A Chinese priest who is trying to persuade the Vatican to woo Red China was received by the papal secretary of state, Cardinal Jean Villot, in what the Vatican press office described as a personal visit.

The press office made a point of reporting that Father Louis Wei is a friend of the cardinal's nephew.

"There was no reason to deny an audience to a good priest," said the press office, which added that Father Wei "had asked insistently" for that audience with the cardinal.

FATHER WEI, BORN in Shanghai 68 years ago of a Catholic family and now an associate pastor in Paris, has been trying since his ordination six years ago to persuade the Vatican to recall its diplomatic representative to Nationalist China (based on Taiwan) and make overtures to Red China through the papal and Chinese ambassadors in Switzerland. He has also proposed that the Vatican recognize bishops consecrated in China without the Vatican's agreement.

Father Wei said that five years ago Pope Paul VI privately expressed strong reservations about the indiscriminate recognition of illegally consecrated Chinese bishops without examination of individual cases, but was favorable to fresh attempts to contact the communist regime.

Many Vatican officials, however, are known to be skeptical about the possibility of dialogue with Red China.

They argue that Red China apparently sees no useful political purpose in conciliation with the Vatican because Chinese Catholics are a tiny minority amounting to about one-half of one per cent of China's over 700 million population.

FATHER WEI USED to hold that the Vatican's best chance of establishing fruitful contact with Red China lay in helping her gain admission to the United Nations. Red China now has been admitted to the UN and the nationalist government in Taiwan has been expelled from it.

One well-placed Vatican official, em-

Most of the interest in the Directory has been stirred up by an appendix in the document which looks askance at—but stops short of condemning—the practice of having children receive First Communion before their first Confession.

In brief, the appendix says that bishops should not change the traditional practice "without having first entered into communication with the Holy See in a spirit of hierarchical communion."

WHERE THE PRACTICE has already been changed, "the conferences of bishops will wish to submit these experiments to a new examination. If after that they wish to continue these experiments for a longer time, they should not do so unless they have first communicated with the Holy See."

Cardinal John Wright, prefect of the congregation which issues the directory, has insisted that this passage is not a "law" but rather "a formula under which

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Work and recreation programs provided

BY PAUL G. FOX

ST. MARY-OF-THE WOODS, Ind.—One doesn't frequently think of his first grade teacher—especially after 28 years.

But thoughts of a remarkable Providence nun crossed this reporter's mind several times as he journeyed recently to the motherhouse of the Sisters of Providence here.

Back in 1943, as a timid six-year-old entered the classroom for the first time (no benefit of kindergarten), he encountered a spotless room with 64 desks mounted on old-fashioned wooden runners. There were 63 unfamiliar boys and girls lined up along the chalkboard—waiting for the equally-unfamiliar teacher to assign places.

He didn't realize it at the time, but it was also the first day of class at St. Catherine's School in Indianapolis for Sister Eleanor Therese Schroeding, S.P.

It was not her first year of teaching. She was already a classroom "veteran" who had reached the mid-point in a career which ultimately would span 46 years in the classroom.

THE PROVIDENCE NUN had left her native Jasper at the age of 16 to enter the convent. Virtually without respite, she spent herself serving God and his "little people" as a primary teacher.

The vast majority of those years were spent in three Indianapolis parish schools—St. Philip Neri, St. Catherine's and Holy Cross, from which she retired six years ago to the convent motherhouse.

Despite the addition of a few facial wrinkles, she was recognized immediately, walking in the corridor near the large convent community room, occupied by many pinochle-playing senior Sisters.

The still-sharp former primary teacher is one of 135 "active" retired Sisters of Providence who have returned "home" to where it all began for them—40, 50, 60 or

more years ago. There are 45 Sisters who have completed 60 years of religious life.

Retirement policies and practices have recently become a monumental concern for the Sisters of Providence, now in their 132nd year with more than 1,325 members.

IN ADDITION to the 135 nuns who reside at Providence, Foley and Owens Halls at the motherhouse, there are another 91 retired Sisters living in local convents within the jurisdiction of the community's four provinces.

There are 52 others confined to the motherhouse's modern infirmary because of health or other disabilities.

Operations "chief" in her third year as motherhouse superior and director of retirement here is Sister Miriam Joseph Cahill, S.P., an experienced secondary school administrator and local superior. She served several years as principal of the old St. Agnes Academy in Indianapolis and Our Lady of Providence High School in Clarksville before taking on her present assignment.

Filling out the "team ministry" are two capable associates—Sister Marie Carmel Dalton and Sister Charlotte Wohlhieter. All three work closely with the community's director of retirement—Sister Barbara Ann Zeller, who studied gerontology at Texas State College and is a licensed nursing home administrator with internship experience in New York City.

Retirement programs and advance planning are a relatively new thing to religious communities, a direct result of mandatory retirement for teachers at age 70. In years past, Sisters "kept going" as long as they were physically able and mentally alert.

Religious women are no different than lay-counterparts on the sensitive subject. They are professionally-trained individuals who have led extremely active and full lives. Phasing out is difficult.

"Although each Sister of Providence must retire from full-time classroom duties at 70," explained Sister Miriam Joseph, "she may remain on local mission with half-time responsibilities for another two years, at which time her case is

(Continued on Page 3)

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NUN NAMED AN ATTORNEY GENERAL—Sister Mary Ann Burgess has both a law book and a statue of the Virgin Mary on her desk at the New Jersey state house annex, and for good reason. The 28-year-old Sister of Charity is not only a nun but a deputy attorney general. Sworn in recently as a member of the New Jersey bar and as deputy attorney general, Sister Burgess is the first nun in the state's history to be appointed to such a high-ranking post. In her new role, she will be assigned to "special projects," which usually means children's services, housing or appellate work. She says she anticipates no "conflict of interest" between her Church and her job. (RNS photo)

WEEK'S NEWS IN BRIEF

BY NCNEWS SERVICE

Layman takes Charities post

WASHINGTON—Richard M. Kelley is resigning as the Cleveland diocese's community action director to work fulltime as study committee chairman with the National Conference of Catholic Charities here. The appointment, effective January 1, was announced by Msgr. Lawrence J. Corcoran, NCCC national secretary. Kelley, 52, has been with the Cleveland diocese the past 20 years and has been NCCC study committee chairman on a part-time basis since 1967.

Pope deplores assassination

VATICAN CITY—Pope Paul VI sent a telegram deploring the assassination of Jordanian Prime Minister Wasfi al. The 51-year-old prime minister was assassinated by three gunmen November 28 as he entered the Sheraton Hotel in Cairo after attending a meeting of the Arab League's Joint Defense Council, which discussed strategy against Israel. The papal telegram, in English, said: "With deep sadness we have learned of the tragic death of your prime minister. We wish to assure your majesty and the people of Jordan we deplore this act of violence and we join you in your hour of sorrowful mourning."

Ruling affects seminarians

OSLO—Should seminarians stick to their studies and leave politics to those engaged in more worldly professional pursuits? The Norwegian Missionary Society, oldest and largest of Norway's missionary organizations, is of the opinion they should. It has given orders to the students at its seminary to refrain from any political activity. The NMS decision has become the eye of the storm in the debate of recent months which has centered around three missionary students on a coalition municipal election ballot with the Communist party. The coalition ticket won six places on the municipal council of the city of Stavanger in the recent elections.

'Cupid Special' could help

DUBLIN, Ireland—The first "Cupid Special" left here recently on a trip intended to bring romance and more wedding bells to the hardened bachelors of Ireland's remote western towns.

On board the luxury coach as it headed for Tuam in County Galway were 70 single girls—most of them secretaries, clerks or teachers—who might otherwise have spent a lonely week-end in their city apartments.

The Cupid busses will run throughout the winter, providing a low-price transport service to bring hundreds of country girls now working in Dublin flocking home on week-ends.

For less than half the cost of a regular round-trip rail ticket, the girls can travel to their west of Ireland home town on Friday evening, attend a local dance free on Saturday night, and be transported the 100 miles or more back to the capital city in time for work on Monday morning.

A group of Tuam businessmen launched the scheme, and local politicians, and clergy describe it as very welcome and a tremendous social boost to the town. Other centers in the rural west are already seeking to extend the service.

Sees hope for better world

NEW YORK—There is no more cause for despair about the condition of the world today than there was at the time of Christ's birth, the president of the National Council of Churches (NCC) said here. In a Christmas message, Dr. Cynthia Clark Wedel, who heads the 33-denomination church agency, said "the widespread determination to end wars, the growing concern for justice and equality for all people, the movement toward a growing world community, and the new knowledge which can bring a better life for mankind" are signs of hope. She recalled that "Bethlehem of 2,000 years ago was in a conquered land, ruled by a mighty, war-like power. There was oppression, cruelty and injustice—and the constant threat of revolution. 'It was into such a world that God chose to come in human form—incognito, unrecognized but with a power that changed the course of history. The first Christmas proclaimed that, no matter what mankind may do, God cares, and every Christmas is a reminder of the fact that the mighty creator and ruler of heaven and earth is alive and well and ever present.'"

School aid lines still open

WASHINGTON—The recent Supreme Court ruling against certain kinds of government aid to nonpublic schools "does not spell the end of Catholic schools," a U.S. Catholic Conference (USCC) official testified here. Dr. Edward R. D'Alessio, director of USCC's elementary and secondary education division, also said the high court's action voiding direct aid programs in Pennsylvania and Rhode Island does not "close all channels of public assistance to nonpublic school students." But the USCC official, testifying before the U.S. Senate's education subcommittee, criticized the ruling, calling it "a step backward."

Reach agreement on Baptism

BRUSSELS—The Catholic Church in Belgium and four Belgian Protestant churches have publicly recognized the validity of each other's Baptisms. Cardinal Leo Suenens of Malines-Brussels was the signer November 23 for the Catholic Church of the "declaration of interecclesial recognition of Baptism." "Although certain divergences still exist," the statement said, "there is no longer any profound disagreement and it was necessary to state this publicly. 'We recognize the Baptisms that have been administered in one of our churches by a minister recognized by that church. This recognition cannot remain without consequences in the practical life of our churches.'"

Named Vatican representative

TAIZE, France—Brother Max Thurian, co-founder of the Protestant monastery here, has been named the monastery's representative at the Vatican, Prior Roger Schutz announced. The decision to send a representative to deal with various problems and ecumenical activities was announced last August. The 50-year-old Brother Max is the author of several theological works.

Archeological group forming in Indianapolis

INDIANAPOLIS — An Indianapolis society of the Archaeological Institute of America is being formed through the joint cooperation of Catholic Seminary Foundation of Indianapolis, Christian Theological Seminary and the Indianapolis Museum of Art.

Purpose of the society, according to Father Gerald Conway, CSF rector, is to share an interest in archaeology as witness to the life of man through the centuries in all parts of the world. The series of programs of the society provides the members and the public with studied contact with the ancient civilization of man. Besides the programs put together by the local society, the national institute provides three lecture programs each year by outstanding archaeologists and scholars, usually illustrated with color

slides, on significant new discoveries and developments.

The first meeting of persons interested in this program was held on December 9 at the Indianapolis Museum of Art.

Father Conway presented an illustrated introduction to the Archaeology of Palestine. He participated in the 1968 Archaeological dig at Tell Gezer in Israel conducted by Hebrew

Union College, Jerusalem school. Membership qualifications and responsibilities are available from Father Conway at 924-1331, extension 48.

O'Connor heads new CHS board

INDIANAPOLIS — John C. O'Connor, an attorney, has been elected first president of the newly-formed Cathedral High School board of directors.

Other officers include: Frank J. Hurley, president-elect, Joseph Broecker, secretary, and Mrs. Howard R. Wilhelm, treasurer.


Also named to the board were: Robert V. Welch, Thomas R. Keating, William K. McGowan, Jr., Father Richard Terrill, Dr. Frederick H. Evans, William J. Mooney, Jr., K. Clay Smith, Terence Straub, and James Mathis.

Completing the board roster are: Brother Douglas Roach, C.S.C., principal; John Grande, Fathers' Club president; Mrs. Gerald McKeand, Mothers' Club president.

Gold Ball set

INDIANAPOLIS — The St. Thomas Aquinas Women's Club will sponsor the annual Gold Ball on Saturday, Dec. 11, in the gymnasium. A social hour will begin at 7:30 p.m.

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Retired Providence

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reviewed by the community's Retirement Board."

The board consists of Sister Miriam Joseph, Sister Barbara Ann and retirement coordinators of each of the four provinces.

"Each Sister has the right to ask for her preference in residence or to engage in a new work or apostolic activity," the superior explained. "We have retired college teachers serving in new careers throughout the country, while others offer to provide companionship to aging relatives or other senior citizens."

WHILE THERE is an extensive activities program at the motherhouse and an increasing variety of "outside" involvements in the Terre Haute area, Sister Miriam Joseph shies away from the establishment of a formal "program of retirement" for the Sisters.

"Rather than have an established program, we prefer to allow each Sister to determine her own activities based upon her abilities, talents and interests," she said.

One thing the Sisters do share in common is an intensified prayer life, as cited by Sister Laurence Gonner, a retired secondary and college teacher.

"First and foremost," she pointed out, the retired Sister has more time for prayer than ever before. Always she has been a woman of prayer, but now she has time for

contemplative prayer, as well as fuller participation in the liturgy, and prayer before her enthroned Eucharistic Lord in the Chapel of Perpetual Adoration. "It is her presence there that makes it possible for this continued adoration to be maintained."

The retired Sister, distinctive in her modified habit and veil, can be found at every activity center of the motherhouse: infirmary, clinic, kitchen, pharmacy, sewing room, switchboard, gift shop and education office.

She makes altar breads, maintains the sacristy, plays the organ and reads for the liturgy. Seventeen Sisters assist the chaplain as Extraordinary Ministers of the Eucharist.

Outside activities are equally varied as service opportunities increase in the Terre Haute area. A chronic shortage of drivers persists, however.

SISTERS TAKE turns visiting nursing homes and the Terre Haute Senior Citizens Center. Four volunteer to teach math and work in the office and library of Gibault School for Boys. Secretarial services are provided at two parishes and religious instruction at a third.

Others volunteer to visit and perform services for inmates of the U.S. Penitentiary, the Cara School for Retarded Children, the American Cancer Society and the Red Cross.

Enrichment programs abound at the motherhouse, including a weekly "Know Your Faith" discussion group with material provided by The Criterion. Travelogue lectures and slides are available, along with periodic "raps" about changes within the religious community. Ceramics, sewing, movies and community singing also supply opportunities for the aging Sisters.

Sister Miriam Joseph has seen the motherhouse population expand about one-third since assuming her position here.

"The most frequent request I receive from Sisters wanting to return home is that I find room for them in Providence Hall," she related. "Here they are close to their bedrooms, chapel and dining room. But since there are only 70 rooms available, I cannot fulfill all requests. The others must live in Foley or Owens Halls."

Retirement at Providence Convent is best summed up by Sister Laurence:

"Here there are no deadlines, no strain, just the pure joy of creative work among amiable companions."

Enjoy your retirement, Sister Eleanor Therese. You're in good hands.



THE LONG AND SHORT OF IT—Taking a leisurely stroll down one of the many tree-lined paths at St. Mary-of-the-Woods is Sister Miriam Joseph, left, convent superior and director of the retirement program there, and Sister Agnes Rose, a retired elementary teacher.

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ON THE LINE -- two pages of opinions



Catholic Relief and Christian duty

The misery of the 10 million East Pakistani refugees, just beginning to capture the compassionate attention of the world, is bound to be submerged in the all-out war raging between India and Pakistan.

The war will create additional millions of refugees, as it always does. So the flight that began last spring and developed into the largest migration of people in the history of the world is about to be inflamed by events which will pockmark the thousands of miles of border territory. Mass exodus is expected on both sides of that border as hostilities increase. Just what and how much the world's relief agencies, particularly those sponsored by the churches, will be able to do can't be predicted.

This much, however, is known. The reported threat of the United States to cut off all assistance to India—including all humanitarian funds—may well be a crippling blow to Catholic Relief Services. The overseas agency of the U.S. Catholic Conference since April of this year has written its finest record of service among the East Pakistani refugees who poured into neighboring Indian borderlands. The effort made by CRS in that area has been truly magnificent. However, it could not have been accomplished without the cooperation and generosity of the U.S. government.

There have been numerous direct government grants plus the expediting of aid purchases both here and in India. Now it appears that the threat of aid stoppage may imperil even private endeavors to alleviate the

privation of Pakistani refugees and the millions who will join them in displacement.

No doubt many Catholics in this Archdiocese have contributed to the Pakistani relief funds. Many more have watched with compassionate concern the worsening of the crisis. In the gloom that is descending, these same Catholics may take a measure of comfort and a great deal of pride in what the CRS has done and will continue to do as circumstances permit.

More than one million Pakistanis have been aided directly by CRS. Since last spring the agency has channeled 70,000 tons of food, clothing and medicines costing nearly \$12 million to the refugees.

The figures are impressive, even more so when broken down into specific items. In the past nine months CRS has

distributed 140,000 loaves of vitamin-fortified bread each day, furnished 100,000 blankets and 600,000 articles of clothing to the various refugee camps.

airlifted in more than a half million dollars in hospital supplies.

provided 75 tons of high protein cereal for infants.

Moreover, while all this was going on, CRS continued its ongoing program of feeding supplementary rations to another one and a half million Indian nationals.

Clayton Fritchey, a syndicated columnist, recently noted that school children are taught that religious wars were a product of the Middle Ages. Yet never have old religious animosities figured so prominently and so violently in the news as they do today. His comments have the sting of truth. In the Philippines, Christians fight Moslems. In Northern Ireland, its Catholics against Protestants. The Middle East simmers with the grievances of Arabs and Jews. Now the Hindus of India and the Moslems of Pakistan have exploded a major conflict.

Where does all that leave us who profess a belief in the divinity of Christ and a dedication to the gospel of love which he preached? It leaves us with an even greater obligation to assume the role of healer and feeder as CRS, to our pride, is doing today.

—B. H. ACKELMIRE

AMERICA ARTICLE

Jesuit faults revised code for hospitals

NEW YORK—The new code of ethical directives for Roman Catholic hospitals "is not what the doctors ordered," a Jesuit moral theologian declared here. He called for an immediate "updating" of the 1971 revision.

Conceding that the directives themselves "are not the chief villain, much as they could be improved," he said it is "rather the preamble to the code that could be self-defeating and counter-productive."

Writing in the December 11 issue of America, the Jesuit weekly review, Father Richard A. McCormick, S.J., of the Bellarmine School of Theology, Chicago, said the preamble lays out suppositions which explain how the code is interpreted.

"IN MY JUDGMENT, these suppositions and interpretations are open to serious objection—so serious that the revised code fails to face the problems of at least very many contemporary Catholic health facilities."

Meanwhile, Msgr. Harold A. Murray, director of the U.S. Catholic Conference's Department of Health Affairs, said that despite shortcomings the new code "is the best document we can have at this time."

Noting that the committee which formulated the new code—passed by a 232 to 7 vote at the U.S. bishops meeting—did not have all the scientific facts, Msgr. Murray said "we needed a document now because of the tremendous pressure from the (hospital) field."

Earlier, Father Charles Curran, moral theologian from the Catholic University of America, Washington, D.C., took issue with the new code, terming it "inadequate and not in keeping with current theological understanding."

FATHER McCORMICK, a former president of the Catholic Theological Society, said he believed that a revision of the 1954 directives at this time is premature and that "the 1971 revision proves the point."

Noting that some individual parts, including those on patients' rights, secrecy, experimentation and consultation, "are timely and accurate," the Jesuit theologian said others do not fare so well.

He challenged in particular a section which describes abortion and another directive which prohibits masturbation as a means of obtaining seminal specimens. "There are very few established theologians," he said, "who would support that (latter) conclusion."

FATHER McCORMICK also questioned the "ecclesiology" of the code's preamble which implies that the bishop has "ultimate responsibility" for the moral evaluation of scientific developments and other health related questions.

"It is simply not within the competence of a bishop to solve difficult moral questions by fiat," he stated. "...If the guidance of the bishop is not informed by the best contemporary wisdom—not excluding theological—then the authority of that decision is all but nil."

Father McCormick indicated that times are changing and "any attempt to apply the guidelines as strictly as in the past will not be realistic and might well undo much of the good that a particular Catholic hospital has achieved in a community."

He also objected to the failure of the new code to deal with "dissent," especially in the controversial area of birth control, and he expressed concern that the new directives are said to be based on "moral absolutes" which are not clearly defined.

Taipei bishop sees sell out

SYRACUSE, N.Y.—The Nixon administration "is just trying to sell Nationalist China down the river, and fooling the American public," a bishop from Nationalist China said here.

In an interview with The Catholic Sun, Syracuse diocesan newspaper, Auxiliary Bishop John T. S. Mao of Taipei, Taiwan, said "the two-China policy is ridiculous, deceitful and just plain crazy and tricky."

Bishop Mao said the impact of President Nixon's decision to visit Communist China "is both shocking and strong. This announcement makes 800 million people in Red China despair, because all these people have always talked that some day free nations—particularly under the leadership of the United States—would help them detach themselves from the communist oppressors."

He said the President's decision had made the people of Taiwan conclude that they must try to deliver the people in Communist China "from Communist slavery" themselves.



THE YARDSTICK

Press and criticism

BY MSGR. GEORGE G. HIGGINS

"Like many another established institution, the U.S. press tends to suffer criticism badly—even when it comes from within."

I didn't say that. Time magazine said it by way of leading into a roundup article on the phenomenal increase, within recent years, in the number of "blunt, angry, and gossipy" magazines aimed at exposing the real or imagined faults of the press. Time reports that in-house journalism reviews of this type have sprung up in nearly a dozen U.S. cities in the past years. Their performance thus far is said to be uneven, "but editors are beginning to wince as they read."

As an avid newspaper reader, I would say that it's about time that editors—and their counterparts in radio and television—began, to wince a bit. They have been leading a sheltered life and, by and large, have been treated with kid gloves for as long as I can remember. And this—as they themselves are properly in the habit of reminding other established institutions in our society, and notably in recent years the church—is bound, in the long run, to take its toll.

IN THE CASE OF the media, the price of being immune to criticism (or, in Time's phraseology, of suffering criticism badly) is all too evident. Frankly speaking, it

Emphasizes need for collegiality

BALTIMORE—Collegiality is needed on all levels of Church structure, not just among bishops, and "the sooner it becomes a reality, the better," Bishop James W. Malone of Youngstown, Ohio, told Baltimore priests.

Bishop Malone spoke at two Baltimore archdiocesan workshops on collegiality, explained that it was practiced by the early Church before the more familiar forms of authority took hold. Vatican Council II, in calling for collegiality among bishops, "represented a tremendous doctrinal evolution" but left the door open for further discussion of the subject, the bishop said.

THE COUNCIL'S Constitution on the Church, he stated, defined episcopal collegiality—the sharing of responsibility between bishops and Pope—but failed to guarantee it, and so the interplay between collegiality and papal primacy "was never sufficiently spelled out."

Collegiality must not stop at the episcopal level, Bishop Malone added.

The bishop said that complete collegiality is "theologically sound, culturally imperative and pastorally more efficient. It is an idea whose time is past due."

SOCIETY DEMANDS it because, he said, all people "want a voice in the decisions which affect their lives." He continued:

"Broader participation in decision-making and policy formation is no longer an optional nicety in the Church; we have come of age and unshared, unresponsive government which makes its own decisions and doesn't have to answer for them is no longer acceptable."

makes it extremely difficult for the media to maintain a policy of balanced objectivity—free of prejudice and bias—in their presentation of the news and their treatment of the people who make the news. In short, it tempts the media to take themselves much too seriously and to ignore—and sometimes even to ridicule—those who may happen to disagree with them.

This isn't true of all the media all the time, but unfortunately it's true of all too many of them some of the time. Those who disagree with this judgment might want to ask themselves if they can ever remember an instance in which the average newspaper or the average television network openly and frankly owned up to a serious misstatement of fact and, more importantly, went to the trouble of publicizing its retraction in such a way as to make absolutely certain that its readers or viewers would catch up with it.

MY OWN EXPERIENCE in this regard has been that the media are seldom willing to admit that they have made a mistake and, even when they do condescend to publish a retraction, are inclined to bury it, so to speak, and consistently refuse to give the "opposition" anything even approaching equal time or equal space.

The standard response to this kind of criticism of the media is to invoke the sacred principle of the freedom of the press, or, in more recent years, to associate all such criticism with the name of Spiro Agnew. That's a convenient ploy—a sophisticated form of guilt by association—but it simply won't wash any longer. In other words, to say that Mr. Agnew's incessant criticism of the media tends to be much too simplistic and much too intemperate in tone is one thing. But to suggest that other observers should refrain from criticizing the media for fear of playing into the hands of the Vice President and his numerous devotees is errant nonsense.

Another way of saying the same thing is to point out that the time has come for the media to face up squarely to the obvious fact that what Mr. Agnew has been saying about the media, for his own purposes and from his own political point of view, is being said quite objectively by a lot of other people whose professional credentials are far more impressive than Mr. Agnew's and whose commitment to the principle of freedom of the press simply can't be questioned.

SOME OF THESE people are "conservative," others are "liberal," and still others are "radical" in their political orientation. Political labels of this type, however, are irrelevant. In other words, it makes no difference whether Edith Efron and Allen Drury, for example, are "conservatives" whether John Roche, Milton Viorst, and Andrew Hatcher, for example, are "liberals" or whether Dr. George Weinberg, for example, is a "radical." That's neither here nor there.

The fact is that all of these writers—and many others besides—have, within recent weeks, accused certain influential segments of the media of being either seriously deficient in the performance of their public calling or, worse than that, of being deliberately biased in their presentation of the news and their treatment of controversial public figures.

The time has come, it seems to me, for the media to respond to this kind of criticism on its merits. To try to get around it by invoking the principle of the freedom of the press or by raising the specter of Agnewism would be to add insult to injury.

GIVE AND TAKE

BY REV. PAUL DRISCOLL

The present tense atmosphere within the Church is described by a variety of names. Some call it a crisis of faith or a crisis of authority. Perhaps it is best described as a crisis of charity.

"But what can I do about it? I'm simply an 'average' Catholic layman. I'm not the bishop of the diocese. I don't have a doctorate in theology. I'm not the editor of the diocesan newspaper. If the people in positions of power can't solve this problem, how in the world can I? The Church is large, and I am only one."

While this attitude is understandable, I believe it is a mistake. Previous efforts in intra-Church relations have convinced me that many want a change in the hostile atmosphere. The problem lies in the fact that only a few are working to bring this change about. If only a good percentage of those who feel the need could realize their potential strength and come together to translate their desires into action, a change in atmosphere would occur.

"But, again, what action can I take?" As a first step, how about the formation of an intra-Church group within your area?

By an intra-Church group, I mean an organization whose specific purpose is to promote an "ecumenical" movement within the Church—in other words, to encourage a climate of friendship and dialogue between Catholics of different intellectual and emotional outlooks.

Such an intra-Church group need not be large. Even eight or ten people can be quite effective. It is important, however, to include in the group representatives of the major viewpoints—progressive, traditional, and moderate. This has two advantages. First, it ensures that the group will, like Protestant-Catholic ecumenical groups, strive for dialogue between different views rather than for conversion to a particular view. Individual members are naturally free to work for their own beliefs, but, as a committee, the intra-Church groups must be open to all. Second, if the members represent different viewpoints, the purpose and good intentions of the committee will be clearer to others. A traditional Catholic, for example, might respond to such a committee where he would find it difficult to trust an intra-Church group whose members were all considered to be liberals.

Even when a balance of viewpoints has been achieved, not everyone will be interested in an intra-Church project. Some may consider it a waste of time, while others, believing that dialogue will "slow us down" in pushing for desired goals, will oppose it as dangerous.

Such reservations are similar to those voiced at the dawn of the Protestant-Catholic ecumenical movement. Hopefully, the programs of intra-Church groups will convince the initially reluctant that dialogue does not involve the abandonment of their ideals. Until this happens, however, people with reservations are most unlikely to participate. The most that can be done is to keep the doors open, while neither laughing at nor resenting the reluctance of others to take part.

Although some people will be hesitant, it should not be difficult to find others who are eager to participate. Next week we will consider some of the programs an intra-Church group could offer to the community.

Provincial denounces charge that Bolivian Jesuits are Marxists

LA PAZ, Bolivia—The Jesuit provincial of Bolivia denied here that any members of the Society are Marxists or belong to the leftist guerrilla movement and charged that a campaign of persecution is being fostered against some progressive Jesuits.

Father Antonio Menacho, S.J., charges that some Jesuits "are finding increased difficulties in their apostolate. And there is an attempt to silence them by the easy and unverifiable accusation of Communism."

Since the August coup d'etat which brought Col. Hugo Banzer to power, about 30 priests active in social work with the poor have been forced to leave the country. Several have been Jesuits, according to a Latin America Press report.

Father Menacho said, however, that Jesuits will continue to work with the poor and marginal people "although this commitment to the Gospel could bring new difficulties and persecutions."

Signed letters to the Editor are welcomed on all subjects. Just address them to The Criterion, 124 West Georgia St., Indianapolis 46206.

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LIVING AND DYING IN DIGNITY

Euthanasia motion divides aging meet

BY LINDA B. MAJOR

WASHINGTON—Talk of euthanasia or mercy killing of the elderly was called "crude and cruel" by Msgr. Lawrence J. Corcoran at the White House Conference on Aging here.

"Put yourself in the place of an elderly person hearing such discussion and you'll know what I mean," said the silver-haired monsignor, a co-chairman of a conference section on spiritual well-being.

Msgr. Corcoran, secretary of the National Conference of Catholic Charities, told NC News that for some of the conference delegates to raise the subject of death with dignity is understandable. But "it is quite another thing" for a few of them to push for approval of a statement urging a positive termination of life, he said.

THE ISSUE OF death was not on the scheduled agenda but delegates were free to raise additional points of concern.

In a discussion group on spiritual well-being led by Bishop Raymond J. Gallagher of Lafayette, Ind., for example, approximately 30 delegates introduced the subject of death. They recommended that since the process of dying is an inevitable part of life, "the closing of life should be experienced with dignity." A motion to add that life "should not be prolonged unnecessarily by unnatural means" was voted down.

BISHOP GALLAGHER said that while he would have opposed any recommendation pertaining to euthanasia, he didn't feel a need to take exception "to the one approved by his group."

The bishop explained that he believed delegates in his subsection expressed "very strong reaction against positive steps to terminate life," while showing concern about using extraordinary therapies or medication to extend life.

"The notion of euthanasia—a direct attack on life—has no place in a conference like this," the bishop added in agreement with Msgr. Corcoran.

BOTH BISHOP Gallagher and Msgr. Corcoran said they based their opinion on Catholic teaching that euthanasia in all forms is forbidden.

It was a proposal by Clark Hopkins, a retired professor from the University of Michigan, that Msgr. Corcoran said he found most distressing. Hopkins wanted delegates to agree that it should no longer

be called "murder" or "suicide" to stop using artificial means to prolong life.

Hopkins defined "artificial means" as oxygen tents, intravenous feeding, transplants and drugs.

"Faced with the indignity of deterioration, dependence, physical pain and/or mental anguish, the patient has the right to ask that drugs be mercifully administered to hasten the moment of death," Hopkins' proposal stated.

"IN CASE THE patient no longer retains consciousness to express verbally the final decision, but has recorded in writing his desire for death with dignity, lethal drugs (would) be administered in accordance with his request."

Delegates in Hopkins' group disagreed two-to-one, he said, with most of his suggestions. They decided instead to approve a statement saying that "extraordinary means need not be taken to unduly postpone death, but no positive means can be used to bring it about."

The subject of death and dying was presented to the White House conference as a whole during an open forum. Dr. Walter W. Sackett, Jr., a physician from Miami, declared that "the prolongation of life through modern medical miracles is more inhumane than a peaceful, natural end of such a life."

His remarks were greeted with applause from the delegates, most of whom are elderly or near-elderly.

Scores Bishops' funding refusal

WASHINGTON, D.C.—The National Office for Black Catholics considers the National Conference of Catholic Bishops' "refusal" to include funds for the NOBC "a disastrous blow."

Brother Joseph M. Davis, S.M., NOBC executive director, said: "Perhaps more than any other event to date, it graphically illustrates the growing distance between Catholicism and black people in this country."

"IT IS TO BE noted," Brother Davis continued, "that the 1972 (NCCB) budget allocated some \$644,672 to migration and refugee services, as well as some \$206,000 to agencies which are not structurally part of the NCCB or United States Catholic Conference."

"The conference of bishops obviously demonstrates far more concern and commitment to the plight of European peoples than it does for the state of its own Church in the black communities of this nation," he asserted.

THE BLACK CATHOLICS' official rejected what he said was the bishops' suggestion that the NOBC seek financial assistance through the Church's Campaign for Human Development. That is telling Black Catholics, he said, "to stand in line with every other fund-seeking group in this country, Catholic or non-Catholic, white or non-white."

"NCCB represents the institutional Church and this rejection is, in effect, an official rejection by the institution," Brother Davis charged.

Stating the bishops' decision would not diminish their efforts, he said "subsequent events" will determine whether those efforts will "continue within the jurisdiction of the presently constituted American Catholic Church."

LANGUAGE IS CRITICAL BARRIER

Luring German doctors to Indiana must begin with medical students

BY B. H. ACKELMIRE

INDIANAPOLIS—Dr. Heinz-Peter Brauer, secretary of the West German Medical Association, said here that if Indiana is interested in luring foreign doctors to this state, the "fishing" should begin during student days.

He said language is the most formidable barrier faced by a German doctor wishing to practice in the United States. Dr. Brauer should know. He is head of the department of international affairs for his country's medical association and in that capacity deals with problems encountered by doctors wanting to emigrate.

DR. BRAUER, in this country to attend an international medical conference in Washington, D.C., came to Indianapolis last Thursday at the invitation of Philip L. Wilkie. As president of Southern Indiana, Inc., Wilkie is spearheading a campaign to relax Indiana's present licensing requirements, thus enabling doctor-poor rural areas in Southern Indiana to attract foreign-educated physicians.

That many Catholics residing in rural parishes in the Archdiocese are personally affected, or will be in the foreseeable future, by the shortage of doctors was evidenced by response to a Criterion editorial (10-22-71) supporting Wilkie's efforts.

According to Dr. Brauer, many German doctors lack a good working knowledge of English. "But even those who have a facility in English are often scared off by the prospect of having to pass comprehensive examinations in a foreign language," he said. That, on top of all the difficulties encountered in uprooting a family, is enough to discourage some prospective emigres.

THE SOLUTION, Dr. Brauer feels, is to induce German medical students to spend their vacations or semester breaks in this country. "Let them get the feel of the language and the medical situation in this country. Show them it is entirely possible for them to be doctors here. They'll be

unmarried, inquisitive and young enough to sense the adventure of settling in another country," he said.

Dr. Brauer would like to see the students spend three or four months in the U.S. on two or even three different occasions. Then, having completed their studies at home, they will feel more confident of meeting the medical and language requirements here.

THAT KIND OF strategy won't reap immediate results, but Dr. Brauer feels it is a feasible long-range solution to the doctor shortage in the U.S. "After all, our medical education is in every respect comparable to yours. Yet you require extra training. Then there's the language problem. The German doctor wanting to come here to practice has to have patience. It all takes time."

It's not that Dr. Brauer is in the business of encouraging German physicians to leave their home country. "We don't have a surplus of doctors by any means," he said. "But it is part of my job right now to do what I can to help those who want to leave," he said.

AS IN THE U.S., general practitioners are in short supply in Germany. "Like American doctors, ours want to specialize," Dr. Brauer said. So much so, that West Germany in 1968 revised medical education requirements in order to emphasize a greater diversity in training. Moreover, interns now must spend one year in practice with a family doctor.

Are German doctors attracted to general practice in small rural communities, the areas in which they are needed most here? "I can't give a straight answer to that," Dr. Brauer said. "Like everything else, I suppose it would depend on the doctor and his personal inclinations. Some would be very much attracted, some probably wouldn't."

Dr. Brauer noted there are at least 50 students from the U.S. now receiving their medical education in Germany. He believes that education to be one of the finest in the world.

YOUR WORLD AND MINE

A new day in Spain

BY GARY MacEOIN

MADRID—At a time when enthusiasm for the directives of Vatican Council II seems waning in some countries, the Spanish Church is finally taking them seriously. A recent meeting here in Madrid of 118 of the country's bishops with 167 priests as delegates of the dioceses, itself an indication of changed attitudes, has revealed a determination to update religious life, starting with a new independence vis-a-vis the State.

The first hint came when several dioceses protested at the choice of meeting place, a conference hall belonging to the Ministry of Information. It quickly



agreed to move to the Madrid seminary. The agenda had been established well in advance by a series of studies, questionnaires and diocesan meetings. More than 15,000 priests had expressed their views, which were formulated in a series of resolutions presented to the Madrid meeting.

PROBABLY THE most traumatic of all the resolutions was one which called on the clergy of Spain to confess that it had failed in its duty by its one-sided support of the Franco regime during and after the civil war. "We recognize, and ask pardon for our previous failure to recognize, that we did not know how to be true ministers of reconciliation, when it was our duty to be such."

The assembly split down the middle on this issue, with 123 votes in favor, 113 against, and a number of abstentions. The fact, nevertheless, that a majority of the votes cast was in favor already represents an enormous change. It means that the Church will not be locked into a single political option when Franco's long personalist dictatorship comes to an end.

THE NEW DESIRE not to be identified with the regime or even with the State was expressed more clearly in other resolutions. By an overwhelming majority it was agreed that bishops and priests wanted a Church which would enjoy no privileges and be subject to no restrictions.

The resolution spelled out some of the particulars. Bishops and priests no longer want to perform political functions or enjoy civic honors. Neither will they accept such "official" positions as chaplains to trades unions or Army chaplains with military rank. Similarly, they wish to end the traditional forms of State presence at Church functions, the intervention of the

of Ireland to think the situation there out clearly.

"IF THE GUNMEN did succeed in defeating them, which they will not do, and if Britain did recall the troops, do they think then that there would be peace in Northern Ireland?"

"They know perfectly well that an enraged and aroused population of Protestant people would be more determined than ever to fight their corner."

Former British Prime Minister Harold Wilson, after a recent two-day visit to Ireland, also suggested that reunification of Ireland is the logical long-term solution.



GENERALISSIMO FRANCO

government in the naming of bishops, and the other elements in the concordat which give the impression of an intimate association of Church and State.

Giving immediate expression to its proclamation of independence from State tutelage, the assembly went on to express criticisms of the State seldom voiced in Spain. It was gravely concerned, it said, "because of the failure to respect the rights of the human person and because of the persistence of serious imbalance in the economic and social orders."

IT CALLED FOR true freedom of expression in Spain, opportunity for citizens to participate in the political process, and respect for ethnic minorities and the cultural characteristics of the different peoples who compose the country, an obvious reference to the disabilities still suffered by Basques and Catalans more than 30 years after the civil war. It urged the elimination of the special courts, condemned physical and psychological tortures, and denounced "the imperialist system of a capitalistic type which dominates Spanish society."

Ten of Spain's 64 dioceses had refused to take part in the preparatory studies. A small group, consisting of 11 bishops and 20 priests, similarly refused to participate in the Madrid assembly, issuing a public statement that it was not representative of the Spanish Church. This was immediately denied by the president of the assembly, Cardinal Enrique y Tarazona of Toledo. The very fact of a public split within the hierarchy is itself a measure of the distance the Spanish Church has traveled from its traditional monolithism.

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MORALITY AND LAW OF THE CHURCH

BY FR. JOHN P. SCHANZ

A college sophomore recently confided in all seriousness, "I think the Catholic Church has had it." Those who work with youth in our Catholic institutions realize only too well the large-scale defection of this age-group from the Church.

Some contend that the Church is too authoritarian; it is a "Church of law" rather than a "Church of love." Others claim it is so bogged down in ritual and tradition that it has failed to "come across" as a relevant institution, practicing what it preaches (e.g., poverty, love, peace).

Perhaps youthful idealism expects too much perfection in the Church; but whether it be the failings and hypocrisy of leadership and constituents or simply the anti-authoritarian and permissive preference of youth, the latter are in fact, at least temporarily, "hanging loose" from organized religion.

Youth, of course, aren't the only defectors; a certain number of "intellectuals," though they may still consider themselves Catholic, have also abandoned the institutional Church in favor of a freer religious community-style. Obviously for these disenchanted souls, decrees, encyclicals, and Canon Law are empty sanctions. Even fairly loyal Catholics are dismayed by the birth control and abortion controversies, the questioning of papal infallibility, and the general attenuation of authority in the Church.

THE CONCERNED Catholic may well ask: "What is the function of law in the Church of the 70's? Is the Church like God, determining right and wrong, binding under sin (e.g., Mass on Sundays) even

condemning to hell recalcitrant members who choose to defy its precepts? In keeping with its character as a pastoral Council, Vatican II, while reaffirming the teaching authority of the Church and its hierarchy ("Const. on the Church," No. 12, 32, 37; "Decree on Bishops," No. 2), lays surprisingly little emphasis on the legislative and sanctioning function of the Church.

But if Scripture be consulted, it is not hard to show the Church's authority to teach and govern in the Lord's name. The governing function accords with the simple structural form of the New Testament community. Matthew's Gospel (Chs. 16 and 18) centers "binding and loosing" (i.e., legislative) authority in Peter (16:18) and the other apostles (18:18). "He who hears you hears me" (Lk. 10:16) likewise enunciates Christ's intention to delegate teaching power to his disciples.

JOHN'S GOSPEL promises teaching assistance in the person of the "Spirit of truth" who will lead Christ's followers into all truth (Jn. 16:13). The Petrine primacy (Mt. 16:18) is recognized here too, as Peter is installed as Christ's visible surrogate over the community (Jn. 21:15-17).

In the Pauline corpus, especially the pastoral letters to Timothy and Titus, the Church's early organization under episcopal direction appears, with emphasis upon responsible authority of service (1 Tim. 5; 2 Tim. 2:24; cf. Mk. 10:45). Community regulations are in evidence, even with Paul himself, who, though he championed Christian freedom, took occasion to legislate specific prescriptions where he deemed it necessary. E.g., head-coverings for women in Church (1 Cor. 11:15), women's silence in church (1 Cor. 14:34 f.), prohibition against eating meat offered to idols (1 Cor. 10:28 f.).

Concluding from such generalizations,

we Catholics have every right to turn confidently to our ecclesiastical leaders for competent moral direction. At the same time, the spirit of the times suggests a move away from detailed and rigid programming of moral life (e.g., fasts and feasts of obligation, complex marriage legislation, rigid penalties after the manner of civil law) to a greater respect for the maturity and responsibility of adult Catholics.

THIS ISSUE OF THE Church's "philosophy of law" is especially relevant in view of the current reform of Canon (i.e., statute) law. Should the old canons simply be rewritten and updated? Or should a thorough juridical face-lifting be attempted, to replace the entire legal corpus with a non-technical, pastoral directive reflecting the Church's face of love in place of the stern face of judgment?

Positive (written) law, after all, should mirror the mentality and objectives of an institution. Following the pastoral orientation of Vatican II, the renewed legal expression of the post-conciliar Church ought to show its benevolent concern for the common good of its members, its relationship to the community of mankind, and optimism in terms of its final end.

Unlike the legal codes of secular society, Church law should express the mind of the Master Lawgiver who affirmed: "I no longer call you slaves, but friends" (Jn. 15:15). The Church's code should be a kind of good housekeeping formula insuring that all of God's people trust one another and treat each other with equity, justice, and love (cf. current pressure for due process in Church disputes). If this is accomplished, a momentous step forward will have been taken to show the world the loving face of Christ rather than the fearsome, forbidding countenance of an unfeeling judge.

(Copyright 1971, NC News Service)



Even though there is a current turn toward informal religion, the Church's authority still stands upon traditional law. (NC photo by Robert Hirschfeld)

SACRED SCRIPTURE

Rules and regulations guided the early Christians

BY FR. QUENTIN QUESNELL, S.J.

If the first Christians lived in the Spirit according to Christ's law of love, one would think that was enough. They would not have needed Church laws, as we do. But they did.

For instance, Paul, between 50 and 60 A.D. settles a point on liturgy with the words: "If anyone wants to argue about it, all I have to say is that neither we nor the other churches of God have any other habit in worship" (1 Corinthians 11, 16). By about 100 A.D., it seemed natural that a council should have met in Jerusalem to determine a

point of law for the universal Church (Acts 15).

Acts also tells that, after the point was settled, Paul traveled around promulgating the law: "And as they went through the towns they delivered to the believers the rules decided upon by the apostles and elders in Jerusalem, and told them to obey these rules" (Acts 16, 4).

HERE ARE SOME early church rules for worship: "Women are not to pray to God in public worship or speak God's message ('prophecy') to the assembled church with nothing on their heads" (1 Cor. II, 2-16). "When the community gathers for the Lord's supper, they are to wait for one another" (1 Cor. 11, 33). If during their prayer meeting

someone is going to speak with strange sounds ("speaking in tongues") "two or three at the most should speak, and someone else must explain what is being said. If no person is there who can explain, then no one should speak out in the meeting" (1 Cor. 14, 27). "If someone sitting in the meeting receives a message from God, the one who is speaking should stop" (1 Cor. 14, 30). "The women should keep quiet in church meetings. They are not allowed to speak; as the Jewish law says, they must not be in charge" (1 Cor. 14, 35).

Paul makes rules for special collections: "On the first day of every week, each of you must put aside some money, in proportion

to what he has earned, and save it up, so there will be no need to collect money when I come" (1 Cor. 16ff.). He does not neglect to mention the regular support of one's pastors: "The elders who do good work as leaders should be considered worthy of receiving double pay, especially those who work hard at preaching and teaching" (1 Tim. 5, 17).

HE LAYS DOWN RULES for church superiors and courts: "Do not listen to an accusation against an elder unless it is brought by two or three witnesses" (1 Tim. 5, 19). He sets down criteria for ordination: "A church leader (episkopos, 'bishop') must be a man without fault; he must have

only one wife . . . he must not be a recent convert" (1 Tim. 3, 2, 6). "To be kept on the church's roll of widows, a widow should be not less than sixty years" (1 Tim. 5, 9). "I would have younger widows marry, bear children, rule their households" (1 Tim. 5, 14). "If any believing woman has relatives who are widows, let her assist them; let the church not be burdened, so that it may assist those who are real widows" (1 Tim. 5, 16).

What is one to say? Why, only that it is inevitable. Large groups of people cannot live together without mutual agreement as to how they will behave. They cannot work together without some understanding of who is responsible for what.

When people come to such agreements and understandings, they are in fact making laws for themselves as a group and for their lives as members of the group. Whoever wants to go on living within the group has to observe those laws.

Of course, such laws never take the place of the law of Christ, the law of the Spirit, the law of love. Nor does observing such regulations automatically make one holier. Holiness is growth in the life of Christ in the Spirit through faith and love. But there never was a time when the Church was completely without law. For "our God is a God of peace and not of disorder" (1 Cor. 14, 33).

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formation, rather than establish binding rules."

AT THE International Catechetical Congress in Rome in September Cardinal Wright repeated that the Directory was a service document, not a book of laws for catechesis. He pointed out that the Directory is not intended to block further discussion nor to stifle creativity. His sentiments were repeated at the closing of the Congress by Archbishop James Knox of Melbourne, Australia. The Directory "contains updated orientational guidelines rather than prescriptions," he said. It is not meant to be "a definitive document but a point of departure . . . a basic document meant to be adapted to local cultural pastoral situations of each country under the guidance of the local episcopal conference in consultation with the Holy See."

Such an approach to collaboratively solving problems and then sharing the fruits of the collaboration in authoritative guidelines reveals a healthy respect for the limitation of law as a cure-all for the Church's ills. In no way does such a collegial approach weaken the authority of the local Bishops nor the National Conference of Bishops. Rather it enriches the whole Church with the shared experience and judgment, providing helpful guidelines for sound development.

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CATECHETICS

Law of the Church

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

During a discussion about the changes and confusion in the contemporary Church, a friend of mine recently asked me, "When is the Church going to make new laws to put an end to all this confusion?" His question recalled similar questions asked at meetings the past year or two. Parents, teachers, priests have asked me, "Why doesn't the Pope just come out with a law to solve some of these problems?"

Concern about Church law is also evident when "the precepts of the Church" are listed by concerned parents or teachers with "the seven Sacraments" and "the ten commandments" as the "basic truths" that should be taught in religion classes. Some few still define a good Catholic as one who "goes to Mass on Sundays, contributes to his parish, and obeys the laws of the Church."

I recall these questions and observations not to disparage genuine concern and respect for Church law. Religious educators continue to encourage respect for the legitimate authority of those in the Church who have power to legislate. New programs of religious education for children, adolescents, and adults clearly teach that Christ gave his Church the power to make positive laws for the good of the Christian community. The Church also has the important role of recognizing and interpreting God's law as it is discerned in man's nature and in the course of human events.

HOWEVER, RELIGIOUS educators are trying to communicate a balanced view of law in the Church. The questions and observations listed above reveal an exaggerated emphasis on law in the life of the Church. They almost reduce the leaders in the Church to legislators, and Christian living to observing Church law. Not all problems are solved simply by issuing laws.

Perhaps religious educators can learn much about education toward a proper

appreciation of law and its limitations in ordinary Church life from the General Catechetical Directory, released by the Vatican's Sacred Congregation for the Clergy last April. The Congregation of the Clergy, headed by an American, John Cardinal Wright, is the organ of the Roman Curia concerned with religious education in the Church.

The Directory recalls the right and responsibility of the Church to interpret God's law and to make positive laws regarding Church life, but law is seen in the richer context of following the Holy Spirit's guidance. Regarding the limited role of law in resolving many problems, the way the Directory was composed and promulgated, and the way the Congregation of the Clergy describes its role, is instructive.

That there is considerable confusion about catechesis in the Church is clear. That this can pose serious problems for the spiritual health and growth of individuals and entire communities is likewise evident. So about three years ago the Vatican decided to propose a Directory for the whole Church in matters of religious education. It was early decided that a general definitive Catechism for the whole Church was not the solution.

QUESTIONNAIRES WERE sent to every national conference of Bishops. The replies were seriously considered, a Commission was formed, further information was requested from the world's bishops and their catechetical experts. A first draft was written and sent to the Bishops for comments. The Commission went back to the drawing board and rewrote the first draft in the light of observations received from around the world. Finally after this process of consultation and collaboration, the General Catechetical Directory was released with the approval of the Holy Father.

Immediately many Catholics saw in the Directory a law book to solve catechetical problems, although it was deliberately named a "Directory." Cardinal Wright, in releasing the Directory, stated to the press, "the basic purpose of the Directory is to provide an orientation for religious



Church law, like this ancient Roman statue, was built from firm foundations, but has changed slowly over the years by the "weather" of need while remaining basically intact. (NC photo)

KNOW YOUR FAITH

QUESTION BOX

Confession line is getting shorter

BY MSGR. R. T. BOSLER

Q. I have observed very few people are standing in line for Confession. I must admit most people believe this is unnecessary. I will not mention names, but certain priests have asked their parish in their sermons not to go to Confession unless they have committed a mortal sin. In other words, if you are standing in line, you declare you have committed a mortal sin.

A. I get your point, and I must say the priests gave atrocious advice—if you understood them properly. It is true that only those who are aware that they are in a state of mortal sin, or turned from God, have an obligation to confess their sins, but it is also true that others still go to confession who have only lesser sins to confess.

More and more, however, what you describe is happening, and unless something is done about it the day will come when the only ones coming to confession will be those guilty of serious sin. And when that day comes, who will be brave enough to stand in line? It is precisely for this reason that communal penances become important. One of the appeals of the communal penance should be the opportunity it affords many faithful Catholics to help their sinful brothers to come to confession. By coming even though they are not obliged, they perform an act of charity by helping others.

Q. Is it morally right for a business operated by Catholics to distribute calendars portraying nudity?

A. It all depends upon how the nudity is portrayed. If the pictures in the calendar are lewd and pornographic, then no decent businessman—whatever his religion or lack thereof—would distribute them. But not all pictures of nudes are obscene. There is a lot of nudity in the frescoes of Michelangelo in the Vatican Sistine Chapel. I heard that Cardinal O'Connell of Boston once had difficulty getting replicas of these frescoes through the U.S. customs. Some prudish officer judged them obscene.

This brings out something that must be taken into consideration in judging nudity. What is acceptable in one society may be objectionable in another. A calendar featuring mini-skirted girls would have been extremely suggestive and objectionable at the turn of the century. Ultimately the public opinion of decent citizens must be the norm of how much nudity is acceptable.

Q. At Mass I heard a priest read the new beatitudes, one of which reads: "Blessed

appalling way with him. Why does God not intervene? Thus far the psalm is a summary of the book of Job.

Was Jesus crying his own desolation as Job was? Was he at least questioning God as Job did? Each will decide this for himself out of the personality his own experience of life has shaped in him. I can only say how it seems to me. The psalm's second half is wholly a cry of confidence in God more positive than any Job shows. If he was questioning God, he answers his own questions.

But was he? All the rest that we hear from his lips on Calvary suggests that he was not. He had given his mother a new son, had promised paradise to the repentant thief, had asked his Father to forgive his own unrepentant slayers. The second and third were obviously redemptive actions fitting in with the sacrifice he was offering for mankind's redemption. So was the first, the Church believes (I too, for that matter). And he was about to yield up his spirit to the Psalmist's God and his own: "Into thy hands I commit my spirit"—that is from verse 5 of Psalm 30. The verse continues—"thou hast redeemed me, O Lord, faithful God . . . because thou hast seen my affliction . . . and hast not delivered me into the hand of the enemy" (6, 7).

Because a corpse must not be buried at Passover, Christ's was placed in a tomb near Calvary, a tomb newly cut, belonging to Joseph of Arimathea. Spices to be strewn in the ledge and on the shroud were brought by Nicodemus. Both he and Joseph were members of the Sanhedrin. They had kept their belief in Jesus secret, but now in the hour of his failure proclaimed it—a thing as unlikely in its way as the conversion of the thief.



too the peacemakers, they shall be called sons of God." This used to read: ". . . they shall be called children of God." Why was the word children changed to sons? Is this just another piddling of words? The word "sons" denotes male heirs only while "children" includes both sexes. What mighty theological minds were able to discover that St. Matthew did not mean us women?

A. This time the theologians are not responsible. The biblical scholars have honestly translated what they found in the text. The Greek original says "sons" not "children." I have checked every modern English translation from the Greek and everyone but one has "sons," not "children."

The one exception is the new translation of Matthew done for the Anchor Bible. The commentary accompanying the text has

this to say: "Often the phrase 'son of' or 'children of' is equivalent to 'belonging to.' Here the expression means 'Those admitted to fellowship with.' Other commentaries observe that 'sons of' is an expression that can mean 'like.'"

What all this adds up to is that "sons of" is not to be taken literally as male children, but as a phrase meaning that the peacemakers are like God or share in fellowship with God. There is no male chauvinism showing through.

Q. I take nerve pills, and when the doctor started me on them he told me to take three per day, but this did not help me so he told me to increase it to four tablets, but that didn't help as it should so I started taking five per day without asking the doctor. I have been doing this for some time now and I feel good. I asked my

confessor if it was a mortal sin to take more nerve pills than the doctor prescribed and he said no, but it still worries me. Am I sinning in doing this?

A. You should ask your doctor, not your confessor; only he can tell you whether you are harming yourself. Tell him what you are doing so he'll know how to treat you if anything goes wrong. How could you imagine you are committing mortal sin by taking this extra pill that is helping you? You're not trying to injure yourself—just the opposite.

A mortal sin is a clear and bold decision to turn from God and refuse to live according to his will for us. The very fact that you do not want to be in a state of mortal sin clearly indicates you never had any intention of disobeying God by what you did.

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YOUTH-VIEWS

What does Church have to offer?

BY JAMES L. ALT

In his article, "Christian Morality and the Law of the Church," Father John Schanz mentions a college student contending that the Catholic Church "has had it." A poll conducted recently by a large national magazine would seem to support this statement that the Church has lost its place in the lives of many people. But is this really so? Do stock "yes" and "no" answers on selected aspects of the religious life of today's American Catholics reveal a true picture of the role of the Church in the lives of its members?

It is impossible to determine for each person the role of the Church in his individual life. But if students and teachers at St. Columbkille's High School, Brighton, Mass., are any indication, the Church is not something to simply write off as a meaningless institution. Neither, however, is it able to escape the same searching, critical eyes that American youth so often focuses on other aspects of American life, be it the political, social or religious scene.

WHAT ARE THE FRANK opinions of youth today on the Church? In their opinion what is the best quality of the Church as it exists today? Seventeen-year

old Francis Prendergast, a senior, feels the best thing the Church offers is "spiritual security." On the other hand, he feels the Church is "too demanding, always striving to run a person's life." A classmate, Donna Carlucci, also a senior at St. Columbkille's, thinks the Church's best quality "is its decisions which progress religion into modern life," but, she adds, "one of the qualities it lacks is unity."

Many people today, and this includes many older people, feel a deep resentment toward the idea of "law" and "authority" and the way it is exercised. Is it necessary for "religion" to have "written laws" such as we find in our secular society? Francis Prendergast says no; "I don't think 'laws' for religion are necessary. Religion is something you either believe or don't. People have their own way of studying and honoring their beliefs." And while Donna Carlucci feels "every institution needs some sort of guidelines to go by, I don't feel people should be frightened into obeying them."

A teacher at the same school, Tom Flynn, asked the same question, answered, "written laws are not needed today for religion; the spirit lives above the letter of the law and people must be encouraged to live the spirit, the truth. The letter of the law has too long perverted religion."

What does youth today expect from the Church? "I think mainly some sort of

guidance in different areas such as sex, love, home life, companions, etc.," says Donna Carlucci. Teacher Flynn says youth expects "joy, life and hope" from the Church, but Francis Prendergast seemingly is satisfied when he says he doesn't expect anything from the Church.

WHAT KIND OF MORAL direction do you expect from Church leaders? "I expect my Church leaders to give some sort of understanding in certain moral issues," says Donna, "for example, suppose I was debating on some moral problem affecting me which the Church has made a ruling on. I would expect the priest to listen to my problem and help me work it out; not just tell me 'the Church says this, and that's how it is.' I want some advice."

Francis Prendergast also feels the Church should give more assistance to people with personal moral problems, while teacher Tom Flynn would like to see a fuller implementation of the documents of the Second Vatican Council.

Needless to say, today's youth want answers. This is true, of course, not only on the spiritual level of their lives, but in all areas of the world in which they live. Just what the answers are is not always clear, because often the questions themselves are difficult to define. What is clear is that youth today wants to know the "why" behind the "wherefore" when the Church speaks to him.

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In large congregations Communion is usually distributed under a single species. However in smaller congregations both Bread and Wine can be distributed during more personal celebration. (NC photo)

WORSHIP AND THE WORLD

BREAD AND WINE

BY FR. JOSEPH M. CHAMPLIN

During a whirlwind tour of Europe by car this summer, my priest companions and I ate three rather unusual lunches. They were unique, that is, for us and would be for most Americans.

We pushed a little rented Fiat pretty hard throughout the trip and on days of continuous travel wanted to save time and still savor the scenery. To do so, we bought our mid-day snack early in the morning—a loaf of bread, some cheese, and a bottle of wine, then, later on, pulled over by the side of the road to enjoy lunch.

These pauses proved most delightful. At one spot we watched boats churn up and down the Rhine river in Germany, at another we admired snow capped mountains high in the Swiss Alps, and at the third, we sat by the shore of a beautiful Austrian lake.

Of course, the bread and wine helped. We found this common fare more than adequate to ease hunger pains and quiet growling stomachs. The combination also made me reflect on God's wisdom in giving us the Eucharist under very ordinary and easily understood signs.

DURING JESUS' DAYS these were the standard, staple items on everyone's table. We shouldn't be surprised, therefore, to learn that for the first twelve centuries Christians as a matter of course communicated at Mass under the forms of bread and wine. The Church clearly felt in those days and still feels now that receiving the Eucharist under both kinds is the ideal method, the fuller sign we are eating Jesus' Body and drinking His Blood.

A year ago the Holy See and our American Bishops greatly liberalized regulations permitting Communion from the cup. The new legislation, subject to local approval, in effect allows this practice whenever it would be pastorally practical and spiritually useful. We found a number of such opportunities at our own parish in Fulton.

Inviting the entire congregation to share the chalice at week-end Masses has not seemed feasible. However, we have given Communion under both species to a few special individuals on Sundays (parents and grandparents at a baptism, jubilarians at the renewal of marriage vows, convert at his reception into the Church) while the community watched in the pews and waited its turn to come forward.

THE SMALLER WEEKDAY celebrations lend themselves more readily to communication for the laity under the appearance of bread and wine. Today, we do this as a matter of course and experienced only minimal and isolated objections when it was first introduced. These suggestions or observations which

follow may assist parishes contemplating a similar move.

—Use clean purificators each day.
—Remind people that they receive the whole Christ even when they choose not to drink from the chalice.

—Respect the freedom of those who, for various reasons, prefer to refrain from the cup.

—Mention gently now and then that persons with colds, coughs or comparable ailments should limit themselves to Communion under the sign of bread alone.

—Understand that if a parish employs the larger thicker altar breads recommended by the new Roman Missal, Communion under both kinds aids significantly in eating and consuming these more substantial particles.

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SHEED

Why hast thou forsaken me?

BY F. J. SHEED

At the Last Supper Jesus referred his listeners to Isaiah 53 for light upon the things that were to be done to him. On Calvary he referred them to Psalm 22 for light upon what was being done to him before their gaze. Each was at once a scenario and a commentary, the second an astonishingly detailed scenario. When Jesus uttered the psalm's opening words, "My God, my God, why hast thou forsaken me?" he would have brought the whole psalm to the mind of all Jews present—to their mind, to their very eyes.

"I am a worm and no man, scorned by men—They have pierced my hands and my feet, I can count all my bones—They stare and gloat over me, they divide my garments among them, and for my raiment they cast lots." That other cry from the Cross, "I thirst," was there too—"Parched is my throat like clay in the baking, and my tongue cleaves to my jaws, thou dost lay me in the dust of death."

TO WHOM ARE ALL these things happening? To the Psalmist? To Israel? To One who is to come? Jesus, mentioning it now, relates it all to himself. When he said, "My God, my God, why hast thou forsaken me?", "me" clearly means himself. But what does the whole phrase mean in the psalm? Not that God has withdrawn His presence, but His aid—"Why art thou so far from helping me?" God is letting his enemies, "a company of evildoers who encircle me," have their



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15 TEAMS LEFT

Quiz Contest second round slated Sunday

Second round of action last Sunday reduced to 15 the number of survivors in the 18th annual CYO-Criterion Quiz Contest. Defending champion St. Catherine's is the only unit to have three teams in the running.

Final Sunday's results in Bracket One were: St. Barnabas No. 110, Nativity No. 240, Lawrence No. 110, St.

Malachy No. 200, St. Catherine No. 310, St. Michael, Brookville, No. 210, and St. Louis, Batesville, No. 3 bye.

Bracket Two: Holy Cross No. 1 over Our Lady of Lourdes No. 2 (forfeit); St. Andrew No. 190, St. Rita No. 330, St. Malachy No. 180, St. Gabriel No. 130, and St. Columba, Columbus, No. 1 bye.

Bracket Three: St. Catherine No. 110, St. Louis, Batesville, No. 210; St. Joan of Arc No. 190, St. Rita No. 210, St. Michael, Brookville, No. 110, Nativity No. 110, and Our Lady of Lourdes No. 3 bye.

Bracket Four: St. Louis, Batesville, No. 1 over St. Barnabas No. 2 (forfeit); Our Lady of Lourdes No. 110, St. Ann No. 110, St. Catherine No. 2 and St. Rita No. 1 bye.

Questions for the first round of competition were taken from the November 12, 19 and 26 issues of The Criterion. Next Sunday's second round will drop the November 12 and add the December 3 issue.

SECOND ROUND pairings include:

Bracket One: St. Barnabas No. 1 at St. Lawrence No. 1, 6:30 p.m.; St. Louis, Batesville, No. 3 at St. Catherine No. 1.

Bracket Two: Holy Cross No. 1 at St. Andrew No. 1; St. Malachy No. 1 at St. Columba, Columbus, No. 1.

Bracket Three: St. Catherine No. 1 at St. Joan of Arc No. 1; St. Michael, Brookville, No. 1 at Our Lady of Lourdes No. 3.

Bracket Four: St. Louis, Batesville, No. 1 at Our Lady of Lourdes No. 1; St. Rita No. 1 at St. Catherine No. 2.

Unless otherwise indicated, all games are to be played at 7 p.m. Questions were mailed to the last coach this past Wednesday and are not to be opened until game time. If the host coach does not receive the packet by Saturday, he should contact the CYO Office.

RIISING COSTS, SLIPPING ENROLLMENT

Marian suffers 'headaches' of small college

BY PAUL G. FOX

Small operational costs and declining enrollments are causing "headaches" for administrators and officials of small colleges throughout the nation.

Problems are being brought to the attention of Congress and state legislatures to provide financial relief to small colleges and universities, and to allow greater financial assistance to private and potential students.

While the general public clamors for the college president to be a "front man" in the new battle to secure the necessary financial underpinning and to increase the status of his particular institution, the real "on the line" money of college admissions directors is being spent.

USUALLY the "front desk" smile before the big day. The first image for the admissions director is contact with students, parents, and secondary school personnel as well as the most common source of information concerning the student body and the secondary schools serving the college.

The admissions officer tries to motivate and inform prospective students and other interested parties of the entire picture of a

particular college. Admission requirements, financial aids, curriculum, housing rules and regulations, and campus environment are but a few of the many questions to which he must be given current and honest answers.

He wears many hats—statistician, administrator, educator, philosopher, clerk, public relations man, secondary school analyst, clinical psychologist, financial aid adviser and counselor.

With that overview established, we called upon Gary Yohler, a 1967 graduate of Marian College now serving in his first year as admissions director there after four years "on the road" visiting high schools and other institutions throughout the country.

ALONG WITH MOST other private colleges, Marian is experiencing a slight decline in total enrollment this year after steady growth in both numbers and facilities over the past 17 years. Full-time enrollment is now about 925 men and women, down about 15 over the previous year.

Several factors account for the decline—some tangible and some not so apparent. They present an opportunity for in-

tropection and planning, as the college seeks to improve its posture in both the quantity and quality of its student body.

Yohler considers the effectiveness of Marian's admissions office to be measured by an interest in gaining friends for the college, "in acquiring the professional respect of our fellow educators and the admissions officers, in our exercising leadership in the maintenance of our institutional academic standards and in working for the continued improvement of the academic quality of the student body.

"We strive to bring to the campus a student body eager for academic challenge, increasingly capable of directing their own study efforts, and those students who can benefit most from the total Marian College community."

IN ANALYZING the enrollment decline, he cites the varied opportunities and alternative plans for today's high school graduate who no longer considers the college degree as "a union card for a high paying job, a prestigious position, or an answer to the 'I don't know what to do, so I'll go to college' attitude."

"Students today seem to have a much greater awareness of what type of college they should attend. If college is actually for them, and what types of post-secondary education are available to them."

Increased competence of high school guidance personnel is also responsible for much mature decisions being made by their graduates.

"Let's face it," he commented, "colleges are not for everyone. We at Marian try to acquaint the students with our goals and objectives. If we cannot be of service to the student, we advise him where he might accomplish his aims."

Among the elements present in curtailing college enrollments, especially in the private institutions, Yohler pointed to rising costs, changing

draft laws, other appropriate career opportunities, an increase in the number seeking junior colleges, community colleges and two-year terminating associate degree programs, changing of governmental guidelines in awarding aid and a sincere effort on the part of students to find relevancy in what they plan to do with their lives.

"In view of the fact that fewer students are seeking four-year colleges, admissions officers must now travel more miles, visit more high schools, interview more students in order to sustain present enrollment figures. Personal and budget restrictions add further difficulties to their work.

DOES THE CRISIS evoke a response from the institutions? Yes.

"Institutions are responding," Yohler said, "to the needs of present students and curriculums are being revised, more choices are being given to students concerning their majors, cooperative education is being implemented at colleges, and students, faculty and administrators are developing a new awareness of each other.

How has Marian responded to the issues confronting private education?

"Several conditions are now operating to insure the solidarity of the college. A talented, highly-professional, dedicated and diversified faculty is firmly committed to quality education.

"An intensive self-study commission is now being conducted to decide on the institution's goals and purposes for the 1970s. This commission, made up of faculty, students and administrators, alumni and other community leaders, will play a vital role in aiding the college to answer the pressing problems that higher education faces.

"Our main goal is the education of an enlightened citizenry to strengthen our democracy," he concluded.

CYO NOTES

Entries in the Cadet Boys Wrestling League are due December 30, with the season to begin early in February.

Mid-January is the starting date for the Cadet Girls Volleyball League. Deadline for entries is December 22.

Entry blanks for the Junior CYO Style Show have been sent to all deaneries and Catholic high schools with home economics departments. Deadline is January 13.

Dates have been determined for the start of the Junior Archdiocesan Basketball Tourney (February 13) and the Archdiocesan Cadet Basketball Tourney (February 20).

Cadet and Junior CYO Activities Calendars for 1972 will be mailed next week. Additional copies are available from the CYO Office.

The Indianapolis Deaneries Youth Council will have its December meeting and Christmas party on Monday, Dec. 20, at 7:30 p.m. in the CYO Office.

Ten years ago plans were announced for a \$3.5 million expansion program at St. Mary-of-the-Woods College. Plans included a \$1.5 million library to accommodate 200,000 books and a science building.

STANDINGS

CYO GIRLS' BASKETBALL LEAGUE

Final Standings
Division 1: St. Monica 70; St. Michael (Red) 61; St. Martin 52; All Saints 43; St. Joan of Arc 34; St. Ann 25; Holy Trinity 16; Immaculate Heart (White) 07.
(NOTE: St. Monica wins the division championship.)

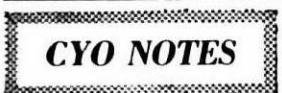
Division 2: Little Flower 70; Immaculate Heart (Blue) 61; St. Andrew 52; St. Pius X 43; St. Luke 34; St. Lawrence (Red) 16; St. Matthew 16; St. Michael (White) 16.
(NOTE: Little Flower wins the division championship.)

Division 3: St. Simon 60; Holy Spirit 51; St. Philip Neri 42; St. Jude 33; St. Lawrence (White) 24; Our Lady of Lourdes 15; St. Bernadette 04.
(NOTE: St. Simon wins the division championship.)

An Invitation

INDIANAPOLIS — Single Catholic Adults between the ages of 18 and 30 are invited to attend SCA meetings held each Wednesday evening at St. Roch, St. Andrew and Little Flower parishes. All meetings begin at 8 p.m. and are intended to stimulate social, athletic, spiritual and cultural activities among young unmarried adults. Further information may be obtained by phoning 787-1808 or 283-8851 after 5 p.m.

DISTINGUISHED PARTICIPATION AWARD—The St. Barnabas Junior CYO unit in Indianapolis received a "Distinguished Participation Award" in recognition of accumulating 4,000 points for activities during the past year. The honor was shared by two other Indianapolis parishes—St. Catherine and Nativity. Receiving the plaque were the unit officers above, from left: Chris Perry, treasurer; Jeanne Verbosky, president; Karen Schelb, deanery representative; and Marla Parker, secretary. On the right is Larry Bakels, adult moderator of the unit.



ST. BARNABAS JUNIOR CYO UNIT OFFICERS AND ADULT MODERATOR.

Cage playoffs open for girls

INDIANAPOLIS — The first annual Cadet Girls Basketball League playoffs are underway as division winners were determined at the conclusion of season play last week.

St. Monica captured the Division I honors, while Little Flower and St. Simon won the Division II and III titles, respectively.

The second round of playoffs was held last night (Thursday) between St. Monica and St. Simon at Little Flower. The winner is scheduled to meet Little Flower at 6 p.m. Sunday, Dec. 12, tentatively in the Little Flower gym.



ST. ANDREW'S CYO OFFICERS AND ADULT DIRECTORS.



CYO OF THE YEAR CONTEST, MOST IMPROVED UNIT AWARD—St. Andrew's CYO Officers are shown here (top photo) just after receiving their "Most Improved Unit" award at the recent CYO Banquet, held at Secelna High School October 27. The award this year was presented to two parishes for their significant improvement. . . . St. Andrew and St. Monica. Left to right are the St. Andrew CYO officers: Greg Ballard, President; Janice Ping, Secretary; Charlie Leimgruber, Vice-President; and Frank Sutton, Treasurer. Father Thomas Williams is the Priest Moderator for the St. Andrew unit, while Mr. and Mrs. Bates Adamson are the Junior CYO Adult Directors. Shown in the bottom photo are the St. Monica officers. Left to right: Sue Halsey, Steve Bromer, Charly Benton, Group Leader; Connie Kuyoth, Betty Fargo, and Mark Roland. Father William Hubbs is the St. Monica Priest Moderator, with Mr. and Mrs. Paul T. Benton serving as Adult Directors.

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TIC TACKER

Woods to hold cultural institute

BY PAUL G. FOX

A ten-day Institute on Identity, Work and Culture will be conducted at St. Mary-of-the-Woods College from January 12-21 during the interim session there.

Dr. Brian Hall, the Episcopal priest who heads the Family and Human Resources Department for Catholic Social Services in Indianapolis, will direct the institute along with staff members of CSS.

College credit will be offered in one of three areas for interested persons—religion, sociology and psychology.

Contemporary culture will be explored through historical and cross-disciplinary investigation. Lectures will be given by specialists in history, education, psychology, social work, theology and cultural anthropology.

Institute participants will be expected to work on an awareness of his own cultural background. Work and leisure will be treated as an integral part of culture.

Goal of the course is to bring the student to a sense of his own identity through an investigation of his values in relation to his own particular culture among other cultures—work, leisure and society.

Tuition for the institute is \$50, while room and board arrangements are available for \$75. Registration and additional information may be obtained from Sister Ruth Eileen Dwyer, S.P., St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind. 47776.

FORMER RESIDENT TO BE ORDAINED—Eugene R. Montoya, a former Indianapolis resident who attended St. Lawrence School and was graduated from Secelina Memorial High School in 1962, will be ordained to the priesthood as a member of the Indiana Province of the Congregation of Holy Cross on Saturday, Dec. 18. The ordination will take place in Sacred Heart Church on the campus of the University of Notre Dame at 3:30 p.m. Auxiliary Bishop Joseph R. Crowley of the Fort Wayne-South Bend diocese will administer the sacrament.

Son of Mr. and Mrs. Eugene Montoya, now residents of Tokyo, Japan, the ordinand attended

Moreau Seminary, Holy Cross College in Rome and the University of Notre Dame, where he received a master degree in theology.

He is presently serving as resident assistant in Breen-Phillips Hall on the ND campus and assists in the campus ministry at University Village and at St. Mary's College with theology classes and seminars.

The newly-ordained priest will offer his first Mass at 11 a.m. Sunday, Dec. 19, in the Moreau Seminary Chapel. Reception will follow in the student lounge.

HERE AND THERE—Father Sam Curry, associate pastor of St. Paul's parish, Tell City, is in Methodist Hospital, Indianapolis, recovering from injuries suffered in a recent auto mishap. He has a fractured pelvis. . . . Father Laurence Lynch, chaplain of the Indianapolis Police Department, is recuperating from recent knee surgery and is expected to return to duty in January. . . . Miss Wendy Ziegelbauer, a junior at Fontbonne College in St. Louis, has been initiated into Delta Chapter of Delta Epsilon Sigma, national scholastic honor society. She is the daughter of Mr. and Mrs. Clarence Ziegelbauer, of Trafalgar.

APPEAL FROM 'EXILE'—Father Clarence Weber, S.V.D., Indianapolis-native serving as pastor of a black parish in Delacambre, Louisiana, has issued an appeal for prayers and funds on behalf of a 14-year-old parishioner. The boy, Simon Broussard, a freshman at the local high school, suffered a broken neck and has been paralyzed since the very last practice of the football season. "We are praying and offering Masses for his speedy recovery," Father Weber writes, "but only God Almighty knows what the future holds for this young man." The boy is hospitalized in full traction. For two hours each day his upright bed position is reversed and he is turned face down. A trust fund has been established at the local bank to help the family meet the terrific medical expenses. Father Weber would appreciate any possible assistance. His address is Father Clarence Weber, S.V.D., St. Martin de Porres Church, Box 428, Delacambre, La. 70528.

Lady of Grace will phase out boarding set-up

BEECH GROVE, Ind.—Our Lady of Grace Academy, a private girls' high school conducted by the Benedictine Sisters here, will phase out its present five-day student boarding arrangements.

With an enrollment of 250 students, the Academy presently has 26 boarders. They will be permitted to remain until graduation, but no incoming freshmen or transfer boarding students will be accepted.

According to Sister Louise Hoeling, O.S.B., Academy principal, "We really feel a girl at this age needs the environment of home for her total development. She needs more freedom than we are able to give her in the area of social opportunities and independent action."

"With the phase-out program," she continued, "our 25 faculty members can devote more time and energy to the day classes and activities."

New Year's Eve dance scheduled

INDIANAPOLIS — St. Lawrence Church will hold its annual New Year's Eve Dance in Father Conen Hall, 46th St. and Shadeland Ave. Dancing will be from 9 p.m. to 1 a.m., with a buffet served at midnight. Reservations are limited, and tickets are \$9 per couple. Mr. and Mrs. Joseph Jansen are serving as chairmen of the dance this year. Reservations may be made through Mrs. Larry Parsons, 545-5864, or Mrs. Bud Randolph, 849-3746.

INDIANAPOLIS Calendar of Events

FRIDAY, DEC. 10

"The Unexpected Guest" will be presented by the Catholic Theatre Guild tonight and tomorrow night at 8:30 p.m. and on Sunday at 7:30 p.m. in the K of C Hall, 13th and Delaware St.

SUNDAY, DEC. 12

Open House for eighth grade boys and their parents, 2 p.m., Cathedral High School, 14th and N. Meridian Sts.

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.; St. Anthony, 6:30 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Secelina High School cafeteria, 6 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. SATURDAY: St. Bridget parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.; Catholic Community Center, 5 p.m.

Vatican supports reading campaign

VATICAN CITY—The Holy See has established a special commission to work with a United Nations agency in the promotion of reading during the 1972 "UNESCO International Year of the Book."

The 19-member commission was established at the request of the U.N. Education, Science and Culture Organization (UNESCO) as part of a worldwide crash program to make people throughout the world more aware of reading material.

The Vatican commission is headed by Msgr. Salvatore Garofalo, a noted Italian Biblical scholar who now heads a group doing a new translation of Holy Scripture in Latin. "We in the commission, at our initial meeting, decided that for our contribution we would focus on the Bible," said a member of the commission. "After all, UNESCO is aiming at getting people all over the world to read all kinds of good literature."

Day of Renewal

INDIANAPOLIS — A Day of Renewal for Sisters of St. Francis, Oldenburg, will be held Saturday, Dec. 11, at Secelina Memorial High School. Father Steven Mannie, O.F.M. Cap., will give the conferences on the theme "Prayer and the Mystery of the Incarnation."

Catechetical guide best-seller?

(Continued from Page 1)

one could legitimately experiment." Some 88 dioceses in the United States—more than half of the nation's total—presently recommend first Communion before first Confession as a matter of policy.

Is the Directory progressive or conservative about religious education? An examination of its contents indicates that it is both—firm about the doctrinal content of catechetics but flexible about the methods that may be used.

Coming in the wake of a series of catechisms that have disturbed officials in Rome—the Dutch Catechism, for exam-

ple, and the Catechism of Isolotto, a Florentine parish that has left the Church structure—the Directory recognizes the need for teaching innovations, but insists that what is taught must follow tradition.

Official catechisms, drawn up and designated as such by bishops' conferences, must be approved by the Congregation for the Clergy, the Directory prescribes. This requirement of Roman Curia approval, in effect, sets up a new category of catechisms, similar to texts of the official liturgy, which also require Curia approval before they can be put into use.

The restriction does not reply to the various catechisms presently in use in the United States, which the Directory treats as textbooks or teaching aids, subject to no special requirements.

Major changes

(Continued from Page 1)

revision of the concordat—negotiations have been under way since 1969—is the desire enunciated by the Second Vatican Council: "that in the future no rights or privileges of election, nomination, presentation or designation for the office of bishop be granted to civil authorities."

The council asked that civil authorities who possess such rights and privileges renounce them.

The other bishops affected by the appointments who are considered progressive are Bishops Cirarda and Anoveros.

Bishop Cirarda has been an outspoken defender of Basques who are seeking greater autonomy for their region as well as of his priests who became involved in conflicts with local authorities over workers' rights.

Bishop Anoveros has been a constant critic of the economic and social policies of the Franco government. His appointment to resettle Bilbao—industrial hub of Spain—is seen by many as a reflection of the Church's determination to side with labor.

THE OTHER BISHOPS involved are of moderate or conservative leanings, and observers felt this was an attempt by the Vatican to give a balance to the appointments.

To replace Cardinal Tarazona in Toledo, the Pope appointed Archbishop Marcelo Gonzalez Martin of Barcelona, in the Catalonia region. Catalanist nationalists had opposed him ever since he was named to Barcelona several years ago.

The new head of the Barcelona See is Bishop Narciso Jubany Arnau, formerly of Girona, and a native Catalanian, which Archbishop Gonzalez Martin was not.

The key archdiocese of Pamplona in the Basque region will be headed by Bishop Jose Mendez Asensio of Tarazona. He will also be apostolic administrator of neighboring Tudela.

THE VATICAN appointments dealt directly with heads of vacant dioceses.

Elements of the Christian Message."

In contrast to the doctrinal unity on which it insists, the Directory notes that "catechetical activity can take on forms and structures that are quite varied."

Methods should be chosen according to "the circumstances in which the ecclesial community or the individuals among the faithful to whom the catechesis is directed live," the Directory says. It recommends "great diligence in looking into and finding ways and methods which better respond to the various circumstances."

While it shows openness to new techniques, such as audio-visual aids and discussion groups, the Directory does not condemn older methods, such as the use of verbal formulas, familiar from earlier catechisms.

"Formulas," it says, "permit the thoughts of the mind to be expressed accurately, are appropriate for a correct exposition of the faith, and, when committed to memory, help toward the firm possession of truth. Finally, they make it possible for a uniform way of speaking to be used among the faithful."

UNLIKE THE OLD system, however, in which formulas were sometimes the only way in which Catholic beliefs were presented, the Directory calls for the use of formulas generally "when the lesson or inquiry has reached the point of synthesis."

The Directory also calls on teachers to stimulate "the activity or creativity of those catechized." When adults are being taught, it specifies, "they should be asked how they understand the Christian message and how they can explain it in their own words. Then a comparison should be made between the results of that questioning and what is taught by the magisterium of the Church, and only those things which are in agreement with the faith should be approved. In this way powerful aids can be found to hand on effectively the one true Christian message."

The Directory places strong emphasis on adult education and insists that the teaching of adults "must be considered the chief form of catechesis."

Civil rights awards

NEW YORK—Bishop Francis J. Mugavero of Brooklyn and Auxiliary Bishops Harold R. Perry of New Orleans are the 1971 co-recipients of an award praising their efforts to eliminate discrimination.

The James J. and Jane Hoey award, presented here by the Catholic Interracial Council of New York, was established in 1942.

Previous award winners have included Sargent Shriver, New York Lt. Gov. Malcolm Wilson and Osma Spurlock of Indianapolis.

Chinese

(Continued from Page 1)

phasizing that he was speaking in a personal capacity, asserted that nobody in the Vatican knows the status of the Church in Red China, how much influence the so-called Patriotic Association of Chinese Catholics has or even if it is still functioning, or how many of the approximately three million Chinese Catholics in mainland China at the time communism gained power there are still alive and faithful.

Because this level of Church authority is covered by the present concordat, it means that some kind of previous accord was reached with the Franco regime. In the past the Vatican consistently circumvented the concordat by appointing auxiliary bishops and apostolic administrators, which do not require government consultation.

Cardinal Tarazona has publicly favored a new concordat that will give the Church full control in the appointment of bishops and lesser ties—economic and legal—with the Spanish state.

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Parish puts council data in booklet

NEW ALBANY, Ind.—A 24-page booklet has been published here by the Holy Family Parish Council to inform parishioners of the function and organization of the council.

The booklet, in a handy envelope size to fit pocket or purse, contains the complete constitution and by-laws of the council as adopted July 1. Also included is a section describing the 50 committees of the council.

Accompanying the book when it was mailed recently to all parishioners was a folder—"Fast Facts About the Holy Family Parish Council"—answering frequently asked questions concerning the council, its origins and purposes.

The council divides all parish activities into eight areas: Administration, Athletic, Building and Maintenance, Communications, Education, Finance, Liturgy and Organizations. Father Louis H. Marchino is pastor of Holy Family. Members of the council are James M. Thornton, president; Ted Tighe, vice-president; and commission chairmen Mrs. Lawrence Very (Administration), William Stemle (Athletic), Carl Wolford (Building and Maintenance), Frank Dolan (Education), Frank Fell (Finance), and Mrs. Philip Corrao (Organizations). Tighe also serves as head of the Communications commission.

The council meets the first Monday night of each month at the parish, 129 W. Daisy Lane.

Unite to bargain, farmers advised

EVANSVILLE, Ind.—The National Catholic Rural Life Conference (NCRLC) said here that farmers need to bargain collectively if they want to receive fair prices for what they produce.

During a two-day meeting (NCRLC) participants approved a statement, pending some revisions, that farmers should form some effective means of collective bargaining with food processors and retailers.

The statement attributed the basic ill of American agriculture to the inability of farmers to influence effectively the prices they receive for their production.

Many farm families are suffering serious loss of income despite ever greater farm productivity, the resolution said.

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VIEWING WITH ARNOLD

Disney classic for all ages

BY JAMES W. ARNOLD

Movies don't have to be sophisticated to be good, which is a proposition dear to the hearts of the Disney people. "Bedknobs and Broomsticks," their Christmas offering for 1971, follows the formula with admirable determination. It's like getting a big box of candy: the pleasures are predictable, and may give you a tummyache, but they satisfy a basic appetite.

The idea for a long time in these big-budget family movies has been to attach a group of kids, preferably unloved waifs, to some stodgy but kindly adults, and mix in some spectacular magic. Perhaps the main trouble with "Bedknobs"

is that it reminds you of so many other films, not only "Mary Poppins" and "Doctor Dolittle," but "Peter Pan," "Chitty Chitty Bang Bang" and even "Scrooge" and "Oliver" at times, without doing any of the imitative things very well. Most depressingly, "Bedknobs" often seems to be drawing its strongest creative impulse from TV series like "I Dream of Jeannie" and "Hogan's Heroes." The attempts at music, unfortunately, are uninspired by anything printable, and the key problem is not only that "Poppins" composers Richard and Robert Sherman keep sounding like themselves and Leslie Bricusse, but that the dancing and movement that might have given it all freshness and zing are as flat as Daddy's wallet is going to be after taking the kids to see this picture.

ALL THESE negatives

conceded, the better Disney films keep reminding us that the essence of cinema is magic. Despite a few clumsy imaginative thuds (Angela Lansbury on a broomstick, people being turned into white rabbits four times, plus one near-miss), "Bedknobs" has at least two marvelous sequences, which are purely delightful if not mind-boggling: a soccer match between cartoon jungle animals, and a skirmish between Nazi commandos and an eerie army of relics from a drafty English castle.

The setting is Britain 1940, a coastal town with typical picture-book visuals. Three kids evacuated from the Blitz are lucky enough to be assigned to reluctant bachelor girl Miss Lansbury, an apprentice witch who is learning her stuff by mail order from a witchcraft professor (David Tomlinson). In search of a missing final lesson, the best spell of all, they ride to London on a magic bed (a mini-"2001" trip in polarized colors) and find the professor-wizard is just as phony as the one in Oz. He hasn't got the spell, but Angela is hard to discourage, and the search takes the whole gang to a mythical island run by a Disneyland troupe of hip-talking animals.

THIS CARTOON sequence begins badly, if you can imagine the cast gurgling along underwater on the bed, chatting with a sassy codfish, singing "Bobbing Along on the Bottom of the Beautiful Briny Sea", and sloshing into a fishy nightclub where an octopus plays the drums and lobsters clack their castanets. It takes you back to the primitive cartoons of the 1930's, but there is some neat trick photography as Tomlinson and Lansbury float around to

the music without getting their feet wet.

There is almost no excuse for the soccer match, but we get into it, a few minutes later on land, and it makes you realize how lousy and simple-minded are most of the animal combats in contemporary cartoons. The ostrich who buries his head when stuck with the ball (and the herd thunders toward him) is a great touch, as is the cool crocodile dribbling with his tail, but best are the vulture-medics continually disappointed when they can't carry any of the wounded athletes off on a stretcher.

THE MIXED-UP band of humans finally gets back to England, where they are confronted for some reason by invading Nazis. By now Miss Lansbury has stumbled on the secret of making inanimate objects move (one of the kids had it in his picture-book all the time), and director Robert Stevenson ("Poppins," "Love Bug") saves the best for last. The German commander is faced with an endless line of bodiless armor, uniforms, flags, weapons and musical instruments, moving relentlessly across the moor like a nightmare from "MacBeth." It's funny, scary and spine-tingly all at once—the English past coming once more to defend the ancient battlements—and not only kids will find it exciting.

Stevenson's slapstick humor has an adult flair. The Germans are neither clods or clowns. But Miss Lansbury directing the attack from her flying broom, with a flag flapping on the handle, may be too much. And it's a trifle gauche, in 1971-72, to have Tomlinson at the fadeout go marching off into the sunset to war with the greybeards of the Home Guard singing like the Robert Shaw Chorus.

"Bedknobs," when you get down to it, is much as you would expect it to be. Even the good witch reforms, which is as optimistic a moment as films have shown since Julie Andrews crossed the Alps into Switzerland. (Rating: A-1—unobjectionable for all)

The week's TV network films

THE BIG COUNTRY (1958) (NBC, in two parts, Saturday and Sunday, Dec. 11 and 12): William Wyler's picturesque western epic, designed to show off the beauties of the wide-screen. It is less awesome visually on TV, but an interesting array of characters and moral choices make it much more than a routine range feud. The issue is violence vs. pacifism, but the scene everybody remembers is a classic all-night brawl between Gregory Peck and Charlton Heston. Recommended for western fans, satisfactory for all.

WILL PENNY (1967) (CBS, Sunday, Dec. 12): A moving and realistic adult western, about an aging cowhand (Charlton Heston) who finds love and respect after a life of rugged loneliness and frontier violence, but realizes that it's too late, that life has passed him by. A lot of talk as well as action, but this is a good effort, in the authentic "noble westerner" tradition of "Shane" and "Ride the High Country." Satisfactory for adults and mature youth, a treat for cowboy fans.

HURRY SUNDOWN (1967) (ABC, Sunday, Dec. 12): Perhaps Otto Preminger's worst movie, which covers a lot of territory. Made from a big, bad popular novel, it shows the sleazy, beastly movie south at its gamy worst, with the residents including such hominy grits types as Jane Fonda and Michael Caine, as the corrupt rich folks and bigoted white trash cope with patronized uppity Nigras. Bowdlerized Faulkner, it goes on forever in a vain search for insight and intelligence. Not recommended.

ARRIVEDERCI BABY (1966) (CBS, Thursday, Dec. 16, postponed from Nov. 18): A Tony Curtis comedy, so don't expect Ingmar Bergman. But this one isn't so bad. Ken Hughes' nimble farce about a fortune-hunter who tours Europe marrying rich ladies and then bumping them off. The picturesque backgrounds are nice to look at. Acceptable sex comedy for adults who dig this sort of thing.

CURRENT RECOMMENDED FILMS: (Please note NCOMP moral ratings): Who Is Harry Kellerman? (A-3), Walkabout (A-4), One Day in the Life of Ivan Denisovich (A-1), Panic in Needle Park (A-3), Kluge (A-4), Little Murders (A-4), Desperate Characters (A-4), Le Mans (A-1), The Hire Hand (A-3), Waterloo (A-2), The Andromeda Strain (A-2).



IRELAND'S PRIMATE IN NEW YORK—Following a Thanksgiving Day Mass at St. Patrick's Cathedral, Cardinal Terence Cooke of New York, left, and Cardinal William Conway of Armagh, Ireland's Primate, discuss situation in Northern Ireland. The Irish prelate, in New York for a brief visit, was main concelebrant at the Mass, after which he spoke briefly to the congregation and asked prayers for the people of strife-torn Ulster. (RNS photo)

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OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

THE GOLD BALL
Saturday, December 11
Social Hour—7:30 p.m. Dancing—9 p.m.
St. Thomas Aquinas Gym—46th and Illinois St.

CHRISTMAS LUNCHEON
The Catholic Daughters of America
Saturday, December 11—12:30 p.m.
Indianapolis Athletic Club

Newman Guild—CHRISTMAS LUNCHEON
Tuesday, December 21—12 Noon
Indianapolis Athletic Club

CONGRATULATIONS to the following past presidents of Our Lady of Lourdes parish Council of Catholic Women:
Mrs. Leo Mahoney Mrs. John Farrington
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