

CRITERION

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INDIANAPOLIS, INDIANA, MAY 28, 1972

Flip, Archie to star in Know-Faith series

Television has captured both the light and serious sides of family life and brought them into our living rooms via entertaining or informative programs. Focusing on some of these more popular programs, KNOW YOUR FAITH will begin a seven-week series on "Television and the Family" beginning next week.

There will be humorous episodes on timely summertime issues involving such notable personalities as Flip Wilson and Archie Bunker. These will be written by the Evangelist, Albany, N.Y., diocesan newspaper.

A REAL LIFE LOOK at the same themes will be found in articles by Mary Carson, NC feature writer. Mary is the mother of eight. Her book about one of the children, "Ginny," has achieved fantastic

success—book of the month selection of two book clubs, serialization in Ladies Home Journal, and a soon to be published condensation in Reader's Digest.

The more serious aspects of family life will be covered in a marriage series prepared by the Family Life Bureau, United States Catholic Conference, under the supervision of Father James McHugh, director.

ALSO APPEARING will be Father Champlin's articles on Liturgy and Joan Heider's articles on Jesus. As always, Msgr. Bosler's Question Box and Frank Sheed's Christ-oriented columns will round out the KNOW YOUR FAITH section.

We think you'll rate this seven-week summertime special a real winner. Watch for it beginning next week.

'SACRILEGE ON PENTECOST'

Officials hopeful of restoring Pieta

VATICAN CITY—Without minimizing the difficulties involved, officials here predicted two days after the hammer mutilation of Michelangelo's Pieta that the inimitable sculpture would eventually look the same as before.

Work started at once. It could take three years to complete, they said. Scaffolding was erected May 23 barring access and blocking the view, after two days in which thousands of visitors came to see the scarred statue.

The greatest skill will be needed for the madonna's left eye, which was struck a glancing blow that shattered the eyelid and scraped the eye itself.

FRANCESCO MESSINA, a well known Italian sculptor, was quoted in L'Osservatore Romano as suggesting that a small piece of marble be taken from the statue's base and inserted into the damaged eye after rounding and shaping it.

"By following attentively the orbit of the right eye, it is possible to execute the work perfectly," Messina said.

Cemetery Mass set

INDIANAPOLIS—The annual Memorial Day Mass at Calvary Cemetery will be offered at the Priests' Circle at 12 noon, May 29. Celebrant will be Capt. (Father) Joseph LaManna, Catholic chaplain at Fort Benjamin Harrison. The public is encouraged to attend.

Trip to North Ireland called 'novena in hell'

BY DICK GROGAN

DUBLIN—An American Greek Orthodox priest described his visit to Catholic detainees in Belfast and Londonderry in Northern Ireland as "a novena in hell."

Father Bartholomew Ruxton Fox, archimandrite of the Toledo, Ohio, archdiocese, visited two detainees, Edward Duffy, 17, and Gerald Donnelly, 23, in Belfast's Musgrave Park Hospital, run by the British army. They had been badly beaten, he said, and bruises covered their bodies.

Duffy's arm was broken and so badly swollen that a splint could not be applied, the priest said, and Donnelly's head appeared injured from an instrument that had torn out tufts of hair.

FATHER BARTHOLOMEW condemned the Northern Ireland Special Powers Act, under which suspected terrorists are detained indefinitely without trial, as "legislation worthy of the Nazi oppressors."

In 1970, Father Bartholomew was one of four clergymen commissioned by families of U.S. prisoners of war in North Vietnam to try to insure that the Hanoi government would treat the captured men humanely.

"In all my travels throughout the world on behalf of prisoners of war, I have never seen such hardship and suffering brought down on the heads of an innocent population," he said after visiting Northern Ireland. "If our prisoners during the last war had suffered like the people interned in the North, they would not have stood up to it."

MANY MORE CASES of alleged torture in Northern Ireland were raised simultaneously in a booklet published here by two priests from the North, Father Denis Faul of Dungannon and Father Raymond Murray of Armagh.

In the booklet, entitled "British Army and Special Branch R.U.C. (Royal Ulster Constabulary) Brutalities," they list many instances and details of alleged brutalities inflicted on detainees between December 1971 and February 1972.

They assert that medical evidence is available for 16 cases. This tallies with the stories told by the injured men themselves, and the priests say they themselves saw physical signs of severe injury in a number of cases.

THE TORTURES ALLEGED include kicking, punching, injections, electric shocks, burning with matches and candles, deprivation of sleep, urinating on prisoners, use of amphetamine drugs, firing blank rounds close to the prisoner's head, injury to sexual organs, Russian roulette, threats and bribes.

"We feel compelled to apportion the major share of the blame to officers of the British army and senior officers of the RUC (Royal Ulster Constabulary), who must have known what was going on even if they did not always participate," the priests stated. "We find these officers devoid of honor and guilty of inhuman conduct. They have actually broken the laws of the state and of God and their conduct would be condemned by civilized persons."

Black official hails Vatican racism parley

WASHINGTON—A Vatican conference on racial discrimination will be "among the most important international sessions ever sponsored by a Vatican office," an official of the National Office for Black Catholics (NOBC) said here.

Marianist Brother Joseph Davis, NOBC executive director, said the May 24-27 International Colloquy on Racial Discrimination and Pastoral Ministry "is an important opportunity not only to examine the international dimensions and implications of racism on a theoretical level, but to review the relationship of the Catholic Church around the world to institutions and societies which are oppressive."

BROTHER DAVIS and Sister Martin De Porres Grey, president of the National Black Sisters' Conference (NSBC), are members of the U.S. delegation to the conference, sponsored by the Vatican's Commission on Justice and Peace, in Nemi, Italy.

"We can and will speak to the ambivalence of the Church in racial matters, as well as the active existence of racism within the Church itself," Brother Davis said at a press conference here.

Asked what he meant by "ambivalence," Brother Davis said the American Catholic Church "has managed to adapt itself very comfortably to the patterns of American society" including segregated neighborhoods and schools.

He said that in the past, blacks and other minorities were "the last to approach the Communion rail" in some churches because white Catholics always went first.

THE NOBC OFFICIAL also cited a shift in the Church's present pastoral interest "away from blacks to ethnic."

"In our view, the single most important destructive force affecting human relationships, from the personal to the international level is that of racism," Brother Davis said.

"Consequently, the most important aspect of pastoral ministry of the Church is to work actively for the true liberation of people."

Brother Davis acknowledged that the American bishops have issued statements on racial justice. He said, however, that what must be examined is not the statements but what has actually been done.

HE NOTED THAT THE conference would explore whether the Church in different parts of the world "pays more than lip service" to social justice in racist societies.

It will also probe whether members of the Church know the Church's position on racism, and whether they abide by it, he said.

Brother Davis said he and Sister Grey will probably bring up the request of several black groups that retiring Cardinal Patrick O'Boyle of Washington be replaced by a black archbishop.

Taft backs down on amendment for tax credits

WASHINGTON—Senator Robert Taft, Jr., has decided that he will not introduce a constitutional amendment allowing tax credits for parents of nonpublic school children because he is convinced the aid plan is already constitutional.

The Ohio Republican said in April that he would offer not only his own tax credit bill, but also an amendment to the U.S. Constitution "to remove any doubt" about the power of Congress to approve the plan.

Taft introduced his tax credit bill—allowing parents to subtract from their final federal income tax tally part of the tuition they pay to a nonpublic school.

But a press spokesman for the senator told NCNews May 18 that he would "not at this time" introduce the constitutional amendment.

In a statement printed in the Congressional Record, Taft said he had the constitutional amendment drafted and ready for introduction, and noted that "in the long run, this may be the best way to resolve the matter."

"However," Taft said, "I shall not introduce it at this time because I wish to cast no cloud on my complete conviction that the statutory approach is constitutional."

The Ohio senator also pledged "to work for an educational plan in the 1972 Republican convention platform which assures meaningful educational legislation and equitable inclusion of public and nonpublic school children in such legislation."

Ask church groups to help realign Federal priorities

WASHINGTON, D.C.—Sen. William Proxmire (D-Wisc.) has called upon U.S. religious communities to help realign federal financial priorities.

He attacked a projected reduction in the national health services budget, asked for the plugging of tax loopholes and scored current military expenditures.

Church members were encouraged to organize for "decisive effect" on legislation by write-in campaigns to members of Congress.



AT SEMINARY BENEFIT—The fifth annual Catholic Seminary Foundation Benefit Banquet, held this past Monday evening in the "500" Ballroom of the new Indianapolis Exposition Center, was attended by 200 civic and church leaders. They heard Dr. William E. Smith, pastor of Ohio's largest United Methodist congregation, describe the programs inaugurated by the Catholic Seminary Foundation as "a new Pentecost." Dr. Smith, second from above right, is shown with (from left) Father Mario R. W. Shaw, O.S.B., CSF officer; Dr.

Stanford Norris, president of Christian Theological Seminary; Brother Joseph Hagger, F.M.S., director of the National Black Clergy Caucus; and Eldon Campbell, vice-president and general manager of WFBM Stations, chairman of the CSF spring campaign. During the banquet, three charter members of the Foundation received citations. They included: Father Bernard L. Strange, pastor of St. Rita's parish, Indianapolis; John G. Tindler, attorney; and Msgr. Victor L. Gossens, Archdiocesan Director of Mission Aid Societies.

TERMED 'RETROGRESSIVE'

Canonists, others urge rejection of norms for naming bishops

BY LOUIS A. PANARIE

Some of America's most eminent canon law scholars, along with the National Federation of Priests' Councils, urge clear rejection of new Vatican rules on selecting bishops. They regard the latest norms as retrogressive and based on an outdated concept of the Church.

In Washington, a canon law colloquium at the Catholic University of America said the document "must be rejected by the Church for the good of the churches (nationally) and the progress of the ecumenical movement."

In Chicago, the NFPC described the new norms as "intolerable in a day when the cry for self-determination is loud and clear everywhere." Rome's decision has perpetuated "a form of monarchial absolutism," the NFPC said.

THE NEW SET OF NORMS for the selection of bishops was made public May 12 by the Vatican. The norms broaden somewhat the basis of who may be asked to contribute suggestions and evaluations. They do not incorporate proposals for a more democratic selection of bishops such as those advocated by the Canon Law Society of America (CLSA) last fall.

Both the NFPC and the canonists

gathering urged the American bishops to press for implementation of the CLSA plan instead.

The new rules, which include some hierarchical procedures already in use in a few countries including the United States and Canada, allow for priests and laymen of a diocese to be consulted about qualified "bishop material" for future episcopal nomination.

Consultation cannot be done collectively, and the thoughts of non-bishops are to be considered only suggestions and ideas rather than lists of nominations. The rules reaffirm the Pope's absolute power to decide all nominations.

The new norms—contained in 15 articles totaling about 2,000 words—went into effect May 21. They had been drafted over a period of six years with the help of the national conferences of bishops around the world.

THE SECRETARIAT of the National Conference of Catholic Bishops (NCCB) in Washington released a statement on the new norms, mainly as background on the role of the U.S. bishops in helping draft them.

"Some of the U.S. bishops' recommendations were accepted and are reflected in the document in such things as the broad process of consultation prescribed and the involvement in the nomination process of the conference's (NCCB's) committee on the nomination of bishops," the NCCB statement said.

Criticism of the new norms by the canon law colloquium was included in five paragraphs of a 25-page report entitled "Canonical Reflections on Priestly Life and Ministry." Among the 17 major participants who drafted the critical report were several staff members of NCCB committees: Father Colin A. MacDonald, temporary committee on Priestly Life and Ministry; Father William Philbin, bishops' committee on the permanent diaconate; and Father Frederick McManus, bishops' committee on the liturgy.

The canonical report was described in its introduction as "a summary of the reflections of the group." In all, it treated 10 specific topics related to priestly life and ministry.

"The participants agreed that much of the legislation valid at present springs from a somewhat dated conception of the Church," the introduction said. "The future law of the Church must reflect the riches of the theological vision given to us by Vatican II and subsequent developments."

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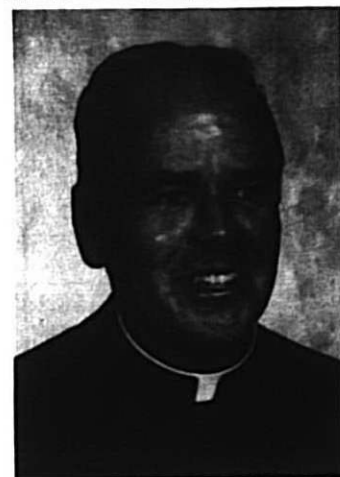
Council receives sewerage ordinance

INDIANAPOLIS—The proposed ordinance to increase sewerage service charges for tax-exempt properties in the Indianapolis Sanitary District was introduced in the City-County Council last Monday.

Donald McPherson, chairman of the Council's Public Works Committee, said his committee will hold a hearing on the proposal on Wednesday, May 31, 4:30 p.m., in Room 221 of the City-County Building. Remonstrators will be heard at that time.

The proposed ordinance could then be eligible for a vote of the full Council on Monday, June 5.

If the ordinance is passed, it will approximately double sewerage charges presently levied against all Church properties, including schools.



FATHER PAUL SWEENEY

Floyds Knobs pastor to note 25th Jubilee

FLOYDS KNOBS, Ind.—Father Paul Sweeney, pastor of St. Mary's parish here, will observe his 25th Anniversary of Ordination on Sunday, May 28. A celebrated Mass of Thanksgiving will be offered at 11:30 a.m.

The homily will be given by the jubilarian's brother, Msgr. Cornelius B. Sweeney, V.G., pastor of St. Joan of Arc parish, Indianapolis.

A reception is planned by the parish Christian Mothers from 4 to 6 p.m. An anniversary dance, sponsored by the Men's Club, will begin at 9 p.m.

No formal invitations have been issued to the anniversary functions, to which the public is invited.

An Indianapolis native, Father Sweeney was ordained May 27, 1947 at St. Meinrad, following seminary studies there.

Pastoral assignments have included Holy Trinity parish, New Albany, St. Michael's parish, Bradford, St. Vincent Hospital, Indianapolis, and Providence Convent, St. Mary-of-the-Woods. He was named pastor here in 1970.

Fr. John Elford will observe Silver Jubilee

TERRE HAUTE, Ind.—Father John P. Elford, administrator of St. Patrick's parish here the past five years, will observe his 25th Anniversary of Ordination on Sunday, May 28.

The parish will fetter the jubilarian with a public reception from 2 to 4 p.m. in the school cafeteria.

A NATIVE OF Pittsburgh, Father Elford entered St. Meinrad Seminary after graduation from Bedford High School. He offered his First Mass in St. Charles Borromeo Church, Bloomington.

Father Elford was ordained at St. Meinrad on May 27, 1947 after studies there and at Catholic University, where he received a licentiate degree in sacred theology.

Following eight years as associate pastor of St. Margaret Mary parish, Terre Haute, Father Elford was assigned to St. Michael's parish, Indianapolis, in 1955 and named Archdiocesan Director of the Catholic Youth Organization.

HE LATER SERVED as associate pastor of St. Mary's and St. Matthew's parishes, Indianapolis, and theology instructor at Marian College. He was named administrator of St. Patrick's parish in 1967.

His parents, Mr. and Mrs. John P. Elford, Sr., are residents of Holy Name parish, Beech Grove.

FATHER JOHN P. ELFORD

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Pope deplores Wallace shooting

VATICAN CITY—The shooting of presidential candidate, Gov. George Wallace of Alabama, and the wounding of three other persons in the assassination attempt were deplored by Pope Paul VI. Federico Alessandrini, Vatican press spokesman, told NC News that the Pope's reaction to the shooting was presented in a letter to the Rome office of Ambassador Henry Cabot Lodge, special envoy of President Nixon to the Vatican. Another Vatican source said the letter asked Ambassador Lodge to communicate to Gov. Wallace, the other injured parties and their families the "Holy Father's concern and prayers for their well-being."



Sees rise in Marian devotion

ALBANY, N.Y.—Devotion to the Blessed Virgin is reappearing "after a long eclipse," says Father Patrick Peyton, famed priest who has long worked to encourage Marian devotions. Father Peyton, director of the Family Rosary Crusade and the Crusade for Family Prayer, told the diocesan paper here that he sees devotion to the mother of Jesus "coming back like never before." Father Peyton plans to concentrate his efforts in the United States during the next decade.

Hits Nixon mining decision

PEORIA, Ill.—Bishop Edward W. O'Rourke of Peoria has called President Nixon's decision to mine Haiphong harbor in North Vietnam dangerous and immoral "brinkmanship." In a letter to priests of his diocese, Bishop O'Rourke objected vigorously to the attempt of the North Vietnamese to use military force to impose their rule on South Vietnam. The bishop indicated that the president's action could trigger a World War and said that these tactics "are not a morally acceptable" means of responding to the North Vietnamese attacks. The bishop explained that because of the many moral issues and practical judgments interwoven in the matter, he did not expect or demand complete consensus on the issue. "However," he said, "I assure the People of God of this diocese that if they concur in the following statement (that the president's tactic is morally wrong), their position will be in harmony with the spirit of the Gospel, the pronouncements of our Holy Father, Pope Paul VI, and the opinions of the American Catholic Bishops."



Mussolini son plans suit

ROME—Romano Mussolini, son of the former Italian dictator, said he plans legal action against a French priest for reportedly furnishing documents alleging that Pope Pius XI was poisoned in 1939 on the orders of Benito Mussolini. A recent issue of the French weekly Paris Match carried the allegation based on purported documents and notes of the late Cardinal Eugene Tisserant, who died in February. The article claimed Mussolini gave the order because he had learned Pius XI planned to denounce the Vatican's concordat with Italy and excommunicate the fascist dictator.

Denounces lobbying bill

WASHINGTON—A bill designed to clarify the amount of lobbying that public charities can do and still retain their tax exempt status may involve "excessive government entanglement with religion," a U.S. Catholic Conference (USCC) official said here. Bishop Joseph L. Bernardin, USCC general secretary, also said that including churches under the bill's broadened restrictions on influencing public opinion "can only be described as intolerable and quite likely unconstitutional." The bishop gave written testimony to the ways and means committee of the U.S. House of Representatives.



Paint incident shrugged off

CUERNAVACA, Mexico—Bishop Sergio Mendez Arceo of Cuernavaca says a paint-splashing incident he suffered at the Mexico City airport was one of the risks of seeking justice for the poor. The bishop was returning from the Christians for Socialism Congress in Santiago, Chile, when five unknown assailants splashed red paint on him and on some nuns that came to meet him. Leaflets scattered about called the progressive bishop "a traitor" because he advocates a form of non-Marxist socialism as the only remedy for widespread poverty in Latin America.

PLAN FISH FRY

INDIANAPOLIS — Fish dinners will be served at St. Gabriel's parish, 6000 W. 34th St., from 5 to 9 p.m., Friday, June 2. Dinner menu includes fish, french fries, cole slaw, roll and coffee. Adults \$1.25, children under 12, 75 cents.

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GIVE HIWAY A TRY

Woods to award 31 scholarships

ST. MARY-OF-THE-WOODS, Ind.—Six Archdiocesan high school graduates are among 31 young women to receive Trustee Scholarships to St. Mary-of-the-Woods College here. Recipients include: Catherine Bisch, Diane Chandler and Holly Hilton, all of Terre Haute; Mary McAuliffe, of Brazil; and Kathleen Scully and Tanya Dami, both of Indianapolis. The awards were made on the basis of superior academic ability or artistic talent and selected by members of the four academic divisions at the college.

OPEN HOUSE SET

CONNERSVILLE, Ind.—Mr. and Mrs. Albert E. Avels, members of St. Gabriel's parish, will mark their Golden Wedding Anniversary with an open house on Sunday, May 28. The jubilarians will receive friends and relatives from 2 to 4 p.m. in their home at 224 E. 17th

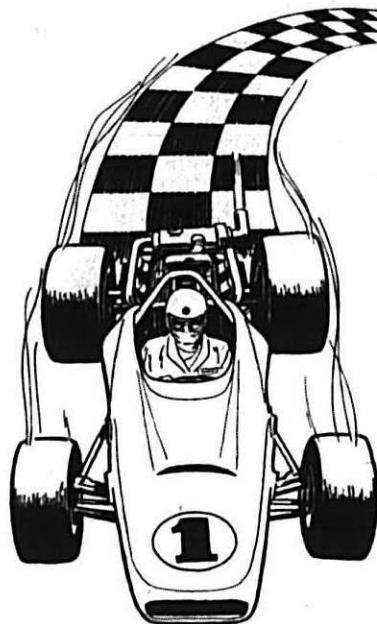
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Phoenix prelate plans council of ex-priests

PHOENIX — Bishop Edward A. McCarthy of Phoenix plans to set up a council of former priests to explore ways that men who have left the active ministry can continue to serve the Church.

Plans for the council were announced at a recent meeting and dinner here co-sponsored by the bishop and the diocesan priests' senate. About 40 former priests attended.

Bishop McCarthy said the meeting "was in no way a reflection, as some people thought, on my high regard for the active priest," adding that he was "personally pained" when any priest "feels he must ask to renounce his commitment."

But he noted that former priests, too, "are members of my flock, and I'm not going to let them be lepers." The bishop said some men at the meeting had used that term to describe the way they had been treated since leaving the priesthood.

BISHOP MCCARTHY said he envisioned a loosely-structured council made up of "about half a dozen of these men with whom I could occasionally consult" on helping inactive priests "continue whatever apostolic activity they can."

A group of former priests from the Phoenix area are currently meeting to suggest possible candidates for the council and what its approach should be, the bishop said.

The bishop said he sees two major channels for the "apostolic activity" of the former priests.

"With his background, training and experience, I think he can be a very strong influence for Gospel values, Christian values, in the area that he now finds himself—his secular profession. . . ."

Singles clubs set 500 party

INDIANAPOLIS — The Catholic Alumni Club and St. Thomas Singles Club of Indianapolis will sponsor a 500 Mile Race Party at the Slovenian National Home, 2717 West 10th St. on Saturday, May 27, at 8:30 p.m.

Members of all singles clubs are invited to the event, which will feature dancing and a buffet supper.

Lorraine Hegner of 1457 N. Linwood Ave., is chairman of the event.

TIC TACKER

Priests' reunion annual affair

BY PAUL G. FOX

Class reunions are normally a thoroughly wholesome experience, both for the planners and the attendees.

Hardly a month goes by that this paper does not carry notices about such events—grade school, high school and college, usually. This reporter has had the opportunity during the past two years to attend one of each (no dates, please).

Last week, however, we were invited as an "outsider" to a rather unique affair. It was the annual reunion for members of the 1958 ordination class of diocesan priests, which we have attended the past several years.

Fourteen years ago on May 3, 14 young men were ordained to the priesthood by Archbishop Paul C. Schulte in the St. Meinrad Archabbey Church. Because of the friendships which developed throughout the seminary years, not only among students but their families, each year an Anniversary Mass and Reunion has been held since that time.

In the intervening years, two members of the original group have resigned the active ministry. Of the 12 remaining, nine gathered last Thursday evening in St. Bernadette's Church, Indianapolis, to celebrate the liturgy. Two were ill and the third unable to attend because of commitments.

Co-hosts for the liturgy and family reception and dinner which followed were the co-pastors of St. Bernadette's parish—Father Robert Drewes and Father Harold Kneven. Both members of the class.

Principal concelebrant and homilist was Father William Munshower, director of the Newman Center at Indiana State University, Terre Haute.

Other members of the class present included: Father Robert Borchertmeyer, associate pastor of St. Charles parish, Bloomington; Father Francis Eckstein, chaplain of Methodist Hospital, Indianapolis; Father Joseph McNally, pastor of Sacred Heart parish, Jeffersonville, and spiritual director of Our Lady of Providence High School, Clarksville; Father Robert Mohrhaus, Assistant Chancellor and chaplain of St. Paul's Hermitage, Beech Grove; Father Harold Ripberger, associate pastor of St. Mary's parish, Greensburg; and Father James Sweeney, pastor of St. Lawrence parish, Lawrenceburg.

Not able to attend were: Father Patrick Kelly, associate pastor of St. Luke's parish, Indianapolis; Father Paul Voigt, marriage counselor in residence at St. Thomas Aquinas parish, Indianapolis; and Father Charles Berkemeier, pastor of St. Anne's parish, New Castle.

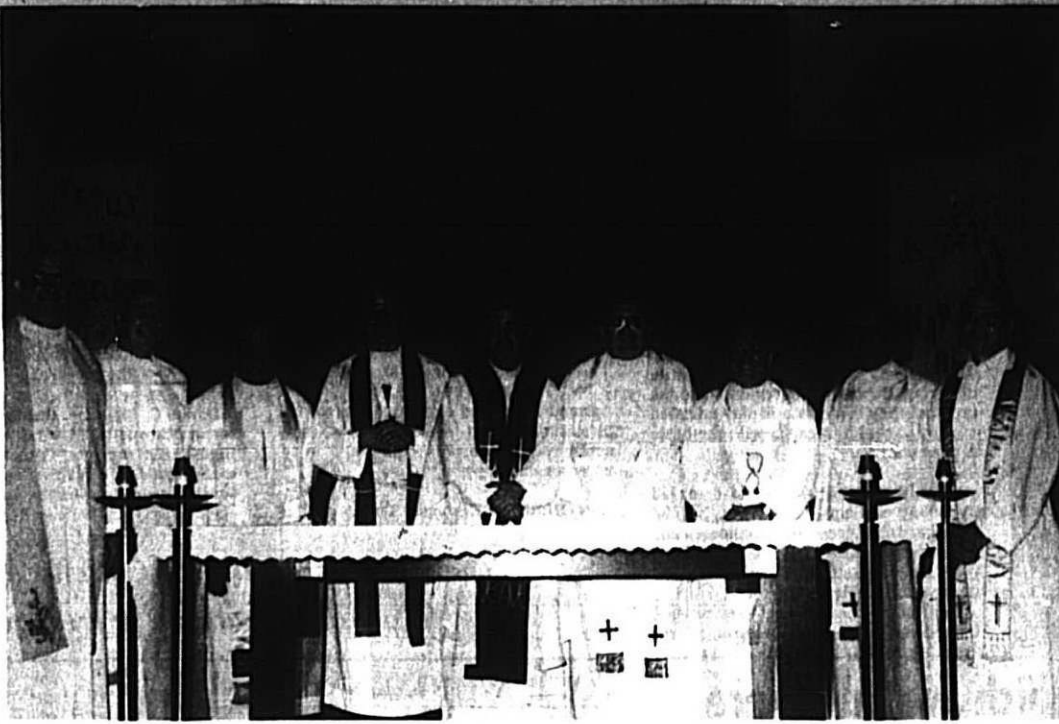
In his homily, Father Munshower expressed concern about the over-extension of priests now serving on numerous boards and committees, ostensibly to find ways of preserving priests in their ministry. Too many opportunities of fulfilling their true pastoral responsibilities are often postponed or cancelled in the process, he lamented.

We suspect, however, that this annual gathering has done a great deal to fortify the morale of the priest-members in the Class of '58. It is time well spent.

NAMES IN THE NEWS—Miss Anne Zishka, daughter of Mr. and Mrs. Joseph A. Zishka of St. Christopher's parish, Indianapolis, will receive a master's degree June 9 from the University of Chicago. She is a graduate of St. Mary's Academy and Marian College. . . . Michael J. Miller, a former resident of St. Mary's and Holy Family parishes, Richmond, will be ordained to the priesthood May 27 for the Monterey, (Calif.) diocese. Son of Mr. and Mrs. Elmer A. Miller, now of Manhattan Beach, Calif., he will offer a Mass of Thanksgiving at 7:30 p.m. Saturday, June 10, in Holy Family Church, Richmond. A reception will follow.

HERE AND THERE—Four Indianapolis students were graduated last Saturday from St. Mary's College, Notre Dame. They included: Miss Mary C. Wheeler, daughter of Dr. and Mrs. Frank C. Wheeler, magna cum laude; Miss Susan L. Roesch, daughter of Mr. and Mrs. Edward J. F. Roesch, cum laude; Miss Mary Jane Gore, daughter of Mr. and Mrs. James H. Gore; and Miss Kathleen A. Hilgart, daughter of Mr. and Mrs. Leonard L. Hilgart. Miss Roesch and Miss Wheeler were accepted into Kappa Gamma Pi, national honorary for scholarship and leadership. . . . Dave Gandolph, senior at St. Joseph's College, Rensselaer, has been named a nominee for the Paul D. "Tony" Hinkle Honor Plaque of 1972, awarded this week at the spring meeting of the Indiana Collegiate Conference in West Lafayette. The graduate of Secunia Memorial High School, Indianapolis, has earned varsity letters in football and baseball at St. Joseph's. He is a senior management major there. . . . Miss Debbie Ann Reynolds, a graduate of Schulte High School, Terre Haute, will be graduated summa cum laude June 4 from Indiana State University, where she leads a class of 1,767 graduates. She is the daughter of Dr. and Mrs. Richard J. Reynolds. . . . Terrence E. Doer, a graduate of Brebeuf Preparatory School, Indianapolis, has been elected to membership in Phi Beta Kappa at Boston College, where he is a senior biology major. He is the son of Frank E. Doer. . . . Carlton Beever, a second-year student at the St. Meinrad School of Theology, has been elected president of the Theology Activities Organization (TAO) there. He is studying for the Archdiocese.

MEMORIAL TO MISSIONER—Residents of St. Mary's parish, Derby (Perry County), will erect a memorial this Sunday, May 28, to Father Bede Jamieson, who lost his life two years ago in an earthquake in Latin America. The Benedictine prior was killed in Huaraz, Peru, on May 31, 1970 during a quake which killed 17,000 area residents. The memorial has been erected at the site of his parents' grave in the Derby cemetery. A building started in Huaraz by Father Bede prior to the quake has now been completed by the monks there and named Bede Hall in his memory. Sunday's memorial blessing will be done by Father Raymond Moll. Arch-abbot Gabriel Verkamp, O.S.B., of St. Meinrad Archabbey, will be principal celebrant of a Field Mass at 3 p.m. Father Conrad Louis, O.S.B., will give the homily. Also present will be Brother Plus Klein, O.S.B., who was serving with Father Bede in Huaraz at the time of the quake.



ORDINATION CLASS REUNION—Nine of the 12 members of the 1958 ordination class of diocesan priests are shown above following last week's annual Reunion Mass, held in St. Bernadette's Church, Indianapolis. Members present for the concelebrated liturgy were, from left: Father Robert Borchertmeyer, Father Joseph McNally, Father Francis Eckstein,

Father Robert Drewes, Father William Munshower, Father James Sweeney, Father Robert Mohrhaus, Father Harold Ripberger and Father Harold Kneven. Classmates not present were: Father Patrick Kelly, Father Charles Berkemeier and Father Paul Voigt. (See Tic Tacker, Page Three)

INDIANAPOLIS Calendar of Events

FRIDAY, MAY 26
"500" Polka Dance in Holy Trinity parish hall, St. Clair and Holmes Ave., at 9 p.m.

SUNDAY, MAY 28
Spaghettil Dinners will be served from 12 noon to 7 p.m. at Alverna Retreat House, 8140 Spring Mill Road.

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.; Secunia 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. 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.

Few spots left on camp slate

Spaces for campers at the two CYO summer camps in scenic Brown County are running out. Facilities for girls at Camp Christina are filled the weeks of July 2, 9, 16 and 23. Space remains there the week of July 30 and the month of August. Girls' camping at Rancho Framasa is filled for the weeks of June 18, 25 and July 9. The week of July 2 has more than 100 reservations.

For boys at Rancho Framasa, the only filled week is July 16. The balance of the summer there is still open. Two weeks of camping for boys at Camp Christina is also available the weeks of June 18 and 25. Applications and additional information is available from the CYO Office, 1302 W. 16th St., Indianapolis, IN 46207. Phone 632-9311.

Fifty years ago "China Week" was observed at St. Mary-of-the-Woods College.

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Pontiff stresses the obligation to support missions

VATICAN CITY—Every Catholic has an obligation to the missions, Pope Paul VI said in his message for World Missionary Day, to be observed on October 22.

Admitting that not all Christians receive the vocation to "go and preach the Gospel to all nations" the Pope insisted, however, that the "missionary obligation belongs to each and every member of the Church, each and every Church and local communities."

The Pope said that through Baptism every Church member is incorporated into a Church that is essentially missionary.

Fulfilling this obligation, he explained, can be done in a variety of ways.

"Some can do it by preaching of the missions, others by writing, still others by donations or manual labor, while still others can do it by dedicating their time," the Pope said.

Quoting from the Second Vatican Council's decree on the missions, the Pope reiterated that the young churches in mission lands also have this obligation.

"In a sense," he said, "communion with the Universal Church reaches perfection only when they themselves take an active part in missions to other nations."

Fifty years ago Notre Dame University launched a campaign to raise \$2 million for an endowment fund.

Downey Council sets Polka gala Saturday, June 10

INDIANAPOLIS—The Don Kotnik Polka Band, from Cleveland, will provide authentic flavor for the "Polka Beer Bust" to be held at Msgr. Downey Council, Knights of Columbus, on Saturday, June 10.

Table reservations are available by calling Mrs. George Carrio, 786-3405, or Mrs. Joseph A. Kiefer, Jr., 787-3076. Tickets are \$3 per person. Four season tickets to 1972

home football games of the University of Notre Dame will be given away at the event. Proceeds of the activity will benefit Gibault School, Terre Haute, state project of the Knights of Columbus.

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Question Box

(Continued from Page 7)

say that when bread and wine are transubstantiated they acquire a new significance for they now signify Christ's presence.

These speculations are good and necessary and they will lead to a better understanding of the Church's belief in the Real Presence, but they are not yet ready to be presented to high school students as explanations of the faith.

Pieta

(Continued from Page 1)

chapel the day of the attack was for the personal safety of eyewitnesses. He was reported to have asked whether anyone was hurt.

Art experts believed that, because the Pieta is priceless, the Vatican would spend whatever it takes to restore it. Vatican officials have not discussed the probable cost. Bishop Fallani said the Pieta was not insured, nor to his knowledge are any other of the Vatican's works of art.

Q. I write to express my agreement with your column about the faulty religious instruction of the past—the one that called forth such a shower of attacks on you.

Although I am 73 years old, I am in hearty agreement with most of the changes that have taken place in the Church in recent years. Or maybe it's because of my age: I struggled through so many miserable years of meaningless, difficult regulations and pronouncements that I am glad to see a little loosening up. We have strained out so many gnats and swallowed so many camels that there is now a great sense of relief that there is now a trend toward emphasizing fundamentals and ignoring non-essentials.

I know darned well that part of the religious education I received in Catholic schools was "faulty and useless." I am thankful for the genuine and useful part I received, but it was years before I learned to distinguish between them—with the help of writers like you. Thank you very much. A. And thank you.

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BEHIND THE NEWS

BY EDYTHE WESTENHAVER

NEW YORK—The first U.S. Catholic-Humanist dialogue, held here, produced recognition of mutual ethical values and willingness to work together for social justice but had some uneasy moments because of Paul Blanshard's attack on Catholic "power tactics."

Blanshard, author of a series of books critical of Catholicism over the past 25 years, and his twin brother, Brand, a Yale professor, spoke at the final session of the program held in the LaFarge Institute at the headquarters of America, the Jesuit weekly review.

Comments of the 79-year-old brothers introduced a note of strain into the discussions. Other humanists, while deploring the tone of the remarks and the fact that they came as a finale, indicated at least partial agreement with the basic arguments.

CATHOLIC RESPONSE—and it was led by the lay participants—charged that the Blanshards had presented an outdated and misleading picture of Catholic theology, Church history, attitudes on authority and intellectual development.

"We humanists should fight institutional Catholicism with every weapon at our

command because it stands for a false and archaic set of values," Paul Blanshard declared, because "it still promotes a system of magic and miracles which is at best childish and at worst corrupt."

Describing himself as an atheist, he added that he was opposed to all Christianity and esteemed "least the Christian doctrine of salvation which seems to me absolutely bizarre."

Brand Blanshard expressed "sorrowful astonishment that persons who so sincerely respect reason should find it in so unreasonable a creed."

IN RESPONSE, Louis Dupre of the

Georgetown University philosophy department said he could not recognize himself in the Blanshard portrayal of present-day Catholicism. The brothers had discarded the notion of dialogue, he said. "They're telling me to either drop my beliefs or drop dead."

Richard DeGeorge of the University of Kansas said the Blanshards appeared to hold all Catholics responsible for all statements of the hierarchy.

Daniel C. Maguire, theology professor at Marquette University, said the Blanshards' survey of Catholic Church teaching today "would not earn them a passing grade in a freshman theology class in any Catholic college in this

country."

"I notice a feeling of loss on your part because the old-time Catholic no longer exists," Dr. Maguire added. "It's like taking the fox out of your foxhunt."

DOROTHY DOHEN, Fordham University sociology professor, said the emphasis of the Blanshards and earlier speakers on the rational approach to problems was out-of-date in view of the interest of today's youth in religious experience, the concern for astrology, the Oriental religions and the "Jesus freaks."

The U.S. Catholic-Humanist Dialogue, similar to two previous sessions held in Europe, was conducted under the auspices of the International Humanist and Ethical

Union and the Vatican Secretariat for Non-Believers.

Discussions of the 50 participants showed lines of harmony on many points, including an emphasis on the need to provide today's youth with ethical formation adapted to modern times but stressing sound moral values.

Humanists expressed admiration for recent Catholic activity on behalf of social justice. Blanshard said he had recently been in South Africa and praised efforts of the Catholics in promoting racial justice there.

SEVERAL HUMANISTS revealed themselves to be more in disagreement with each other than with Catholics on some moral questions. During a discussion of conscience, Dr. Sydney Hook, New York University philosopher, and Dr. B. F. Skinner, the Harvard psychologist, got into a sharp debate over Skinner's "behavioristic" philosophy.

However, the humanists showed themselves united in opposition to Catholic efforts to insert into U.S. laws their opposition to liberal abortion laws or to obtain government aid for parochial schools.

A WILLINGNESS TO WORK TOGETHER

Catholic-Humanist dialogue

The Blanshard view of Catholic teaching 'wouldn't earn a passing grade in a freshman theology class'

A victory in which we all share

Catholics smarting from recent Federal court decisions regarding nonpublic school aid can take a measure of comfort from the Amish victory last week in the United States Supreme Court.

The high court upheld both religious liberty and parental rights in education when it told Wisconsin it could not force Amish youngsters to attend high school. The decision was good news for the various religious groups, including the U.S. Catholic Conference, that had supported the Amish.

The case revolved around three Amish fathers who had challenged Wisconsin's secondary education law, arguing that high school was contrary to their religious convictions since it exposed their children to secular attitudes and values in the crucial adolescent years.

Since Amish belief prohibits education beyond the eighth grade, the sect has been subjected to criminal prosecution in nine states for refusing to obey high school mandates. Hopefully, that kind of hounding will come to an end.

Indiana's off again-on again hassles with the Amish—over schools were settled—once and for all, we trust—when the state had the good sense to work out a high school curriculum that consists primarily of vocational courses taught by Amish teachers in the home community.

Indiana officials showed considerably less sense in recent years when it waged a get-tough

campaign against Amish who wouldn't display mandatory "slow moving vehicle" signs on their buggies.

Some Amish said the garish orange signs were offensive to their traditions. Refusing to pay assessed traffic fines, they were sentenced to several weeks in jail. Under pressure of public opinion, the state pulled in its horns a little but not until several families in the northeastern part of the state emigrated to South America, further depleting the dwindling Amish population in this state.

The Amish are, in fact, a dying sect everywhere in this nation. Many have fled to Canada and Mexico, having been pestered and discriminated against by ignoramuses—official and otherwise—who have no tolerance or understanding of the severe non-worldly, agrarian, pacifist belief which governs every facet of Amish existence.

It is sad that Wisconsin and other states do not recognize the important principles at stake, but now that they have been spelled out by the nation's highest court perhaps the Amish will breathe the precious air of freedom a little more freely.

And perhaps, too, the court, having acknowledged so clearly the right of parents to educate children according to the dictates of religious conscience, will remember the Amish when they again deal with parents of non-public school children.

—B. H. ACKELMIRE

YOUR WORLD AND MINE

Sharing Spring rites

BY GARY MacEOIN

Spring in America is not only hungry bears emerging from hibernation at Yosemite, cherry blossoms on the Potomac, and rampaging students at Columbia, but the annual stockholder meeting season. Long as ritualized as the return of the swallows to Capistrano, the stockholder meeting is today assuming an unanticipated quality as a testing point for the reality of the American way of life.

Americans have long accepted as inevitable that progress should involve the steady absorption of all productive activity by an ever smaller number of conglomerate supercompanies, a trend affecting agriculture, industry and business alike. They consoled themselves that many millions, perhaps even a majority, of American families owned shares in these companies and could exercise their shareholder rights, if necessary, to keep big business in its place.

THAT BELIEF, like Don Quixote's homemade helmet, served its purpose perfectly as long as it was not put to the test. Right now, however, the test is coming in the form of challenges at company annual meetings, at first from Nader-influenced groups concerned with ecology and other public issues, but now also from the Churches which charge immoral and antisocial policies, attitudes and actions.

Targets of the challenges included not only the scandal-headlined ITT, but such business leaders as General Motors, Chrysler, Ford, Gulf Oil, Merck, and Bell Telephone. Issues ranged widely, the most central ones being ecology, support of racist regimes in southern Africa, and the manufacture for use in Vietnam of

weapons and weapons systems claimed to contravene the internationally established conventions on warfare.

Clergy and Laymen Concerned concentrated this year on Honeywell for its manufacture of air-delivered "anti-personnel devices." This organization is representative of Jewish, Protestant and Catholic groups. Its Catholic co-chairmen are Bishop John J. Dougherty and Sister Mary Luke Tobin.

THE ANTI-PERSONNEL devices cannot destroy a building, fell a tree or puncture a tire. Their specific function is to penetrate human flesh. They are delivered impersonally and indiscriminately as a 750-pound "dispensing unit" saturating an area the size of 10 football fields when dropped from the air, or as a fragmentation grenade containing thousands of steel-finned needles shot from a gun or a grenade launcher.

Honeywell also makes a gas bomb to "flush" noncombatants into the open, where these monstrous weapons can dispose of them. Soldiers with gas masks remain safe in their shelters.

At its annual meeting, Honeywell's management had no difficulty in beating down the very modest proposals asking for fuller disclosure about its military contracts and urging creation of a committee to study conversion from tools of war to instruments of peace. The impact of the grassroots protest at Honeywell and elsewhere cannot, however, be measured by the formal decisions.

ONE POINT THAT has become clear is that the "millions of stockholders" do not mean any reduction in the concentration of power, wealth and decision making. On the contrary, the concentration in a few families was never greater.

A second point is that our economic system is determined each day by what it proclaims to be its special characteristic, the profit motive, and that motive puts personal greed before social benefit. As never before, people are asking whether such a system is adequate to the needs of a world of potential plenty.

Finally, what this year's stockholder meetings have shown is the emergence of a new force. While the economic power of the individual has been demonstrated to be minimal, the holdings of the Churches, the endowed universities and the public-interest foundations are in a different category.

Formerly these groups automatically gave their proxies to management. This year several, including such giants as the Carnegie Corporation and the Ford Foundation, served notice that this may be the last time they will support management if there is no significant response to public expressions of social concern. Perhaps there is after all such a thing as people power.



"THANKS ANYWAY, MRS. DELANO."

FRENCH BISHOPS TOLD

Seeking Socialist society 'not incompatible' with Catholicism

PARIS—The struggle of militant Catholic Socialists for a Socialist society is not incompatible with the Catholic faith, the French Bishops' Commission on Labor said.

In a document published here and addressed to all the French bishops, the commission said that, despite the difficulty many militant workers have in understanding the Church's failure to grasp how much Socialism means to them, they "have sometimes demonstrated faith in Jesus Christ in the struggle for Socialism."

"What remains at present is incompatibility between the atheistic and materialistic philosophy of Marxism and the Christian faith," the bishops added.

THE STATEMENT of the commission was issued after dialogue with Christian activists who have embraced Socialism.

The dialogue was prompted by the national meeting of Workers' Catholic Action (ACO) in May 1971, which had encouraged members of the movement to

become involved in labor unions and political parties of the left in order to participate in "research for and working out of a Socialist society."

The document now published is described as "the first stage in the commission's reflection." It is not a doctrinal document nor a definitive reflection and does not presume to involve the Church politically.

THE DOCUMENT is, nevertheless, indicative of the present evolution toward the left of a large number of French Catholic activists, not only those of the labor movement.

In the document, the commission said that it is beginning to recognize today "that there is no incompatibility between the Gospel and an economic and political system of the Socialist type, provided that the fundamental rights of the person and the requirements of the true development of all mankind be observed, and provided also therefore that the supernatural vocation of man be able to express itself."

this perfectly well, of course, and wouldn't presume, I am sure, to deny it as a matter of principle. Why, then, do they deny it in practice when they get around to putting the shiv into Father Boyle? I can think of only two possible reasons: No. 1, either they really don't think that social action is an integral part of the priestly ministry or, No. 2, they don't agree with Father Boyle's particular approach to social action.

Let's hope that their real reason is No. 2 rather than 1, for the principle that says that social action is an essential or integral part of the priestly ministry is beyond dispute and was vigorously reaffirmed as recently as last November in the synod document on Justice in the World. Baker and Munzing, incidentally, cited the latter document very selectively—almost suspiciously, so far as I am concerned—in their miserably mean-spirited attack on NFPC.

As for reason No. 2, they are perfectly free to disagree with Father Boyle's approach to social action, but they are kidding themselves if they think that by shouting heresy they can frighten Boyle or any of the rest of us in the social action movement or reduce us to silence. For my own part, while I might disagree with Father Boyle at times on matters of style, emphasis, or rhetoric, I happen to agree with the main thrust of his approach to social problems. And if that's not to the liking of Baker and Munzing, I am sorry. They will simply have to make the most of it.

Most teen-agers attend Mass but motive varies

OMAHA—Most Catholic teen-agers attend Sunday Mass regularly but their motivations vary greatly, according to an Omaha archdiocesan survey.

Of 5,000 questionnaires sent to high school students, 4,116 were returned—2,023 by boys and 2,093 by girls.

The results, reported in The True Light, archdiocesan paper here showed:

—Attendance at Sunday Mass among high school students is high. Some 76 per cent attend every week (85 per cent of freshmen compared with 68 per cent of the seniors). Some 86 per cent attend their parish church.

—External motivation is a key factor. Some 18 per cent of the teen-agers said they attend Sunday Mass because it is a habit; 33 per cent because it is an obligation; 21 per cent because their parents require it; 6 per cent because it is a means of grace; and 22 per cent because they think Jesus wants them to.

—Patterns of concern for Mass attendance: 64 per cent consider occasional absence from Sunday Mass a sin; 42 per cent consider it slight; 22 per cent believe it is serious; while 36 per cent consider occasional absence "no sin at all."

—The students definitely desire a more

informal and friendly liturgy, a smaller place and the option to wear casual clothes. Some 98 per cent want the atmosphere to be friendly, while 72 per cent say they presently find it so. Some 75 per cent desire a greater degree of informality.

—Some 76 per cent of the respondents find homilies (sermons) inapplicable or not understandable; 14 per cent think the sermon should sometimes include group (dialogue) participation.

—Some 49 per cent of the students said they'd be willing to help plan a liturgy if such an opportunity were offered.

THE YARDSTICK

The men, strategy behind attacks on NFPC

across the board.

I also noted that Baker and Munzing unfortunately were not content to criticize or disagree with NFPC on specific matters, as they have a perfect right to do, but instead, by their own admission, deliberately set out to destroy the organization—period. Some of the means they employed to achieve this end were utterly reprehensible. Let's take a look at a few examples.

Baker and Munzing repeatedly try to create the impression—sometimes overtly, sometimes by slippery innuendo—that when certain speakers at the 1972 NFPC convention called upon priests to become involved in political and social action, they were thereby denying the sacramental or so-called cultic side of the priestly ministry and were clearly demonstrating that they "have little use for the idea that the priestly ministry is a religious and spiritual one."

THAT'S A VERY unfair and most uncharitable accusation and comes with very poor grace, indeed, from two clerics who themselves are engaged more or less full time in a specialized form of ministry

(religious journalism) which can hardly be classified as being primarily sacramental or cultic in character.

Baker and Munzing severely criticize five priests by name in this particular context: Father Francis Bonnike, president of NFPC; Father Richard McBrien, professor of theology at Boston College; Father Eugene Boyle, director of the NFPC Commission on Justice and Peace; Father Robert Kennedy, director of social action for the Diocese of Brooklyn; and Father John Fagan, also a priest of the Brooklyn diocese.

I happen to know all these men and, while I might quarrel with some of their rhetoric and might disagree with one or other of them on this or that particular point, nevertheless I hold all of them in high esteem as zealous and dedicated priests. In other words, I have no reason whatsoever to think that they are any less "priestly" than their self-appointed critics, Fathers Baker and Munzing.

I MIGHT ADD that I was appalled by the devious way that Baker and Munzing went about trying to destroy the reputation of one of these five priests in particular—

Father Eugene Boyle, a priest of the archdiocese of San Francisco.

Father Boyle, they say, "developed (at the NFPC convention) the theme of a humanistic gospel that he claimed has demanded priestly activism. Apparently, his own life-style reflects his ideals, since he left his parish in San Francisco for the challenge of being an NFPC executive, the first director of its Commission on Justice and Peace. Known in his church and community for his controversial civil rights involvements, Father Boyle also became known as a champion for the Black Panthers, and a character witness in the murder trial of revolutionary Bobby Seale."

That's stooping pretty low—in fact, all the way into the gutter—to determine the reputation of a wonderfully zealous priest. The fact is that Father Boyle, who recently celebrated his Silver Jubilee, has a remarkable record of pastoral service and achievement—as an associate pastor, a member for many years of the San Francisco Archdiocesan Mission Band, founder and first director of one of the finest retreat houses on the West Coast, archdiocesan social action director,

seminary professor, and, more recently, pastor of an inner city parish.

I SHOULD THINK that two priests who have had much less experience than that in the ordinary pastoral ministry would be ashamed to sit in pharisaical judgment on the priestliness of a man who has served as effectively as Father Boyle has in such an extraordinarily wide range of challenging pastoral assignments.

To suggest that he is preaching a "humanistic gospel" and that his voluntary transfer from San Francisco to the NFPC staff serves to prove this ugly accusation is, in this writer's judgment, beneath contempt.

And what is so different about Father Boyle's "life style" as compared with that of his heresy-hunting critics? Being an editor or a journalist is no more "priestly" than being the director of NFPC's Commission on Justice and Peace. Both are legitimate and valid forms of the priestly ministry and both have the blessing of the Church.

FATHERS BAKER and Munzing know



'WIVES, OBEY YOUR HUSBANDS'

Libbers won't like this

ORLANDO, Fla.—"Wives, obey your husbands," says a lay theologian in an essay that runs counter to the current trend toward more democracy in marriage.

Raymond Armstrong, writing in the annual wedding supplement of The Florida Catholic, the diocesan newspaper here, holds that it is scripturally sound and good for the family for a wife to submit to her husband.

But Armstrong does not let husbands off easily. "Husbands should love their wives just as Christ loved the Church and sacrificed himself for her . . ." he writes, quoting St. Paul.

"The husband is called on to bear the burden of public leadership. It is he who will be castigated or praised if the family falters."

ARMSTRONG CAN back his opinions with both practical experience and academic credentials. He has a wife, seven children and a master's degree in theology from the Graduate Theological Union in Berkeley, Calif.

Armstrong says that marriage

should be built on a recognition that "we are people of the Spirit" and on "God's plan in the man-woman relationship."

"Paul's letter to the Romans reminds us that unless we have the Spirit of Christ, we do not belong to him," he writes. "But if we do have him, we also have peace. Thus, if we do not begin marriage with peace, then the problems which are brought to the married state will be compounded."

ALTHOUGH PAUL has been called a woman-hater, Armstrong says the Apostle wrote that Christianity makes no distinction between "male and female" and that Paul encouraged women to be "teachers of right behavior." Paul's demand that wives be obedient has not been properly understood, he says.

"Obedience is elevating—except among those in whom there is a spirit of rebellion, a spirit which is not of Christ," Armstrong writes. "If there is no obedience because of a lack of trust, then there should be no marriage."

IN THEIR OWN DIOCESES

Four bishops issue strong statements against mining of ports, escalation of war

Acting on their own in their own dioceses, at least four U.S. Catholic bishops have responded publicly with strong statements of opposition to American mining of North Vietnamese ports and intensification of the war.

One of them joined other religious leaders from his city on a one-day trip to Washington to talk with senators and representatives and deliver a joint statement.

Another called for a unilateral American ceasefire. One bishop—John J. Russell of Richmond, Va.—spoke out forcefully for the first time and said that stopping the war is now overdue unless the nation wants to be hypocritical about its motto "In God We Trust."

BISHOP RUSSELL has been giving his priests wide latitude in developing what is considered one of the best "peace education" programs of any diocese in the country, amid resentment from some of his Catholics.

Bishop Joseph L. Hogan of Rochester, N.Y., flew to the nation's capital last week with nine clergymen of other denominations. Their joint statement accused both the United States and Russia of "using the poor people of both North and South Vietnam in a tragic game of war."

A spokesman for the clergy group said the statement and the visits were a strategy for speaking more emphatically and in unison to churchgoers at home, with the idea of getting them to make their own war views known to Congress.

"WE ARE GOING to Washington," they said, "because we are deeply upset over our country's escalation of the war in Vietnam. More bombs will mean only just that much more suffering."

They said they also object to "the secrecy in which the war is waged, keeping its grim realities from the American people."

Meanwhile, Bishop Floyd L. Begin of Oakland spoke out for a unilateral ceasefire by the United States, in a statement he issued with the social justice commission of his California diocese.

Bishop Begin's statement contained appeals to President Nixon, Pope Paul, and U.N. Secretary General Kurt Waldheim.

The Oakland statement acknowledged President Nixon's public and private efforts to obtain a mutual ceasefire, and added:

"However, since these efforts have thus far been unsuccessful, we recommend that he declare a unilateral ceasefire on the part of the United States, to be effective within three days."

THE BISHOP asked that Nixon call upon

CLERGY, LAYMEN

Peace coalition asks immediate U. S. withdrawal

NEW YORK—The American Catholic coalition for Peace, a group including six U.S. Bishops, has issued a statement calling for an immediate end to American military action in Vietnam and rapid withdrawal of all American military forces from Southeast Asia.

Carrying more than 90 names of prominent Catholic clergy, nuns and laity, the statement cited U.S. military measures in Vietnam as immoral. It said the signers felt compelled by conscience to speak out.

It also cited a resolution of the American Catholic bishops last November which had said, "at this point in history it seems clear to us that whatever good we hope to achieve through continued involvement in this war is now outweighed by the destruction of human life and of moral values which it inflicts."

IN ADDITION TO immediate cessation of American military action and the quickest practical withdrawal of American military forces, the statement called for an international solution to the Vietnamese conflict, either through reactivation of the Geneva Conference or the involvement of the United Nations. It also urged American aid "sufficient to restore a battered country and support restoration of a destroyed culture."

A spokesman for the coalition—Father David J. Bowman, Jesuit who is special assistant to the general secretary of the National Council of Churches, and who coordinated the Catholic caucus of some 200 persons at an Ecumenical Peace Witness Conference in Kansas City, Mo., last January—said the coalition and its statement grew out of that caucus.

Signers included Bishop Charles Buswell of Pueblo, Colo.; Auxiliary Bishops Joseph Donnelly of Hartford, Conn.; George Evans of Denver; Thomas Gumbleton and Walter Schoenherr, both of Detroit; and Walter Sullivan of Richmond, Va.

Hiroshima bomb 'toy,' Vatican paper warns

VATICAN CITY—An editor of the Vatican daily newspaper, recalling the death-dealing inferno of Hiroshima in 1945, warned that that first atom bomb "was a toy by comparison with those kept in today's atomic arsenals."

Vice-editor Father Virgilio Levi gave some measure of the Hiroshima bomb's destructive power on August 6, 1945:

"Within a radius of something over 300 yards the people were vaporized. All or almost all within a half-mile died, and they were the lucky ones. The others, within two or two and half miles, would take days

- opinion
- reaction
- analysis
- background

Urge service pardon

ST. PAUL, Minn.—"Generous pardon" for young men convicted of violating the Selective Service Act has been urged by the priests' presbytery of the Roman Catholic Archdiocese of St. Paul-Minneapolis.

However, such pardon should be given with the understanding that the objectors would "submit to a form of service to the community commensurate in time to that given by those in military service or in alternative service as part of their legally granted status as conscientious objectors."

The priests also called on St. Paul Seminary and St. John Vianney Seminary to give "the highest priority to the inclusion of meaningful courses developing the Church's teaching on social justice." Mentioned were "its application to race relations, the violence of poverty, the violence of war, the dangers of excessive nationalism, and the Catholic tradition of patriotism."

LETTERS TO THE EDITOR

Mrs. Rowland shares real 'find' in lay apostolic action here

To the Editor:

Recently, I have come across an excellent example of lay apostolic action and feel this example should be praised and publicized.

What makes this apostolic action so commendable is that it is being carried on by an inner-city church for inner-city poor. The pastor of this church has followed the directive of Vatican II to take up a second Sunday collection to aid the poor.

Does it take being poor to realize how much the poor need our help? Does it take a person who has been continually suppressed to realize what it is to extend themselves? Does it take a pastor who has struggled for years with the financial problems of an inner-city parish to be compassionate to the needs of the poor? This parish is setting an example that I feel other parishes could and should follow.

THIS PASTOR, despite all the other problems his parish faces, has seen the value of being truly Christian and helping God's poor. He has been willing to try this thing called lay apostolic action even if he might be criticized for it. His parishioners are living examples of the love that Christ wants us to show one another.

The second collection that is taken up each Sunday is used for the operations of a Lay Community House called the Peace of Christ. The Peace of Christ, 1642 Park Ave., takes care of the emergency needs of the poor such as food, clothes, and employment. The Peace of Christ is also open for temporary housing for people in need, such as young people out of reform schools.

When an emergency call comes in, a volunteer goes out and takes care of the immediate need, whether it be food,

clothes, fuel, a utility payment, or a job. After the emergency need is taken care of, the volunteer will return to the family, and because a friendship and trust were established by giving help when it was needed most without a lot of questions and red tape, they sit down together and uncover the underlying cause of the emergency need.

THIS CAN RANGE from medical expenses for a seriously ill child, to a mother not knowing how to get on welfare, or even just a basic matter of budget. The volunteer helps the family work out a solution to its problems.

This volunteer is a present-day Apostle, who, like Christ's Apostles, is sensitive to the needs of the poor and capable of listening with concern and compassion. The Peace of Christ is open for anyone interested in volunteering his or her time and efforts.

The needs of the poor are many and varied. Through the wisdom of this pastor and the generosity of his parishioners, the Peace of Christ is in existence and this lay apostolic action continues to progress.

THE PASTOR I have been referring to is Father Bernard Strange, pastor of St. Rita's parish. Father Strange apparently realizes the futility in just preaching to these people with problems and trying to convert them. He is really following Christ's example of healing the sick and feeding the hungry before He taught about His Father in heaven. Father Strange realizes people will listen when their minds are not buried deep in their emergency problems.

Father Bernard Strange and St. Rita's parish deserve much praise and recognition for putting the encyclicals into practice. Other pastors and every other parishioner should search within themselves and decide if they, too, should not be following the example set by Father Strange and St. Rita's.

Indianapolis

Mary P. Rowland

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WORD

BY SR. MARIA HARRIS, C.S.J.

One often hears it said today that living is not as easy as it used to be. We tend to think of time past as somehow simpler, less challenging, easier to manage. On the other hand, there is a vitality to Christian life today that is, though perhaps more difficult, also more human.



Not to change, said John Henry Newman long ago, is to die. Thus, the continual change we experience, with its risk, its uncertainty and its ambiguity is at least the sign that we are very much alive. Furthermore, if we begin to search and examine, we discover a principle of continuity that has been with us from the beginning, and is our support and norm in the changing Christian life we live today, just as it was the norm for the first, the earliest Christians. This is the principle of the Word.

Word always means, in the Christian context, personal communication. More explicitly, it means the communication of a Person: Our Lord, Jesus Christ. One must begin with the notion that all other meanings of word in Christian theology are transformed by the notion of Christ as the Word. The Word is, in the first place, a person—and the spoken and written word take their reality, their power, and their life-giving potential from Him.

WORDS IN THEMSELVES are the way human beings express themselves objectively, but they are never, never something completely outside us. Rather they are elements that emerge from and draw existence from humanity and flesh. Thus, when we turn our attention to the words we reverence as "holy," the words of the Scriptures, it is as personal words, arising from the profound life and death experiences of men and women in community that they make the most sense. It is as the words of God and of other men and women speaking to us out of their own human experience that they are spoken,

and that they are heard.

This is perhaps the primary reason why the words of Holy Scripture have such an enduring "living" quality. For they are not simply the record of events long ago. They are, on the contrary, the testament people have made through the centuries to the presence of God in their own lives.

First the Jewish people, and then the Christian community of the New Testament speak to us across the centuries with the same words: "Look. Read and see for yourself that God is here. See what He has done and is doing in our lives." God's presence is the indisputable fact in Holy Scripture. To one man he speaks in a still, small whisper; to another he appears in fire; to still another in the stars of the universe.

IN THE CHRISTIAN scripture, his presence is even more manifest: he comes as a human infant; he speaks with a human voice. He cries over the city he loves; he falls asleep after a day of hard work. He dies the agony of a cruel death, and even after that returns with the central message: "I am here. I am still with you."

To speak, then, of the Word as the norm for Christian life and Christian spirituality is to speak a profound truth. It is to say that in the midst of the ambiguity and the searching and the grey areas of life, one indisputable fact remains—the one fact that is really necessary if we are to go on, to continue in the midst of suffering. This is that we are not alone; that we are not in the joy and sorrow of life by ourselves.

This is the truth that has been recognized by the greatest saints and poets from the beginning, and which is there for us to learn if we read with faith. It is the truth Paul discovered, recognized, and recorded for us, that "neither death nor life, neither angels nor principalities; neither the present nor the future, nor powers, neither height nor depth nor any other creature will be able to separate us from the love of God that is found in Jesus Christ Our Lord." (Romans 8:38-39).

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SACRED SCRIPTURE

The Bible and models of prayer

BY FR. QUENTIN QUESNELL, S.J.

For someone who really wants to learn to pray, the best book is still the Bible. Its stories of the great heroes of the faith tell how they prayed ages ago.

Man's search for God did not begin with us. It goes back to the first human generations. We are part of a movement that is as old as the human race. And we believe that God can show himself to us today as he did once to them.

The Bible has models of prayer. It gives the very words we can use if we wish, above all, in the book of Psalms. Christians have always prayed the Psalms, making their own the sentiments of trust in God, rejoicing in him, the love and service in his name which the Psalms are so filled with. The New Testament tells us to use them, as the first Christians did regularly. "Sing psalms, hymns and sacred songs, sing to God with thanksgiving in your hearts" (Colossians 3, 16).

The Bible tells us how to pray, especially in the gospels: with confidence, with self-commitment into the hands of a loving Father, with relentless perseverance. Jesus' own life in the gospels is a model of prayer, especially in the gospel of Luke.

THE BIBLE REMINDS us of the only worthwhile goal of prayer. Not pharisaic self-satisfaction: "Lord I give you thanks that I am not like the rest of men" (Luke 18, 11). Not even the gifts of God, but God himself. God draws us to himself in prayer in order to give us himself fully. The more he does this, the more like him we become until "we shall become like him, because we shall see him as he really is" (1 John 3, 2).

Prayer will fill us with his Spirit: "God will not deny his spirit to those who ask him" (Luke 11, 13). The Spirit will help us become like him, as his true sons: "Love your enemies, and pray for those who mistreat you, so that you may be the sons of your Father in heaven. For he makes his sun to shine on bad and good people alike. You must be perfect, just as your Father in heaven is perfect" (Matt. 5, 44, 48). "Not everyone who says to me Lord, shall enter the kingdom of heaven, but only those who do what my father wants them to do" (Matt. 7, 21).

THUS PRAYER ITSELF must finally be judged by the gospel. It is good when it helps us to love and live up to what the Scriptures teach. This is one reason why, when we come together on Sundays to pray together, we always give the first part of our services to the proclamation of the Word. We listen to the Scriptures being



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SHARING AND SERVING

BY JOAN HEIDER

Mail arriving usually makes people happy. The sentence is simple. The thought is almost universally true. Whether the arrival time is 9:00, 10:30 or 2:00, it is a highpoint in most people's daily living.

A large number of people stop whatever they are doing at the time the mail arrives.

A real disappointment is felt if no mail, or at least not the expected mail, happens to arrive on a given day.

The actual receiving of a letter is seldom considered a process by most of us. We take it for granted. Little, if any, thought is given to the shared service of mail.

With the word "service" the notion of the mailman enters one's mind. Without his service we would never get the letter. A few steps take us to the service of the post office in our town. The post office and mail delivery at the sender's residence become service centers.

THE REFERENCE to "the sender" is the key to the importance of a letter as a shared service. There is a necessity for the service of the postal personnel at each end.

However, a letter has a deeper meaning of shared service. It is a sharing of something of value. Whether it has the same value to the receiver as it does to the sender depends on two elements: what the sender has to offer and what the receiver has a need to receive.



If a person is feeling extremely lonely on the day a card arrives saying: "wish you were here," the person probably will either drop everything and go or he will stay and feel more lonely. If a complimentary letter from a friend is received, the usual response from the receiver is one of joy and encouragement for the future.

IF AN OVERDUE notice is received on a policy which has become unnecessary in the receiver's mind, the sender can send reminder after reminder and the amount will go unpaid. An ad for new wall-to-wall carpeting will prompt a sale from some. It will become waste paper for others.

In order for both the sender and receiver to have a shared experience both are necessary. One without the other automatically rules out any possibility of sharing. Both also must have something in common with each other. It can be values, interests, or experiences.

We can talk about sharing God's life, sharing in a celebration of the Eucharist and the other sacraments, or sharing in any number of events. Unless we recognize that Someone is responsible for sending the truth to us; it is not sharing in.

If we feel we can do it all on our own; we are not sharing in. If we recognize Someone as the sender and decide we do not need what is being sent; we are not sharing in, but we are standing out. Before we can "break bread together around the altar" we have to find out what it is that we have in common with the Sender.

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"We are gradually, quietly, perhaps imperceptibly becoming Bible people." (NC photo by Richard Lee)

WORSHIP AND THE WORLD

Bible: God's word to men

BY FR. JOSEPH M. CHAMPLIN

"The words which follow are taken from John F. Kennedy's favorite scriptural passage. You heard it at his funeral. Listen now to these phrases from the book of Ecclesiastes."

Those few sentences formed a lector's introductory comments to the first biblical reading for a special memorial Mass in honor of the late president. They set the stage, created a climate and gave the community an indication of why this particular excerpt had been chosen.

We have now been using for some two years the revised lectionary with its three Sunday texts and wider use of the Bible for eucharistic celebrations. I hear occasional complaints that we have too many readings or that those included in the liturgy, especially Old Testament selections, seem very obscure and mean little to the laity.

I can't agree with those criticisms. In fact, I believe one of the more beautiful fruits of the renewal initiated by Vatican II is precisely the "re-discovery" of Sacred Scripture by numerous Roman Catholics. We are gradually, quietly, perhaps imperceptibly becoming "Bible people."



SACRED SCRIPTURE, granted the product of a different culture and filled with unfamiliar terms, still possesses a power by itself to touch human hearts. This does not excuse priests or worship committees from the task of preparing and offering explanatory remarks; it does, however, support the practice of employing excerpts sometimes difficult to understand.

"In the readings the treasures of the Bible are opened to the people; this is the table of God's word." The Liturgy Constitution directed reformers to open these treasures more extensively, to make the riches of Holy Scripture better known through a fuller use of the entire Bible. Our reformed lectionary surely achieves that goal.

Nevertheless, critics' objections underscore the need for some practical measures, if this liturgy of the word is to realize its potential.

Well-trained, competent lectors who prepare carefully in advance is one.

Periods of reflective silence after each reading is another. A survey of parishes in the United States probably would show rare illustrations of such silent pauses. Most lectors and congregations im-

mediately turn to the responsorial psalm or alleluia verse after the biblical proclamation concludes. This meditative interval need not be lengthy (the space of an Our Father is about right), but its total absence greatly diminishes the Word's impact.

A FEW RESEARCHED remarks written out in advance and read before the actual biblical passage is a third. There are an increasing number of commercial aids to assist busy priests or planning groups in the preparation of these introductory observations.

The best one I have discovered to date is "Discover the Bible," a weekly bulletin from the Bible Centre in Canada (2000 Sherbrooke St. West, Montreal 109). Each leaflet exegeses the assigned excerpts for a given Sunday in a popular way but, as far as I can judge, with depth and scholarship. A study of its contents coupled with several readings of a particular passage and some personal thought will enable those in charge of planning the liturgy to compose in relatively easy fashion the desired comments.

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CATECHETICS

How biblical telecast mirrors Vatican II

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

For the past five years I have been a panelist on the weekly television program, the Bauman Bible Telecast. Originating in Washington, D.C., this TV show is seen also by viewers in a number of other cities around the United States. The Armed Services make it available on film to American bases around the world. Films of the show are carried on Polaris submarines and hospital ships.

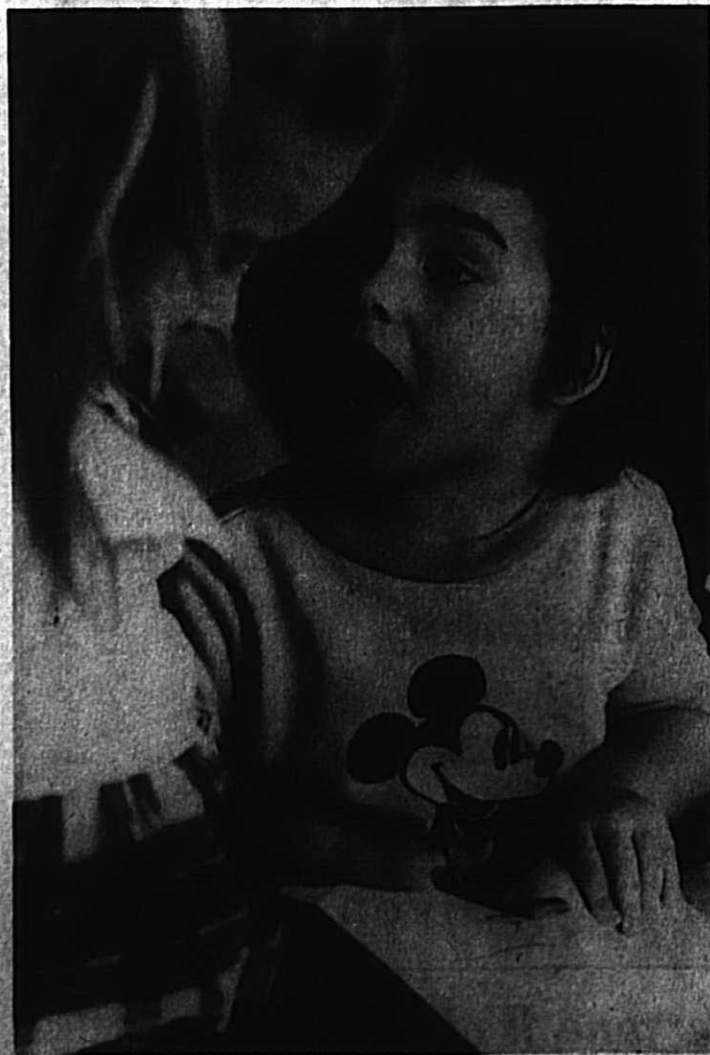
Dr. Edward Bauman, a Methodist minister and scripture professor, is the star of the show. A panel of reactors—bridging ecumenical as well as age barriers—informally discuss Dr. Bauman's presentation in terms of their personal experience and insight. Not only has the show completed its 15th consecutive television year, and won critical acclaim and industry honors, but perhaps more important, listener ratings have steadily increased with the years.

What is significant to me about the show is that it deals with the Bible in a contemporary medium—television—in a way related to the critical issues of today's world. During my participation the past five years we have explored central themes of the Old and New Testament as well as individual books of the Bible, like the Gospels of John, and Luke, and the Acts of the Apostles.



gifts and through the creative talents of Mrs. Elsie Karo, the show's producer and Charles Stopak, the director, the Bible comes alive as a meaningful source of insight into contemporary life. The panelists over the past five years of my involvement have included among others, Roman Catholics, Baptists, Lutherans, Methodists, members of the Church of the Savior, and members of no organized religion. Ranging in age from 16 to 60, including housewives, businessmen, a Catholic Franciscan Sister, scientists, high school and college students, filmmakers, teachers, writers, lawyers, psychologists, the panel has represented a broad cross-section of people.

A random sampling of topics explored in the light of the Bible touches some of the most important areas of twentieth century experience: loneliness, love, poverty, (Continued on Page 7)



The "sender" and "receiver" whether by mail, eulouts or shared word should give or receive something of value. (NC photo by Richard Lee)

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THROUGH DR. BAUMAN'S personal

KNOW YOUR FAITH

YOUTH-VIEWS

Young people differ in defining Church

BY JAMES L. ALT

The Church. Ask young people to define it, and you can expect to hear almost anything: frustration, joy, anger, maybe even some of your own views on the Church expressed in their language. To some young people, the Church means "people." To others, it is the building. And while some bitterly attack it, others stoutly defend it and it's impact on their lives.

A chaplain at Machebeuf High School in Denver, Colorado, Father Leone, polled his entire senior high class to determine their views on the Church. The following comments, selected from over 100 received from this class, reflect the diverse views of youth today on the Church.

The statement: Define the "Church" in your own words.

"I'm trying to figure out right now just what the 'Church' is. I've always thought of it as an institution—just the clergy in charge of everything. But the emphasis that Vatican II placed on 'Church' was that it was we, the people. I don't know."

"To me the Church is a place where people come together and pray or praise God in some way. It's not people, it's the building in which the body of Christ is located."

"The Church is all the Christians in a community. The people make up the Church. If it wasn't for the people there would be no building which is called the Church. We are all the Church."

"CHURCH TO ME IS really just a building put there to represent our religion. It is where we go to worship but it still doesn't really put religion in there. You have rules to follow, and receive sacraments, but I think that is more religion than Church. You live your religion but you can't live the Church."

"The Church is a place where people go to worship God. They have a celebration with their brothers and forgive their brothers in the House of the Lord. In this way they will become a community."

"I don't really think of the Church very often. I think about God and my relationship with him. I guess the Church would be the way I express that relationship. The organized Church gives me a basis, something solid and physical to express my belief in God. It helps me to

know how to love him."

"To me the Church signifies hypocrisy in almost everything the Church or a parish tries to do. A priest will yell about not having enough money in the collection but will go and build a church that looks like a ski slope and cost \$5 million more than it should. The Church says the body is a holy and good thing, then turns away people from seeing the Pope because their knees and shoulders are 'indecently exposed.'"

"THE CHURCH TO ME isn't the building on Kingston Street, it's a place of renewal. A place where all anxieties are let out, to be able to go into the church by yourself, with God—and let all the feelings out inside, to yell perhaps or just whisper with God, and through this to be able to renew your contract with God as true friends. It isn't what the priest is doing, or what the lady next to you is wearing—it's what's inside your heart."

"The Church is a gathering of people with the common purpose of worshipping God. It is also a drawing together of people to become closer to each other and to God. It is a source of refuge and strength for those who are willing to accept it and participate."

"The Church is all of the Roman Catholics in the world, united under the Pope, believing in everything in the Apostles' Creed."

"Charity. Healing. Understanding. Redemption. Children. Help."

"A body of people so wrapped up in themselves and in worthless traditions such as celibacy and birth control that they could care less about Christ's message of 'love your neighbor.'"

"To me the Church is a way of expressing how you feel about God with other people. If they feel the same way you do about God, it's really neat to be able to show it together. You don't have to be in the building called the 'church' to be the Church. I guess the Church is a group of people talking to God together."

"WHEN I WAS LITTLE, the Church was a building. When I got dressed up I would go with the family. I didn't understand a thing. Now as I have grown up, I believe the Church is a community of people making up a beautiful place where I go and give praise to God. I don't go to Church always, but when I don't I pray to God in my own special way and with my own special words. I believe in going to church because I believe that when I put

something into it, I get something back in return."

"The Church is everyone who is a Christian. The Church is a body with Christ as its head. 'We are one in the Spirit, we are one in the Lord'—the Church is a unity, bound together in love by Jesus."

"The Church is the structured religion founded by Christ as a guideline for those who need it. The Church is all the tradition, the ritual, the laws, the practices surrounding the Catholic faith. To me it has long lost meaning and rather than seek the Church I seek Christianity."

"I see the Church in two parts: No. 1: the older generation Church; I see it as the base, the foundation and the structure; No. 2: the newer generation Church, I see as taking everything of the old Church, expanding it, making the good structures function and getting rid of those that don't, and making communication with God possible through love and friendship."

From these views, we can see that youth has no definition of the Church that all agree upon. After reflecting on these views that perhaps shock and alarm us, it may be a good time to ask ourselves, "what does the Church mean to me?" Do you find your answer in any of the comments expressed by the youth?

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Fr. Carl J. Pfeifer

(Continued from Page 6)

pollution, sex, science, money, sickness, peace, selfishness, technology, education, racial justice, women's lib, space exploration, urban life, crime, anxiety. Significant issues in the experiences of the Church in contemporary culture have also been discussed in relation to the biblical message.

While there have been frequent differences of opinion, there has been a remarkable agreement that the Bible understood within a faith tradition provides genuine help for leading a happy Christian life in today's world. For me this has been a rewarding experience, confirming my own conviction that with proper guidance people today can find in the Scriptures, understood within the living tradition of the Church, a source of insight into life's meaning and a norm for their own personal and social development.

FROM A RELIGIOUS education perspective the Bauman Bible Telecast provides a model of what the Second Vatican Council proposes regarding the pastoral ministry of the Word, which, of course, includes catechesis. The program manifests a fine balance of respect for the written Word of God—understood according to the various traditions represented—and for the reality of God's Word expressed in human experience.

QUESTION BOX

BY MSGR. R. T. BOSLER

Q. There has been some discussion in one of our Catholic high schools concerning the "old" doctrine of Transubstantiation. It seems to be the consensus among the juniors and seniors that the bread and wine at Mass only remain symbolic of Christ's Body and Blood after consecration. The point remained unexplained and unresolved, as I understand: Is new study going on about this and are we afraid to answer questions of this nature?

A. Yes, there is new study going on in the Church concerning the best way to express the Real Presence of Christ in the Eucharist. Back in 1965, Pope Paul wrote an encyclical restating the Church's firm belief in the Real Presence because he felt that a number of writers were propagating



opinions likely to disturb the minds of the faithful; he warned against trends which could make the Eucharistic presence merely symbolic. If the report from your school is accurate, then it would appear the encyclical is not very well known in your neck of the woods.

The Eucharistic presence is a great mystery and, therefore, a great challenge to the human intellect. Speculation about how Christ could be present in the Eucharist has been going on for years and will continue to go on as men try to explain its meaning to their contemporaries.

In their speculation, Christians have tended to divide into two approaches: Those, like St. Ambrose, who are more materialistic in their explanation, and those like St. Augustine, who are more spiritual. Ambrose seemed to hold that the elements of bread and wine were changed physically into the Lord's body and blood, while Augustine stressed that the Eucharistic species point to a spiritual presence. Both held that Christ was really present.

IN THE ELEVENTH century a man named Berengar started a church-wide debate over the meaning of the Real Presence by teaching that since the Eucharist is a sacrament it is, therefore, a sign and a sign cannot be the thing itself, hence the consecrated bread and wine cannot be the body and blood but only the sign. In reaction to this Christian people came to be extremely materialistic in their approach. A Roman Synod made Berengar accept the statement that "the real body and blood of Christ are broken by the hands of the priest and are crushed by the teeth of the faithful."

methodology is contemporary, incorporating the results of biblical scholarship, skillfully employing every form of visual and verbal communication, and deeply respectful of individuals and their experiences and convictions. Like any attempt at serious communication the program has its flaws, but it is a striking example of what can be done in adult religious education.

Further information may be obtained by writing Bauman Bible Telecasts, Inc., 5214 Wehewen Road, Washington, D.C., 20016.

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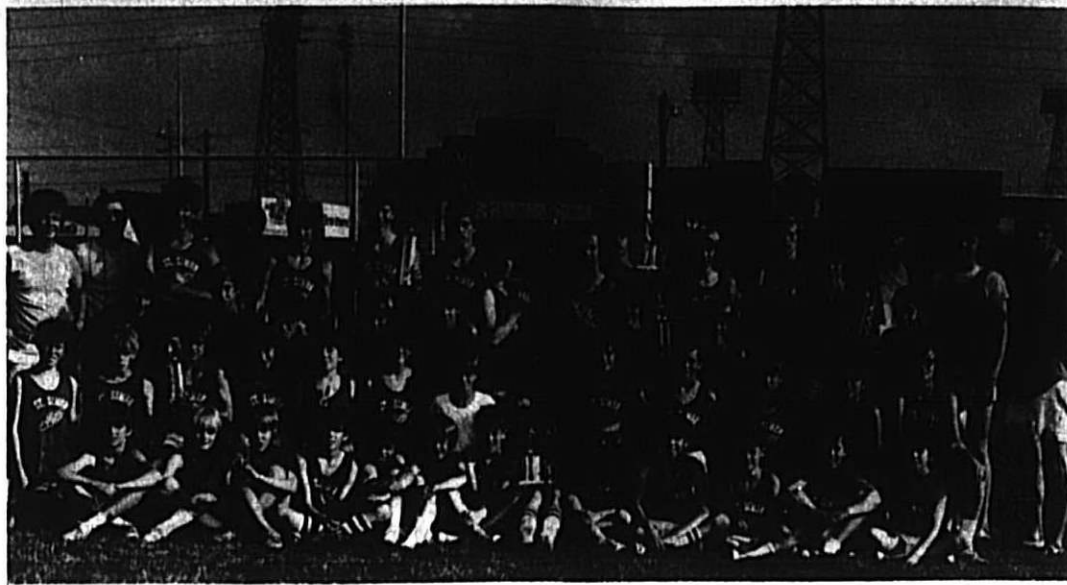
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FIVE STRAIGHT FOR ST. SIMON—St. Simon, Indianapolis, extended its reign in CYO Cadet Boys' Track to five years at the CYO Stadium May 21, winning a fifth straight over-all team title in the 1972 CYO Cadet Boys' City-wide Meet to equal the parish's record in wrestling. Also, the far Eastsiders took home the Class A and C championships, and just missed a clean sweep when St. Rita came on to tie them for the Class B title. The final team total for St. Simon was 201½, a tremendous performance. St. Simon runners accounted for ten individual first places, plus a

host of lesser ribbons, during the long afternoon of competition in 30 events. Finally, the lads received two more team trophies for their championships in Division Two, Classes A and C, during the CYO Cadet Boys' Dual Meet League. The men responsible for all this success are Head Coach Carl Wagner (back row, left) and Assistant Coach Dave Wagner (back row, right). Standing next to Carl Wagner is the St. Simon CYO Priest Moderator, Father Thomas Stumph.

St. Simon makes it five in a row in Boys' Track

INDIANAPOLIS — St. Simon's captured an unprecedented fifth consecutive overall championship in the Cadet Boys City Wide Track and Field Meet last Sunday at the CYO Stadium.

The northeasterners also took a near clean-sweep of class titles, winning Class A and C trophies and tying with St. Rita's for the Class B honors. They accumulated a massive 201½ points.

Second place in overall points went to St. Lawrence with 133, followed by St. Rita's, 130, St. Philip Neri, 85½, Holy Name, 71, and St. Pius X, 54.

TEN MEET records and two ties were registered, giving some indication of the calibre of the competition.

Double wins were recorded by the following boys:

Tim Farney, St. Pius X—Class C, 100 and 220; Steve Beatty, St. Rita's—Class C, 50 and long jump; Martin Harnish, St. Lawrence—Class B, 220 and 440; Phil Koers, St. Philip Neri—Class B, 50 and 100; Robby Crick, St. Simon's—880

and high jump; Tom Wroblewski, St. Simon's—long jump and shot putt; and Charlton Beard, St. Rita's—Class A, 220 and 440.

DUAL-MEET League trophies were also presented Sunday to the following division winners:

Class A, Division I—St. Rita's; Division II—St. Simon's; Class B, Division I—St. Martin's; Division II—St. Lawrence.

Class C, Division I—St. Luke's; Division II—St. Simon's.

Meet officials included: Bill Kuntz, head starter; Major Schneiders, coordinator; Bill Sahm, announcer; Mike McGinley and Bob Tully, field directors; Dave Oberting, head judge and timer; Bill Sylvester and John Henninger, director of scoring and tabulating.

CADET BOYS' TRACK MEET RESULTS

Individual
CLASS A—100 Yard Hurdles—Chris Bates, St. Philip Neri, 12.2 sec. (NEW RECORD); 12.9 sec. in trials; 50 Yard Dash—Dan Louzon, Holy Name, 6.0 sec. (TIED RECORD); 100 Yard Dash—Chris Jennings, St. Simon, 11.7 sec.; 220 Yard Dash—Charlton Beard, St. Rita, 26.0 sec.; 440 Yard Run—Charlton Beard, St. Rita, 58.9 sec.; 880 Yard Run—Robby Crick, St. Simon, 2:19.7 sec.; 400 Yard Shuttle Relay—Holy Name "A", 50.0 sec.; 880 Yard Relay—St. Simon "A", 1:46.3 sec. (NEW RECORD); Long Jump—Tom Wroblewski, St. Simon, 16 ft. 10 in.; High Jump—Robby Crick, St. Simon, 5 ft. 1 in.; Pole Vault—Jim Norton, St. Simon, 9 ft. 0 in.; Shot Put—Tom Wroblewski, St. Simon, 48 ft. 3 in.

CLASS B—50 Yard Dash—Phil Koers, St. Philip Neri, 6.3 sec.; 100 Yard Dash—Phil Koers, St. Philip Neri, 11.8 sec. (NEW RECORD); 220 Yard Dash—Martin Harnish, St. Lawrence, 27.0 sec.; 440 Yard Run—Martin Harnish, St. Lawrence, 58.9 sec. (NEW RECORD); 400 Yard Relay—St. Rita "A", 56.0 sec.; 880 Yard Relay—St. Simon "A", 1:46.3 sec. (NEW RECORD); Long Jump—Eric Moore, St. Malachy, 15 ft. 4 in.; High Jump—Bryan Kenzie, St. Thomas, 4 ft. 11 in. (TIED RECORD); Shot Put—Harold Salvage, St. Simon, 31 ft. 1 in.

CLASS C—50 Yard Dash—Steve Beatty, St. Rita, 6.5 sec. (NEW RECORD); 100 Yard Dash—Tim Farney, St. Pius X, 12.4 sec. (NEW RECORD); 220 Yard Dash—Tim Farney, St. Pius X, 27.0 sec. (NEW RECORD); 440 Yard Run—Tim Farney, St. Pius X, 58.9 sec. (NEW RECORD); 880 Yard Run—Tim Farney, St. Pius X, 1:46.3 sec. (NEW RECORD); Long Jump—Eric Moore, St. Malachy, 15 ft. 4 in.; High Jump—Bryan Kenzie, St. Thomas, 4 ft. 11 in. (TIED RECORD); Shot Put—Harold Salvage, St. Simon, 31 ft. 1 in.

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CYO NOTES

Entry blanks have been mailed for the Junior Boys Match Play Golf Tourney, to be held June 26-29. Deadline is Thursday, June 22.

The Junior Youth Council has selected the West 56th Street Course for the Boys and Girls Golf Outing on June 24. Deadline is June 20.

Tentative dates have been selected for the Subnovice Swim Meet, to be held July 5 at the Brookside Pool, and the Archdiocesan Swim Meet, scheduled July 10-11 at the Broad Ripple Pool.

The city-wide Summer Outdoor Dance will be held July 7 at a site to be announced.

Deadline for entries in the Junior Girls Track and Field Meet is June 7. The event will be held June 11 at the CYO Stadium.

Spring sports slate enters final stages

INDIANAPOLIS — Only a few make-up games and the Cadet Boys Baseball League playoffs remain on the CYO spring sports calendar, as

trials; 220 Yard Dash—Tim Farney, St. Pius X, 27.0 sec. (NEW RECORD); 440 Yard Run—Tim Farney, St. Pius X, 58.9 sec. (NEW RECORD); 880 Yard Run—Tim Farney, St. Pius X, 1:46.3 sec. (NEW RECORD); Long Jump—Eric Moore, St. Malachy, 15 ft. 4 in.; High Jump—Bryan Kenzie, St. Thomas, 4 ft. 11 in. (TIED RECORD); Shot Put—Harold Salvage, St. Simon, 31 ft. 1 in.

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Bill Sahm, Jr., wins re-election to Council post

INDIANAPOLIS—Bill Sahm, Jr., a Cathedral High School junior from Immaculate Heart of Mary parish, has been re-elected president of the Indianapolis Deaneries Junior Youth Council.

Other new officers will include: Joe Weber, a Cathedral junior from St. Catherine's parish, vice president; Jo Ellen Flynn, a Chafard High School junior from St. Pius X parish, secretary; and Nancy Lubbers, Chafard sophomore from St. Lawrence parish, treasurer.

Retiring officers received engraved statuettes of St. John Bosco, Archdiocesan youth patron, at last week's Youth Council meeting. Recipients were: Sahm; Steve McKeand, of Nativity parish, vice president; Cindy Boeding, of St. Michael's parish, secretary; and Rhonda Tucker, of St. Rita's parish, treasurer.

Spring sports slate enters final stages

INDIANAPOLIS — Only a few make-up games and the Cadet Boys Baseball League playoffs remain on the CYO spring sports calendar, as

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CYO SPORTS

GIRLS' KICKBALL

FINAL STANDINGS

CADET "A"

Division 1: St. Malachy 7-1; St. Monica 7-1; St. Gabriel 4-

Anti-poverty drive area meetings set

CHICAGO—The Campaign for Human Development, the American Catholic bishops' anti-poverty education and action program, is in the midst of six regional meetings across the nation to prepare diocesan directors for the 1972 educational and fund-raising drive.

The bishops decided two years ago to attack the roots of poverty in the United States by trying to break up myths about why poor people are poor. The Church leaders also saw need to fund self-help projects, and the CHD was begun.

AUXILIARY Bishop Michael R. Dempsey of Chicago, who has been actively involved in the CHD from the outset, stressed in a talk at the Chicago regional meeting that a concerted effort like the campaign must continue so that effects of poverty in American society might be lessened.

He also urged that the campaign keep working for human development and understanding by using every educational tool to communicate the plight of the poor.

Father Robert V. Monticello, the Washington-based director of the CHD, reported that the campaign has already funded 231 grants amounting to almost \$5 million with 1,990 further proposals currently being processed.

CAMPAIGN funds are gathered in an annual collection on the Sunday before Thanksgiving Day in Catholic churches throughout the country. This year's collection is set for November 19.

The first collection in 1970 brought in \$8.5 million, and the 1971 collection still being tallied is expected to reach more than \$7 million. One quarter of collected funds stay within a diocese for anti-poverty funding there, with the other 75 per cent sent to the national CHD office for disbursing to selected national projects and groups.



LITERARY WINNERS—Holy Family School, New Albany, scored with four winners in the recent "Share-Fair Contest," sponsored by the Southern Indiana Poets and Writers Association. Winners, from left, are: Tina Miller, eighth grade,

third place in poetry division; Carol Herbst, seventh grade, first place for prose; Ann Crone, sixth grade, third place for prose; and Victor Hunt, sixth grade, second place of poetry.

Suit over orphanage funds involves nuns, archdiocese

NEWARK, N.J.—A group of Sisters, 36 children, a priest and the Newark archdiocese are involved in a legal dispute over

Nuns' unit pens new 'Declaration of Independence'

CHICAGO—Officials of a national nuns' group have issued a new "Declaration of Independence" which urges full equality for women by 1976, the 200th anniversary of the U.S. Declaration of Independence.

The 17-member executive board of the National Coalition of American Nuns (NCAN) set four priorities in its declaration at a recent meeting here: reformation of "the present economic and power systems," complete equality for women, "austerity and simplicity of lifestyles," and a broad-based research program in human sexuality.

"We reaffirm Jesus and His Gospel as our life focus," the NCAN board's declaration begins. "That being said, NCAN puts society on notice that women refuse to accept any longer the straw for bricks that we are forced to make."

Describing what was meant by full equality for women as far as the Church is concerned, the declaration called for ordination of women to the priesthood and elected proportional representation in the Church's voting bodies.

The declaration also called for new Church structures to replace "outdated instruments," such as the College of Cardinals, and said women should withhold Sunday donations until their status in the Church improves.

"We do not speak of sanctions to our church," the declaration said, "but we do call upon women to refrain from economic assistance to churches in a limbo period between now and 1976."

the disposition of \$900,000 willed to an orphanage here.

The suit filed on behalf of the Sisters and residents of St. Peter's Orphanage names the archdiocese as a defendant.

The other was filed by Father Louis J. Konzelman, pastor of St. Peter's parish and administrator of the orphanage, and asks permission to make use of the funds because the orphanage is due to be closed.

The money at stake is \$897,925, the remainder of a bequest of Charles J. Rimelspanner, a Newark in-

dustrialist who died in Florida seven years ago.

ST. PETER'S Orphanage has been sold to the board of education of Newark, which will use the property for a school. At one time the orphanage had more than 100 residents, but now the number is down to 36 and the children are being transferred to St. Mary's Residence in another section of the city.

The suit filed on behalf of the children and the four Sisters of Notre Dame who staff the facility charges that the archdiocese acted improperly in administering the funds. It says the children were never informed of the bequest and seeks a court order requiring the archdiocese to turn the funds over to a new corporation which

would continue to operate the orphanage at a new site.

ST. PETER'S was sold last July and the school board is to take title to the property on July 5. Standing on the site is a four-story building which served as both a residence and a parish school.

Father Konzelman, in his suit, asks the court to permit transfer of the bequest to the Catholic Children's Aid Association for the establishment of a scholarship fund for the benefit of children at St. Mary's Residence and at Immaculate Conception Children's Home in Lodi.

It would also be used for the education of children placed in foster homes by the Children's Aid Association.



SISTER ROSEMARY HUBER, M.M.

Sister Rosemary Huber assigned to mission post

MARYKNOLL, N.Y.—A Maryknoll Sister from the Indianapolis Archdiocese has been assigned to a new mission venture in Indonesia.

Sister Rosemary Huber, M.M., a native of St. John's parish, Starlight, will take part in the annual mission ceremony at the Maryknoll Sisters Motherhouse on Sunday, June 4. She will receive a mission cross from Bishop Edward T. O'Meara, National Director of the Propagation of the Faith.

The daughter of Mrs. Joseph H. Huber and the late Mr. Huber, Sister Rosemary entered the Maryknoll community in 1954. She received an undergraduate degree in education from Rogers College, Ossining, N.Y., and a master's degree in hospital administration from St. Louis University.

Sister Rosemary served on the staff of the Armed Forces Memorial Hospital in Pusan, Korea, from 1966 to 1969. She later administrated internal congregation affairs at the Maryknoll Sisters Center here.

After language and orientation studies in Indonesia, Sister Rosemary will begin her mission work there according to the pastoral plan of Cardinal Justinus Darmojuwono. Social concern and social action have high priority in planning there. Indonesia has a population of 121 million, of whom 90 per cent are Muslims.

Industrialist proposes challenge to graduates

ST. MARY-OF-THE-WOODS, Ind.—An executive of one of America's largest corporations spoke last Sunday at the 131st commencement exercises of St. Mary-of-the-Woods College and challenged the 107 graduating seniors to meet the problems caused by the technological age they are living in.

Kenneth Piper, assistant to the chairman of the board of Motorola, Inc., reviewed the great technological progress of man in the last century and said the breakthroughs have served their purpose while creating "new environmental problems not sought for."

But the speaker noted that members of the graduating class and of this generation can start contributing to the solution of problems at a new and higher plateau and in an environment dominated by rapid change and advancing technology.

"You are born and trained as first nature to accept the pace of

the real world in which we now live and this is your great strength," Piper said. "At the present plateau at which you join the participative community, you have a clearer and more uninhibited shot at the solution of the higher socioeconomic and religious needs of people."

Remember them in your prayers

CONNERSVILLE
PAUL O. WEINTRAUT, 75, St. Gabriel's, May 20. Husband of Elizabeth; father of Mrs. Ralph Peek of Connersville; Mrs. Carl Barnhurst and Mrs. Marie Trowbridge, both of Indianapolis; brother of Harry Weintraut of Indianapolis and Arthur Weintraut of Shelbyville.

INDIANAPOLIS
FRANK H. PARSONS, 83, St. Augustine Chapel, May 17. Husband of Helen; father of Mary Snellgrove, Jean Talscott, Agnes Brown, Frank and Robert Parsons.

JOSEPH H. FRENCH, 63, Marion County Home Chapel, May 17. No immediate survivors.

ANNA F. MURPHY, 83, Our Lady of Lourdes, May 18. Sister of Robert L. and Marcella Murphy.

JAMES BURNETT, 30, Holy Angels, May 18. Husband of Barbara, son of Vanilla Burnett; father of Michelle and Tonia Burnett; brother of Patrick, Michael, Philip, Frederick, Christopher, Virginia and Ave Marie Burnett; Alice Adams, Mary A. Temple, Theresa Montgomery and Frances Heywood.

THOMAS P. RILEY, 58, St. Michael's, May 19. Husband of Julia J. Riley; father of Thomas J. Riley, Carol, Maxey and Margaret Thompson; brother of Ralph and Carl Riley; Naomi McCann, Florence Jarmon and Mary Berry.

LOUISE ALBRECHT, 74, St. Ann's, May 20. Husband of George A. and Paul E. Albrecht; brother of Tom James C. Urban and Rose Albrecht; Anna Thomas, Marie Feist and Lucille Washburn.

ANNA M. DUGAN, 76, St. Andrew's, May 22. Mother of Margaret A. Cronin.

JOSEPH McLAFFERTY, 76, St. John's, May 22. Father of Mary E. and Margaret Hayes; brother of Paddy McLaflerty.

HELEN M. PARSONS, 78, St. Augustine Chapel, May 22. Mother of Mary Snellgrove, Jean Talscott, Agnes Brown, Frank and Robert Parsons.

LEON CONDON, 75, Little Flower, May 21. Husband of Nadine; father of Michelle Aubin, James and Patricia Condon.

JAMES P. LAWHORN, 70, St. Christopher, May 23. Son of Mr. and Mrs. John E. Lawhorn; brother of John M., Rusty A. and Pat A. Lawhorn; grandson of Joseph Lawhorn.

MARY J. CURRY, 56, St. Patrick's, May 23. Wife of James E.; mother of John M. and James P. Curry; Mary J. Salmon and Helen L. Vincent; sister of Paul Burke, Helen Ragsdale and Catherine Rider.

MARY NIMZ, 85, St. James the Greater, May 24. Mother of Jack Nimz; sister of Florence Rickells.

MADISON
CLARA K. McCLELLAND, 79, St. Mary's, May 11. Sister of Mrs. Helen Nixon of Lawrenceburg; Mrs. Rose Eaglin, Mrs. Isolina Bryant, Mrs. Virginia Smith, John, Charles, Harry and Louis Baurhardt, all of Madison.

CLEM H. SCHOENSTEIN, 42, St. Michael's, May 12. Brother of Mrs. Louise Schnabel, Mrs. Lillian Short, Thelma and Robert Schoenstein, all of Madison.

ELIZABETH WOLF, 83, St. Mary's, May 12. Mother of Robert Wolf; sister of Frank Wolf of Westchester, O.; Mrs. Helen V. Flock of Louisville, Ky.; Mrs. Gertrude Schlereth, Mary R. and Raymond Wolf, all of Madison.

NEW ALBANY
HILDA J. HINKELBEIN, 82, St. Mary's, May 17. No immediate survivors.

LAURETTA MILLER WESSEL, 57, Our Lady of Perpetual Help, May 20. Wife of Frank C.; mother of William Wessel of Boston, Mass.; Daniel Wessel of Chicago, Ill.; Mrs. Mary Lynn Clark of Houston, Tex.; and Thomas Wessel of New Albany. Five sisters also survive.

JOHN BAYSINGER, 90, Christ the King, May 20. Father of Mrs. Clarence Coon of Louisville, Ky. A sister and a brother also survive.

RICHMOND
DORA KUHLW, 78, St. Andrew's, May 20. Wife of Earl E.; mother of Thomas Thatcher of Fresno, Calif.; Benjamin Thatcher of Lemoore, Calif.; stepmother of Earl Kuhlwe, Jr.; Mrs. Valona Blade and Mrs. Wilma J. Ruchart, all of Richmond.

TERRE HAUTE
DIANE M. LYNCH, 22, and LYNFANT, DONNA, MARIE LYNCH, St. Mary's, May 18. Sister of Don; daughter of Mr. and Mrs. Charles Campbell, Sr. of Rochester, N.Y.; sister of Bob Campbell and Mrs. Shirley Kojas, both of Rochester, N.Y.; and Charles Campbell, Jr., with the U.S. Army, Kansas; granddaughter of Mrs. Madeline Mithakey and Raymond Cears, both of Rochester, N.Y.

KATHLEEN L. OROSZ, 87, Sacred Heart, May 18. Mother of Mrs. Priscilla Kosko of Phoenix, Ariz.

GOLDIE SLAGLE, 51, Patrick's, May 20. Mother of Eleanor Slagle of Terre Haute; sister of Mrs. Cleo Ruble and Mrs. Flossie Palmer, both of Terre Haute.

BERTHA A. ZWANG CROUCH, 71, Sacred Heart, May 20. Sister of Mrs. Lucille J. Ray of Sarasota, Fla.

MINNIE V. GIFFEL, 84, St. Ann's, May 20. Mother of Richard W., Marvin L. and William J. Giffel, all of Terre Haute.

RAYMOND M. REEDY, 52, Sacred Heart, May 22. Husband of Florence; father of Mrs. Joan Pickle of Belleville, Ill.; Raymond, Richard and Frank Reedy, all of Terre Haute.

CATHERINE M. SCHAACK, 87, St. Benedict's, May 22. Sister of William Ryan of Detroit, Mich.; Michael Ryan of Gary, Mrs. Mary Rose of Oak Lawn, Ill., and Sister Catherine Sienna of Sinsinawa, Wis.

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VIEWING WITH ARNOLD

A touching space flick

BY JAMES W. ARNOLD

"Silent Running" is the sort of charming minor masterpiece that keeps film critics going, a touching space flick about a monkish botanist tending his gardens in the sky, suddenly faced with a mad order to nuclear destruct all the world's remaining forests.



You have to imagine the poetic loveliness of the central image: the gliding space freight trains of "2001," floating through the inky void, carrying huge botanical bubbles preserving the trees and streams, glades and little furry animals—the last survivors of preterrestrial beauty in a future age when the polluted earth can no longer sustain them. It is all put together by director Douglas Trumbull, the special effects genius of "2001," with the same solid scientific detail, grace, and sense of awe.

BRUCE DERN, the perennial movie weirdo and love-child, is perfectly cast as astronaut Freeman Lovell (do with that name what you will), who has devoted himself to the plants for eight years, good-naturedly bearing the ridicule of his short-term crewmen. They, of course, are insensitive, willing to munch on artificial food while Dern grows his own in the forest, and delighted at the prospect of getting home. When Dern blubbers about the forests as nature's greatest gift, they smirk in brutal ignorance. "For a celibate, maybe." It is all too poignantly believable.

So Dern defends his shrubbery although it means killing, which eventually overwhelms his conscience to the point of madness. (The moral issue is far from cut-and-dried: ecological moralists will have to develop some self-defense ethic, especially when all nature is at stake.) Then, with the aid of three lovable drones (computers who waddle about with daisy-covered watering cans on spongy midjet legs), he escapes toward the stars,

pursued by the friendly omnipotence of NASA. The final image is the loveliest of all: the hero dead, while somewhere in space the last bubble floats, like a bottle with a note on an infinite ocean, with its flowers tended by a friendly computer, as Joan Baez sings something

tender about the eternal beauty of creation.

IT IS THE most fragile tale conceivable, barely more than an idea, and padded out with gadgetry, a stormy ride through the rings of Saturn, a "cute" poker game between Dern and the drones, and a couple of wild trips around the spacecraft in what looks like a dune buggy. But Trumbull makes it work, thanks to an infectious droll performance by Dern, and a determination not to be too serious. There is some clever satire of space program clichés, and a careful humanization of the robots that is sentimental in a nice way. Kids will love it, but it is also a rare film that stirs the dying adult imagination.

At one point, astro-gardener Dern movingly argues that "there is no more beauty and imagination," that "nobody cares." Indeed, the one thing the crew does with efficient enthusiasm is blow things up. But "Silent Running" is a film of gentle beauty that undercuts its own modest despair. (Rating: A-2—unobjectionable for adults and adolescents.)

Fifty years ago Baptists, Presbyterians and other Protestant denominations started a movement to introduce the teaching of religion in American public schools outside of school hours.



WILLIAM D. RUCKELSHAUS

Ruckelshaus will speak

INDIANAPOLIS — Graduation exercises for 194 seniors will be held Sunday, May 28, at Marian College.

Commencement speaker will be William D. Ruckelshaus, administrator of the national Environmental Protection Agency, who will receive an honorary degree.

Other honorary degree recipients are three members of the college's board of trustees: John J. Dillon, former Indiana Attorney General and senior partner of an Indianapolis law firm; Ben Domont, president of the Pepsi-Cola Bottling Company of Indianapolis; and Francis A. Wilhelm, board chairman of the F. A. Wilhelm Construction Co., Inc.

Evangelism crusade seen threat to Jews

NEW YORK—Key '73, an evangelism crusade with Protestant and Catholic backing, has "raised serious concern" among Jews, according to the religious affairs director of the American Jewish Committee.

In an introductory statement to a compendium of documents on Jewish-Christian relations, Rabbi Marc Tanenbaum said Key '73 "may . . . become a source of tension and conflict if its nationwide campaign does not continue to be sensitive to the living, permanent reality of Judaism and the dignity of the Jewish people who by no means perceive themselves as candidates for conversion."

Key '73 has been supported by some Catholic bishops and mainline Protestant denominations, as well as by traditionally evangelical Protestant denominations.

"As a matter of freedom of conscience the Jewish community recognizes the inherent right not only of Christians but of all religious communities to propagate their faith and to seek converts," Rabbi Tanenbaum said.

But he added that "an objection that is raised by many in the Jewish community to most conversion and evangelism programs is that these usually are based on a stereotyped and caricatured view that holds Judaism to be a desiccated

fossil that has been superseded by the 'new Israel' of Christianity. Obviously such a view is not only untrue to the facts, but is also a moral offense against the dignity and the honor of the Jewish people."

Catholic-Socialist ties reported on rise in France

PARIS—A growing number of Catholic priests and laymen are becoming involved in leftist political activity in France. Many observers see the recent statement of the French Bishops' Labor Commission that the struggle of some Catholics for a Socialist society is not incompatible with the Catholic faith as another manifestation of the involvement.

For the past 10 years, many Catholics have been active in the small Unified Socialist party.

Following the May 1968 strikes and riots by students and workers demanding radical changes in educational, economic and political structures, many young Catholic intellectuals, some of them former directors of the Young Christian Students, joined leftist groups.

In 1971, the establishment of a new Socialist party established

Couple to note 50th anniversary

INDIANAPOLIS—Mr. and Mrs. Fred N. Stuckey, members of St. Andrew's parish, will observe their golden wedding anniversary May 24. They were married here May 24, 1922, at St. Joan of Arc Church.

They are the parents of seven children, Robert N. Stuckey of Scottsdale, Ariz.; Thomas Stuckey of Toronto, Canada; Hubert (Bud) Stuckey, Mary King, Rita Mariani, Margie Renie and Norma Turner, all of Indianapolis. There are 31 grandchildren and two great-grandchildren.

A private Mass of Thanksgiving will be offered over the Memorial Day weekend at the home of daughter, Margie Renie, who is celebrating her 25th wedding anniversary. No public reception is planned.

CONCERT SLATED

INDIANAPOLIS — Little Flower parish will present a spring concert at 8 p.m., Friday, June 2, in Reidering Hall, 14th and Bosart. The program will feature both secular and sacred numbers performed by the parish adult, girls' and boys' choirs and also the Folk Ensemble. Admission is free.

In 1971 through a merger of an older Socialist party—a citadel of secularism and anticlericalism—with various newer political groups also attracted a significant number of Catholics.

Brazil arrests, torture continue, prelate says

RECIFE, Brazil—Archbishop Helder Camara of Olinda and Recife denounced the continued arrests of Catholic leaders as subversive, and torture of political prisoners in Brazil.

In denouncing what he called "structures of repression which dehumanize God's children," the prelate said many of "those arrested have suffered incredible physical and moral torture."

He also said "people are disappearing, being kidnapped and jailed in growing numbers" in his archdiocese in northeast Brazil. He said government agents operate from unmarked cars and never offer arrest warrants as required by law.

HIS STATEMENT was cir-

Pontiff defends Church structure

VATICAN CITY—Pope Paul defended the traditional structure of the Church at a general audience May 17.

The Pope's main theme in his audience talk was the foundation of the Church with the coming of the Holy Spirit at the first Pentecost.

Commenting on the implications of this for the Church today, the Pope said that many oppose an institutional and hierarchical Church, preferring a Church run democratically.

"All of us know most of the terminology of this attitude of criticism," the Pope said. "We believe that this question, raised within the Catholic Church, is an attempt against the very existence of the Church."

culated to other dioceses by the Brazilian Bishops Conference (CBC). Press censorship prevents communications media from publishing such protests.

Most of those arrested, Church sources said here, belong to the Young Christian Workers (JOC). The government claims that the organization "has been infiltrated by communist agents."

In a letter to the BBC, Archbishop Camara countered: "For how long anti-communism is going to be used to preserve social injustices? For how long, in the name of anti-terrorism, police and the armed forces are going to use terrorist methods?"

At the end of April the Vatican Commission on Justice and Peace said in Rome it will investigate the arrest of Angelica de Oliveira, Latin America regional coordinator for the JOC. Officials said they had received a phone call from Archbishop Camara that the leader had been arrested in Recife April 26.

A WEEK LATER Archbishop Camara said she and other JOC leaders had been released by authorities. This meant charges of subversion could not be pressed in court.

The prelate, an advocate of peaceful protest and a frequent target of the military and of the rightists groups in Brazil, cancelled a visit to Chile in May. He was to give a series of lectures at the invitation of Cardinal Raúl Silva of Santiago.

Observers say here the wave of arrests could have been the means by opponents of Archbishop Camara to keep him from going to Chile. In previous tours of Europe and North America the prelate has issued sharp criticism of social and economic conditions in the country.

CAPE OF THE GOLDEN BULLS (1967) (ABC, Sunday, May 28): What will they think of next? This time a bank heist is pulled off during the running-of-the-bulls festival in Pamplona. The Spanish scenery and the caper sequence are okay, but the rest is mostly bull. Not recommended.

FIREBALL 500 (1966) (ABC, Monday, May 29): Frankie and Annette, Fabian and the "Beach Party" crowd in a teen melodrama about stock car racing and running moonshine booze on the side. The race footage is fine, but there isn't enough of it. Not recommended.

THE COMEDIANS (1967) (CBS, Thursday, June 1): It's Graham Greene time again as all the prototype characters—defrocked priest, genial phony, inept saint and ruthless policeman—meet again in a corrupt backwater equivalent of hell (the late "Papa Doc" Duvalier's Haiti). It's partly an expose of a cruel and primitive regime, partly an evaluation of the role of the bumbler in a world full of tragedy. The best Greene books haven't made good films, and despite a fine cast (Burton, Taylor, Guinness, et al), the same is true here. Satisfactory for those who enjoy Greene-ery, even when considerably watered-down.

Unity move dealt blow in Britain

LONDON—The major Churches in Britain may be asked to hold joint national talks about reunion following the recent breakdown of unity negotiations between the Anglicans and Methodists.

The rejection by Anglicans of a merger with the Methodists also dealt a sharp blow to prospects of other such reunions, according to some commentators. The British Council of Churches (BCC), they say, may now be asked to step in and provide a new impetus in the Christian unity movement.

The BCC, according to the commentators, may be asked to sponsor national inter-Church talks that would include the Roman Catholic Church, although it is not a member of the BCC.

The suggested talks would be expected to seek some form of declaration of intent from the various denominations as regards future unity moves. This would be a first and vital step in any fresh negotiations that might be initiated.

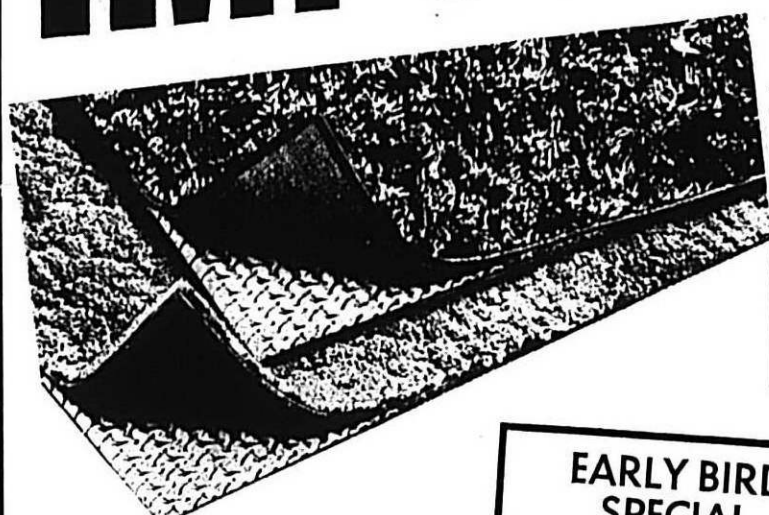
The BCC is an obvious body to set all Christians, not only the Anglicans and the Methodists, on a new course in search of reunion.

The council has already arranged a unique conference for national Church leaders in Birmingham next September. More than 200 representatives, including Anglican Archbishop Michael Ramsey of Canterbury and Cardinal John Heenan of Westminster have been invited to attend to discuss the Christian role in present society.

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