

Catholic, Anglican union is predicted



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SATURDAY EVENING

Mass anticipation privilege granted

General permission has been granted by Archbishop George J. Biskup for the liturgical observance of the Sunday Mass obligation on Saturday evening in all parish and mission churches of the Archdiocese.

In a letter sent last week to all priests in the Archdiocese, the Archbishop noted that the privilege of anticipating the Sunday Mass on the previous evening was being granted at the discretion of the pastors where it is "pastorally beneficial or opportune."

The Sacred Congregation for the Clergy recently granted an indult to all U.S. bishops to grant the permission, which also applies to holydays of obligations and the evenings preceding them.

"THIS permission may be used any time after the receipt of this letter," the Archbishop stated. "However, if the permission is used, much thought and planning must be given to a new schedule of Masses. Special consideration is to be given to the time element for the new Ordo of the Mass."

The following guidelines are to be observed by those pastors using the privilege:

1) The privilege applies only to parish churches and parish mission

chapels. Chaplains of other communities who judge there is a pastoral need must apply directly to Archbishop Biskup for the use of the privilege.

2) Saturday Evening Mass and Evening Mass anticipating holydays may not begin before 4 p.m., nor after 9 p.m.

3) When anticipating the Sunday or holyday observance on the previous evening, the Mass formulary for the Sunday or holyday is always used. The homily and the prayer of the faithful are not to be omitted.

4) Scheduling of a Saturday Mass should allow adequate time for the faithful to have access to the sacrament of penance as is now customary on Saturdays.

5) The faithful who begin to celebrate the Sunday or holyday on the preceding evening may receive Holy Communion at that Mass even if they have already received Communion in the morning.

6) A Nuptial Mass celebrated on Saturday evening may not be considered as anticipating the Sunday Mass observance.

7) On those occasions on which a holyday falls on Saturday or Monday, attendance at one Mass on Saturday or Sunday evening does not fulfill both the holyday and Sunday precept.

8) Permission for trinitation to use this privilege when necessary because of funerals and weddings is granted to priests. Only one stipend may be retained by the priest.

9) Regarding special days, special guidelines exist: Easter Sunday—Mass on the previous evening is the Vigil Mass of Easter and its liturgical rites. It may not be celebrated before sunset. Pentecost Sunday—Mass on the previous evening is the present Mass of the Vigil with the Creed. Christmas—Mass on the previous evening is the Mass of the Vigil but with white vestments, the Alleluia and the Preface of the Nativity as on the feast.

At least 12 parishes in the Indianapolis deaneries have announced plans to implement the privilege immediately. They include:

Holy Angels, Holy Rosary, St. Barnabas (April 4), St. Catherine, St. Christopher, St. James, St. John, St. Joan of Arc, St. Mary, St. Patrick, St. Thomas, Fortville, and St. Susanna, Plainfield.

BY JO-ANN PRICE

NEW YORK—Cardinal Leo Suenens of Malines-Brussels joined Anglican Archbishop Michael Ramsey of Canterbury here in predicting an eventual union of the Roman Catholic Church with worldwide Anglicanism in terms of their common Christian essence.

The two churchmen were here as the main speakers at a landmark three-day closed seminar at Trinity Episcopal Institute to discuss "The Future of the Christian Church," attended by more than 80 Episcopal bishops from throughout the U.S.

AT A JOINT press conference, Cardinal Suenens noted that "something is moving and moving very fast" in Anglican-Catholic relations. The prelate said he was "confident the Holy Spirit is at work."

"But we have to be both patient and impatient... Unity does not mean uniformity," he said. "There is a unity of essence in Christianity, but a plurality of ways of thinking of spirituality."

Archbishop Ramsey, 65, a tall and massive man who has frequently initiated Catholic-Anglican encounters, termed the seminar "just one incident" along a path opened up from 1921 to 1926.

It was then that the late Lord Halifax and Desire Cardinal Mercier, then the Belgian primate, initiated the Malines conversations between Catholic and Anglican leaders. At present, a joint Anglican-Catholic international commission has been exploring reunion and has reported progress.

THE CARDINAL and he agreed, Archbishop Ramsey said, on the Malines concurrence by both sides to be "united but not absorbed." Ecumenism generally, he said, has developed along these lines:

—The "necessary negotiations" among churches about such matters as intercommunion and union.

—The possibility of different churches worshipping together in a "remarkable" and "unselfconscious" way, though they may not be in negotiations.

—Joint efforts in service to communities on issues such as race, poverty and pollution "with which as Christians we are becoming more and more concerned."

"I do not think that the cardinal or I are speaking exclusively about the Anglican Communion or the Roman Catholic Church," he said, "but about the entire Christian community, so sadly divided but with whose unity we are so concerned."

Our new look . .

The type for this issue was "set" with a typewriter; the headlines were photographed. We haven't time to tell you all about it this week, but soon we'll show you with pictures the difference between the old way of producing the paper and the new.

Our new type is 9 point Press Roman in 10 point space, set with IBM electronic machines. We are still experimenting with it. Be patient. We promise you a better-than-ever looking paper within a few weeks.

The new process of producing the paper, since it is cheaper, should enable us to continue publishing The Criterion at \$4.00 a year (with reductions to parishes) even though salaries and other printing costs keep on rising.

Necessity, as usual, was the mother of change and, we hope, progress.



SCIENCE FAIR, FIRST PLACE WINNERS—These talented youngsters were awarded the top prizes in the 1970 CYO Archdiocesan Science Fair, held March 8 at the Little Flower gymnasium, Indianapolis. Twenty-six trophy winning exhibits were chosen from a field of 220, with these four topping the four categories. Seated, left to right, are: Liz Alhand, St. Michael, Seventh Grade Biological Science; Theresa Hehmann, Little Flower, Seventh Grade Physical Science; Karen McKenna, St. Mark, Seventh Grade Biological Science. Standing behind the girls is Fred Backer, St. Lawrence, Eighth Grade Physical Science. All four first place winners also received "camperships" awarded by Indianapolis K of C Councils, good for a week at one of the CYO camps this summer.

WINTER OF DISCONTENT

Controversy erupts at Marian College

INDIANAPOLIS—A "winter of discontent" at Marian College has erupted this week in the form of student protests, a sit-in by black students and demands made upon the administration by both white and black students.

Brewing since last November, the storm clouds broke over the failure of the college administration to extend academic tenure to a popular young philosophy teacher, William J. Pedtke.

A member of the faculty since 1965, Pedtke was among a group of teachers eligible for tenure this year after completion of five years of service at Marian. The other teachers received tenure from the college's board of trustees in January, but action was deferred on Pedtke's case.

The philosophy professor, aware that he had not received a positive recommendation for tenure from his department head, requested the activation of a special, five-member board of review to investigate the case. The review board filed its report on February 7, recommending a one-year probationary contract for Pedtke to the trustees.

THE TRUSTEES accepted the findings and recommendation of the review board and extended a year's contract to Pedtke, who announced Tuesday to a near-capacity audience in the college auditorium that he would sign "in a spirit of compromise for the good of the college."

He declared to the students, faculty, alumni and news media present that he would attach an addenda to the contract stating that the reasons cited for the denial of tenure are "without substance."

"I sincerely hope that my decision will serve to diminish the damage caused the college," he concluded.

Pedtke was introduced to the assembly by David Haire, president of the Marian Student Association which had invited the professor to explain the circumstances surrounding months of campus unrest.

"We cannot continue in our present state without losing self-respect for the college," Haire stated in his introductory remarks. About 35 black students, fresh from their sit-in in the office of the dean of student affairs, had just marched into the auditorium chanting "We may be poor, but we are somebody."

The 30-year-old philosophy professor began a 30-minute detailed chronology of events which began last November 11 when he was informed by Dr. John L. Kraus, his department chairman, that the president was "unhappy and concerned" about Pedtke's rescheduling of classes on the day of the national Vietnam Moratorium observance. Dr. Kraus informed him at that time that he would not receive the necessary letter of recommendation to secure tenure in the department.

(Two recommendations are needed for tenure at Marian—the department chairman and the academic dean. Pedtke received the endorsement of Sister Adele Zahn, O.S.F., the dean.)

SUBSEQUENT meetings between Pedtke, Dr. Kraus and Dr. Guzzetta indicated polarization of views which led ultimately to the intercession of the appeals board, a new procedure enacted by the college this past year.

In his speech Tuesday, Pedtke refuted alleged charges against him which included the lack of course syllabus, late grades and "irrational opposition to authority." He said student complaints about his classes numbered three or four-out of 70 students he teaches.

After Pedtke left the auditorium, Student Association President Haire reported on the substance of a meeting between student representatives and President Guzzetta the previous evening, which he termed "wholly unsatisfactory."

Student grievances to the president included: student direction of student services; clarification of the administrative role of the academic dean; tenure for Pedtke; student access to duplicating equipment on campus; more publicity for student activities; student representation on faculty council; definition of the role of the president in campus affairs; and black representation on board of trustees, administration and faculty.

Haire stated that after what he termed fruitless discussion with Dr. Guzzetta, the "requests" were changed to "demands"—especially regarding tenure for Pedtke or the reopening of the case by the trustees. He declared that a voluntary bread-and-water fast or vigil would take place in the college chapel until the demand was met.

He led a group of about 25 students out of the auditorium toward the college chapel.

The chairman of the black student group, Joseph Smith, then took over the meeting, charging that the college is "a racist institution." While admitting that Marian has "the highest percentage of black students among private colleges in the state," he threatened a black "pull out" unless their demands were met and changes made by the college.

"A lot of us went out and recruited (black) students to Marian," he said, "because we thought then that it was doing a good job. But that has all been changed."

PEDTKE'S association with the Union for Black Identity (UBI) was reportedly one of the issues which brought about confrontation between him and the college president. He had supported the group's constitution last year when it contained a clause restricting membership to blacks only.

After the college administration refused to accept the constitution on grounds that it was segregationist, the organization obtained endorsement for the clause from 97 per cent of 400 Marian students. A one-year probationary endorsement was then granted by the college for the group.

Pedtke told The Criterion that he (Continued on Page 10)

Talbott Denny among three to be honored

INDIANAPOLIS—A Catholic businessman has been named one of three recipients of the 1970 Brotherhood Awards presented by the National Conference of Christians and Jews.

Talbott W. Denny, a member of St. Thomas Aquinas parish, will receive the annual award at the NCCJ Awards Dinner on April 14.

Other recipients are Mrs. David M. Cook and Mrs. Eleanor D. Mallory.

The father of six, Denny is president of the Best Grand Laundry in Indianapolis. He is a past president of the St. Mary's Child Center and the Serra Club and a member of the CYO board of directors.

He was cited for the honor for "unselfish contributions in the effort to create a spirit of brotherhood and understanding in our community."

MRS. COOK, a member of the Indianapolis Hebrew Congregation served as first president of the Indianapolis Pre-School Centers, and has been Urban Services Chairman for the Indiana Congress of Parent-Teachers Association. Presently she is state legislative chairman for the PTA and urban services chairman for the Indianapolis PTA Council.

Mrs. Mallory, an Indianapolis resident since 1958, has served as a Red Cross nurse aide in the Marion County General Hospital psychiatric wards and was in the first group of Voluntary Corpsvolunteers. She presently serves as assistant secretary of the Urban League, on the social service committee of Flanner House and as the Mayor's appointee to the Model Cities program.

SHE IS A member of St. Philip's Episcopal Church and the Episcopal Community Service Board.

The awards presentations will take place April 14 at the Indianapolis Hilton. Tickets are \$50 per person and are available from the National Conference of Christians and Jews.



TALBOTT DENNY



FACING A CHANGING WORLD—Father Joel Melvin, O.S.B., a St. Meinrad Benedictine, was photographed recently while on vacation in Evansville from his duties as an instructor in the Order's preparatory seminary in Huaraz, Peru. Peru is in the throes of social change, the young missionary reports, and he is optimistic about the country's future.

CONSCIENCE AND THE CATECHISM

CARL J. PFEIFER, S.J.

Recently a man approached me after a talk I had given on conscience. "Father," he anxiously began. "I may have misunderstood you, but did you say that a Catholic MAY follow his own conscience? I answered that I had said that a Catholic MUST follow his conscience. This is already clear in the New Testament and was explicitly taught by the great theologians of the Middle Ages as well as by modern moral theologians. Vatican Council II summarizes the traditional teaching about conscience: 'In all his activity a man is bound to follow his conscience faithfully, in order that he may come to God, for whom he was created' (Religious Freedom, 3).



In spite of this traditional teaching many Catholics find themselves asking in new and complex situations, "How do I know I am doing right? May I follow my conscience?" While this is not a new question in the Church, for the average American Catholic it is a question that takes on new urgency as he is faced with pressing moral decisions for which no ready answers are available.

BROUGHT up on a moral formation centered on obedience to law and authority many adult Catholics grew to rely on others to make moral choices for them. I vividly remember the first time I walked through Rockefeller Center in New York. It was a Friday evening in August thirteen years ago. Someone shouted to me from the crowd, "Father!" A man ran up to me. Still out of breath he asked, "Father, I just ordered turtle soup and realized too late that it was Friday. May I eat it? Is it meat?" I gave

him an answer and he went back to enjoy his turtle soup with a clear conscience.

His question and my answer exemplified a whole way of arriving at moral decisions. Trained in a code morality, with observance of law as central, we turned to those better educated in the law to tell us what we might do or what we were forbidden to do. They made our decisions for us, whether it was a question of eating meat on Friday, missing Mass on Sunday, or practicing rhythm. We might ask a priest how many cigarettes we could smoke each day without sin, whether it was a sin to neck or pet, whether we had a good enough reason to work on Sunday. In implies a response, freely and authentically made, to what is good and of value within one's experience. A responsible person freely responds with respect and compassion to other people, and with courage and hope to life's demands and opportunities. In so doing a Christian is responding to God's call or command that comes to him through his experience as well as through laws and authority.

This process of arriving at moral decisions carried with it serious risks. First of all it too easily focused on what was the minimum observance, when something became a sin nor not, how far one could go. Secondly, and more seriously it displaced the responsibility of conscience onto someone else. Many people avoided responsibly facing personal decisions by shopping around to find a priest who would permit what they already wanted to do. Worst of all, this approach to conscience tended to give the impression that actions were good or bad simply because they were commanded or forbidden. War criminals pushed this to its most frightening extreme and defended their inhuman treatment of millions of people under the plea that they were only following orders.

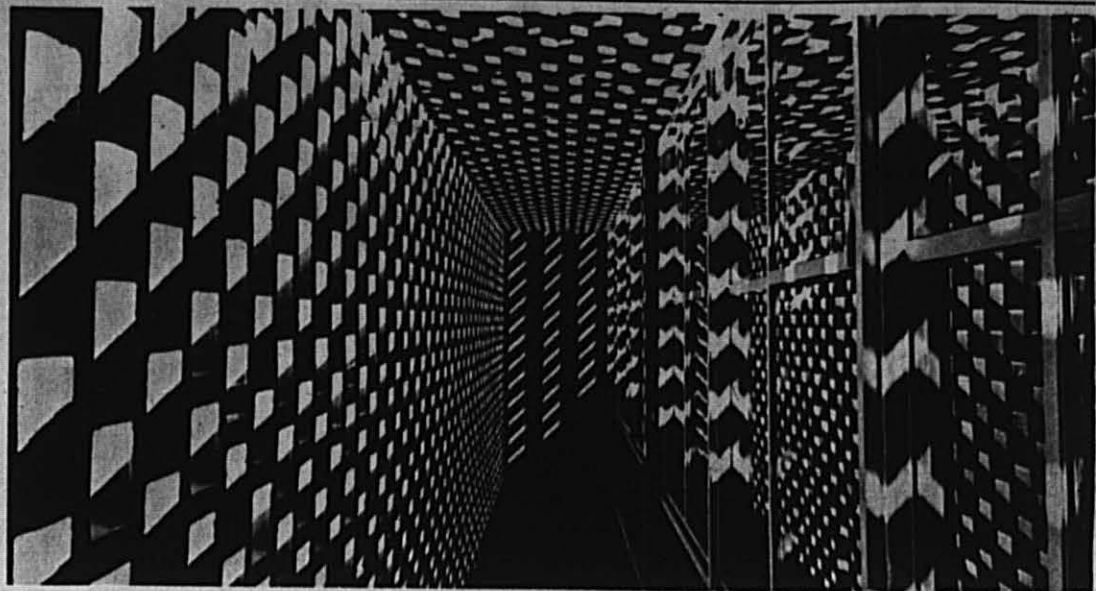
Traditional Christian moral teaching on conscience has a different thrust. It affirms that no one, not the Pope nor Bishop nor priest nor king nor any authority whatever, can remove from me the responsibility of following my conscience. I not only may, but I must follow my conscience. But is this not an open invitation to license? Is this not in effect saying that everyone may do whatever he pleases? Perhaps this is the deepest fear of many even after they recognize that the Church's authentic and traditional teaching is that a person is bound to follow his conscience.

RELIGIOUS educators who incorporate this traditional view of conscience in their new texts are aware of risks. They also recognize the risks involved in displacing one's conscience onto someone else. With the Second Vatican Council they are convinced that in the long run stress on responsible conscience will actually strengthen respect for objective law. The Council states that "the more that a correct conscience holds sway, the more persons and groups turn from blind choice and strive to be guided by objective norms of morality" (Church in the Modern World, 16).

The reason for this assertion is that following one's conscience is basically an exercise in responsibility. Responsibility implies a response, freely and authentically made, to what is good and of value within one's experience. A responsible person freely responds with respect and compassion to other people, and with courage and hope to life's demands and opportunities. In so doing a Christian is responding to God's call or command that comes to him through his experience as well as through laws and authority.

Responsible following of conscience is the very opposite of just doing whatever one pleases. It is considerably more challenging and demanding than transferring responsibility to someone else and doing what he says. There is no

(Continued on Page 3)



Light overcomes darkness. For the Christian, Easter is an en-light-ment, a sign that light can overcome darkness, that there can be value and purpose in life. The meaning of Easter becomes a way of life, an exploration and a struggle to fill all of life with purpose and value. (NC Photo by Frank Methe)

SCRIPTURE TODAY

Infancy narrative from Saint Luke

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

A great deal has been written about Luke's first two chapters, to explain whether the source is a Hebrew or Aramaic document and how various influences came to bear on the thought and style. All this, however, should not distract the reader from the fact that by far the most important, most active, and most frequently mentioned person in Luke's first two chapters is God.

There are studies that show how Luke has carefully balanced his account about the announcement of John the Baptist's conception and the announcement of Jesus' conception, and also his subsequent accounts of the two births and their attendant circumstances. There are studies that show the likely influence on Luke's thought and style from the people who were at Qumran in his day using what we now call the Dead Sea Scrolls. Other studies seek to prove the influence of St. John the Evangelist and his disciples; they say that Luke's focus on the temple of Jerusalem comes from that "school" of John, and that it was probably John who first got the details of the infancy narrative from the mother of Jesus.

Many studies have shown the influence of the Old Testament on Luke's first two chapters, which are full of phrases from the Hebrew Bible. Although Luke does not pause to identify the sources which he knitted together so skillfully from many books of the Hebrew Bible, we now have a complete list thanks to the work of many scholars.

IT SEEMS to me, as I think back over the last thirty years of reading articles about Luke's infancy narrative, that almost every commentator asks why only Luke's Gospel gives such prominence to the infancy narrative, why Luke alone gives so much space to the infancy and boyhood of Jesus, why he alone gives the early part of John the Baptist's life, why he alone gives the song of Mary, the song of Zechariah (called the "Benedictus," from its opening word in the Latin Vulgate translation) and the song of Simeon (called "Nunc Dimittis" from its opening phrase in the Latin).

There have been many interesting

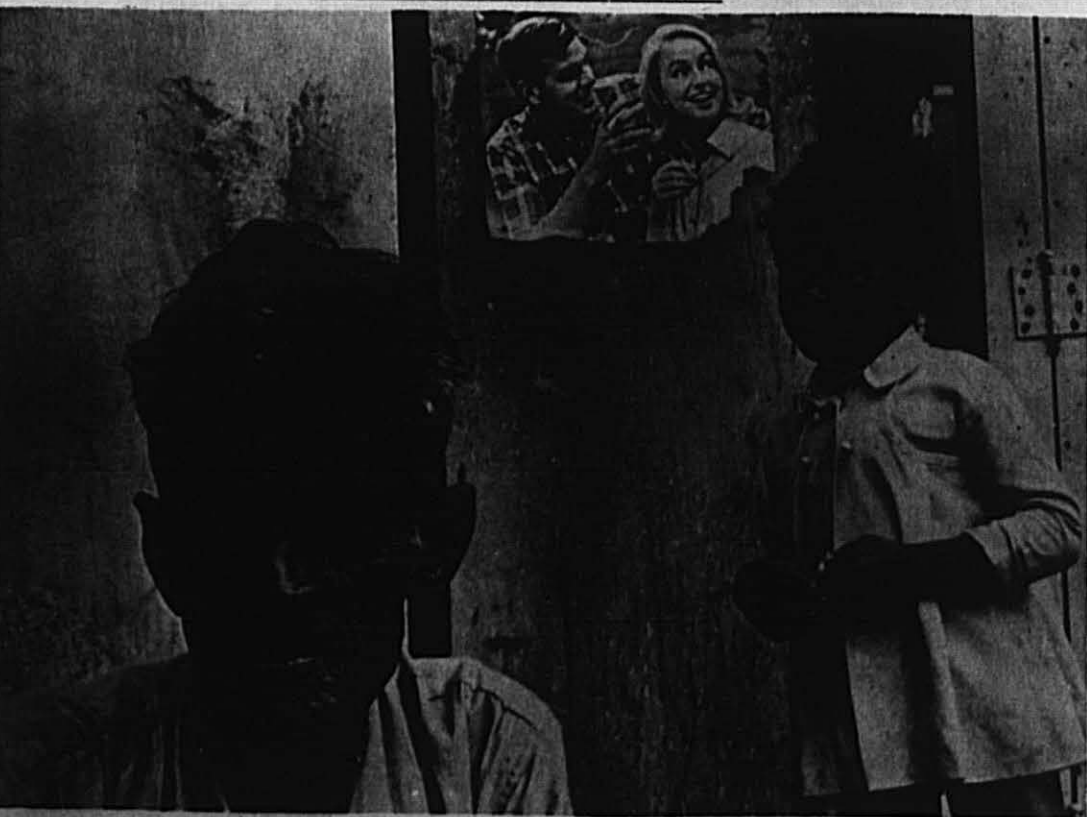
answers, but they really all boil down to this: from all that God is said to do in these chapters, it is clear that Luke felt someone should produce a Gospel which would show the hand of God in every step of the events that led to the cross and the resurrection, even before the preaching of John the Baptist and the baptism of Jesus, and even before the conception of Jesus.

The infancy narrative is obviously, for Luke, a link between the wonderful works of God in the Old Testament and the most wonderful work of all, the salvation of men from their sins through Jesus. It is often said that Luke was writing for Gentiles and therefore left out many Jewish things that would confuse Gentiles or would not be appreciated by them. Yes, this is true of many passages later in his Gospel, but not in the early chapters.

It is God who hears the prayers of Zechariah, who sends the angel to Zechariah and to Mary. It is God's power that is at work ("The Holy Spirit will come on you, and God's power will rest upon you") in everything that happens, as the songs of Mary and Zechariah and Simeon eloquently testify. The angel says to Mary, "There is not a thing God cannot do." We learn much about God from all this, but most of all that He keeps the promises He made of old, a point that is stressed in all three songs and could be rightly called the main point of all three songs.

ALL GOOD commentary will deal with the phrases "hail, full of grace," "first-born son," and "men of good will." I trust that none of you will get bogged down in the matter of Luke's reference to the census of Quirinius (it is an unsolved historical problem) but that you will all spend some time pondering whether Mary understood the angel to announce that her son would be divine. Again, you are free to make your own judgment, and you will be in distinguished company whether you answer yes or no.

It is interesting to note that in Matthew's Gospel the angel's visit to Mary is not mentioned at all, but Matthew does record the appearance of an angel to Joseph in a dream assuring him that the child in Mary's womb is from the Holy Spirit and that she should name him Jesus. Instead of giving what the name means, however, Luke's text



"A responsible person freely responds with respect and compassion to other people, and with courage and hope to life's demands and opportunities," writes Father Carl Pfeifer in this

week's article "Conscience and the Catechism." "Responsibility implies a response . . . to what is good and of value within one's experience." (NC Photo by Marcia Keegan, courtesy OEO)

WORSHIP AND THE WORLD FRESH, FLOWING WATER

BY FR. JOSEPH M. CHAMPLIN

St. Richard's Church in Jackson, Mississippi, won an architectural award a few years back. Its massive, poured-concrete structure and plain interior walls seem too stark or cold for some. But many feel the building, designed carefully for the revised liturgy



by its well known pastor, Monsignor Josiah Chatham, and artist Frank Kacmarcik is a perfect setting for public worship.

To reach the church proper, visitors walk through a relatively long, narrow, and high-walled passageway (labeled the "moat" by several local clergy). Once inside the door, you encounter a huge—about five foot in diameter—baptismal font filled with fresh and flowing water.

The nature and location of this baptistry says something. It speaks, first, of the truth that baptism brings us into the Church, makes us Christians, ushers us into a community of those who believe in Jesus. As we dip our hand in the water and make a sign of the cross, we should be reminded of another fundamental fact about our faith. God chose a quite ordinary, very necessary and frequently employed element to save men. "Unless a man is reborn in water and the Holy Spirit, he cannot enter the kingdom of God." (John 3:5).

The baptismal candle lighted on the

possibility of avoiding the real demands and anxieties of deliberately taking a stand, making a choice. Centuries ago St. Augustine affirmed the norm of responsible following of conscience. "Love," he said, "and do what you wish." There is no more demanding condition that could be suggested. This is not an invitation to license but a challenge to unselfish obedience and love. The Vatican Council II teaches that "in the depths of his conscience man detects a law which he does not impose upon himself, but which holds him to obedience" (Church in the Modern World, 16).

AN EXAMPLE or two may clarify this. Thomas More followed his conscience. In so doing he deliberately violated the law of England, firmly rejected the advice of the Bishops, and was executed for doing so. It would have been much easier to let the King or the Bishops make the decision for him. He recognized within the reality of his situation the exacting demands of God's law, and following his conscience, responded to them. Today the world remembers him as "a man for all seasons" and the Church honors him as a saint. An even more striking example of responsible following of conscience is that of Jesus as he prayed in the Garden, weighed down with fear, "Father, let it be as you, not I, would have it" (MK 14:37).

"Conscience is the most secret core and sanctuary of a man. There he is alone with God, Whose voice echoes in his depths. In a wonderful manner conscience reveals that law which is fulfilled by love of God and neighbor." (Church in the Modern World, 16).

anniversary date and placed at the supper table could, as suggested last week, help us yearly to remember and renew vows made in baptism. Holy water, a sign of the cross, the strategically situated baptismal font might accomplish that same purpose on a weekly, even daily basis.

THE LORD has used water consistently in the course of history to heal and make holy, to correct and cleanse. Noah's ark and the flood, the Exodus from Egypt with its walls of Red Sea water stand as classic examples. But we also must cite the ceremonial washings prescribed in Old Testament times, the repentant bath preached by John the Baptist, the miracles Jesus wrought through water. ("Go, wash." "I went, I washed, and I see." John 9).

In reforming the baptismal ritual, Church authorities hoped to accentuate those points of our religious heritage. Thus true water, for the sake "authentic sacramental symbolism" is required and it should be clean, "for reasons of health." The following directive highlights a particularly significant change in this service.

"Outside the Easter season, it is desirable that the water be blessed for each occasion, in order that the words of blessing may clearly express the mystery of salvation which the Church recalls and proclaims. If the baptistry is supplied with flowing water, the blessing will be given to the water as it flows."

Msgr. Chatham was indeed a man ahead of his times. At St. Richard's, the special baptismal water (mixed with sacred oils and blessed at Easter time) has been kept in a compartment near the font. It alone

is poured over the head of each infant in accord with regulations of the older rite. However, when the reformed ritual goes into effect, the celebrant need only bless fresh water at every baptism with words and a touch of his hand. "Lord, make holy this water which you have created, so that all those you have chosen may be born again by the power of the Holy Spirit, and may take their place among your holy people." The other portions of this blessing and the added, optional texts further specify the meaning of this gesture by explicitly mentioning several instances of sacred history in which God has intervened with water as his effective instrument.

BAPTISMAL fonts like the one in Jackson are obviously well suited for this new rite. In addition, they seem ideal for baptism by immersion, a practice deemed more desirable, in words of the official texts, "as a symbol of participation in the death and resurrection of Christ." Nevertheless, the more customary ceremony by infusion is still permitted and at least in the immediate future probably will be the more standard procedure.

Our understanding of baptism continues to develop. Scholars and parish priests today emphasize this sacrament's relationship to the Eucharist. For that and for several other reasons many experts now would opt for a baptismal font in the front of a church rather than at its entrance. Monsignor Chatham agrees and admits that were he to build again his baptistry would be located in the sanctuary, near the altar, but opposite the pulpit. We will treat that question in a later column.

PERSONAL MORALITY

BY FR. JOHN F. CRONIN, S.S.

Probably the greatest change in patterns of moral thinking involves the personal element in decision-making. When Irish monks introduced the practice of regular private confession into the Latin Church, they confronted practical problems of guiding confessors and penitents. They did this by composing "penitentials," or manuals listing various sins and suggesting suitable penances. Given the cultural conditions of the early Middle Ages, both in terms of education of the faithful and the practice of civil law, it made sense to define sin with primary emphasis upon the action performed.

Later moralists refined these penitentials in the effort to avoid unnecessary hardships for penitents. For example, they insisted that a substantial degree of freedom was necessary before a penitent could accuse himself of serious sin. Thus a man might lose his temper because of prolonged baiting and fight his tormentor. Suppose he caused serious injury as a result of this fight. One could say that his freedom was impaired because of anger induced by sustained aggravation.

MORALISTS also avoided any charge of taboo by considering circumstances affecting the morality of harmful actions. Stealing is wrong, but it is seriously wrong to steal a day's wages from a domestic servant. It is a lesser evil to defraud a powerful corporation of the same amount. One if reminded of the story of Nathan and David, where the prophet confronted the king with the case of the powerful man who entertained friends by slaughtering and cooking the only lamb of a poor person. David was angry and condemned the deed. Then the prophet told him that his adultery was the real point of the parable.

Though moralists tried to refine obligations to meet the complexity of real-life situations, a certain taboo mentality remained among otherwise well educated Catholics. They wanted priests to define for them precise obligations in terms of divine and Church law. Fidelity was judged by exact and generous obedience to law. Even those who strove for higher levels of religious life viewed confession primarily as precise listing of objective sins.

Two factors led to the revolt against

emphasis upon action alone. The first was the return to biblical theology. Although this preceded Vatican Council II, the Council strongly endorsed a biblical approach to moral decision making. Biblical theologians stressed the fact that the New Testament made love of God and neighbor the first commandment. "By this shall all men know that you are my disciples, that you have love, one for another." The Beatitudes and the story of the Last Judgment in Matthew's gospel emphasized loving compassion as the true mark of the Christian. The Gospel of Luke otherwise stressed forgiveness and compassion. Emphasis upon action and law made many Catholics forget this central teaching of the Lord.

Second, behavioral sciences teach us that many actions, taken by themselves, are morally ambiguous. Their meaning is conferred by the person. Judas betrayed our Lord with a kiss. An engaged couple express their deepest love with a kiss. In our catechisms and in the old penitentials drunkenness was listed as a serious sin. It was serious because it impaired man's reason and his normal inhibitions. As a general statement, no sensible person could question this judgment upon misuse of alcohol.

BUT AS AN absolute statement, certain reservations would be in order. A person who drinks too much and then drives in heavy traffic is a potential murderer and suicide. A man who indulges at a New Year's party at home and quietly sleeps it off risks nothing more serious than falling out of bed. There is a substantial moral difference in the two situations. Are we to "go by the book" and confess both as serious sins or use a mature Christian judgment on the actual situations.

A fundamental problem behind this example is why God condemns certain actions. Is murder wrong because God says so? Or does God condemn murder because it violates one of the most basic rights of man? If we take the second approach and consider the reasons behind the law, then we have some freedom in judging individual cases. Actually this approach is not new, but it was often overlooked in a period of excessive legalism. St. Thomas Aquinas, considered the greatest of Catholic theologians, insisted that we may violate the letter of the law to preserve its spirit. But his wisdom was frequently forgotten as penitents focused on deeds, rather than the spirit of Christian love.

KNOW
YOUR
FAITH



NEW POVERTY BOARD MEETS—Seven of eight board members of the Cooperative Action for Community Development, Inc., met recently at St. Meinrad for its first formal session. CACD, Inc. is Southern Indiana's response to poverty on a community level. Approximately 200 students of St. Meinrad Seminary College work in its programs on a volunteer basis. Serving as board chairman is Father Camillus Ellsperrmann, O.S.B., third from above right. Other members, from the left, are: David Harpenau, Perry County Welfare Department Director; Grant Hawkins, Indianapolis businessman; James Wargel, president of CACD, Inc.; Charles Borders, president of William Tell Woodcrafters, Inc.; Dave Huber, former judicial circuit judge; and William Koch, president of Santa Claus Land, Inc. Not present was Walter Jones, president of Lincoln Hills Development Corp.

AMONG BRITISH CATHOLICS

'Test tube babies' plan evokes guarded reaction

LONDON—Catholic authorities here reacted cautiously to reports of a British medical experiment attempting to conceive a baby outside the womb.

A 34-year-old wife unable to have a baby normally has agreed to have an operation whereby an egg would be removed from her ovary, fertilized by her husband's sperm in a laboratory and later placed back in her womb to grow in the natural way.

The operation planned in the near future for Mrs. Sylvia Allen at the Oldham General Hospital, Lancashire, aroused much sensational publicity and controversy. The medical scientists concerned claim it is only a minor operation already

carried out with animals and just a development of artificial insemination. Experts also said science was still a long way from the world of mass produced "test tube babies" and "genetic engineering" forecast by the more sensational press.

BUT THE experiment, with another 50 women said to be ready for treatment, has aroused much comment. Non-Catholic churchmen and doctors are generally divided on the subject.

Cardinal Gordon Gray of St. Andrews and Edinburgh, president of the Scottish bishops' conference, said: "I have been seen as right. There must be understanding and sympathy developments need very careful examination. I think we have to look beyond this particular case. As anyone will realize the

possible effects of developments in long term 'biological engineering' are frightening.

"I am all for genuine scientific research but society for its own good must be constantly vigilant on where the developments are taking us."

Father Maurice O'Leary, chairman of the Catholic Marriage Advisory Council, said: "The general teaching has been that the child should be conceived through the loving intercourse of husband and wife.

In this setting, the assisted insemination by the husband has been seen as right. There must be understanding and sympathy developments need very careful examination. I think we have to look beyond this particular case. As anyone will realize the

"But it is one thing to work to try to remedy the unhappy condition of some individuals and quite another to think in terms of changes in the general human process of reproduction."

NORMAN St. John Stevas, the Catholic politician who led the campaign against Britain's present abortion laws, said: "I think it is rather a good thing for people who are prevented from having children. But there are real dangers of abuse and a risk of dehumanizing man. A White Paper (official government report) should be published so that everyone is fully aware of the dangers."

A spokesman for the Church of England was cautious, saying the whole matter needed careful assessment on moral, social and legal grounds. A Methodist spokesman said that, provided it all took place within a marriage, it was hard to find any moral objection.

The British Medical Association said the matter of test tube babies produced difficult ethical problems and the public would need reassurance on a number of points.

The government is unlikely to interfere with the present experiments because this would be contrary to the principle observed in Britain that science must be free from political and governmental control. But a spokesman said new developments might raise ethical problems and, if they did, these problems should be publicly debated by both scientists and non-scientists.

Group supports Dutch bishops' celibacy stand

PARIS—The secretariat of the European Assembly of Priests has hailed the "courage of the Dutch bishops" in calling for optional celibacy for priests.

At the end of its meeting here, the secretariat said it "fully approves" the decision of the Dutch bishops, "taken after the consultation of many priests and lay people, after many surveys and after the pastoral council."

(The Dutch National Pastoral Council also urged optional celibacy.)

The statement continued: "We cannot accept the rejection by the Pope and a number of important bishops of open dialogue. We believe such an attitude reveals an unfounded fear, a lack of the courage and creativity necessary for the rebirth of the Church."

(Although Pope Paul in his first public statement on celibacy after the Dutch bishops' declaration, said that celibacy could neither be abandoned nor subjected to discussion, he later expressed the wish that the Dutch bishops "would undertake with the Apostolic See a new reflection.") The Dutch bishops interpreted this to mean that the Pope was willing to discuss the matter with them.)

Members of the assembly's secretariat also said that they believe the decision of the Dutch bishops will have major consequences.

Wisconsin body raps school aid

MADISON, WIS.—The case for tuition grants to parochial school students in Wisconsin suffered an apparent setback when a blue-ribbon citizens commission studying the state's education problems rejected demands for state aid to non-public schools.

The commission, established a year ago by Gov. Warren P. Knowles and headed by William R. Kellett, a corporation executive from Menasha, reportedly took a look at the organization, cost and efficiency of the Wisconsin education system and drew on the counsel of some 600 education specialists.

Though rejecting direct state aid to non-public education, the commission did call for an enlargement of "shared-time" and "released-time" programs wherein non-public school students get special instruction in public schools and public school students can receive religious instruction in parochial schools.

In an obvious reply to pressures brought by such groups as Citizens for Educational Freedom (CEF), a non-sectarian organization which seeks "equal state and Federal aid to all children," the commission said "we know of no legal or social principle that holds that equity demands public aid for private systems that perform public service but whose uniqueness and reason for existence is the teaching of values not shared by all citizens."

Observing that 82 per cent of non-public school students attend Catholic schools, the commission report said "the unique environmental element in most private schools in Wisconsin is religious teaching and a religious atmosphere."

"We submit that it is not a sound public policy to provide public aid to preserve that environment."

Pope sees hope in idealism of today's youth

VATICAN CITY—Pope Paul told 300 Italian youths that their collection of funds for an African hospital offers "optimism and hope for the future."

He was speaking to members of the "Youth for the Third World Movement" of Bologna who were in Rome (March 7) for an audience. The young people had collected funds to provide equipment for a maternity ward in a hospital in Afanyia, Togoland.

"When the young know how to give themselves for their brothers, as you are doing, then it is a sign that, despite so many shadows... good will prevail," the Holy Father said.

He charged the youths to stay close to Christ and to "widen the network of relations with young people of your age so that the number may increase of those who know how to give life its true value."



LAETARE MEDALIST—Dr. William B. Walsh, who in 1958 launched Project Hope, a hospital ship that has since sailed on mercy missions throughout the world, was named to receive the 1970 Laetare Medal by the University of Notre Dame. The selection of the 49-year-old Washington, D.C., physician was announced by Father Theodore M. Hesburgh, president of the university. The honor has been conferred annually since 1883 on an outstanding American Catholic. (RNS photo)

World Cursillo meeting slated

MEXICO CITY—Thousands of persons are expected to attend the second world meeting (ultreya) of the Cursillos de Cristiandad, a Christian renewal movement, to be held here May 21-24.

The first world meeting was in Rome in 1963, when about 8,000 persons attended.

The Cursillo de Cristiandad (little courses in Christianity) movement began in Spain in 1949, and has spread throughout the world. The movement includes a three-day session of lectures, discussions and liturgical services.

University sets religion major

MINNEAPOLIS—More than 200 courses are available to students wishing to major in religious studies at the University of Minnesota.

Although it has been possible in the past to major in religious studies, this is the first time that a structured program has been available, according to Thomas Kraebel, assistant professor of classics and chairman of the religious studies committee.

The interdepartmental major will be formally listed as a separate program for the first time in the College of Liberal Arts catalog, he said. Six new courses in religious studies have been added in three departments.

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Infancy narrative

(Continued from Page 2)

has the angel continuing with information about the child that one would have expected Matthew's Gospel to contain, since Matthew subsequently concentrates so much on the theme: "He will be great and will be called the Son of the most High Lord. The Lord God will make him a king, as his ancestor David was, and he will be the king of the descendants of Jacob for ever; his kingdom will never end!"

IT WOULD have been much more like Luke at that point to give the simple idea that this child would save his people, or all people, from their sins. The fact that he doesn't give the explanation of Jesus' name indicates to me that he felt there was an item that should not be lost from the record, as it would have been if we had only Matthew's account.

The fact that Luke doesn't explain the meaning of the name Jesus is only one of many indications that he is writing for people who already know something about the Christian message. Consider also his frequent references to the Holy Spirit, in these early chapters and elsewhere in his book, with never a word of explanation about who or what the Holy Spirit is. What God does, however, is made abundantly clear in the song of Mary (1:46-55).

As we shall see, the stress in this song on God's attention to "the lowly" and "the hungry" and its harsh words for "the proud people with all their plans" and "mighty kings" and "the rich" is the very thing that Luke will show Jesus saying, again and again. It will be, in fact, Jesus' opposition to certain proud people with all their plans for the running of other people's lives that will result in his death.



'GOING ON' 100—Father George Trunk, who will be 100 years old on Sept. 1, sits at his desk in the rectory of the Church of the Nativity in San Francisco and works on a weekly political column he writes for a Slovenian newspaper published in Cleveland. The walls of his bedroom-study are covered with murals he painted of scenes in his native Corinthia, once a small country between Yugoslavia and Austria. While pastor of St. Joseph's church in Leadville, Colo., Father Trunk covered the walls and ceilings of the church with brilliant paintings of the New Testament. The church has since been declared a National Slovenian monument because of the paintings. (RNS photo)

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Comment

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Nixon's commission

Following a first-time White House conference with Catholic educators, President Nixon brought the crisis in parochial education to Congress. He told members he was establishing a commission on school finance to study the money problems of all schools but to focus specifically on the "steady disappearance" of the parochial schools.

The purpose, said the President, is not to aid religion but to preserve and promote diversity in education. To that end, he stated, the nation cannot be indifferent to "the potential collapse" of non-public schools, now closing their doors at the rate of one a day.

Remembering the fate of past presidential commissions—and the usual fate of their recommendations—Mr. Nixon's executive order gives no reason to shout for joy. But it does afford a measure of comfort and a degree of hope. After all, for the first time the White House has recognized the shaky condition of our schools and recognized it in the context of the health of public education.

Monsignor James Donohue, director of the Division of Elementary and Secondary Education, U.S. Catholic Conference, observed that the President "has seen that the key to helping all American education is to wrestle with the crisis that is engulfing the private schools."

Bishop Raymond J. Gallagher of Lafayette, who is chairman of the National Catholic Educational Association and who headed the delegation to the White House meeting, came away encouraged. He said he felt the President was ready to give solid support to measures which would increase the effectiveness of aid going to parochial schools.

Specifically, the President is believed to have told the educators that he favors extending Title II and Title III-A of the National Education Act of 1965. Those are the measures providing textbooks and certain types of classroom equipment to private schools. They represent the only areas thus far in which non-public schools have participated to any substantial degree in Federal funding.

One aspect of the Presidential commission that is all to the good is the fact that it will consult with and work closely with the states. Intense efforts are now being waged in several states to gain public support for non-public schools and those efforts are active right now. Many show promise of being successful.

The fact that many non-public schools have closed, that more of them are on the verge of closing, is becoming a stark reality to school administrators and tax-

(Continued on page 7)

Green beer and all

This coming Tuesday the feast day of the patron saint of Ireland will be observed in most countries of the world. In Ireland itself it will be observed with the graceful combination of deep spiritual faith and rousing good humor that marks a people who seem so uniquely at ease in this valley of mixed sorrow and gladness we call Earth. Elsewhere, and most notably in the United States, it will be observed with considerably less piety and considerably more irrelevance.

St. Patrick's Day in the U.S. has become a quasi-holiday, and its celebration is by no means limited to those of Irish descent. Well, that certainly is all right. St. Patrick himself was not an Irishman. He considered his home to be Romanized Britain, where his father was a civil servant. And in his mission among the Irish he never came to regard himself as one of them. In fact, he frequently found himself yearning deeply to return to Britain or Gaul. But, remembering God's will, he stayed the impulse. All of this is to be found in his own brief, modest "Confessions," written at age 76.

But from what limited knowledge of the person Patrick that exists outside his "Confessions," we assume Ireland's patron saint would take no offense at the stage-Irish "humor," the parades, the shure-and-begorrah newspaper features, the politicians who dye their hair emerald for the day, and even the tavern-keepers who ruin perfectly good beer by putting green food coloring in it.

Patrick was a true patrician. He knew how to endure hardships and cope with enmity in an alien land. In Christianizing Ireland he learned how to build an efficient ecclesiastical administration in a society that was rural, familial, tribal, and murderously quarrelsome. So he simply had to have an abundance of good humor and tolerance of follies to surmount all the obstacles that faced him.

In the last paragraph of his "Confessions," St. Patrick wrote that his mission, however imperfectly performed, had been "the gift of God." He lived to see his adopted Ireland rich in Christian belief and vocations, and he died loving his Irish children, as he called them. And down through numberless generations his Irish and non-Irish children the world over have honored the memory of a most universally beloved saint—even when they turned the beer green.

COCU and Catholics

All this week representatives of nine major Protestant denominations have been meeting in St. Louis to discuss a detailed plan of union that has been 20 months in the framing. If an affirmative consensus is reached, one of the most difficult barriers will have been hurdled by the Consultation on Church Union.

Then the participating denominations can refer the plan to their local congregations for further study. At that point begins the grass-roots deliberation of what has been to date the most populous and persuasive leadership move toward church unity.

GEORGE SHUSTER'S VIEW

Debate over abortion raging in Hawaii

BY DR. GEORGE SHUSTER

As I write, the debate about abortion which held Hawaii in suspense while we were there has not yet been concluded. But it would appear to have shown what can be done in an open forum to erode extremist positions and gain a hearing for the real issues.

The first round was won by those who went into a great dither when the words "population explosion" were used. They conjured up the usual pictures of huge masses of human beings elbowing their surplus neighbors off the roofs of skyscrapers or jamming them down beach cliffs. Admittedly some quite horrifying facts and figures can be cited from their part of the world. India is seriously overpopulated and nobody knows what to do about uncurbed human procreation. In some parts of Polynesia eventual standing room only seems to be a grim possibility.

But arguing that abortion is necessarily a good thing because it can reduce the number of births does not convince many. If the fetus is already a human being with a right to life, killing it is not very different from slaughtering the aged and infirm. The Nazis did everything possible to protect the Aryan unborn, but saved many by gassing the mentally retarded and those with the wrong kind of genes.

BISHOP Scanlon of Honolulu made this point straightforwardly and with restraint. Not all Catholics went with him the whole way. But Catholics, though a minority, constitute the biggest minority in Hawaii—a fact of some political importance. The early upsurge of the Populationists was blunted. One heard no more of a politician who announced that after the repeal of the abortion laws he would sponsor a bill to

sterilize women who had given birth to two children. The law-makers began to manifest sweet reasonableness.

The sanctioning of abortion as a blessing to be bestowed by any midwife or medicine man at any time began to seem unwise. The field was being limited to licensed physicians in approved hospitals.

THEREWITH THE discussion

THE BLACK VOICE

The Department called Justice

BY REV. LAWRENCE LUCAS

Misnomers are getting so commonplace in our society that very few even bother about them anymore. Nor should they really.

Now take this Justice Department deal. Black folks and those whites working for real change are finding less and less the possibility of justice coming from the Justice Department.

Both in its ability to put organizations out of business and in its investigation, the department has few peers. For example, the Klu Klux Klan has been operating in this country for years. If it is dying out as an organization, it is chiefly because its function of keeping black people oppressed and in their place by any and all means, including the most violent, has been taken over by the forces of "law and order" and the courts. At times, the latter can do the job in a somewhat more sophisticated manner.

The same department which found it impossible to put the Klan out of existence has taken after the repeal of the abortion laws he would sponsor a bill to

Black Panther Party through murder or jail. They are not out to oppress but to free people—the wrong people.

ITS INTERESTS in crime seem also to vary. Could you imagine four black teenagers publicly calling a meeting to lay plans for robbing a local two-by-four grocery store. In five minutes, the feds would have had enough "goods on them" to send each one up for twenty years.

Several weeks ago, the distinguished Governors Bell of Mississippi; Maddox of Georgia; Brewer of Alabama and Keith of Louisiana, with much publicity got together to discuss how to defy the courts and violate the Constitution of the United States. Since no Justice Department men were present, they held a press conference later saying how united they were in their endeavour to break the law.

Finally, there is the thoroughness of its investigation. Remember when they wanted to find how well Adam Clayton Powell had learned and was following the example of his fellow congressmen? They did not miss a single questionable trip or expenditure.

Since taking office, and filling the seat of Chief Justice of the U. S. Supreme Court, President

Nixon has nominated two more with a public statement made by Mr. Carswell's vowing himself to the land. Both men were given clean bills of health by Nixon's attorney general. We know the fiasco of Haynsworth heat of an election campaign is a tribute to how said department investigates white people favorable to the president

WITH ALL its vaunted powers of investigation, the Justice Department couldn't come up the

THE YARDSTICK

Twin Circle guilty of anti-Semitism?

BY MSGR. GEORGE HIGGINS

Last December, during the course of the Bishops-Editors Symposium at Bergamo Center, Dayton, Ohio, Archbishop Philip Hannan, Ordinary of the Archdiocese of New Orleans and Episcopal Chairman of the USCC Department of Communications, delivered a paper entitled "What Bishops Think of the Catholic Press."

The complete text of the report—which makes for very interesting reading, but, as findings and that, on the basis of the Archbishop's findings, they have been told the able to convince themselves that Bergamo Twin Circle is in fact the favorite delegates, national Catholic weekly of the doesn't pretend "majority" of the American Bishops is rather sad, in my sociological opinion. If they really think that survey—is now 35 votes out of a total of more than 265 represents a majority. I proceedings of the Bergamo must assume that they are capable of believing almost anything that even appears to run in their favor.

I gather from reading the report that the two questionnaires on which it was based were sent not to all of the Bishops of the United States, but only to the Ordinaries—i.e., only 35 those in charge of a diocese or archdiocese. Moreover, of the total number of Bishops who received the questionnaires, only 84 responded. That represents less than one-third of the entire American hierarchy. In addition, it must again be carefully noted that Archbishop Hannan's survey was not meant to be a scientific sociological sampling.

THIS BEING the case, I think it's rather unfortunate that some of the news summaries of the Archbishop's report have unwittingly created the impression that Twin Circle is the favorite national Catholic weekly of the "majority" of the for Twin Circle didn't mean to American Bishops. That may be signified by their favorable vote so, of course, for all I know—but that they are completely satisfied with TC. More Bergamo record to prove it. In specifically, for example, I hope that they will look for an early opportunity to qualify their favorable vote by letting the Editor of Twin Circle know, in one way or another, that they object to the anti-Semitic overtones of one of his recent editorials in TC and to the almost equally anti-Semitic tone.

comparable restrictions? The question is admittedly difficult because the babe in the womb cannot argue its own case. Somebody else must make the decision. But it seems to me that moral theologians are no longer as comfortable as they once were about laying down principles allegedly binding in all cases. No one is suggesting "situation ethics," which merely offer a fairly convenient formula for doing what one pleases.

The gentleman repudiated that remark in 1970 and said he has long since changed his mind. Yet further investigations—not by the Justice Department—has

I might add that the 35 favorable votes received by Twin Circle look even less impressive when one stops to recall that TC is reportedly sent free of charge to all of the Bishops in the United States, whereas most of its weekly competitors—unless they have been badly misinformed—reach only those Bishops who choose to subscribe to them. Whatever of that, the fact that the editors of Twin Circle continue to crow about and admittedly very unscientific reading, but, as findings and that, on the basis of the Archbishop's findings, they have been told the able to convince themselves that Bergamo Twin Circle is in fact the favorite delegates, national Catholic weekly of the doesn't pretend "majority" of the American Bishops is rather sad, in my sociological opinion. If they really think that survey—is now 35 votes out of a total of more than 265 represents a majority. I proceedings of the Bergamo must assume that they are capable of believing almost anything that even appears to run in their favor.

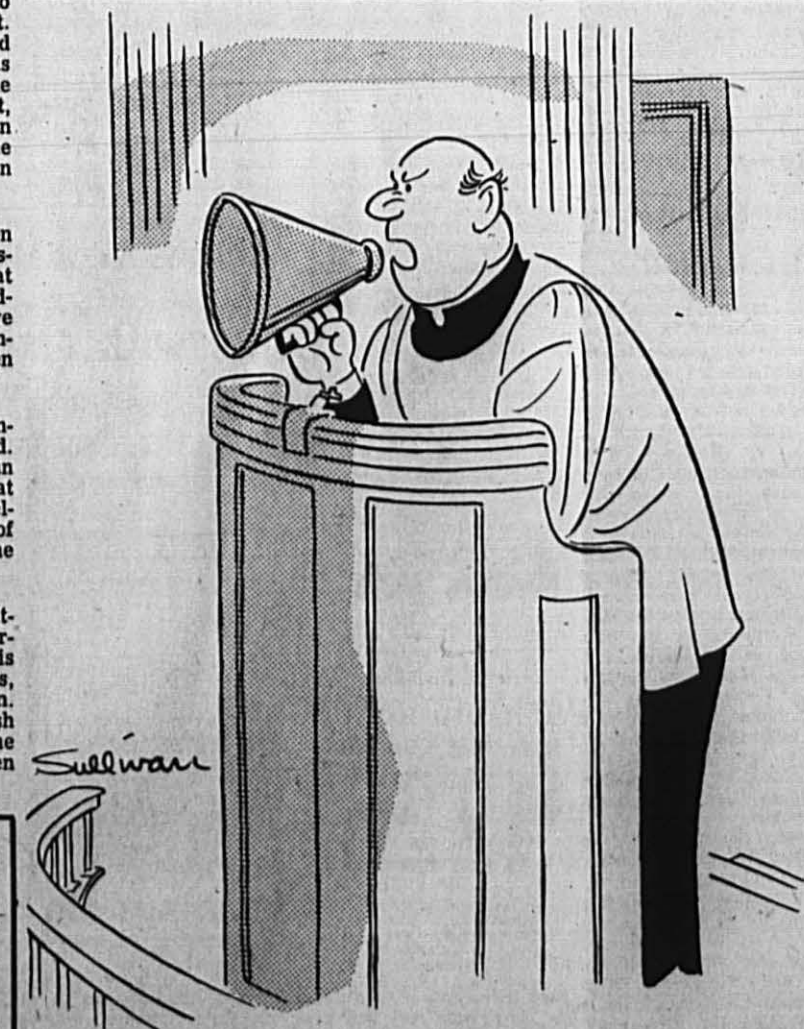
BE THAT as it may, I was personally relieved to discover, on reading the Bergamo proceedings, that when the Bishops were asked to list the national Catholic weekly papers "with which they were generally satisfied or dissatisfied," only 35 indicated that they were generally satisfied with Twin Circle. There is nothing personal about this remark. It simply reflects my own firm conviction that Twin Circle is not representative of the majority point of view in the American Hierarchy on a number of important issues, notably, for example, the California farm labor dispute which is currently being studied by a special committee of Bishops in the name and on behalf of the National Conference of Catholic Bishops. I would also like to think that even the 35 Bishops who voted for Twin Circle didn't mean to signified by their favorable vote so, of course, for all I know—but that they are completely satisfied with TC. More Bergamo record to prove it. In specifically, for example, I hope that they will look for an early opportunity to qualify their favorable vote by letting the Editor of Twin Circle know, in one way or another, that they object to the anti-Semitic overtones of one of his recent editorials in TC and to the almost equally anti-Semitic tone.

there are good reasons why in a given instance truly professional judgment should be given a reasonable amount of latitude. I doubt whether all the discussions of the problem which are bound to get under way here on what Hawaiians called the "mainland" will be as candid and on the whole reasonable as were those held in Honolulu. It seems to be the part of wisdom to be prepared.

Such considerations don't seem to bother the President nor the Justice Department. This brings us back to our subject of misnomers.

The editorial in question reads in part as follows: "No one has ever had the enormous power to influence public opinion in this country that the TV networks have. Since they enjoy such power through a total government monopoly guaranteed by licenses which protect them from all competition, surely the boards of CBS, NBC, and ABC should be required to have broad representation across the nation. Instead what do we find? Are Catholics represented on the boards by more than one per cent? Are Protestants represented by more than two per cent? Protestants and Catholics, who comprise over 95 per cent of our population are represented only very slightly on the boards of the big TV networks. Yet surely the major faiths should be substantially represented. How else can we preserve those Christian values on which the United States was founded, and without which our nation cannot long survive?"

THE EDITOR of TC had previously made substantially the same point in a speech in Minnesota reported in the Nov. 8 issue of the St. Paul Pioneer Press. I wasn't aware of either his TC editorial or the Minnesota speech until they were called to my attention by a prominent Jewish leader who is on the best of terms with many of the American Bishops (many more than 35, I hasten to add) and has worked with them very closely in a sincere effort to promote Catholic-Jewish understanding in this country along the lines advocated in the Vatican Council's document on this subject. He told me that he and his associates in the Jewish community were very much concerned about the TC editorial and the Minnesota speech and that they regard both of them as being definitely anti-Semitic in tone. I completely agree with him. That is to say, I share his opinion that "without once using the word Jew," the Editor of Twin Circle "has overtones of one of his recent not-too-subtly dredged up the editorials in TC and to the hoary charge of Jewish almost equally anti-Semitic tone." (Continued on Back Page)



"NOW I ASK YOU—WHAT KIND OF POOR, DEMENTED SOUL WOULD COME INTO A CHURCH AND STEAL THE PULPIT MICROPHONE?"

THE CRITERION

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BY MSGR. R. T. BOSLER

Q. Why isn't a vote of the people taken on the changes in the liturgy? The people would never have voted for the change to the stupid handshake. I'll never do the handshake bit—guess the next step will be a slap on the back and yell "hallelujah."

A. In the early days of the Church, Christians had the custom of greeting each other with a kiss when they came together for the "breaking of the bread." St. Paul concludes four of his epistles with a reference to this custom. "Greet each other with a holy kiss," he urges his readers. (See Romans 16:16)

In time this kiss was formalized into a ceremonial embrace given by the clergy to each other in a solemn high Mass and became one more action which the people watched but did not participate in.

Today in her efforts to restore to the Mass some of the spirit and fellowship of the early days and to afford once more opportunities for the faithful to take an active part, the Church is asking the people to make some gesture of brotherhood and mutual forgiving at Communion time. It need not be a handshake; it could be a kiss or a rubbing of noses or a slap on the back in some countries. Perhaps our bishops should have asked for a vote on what gesture would be most acceptable, here but the choice of a handshake seems so obvious that a vote would have been a waste of time and effort.

I cannot agree that the introduction of some sign of brotherhood and other changes in the liturgy should be put to a vote. There are some things that must be left to the experts, like the designing of buildings, the formulation of doctrines, etc. The pope and bishops have wisely turned over the revision of the Mass to men who are experts in Church history and worship.

Q. Is it a sin to celebrate the birthday of Christ? Is this not the date heathens celebrate the birth of the sun, an Oriental goddess whom the Semites called the Queen of Heaven whose worship is utterly condemned in the Bible (Jeremiah 7:17-20)? If God wanted Christians to celebrate His birthday He surely would have told His people when it was. Actually the only two instances of birthday celebrations in the Bible refer to evil men: Pharaoh's birthday in Gen. 40-20 and Herod's in Mt. 14:6.

A. You have been reading the literature of the Jehovah

QUESTION BOX

Why not poll laity on new liturgy?

Witnesses, who are against all feast days.

The "Queen of Heaven" whom Jeremias upbraided the Israelites for adoring was Ishtar, the Assyrian goddess of fertility. The chosen people, as we learn from the Bible, were continuously tempted to worship the gods of the more prosperous and civilized people with whom they lived or came in contact. One way the Hebrew leaders weaned their people from heathen religious festivals was by changing them into Hebrew feasts. The Jewish feasts of the Passover and Tabernacles were originally agricultural feasts of the Canaanites to which the Israelites gave new meanings and purposes.

The early Christians followed this practice. This may explain why they chose December 25 to commemorate the birth of Christ.

Because on this day the sun began its return to northern skies, the pagan worshippers of the sun-god observed Dec. 25 as the birthday of the invincible sun. On Dec. 25, 274, the Emperor Aurelian proclaimed the sun-god principal patron of the empire. It is not surprising that once Christians were able to worship publicly they wanted Christ to be their patron in place of the sun-god and that his birthday would be celebrated instead of that of the pagan god. Hence Christmas marks the triumph of Christianity over paganism not the accepting of a pagan feast.

What the fertility goddess Ishtar had to do with Dec. 25 and

the sun-god of the Romans you'll have to ask the Jehovah Witnesses to answer. That's a new one. They are right about the fact that the Jews did not observe birthdays, but to imply that there is no Biblical foundation for celebrating the birth of Christ is to admit total ignorance of the message of the Gospel. The first verses of John's Gospel and the second chapter of Luke proclaim the uniqueness of Christ's birth. Man entered a whole new era of his history and existence the day Christ was born. That's why we divide all history by the year of his birth. What difference does it make what month or day we celebrate it so long as we do not forget it?

Q. How can a priest who leaves be married at a nuptial Mass? Isn't that a mortal sin for him and the priest who married him? I can't believe it and yet it was announced in our church bulletin.

A. If it was announced in your church bulletin, then the priest must have received from Rome a release from his obligation to celibacy and permission to marry. Surely you must know that what happened in your parish has happened in other parts of the world in recent years.

Priests who because they are unhappy in their calling and frustrated by celibacy might do more harm than good to themselves and the Church by remaining in the priesthood now receive permission to return to the lay state. These men do not

want to leave the Church nor its service; they want to serve in another way. When they marry they do nothing sinful; they enter a new state of life for which they need a blessing.

In the past such men left the Church in bitterness and became outcasts. What a waste this was of talent and potential for good and, as we see it now, how uncharitable a way to treat men who were overwhelmed by their personal problems.

Q. Is it possible for one of the witnesses to a mixed marriage to be a Protestant?

A. Yes, unless your pastor or bishop has a ruling against the practice. This is something you must ask your pastor.

Q. May the non-Catholic party marrying a Catholic at a nuptial Mass receive Holy Communion? I was informed that under certain conditions this could be done.

A. Several years ago the Vatican gave a Special permission for a Presbyterian girl to receive Communion at a nuptial Mass. This is the only case I know about. Doubtless other permissions have since been given. As I remember the case, the girl professed to believe what Catholics do about Christ's presence in the sacrament and planned eventually to enter the Catholic Church.

I personally am most unhappy with the present arrangement of allowing a nuptial Mass for a mixed marriage and yet not permitting the Protestant spouse to receive communion. It is awkward and inconsistent, to say the least, to offer Christ in the host to the Catholic spouse and pass by the Protestant, who just a few minutes before had performed as the minister of Christ in giving the sacrament of matrimony to the Catholic. And that's what we Catholics believe: that the Protestant in such a marriage is the minister of the sacrament of matrimony. The spouses are the ministers in matrimony, not the priest.

It seems to me that so long as the Protestant asks for it and believes somehow Christ is present in the sacrament (even though not understanding what Catholics mean by transubstantiation), he or she could be given Communion on this one exceptional occasion of the nuptial Mass without opening the way to what is known as inter-Communion.

Annual clergy vow renewal: simple idea, complex issue

BY FR. LEO McFADDEN

ROME—Annual renewal of a priest's ordination promises of celibacy and obedience, which has become in a month's time a topic of controversy and confusion, began as a very simple idea.

Celibacy was not even mentioned.

The original proposal from the Congregation of Divine Worship was to set aside Holy Thursday as a day honoring the priesthood.

To accomplish this, it produced a new "Preface to the Mass of the Christm, the rite in which the bishop of a diocese blesses on Holy Thursday the oils to be used in conferring sacraments throughout the year.

Higher Vatican authorities approved the idea of praising the priesthood but added an idea of their own—an invitation to diocesan priests to attend the Mass of the Christm and publicly renew their promises of celibacy and of obedience to their bishop.

Because of current debate over the rule of celibacy for priests of the Latin rite, these authorities felt a renewal of the promises would be beneficial for the entire Church.

But the confusion and controversy that followed the Feb. 9 announcement gave their optimism a short life.

THE FIRST news reports created instant confusion. Some newspapers said the invitation was "an order of the Vatican," which it never was. Others stated that there was an entirely new Mass prepared for the blessing of the oils. This also was not true, for the only "new" parts are the preface and a "sample" copy of the renewal of the promises.

There is no official translation into any modern language of either the Preface or the renewal and, as one of the Roman Curia (the official Church's central administrative offices) stated: "In the light of the adverse reaction the Vatican is receiving, I do not think anyone will be rushing into print with one."

The Latin text has been printed in L'Osservatore Romano, the Vatican City daily, along with an Italian version. Each bishop is free to write his own formula of the renewal of promises or use the formula of the "sample" copy.

Father John Rotelle, O.S.A., English secretary for the Congregation of Divine Worship, told NC News:

"I personally feel that this renewal of vows for diocesan priests is a move away from the intention of the Vatican Council, in that it places on the secular priesthood a formula of the monastic way of life. Members of Religious orders are accustomed to renew their vows annually. Diocesan priests are not."

"There is no question that, up until recent years, the training of all priests was based on a monastic spirituality. The council developed a distinct training for diocesan priests, and it is hard to see where the practice of monks fits into the life of a priest in the parish."

CONFUSION over the renewal of promises began at a news conference called here to announce the idea. At that conference, the Congregation for the Clergy made public a lengthy statement on priestly formation. One of its 25 suggestions was: "Every priest should make an act of renewal on Holy Thursday morning, even though he is not able to take part in the Mass of the Christm."

An accompanying news release furnishing a "sample" of the renewal of promises and the new Preface was unsigned, so it was presumed that it was a part of the release from the Congregation for the Clergy.

Actually, it was authored and promulgated by the Congregation of Divine Worship, the innovators of the idea to dedicate Holy Thursday to the priesthood. They went beyond that idea to suggest that "all priests, insofar as possible should come to the Mass of the Christm and renew their vows."

Going to such a Mass will not be easy to do. The Mass of the

Christm is usually recited in only one church of the diocese early on the morning of Holy Thursday. Time—it is one of the busiest periods in the year for any parish priest—and distance could prevent most priests from being present.

What about those who are not? This is where the controversy begins.

An Italian seminary professor appraised the "invitation" as an order to prove loyalty to his vows, and resents the implication that he is not already loyal.

STILL another problem, as voiced by a priest recently in the United States, is the case of those priest who intend to live as celibates, but do not see the need for future priests to be celibate. "It is a question of giving witness against their future co-workers," he claimed. Confusion and controversy notwithstanding, the original idea of setting aside a day to honor the priesthood may have been praiseworthy. But judging from the conversation around Rome, there are those in the Vatican—and in many parishes around the world—who now wish it had been kept in its original form.

FROM THE OTHER SIDE

Washing of the feet

BY ALVIN F. KLOTZ

The approach of Holy Thursday reminds us of a fascinating and ageless Christian custom, the washing of feet. Within Roman Catholic tradition this has expressed itself in the Holy Father's assuming the role of servant and washing the feet of twelve persons representing the most poor and humble citizenry. The custom, I understand, extends down into monasteries and even into the local parish. On "Holy Thursday" is it not uncommon for the "head man," be he abbot or priest to interrupt the Mass, grip himself with a towel and wash the feet (or a foot) of 12 very ordinary believers.

Probably the custom is gaining in current usage somewhat since the whole concept of "washing the feet of the world" seems to speak loudly to the present youth culture. It is not without its problems since it does require transposing an Oriental custom into a form that the western mind can grasp.

Feet-washing in Jesus' day was not necessarily done, in this instance, with the thought of cleanliness in mind. The roads were hot and dusty and water was scarce. So a traveler, rather than being served a coke out of the refrigerator, was greeted by a servant with a little water in a basin. The servant would stoop, remove the traveler's sandals, and gently lave the feet, one at

time in the water. To lave in this case would simply be to pick up a handful of water and splash it on the ankle so it would run down and produce a wonderfully cooling effect. Of course, it is not too important how it was done. The significant thing to note is that it was clearly a servant function. Where slaves were a part of the household you can guess that this was their responsibility. No one willingly asks for such a privilege!

JUST WHAT the modern counterpart of this act might be is really difficult to say. Some suggest it might be the shining of shoes. The film, PARABLE seems to engage in a similar practice when the Christ figure dusts the children's shoes with a whisk broom. Again, we would emphasize that it doesn't matter how it is done. The re-enactment of the servant slave role is the important key which we must bring into our class conscious culture.

It is interesting to note that a number of Protestant churches engage in the practice of feet-washing. My own church, which comes out of the "German Baptist" tribe, is one that still does. The early members of the Church of the Brethren probably didn't know the Roman Catholics did it. Their anti-liturgical feelings were such that they (the Brethren) might have quit if they had become aware! Actually, in the establishment of "ordinances" for this eighteenth century Baptist group, the leaders were very literal in using those

religious customs and practices which came directly off the pages of the New Testament. So it was natural for them to incorporate the account of Christ's last meeting with his disciples.

IN MOST churches of this persuasion the evening begins with the feet washing which is so designed that each "brother" washes the feet of "another brother as does each "sister." This is often done in the midst of hymn singing. This is followed by the quiet and meditative meal which was traditionally beef and soup (bread soaked in the broth). This has given way in many churches to simple sandwich and fruit. The evening ends with the serving of the Eucharist (the elements of which are often "home made").

For many years the love feast was the climax of a week-end preaching series in which many congregations joined. Many Brethren still remember the pickles and pie that was served for Sunday morning breakfast. Hopefully, more than this stuck with them from the experience! In more recent years it is an annual observance which falls logically on Maundy Thursday. Rightly understood, it is a service with great meaning. To me it is very significant part of the Lenten Pilgrimage. Done out of a sense of command it has little meaning. The towel, you see, is not a symbol of rigidity. But when it is done in a spirit of "if you know these things, blessed are you if you do them" it can be a rich experience.



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Thirty-four trophies, camperships given to science winners

Thirty-four trophies and 13 camperships were awarded to the top elementary school scientists last Sunday at the annual Archdiocesan Cadet Science Fair held at Little Flower parish, Indianapolis.

A total of 220 exhibits were entered in the competition and

26 were chosen as prizewinners. The giant fair culminated local fairs held in Catholic schools throughout the Archdiocese, entered by 4,700 exhibitors. The final 220 exhibits were winners of previous competition and restricted to seventh and eighth grade students.

FIFTY-SIX judges were required for the three hours of inspection of the entries before awards were determined. Chairman of the judges was Hugh Sullivan, while Olin Klein served as awards chairman. Glenn Forrest, chairman of the Indianapolis Chapter Knights of Columbus, provided the awards for parish fairs.

General chairman of the event was William S. Sahm, who made the awards presentations. Coordinator of science for the Catholic schools is J. Earl Owens.

FIRST PLACE winners in the

CYO NOTES

Win title in Table Tennis

NEW ALBANY, IND.—The Corydon CYO captured the overall championship in the New Albany Deane Junior Table Tennis Tourney held March 1.

In winning the team title, the Harrison County youths took 11 individual awards and two team trophies. Eight of the 10 Corydon players are members of St. Peter's parish, Buena Vista.

Following closely behind Corydon's 86 points was Holy Family, New Albany, with 83 points. In third place in the overall category was Clarksville's St. Anthony, with 55 points.

Division winners were: Freshman-Sophomore, St. Anthony, Clarksville, with 42 points; and Junior-Senior, Corydon CYO, with 64.

Individual champions in the Freshman-Sophomore Division were: Boys Singles, Bruce Babcock, Corydon; Girls Singles, Pat Lenfert, St. Anthony, Clarksville; Boys Doubles, Gus Brackett and Brian Hobbs, Holy Trinity, New Albany; Girls Doubles, Pat Lenfert and Debbie Detenber, St. Anthony, Clarksville; and Mixed Doubles, Pat Lenfert and Ron Evans, St. Anthony, Clarksville.

Junior-Senior Division individual champions were: Boys Singles, Dusty Walz, St. Paul, Sellersburg; Girls Singles, Linda Callahan, Holy Family, New Albany; Boys Doubles, Glen Babcock and Paul Bower, Corydon; Girls Doubles, Jean Cron and Linda Callahan, Holy Family, New Albany; and Mixed Doubles, Martha Merk and Paul Bower, Corydon.

various categories were: 7th grade biological science, Karen McKenna, St. Mark, photosynthesis; physical science, Theresa Hehmann, Little Flower, number system; 8th grade biological science, Liz Alhand, St. Michael, "Are you clean?"; and physical science, Fred Becker, St. Lawrence, manned space vehicles.

The complete list of winners follows:

ARCHDIOCESAN SCIENCE FAIR TROPHY WINNERS 1970

SEVENTH GRADE BIOLOGICAL SCIENCE

1.) Karen McKenna, St. Mark—Photosynthesis (Campership)

Other Trophy Winners

Ted Thompson, St. Bartholomew, Columbus—Yeast and Fermentation (Campership)
Susan Kuper, St. Michael—Teeth and Good Health (Campership)
Steven Bissell, St. Malady—Microorganisms (Campership)
Theresa Schnatter, Sacred Heart, Jeffersonville—Mold
Mary Ann Dunn, Susie Morrow, Christ the King—Heart and Blood

SEVENTH GRADE PHYSICAL SCIENCE

1.) Theresa Hehmann, Little Flower—Number System (Campership)

Other Trophy Winners

Marty Smith, St. Mary, New Albany—Study of Rocket Propellants (Campership)
Ricky Rudolf, Holy Name—Electricity—Producing and Detecting (Campership)
Bill Froelich, St. Joan of Arc—Kelvin Water Generator (Campership)
Ronald Dierckman, St. Louis, Batesville—Burglar Alarm
Thomas Lankston, St. Matthew—The Gyroscope
Mary Beth Hughes, Christ the King—Heat Turbine

EIGHTH GRADE BIOLOGICAL SCIENCE

1.) Liz Alhand, St. Michael—Are You Clean? (Campership)

Other Trophy Winners

Marsha Pogue, Joyce Mattox, St. Mark—Psychology (2 Camperships)
Kathy Haas, St. Michael, Greenfield—Effect of Common Stimulants on the Mind
Steve Paciano, St. Anthony, Clarksville—Entomology
Judy Lavasseur, Kathy Risch, St. Lawrence—Effects of Cyclamates
Jim Bastnager, Jim Stark, Immaculate Heart—Hormones and Fish Behavior
Debbie Sachs, Holy Name—Digestion

EIGHTH GRADE PHYSICAL SCIENCE

1.) Fred Becker, St. Lawrence—Man Space Vehicles (Campership)

Other Trophy Winners

Tim Mooney, St. Monica, Acoustical Holography (Campership)
Bill Early—St. Andrew—Sulphur and Its Compounds (Campership)
Edward Piercy, Michael Memo, Little Flower—Particle, Physics—Chemistry
Tim Sherman, Mike Sum, St. Mark—Model Rocketing
Diane Stier, Joy Ingberman, St. Columba, Columbus—Spectroscope
James Greskamp, Christ the King—Electroplating

Aquinas lecture at St. Meinrad

ST. MEINRAD, IND.—Dr. George K. Schweitzer, professor of chemistry at the University of Tennessee, will deliver the annual Aquinas Lecture at St. Meinrad Seminary here on Thursday, March 19. The lecture will be given at 8 p.m. in St. Bede Theatre.

The topic will be "The Integration of Process Philosophy, Theology and Modern Science."

Dr. Schweitzer holds doctorates in inorganic chemistry and religion from the University of Illinois and New York University, respectively.

Card Party

INDIANAPOLIS—A card party is slated Sunday, Mar. 22, in St. Jude's parish hall, 5353 McFarland Road. Playing begins at 7 p.m. Door prizes and table prizes will be awarded. Mrs. William M. Sahm is card party chairman. Ticket reservations are being handled by Mrs. Howard W. Doty, 787-1015.



56 B LEAGUE CHAMPIONS—These St. Philip Neri lads became the champions of the CYO's first Cadet "B" Basketball League January 29 at Our Lady of Lourdes, defeating St. Joan of Arc in the championship game, 40-27. Under the leadership of Coach Dave O'Connor (back row left), the boys finished their season with an 8-1 record, defeated Holy Spirit in a division play-off to advance to the title game. Unfortunately, the Neri-ites were paired with Holy Spirit in the first round of the postseason tournament and lost, but that first league title will always belong to St. Philip.



Heads professor group at Marian

INDIANAPOLIS—The newly formed Marian College chapter of the American Association of University Professors (AAUP) has elected James J. Divita, associate professor of history, as president.

Father Bernard Head, director of religious affairs and assistant professor of theology, is vice-president, and Sister Mary Norma Rocklage, O.S.F., is secretary-treasurer. She is assistant to the dean of academic affairs and assistant professor of classical languages.

Marian's AAUP chapter serves as the professional organization for faculty members. Seminars, discussions and panels on matters of professional concern are scheduled regularly.

TO SPONSOR EMERALD BALL—The Ladies Auxiliary, St. Brigid Division of the Ancient Order of Hibernians (AOH), will hold its annual Emerald Ball at the Columbia Club on Friday, March 13, starting at 9 p.m. General chairman of the event is Mrs. Daniel Olohan. Shown above are Miss Sharon Dugan, right, chairman of the decorations committee, and Mrs. Robert G. Smith.

Talk to focus on drug abuse

INDIANAPOLIS—Major National Academy in Frank A. Spallina of the Washington, D.C. Until Indianapolis Police Department appointed to his present rank will discuss drug abuses at St. last year he served as Monica's parish, 61st and N. administrative assistant to the Michigan Rd., at 7:30 p.m. chief of police.

Sunday, March 22. The program is one of a series sponsored by the parish Adult Education committee. Admission is free and open to the public.

A member of the police department since 1952, Spallina was graduated from the FBI

Smorgasbord

OSGOOD, IND.—Turkey and dressing, ham and Swedish meat balls will be featured on the Smorgasbord sponsored by the women of St. John's Church here on Sunday, Mar. 15. Serving will be from 4 to 7 p.m.

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TIC TACKER

Abp. Schulte nears milestone

BY PAUL G. FOX

Retired ARCHBISHOP PAUL C. SCHULTE joins the "octogenarian club" next Wednesday, March 18, as he observes his 80th birthday.

The priests of the Archdiocese, which he led as ordinary from 1946 to his retirement a few weeks ago, will fete him at a simple spaghetti supper to be held at the Latin School. The occasion is bound to be nostalgic.

We don't know if there is to be a program of any type, but it would be an ideal opportunity for a few friendly anecdotes which many clergy could muster—a few with a beautiful voice imitation. A shy and retiring personality, the Archbishop probably would not be a party to a more formal "testimonial" tribute.

His private life during the past score of years of Cold Springs Road has been just that—private. But everyone knows how much he loved to work in his garden, a form of relaxation that he cherished.

Now at home at St. Augustine's Home on West 86th Street, Archbishop Schulte is planning his major spring activity. He has ordered 400 pin oak and maple saplings—paying for them himself—to plant along the entrance drive at the institution. "Outside help" is being recruited to dig the post-holes.

Tic Tacker has a suggestion. How about our readers sending Archbishop Schulte a birthday card. His address is: 2345 W. 86th St., Indianapolis, Indiana 46260.

Happy birthday, Archbishop.

CHARGE-A-TITHE—News items from San Jose, California: Blue Hills Baptist Church has installed credit-card machines in its vestibule and has inserted BankAmericard and Master Charge slips in the hymnals. The pastor reports that no one has yet used the new convenience after four weeks, but that he wants the church to be ready as the country moves toward a "cashless society."

HERE AND THERE—Father Albert Ajamie,

pastor of Holy Angels parish, Indianapolis, will celebrate the divine liturgy of the Melkite Rite at 4 p.m. Sunday, March 15, in St. Mary's Church in downtown Indianapolis. Two drives located in the new St. Vincent's Hospital complex to be erected on W. 86th Street will bear the names of long-time hospital employees. "Dugan Drive" will honor Miss Anne M. Dugan, assistant director and registrar in the School of Nursing from 1929 to 1963, now serving as librarian there. "Nabb Road" will be named for August Nabb, power plant engineer from 1912 to 1959 when he retired. Now 82, he resides at St. Paul Hermitage, Beech Grove. Miss Suellen Grady was chosen the All-Mount Prom Queen at the College of Mt. St. Joseph's-on-the-Ohio.

The daughter of Mr. and Mrs. Thomas P. Grady, of Wood Lake, Columbus, she is a senior art major and Dean's List scholar. Meriting Dean's List distinction at St. Mary-of-the-Woods College was Miss Sharon Rose Uhl, daughter of Mr. and Mrs. Clem Uhl, of St. Michael's parish, Bradford.

NAMES IN THE NEWS—Hospitalized clergy this past week included Father Richard Hillman, pastor of St. Andrew's parish, Richmond, and Father Carl Busald, pastor of St. Catherine's parish, Indianapolis. Terry Davison, head football coach at Ritter High School, Indianapolis, will be a guest of the annual Spring Clinic sponsored by the Greater Northwest Indianapolis Football Club, Inc. on Saturday, March 14, at the Northwest High School gymnasium. Also on the program will be Chick Lauck, Indianapolis Capitols linebacker who was recently graduated from the University of Notre Dame. Attending the National Federation of Priests' Councils this week (March 8-12) in San Diego were Father James Dooley, president of the Indianapolis Priest's Association, and Father John Rocap. The main thrust of the meeting is to encourage the delegates' backing of a resolution calling for a National Pastoral Council, one which will be a truly representative and deliberative body.

Communications 'needed' to relieve Church tensions

BY GERARD E. SHERRY

SAN DIEGO CALIF.—Three chief speakers at the third annual National Federation of Priests' Council's meeting here stressed need for establishment of real communication between bishops and priests if the present tensions within the Church are ever to be alleviated.

Bishop Alexander Carter, of Saulte Ste. Marie, Ont., former president of the Canadian Catholic Conference, the keynote speaker, declared "my own conviction is that the real priority should be given personal communication."

Father Joseph Fichter, Harvard University sociologist, said "the most important answer to the current problems that comes out of our research surveys centers around the concept of breakdown in many places in communication, collegiality and co-responsibility."

Father Patrick O'Mally of Chicago, say this with all sincerity acknowledging stressing constitution and by-laws. We are retiring NFPC president, said his group had been in the forefront of "opening up communications between every segment of the Church, and outside the Church, as well. We must study the art of communication, use what the sciences teach us, be the sounding board of those voices which cannot be heard."

BISHOP Carter said:

"I have seen hard-boiled professional journalists, radio and TV experts change a whole attitude in the space of an hour when they confront a real-life bishop or a panel of bishops who are willing to meet them on their own ground, answer their questions simply and honestly without evasion—in a word just be themselves. One of the great cases for a breakdown in many places in bishop-priest relationships is the almost total lack of knowledge of one another."

He said, "I feel that, whatever form it takes, something in the nature of a pastoral council is necessary. The explosive quality of our society has forced us to change our perspective; we must plot our future rather than just experiences, follow our past. It is not just a matter of predicting the future, but rather of planning it."

The bishop told the members of the federation, "we have much to learn by mutually comparing our experiences, follow our past. It is not just a matter of predicting the future, but rather of planning it."

EXPLAINING the work going on in the Archdiocese, Bishop Carter declared: "As with our priests' development (and that will allow the people of God to live in Christ in a computerized society."

High scoring is reported

(Continued from Page 1) had slightly lower scores in arithmetic the constant level performance of the Archdiocesan school system for a period of three years," he said. "This is a partial answer to critics who suggest for various reasons that Catholic schools are going downhill."

The 1969 scores were lower in arithmetic skills, especially in problem solving, in grades four, five and eight. In this year's grade five also scored slightly lower in the sub-test in the use of graphs. fact, a marked improvement in the 1969 Grades four and eight both showed an composite scores was shown for grade improvement over last year in reading, seven, where there were unusually large gains in the sub-tests on capitalization and punctuation skills in the area of language skill.

SEVENTH graders also showed improvement over last year's seventh grade in map reading, work study skill, and in arithmetic concepts, while they

had slightly lower scores in arithmetic the constant level performance of the Archdiocesan school system for a period of three years," he said. "This is a partial answer to critics who suggest for various reasons that Catholic schools are going downhill."

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While confining his comments to the overall Archdiocesan averages, Father Elford said the general observations cannot immediately be applied to individual schools.

"The value of these is simply to show

the constant level performance of the Archdiocesan school system for a period of three years," he said. "This is a partial answer to critics who suggest for various reasons that Catholic schools are going downhill."

If a school or diocese were completely average within any norm group, they would score at the 50th percentile on all of the various rankings.

"In these 1969 scores for eighth graders," the superintendent stated, "the Archdiocese is slightly below the Catholic school average in reading and below both the Catholic school and midwest averages in arithmetic. At the same time, we are above the Catholic school average and above the midwest average by a comfortable margin in the area of language skills and work study skills."

He did reveal, however, that compared to the eight grades of one of the most prestigious and affluent public school districts in the Archdiocese, the Archdiocesan overall norms for grade eight are "consistently higher on all the sub-tests than these public school scores."

"While these comparisons are definitely favorable to Catholic schools," he said, "there is certainly no complacency or relaxed efforts for the continued improvement in the academic quality of Catholic schools."

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Offer to serve sentence

MILWAUKEE—"A newborn themselves, but joined in child needs to be with its mother," is the belief of more than 60 women, members of Friends of Welfare Rights organization. They have volunteered each to spend one or two days in jail in place of a woman, under prison sentence, when she is released from St. Joseph Hospital where she gave birth to her fourth child (Feb. 28).

The woman is Mrs. Mary Mills, imprisoned Feb. 27 for 90 days on the charge of breaking a department store window during a recent welfare mothers demonstration.

The Friends of Welfare mothers, women not on welfare

welfare funds cut last year by the state legislature, held a press conference to announce their willingness to take Mrs. Mills' place in jail after she is released from the hospital.

St. Patrick's Party

INDIANAPOLIS—A St. Patrick's Day Fun Party will be held in the Father Busald Hall at St. Catherine's parish Tuesday, Mar. 17. Ham, cabbage, and Irish potatoes will be served beginning at 6:30 p.m. Admission is 75 cents per person and a covered dish. Mrs. Tim Hayes is party chairman.

Nixon's

(Continued from page 4)

payers. The ridiculous notion that Catholics were only "bluffing," that they really had the money to keep the schools operating and were only trying to sidle up to the public trough has been laid to rest.

In some states public school enrollments this year are reflecting dramatically the decline of parochial education. The subsequent strain on facilities and finances will be relayed in spades to members of the Federal panel, thus reinforcing the inter-dependence of public and private education noted by the President.

Whether the commission accomplishes any good for our schools remains to be seen. While we bide our time on that score, it is at least gratifying that a President, for the first time, has pointedly reminded Congress, and in turn the nation, that the U.S. owes a debt to parochial schools. We'll consider that recognition the FIRST installment in paying off the debt.

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Shawe students slate special 'Liturgy Day'

MADISON, IND.—Students of Shawe Memorial High School will host a Liturgy Day on Monday, March 16. Eight members of the Religious Education Department of the Catholic School Office will participate in the day-long program, augmented by diocesan priests.

Father Charles Chesebrough, of St. de Paul parish, Bedford, will speak on "Meaningful Worship" to open the liturgy

day. A communal penance ceremony will be conducted for each class by three priests—Father Peter Adolay, of St. Ambrose parish, Seymour; Father John Fink, of St. Mary parish, North Vernon; and Father William Ernst, of St. Andrew parish, Richmond.

Helping to provide experiences in song, art, word, history, offering and community will be the following

members of the RE staff: Sister Mary Evelyn Eckert, O.S.B., Sister Kathleen McShay, O.S.F., Sister Antoinette Renshaw, O.S.F., Sister Betty Rosenberger, S.P., Sister Alma Jacobs, S.P., Sister Marie Werdman, O.S.F., and Sister Marie Schroder, O.S.F.

A concelebrated Mass will conclude the program, offered by Father Raymond Boehm, R.E., department director, and Father Richard Lawler, Shawe principal.

Monsignor Goossens Says:

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Sister Patricia buried at Woods

ST. MARY-OF-THE-WOODS, IND. Funeral services for Sister Patricia Ryan, S.P., were held at the motherhouse of the Sisters of Providence here Saturday, March 7. She died (March 4) in St. Anthony's Hospital, Terre Haute.

A native of Tipperary County, Ireland, Sister Patricia entered the convent in 1903. She taught in elementary school staffed by the community in Indianapolis (Holy Cross, Holy Spirit and St. Joseph), and in Illinois, retiring six years ago.

A brother, Cornelius Ryan, of Tipperary County, survives. Two sisters—Sister Mary Mathew and Sister Teresa Clare—preceded her in death.

Card party set at Mooresville on March 14th

MOORESVILLE, IND.—The St. Thomas More parish Women's Club will sponsor a card party at 8 p.m., Saturday, Mar. 14, in the church social hall on North Indiana St.

Progressive euchre, bridge and pinochle will be played. Door prizes will be awarded and there will be refreshments. THE public is invited.



SCHULTE PRINCIPAL HONORED—Father Joseph Beechem, principal of Schulte High School, Terre Haute, was the guest speaker at the United Hebrew Congregation's Sabbath Eve service on Feb. 27. Shown above presenting Father Beechem with a silver Siddur Prayer Book as a token of appreciation from the Judeo to the Christian tradition are Joseph Fishmon, Congregation president, left, and Rabbi Bernard Cohen.

Hold institute for the clergy

PHILADELPHIA—"There's so much going on in the Church that I felt I had to come back to school to find out what it was all about."

That is how one priest described his reasons for enrolling in the School of Pastoral Studies at St. Charles Borromeo Seminary, Overbrook.

The school, a special graduate degree program devoted primarily to the continuing pastoral education of priests, opened in January with an enrollment of 80 priests in seven courses designed to meet the needs of a changing Church.

A women marriage counselor, a nun and a local radio-TV personality are among the 11-member faculty at the school, whose courses range from "Studies in the Old Testament" to "Human Relations in Contemporary America."

Ruled eligible for state aid

ALBANY, N.Y.—Three New York universities, although still thought of as Catholic institutions, have been ruled eligible for state aid.

State Education Commissioner Edward B. Nyquist ruled that Fordham University and Manhattan College in New York and St. John Fisher College in Rochester are entitled to public assistance because none of them are controlled by a religious denomination or "teaches denominational tenets or doctrine."

He said the schools, which have restructured their governing boards and academic policies, have become independent of former ties with religious order "both in governance and teaching."

Hold workshop on alcoholism

BLOOMINGTON, IND.—St. Paul's Catholic Center here was the site of an in-depth workshop on alcoholism sponsored by the Mental Health Association of Monroe County on Friday, March 6. Clergymen from Lawrence, Owen and Monroe Counties attended.

Speakers for the workshop included: Dr. Robert B. Forney, professor of toxicology and director of the State Department of Toxicology, I. U. Medical Center; and D. Bruce Falkey, administrative director of the Division on Alcoholism of the State Department of Mental Health.

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CAMBRIDGE CITY
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FERDINAND

†LAWRENCE H. SCHIPP, 65, St. Ferdinand, Mar. 6. Husband of Lillian; father of Mrs. Jerome Richey of Evansville; Mrs. David Downen of Memphis, Tenn.; and Bernice Schipp of Ferdinand; brother of Hugo Schipp of Hintzburg; Leo Schipp of Ferdinand; Albert Schipp of Jasper and Mrs. Albert Weyer of Ferdinand.

INDIANAPOLIS

†FRANCIS GABRIEL, 61, Immaculate Heart, Mar. 4. Husband of Josephine V.; father of Anne Gabriel; brother of Grace M. Gabriel.

†EDWIN A. HUGHES, 57, Holy Spirit, Mar. 7. Husband of Alma C.; brother of Margaret L. Stanley.

†TOMA B. MCGUIRE, 77, Holy Cross, Mar. 7.

†FRANK ZIMMERMAN, 85, Holy Rosary, Mar. 7. Uncle of Florence A. Meyer.

†INEZ M. GOOD, 75, Our Lady of Lourdes, Mar. 7. Sister of Leo Cruse and Sister Inez M. Cruse, S.P.

†J. WALTER LAUER, 64, Little Flower, Mar. 9. Husband of Lucille A.; father of Paul A., Thomas E. and J. Walter Lauer, Jr.; Mary A. Meacham, Therese Bowman, Helen Heffernan and Elizabeth Bowman; brother of John A. and David Lauer, Sister Alma Clare, S.P., and Alma Maley.

†MARTHA THOMPSON, 76, St. Paul Hermitage Chapel, Mar. 9. Mother of Carolyn Thompson and Jayne Brewer.

†CHARLES E. GATES, 53, Holy Name, Mar. 9. Husband of Mary F.; father of Michael C., Raymond C., David J., Daniel N. and Clifford E. Gates and Sharon Leaman; son of Sarah L. Gates; brother of Paul O. Gates and Lois Zeph.

†JOHN E. GUEDEL, Sr., 69, St. James the Greater, Mar. 10. Husband of Lucy J.; father of John E. Gueedel Jr. and Charles J. Gueedel; brother of Arthur Gueedel and Lena Swails.

Set Bake Sale

TELL CITY, IND.—The Library Helpers of St. Paul's school will sponsor a bake sale Sunday, Mar. 15, in the school cafeteria. A complete line of baked goods will be sold after all Masses.

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STARLIGHT

†ANNA MAE RAKE, 63, St. John's, Mar. 5. Sister of Theodore Rake of Floyds Knobs; Herman, Frank and Joseph Rake, all of Borden.

TELL CITY

†FAITH FISCHER, 68, St. Paul's, Mar. 11. Mother of Don Fischer of Elmhurst, Ill.; Mrs. G. Parker of Charlotte, N.C.; Mrs. Lucille Cody of Evansville; half-sister of Mrs. Helen Paulin of San Jose, Calif.; daughter of Mrs. Elizabeth Lynch of Tell City.

TERRE HAUTE

†MARY FAHY, 63, St. Patrick's, Mar. 4. Wife of Thomas L.; mother of Mrs. Garment Waters of Riverside, Calif.; John Fahy of Martinsville, Ill.; Margaret, Kathleen, Edward Fahy, all of Terre Haute; sister of Edward Wrin of Terre Haute and Humphrey Wrin of West Terre Haute.

†AMELIA HOMBURG, 84, St. Margaret Mary, Mar. 3.

†DR. JOSEPH KUNKLER, St. Joseph's, Mar. 7. Brother of Dr. William C. Kunkler and Mary Kunkler, both of Terre Haute and Edward Kunkler of St. Anthony.

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Parents slate dinner-dance

INDIANAPOLIS—The Rifter High School Parents Club will sponsor a St. Patrick's Dinner-Dance on Tuesday, March 17, in the high school cafeteria.

Serving of corn beef and cabbage will begin at 6:30 p.m. Music will be provided for dancing by the Hans Reiser Combo. Admission will be \$2.50 per person. Tickets are available in advance at the school.

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VIEWING WITH ARNOLD

'Patton' is a film triumph

BY JAMES W. ARNOLD

"Patton" is an improbable triumph: a smashing success of a movie that goes against the grain of every current film trend you care to name.

No big budgets. (It cost nearly \$13 million). Plenty of sex. (There are no girls in the film, the men are straight and nobody makes a joke that couldn't be repeated at the Altar Society rummage sale). Emphasis on youth. (The hero is pushing 60, and nobody of any importance is under 40). A anti-war sentiment and liberal, even revolutionary politics are "in," militarism and patriotism are "out." (The hero is a tough, flag-waving general who admits he loves war, enjoys killing the enemy, and fights ruthlessly and successfully).

One trend, however, survives: salty language. There are more cuss words per minute than in the average lecture to new recruits by a Marine drill instructor. The war movie genre has been liberated (thanks to "Virginia Woolf"), and for better or worse, soldiers can now talk like soldiers. Yet if crude language now makes a truthful film about Patton possible, it fails to account for this movie's surprising appeal.

This is a purely military World War II biography of Gen. George S. Patton, the flamboyant foul-mouthed genius who was at one America's best and most controversial field commander. He was the man whose tanks ultimately crushed Rommel in North Africa and swept bloodily through Sicily; who delighted in headlines and body counts; who lost his command and public favor after hitting a battle-fatigued GI in a field

hospital; whose every primitive, outrageous comment about Russia and diplomacy was duly recorded by the mass media; who emerged dramatically from limbo to lead the decisive breakthrough from Normandy to the Rhine; who died, forgotten and in disrepute, in a traffic accident merely six months after the (hopefully) Last Great War.

The movie works, although its hero may have been the model for Gen. Jack D. Ripper in "Dr. Strangelove," and his ideals are even less admired today than when he died, for two reasons. One, Patton was an incredibly fascinating and complex individual, and the full flavor of him is captured by a brilliant script and a rousing performance by George C. Scott, who as Patton frankly enjoys the time of his life. Two, director Franklin Schaffner (himself a Kennedy liberal) has filmed it with a compassion, honesty and objectivity that avoids both the easy dig and the easy cheer. The audience may respond to Patton in any way it likes.

The film, incidentally, is a shrewd choice for a three-hour, reserved-seat road show presentation. Such films attract large numbers of non-fans who attend only two or three pictures a year. They are less sophisticated than regulars, older in age, more traditional on matters of war and patriotism, and likely to take "Patton" on their level. For those preferring to agree with Eleanor Roosevelt that Patton was the devil incarnate, the film has enough material to support that viewpoint as well.

The much-discussed pre-title scene exemplifies well the style of the whole film. Patton appears before an American flag that covers the entire screen. (Satire? Perhaps, but when I saw the film the huge audience

applauded the flag). He talks is but one example of his feeling tough on the American love for the right image. You may accept the film's thesis that Patton was a 16th century man born tragically into a world that had grown up to detest war and all its trappings. Or you may take him as a madman who happened to have a useful skill at a crucial time. Either way, "Patton" will stir you, and force you to examine your assumptions. (Rating not available)

Some viewers are turned on by this speech, but they must have doubts. Others are more sensibly repelled, but the beauty of the film is that they also must have doubts. We all react to the "pure warrior" as a human being, and not as a stereotype.

The character of Scott-as-Patton (the reality may have been different) is so varied and theatrical, so wide-ranging in emotion, so appealing in its imagery (he stands in every vehicle he rides in like Caesar in a chariot), so full of glory and poetry, that it carries the entire movie. But this raises one's only doubts about "Patton's" moral effect. The impact is heroic, romantic, larger-than-life—all the qualities modern audiences are deprived of. Patton is everything that ordinary good men (like Omar Bradley, played by Karl Malden) are not. Patton comes back from the grave to triumph over the lousy liberal film-makers. We get to like him too much; our judgment is corrupted by love.

Adulation of Scott should not eclipse Schaffner's vital contribution. He is developing a sure hand with action epics ("The War Lord," "Planet of the Apes"). There is an impressive poetic touch to the outdoor sequences (shot mostly in Spain) and a grandeur to the sets that matches the spirit of the subject. His staging of the final press interview, with Patton astride a prancing, circling white stallion,

Brebeuf slates Father-Son event

INDIANAPOLIS—The Dad's Club of Brebeuf Preparatory School will hold its annual Father/Son Communion Breakfast this Sunday, March 15. Mass will be in the Brebeuf chapel at 11 a.m., followed by breakfast in the cafeteria at 11:45.

The guest speaker, John S. Lynn, general manager of Lilly Endowment, Inc., will address the group on the topic, "The Answer for Youth." Reservations, which are \$1.50, may be made through the president's office at the school.



IRISH FAIR—The annual Irish Fair, sponsored by the Catholic Students Mission Crusade at Secena Memorial High School, will be held from 5 to 10 p.m. Friday, March 13, in the school cafeteria, 5000 Nowland Ave. Proceeds of the event will be given to the school's scholarship fund. Dinners will be served throughout the evening, along with a variety of "fun and games" booths. Shown above preparing items for sale at the Irish Fair are Secena sophomores (from left) Martha Shea, Vickie Ruegamer, Mary Beth Wise and Ginny Schaub.



URGES CITY PURCHASE OF CATHOLIC SCHOOL—Rep. David Harrison of Gloucester, Mass., argues in favor of a legislative measure which would authorize the City of Gloucester to float a \$5 million bond issue to purchase and renovate St. Peter's Roman Catholic High School. The hearing was held in Boston's Gardner Auditorium. The Archdiocese of Boston has offered to sell the structure to Gloucester for \$4 million. The audience at the hearing was overwhelmingly opposed to the bill. Many parents of St. Peter's students have indicated they would be willing to finance continuation of the school with private funds. (RNS photo)

Announce plans for style show

INDIANAPOLIS The Women's Club of St. Michael's parish will hold its annual Style Show on Wednesday, April 8, in the Ritter High School cafeteria.

Theme of the event, presented by the Wm. H. Block Co., will be "Around the World in Fashions." Mrs. Thomas Jordan is chairman, assisted by: Mrs. Thomas Speellacy, decorations; Mrs. Gur Shrum, door prizes; Mrs. Anthony Ciresi, refreshments; Mrs. Albert Hamilton, door tickets; Mrs. Ray Brown, special gift tickets; and Mrs. Charles Quattrocchi, publicity.

French pastry and coffee will be served by parish high school girls dressed in fashions. Special prize of the evening will be a color television.

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To hold annual
Shamrock Sale

INDIANAPOLIS—The annual Shamrock Sale by the Ladies of Charity of St. Vincent de Paul will begin Sunday, March 15, at all parish churches of Marion County.

Proceeds of the campaign are used by the organization to serve the sick, poor and needy of the area without discrimination. On Monday and Tuesday of next week the drive will be conducted in downtown banks and department stores.

Chairman of the project is Miss Marie Lawhorn, assisted by Mrs. Paul Reece, co-chairman. Members of the North and Deane Councils of Catholic Women are assisting in the parish drive.

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Announce date
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INDIANAPOLIS—The Newman Guild of Butler University will sponsor its annual Day of Recollection on Tuesday, March 17, in St. John's Church.

Father William Munshower, Newman chaplain at Butler University, will conduct the conferences and offer Mass at 10 a.m. Brunch will follow at the Atkinson Hotel.

Chairman of the event is Mrs. Thomas Cortese, assisted by Mrs. George Paulissen, co-chairman.

Neil Simon play
scheduled for
Marian College

INDIANAPOLIS—"Star Spangled Girl," Neil Simon's most popular Broadway hit, opens a three-day run in the Marian College auditorium at 8 p.m. Friday, March 20.

The student produced, directed and acted production stars Bob Lane, of Anderson; Dan Kernen, of Cincinnati, O.; and Margaret Foltz, of Brookfield, Wis.

Under the direction of Miss Barbara Bates, Indianapolis senior drama major, the comic treatment of publication of an underground newspaper is open to the public for \$1.50 a ticket. Each performance, Friday, Saturday and Sunday begins at 8 p.m.

Drama and theatre instructor Jack O'Hara designed the sets. Miss Bates has been featured in Marian drama productions throughout her four years in college and also has performed at Randy Galvin's Black Curtain and Cabaret.

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NCCM, NCCW BOARDS HOLD JOINT MEETINGS—Daniel L. McCormick, president of the National Council of Catholic Men (NCCM), and Mrs. Norman Felda, president of the National Council of Catholic Women (NCCW), greet Cardinal John Dearden of Detroit, president of the National Conference of Catholic Bishops (NCCB). Cardinal Dearden of Detroit, president of the National Conference of Catholic Bishops (NCCB). Cardinal Dearden and other members of the NCCB attended an unprecedented joint meeting of the boards of directors of the NCCM and NCCW in Washington. (RNS photo)

Controversy at Marian

(Continued from page 1)

supported the "blacks only" membership of UBI because during the previous year's operation the organization was "chaotic." "The blacks were always putting on a show of toughness for the white members," he said. "They are better able to achieve their goals now."

In a statement issued Monday by UBI and signed by 24 members, the group announced its intention to occupy the offices of the dean of student services "because up until now (student services' personnel) have not indicated positive, concrete actions in this most crucial area of institutional racism."

The list of black students' demands included: tenure for Pedtke; black professors; black representative on the board of trustees; black representative in the operations of student services; college financial assistance for Operation Up Beat; more money for athletic and academic scholarships for black students; black representation on student board; an Afro-American section in the new library under construction; well-defined and functional discrimination practices committee to represent all minorities; no reprisals for black student in current conflict.

IMMEDIATELY after Tuesday's assembly, about 40 students began an elliptical picket in the main corridor of the college's administration building in

front of Dr. Guzzetta's office. Frequent chants included: "Call a board meeting now," "Give Pedtke tenure now," and "What's happened to Sister Adele?"

The reference to the academic dean was triggered by her recent two-week absence from campus, reportedly "for reasons of health." There is no concealment of the breach in rapport between the college president and the academic dean, observers report.

In its report to the board of trustees on the Pedtke affair, faculty board of appeals cited the fact that Marian "is in a transitory period between a time of loose administrative supervision and a time of greater supervisory responsibility on all levels."

"The board majority recognizes that this situation could have added to Prof. Pedtke's difficulty in developing a sense of professionalism."

The report indicated that the college administration has inter-communication problems, lacks cohesion and demonstrates occasional unethical behavior.

"Therefore, if Prof. Pedtke sought guidance from administrators on professional matters, the advice offered might not have improved his relations with other administrators or his faculty peers," it stated, adding that the philosophy department "possesses a reputation for being a loosely run department."

MEMBERS OF the appeals board were: Miss Mary M. Malatesta, James J. Divita, Walter L. Fields, Denis Ryan Kelly and Sister Mary Carol Schroeder, O.S.F.

Reports were circulating that resignations had been tendered by four Marian faculty members, including 12-year veteran Father Patrick Smith, theology department chairman. Dr. Guzzetta stated that as yet he has not received Father Smith's resignation and that it was only announced to the student body and not through the proper channels.

Demonstrations continued Tuesday evening on the Marian campus in front of President Guzzetta's home. About half the protesters left the scene after a warning to disperse at 9 p.m. Police were then called by Dr. Guzzetta after telephone consultation with the chairman of the board of trustees, Mother Marie Dillhoff, O.S.F., Oldenburg.

Police arrested 11 youths on the campus and detained them overnight in jail, subject to arraignment Wednesday morning.

The 11 were released in the early hours Wednesday morning and returned to appear before Judge John C. Rochford in Municipal Court Room 9. Charged with being disorderly persons and loitering, the cases were continued to April 7.

Judge Rochford said the students could remain free without posting bond so long as they "do not become involved in activity involving police."

Higgins

(Continued from Page 4)

The advertisement referred to above is a half-page blurb for a book by Nathaniel Weyl entitled "The Jew in American Politics." I am not suggesting that Mr. Weyl is anti-Semitic. On the contrary, I assume that he himself is probably Jewish. But domination of the networks that has been the stock-in-trade of Gerald L. K. Smith (and other anti-Semitic propagandists) for decades. Apparently he (the Editor of TC) views the alleged imbalance in news reporting on the networks as resulting from Jewish ownership. Shades of Nazi Germany!

I wonder, incidentally, what Vice President Agnew would make of all of this. After all, it was his running attack on the networks which occasioned both the TC editorial and the Editor's Minnesota speech. Much as I disagree with the simplistic way in which the Vice President has been going after the networks, I simply can't imagine that he would want either his name or his cause associated, however indirectly, with anything that even remotely smacks of anti-Semitism.

Calendar of Events

FRIDAY, MARCH 13
CARD PARTY, sponsored by St. Pius X Guild for the benefit of St. Augustine Home, at 7:30 p.m. in the K of C Hall, 71st Keystone.

RUMMAGE SALE, from 9 a.m. to 5 p.m., St. Lawrence church basement, 46th and Shadeland. Tomorrow, from 9 a.m. until 12 noon.

FASHION SHOW, sponsored by Christ the King Court Ladies Aux. KSPC, in the Indianapolis Hilton Hotel. Luncheon at 2 p.m., "Fashions at the Hilton" at 3 p.m.

SOCIALS

THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Secena High School cafeteria, 5 p.m.
FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m.
SATURDAY: St. Bridget parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m.
SUNDAY: Cardinal Ritter High School at 6 p.m.; two Card Parties at Assumption parish hall, 2 p.m.



AT LAY ALUMNI DINNER—New officers for the Indianapolis Chapter of the St. Meinrad Lay Alumni Association were announced at the organization's annual dinner-dance held recently at the Msgr. Downey Knights of Columbus Council. Vice-president Bernard J. Traub and Mrs. Traub are pictured second from left. At the far left are Mr. and Mrs. Mike Robison. Robison is national vice-president of the SMLAA. With the couples is Father Adrian Fuerst, O.S.B., president-rector of St. Meinrad's School of Theology. Other local chapter officers, in addition to Traub, are Joseph McConahay, president; Joseph Matthews, treasurer; and James Grande, secretary. (Staff photo)

Workshop set on Pentecostals

INDIANAPOLIS—A theology professor and a team of graduate students at the University of Notre Dame will lead a half-day workshop on the Catholic Pentecostal Movement at 3 p.m. Sunday, March 15, at Cathedral High School, 1416 N. Meridian St.

Directing the program will be Father Edward O'Connor, C.S.C. Preliminary talks will begin at 3 p.m. followed by a supper break and a prayer meeting at 7:30 p.m. Interested observers are invited.



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'Peace priests' due back among Czechs

PRAGUE—In what is seen as a harbinger of hard times ahead for the Roman Catholic Church in Czechoslovakia, the notorious **Peace Priests' Movement**—summarily disbanded during the reformist Dubcek era of 1968—will be re-established soon.

This announcement was made in the Prague Communist magazine, Tvorba, by Dr. Josef Plojhar, an excommunicated Catholic priest who formerly headed the movement.

Established in 1950, the puppet group, with government backing, was the instrument of Stalinist church policy and served to keep close watch over church life and activity.

IN HIS ARTICLE, Dr. Plojhar, who was Minister of Health under deposed President Antonin Novotny, claimed the Vatican, with the support of "reactionary circles" within the clergy, caused the dissolution of the peace movement in 1968.

Urging all priests who played a part in the dissolution to do "self-criticism," he stated that "in view of the changes that have occurred within the ministry of culture," preparations were under way to re-establish the movement.

Church sources in Czechoslovakia report that in recent months former leading officials of the pro-Stalinist group have been returning to key positions in the government.

This current development focuses renewed attention on Dr. Plojhar, who had been unflinching in his support of the pre-Dubcek Communist regime.

THE EX-PRIEST incurred excommunication in 1948 when he refused to obey an ecclesiastical order forbidding priests to engage in political activities.

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Ancient Order of Hibernians
St. Brigid Division—Ladies Auxiliary
Columbia Club
Friday, March 13—9 P.M.-1 A.M.
Music by Paul Burton and His Orchestra

NEXT-TO-NEW RUMMAGE SALE
St. Lawrence Church Hall—46th and Shadeland
Friday, March 13—9 A.M.-5 P.M.
Saturday, March 14—9 A.M.-12 Noon

These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.

923-4504



Feeney-Kirby
MORTUARY

HARRY J. FEENEY

MERIDIAN AT 10th STREET