

Charity announces 36 shifts in clergy



VOL. VIII, NO. 34 INDIANAPOLIS, INDIANA, MAY 24, 1968

Three Archdiocesan priests have resigned their pastorates, the Chancery Office announced this week. A total of 36 clergy appointments were revealed, including the first assignments of three newly-ordained priests.

Very Rev. Meinrad Rouck, V.F., pastor of St. Mary's parish, Mitchell, and dean of the Bedford Deanery, has resigned both positions. He is 81 and has served as pastor there since 1950. Father Anthony McLoughlin, pastor of Assumption parish, Indianapolis, has resigned because of ill health. He has served as Assumption pastor since 1961.

Two Franklin County pastors are exchanging pastorates. Very Rev. George B. Saum, V.F., pastor of St. Michael's parish, Brookville, and dean of the Lawrenceburg Deanery, has resigned at Brookville to become pastor of St. Peter's parish in rural Franklin County.

NEW PASTOR at Brookville will be Father Louis Schumacher, pastor the past six years at St. Peter's. Father Saum, Brookville pastor since 1945, will retain his position as Lawrenceburg dean.

The Chancery also announced the appointment of Father Lawrence Weinzapfel, pastor of St. Vincent de Paul parish, Bedford, as the new Bedford Dean.

Named to succeed Father McLoughlin at Assumption parish was Msgr. Francis J. Reine, former president of Marian College. Msgr. Reine served as Marian's president 14 years prior to his retirement there several months ago.

Father Paul Landwerlen, assistant pastor of St. Ambrose parish, Seymour, was appointed pastor of St. Mary's parish, Mitchell, to succeed Father Rouck. Father Landwerlen was also named administrator of Christ the King parish, Paoli. The Paoli parish has been previously attached to the pastor of Our Lady of the Springs parish, French Lick.

St. Agnes parish, Nashville, will receive a new administrator. Father James Doherty, a Latin School faculty member who has served the Brown County parish the past year, has been granted a leave of absence for graduate studies. He will be succeeded at Nashville by Father Laurence Lynch, who also serves as full-time instructor at the Latin School.

NEW ASSIGNMENTS were also announced for 27 assistant pastors and high school instructors. The list includes:

Father Randolph Marshall, from St. Luke's, Indianapolis, to St. Andrew's parish, Indianapolis.

Father Peter A. Scanlan, newly ordained, to St. Luke's parish, Indianapolis, and high school instructor.

Father John Ryan, from Immaculate Heart of Mary parish, Indianapolis, to St. Catherine's parish, Indianapolis, and high school instructor.

Father Thomas Breidenbach, from St. Catherine's parish, Indianapolis, to Little Flower parish, Indianapolis, and high school instructor.

Father Robert Borchertmeyer, from Little Flower parish, Indianapolis, to Our Lady of Perpetual Help parish, New Albany.



NURSES TO BE GRADUATED MAY 26—Commencement exercises for 57 student nurses of St. Vincent's School of Nursing, Indianapolis, will take place at 3 p.m. Sunday, May 26, in SS. Peter and Paul Cathedral. Coadjutor Archbishop George J. Biskup will preside and confer the diplomas. Commencement speaker will be Msgr. Raymond T. Bosler, pastor of Little Flower parish and editor of The Criterion. Shown above, from left, are senior class officers: Tibby Mahoney, of Indianapolis, president; Barbara Snapp, of Kendallville, vice-president; Bobbi Foote, of Muncie, secretary; and Karel Holtzleiter, of Anderson, treasurer. The class will be honored by Sister Carlos, D.C., administrator of St. Vincent's Hospital, at a brunch at Stouffer's Inn.



EDUCATION STUDY DATA IS PROCESSED—Father George Elford, director of the tri-diocese Catholic Education Study, is shown above with Peter J. Cislak, manager of electronic data processing at Reilly Tar and Chemical Co., Inc., Indianapolis, as they begin checking results of the education questionnaire on the computer. Initial information provided the number and types of people who answered the questionnaire. The number of respondents per parish will shortly be available. Full reports will be published in September for the Indianapolis, Evansville and Louisville dioceses, with copies available to individual parishes. Meetings are planned in June for each diocesan planning commission to preview the educational data.

522 SUBMIT REPORTS

Diversity is feature of parish financing

By BERNICE O'CONNOR

Tithing, bingo, budgets and socials: in no area does Catholic parish procedure differ as it differs in the financial area.

A preliminary report on the financial practices and attitudes of 522 pastors and parish councilors in the Indianapolis Archdiocese and the Evansville diocese was released this week by Father George Elford, director of the Catholic Education Study. The report is based on replies to a 37-item questionnaire in which pastors and councilors were asked to check the financial practices employed by the parish and to venture opinions on certain practices whether employed or not.

Parish Social Events
Seventy-two percent of the parishes responding do not depend on social functions for fund-raising. Twenty percent describe the annual festival as an important means of fund-raising. Only 16 per cent indicated any involvement with bingo, while 71

per cent were opposed to it as a means of support. In general, the plea to "bring bingo out of the super markets and back into the churches where it belongs" promises to go unheeded.

Tithing
The questionnaire described tithing as (a) involving the curtailment of all other forms of fund-raising, and (b) involving a definite percentage of the parishioner's gross income. Sixty percent of the parishes claimed to be on some sort of tithing program and an equal number favored tithing. Only 40 per cent of the tithing parishes use up-to-date material describing the tithing program, while only nine percent reported follow-up calls to acquaint new parishioners with the program. About 40 percent claim to have used professional help in setting up a tithing system. Only 20 per cent of parishes without grade schools are involved with tithing.

Lay Participation
Two-thirds of the respondents strongly favor a parish council being involved in budget development, but only 15 per cent gave evidence of this practice. Forty-seven percent claimed substantial assistance of laymen in financial planning, and three-fourths favored such assistance. Parishes in the Evansville diocese reported more lay participation than Archdiocesan parishes.

Budgeting
One reason why few parish councils are involved with budgeting is that very little budgeting takes place in the ordinary parish. Budgeting is absent in parishes without schools, and is done in only 15 per cent of all other parishes in the two dioceses. However, 47 per cent favor some form of annual "pledge" by parishioners and two-thirds favor budget development by parish councils.

Financial Communication with Parishioners
About one-half of the parishes use the pulpit on Sunday to discuss financial problems. This practice is favored by about two-

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Indianapolis man will be ordained

Father William Hubbs, from Our Lady of Perpetual Help parish, New Albany, to St. Monica's parish, Indianapolis.

Father John Luerman, from St. Monica's parish, Indianapolis, to Holy Family parish, New Albany.

Father Edmund Banet, from Holy Family parish, New Albany, to St. Joseph's parish, Corydon, and missions.

Father Edwin Soergel, from Little Flower parish, Indianapolis, to Immaculate Heart of Mary parish, Indianapolis, and high school instructor.

Father Robert Drewes, from St. Mary's and St. Michael's parishes, Madison, to St. Margaret Mary parish, Terre Haute, and full-time high school instructor.

Father Joseph McNally, from St. Margaret Mary parish, Terre Haute, to student director of Our Lady of Providence High School, Clarksville, and assistant pastor of St. Paul's parish, Sellersburg.

Father Richard Lawler, from student director of Our Lady of Providence High School, Clarksville, and assistant pastor of St. Paul's parish, Sellersburg, to St. Michael's and St. Mary's parishes, Madison, and high school instructor.

Father Edward Kirsch, from Holy Trinity parish, Indianapolis, to St. Matthew's parish, Indianapolis, and Ladywood High School instructor.

Father John Meeks, from St. Matthew's parish, Indianapolis, to Holy Trinity parish, Indianapolis.

Father John O'Brien, from St. Mary's parish, New Albany, to St. Patrick's parish, Terre Haute.

Father Joseph Sheets, from St. Patrick's parish, Terre Haute, to SS. Peter and Paul (Continued on page 7)

Indianapolis man will be ordained

MARYKNOLL, N.Y. — An Indianapolis man will help the Maryknoll Fathers celebrate the 50th anniversary of the first foreign mission departure during ceremonies here June 9.

Albert J. Stumph, the son of Mr. and Mrs. Edward Stumph of St. Barnabas parish, Indianapolis, will be ordained to the priesthood at the Maryknoll Seminary here June 9. The following day he will receive his mission cross along with his assignment to Hong Kong from the Maryknoll superior-general, Very Rev. John J. McCormack.

THE ORDINAND will celebrate his First Solemn Mass in St. Mark's Church, Indianapolis, at 3 p.m. Sunday, June 16. Celebrating the Mass will be Msgr. Leo Schafer, V.F., Father John Sciarra and other attending priests. Assisting will be Rev. Mr. Donald Haake and Thomas Stumph, a brother.

Father Robert Kitchin, prin-



REV. ALBERT J. STUMPH
Rev. of Chartrand High School, will give the homily. Stumph entered Maryknoll in 1955 and was graduated from the society's junior seminary in (Continued on page 6)

Indiana KC backs plans of bishops

SOUTH BEND—The Indiana Knights of Columbus initiated a four-point program backing the establishment of the Indiana Newman Foundation at their 67th annual meeting here.

The Indiana Catholic Conference went on record at its recent state meeting to back such a Newman Foundation proposal.

Arthur V. Phillon, Mishawaka, was elected state deputy of the Knights, succeeding Robert S. Selvaigi of Gary. Other officers elected included Lawrence P. McFadden; Jeffersonville, secretary; Joseph Krueyer, South Bend, treasurer; Richard B. Scheiber, Huntington, advocate; and Louis Wanstrath, Batesville, warden.

THE PROGRAM supporting the establishment of the Indiana Newman Foundation endorsed the organization as a means to assist the bishops of Indiana in meeting their responsibilities for the Catholic education and formation of Catholic young people; encouraged local councils to develop programs aimed at alerting the Church in Indiana to the urgent needs of Catholic students on non-Catholic campuses in the state; encouraged local councils to sponsor activities designed to raise funds for the benefit of such students and to channel these funds through the state council to the Newman Foundation; and urged establishment within the state council of a committee to help the bishops of Indiana to meet the Church's responsibility on the secular campus.

Other resolutions adopted by the convention pledged the commitment of the Knights to eradicating the effects of racist attitudes in our society and endorsed the racial equality pro-

Explains Church stand on birth control issue

LONDON—People and clergy alike are desperately awaiting the promised papal statement on contraception, Cardinal John

Heenan of Westminster declared in a statement published (May 18) in all Catholic papers in this country.

The reluctance by the bishops to take the initiative themselves does not mean they lack compassion, the cardinal said.

"Until the Pope gives the promised guidance most bishops will continue to act with restraint," the cardinal said. "Every day their task becomes more difficult."

"The Pope has said that the doctrine of the Church is not in doubt. This does little to console the millions of Catholics who believe that, although the teaching of Pius XI and Pius XII still holds the field, a new interpretation is bound eventually to be approved by the Holy See.

"If, indeed, the old principles (Continued on page 7)



AT ORDINATION CEREMONIES—Archbishop Schulte presided over the ordination of three new priests and eight deacons during impressive ceremonies held last Sunday morning in Holy Rosary Church, Indianapolis. The new priests are:



Father Peter A. Scanlan, Father Thomas Amsden and Father Edward Johnson, all of Indianapolis. The three are shown prostrate in the first photo above as the congregation sang the litany of the saints. In the second photo, Father Johnson



is seen washing the holy oils from his hands in the sacristy after the ceremonial wrapping with cloth. The entire group of ordinands is shown in the third photo after receiving their sacramental stoles and vestments from Archbishop Schulte.



The Archbishop is shown in the last photo imposing his hands on Father Scanlan, the actual conferral of the priesthood. A score of priests present in turn extended their hands over the newly-ordained, signifying the unity of the priesthood.

MEET CLARA HENNING

The nun of the future?

WASHINGTON — Sister Clara Maria Henning, attorney at law.

In a few years that title will belong to a new-style Catholic nun working here, or perhaps in New York or another large city in the offices of a corporation law firm.

Taxing as a corporation lawyer's work may be, the nun will have an equally demanding job in the local chancery office. There she will serve on the diocesan tribunal, an expert in the canon law of the Church.

In her spare time, she will join the ranks of Church "activists," clerics and lay persons who busily promote the grass-roots changes which have found rich soil in a Church revamped by the Second Vatican Council.

These are the remarkable goals, at least, of an attractive young woman who has become the first female student in the

history of the school of canon law at the Catholic University of America here. But then, a number of things about Clara Henning are remarkable, including her status as a Sister.

SHE BELONGS to no religious community. Her vows were taken privately in a church, then recorded and presented to officials of the New York archdiocese, which accepted them. She dresses not in the semi-modern style of some "adapting" nuns, but in the contemporary apparel of a young woman, which she wears to advantage. She leads a rigorous prayer life, including daily recitation of the Divine Office, but also—as far as a busy schedule permits—the full social life which might be expected of any 26-year-old girl at the university. Sister Clara, in few words, is something else.

She is, she says, a pioneer

experimenting in new forms of Religious life.

"As far as I am concerned, I have given my life to the Church," she states. "All Sisters in the future may have to live as I do now." Sister Clara said it would be unfortunate, however, if unprepared girls attempted to follow her path. This may be one reason she has rejected the advice of a leading nun-scholar to form her own community. She said she has been criticized by a number of avant garde people in the Church for undertaking the study of canon law, which is not usually considered to be the most swinging of subjects.

She replies simply that lasting changes in the Church's structure will be brought about only by people who understand the system and work from within to change it. Sister Clara expressed little enthusiasm for the acrimonious liberal-conservative de-

bates that have become a standard feature of much Church life.

"We are one body of Christ and we must stick together," she said.

Sister Clara's career as a system-changer in the Church had unlikely beginnings.

She was a teen-ager when she came to this country from Hamburg, Germany, with her divorced mother. Her parents had been travelling stage actors who also happened to be convinced atheists.

"Whenever I would mention God, they would pounce on me, and feel my forehead to see if I was sick," she recalled. Nonetheless, an inborn sense of God and deep religious feelings managed to flower in her.

SHE STUDIED Buddhism for a time while working on degrees in politics and Chinese culture at Columbia University, New York. She became interested in Judaism while at Columbia where many of her friends were Jewish. Toward the end of her career at the university, she was received into the Catholic Church.

By this time Clara Henning was aware of two compelling interests—legal processes, and all aspects of the renewal beginning to take root in the Catholic Church. She took a degree in theology at St. Xavier College, Chicago and, after two attempts, was admitted to the Catholic University canon law school where she will obtain her first law degree in June. The Ph.D. degree in canon law will take two more years. After that, she plans to get a civil law degree, probably at Yale.

The young woman has sandwiched in a number of varied jobs during her years of study, including teaching in Harlem and working for a publishing

firm in New York. She will return to the latter job during her summer vacation from the university.

Sister Clara believes canon law holds the promise of an important career for an imaginative young woman in an age in which religious reform has made obsolete, or at least antiquated, much of the Church's legal machinery. It is also an age in which many canon lawyers are advocating sympathetic counseling rather than a purely legal approach to marriage cases, a subject which occupies about 90% of their time.

SISTER CLARA particularly is concerned about the "inequity" of total male domination in the administration of Church affairs. She said it is unjust that the lives of women Religious are still ruled to a considerable extent by men. No feminist, Sister Clara said most women, herself included, find it pleasurable to be told what to do once in a while by men they like or admire.

"But we should be allowed to get our two cents in," she said. Woman canon lawyers might be of use in disputes like the one which occurred recently between the Immaculate Heart of Mary nuns in Los Angeles and Cardinal James Francis McIntyre. Sister Clara said, and could provide considerable assistance to organizations such as the Conference of Major Superiors of Women. Sister Clara has already had offers to join the diocesan tribunals of three U.S. dioceses.

Father Frederick R. McManus, dean of the canon law faculty, said the school is looking forward to having more women students in the years ahead. But it is not likely that the trail blazing contribution of Clara Maria Henning soon will be forgotten.

Draft bias is charged in law suit

SAN FRANCISCO—A suit upholding the right of Catholics to abide by their consciences and be selective about the wars they serve in has been filed in federal court here.

The suit, filed by attorney Richard Harrington on behalf of a group of Catholic priests and students, attacks the constitutionality of section 6 (j) of the draft law, which allows followers of certain religious sects that oppose war "in any form" to be exempt from military service.

Members of the Society of Friends (Quakers), Mennonites, and The Brethren qualify for draft exemption under this clause.

"I want those three words—'in any form'—deleted from the law," Harrington stated. "They allow a Quaker to go free while they turn a Catholic into a felon."

HARRINGTON said Catholic doctrine calls upon a person to search his conscience and abide by it. This would mean, he said, that a Catholic who feels the war is just should serve in it while a Catholic who feels it is unjust should refuse such service.

Catholics, Harrington's suit stated, have guidelines for forming a conscience about a particular armed conflict.

These are set forth explicitly, the suit stated, in sections 79 and 80 of the Pastoral Constitution on the Church in the Modern World, adopted in 1965 by the Second Vatican Council.

These sections list actions in conflict with universal natural law such as genocide, wars of aggression, inhumane treatment of prisoners of war, and nuclear warfare.

"Any act of war aimed indiscriminately at the destruction of entire cities, or of extensive areas along with their population is a crime against God and man, himself," according to Section 80.

THE SUIT asks that draft boards be stopped from refusing to exempt Catholics who claim to be conscientious objectors.

It also asks for an injunction to prevent the prosecution of young men declared delinquent by the draft boards.

Most of the priests bringing suit said they have counseled Catholics to refuse to register for the draft or to serve in the military "if they in conscience honestly believe, rightly or wrongly, that participation in the present war does not conform to the requirements of Catholic belief."

For such counseling, they say, they are subject to prosecution for a felony.

Ignite throne BARCELONA—Unknown vandals set fire to the archbishop's throne in the Barcelona Cathedral after having first drenched it with gasoline.

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FROM MAY 20-25 the revision commission is sponsoring an international congress of specialists in canon law, which was expressly called for by Pope Paul VI, to study and advise on the same problems that will be the working agenda of the plenary session of the commission during the following week.

Among the scheduled speakers at the congress are Msgr. Frederick McManus, dean of the faculty of canon law at the Catholic University of America, Washington. The Catholic University and the St. Mary of the Lake faculty of theology, at the Mundelein, Ill., seminary, are among participants as well as the University of St. Paul at Ottawa, Que., and the Pontifical Institute of Medieval Studies at Toronto.

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Donate \$1.6 million in Tet relief goods

By PATRICK BURKE, S.S.C.

SAIGON—In a second report on what U.S. Catholic Relief Services (CRS) is doing to help the victims of the Viet Cong Tet offensive, Father Robert L. Charlebois, CRS director for Vietnam, said that in the two-month period from February 1 to March 31 the relief agency had distributed to the poor and needy commodities valued at \$1,623,474.

Of the total, the Saigon office of the U.S. Catholic agency for overseas aid gave out commodities valued at \$528,661 (1,004 tons). Supplies drawn from the U.S. Agency for International Development warehouses and sent directly to refugee centers, hospitals, schools, institutions were 2,042 tons of commodities valued at \$1,623,474. These were distributed in all four corps areas under the supervision of CRS personnel in the field ofices.

AS WELL AS supplying food commodities, CRS from its own resources and from buying on the local market, was able to supply the Tet victims with clothing, blankets, soap, sugar, yeast, sardines, nuoc mam (fish sauce), dried fish, condensed milk, cabbage, fresh vegetables, meat, cloves, curried chicken, prawns, canned fish, canned beans, whole milk, tooth paste, diapers, baby food, candy, cereal, salt, rice, canned chicken and sleeping mats.

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During the two-month period CRS helped 487,630 refugees created by the Tet offensive. This was in addition to its regular programs and projects.

IN MEDICAL aid, CRS supplied medicines and medical equipment to over 437 emergency clinics, hospitals, leprosaria, medical health teams, institutions and governmental agencies.

Working in close cooperation with the Vietnamese Catholic charities organizations, the professionally trained medical personnel of CRS have staffed 31 emergency clinics in refugee centers. These teams moved from center to center as the need arose. In all cases, these teams were assigned by Caritas in cooperation with the Vietnamese ministries of health and social welfare and refugees.

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SOVIET DIPLOMAT'S VIEWS

Christian-Red dialogue seen as 'resourceful' peace move

By E. B. DUARTE

SAN ANTONIO, Tex.—A Soviet diplomat visiting here evaluated dialogue between Christians and Marxists as a "resourceful" way of attempting to preserve the peace of the world.

Boris Davydov, second secretary at the Soviet Union's embassy in Washington, D.C., visiting HemisFair '68, said the dialogue which has been prevalent recently in communist countries was "brought about by the two sides (the Church and State) which recognized the fu-

tility of prolonging the dispute."

"A meeting ground is trying to be reached. Marxism is an ideology of the poor, and Christianity, as I understand it, is also for the poor," Davydov said.

"There has developed among believers and non-believers, in spite of the fact that they have different views, a desire of preserving peace. This dialogue is a resourceful method of preserving the peace of the world," he continued.

DAVYDOV said in an interview that since Pope John XXIII's encyclical Pacem in Terris, the Catholic Church has spoken out for peace. He added: "This is evident now in almost all the messages of the church."

He declined comment when asked if the Soviet government would encourage such dialogue, but implied that the participation of communists in talks with Christians has not been discouraged.

During a forum, the Soviet diplomat dodged questions from inquirers about the Soviet persecutions of dissenting writers and whether the communist country's one-party system is fair.

He made a strong pitch for East-West co-existence, especially when pressed on disagreements between the United States and the Soviet Union. He stressed that neither nation is perfect, and said for each criticism an American could raise

about the USSR, he could point to a weakness here.

"TOGETHER," he said, "we face a more important issue—the fate of people is at stake. I'm not here preaching doom-day. I'm just trying to be practical. This is the message the USSR is bringing to American audiences."

Scientists, he said, have been discussing whether civilization can survive a nuclear war.

"Mao (Tse-tung, chairman of Red China's Communist party) believes only the United States and the Soviet Union would be involved, and he would not object if the two countries are torn from the face of the earth," the diplomat said. "Are we so stupid to be embroiled in pointing accusing fingers at each other? This is against the interests of our countries."

Asked if there is a possibility that the United States and the Soviet Union might be allied in the future in a conflict against Red China, Davydov said the threat posed by Red China is "greatly exaggerated," but added he doesn't see any objections to the U.S. and the Russians becoming allies.

"But why must it always be against somebody?" he asked. "We are the two super powers in the world. We have many things in common. We are both 'have' countries. We have both achieved economic greatness. We have a stake in preserving this. "We can't gain by fighting. But we can gain a lot of accommodating each other."

DAVYDOV was critical of events transpiring in Red China. "We don't have any good words for China," he said. "Mao and his followers are leading a dangerous course in foreign and domestic policy. They are destroying the tissue of life in China and replacing it with something new." He described the "something new" as "groups (the Red Guard) running around in mobs creating destruction by performing wild and violent attacks."

"This disturbs us. I hope it doesn't last forever. I hope China gets back on the rational track," he said. He added that he is optimistic that Mao's present policies would be rejected by the Chinese people.

Expect Canon Law revision to take 'four to five years'

VATICAN CITY—The new revision of the Code of Canon Law may yet be four to five years in the future but the commission charged with producing it is anxious to issue it as soon as possible.

Cardinal Pericle Felici, president of the Pontifical Commission for the Revision of the Code of Canon Law, told a press conference in the Vatican (May 17) that the delay is due to the amount of work involved.

However, he added, "we are anxious to produce the new code within a relatively brief period of time. The tempo of the world has greatly increased, as has communications. We do not want our code to be stillborn."

TO GIVE an idea of the work schedule involved in the revision of the Church's fundamental body of law, Cardinal Felici cited statistics covering the past seven months. Between October, 1967, and May, 1968, he said that

13 groups of consultants have met for a total of 21 sessions, each lasting approximately a week. This represents a doubling of time involved in the same period the year before, he said.

These 13 study groups in the past seven months met in 209 sittings for a total of 627 hours. He emphasized that the statistics did not include the hours involved in preparation by each of the individual consultants for each of the meetings.

On May 28, approximately 50 cardinal members, out of a total membership of 64, will meet in Rome for a week to study the systematic ordering and distribution of the various matters to be included in the new code. Meetings of the plenary commission will be held in the hall of the synod of bishops inside Vatican City.

FROM MAY 20-25 the revision commission is sponsoring an international congress of specialists in canon law, which was expressly called for by Pope Paul VI, to study and advise on the same problems that will be the working agenda of the plenary session of the commission during the following week.

Among the scheduled speakers at the congress are Msgr. Frederick McManus, dean of the faculty of canon law at the Catholic University of America, Washington. The Catholic University and the St. Mary of the Lake faculty of theology, at the Mundelein, Ill., seminary, are among participants as well as the University of St. Paul at Ottawa, Que., and the Pontifical Institute of Medieval Studies at Toronto.

Jewish group says military chaplain system should end

MIAMI—The American Jewish Congress has called for an end to the present military chaplaincy system and its replacement by a new system in which civilian chaplains would be paid by their respective churches.

Some 500 delegates to the organization's national biennial convention here unanimously approved the resolution.

It calls on the National Council of Churches, the National Conference of Catholic Bishops, and the Synagogue Council of America—the representative body of the rabbinic and congregational arms of the three branches of Judaism—to ask the administration for "an orderly termination" of the present chaplaincy system.

"Religion," the resolution said, "must always remain the guardian of the nation's conscience and the moral judge of its actions. It cannot fulfill that sacred responsibility if it is at the same time the handmaiden of government."

The resolution comes in the wake of mounting criticism by clergymen of the Vietnam war. The Christian Century, a leading Protestant weekly, has also urged church groups to reconsider their position on the chaplaincy question.

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SPECIAL MEETINGS CALLED

Newark racial strife evokes Church action

NEWARK, N.J. — Auxiliary Bishop John J. Dougherty of Newark is calling for special meetings to head off racial tensions that have built up in a predominantly well-to-do white community of this city.

Bishop Dougherty said he deplored a recent attack on Negroes by whites that occurred in the Vailsburg district. Nuns and priests had to come to the aid of several of the Negroes.

to call a meeting last Sunday at the Sacred Heart parish of Vailsburg. In attendance were the several nuns and priests who had helped the Negroes escape an angry group of whites.

The incident occurred shortly after a meeting at Vailsburg High School at which the area residents heard a proposal to exclude Negroes from the high school.

VAILSBURG High School has an enrollment of 80% white and 20% Negro students. The meet-

ing was headed by Anthony Imperiale, who had formed a group called the Vailsburg Citizens' Committee. Imperiale had previously headed an organization called the North Ward Citizens' Committee, termed by local and state officials a radical vigilante group.

Imperiale spoke to about 800 people at the meeting while about another 400 gathered in the school playground. Attending the meeting were several priests and nuns whom Imperiale accused of trying to disrupt proceedings.

The meeting came to an abrupt end when the white crowd in the playground began gathering around eight Negro students from nearby Seton Hall University who stood together in the playground in apparent silent protest to the meeting.

At about that time two nuns, Sister Eileen Cordis, a coordinator of summer programs in Newark, and Sister Antonia, a Negro nun of Sacred Heart parish, saw the incident beginning to take place in the playground.

THE NUNS WERE then joined by several priests who formed a ring around the Negroes. Several of the whites began throwing bricks, one of which struck one of the Negroes.

The priests and nuns were finally able to escort the Negroes into the street where police arrived with an emergency vehicle and loaded both clergy and Negroes into it.

One of the police, using a bull horn, pleaded with the crowd: "Don't behave like animals. Do you really want a thousand against a handful?"

There had been incidents the week before the meeting at a Vailsburg High School dance which both whites and Negroes attended.

As a result of that incident, many of the Negroes failed to attend classes for several days because they said they were fearful. The school situation, however, had almost returned to normal by the time the meeting was held.

Sees Christian need for 'dynamic witness'

MINNEAPOLIS—A Catholic bishop told United Presbyterians here that Catholics and Protestants "must give more dynamic witness of ecumenical hope to our young people on college campuses and to the poor in the inner city."

"Together," said Bishop Ernest L. Unterkoefler, Charleston, S.C., "we must work in the urban areas, never neglecting the rural poor. We must work among people chained by fear, frustration and despair."

THE BISHOP, speaking at a meeting on the eve of the United Presbyterian Church's 180th General Assembly, said the Churches have not acted broadly and massively enough that "we have imposed ecumenism in the so-called establishment."

"If our goal is an authentic organic unity, then we must begin to experience the first developments of a functional unity," the bishop declared.

He warned, however, that "to oversimplify the plan for Christian unity will bring about its defeat."

THE SOUTH Carolina bishop, who is co-chairman of semi-annual talks between representatives of Roman Catholic and Presbyterian and Reformed Churches, cited four "grave dangers" currently confronting ecumenical progress:

- The false impression that the unity sensed by a few scholars and religious leaders is shared by the full church membership.
- The imperiling of ecumenical development by harmonious controversy.
- A false irenicism (peace among churches in relation to theological differences).
- The idea that friendliness alone among individual Roman Catholics and Presbyterians is a sign of ecumenical success.



'RESURRECTION CITY'—"Resurrection City" begins to take shape in Washington, D.C. It will be "home" for some 3,000 participants in the Poor People's Campaign during their stay in the national capital. The site of the camp being set up by the Southern Christian Leadership Conference is situated alongside the Reflecting Pool between the Washington Monument and the Lincoln Memorial. (RNS photo)

Sees open housing as key move

DAYTON, Ohio—Put an end to racial discrimination in housing and you will also strike a blow at many evils the Negro suffers in America, according to a supporter for open occupancy in this community.

Ben Ankney, a member of the Kettering city council, termed housing discrimination a "fundamental evil" that underlies and supports "additional evils of discriminations in public schools, parks, recreation, employment and most other aspects of urban life."

SPEAKING at one of a series of Project Commitment sessions for Dayton's Catholic deanery parishes, Ankney said if barriers against open housing are broken, the "mounting racial pressures in urban America will be broken."

The councilman, who supports fair housing in suburban Kettering, where there are no more than 10 Negro families in a total population of 65,000, rejected the contention that there is a constitutional and legal right in the selling of housing.

"It is implied that such discrimination is based on American principles," he said, adding that great American documents show the opposite is true.

ANKNEY SAID federal law can be a guide but it is not effective unless it is carried out on state, local and neighborhood levels. "The time is long overdue for white Americans to close the gap between what they profess to believe and the way they act," he said.

"How bitter it must be to find that although your bank balance is ample, your credit rating good, your character above reproach, you may not improve your housing because your skin is not white. . . . The claim of property rights is wrong."

CHICAGO—Lutherans should excommunicate racists in their churches if the offenders do not repent of their sins, Negro clergy of the nation's three major Lutheran denominations declared here.

Negro students return to Marquette in truce

MILWAUKEE—Twenty Negro students, including six star basketball players, changed their minds 24 hours after quitting Marquette University here and announced they would return to SPOND which had earlier given

officials of the Jesuit-run university an ultimatum to hire a Negro administrator "or else." The group, which has staged consecutive demonstrations at the university, is also seeking more scholarships for Negro students and courses in Negro history and culture.

Walsh, a staff member of the Milwaukee archdiocesan Council on Urban Life.

But a temporary accord was reached when students met with Father Raymond J. McAuley, S.J., executive vice president of the university.

Prelate explains jazz impact

NEW ORLEANS—In an ecclesiastical sort of way, Archbishop Philip M. Hannan is a swinger—his digs jazz.

Preaching to a standing-room-only congregation in St. Louis cathedral at a Mass for deceased jazz musicians, the New Orleans archbishop asserted: "Jazz was the gift of the Negro to suffering humanity and its value, I think, has been greatly underestimated."

It's a "vehicle for the expression of the hopes, the sorrows, the trials, the joy, the frustration of many peoples, though the language was that of Negro origin," Archbishop Hannan said.

Through jazz the spirit of fulfillment and expression "even transfuses songs of suffering into joyful experiences," the prelate said. He added: "Regardless of the words, 'St. Louis Blues' and 'Basin Street Blues' convey a spirit of joy."

Spain's liberty law 'inadequate'

MADRID—Spain's new law on religious liberty was criticized by Catholic Bishop Mauro Rubio Repulles of Salamanca as failing to measure up fully to the decree on freedom of religion promulgated by the Second Vatican Council.

Negro plea

Writing in Noticiero Universal, a periodical published in Barcelona, he said "progress has been made" in the law enacted last June and new channels opened through which the "Christian confessions" can develop their activities.

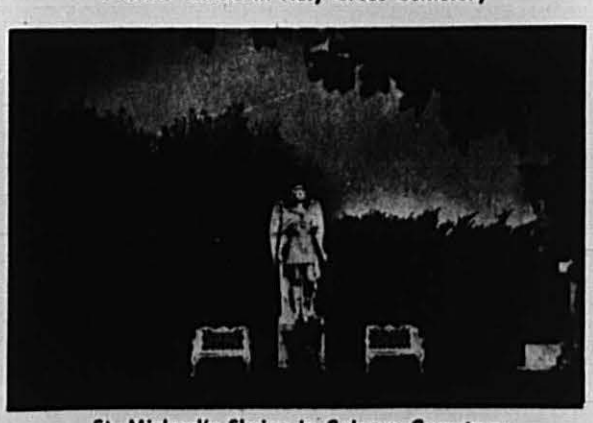
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Comment

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

The activists

The force that saves the grass-roots of American society from a withering state of total apathy is the ballot box. There is no ballot box in the Church and, predictably, the great mass of American Catholics are apathetic.

Even so, there are always a few movers, shakers and ember-pokers around. How dramatically Vatican II multiplied their numbers is hard to judge. But it is certain they are decidedly more visible and more volatile of late.

True to their political-social heritage, the activists have erected an alphabetical bureaucracy of their own, of which the latest, most promisingly formidable entrant is NCCC, the National Committee on Catholic Concerns.

Promising because it proposes to form a federation of present organizations, to provide an umbrella under which all groups can meet to elicit or represent a genuine cross-section of opinion. Formidable because it hopes to be a united, if not unanimous, voice of witness, information and challenge to the hierarchy.

While the bishops were winding up their annual conference in St. Louis last month, the 100-member NCCC task force convened on the other side of town. The twain did not meet.

Less than half of the NCCC participants were priests, Sisters, Brothers and seminarians. The majority were laymen, active, prominent, more often than not spokesmen for some particular social or religious concern. Most were there as representatives of established organizations or committees.

After three days of free-wheeling discussion they produced a remarkably "uncommittee-ish" policy statement, or consensus document, detailing the assets and liabilities of the Church and the moves that the Church must make if it is to implement the directives of Vatican II and become a "servant" people of God in a changing, pluralistic world.

The strengths of the Church were appraised: a large membership, high degree of organization, material wealth, power to mold public opinion, and the history and tradition of both the Church and the American experience.

The criticisms—some pertinent and specific, others larded with the generalities of protest—might be summarized by a partial sentence from the statement: "The Church fails to recognize and seek solutions to problems deeply affecting persons' daily lives . . ."

The NCCC apparently sees the structural symbol of the Church as a triangle, with the bishops at the apex, removed but always in direct authority over the broad base of membership. The committee believes there ought to be more room at the top, a two-way line of communications and, eventually, a hammering out of angles to produce a circle of communion and common interests.

There is validity to the argument that the consensus does not really represent a cross-section of opinion. The document is largely—one might say almost exclusively—the work of progressives and moderates. No conservatives helped in its formation. No black Catholics, no young people either, others contend.

But as Thomas P. Neill, a member of the arrangements committee, pointed out in a column for the St. Louis Review, all the missing elements were invited, almost implored, to attend. Repeated requests were ignored or turned down. So, in Neill's view, one can only conclude that those in absentia were not interested in the prime objective: how best to implement council directives.

It is believed, however, that now that the NCCC has gotten off the ground and on the record, response and participation will become broader, less polarized. Further, the NCCC is confident it will attract sizeable groups of Catholics who are uninvolved in other Church groups and non-aligned with either progressive or conservative sentiment. That, we believe, is a necessity if the "climate of openness and representational government" being sought are to be achieved.

For the time being, NCCC must be given credit for what it has already produced: a coalition of activist groups who can take strength and guidance from each others' successes and mistakes. There was need for its formation. There remains need for growth, diversity and funding so that it can play an effective role in the Church.

Campus revolt

It's spring and the voice of the student is heard in the land.

The voice of late has been more raucous than reasoned, rasping with the brittle edge of the intransigence and authoritarianism it purports to despise.

The Columbia University affair, and assorted take-overs on campuses around the nation, in too many instances have exceeded both moral and legal limits.

Students have the right to want, and legitimately demand, a vote in the educational process. After all, they are going to have to live with that education, they are going to have to earn their bread with it, and they are going to have to depend on the validity and relevancy of that education to shape their attitudes and reactions to the world around them.

More often than not, young people have a basic sensitivity to truth and to human rights and needs. When they are confronted with an institution which is dedicated more to self-perpetuation than service, they rebel. When they do, their elders should not turn them out, but listen and learn.

But what has occurred too often in recent weeks is not debate but debacle. There is every reason to doubt the sensitivity and reason of those who senselessly destroy property, scribble obscenities on walls, steal personal correspondence and copy and distribute it wholesale, and defile priceless furnishings with litter and human waste.

There is reason to doubt the maturity and the responsibility of those who, when the rampage wanes, demand amnesty as the price of negotiation. ("I'll come out, mommy, if you promise not to spank me.")

When the Russian poet Yevtushenko visited the United States in 1966 he commented on the inclination (Continued on page 11)

Test case

The National Labor Relations Board is now investigating whether or not it has the jurisdiction to intervene and rule in a dispute between teachers and a religious order (the Sisters of Charity of Cincinnati).

This is the first time such a determination has been sought. Parochial schools are not specifically excluded from the Taft-Hartley Act, but there are some gray areas that must be studied. If, however, the NLRB decides it has jurisdiction, the case of the striking lay teachers against the administration of Elizabeth Seton High School—located in South Holland, an affluent suburb of Chicago—will be a landmark in Catholic education.

The teachers and their union, (the Archdiocesan Teachers' Federation, affiliated with the Illinois Federation of Teachers) want an election to determine a bargaining agent for Seton teachers. They filed the petition with the government agency after school authorities turned down, for a second time, a request from the Chicago archdiocesan office of education that the dispute be submitted to binding arbitration. The archdiocese has for the most part adopted a holding action approach, hoping for a compromise between the union and the non-union teaching Sisters at Seton.

At the heart of the dispute is the high school administration's insistence that a faculty senate is the proper agent. The senate would be composed of teaching Sisters who were not permitted by their Superiors to join the union, other Sisters who were brought in to replace striking teachers, and the remaining lay teachers. Obviously, such a "loaded" panel would not be disposed to deal impartially and objectively with the legitimate complaints voiced by the union.

There is much more at stake than the welfare of the 14 striking teachers. In the balance hangs the credibility of the social encyclicals and in particular Pope John's contention in Mater et Magistra that "workers should be allowed to play an active part in the affairs of an enterprise—private or public—in which they are employed."

When the Church so speaks, is she excluding herself as an employer and does she permit the extenuating circumstances of paternalistic authority to deny the rights of the workers she employs?

Beyond that there are those who fear the impasse at Seton and the wait-and-see attitude of the archdiocese have disillusioned dedicated teachers who believed the Church had committed itself to a program of enlightened justice for that modern phenomenon, the lay teacher in the parochial school.

The questioning and the fears seem to be more than justified.

JOHN COGLEY'S VIEW

The revolt of youth: what is behind it?

By JOHN COGLEY

These past twelve months or so have certainly been the time for youth. It began with a rash of articles about the generational gap, which turned into a kind of self-fulfilling prophecy. The more talk there was of the growing hostility between young and old, the more bitter the hostility became.

Next, the big cop-out. It reached almost comic proportions with the instant development of the hippie movement, which became a kind of caricature of the mood of the young at a time when it seemed that they were imprisoned by traditional cold-war politics and had nothing to look forward to next November but more of the same, under either Mr. Johnson's or Mr. Nixon's leadership.

Then there was the drug phenomenon. Parents were scared out of their wits by the turn to LSD on the part of so many young people. For a short time it seemed that the only thing youth held to was Timothy Leary's advice to tune in, turn on, and drop out.

But Dr. Leary's prominence faded rapidly. Another middle-aged man caught the imagination of the young. Precisely at the right time, His Holiness the Maharishi Mahesh Yogi came on the scene, with his titters and rose petals, his opposition to narcotics, and gentle obfuscations. Abruptly, transcendental meditation was the "in" thing. There was less talk about turning on and more about turning inward.

The Maharishi, unfortunately, let himself be taken over by the mass media. His credibility waned when headlines were centered more on such glamorous disciples as Mia Farrow than on the Message he brought from the East.

Last winter a third middle-aged Moses appeared, this one the most unlikely of all—conventional, staid, quiet-spoken Eugene J. McCarthy. The young flocked to McCarthy's cause when he took on the Washington Establishment in New Hampshire. Largely through their efforts, what was widely looked upon as a gesture of gallant irrelevance was turned into a matter of substantial political significance.

The newspaper announcing Senator McCarthy's extraordinary success in New Hampshire was hardly dry when Robert Kennedy moved in, to demand his share of the youthful energy revealed in New Hampshire. Senator McCarthy said that he might have to institute a case of alienation of affections, but the young, by and large, remained faithful to him. That much at least was indicated by the results of the campus preference poll sponsored by Time magazine.

But while thousands of students are now rallying around the two versions of the new politics put forth by Senators McCarthy and Kennedy, others have turned to disruption, slowing down if not bringing to a halt the operation of Universities and what they deem to be other citadels of established respectability.

There can be no doubt, then, that it is not sheer alarmism to say that the young people of America are in revolt. The signs are everywhere—in the urban ghettos, where Negro youth are marching under the banner of Black Power; in the colleges and universities where long-established values and attitudes are being challenged, sometimes with the aid of physical force; in the political realm, where the tried and true methods never seemed so sleazy and fundamentally irrelevant; even in the Church, where tradition and authority are being challenged as they have not been since the Reformation.

The picture is a mixed one. The political armies of McCarthy and Kennedy have elicited the kind of practical idealism many people thought was dead in the U.S. The politics of disruption has revealed fury and anger. The hippie movement has been a sign of profound alienation. The success of pseudo-Orientalism has shown how fragile the Judaeo-Christian roots of our culture have become.

Someone is sure to point out that all these movements together involve only a minority of young people. That is true, though the smallness of the minority is often comically exaggerated. It is not only true, it is to be expected. Most people, young or old, go along with the Establishment while a revolution is being carried out, but later the same people join the minority when the revolutionaries achieve success.

I don't know any more than you do about where youth is going. But I know the next generation is going somewhere—and it is not where we have been.

WHAT OF THE DAY

Work in Negro parish brings understanding

(Since white and black racism is a very current problem in our country, I have asked a man who knows a good deal about it to write this week's guest column for me. The writer is Monsignor Eugene Reilly of the Newark Archdiocese, who is presently living with us at my home parish, and who has spent 12 years working with and for the Negro people.)

—Father John Doran

By MSGR. EUGENE REILLY

When people discover that I have worked many years as a priest among the Negroes, it isn't very long before I am asked the question: "Father, what more do they want? We pour millions into anti-poverty programs, we pass civil rights bills, we work for housing, etc., etc., etc. They respond by riotings and burnings and demonstrations, etc., etc., etc. What more do they want?"

My answer to this question—HUMAN DIGNITY. A cliché, perhaps, the basic reality—most certainly. All the wealth of the country, all the laws that can possibly be made, all the housing that can be built will not prevent riotings and burnings and demonstrations. These things will end only when houses are built because important human persons must have a place to live, only when laws are passed because important human persons are in need of these laws, only when money and jobs are given because important persons know that other important persons need money and jobs.

To these questions Pope Paul addressed himself in 1967 in the encyclical Populorum Progressio. We shall follow his lead, taking up next week the question of how the world's odd condition came into being.

If I sound like an expert on

this question, please forgive me because there are no experts; it is just that I learned the lesson the hard way.

After spending almost seventeen years in the Inner City (it used to be the slums) with poor white people, I began to work full time in an all Negro parish. I was experienced, eager, ready for anything.

A year and a half of bewildering followed before the people began to share themselves and their real thoughts and feelings with me. Later I asked the men why they had held me off so long before accepting me. Their answer was a great lesson for me. "Father, we liked you but we thought you were another 'great white Father' coming to save us and we resented that. Then we began to see that you were important to us." I should have known and lived this always.

St. Vincent de Paul had said of the needy—"It is only for your love alone that the poor will forgive you the bread you give to them."

"Every time a man asks for help to feed his family he shames himself, and he resents you and your help because he has been shamed. If he can be convinced that he is important to you, and, therefore, it is important to you that he receive this help, then and only then can he retain his self-respect."

The Negro desperately needs housing, improved education, jobs—but he must be allowed to accept them with the dignity of an important person. They must be offered not as a handout, not to make up for a wrong of the past, not to end riots and burnings, not to end embarrassing and frightening demonstrations, for this will just increase the bitter shame and resentment. Somehow we must become important to each other.

St. Martin de Porres was born the illegitimate son of a Negro slave woman and a Spanish officer. From the weakness of both races a great Saint was born. From the strength of both races we must find understanding.



"I WISH YOU WOULD HAVE TALKED TO MONSIGNOR ABOUT YOUR CRISIS OF FAITH BEFORE YOU SWITCHED."

THE PROGRESS OF PEOPLES

Wealth escalates with education

By BARBARA WARD

It was during the Second Vatican Council that Church leaders began to come to grips with a completely new fact about the Christian community. This fact is, quite simply, that little by little over the last century and at accelerating speed since 1945, the bulk of Christians have come to live in societies which are very rich, are growing richer and promise to continue the process on into any foreseeable future. The only exception to this rule is found in parts of Latin America.

Otherwise most Christians live in the wealthy, largely white, mainly North Atlantic areas of the globe and share in wealth which, in 1967, had passed the \$1,500,000 million mark and was growing by some \$60,000 millions more each year. Wealth on this scale is about equivalent to 80% of our planet's income—less than 20% of its people. Indeed, their annual rate of increase alone is larger than the entire income of India or Africa.

This has never happened before. Throughout recorded history, the wealth of nations has fluctuated up and down with good and bad harvests, with changes in population pressure and the vicissitudes of conquest. There were no very sharp differences in riches between continents, provided they had left primitive agriculture behind and started to enter into world trade. North Africa and the ancient Kingdoms of Guinea were not light years away from the wealth of Southern Europe.

Asia even outstripped medieval Europe in sophisticated riches and products—spices, silks, precious stones and

metals—and this was the magnet that pulled western merchants eastwards. But the mass of rural people did not live at very different levels of well-being and the Renaissance Courts had their matching splendors in the East.

It is science and technology, applied through savings or capital to the production of goods, that have revolutionized the world scene over the last two centuries. They increase wealth persistently because they allow men to produce what Professor Buckminster Fuller has defined as "the more for less"—more wheat by way of machines and fertilizers, for less input of labor and investment, more power by way of steam and electricity and nuclear energy, more research and invention through better education and better facilities—which in turn set off the next round of further resource-saving innovations.

Economies have stopped fluctuating along the line where harvests and populations balance. For well over a century Atlantic wealth has grown on the average between three and four percent a year. Once population ceased growing rapidly, the surplus has been available for some investment, more education, more research. In 1966, the United States spent some \$20,000 millions on research alone. This is one third of Latin America's entire national income.

Wherever the new economy based on science and savings has taken root—in its original home in Western Europe, in lands of European settlement such as the United States or Australia, under Communist leadership in Russia or in the successful Asian experiment of Japan—the income of the whole community and the income per head of its inhabitants have broken from the more or less static past and entered on a steady process of escalation.

The results are most startling in what one might call the "post-Christian" Atlantic world. Income per head are, in the main, above \$1,000 a year and rising. In the United States, the wealthiest of the group, they will surpass \$4,000 in 1968. Half the world's peoples live on less than \$250.

Admittedly these bare averages do not tell us everything. They leave out climate and environment and culture and many other decisive factors. But one thing they do underline. Education is the key both to wealth and to the fuller development wealth makes possible.

The education that can be provided from an annual national income of less than \$40,000 millions for 500 million people—India's case—can hardly be compared with the educational opportunity open to America with a national income of \$850,000 million for 200 million people. The United States is not only nearly 70 times wealthier than India in income per head of population today; it has the resources available for an investment in future education that will perpetuate and possibly double the gap again.

These, then are the new facts which Vatican II began to confront. That they presented an absolutely unprecedented challenge to a Church committed to the service of the God of justice and compassion could not be in doubt. But how had the differences come about? And what should they mean to the Christian conscience?

To these questions Pope Paul addressed himself in 1967 in the encyclical Populorum Progressio. We shall follow his lead, taking up next week the question of how the world's odd condition came into being.

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THE CRITERION

124 W. Georgia, P.O. Box 174, Indianapolis, Ind. 46206
Official Newspaper of the Archdiocese of Indianapolis and the Diocese of Evansville

Phone (317) 635-4531
Price \$4.00 a year.

Entered as Second Class Matter at Post Office, Indianapolis, Ind.
Editor, Rt. Rev. Raymond T. Baker, Associate Editor, Rev. William Muller, Managing Editor, Fred W. Fries, News Editor, Paul G. Fox, Jeff Hays, Advertising Manager, James T. Brady.
Evansville Office: 3900 Washington Ave. Phone (812) 477-6471
Published Weekly Except Last Week in December.
Postmaster: Please return POD forms 3579 to the Office of Publication.

U.S. priest hits Church's delay in deciding birth control issue

LONDON — Church leaders were accused of "calously neglecting" Catholics on the birth control issue in a strongly worded article written by a prominent American Redemptorist.

Father Francis X. Murphy made the charge in the weekly review, *The Tablet*, which, in supporting his arguments in a front-page editorial, called him a "highly reputed American theologian teaching at the Institute of Moral Theology in Rome."

"The people most immediately affected by the present dilemma in the Catholic Church over the birth control issue are undoubtedly the more conscientious Christians," Father Murphy wrote.

"They are the couples who have grave or even absolute reasons for not begetting another child at least for the present and yet cannot find a truly safe means of contraception that will satisfy both their consciences and their need for conjugal love.

"Their number is legion. It is their plight that seems to be calously neglected by the members of the Church's magisterium (teaching authority) who have decided to hold the traditional line no matter what the cost."

THE ISSUE cannot be solved

logical argument alone, Father Murphy continued. Two opposing views represented by the majority and minority reports of the Papal Commission on Demography and Family Life indicated that each side had an incontrovertible case based on entirely different premises, he said.

The minority, the Redemptorist said, maintained that tradition, backed by the utterances of Pope Pius XI and Pope Pius XII, could not be repudiated. For them, he added, the natural law forbids voluntary anti-conceptual interference with the sex act.

The majority report, he said, concluded that a change in the moral evaluation of the conjugal act is possible. On the score of biological, conjugal and psychological considerations the problem of the means of birth control "could and should be reconsidered by the Church," Father Murphy added.

"It is obvious now particularly in consideration of the voluminous literature devoted to the subject by professional moralists and involved Christian thinkers that a substantial group within the Church feels that such a change in the moral evaluation of the means is imperative.

"What became clear at the Congress of the Laity in Rome last October was the fact that a large number of Catholics who are actively concerned with teaching and practicing the Gos-

pel message in the Church's name today are convinced that the magisterium is dragging its feet on the issue.

"In particular the people involved in putting into action the social doctrines of the Church, the commitment to alleviating local and world-wide exploitation and destitution, feel themselves hampered by the failure of responsible members of the magisterium to solve the problem in the light of the progressive stand taken by the (Second) Vatican Council over the nature of marriage itself."

THESE PEOPLE, Father Murphy wrote, are convinced that the Church will eventually accept a modification of its present official ruling and that most of the Church's intelligent and conscientious thinkers have already settled the issue in favor of liberty in selecting means.

"They do not see how the Church, having revised its concept of the involvement of the people of God in its life, can go back on this theological witness. Hence they likewise feel that the failure of the hierarchy to involve itself explicitly in the argument is all but criminal.

"Leaving the burden solely in the hands of the Pope does not under the present circumstances seem right or proper. No compromise solution... can prove final. What the Catholic people and the world want is a clear statement.

"And the majority seem to be urging that the solution is to

OPINIONS

'Student Power'

To the Editor:

I request that you cancel my subscription to the *Criterion* effective immediately.

I have been giving study to your recent editorial under "Student Power." In it you give encouragement to the young people to disobey. Further, you remark about use of language and free love. How can you expect young people of today to show some obedience to the church, to their parents and to their teachers, when they read an editorial such as yours?

Recently, I talked to a woman whose son is a student at one of the Indianapolis Catholic High Schools and she told me that the students in that high school openly laugh and tell a priest teacher, who teaches religion and another subject that he is crazy. Evidently they have no respect for the priest or anyone else who want to tell them right from wrong. I was very much surprised when the mother of the boy told me of the carrying on and the disrespect shown in this high school to their instructors.

Your editorial, in my opinion, is not according to the teaching that I received many years ago, both in parochial and public schools I attended.

You further remark that "Student Power" is refreshing and that the old fogies should applaud such actions. If this is true, then, I believe you and the other priests should look to the church and not accept anything from us old fogies. I am evidently out of line and have no place in the church or in its present teachings. Therefore, as I do not agree with you, I prefer that the newspaper not be sent to my home. If it is sent, I will return it to the post office as not accepted for delivery. Your editorial was very disturbing to me (an old fogey) and probably to many others.

I am sending an extra copy of this so that you can discuss it with others. I am also sending a copy to my parish pastor.

Frank J. Viehmann
Indianapolis

Lively issue

To the Editor:

The May 10, 1968, issue of "The Criterion" was SOCK IT TO ME TIME. The editors might have warned that a thoughtful reading would probably induce insomnia. Those dark, silent hours of the night have a way of prodding the conscience to, at least, some small action, if it be only writing a letter to the editor.

Thanks to the "Ashamed White Suburbanite" of Indianapolis, whose letter to the editor, captioned "Integration" sums up, so eloquently, my thoughts on the subject. A resounding, English title "Amen" to the letter, which ends: "I am ashamed of my Church—of its hierarchy, its clergy, its religious, and its laity, for the thousands of sins of omission it is still committing against Christ when he wears a black face. God, forgive us." The following, hard-hitting quotation from Gary MacEoin's column relevant to racism should be read within its entire context: "Such attitudes, unfortunately not confined to South Africa, pose squarely the issue of the credibility of an institution whose principles have such slight impact on its members." Let me add that I have the greatest admiration for those who are living up to their Christian commitment, particularly some of our courageous young, assistant pastors who are preaching Christianity from our Catholic pulpits. As we have judged our "Christian" German brothers, who permitted the ob-

(Continued on page 10)

Catholic press urged to aid in race crisis

COLUMBUS — The Catholic press has an "extraordinary opportunity" and an "extraordinary responsibility" to help correct racial injustice, a priest from the heart of Chicago's Negro ghetto told Catholic journalists here.

Msgr. John J. Egan, director of the Office of Urban Affairs of the Archdiocese of Chicago, said that the United States is "ready to change," that Catholics are a key group for bringing about needed reforms and that the Catholic press is in a position "to nurture the potential climate" for the necessary programs.

HE WAS the main speaker at the Catholic Press Association's 58th annual convention banquet. Theme of the meeting was "The Catholic Press and the City of Man."

CPA widens scope

COLUMBUS, Ohio—The Catholic Press Association voted at its 58th annual convention here to make non-Catholic individuals eligible for membership in its category of associate members.

"The press has never had so great an opportunity to recreate a society as it has today," Msgr. Egan said, "and within that prospect racial justice, a priest from the heart of Chicago's Negro ghetto told Catholic journalists here.

"It is obvious now particularly in consideration of the voluminous literature devoted to the subject by professional moralists and involved Christian thinkers that a substantial group within the Church feels that such a change in the moral evaluation of the means is imperative.

"What became clear at the Congress of the Laity in Rome last October was the fact that a large number of Catholics who are actively concerned with teaching and practicing the Gos-

pel message in the Church's name today are convinced that the magisterium is dragging its feet on the issue.

"In particular the people involved in putting into action the social doctrines of the Church, the commitment to alleviating local and world-wide exploitation and destitution, feel themselves hampered by the failure of responsible members of the magisterium to solve the problem in the light of the progressive stand taken by the (Second) Vatican Council over the nature of marriage itself."

THESE PEOPLE, Father Murphy wrote, are convinced that the Church will eventually accept a modification of its present official ruling and that most of the Church's intelligent and conscientious thinkers have already settled the issue in favor of liberty in selecting means.

"They do not see how the Church, having revised its concept of the involvement of the people of God in its life, can go back on this theological witness. Hence they likewise feel that the failure of the hierarchy to involve itself explicitly in the argument is all but criminal.

"Leaving the burden solely in the hands of the Pope does not under the present circumstances seem right or proper. No compromise solution... can prove final. What the Catholic people and the world want is a clear statement.

"And the majority seem to be urging that the solution is to

Good Friday and the feast of the Sorrows of our Lady. The joyful and glorious feasts and seasons far outnumber the sorrowful and penitential. We'll keep a healthy balance if we follow intelligently the sequence of feasts and seasons designed by the Church.

There are times, however, when our own personal mood or difficulties make us think of the sorrows and trials of Our Lord and his Mother. Thoughts of the sorrows of Mary help us appreciate the meaning of our own troubles. Through her trials and sorrow she shared in the saving actions of Jesus. She was the model all Christians are expected to follow, for each of us must participate in the redemption of Christ and through our sufferings help bring salvation to others.

Surely you don't think that Our Lady can be made unhappy now to be reminded of her sorrows. Those sorrows were the means

by which she joined her Son in the actions that saved humanity; they were the fulfillment of the "Behold the handmaid of the Lord, be it done to me according to thy word."

Q. What is the Church's stand on the use of oral contraceptive pills as a therapeutic measure when severe menstrual irregularities make the practice of rhythm very unreliable?

A. Physicians prescribe the use of what you call contraceptive pills for several therapeutic reasons. You may safely follow such a prescription even though the pills have a contraceptive effect. What you intend directly is the cure of the disorder. Moral theologians of recognized ability (and therefore experts whose opinions may safely be followed) teach that the "pills" may be taken to regulate the menstrual cycle as an aid to the use of rhythm.

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QUESTION BOX

WHAT IS LOVE?

By MSGR. R. T. BOSLER

Q. What is love? Is love a feeling, and if we do not have this feeling are we damned or destroyed? Or is love of the will, that part which is knowing and deliberate?

A. This is a deep question and one that could be answered on many levels. I would like to start with the foundation.

"God's love has been poured into our hearts through the Holy Spirit" (Rom. 5:5). Paul is saying that we have received love from God rather than that we love God. He is telling us that the heart of every person enshrines a spark of God's love. So a Christian doesn't command himself to love; he already loves, because he holds in his heart a gift from God.

How do we know we love—how, when we feel nothing, can we say that we love? Primarily, love is not a feeling. Tenderness, warmth, enthusiasm, all of the qualities that often accompany love are helpful, but they aren't necessary. The test is: what are we ready to do?

To love means to go out of oneself. That is where we get the word ecstasy. We all carry walls within us to some degree. Walls made out of our inhibitions, our lack of inner harmony, our selfishness. How do we get through these walls to others? Not by overanxiety; not by a stern determination of the will. But with the help of Him who appeared in the upper room, the doors being closed. The love the Spirit pours into our hearts is somehow Christ Himself, who shares His life with us, His ability to love. The work of the Spirit is to form Christ anew as often as possible; the work of the Spirit is to form lovers.

St. Paul gave the Corinthians and all of us pointers on how to know whether we are letting the spirit make lovers of us:

"Love is patient and kind; love is not jealous or boastful; nor arrogant or rude.

"Love does not insist on its own way; is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right.

"Love bears all things, hopes all things, endures all things."

This is love.

Q. Doesn't it seem possible that the Blessed Virgin may get tired of being continually reminded of her sorrows? Of course, she had terrible sorrows, but they were human sorrows and she had her share of human joys, but she also had great supernatural joys which no other human being has had. It seems to me she would be more pleased to be reminded of the annunciation, the resurrection, the descent of the Holy Spirit and her assumption into heaven.

A. There are fifteen mysteries that we meditate upon as we say the rosary. Only five of them recall the sorrows that Mary shared with her Son. But there are five. The Church divides the year into seasons that remind us of all the sad and glorious events through which God has saved man. There are Christmas, Easter and Pentecost. But there are Lent and

Good Friday and the feast of the Sorrows of our Lady. The joyful and glorious feasts and seasons far outnumber the sorrowful and penitential. We'll keep a healthy balance if we follow intelligently the sequence of feasts and seasons designed by the Church.

There are times, however, when our own personal mood or difficulties make us think of the sorrows and trials of Our Lord and his Mother. Thoughts of the sorrows of Mary help us appreciate the meaning of our own troubles. Through her trials and sorrow she shared in the saving actions of Jesus. She was the model all Christians are expected to follow, for each of us must participate in the redemption of Christ and through our sufferings help bring salvation to others.

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by which she joined her Son in the actions that saved humanity; they were the fulfillment of the "Behold the handmaid of the Lord, be it done to me according to thy word."

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Carolyn J. Holcraft, Mgr.

(A Weekly Service to Criterion Readers)

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Saints in the Canon

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Over 1,200 signed up for camp

Nearly 1,200 applications for the two CYO Camps in Brown County have now been received, the CYO Office announced this week.

Three weeks of camping for girls at Rancho Framasa have been filled—June 16, June 23 and July 7. The week of June 30 remains open and applications for the other three week sessions are being transferred to the June 30 date, unless parents specify "waiting list" for the filled weeks.

The only camping sessions for boys at Rancho Framasa that are near full are the weeks of July 14 and August 4.

At Camp Christina for girls, the week of June 23 is nearly filled. All other weeks remain open.

Information can be obtained from the CYO Office, 1502 W. 16th St., Indianapolis, Ind. 46207.

CYO NOTES

Approximately 20 teams have been entered in the Junior Boys Softball League, which will start play June 9. Junior Girls Softball League entries number 16 teams. Coaches for both leagues will meet June 4 at the CYO Office for schedules and regulations.

Deadline for entries in the Class B and C Summer Baseball Leagues is Friday, May 31.

The Junior Boys Match-Play Golf Tourney will begin June 10 at South Grove Golf Course. Deadline for entries is June 6.

Blanks have been mailed for the Boys and Girls Junior Golf Outing, tentatively set for June 22 at Orchard Golf Center, 9600 S. Meridian St.

Scores

CADET SPRING KICKBALL

Games of Friday, May 17

Division 1: St. Michael 11, St. Gabriel 10; St. Malachi 48, St. Bridget 8; St. Christopher 22, St. Joseph 21; St. Ann-St. Susanna, St. Anthony-Assumption, Holy Angels, Holy Trinity—postponed.

Division 2: St. Monica 17, Immaculate Heart 12; St. Matthew 32, St. Luke 7; St. Joan of Arc 16, St. Pius X 10; St. Andrew 10, Christ the King 9; Mount Carmel-St. Thomas, postponed.

Division 3: St. Roch 22, St. Mark 3; St. James 23, Sacred Heart 5; Our Lady of Greenwood 31, St. Barnabas 21; St. Catherine-Holy Name, St. Patrick-St. Jude, postponed.

Division 4: St. Lawrence 27, St. Francis 3; St. Bernadette 18, Nativity 9; Little Flower 10, Holy Spirit 5; Holy Cross 16, St. Simon 15; Our Lady of Lourdes 28, St. Rita 8; St. Philip Neri, bye.

Games of Monday, May 20

Division 1: St. Malachi 21, St. Michael 19; St. Susanna 10, St. Bridget 5; St. Ann 35, Assumption 8; St. Anthony 15, Holy Trinity 4; St. Gabriel 10, St. Joseph 5; St. Christopher-Holy Angels, postponed.

Division 2: St. Monica 16, St. Pius X 14; St. Monica-St. Matthew, St. Luke-Christ the King, St. Joan of Arc-St. Thomas, St. Andrew-Immaculate Heart, postponed.

Division 3: St. Roch 27, Sacred Heart 3; St. Jude 30, St. Lawrence 10; St. Catherine 22, St. Barnabas 10; Holy Name 10, Our Lady of Greenwood 5; St. Mark 30, St. Patrick 3.

Division 4: St. Bernadette 9, Little Flower 4; St. Simon 16, Holy Spirit 11; Our Lady of Lourdes 24, St. Francis 8; Nativity 44, St. Rita 14; St. Philip Neri 2, Lawrence, postponed; Holy Cross, bye.

Standings

Division 1: St. Michael 8-1; St. Malachi 6-1; St. Christopher 2-1; St. Gabriel 6-3; St. Susanna 5-3; St. Joseph 5-4; St. Ann 4-4; Holy Angels 3-4; St. Anthony 3-5; Holy Trinity 1-7; Assumption 0-8; St. Bridget 0-9.

Division 2: St. Joan of Arc 6-1; St. Monica 6-1; St. Matthew 6-1; Christ the King 5-2; St. Andrew 5-2; St. Luke 3-4; St. Thomas 2-4; Mount Carmel 1-6; St. Pius X 1-7; Immaculate Heart 0-7.

Division 3: St. Roch 8-0; St. Jude 6-1; Holy Name 6-1; Our Lady of Greenwood 5-3; St. Catherine 4-3; St. Lawrence 6-1; St. Bernadette 6-3; Holy Cross 4-4; Holy Spirit 4-5; St. Simon 3-5; Nativity 3-5; Little Flower 3-5; St. Francis 1-7; St. Rita 0-8.

Division 4: Our Lady of Lourdes 8-0; St. Philip Neri 6-1; St. Lawrence 6-1; St. Bernadette 4-0; Nativity 4-0; St. Simon 3-5; Nativity 3-5; Little Flower 3-5; St. Francis 1-7; St. Rita 0-8.

JUNIOR SPRING KICKBALL

Games of Wednesday, May 15

Division 1: St. Christopher 31, St. Ann 16; St. Malachi 59, St. Gabriel 10; Holy Trinity-St. Michael, St. Anthony-St. Monica, postponed.

Division 2: St. Pius X 31, St. Andrew 27; St. Luke-Immaculate Heart, Christ the King, Lawrence, St. Matthew-St. Joan of Arc, postponed.

Division 3: Holy Name 12, St. Jude 10;

St. James-St. Catherine, postponed; St. Roch 5, St. Barnabas 4; St. Mark 24, St. Patrick 0.

Division 4: St. Francis 2, St. Philip Neri, 0, forfeit; Nativity-St. Simon, Our Lady of Lourdes-Little Flower, postponed; Holy Spirit 24, Holy Cross 10.

Standings

Division 1: St. Christopher 6-1; St. Malachi 6-1; St. Monica 5-1; St. Michael 3-3; Holy Trinity 2-4; St. Gabriel 2-5; St. Ann 2-5; St. Anthony 0-6.

Division 2: St. Matthew 6-0; St. Pius X 5-2; St. Lawrence 4-2; Christ the King 4-2; Immaculate Heart 3-3; St. Andrew 2-3; St. Luke 1-5; St. Joan of Arc 0-6.

Division 3: St. Roch 7-0; St. Catherine 5-1; St. Mark 4-2; Holy Name 3-3; St. Jude 3-4; St. James 2-2; St. Barnabas 0-6; St. Patrick 0-6.

Division 4: Holy Spirit 7-0; Little Flower 5-1; Nativity 4-2; St. Simon 4-2; Our Lady of Lourdes 2-4; St. Philip Neri 2-5; St. Francis 2-5; Holy Cross 0-7.

CADET SPRING BASEBALL

Games of Tuesday, May 14

Division 1: St. Michael 10, St. Thomas 8; St. Monica 10, St. Joan of Arc 1; St. Christopher 9, Immaculate Heart 4; Christ the King 2, St. Gabriel 2; St. Pius X "B" 12, Holy Trinity 1.

Division 2: St. Matthew 12, St. Andrew 3; St. Lawrence 5, Our Lady of Lourdes 2; St. Simon 25, St. Francis 13; Little Flower 7, Mount Carmel 4; St. Pius X "A"-St. Philip Neri, postponed.

Division 3: St. Patrick 22, Nativity 5; St. Jude 13, St. James 6; Sacred Heart 7, St. Roch 6; St. Bernadette 11, St. Mark 0; Holy Name-St. Catherine, postponed.

Division 4: St. Pius X "B" 11, St. Gabriel 15, St. Monica 10; St. Christopher-Christ the King, Immaculate Heart-Holy Trinity, postponed.

Division 2: St. Pius X "A" 15, St. Simon 5; St. Francis 7, St. Andrew 5; St. Matthew-Little Flower, Our Lady of Lourdes-Mount Carmel, postponed.

Division 3: All games were postponed.

Standings

Division 1: Christ the King 4-0; St. Michael 5-0-1; St. Pius X "B" 4-1; St. Monica 4-2; St. Christopher 3-1; St. Gabriel 2-1-1; St. Pius X "A" 4-0; Holy Name 3-1; Immaculate Heart 0-5; St. Thomas 0-5.

Division 2: St. Pius X "A" 4-0; Little Flower 4-0-2; St. Andrew 0-5; St. Francis 1-3; St. Matthew 1-3; Our Lady of Lourdes 0-2; St. Andrew 0-5.

Division 3: St. Bernadette 4-0; Nativity 3-1; St. Patrick 3-1; Sacred Heart 3-1; St. Jude 2-2; St. Catherine 1-1; Holy Name 1-2; St. Roch 1-2; St. Mark 0-4; St. James 0-4.



NEW BOYS' TRACK CHAMPIONS—St. Simon, Indianapolis, which has made a major breakthrough in CYO Cadet Sports during the 1967-68 school year, climaxed its year by dethroning St. Pius X, the defending champions, in the 1968 CYO Cadet Boys' Track and Field Meet. The far Eastsiders turned in a tremendous all-round performance to win the over-all title by a slim two points from St. Pius, 123-121, and they were especially effective in Class B competition, which they won with a whopping 70½ points. They won the Carl F. Gierke Memorial Trophy, the travelling award for over-all track champions, plus their permanent over-all trophy, and they added dual most trophies in Division Three, Classes A and B. Standing at the far ends of the group are Coaches Carl Wagner (left) and Jerry Manzi (right). Father James Sweeney, St. Simon assistant pastor, is fifth from the left in the back row.

Diversity

(Continued from page 1) —generally quarterly—statement of their contributions. This is more common in the Evansville diocese than in the Archdiocese. About 55 per cent of the parishes send some private notice to individual contributors concerning their annual donation.

Professional Services
A generally low opinion of the effectiveness or desirability of professional fund-raising help is reflected in this report. Clearly, the prevailing mood in Catholic parish financing is "do it yourself." Three-fourths say they do not make use of professional services either in planning or fund-raising. Only one-fourth would favor professional services.

The Archdiocesan Purchasing Department was established in Indianapolis as a diocesan agency for centralized purchasing. This agency is used regularly by half of all the parishes in the Archdiocese, and is rated "effective" or "desirable" by a similar proportion of respondents.

Systematic attention to estate planning is usually considered a professional element in fund-raising. Two-thirds of the respondents claim this matter is not given sufficient attention in Catholic financial practice.

School Financing
While only 16 percent of the parishes reported budgeting for educational expenses, this was most often done in the cities of Indianapolis and Evansville. A similar percentage of parishes reported the involvement of boards of education in budget development. Two-thirds of the pastors and councilors would favor education budgeting, with some 20 percent rating it undesirable. One item in the survey dealt with "substantial support" by

the parishes of diocesan high schools. By "substantial support" the item referred to an amount between \$100 and \$250 per student. While 94 per cent of Evansville parishes reported making such a contribution, two-thirds of Evansville pastors and councilors favored this support and only 15 percent of Evansville respondents were opposed.

In contrast, only 17 percent of Indianapolis area parishes reported making such a substantial financial commitment, while 63 percent of the pastors and councilors opposed any such commitment. Only 15 percent of Indianapolis respondents favor substantial parish support for Catholic secondary education.

Evansville pastors and councilors are not only more deeply involved in supporting secondary schools but also more deeply committed to the continuing support of such education. Attitudes of the two dioceses toward secondary school support are dramatically different.

Centralization

For some years, Indianapolis area parishes have supported centralized payment of teacher salaries, including a certain amount of equalization to benefit financially disadvantaged parishes. This equalization is favored by 60 percent of the survey respondents with a large group undecided about its merits. The majority of the respondents in both dioceses favored some form of centralization to equalize resources in order to assist disadvantaged parishes. One-fourth were undecided on this score.

CCD and College Support

In parishes without schools, CCD programs are generally supported by parish funds. Parishes with schools, on the other hand, frequently depend on registration fees or similar charges for CCD support. Opinion was divided on how CCD should be financed, although parish support was generally favored. Forty percent of Indianapolis city parishes give some assistance to Catholic college students, while only 11 percent of Evansville parishes give such support. Indianapolis respondents were divided in their opinions on the desirability of this practice, while Evansville parishes did not favor it at all.

Completion of girls' track meet Sunday; rains force delay

INDIANAPOLIS — About one-third of last Sunday's Cadet CYO Girls City-Wide Track Meet was completed when the rains came, forcing continuation on Sunday, May 26, at 1 p.m.

Two field events were actually completed. Susan Wagner, of St. Pius X parish, won the standing long jump in Class C with six feet, seven and one-half inches. Janice Kinder, of Our

Lady of Mt. Carmel parish, captured the Class B kickball throw event with a pitch of 86 feet, three inches.

All heats were completed in the following dashes: Class A, B and C 50-yard; and Class A 100-yard. Other events, except the Class C kickball throw, will be started from scratch on Sunday. The CYO Office announced that additions and substitutions will be allowed in all events that are starting from scratch, but not in the Class C kickball throw, which is almost completed.

Rain date, in case of wet weather Sunday, will be Monday evening, May 27.

Ordained

(Continued from page 1) Clark Summit, Pa., and Maryknoll College, Glen Ellyn, Ill. He took theology studies at Maryknoll (N.Y.) Seminary and expects to receive a master of religious education degree.

UPON HIS arrival in Hong Kong, Stump will attend the Yale Far Eastern Institute for two years, studying the language and culture of China. Maryknoll has 30 members in Hong Kong serving six parishes and two outstations.

The ordinand's two brothers are seminarians. Thomas attends St. Maur's Seminary, Indianapolis, while Edward is a sophomore at St. Meinrad Seminary College.

'Common Heritage'

BROOKLYN N.Y.—"The Hebrew Bible—Our Common Heritage" has been designated as the topic for second annual colloquium to be sponsored by the Catholic Diocese of Brooklyn and the Anti-Defamation League of B'nai B'rith.

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145 N. 3rd Ave.	400	3	yes	no	no
2078 Britton Dr.	520	3	no	no	yes
210 S. 4th Ave.	\$8500 Cash	2	yes	yes	no
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1808 S. Drexel	assume \$990	3	yes	no	no
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4107 Brookville Rd.	450	2	yes	yes	yes
5153 W. 36th St.	450	3	yes	no	yes
1802 S. Drexel St.	550	3	no	yes	yes
2526 Beech Crest Ct.	800	3	yes	no	yes
8201 Topaz	800	3	yes	no	yes
2216 St. Peter St.	400	2	no	yes	yes
2632 S. Arlington	\$10,900 Cash	4	no	yes	no
1140 Churchman	300	4	no	yes	no
1602 Nelson	\$8900 Cash	3	yes	no	no
610 Arlington	350	3	no	no	no
2643 Ebbie Rd. (Eastwood)	450	3	yes	no	no
2501 Brookside Pky S.					
1238 N. Downey	assume \$800	2	yes	yes	yes
4927 W. 34th Place	500	3	yes	no	no
3429 N. Emerson	450	3	yes	no	no
1217 S. Emerson	\$12,500 Cash	2	yes	yes	no
7851 S. Emerson	400	3	yes	no	no
3512 E. Southport Rd.	900	2	yes	no	no
6705 Edgewood Ave.	1800	3	yes	no	yes
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2917 Cameron (Golfmore)	700	3	yes	no	yes
2217 St. Paul St.	300	2	yes	no	no
2738 S. Randolph St.	450	3	no	no	no
3004 Villa Ave.	400	3	no	no	yes
1845 Orleans St.	\$4,500 Cash	4	yes	yes	no
3424 E. Raymond St.	700	3	yes	no	no
928 Cameron	1200	3	yes	yes	yes
1907 Edgewood	400	3	yes	no	no
1210-1212 E. Wade St. — Double — For Income — \$8,500 Cash					

Two scheduled for investiture

FERDINAND, Ind.—Two Archdiocesan natives are among 21 postulants who will be invested as novices at the Benedictine Convent of the Immaculate Conception here Thursday, May 30.

They are: Miss Theresa Bube, of Corydon, to be named Sister Ann Therese; and Miss Jacqueline Harpenau, of Tell City, Sister Kristene Anne.

ND is dedicating University Club

NOTRE DAME, Ind.—A new \$350,000 University Club—replacing a 44-year-old building which has been used in many capacities in the last few years—will be dedicated with a series of events here on May 24. The new building is a donation of Robert H. Gore, Sr., Florida businessman and former Governor of Puerto Rico.

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TIC TACKER

17 ordained in five dioceses

By PAUL G. FOX

Ordinations to the priesthood for the state's five dioceses dropped to perhaps an all-time low this year, as only 17 are being ordained. The five dioceses lost 12 priests by death during 1967 in addition to several retirements.

The Indianapolis Archdiocese has three new priests, as has the Evansville diocese. Fort Wayne-South Bend diocese will ordain two, while the Lafayette and Gary dioceses will have five new priests each. Total: 17.

Next year's outlook is a little brighter, with 30 new priests scheduled to be ordained. Indianapolis and Lafayette will have nine each in 1969, Evansville, six; and Fort Wayne-South Bend and Gary, three each.

At present there are 13 members of the 1970 ordination class for the Archdiocese and only four for the class of 1971. The Archdiocese has seminarians in college and the Latin School has an enrollment of 235. A bright spot on the horizon is the advance registration for next year's freshman class at the Latin School. It now numbers 95.

HERE AND THERE—Jean M. Tilford, daughter of Mr. and Mrs. Donald S. Tilford of St. Mary's parish, Indianapolis, has been initiated into Michigan State University's newly established Phi Beta Kappa chapter. She is a senior majoring in German. . . . Recognition for music direction of last week-end's performances of "The Music Man" given by the Latin School and Our Lady of Grace Academy should have included Sister Harriet Woehler, O.S.B. We inadvertently dropped her name from the cutlines in last week's Page One photo. (Incidentally, the three public performances of the musical attracted nearly 2,000 persons.) . . . St. Simon's parish, Indianapolis, is sending out the "S.O.S." in their trading stamp campaign to acquire a new school bus. Top Value or S&H stamps are urgently needed to complete their goal. The parish's "sixth precinct" is sponsoring a "Get Together for a Bus" this Saturday, May 25, starting at 9 p.m. in the parish hall. Admission is \$2 or a full book of trading stamps per couple. The parish is also selling lawn fer-

tilizer in 22-pound bags. All proceeds will benefit the bus campaign. . . . Brebeuf Preparatory School sophomore Dave Favret recently took first place in a district contest sponsored by the National Forensic League. . . . Jerry Clarke and David Worrall will hold the top two spots next year in the Cathedral High School student council. . . . A parish farewell reception for Father Anthony McLoughlin will be held at Assumption parish, Indianapolis, at 7:30 p.m. Monday, May 27. Father McLoughlin's resignation from the pastorate was announced this week. . . . Hospitalized clergy this week include Father Augustine Sansone, pastor of St. Ann's parish, Terre Haute, and Father Edward Kirch, assistant pastor of Holy Trinity parish, Indianapolis.

NAMES IN THE NEWS—James J. Peterson, a junior at Brebeuf Preparatory School, Indianapolis, has been selected to participate in a secondary science training program in modern physics this summer at Louisiana Polytechnic Institute, Ruston, La. The program is funded by the National Science Foundation. . . . Joseph E. Atkinson, of St. Roch's parish, Indianapolis, has been elected vice president of the student body at Loyola University, Chicago, for the coming year. The Cathedral High School grad served as president of the Indianapolis Deaneer's CYO Junior Youth Council in 1965-66. . . . John J. van Bentem, a member of St. Thomas Aquinas parish, Indianapolis, has been named to a three-year term on the Indianapolis Symphonic Choir board of directors.

COMMENCEMENT PARADE—"Pomp and Circumstance" is ringing in the ears of the following college degree recipients: Timothy M. Feeney, of St. Joan of Arc parish, Indianapolis, bachelor of science degree in biology at St. Edward's University, Austin, Tex. He is a Cathedral High School grad. . . . Richard L. Farley, of Immaculate Heart of Mary parish, Indianapolis, bachelor of science degree in business administration (economics) at Dayton University. . . . Robert G. Lesman, of St. Christopher's parish, Speedway, master of arts degree at Niagara (N.Y.) University.

Clergy

(Continued from page 1)
Cathedral parish as pro-tem assistant pastor.

Father Charles Berkemeier, from St. Gabriel's parish, Connerville, to St. Mary's parish, Greensburg.

Father Eugene Suding, from St. Mary's parish, Greensburg, to Sacred Heart parish, Jeffersonville.

Father Thomas Withem, from Sacred Heart parish, Jeffersonville, to St. Gabriel's parish, Connerville.

Father William Blackwell, from St. Andrew's parish, Indianapolis, to St. Ambrose parish, Seymour, and mission.

Father Thomas Amsden, newly-ordained, to Sacred Heart parish, Clinton.

Father Paul Pyatt, from Sacred Heart parish, Clinton, to St. Gabriel's parish, Indianapolis.

Father Carl Shumaker, from St. Gabriel's parish, Indianapolis, to Sacred Heart parish, Terre Haute, and high school instructor.

Father Lawrence Richard, from Sacred Heart parish, Terre Haute, to assistant chaplain and instructor at St. Mary-of-the-Woods College.

Father Francis Bryan, from St. James the Greater parish, Indianapolis, to full-time instructor at the Latin School.

Father Lawrence Voelker, from Assumption parish, Indianapolis, to St. James the Greater parish, Indianapolis, and full-time instructor at the Latin School.

Father Edward Johnson, newly-ordained, to full-time instructor at the Latin School. All appointments are effective on June 1.

Named editor

NOTRE DAME, Ind.—A Sister of Mercy from Cedar Rapids, Iowa, will be the first member of her order to work outside the community when she becomes editor of Catholic Miss, a youth magazine. Sister Mary Leo Niles, R.S.M., will take over the duties in June.



TEN-YEAR ORDINATION CLASS REUNION—The original 14 members of the ordination class of 1958 gathered in Little Flower Church, Indianapolis, on May 6 for a Mass of Thanksgiving to note their 10th anniversary of ordination. Shown above following the Mass are the jubilarians and their special guests—their parents. Archdiocesan priests in the class are: Father Charles Berkemeier, Father Robert Borchermeier, Father Robert Drewes, Father Francis Eckstein, Father Paul Hulsman, Father Patrick Kelly, Father Harold Kneuvon, Father Randolph Marshall, Father Joseph McNally, Father Robert Mohrhaus, Father William Munshower, Father Harold Ripperger, Father James Sweeney and Father Paul Voigt.

Indiana KC

(Continued from page 1)
gram outlined by the U.S. bishops; pledged full support to the program of the Indiana Inter-religious Commission on Human Equality; and recommended further fraternal cooperation with the Grand Lodge of Free and Accepted Masons of Indiana.

SATURDAY evening's convention banquet in the new "Dining in the Round" facility at St. Mary's College was highlighted by addresses by Bishop Leo A. Purcell of Fort Wayne-South Bend and Edward "Moose" Krause, athletic director at Notre Dame University.

Other events at the banquet were the presentation of the coveted Catholic Lay Action Award to Cletus Broecker, Indianapolis; the Catholic Youth Leadership Award to Sam Carter, also of Indianapolis; and the winning speech in the state K of C oratorical contest by Kenneth Daniel, Merrillville.

Broecker, presented by Indianapolis Fatima council, was cited for his service to Church and community. A member of Our Lady of Lourdes parish in Indianapolis, he is a past presi-

Adult Confirmation

Coadjutor Archbishop George J. Biskup will preside at an Adult Confirmation ceremony on Sunday, June 16, in St. Peter and Paul Cathedral. The sacrament will be conferred during the 11 a.m. Mass. Information may be obtained from any parish priest.

The Youth Leadership Award winner, Sam Carter, presented by Indianapolis Infant Jesus of Prague council, is a senior at Brebeuf Preparatory School, and a member of Holy Angels parish. He is secretary-treasurer of the Young Catholic Students; a member of the Catholic Students Mission Crusade; an Explorer Scout, and has been

active in athletics, particularly football. He ranks sixth in a class of 52, and has been awarded a football scholarship at Purdue University.

OTHER AWARDS announced at the convention were outstanding council, 200 members or more, South Bend Santa Maria; fewer than 200 members, Marquette council, Griffith. Outstanding state chairman, was Paul N. Schroeder, who initiated the tour program in the state. Schroeder is from Indianapolis council 3660. Ralph Gartner, St. of district five was named outstanding district deputy. Councils in South Bend, Granger and Mishawaka are included in his jurisdiction, and Gartner is a member of Mishawaka council 1878.

Six-point program chairmen honored were Dr. John B. Toepf, South Bend Santa Maria, general program; Charles R. Spencer, Indianapolis 3228, Catholic activities; William E. Crull, Anderson 562, membership; John L. Bilancio, South Bend 5521, public relations; Caren Siefert, Batesville 1461, youth; Harry F. Layne, Indianapolis 3660, council activities, and J. Frank Miles, South Bend 553, fraternal activities.

INDIANAPOLIS Calendar of Events

FRIDAY, MAY 24
The annual "500 Fling" in St. Roch's parish hall, 3603 S. Meridian St., from 8 to 11 p.m. Music furnished by the "Organized Confusion."

SUNDAY, MAY 26
St. Bridget's social for 4 to 8 p.m. in the school cafeteria, 815 N. West St. Chicken and ham dinners served. Cash prizes totaling \$500 to be awarded.

Third Order of St. Francis will meet at 3 p.m. in Sacred Heart Church.

SOCIALS
Friday: St. Bernadette school auditorium, 6:30 p.m.; St. Christopher School social room, at 7 p.m.; St. Rita's parish hall, at 6:30 p.m.; St. Joseph K of C clubrooms, at 8:30 p.m. Saturday: St. Bridget parish hall, at 7 p.m. Sunday: Two Card Parties at Assumption parish hall.

Birth control

(Continued from page 1)
are to be adapted to the changed conditions of our time Catholics resist this prolonged period of suspense.

He said there is a "universal confusion concerning contraception" and explained that this is the most potent reason why the magisterium seems to "have lost its nerve."

DISCUSSING the crisis of authority in the Church, Cardinal Heenan declared:

"Today what the Pope says is by no means accepted as authoritative by all Catholic theologians. An article in the periodical Concilium is at least as likely to win their respect as a papal encyclical."

He continued: "Few Catholics publicly refuse to acknowledge the authority of the Pope. The custom is to explain away his words on the grounds that they are not really authentic—living in a closed world, he is misinformed by the advisers who surround him. His frequent complaints against distortion of doctrine are attributed to failing health. . . .

"The Pope may be badly advised and physically weak but he contrives to make his voice clearly heard and more often than not he displays a deep anxiety. Constantly he returns to the theme of erroneous teaching of theology. . . ."

"Unfortunately his condemnations are made in general terms.

Graduation set at Lady of Grace

BEECH GROVE, Ind.—Thirty-seven seniors will be graduated from Our Lady of Grace Academy here Friday, May 31, at 8 p.m. in the Academy Student Center. Commencement speaker will be Father Kenny C. Sweeney, director of Our Lady of Fatima Retreat House.

Cindy Hirtzel, of Seymour, and Sharon Uhl, of Bradford, are class valedictorian and salutatorian, respectively. The Baccalaureate Mass will be held at 8:30 a.m. Wednesday, May 29, in the Academy chapel. Celebrant and speaker will be Father Gerald Gettelfinger, principal of Chatared High School.

Meanwhile, the magisterium (church's teaching authority) languishes, because if the Holy See were to condemn every dangerous piece of current writing, its authority would disappear in a cloud of anathemas.

"The Church will not be able to give final verdicts on the theology arising from the Second Vatican Council much before the end of the century. . . ."

"Theologians of tomorrow will know more about the council than those who took part."

Cardinal Heenan said that the publication of the so-called majority and minority reports of the papal commission studying birth control do not reveal the full intricacy of the discussions.

"It was not, as Father Murphy suggests, merely a question of holding the traditional line no matter what the cost. This is clear from the minority report, which although I presided at many meetings of the pontifical commission, I had not seen before it appeared in the Tablet. It was not signed by any of the cardinals or bishops. I assume that the priests who signed sent their views privately to the Pope. This does not constitute what in England we would call an official minority report. . . ."

"The problem facing the Pope concerns not only contraception itself but the morality of certain methods. . . ."

"This does not mean that the Pope must adjudicate on the various contraceptive appliances, chemicals or pills. This is obviously not the task of the Church. Herein, I imagine, the chief difficulty lies. . . ."

"Nobility knows what the world will be like in 10 years' time. Under God it depends largely on the great powers. Before the end of this decade China will almost certainly have developed every kind of nuclear device. We know from scientists that if testing continues on a large scale the effects will be unpredictable. . . ."

"What the Pope says will of course have comparatively small effect on total world population. The majority in Asia, Africa and South America is not likely to be guided by papal pronouncements."

Since nobody knows what theologians are being condemned it is impossible for bishops to take any action.

IN REPLYING to recent charges made against Church leaders by an American Republican theologian, Father Francis X. Murphy, Cardinal Heenan criticized the "brash theological opinion" which is causing the decline of the magisterium (the Church's teaching authority), is isolating the Pope and is making bishops unsure.

Cardinal Heenan said that when Pope Paul VI withdrew birth control as a topic for debate at the Second Vatican Council, he doubtlessly believed that the papal commission of theologians, doctors and scientists he had named to study the issue would give him the facts he needed for his statement.

"When their advice was not forthcoming, he grew anxious and pressed them to make more haste. With the passing of months he was to learn that neither theologians nor laity could decide unanimously. . . . It would be irresponsible to attempt to force the Vicar of Christ to make a pronouncement before he is ready," the cardinal said.

THE CARDINAL said that without guidance from the Holy See "it is virtually impossible for diocesan bishops to condemn risky theology. They authorize publication of books in their own dioceses but they are not in a

SPECIAL EVENTS SET

New Castle pastor ordained 40 years

NEW CASTLE, Ind.—Father William Fehlinger, pastor of St. Anne's parish here the past 18 years, will celebrate his 40th anniversary of ordination Sunday, May 26.

The special events will begin with a concelebrated Mass at 3 p.m. in the parish church. Concelebrants will include Father Noel William, O.F.M., of Cincinnati, and Father Raphael Weisenbach, O.F.M., of Marion, Ind. Msgr. Cornelius B. Sweeney, V.G., P.A., will deliver the sermon.

Also present for the Mass will be Father Kenneth Murphy, assistant pastor, and two former assistants—Father Richard M. Smith and Father John Meeks.



FATHER FEHLINGER 40 years at Little Flower parish, Indianapolis.
FATHER FEHLINGER'S first pastorate came in 1929 at St. Rupert's, Red Brush, now in the Evansville diocese. Then for 11 years he served as chaplain of St. Vincent's Hospital, Indianapolis. He was appointed pastor of St. Anne's in 1950. During his tenure as pastor, St. Anne's parish has grown from 255 to 325 families.

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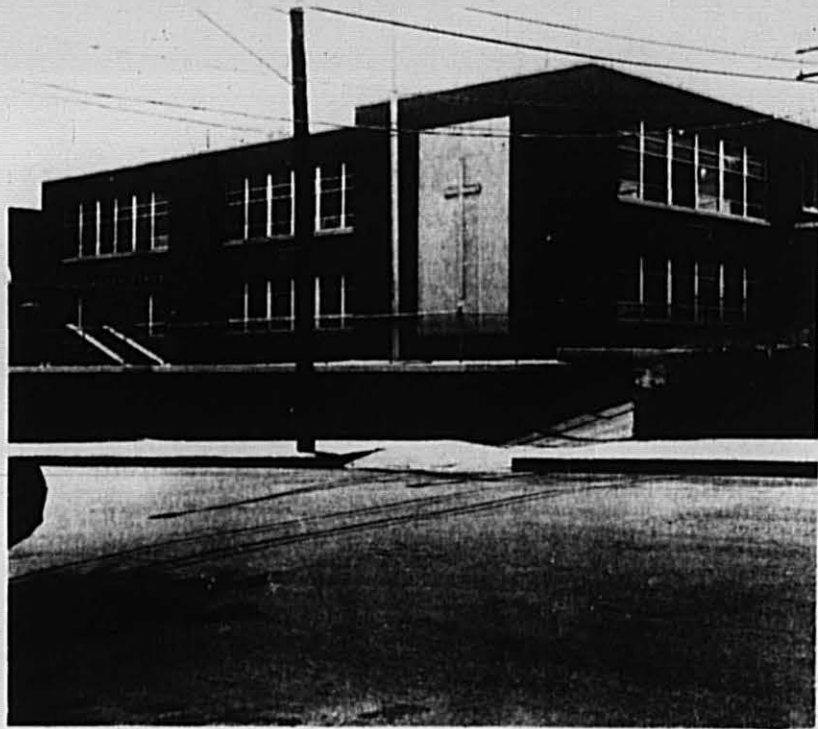
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Southern Indiana News Section



AURORA PARISH SCHOOL—Shown above is the St. Mary's parish school in Aurora, whose policies will now be set by a seven-member board of education. Heading the new group will be Charles Teaney, Jr.

CYO adult leadership session set

BATESVILLE, Ind. — Giant strides bridging the generation gap will be taken June 2 in the Lawrenceburg Deanery, under the leadership of Father Bernard Koopman, Deanery Youth Director.

St. Louis parish, Batesville, will be host to all adults interested in young people (this includes pastors, CYO moderators, parents, parish youth chairmen) for the first Adult Leadership Workshop, part of the CYO Unit Improvement Year.

Father Koopman will open the meeting at 1 p.m. Fred Schmits, principal of Lawrenceburg Consolidated High School, will deliver the keynote address. Opportunity for participation in three discussion sessions will be offered during the afternoon before the second general session convenes at 4:40 p.m. to hear remarks from Father Donald Schneider, director, and William Sahn, executive director, of the Archdiocesan CYO.

THE MAIN AREAS of CYO activity—spiritual, cultural, social, and athletics—will be discussed in three of the panel sessions. Communication with teenagers will be the topic in another session. Organization and program planning will be the fifth choice offered to workshop participants.

Father Edmund Banet, New Albany, will bring panelists with him to present needs of Catholic youth and ways to organize a program to meet their individual needs, based on their successful experience in their deanery.

Mark Fleming, high school senior, Lawrenceburg Deanery CYO Council president, will pose the question "Do You Tune Us Out?" to Mental Health expert Dr. George Wright and Mr. Schmits in the discussion of communications with teenagers.

"Wide World of Sports in CYO" will include discussion of the qualities of good coaching and the areas of sports available to Deanery CYO, by Gary "Bo" Beckett, experienced coach, and Father Ambrose Schneider and Father Paul Voigt. A special session for Junior CYO coaches is included in the schedule.

THE PANEL scheduled to discuss social and cultural activities will include two adults and two teen-age representatives of the Deanery Youth Council, with Mr. Sahn as moderator.

Suggestions for promotion of spiritual growth through community service will be presented by Father Louis Schumacher, St. Peter's, and Miss Mary Ann Ryan.

Several ten-minute refreshment and relaxation breaks will provide opportunities for getting acquainted with other adults who share interest in young people.

Registrations for the June 2 Workshop at Batesville will be accepted in advance by Father Koopman, 542 Walnut St., or Miss Ann Armbruster, 499 Ludlow St., Lawrenceburg, Ind. 47025.

Winners named in Serra contest

TERRE HAUTE, Ind.—Four winners were named recently in the Serra Club essay contest, which was open to all high school and eighth grade students in the Terre Haute area. Essays were written on "Vocations."

Winners of the high school division were: Bonnie Jones, daughter of Mr. and Mrs. Harlen Jones, of Brazil; and Mike Haughney, son of Mr. and Mrs. Michael Haughney, of Terre Haute. Both students attend Schulte High School.

Eighth grade winners were: Ruth Metzgar, daughter of Mr. and Mrs. Charles J. Metzgar; and Donald Sperodi, son of Mr. and Mrs. Louis Sperodi. Both pupils attend St. Patrick's School.

Education Board set at Aurora

AURORA, Ind.—Charles Teaney, Jr. has been elected to serve as president of the newly-constituted Board of Education for St. Mary's parish here.

The seven-member board, elected last month, includes the pastor, Father Thomas E. Lyons; Sister Thomas More, O.S.F., principal; and five lay members—Dr. S.W. Neary, Mrs. John Sutton, Anthony Lesko, Gary Meyer and Teaney.

"The purpose of our board of education," said Father Lyons, "is to develop and define the policies which shall govern the formal educational program of the parish."

Although the parish school, which has an enrollment of about 250 youngsters in eight grades, will be the prime concern of the new board, Father Lyons stated that the board will "also be concerned actively with educational programs for pre-school children, for high school and young adult groups, and for adult members of the parish—regular classes, study groups, lectures and retreats."

The board's regular open meetings will be held on the second Wednesday of each month in the school.

Funeral services for Sister Celeste held at Woods

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Celeste Miller, S.P., were held at the motherhouse of the Sisters of Providence here Thursday, May 16. She died (May 13) in St. Anthony's Hospital, Terre Haute, where she had been a patient for one month.

A native of Brooklyn, Sister Celeste entered the convent from Fort Wayne in 1910. She taught several years in the old Academy at St. Mary-of-the-Woods and later was registrar of the college and professor of German. She retired as registrar in 1961 and from the German department in 1965.

Survivors include two sisters—Mrs. Lawrence Freiburger, of Fort Wayne, and Mrs. M. A. Figert, of St. Augustine, Fla.

Seminary rector

TECHNY, Ill.—Father Edward F. McGuinn, S.V.D., 40, South Ozone Park, N.Y., has been appointed rector of the Society of the Divine Word Seminary here. He succeeds Father John Bukovsky, S.V.D., now serving as a consultative advisor to the society's superior general in Rome.

Migrant apostolate helped in Deanery

By GEORGIA KRIDER

LAWRENCEBURG, Ind.—The migrant workers who come into the Lawrenceburg Deanery each summer for the tomato harvest are a real concern to those who are resident here throughout the year.

Ninety-eight percent of the migrants are baptized Catholics. For the two months they are in Sunman, they are members of St. Nicholas parish. Father William Buhmeier is in charge of their spiritual care.

Last year he officiated at seven weddings and nine of the children received First Holy Communion. CCD classes were held two evenings each week and one night last summer Father James Doherty came from Indianapolis to say Mass and hear confessions in Spanish.

In cooperation with the Migrant Ministry, a Protestant group, sewing classes were held, family recreation nights organized, and used clothing was collected for resale at a token price.

LAST SUMMER a college girl worked full time directly with

the migrants, helping volunteers with their programs, securing doctors, dentists, legal assistance. Continuation of this program will require additional financial help.

All this has happened because the Lawrenceburg Deanery Council of Catholic Women two years ago adopted the migrant worker program as their project, under the direction of Mrs. Earl Huebner, Lawrenceburg. Besides being an ecumenical experience in cooperation with Protestant groups in the area, the project has been a cohesive force among the Catholic parishes.

All 14 parish units of the NCCW in the deanery have been involved to some extent in the project—from clothing collection and baby showers to religious instructions and refreshments and entertainment on Family Nights.

AMBITIOUS plans are already being made for continuation of the project this summer: more combined planning with the Migrant Ministry; more extensive religious instruction; an educational and religious census; continuation and extension of family recreation programs, the used clothing store, sewing and mending center; even a day nursery to care for small children so the older ones can go to school while mother and father continue working in the fields.

For a practical illustration of the corporal and spiritual works of mercy, tangible evidence of love for fellow-man—it's here in a small parish in a big way!

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FRANCISCAN MISSIONER ON LEAVE — Brother Hilary Lang, O.F.M., a native of Sacred Heart parish, Indianapolis, is home on leave from Santarem, Brazil. He has been a missionary there a total of 22 years. A benefit Card Party will be held at the South Side Turners Hall, 306 Prospect, at 8 p.m. Saturday, June 1, sponsored by Brother Hilary's friends. Many door prizes will be given away. All games will be played including bunco for the children.

First Friday Club to note anniversary

FORT HARRISON, Ind.—The 14th anniversary of the "First Friday Club" will be observed on June 7, with Msgr. Cornelius B. Sweeney, P.A., V.G., celebrating the First Friday Mass at 11:50 a.m., in the Finance Center Auditorium. He is also scheduled to preach.

The First Friday Club of Fort Benjamin Harrison was organized in 1954 by a group of Catholic employees of the Finance Center to offer an opportunity to bring religion closer to their work. The Club sponsors Masses on Holy Days, as well as on the First Friday of each month.

The Club holds no meetings, limiting its activity to sponsoring the Masses. Membership is open to all who work or live on the Post. There are no dues and all financial transactions are covered by donations from the members.

Catholic Chaplain at Fort Benjamin Harrison is Lt. Col. Victor F. Broering.

More than 200 seventh and eighth graders are involved in the review, featuring a glee club, stage band, singing dancing and combos. The program includes music of modern American composers, folk songs and spirituals. Jerry J. Craney is the director.

Tickets are available at the door for each performance.



MSGR. C. B. SWEENEY

Couple to mark Golden Wedding

INDIANAPOLIS — Mr. and Mrs. Morris Guynn, members of St. Rita's parish, will celebrate their 50th wedding anniversary Sunday, May 26. A Mass of Thanksgiving will be offered at 11 a.m. at St. Rita's. Immediately following the Mass, a reception for relatives and friends will be held in the church basement.

The Guynns have five children, Maurice, Robert, Rita, William and Curtis Guynn, all of Indianapolis.

Laymen named to college board

EMMITSBURG, Md. — Mount St. Mary's College, second oldest Catholic college in the United States, has named a new administrative board including seven laymen.

The move by the 160-year-old college from an all-priest board follows a national trend among Catholic higher educational institutions towards a greater sharing of control by laymen.

Under the reorganization, the new 15-member board of trustees will be the governing board of the college with the power to elect and remove any officers necessary for the proper functioning of the college. For the first time in Mount St. Mary's history, the president, who must be a priest, cannot be a member of the board of trustees.

'Shared time'

CHELLENHAM, Pa. — The Cheltenham School Board has approved a shared-time plan permitting seventh grade pupils from St. Luke's school, Glenside, to attend Thomas Williams Jr. High School for physical education, art and science classes.



PLAN K OF C DANCE MAY 25—Mater Dei Council Knights of Columbus, located at 1305 N. Delaware St., Indianapolis, will feature Bob Crosby and his Bobcats at the group's annual 500 dance, Saturday, May 25, in the council auditorium. Shown above working on decorations for the event are: Mrs. Peter Murphy, Mrs. William McKenzie, Mrs. Adrian Sibbing, Mrs. Louis Bauer and Mrs. Thomas Judge. Tickets for the dance are available at the door.



PLAN '500 SPRING FLING'—The St. Lawrence parish, Indianapolis, will sponsor its "500 Spring Fling" dance May 25 in the parish hall, starting at 9 p.m. Music will be provided by the "Unlimited Few." Shown above are committee members, from left: Mrs. Myron Ball, decorations; Mrs. Charles Bowles, chairman; Mrs. John Homan, publicity; Mrs. Patrick Kilbane, tickets; and Mrs. Thomas Coyne, posters.

Holy Trinity set to open annual parish festival season

INDIANAPOLIS — The parish Wednesday, May 28 and 29. festival season opens with a gala event Monday, May 27 on to adults include the ham, Holy Trinity parish grounds, St. Clair and Holmes Ave. The fest-booth and fruit stand. Entertainment continues Tuesday and Wednesday, May 28 and 29. Attractions of special interest include the ham, horse race, fortune wheel, linen booth and fruit stand. Entertainment for the younger set in-

Prayer drive

MILWAUKEE — Some 36,000 laymen here have begun (May 19) a campaign of visits to about 180,000 families to ask them to make a commitment to daily family prayer.

Lansing Catholics 'Musicales' set study riot report at Holy Name

LANSING, Mich. — Catholics throughout the Lansing diocese will participate in forums and home discussion groups based on the report of the National Advisory Commission on Civil Disorders.

The program, which will begin with public forums in six cities on April 29, was planned by three diocesan agencies — the Office of Social and Community Service, the Office of Renewal Through Vatican II, and the adult education division of the Education Department.

St. Bridget's Annual Social

Sunday, May 26

School Cafeteria — 815 N. West St.

Dinners Served from 4 to 8 P.M.

COUNTRY FRIED CHICKEN and BAKED HAM DINNERS

\$1.75 Adults — \$1 Children under 14

\$500 IN PRIZES GIVEN AWAY AT 8 P.M.

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2. There must be a true freedom of choice for every family.

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Shirley Brothers FUNERALS

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Monsignor Goossens Says:

"Where There's A Will, There's A Way."

Every Catholic should make a place in his or her will for the missionary works of the Church. A gift of this kind follows you into eternity.

IT'S A BAD WILL WHICH DOES NOT HAVE GOD IN IT! SAY IT THIS WAY:

"I give and bequeath to the Society for the Propagation of the Faith, Inc., 136 West Georgia Street, Indianapolis, Indiana, the sum of \$..... for its missionary purposes."

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CHRIST THE KING "Buy The Best for Less" Richards Market Basket 2320 E. 52nd St. at Keystone 251-9243	TEETER'S South Side Pharmacy "FAMILY HEALTH SUPPLY CENTER" 1601 S. East St. 632-3583	ST. JUDE HEIDENREICH We Phone Flowers Anywhere 5320 Madison Ave. RE 787-2241 Member St. Jude "THE TELEPHONE FLORIST"	ST. MICHAEL Safeway Quality Foods 7185 AVE. at LAFAYETTE RD. Choice "Fresh Cut" Meats	ST. RITA "For The Best in Beef Shop" SHORTY'S FAIRWAY MARKET Guaranteed Satisfaction with Personalized Service ME TAKE FOOD STAMPS WE DELIVER 636-7104 1610 Roosevelt Ave. 636-4998
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OPINIONS

(Continued from page 5) scency of genocide during the Nazi regime, so our own descendants will look back with shame on the "Christians" of our generation, who either perpetrated, perpetuated, or permitted the obscenities of racism and hard-core poverty, in our particular time in history.

The "Integration" letter could also apply to prevalent attitudes toward hard-core poverty. The middle-class Catholic who believes that poverty would not exist if the poor were not too lazy to work, probably will not bother to learn differently, unless he learns the truth from the priest in the pulpit on Sunday. The "Hunger at home" editorial includes this quotation, "To make four-fifths of a nation more affluent than any other people in history, we have degraded one-fifth mercilessly." (Perhaps Raymond A. Anderson's letter may be pertinent here.)

Regarding the front-page article bearing upon the future of Catholic schools, thank God for forward-thinking men such as Msgr. James C. Donohue. Shouldn't parochial-minded Catholics, who haven't yet re-evaluated their traditional concepts, become acquainted with his views? The twelve years parochial education I received was the best elementary and secondary education a quarter of a century ago, and I'm very grateful to have been so fortunate. We are living in a different world today. If it is true that Catholic parochial education is available to only a minority of Catholic children in the United States, wouldn't it follow that the Catholic Church should be specializing in the teaching of religion to all of its children and to all of its adults, rather than teaching the 4-R's to a minority of children? Could a greater effort have been made

in our churches to familiarize parishioners with the alternatives in Catholic education preparatory to the survey this past year? Are there any Catholics who don't want to give up lily-white Catholic suburban schools for the simple fact that they will probably remain lily-white? Is it possible that the C.E.F. might hinder ecumenism? I believe that if we retain part of our parochial school system, (personally having children either now attending, or graduated from parochial schools) it should be at the secondary level, where the total Christian influence would help the adolescent through this stage of crisis in religion.

Mrs. Ann Lannert
Evansville

Roll of thunder

The shepherd with his flock sees his sheep move about in confusion at the sound of distant thunder, and he quiets them by gathering them about himself as closely as he can.

Today, amidst a bit of confusion over recent changes in some of our Catholic practices, the enemies of the Shepherd, some of whom are confessed agnostics, and others who have for generations been antagonistic to our principles, attempt to make thunder roll under the guise of a terrible approaching storm that might destroy the Church, all the aftermath of the recent Vatican Council; and these seek to point with great emphasis on the discord and disagreement between different hierarchical representatives as signs that the Church may be falling apart.

I think it should be pointed out that these are enemies of all Christendom, and that we have strong allies among our brethren of other faiths who like ourselves find materialistic secularism as our strongest and most formidable obstacle.

The Church is Christ, Lord of the whole Creation, and He will be with His Church until all matter has been dispersed, and as long as one soul remains on earth not even "the gates of hell shall prevail against it."

Reorganization and change always bring some controversy, and there are among us some so-called "theologians" who have found a profitable market for their writings, and any careful perusal of these will show that of all who are confused, none are more so than they. Don't panic at the thunder; it can never hurt you.

J. Earl Owens
Indianapolis



MARTY NEWMAN AND FRIENDS—When Marty Newman (far left in first row) received the Ner Tamid Award in the Washington Avenue Temple in Evansville last week, a group of fellow Explorer Scouts and adult leaders from Post 182 in Jasper were present. Pictured in the Temple following the ceremony are, left to right, front row, Marty Newman, Greg Gramelspacher, Jim Siebert, Joe Gramelspacher, Mike Schneider, Mike Schnaus, John Beiter and Mark Schneider. Back row, Post Advisor Bob Rasche, Brad Seger, Kim Semersheim, Brian Eglar, Bob Rumbach, Mark Habig, George Kuper and Asst. Advisor Gene Buechlein. The post is sponsored by St. Joseph Church in Jasper. Ner Tamid is the highest religious award for a Scout of the Jewish faith.

Jewish scout honored; Catholic troop member

JASPER, Ind.—Marty Newman, a member of Explorer Post 182 sponsored by St. Joseph Church here, last week became the second Scout in the history of the Buffalo Trace Council to receive the Ner Tamid Award, highest award in Scouting for a boy of the Jewish faith.

Marty is the 14-year-old son of Mr. and Mrs. Leonard Newman of Jasper. His father also was a member of the Troop and Post sponsored by St. Joseph

Church as a youth and had attained the rank of Eagle Scout.

When Marty received his Ner Tamid Award in a ceremony last Friday in the Washington Avenue Temple in Evansville, 13 members of Explorer Post 182 and two adult leaders of the Post were present. The award was presented by Rabbi Bernard Lavine.

The Ner Tamid Award is comparable to the Ad Altare Dei Award for Catholic Scouts and the God and Country Award for Protestant Scouts.

Remember them in your prayers

EVANSVILLE
 † CLARENCE JOHN BURGENT, 70, St. Anthony, May 12. Husband of Geneva, father of Mrs. Jeanette Hopkins of Corning, N.Y.; step-father of Paul Brivolet of Evansville, Mrs. Pat Maharg of Warren, Ohio, and Mrs. Phyllis Lamber of Evansville.
 † CHESTER A. LINDSEY, 60, Holy Spirit, May 15. Husband of Helen (Straker), father of David A., of Manchester; step-father of Bob Heintz, Mrs. Nancy Imel and Mrs. Judy Baldwin, all of Evansville; Mrs. Louise Grisham, of Grany Summit, Mo.; brother of Simon of Owensboro, Ky., and Paul of Dale, Ind.; Mrs. Jessie Childress and Mrs. Ethel Childress, of Evansville.
 † RICHARD F. MATTINGLY, Holy Rosary, May 8. Husband of Ruth Ella (Alvay), father of Linda Mattingly, at home, Mrs. Patricia Ray and Gerald of Evansville.
 † LOUIS E. WOMINE, Jr., 61, Holy Spirit, May 12. Husband of Dorothy, brother of Mrs. James Barney, Sr., and Mrs. Marvin J. Evans of Evansville.
 † JOSEPH EDWARD PIKE, 85, St. Johns, April 12. Husband of Ruby, father of Robert of Henderson, George of Evansville, Mrs. Mary Durban, Miss Catherine Pike, and Mrs. Teresa Kudolph, all of Evansville; brother of Sylvester of Roole, Ky., and Robert of Ozark, Ark., and Mrs. Minnie Hamilton of Jackson, Fla.
 † GEORGE VASIN, 60, St. Philip Neri, May 14. Husband of Alma George; father of Charles and George, Jr., both of Bicknell.
 † BRUNO H. JOHANNEMAN, 65, St. Ferdinand, May 7. Husband of Hermine (Ruhe); father of Mrs. Dennis Vasil of Ferdinand, Albert of Ferdinand, and Ralph of Indianapolis; brother of Omer of Ireland.
 † GEORGE WETER, 87, St. Ferdinand, May 7. Father of John L. Brother of Mrs. Urban Luebbehausen of Terre Haute, Mrs. John Fleck of Jasper, Mrs. Louis Durrholz of Huntington and Mrs. Leo Kippenbrock of Ferdinand and Ferdinand Weyer of Ireland.

CONVENT OF THE IMMACULATE CONCEPTION FERDINAND
 † SISTER DENNIS WELZ, O.S.B., 81, native of Madison, Ind., May 15. Invested at the Convent of the Immaculate Conception April 21, 1907 and made final vows on August 8, 1916. Employed as a domestic Sister for 55 years with the longest stay being at St. Mary's Huntington for 20 years. Retired since 1953. Survived by a sister Mrs. Katie Guinn of Madison.

JASPER
 † FLORIAN "BOOM" PARKER, 57, St. Joseph, May 5. Husband of Margaret; father of John of Indianapolis, Mrs. John Summers of Logansport, Mrs. Robert O'Brien of Huntington, Mrs. Clinton Doersam of Jasper, and Miss Cheri Parker at home.

JEFFERSONVILLE
 † MARY KATHLEEN CRAIG, 57, St. Augustine, May 21. Sister of Jean Craig, Mrs. Helen G. Perry and Edward P. Craig, all of Jeffersonville and Mrs. E. T. Lindsay of Louisville, Ky.
 † GEORGE DEWEY REDDEN, 69, St. Mary's, May 15. Husband of Mary S.; father of Thomas Redden of Lanesville, Dr. John D. Redden of Fort Mitchell, Ky.; Mrs. Aldred Hittinger, of Louisville, Ky.
 † LEO W. DOWDLE, 61, St. Mary's, May 20. Husband of Fern A.; father of Charles E. Dowdle of New Albany; Mrs. Alice Binkley of Jacksonville, Fla.; son of Mrs. Clara Dowdle of Corydon.
 † TOM HEMINGWAY, 64, St. Mary's, May 15. Father of Robert Hemingway of Tulsa, Okla.; Mrs. Joyce Orr of Richmond; brother of Fred, Kenneth and Roy Hemingway and Mrs. Alvin Durbin, all of Tell City, Ind.

SIBERIA
 † LENA A. BOWLER, 90, St. Martin's, May 18. Sister of John Bonifer, of Evansville.

INDIANAPOLIS
 † ANNA L. KEICK, 80, Holy Name, May 17. Mother of Mrs. John Delaney, sister of Clem Kelch.
 † ELIZABETH M. FLAJS, 54, Holy Trinity, May 17. Wife of Joseph; daughter of Mrs. Elizabeth Riccio; sister of Andrew, John, Michael, Joseph and Mary Smotherman.
 † JESSIE MAY SEATON, 78, Marion County Home Chapel, May 20. Mother of Taylor Seath; sister of Charlette Young.
 † MARY S. CORTESE, 95, St. Jude, May 20. Mother of Anna M. and Henry Cortese.
 † PRISCILLA H. WHITAKER, 44, Holy Name, at home.

Pope won't attend Canada parley

OTTAWA, Ont.—Pope Paul VI has indicated he will not attend the National Conference on Poverty sponsored by Christian churches in Canada this month.

Feelers had been sent out by Canadian bishops to Rome last month in hopes the Pontiff would come to Montreal May 26-29 to attend the conference—the first organized jointly by all Christian churches in Canada to discuss poverty.

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Louisville college holds commencement

LOUISVILLE, Ky. — Twenty Southern Indiana residents were among 263 persons who received degrees from Catherine Spalding College here recently. The diplomas were awarded by Archbishop Thomas J. McDonough of Louisville.

Among those who received special awards for graduate study was Miss Norma Hornung, of New Albany, who received offers of eight graduate study awards. She has chosen a National Science Foundation traineeship for doctoral studies in chemistry at Florida State University. She also received the American Chemical Society award to the outstanding senior in chemistry.

Bachelor of arts degrees were awarded to: Miss Patricia L.

Bricker, Jeffersonville; Miss Paula Nell Dorgay, New Albany; Miss Horning (magna cum laude), New Albany; Miss S. Sue Nolan, Madison; Miss Julia Ann Peters (cum laude), Clarksville; Miss Patricia Ann Wachter, Clarksville.

Receiving bachelor of science in education degrees were: Miss Susan J. Bagby, New Albany; Mrs. Eleanor Marie Graninger, Clarksville; Mrs. Mary Smith Graninger, Jeffersonville; Miss Beverly A. Holden, Clarksville; Miss C. Marlene Morgenroth, New Albany; and Miss Joan H. Spalding, New Albany.

Miss Mary Beth Hunger, Jeffersonville, received a bachelor of science in medical technology degree.

Bachelor of science in nursing degrees were awarded to: Mrs. Barbara K. Ehringer, Clarksville; Miss Carolyn A. Harned,

New Albany; Miss M. Elizabeth Harned, New Albany; Miss Margaret Ann Krueger (cum laude), Floyd's Knobs; and Miss Elizabeth Irene Stockdell, Jeffersonville.

Receiving master of education degrees were: Mrs. Sue Allen Baylor Georgetown; Miss Dorothy Kathryn Vorgang, Jeffersonville; and Miss Mary Colleen Welch, New Albany.

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Allocates 'seed' money for ghetto

DETROIT — The Archdiocese of Detroit has launched a fund-raising drive which will be used in part to aid those trapped in the misery of city ghettos.

In initiating the campaign, Archbishop John F. Dearden said that "concerned as we must be with the crisis in our cities, we must show that concern by our actions."

He noted that a major portion of the \$1.5 million sought in the drive will be applied to urban problems. The archdiocese will first meet its commitments to the care of the aged and the sick, to programs of catechetics, and to other established projects supported by the Archdiocesan Development Fund.

"With the Fund dollars we will be able to meet only a fraction of the total need. But we can set an example. We can develop pilot projects. We can plant seeds that eventually will bear much fruit," the prelate explained.

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VIEWING WITH ARNOLD

'The Fox' draws a condemned rating

By JAMES W. ARNOLD

You start with a hen house, set a-cackling by a rapacious fox. The remote farm is operated by two young women, Jill and March, whose routine is soon interrupted by the sudden appearance of a young man, Paul, a virile hunter who, with animal directness and cunning plots to have March for his wife.



This is the central and perhaps over-evident symbolism of "The Fox," the murky but picturesque film of an obscure short story by D. H. Lawrence. The movie is an odd mixture of the subtle and obvious, the deep and shallow, the artful and commercial. For all but the most intense students of the human psyche, it also seems to go on forever.

Lawrence is the English eccentric destined to be remembered by the masses as the author of "Lady Chatterley's Lover," which hasn't yet, strangely, been made into a film. "The Fox" may have come first because it dealt, daintily, with the very "in" subject of lesbianism

(and its conflict with natural sex drives), and because it was relatively simple to film (only three characters and a single rural setting).

Director Mark Rydell, a new man from TV, and writers Lewis John Carling and Howard Koch have made Lawrence's dainty implications suitably explicit for film voyeurs.

From an art standpoint, the best scene is the symbolic intercutting of Jill's hysterical search through the snow for her friend with shots of Paul and March in the woods. But frankly, sex scenes are becoming comically trite. As Variety noted recently, soon they will have to award an Oscar for the best clinical performance in the boudoir.

The psychology in "The Fox" is basic enough for any sophomore. Jill (Sandy Dennis) is sufficiently happy in the female hermitage, but March (British actress Anne Heywood), who is forced to play the male role of provider while Jill fusses in the kitchen making muffins, is restless. She refuses to kill the fox, for which she feels a strange attraction, or to cut down an old tree, an immense yhalic symbol, in which she insists there is still life. March is also uneasily aware of her repressed femaleness, and of the re-channeling of her instincts toward Jill.

In Lawrence's eyes, Paul (Keir Dullea) barges into this setup as the vital life-force, a healthy male who simply wants March for his own nest. Jill foresees the end of her fantasy world and fights back. March weakens, and Paul comes back to find the girls chopping down that painfully symbolic tree. He promptly settles the issue by axing it down on poor Jill's head.

The film is a puzzler for viewers used to thinking in terms of good guys and bad guys and searching for a place to lay their sympathy.

At first March appears the strange introvert and Jill the girlish innocent; when Paul

arrives, March is cold and Jill is giggly. Then for a while we are led to think that Jill's anger is only jealousy (March seems to think so, too). When the depth of Jill's sick selfishness is finally revealed, the audience is obliged to stand on its head and take back its affection for March from other roles, partly misleading characterization early in the film.

The climactic scenes — the murder of Jill and March's going off to marry Paul — are a real mixmaster of emotions. Paul seems to stand for health against disease, but is he right to kill? (Lawrence thought so.) Paul is hard to accept as hero; he imposes his will ruthlessly, and his "love" is mainly on an animal level.

Does Jill want him to kill her? (The scene may be interpreted that way.) When Paul and March leave, in the rain, after disposing of all the relics of the girls' life together, Paul says, "I know you'll be happy." She replies, "Will I?" And there is a slow pan to the hideous, snarling image of the dead fox (a symbol here for Paul? or the girls' dead relationship?) If it is a happy ending, it is a black one. The film remains ambiguous.

Director Rydell deserves Brownie points for his beautifully subtle development of the characters and their relations, much of it via closeups, clothing and behavior changes, and indirect dialogue reminiscent of "Accident." It demands work

from the audience. The chief problem is that the characters are shallow as well as inverted, and ultimately boring.

The exception is perhaps March, coolly played by Miss Heywood. Without her enigmatic complexity, the story would collapse. Even at the end, though, she remains a brooding and less than likeable tomato (I don't know why, but I do not like thee very well, Ellen March).

The film was shot a winter ago in Canada, and the chillingly lovely northland exteriors are its greatest asset. Despite its confusion and occasional heavy-handedness, "The Fox" earns the right to be called an intelligent adult film. But why was it made? It is an empty and irrelevant experience. (Rating: C—condemned.)

VARIETY IN BOOKS

By MSGR. GEORGE HIGGINS

The NC News Service recently carried a feature story by Eva Maria Jung on the employment of women in the Vatican and its many congregations, secretariats, and lesser agencies or bureaus. Miss Jung makes a valiant attempt to show that the Vatican has never really been exclusively a man's world and is demonstrably less so today than ever before.



In the end, however, her statistics on the growing number of women employed by the Vatican in one minor capacity or another add up to the conclusion that the Vatican, in fact, has always been and is today, for all practical purposes, very definitely a man's world, superficial appearances to the contrary notwithstanding.

We men are generally inclined to take this curious state of affairs for granted, or, worse than that, to laugh about it as though it were a big joke. So women are not treated equally in the Church—so what? It was always thus, at every level of ecclesiastical administration, and always will be—so we seem to think, if, indeed, we ever stop to think about the matter at all.

All of which merely goes to show that we really aren't as smart as we think we are. Either that or we haven't been listening very carefully to what the distaff side has been trying to tell us for these many years. What they have been trying to tell us, politely and in modulated tones, is that the game is all over, fellows.

Priest presents 'domino theory'

ROME—The former rector of the University of Hue, South Vietnam, speaking to American seminarians in Rome, declared that, if South Vietnam is lost to communism, "All that is left to the free world in the Pacific will go also."

Father Cao Van Luan hinted in his talk at the North American College that he feared the United States would leave Vietnam at the mercy of the communists.

"I have great fears for my country, for my people, for all those who have fought only in order that they and their children may live freely. We are for peace, and we pray that the Lord may grant us peace soon. But we are also for freedom and we pray fervently that our struggle for freedom won't be doomed for lack of allies."

PHILADELPHIA — Nearly \$300,000 has been donated to needy parishes in inner city areas here and in Chester by parishes throughout the Philadelphia archdiocese, the archdiocese's Commission for Inter-parochial Cooperation reported.

Since we have refused to give them a decent hearing, some of them are now beginning to shout, metaphorically speaking, and, under the circumstances, who am I, as a mere male, to say that they are out of order?

I really don't know how many women "they" represent, but I would be willing to give substantial odds that Professor Mary Daly of the Department of Theology of Boston College has more women on her side than any of her male critics. But who is Mary Daly? She is the outspoken author of a new Harper & Row book titled "The Church and the Second Sex." Father Joseph Fichter, S.J., of Harvard University says that it is "unquestionably the most sophisticated, the most progressive, and the most honest of all the works that have attempted to deal with women and the Church."

I second the motion—although I hasten to add, with fear and trembling, that Professor Daly's provocative book will not win any prizes for side-splitting humor or any other kind of humor so far as that is concerned. She takes her cause very seriously, indeed, and has a tendency—or so it seems to me—to oversimplify and to be rather dogmatic about a number of complicated moral issues (birth control, abortion, and divorce).

Radio and Television

Table listing radio and television programs for various areas including Bloomington, Connersville, Evansville, Indianapolis, Madison, and Terre Haute.

Be that as it may, Professor Daly has made a devastating case against ecclesiastical anti-feminism—a silly and sad tradition which goes all the way back to St. Paul and the early Fathers of the Church and is still very much alive at the present time, almost three years after the conclusion of the Second Vatican Council.

The council, following the lead of Pope John XXIII's encyclical, Pacem in Terris, had some good things to say on the subject of equal rights for men and women, but Professor Daly thinks, with good reason, that the council's teaching on this subject isn't being taken very seriously. The Church, she suggests, is still acting, for the most part, as though some people (men) are more equal than others (women).

"It is painfully evident," she writes in the concluding chapter of her recent book, "that there is a long road ahead. Christianity, and the Catholic Church in particular, has not yet faced its responsibility to exorcise the devil of sexual prejudice. In fact, it has lagged behind the rest of the world on this issue. Other groups have been in the avant-garde and, ironically enough, their efforts have more often than not met with ecclesiastical opposition. The Church must admit its past failures. However much social conditions of the past excused those failures, the times no longer offer an excuse."

Will this word to the wise (men) be sufficient? Miss Daly has her fingers crossed. She is convinced, however, that if the Church fails to exorcise the devil of sexual prejudice, "there will be no answer to the mounting suspicion in the minds of many that Christianity—particularly as it is embodied in the Catholic Church—is the inevitable enemy of human progress."

These are admittedly very strong words—but evidently Professor Daly, having reached the point of despair, has decided that the only way to get men to listen to women is to call a spade a spade.

By way of a postscript, let me add that better men than I (I beg your pardon—I meant to say men and women) will have to decide whether or not Professor Daly is on the right track when she says that the acid test of the Church's sincerity on this matter will be her willingness to admit women to sacred orders. Miss Daly makes much of this point. I almost said "too much"—but I lost my nerve when I thought of what she might do to me in her next article or book on the alleged conceit of celibate males.

Miami to install pension plan

MIAMI—A pace-setting pension plan for all priests, nuns, and lay employees in the new Archdiocese of Miami was announced here by Archbishop Coleman F. Carroll. It was his first official act since being elevated to archbishop on May 8.

"This is the first such plan in any Catholic diocese in the United States where the laity, priests, and Sisters are provided benefits under one plan and trust agreement," according to the archbishop.

And, he indicated, it is the most liberal plan in the U.S. Church and is "better than most of those offered in business and industry." In fact, "it is the plan ultimately all employers will come to," Archbishop Carroll believes.

THE ARCHDIOCESE, beginning June 1, will pay all annual premiums for the plan—an estimated \$250 each for 1,400 priests and religious and 1,070 lay persons ranging from teachers to janitors. Total cost: \$617,500 a year.

However, Archbishop Carroll pointed out that the plan actually represents about \$800 a year to each participant in tax savings and contributions for similar benefits if the employees had to pay for them themselves.

Lay employees will be eligible to retire at age 65 on a monthly income equal to 50 per cent of the average salary paid to them in the five years immediately preceding retirement, providing they have worked at least 30 years for the archdiocese. Previous service in the Diocese of Miami is credited, and benefits will be pro-rated for those with less than 30 years of service.

PRIESTS AND nuns will qualify for the pension at age 70 if they have 30 years of service in the archdiocese. The average age of priests in the diocese now

is 32 years, that of nuns is 44 years.

The plan also includes a death benefit of \$3,000 and disability pay. This plan supplements present medical benefits which include another \$2,000 death benefit.

All benefits are in addition to Social Security. Archbishop Carroll said the plan, nearly three years in the making, is "based on the conviction that it is the responsibility of the employer to do what he can to provide fitting retirement for loyal employees."

He added that it is a case of the Church "practicing what it preaches, teaching by showing others. It is our moral obligation to provide social justice by giving an adequate wage for employees."

Campus revolt

(Continued from page 4) of Americans to idealize youth and the young. He said there were scoundrels among the young and the old but "young scoundrels are more dangerous because they live longer."

It is becoming apparent that many alienated and rebellious student groups are not really interested in individual freedom but in the elusive sense of power their gaudy tactics provoke. The vulgarities and indecencies are calculated to shock, not shake, the establishment. They are abusing freedom, not tempering it to their needs.

The nature of the take-overs does not augur well for the future of democracy or decency.

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Drug Talk "HOW TO DESTROY OLD MEDICINES"

by BERNARD KEENE, Jr., Pharmacist

I've talked before about the need to throw out old medications that clutter up your bathroom cabinet.

No! Never do that! Always, either burn them or, if they're liquids, flush them into the sewer system.

So do, please, be careful. And if I can be of any help to you in determining whether an old prescription is worth saving, stop in and ask me, won't you?

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SEEK ECUMENICAL CENTERS

Student group urges sweeping changes in seminary system

BALTIMORE — Sweeping changes in the current seminary system and the immediate establishment of five new large experimental ecumenical theological centers at a cost of some \$250 million to the Catholic Church have been recommended by a group of seminarians at St. Mary's Seminary here.

ing "poor professor-student ratios and insufficient levels of professional competence." • Uniformity of training with few if any options for specialized training.

CITED AS THE major problem of the seminary system were: • Diffusion of resources due to the large number of relatively small seminaries spread throughout the country.

Court backs rights of the illegitimate

WASHINGTON — An illegitimate child is a "person" under the law, and there can be no reason for denying him or his relatives protection of the law because he is illegitimate.

THE LOUISIANA District Court dismissed the suit, and the state Court of Appeals upheld the dismissal on the grounds that the state law governing damage suits by children covers only "legitimate children."

Justice William O. Douglas, who wrote both majority opinions, charged that under the state's law, illegitimate persons were given the status of "nonpersons."

AS INTERIM programs they recommended: • A moratorium on establishing new seminaries, as their creation would only add to "an already serious diffusion of resources."

INDIANA REPRESENTED

Priests form national body

By WILLIAM RYAN DES PLAINES, Ill. — Delegates from throughout the United States have put together an historic national organization of Catholic priests which they expect will give them a more effective voice in shaping the affairs of the Church.

127 such councils—20 associations and 107 senates—from 194 dioceses throughout the country. One hundred and fourteen of the councils voted to affiliate with the national organization; the others deferred membership for the present time; none rejected it.

Cooperating with the laity, religious and bishops in meeting the needs of the modern Church. Delegates to the constitutional convention beat back a motion to call their new organization a "conference" instead of a "federation."

THE PURPOSES of the federation, as stated in the constitution, are: • Giving the priests' councils a representative voice in matters of concern to the Church in the United States and to problems facing the nation, including racism and poverty; • Improving communications among priests from all parts of the country;

DELEGATES here represented the following: Father Kenny C. Sweeney and Father Robert Borchertmeyer, Indianapolis; Father Carl Mengling and Father Robert Gehring, Gary; Father James O'Connor and Father Charles Koch-Evansville.

THE delegates voted almost unanimously to give a strong hand to a 27-member executive board with the understanding that the board will be accountable to a "House of Delegates."

ALTHOUGH no individual priests or national organizations are eligible for membership in the national Federation, of Priests Councils, Father O'Malley said he did not exclude the possibility of some form of cooperation with such organizations as the National Association of Laymen and the National Association for Pastoral Renewal, a group which seeks to gain for priests the freedom to marry.

AT CLERGY ORGANIZATION MEETING—Some of the priest delegates are shown above at the historic meeting at Des Plaines, Ill., which culminated in the formation of a national organization of U.S. clergy.



Dutch voice views on experimentation among religious

ROME—Superiors of religious orders in The Netherlands have begun a dialogue here to gain some agreement as to how far an order should go in experiments in religious life.

At the invitation of Cardinal Ildebrando Antoniutti, prefect of the Congregation for Religious, 65 superior generals of Dutch congregations concluded the first meeting in what one of them described as "a real dialogue."

Cardinal Antoniutti opened the meeting with a report that included statistics regarding experimentation among Religious, after which he asked for suggestions from those present.

Most experimentation in The Netherlands has been carried out with permission of provincial superiors and local bishops but without sanction from general superiors in Rome or the Holy See.

CARDINAL Antoniutti expressed his concern for what he considered excesses in experiments being conducted without authorities here having knowledge of them beforehand.

The cardinal implied that his invitation was prompted by the resolution of the pastoral council at Noordwijkerhout in January, at which Dutch Religious had pressed for more autonomy. The resolution also had called for more "pluriformity" in religious life in order to adapt to needs of the time.

After the meeting, some of the Dutch superiors said they were surprised at Cardinal Antoniutti's concern over the Noordwijkerhout resolution. They said he may have been "insufficiently informed" about the resolution which has not yet been sent to Rome.

Some of the Dutch superiors said they believed that behind Cardinal Antoniutti's invitation is Pope Paul VI's concern about the direction in which the Religious life is heading.

The superiors added that they believed Roman authorities "have not sufficient understanding of the real motives of renewal and the necessity for it."

eration will mean "a major alteration in the structure of the Church."

Father Moudry probably best summed up the optimism of the delegates when he said: "We have put 40,000 minds and wills together, this day" to "shape their voice in a given direction."

DELEGATES endorsed a report of their Social Action Committee which agreed with the Kerner Report describing American society as one which institutionalized injustice and racism.

"We as priests share with our country the guilt for the present time of violence in our country. We must respond to the suffering and injustice among men by our commitment to love and service the poor."

"The poor were the concern of Christ's love and service. They must be the concern of our love and service. We are blind to the signs of our times, to the degree that the Gospel has not been preached and understood."

After a floor debate delegates attached an amendment defending the right of conscientious objection to the social action committee report.

"Be it resolved that it is consistent with Catholic tradition that men make free and individual determination about the justice of any individual war and that men have a right to resist the draft according to their conscience," the resolution said.

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Memories of a King Armband and Rosary, symbols of social concern and traditional devotion, are juxtaposed as a nun awaits start of the Poor Peoples' Campaign march through Harlem streets in New York. (RNS photo)

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