

Vatican urges UN to forget numbers, remember justice

BY JOHN MUTHIG

BUCHAREST, Rumania—The Vatican's chief delegate to the UN World Population Conference said a proper solution to population problems must be based on renewed efforts for social and international justice and development.

The Vatican would object, Bishop Edouard Gagnon declared August 23 in a major speech to the assembly, if the conference tried to effect "direct and indirect measures to obtain an urgent decrease in the birthrate."

The Canadian-born bishop, head of the Vatican's Committee on the Family as well as leader of the Vatican's 10-member delegation to the population conference, said:

"The first thing which people have a right to expect from our conference is an energetic appeal, backed up by suitable recommendations, for the inauguration of a new order of development."

ALTHOUGH NOTING that the Holy See "shares in the preoccupations that arise from the actual problems of population," Bishop Gagnon said that the Vatican would object if the conference's resolutions were "guided by a too-exclusive attention to the whole problem of demographic variables."

Quoting from a statement made by Vatican delegates at a regional population conference in May in Geneva, Bishop Gagnon said: "We fear that to concentrate exclusively on demographic growth, to make it a privileged subject in campaigns on development, to channel huge resources into the solution of this one problem, is to upset the perspectives and only to prepare mankind for new frustrations."

According to the Holy See, "a genuine population policy will seek to establish the equitable sharing of resources and dwelling spaces, the contribution of different age groups and classes to the national and international life of today and tomorrow, the responsibilities and tasks of states and of the world community with regard to populations already in existence and those yet to come."

Bishop Gagnon objected to a tendency in the UN working papers to view developing nations as confronting population problems armed only with their own limited resources instead of as part of an international community where "international cooperation and technical assistance are no longer mere hypotheses."

He also cautioned the international community against considering a large part of the world's population as "unwanted men" who impede the "monopolization of resources and their consumption by a small number."

REFERRING TO THE "drastic revisions of international economic and commercial policies" which had been drafted to meet the present economic crisis, Bishop Gagnon challenged the developed nations to draft equally drastic reforms to meet a "crisis of existence" in which people are asking whether it is worth while to go on living or to give life to others.

The Canadian-born bishop repeatedly emphasized that conference working papers were not confronting "the much more basic problems of values and motivations" behind procreation, and tended to view only the socio-economic considerations in population issues.

"The family would appear to have been considered almost exclusively in its socio-economic aspects. Few references are made to the profound realities which give it birth, which give reason to its proper function and permit its development."

Besides omitting references to the "intellectual, moral and spiritual" (Continued on Page 9)

LEASE ENDS

For the past five years, the Indianapolis Public Schools have leased the Kennedy High School building for the operation of a public school, the Kennedy Middle School. The Indianapolis Public Schools have chosen to terminate the lease agreement as of July 1, 1974, the Chancery has announced.

At the present time, the Archdiocese is studying the feasibility of converting the building for offices and allied uses by various Archdiocesan agencies. The feasibility study, according to the Chancery, includes the adaptability of the building to the needs of the agencies considering occupancy, and whether the renovation of the structure to meet these needs is "reasonably affordable."

At the present time, the feasibility study is in the preliminary stages, and no commitments have been made.

the CRITERION

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CHURCH INVOLVEMENT DEFENDED

Labor Day statement hails boycott efforts

WASHINGTON—Although the labor movement has been attacked from both the right and left during the past year, it has taken at least two significant steps during that time, Msgr. George G. Higgins, secretary for research of the U.S. Catholic Conference, said here in a Labor Day statement.

The labor movement, Msgr. Higgins said, "is being told, at one extreme that it is too weak to survive and, at the other extreme, that it has acquired such excessive power that it should not be permitted to survive in its present form."

However, he said that he thought those views were too simplistic.

The problems which brought the unions into existence, he added, will continue to be of concern to workers.

ONE NOTABLE achievement of the labor movement during the past year, Msgr. Higgins said, was the settlement of the strike and boycott at the Farah Manufacturing Co. in Texas and the resultant recognition of the Amalgamated Clothing Workers of America by the management.

"The Farah settlement—which was arrived at the hard way but, even at that, came sooner than most observers thought it would," he pointed out "was only the first step in what ought to be and promises to be a full-scale organizing drive, especially among black and Spanish-speaking workers."

Also pointed to as a notable achievement was the AFL-CIO's support of the strike and boycott called by the United Farm Workers of America against lettuce and grape producers in California.

"The decision of the national AFL-CIO to endorse and support UFW's boycott and to assist the farm workers in other ways as well," he added, "may prove to be the decisive factor in resolving the California farm labor dispute peacefully and with justice to all concerned."

NOTING CHARGES that the religious bodies that have become embroiled in the controversy are prejudiced against the Teamsters, Msgr. Higgins denied the charges and

said that the religious bodies had become involved only "to help the farm workers of this nation achieve the right to organize into a union of their own choosing . . ."

However, labor unions, he noted, should remain open to constructive criticism. They should also be considering the future of the movement. "However, they cannot afford to neglect their immediate task of organizing the unorganized, who can still be counted in the millions."

Expect Marian enrollment to surpass 1,000

Enrollment at Marian College is expected to exceed 1,000 students, including a seven per cent freshman class gain, when classes resume on Thursday, Sept. 5. Freshman orientation will begin Tuesday, Sept. 3.

The appointment of Sister Margaretta Black as dean of academic affairs heads a list of faculty changes and additions. She formerly served as departmental coordinator of French and chairman of the division of modern and classical languages.

New department chairmen will include:

Dr. James J. Divita, history; Sister Marilyn Hofer, education; Sister Helen Eckrich, French; Father Bernard Head, theology; and Constance L. Wesner, home economics (acting chairman).

ADDED TO THE FACULTY for the fall semester are:

Sister Susan Bradshaw, who received a doctorate from Georgetown University, assistant professor of history;

William J. Cisco, a doctoral candidate at American University, assistant professor of sociology;

Sister Patricia Connor, master's degree in library science from Rosary College, assistant librarian;

Father Francis E. Bryan, graduate studies at Catholic University, instructor in theology;

Sister Mary DePaul Schwellzer, master's degree in art education from Temple University, instructor in art;

Sister Stella Gampfer, master of arts degree from the University of Notre Dame, instructor in English.

APPOINTED TO THE Admissions Center as assistant director was Daniel E. Niccum, a graduate of Indiana University.

Emeritus status was accorded two veteran faculty members at the close of the last semester. They are: Sister Mary Edgar Meyer, professor of Spanish, who joined the faculty in 1943, and Sister Georgine Bocklage, associate professor of English, a faculty member since 1955. Both will continue to serve the college community on a limited basis.

Archbishop to attend Theological Institute

Archbishop George J. Biskup will spend the month of September in Rome attending a U.S. Bishops' Theological Institute directed by the Graduate Division of the North American College. It is the first institute of its kind, and between 70 and 80 other members of the hierarchy will attend.

Top theologians will address the sessions, which will cover all facets of theology.

Archbishop Biskup is combining the Institute with his first "Ad Limina" visit to the Vatican as Ordinary of the Indianapolis See. The "Ad Limina" visits are made every five years by bishops throughout the world to report to the Holy See on their respective dioceses.

It's THAT time again!



SPRUNG UP FOR SCHOOL—Tuesday of this week was Uniform Day at Our Lady of Lourdes School, Indianapolis, with youngsters squirming through fittings, picking up pre-ordered skirts or jumpers and stopping by for new class ties. Sister Mary Inez Schuman, O.S.F., who is beginning

her fifth year as principal, is shown greeting two returning pupils, Mary Ann Lahey, who will be in the third grade, and John Fagan, a fifth grader. Approximately 415 children will be on hand when the school opens next Tuesday. (Staff photo by B. H. Ackelmire)

STATE RESOURCES PROMISED

Holy Cross Central joins network of reading schools

When Holy Cross Central resumes classes next week it will be the first Catholic school in the state to participate in the Indiana Right to Read program.

The program will be under the direction of Sister Adele Beacham, S.P., Holy Cross principal, who has just completed a four-week reading leadership seminar. Presently she is planning an in-service training day for the school's four Religious and four lay teachers.

Coordinated in Indiana by the State Department of Public Instruction, Right to Read attempts to make good on a national promise to eliminate illiteracy. The ability to read and to understand what is read is promoted by a variety of means. Among resources used are individual tutoring, audio-visual aids, specially-trained teachers and a curriculum which stresses reading throughout.

HOLY CROSS CENTRAL would seem to be fertile ground for the innovation encouraged in the program. Located on the near east side of Indianapolis, the school merges ap-



SISTER ADELE

proximately 200 pupils from Holy Cross, St. Mary and Cathedral parishes. Enrollment is one-third non-

Catholic, racially mixed and reflecting diverse cultural and social backgrounds.

The great majority of pupils come from moderate to low-income families and a significant portion are "transient," remaining in the school for only a year or two.

There are no grades at Holy Cross, only grade levels—primary (1-3), intermediate (4-6) and junior high (7-8). In so far as possible, pupils are allowed to progress at their own pace.

Compensatory programs are stressed. Breakfast is served each morning to insure a good nutritional start and a guidance counselor from Catholic Social Services spends one day a week at the school. A full-time para-professional directs a well-equipped library and learning center. Supplementary tutoring in math and reading is integrated into the daily schedule.

SISTER ADELE shares the belief of most educators that the ability to read well is the root of all learning.

"We know from testing that most of our pupils rank below national averages. It is not unusual for us to have junior high pupils reading at second grade level," she said.

"We have tried to make up for this by using strong teaching in phonics, by stressing word analysis and word structure. We use tapes and visual aids. All the teachers watch for reading problems," Sister Adele added.

THE EXTRA WORK has paid off. Last year two eighth graders who were reading at the second grade level were brought up to the fourth grade level. All of the seventh graders who were rated at the primary level progressed to fourth grade reading ability.

Sister Adele said additional resources going to Right to Read schools are limited, but that she had been encouraged to request materials and consultant services. She is presently considering possible uses for tape recorders by many of the pupils.

In the long run, however, Sister Adele believes that constant awareness of a child's need to read and a persistent drive for improvement are the most promising means of eliminating illiteracy. A 1971 Louis Harris poll found that seven million U.S. school children couldn't read or had marked reading deficiencies. Sister Adele doesn't want any Holy Cross pupils to add to that shameful total.

—B. H. A.

Meeting set by Council of Religion Teachers

INDIANAPOLIS—The Archdiocesan Religion Teachers Council will hold an Open Meeting on Thursday, Sept. 5, at Our Lady of Grace Academy. All religion teachers of adolescents are urged to attend.

Topic for the meeting, which is set for 7:30 p.m., is "Adolescent Psychology—Particularly as it Relates to the Family."

Dr. Joseph FitzGerald, director of Psychiatric Services, St. Mary's Child Center and Psychiatric Consultant for Catholic Social Services, will head the speakers' panel. Dr. FitzGerald is Professor of Psychiatry at Indiana University School of Medicine.

Further details on the meeting can be obtained by calling Sister Jane Frey, ARTC president at 925-6546.



APPOINTED—Harry T. Dearing will assume the post of Business Administrator for the Archdiocese of Indianapolis, effective September 1, 1974. He is a Certified Public Accountant with more than 20 years experience in the field. Mr. Dearing is married, the father of seven children and a member of Holy Spirit parish, Indianapolis. He succeeds Alfred G. Dorsey.

IT HAS BEEN NEARLY 10 years since he has seen the camps, and he likes what he sees.

"There is still much to be done, but conditions are drastically improved," he said this week. "Housing is better. There are schools, day care centers and clinics.

"I'm gratified at the interest shown in the camps by both Protestants and Catholics. As for our own pastors, I'm really impressed with them and their concern for the migrants.

"They have tried to let the workers know they are welcome in the parishes any time they want to come." Masses in Spanish are frequently scheduled for Sunday evenings and are usually followed with a social hour, he noted.

FATHER HAY RETURNED from Bolivia in June and since then has



FATHER STEPHEN HAY

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Nostalgia spurs AOH growth

DAYTON, Ohio—The "current wave of nostalgia" sweeping the United States is one of the factors in the growth of the Ancient Order of Hibernians (AOH), according to a national director of the organization. John J. Hoswell, a native of Dublin recently re-elected director of the organization for Irish-American Catholics, said that membership has been increased by "at least 10 per cent" in the past four years. Hoswell predicted in an interview here that the membership rolls would be swelled by "15 or 20 per cent more in the next four years."

South Korean policy examined

WASHINGTON—Two officials of the U.S. Catholic Conference met with State Department officials here August 22 to discuss American policy toward South Korea, which has been accused of violating human rights. Father J. Bryan Hehir, director of the USCC Division for Justice and Peace, said that the United States should apply pressure for the restoration of human rights in Korea.

Bishops urge political action

RIO DE JANEIRO, Brazil—The Brazilian Bishops' Conference, in what is seen as another criticism of the military government, has warned that political consensus "cannot be institutionalized through force." In a recent document, the bishops called upon Christians to act effectively for the achievement of a more just world and urged greater popular participation in politics. Relations between the Church and state had deteriorated before the inauguration last March of president Ernesto Geisel, a Protestant.

Names . .

Charles Phillips, executive director of the Wisconsin Catholic Conference, was elected president of the National Association of State Catholic Conference Directors during the association's annual meeting.

Dr. Charles V. Willie resigned as vice-chairman of the Episcopal Church's House of Deputies to protest the invalidation of the ordination of 11 women to the priesthood.

Vatican press officer Federico Alessandrini, in a signed editorial in the Vatican weekly newspaper, called the resignation of

former President Nixon a victory for freedom.

Joseph A. Breig, associate editor of the Cleveland diocesan weekly, said the Rockefeller nomination for Vice-president was an "insult" to "countless millions of Americans in the pro-life movement."

Father David McPhee, a priest of the St. Paul archdiocese, is the first non-physical to serve on the Minnesota Board of Medical Examiners.

Xavier Brother Thomas More Page of Washington, D.C., has been named executive secretary of the Conference of Major Superiors of Men.

Day of Renewal

INDIANAPOLIS — Father William F. Truesdale, S.J., spiritual counselor at St. Ignatius Prep School in Chicago, will be the featured speaker during a Day of Renewal to be held Sunday, Sept. 8, at St. Joseph school, 1431 South Micklely St.

The program, sponsored by local charismatic prayer groups, will begin at 12:30 p.m. A pitch-in dinner and Mass are planned.

Father Truesdale is a member of the National Advisory Board of the Charismatic Renewal and works full-time with the charismatic movement in the Church.

Further information about the program may be had by phoning June Watson, (317) 638-0483.

FESTIVAL GUIDE

Mt. St. Francis Seminary, Mt. St. Francis, Ind. (Annual Picnic and Dinner)—August 31.

St. John's, Enochburg (Parish Festival)—September 1.

St. Anthony, Morris, (Picnic and Dinner)—September 2.

St. Peter, Franklin County, (Picnic and Dinner)—September 2.

St. Charles, Bloomington, (Parish Festival)—September 8.

St. Mary, Rushville, (Festival)—September 8.

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Inflation has made poverty cases of many Spanish priests, according to the weekly magazine of the Spanish Bishops' Conference . . . More than 3,000 British doctors since July have signed a modern form of the Hippocratic Oath emphasizing the sacredness of human life . . . An interfaith meeting of religious leaders from northern Alabama has pledged to eat less food and donate more money for the relief of world starvation.

The New Mexico state legislature sent official congratulations to the College of Santa Fe, operated by the Christian Brothers, on the occasion of the 100th anniversary of the school's founding . . . The executive board of the National Federation of Priests' Councils urged President Ford to consider "unconditional, universal amnesty" for draft resisters . . . The first International Muslim-Christian Congress will be held September 10-15 in Cordoba, Spain.

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THE TACKER

Archabbey Farm
inflation victim

BY FRED W. FRIES

The inevitable has happened: Inflation has caught up with the Archabbey Farm at St. Meinrad.

The final nail was hammered into the coffin this past June when the prized dairy and beef herds and the farm machinery came under the auctioneer's hammer. "Low profit yield" over a long period of years was the official culprit.

Since its foundation more than 100 years ago, the Archabbey and Seminary have depended upon its farm operation to provide much of the food for its tables. An extensive truck garden operated by one of the Benedictine Brothers yielded a seasonal variety of fresh produce.

THE OPERATION was expanded and placed on a more business-like basis by the late Archabbot Ignatius Esser, O.S.B., when he became head of the community in 1930.

One of his first official acts was to approve the erection of a large dairy barn.

As a result, fresh milk became a daily staple for the first time. As a young minor seminarian, this writer recalls how the pitchers set at the end of each table in the refectory were topped by a couple of inches of pure cream . . . and how the table prefect—an upperclassman who had charge of the pitcher—would get the first and invariably the richest glass of milk.

THEN THERE WAS A breakfast dish called "nonsense" which undoubtedly was the most popular St. Meinrad menu item for decades.

One of the senior members of the clergy, Archdiocesan Archivist Mgr. John J. Doyle, believes that the dish was served as early as the late 1800's and conceivably the recipe was brought over from Switzerland by the founding Fathers of St. Meinrad.

Although we do not have the recipe at hand, the product was made with eggs, milk and flour, rolled out like a noodle dough, chopped into bite size pieces and fried in an iron skillet until golden brown.

Served piping hot, "nonsense" was topped with fresh country butter and golden molasses. It was—as we recall it—a dish "fit" for the proverbial king.

"Nonsense" was phased out of the St. Meinrad menu decades ago.

More is the pity.

INCIDENTALLY, the closing of the Archabbey Farm operation did not involve the sale of either the land or the buildings.

Present plans call for the renting out of some of the land. Most of the buildings are already being used to house inventory from the booming Abbey Press.

Times do change.

PLAN MONTHLY JAIL MASS—Captain Jim Wells, public relations director for the Sheriff's Department, has announced plans for a monthly Mass to be offered in the chapel of the Marion County Jail. The Mass will be held at 1:30 p.m. on the last Saturday of each month. Father Laurence

Lynch, Catholic chaplain for the Police Department, will be the celebrant on August 31, Captain Wells said. Priests throughout the city have been invited to serve as celebrants. The Mass will be an Anticipation Mass, Captain Wells added, which will cover the Sunday obligation for deputies or outsiders who attend. Confessions will be heard before the Mass.

A RARE ORCHID—As anyone will tell you who has ever tried it for any length of time, editing a newspaper is largely a thankless job. There are compensations, to be sure, but in the written reactions we receive, the barbs far outnumber the orchids. One of those rare orchids came across our cluttered desk late last week. Subject of the letter was the use of *The Criterion* as a tool in parish adult education programs. Rosalee Flanigan of Our Lady of Perpetual Help parish, New Albany, writes: "We have found *The Criterion* to be the most useful means of reaching those in our area who are seeking greater knowledge and understanding to aid them as ever-growing and developing adults." Thank you, Miss Flanigan, for the endorsement. As the opening of the new school term approaches, Tacker suggests that other parishes consider the use of the Archdiocesan paper as an effective and inexpensive tool in their own adult education programs for the coming year.

NOMINATED FOR SCIENCE FICTION "OSCAR"—For the second year in a row, Sandra Miesel, a member of St. Luke's parish, Indianapolis, has been nominated for a Hugo (the Oscar in the world of science fiction writing). Her specific nomination is for "best writing about science fiction in specially publications." She lost out in last year's competition. The Hugo awards will be presented at the 32nd World Science Fiction Convention to be held in Washington, D.C. over the Labor Day week-end. (Ms. Miesel served as official correspondent for *The Criterion* at the launching of Apollo 17 in November, 1972. An in-depth article on the question: Does Christianity Have an Interstellar Mission? appeared in our issue of December 15, 1972.)

HERE AND THERE—Michael P. Radkovic, was recently named Butler University's 1974 "Bulldog of the Year." He is a Cathedral High School graduate . . . Sister Ruth Grewe, O.S.F., a member of the Oldenburg community, left last week for service in the New Guinea missions. She is from St. Mary's parish, Greensburg . . . The Greg Bedan Benelli Night sponsored last May by Our Lady of Greenwood Council, Knights of Columbus, raised \$5,100 for the young paraplegic, a final audit shows. He is reported making good progress toward recovery . . . Robert V. Welch was presented the "Bishop Chartrand Award" for outstanding service to Cathedral High School at the school's recent Alumni Day.

Two faiths plan
newspaper swap

NASHVILLE, Tenn.—The clergy of the Episcopal diocese of Tennessee will receive the Tennessee Register, newspaper of the Catholic Diocese of Nashville, at the request of the Episcopal Ecumenical Commission, and Catholic priests of Nashville will receive the Tennessee Churchman, newspaper of the Episcopal diocese.

In acknowledging the request by the Ecumenical Commission, Father Owen F. Campton, editor of the Tennessee Register, said: "Bishop (Joseph A.) Durick (of Nashville), publisher of this newspaper, has concurred in this project which hopefully will acquaint members of the Anglican and Roman Catholic clergy in this area with developments in the world of religion and will familiarize all with the trends and events which affect the Episcopal and Catholic communities."

Close Cathedral

CIUDAD REAL, Spain — The cathedral of Ciudad Real was closed down August 6 after specialists warned that its roof might cave in at any time.

Right-to-life
split reported

WASHINGTON — Several prominent right-to-life people have split from the National Right to Life Committee (NRLC) to form a new group, American Citizens Concerned for Life (ACCL).

The ACCL said it plans to stress the building of state and local pro-life organizations.

Father Warren Schaller, Jr., an Episcopalian priest and former assistant executive director of the NRLC, announced the formation of the new organization in testimony he gave to the U.S. Senate Subcommittee on Constitutional Amendments here August 21.

Father Schaller is president and executive director. Mrs. Judith Fink of Pennsylvania, former NRLC corporate secretary, and Mrs. Marjory Mecklenburg, former NRLC chairman, are on the steering committee of the new organization.

The first signs of internal dissent in the NRLC arose in March, when the Catholic Star Herald, diocesan newspaper of Camden, N.J., published a lengthy investigative report in which Mrs. Fink and Mrs.

Mecklenburg objected to what they called "separatist" tendencies among Catholics in the anti-abortion movement.

In a news release an-

nouncing its formation, the ACCL said: "The decision to separate from NRLC and launch a new organization was prompted by a desire to have a vehicle that would

concentrate on state organizations and alternatives to abortion as well as the enactment of an amendment (of the U.S. Constitution)."

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INDIANAPOLIS

Calendar
of Events

SOCIALS

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. 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.; Scenic 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 parish hall, Speedway, 7 p.m. SATURDAY: Knights of Columbus, Council No. 437, 6 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.

SIDING

• STORM WINDOWS

• DOORWAYS

• VENTILATED AWNINGS

• PORCH ENCLOSURES

• ALCOA

• ALUMINUM

• KOOL VENT

• SATISFIED CUSTOMERS

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BEHIND THE NEWS

BY JERRY FILTEAU

WASHINGTON—President Gerald R. Ford's call for leniency and mercy toward draft resisters and deserters seemed to satisfy almost no one who is deeply involved in the amnesty issue.

The three national organizations of Catholic, Jewish and mainline Protestant bodies have all urged some form of amnesty, and spokesmen for all three had some praise for Ford's proposals—but all at least suggested that he did not go far enough.

At the grassroots level it seemed that the President's action was having an effect precisely the opposite of his stated goal of reconciliation, and was creating new publicity for headline views on both sides.

NEWS REPORTS from Canada indicated that few if any of the draft resisters or deserters in exile there would accept anything but universal, unconditional amnesty.

But the Veterans of Foreign Wars (VFW), to whom President Ford first voiced the idea that "if they want to work their way back . . . these young

Americans should have a second chance," voted overwhelmingly in opposition to any form of amnesty the day after the President's speech.

The VFW in turn was reprimanded by Sen. Edward M. Kennedy (D.-Mass.), who told the organization that it was "wrong" and "narrow" in rejecting President Ford's proposal.

Neil G. Knowles, national commander of the Catholic War Veterans of the U.S. (CWV), told NC News he has gotten a number of phone calls from angry CWV members following the President's speech.

"The members were very angry," he said, "They were very, very upset. I

myself cannot see amnesty."

HE SAID that at its 1973 convention the CWV "called for an individual trial of each person," and added: "My own personal conviction is to go along with the VFW position, which is no amnesty."

Among the three major national religious organizations, the National Conference of Catholic Bishops (NCCB) has taken probably the most limited approach to amnesty.

In 1971 and again in 1972 the nation's Catholic bishops urged the government to consider granting alternative service in place of jail to those who were "sincere conscientious objectors" to the Vietnam war. Their primary concern seemed to

be for the selective conscientious objector, the person whose religious tradition said that some wars may be just but that others may be unjust or immoral.

The bishops argued that if a person did not reject all wars but considered the Vietnam war unjust, he could not perform alternative service under American draft laws and was left with the choices of disobeying his conscience, going to jail, or fleeing the country.

The bishops urged offering alternative service in place of jail to sincere conscientious objectors.

But about three months ago Bishop James Rausch, general secretary of

the NCCB, urged that a more general amnesty, unconditional by alternative service, should be considered. He suggested that several years of ostracization and alienation from society have caused draft resisters enough suffering.

FOLLOWING President Ford's proposal at the VFW convention, Bishop Rausch praised the new leader's action as "a constructive step" but again urged "that consideration should be given to unconditional amnesty at least to those who resisted military service because of their conscientious objections."

While the Nixon Administration was maintaining a firm "no amnesty" policy, the move for amnesty among religious leaders seemed to be growing, as more and more national groups and smaller organizations such as priests' councils and Religious orders went on record favoring amnesty.

However, if the VFW vote following President Ford's speech is any indication, the American people as a whole are not following their religious leaders on the amnesty issue.

PRESIDENT'S CALL FOR LENIENCY OPENS OLD WOUNDS

Nagging issue of amnesty

DALE FRANCIS SAYS

Trouble with critics

BY DALE FRANCIS

I read novels but I hesitate to review them. There is a presumption in attempting to sum up in a few words what a novelist has taken hundreds of thousands of words to say. There are some novels that are trash and easily recognized as such. These I don't bother to finish. There are some that are entertaining and these I appreciate. But novels that attempt to say something of importance, these are the ones that make me hesitate.

I remember a long time ago reading a review of Alan Paton's "Cry the Beloved Country." The reviewer was a distinguished poet and he had no kind words for the novel. Since I had read it and did like it, I wondered how it could be that the poet had criticized it so strongly. I finally came to the conclusion that he had read it against the rhythm of Paton's prose.

There are so many reasons that a particular reviewer might not like a novel. He might not be prepared for it. I suppose we have all experienced a time when a novel did not impress us and then we returned to it later and liked it. Or a reviewer may not be willing to accept a novel as it is, wants

the author to have written a different book.

REVIEWS OF non-fiction may be taken seriously when the reviewer is competent in the area discussed. But I think all reviews of significant novels should be taken with a grain of salt, understanding the difficulty of a critic trying to analyze the creative work of another man.

All of this is prelude to my doing what I say you should not take seriously—attempting the review of a serious work of fiction. It is "The Last Western," a huge novel written by Thomas S. Klise, published by Argus Communications, \$8.95. What has led me to review it is the reviews of others. I can't recall any time I've ever seen a novel reviewed in such various ways. It has been ignored for the most part by secular reviewers. Unless I missed it, there was no review in the New York Times.

BUT THOSE WHO have reviewed it have seen it so differently. One critic saw it as an advocacy of revolution. Another saw it as a plea against racism. Some have seen it as an indictment of the Catholic Church.

Some reviewers have said it was a clumsy attempt to tell the Christ story in modern terms. One said it was the most important American novel since "Moby Dick" and others have suggested the effort deserved praise but the novel failed.

The strange thing is that those who reviewed it seem to disagree not just on its merits, but on what it is all about. So it is not strange that I agree with none of the reviews I have read, and that I did not discover in it what others did.

WHAT I FOUND was a beautiful story about a beautiful person. Thomas Klise writes with simplicity about Willie. That is the only name we know. We meet him when he is a little boy, we leave him when he dies. He is part black, part Mexican, part Indian, part Chinese, part Irish. His hair is red, his skin is black-bronze.

One reviewer said Klise's purpose was to pit the Simpleton against modern civilization. I know nothing of Klise's purpose but I did not find Willie a simpleton. He is a simple man, he loves people, he loves God—although he can't understand why God allowed His Son to die on the cross.

The plot is unbelievable but I believed it. I do not like reviews that reveal plot, but all the other reviewers have done it, so I will say Willie becomes the world's greatest baseball pitcher; then a priest, a bishop, a cardinal and finally pope. I told you it was unbelievable, but you can believe it.

IF IN HIS LIFE he comes into contact with businessmen, politicians and churchmen who are corrupt, then others may find this an indictment of society and call for revolution. I did not, for I have no illusion it is not true. What I found was a man of love, confounding hate even when it crushes him.

It is a huge novel but I found it easy to read. Most of all I found it a beautiful story of a man's simple love, told without any of what offends in many modern novels, told with a simplicity that matches the simplicity of Willie. If you read it on my recommendation—and I hope you will—understand you will find what you take with you, so take love.

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EDITORIALS

Sacramental integrity

Official commendations and letters of public praise should be tendered to Msgr. Francis Meehan, pastor of Immaculate Conception parish in Marlboro, Mass., for deferring the baptism of the infant son of an avowed supporter of

• A Guest Editorial •

a pro-abortion candidate for public office.

Clearly the position of Mrs. Carol Morreale, mother of the infant, is in direct opposition to the official teaching of the Catholic Church regarding abortion and the value and sanctity of human life from the beginning. It is important that the theology of the sacrament of Baptism be retained in its full integrity, that is, that Baptism be regarded primarily as the sacrament of entrance into the Christian community. The baptizing priest, therefore, must have some "moral certitude" that the child will truly be brought up in a community of faith in accordance with the teachings of the Church.

Speaking of the profession of faith in the Rite of Infant

Baptism, the Boston Archdiocesan Liturgical Commission said in a statement: "It is the adult faith of the parents and the godparents that is professed—not adults speaking for a child, but adults speaking for themselves. Thus in every baptism of a child, parents and godparents must face squarely where they stand with the faith."

Perhaps this whole event points up the need for us to become more discriminating in regard to whom we admit into the community of Christian faith, and the need to take seriously the words of the ritual, which state that "when the parents are not yet prepared to profess the faith, or to undertake the duty of bringing up their children as Christians, it is for the parish priest . . . to determine the time for the baptism of infants."

—Fr. James R. Bonke

[Father Bonke is associate pastor of St. Christopher Church, Speedway.]



Meeting job crunch

American workers are more likely to greet Labor Day 1974 with apprehension than satisfaction. Almost every prescription for curbing inflation would result in longer lines at the unemployment office. This is especially true of the conservative policies expected to be adopted by the new Ford administration.

Worry over economic decline, both current and anticipated, has become a national preoccupation. Some experts are even predicting another 1930-style Depression. That is a fearful enough prospect. But what no one is talking about is the civil and racial strife that could well be an ugly aftermath of any job crunch.

There are still many injustices to be righted in this country, but by anybody's yardstick the economic opportunities and achievements of blacks and ethnic minorities have improved significantly in the past decade. A black "middle class" has emerged in the marketplace and

ethnic groups are breaking old white collar barriers. For the first time the traditional left-outs are gaining a measure of security and self-assurance. Now all that is threatened by the specter of runaway inflation and a bankrupt economy.

It doesn't stand to reason that a wholesale economic adjustment can be achieved peacefully. Those who have begun to savor the sweetness of a whole loaf will not easily return to grubbing for crumbs. As jobs become scarce, turmoil is likely to multiply. The urban unrest of the mid 1960s may return with a vengeance.

We haven't heard any of the prophets of doom discuss the social and racial ramifications of a darkening economic picture. We can only hope that responsible officials are not insensitive to the potential for mass disruption. And that they realize it is imperative that government do everything possible to protect the hard-won advances of minorities.

Not funny anymore

For some time now police and health officials have been warning about the dramatic increase in adolescent drinking. But not too many people have been taking them seriously.

After all, kids have been sneaking drinks since time immemorial. It is nothing new. Besides, Mom and Dad are relieved that the high comes from booze and not hard drugs. They don't make a fuss.

Now, all of a sudden, it's the morning after and society is nursing a headache of alarming proportions. The tipsy teen-ager isn't funny any more. School authorities report youngsters of 12 and 13 hung over in class. Accidents involving drinking teen-age drivers are on the rise everywhere. So are arrests for teen-age drinking. States which have lowered the legal drinking age report more problems, not less, with under-age drinkers.

The New York Council on Alcoholism states that 60 per

cent of that city's young people between the ages of 12 and 18 use alcohol and that a significant number of them have developed early symptoms of alcoholism. One major hospital in the Manhattan area has instituted a comprehensive alcoholism program for adolescents. Several other hospitals offer rehabilitation services. Alcoholics Anonymous has established six groups in the greater New York area directed exclusively at adolescents.

As with many other diseases, medical authorities agree alcoholism is easier prevented than treated. Youngsters, they say, should be given the hard facts about alcohol—that it is a drug, the oldest one of all, and that its abuse can result in physical damage and personal tragedy. The same authorities agree that parents who wink at adolescent drinking need to have their eyes opened, too.

LETTERS TO THE EDITOR

Paul M. Curtis asks concern for starving

To the Editor:

We read where Bishop Vincent M. Leonard of Pittsburgh called on people to fast and abstain from meat on Fridays, and to contribute the money saved each week to the missions office, which money would be forwarded directly to people

working with the suffering drought victims in Africa. More than \$10,000 has been received by the diocesan missions office. The people were strongly urged to continue their concern for the starving by continued weekly donations.

How many of us have the slightest idea how it feels to starve? And to know that there isn't the slightest hope that there will be any relief? How a mother must die a thousand deaths when she hears little children wimpering for food! If we want to get a

"taste" of it, try doing without food or something to drink for at least two days! And then think "and this could continue."

We are too wasteful in this country and each and every one of us should try not to waste even the smallest particle of food. You see, we could want it some day.

Contributions may be sent to: Catholic Relief Services, 350 Fifth Ave., New York, N. Y., 10001, stating they are for the victims of the African drought.

Paul M. Curtis

Clarksville, Ind.

Reader recalls Belloc's praise of courtesy

To the Editor:

In regard to babies at Mass, there's a pertinent rhyme by Hilaire Belloc:

" . . . It seems to me
That the grace of God
Is in Courtesy."

Courtesy is letting all persons at Mass share in its celebration without distraction, frustration, anger. Adults and children smolder together when small Catholics are unable or unwilling to stay quiet. In one seat, during Mass, some babies and young children are happier at home.

We should provide out-of-saraphot care, or specially planned services, or both, for little disturbers whose parent(s) CANNOT attend Mass without them, or cannot use sitters.

Our complaints are not about the people who need our help; we resent the people who could help themselves. In many cases, father might go to Sunday Mass without the squawking and walkers while mother stays home with them; the next Sunday she goes to Mass for equal participation and father spends equal time caring for the walkers and wigglers and car-key rattlers.

Interpretation of Mass "obligation" is the root of the matter. I believe

many priests would thankfully embrace a loving, courteous compromise. Ask. Ask two or three.

One individual family has only a relatively few problem years; persons at Mass to hear, or to speak, even to pray! endure the problem years without end. Miserere nobis.

Most parents find ways and times to go to church without disturbing the peace. We, too, love active and noisy children, but please, not for Mass. Not until they care with Hilaire that "the grace of God is in Courtesy."

Jane Tillford

Indianapolis

Resents distractions

To the Editor:

Regarding the "Ban the Babies (at Mass) Movement: Let's not ban babies, but please, mothers, let's ban from Mass distracting, uncontrollable children and babies.

I have read with interest, some disgust and some amusement reader comments on this matter. Seeing families together in church, if reasonably behaved, is beautiful. But if one reader's reason is that Mass is the only time the family can get together, then that reader had better review the family schedule. Families need to be together more than just at Mass.

I have always resented children walking in pews, kicking kneelers, crying babies—when they are permitted to continue and are not removed from church by their parents. Now, with having to cope with the changes, trying to follow a confusing paper "booklet, lay commentators, lay ministers, busy-busy ushers, there are distractions enough without crying babies.

Mother, the crying room should not make you feel guilty. It is just a courtesy to those who come to church to pray and worship.

Rita Scherschel

Indianapolis

Priest asks end of embargo

WASHINGTON—The head of the U.S. Catholic Conference's (USCC) Latin America Division has expressed personal support for a lifting of the economic embargo against Cuba.

Father Frederick McGuire said his comments are his personal views and not those of the Latin America Division.

"My own feeling," he said, "is that we have not been successful in our embargo on trade with Cuba, and it is quite evident that many Latin American countries who are not at all

sympathetic to Marxism are anxious that the embargo be lifted," he added.

IN SPEAKING of the plight of political prisoners in Cuban jails, Father McGuire said: "I feel great sympathy for those suffering in Cuba."

But, before making any public and official statement by the USCC on the prisoner situation, he said, "I believe it is necessary to consult with the bishops who are presently in Cuba, in order that we may act in accordance with their wishes."

THE YARDSTICK

Resisting lure of a phony peace

BY MSGR. GEORGE G. HIGGINS

One hundred-thirty-seven million Americans are said to have watched President Nixon on TV when he announced his resignation. When it was over, you could almost hear them sigh collectively, from Maine to California, with a great sense of relief that the nation's most traumatic peacetime crisis was finally ended. I dare say that even President Nixon's most loyal supporters, though disappointed at the outcome, were relieved that the crisis had been resolved and that they would no longer have to endure the almost unbearable strain of waiting, day after day, and in the end, minute by minute, for the other shoe to drop.



Many Americans—including a number of TV commentators whom Mr. Nixon had considered his enemies—were either too emotionally drained or too respectful of the Presidency to come right out and say that evening that they were glad the President, however unwillingly, had passed the torch to Vice-president Ford.

But on the following evening when

LIGHTS ON!

WASHINGTON, D.C.—The word from the Federal Energy Administration here is that Christmas tree lights and other electrically illuminated holiday decorations can be turned on next December.

However, the slogan is "Be tasteful, not wasteful," according to Carol Curtis, a spokesperson for the administration, who added that "we aren't going to repeat last year's request for people to severely cut down on their holiday lighting."

Then President Nixon, during the energy crisis last year, asked the public to "leave at least one string of lights in the box, to eliminate all outdoor lighting, and to light the Christmas tree only when the family was actually looking at it."

the commentators came together on their respective networks to review collectively the events of one of the most hectic and most fateful weeks in the history of the Republic, they had regained their usual composure and said bluntly what they thought about the change of the guard and what they expected from the new Administration.

I WAS IMPRESSED—negatively as well as positively—by a brief colloquy between John Chancellor and David Brinkley at the very end of the NBC's kaleidoscopic review of the week. Brinkley, when asked as a senior NBC pundit what he expected from the Ford Administration, replied that he—and, in his opinion the majority of the American people—would settle for a bit of that "domestic peace and tranquility" which the Constitution promises to give us but seldom does.

He said that we have experienced nothing but tension and dissent—the very opposite of domestic peace and tranquility—during the past 10 or 15 years. As a result, he suggested that the American people are out of breath and desperately longing for a change of pace.

NBC's anchorman John Chancellor nodded assent. They both expressed a desire for a period of "peace and quiet."

It remains to be seen whether President Ford and his new administration can oblige. For my own part, I am not even sure that the President and his White House associates ought to try too hard to do so. Most Americans—indeed, most people anywhere and everywhere in the world—would undoubtedly welcome a bit of peace and quiet. But peace and quiet are illusive goals and likely to escape us if they are consciously pursued as ends in themselves.

THE GOALS I would like to see the Ford Administration pursue are justice and compassion for the poor as the principal victims of inflation, which is our number one domestic problem. If this problem can be solved with justice to all segments of our population, especially to the poor, we can reasonably hope to enjoy a bit of

peace and quiet as a sort of fringe benefit. But if the new administration tries to solve the problem of inflation at the expense of the poor and at the cost of higher rates of unemployment, the hopes and expectations of Messrs. Brinkley and Chancellor are not likely to be fulfilled.

President Ford, from all that we know about him, is a decent man in every respect—a man who puts great stock in honesty, openness and candor. These qualities will stand him and the nation in good stead during this transition period.

I hope and pray, however, that President Ford will also prove to be a man of compassionate concern for the rights of the poor and underprivileged and a committed champion of civil rights for blacks and the Spanish-speaking—two groups in our society who feel, with good reason, that their legitimate interests and concerns were not taken seriously enough by the last administration.

BY INSTINCT, temperament, and experience, President Ford appears to have a particular talent for reconciliation. This, too, will serve him and the nation in good stead in the months that lie ahead. But the word reconciliation, as the Protestant theologian, Jurgen Moltmann, has pointed out, "has . . . become cheap and unreal" and has been misused and betrayed even by "historical Christendom itself."

"False prophets," Moltmann says, "speak of peace and call to peace where there is no peace. They comfort the people in their misfortune, telling them it is not at all so bad. Appeasement is substituted for reconciliation, and religion is misused for the purpose of keeping the poor quiet so that the sufferers will be satisfied with unrighteousness and not protest it too strongly."

This kind of ersatz "reconciliation," which I am sure is abhorrent to President Ford, would produce the very opposite of domestic peace and tranquility. It would bring about no peace and quiet, but a sense of bitterness and frustration which could make the turbulent 1960s and early 1970s look serene and tranquil by comparison.

Greenwood KC elects officers

GREENWOOD, Ind. — Sherman Sheridan is the new Grand Knight of the McGr. Bernard Sheridan Council, Knights of Columbus.

Other recently installed officers include: David Fylfe, Deputy Grand Knight; Thomas Campbell, Chancellor; Joseph Hall, Financial Secretary; Ron Theiss, Recorder; Robert Kratoska, Warden; Dennis Shannon, Treasurer; Steve Fahy, Advocate; Michael Smith, Inside Guard; Joseph Moore and Richard Smith, Outside Guards; Jim Thomas, Vince Fahy and Richard Keenan, Trustees; and James Padgett, Lecturer.

Father John Schoetelkotte is the Council Chaplain.



FROM SUMMER CAMP TO CLASSROOM—Sister Mary Morley, S.P., will be returning to St. Luke's School, Indianapolis, in a few days to resume her post as first grade teacher. She is shown above at Ft. Scott summer camp in Ohio, where she has served for many years as an administrator during the vacation period. The camp is operated by the Cincinnati Archdiocese. (Photo courtesy of the Catholic Telegraph)

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RESPONSIBLE PARENTHOOD

BY WILLIAM E. MAY

In the Pastoral Constitution on the Church in the Modern World the Fathers of Vatican II affirmed that "the question of how many children should be born belongs to the honest judgment of parents."

They continued by saying that in making an honest and responsible judgment on this important question, husbands and wives are to respect the divine law and are to evaluate the methods for regulating births on the grounds both of their



reliability and their harmony with the moral order (par. 87).

The subject of responsible parenthood is one of the greatest importance today. Many who advocate vigorous programs of contraception, including abortion as a "after-conception" form of birth control, argue that "no unwanted baby ought ever to be born." And there is something of truth in this slogan.

Yet it would be more truthfully expressed if it were said that no baby, just as no human being, ought ever to be unwanted. The challenge to men today, and particularly to Christians today, is to create a world in which human beings, including babies, will be wanted. This, I believe, is the

challenge of responsible parenthood.

YET WHERE DO WE begin? It would help first, I believe, if parents or prospective parents would look first to themselves and to their own relationship. They have become one flesh because they want to live together, to share their lives and hopes and fears with one another. They do not know the future and the risks that it holds, but they stand ready to face it because of their love for one another and their knowledge that they are not alone in their struggle, that the living God is with them, ready to strengthen them and comfort them.

The love that they bear for one another and that they can express through sexual intercourse is a love that binds them together and makes them one. It is a love, moreover, that reaches to the future and will provide the climate where new life can take root and grow, where it can find a home.

This new life, in addition, can strengthen the love that they have for one another. They realize, in short, that their acts of sexual intercourse have both a unitive and a procreative dimension and that these two dimensions are meaningfully interrelated. They are linked not simply by human choice but in truth and reality, and this interrelationship between the unitive and procreative dimensions of human sexual intercourse is something that merits recognition and respect.

Nonetheless, there can be serious reasons why parents ought not to have further children or possibly any children of their own. For them to generate new life could indeed be utterly irresponsible, either because of the intolerable burdens that it would put on the mother or the family or the broader society. It is then necessary to evaluate the various means for regulating or preventing conception. In the society in which we live, this judgment is frequently made on the basis of the efficiency and ease of the available alternatives.

WE LIVE IN A society that can truthfully, I think, be described as contraceptive in mentality. The pill, the IUD and other devices have given us a panacea, a way to solve this terribly pressing question quite efficiently and easily; abstaining from sexual intercourse is seen as being both inefficient and, well, stupid. Yet I wonder about this, and I believe that we can quite legitimately raise some questions about the uncritical, unreflective, and irresponsible acceptance of artificial contraceptives as the solution to the problem.

No one has ever died from abstaining from sexual intercourse, nor has a marriage ever died precisely because of this; women have died from taking the pill and marriages have died because husbands and wives have ceased to care, and to care fully, for one another, so that intercourse in marriage becomes an act of rape or seduction.

ALL THIS, I know, does not even begin to come to grips with the question of responsible parenthood. And there are terrible and agonizing problems posed by the abstinence demanded by the "rhythm" method or the "ovulation" method, too, problems that are at times unbearable and seemingly intolerable.

All that these remarks are meant to say is simply that artificial contraception has all too frequently been accepted in an uncritical, unthinking, and irresponsible way.

Dissent has characterized the reception of Paul VI's "Humanae Vitae," a dissent that has rocked the Catholic community and that has undoubtedly reflected deeply felt and widely shared convictions. But Pope Paul did have something very important to tell us, particularly in linking the unitive and procreative dimensions of human sexual intercourse, and we ought to think more deeply about it.



A young woman visits a baby at a Catholic home for unwed mothers in Louisiana. (NC photo by Frank Mehe)

The responsibility of a good parent

BY ANGELA M. SCHREIBER

Outside the wind blew softly through the trees; the sun brought brilliance to the golden church dome; the sound of music touched the senses.

Inside the church John and Emily exchanged forever vows and bands of gold. Arm in arm they walked down the wedding aisle, into life, down the path of time, destined to make their personal history together.

Like young couples everywhere and in every age, their hopes were high and their expectations of marital bliss great. They looked forward to sharing fun, building a house, and in time, having children.

But the road was long and sometimes difficult to travel. It had moments of shining light and it had

—the day
Johnny ran away.

moments of deepest black. It's brightest moment was the day their son was born. A symbol of their love. And time went on.

Gray moments came when little things went wrong—John was late for dinner—Emily was too tired to clean the house. But the gray moments grew and became darker—John stayed at the office late all the time—Emily was busy about finding herself—little John got on her nerves so she stopped listening to his childish prattle. Finally it was pitch black—the day Johnny ran away.

THOUGH JOHN AND Emily were young, their gait was slow, but they began to reach and struggle to find a light along the way. Once more they went together, this time with tarnished bands of gold—would they find their Johnny in the darkness?—or had he gone too far?

All too many people are searching for their "Johnny in the darkness," afraid that he might have gone too far.

Since it's a relatively common problem and proportionately large today than it was 20 years ago, we are forced to ask "Why?" At least some of the answer lies in a lack of knowledge about what marriage entails. A couple being open to new life and loving one another on their wedding day is not enough. They must also have a background that has prepared them for the real world or they probably won't be able to cope. And being a parent brings built-in responsibility.

A lot of our conditioning for life and what we expect comes through today's dress-up media and a life preparation for the best in material things. This is not good grounding for parenthood.

BEING A GOOD parent requires emotional stability, common sense, and the ability to communicate. Without these things, the basic requirements are too hard to fulfill. What are these basics? First of all, selflessness enough to love a child, not resent the time he takes. Discipline is part of healthy growth, but it must be both consistent and kind. And then, there is responsibility. We should give our children more and more responsibility, leading them slowly and patiently until, finally, they are able to go forward without us.

Whenever teaching responsibility comes up, I remember Bruce, a mid-

western university student. I knew him through all four years of his undergraduate studies. Most of the boys came from upper-middle class families and some from wealthy families. But I had always thought of Bruce as one of the very average ones. His wardrobe was adequate but ordinary, and he spent no more than a reasonable amount of money for recreation.

Imagine my surprise when, upon graduation, I met his parents who had arrived by private helicopter. Later that day, they had an elaborate dinner party for their son.

Bruce's toast to his parents went something like this: "To Mom and Dad who gave me a gift that can't be matched—responsibility. There is a gift, not just for today, but for always."

This provocative toast interested everyone—especially those of us in the role of parenthood, so we asked Bruce to tell us about it. He said, "When I was a little boy, Mom and Dad insisted that all of us, and there are eight, carry out certain chores. I had to empty garbage and keep my room clean. Then when I was 15, Dad introduced me to work. So every summer I labored on a construction crew. The money I earned was mine to spend however I wished. But I could no longer expect my parents to buy my clothes or give me spending money."

"IT DIDN'T SEEM so rough till I came here as a freshman. But it was hard to take when I saw my friends receive \$100 weekly checks from home. And I really thought about

A gift that
can't be matched

those summers ahead of me clear through college—hauling bricks, hammering, coming home tired and dirty. I resented it and came to the conclusion that Dad didn't love me. Neither did Mom, or she wouldn't have stood for it.

"But as the year went on, lots of my friends played more and more and flunked out. Then I began to realize what he was teaching me. He had made me partially responsible for my education; he paid the tuition and board, but I certainly couldn't go to school if I had no clothes and the fun I had was up to me too. No, parents couldn't give a son a better gift!"

As the evening progressed, we noticed that Bruce and his parents were often engaged in lively conversation. So, at an opportune moment we told Mr. and Mrs. Thomas that it was so refreshing to see what seemed to be an ideal parent-son relationship.

Mr. Thomas said, "You know, we're very fortunate. Our family communication is good, but I'm not sure why, are you, Fran?" His wife paused a moment, then smiled and said, "Bill, I think it's because you and I never stopped talking to each other. And we've always talked to them, too."

That evening has given me food for thought over the years. Children who have been taught responsibility, have a stable home life, and are loved are apt to turn into responsible parents themselves.

These usually aren't the Johnnys who might have gone "too far."

Single-parent family needs understanding

BY GERARD A. POTTEBAUM

Day care, apartment living, and single parents are central to any discussion about responsible parenthood today.

An increasing number of children are growing up in single-parent families. The parent is either divorced, separated, widowed, or was never married.

Many of these people live in apartment communities. There they avoid having to keep a yard trim in summer, or having to clear a driveway of snow in winter, or having to attend to the year-round details of home ownership.

Usually they have to hold down a job. This means either finding someone to babysit, or putting the children in a day-care center. In either case, a major portion of their salary goes to someone else in the business of raising children.

The effects remain to be seen upon children who live with part-time parents—be they from single-parent or two-parent families. Whatever the effects, the number of children in centers is apt to continue to grow. Some experts predict that at least 5.3 million mothers with children under the age of five will be holding jobs by 1980. Some six million children under age six now have working mothers.

PART-TIME PARENTHOOD is supported indirectly when the government provides more tax breaks by allowing certain child-care cost to be deducted. If both parents work full-time, or if a single parent works full-time, and accumulated income is \$18,000 per year or less, they can deduct up to \$200 per month for one child, \$300 per month for two children, and \$400 per month for three or more children. If such families make over \$18,000 they can deduct a lesser per cent, but still a substantial amount.

Another force behind part-time parenting comes from apartment owners who sell child-care services to bait working parents. Such promotion helps to collect into one place a large per cent of single parents or working couples who have children.

Few single parents frequent parish functions, nor are they apt to find an organization of unwed mothers and fathers very inviting if a parish were to try that unlikely route. So the Church community will need to go out to meet with these parents on their terms, and under their living circumstances.

THE OBJECTIVE of such an outreach is not to pass judgment, nor to promote church morals which have obviously been violated by people who have children out of wedlock. The task is to avoid standing above while suffering with these people as they work the best they can with what they've got.

Consider the situation, for instance, where you've worked all day. You're tired. You seek quiet rest. You face a child (or more) demanding your attention. Under these conditions it's tough to be a sensitive, responsive, and responsible parent... even when you have a spouse, much less alone.

The Church community can undermine some of its best intentions by working with only the parish structure as the model for building Christian community. Other gatherings of people such as those found in apartment communities need to be developed with as much dedication of human concern and material resources.

FROM WITHIN THE struggles of such communities, we can expect to find new depths and expressions of God's grace at work among his people. We can also expect to discover from within the experience of these communities what is central to the parish community: liturgical action which makes tangible the movement of God's Spirit among his people. Such action cannot be imported, nor imposed. It must grow from out of the relationships developed among the people in these communities.

Drawing people out of these natural gatherings in order to sustain only the parish model of community tends to make of these people simply church-goers rather than community builders, part-time members in God's family. But as every faithful person knows, God is not a part-time parent. He has only full-time children. And the local parish is not His day-care center.

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Confessor must fill role of a 'learned, merciful physician'

BY FR. PAUL F. PALMER, S.J.

Artificial contraception or birth control is still an agonizing problem for many Catholic couples who feel unable to exercise responsible parenthood by opening their love to new life.

It is not my purpose to resolve the problem for those who are troubled in conscience. Only a priest-confessor can effectively do this in the context of a sacrament in which the Holy Spirit is present and operative with His grace. I can only comment on the qualities needed by a "good" confessor in handling the problem.

Back in the third century, Origen, the most learned and compassionate man of his time, told his people: "Search out diligently the one to whom you ought to confess your sin. First approve the physician to whom you should manifest the cause of your trouble, one who knows how to be weak with the weak, to weep with one who weeps, who has learned the art of sympathy and compassion. If in short he shall say anything and has proved himself a learned and merciful physician; if he shall give any advice, you will act upon it and follow it."

ORIGEN WAS A learned man, schooled in the Christian way of life which was "foolishness" to the pagan philosophers of his day, but the only wisdom that could set men free, the truth which alone could truly liberate men's conscience. Origen has been called a "man of the Church," loyal at all times to the teaching of Christ as interpreted by the Church.

A "learned physician" will not tell his penitent that the teaching Church is wrong in condemning artificial contraception as an evil, as a disorder. On this point the bishops of the Catholic world agree with Paul VI that contraception can never be recognized as a good, no matter how good the purpose in practicing it. Like killing, even in self defense, the act of closing love to life can never be regarded as a good. The end can never justify nor canonize the means.

There is not the same agreement on the gravity of the evil or disorder in particular cases. Here, the "learned" physician must apply the "traditional wisdom" of the Church's best moral theologians.

The priest, according to Origen, must be a "merciful physician." The quality of that mercy will never be so strained as to discourage the penitent

from returning to the sacraments. On this point there is complete agreement between Paul VI and the bishops of the Catholic world.

IN HIS ENCYCLICAL, *Humanae Vitae* (Of Human Life), Paul VI says of those still struggling with the problem: "And if sin should still keep its hold over them, let them not be discouraged, but rather have recourse with humble perseverance to the mercy of God, which is poured forth in the sacrament of Penance."

The American Bishops in their pastoral on Human Life in our Day (1968), without denying the "objective evil of artificial contraception," urge "those who have resorted to artificial contraception never to lose heart but to continue to take full advantage of the strength which comes from the Sacrament of Penance and the grace, healing and peace in the Eucharist. May we all be mindful of the invitation of Jesus: 'The man who comes to me I will never turn away' (Jn. 6:37)."

Laws of growth
in goodness

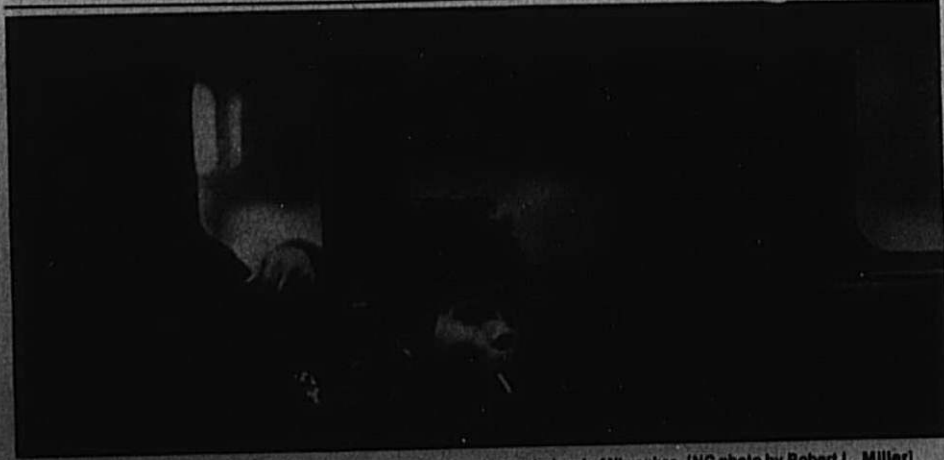
The Italian bishops in their own pastoral response regard the encyclical as the "courageous expression of what is the ideal," but they exhort the faithful not to be disheartened because of possible failure. "The Church, whose task it is to declare goodness in the totality of its perfection, is not unaware that there are laws of growth in goodness, and that at times one passes through stages still imperfect, although with the aim of loyally overcoming them in a constant effort towards the ideal."

A "MERCIFUL PHYSICIAN" without compromising the Christian ideal will not "quench the burning flax," nor discourage the weak by imposing "insuperable burdens." With the grace of the sacrament he will fan the dying spark of "good will" into a flame that will lighten the burden, and bring light to those who are confused and troubled in conscience.

Openness of the marital embrace to love and life must of necessity be the ideal of Christian marriage as a graced covenant of love and fidelity. The ideal is based not so much on the law of nature as on the "law of the Gospel," which illumines nature's law. Not only is this ideal consonant with nature, but the "constant effort towards the ideal" has been made possible by the grace of Christ which, as the Council of Trent teaches, "perfects natural love... and sanctifies the husband and the wife."

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An independent looking young man peers from a bus window in Milwaukee. (NC photo by Robert L. Miller)

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QUESTION BOX

BY MSGR. R. T. BOSLER

Q. I am a Protestant who read your explanation that tradition is necessary for an understanding of the Bible. We Protestants believe that the Bible is its own interpreter. We, too, need help from scholars who help us understand the Scriptures by supplying background information of Biblical times and with their great familiarity with the whole Bible point out how to use one text of Scripture to elucidate others. For us the Bible is its own authority. We need no Tradition. Isn't this where Protestants and Catholics basically differ?



A. At one time, I suppose, your understanding of the differences would have been correct. The classic Protestant stand was "Sola Scriptura" ("Scripture Alone"), and Catholics thought of Tradition as a separate source containing revealed truth not found in Scripture. Today the major Protestant Churches are placing great stress upon the importance of Tradition and Catholics describe Tradition as the living, growing interpretation of Scripture by the Church. Both sides admit that Tradition came first and that the early Church, with the help of the Spirit, composed the New Testament as a norm by which all future growth and development should be measured.

To show what I mean I shall quote from a statement of belief agreed upon by a group of major U.S. Protestant Churches seeking a plan of union. The United Methodists, the Presbyterians,

the Episcopalians, the Disciples of Christ are some of the nine denominations which have joined together to form "Consultation on Church Union" ("COCU"). Here are the pertinent words: "The united church recognizes that there is a historic Christian Tradition. By Tradition (with a capital 'T') we understand the whole life of the church insofar as it is guided and nourished by the Holy Spirit. In the church Scripture and

Tradition are found together. They are related in at least three ways. (1) Scripture is itself included in the Tradition. Christian Tradition antedated the formation of the New Testament. The New Testament canon appears not as separate from or opposed to Christian Tradition but rather an expression of it. (2) Scripture is interpreted in the light of the Tradition. The church, however, does not set itself above Scripture, but the

church reads and listens to it as a community of faith. (3) Scripture is the supreme guardian, expression and corrector of Tradition."

This is close to what we as Catholics teach today in the Constitution on Revelation of Vatican Council II, though we would say the Church is the guardian of Scripture and that the pope and bishops with the help of the Spirit have an essential part to play in how Tradition is corrected by Scripture.

the formal teaching of the Church on matters of faith and morals. In fact, it is often read as a form of approval of the contents by the authority who grants the Imprimatur.

"The problem is illustrated by a conversation which I had with a bishop regarding publication of a small work by a highly-respected theologian. The bishop stated that he personally differed with the theologian's approach to one question, though the bishop admitted that the argument of the manuscript was certainly within the range of acceptable theological opinion. He refused to give the Imprimatur because he didn't want to suggest that he agreed with the theologian's approach. Thus you had a conflict between the right of the theologian to publish what was accepted as debatable-but-acceptable theory and the desire of the bishop to avoid apparent endorsement of a theory which he did not accept.

"Over the years, these difficulties have become fairly frequent. In the second year of the existence of the U.S. Catholic Conference, the American Bishops voted overwhelmingly to recommend that the revision of Canon Law limit the im-

primatur to just four categories of publications. In general, these were the books used officially in the liturgy and in official catechetics.

"In our own situation, the recurring problems and embarrassments which have arisen prompted our local ordinary to suggest that for the time being, until the ambiguity is resolved in a revision of canon law, we would do just as well to avoid the Imprimatur. It was a decision with which we heartily agreed."

It is my own personal opinion that to require an Imprimatur for any books other than translations of the Scriptures and liturgical and catechetical texts is contrary to the spirit of Vatican Council II, which proclaims in the Constitution of the Church in the Modern World that "all the faithful, clerical and lay, possess a lawful freedom of inquiry and of thought, and the freedom to express their minds humbly and courageously about those matters in which they enjoy competence." And since the revision of church law appears to be a long way off, I agree with the growing practice of eliminating the "Imprimatur."

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Santa Cruz to St. Pat's

(Continued from Page 1)
vibrant local Church which will furnish its own clergy."

He believes that married laymen may be the key to self-sufficiency. Elected by their villages, many Catholic laymen are participating in programs which prepare them to teach, evangelize, and assist at Church services.

"They are called 'little priests.' They will be the leaders of the Church tomorrow," Father Hay said.

They may, as well, in Father Hay's view, be the bridge to a married clergy. "Celibacy doesn't have the same value in South America that it has in the United States and Europe," he said. "In the Latin culture, manhood is manifested by children. A tremendous value is placed on children. And there is a closeness of family that we don't have here."

In addition, Father Hay noted, many priests continue to live with their families, often helping to support

younger brothers and sisters.

THE FOREMOST NEED of the Bolivian Church is evangelization, Father Hay said.

"It's like New Testament time all over again. We have to provide the good news. Celebrating the sacraments without teaching results in formalism."

"While the people there have traditional ties to the Church and they remain attracted to it, they lack a living, feeling sense of faith. That has to be provided them."

Father Hay has spent more than two thirds of his clerical life in South America. He was ordained in 1964 and left for the Santa Cruz diocese in 1967. He returns now with an abiding affection for the Latin culture, a fluency in Spanish, with a desire "to teach others what the Bolivians taught me."

He will reside at St. Patrick's, Indianapolis, and, after the harvest season is over, will be spending a good deal of time at the Hispano-American Center on East North St. —B.H.A.

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CYO NOTES

CYO Director Father Donald Schneider and Executive Director Bill Kuntz will be guests on the Indianapolis Parks Department television show, "Recreation is" this Saturday, August 31, at 11:30 a.m. on Channel 4.

Clothing articles lost at CYO Camps Christina and Rancho Framasa can be claimed at the CYO office, 1502 West 16th St.

The kickball coaches' meeting is scheduled for Wednesday, Sept. 4, at 7:30 p.m. in the CYO office.

The meeting of football officials has been changed to Tuesday, September 10, at 7:30 p.m. in the CYO office. Anyone interested in officiating should contact Bill Kuntz, Denny Southerland or Harry Caskey.



VOCAL WINNERS—CYO Talent Show Vocal Division winners were, left to right: Tom Yost, Sellersburg, second; Jane Scheldler, Greensburg, third; and Regina and Kathy Navarra, Greensburg, first.



VARIETY WINNERS—Top winners in the Variety Division of the recent CYO Talent Show, are, front row, left to right: Cathy Davis, Jenny Parrish and Terri Hallam, St. Patrick,

second place; back row, Donna Lannan, St. Barnabas, third; and Phil Kern and Dan Carrier, St. Michael, first.



INSTRUMENTAL WINNERS—Instrumental Division winners in the Talent Show were, left to right: Michael Doherty, St. Michael, third; Doris and Delores Stewart, Holy Name, second; and Mark Roland, St. Monica, first.



NATIVITY SOFTBALL CHAMPS—The Nativity Men's Softball Team captured the 1974 Summer League crown this past season. The champions are, front row left to right: J. Withem (Coach); B. Faehr; P. Spencer; J. Turk; and D. Jamagin; back row, left to right: G. Beckman; R.

Forthoefer; N. Jamagin; C. Blammer; B. Schoentrup; J. Corsaro. Not present: T. Jamagin; H. Kuhn; T. Rusler. Teams interested in joining the Over-30 Slo-Pitch League next season are asked to contact Jim Withem at 359-5636.

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Vatican urges UN forget numbers

(Continued from Page 1)

order" and overstressing birth-control programs, Bishop Gagnon said, the conference working documents also failed to consider the place of love, happiness and joy in raising children.

The bishop also advised delegates to consider what effect population control recommendations based only on socio-economic factors would have on youth who are "weary of a certain ideal of security, of

spiritless modernization."

IN HIS FINAL remarks, the bishop stated that references to contraception and legalized abortion in the major document under review by the conference were not acceptable to the Vatican delegation. The Church, he said, is "aware of the need to reaffirm her teaching without ambiguity" on these matters.

In a press conference preceding the Vatican

speech, Bishop Gagnon and other Vatican delegates maintained there has been no change in the Church's position on contraception and abortion.

In the Tribune, another section of the population conference in which representatives of non-governmental organizations

from all parts of the world have formed a loose coalition that plans no significant collective action unless confronted with a major attack on the Church's population stance.

Pro-life groups from all over the world—the largest of which seems to be the U.S. Coalition for Life with about a dozen members present—are also forming ranks and do plan some concerted action.

Jamboree Festival to be replaced

The festival traditionally accompanying the annual CYO Football Jamboree will not be held this year, the CYO Office announced this week.

In place of the festival phase of the program, the St. John Bosco Guild will sponsor special awards to be given away at the Jamboree, which will be held at the CYO Stadium on Sunday, September 8.

Proceeds from the sale of the tickets will go to the support of CYO facilities, according to Mrs. Lou Ann Steinmetz, Guild president.

Awards to be given away to lucky winners include a tandem bicycle, a boys' or girls' 10-speed bicycle, and five official CYO footballs.

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VIEWING WITH ARNOLD

'Tamarind Seed' falls short

BY JAMES W. ARNOLD

"The Tamarind Seed," as an old-fashioned romantic spy film, requires considerable mental re-gearing, meshing and tuning for viewers in the post-James Bond era. It substitutes some literacy, class and

taste for the normal diet of sex, chase and mayhem, and while there may be few complaints on that score, it never really meets the elegant standards it sets for itself.

Essentially this is the story of the wary, twice-burned widow, resisting the

amorous advances of the new lover she doesn't quite trust—a situation that obviously can end either sadly or happily. The trick of this film, and it's a bit too tricky, is to keep you guessing long after the basic issue of trust is settled about mid-way in the proceedings.

Russian agent who could be trying to defect. They meet in the Caribbean, and during their romantic strolls in dozens of dreamy locales, they talk endlessly of moral issues—faith, innocence, truth. Julie is the intuitive, if careful believer, Omar the disillusioned cynic who credits only expediency. If character is destiny, that should be the key to the rest of the movie. But it doesn't turn out that way, so the talk is only a red herring.

All this is mixed in, rather

clumsily by director Blake Edwards ("Darling Lili"), with intrigue back at the embassies in Paris, where Oscar Homolka (for the Russians) and Anthony Quayle (for the British) are still playing the Cold War game. Dan O'Herlihy is somewhere in the middle, as a diplomat of uncertain politics and sexual inclination, and there are various suspicious wives and aides adding to the general chaos of who-is-who, who-is-lying, and who is true-blue and/or true-red.

EDWARDS underplays action throughout, so that when it happens (a bloody attack on a beach cabana in Barbados), it is jarringly effective. The same cannot be said for the romance, which is much too genteel. The pattern of Sharif pitching and Andrews trying not to catch seems interminable, and indeed Julie



seems to play the whole film as if she were encased in Saran Wrap. One cannot imagine why Sharif is attracted to her (if he is). The unfair thing is that Ms. Andrews normally has enough personality to serve as a kind of one-woman answer to the energy crisis. "Seed" is okay, but it compares unfavorably to Julie's previous experience with Cold War defectors (Hitchcock's "Torn Curtain," with Paul Newman). It does have handsome photography by Freddie Young ("Dr. Zhivago"), and predictably gorgeous music by John Barry ("You Only Live Twice"). (Rating: A-3—unobjectionable for adults)

The week's TV network films

GOODBYE, COLUMBUS

(1969) (ABC, Sunday, Sept. 1): A more shallow but still interesting version of Philip Roth's well-known short novel, in which a gentle Jewish idealist (Richard Benjamin) attempts to free a golden princess (Ali MacGraw) from her castle of affluence. The film is winningly on-target in analyzing the value-conflict between generations and in frankly devastating the materialism of some newly rich Jews. The movie abounds with sex, some necessary and some not, but little of either will appear on

TV. Satisfactory for mature viewers.

CLARENCE DARROW (NBC, Wednesday, Sept. 4): The tribute to the great defense lawyer, as performed on Broadway by Henry Fonda.

VILLAIN (1971) (CBS, Thursday, Sept. 5): This Richard Burton flick may take the all-time prize for the bum as hero, in this case a homosexual sadist and gangster leader, whose cruelties must be waded through for two hours en route to his comeuppance. Not recommended.

Remember them in your prayers

CANNELTON
AUSTIN PAYNE, 53, St. Michael's, August 28. Brother of Hubert and Ivo, both of Tell City; Mrs. Mary Lee Jackson of Flat Rock, Ala.; Mrs. Hester Phelps of Hawesville, Ky.; and Mrs. Clara McDaniel of Cannelton.

CHARLESTOWN
JAMES CLARENCE BARD, 45, St. Michael's, August 28. Father of Theresa, Katherine, and Katrina, all of Jeffersonville; son of Mary C. Bard of Olisco.

CONNERSVILLE
MAE E. ADAMS, 80, St. Gabriel's, August 27. Mother of Mrs. William Weaver of Connorsville; sister of Albert E. Jackson of Union County.

INDIANAPOLIS
GENEVIEVE L. SCHELL, 79, Immaculate Heart, August 24. Sister of Helen Schell.

MARY J. MCATEE, 94, St. Joan of Arc, August 26. Mother of Mrs. Marvin Haley, Mrs. Leo Shay, Mrs. Norman Brinker, Mrs. Paul Sheehan, Mrs. Charles Bange, Martha, William and Silson E. McAttee; sister of Mrs. Raymond Miller, Mrs. Mamie Montgomery, Watt, Clement and Edward O'Bryan.

JEFFERSONVILLE
ETHEL ZOLLMAN, 74, St. Augustine's, August 24. Mother of John D. of Jeffersonville.

NEW ALBANY
CLARENCE E. ZIPP, 60, St. Mary's, August 19. Husband of Kathleen; father of William of Clarksville, and Robert of New Albany; son of Corinne Zipp of New Albany.

TELL CITY
MARGARET RECKELHOFF, 82, St. Paul, August 27. Mother of Leonard and Hugo Reckelhoff; Catherine Mitchell and Aurelia Sabelhaus, all of Tell City; sister of Mary Schreiner of Ferdinand.

Slate festival

BLOOMINGTON, Ind. — A wide variety of entertainment will be offered at St. Charles Parish Festival on Sunday, Sept. 8. The affair will be held on the grounds from noon until 8 p.m. One of the features of the festival will be an "Old Country Store."

Urges schools to give fill-in on Watergate

WORCESTER, Mass. — A Catholic newspaper here suggested editorially that "every school system in the nation" set aside some time during the beginning of the school year in September to explain what happened in this nation concerning the "Watergate" situation.

Commenting on "the dark chapter of our history generally titled 'Watergate,'" an editorial in the August 16 edition of the Catholic Free Press said educators should take it upon themselves to detail what actually went on "between the Executive branch, the Congress, the Supreme Court, the people, the press during these months."

"SELDOM, if ever, in our history," the Worcester diocesan weekly said, "have the various forces that make up our society been so dramatically distinguishable and identifiable. The opportunity the events present should be seized by all educators to reassure each American of the strength of his constitutional government."

The suggestion that the nation's schoolchildren be educated weekly said, "have the various forces that make up our society been so dramatically distinguishable and identifiable. The opportunity the events present should be seized by all educators to reassure each American of the strength of his constitutional government."

"FOR OUR PART," the editorial said, "we are as convinced as ever that the Constitution should run its course—a Constitution which provides not only for the procedure of impeachment of a federal official, but also for adjudication of offenses in the name of justice for all."

The editorial added: "Whatever course is now followed, however, it should be toward the end of maintaining the integrity of

the Constitution which, in these past many months, has proved its viability. The lessons of these months should be learned well."

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