

The priestly vocation in time of turmoil

By REV. HILARY OTTENMEYER, O.S.B., President-Rector St. Meinrad College St. Meinrad, Ind.

YOU ARE a group of extraordinary young men. Yours is a vocation that embraces your humanity in all of its being and activity, a vocation which makes demands on you of a kind which no other vocation dares. This evening, I want to discuss your priestly vocation with you, not only in its definition, but as it exists in the here and now, in the period of time allotted to you and me, that is, in a time of renewal and creativity.

This is of the greatest importance, for, if it were true before, it is all the more true now: "The times, they are a changing." Because of the new situation brought on by change, I want to assure you that this evening's talk, and the ideas it expresses, is more in the manner of a sharing, I speak as one who is sharing, experiencing this rapid forward movement with you. Let me assure you, this is an era of discovery for all generations.

You have, by coming to St. Meinrad made a vocational response, given a partial answer to the question which God seems to be putting to you. You have accepted to live this life here in St. Meinrad College — for the seminary is a way of life, not just an educational institution, and we must not deceive ourselves about that basic fact — in view of a service you hope one day to offer men in the name of God.

You are preparing yourselves for a priestly task; you will work in the supremely important area of eternal values: the handing on of the words of eternal life, instruction in the discipleship that merits heaven, the telling of the joy of God's love and friendship. More than service, however, do you propose to give.

Unlike other professionals, such as doctors or lawyers, you will be important to men not only for what you do, but for what you are. You are a witness to men, a puzzle to most of them, for you are a prophetic group. It is this which makes you different among your contemporaries. By accepting God's call and testing it here in the seminary, you have re-

Plan memorial lecture series

ST. MEINRAD, Ind. — The fourth-year theology class of St. Meinrad Seminary here will inaugurate a lecture series in memory of Father Kieran Conley, O.S.B., faculty member who died earlier this year. It will be the first student-funded project of its type.

Arrangements have been made through the office of the Clerical Alumni Association for the 1967 ordination class to support the lecture series each year. Selection of speakers will be made by a cultural committee in association with the class and faculty members. The first lecture will be given next month.

sponded to a love that is one of the deepest mysteries of the creature's relationship to his Creator.

By dedicating your lives to the priesthood, you are accepting the offer of a special love from God. Let us not be ashamed to say it openly; Christ gathered his apostles around him with a special concern, a special love, a special sharing. You will, if you finally arrive at ordination, never be able to explain this love to others; you will, however, experience it throughout your life.

Even on a human level, a man cannot say why he loves this one woman so much as to dedicate his life to her happiness; so much the more will the mystery of your special sharing with God be wrapped in the silence of a joy that is incommunicable. To be sure, you cannot put your arms around Christ; you cannot, except through faith, hear His words or see His actions. But Christ gives his priests a special measure of love. As he created the human heart, he knows how to fill it with joy and peace.

These remarks concerning your vocation—our vocation—and its dignity are, however, on the level of theory. This evening I want to come to the question of how that vocation must be accepted and lived today.

I am convinced that as a group, as a community, we have entered a period of testing. Last Sunday's Gospel (the first Sunday of Advent) concerning the end of time is a most appropriate context for this consideration. The evangelist has left us a confused report of Christ's words. Certainly Christ willed that it be so. Interspersed with prophecies about the fall of Jerusalem to the Romans, we see glimpses of the fall of the world into its hour of final anguish and transformation. It's a terrifying and awesome picture. But we fit precisely into that context: you and I are living out our lives between Christ's coming in labor and suffering, and his triumphant coming at the end of time in glory.

THE HIGHLY significant detail is pointed out by Christ: the temple. The temple of Jerusalem had been built by the command of God Himself. The Jews had obeyed, and this temple was their national pride, the center of their racial consciousness, the scene of their sacrificial worship and the place of their privileged encounter with God.

It was the most sacred spot to the heart of every Jew. And yet, Christ predicted its downfall and its destruction. Christ is telling us that even those who follow His commands and build the city of God as the Jews did Jerusalem and its glorious temple, they also are capable of perverting what they have built, and using it for other than godly ends. Nothing is abiding that we build; everything is subject to destruction, or at least to constant change.

Then Christ made a comparison. He compared His body to a temple, this one indestructible. You and I know he spoke there of his church which will

always exist in time to witness to His words and His work. But Christ did not speak of the human structures in His church, which, like the temple, are subject to attack, and, if not to destruction, to change as almost to resemble destruction. Just think of the Church of Byzantium, and you will know what I mean.

Such a time of testing as is ours has elements of confusion and pain, and also of challenge and idealism. There are periods in history that are very similar to ours, times when the minds of men seemed to expand, when they showed creativity and innovation to an extraordinary degree. These were times when an exhilaration filled the air, and a kind of enthusiasm drew the best out of men's minds and hearts.

Such a time in the past was, for example, the Renaissance when man became aware of himself in a new way; he looked into the mirror and saw that he, as an individual, had great value.

The early nineteenth century was similar; this was the era when the great social dreams were dreamed, and men talked about their perfectibility in what appears to us today to be a very naive way. A few, like Karl Marx, made a Messiah of the people and proclaimed He was present among us. So is it today, and we should be grateful to be alive today.

We too are becoming aware of ourselves in a new way, sometimes with joy, and sometimes—as when we hold atomic power in these human hands—with hesitancy and fear. Within our minds, we have discovered new layers of consciousness, and also new resources and strengths. Likewise, we have experienced new needs, thirsts, and new determinations and hopes.

SUCH A multitude of discoveries rushing in on every side has its disadvantages, even its dangers. A man—you and I—can become, and this seems obvious in some areas, so absorbed in the dynamics and values of change and experimentation as to forget the original forms. You are apt to discover yourself with a great variety of peripheral riches around a central void. The heart of the thing has disappeared. It is good for us to remember that the experiment is not the only sign of vitality; holding to what is worthwhile is also important and right now perhaps more difficult.

This exaggerated idea of the value of experimentation is with us as a real threat today. You are living under its pressures daily; your priestly vocation is one of the most evident objects coming under this threat. You are unaware of the decline in numbers of seminarians over the last two years. Only to mention that the Catholic population in the United States has increased by one hundred per cent in the last 20 years, and the number of priests by only 50 per cent shows the growing size of the problem. Statistics of the last two years only reveal an acceleration of the problem. Your vocation has

Editor's Note—This is the text of an address delivered by the President-Rector of St. Meinrad College to an audience of students for the priesthood. The Criterion editors are reprinting it to give parents of seminarians and other lay readers an "inside" view of what students of the priesthood are being told in this age of post-conciliar doubt and turmoil.

also declined in prestige in the popular mind; the priesthood is now, sometimes, referred to as a "non-functional vocation."

Finally, in a recent study conducted among Protestant seminarians financed by the Eli Lilly Corporation of Indianapolis, it became apparent that many young men are choosing the ministry because they would not be accepted by other professional schools. In other words, ministry seems now to be turning into a vocation for "under-achievers."

Whom shall we blame for this? The young man of today? According to recent reports, the Peace Corps is still receiving inquiries at the rate of 500 per week.

Young men are certainly no less service-minded nor less generous than in the past. Is theology unimportant to men of today? It seems not, as many secular universities are finally yielding to pressure by establishing departments of religion, as for instance Indiana University very recently.

Just this week's copy of Time (November 25, 1966) carries an article on the excitement about religion which Michael Novak, Robert McAfee Brown, and B. Davie Napier have aroused on the campus of Stanford University. No, it is "institutionalized religion" that is going through a time of testing. The Church is no longer seen as a place where a man can give his full potential. Serving in the Church, within her structures, seems no more a live option, no longer a possible challenge. Indeed, many believe that there are far more significant ways in which they can serve to bring about the kingdom of God.

This accusation will be one of the most severe tests of your vocation, that is, simply to justify your response to God's call to the priesthood. You will have to love the Church with a special love—which is the only kind she merits—to withstand. Otherwise you will join the number of those criticizing so bitterly that they are contributing to the Church's weaknesses and problems. They are blindly striking out against the Church, against any move made by the Church.

Certainly it was hard for us Benedictines to receive Pope Paul's address concerning religious with choir obligations, and it was certainly a real test that the Jesuits underwent recently because of his criticisms. But loyalty and obedience are a part of our vocational response, our love of the Church.

Just as a man or woman lives within the total reality of marriage, including the defects of the loved one, and all the anguish of raising a family, you and I must treasure our vocations and love the Church as God's instrument for the salvation of mankind.

I often think of that great man Cardinal Newman, and what he suffered for the Church and even from the Church. Today, we do not condone those who made him suffer, but we see fully the heroic virtue of that man who so loved the Church that he did not use his enormous prestige to weaken her.

THESE THINGS have to do with testing your vocation as a group, the social position of the priestly calling, the understanding it receives today. On the level of the individual, there is a testing today also. Your personal response to Christ, your love of him, will be the object of continuous attack by your contemporaries. Christ, it is true, was a man of renewal, a revolutionary in His own way. "You have heard it said, but now I say to you . . ." was his frequent manner of introducing his new program.

But his renewal was carefully accomplished according to the plan of the heavenly Father, that is, in a tradition, in a continuity. And when we follow the recommendation of St. Paul about "putting on the Lord Jesus Christ" (Romans, 13), we are accepting a task in that tradition. You must have a clarity of vision concerning your work as seminarians and later as priests. The fundamental mandate of the priesthood concerns the task of continuing the work of Christ. Therefore, we must study his words, understand His actions, and take no other norm of action or wisdom as our guide. And all this comes to us through the Church.

Within that continuity of Christ's work, you will have splendid possibilities of service, but it will have to be on Christ's terms as expressed through the Church. Take the question of priestly celibacy for instance. If that is the condition of your priesthood, Christ will give you the strength to live the celibate life.

To say "I have a vocation to the priesthood, but not to celibacy," is to find excuses but not give reasons. Right now, in the reality of the situation, he who cannot accept celibacy, cannot say he has a priestly vocation. The primary question is one of the vocation; everything flows from it, including the graces necessary for celibacy.

There is a question of fulfillment. Perhaps this for me is a question of semantics, of words, but I see fulfillment as a result, and not as an object pursued in itself. If we dedicate ourselves to service, if we pray to God with love, if we draw on our courage, intelligence and creativity to the limit, the result will be fulfillment.

To point to frustrated priests is no argument; the question always comes back to you, and your dedication, and your vocation with its possibilities. To quote from the article by Daniel Callahan, the one entitled "Honesty in Vocations" convinces me little. That article, while it contains many valid statements, is inspired with such a negative spirit, as to be poisonous to the unwary reader.

It seems to me that one can trace a certain critical motivation covering almost every paragraph in that unfortunate text. Just last week, I received a letter from a young priest ordained only eight years. He had heard that Callahan's article was originally given at St. Meinrad as an address. He asked for the opportunity of "equal time with the students" to offset its bad effects. This young priest is by no means naive, and, in this long, three-page letter, he enumerates many of the real problems of the priesthood today. However, he adds this:

If there is any way that I might be able to encourage growth in the seminary, please let me know. I realize how much encouragement is necessary then, and I am sure how much more now. If they could but more fully realize the need for love in their lives; if they could only see more fully the real fulfillment a priest has; if they could be made to understand that there are priests who share their ideals and ideas; if they could hear more often of the need of growth in every area; if they could be made to see in an ever increasing way just how they are to fit into this Christian community, if they could see all these things more and more, I'm sure their vocations would be just that much more enriched.

This generous and realistic response to vocation from a young priest leads me to a third problem area which has me truly concerned. This is a mentality I would qualify as "intolerant liberalism." There are minds among us which are open only at one end, minds focused only on one thing, and that is change. But the change has to come about on specific terms. Such people are hostile under any kind of restraint, and violent to criticism.

The need for change can grow on a person, like the need for alcohol. If this Sunday's Mass was the same as last Sunday's, it is uninspiring; if this year's student government comes up with the same program, the leaders are uncreative; if the same rules hold that were in force last year, we are not moving forward. Such a mentality seems proper to immature, compulsive people, those who cannot stay in place long enough to test the values of anything they begin.

THIS QUESTION of stability and value brings me to my final point: the college seminary and its role in your growth. I think we can say without discussion

Subjects listed for Catholic Hour

NEW YORK—Father Adrian can Kam, C.S.Sp., professor of psychology at Duquesne University in Pittsburgh, will be featured on the Catholic Hour radio program on the last four Sundays of January.

Father van Kam will give a series of four talks based on his "Personality Fulfillment in the Spiritual Life." He will attempt to relate contemporary psychology and theology to traditional spirituality.

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CHICAGO — Doubleday and Company, Inc., has been named winner of the Thomas More Medal for "the most distinguished contribution to Catholic literature in 1966" for publishing the Jerusalem Bible.

that all agree that the academic course offered by the college must enable you to develop your intellectual aptitudes and to help you qualify for further studies. No argument here. However, I do sense a growing area of disagreement among us as to the precise role of the seminary college with regard to character formation.

Most colleges have given up the effort of maintaining that they are acting in loco parentis, that is, in the place of the parents. Here at St. Meinrad, we have no choice but to remain in a role which you might qualify as in loco Dei. I hope that doesn't sound presumptuous, but the sacrament of Holy Orders is a sacrament for which a man has to prove his worthiness. This is true of this sacrament because it looks to the service of other men; it was not instituted by Christ only for the good of the individual receiving it. Hence, the faculty here at St. Meinrad acts as a custodian of the sacraments. And it cannot abandon that position.

This means that there is a certain burden of proof on you as regards your worthiness. This is no great problem, because of the quality of candidates for the priesthood. But it does influence directly the way of life which is led in a seminary.

Every administrator has to have certain basic principles by which he guides himself. There are four in my mind (certainly not my own discoveries), and, perhaps, by explaining them to you, you will understand why St. Meinrad College cannot be only an institution dedicated to your intellectual formation, but must see to the formation and self-discipline of the whole man. Now what I am going to say here is of necessity oversimplified, but will, I hope, convey the basic ideas.

Life within our community has to have first of all a certain consistency; no one grows in a situation of confusion, for he cannot identify with values. Moreover, a seminary community has to strike a balance between democracy and autocracy. Too much democracy can create a confusion hindering the older generation from handing down a heritage; autocracy creates robots who toe the line in silence. Thirdly, the administrator has to maintain a careful balance between leniency and severity. Leniency is desirable, and produces growth, if it is tempered by the responsibility of a democratic situation and is consistent. Severity should be a rare thing, and exercised for grave and justifiable reasons. Fourthly, and this is most important, a situation of mutual trust and approval must characterize the community. Fundamentally, I am speaking here of fraternal love. The best community spirit for character growth could be characterized by the following combination: mutual trust and approval, wherein the individual's conduct is disciplined by a consistent,

lenient control in a community which allows him to practice, in a democratic manner, making decisions together with others.

Your response to these norms will reveal a progressive growth, or lack of growth, during the four years you spend in college here. I'm not going to point out special examples of poor response; you can see as well as I how sloppy people are about the buildings, particularly in the lounges. You see their laziness in class work. Many times we are seeing simple mistakes and human weaknesses; at other times, these men are hanging out the signs of obvious immaturity and unfitness for the priesthood.

Various other attitudes reveal themselves in this permissive situation. You, as well as I, hear the seminarian who demands defiantly why he has to do anything. From this lofty position, he announces publicly that he is autocratic, that he cannot accept trust, and invites disapproval. He is unwilling to accept values, or any pattern of social behavior. He is his own norm, and he is basically immature and selfish. Or the fellow who sits back on his complacency, or self-defeatism, and announces in the face of repeated encouragement: "I'm just that way; people will have to accept me as I am."

This is a form of determinism, a static position that will end up probably in a tangle of guilt and self-destructive emotions that disqualify the man for any position of leadership.

Finally, there is the seminarian who distrusts all people older than himself, especially authority symbols, and who will have unending trouble in so

structured a life as that of the priest. There is hope for this man, however, because he can be reached through love and trust.

These, then, are my reflections on the attitudes we are living with today in a world of change, in a world of creativity. The priesthood will continue; there is no doubt about that. How contemporary pressures will shape the man living the priesthood, or entering into it, how joyfully or wisely the priest of today will respond to change, only you and I can answer that question, each one for himself.

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WOUNDED PRIEST, WOUNDED CHURCH

America editorial comments on defection of theologian

NEW YORK — America, national Catholic weekly, suggested that clergy who leave the Church should not be regarded as "spoiled priests" but as "wounded priests" who should be shown Christian charity and compassion.

In its issue of January 7, the weekly specifically referred to Father Charles Davis, leading British theologian and a long-time America columnist, who announced he was leaving the priestly ministry and the Church and planned to marry.

Father Davis, said America, was a "wounded priest" like "many outstanding sons of the Church in our day (Teilhard de Chardin is perhaps the classic case)."

It said they were wounded by the "institution, the establishment, the bureaucracy, the system, the machinery, the impersonal forces—forces that are at work in every human institution, but assume in the Church a tragic and even demonic character by the very fact of the holiness they disfigure, the light they dim."

These forces, said America, "inflicted on the priest-theologian a frustration and despair about the institutional Church that brought him to what still appears an unbelievable decision."

WHEN A MAN like Father Davis leaves the priesthood, the editorial said, the Church also is wounded. "Wounded by his very going, by the enlightening word that he will not be speaking in it, by the healing and hallowing gestures that his

priestly hands will not be forming in it. "Wounded by the doubts, the troubling of souls and quite possibly by the defections that this one man's wrenching departure will provide."

America said that the Church also is wounded "perpetually and necessarily by the sin in it, and by the monstrous 'sins' that Church institutions as such seem to perpetuate even beyond the accumulated malice of all of us as individuals."

Therefore, it added, both the wounded priest and Church need Christian charity and compassion and not "cruelty in any form."

The editorial also referred to a recent newspaper advertisement of a book written by a former priest who left the Church and married. It noted that the ad was captioned "Spoiled Priest" and described it as "unsurpassed in crude vulgarity."

"It is time we retired that quaint expression," America said. "Let us speak, rather, of wounded priests—men who in the generous days of their youth staked everything on the kingdom of God, and embraced celibacy as the badge of the seriousness of the word they were to celebrate in and for the People of God."

"Now they are wounded—muted in their unique proclamation of the Lord's death, at odds with the Church they served and loved."

AMERICA WENT on to observe that the "extent of the

damage done to Charles Davis' spirit may be gauged by what he said of the Church at his press conference." It quoted the priest as stating:

"I have come to see that the Church as it exists and works at present is an obstacle in the lives of the committed Christians I know and admire. It is not the source of the values they cherish and promote. On the contrary, they live and work in a constant tension and opposition to it."

"For me, Christian commitment is inseparable from concern for truth and concern for people. I do not find either of these represented by the official Church."

America said it must differ with Father Davis in this statement as representing "a grossly distorted view of the Church in its present actuality."

"For it is the same Church, the official Church (the only one there is), that both wounds its children and heals them, disgusts them and inspires them, scandalizes them and gives them the wisdom to bear with the scandal."

Other Christians, the weekly said, have experienced the Church in its "harsher aspects" but have also felt compelled "to bear witness to the fact that it remains, in spite of all, their Mother, and that they are and have nothing apart from it."

"Despite our sympathy and respect" for Father Davis, America added, "we feel we must utter this same witness on behalf of the wounded Church."



PRESENT STATION WAGON—Don Sisk of Dave Waite Pontiac presents the keys to a new station wagon which has been donated to the Sisters of Providence at St. Simon parish, Indianapolis, to Sister James Mary, superior. Also shown is Father Earl Felton, pastor, and nuns on the St. Simon school faculty (standing l. to r.): Sister Mary Aloysie, Sister Catherine Mary, Sister Margaret Cecile, Sister Joseph Edward (driver) and Sister Janet Marie (passenger). (Staff photo)

MEET IN CHICAGO

Catholics and Methodists note 'areas of agreement'

By REV. J. P. ROACHE

CHICAGO—Conversations between 24 representatives of the Catholic and the Methodist Churches here "pointed up large areas of basic agreement and accentuated the truth that all Christians have much more in common than they sometimes realize."

The sessions "raised the hope of all its members that the way has been opened for further 'breakthrough' in discovery and mutual understanding," according to a "summary memorandum" presented to the participants at the closing session.

The conversations were part of a series involving the Catholic Church and various Protestant groups, growing out of statements on Christian unity of the Second Vatican Council. The sessions at O'Hara Inn were the second between representatives of the Catholic and the Methodist churches.

THE CATHOLIC participants were headed by Bishop Joseph B. Brunini, apostolic administrator of the Natchez-Jackson, Miss., diocese, and the Methodist group by Bishop F. Gerald

worker priests, by Father Perrin working at the great dam project in Savoy or among the deportees in Germany.

De Foucauld drew up no less than three schemes for founding some sort of brotherhood which to some extent reflected the ideas that he had obtained from the Trappists and elsewhere. No one ever came to join him and all his schemes were fruitless. It was only after his death that men and women sought to follow his inspiration and "adopted a way of life founded on the principles that he had indicated by his own life."

THUS IN THE early 30's the Little Brothers of Jesus (at Al-Biodh in Algeria) and the Little Sisters (in the south of France) began a quasi-monastic life inspired by De Foucauld's principles. After the dispersion caused by the war, and as a result of this experience, there evolved the form in which their life is known today. It combines the two elements prominent in De Foucauld's life in the Sahara—his hermit life with its silence, long prayers and solitude and his ever present desire to share the lives of those among whom he worked. So the Brothers and Sisters, in combining these two elements, endeavor to live a contemplative life among the unchristian or dechristianized masses anywhere in the world. And thus they are to be found in the Sahara, but also in the industrial cities of Europe and South America, in India, in an oil refinery in Iran.

They live under the three vows of poverty, chastity and obedience, bearing witness by these means, a witness of presence. But it is through their poverty especially that they bear witness and share the lives of those among whom they live.

They own buildings, no capital, but rent a few rooms, a worker's hut; they go out to work and if they are unemployed are dependent on whatever form of social assistance

is available—in some parts of the world there is none. The insecurity of their lives shows the genuine nature of their poverty.

And so De Foucauld's dream has come true. The desert, a symbol for the absence of religion in a materialistic age, is dotted with little hermitages, providing a religious presence and a witness, after his example, but possibly under conditions that he could never have imagined.

Enslay, Columbus, Ohio, resident leader of the Methodist Ohio West Area.

Focus of the sessions was on the nature of faith. Discussion papers were presented by Father Robert F. Quinn, C.S.P., Boston, director of the adult education and Christian Culture Lecture programs at the Catholic Information Center, and the Rev. John Deschner, Dallas, professor of theology at Southern Methodist University's Perkins school of theology.

The faith that saves, in both Catholic and Methodist teaching, is the total commitment of the whole man who "gives himself entirely to God," the memorandum said. It was pointed out in the papers presented by Father Quinn and Dr. Deschner that saving faith is not merely an intellectual acceptance of the revelation of God.

Pointed up in the papers was the similarity of both churches in adherence to traditional teachings and the summary memorandum stressed that both churches "have the right and duty to rethink and reformulate the store of traditional teaching in thought-forms and language which are valid and relevant to men in 'the modern world.'"

"This means development rooted in the Christian past, open to the present and future, under the perpetual guidance of the Holy Spirit," the memorandum said.

In addition to hearing and discussing the study papers, representatives of the two churches heard a review of recent developments in the field of Christian unity by their ecumenical executives and spent three hours in joint Bible study.

LEADERS of the Catholic Church are interested in "grass-roots" ecumenism, said Msgr. William W. Baum of Washington, executive secretary of the U.S. Bishops' Commission for Ecumenical Affairs.

He noted that commissions on ecumenical affairs have already been established in more than half the Catholic Sees in the nation.

The Rev. Robert W. Huston, Evanston, Ill., general secretary of the national Methodist Commission on Ecumenical Affairs,

Missouri Catholic Conference formed

JEFFERSON CITY, Mo.—Formation of a Missouri Catholic Conference to cooperate with other organizations on matters affecting the common good— and appointment of a layman as its executive director—were announced here in a statement issued by the chancery office on behalf of the Catholic bishops of the state.

Plans for forming the conference were announced last September 6 after a meeting in St. Louis of representatives of each of the four dioceses in the state.

Textbook loan law in NY is upheld

ALBANY, N.Y.—New York's controversial textbook loan law, declared unconstitutional in its first court appearance last August, was upheld by the five-judge Appellate Division of the State Supreme Court.

But while all the judges supported the constitutionality of the law, the majority refused to consider its merits, and dismissed the suit on the grounds that a public school board did not have the right to bring suit. The law requires public school districts to buy and lend books to pupils in grades 7-12 in non-public as well as public schools. The state reimburses the local

Named executive director of the newly formed organization is James J. Hollern, 53, executive secretary of the Ohio Catholic Welfare Conference. Hollern will come here from Columbus to assume his new duties February 1.

The conference, which will have headquarters here, "will represent the combined efforts of the Missouri dioceses to participate generously in the various public programs which have the social and economic good of all the people as their objective," the statement said.

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CHARLES DE FOUCAULD His relevance to our times

By LANCELOT SHEPPARD Copyright 1966

BORN 1858; ex-playboy, ex-army officer, ex-monk; hermit and lone missionary in the Sahara desert (1906-1916), no converts; killed there on December 1st, 1916. That, in a nutshell, is the career of Charles de Foucauld. On the face of it he seems utterly irrelevant to the second half of the twentieth century, and there appears no reason why we should remember him on the half century of his death.

A little closer examination shows, however, that the lesson of his life is very relevant to our times. He was born in Strasbourg and brought up always with the idea that he should join the army; he just managed to pass the entrance examination.

As a young officer his dissolute life earned him an early retirement, though he was allowed to rejoin to help in subduing a rebellion and saw service in Algeria. He then applied for leave for the purpose of undertaking exploration in Morocco and on being refused, resigned on the spot. His subsequent journey into the interior of Morocco, disguised as a Jewish rabbi—Morocco in these days was a dangerous and unknown—and was very successful and the book which he wrote about it earned him a gold medal from the Paris Geographical Society.

UNDER THE influence of his relations in Paris he returned to his religion which he had abandoned, practically speaking, at the age of sixteen.

There were no halt measures about him, as is shown by his decision in the matter of his vocation. He decided that he must live the Gospel to the letter and sought, he said, the hardest, poorest life that he could find.

He thought that he had found it with the Trappist monks, first in France and then in Syria, but left after seven years' experience of the life because it was not hard enough, nor poor enough. He then went as handyman to a convent of Poor Clares in Nazareth, living in great poverty in a hut in their garden, but once more he felt the call of the desert, was ordained priest and set off for the Sahara to live as a hermit.

He saw the hermit life as a form of missionary work, and imagined the Sahara dotted with little hermitages whence the Christian message should radiate by the example of a poor, self-denying life. But no one ever came to join him; he never made any converts.

In 1906 he moved to Tamanrasset, right in the heart of the Sahara, a thousand miles from Algiers; there he set out to live a strict contemplative life combined with charitable work, endeavoring to show in his life the love of God for man, carrying out the maxim which he made his own "to proclaim the Gospel by my life."

He studied the Tuareg language, compiled a dictionary of it, he taught the tribesmen how to grow vegetables, the women to knit; but he made no direct effort at preaching the Gospel; that was to come later after he had prepared the ground. And there at Tamanrasset on the evening of December 1st, 1916, he met his death at the hands of raiders. And that, when the first biography was written in 1921 (there have been about fifty in all languages since then) was, it seemed, the end of the story.

RECENT EVENTS in Africa, and more especially in Algeria, seem to have made of Charles de Foucauld more of a period-piece than ever. His importance lies, in fact, in the general principles which emerge very clearly from his life. He wrote once, basing himself on the Gospel text about not inviting friends or relations or the rich to a dinner, but the poor, the sick and the blind. "We must direct our efforts towards the conversion of those who are spiritually the poorest, the most crippled, the blindest... the most abandoned souls, those who are most sick, the sheep that are indeed lost."

It was this concern of his to live a fully Christian life, among the "most abandoned peoples," preaching the Gospel by example, which has been seen as the principal lesson of his life. His vocation was one of presence, to be among those people, to belong to them, to love them.

De Foucauld loved the Tuareg. He said that he wanted to proclaim the Gospel by his life, by spreading abroad the charity of Christ. He also bore witness to the poverty of Christ by living among the Tuareg in poverty like their own.

The great missionary problem of today is one of communication; it is the difficulty of the insertion of the Gospel message into a culture that is vastly different from that in which the Gospel has been acclimatized for many centuries past. Here de Foucauld's life has something to say to us: not a cut and dried method, not a practical solution, but a way of life that is universally applicable. This was the message that was understood by the

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Comment

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

An Asian war

We assume Mark Hatfield, Republican U.S. Senator-elect from Oregon and that state's Governor for the past eight years, is among those the Indianapolis Star labeled "de-escalation pantywaists" in an editorial last Sunday. This despite the fact that Mr. Hatfield served honorably from ensign to lieutenant (j.g.) in World War II.

In any event, Mr. Hatfield, an avowed de-escalationist, offered a thought-provoking and un-hawkish proposal this week that the war in Vietnam be turned over to the Asians.

Under the Hatfield plan, American troops would gradually be withdrawn from Vietnam in such a way as not to leave a void and would be replaced by Asians. Meanwhile, Asian nations with a common cause and a common purpose would set up an all-Asian peace conference, which eventually would include Red China inasmuch as it is involved in the Vietnam conflict.

In short, the idea would be to "de-Americanize" the war. Has it not struck you as curious that not a single Asian nation has combat troops in the field against North Vietnam and the Vietcong with the exception of South Korea, which is beholden to the United States for its very existence? Even the South Vietnamese forces have been relegated to vague non-combat duties while young Americans do their fighting and dying for them.

Asian nations, with the exception of the current South Korean and Malaysian governments, disapprove in varying degrees of our ever-mounting war on Asian soil. Asian nations should be responsible for the conduct of Asian military and diplomatic actions, just as much as North and South American nations should be responsible for such conduct in the Western Hemisphere.

Mr. Hatfield has got at the heart of much that is wrong in the American stance in Vietnam. In the eyes of most Asians and much of the rest of the world, our country rapidly is taking on the appearance of the late 20th Century's white colonists.

Help migrants

On New Year's Day the migrant housing law enacted by the 1965 General Assembly went into effect. It was not an occasion for cheering. Regulations which the Indiana Board of Health was empowered to prepare and enforce are being held up pending further study.

Associated Migrant Opportunity Services, Inc. (AMOS) has challenged the regulations as they now stand as vague and inadequate, full of gaps and omissions. Further, the state Board of Health has not specified penalties for failure to comply or the effects a revoked license will have on a migrant camp.

At a recent public hearing AMOS, a War on Poverty agency financed by the U.S. Office of Economic Opportunity, submitted alternate regulations designed to spell out clearly and in detail many of the hazy regulations of the state board. The alternate standards, a realistic endeavor to provide decent quarters and facilities for migrant laborers and their families, were roundly denounced and scoffed at by representatives of the state's canners and growers.

Growers threatened to switch crops rather than submit to the higher standards asked by AMOS. Canners wailed that farmers could switch crops but there was nothing for them to do but get out of business.

Let this heart-rending exchange soften the demands of AMOS and other advocates of decent migrant living conditions, it should be noted that as often as not the canners are the growers. Vast amounts of acreage are owned or leased by canning companies and there is little division of interests in this matter. Shabby claims that it is impossible to abide by "too rigid, too specific" regulations should be unmasked for what they are.

But even if such claims were the case, the exploitation of the 10,000 to 20,000 workers should not be allowed to continue. If farmers cannot harvest their tomatoes and make a profit without taking that profit out of the hide of the laborers, let them switch crops. If canners cannot do business without partaking in this exploitation, let them go on and get out of the business.

Migrant workers, meanwhile, are bypassing Indiana in favor of Ohio, Illinois and Michigan where they are getting a much better deal in housing. Why is it impossible for Indiana to do what Ohio and Michigan are doing to relieve some of the misery and indignity of the migrants? Why cannot Hoosier farmers and canners institute the same changes and realize the same profits as their counterparts in surrounding states?

Obviously the state Board of Health must be pressured, whether by AMOS and other organized groups or by public demand, to state clearly and unequivocally all necessary provisions for bringing migrant camp housing up to decent standards, to insist those standards be enforced and specific penalties be set forth. And if the Legislature's 1965 law needs strengthening, let that also be done.

Listening late

Dropping of the first grade in the Louisville archdiocesan schools next September, due to the loss of some 100 teaching Sisters, has created a climate of near panic that is at once natural and unnecessary.

Natural because such a measure creates fearful predictions for the future of Catholic education. Unnecessary because the Sisters themselves had been warning for years that such curtailment was in the making, but hardly anyone heeded their warning. So the grade elimination came as a virtual surprise to both clergy and laity.

An articulate spokeswoman for the Sisters said they had continuously announced that the "day of reckoning" was coming and had presented plans for coping with it. But most such talk fell on deaf ears.

As a parting salvo in a kindly "we told you so" message in the Louisville archdiocesan newspaper, the Sister warned that few of the younger religious teachers appreciate the thought of serving only those who will be able to buy increasingly-expensive private education.

Perhaps the Louisville situation will teach priests and parents throughout the country the necessity of "dialoguing" sincerely and attentively with those at the heart of Catholic education—the teaching Sisters.

Relief by whim

One of the many touchy issues Indiana legislators will be asked to face up to in the current General Assembly will be the scrapping of the present antiquated system of poor relief as administered by township trustees.

Three legislatures have grappled with the problem and have edged off in the face of pressures exerted by the 1,009 township trustees who adamantly oppose having the power of their office further eroded by time and changing needs. Despite the diminution of the office in many parts of the state, township trustees still are a potent political force. But in the area of enlightened social welfare, they are an anachronism.

Indiana is hampered by having two systems of aiding the needy: programs administered through county

departments of public welfare, and poor relief—or emergency help—given by the trustees. Public welfare is a monthly grant to certain categories of needy, carefully specified by state and federal laws, and usually arrived at by an objective evaluation of need. Poor relief is a hit-and-miss attempt to solve emergency needs of those not on public welfare.

The crux of the problem of poor relief is that the type and amount of help is determined solely by the trustee. His judgments too often are based on personal whim, prejudice, and compassion—or lack of it. There is no objective yardstick that he must abide by in doling out township relief.

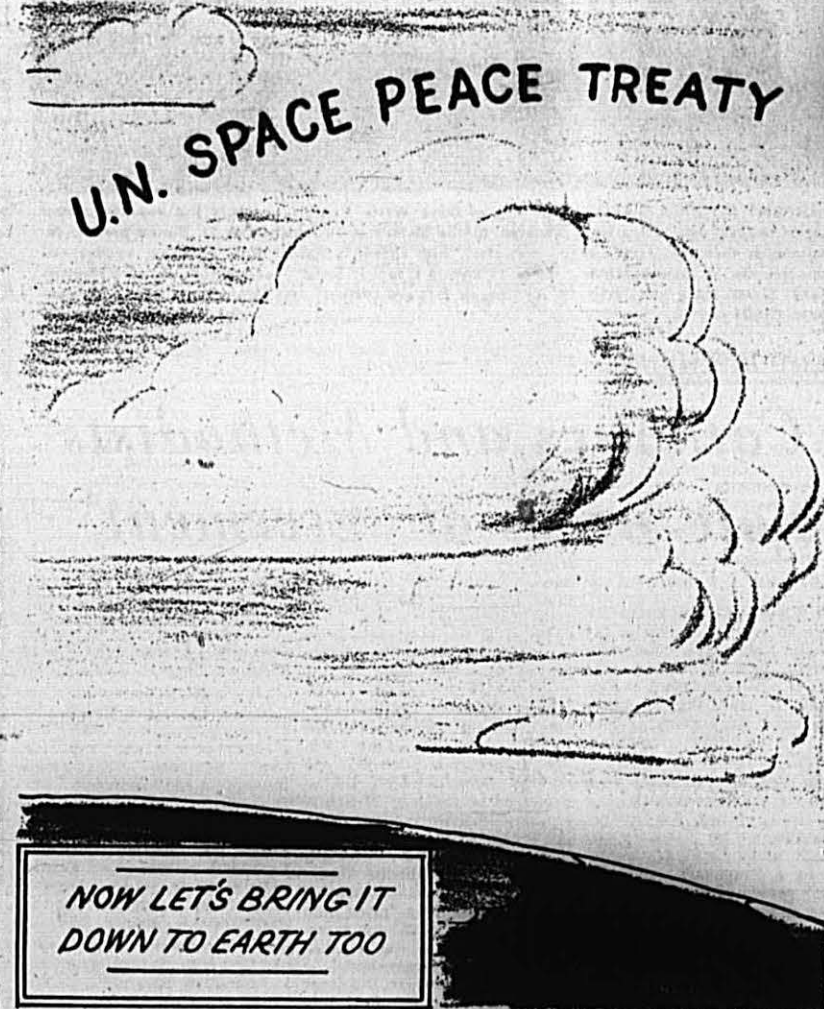
But the help is always minimal. And township administrations are unable by limited size to develop new programs or work co-operatively with other agencies for training and rehabilitation in an effort to break the

cycle of generation-after-generation dependency. The trustee's staff, if any, is likely to be politically appointed and wholly inexperienced in welfare evaluation.

A proposed bill calling for the co-ordination of all public assistance under county departments has an impressive list of supporters, including Catholic Social Services of the Archdiocese of Indianapolis.

Aside from eliminating arbitrary, discriminatory and inefficient management of funds, the administrative change would create a more uniform, more equitable tax rate. Many large and wealthy townships now have a very low poor relief tax while others, much less affluent, must bear heavy relief burdens.

For the sake of both the needy and those who are taxed to help them, Indiana counties should have one official agency granting and supervising public assistance.



QUESTION BOX

What about act of contrition?

By MSGR. J. D. CONWAY

Q. I am highly confused, and I am sure that many other Catholics are also confused, as to when the act of contrition should be said when going to confession. It is my understanding that our archbishop laid down the rule that the penitent's act of contrition must be expressed to the priest in confession. Notwithstanding this rule, one priest told me recently in confession when I asked him if I should now say the act of contrition—that it may be said before, during or after the confession. Also two of my friends told me recently that they had not been requested to say the act of contrition in confession.

A. I know nothing about the rule of your archbishop (I have omitted his name, and this part of the question probably does not apply to many archdioceses in which it may be printed). If the archbishop has laid down a rule, presumably it should be followed, but I think the burden of the obligation falls on the confessor rather than the penitent.

I personally think that far too much fuss is being made about this matter, and penitents are being needlessly confused. I have consulted both the canon law and the Roman Ritual, and in neither of them do I find mention of an act of contrition. The Ritual might seem to require many things which we customarily ignore: recitation of the Confiteor, thorough and careful questioning by the confessor, instruction of the penitent about matters of the Faith which he seems to ignore, an exhortation by the confessor that the penitent be truly sorry and well disposed for the future, and the careful selection of penances to fit the needs of each case.

Q. When congregational singing was introduced to Catholic churches a few years ago, I welcomed the change. However the three melodies are very simple, and each is repeated three times in each song. Is there hope for variety to relieve the present monotony?

A. Do you mean that you have sung the same songs every Sunday for the past two or three years? How many people have cracked up under the strain? Someone should speak to your pastor—preferably a large committee, with a musician as chairman.

Q. Is it wrong or improper for a man to attend Sunday Mass dressed in sport clothes (dress or sport shirt, sport coat and nice slacks or pants)?

Our pastor informed the men this morning that they must wear neckties. He said without ties a man is not fully dressed.

Q. Recently I heard that if we are to truly love our neighbor as ourselves we must be as interested in His salvation as we are in our own. Psychologically speaking this would seem to be impossible, but should it be striven for as an ideal motivation? It wouldn't leave much time for the important things of life, like speculations on the anti-Christ, apparitions, whether God is black or white, whether Latin is spoken in heaven, etc.

OPINIONS

'Poetic' reaction

To the Editor: As a fellow priest of the Archdiocese, herewith is my "poetic" reaction to "The Union Hymn," which appeared in your issue of December 9.

Of "conservative bent" he may be. This cleric with verses so free. Too bad that his rhymes fit so ill with his times. How harrassed the poor man must be.

For change is a trait of our earth. A challenge to prove out its worth. We'd suggest that he try hard to figure out Teilhard. As well as provide us with mirth.

Assistant Pastor

Retreat backer

To the Editor: The writer was one of 30 male retreatants who recently attended a week-end retreat at Alverna Retreat House, Indianapolis.

Because "my cup runneth over" with spiritual renewal, enthusiasm and gratitude, after hearing and participating in the dynamic sessions led by Fathers Jason and Harvey, I wish to use this Readers' Column to exhort, to cajole—yes to beg—every red-blooded Catholic man from age 16 to 90 to go to Alverna.

If you have been there previously, a renewal now will leave you spellbound. If you have not been there, a week-end is a MUST, if you would experience the greatest uplift ever dreamed of, in discovering anew your purpose in life—your ultimate goal—your duty to neighbor.

Learn first-hand how two spiritual generals can inspire nominally good men to return to their respective communities, filled with new ardor in furthering Christ's cause against Communism and the life-long battle against Satan. The time—any week-end. The cost—your anonymous donation. The thrill—wait till you experience it, but act soon before it is too late!

Roy J. Guenzel, Terre Haute, Ind.

'Practical idea'

To the Editor: In regard to the letter on the isolation of suburban parishes and their pastors—how about having some prosperous parishes

assume some responsibility financially and personnel-wise for an inner-city parish which is in need of all kinds of services? Perhaps some women who are relatively free could be on call as volunteer substitutes for ill teachers, or could help set up a clothing room for needy families.

There has been some sharing of financial assistance done in other dioceses. This seems a practical idea.

Interested Parishioner Indianapolis

'Spirit of 1984'

To the Editor:

I recall that Benjamin Franklin once said something to the effect that he looked forward to being a citizen of the world who could step onto any shore without formalities or fear of arrest.

There was, indeed, a long interval before World War I when Americans traveled freely without passports and in most na-

tions of Western Europe without visas or customs stoppages. Things were never quite like that again. But an American citizen's right to travel where he pleased, except in actual wartime, was deeply respected by his own government until recent years.

A succession of restrictions now has culminated in a bill (S. 3243) sponsored by Senator Eastland of Mississippi and being pushed by the State Department. The measure would limit travel to designated countries whenever the Secretary of State decided that, in the bill's language, "the full, effective, and successful conduct of the foreign affairs of the United States requires such action."

This is a far cry from what ever it exactly was that Ben Franklin said. It is a dictatorial departure from America's tradition of individual freedom. It is a dangerous bill in the spirit of Orwell's 1984 rather than Franklin's 1776, and it should be shelved.

Traveler Bloomington, Ind.

YOUR WORLD AND MINE

Reign in Spain hard to explain

By GARY MacEOIN

MADRID—Spain is not the United States. If John Doe of Waco were to rewrite a small segment of American history to establish to his own satisfaction that the Republic of Texas had illegally incorporated the United States of America a century ago, or thereabouts, his book would most likely be lost in the welter of our less important concerns—de Gaulle, escalation, riots in Watts. With luck, Time would give him a deadpan half column. We might even get Art Buchwald to head a Washington pressure group to promote the dissolution of the illegal union and the restoration of our liberties.

Not so here. Alberto Eduardo Biguez Albarelos has just been sentenced to six months and a day in jail and fined 10,000 pesetas (\$167) for publishing a book favoring "nationalism, autonomy, federalism or separatism" for Galicia. The fact that the book was published in Paris and unavailable either to Gallicians or other Spaniards didn't save him.

Neither did the sentence produce a ripple on the serene face of Spanish life. ABC, once one of the world's great newspapers, reported it in fifteen lines on an inside page, just enough publicity to discourage other writers with unorthodox ideas.

Cuadernos, one of the few publications that dares to suggest social and political possibilities distinct from those of the regime, has a new editor.

"You are breaking the law," the Press Control Office notified its publishers, "because you are not a qualified journalist. If you do not replace him in two weeks, we'll withdraw your license to publish." The law is new, and it is not unreasonable to suppose that it was drafted for this very purpose.

Who is the non-journalist who writes so well that in three years he built an opinion magazine to 16,000 circulation in a country where no comparable magazine has 10,000, and who writes so badly that a law has to be drafted to deal with him? Ruis-Jiménez was once Franco's Education Minister and later his ambassador at the Vatican. But he broke with his Caudillo on is-

sues of human rights and particularly freedom of speech, refused a tongue-tying government job at the equivalent of \$100,000 a year in favor of university professorship paying \$100 a month. He is president of Pax Romana and was Spain's first lay auditor at the Vatican Council.

Ruis-Jiménez has also been active in journalism since 1934 and is one of Spain's finest writers. Although more than 50 years of age, he is now going back to school to get his diploma in journalism, and then the dictatorship will have to find another pretext to keep him out of the editorial chair which the new 23-year-old substitute has publicly proclaimed he is holding only until that moment.

Another of my friends, this one a priest, has also recently been silenced by the Minister of Anti-Information, Manuel Fraga Iribarne. He wrote mostly about the Vatican Council, and that is a very touchy subject here. The law of censorship before publication has been modified. Now a newspaper can take its risks, which are that it will be seized as it comes off the press, suffering the total loss of the issue's circulation and advertising revenue, with no appeal. Few publications have the economic base to survive more than two or three such arbitrary seizures.

Fraga Iribarne told the newspaper which used this priest's material to stop publishing his articles, or else. For a while, the editor managed to slip in a few unsigned pieces, but not for long. The Minister's nose is excellent. "It smells the same," he told the editor. "It is the same. Stop it." And the publishers had no choice but to stop. Spain is not the United States.

But neither is Spain what it was. The polarization is no longer Christian-Communist, or even clerical-anticlerical. It is the pre-council mentality against the post-council mentality, an ideological attitude paralleled in power politics by oligarchy against people.

In this new polarization, defenders of human rights are men like Ruis-Jiménez and my priest friend who is now reduced to clandestine reproduction of multicolored typescripts. They typify the strength of the Spaniard, and in spite of the strangeness, they are not alone. The proof is the "referendum," a farce served up by the regime in a desperate effort to fool world opinion. But that is a subject for a separate article.



Liturgy and Life

Gradual and Alleluia from THE FEAST OF THE HOLY FAMILY: One thing I ask of the Lord; this I seek: to dwell in the house of the Lord all the days of my life. V. Ps. 83, 5. Happy they who dwell in your house, O Lord! Continually they praise you. Alleluia, alleluia. V. Isai 45, 14 Truly you are a hidden God, the God of Israel, the savior. Alleluia.

THE YARDSTICK THE CONSCIENTIOUS OBJECTOR

By MSGR. GEORGE HIGGINS

The Selective Service Act is in trouble — serious trouble, it would seem. Under attack from many quarters, it is now being studied extensively by a blue-ribbon Presidential Commission, by a separate Congressional panel, and by a number of private organizations. Their respective findings and recommendations will all be grist for the mill when the Congress gets around to drafting its amendments to the Act. How soon this will happen is anybody's guess, but there is so much dissatisfaction with the present law and the way it is being administered that the Congress will be under heavy pressure to amend it as soon as possible.

Many of the amendments currently being discussed in draft form are of a technical nature, but the American Civil Liberties Union, the Catholic Peace Fellowship, and a number of other organizations and informal groups of interested citizens are pushing hard for a specific change in the law which, if adopted by the Congress, would have far-reaching ethical implications.

The ACLU and the other organizations referred to above are advocating draft exemptions



for non-pacifists who conscientiously object to bearing arms in a particular war, although they do not unqualifiedly oppose all forms of war as a matter of principle.

Under the present law, a person may qualify for exemption from combat duty as a conscientious objector if he is opposed to war in any form on the basis of his religious training and belief. This is sound public policy as far as it goes, but it doesn't go far enough. It ought to be extended to include the conscientious objector to a particular war, such as the war in Vietnam, for example.

There are many such conscientious objectors at the present time, and their number is likely to increase almost geometrically if the war in Vietnam drags on much longer. These young men are not pacifists in the standard sense of the word. That is to say, they do not unqualifiedly reject the possibility of a just war, even in modern times. They do argue, however, that each individual citizen must

evaluate, insofar as he is able, the merits of a given military effort, using the just war ethic as his basic tool in reaching a judgment. If he concludes, in good conscience, that a given military effort is objectively justified, he gives it his support. If, on the other hand, he finds the contrary, he withholds his support.

For my own part, I strongly support the position of the ACLU, the Catholic Peace Fellowship and the other organizations which are advocating that selective conscientious objectors of this type be exempted from combatant service provided they are willing to perform some form of alternative service under civilian direction.

An amendment to the Selective Service Act along these lines would be in complete harmony with traditional Catholic teaching on the binding force of conscience. It would buttress and legally protect the all-important principle that a man is morally responsible for his own

actions and that no one, as the American bishops pointed out in their recent statement on peace, "is free to evade his personal responsibility by leaving it entirely to others to make moral judgments."

Speaking of the bishops' statement on peace, I should like to clarify a point which has been widely misunderstood or misinterpreted in the press. The bishops said in their statement that "in the light of the facts as they are known to us, it is reasonable to argue that our presence in Vietnam is justified."

Many commentators seem to think that the bishops regard this as being a definitive and binding moral judgment. Nothing could be further from the truth. The fact is that the bishops, far from trying to bind their people in conscience with respect to the war in Vietnam, explicitly noted that "citizens of all faiths and of differing political loyalties honestly differ among themselves over the

moral issues involved in this tragic conflict" and then went on to say that "we (the bishops) do not claim to be able to resolve these issues authoritatively . . ."

Be that as it may, I, for one, hope and pray that the Congress will amend the Selective Service Act along the lines referred to above. I have yet to hear a convincing argument against such an amendment to the law. Perhaps the most common objection is that it would

lead to wholesale draft dodging. The American Civil Liberties Union has anticipated this objection and, in my judgment, has answered it persuasively.

"Men seeking exemption from military service as conscientious objectors," the ACLU points out, "must undergo a rigid investigation which includes close scrutiny of their lives and backgrounds. Feigning of conscience under such circumstances is most unlikely. More-

over, it is probably the least likely of the devices anyone would employ to avoid the draft, for it will be the most difficult exemption to establish. The particular-war test is no more complicated than evaluating other claims of conscience for exemption from military service."

Where do American Catholics stand on this issue? The majority, I suspect, tend to be rather apathetic about it. That's bad enough, but some, unfortunately, are anything but apathetic. Rather they are extremely critical of conscientious objectors—especially of Catholic C.O.s—and look upon them with disdain, even disgust.

Let's hope that the number of such misguided super-patriots will rapidly decrease in the wake of the Vatican Council's passionate plea for peace. We do not have to agree with the conscientious objectors in our midst, but, at the very least, we ought to respect their sincerity and their dedication to the truth as they happen to see it. To hold them in disdain or disgust is to betray a lamentable ignorance of what Christianity is all about.

WHAT OF THE DAY

Jacqueline's plight

By REV. JOHN DORAN

I cannot help but feel a sense of sympathy for Jacqueline Kennedy in her current, foredoomed, struggle to prevent the publication of William Manchester's book about the assassination of President Kennedy. I sense the elements here, the tigris standing guard over her fallen mate, and I feel admiration for this so natural stance.

There are two things about the late President which must be in the foreground of his widow's mind. There is the real

flesh and blood man she knew, the man she lived with as a wife and with whom she shared her parenthood.

There is also the legendary President, the man who had that charisma which could attract and sustain a nearly super human image. From all that one can know about the relationship between the President and his wife, Jackie seems to have been quite happy with the real man, but she cannot fail to know that the legend, as all legends, exceeds the man.

She probably senses a very deep, and sad truth, that no man can be simply "de-legendized." Those who seek to strip away the legends from around a man, usually end up stripping away a part of the man too. She can understand that, if she in her frankness to this particular author, gave grounds for any down-grading of the Kennedy legend, she would ultimately be giving grounds for reducing the man below his own real stature and worth. I can see how this thought would terrorize her.

This is a sad age in which the search for the cloven hoof in people makes us lose sight of the real person. If you concentrate upon the weaknesses in anyone, for the traces of evil which are there, you very possibly will find them, but you will lose the true vision of the man.

Nobody is all good, and very few could be all bad. Most of us are a mixture with which our friends have learned to cope; but since we are not legends, nobody expects anything different. However, if you knock out from under a man the pedestal upon which he has been placed, you do not simply lower him to the ground, you make him fall. In the fall he may be broken, shattered, his real integrity lost. Jackie knows this tendency, and fears it.

At this writing, there has been no final court decision either for or against Jackie, but no decision will make much difference. So many copies of the manuscript are out that even a court decision would not block its publication. If the book cannot be published in the United States, it will be in England or Canada and then shipped into our country. Jackie has already lost. I, for one, feel sorry for her.

Some readers of this column may think this feeling inconsistent in me, but they are wrong. Though I disagreed with many of President Kennedy's policies and thought him wrong

in a number of his actions, I liked him from the first time I met him, as Senator Kennedy here at our parish church. To me a man does not have to be a legend; I am intrigued enough with people as they are.

Asks atheist 'document' on religious freedom

RECKLINGHAUSEN, Germany—Vienna's Cardinal Franziskus Koenig, writing in the Catholic weekly, *Echo der Zeit*, here, challenged the atheist governments of the world to issue a document discussing universal religious freedom.

The Austrian prelate, president of the Vatican Secretariat for Non-Believers, invited atheists "to work out, according to the example of the Second Vatican Council, a document treating religious freedom based on the natural law."

POINTING OUT that the council had not condemned atheism, Cardinal Koenig continued that the aim of the council was to offer the aid of the Church to those who needed it. The Catholic Church, looking after atheists as after all men, will not condemn. But the Church, the cardinal added, cannot accept a doctrinaire and unchanging atheism.

Because the Church is in some ways to blame for the growth of atheism, the cardinal explained, it will not shut its doors to non-believers, but rather holds its doors always open in the hope that there will be a reconciliation.

However, Cardinal Koenig emphasized, this reconciliation cannot come on religious or theological grounds but on the common desire of atheists and Christians for the full development of man. Therefore, he continued, dialogue between atheists and the Church must be "a human dialogue of respect, love, peace and honesty."

ACCORDING to the Austrian cardinal, the aim of dialogue between atheists and Christians is to reach agreement on the

present and future condition of mankind. This includes a common effort to preserve world peace and a broadening of attitudes that will see both an atheist good will toward Christianity as well as Christianity's good will toward atheists in the hope of cooperation for the good of mankind.

STRESSING the need for mutual good will, Pope Paul de-

Pope urges 'good will' to end Vietnam conflict

VATICAN CITY—The key to the ending of the Vietnam war is mutual good will exercised by both sides at the same time, Pope Paul VI declared in his 1966 Christmas message.

The end of the war depends on man's free will, he pointed out.

"It would suffice for them to express their wish simultaneously on both sides and the war would be ended, the fear of greater catastrophe would be set at rest, the honor of the contending parties would be safe, hope and peace would flourish once again in the world and mankind's appreciation of its great duty of universal brotherhood would have taken a happy step forward," the Holy Father said.

SECRET ORDINATION of priests held in North Vietnam

MINEOLA, N.Y. — A Vietnamese priest stationed here confirmed reports that men are being secretly ordained priests in North Vietnam in order to continue the Church's mission in the communist-ruled portion of that war-torn country.

Father Joseph Duc Minh, director of the Secretariat for Vietnam Missions and a native of North Vietnam, said he knew of several dioceses where seminarians — often Brothers and catechists—were living in pastors' homes and receiving basic education in Catholic theology. They are ordained when the pastors feel they are adequately prepared to carry on the duties of the priesthood, he said.

"I know of one diocese where 20 priests were ordained last year," Father Duc Minh said.

The priest, who comes from the same North Vietnamese province as communist leader Ho Chi Minh, said the communists have been waging a war of subversion against the Catholic Church since 1949. He estimates that approximately 600 priests have fled North Vietnam since that time, leaving Catholic population of about 700,000 in the hands of 300 priests, many of whom are elderly.

Drops protocol

JACKSON, Miss. — Both Bishop Richard O. Gerow and Bishop Joseph B. Brunini of Natchez-Jackson have requested that in accordance with the spirit of aggiornamento in the Church, the custom of kissing the episcopal ring be omitted. They also ask that the title of Excellency be dropped and that instead the bishops be addressed simply as "Bishop" or "Father Bishop."



1967: YEAR OF HUNGER

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

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FINALS ON JAN. 12

Quiz Contest semi-finals set this Sunday

The 13th annual CYO-Criterion Quiz Contest bounds into the semi-final and final rounds next week as four parish teams vie for trophies and cash prizes.

Holy Name, Beech Grove, and St. Christopher square off at 7 p.m. Sunday, Jan. 8, in the CYO Office. At the same hour, St. Joan of Arc will meet neighboring Immaculate Heart of Mary in semi-final eliminations scheduled at St. Thomas.

Moderators for both contests will be provided by the CYO Office. They will also provide the quiz material. Criterion issues of December 9, 16 and 23 will be used.

WINNERS OF Sunday even-

CYO NOTES

Entry blanks for the annual Junior-CYO One-Act Play Contest have been mailed by the CYO Office. Deadline is Monday, Jan. 30.

Deadline for entries in the Holy Spirit Freshman-Sophomore Invitational Basketball Tournament is January 27.

The Junior CYO Archdiocesan Basketball Tourney will begin play January 12, with completion scheduled by January 19. Cadet Archdiocesan Basketball Tourney play will start January 19, to be finished January 26. Deanery directors are alerted to complete their seasons and make-up games before the tourney dates. Sites for the tourneys will be announced later by the CYO Office.

An Indianapolis observance of St. John Bosco Feast will be scheduled Sunday, Jan. 29. The CYO patron will be honored with an Evening Mass, dinner and dance. The site will be announced.

Plan aid program

OTTAWA, Ont.—A committee of eight archbishops and bishops has been named by the Canadian Catholic Conference to follow up plans for aid to developing countries.

ning's competition will meet Thursday night, Jan. 12, in the studios of WFBM Radio (1260). The finals will be broadcast at 8:30 p.m. Two changes in the format will be in effect because of the demands of broadcasting. Contestants will answer as many rounds of questioning as time permits and answers must begin within 10 seconds, rather than 20 seconds as previously allowed.

RADIO MODERATORS will include Father John Elford, Archdiocesan CYO director, and Father Fred Schmitt, of Chartrand High School.

In addition to a handsome trophy, the winning team will receive \$40 in prize money, with \$20 to the runner-up. The losing semi-finalists will receive \$10.

Holy Name to host CYO Style Show

Holy Name parish, Beech Grove, will host the 13th annual Junior CYO Style Show on Sunday, Jan. 22, according to an announcement this week from the CYO Office. The event will begin at 6:30 p.m. in the parish hall.

Entry deadline in the six contest categories has been extended to Tuesday, Jan. 10, with no exceptions to be allowed. The garments are to be delivered to the Holy Name hall from noon to 5 p.m. Saturday, Jan. 21. Judging will take place privately the afternoon of January 22.

Becomes Catholic

CRAWLEY, England—A former superior of the Anglican contemplative Community of the Servants of the Will of God here has joined the Catholic Church. He is Henry Blandford Baker, 40, known as Father Benedict in his community.

Judge proposes six 'd's' for teen-agers

DENVER, Colo.—A District Court judge here suggested a code for teen-agers based on what he calls the six "d's"—decorum, dress, dating, diversion, drinking and driving.

Judge Sherman G. Finesilver told the Parent-Teacher Association at St. Philomena's School that good parents are basic to good children.

"Parents must maintain their own authority," he declared, "and not leave it to schools, courts, churches, synagogues and other agencies."

He emphasized using a positive approach in setting up the teen-age code.

"In many respects the vast number of our

teen-agers surpass teenagers of past generations in regard to education, maturity, interest and motivation," the judge said.

"The fast tempo of today's living, however, merits their adequate preparation for jet-age living."

Judge Finesilver, strong advocate of good morals among modern youth, warned specifically against steady dating.

He said steady dating "is generally justified only when there is the possibility of prudent marriage in the reasonable future."

"An alarmingly high proportion of divorces occur with couples who have married too soon—at age 17 or lower," he declared.



CYO PROJECT AIDS SOLDIERS—Junior CYO members of St. Catherine's parish, Indianapolis, gathered after Christmas in the school cafeteria to prepare some 110 dozen "brownies" for servicemen in Vietnam. Several of the teen-agers are shown above preparing to package the brownies in coffee tins prior to shipment. In the back row is Father Thomas Braidenschach, parish CYO moderator, and Mrs. Sheila Ventura, project advisor. The program was intentionally delayed until after Christmas because the group felt that the servicemen would be remembered before Christmas by other individuals and groups. (Staff photo)

HIGH SCHOOL BASKETBALL

Usual heavy schedule follows holiday lull

By HERB MacGREGOR

Archdiocesan high school basketball teams face a busy week after the usual lull for the holidays. Many of the schools are billed for two games, and one school, Shawe Memorial, Madison will be engaged in a county tournament. A total of 14 games will be played in addition to the Jefferson County tournament in which Shawe will participate.

Hal Schoen's talent-laden squad from Chartrand furnished the real surprises in last week's skippy action. The Rams running and shooting with abandon, walked rough shod over Chatard 83-50, and then came back to smother Secina, 90-59, to win the Secina Holiday tourney.

Coach Schoen's charges face action twice this week, meeting Chatard at Chatard Friday night,

and playing Mooresville at Mooresville Saturday night.

BREBUSS, idle since their 80-71 loss to Shortridge, springs back into action this week against a pair of foes. The Braves, led by Eric Hill, will entertain Monrovia tonight, and will be at home to Kennedy Saturday night. Now 7-1 for the campaign, the Braves currently boast the best record among Archdiocesan hardwood squads.

Providence of Clarksville beaten in the finals of the Silver Creek Holiday meet last week, 68-58, after upsetting host Silver Creek, 71-66, will play twice this week. In addition to the Friday night tilt at Paoli, the Pioneers were scheduled for action Tuesday night at home against Corydon's Panthers, with the result not available at press time.

Providence had a four game winning streak alive until Charlestown derailed the Pioneers.

Secina's Crusaders will be seen in action twice this week, meeting Pike at home tonight and engaging Shortridge on the latter's court Saturday night. Both contests are expected to be rugged affairs.

Ritter's Raiders, stopped twice in the Secina Holiday meet, will also play a pair of games this week. The Raiders travel to Windfall tonight, and will be at home against Edinburg Saturday evening.

Ritter played a strong game against Chatard in the consolation game of the Secina tournament last week, losing only 50-44, to the Chatard Trojans. Addison Simpson collected 18 points in a losing effort.

CATHEDRAL also faces a pair of games. The Irish will be at Wood to face the on-beaten Woodchucks tonight, and will travel to Greenfield Saturday night for a contest at the Greenfield Gym. Cathedral scored a handy 61-52 win over Louisville David last Saturday afternoon. The game was aired on television.

Schulte, without a win this season, played at Honey Creek Tuesday night, and will be at West Vigo tonight. The Golden Bears hoped to break into the win column this week after six straight setbacks.

Shawe Memorial of Madison started play in the Jefferson County tournament last night. The Hilltoppers showed strength in a 77-73 loss to Silver Creek before Christmas.

Table with 2 columns: School Name, Points Scored. Includes: Providence 71-Silver Creek 66, Chatard 83-Chatard 50, Secina 70-Ritter 36, Charlestown 66-Providence 58, Chartrand 90-Secina 59, Chatard 50-Ritter 44, Cathedral 61-Louisville David 52.

Table with 2 columns: School Name, Win/Loss Record. Includes: Schulte (T.H.) at West Vigo 7-1, Ritter at Windfall 5-5, Providence at Paoli 4-3, Chartrand at Chatard 4-3, Pike at Secina 3-3, Cathedral at Wood 2-7, Edinburg at Ritter 2-7, Kennedy at Brabuf 2-7, Secina at Shortridge 2-7, Cathedral at Greenfield 2-7, Chartrand at Mooresville 1-7, Ritter 1-7, Schulte 0-6.

The season records of the Archdiocesan high school basketball teams for the first half of the season follows:

Table with 2 columns: School Name, Win/Loss Record. Includes: School 7-1, Brabuf 6-2, Chartrand 4-3, Chatard 5-5, Providence 5-5, Shawe Memorial 4-3, Secina 3-3, Kennedy 2-7, Cathedral 2-7, Ritter 1-7, Schulte 0-6.

Scout award

The Ad Altare Dei Award to Catholic Boy Scouts will be made by Archbishop Schulte on Sunday, Feb. 12, the last day of Boy Scout Week. Site for the annual ceremony will be announced later.

Religious adopt modified habit

PHILADELPHIA — The Religious of the Sacred Heart have adopted a new, simplified garb. The modernized habit is a simple black dress with a white headpiece and black veil.

Until now the Religious of the Sacred Heart wore a habit which was first adopted by their founders, St. Madeleine Sophie Barat, and her companions in 1800 and has been worn with slight modifications during the 166 years of the community's existence.

The change in garb will affect more than 1,000 Religious of the Sacred Heart in the United States and some 6,000 additional members throughout the world.

Get out of Vietnam, Commonweal advises

NEW YORK — Commonweal, weekly edited by Catholic laymen, called on the U.S. to get out of Vietnam "even at the cost of a Communist victory."

In an editorial in its December 23 issue, the publication said that America should "seek whatever safety it can for our allies," and "arrange whatever international face-saving is possible" but it should withdraw.

"The war in Vietnam is an unjust one," the editorial declared. "We mean that in its most profound sense: what is being done there, despite the almost certain good intentions of those doing it, is a crime and a sin.

"At a moment when claims of military victory are drowning out quiet admissions that the war cannot be settled for years, this conclusion must be affirmed and reaffirmed."

WHILE NOT denying that the outcome in Southeast Asia will make a difference in the fate of the Vietnamese people and the balance of power in Asia, the weekly asserted that these objections seem to be "ambiguously served by American policy."

The difference, it continued, is not so decisive as to justify a war "which may last longer than any America has ever fought, employ more U.S. troops than in Korea, cost more than all the aid we have ever given to developing nations, drop more bombs than were used against the Japanese in World War II, and kill and maim far more Vietnamese than a Communist regime would have liquidated—and still not promise a definite outcome."

Commonweal said that the "disproportion between ends and means has grown so extreme, the consequent deformation of American foreign and domestic policy so radical, that the Christian cannot consider the Vietnam war merely a mistaken government measure to be amended eventually but tolerated meanwhile.

"The evil outweighs the good. This is an unjust war. The United States should get out."

Scores

CYO CABET BASKETBALL

Games of Saturday, Dec. 31
Division 1: St. Joan of Arc 33, St. Jude 20, St. Michael 27, St. Philip 24, St. Andrew 39, St. Mark 36, Holy Name 27, Holy Spirit 22.
Division 2: St. Roch 31, St. Matthew 24, St. Joseph (Shelbyville) 43, St. Monica 28, St. Simon 35, St. Christopher 19, St. Gabriel 25, St. Plus X 17, St. Rita 49, Christ the King 24.
Division 3: St. Bridget 53, St. Luke 42, St. Malachy 44, Nativity 31, Holy Angels 30, Sacred Heart 21, Mount Carmel 45, Immaculate Heart 34, St. Catherine 35, Holy Trinity 25.
Division 4: Cathedral 34, Greenwood 24, St. Patrick 40, St. Francis 25, St. Thomas 36, St. Susanna 20, St. Barnabas 26, Holy Cross 22, St. Anthony 33, St. James 23.
Standings
Division 1: Holy Name 5-1; St. Mark 3-1; Holy Spirit 4-2; St. Joan of Arc 4-2; St. Michael 4-3; St. Jude 3-4; St. Lawrence 2-4; St. Philip Neri 2-4; Little Flower 0-5; Lourdes 0-6.
Division 2: St. Rita 5-0; St. Joseph (Shelbyville) 4-1; St. Monica 4-1; St. Simon 3-2; St. Gabriel 3-2; St. Plus X 2-3; St. Christopher 2-3; St. Roch 1-4; Christ the King 1-5; St. Matthew 0-5.
Division 3: St. Malachy 7-0; St. Bridget 5-1; Immaculate Heart 3-2; Nativity 4-2; St. Greenwood 3-3; St. Catherine 3-3; Mt. Carmel 3-3; Holy Trinity 2-4; St. Luke 2-5; Holy Angels 1-5; Sacred Heart 0-7.
Division 4: St. Anthony 6-0; St. Patrick 5-1; Cathedral 5-1; Thomas 5-2; St. Simon 3-3; Greenwood 3-4; St. Barnabas 2-4; St. Ann 2-4; St. James 2-4; Holy Cross 1-5; St. Francis 0-6.

"A" LEAGUE

Games of Saturday, Dec. 31
Division 1: St. Christopher 48, Christ the King "A" 15, St. Gabriel 29, St. Monica 19, St. Michael "A" 24, Holy Trinity 22, St. Joseph 23, St. Malachy 22, Assumption 30, Cathedral 28.
Division 2: Little Flower "B" 31, St. Michael "B" 17, Christ the King "B" 49, Immaculate Heart 25, St. Plus X 24, St. Andrew 21, St. Thomas 44, St. Matthew 9, St. Joan of Arc 52, St. Luke 16.
Division 3: St. Jude 27, St. Catherine 15, Holy Name 12, St. Roch 15, St. Patrick 13, St. Catherine 12, St. Philip Neri "A" 21, St. Lawrence 38, St. Philip Neri "B" 31, St. Simon 25, Lourdes "Blue" 22, St. Francis 2, Holy Cross 0 (forfeit), Holy Spirit 34, St. Bernadette 16.
Standings
Division 1: St. Gabriel 5-0; St. Joseph 4-0; St. Malachy 3-1; St. Christopher 3-2; St. Michael "A" 2-2; St. Ann 2-2; St. Monica 2-3; Holy Trinity 2-3; Assumption 1-3; Cathedral 0-4; Christ the King 0-5.
Division 2: Christ the King "B" 5-0; Mount Carmel 4-0; St. Plus X 4-1; Immaculate Heart 3-2; St. Matthew 2-2; St. Thomas 2-2; Little Flower "B" 2-3; St. Luke 1-3; St. Joan of Arc 1-3; St. Andrew 1-4; St. Michael "B" 0-5.
Division 3: St. Patrick 5-0; St. Mark 4-0; Holy Name 4-1; St. Philip Neri "A" 3-1; St. Jude 3-2; St. Barnabas 2-2; Lourdes 2-2; St. Catherine 2-3; Sacred Heart 1-4; Greenwood 0-4; St. Roch 0-5.
Division 4: St. Simon 5-0; St. Lawrence 5-0; Little Flower "A" 4-1; St. Philip "B" 3-2; Holy Spirit 3-2; St. Bernadette 3-3; Nativity 2-3; St. Francis 1-4; Holy Cross 0-3; Lourdes "Blue" 0-5.

FRESHMAN-SOPHOMORE LEAGUE

No games were played during holidays.
Standings
Division 1: St. Michael 4-0; St. Thomas 3-1; St. Christopher 3-1; Holy Trinity 2-2; Immaculate Heart 2-2; St. Joan of Arc 2-2; St. Rita 1-3; St. Malachy 0-4.
Division 2: Our Lady of Lourdes 4-0; St. Philip Neri 4-1; Latin School "A" 3-1; Holy Spirit 2-2; Little Flower 2-2; St. Simon 2-2; St. Andrew 1-3; St. Plus X 1-4; St. Bernadette 1-4.
Division 3: Holy Name 4-0; Our Lady of Lourdes 3-1; St. Mark 3-1; St. Catherine 2-2; St. Barnabas 2-2; Latin School "B" 1-3; St. Roch 1-3; Nativity 0-4.
JUNIOR-SENIOR LEAGUE
No games were played during holidays.
Standings
Division 1: Holy Trinity 4-0; Latin School "A" 4-1; St. Anthony 3-1; St. Michael 3-1; St. Monica 3-2; St. Malachy 2-2; St. Christopher 2-3; Assumption 0-4; St. Gabriel 0-5.
Division 2: Latin School "B" 5-0; St.

OUR LADY OF LOURDES CABET

HOLIDAY TOURNAMENT
Round 1: Mount Carmel 40, Our Lady of Lourdes 21; St. Andrew 33, St. Christopher 23; Holy Spirit 40, St. Simon 38 (over-time).
Round 2: St. Philip Neri 40, Little Flower 30; St. Jude 28, St. Joan of Arc 27; St. Malachy 38, St. Lawrence 30.
Round 3: St. Susanna 25, Immaculate Heart 20; Mt. Carmel 56, St. Barnabas 23; Christ the King 33, St. Bernadette 21.
Round 4: St. Bridget 49, St. Andrew 19; Holy Spirit 36, St. Michael 24; St. Joseph (Shelbyville) 26, St. Philip 32.
Round 5: St. Jude 42, Mount Carmel 39; St. Bridget 49, St. Malachy 25.
Round 6: Holy Spirit 42, St. Susanna 20; St. Joseph (Shelbyville) 33, Christ the King 24.
NOTE: Semi-final and final games will be reported next week.

LATIN SCHOOL JUNIOR-SENIOR INVITATIONAL TOURNAMENT

Round 1: St. Roch 44, Latin School "B" 20; St. Mark 45, Holy Spirit 37; Holy Name 36, Holy Trinity 33; St. Philip 18, St. Lawrence 17; Lourdes 29, Latin School "A" 17.
Round 2: St. Catherine 35, St. Roch 26; Little Flower 30, St. Mark 50; Holy Name 27, St. Bernadette 19; St. Philip Neri 33, Lourdes 32.
Round 3: St. Catherine 51, Little Flower 38; St. Philip 40, Holy Name 33.
Finals: St. Philip 36, St. Catherine 24 (championship); Holy Name 45, Little Flower 42 (consolation).

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SCA group opens drive for members

BATESVILLE, Ind.—The SCA (Single Catholic Adults) of Southeastern Indiana has announced a membership drive during the month of January.

The SCA is open to all unmarried Catholic men and women between the ages of 21 and 45. It features a four-fold program of spiritual, social, cultural and civic activities.

Father Eugene Suding of Greensburg is the Spiritual Advisor.

Anyone interested in joining may get more information from the following officers: Elmer Raver, R. 2, Batesville; Thelma Woller, R. 6, Greensburg; or Katie Hammerle, 204 Boehring St., Batesville.

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FAMILY CLINIC

'Rating and dating' complex described

By JOHN J. KANE, Ph.D.

I am a sophomore in a Catholic girls' college. I like this school and the girls, but I finally discovered why it is so hard to get dates. A boy at a nearby Catholic men's college says they prefer not to date girls from our college unless they can't get anyone else.



Helga, you are completely right. There is such a thing as the "rating and dating" complex, and many family sociologists have written of it. It is a rather bitter business, downright unfair and essentially stupid, but none of those nasty adjectives will get rid of it.

First, there are two types of dates: the casual date and the serious date. The first one is more common in high school and in the early years of college. The second type occurs more in the later years of college or, for those who do not go to college, shortly after high school.

dances or similar important social affairs, and it is true of both boys and girls.

When a boy takes a girl to a college dance, or when a girl invites a boy to her college dance, he or she is usually looking for more than a mere dancing partner or companion. For these purposes almost anyone of the right age who could dance passably well and be pleasant would do.

They are also looking for someone who will create the right impression with their friends, preferably dazzle and impress them. This enhances the ego of the boy or girl who selected the date, makes him or her seem more important in the eyes of others.

For these reasons certain college students are in great demand for dates. They are what Professor Willard Waller, who wrote of this, called the B.M.O.C. of the B.W.O.C., the Big Man of Big Woman On Campus.

I scarcely need tell you who these people are. Obviously, the captain of the football team or some other important varsity sport, or one of the star players. Presidents of classes, fraternities and such are also sought after. In the case of girls class presidents, sorority leaders, or one of the various queens such as Queen of the Harvest Ball.

In dating the law of supply and demand works. The so-called big man or woman on the campus are much sought after and consequently they can accept or reject dates as they please. On the other hand, some unfortunate are rarely asked, sometimes never.

But the system goes beyond this. On a campus where there

are fraternities and sororities, the brothers and sisters of the respective Greek letter organization may have quite a bit to say about whom one dates. Waller tells of a boy who was called in by his fraternity brothers and asked why he dated a "Barbarian," i.e. a girl who did not belong to a sorority, instead of a sorority girl. He was pretty much pressured to give up his regular date for another.

But even among the fraternities and sororities there is a rating system. Some are much preferred to others. It is almost as though one received five points from another, and possibly minus five from still another.

This system also extends to colleges. I know of one situation in an eastern Catholic men's college. Within a radius of 25 miles there were three Catholic women's colleges. They were actually rated like songs on the hit parade.

At the top was one attended mainly by girls from the upper

middle class. Most were well to do rather than rich, and a few came from quite humble circumstances. The college was rather distant from the men's college, but for some reason that no one seemed to understand, this was the college where one obtained his date if possible.

Number two in rating was another Catholic women's college, rather nearby. The students here were perhaps a cut above No. 1 in social class and wealth. But they stood second for two reasons. First, a large men's college was quite close and provided stiff competition; second, the girls were considered artificial and were suspected of cultivating a strange accent.

Number three was farthest away from the men's college. Socially and economically the girls in general would have been third, although there were exceptions. Somehow or other it just was not the place to get a date, in fact, in the rating scale, while it didn't detract points, neither did it add any.

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Maryknoll post goes to Hoosier

MARYKNOLL, N.Y.—Father Thomas S. Walsh, M.M., of Kokomo, Ind., has been appointed by the Catholic Foreign Mission Society of America as its representative at the Vatican.

As procurator general of Maryknoll, Father Walsh, 63, succeeds Father John M. Martin, M.M., of Mequon, Wis. The new procurator general is a former regional superior for Maryknoll in Chile, and most recently was a two-term member of the society's general council.

Week In Liturgy

By REV. PASCHAL BOLAND, O.S.B., S.T.D. (St. Meinrad Archabbey)

JANUARY 8—The Holy Family. The family is a natural unifying principle and a natural bond uniting the members of a family to one another. This was true of the family of Jesus; this was the bond that united them to one another. However, Jesus as the Son of God also, and Himself God, possessed both a divine and a human relationship to His family, to the Virgin Mary His mother and to His foster-father Joseph.

This dual relationship was manifested on various occasions, particularly when Jesus at the age of 12 separated Himself from His parents and remained in Jerusalem without their knowledge or permission. When they finally discovered Him after searching for three days, He explained to them (and this is the first time His words were recorded in the Bible), "Did you not realize that I must be about My Father's affairs?" (Gospel).

On another occasion, some 18 years later and when He had begun to go about and to preach in public, He was informed that His mother was waiting outside for Him and replied, "Whoever does the will of My Father in heaven, he is My brother and sister and mother" (Matt. 12:50).

The genuine Christian, then, who does the will of God, is a member of the family of Christ, and belongs to the People of God.

JANUARY 9—Mass of 1st Sunday After Epiphany. Sometimes incidents in history are repeated in similar circumstances. When Mary and Joseph found Jesus in the temple with the learned rabbis who were "amazed at His intelligence and His answers" (Gospel), it was reminiscent of the youthful Joseph who interpreted the dreams of Pharaoh when Egypt's seers had failed; also of young Daniel who did the same for King Nabuchodonosor; and in Vatican II it was the younger theologians who provided the bishops with insights and thus aided them in formulating the conciliar decrees.

JANUARY 10—Mass as Yesterday. Although Jesus was Mary's son and Joseph's foster-

son. He eluded them and they had to search for Him with great anxiety of heart. This had never happened to them before. "After three days they found Him in the temple" (Gospel). Sometimes we may feel that Christ has eluded us for weeks or months at a time, but like Mary and Joseph do we keep searching till we find Him again?

JANUARY 11—Mass as on Monday. Mary and Joseph found Christ in the temple at Jerusalem (Gospel). But the Christian today has two other temples that He must search when seeking Christ. Sometimes, too, it is not Christ who has wandered away from Christ. In that case the Christian can find Christ in His Church in the Sacrament of Penance. The other place a Christian should look in seeking Christ is in the secret recesses of his own heart where Christ may often be found by means of prayer and meditation.

JANUARY 12—Mass as on Monday. The three-day loss of Jesus was one of Mary's greatest sorrows. Perhaps it was a remote preparation for His loss in the tomb for three days after His crucifixion and death. This was her last and final sorrow which His resurrection on that first Easter dawn changed into never-ending joy.

JANUARY 13—The Baptism of Our Lord Jesus Christ. John the Baptist had not seen his relative, Jesus Christ, since their early youth when John had gone into the desert to live a life of penance and self-denial. Nearly 20 years passed before he emerged to prepare the people for the teaching of Christ. Thus John's recognition of Jesus as the Messiah was by divine revelation from the Heavenly Father, "He on whom you shall see the Spirit descend and rest, He it is who will baptize with the Holy Spirit" (Gospel).

John recognized the Holy Spirit in the form of a dove resting above the head of Christ. We can recognize by faith and reason that the Holy Spirit rests over the Church and inspires the Holy Father and the bishops how to rule and instruct the People of God.

Use camouflage colored vestments

TUY HOA, Vietnam — The vestments used by the chaplains of the Fourth Division's First Brigade have changed from the usual five liturgical colors to just two... green and black... the colors of a combat area. Both Catholic and Protestant chaplains are using the new colors during their regular services in the field. The vestments are made from parachutes and are a necessary camouflage in a combat area.

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I know of yet another college in the Middle West where the approved source of dates is not the college next door, but one almost two hundred miles away. But take heart, Helga. Most of this applies to casual dating. When men or women become serious, they look beyond their noses—some don't—to more serious matters than rating of one's date by others. Remember girls colleges do these things too. So if you are really opposed, you are in an unique spot to organize and take action. Let me know what you do.

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MISSION LETTER

Sisters in Colombia send holiday report

Dear Folks Back Home: Season's greetings from Call, Colombia. The spirit and festivities of Christmas are still with us, having begun on the Third Sunday of Advent with a movie for all the people in the parish.

It was decided this year to try to give the people some entertainment instead of having a party for the children since this

Editor's note: This letter was written by the five Benedictine Sisters of Our Lady of Grace Convent, Beech Grove, who staff a parish center in a slum district of Call, Colombia.

proved a bad experience last year. The crowd for the movie, shown on the ball field, was tremendous.

The following night a group of young people gave a two-act play in the parish theater. The children were so anxious not to miss anything that they talked, pushed and shoved so much, no one could hear. We finally had to ask the children to leave, and the adults enjoyed a very nice production.

The school children presented the typical Colombian folk

dances on the next evening, while the choir sang Spanish Christmas carols the following night. Nightly attendance also continued for the novena services, consisting of a brief Bible Service and Mass with a gay procession to the crib. Each of the schools in the parish took nightly turns in presenting the Christmas pageant. One evening there was a mix-up and we had two Blessed Mothers, two St. Joseph's, etc.

OUTSIDE OUR parish center it is Christmas, too. The American school where we teach religion invited us to their Christmas program. Did it ever make us homesick. It was beautifully done with every child in the school participating. We also attended a program of classical music given by the String Orchestra of Cali, tickets courtesy of the Peace Corps.

Our parish church, the last part of the center, did not get completed by Christmas as we expected. But it will be worth waiting for. It is magnificently centered amidst all the other activities of the parish.

As they are putting the finishing touches on the church, they are adding a room and entrance from the back of our house directly into the church. We have only two walls to knock down and only two of us had to mop up the water in our bedrooms as they wet down the wall on the other side to plaster.

Our school Christmas vacation is from December 16 to January 8. The social service department and clinic continue until January 23. It is also fair time to Cali, and the people save all year in order to celebrate. We are taking advantage of the time to get ahead a little.

SISTER Gertrude and Sister Cabrini will spend a week in Bogota attending a Young Christian Workers convention. Sister Mary Richard, Sister Phyllis and Sister Mary Jocal will also spend a week in Bogota at the invitation of a Colombian nun. The visit will be entirely in a Spanish background, an ideal opportunity to perfect the language training.

The parents of Sister Phyllis, from Evansville, and Sister Mary Jocal, from Dale, are scheduled to visit in Cali soon. We are looking forward to this joyful reunion.

Carol program set BROOKVILLE—St. Michael's parish choir will present a program of carols honoring the Feast of the Epiphany on Sunday, Jan. 8, at 3 p.m. This is the January program for the Whitewater Valley Chapter, American Guild of Organists, of which Mr. Gareth Geis, Choir Director at St. Michael's is Sub-Dean.

Calendar

FRIDAY, JAN. 6

Nocturnal Adoration members are reminded of the customary watch in the Blessed Sacrament Chapel, SS. Peter and Paul Cathedral.

St. Rita's Social at 6:30 p.m. in the parish hall, 19th and Arsenal.

St. Christopher's Social at 7 p.m. in the school social room, 5335 W. 16th St.

SATURDAY, JAN. 7

St. Bridget's Social at 6:30 p.m. in the school hall, 815 N. Weag St.

The Saturday Social at Holy Cross, begins at 6:30 p.m. in the church hall, 125 N. Oriental St.

SUNDAY, JAN. 8

A Card Party, sponsored by St. Catherine's Altar Society at 2 p.m. in the St. Thomas room, Shelby and Tabor.

Two Card Parties, featuring Euchre and other social games at 2 p.m. and 7 p.m. in Assumption parish hall, 1105 S. Blaine Ave.

Card Party at 7:30 p.m. in St. Francis de Sales church basement, 22nd and Avondale.

TUESDAY, JAN. 10

St. Bernadette's Social at 6:30 p.m. in the parish hall, 4838 Fletcher Ave.

THURSDAY, JAN. 12

St. Catherine's Social at Holy Cross begins at 6:30 p.m. in the parish hall, Shelby and Tabor Sts.

Thomas B. Jenkins dies in Richmond

RICHMOND, Ind. — Funeral services were held at St. Mary's Church here on Tuesday, Jan. 3, for Thomas B. Jenkins, civic leader and philanthropist. He was 87. Burial was in the church cemetery.

Mr. Jenkins' generosity to church institutions was recognized in 1961 when he was named a Knight of St. Gregory by the late Pope John XXIII.

Surviving are the widow, Kathryn R.; two daughters, Mrs. E. Paul Tenney of Stewart, Ga., and Mrs. Sidney K. Lafoon, Washington, D.C.; two sons, Norman R. Jenkins and T. Ryan Jenkins, both of Richmond; 16 grandchildren, four great-grandchildren and several nieces and nephews.

Schedule trip to Mardi Gras

INDIANAPOLIS — The Altar Guild of St. Bridget's Church is sponsoring a trip to the Mardi Gras. A private pullman car has been chartered and will be headquarters for the group while in New Orleans.

The group will leave Indianapolis Saturday, Feb. 4, and return Friday, Feb. 10. The total cost of the trip is \$148.00 which includes round trip fare, accommodations and two sight-seeing tours. Only 28 persons can be accommodated on the trip so reservations should be made early at St. Bridget's Church, 801 N. West St., telephone, 635-6604.

A deposit of \$50 is required with each reservation. Deadline for reservations is January 28.

IS IT THE SAME CHURCH?

Religion's greatest service to mankind

By F. J. SHEED

You remember the epigram of Voltaire's Candide, that religion began with the duplicity of the first knave and the simplicity of the first fool. Like all epigrams it leaves out too much. But what truth there is in it applies not to religion only, but to all human systems—they must all cope with the duplicity of the knaves and the simplicity of the fools.



The knaves will set their cleverness to work to twist the most perfect system to serve their own interests by exploiting the fools; and, of course, the fools—you and I—have our own duplicities, our own dashes of knavery. The first fact of sociology is that any system must be built of damaged material—human beings, that is.

I have already mentioned that my father was a devotee of Karl Marx and that throughout my boyhood every meal meant a monologue on Marxism—the theme being that the present system was all that needed improving. By the time I was twelve I saw that this was not true. Men need improving too, and radically—and the system will not improve them. Never trust any social reformer, of the Right or Left, who talks only of his system, and does not face the problem of the men of whom it must be built and by whom it must be conducted.

In the practical order a vital problem for the social-political thinker is how to heal the disease of self from which no one of us is wholly free; hardly any such thinkers discuss it in depth. There is healing in Christ our Lord—in His two commands to love God and neighbor, in the life He will pour into us if we will let Him. In that lies the greatest, though not the only, service that religion must continue to offer society.

But even with ideal citizens, with self-interest wholly mastered, an ideal social order cannot be guaranteed. For there must still be agreement as to what constitutes an ideal social order, and mere selfishness will not produce that. Honorable men may honorably differ about it, differ even to bloodshed.

In Queen Victoria's England, Macaulay could write of the Roman Republic's first days:

Then none was for a party, Then all were for the State; Then the great men helped the poor, And the poor man loved the great.

To a lot of Englishmen then—a majority perhaps—that sounded splendid. To a lot of Englishmen today—a majority? I don't know—it sounds sheerly nauseating. Certainly it would have infuriated another who dwelt at the time in Queen Victoria's England, Karl Marx.

Class differences may seem normal and even valuable to one set of men, abominable to another. Even more fundamental is the distinction between society and its individual members. All sane men value both; but instinct, temperament, upbringing will incline them towards one or the other as primary. The balance is delicate, never perfectly achieved. But serious unbalance can be calamitous.

Too much emphasis on the rights of the individual could move in the direction of anarchy; too much on the rights of society can turn very speedily into tyranny. At present the movement—of Right and Left alike—is away from the individual, and it looks like speeding up. Education is already mainly in the State's hands and no one would bet on schools of the parents' choice being allowed to continue anywhere. The right to life is less absolute than ever, with military conscription everywhere practiced. In most countries animals are vivisected for the advancement of medical science; in Hitler's Germany living men were operated on for the same purpose, and the Court which tried one of the doctors for murder could not answer his claim that it was

right to cause this suffering to a few individuals for the good of all.

From Government officials urging the poor to use contraception it is not a long step to imposing contraception on them. Indeed if the experts decided that society's health requires a lower birthrate, it would be simple to set a maximum number of children beyond which no family must go.

Upon what principles can such matters be decided? Preferences and prejudices are not principles, neither are habits and customs. Questions of human rights cannot be answered by a count of votes, still less can questions of morals. Public opinion, with individual or collective self-interest to color it, has endorsed great evils in the past and is no more certain to be right in the future.

The health of society depends upon its rightly understanding the world and men. And it did not make either. Without the mind and will of God who made both, it is doomed to sickness. For the Christian a primary duty is to bring God to the service of society's health. How well are we equipped for that?

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Anniversary tea set by Auxiliary

INDIANAPOLIS — The sixth anniversary tea of St. Joseph's Auxiliary, Little Sisters of the Poor, will be held Sunday, Jan. 8, at 2 p.m. at 520 East Vermont St.

The annual business meeting and election of officers will precede the tea. Mother Angel, the new Superior of the Home, will be introduced to the members.

Mrs. Charles Galbreath, outgoing president, and Mrs. Blanche Polovich are in charge of arrangements.

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Fordham bequest NEW YORK—A bequest of \$1.2 million has been made to Fordham University here by the estate of Cornelia B. Lydon, who died last year, it was announced. The gift is the second largest ever received by the university. The will of the deceased requested that the fund be used to establish scholarships.

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Cardinal's statement

(Continued from page 1) ... make the glory of God shine forth."

DURING HIS Christmas visit in Vietnam, Cardinal Spellman said at Tan Son Nhut:

"This war in Vietnam, I believe, is a war for civilization. Certainly it is not a war of our seeking. It is a war thrust upon us. We cannot yield to tyranny. We hope and pray that through the valor and dedication of our men and women in our armed forces we will soon have a victory for which all of us are praying. Less than victory is inconceivable. As you know our President and Secretary of State have offered negotiation and their offer has been spurned. Those who are fighting us here have no regard for human life. You are following the example of those who down the years made our country great and won our freedom. You are preserving that freedom."

At Danang the cardinal said: "I know from experience the cost of war, the pain of war, the sadness of war. But I am sure your fellow citizens appreciate what you have done by your sacrifices for you are protectors not only of America but of civilization itself."

CARDINAL Joseph Martin of Rouen followed the bishop of Metz in taking a public position on the matter. In an interview granted to the newspaper, Paris-Normandie, published at Rouen, the cardinal said:

"One does not defend civilization, with still more reason a civilization called Christian, with bombs and artillery; Christ made the impetuous friend who claimed to defend him with arm in hand put his sword back in the scabbard."

The warnings, reprobations, condemnations of the (ecumenical) council which concern the arms race, total war, the expenditure of insane sums which could be better employed for the relief and well being of mankind aim at all wars, that of Vietnam as well as others. To prevent or stop the massacres which are in the process of dragging mankind toward catastrophe, the Christian must advocate first of all recourse to God by prayer. He must also, at the same time, contribute actively to a great movement of public opinion which might make all heads of state understand that the conscience of modern man no longer supports war with its dangers and devastations."

Asked to say what he thought of Cardinal Spellman's reported statement that "America is the good Samaritan of the nations," Cardinal Martin answered:

"I cannot understand how one can apply to the present case the evangelical parable of the Good Samaritan which is precisely an idea and an example of love toward the neighbor, of helping others and of fraternal charity. Bombs are not a remedy. Can they alone halt the doctrinal development of an atheistic communism? I should think rather the contrary, for history proves that the sword is worth little against the spirit."

Social

(Continued from page 1) increased use of volunteers and workers without college degrees.

TO GATHER material for the evaluation, the NCCC study team reviewed agency reports, talked with staff and board members and interviewed about 40 community and social service leaders in the community. Through these interviews they noted certain gaps in social services in Indianapolis. Those mentioned as inadequate include services to emotionally disturbed children, day care for children, homemaker services, boarding home placement and casework for delinquent children, services to the aging and to mentally retarded children.

They also suggested providing schooling for teen-age unwed mothers in maternity homes and cited the need for services for older unwed mothers who do not wish to enter such a home.

Members of the team were Msgr. James B. Flynn, San Francisco Archdiocesan director of Catholic Charities; Sister M. Edna, S.S.J., executive director of the St. Agnes Foundling Home, Kalamazoo, Mich., and John H. Hayes, NCCC assistant secretary of Washington, D.C.

Falls Cities area nurses to meet

LOUISVILLE — All Catholic nurses in Southern Indiana are invited to attend the installation of officers ceremony sponsored by the Louisville Archdiocesan Council of Catholic Nurses on Tuesday, Jan. 10.

Auxiliary Bishop Charles G. Maloney, spiritual moderator of the group, will preside at the meeting; to begin at 7:30 p.m. in the chapel of Our Lady of Peace Hospital, 2020 Newburg Rd.

A reception will follow in Maria Hall of the hospital.

Synod

(Continued from page 1) gious orders and congregations are limited to three delegates.

Special sessions will have fewer delegates. They will be the patriarchs, the principal archbishops and metropolitans who are not under the Eastern Rite patriarchs, and the bishops elected by national or regional conferences, but only from countries directly affected by the synod.

THE SAME limitation applies to the cardinal prefects of the Roman congregations. The number of religious delegates is restricted to two and they are to be appointed by the Roman Union of Major Superiors. They must be experts in the field under discussion and, if possible, come from the country affected.

The president of the episcopal synod must publish the names of the delegates at least two months before the synod begins. Regulations also provide for a preparatory commission when the agenda requires preliminary research. There is provision for a commission to scrutinize the results of discussion.

The secretary, general of the synod will be named by the Pope. He will be helped by various assistant secretaries appointed from among qualified persons. The secretary will be appointed for each session and his authority is limited to the session for which he is named.

THE SECOND PART of the regulations deals with the formula for convoking the synod. It says Latin will be the language of the sessions and those participating are vowed to secrecy both as regards the preparatory work and the synod's proceedings.

The agenda is to be drawn up in detail and this will be the responsibility of episcopal conferences. Voting is to take place in the form of placet, non placet or placet juxta modum. (These are Latin terms meaning "it pleases" (yes), "it does not please" (no), and "approved with reservations.")

A two-thirds majority is necessary for approval of a proposal and to defeat a motion an absolute majority is required.

The final part of the regulations sets forth the methods of procedure and discussion. Issuance of the regulations confirmed Pope Paul's motu proprio, Apostolica Sollicitudine, of September 15, 1965, in which he first announced plans for an episcopal synod.

The Packet

NAMES IN THE NEWS—Father James Dooley, vice rector of the Latin School of Indianapolis, gave a recent seminar on his doctoral thesis before a faculty board and graduate research students at the University of Ottawa. His topic was the U.S. Supreme Court and Parents' Rights in Education. Because of the timeliness of the subject, research directors at the Canadian university's School of Psychology-Education have urged Father Dooley to have the project published. . . . Three Benedictine monks of St. Meinrad Archabbey have recently returned from the community's foundation in Huaraz, Peru. The three are: Father Prior Bede Jamison, Father Germaine Swisshelm and Brother Plus Klein. Brother Plus is a native of St. Mary's parish, Aurora, and is the only Archdiocesan native of the three. They will enjoy a few weeks' rest before returning to the mountainous area of Peru where they conduct a minor seminary and high school. . . . Benedictine Father Philip Mahin was stricken while residing at St. Simon's parish, Indianapolis, during the holidays and is recuperating at Community Hospital. His doctor has requested two to four weeks' rest. He is a librarian at the St. Meinrad Seminary. . . . Father Gerald Renn, assistant pastor of Holy Family parish, Richmond, has been named vice president of the Citizens All-Faith Committee at Richmond State Hospital. The group is seeking funds to erect an all-faith chapel at the hospital.

AROUND THE ARCHDIOCESE—A total of 2,613 persons made a retreat during the past year at Our Lady of Fatima Retreat House, Indianapolis, for an average of 54 per retreat. Another 382 participated in days or evenings of recollection. . . . Father Albert Alame will celebrate the Divine Liturgy in the Melkite Rite at 4 p.m. Sunday, Jan. 8, in St. Mary's Church, downtown Indianapolis. Communicants may receive under both species. . . . Freshman Tim Gaughan at Cathedral High School begins the third generation of his family to attend the Indianapolis school. His father, David Gaughan, was graduated in 1949, while his grandfather, Edward Gaughan, was graduated in 1925. . . . Award winners in the Christmas essay contest sponsored by the New Albany Council, Knights of Columbus, were Christopher Dowdle, 15, and Theresa Grantz, 12. Each received a \$25 savings bond.

Volunteer College planned in Lincoln Center

(Continued from page 1) in San Antonio shortly after arriving in the mission post.

COMMENTING on the volunteers' living quarters, Miss Stipher stated that they are quite comfortable. The house was purchased at little cost by the previous pastor in San Antonio and moved 50 miles down the highway to its present location.

Extension workers are provided with \$50 monthly through benefactors and the sponsoring Extension Society. The parish at Nixon has a weekly collection amounting to about \$75, far from adequate to sustain the workers and their apostolic programs.

The physical needs of the parish are endless. Miss Stipher, her co-worker and pastor would be most appreciative of any material assistance from Indianapolis Archdiocesan supporters. Her mailing address is P.O. Box 219, Nixon, Texas, 78140.

Two other St. Agnes Academy graduates are currently working as volunteers. Miss Jennifer A. Jones, of Holy Spirit parish, is serving in Paintsville, Ky., in the Appalachian ministry, while Miss Eileen Lally, of St. Peter and Paul Cathedral parish, is serving with the Peace Corps in Sabah (North Borneo).

Chicago

(Continued from page 1) members of their parishes who hold positions of authority — personnel managers, for example — to encourage these persons to give greater job opportunities to Negroes and other minority group members.

THE ANNOUNCEMENT of the program came less than a week after the Austin Community Organization charged that Catholic priests and laity have refused to translate Archbishop Cody's strong statements of support for racial equality into concrete actions.

The Interracial ACO has been active for more than two years in the Far West Side of Chicago.

A spokesman for Archbishop Cody termed the ACO charge "harassment" that has been going on for the "last eight months." He said the organization had lost the support of all religious denominations in the area.

Ladies' social set by St. Matthew's

INDIANAPOLIS — St. Matthew's Ladies Guild will sponsor a "Spiegelgesellschaft" (card party and fashion show) on Wednesday, Jan. 11, in the Glendale Auditorium at 8 p.m. The Alpine Haus will furnish the styles to be modeled by women from the guild.

There will be refreshments, door prizes and many handsome table prizes. Mrs. Robert Eck and Mrs. Robert Gadonaki are co-chairmen. The public is invited.

To address parents Annual convention NORTH MIAMI BEACH, Fla. — The American Mariological Society will hold its annual national convention at the Passionist Fathers' Monastery of Our Lady of Florida January 12, 13 and 14. It was announced here.

Contemplative nun dies in 100th year

BRONX, N.Y.—Fordham University has announced plans for establishment of a new liberal arts college geared toward educating urban students in an urban atmosphere at Lincoln Center.

The yet-to-be-named school will be housed in a modernistic 14-story building now under construction. Plans call for a September, 1968, opening.

The new college's location is expected to attract students from New York City, with an enrollment projected at 3,000 men and women students. Also planned is a teacher-student ratio of 1:14, the same as maintained at Fordham, with 80% of the faculty lay people.

INDIANAPOLIS — Funeral services for Sister Margaret Mary Burns, who observed her 75th jubilee as a Contemplative of the Cross a few months ago, will be held Friday, Jan. 6, in the chapel of the Good Shepherd Convent. Interment will be in the convent cemetery. She was 99.

A native of Indianapolis, Sister Margaret Mary entered the convent here in 1888. She remained in the same convent throughout her years as a Religious. There are no immediate survivors.

Auxiliary plans first card party

INDIANAPOLIS — The first annual card party will be sponsored by the Ladies Auxiliary of St. Joseph Council 5290, Knights of Columbus, on Monday, Jan. 16, in the council clubrooms, 4332 N. German Church Rd. Cards will be played at 1 and 8 p.m.

Mrs. Joseph W. English is general chairman. Tickets are \$1.50 and may be obtained from Mrs. English, 898-2379, or Mrs. William Riley, 898-4807.

Thespians coming to Latin School

INDIANAPOLIS — The Latin School of Indianapolis will sponsor the appearance of the National Players in Shakespeare's Merchant of Venice on Tuesday, Jan. 17, in the school auditorium, 620 Stevens St. The performance will be given at 8 p.m.

All seats will be reserved, with tickets available from the school or students. Tickets are \$3, \$2.25 and \$1.50.

3d Order to meet

INDIANAPOLIS — The Third Order Secular of Our Lady of Mt. Carmel will meet at the Carmelite Monastery, 2500 Cold Spring Road on Sunday, Jan. 8, at 2:30 p.m. Father John LaBaue, S.V.D., will speak.

Your Mission Sacrifices For 1966

Table with columns: Parish Population, Propagation of Faith Dues, Mission Sunday Collection, Home Missions and Adopted Diocese, Visiting Missionary Collection, Mass Stipends, Other Gifts. Rows include Indianapolis, Aurora, Columbus, Jeffersonville, Madison, New Albany, Richmond, Terre Haute, and Yorkville.

VIEWING WITH ARNOLD

Selects the ten best films of 1966

By JAMES W. ARNOLD

What is a good movie is as tough a question as what is a good man or a good joke, and every critic must grapple with it during the annual agony of selecting his Ten Best. But no matter what the answer, or the time limits of the film "year," 1966 was not a vintage year for movie buffs.



Using every available "good movie" definition, including "whatever makes my Uncle Charlie feel good," and stretching the calendar at both ends don't help much. There were fewer interesting films accessible to Americans than in 1965, and fewer quality films left over after the Ten Best were selected; the average excellence of even the top ten is considerably lower than in 1961-65.

A useful guide to the "good movie" question is the late T.S.

Elliot, who suggested that in evaluating writing you ask first if it deserves to be called literature, i.e., you judge it by literary standards. Then you may go on to judge its human or moral worth.

In movies then, you first decide if a film is well-made. (Ho ho, and what else, Hercules?) Well, in my view this means the movie produced its major effects through well-integrated use of forms either uniquely or dominantly cinematic: e.g., cutting, camera angle and movement, closeup, visual imagery, manipulation of sound, use of real people, objects and locales. Since most movies are also at least partially drama, they ought to be judged also by the standards of drama.

Then come the problems of meaning or content, which for some critics are irrelevant. This eternal question will not be settled here or anywhere else, but I think greatness in art involves truth, or at least some fraction of it, as well as beauty. If a wise guy asks, "What is truth?" one can only wish him luck.

What then of 1966? (For the record, I consider only movies that many or most people had a chance to see. Thus some late 1965 releases are included, some late 1966 releases excluded.)

The influence of commerce on pictures is as strong as ever, stronger perhaps in the era of art films. To make money, movies must knock over the young dating audience (15 to 30), or they must be block-

busters that clearly out-class TV, or have a cast of box-office stars (preferably international), or a plot angle that is "exploitable." Within this framework, it is a wonder that any good films are made.

The great directors in France and Italy are as subject to the market as anyone, and when their pre-occupation with form and philosophy is joined to sensationalism, it is easy not to be enthralled. The mass world mar-

ND will sponsor studies in Japan

NOTRE DAME, Ind. — The University of Notre Dame will offer its Sophomore Year Abroad program next year in a third foreign country, Japan.

Dr. Thomas E. Stewart, associate vice president for academic affairs, said the Notre Dame students will study at Sophia University, Tokyo, in the academic year 1967-68. Notre Dame is now operating two Sophomore Year Abroad programs, at the University of Innsbruck, Austria, and the other at Catholic University of the West, Angers, France.

Canon Law project CHICAGO—A group of business and civic leaders here have launched a fund drive toward establishment of a chair in Catholic canon law at the Hebrew University in Jerusalem.

ket was flooded with bad taste: "Thunderball," "Repulsion," "The Silencers," "Our Man Flint," "The Chase," "The Wild Angels," "Modesty Blaise," etc. Aside from the top ten, there were some frank adult dramas with good qualities ("Virginia Woolf," "The Group," "Seconds") and, above-par comedies ("How to Steal a Million," "The Wrong Box," "A Man Could Get Killed"). Most surprising was the number of deft films made within established formulas: the animal movie ("Born Free"), the rescue drama ("Slender Thread"), the western ("The Appaloosa"), the Christ make "Gospel" a religious comedy ("Trouble With

Angels"), and especially the detective spy thriller ("Spy Who Came In From the Cold," "Harper," "Kaleidoscope"). Racial topics were unpopular and only tepidly handled ("Patch of Blue," "Man Called Adam").

Here are the Ten Best, put down brazenly in no special order of preference:

Gospel According to St. Matthew (Pasolini): The stark simplicity of its images, its marvelous use of technique and fidelity to Scripture, and above all its full-blooded portrait of Christ make "Gospel" a religious classic.

Doctor Zhivago (Lean): A compassionate hero is set amid the meaningless violence of our times, and the combination of visual beauty and poetic understanding is rare cinema magic.

The Russians Are Coming (Jewison): A comedy in the madcap visual tradition, with an unnerving edge of plausibility. The brotherhood message gets in the way, but not too much.

Juliet of the Spirits (Fellini): The master uses Freud to exorcise the devils of sensualism and false religion in easily the year's most imagination-stretching and discussible film.

The Shop on Main Street (Kadar): Prejudice is easier in the abstract, and this sensitive Czech film explores the agony of an ordinary man forced to become part of the concrete Nazi war against the Jews.

A Thousand Clowns (Coe): Herb Gardner's touching comedy about a non-conformist trapped by love is one of the best extant examples of how to make a play into a good movie.

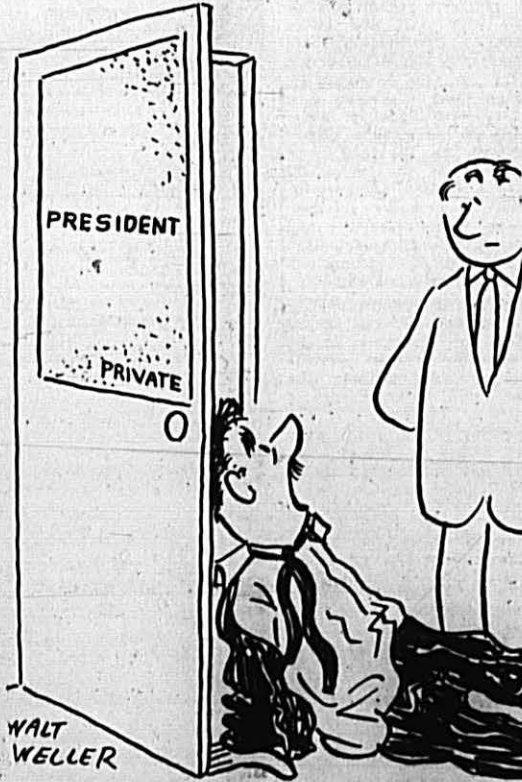
Arabesque (Donen): The jazziest film technique on display this year turns a confusing spy melodrama into irresistibly high-spirited fun.

Fantastic Voyage (Fleischer): An incredible idea is not quite realized, but everybody tries so hard and with such élan that the experience is the next best thing to LSD.

Alfie (Gilbert): The conventions of sex comedy are brilliantly and poignantly used to undermine its number one prop: the philosophy of All for One and One for One.

Is Paris Burning? (Clement): Not the whole truth about the liberation of Paris, but perhaps the essential truth, bursting with human feeling and the stuff of visions and nightmares.

Double Take



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INDIANAPOLIS — St. Michael's Church, Dec. 28, Holy Cross Cemetery. Mother of Very Rev. Richard Kavanagh, pastor of St. Michael's Cathedral, Dean of the North Indianapolis Diocese, and brother of J. Kavanagh, sister of Sister Emmanuel, P. Mary Burke, Nonnie Burch, Margaret Ryan and Patrick Fahy.

Richard, Donald and Charles Stump, Marie Duh, Carol Kewach, Janet Gumm and Martha Stump.
MARGARET HUDSON, 66, St. Catherine's Church, Jan. 4, Holy Cross Cemetery. Mother of Anna Miller and Marcelle Morris.

Little Sister dies at the age of 75

INDIANAPOLIS — Funeral services were conducted for Sister Ignace de Loyola Wagner on December 23 in the chapel of the Little Sisters of the Poor. She died December 21 in St. Vincent's Hospital at the age of 75.

A nephew, Father Abbot burning to the United States in Eusebius Wagner, O.C.S.O., of 1950. She had served in the In-Our Lady of New Clairvaux dianapolis home for the aged Trappist Monastery, Vina, one year, having previously been assigned in Pittsburgh.

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A PUZZLING PATTERN

Roman Curia 'reform' is termed spasmodic

By PATRICK RILEY

VATICAN CITY—While a Vatican spokesman has reported that the long-heralded reform of the Roman Curia is "progressing at a steady rate," a Vatican insider likens the reform to Penelope's tapestry.

The reference is to the Homeric story of the wife of Odysseus, who to put off her suitors undid by night what she had woven by day.

More concretely, this Vatican source means that some de-

isions made by the commission for reform of the Curia, the Church's central administrative offices and tribunals, have been disputed so hotly by offices involved that they have been reversed or at least subjected to fresh examination.

He cited an example. The Consistorial Congregation, he said, urged upon the commission for reform the need to have all appointments of bishops in the Western Church placed firmly in its hands. He said the commission agreed.

BUT THEN, according to this source, the Papal Secretariat of State declared that it was fitting and necessary that it maintain its old prerogative of selecting bishops in countries which have a concordat with the Holy See.

"Now it seems the state secretariat is having its way," he said.

He said even the goal of the reform commission has been subject to sudden change.

"Sometimes the commission seems to aim at a total organizational reform, sometimes at a piecemeal reform," he explained.

At this writing, only the reform of the Holy Office, now the Doctrinal Congregation, has been announced. If this seems to indicate that reform of the Curia is being carried out piecemeal, reform of the Holy Office was a central reform and the reform most often demanded by critics of the Curia.

Another highly authoritative source, who in fact is among the Vatican's best-known officials, observed that the major problem of the reform commission has been to find a way of facilitating communications among the various offices of the Curia.

"In general there is not much difficulty about defining the competency of each dicastery," he said, using the usual Vatican word for the Curia's offices and congregations.

"The difficulty is to find a way to get them talking business to one another."

Although Pope Paul announced his plan to reform the Curia in September, 1963, the work itself has proceeded with secrecy unusual in the Vatican. So far, only the name of the reform commission's president, Cardinal Francesco Roberti, is known publicly. The commission's membership has remained secret.

The rigor of this secrecy can be judged by the Pope's personal decision to have the apartment of Cardinal Joaquin Albarceda, O.S.B., sealed after his death, lest a report on the progress of curial reform be found by his heirs and leaked to the public.

Another reform which will have effects upon almost every aspect of the Church's life is the reform of canon law. Pope John XXIII announced this grand design in the same speech of January 25, 1959, that told the world of his intention to summon an ecumenical council. But it was not until more than four years later, on March 23, 1963, that he instituted a commission for this reform.

The council itself slowed this work of reform considerably, partly because its members and experts were busy with council work and partly because much of the reform depended upon the council's decisions.

A critical example is the new code of canon law's treatment of the organization of the Church itself, which is expected to incorporate the Second Vatican Council's own emphasis on collegiality. This part of the new code will probably be ready next year, a Vatican source said, adding that it will be submitted to the first session of the new synod of the Church which Pope Paul has convoked for September 29, 1967.

Work on the reform of canon law is directed by a committee of about 10, which distributes specific tasks to various smaller committees.

For example, a committee on religious communities goes through the present code of canon law, comparing its provisions with the provisions of the Second Vatican Council on religious life. Some old provisions are maintained, some deleted, some changed and some new ones are added.

It is expected that the work of reforming canon law will take three years at least.



AT CORNERSTONE RITE—Archbishop Schultz is shown above at the cornerstone blessing ceremony for the new St. Augustine's Home for the Aged held on Sunday, Dec. 18. The priest in the background is Msgr. Cornelius B. Sweeney, Archdiocesan Vicar General. Microfilm containing the names of 19,000 donors to the fund campaign were included in the cornerstone. Construction is expected to be completed by early fall.

Priests' council formed for St. Louis

ST. LOUIS—The formation of a priests' council to assist him in providing for the needs of archdiocesan priests has been announced by Cardinal Joseph Ritter of St. Louis.

The council will be composed of 20 archdiocesan priests, 15 to be elected by the priests and five to be named by Cardinal Ritter.

It will complement such existing committees as the Priests' Mutual Benefit Society which oversees medical, hospital and retirement plans for archdiocesan priests, and the Clergy Conference Commission, which has operated in the area of "priestly needs."

Formation of the council is in accordance with prescriptions of the Second Vatican Council decree on the bishops' pastoral office in the Church, and the norms of the decree, Ecclesiae Sanctae, issued by Pope Paul VI last August 6 made effective October 11.

Each priest has been asked in a letter from the cardinal to nominate a member of his ordination class. From these nominees a group of priests from each class will be selected as candidates on the basis of the number of nominations they receive.

Each priest will then vote for 15 men in various age categories among the candidates so that the Priests' Council will be representative of different age groups. Those elected will serve for three years.

Cardinal Ritter also announced in the letter that plans will be disclosed "in the near future" for formation of a pastoral council which will concern itself with the pastoral needs of the archdiocese.

To probe integration of man and society

BOSTON—The fourth annual national conference of the Catholic Inter-American Cooperation Program here will have as its theme, "The Integration of Man and Society in Latin America: A Christian View." That view will be expressed by speakers of several Christian churches and several different nations.

The ecumenical note of the CICOP conference (Jan. 26-28) will reach its height at a general assembly exploring Protestantism in Latin America under the direction of Msgr. William V. Baum, executive director of the U.S. Catholic Bishops' Commission for Ecumenical Affairs.

Exploring the Historical Perspectives of Protestantism in Latin America will be Dr. John MacKay, president emeritus of the Princeton Theological Seminary.

SHARING A platform to discuss the Historical Spectrum of Protestantism in Latin America will be Dr. Jose Miguez Bonino, president of the Evangelical Theological Faculty, Buenos Aires, Argentina, and Dr. Key Yuasa, director, department of assistance, Japanese Evangelical Federation of Brazil, Sao Paulo, Brazil.

Discussing Protestants and the Process of Integration in Latin America will be Professor Jorge Lara-Braud, director of the Hispanic-American Institute, Austin, Tex.

Joining in a panel discussion of Approaches for Joint Catholic-Protestant Programs of Inter-American Cooperation will be 15 high-ranking church and

government leaders from the United States and several other countries.

SERVING AS chairman of the discussion will be the Rev. Dana S. Green, executive director, Latin America Department, Division of Overseas Ministries, National Council of Churches of Christ in the U.S.A.

The international aspect of the conference will be highlighted at a general assembly on world poverty and development featuring speakers from Canada, the United States, and Brazil. Cardinal Maurice Roy of Quebec will discuss World Poverty and Justice, Development and Peace.

Speaking on "Inter-American Justice, Development and Peace: Our Joint Christian Concern" will be Dr. Robert Bilheimer, director, International Affairs Programs, National Council of Churches.

Bishop Dom Eugenio Sales, apostolate administrator of Sao Salvador de Bahia, Brazil, will discuss Poverty and Justice, Development and Peace: Our Joint Christian Concern.

Moderating the assembly on world poverty and development will be Msgr. Joseph Gremillion, director, Socio-Economic Department, Catholic Relief Services.

Appointed

VATICAN CITY—Pope Paul VI has named Italian-born Msgr. Pietro Rossano, 43, as undersecretary of the Vatican Secretariat for Non-Christians. He is a theological and Biblical scholar as well as a student of non-Christian religions.

Polish Primate defies Red threat to seminaries

BERLIN—Communist government authorities in Poland were told publicly by Cardinal Stefan Wyszyński of Warsaw that the Catholic Church will not yield to its threats to close some seminaries.

The Primate of Poland spoke to a Christmas throng in Warsaw cathedral, where he also celebrated the Mass. Contrary to practice the sermon was preached by the primate's secretary and the cardinal himself spoke at the end of the Mass.

"There are events that force us to lie on the doorstep of the seminary like a watchdog and endure whatever may come to defend the freedom of conscience of our youth," he said. The cardinal's address was his first statement on the Polish government's declared intention to close at least four seminaries in the most recent development of the current conflict between the Church and State.

"On some issues, whenever the worldly authorities touch them, we will have to say that one must obey God rather than men," the cardinal said. "We will have to reply, 'non possumus' (we cannot)."

Drop abstinence

BUDAPEST, Hungary — The Hungarian Board of Bishops has decided that the law of fast and abstinence will apply in this country only on Ash Wednesday and Good Friday. At their meeting the bishops also decided to issue a joint pastoral letter to promote understanding of the spirit of the Second Vatican Council among the clergy and laity.

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FIRST FRIDAY — Nocturnal Adoration Blessed Sacrament Chapel 55, Peter and Paul Cathedral — 14th and Meridian St.

Oldenburg Alumnae Club of Indianapolis MEETING and ELECTION OF OFFICERS Saturday, Jan. 11 — 8 P.M. American Fletcher National Bank 2829 North Meridian St.

The Spielgesellschaft ANNUAL CARD PARTY St. Matthew Women's Guild Wednesday, Jan. 11 — 8 P.M. Glendale Auditorium — Fashion Show "Alpine Haus"

EUCHRE PARTY Saturday, Jan. 14 — 8 P.M. St. Ann's Parish — 2850 South McClure St.

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.

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