

U.S. bishops will tackle varied agenda in Chicago

Reappraisal of schools proposed

By JOHN J. DALY, JR.
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ATLANTIC CITY — The recipe which Mary Perkins Ryan concocted three years ago was moved to the front burner of the educational stove by her bishop at the National Catholic Educational Association's annual convention.

Bishop Ernest J. Primeau of Manchester, N.J., stirred the mixture which appeared to be based largely on the book by Mrs. Ryan of Gofftown, N.H., "Are Parochial Schools the Answer?", then he dunked in nearly all major doubts about Catholic education's future and finally said that he and other members of the U.S. Hierarchy want the NCEA to sample the mixture and report back.

Specifically, the prelate, who is President-General of the Association of Catholic School Administrators and Teachers, asked that the NCEA be the vehicle for a formal study not only of the philosophy and goals of parochial schools, but "of all aspects and all problems of Christian formation."

His speech, drafted with the assistance and encouragement of top NCEA officials, evidently was meant to be a prelude and stepping-stone to a big national conference, perhaps in October, to review the philosophy of U.S. Catholic schooling.

NCEA spokesmen said it was possible that after submission of the conference's findings and recommendations to the National Conference of Catholic Bishops, a national pastoral letter may emerge, offering guidelines for parents and educators to replace those of the 19th century Plenary Councils of Baltimore.

The reappraisal urged by Bishop Primeau was echoed in many other convention speeches and found support in interviews with several prominent school superintendents, although it was not unanimously backed.

The common note in comments was that the present school system will largely survive, although immediate pressures, such as adequately paying lay teachers, are heavy. The genuine mystery appeared to be the direction that should be chosen for the Church's educational program in the future.

Among the interviewed superintendents, virtually all spoke of the growing need that the Catholic laity be acquainted with the problems facing the schools, that they be knowledgeable of the solutions proposed and be involved in the decisions.

Most thought the means to accomplish this appeared to be (Continued on page 9)



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BOTH RIGHT AND LEFT

Political reaction to encyclical seen

By ROBERT GRAHAM, S.J.

ROME—Reactions in Europe to the new encyclical, "On the Development of Peoples, are taking a political turn as Right and Left parties begin to wrestle with some of its themes.

It was not the Pope's passing paragraph on the population problem that drew most commentary, but his surprisingly clear-cut strictures on the capitalist system as applied to the world scene and relations between so-called rich and poor countries.

With a hint of malice, the right-wing Roman daily Tempo noted that the heartiest welcome to Populorum Progressio comes from left-wing circles.

In Italy both Socialists and Communists joined in praising it. In France the Communist Party scheduled a special meeting to consider its significance and party Secretary Waldeck Rochet said it was "important and contained positive aspects." The Paris Socialist newspaper Populaire devoted several pages to the encyclical and its editorial was captioned, "An Im-

portant Voice Joins that of the Socialists." In Germany Social Democrats promptly saluted the document.

POLITICAL motivation in all this is clear and in some cases the purpose was to strike a blow for Marxism, but the support of the encyclical is not without effect on the public.

There was little in the encyclical to console the right-wing political parties who fear, in fact, that it will only encourage the (Italian) center-left government to more "adventurous" programs of governmental interference in the national economy. Much of the papal message is aggravating to traditionalist economists. Pope Paul reiterated his predecessor's declaration that private property is not absolute, but conditioned on the needs of the wider community. But he applied it to entirely new fields and even went to the point of declaring that when property stands in the way of progress and the common good, expropriation is justified.

His criticism of personal and national selfishness was another source of annoyance to business circles accustomed to making

decisions in light of the profit motive, which also undergoes a heavy barrage in the papal document. There was a rumor, reported by the Roman correspondent of Paris Monde, Robert Nobecourt, that even stronger phrases against the traditional concept of private property were deleted from the papal encyclical at the last minute. Whether true or not, this story indicates what is regarded generally as a crucial point in Populorum Progressio.

THE POPE'S proposals to reform the system of determining world prices for agricultural products and raw materials is regarded in conservative circles as unwarranted tinkering by the Church in things for which it has no competence. His appeal for a world fund to aid development is looked upon as interference in things that do not concern him.

Thus an editorialist in the Corriere Della Sera, voice of Milan's industrialists, complains that the encyclical "does not in every way respect the limits between the religious and moral magisterium which is proper to it and the sociological and economic doctrines that are still matters of opinion for Catholics."

More pointedly, an editorialist in the Swiss newspaper Gazette de Lausanne said: "Frankly, the encyclical leaves us perplexed. Of course the Church ought to concern itself with the concrete good of men. But to what degree do categories relating to Christian faith and morals apply to laws that control the relations of nations among themselves? Charity to the poor is one thing, relations of states is another."

The European press has pointed to the significant role played in the drafting of the encyclical by two men who died last year. One of these was Bishop Larrain of Talca in Chile, founder and president of CELAM, organization of all Latin American bishops, and French Dominican Father Lebert. Some of the sharpest criticisms of the existing economic system voiced in the encyclical, the first developing Catholic social doctrine on an international scale refers primarily to Latin America.

Pontiff, Humphrey confer on Vietnam

VATICAN CITY—Pope Paul VI and U.S. Vice-President Hubert Humphrey conferred privately and informally for more than a half-hour on ways of ending the Vietnam conflict and promoting world peace.

During the private audience, Mr. Humphrey expressed the admiration of the American people for the Pope's peace efforts, citing his new encyclical, Populorum Progressio, as a "decisive contribution" to the cause. Pope Paul gave him an autographed copy of the encyclical and a message of good wishes for President Lyndon Johnson.

Mrs. Humphrey and other members of the Vice-President's party were introduced to the Pope after the private audience and a number of gifts were exchanged.

Common Bible

BERLIN—Under the sponsorship of the Protestant and Catholic Bible Associations, German Protestant and Catholic Scripture scholars met for the first time to work on translations of sections of the Bible.

WASHINGTON — Members of the hierarchy in the United States will assemble in Chicago beginning April 10 for the first semi-annual meeting of the National Conference of Catholic Bishops. More than 200 cardinals, archbishops and bishops are expected to be present.

It will be the first time that the American prelates have come together as the NCCB. They met in Washington last November as the National Catholic Welfare Conference, and at that meeting formed the NCCB, a purely spiritual organization, and the USCC, a corporation to deal with matters touching the Church in the world today.

Traditionally, the NCWC met once a year in Washington in November, although meetings were held elsewhere on infrequent occasions. With the formation of the NCCB it was voted to meet twice a year until the bishops complete the implementation in the United States of the various decrees of the Second Vatican Council.

For some time to come, the NCCB will meet in Washington for five days, Monday through Friday, in the week in which November 15 occurs, and will have a three-day meeting, Tuesday through Thursday, during the second week after Easter, and this meeting may be held elsewhere.

THE ADMINISTRATIVE committee of the NCCB, whose members also make up the administrative board of the USCC, will convene in Chicago at noon on Monday, April 10. The plenary meeting of the NCCB will begin at 9:30 Tuesday morning April 11. There will be morning and afternoon sessions Tuesday and Wednesday, and a morning session on Thursday, April 13. The sessions will be held in the Conrad Hilton hotel tower.

Briefings for representatives of the news media will be held each day.

The work of the NCCB is carried on by some two-score committees, but the deliberations at Chicago are expected to deal largely with the reports of ad hoc committees, of which there are about 20. The ad hoc committees are concerned with matters that need the earliest implementation.

Matters expected to be taken up include:

• Establishment of inter-diocesan offices, through which appropriate resources in two or more dioceses would be pooled in order to deal more effectively with certain projects on regional and perhaps national levels.

• Establishment of pastoral councils composed of priests, religious and lay persons to assist responsible Church authorities on parochial diocesan and national levels. Pastoral councils already have been established in some parishes, and preliminary development has begun in some dioceses, but the establishment of a national pastoral council is believed to be some way off.

• Changes in diocesan and provincial boundaries. The Vatican council called upon national conferences of bishops around the world to enter into a study of this matter, with certain guidelines in mind.

• Nomination of bishops. The nomination and appointment of bishops is a right belonging to the Pope alone, but the Vatican council invited national conferences of bishops, again keeping certain directives in mind, to propose candidates for their areas.

• Resignation of bishops. Here it is expected that the meeting will deal chiefly with drawing up norms providing for the care of bishops upon retirement.

• The formation of priest senates in the various dioceses, social security and salaries for priests.

• Distribution of the clergy, a study which the Vatican council urged the various national conferences to make, looking to the possible transfer of clergy from one diocese to another, and even from one country to another, to meet acute shortages of priests in certain areas.

IT IS EXPECTED that the Canon Law Committee will report to the meeting on a study it has made of the possibility of fulfilling the Sunday Mass obligation by attendance at Mass on the preceding Saturday. Involved here, it is understood, are the questions whether one might fulfill his obligation by (Continued on page 9)



LATIN SCHOOL FOLK-MASS SINGERS—About 40 Latin School juniors and seniors, led by "The Couriers," senior folk group, will sing a Guitar Mass on Sunday, April 9, at St. Paul's Church in New Alsace. Father William Engbers, pastor of the Dearborn County parish, invited the students. The Mass will be offered for vocations by Father Harold L. Kneuve, native son of the New Alsace parish and Latin School faculty member. Parish ladies will serve dinner to the students at 6 p.m., to be followed by informal entertainment for youth of the area by the Latin School group. Members of "The Couriers," above, are (from left): Bill Corder, Bob Cirillo, Joe Casey, Roger Dunn, Bob David and Paul Gabonay. All are from Indianapolis. (Photo by Gus Spicuzza)

Top-level education talks set

Two nationally-prominent educational leaders will be in Indianapolis on Friday, April 7, to talk with Catholic school officials about the forthcoming comprehensive study of Catholic education in the Archdiocese.

Expected to consult with steering committee members appointed by the Archdiocesan School Board are Reginald Neuwien, director of the recently-published Notre Dame Report on Catholic Education, financed by the Carnegie Foundation, and Jesuit Father Neil McCluskey, educational consultant and author.

Tentative attendance is expected to include Father James Deneen, Evansville diocesan school superintendent; and Msgr. James Curtin, St. Louis archdiocesan school superintendent.

Members of the steering committee for the Archdiocesan study include: Msgr. James P. Galvin, Father George Elford, Father Patrick Gleason, Father Joseph Beechem, Sister M. Denis, Sister M. Evelyn, Sister Thomas, Dr. John Courtney and Joseph Kish.

Cardinal is 75

BUDAPEST—Cardinal Jozsef Mindszenty, Primate of Hungary, observed his 75th birthday (March 29) in the United States legation here, where he took refuge on November 4, 1956, when the Hungarian uprising was smashed by the communist regime.

Senior Norm Lerum and Junior Jay Valentine represented the Brebeuf team in debating the national high school topic: "Resolved That United States Foreign Aid be Limited to Non-Military Assistance." They han-

Prayer for vocations

The following prayer has been composed by Pope Paul to be said on the "Universal Day of Vocations," Sunday, April 9.

O Jesus, Divine Shepherd of souls, Who called the Apostles to become fishers of men, now call the ardent and generous hearts of our youth to make them Your followers and ministers. Let them share Your thirst for that universal redemption for which You daily renew Your Sacrifice upon the Altar.

O Lord Jesus, always living to make intercession for us, extend our horizons to the entire world, where so many brethren make silent supplication for the light of truth and the warmth of love, so that answering Your call, many young men may prolong here Your mission, edify Your Mystical Body the Church, and become the salt of the earth and the light of the world.

Extend, O Lord, Your loving call to many pure and generous-hearted young women, that they may grow in their desire for evangelical perfection and may dedicate themselves to the service of the Church and their neighbors who so desperately need such assistance and charity. Amen.

Indiana crown won by Brebeuf debaters

INDIANAPOLIS — Brebeuf Preparatory School won the Indiana State High School debating title in championship competition held last Saturday at North Central High School—the first time that a Catholic or private school has annexed the National Forensic Association's tournament since its inauguration in 1928.

Senior Norm Lerum and Junior Jay Valentine represented the Brebeuf team in debating the national high school topic: "Resolved That United States Foreign Aid be Limited to Non-Military Assistance." They han-

died both the affirmative and negative argument in matches leading to the championship. Victims included host North Central, Lafayette Jefferson, Warren Central, Hammond Tech and Anderson. They lost only one tournament debate—to West Lafayette in the fourth round.

Miss Ginger Copp, of Warren Central, won top honors in the speech section of Saturday's competition at North Central. The Brebeuf team, which is coached by Mr. Joseph Folzenlogen, S.J., will represent Indiana in the national tournament to be held at Nashville, Tenn., on June 25th. In their second year of interscholastic competition, they posted a record of 37 victories against 13 defeats during the current school term.

New corporation, board to operate Batesville hospital

BATESVILLE, Ind.—A non-profit corporation with a citizens' governing board will assume ownership and direction of Margaret-Mary Hospital here in July.

The Franciscan Sisters of the Poor, who have operated the 55-bed hospital since it was erected in 1932 through the beneficence of Hillenbrand family members, will deliver the entire hospital complex to the community corporation at that time. An exception to the transaction is the hospital's convent quarters, erected by the nuns 12 years ago. It will be sold at its present depreciated value.

Preliminary plans are underway by the citizens' governing board, which includes representatives from Ripley, Decatur and Franklin Counties, to invest \$1.5 million in the hospital complex. A public subscription campaign and matching federal funds under the Hill-Burton Act are being considered.



CONGRESSMAN PRESENTS KENNEDY PLAQUES—Eleventh District Indiana Congressman Andrew Jacobs, Jr., last week presented 22 engravings of the late President John F. Kennedy to officials of Kennedy Memorial High School in Indianapolis. The 9 by 12 inch plaques will be displayed in each of the Catholic school's homerooms. Shown above with Congressman Jacobs, second from left, are: Thomas Mader, president of the student council; Father Patrick Kelly, superintendent; and Sister Margaret Andrea, C.S.J., principal. In the background is an oil of the late president, executed by an inmate of the Indiana State Reformatory at Pendleton and presented to the school several months ago. The Indianapolis Congressman recalled in the brief presentation ceremony that one of President Kennedy's paramount concerns was improving the quality of education in America. (Staff photo)



TOPS IN THE STATE—Brebeuf senior Norm Lerum, left, and junior Jay Valentine show off the huge traveling trophy which the school received after winning the Indiana State High School debating championship last Saturday. Shown with them is Mr. Joseph Folzenlogen, S.J., faculty director of the Brebeuf debating team.

TEXAS FARM LABOR DISPUTE

Priests tell why they joined picket line

By MICHAEL ALLEN Copyright 1967

RIO GRANDE CITY, Tex.—The tempo of union activity in the Rio Grande Valley quickened during the early fall with the coming of Tony Orendain, Bill Chandler and Gilbert Padilla, three experienced UFWOC organizers, sent by Chavez to assist the inexperienced union members here. All three had been associated with Chavez since the earliest days of the grape pickers' strike in Delano.

Among the first people visited by Orendain, the director, was the pastor of the Catholic Church in Rio Grande City and Father Pena of Los Ebanos. "I invited both the pastor and Father Pena to give the invocation at our weekly meetings," Orendain commented. "Father Pena agreed to do this, but the pastor refused, adding, however, that he did not mind if priests from other parishes in the Brownsville diocese came here. Arrangements have also been made in recent months to open lines of communication between the union and Bishop Medeiros. "When mutual understanding develops, then perhaps there will be more active help," Orendain said hopefully, referring to the Church.

EFFORTS to make growers feel pressure from the strike were blunted by the large numbers of green card workers, Mexican nationals, who daily crossed the international bridge at Roma, 14 miles west of Rio Grande City, to work in the fields.

In late October, the strikers were able to block the bridge to field workers, who honored the picket line. This action stirred considerable interest in the strike in the press when Orendain, Chandler and Nelson were arrested by sheriff's deputies and dragged roughly to waiting police cars, spurring remaining strikers on the bridge to stage

a spontaneous sit-down demonstration protesting treatment of the strike leaders. The 13 men and women participating in the demonstration were arrested and jailed for their actions. Later they were released on bond.

Orendain cites the immediate reaction of local strikers on the bridge as a turning point in the solidarity of the union.

"They didn't stop when the leaders were taken away—the demonstrators were very determined not to give in or crumble—this was the beginning of real local leadership," Orendain recalled.

Charges of police brutality and harassment by the county sheriff's department have been repeatedly made by the huelguistas, who have been picked up on various charges, ranging from abusive language to disturbing the peace.

"They charge us with the first thing that comes into their minds," Orendain declared.

Considering the constant pressure of pickets at the farms, Orendain lamented that priests in the Brownsville diocese are not disposed to joining strikers on the picket lines, unlike Fathers Smith and Killian who had picketed with the workers on their two summer trips to the Valley.

"When a priest is on the picket line with us, I consider

him an observer, a priest supporting his people. I do most of the talking, and even if the priest encourages the huelga, I don't think of him as a union organizer," Orendain said.

"Priests on the picket lines also support the movement in another way," he continued. "The police are more careful about random arrests, and the clergymen hold down possible violence."

Chandler added, "We are nearly all Catholics, and we like to see our Church involved with its people."

ISMAEL DIAZ of Rio Grande City, who joined the union in the early days of organization is now a picket line captain. He remarked: "We need the priests on the lines. Their words carry more weight when they talk to the strike-breakers in the fields. The field workers, who are nearly all Catholics, respect and trust the union more when they see the priests supporting it."

Repeated pleas during the fall and winter months were made to Fathers Killian and Smith by union leaders to join the huelguistas when time permitted. Chavez personally asked them to return. He sent a telegram to Archbishop Lucey urging that they be allowed to assist the strikers.

Both clergymen asked permission to go to the Valley, but Archbishop Lucey refused on the basis that he could not permit them to go into another di-

ocese if they were not welcomed by that bishop.

In January the Rev. James Drake, a Congregationalist minister who became associated with the Delano movement in its early days through the California Migrant Ministry, came to Texas to evaluate the strike to see if there was enough basic support and determination to sustain the union in a protracted struggle.

Mr. Drake, administrative assistant to Chavez, decided the union and strike were prepared to endure a sustained effort. He gave the go ahead for a nation-wide boycott against products of La Casita farms, largest of the struck growers.

In a visit to San Antonio to discuss plans for the boycott, Mr. Drake met with several priests in San Antonio, including Fathers Smith, Killian and Doerfler. He told them the strikers were in desperate need of active support from the Catholic Church.

THE WEEK following Mr. Drake's visit, Fathers Smith, Killian and Doerfler, accompanied by two other San Antonio priests, Fathers Donald Hefferman and Henry Hayes, went to Rio Grande City. None of the priests had permission to go, and Archbishop Lucey had specifically denied permission for Fathers Smith and Killian to return to the strike scene.

While here, the priests, along with five union members, picketed a lettuce field owned by La Casita. While standing on private property with permission of the owner, exhorting workers to honor the strike, the priests and huelguistas were arrested by sheriff's deputies and charged with disturbing the peace. All 10 arrested were released on personal recognizance bonds, set at \$100 each.

The arrests of the priests triggered a furor in the San Antonio archdiocese and made headlines in newspapers throughout the nation.

Archbishop Lucey considered the trip to the Valley by Fathers Smith and Killian an act of disobedience in light of his refusal to allow them to go some months earlier. He sent them to Vid Coell for a week as a disciplinary measure.

"Neither Father Killian nor I, at any time, considered our trip to the Valley formal disobedience, an act which is deliberately sinful," Father Smith said.

Father Killian observed: "We had accepted the Archbishop's decision not to let us go to Rio Grande City. However, we lived then with the desire and wish to go back, especially since we understood there wasn't the same kind of identification between the local priests and people as existed between us and the strikers."

"When we went back we did disobey, but it was going for the people. The strike was going into a new phase—the boycott had started—and for the sake of the Church I wanted to see it involved in the second phase by the side of the people.

"The Archbishop's concern and help was instrumental in sustaining the strike in the beginning. He was not keeping us home to hurt the people. It was out of respect for a fellow bishop's wishes who didn't believe we were needed there."

ON THEIR RETURN from Via Coell, the disciplined priests made a joint statement concerning the Church and the farm workers' movement in the Valley:

"The real issue in this situation is the role of the Church in South Texas and the freedom of the individual priests to interpret and to act out that role irrespective of diocesan lines.

The system of feudalism, exploitation and injustice under which the campesino lives and works stretches across county lines, spreads over Texas and reaches into California.

"We are aware of diocesan lines, but they are 'canonical' and the Church and her doctrine are not canonical, but spill over and across all kinds of lines and boundaries and jurisdictions," they said in their statement.

Referring to the huelguistas who had asked for their assistance and support many times, the priests stated: "The people who need help now don't understand our boundaries. There is a primitive wisdom in their calling for the 'Church's' help, from wherever it may come to wherever it may go. A priest is a priest to them.

"The strikers and their sympathizers are calling for the Church's leadership. There is a sense which the Church has to follow, too—follow the movement for decency, dignity and justice, initiated by the people themselves. Even the uneducated can know instinctively what is for their own good. We've got to be ready to put some confidence in their instinct for justice and follow it with them.

"We ask for the people: Why can't they have the priests they want and trust? Why can't they have priests who will not sit on diocesan fences, but will stand with them? How do we get the Church's alliance with the poor out of rhetoric and into reality?"

"In this crisis," they declared, "some hard questions have to be asked and answered: Does a bishop 'own' socio-economic movements in his diocese? Does he have a right to forbid outsiders from entering his diocese and taking part in temporal movements? 'Canonical protocol,' it seems to us, is not an adequate answer."

MR. DRAKE, commenting on the controversy caused by the priests' coming here, noted:

"Once the power structure overcame its shock at the thrust of the people, it began to organize and make use of propaganda and communication. The power structure was able to put two and two together. If it was possible to get the local bishop to demand that outsiders stay out, the people who need help so desperately would be isolated."

"The workers here have pretty much fought this battle on their own. They seem so convinced of the efficacy and importance of the strike, they will not be stopped," the minister declared.

"The strikers here are Catholic. They are proud of it. But they feel rejected by their Church. Strikers have been gentlemen. They have gone about their business in a humane way. In spite of this, active support from the Church here is not forthcoming.

Mr. Drake continued: "The bishops cannot say the union doesn't know how it wants the Church to be involved. Speaking for Chavez, there are three steps the union urges the Church to take:

• The bishops should communicate among themselves, then form an ecumenical committee to formulate a letter to publicly ask La Casita and the union to mutually agree to a method of determining whether either by card check, an election or out-and-out recognition, workers will be represented by the union.

• The committee should set a deadline for an answer from both the union and La Casita. If both sides are willing to settle the issue in a democratic way.

• If one side answers and the other doesn't, the committee and churches represented by the committee should place their moral persuasive power on the side that agrees to a democratic settlement. If neither side an-

swers, the churches can condemn both factions."

"If the bishops don't do this, they are condoning a totalitarian system that doesn't have room for communication and negotiation," Mr. Drake remarked.

"We are not asking the Church to win the strike, but that it use its powers to let the workers have the right to decide whether they want the union. The problem is, the growers know the jig would be up if the Church does step in. The growers realize they can't talk about free enterprise and democracy and not let the workers decide on a union," he said.

"And if the bishops don't care, then they have no business trying to stop priests from other dioceses from entering the fray. In the meantime, if the bishops begin talking about the Church's role in the huelga, they should have enough concern to see that the strikers have the necessities they need, such as food, a nurse and other things human beings need," the Congregationalist said.

"The Church should certainly see that priests can come into the diocese, and support the people—and the picket line is the natural habitat of a striker. Priests should definitely be where the people are," he continued.

"The presence of the Church keeps down violence. If violence erupts, and if there is bloodshed, the blood will be on the hands of the Church," he warned.

"The Church had better get with the people. Rio Grande City is just a tempest in a teapot. Wait until the rest of the Valley is organized," Mr. Drake declared.

"The union is here to stay," he asserted. "We won't stop until contracts are signed with the five largest growers. However, contracts are not our only interest. The union wants to see Rio Grande City a healthy community and hopes to develop many of the programs which are in effect in Delano: a credit union, food cooperative and insurance.

"In 10 years, if this is a strong union in the Valley, and if corrupt practices creep in, the Church can never condemn the union if it gives up its chance to help now. It is very sad. We can never condemn a Jimmy Hoffa or the labor movement today because the Church checked out of the labor movement in the 1930s," he noted.

"There is no excuse for neutrality here, and those who stay neutral can never condemn," Drake said.

But the Church in the Brownsville diocese has not indicated it will adopt a forceful role in the strike, as suggested by Mr. Drake.

ONLY LAST month Bishop Medeiros left little doubt that



AT AUSTIN RALLY—Cesar Chavez, right and Gene Nelson addressed the throng at the Labor Day rally on the steps of the Texas State Capitol.

his position would continue to be conciliatory. Discussing the Rio Grande strike, the Bishop illustrated his point by repeating the parable of the Prodigal Son:

"The Kingdom of God is like a father with two sons. One went away with his fortune and squandered it in evil ways. The other stayed at home and behaved. But the father waited anxiously every day for the return of his wayward son and when after some years he came back in rags, sorry for what he had done, the father was beside himself with joy. . . .

"I want to lose none of my children and that is why I am warning those who are wicked, and selfish and blind to the needs of others, no matter what side they are on, to beg the Lord for forgiveness and for light."

Only time and events will tell which way the Church is headed. "I think the Church's conscience is bothering her," Father Smith commented.

Archbishop's Schedule

Saturday, April 8—CYO Convention and Mass, Seecina High School, 12 noon.

Sunday, April 16—Confirmation, Christ the King, 7:30 p.m.

Tuesday, April 18—ACCW Convention at Richmond.

Wednesday, April 19—ACCW Convention at Richmond.

Friday, April 21—St. Mary's Church, Red Mass, 5 p.m.

Sunday, April 23—CYO Song-fest, Hinkle Fieldhouse, 1 p.m.

Sunday, April 30—Confirmation, St. Rita, 2 p.m.; St. Roch, 4 p.m.; Greenwood, 7:30 p.m.

Tuesday, May 2—Installation of Archbishop McDonough, Louisville, 10:30 a.m.

Saturday, May 7—Ordinations, St. Meinrad, 4 p.m.

Monday, May 8—Serra Club Altar Boy Awards, Cathedral, 7:30 p.m.

Tuesday, May 9—Confirmation, St. Matthew, 7:30 p.m.

Tuesday, May 16—Confirmation, Little Flower, 7:30 p.m.

Wednesday, May 17—Meeting, State Board NCCW, Indianapolis, 11 a.m.

Thursday, May 18—Confirmation, Lourdes, 7:30 p.m.

Sunday, May 21—Graduation, Shawe High School, 3 p.m.

Monday, May 22—Confirmation, Nativity, 7:30 p.m.

Tuesday, May 23—Confirmation, St. Lawrence, 7:30 p.m.

Thursday, May 25—Graduation, Oldenburg I. C. Academy, 10 a.m.

Friday, May 26—Graduation, Providence High School, 8 p.m.

Saturday, May 27—Graduation, Chartrand High School, 8 p.m.

Sunday, May 28—Graduation, Brebeuf Preparatory School, 8 p.m.

Wednesday, May 31—Investiture and First Vows, Our Lady of Grace, 9:30 a.m.; Graduation, Kennedy High School, 8 p.m.

Thursday, June 1—Graduation, Ladywood School, 9 a.m.; Graduation, Seecina High School, 8 p.m.

Friday, June 2—Graduation, Our Lady of Grace, 8 p.m.

Saturday, June 3—Graduation, Chatard High School, 7:30 p.m.

Sunday, June 4—Baccalaureate Mass, Latin School, 9 a.m.; Marian College Commencement, 3 p.m.; Graduation, Schulte High School, 8 p.m.

Monday, June 5—Graduation, St. Mary-of-the-Woods, 10 a.m.; Graduation, Cathedral High School, 7:30 p.m.

Tuesday, June 6—Graduation, St. Agnes Academy, 8 p.m.

Wednesday, June 7—Graduation, St. Mary Academy, 8 p.m.

Saturday, June 10—Election of Reverend Mother, Our Lady of Grace, 9:30 a.m.

Sunday, June 11—Adult Confirmation, Cathedral, 11 a.m.

Thursday, July 6—Perpetual Vows, Our Lady of Grace Convent, 9:30 a.m.

Sunday, April 30—Confirmation, St. Gabriel, 7:30 p.m.

Wednesday, May 10—Confirmation, St. Michael, 7:30 p.m.

Thursday, May 11—Confirmation, St. Christopher, 7:30 p.m.

Friday, May 12—Confirmation, St. Philip Neri, 7:30 p.m.

Monday, May 15—Confirmation, St. Simon, 7:30 p.m.

Thursday, May 18—Confirmation, St. Patrick, 7:30 p.m.

Friday, May 19—Confirmation, St. Plus X, 7:30 p.m.

Bishop Pinger's Schedule



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PLAN 'SPRING SPARKLE' DANCE—The Women's Club of St. Joan of Arc parish, Indianapolis, will sponsor a dance at the St. Plus X Council, Knights of Columbus, 2100 E. 71st St. on Friday, April 14. "Spring Sparkle" is the theme. Serving as co-chairmen are Mrs. F. C. Oliver, above left, and Mrs. R. W. Mattingly, above right. In charge of decorations are Mrs. Carl Thines, center left, and Mrs. Robert Dimond. Reservations may be made with Mrs. David Blackwell, 283-2181.

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Should seminarians be drafted?

NO!

By JOHN ALLEN

Recently much criticism and controversy has arisen on the present policies of the United States Selective Service Administration. This article is meant to partially explain the position of those people who support the 4-D deferment which exempts seminarians from the draft. Certainly, in such a short space this is a difficult task. There are, however, four reasons which are readily apparent for retaining this draft classification.



Allen

It is imperative to the future religious welfare of this country that we have a sufficient

Editor's Note: These two articles on the subject of draft deferment for seminarians were written for The Criterion by Indianapolis students Tom Gross and John Allen, both sophomores at the St. Meinrad College of Liberal Arts. Both are graduates of the Latin School of Indianapolis. The Criterion hopes to elicit views of other Archdiocesan seminarians on topical matters in coming issues.

number of well-trained clergy out of 192 are classified 4-D. not only to care for the spiritual needs of their own congregations but also to bolster our national moral fibre.

THE VOCATION to the ministry or the priesthood is, by its very nature, a call to a life of service for others. "By exempting students for the clergy from military service the 4-D classification also affords them the opportunity to more fully prepare themselves academically for this life of dedication.

Of those men who because of their age are eligible for military obligations, less than one

Thus to abandon the 4-D deferment would not release some tremendous amount of men who then could be drafted.

TO THOSE who would argue that the 4-D classification provides a "draft-dodge," it should be pointed out that since the beginning of the Vietnam crisis the number of seminarians has sharply declined! Hypothetically, of course, any deferment can be used as a "draft-dodge." The present seminary dropout rate would seem to imply, however, that in the majority of 4-D's this criticism is irrelevant.

YES!

By TOM GROSS

It is not difficult to list some good, practical reasons why seminarians should be deferred from the draft. But I believe that the very essence of the priesthood supplies stronger arguments against draft-deferments for seminarians than it does for such deferments.



Gross

I do not mean that seminarians should never be deferred, but rather that they should not be deferred only because they are seminarians. If college students are deferred, then I believe that seminarian college students should also be deferred. But if all 19-year-olds are subjected to a draft lottery, then I believe that all 19-year-old seminarians should also be subject to it.

In my opinion this view is in agreement with the basic spirit of Vatican II's decrees on the priesthood and on priestly formation. It states that the priest is to bring the word of God to mankind by ministering to man's physical and spiritual needs.

THE COUNCIL has pointed out that the priest cannot do this if he is a stranger to the hardships and trials of all men. The council has repeatedly told today's priest that the distinctiveness and effectiveness of his life must depend on his ability to live a life of service, without special privileges or exemptions from any kind of human suffering, and to live this life according to the principles of Christian sacrifice.

In the eyes of all men the priest must be a man who can accept every hardship and bear it with patience and joy because of the strength of Christ who is with him.

THEREFORE, it seems to me to be a contradiction of Vatican II's spirit to specifically exempt a seminarian from the draft. To protect the seminarian from the hardships which the draft brings to another man of his age, whether it be miserable and often dangerous service in Viet Nam, scorn for refusing to bear arms against his fellow man, or simply the inconvenience of a draft deferment test, is to deprive seminarians of the very suffering which Vatican II has declared to be a vital part of his future life and to withhold from him the opportunity of being an example to all men of the Christian's willingness to bear every difficulty.

Of course, life would be more difficult for the seminarian without his 4-D classification, and it is certainly not very practical for the institutional Church to chance losing seminarians to the army for a few years. But I know of no teaching of Christ that says the life of any Christian is to be easy or that practicality is the primary criterion for the policies of his Church.

a truly positive view of virginity appears only occasionally in the sources (St. Jerome feels that "virginity is something far more than mere abstinence from marriage"), the bibliography points to dozens of modern books and articles (since 1962), many of which show celibacy as a positive value and not simply as a matter of avoiding something evil or less good.

One of the authors cited there, the German theologian Friedrich Wulf, has pointed out that "Christian celibacy is not only abstinence, but the daring of love as well." Perhaps, if regard for celibacy is falling on the ashes of an outmoded and incorrect approach to sex and marriage, it can, by the same token, rise and flourish from a base of well informed and sound attitudes toward love, including, and perhaps especially, married love.

This remains to be seen. But the editor of Resonance has promised to look into this possibility in a later issue, and if the current collection of articles is any indication of the quality of those to come, everyone interested in the question of marriage and celibacy will be anxious to get to it.

TODAY WE recognize that these views are at best based on inadequate notions of sex and marriage, and if clerical sex-discipline rises or falls with them, the future looks bleak for celibacy.

But this, of course, is not the whole story, nor do the authors of the Resonance articles mean to indicate that it is. Although



NAMED TO BOARD—The four Indianapolis laymen above have been appointed to the board of directors of the Archdiocesan Catholic Charities, according to an announcement this week by Charities director Father Donald L. Schmidlin. Named (from left) were: C. Patrick Clancy, commissioner for the Public Service Commission of Indiana, a member of St. Pius X parish; Henry K. Engel, partner in an accounting agency of the same name, a member of St. Joan of Arc parish; William E. Kennedy, president of Kennedy Tank and Manufacturing Corp., a member of Immaculate Heart of Mary parish; and William L. Leppert, president of the Herman C. Wolff Insurance Co., a member of Immaculate Heart of Mary parish.

TERMED 'MUST' READING

'Southerner' tells civil rights battle

By JAMES A. ELDRIDGE

In early 1966 there was published in this country a small book, just 188 pages long, that was not a best seller. On several counts it deserved to be. And it still warrants a large reading audience.

First, it is written about a pertinent subject. It is a candid and compassionate examination of the South and her problems. Second, the author by birth, education and political reputation is qualified to speak to these questions that still tear at the very vitals of our democratic society.

All this is brought to mind by two news items. First, the author of "Southerner," Charles Longstreet Weltnier, will speak in Indianapolis tonight. He is the main speaker at the annual FDR-JFK memorial dinner of the Young Democrats of Marion County.

Welter was the U.S. Congressman from Atlanta, Ga., from 1962 until 1966. Readers will recall that he voluntarily dropped out of the 1966 race for re-election when his fellow Georgians nominated segregationist Lester Maddox for Governor. Welter said he could not in good conscience run on the same ticket with his fellow Democrat.

Welter himself had abandoned the segregationist position in the historic civil rights vote on July 2, 1964. That day he rose in the House of Representatives in Washington and voted for the bill.

THE SECOND news item that focuses on our national racial agony comes from Alabama. Governor Lurleen Wallace, and her aide George, have unveiled a plan to take over the state's public schools by Mrs. Wallace, claiming the police power of the state as her constitutional authority for seizure. This comes in answer to the order of a special three-member U.S. Court that on March 22 ordered Alabama to end 13 years of stalling and get on with desegregation. Thus, it would seem that we are headed for another confrontation between Federal troops and a Southern governor. But this time, as columnists Novak and Evans point out, "... with a flower of Southern womanhood playing the leading role."

Also, as spring comes again many U.S. cities dread what may be just beyond. Is it to be another long, hot summer of civil strife in our metropolitan areas?

It seems to this reporter that all this makes Weltnier's visit to Indianapolis pertinent and his calm, reasonable book "must reading" if we are to keep our balance, perspective and sense of social justice while we write yet another chapter in our fight to end racial inequality in this country.

Welter has the right to the title Southerner by birth and education. He was born in Atlanta in 1927. His father, a lawyer, was the son of a Lutheran minister. His mother came of a family long active in Georgia affairs. One of his grandfathers, wearing the gray uniform of a Confederate general, died in battle.

Welter was exposed to no strange, i.e. Yankee, ideas until he came North to Columbia University Law School. Through college he was steeped in the Confederacy. His deep, lasting love affair with the South comes through on every page. "And, indeed, there is still for most of us in the South a certain inexplicable appeal from those days. They combined all the elements of gallantry, chivalry, courage, and Greek tragedy that have fascinated man for centuries." Yet, the South's tragedy is his own. He writes, "The burden of Southern history is lost opportunity."

FRW WRITERS have set down so graphically that list of lost opportunities ranging from the arrivals of the chateaus in Jamestown in 1619 through the fraud of "Reconstruction" on to the failure of the New Deal to tackle the South's basic problems. Welter writes, "Reconstruction was a failure. From

4,886 Canadians in mission work

OTTAWA, Ont. — There are 4,886 Canadians serving in Catholic mission fields of 100 countries, according to a compilation of the Canadian Religious Conference Commission on Missions.

In Latin America, there are 1,883 serving in 31 countries; in Africa, 1,785 are serving in 40 countries; in Asia-1,100 are serving in 22 countries; in Oceania, 118 are serving in seven countries and areas.

Nuns in the mission fields number 2,019; religious order priests total 1,409; religious Brothers, 802; laymen, 249; diocesan priests, 128; members of secular institutes, 101; scholas

tics (seminarians), 84. There are 24 Canadian bishops in the mission fields.

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CHARLES WELTNER

practical opportunity. Its province has been history, not ideals; politics, not ethics; economics not morals. Yet there is a matter more compelling. . . . This is the matter of simple justice. . . . Let right be done. "Southerner" is n't "fun" reading. It tends to prick the conscience. Still, many may find it a suitable preparation for the summer of 1967.

Change, swift and certain, is upon us, and we in the South face some difficult decisions. We can offer resistance and defiance, with their harvest of strife and tumult. We can suffer continued demonstrations, with their wake of violence and disorder. Or we can acknowledge this measure as the law of the land. . . . I will add my voice to those who seek reasoned and conciliatory adjustment to a new reality. And, finally, I would urge that we at home now move to the unfinished task of building a new South. We must not remain forever bound to another lost cause."

In 1966 Weltnier was to leave that House because he could not in conscience support his party's nominee for Governor.

No Northerner can read this book with any sense of judgment for the South's failures. Weltnier points out, "The North has never had the wit and the South has never had the will to solve the race problem. Vindictiveness from one quarter can combine with intransigence from the other, as they did one hundred years ago, and perpetuate themselves to the sorrow of the nation. But it need not be. . . . We are not hopelessly condemned to relive history. . . ."

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RESEARCHED BY THEOLOGY STUDENTS

Seminary periodical probes history of celibacy laws

"The Law on Celibacy: Soundings from Its History," Resonance, Fall, 1966; 104 pp., \$1.50. (Reviewed by Father Bernard Head, Marian College.)

The Catholic Church today is living in a goldfish bowl. Matters which used to be the private concerns of a few churchmen and which the ordinary Catholic was content to leave in their hands, have now begun to stir the imagination of the world at large. Never before have so many Catholics been polled on so many things. Never before have their opinions been so tabulated, interpreted, and exposed to the public in so many national and international news media.

Whether one feels satisfaction or chagrin over this situation, it is a fact. Certainly one of the positive results of this has been that the Church is being prodded into doing something which the council reminded us it ought to do from time to time, that is, re-examine its principles, clarify its positions, and justify its practices. Without this any institution is liable to atrophy.

One of the practices which the Church is being called upon to justify at the present time is that of clerical celibacy. Two recent opinion surveys which included questions on celibacy revealed that 82 per cent of the priests and 48 per cent of the Catholic laity replying in separate surveys felt that priests

should be allowed to marry if they choose.

Although some might feel with Chesterton that statistics are like lampposts, in that they are often used more for support than for light, the results of these polls are interesting because they betray a climate of thought at least in certain areas of the Church. In fact, with each week's news it appears increasingly clear that the question of a married clergy is, perhaps slowly, beginning to take its place beside other matters of church discipline which are currently being examined, argued, and in some cases changed.

For this reason it seems that the St. Meinrad School of Theology has shown some admirable foresight in devoting the fall issue of its publication, Resonance, to the law of celibacy. It is a timely subject and one which needs the kind of careful research which the St. Meinrad theologians endeavored to give it.

THE ISSUE includes six articles with an introduction, an epilogue, and a selected bibliography of current books and articles on celibacy. The purpose of the writers is "to delineate with delicate firmness the constant yet changing shape of the sex-discipline of the Church, particularly the Latin Church with respect to the clergy in (sub-)diocesan orders and above."

They go about this, for the most part, by letting "the historical sources speak for themselves." The "historical sources" range from the third century "De Singularitate Clericorum" to relatively modern manuals of moral theology such as those of Aertnys-Damen (1950) and Prummer (1957).

The "changing sex-discipline of the Church," as it emerges from these sources, moves from a grudging tolerance of the use of marriage by the clergy to an outright condemnation of clerical marriage itself with attempted major orders being considered invalid. This, of course, is our present situation.

But to say just this is to say very little. It is to miss the atmosphere in which this development took place, an atmosphere thick with the problems of

enforcing a celibate life, with the delicate question of the clerical tradition of the Eastern Church, with the development of church law on the subject, with the refinements of debate at the Council of Trent.

Each of the Resonance articles addresses itself to one or more of these topics and in turn sets out, probes, and at times evaluates the historical data pertinent to them. In the course of all of this, they re-create, in a sense, the climate in which these questions arose.

BEGINNING with the "De Singularitate Clericorum," the authors carefully work through St. Jerome's "Adversus Jovinianum," then the sources of Canon 132, which is our present yardstick for clerical celibacy, Tertullian's "An Exhortation to Chastity," the discussions on celibacy at the Council of Trent, and finally a thorough survey of theological thought on sex and marriage from ancient times until the present.

The over-all picture which comes to light through these investigations is quite different from the image of sex and marriage to which we are accustomed today. One often hears it said that celibacy is being questioned in our time because the dignity and beauty of marriage are being stressed at the expense of virginity.

After reading these articles, one wonders if the celibate state became solidified in the Church because the true dignity of marriage went unrecognized during the centuries of the Church's disciplinary formation.

For those who considered women principally as a source of temptation, as the author of "De Singularitate Clericorum" appeared to, or the married state as "the fertile ground in which all the consequences of sin . . . can flourish," as St. Jerome did, or celibacy as a means of increasing a "cleanliness" pleasing to God, as the Second Lateran Council stated, "rendering the debt," as even more recent manuals of moral theology have put it, for those, the unmarried state was unquestionably the only proper situation for a person given to the ministry.

It is quite understandable within this frame of reference that celibacy should not only have been encouraged but demanded of clerics, as it was from the twelfth century on.

TODAY WE recognize that these views are at best based on inadequate notions of sex and marriage, and if clerical sex-discipline rises or falls with them, the future looks bleak for celibacy.

But this, of course, is not the whole story, nor do the authors of the Resonance articles mean to indicate that it is. Although

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Good start
BALTIMORE — Bob Hope, comedian, cheer-spreader and golf buff, now probably will want back the set of golf clubs. Hope gave the set to Father Joseph A. Sellinger, S.J., president of Loyola College here. With Father William F. Troy, S.J., of Washington, Steve Langhoff of Milwaukee and Edward J. Donnelly of this city, Father Sellinger gave the clubs their baptism at Baltimore Country Club. On the 183-yard eighth hole, using a six-iron, Father Sellinger scored a hole-in-one.

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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.

To all mankind

We cannot imagine that many ultra-conservatives in the Catholic Church—and there are many of those—are busying themselves cheering and propagating Pope Paul's most recent encyclical, Development of Peoples.

What the Holy Father said, essentially, was that the world's rich nations are obliged to aid the poor nations at the expense of private wealth. He further made plain that laissez-faire capitalism and absentee landlordism have no place in a world where two-thirds of the people go to bed at night with empty bellies.

"It is unfortunate," he wrote, "that . . . a system has been constructed which considers profit as the key motive for economic progress, competition as the supreme law of economics, and private ownership of the means of production as an absolute right that has no limits and carries no corresponding social obligation."

These are uncompromising words. They perhaps will be more readily understood in plush suburban parishes of the Archdiocese than in skid-row parishes. But their meaning is as clear as a sunny April morning.

In fact, were the same words to come from a Hoosier politician of either major party, he likely would be denounced by his opponents as some sort of Socialist, or worse.

Nonetheless, the Pontiff's appeal for "concrete action" to further the development of all mankind to combat the increasing imbalance between richer and poorer nations is grounded in the ancient teachings of the Church and amplifies themes stressed in the Vatican Council's document on the Church in the Modern World.

He commented in his letter that Scripture, the Church fathers and the "great theologians" all agree that "each man has . . . the right to find in the world what is necessary for himself. . . . All other rights whatsoever, including those of property and of free commerce, are to be subordinated to this principle."

According to a combined Associated Press and United Press International news story in the Indianapolis Star, the encyclical "provoked two different reactions from a single conservative Milan daily." In an early edition the Italian paper called the letter a "grave judgment on private property" and saw it as echoing concepts "very similar to those spread by Marxism." A later edition, however, conceded that "Pope Paul did not condemn private property. . . . Pope Paul condemned whoever made unjust use of private property."

Which certainly was nearer to the point. While lamenting the abuses of laissez-faire capitalism, the papal document added that "it would also be wrong to attribute to industrialization itself evils that belong to the woeful system which accompanies it. On the contrary, one must recognize in all justice the irreplaceable contributions made by the organization of labor and of industry to what development has been accomplished." He also warned against "revolutionary uprisings" which could produce "new injustices."

The Pontiff's letter was addressed not only to Catholics but to all mankind. It and the Church in the Modern World are intended as documents to set the stage for a central papal Commission on Peace and Justice which is to begin its work on April 25. This commission's efforts should have the prayers of all men of goodwill everywhere that it will be decisive in changing the course of humanity.

Good work

The annual report of Catholic Social Services of the Archdiocese of Indianapolis released recently had some record high and low spots—and both were equally gratifying.

First, the agency has just about closed its books on young Cuban refugees. Almost all of the 100 youngsters aided since the beginning of the Cuban program in 1961 have been reunited with their parents. The dwindling case load in this instance is testimony to the attention and care of the entire agency, but in particular to the work of Albert Diaz, who spearheaded the program.

On the other hand, the record high in adoption cases was reached in 1966. More children than ever before—116—were placed in permanent homes and the agency led all other Marion county-based adoption agencies in placements.

The year just past was obviously a busy, productive one for the social agency. The staff is to be congratulated for reaching so many happy conclusions.

Vocations

"There are too many empty places in the framework of the services that the Church has need of," Pope Paul observed in his message calling for a World Day of Prayer for Vocations to be observed this Sunday, April 9.

Those empty places will remain, and grow in number, unless an upsurge in vocations occurs. The ranks of Religious has fallen short of the proportionate increase of lay members.

This is evident everywhere in the Church. In the Archdiocese of Indianapolis it is seen in parish schools and rectories. This year for the first time the number of lay teachers equals the number of teaching Sisters. Pastors and assistants carry a larger burden of service at home, and more and more they are asked to combine that work with out-of-the-parish duties.

Meanwhile, the broader apostolate of the Church in the modern world as envisioned by the council Fathers often must be frustratingly postponed or shortchanged for lack of religious manpower. The new and welcome involvement of the laity in many phases of Church life requires, especially in the beginning, the enthusiastic co-operation and help of clerical counterparts. This, too, means additional planning and work.

Nor does the immediate future hold any brighter prospects. As recent Criterion articles by Paul G. Fox, news editor, have pointed out, Indiana's 14 seminaries have their largest enrollments in history but they also are experiencing their highest "drop-out" rate.

Hoosier dioceses have approximately 900 young (Continued on page 5)

Success story

During its first three years the Job Corps had to contend with a "bad press" and noisy congressional critics despite the obvious fact that any such bold undertaking involving society's rejects was bound to suffer growing pains.

Now, however, there is a broader recognition that this experiment in youth training is getting results.

Young men and women placed in jobs since the beginning of the program are averaging wages of \$1.45

to \$1.93 an hour, which is considerably better than the average 77 cents an hour those who had jobs at all were earning before joining the corps.

Furthermore, 37 per cent of these corpsmen have been adequately motivated to go out and get their own jobs rather than waiting for the corps or the U.S. Employment Service to find work for them.

In all, 88 per cent of corpsmen who finish training get jobs, enter a school or go into military service—the latter, incidentally, a fact which gives the lie to the canard that the Job Corps is a draft dodger's haven.

Even among those who spend 90 days or less in the corps, 58 per cent get jobs, go on to school or go into the military.

Admittedly, all is not rosy in the Job Corps. Through last November 34,000 of the 77,000 who had signed up stayed less than 90 days. But as of now 70 per cent are finishing their training.

We submit that the over-all record of the Job Corps has begun to add up to a success story. It would be a pity were Congress to slash its budget this year just when it is beginning to pay off in making good citizens.

Dives and Lazarus?



QUESTION BOX

Why did he leave seminary?

By MSGR. R. T. BOSLER

Q. A nephew of mine has just left the seminary after ten years of preparation for the priesthood. He is still a young man with high ideals. Higher, in fact, now than three or four years ago. He is less selfish now than he used to be, talks more about devoting his life to serving others. I can't understand why he doesn't want to serve others as a priest.



He tells me that is precisely the problem. He says that the priesthood is no longer a challenge. He talks about joining the Peace Corps. He says that most of the things priests are now doing ought to be done by laymen. He says he doesn't want to spend his life as a priest teaching biology in a Catholic high school or sitting around a rectory answering phone calls and giving marriage instructions.

I told my pastor what my nephew said. He told me that it's not the poor boy's fault; it's the fault of all those who are destroying the image of the priesthood—the Catholic press in particular, he said. The priest, he said, is no longer considered to be the man of God, the man apart, the one who offers sacrifice for the people to God. Now he must face the people during Mass, he said; now he's one of the mob; his priesthood means nothing.

"Don't blame the poor confused young man," he said. "If I were in his place I wouldn't make the sacrifice of celibacy for the privilege of becoming the president of the assembly. It's not worth it. The priesthood that attracted me was. But the new way of thinking, the tearing down of respect for the priest, the glorifying of the layman has destroyed all that."

What do you think? I'm all confused.

A. I think we have one great, big, mighty problem. I can't begin to give a satisfactory answer to it. I call for help. The best I can do is raise some further questions and suggest some guidelines for a discussion.

1) Can the old image of the priesthood be restored? Is it even desirable to restore it? Much of the prestige and attraction of the priesthood in the past was the social position that went with it. The Catholic boy who "went away to school" in those days went to the semi-

linary. The only educated man among the Catholic immigrants, whether settled in industrial cities, mining towns or farming communities, was the priest. Today a priest is one among many citizens, rarely among the best educated, frequently among the least qualified for community leadership.

2) The image of the priest as the man set apart, the sacred figure, does not seem of itself to attract young men to the priesthood. South America is a good example. There the priest has remained the man apart. Not only in church, but in the streets, wrapped in his long black cassock, he is the cult man, held in awe by the people with an almost superstitious reverence. But the social position of the ordinary parish priest is undesirable. And the lack of priests in South America is shocking.

3) Is it necessary to downgrade the status of the laity in the Church to keep the priestly state attractive? It is a greater thing to be baptized than to be pope. For with baptism we "put on Christ" by sharing His life and becoming one with Him in His Church.

Vatican Council II struggled hard, it seems to me, to get us back to this fundamental realization: "All the faithful of Christ of whatever rank or status are called to the fullness of the Christian life and to the perfection of charity," the council reminds us in chapter five of the "Constitution on the Church."

In the recent past we have, I fear, misrepresented the priesthood by describing it primarily as a personal gift for the priest and a particularly safe way to get to heaven. Those attracted to the priesthood by this ideal must necessarily be shaken by the notion now prevalent within the Church that "you can just as easily get to heaven as a layman and also accomplish much good for the Church." If you look upon the priesthood as a way of life, you really have no answer to this dilemma.

4) It may be that the cause of our crisis of vocations, as we call the present uneasiness of our seminarians and young priests, was exposed by the pastor who said: "I wouldn't make the sacrifice of celibacy for the privilege of becoming the president of the assembly." That strikes me as an admission of ignorance. Ignorance of the reason for celibacy in the priesthood; ignorance of what it means to be president of the assembly according to Vatican Council II's "Constitution on the Liturgy."

THE PRIESTHOOD is not a prize or privilege whose price is celibacy. The council's decree on priestly formation warns that candidates for the priesthood "should understand that they are not destined for domination or for honors but are given over totally to the service of God and to pastoral ministry."

"Service" is the key word in all the council documents for a proper understanding of the priesthood. Here's how the council describes the specific work of the priest: "Priests have been placed in the midst of the laity to lead them to the unity of charity. . . . It is their task, therefore, to reconcile differences of mentality in such a way that no one will feel himself a stranger in the community of the faithful."

There you have a thrilling insight into how ample the office of the priest must be. The (Continued on page 5)

THE YARDSTICK

George K. Hunton— interracial pioneer

By MSGR. GEORGE HIGGINS

Much is being written these days about the gap between the generations. It makes for very interesting reading, but I am not sure that I completely understand what all the excitement is about. From my own limited knowledge of human nature and of history, I take it for granted that there has always been such a gap and that there always will be. And why not, pray tell? Isn't it perfectly natural—and all to the good—that each succeeding generation should look upon its elders as being a little on the square side? And, vice versa, that the older generation should tend to think that the new breed is still wet behind the ears? It was ever thus and, for better or for worse, ever will be, per omnia saecula saeculorum.



For my own part, I don't expect the current crop of new breeders to be satisfied with, much less to applaud, what their elders have accomplished in the field of social reform, to cite but one example. On the other hand, just to prove that I am definitely over the hill, I hasten to add that I do expect them, at the very least, to recognize the names of those who planted the seeds for the harvest which they are now reaping.

In other words, I am not at all impressed when I run into a group of avant garde seminarians or younger priests who blithely admit that they have never heard of or know practically nothing about the work of a Philip Murray, a Monsignor John Monaghan, a Fr. John Maguire, a Bishop Haas, a Monsignor John A. Ryan, a Father Raymond McGowan or, in the field of race relations, of a George K. Hunton, co-founder of the Catholic interracial movement in the United States. The first six men on this list have long since gone to their reward.

For the moment, then, let's put their names to one side and talk about Mr. Hunton, who, at the ripe old age of 79, has just written his autobiography in cooperation with the well known Catholic author and journalist, Gary MacEoin (All of Which I saw, Part of Which I Was, Doubleday, New York, \$4.95). Even the most radical of the new breeders have much to learn from Mr. Hunton's outspoken history of the Catholic

interracial movement—a movement which probably owes as much to him as to any other single individual.

On March 13, 1965, the doctors pronounced Mr. Hunton "totally and irrevocably blind." This will explain why his autobiography had to be written in cooperation with Mr. MacEoin. I might add that Mr. Hunton could not have chosen a better collaborator. Mr. MacEoin, as a talented and experienced author in his own right, might have been tempted to tell the story his way, but, instead, he has modestly played the demanding role of a faithful emmanensis and has permitted Mr. Hunton to speak for himself. We owe MacEoin a great debt of gratitude for having taken on such a difficult assignment and for having carried it off so effectively.

Mr. Hunton's cheerful acceptance of the heavy cross which he has been carrying ever since that awful day in 1965 when he suddenly—almost instantaneously—went completely blind not only tells us much about his sterling character, but also helps to explain the secret of his success as one of the great pioneers in the Catholic interracial movement in the United States. He is fundamentally a man of great Christian fortitude and Christian patience—a completely selfless and disinterested crusader for racial justice, who, for more than 30 years, was willing to stay in there and keep fighting in the face of almost hopeless odds and in spite of repeated setbacks and rebuffs.

Now that the civil rights movement has become respectable not to say fashionable, it is easy enough for those of us who are Johnny-come-latties to think that it was ever thus or, worse than that, to belittle

the unspectacular, one-step-at-a-time efforts of the George Huntons who helped to get the movement started many years ago. But, as Mr. Hunton himself modestly inquires in the preface to his autobiography, "Where would the Catholic Church stand today in the United States if a few visionaries had not gone out on a limb, risking and often experiencing the displeasure of their ecclesiastical superiors . . . ?"

Where, indeed, would the Church stand today if it hadn't been for Mr. Hunton and a handful of other courageous and persevering pioneers? It would be completely out of the picture, totally discredited and rightfully held in contempt by the Negro community. To be sure, the Church still has a long way to go in the field of interracial justice, but, thanks to a few men like George Hunton, it is now in a position, at long last, to redeem the time and to play an effective role in the civil rights movement.

Already, as Roy Wilkins, President of the National Association for the Advancement of Colored People, points out in his warmly personal introduction to Mr. Hunton's autobiography, the Church has begun to play this role.

"Nothing," Mr. Wilkins writes, "is taken away from the immensely valuable dedication and activity of the Protestant and Jewish faiths by stating that (in the enactment of recent civil rights legislation) the new and very persuasive ingredient was the committed Catholic Church. It spoke not as one priest or bishop here, one school there, one committee in New York, one Order in New Orleans, but in one great voice of prayers and impassioned exhortation. It came down from the liturgy to the Christianity of suffering (Continued on page 5)

JOHN COGLEY'S VIEW

Abortion and war: 'sanctity of life'

By JOHN COGLEY

What a writer for Commonweal recently described as a "disruption" of the ecumenical dialogue has been focussed on differences about the sanctity of life.

The controversy in New York and elsewhere about legalizing abortion elicited charges from Catholic spokesmen that the proposed changes would canonize "murder"—and a response from certain Protestant and Jewish leaders that the present legislation is inhumane.

At the same time the controversy about the war in Vietnam has brought forth charges that the Catholic "hawks"—and some of the arch-opponents of abortion can be found in their number—are putting the seal of ecclesiastical approval on "murder" of another kind.

These differences may never be resolved. But it may clear the ecumenical air somewhat to attribute good intentions all around and try to understand why they exist.

No one supporting relaxation of the abortion laws has "murder" in his heart. By the same token, I doubt that the religious leaders supporting the President's policies take satisfaction in knowing that the United States is napalming villages, slaughtering women and children, and causing untold anguish in Vietnam.

Still, whatever the intentions, in both cases human life is at stake. And, depending on the case, persons who claim to hold that life is infinitely sacred are ready to go along with the snuffing-out of life.

One basic problem may be that the words "the sanctity of

life" do not mean the same thing to all.

The citizen willing to prevent the birth of a human being who in his opinion is doomed from the start may consider himself just as dedicated to the principle that life is sacred as the man who holds that once conception has taken place the "right to life" supersedes all other considerations.

Similarly, there is no reason to doubt that Cardinal Spellman honestly meant what he said in Miami last month: "Presumably a hawk is a man who wants war, and a dove is one who wants peace. If that definition is correct, I don't know a single responsible person in the nation who is a hawk."

However, the Cardinal added: "I don't believe that we should be willing to accept any settlement which the enemy proposes. I do not believe that we should simply withdraw and leave our friends to the mercy of their foes." This of course means that until an acceptable settlement is offered, the maiming and destruction of life in Vietnam will continue.

The Cardinal seemed to recognize this. He noted in his speech that there are things worse than war. A.1. things worse than death, and surrender to slavery, he said, is one of them. He made it clear that he does not believe in "peace at any price."

In the case of a just war, then (and the Cardinal presumably holds that our intervention in Vietnam qualifies), the "right to life" is not an absolute; resistance to "slavery" justifies killing.

Just about the time the Cardinal was making his speech I fell into conversation with a physician who vigorously supports changes in the abortion laws and would favor carefully (Continued on page 5)



Liturgy and Life

THE MYSTERY OF THE WATER AND WINE . . . O God, you wondrously ennobled human nature in creating it and even more wondrously restored it. Grant that through the mystery of this water and wine we may be made partakers in his divinity, who condescended to share our humanity, Jesus Christ, your Son, our Lord. Who lives and reigns with you in the unity of the Holy Spirit, God, forever and ever. Amen.

OPINIONS

School for priests?

To the Editor:

I found your article "Why Easter Collection" (March 17) by Paul G. Fox very good. I always give as much as I am able for the boys studying for the priesthood. However, there is one thing I have to say and I think by far the greater number of Catholics would agree with me.

We have wonderful Catholic high schools—Cathedral, Secina and others. Let's make the Latin School once again for the boys studying for the priesthood only. Let's stop making Latin School a poor man's Brebeuf.

When a young man dates a girl he is going with her to see if he would like to make the girl his wife. A student for the priesthood has no business dating girls. Dances with girls should stop.

I don't mind giving for the priesthood, but let's make Latin School for priests only, the rest of the boys going elsewhere. I would appreciate hearing from other religious and laity who agree.

Harry E. Neundorff
Indianapolis

ivities, J. Edgar Hoover, the John Birch Society, and anyone to the Right of Castro.

Yes, too busy pushing the ultra-left persuasion to have any time for fighting bills legalizing sin (abortion), and other legislated immorality. The Criterion was too busy pushing their brand of Liberalism to be bothered about writing on abortion.

We can be proud of our "official" diocesan paper, and our legislators. What's next? "gentlemen," Euthanasia, or another try at Abortion?

J. F. Blocker
Clarksville, Ind.

Editor's Note: Reader Blocker evidently missed several issues of The Criterion which devoted extensive editorial commentary and news coverage to the recent Indiana General Assembly, including the abortion issue.

Retired Sisters

To the Editor:

Thank you for the fine article on our retired Sisters in Friday, March 24 issue of The Criterion. God bless you!

Sister Augustine, S.P.
Clarksville, Ind.

School aid

To the Editor:

State Representative Burnett C. Bauer, who authored the Fair Bus Bill, which failed passing by one vote in the recent Indiana Legislative session, has strongly endorsed an article by William B. Ball, prominent Catholic attorney and constitutional authority, in the March, 1967, Wilson Library Bulletin which calls for a "more resolute advocacy" on the case for federal aid to parochial school children.

Bauer, who is also Indiana state president of Citizens for Educational Freedom (CEF), a non-denominational and non-sectarian organization of non-public school parents, said that he fully agrees with another statement by Ball to the effect that the constitutional issue has been resolved in favor of fair federal aid to education.

Ball stated in his article that he does not feel "defensive" about the rights of parochial school children, and "as a lawyer" he realizes "they need not a better case for their inclusion in federal aid but a more resolute advocacy of that case."

Ball is general counsel to the Pennsylvania Catholic Conference. In January, together with the Pennsylvania Attorney General, he successfully defended that state's fair bus bill before the Pennsylvania Supreme Court against suit by the American Jewish Congress, the American Civil Liberties Union, and the POAU.

Referring to the detractors and critics of parochial school education within the Catholic Church, Bauer said that it is time for parochial school officials and supporters to take note of Ball's challenge and to speak out affirmatively for the rights of parochial school children to a fair share of education tax funds. The money must be there, Bauer noted, because "our opponents are continually telling us they will be glad to help pay for our children's education in the public school. Of course, this is the school of their choice for our children. What we want is tax assistance to educate our children in the fully accredited school of our choice," Bauer concluded.

R.F.W.
South Bend, Ind.

Questions

(Continued from page 4)

priest according to the council is still the man taken from among men for the things pertaining to God. But what pertains to God above all is the unity and elevation of His people.

The sign and source of this unity is the Eucharistic Liturgy. So the priest's chief work is leading the people in the Sacrifice of the Mass. But the very thing offered to God is the unity of the people with Christ and one another.

Precisely, therefore, because he is the leader of the assembly come together in the liturgy to praise God by its unity in Christ, the priest must spend himself apart from the liturgy forming and developing a true community of love. He is the servant of the community, the community man.

AND HERE I find the most persuasive reason for celibacy. The priest serves best, he is better able to be the man dedicated to building up the religious community by accepting celibacy. Far from making the celibacy less attractive, the new liturgy should help immensely. Facing his people, surrounded and supported by his people, the priest is less alone than when his back was turned to them and he was a man apart. Now he is constantly reminded that here is his family, to them he belongs, them he must serve.

The image of the priest as the community man has yet to be created. New forms of parochial and extra-parochial life will be required to create it. Who but the young priests and seminarians of today can create it? The challenge is formidable. But isn't that just what the young are tempted to seek elsewhere?

What do the seminarians and young priests think about this? What suggestions do the laymen have?

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MARIAN PARENTS TO HOLD CARD PARTY—The Parents and Friends Organization of Marian College will hold its annual Blue and Gold Party at 8 p.m. Tuesday, April 11, in the student lounge. Shown at an arrangements session for the coming event are, left to right: Miss Rosie Thomas, cheerleader captain; Coach Cleon Reynolds; William Perry, President of the Parents and Friends; and Larry Brednik, captain and leading scorer of Marian's first winning season basketball team. Proceeds of the traditional card party are used to finance Marian's annual Athletic Awards Banquet.

WHAT OF THE DAY

Work? Heaven forbid!

By REV. JOHN DORAN

I suppose that it has always been somewhat true, but in our fast changing society all the more true, that we get the feeling occasionally that our thinking is obsolete long before we are senile. One of the fields where my thinking seems unable to keep up with the advance guard group is in the matter of work.



I always thought that work was a good thing. I recall that even in the idyllic scene of the garden of Eden man had been told to "tend the garden," and only after the Fall had been told that "in the sweat of his brow he would earn his bread." There seemed to me to be some rather - natural connection between life and productivity, between taking from the world and putting something back. I was so unconstructed that I even liked St. Paul's famous dictum: "If a man will not work, let him not eat."

But, oh, the beating one gets from many a modern author and/or thinker, when one holds out for the value of work. We are told that the machine age has not only replaced the drudgery of work, but bids fair to make work as outmoded as the surrey with the fringe on top.

Cox tells us in the *Secular City* that we must learn to stop worshipping work and bow low before the new idol of leisure. He seems to put work in the class of the rack or the iron maiden of the Middle Ages as a torture which people used to inflict upon each other and now are too enlightened to enjoy. When we were young, our parents used to tell us boys, "The

world doesn't owe you a living." Now, I guess, I will have to put that dictum in a class with the Santa on the roof and the rabbit in the grass of Easter morning. In middle age I hear my Dad's words refuted. "The world does owe you a living, and it certainly should not expect you to work for it."

Welfareism, which proclaims this doctrine the loudest, takes a basic human truism, that no one should starve in the midst of plenty, and adds to it the new theory that no one should work for what he gets from the state. Jobs can go begging in the same neighborhood where hundreds of people are on welfare.

I remember the cry of anguish which went up from the welfare workers in Los Angeles when someone suggested that those men receiving welfare checks might be interested in working in the fields to replace the imported braceros. What city was it in New York which shook the whole welfare establishment of that state by trying to insist that men on welfare should work when work was available?

Since thoughts die hard in an old head, I cannot help but feel that work is a part of true human living. I remember a

Institute slated for missionaries

DAYTON, Ohio—The Marianist Mission Institute, a summer training program for both prospective and veteran missionaries, will be held at the University of Dayton here June 19 to July 28.

The institute offers the participants a course aimed at mission adaptation and practical skills.

Vocations

(Continued from page 4)

men studying for the priesthood, but half are still in high school. A maximum of 117 will be ordained in the next four years and even that maximum number will not be enough to replace those priests who will die or retire.

The return of a permanent diaconate to service and authority within the Church is viewed as a promising partial solution to the growing shortage of clergy. But even the most optimistic recognize that re-establishing the diaconate will take years.

Meanwhile, it is imperative that seminaries keep as many priest candidates as possible. And they must do this despite the deluge of criticism, both responsible and irresponsible, which has swept religious orders and seminaries.

Father Louis J. Luzbetak, S.V.D., addressing the National Catholic Educational Association convention recently, said that the current crisis in vocations is a "crisis of Faith." Vocations reflect the impact of uncertainty and criticism. The shortage, he feels, is a natural result of rapid changes since the Second Vatican Council.

"This is the heavy price of renewal—confusion and the struggle for balance—the absolutely necessary sacrifice that alone is able to make the splendor of the Gospel—including the splendor of the Religious life and the priesthood—shine forth in its true glory for our present age," he concluded.

It is an optimistic conclusion. But the interim remains rather gloomy. This is the reason for the World Day of Prayer for Vocations, for their increase and for their more frequent conclusion in holy vows.

Higgins

(Continued from page 4)

and of exaltation in righteous combat for the sufferers—both those who endured and those who stood idly and sinfully by. He doesn't want monuments, but if he did, George Hunton could have none better than this one, not of stone or metal, but of the spirit, one moving the hearts and heads of men toward the most elusive prize of all love.

Thank God for George Hunton—and, while you are at it, say a prayer that God may give him the strength to continue to carry the cross of his total blindness, until the end of his days, with the same exemplary courage and patience which have been the hallmarks of his long and distinguished career as a crusader for racial justice.

And the next time someone tells you that the Catholic layman doesn't have a chance to exercise initiative in the American Church, refer him to Mr. Hunton's autobiography, which, as he himself reminds us, is less the story of a life than the story of a movement—a movement which, from the beginning, "was an entirely lay group" and "antimpatied by more than 30 years the spirit of the Second Vatican Council" in that it "staked out the social order" as being specifically the realm and the obligation of the laymen.

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Expect 700 teen-agers to attend CYO parley

More than 700 teen-agers will converge on Secina Memorial High School, Indianapolis, this week-end for the annual Archdiocesan Junior CYO Convention. A varied program of spiritual, social and intellectual activities are on the agenda for the parley, April 7, 8 and 9.

Registration begins at 4:30 p.m. Friday, with the opening convention set for 7:30 p.m. Keynote speaker for the convention will be Malcolm Dooley, brother of the late Doctor Thomas Dooley, and director of the Doctor Thomas Dooley Foundation, Detroit.

11:45 a.m. on Saturday morning.

SOCIAL highlights will include a mixer on Friday evening, following registration and the opening session, and an evening dance on Saturday, featuring the melodies of the "Magnificent Seven."

Mass and breakfast are scheduled for Sunday morning with the election of officers and the closing banquet topping off the agenda.

TOPICS FOR the panel discussions, which will consume a major portion of the convention's "working" sessions, include such topics as: "Youth and Alcohol," "Modern Music and Christianity," "Teen-agers and Dirty Books," and "Involvement in the Inner City."

Joseph Delaney, of Little Flower parish, is general chairman, assisted by Joseph Huser, also of Little Flower.



CADET VOLLEYBALL LEAGUE RUNNERS-UP—St. Bridget's CYO Cadet Girls' Volleyball team broke into the trophy-winning category with a "bang" in the 1967 Cadet League, which wound up its play-offs recently. First, St. Bridget's girls engaged in a tight three-way battle for the Division One title with St. Thomas and St. Joan of Arc, defeating St. Joan of Arc in a division play-off. Then they eliminated Holy Spirit in the first round of the league play-offs, earning the right to meet St. Philip in the championship match. They lost to the new champions in an excellent three-game match, 6-15, 15-7, 7-15. Veteran Coach R. M. (Rock) Fanning (second row, third from right), handled St. Bridget's squad in all its CYO volleyball seasons.

Wrestling Tournament

69 POUND Class—Championship: Van Pett, St. Joan of Arc, defeated Barry Fay, St. Joan of Arc (referee's decision); Consolation: John Koort, St. Lawrence, defeated Bill Hennberry, Immaculate Heart, 4-2.

77 POUND Class—Championship: Hal Thurston, Immaculate Heart, defeated Fred Oliver, St. Joan of Arc (pin); Consolation: Dave Hood, Little Flower, defeated Dave Muller, Immaculate Heart (pin).

88 POUND Class—Championship: Mark Williams, Little Flower, defeated Pat Fitzsimmons, St. Joan of Arc, 2-0; Consolation: Copy Peters, Immaculate Heart, defeated Jim Gross, St. Joan of Arc (pin).

95 POUND Class—Championship: Pat Cordeiro, Little Flower, defeated John Roberts, Immaculate Heart, 5-1; Consolation: Mark Dullaghan, St. Lawrence, defeated Bill Sahn, Immaculate Heart (pin).

103 POUND Class—Championship: Jack Williams, St. Joan of Arc, defeated Tom Welch, St. Joan of Arc (pin); Consolation: Mike Russell, Immaculate Heart, defeated Jim Laidlaw, St. Joan of Arc (pin).

112 POUND Class—Championship: Steve Kaerner, St. Roch, defeated Mark Weber, St. Roch, 2-0; Consolation: Randy Fritz, St. Joan of Arc, defeated Phil England, Little Flower (pin).

130 POUND Class—Championship: Steve Jose, Immaculate Heart, defeated Dave Walker, St. Lawrence (pin); Consolation: Don Hurrie, St. Roch, defeated Pat Holmes, St. Lawrence, 7-4.

137 POUND Class—Championship: Tim O'Brien, St. Joan of Arc, defeated Robert Duval, Little Flower (pin); Consolation: Steve Finney, Immaculate Heart, defeated Wayne Faust, St. Roch (pin).

152 POUND Class—Championship: Steve Dugan, St. Roch, defeated Mark Van Dyke, St. Joan of Arc (pin); Consolation: Ray Hibbert, St. Simon, defeated Bill Lynch, Immaculate Heart (pin).

158 POUND Class—Championship: Greg Sankovich, St. Lawrence, defeated John Schaffner, St. Roch (pin); Consolation: Joe Underwood, Immaculate Heart, defeated Tom Madden, St. Roch, 7-0.

145 POUND Class—Championship: James Walker, St. Lawrence, defeated Tom Nolan, St. Joan of Arc (pin); Consolation: P. Dillow, Our Lady of Lourdes, vacated.

154 POUND Class—Championship: Merrill Paik, St. Roch, defeated Gregrazier, St. Simon (pin).

166 POUND Class—Championship: Greg Poshlein, Immaculate Heart, defeated Richard Miller, St. Roch, 7-4; Consolation: William Markel, St. Roch, defeated Martin Coffee, St. Simon, 5-1.

Heavyweight Class—Championship: Gene Luking, St. Gabriel, Connersville, defeated Leon Schrage, St. Simon (pin).

Team Results—First Place: St. Joan of Arc, 94; Second Place: St. Roch, 71; Third Place: Immaculate Heart, 70; Fourth Place: St. Lawrence, 42; Fifth Place: Little Flower, 34; Sixth Place: St. Simon, 26.

Chemistry students to attend meeting

INDIANAPOLIS—Fifteen students from the Chemistry Department at Marian College will attend the April 7-8 Mid-Central Region American Chemical Society-Student Affiliate annual meeting at the Case Institute of Technology in Cleveland, Ohio. Sister Mary Rose, head of Marian's Chemistry Department, will accompany the students, three of whom will present papers. Michael Crafton and Joseph W. White, both from Indianapolis, will jointly present one paper; Mr. Dennis Mercier will present another.

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T.A. Pr Two parishes share One-Act Play titles



St. Catherine's Junior CYO unit repeated as champs in two of the three divisions of the annual Junior CYO One-Act Play Contest. In finals held last week-end on the Chartrand High School stage, the Southsiders won both the Comedy and Classic Comedy Divisions. Little Flower took the Serious Division trophy.

Three thespians from St. Catherine's captured the outstanding actor and actress awards, while Little Flower, Holy Trinity and St. Joan of Arc placed one each. In the Serious Division, played Friday, March 24, Little Flower's performance of "The Claw" won the judges' nod. Also competing were St. Margaret Mary, of Terre Haute, with "The Fool" and Holy Trinity's "To Burn a Witch."

Named outstanding actor by the judges was Larry Remmetter, of Little Flower, while Ellen Dugan, of Holy Trinity, was cited as outstanding actress. Both received engraved plaques. Directors of the winning production were George Usher and Bob Bailey.

The St. Margaret Mary play was written by Bill Archambault, a student at Indiana State University, Terre Haute, and himself a former recipient of the outstanding actor award during his high school days.

IN THE COMEDY Division, "The Capricious Pearls" given by St. Catherine's won the judges' split decision over St.

Joan of Arc's "True-Blue and Truited." St. Mark's placed third with "Ridiculous and Sublime." Providence Benedict and Joan Thomas directed the winning play.

Kenny Wilson, of St. Catherine's, and Kathy Van Dyke, of St. Joan of Arc, received the best actor and actress awards.

Mrs. Hugh Baker directed the other winner by St. Catherine's in the Classic Comedy Division. The play was entitled "Anybody for Tea." Holy Trinity, of New Albany, placed second with "The Still Alarm," while third place went to Little Flower's "Three on a Bench." St. Roch's took fourth place with "Broken Sentence."

Mike Sahn and Jeannine Chiplis, both of St. Catherine's, captured the best actor and actress awards. It was the second award for Miss Chiplis, now a high school junior. She won her first while she was a freshman.

IN THE CONSOLATION Round, held in St. Catherine's hall this past Tuesday evening, Christ the King's troupers took top honors with "That Sterling Character Triumphs." Barbara Brown directed the production, assisted by Karen O'Brien.

Holy Name's "Final Dress Rehearsal" placed second in the consolation, with St. Ann's "The Valiant Villain" third. Denny Prater, of St. Ann, and Kathy Wheatley, of Holy Name, were named best actor and actress.

Frank Wilson was in charge of the judges for last week-end's final rounds. The judges included: Wilson, Lawrence Bowman, James McMahon, William Green, Herb Gilligan, Mrs. Rita Roberts, Mrs. Helen Zapp, Ted Hinkle, Mr. and Mrs. Richard Rosengarten, Father Fred Schmitt, Paul Traub and James Nash.

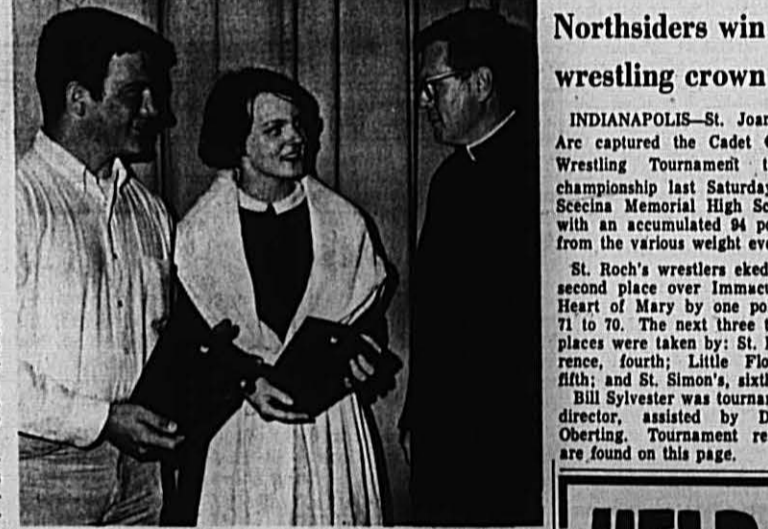
New Senior CYO to be organized

RICHMOND, Ind.—Thirty-five prospective members attended an organization meeting here March 29 to establish a Senior CYO unit. Father John Hartzler, deanery CYO moderator, was named moderator of the new group.

An executive committee representative of several parishes was appointed. Members include: Joe Rigney, of St. Gabriel's parish, Connersville; Kathy Alderson, of St. Andrew's parish; Mike Butler, of St. Mary's parish; and John Mulroony, of Holy Family parish. All single Catholic adults between 18 and 30 are invited to attend the next meeting of the group, to be held at 7:30 p.m. Wednesday, April 12, in the Knights of Columbus hall.



ONE-ACT PLAY CONTEST, SERIOUS DIVISION CHAMPIONS—Little Flower, Indianapolis, became the first champion of the 1967 Junior CYO One-Act Play Contest last Friday night at Chartrand High School, earning the judges' decision over St. Margaret Mary, Terre Haute, and Holy Trinity, Indianapolis. In the final round of the Serious Division. The Eastsiders' presentation of "The Claw" was chosen over the Terre Haute production in a close, but unanimous, verdict. In addition, Little Flower's Larry Remmetter (front row, with plaque) was named as the Outstanding Actor for the Serious Division. Standing with the champions are Directors George Usher (left) and Bob Bailey (right), along with Little Flower's CYO Priest Moderator, Father Robert Borchertmyer.



SERIOUS DIVISION INDIVIDUAL WINNERS—Father John Elford, Archdiocesan CYO Director, poses with the Outstanding Actor and Actress after the final round of the Serious Division of the 1967 Junior CYO One Act Play Contest. At the left is Larry Remmetter of Little Flower, Indianapolis, who was chosen to receive the Actor plaque for his portrayal of the mute and paralyzed father-in-law in Little Flower's winning production of "The Claw." The young lady is Ellen Dugan of Holy Trinity, Indianapolis, who was named Outstanding Actress for her role as one of the "witches" in "To Burn A Witch."

Northsiders win wrestling crown

INDIANAPOLIS—St. Joan of Arc captured the Cadet CYO Wrestling Tournament team championship last Saturday at Secina Memorial High School with an accumulated 94 points from the various weight events.

St. Roch's wrestlers eked out second place over Immaculate Heart of Mary by one point—71 to 70. The next three team places were taken by: St. Lawrence, fourth; Little Flower, fifth; and St. Simon's, sixth. Bill Sylvester was tournament director, assisted by David Obering. Tournament results are found on this page.

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CYO NOTES

A meeting of Junior CYO kickball coaches will be held at 7:30 p.m. Tuesday, April 11, at the CYO Office. Play will begin Sunday, April 16, with 30 teams participating in three divisions. The schedule generally calls for five Sunday games and four on week-days.

Late entries are being accepted for the Cadet Spring Kickball League. The season will begin April 24, with the coaches' meeting slated about April 19.

The Cadet Boys' Dual Track and Field season has begun. Coaches are reminded to phone the scores to the CYO Office for publication each week.

Deadline for entries in the Cadet Boys' Spring Baseball League is April 13. League play will begin about May 5.

Schedules for the Instrumental Music Contest, to be held April 15-16 at Cathedral High School, have been mailed this

Card. Cushing sees fewer seminaries

BOSTON — The number of Catholic seminaries in the United States will decrease because of the difficulty of obtaining top-flight scholars to staff them, Cardinal Richard Cushing of Boston predicted here.

Addressing the New England Conference of the Catholic Hospital Association, the cardinal told some 600 nuns, priests and laymen that schools of theology, both Catholic and Protestant, will become more closely identified with "the great colleges and universities of this country, a system not unlike that of Oxford in England."

week by the CYO Office. There will be approximately 600 piano solo entries and 300 instrumentalists. The piano division elimination will begin at 8:30 a.m. April 15, with the recital scheduled at 12:45 p.m. Instrumental competition begins at 1 p.m. April 15-16 at Cathedral High School, followed by band and orchestra competition.

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YOUR WORLD AND MINE

Will laity survive canon law reform?

By GARY MacEOIN

ROME—Will the laity survive the reform of the code of canon law? It will probably be several years before the question is answered. The reform initiated by Pope John is taking much longer than had been anticipated, and present indications are that agreement is still lacking on basic issues which must be resolved before a real start can be made.



Those accustomed to seeing the Church in the mentality of the present code will not find it easy to conceive the possibility that the concept of laity as there enshrined could be eliminated, even if the reform took a century to accomplish. One must remember, however, as Father Peter N. Shannon, a recent past president of the Canon Law Society of America, has observed, that the 1918 code was compiled by "a few cardinals, a few bishops and a few

clergy, and that they are forbidden to wear clerical dress. The class origin of the distinctive dress is too obvious to merit comment. The "right to receive" is more interesting. The phrase represents an intermediate stage between being a non-person and a person. It proclaims a passive right, the right to be given, to receive. It is rather an authorization to the cleric to give than a claim existing in the recipient to be given what he needs to save his soul.

The logic of the class system demands that existentially everyone must be on one side of the dividing line or the other. The slave could be freed. The son of the serf could be knighted. It was rare, but it was possible. The effect, however, was that he thereby ceased to be slave or serf. He entered the other class, the upper class, abandoning his own.

Historically, the layman of the code is the serf, the one who is not a cleric, that is to say, who cannot read or write. Of the 617 canons which deal with persons, 574 concern clerics and those assimilated to the clergy because they are in "the state of perfection"; and 43 concern the laity. The first two things it says about the laity is that they have the right to receive spiritual goods from the

code of canon law must incorporate the same principle. Theoretically, the words "lay and cleric" could be retained with totally different definitions. But they are so encrusted with emotional overtones that I think it would be simpler to scrap them, just as I think it would be simpler and more in tune with today's realities to dump the framework of Roman law and start from the common law or possibly the new international law which the United Nations is laboriously creating.

Elimination of the false clerical-dichotomy would lay the ground-work for removing many of our confusions. Catholic Action would automatically become the work of Christians, not of "laymen." The crisis over control of Catholic schools and colleges would evaporate. And a priest would no longer have to prove his right to carry a placard, operate a lathe or edit a newspaper, if he has the technical and professional qualifications to perform these or any other functions.

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DINNER DANCE ANNOUNCED—The Alumnae of St. Mary's College, Notre Dame, will hold a dinner-dance Friday, April 14, at the Hillcrest Country Club, Indianapolis. The semi-formal affair will begin with cocktails at 7 p.m. Reservations should be made with Mrs. Michael J. Hart, 849-3464, by April 5. Shown above, from left, are: Miss Layne Fitzmaurice and Miss Beth Gross, invitations; Mrs. James E. Hughes, publicity; and Mrs. Michael J. Hart, general chairman. (Staff photo)

Heads Apostolate for Universities

NEW YORK—Father Thomas J. Connellan, C.S.P., has been named to the newly created position of director of the New York archdiocesan Office for the University Apostolate, which will coordinate Catholic efforts on the campuses of non-Catholic universities and colleges located within the archdiocese.

This new section of the Office of Education of the New York archdiocese will be responsible for assisting Catholic centers at the various campuses, helping their chaplains and staffs, as well as recruiting and training new chaplains, Sisters and lay leaders for campus work.

Father Connellan, a Paulist with considerable experience in working with university students, also plans to develop new programs in such areas as campus conferences, leadership training programs and increased cooperation with high school guidance counselors.

Week In Liturgy

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

APRIL 9—Second Sunday After Easter. Using the imagery of a shepherd and his sheep, Christ sought to explain to His contemporaries the special relationship He had with them. They heard His words, but did not understand them because He was speaking about something that did not yet exist: the Church He was to establish as an extension of Himself. "The Good Shepherd" (Gospel); and to a further examination of His presence and action in the Sacraments, especially in that of the Holy Eucharist.

The Christian of today should have no difficulty in comprehending the truths veiled in the imagery of "The Good Shepherd." The Church is the visible evidence of Christ's past historical presence among men as well as the visible sign of His contemporary mystical presence among men. The Church is the Mystical Body of Christ.

In the pope and bishops of the Church, Christ constituted a continuous line of shepherds for all generations of mankind. In them Christ extends His presence also, and in them and through them He conserves and propagates the truths He revealed to Peter and the other Apostles.

APRIL 10—Mass as Yesterday. Vatican Council II provided the thrust for many new or renewed directions in the

praise You, O Lord, for You upheld me" (Meditation Song). APRIL 13—Mass as on Sunday. With Anglican primates of Canterbury and Greek Orthodox patriarchs exchanging the kiss of peace with Roman pontiffs; and with dialogues taking place among ministers of all denominations, priests, and rabbis, Christ's prophecy may (Continued on page 11)

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Jeffersonville and Clarksville Calendar of Events, St. Anthony's School Band will present "The Wizard of Oz" April 7 and 8.

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Gibbons memorial BALTIMORE—The Cardinal Gibbons Foundation, an inter-faith group of Baltimore businessmen, has started a drive to raise a \$1 million college scholarship fund

in honor of Cardinal James Gibbons, the Baltimore archdiocese's ninth Ordinary, who died in 1921.

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Scholarships, grants announced by Marian

INDIANAPOLIS—Marian College officials have announced the awarding of 50 scholarships and grants to incoming freshmen for the 1967-68 academic year. Twenty-five of the recipients are from the Archdiocese, including 15 from the Indianapolis area.

Miss Patricia Jeffers, chairman of the scholarship committee, indicated that the list includes 17 honor scholarships, which cover tuition costs and are awarded for academic excellence, plus a variety of other scholarships and grants.

Archdiocesan residents receiving honor scholarships are: Mary Margaret Cora and Paul Sturm, of Chartrand High School; Martha Eder, of Kennedy Memorial High School; Roseanne Mader, of St. Mary Academy; Mary Elizabeth Munchel, of Secunia Memorial High School; and Lynn Schwartz, of Chastard High School. All are from Indianapolis.

Other scholarships and grants were awarded to: Teresa Goraka, of Ladywood School; Jeanne Jackson, of Chastard High School; Constance Lents, of St. Agnes Academy; Terry Miller and Theresa Renie, of St. Mary Academy; David Soos, of Kennedy Memorial High School; and Grace Struck, of Secunia Memorial High School. All are from Indianapolis.

Also, Jacinta Alig and Margo Back, of Brookville High School; Mary Teresa Eckrich, of Beech Grove, and Maria Turner, of St. Paul, both attending the Academy of the Immaculate Conception, Oldenburg; James Ellis, of Brownsburg High School; Jane Goebel, of Shawe Memorial High School, Madison; Jane Huesman, of Shelbyville High School; Leacorel Kneuen, of Guilford, North Dearborn High School; Lawrence Pavey, of Rushville High School; and Juanita Saler, of Greensburg Community High School.

Regional heads are appointed for Maryknollers

MARYKNOLL, N.Y.—Father J. Daniel Schneider, M.M., 49, of Rutherford, N.J., has been named regional superior of Maryknoll missions in Korea, and Father John M. Breen, M.M., 43, of Fall River, Mass., has been named regional superior in Guatemala and El Salvador—Maryknoll's Central American mission region.

A missionary in Korea since 1955, Father Schneider succeeds Father Gervis J. Coxen, M.M., of the Bronx, N.Y. Before being assigned to Korea, he served on the staff of Maryknoll magazine, then published under its original title, The Field Afar. As regional superior he will direct the work of the nearly 100 Maryknoll priests and Brothers in South Korea.

Father Breen, who was serving in El Salvador at the time of his new appointment, succeeds Father James P. Curtin, M.M., of San Francisco. He had previously served as a missionary for 15 years in Guatemala. He will direct 75 Maryknoll priests and Brothers in the region.



RETREAT MASTER—Father Joseph L. Clauss, pastor of St. Patrick's parish in Daviess County, will conduct a retreat for ladies of Cathedral and Immaculate Heart of Mary parishes and the Legion of Mary the week-end of April 28-30 at Our Lady of Fatima Retreat House, Indianapolis. Reservations may be made with the retreat house.

CONTRIBUTORS

THE CRITERION will carry a list of job and vocation-related correspondents and others who have reported news for the current issue. The following persons submitted items for this issue.

MRS. PAUL McNALLY, Sellersburg
MRS. M. P. MUESSLE, Madison



ND GLEE CLUB COMING TO MADISON—The nationally famed Notre Dame University Glee Club will present a concert in the Madison High School auditorium at 8 p.m., Saturday, April 15, under the auspices of the Parent-Teachers Association of Shawe Memorial High School. Tickets may be purchased at the door. Mrs. Maurice Hoffman is general chairman.

Woods to begin film criticism in January '68

ST. MARY-OF-THE-WOODS, Ind.—A course in film criticism will be incorporated into the St. Mary-of-the-Woods College curriculum in January, 1968. The course will be primarily a writing course with emphasis on the criticism of selected films.

"The aim of this course," explains Sister Estelle, assistant professor of English, "is to prepare the student to write criticism for local publications and to discuss and form judgments about current films."

The three-hour course will meet during the week for two hours of lecture and one two-and-one-half hours of viewing. Written criticisms will be required after each viewing.

Cooperating with Sister Estelle on the course plan will be faculty members of the English department, speech and drama department and journalism department on campus.

As a follow-up to the course, ten students in the class will travel to New York City for a four week apprenticeship in film reviewing. These students, in association with the National Catholic Office for Motion Pictures, will view and criticize the films to be released during the following six months. They will also have the opportunity to meet and discuss techniques with film critics, such as Wilfred Sheed from Esquire, Joseph Morganstein from Newsweek, and Brendan Gill from The New Yorker.

Ask bias protest

WASHINGTON—The Catholic Association for International Peace has called for an end to all forms of public and private United States aid to Southern Africa as a protest against racial discrimination.

Mother-Daughter dinner planned

INDIANAPOLIS—The annual city-wide Mother and Daughter Dinner, sponsored by the Junior Catholic Daughters of America, will be held at 6:30 p.m. Tuesday, April 11, at the Msgr. Downey Council, Knights of Columbus, 511 E. Thompson Rd.

Mrs. Henry Foxen is chairman of the event, assisted by Mrs. James Schuler, co-chairman. Entertainment will be provided by Latin School students.

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Cogley New Albany CCW to meet Sunday

NEW ALBANY, Ind.—The fourth quarterly Open Meeting of the New Albany Deaneary Council of Catholic Women will be held at Holy Family Church, on Sunday, April 9. Benediction of the Blessed Sacrament will begin at 1:45 p.m., followed by the business meeting and election and installation of officers.

Mrs. Charles Bell, Organization and Development Chairman of the New Albany Deaneary, will give a talk on "Experiencing Christianity."

All ladies of the Deaneary are invited to attend.

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Asks common Baptism rite

NEW YORK—The president of the American Lutheran Church has proposed that the Christian communions, including the Catholic Church, adopt a common Baptismal rite.

Writing in the spring issue of *Una Sancta*, a theological quarterly, Dr. Frederik A. Schlotz of Minneapolis said there is little difference between the Roman Catholic and Lutheran services in the actual administration of Baptism.

"If Baptism is commonly regarded as the door of entrance into the Church, the sacrament by which we are born again and become members of the body of Christ, what should stand in the way," he asked, "for finding a common rite of administration."

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The Facker

What is it like to be a foster parent? Staff members of Catholic Social Services and some of the agency's foster parents will give answers to that question at a meeting on Wednesday, April 12, at 7 p.m. in the agency office, 623 E. North.

The meeting is open to all who think that they might be interested in foster care. According to CSS supervisor Paul N. Vitale, there is a critical need for families for Negro and racially mixed children, teen-agers and children who are emotionally disturbed or retarded. There also is a need for homes for normally adjusted children in family groups.

The basic requirement for being a foster parent, said Vitale, is "a willingness to share themselves and their families with someone else and the ability to provide a home and guidance to a child until he can be reunited with his own family."

Foster parents are paid a weekly board rate and clothing allowance. Medical and dental care also are provided.

PERISCOPING THE ARCHDIOCESE—First graders at St. Malachy's School, Brownsburg, apparently enamored with new lyrics for the familiar "Michael, Row Your Boat Ashore," kept repeating the verses without direction during the Communion of a week-day Mass this past week in the parish church. Frank Schaler, organist and music teacher at St. Malachy's, provided the new "liturgical" lyrics. . . . Father James Byrne, assistant pastor of St. Anthony's parish, Indianapolis, will conduct an Evening of Recollection for the women of St. Roch's parish, Indianapolis, on Wednesday, April 26. Services will begin at 7:30 p.m. in the parish church. His theme will be "Love Today." . . . Cathedral High School is interested in purchasing weight lifting equipment from private individuals who no longer need such items. For further arrangements, call 632-5921. . . . Richmond parochial school pupils are participating in a free swim lesson program sponsored by Richmond Community Schools. The lessons are given at the YMCA and the YWCA. Forty-five pupils are signed up from St. Andrew's, St. Mary's and Holy Family parish schools. . . . Larry Edward, of St. Mary's parish, Richmond, has been elected president of the Catholic Youth Center there, located at the Knights of Columbus home. Other officers include: Nancy Rourke, of Holy Family parish, vice president; Jane Schroeder, of St. Andrew's parish, secretary-treasurer. . . . The Divine Liturgy in the Melkite Rite will be celebrated at 4 p.m. Sunday, April 9, in St. Mary's Church, downtown Indianapolis. Father Albert Alame is the celebrant. . . . Marian College travelers include: Sister Margaret Ann and James Goebel, of the English department, to the Conference on College Composition and Communication in Louisville (April 6-8). Sister Marie Kathleen and Sister Mary Patrick, of the Education department, to the State Meeting of the Association for Student Teaching in Bloomington (April 7). Sister M. Georgine, of the Marian English department, has been re-appointed to a second three-year term as a member of the public and professional relations committee for the National Council of Teachers of English.

JAZZ AT THE PHILHARMONIC—Fans of such jazz artists as Duke Ellington, Ella Fitzgerald and the Oscar Peterson Trio can attend the forthcoming Jazz at the Philharmonic concert at Clowes Memorial Hall, Indianapolis, while also aiding the scholarship fund of the Catholic Interracial Council. Two shows will be held Thursday, April 13, at 7 and 9:30 p.m. For tickets, call Mrs. W. B. Strong (546-7365) or Mrs. E. A. McCoy (862-2655). The advance ticket sale, which aids the scholarship fund, ends April 10.

Social Services set adoption record in '66

Editorial, Page 4 This department licensed 33 new foster homes during 1966 and renewed the licenses of 42 others. During an average month, 119 children were in foster homes and 46 were provided casework in their own homes. The monthly average in institutional placement was 48.

ONE classification of children served was greatly reduced in 1966 — young Cubans. By the end of the year, most of the 100 aided since 1961 had been reunited with their parents. No unaccompanied children are now leaving Cuba.

Among the family cases, there was an increase of the aged faced with being alone or in financial stress because of rising prices. The largest number of family cases, however, involved parent-child relationships. Many of the rest were multi-problem families overwhelmed by inadequate housing, insufficient income, poor medical care and substandard education.

St. Mary-of-Woods sets observance for 'Prayer Day' ST. MARY-OF-THE-WOODS, Ind.—The Sisters of Providence at St. Mary-of-the-Woods will host the Terre Haute area's celebration of the World Day of Prayer for Vocations on Sunday, April 9.

The day's activities, open to all persons in the Terre Haute area, will be geared toward stimulating a greater interest in and understanding for the role of the religious woman in the Church today. A Holy Hour in the Church of the Immaculate Conception is scheduled for 1:30 p.m., led by Father John Minta, convent chaplain.

The novices and postulants will conduct an open house at the Novitiate Building until 5 p.m. At 3 p.m., members of the Old Testament class at the Novitiate will present "Gideon," a two-act Biblical play which concerns a man faced with God's call and the problems he encounters in responding to that call.



DANVILLE MISSION — A week-long mission at St. Mary's parish, Danville, will be conducted (April 9-16) by Father Ernest Polette, C.P., of Detroit, Mich. Services will be held daily at 7:30 p.m. Danville pastor is Father Edward McLaughlin.

Reappraisal of schools

(Continued from page 1) be school boards on diocesan and parish levels which include laymen. But some were doubtful about lay response. Bishop Primeau himself noted that a "gentle nudge or two" may be required.

The bishop recalled the finding in the Greeley-Rossi study of Catholic education that only seven per cent of a group judged as "elite" Catholics (Commonweal Magazine readers) felt that parents should have a larger role in the decision-making apparatus of the schools.

However, Msgr. O'Neill C. D'Amour, superintendent in the Marquette, Mich., Diocese and a strong force in the growth of school boards, held that such boards are essential because the schools must become "community schools."

"This means," he said, "that policy-making must be in the hands of the total constituent community of the Catholic school, all those who staff it, support it or have children in it."

Msgr. Joseph Connelly, superintendent in Hartford, Conn., also supported a growing role for laymen. His archdiocese has a school board predominantly composed of laymen, he noted, and they are currently engaged in getting exact financial costs for schools.

"All elementary schools in the archdiocese," he said, "must now give a financial accounting based on a uniform accounting procedure devised by the Board."

SIMILARLY, Msgr. James C. Donohue, director of the Department of Education of the U.S. Catholic Conference, Washington, held that more laymen should be involved, adding: "We haven't, perhaps, involved all of the best minds in the solution of our problems."

One dissenter emerged to the widespread conviction that the schools are in a crisis. He is Msgr. Edgar P. McCarren, Secretary of Education for the Rockville, N.Y., Diocese and Director of a new Research Institute for Catholic Education jointly financed by the eight dioceses in New York state.

Msgr. McCarren believes a much of the talk of peril for the school stems from a communications gap. "I think," he said in an interview, "that there is undoubtedly a diminishing confidence in the quality of Catholic schools, but it is because of what has been communicated to the people."

"I don't see any evidence yet that there is a real crisis," he said. "I am convinced that the schools have been a success academically, socially, religiously and civically. We are in a transitional stage, all right, but not a crisis."

Msgr. McCarren, furthermore, said in response to questions that he does not believe enough pertinent facts about Catholic education have been collated or even published to support a decision in the months ahead which will commit Catholic schools to a new course.

IN OTHER convention actions, several major speakers dealt with the danger that Catholic schools are dropping out of the

ranks serving the poor, especially the Negro, in inner cities and reaching largely the middle class and upper middle class.

Msgr. Donohue of the U.S. Catholic Conference, in the convention's first address, called it false to say parochial schools promote racial segregation. But he admitted that they, like public schools, reflect segregated housing patterns and he noted that a majority of the 452 schools closed last year were in the nation's inner cities.

He said he will convene a nationwide Conference on Racial Isolation in Parochial Schools in 1968, adding: "We must not let our schools become refuges for whites because of inaction on the racial front."

Sister Mary Peter Traxler of the National Catholic Conference for Interracial Justice, Chicago, spoke on the same subject in another session.

She saw a new route for Catholic educators to put white pupils in integrated public schools and still reach them with religious formation. She suggested wholehearted church support for the new concept of "educational parks," complexes of schools drawing youngsters from all sections of large urban areas.

"Religion centers for religious education in these educational parks must be a vital and integral part of the building and curriculum of the new parks," she said.

Father Geno Baroni, executive secretary of the Archbishop's Committee on Community Relations, Washington, and a familiar figure in interracial work, took aim at suburban Catholics in another session.

He cracked that suburban Catholics offer a heavy response to calls for food baskets or clothes — "especially second-hand underwear" — but resist appeals to help integrate schools and neighborhoods.

"The day is soon at hand," he said, "when those in charge of Catholic schools must find some way to regulate racially imbalanced schools." He suggested a variety of plans, such as bussing of students, recruiting of Negro children for suburban white Catholic high schools, and urban-suburban shared-time and dual enrollment programs.

OTHER convention highlights: • Father Paul C. Reinert, S.J., president of St. Louis University, said that progress is being made on his call of three years ago that proliferation of Catholic colleges stop and a blueprint drawn to meet national needs.

He said an NCEA survey seeking to summarize problems of higher education would be released in late summer. He said it will show greater cooperation between institutions and other steps although "genuine internal coordinated planning" is still in the distance.

Father Andrew Greeley, the Chicago sociologist, spoke to a jammed crowd of more than 2,000 high school educators, casting into the air more sociological coins minted at the University of Chicago's national opinion research center.

Father Greeley argued that big central Catholic high schools



NEW ND CLUB PREXY—William K. McGowan, Jr., a member of St. Luke's parish, Indianapolis, was elected president of the Notre Dame Club of Indianapolis this past week. Other new officers are: James L. Shearin, vice president; Leo C. McNamara, Jr., secretary; and Richard K. Owens, treasurer. Named directors were: Donald J. Stuhldreher and Dr. John W. Courtney.



PLAYS FEMALE LEAD — Miss Mary Jane Moriarty, daughter of Dr. and Mrs. John Moriarty of St. Mark's parish, will have the female lead in the forthcoming Latin School production of "The Hasty Heart." She is a junior at Our Lady of Grace Academy. The comedy-drama, directed by Father James Doherty, will be given at 8 p.m. Friday, Saturday and Sunday (April 14-16) in the Latin School auditorium, 520 E. Stevens St. Tickets may be purchased at the door.

should be broken down into clusters of student communities, thereby serving the adolescent's need to identify closely with something outside himself. He said the adolescent cannot identify successfully with "degree factories" run like penal institutions.

Mrs. Jane Wolford, executive director of the Institute for Continuing Education of the Detroit Archdiocese, appealed for stronger backing for adult education, warning that "exclusive emphasis on children and youth creates an education-island where the adult has the status of a beachcomber."

Plan two-part program for ACCW Convention

A two-part program for the annual convention of the Archdiocesan Council of Catholic Women was announced this week by Mrs. Bernard Day, of New Albany, ACCW president. The party will be held at Richmond, Tuesday and Wednesday, April 18 and 19.

The ACCW committees in charge of the convention program are the Welfare Committee Cooperating With Catholic Charities and the Legislation and the Committee. Moderators are Fathers Donald Schmidlin and Thomas Carey, respectively.

The ACCW chairmen are Mrs. Patricia Welsbach and Mrs. Bernard Blinn. The Welfare Committee will present a symposium entitled: "Archdiocesan Charities — Fact

Bishops

(Continued from page 1) attending Mass at any time on Saturday, or only Saturday afternoon or evening, and whether this privilege should be granted to every parish or to specific locations.

Establishment of a permanent diaconate in Holy Orders in the United States also is expected to be discussed. Bishop Ernest L. Unterkoefler of Charleston, S.C., chairman of the committee for this subject, recently attended a meeting in Rome at which the matter was taken up. He is expected to report to the meeting on what decisions were taken in Rome. Here it is a matter of the Holy See permitting individual national conferences of bishops to have the permanent diaconate if they wish, and the national conferences, on their part, deciding whether or not they want it.

What is to be done about the requirement of advance approval for books and other publications dealing with Church matters is another topic which may be taken up. This could involve modification or total elimination of present practices.

A committee has been studying future relations between the Catholic Church and the YMCA and YWCA, and a progress report probably will be made in Chicago.

The matter of celibacy for priests is not expected to be discussed, since this is a matter which may be considered at the synod of bishops which Pope Paul VI has called to meet in Rome, Sept. 29.

THE CHICAGO meeting would normally be expected to elect the four prelates who are to represent the United States at the Rome synod, but this may not take place because the representatives, each chosen by separate ballot, are to be selected with due consideration given to the matters on the synod's agenda. If the agenda is not received in time for study by the Chicago meeting, a vote on the representatives is not expected there.

The meeting will discuss further the reorganization of the USCC, and the relations of the general secretary, Bishop Paul F. Tanner, to the committees of the NCCB and the episcopal chairmen of the departments and bureaus of the USCC.

Auxiliary Bishop John J. Dougherty of Newark, president of Seton Hall University, South Orange, N.J., is expected to present a proposal to establish a U.S. national office to cooperate with the work of the Pontifical Commission for Studies on Justice and Peace, recently established by Pope Paul.

Peace committee Judge to speak to rally Sunday at dinner after annual Red Mass

INDIANAPOLIS — About 300 persons from all areas of the state are expected to gather at 1 p.m. Saturday, April 8, at University Park in downtown Indianapolis for a peace rally sponsored by the Indiana Peace Committee to End the War in Vietnam.

Several speakers are scheduled to speak before the group including William Stringfellow, nationally noted theologian and author; John McDermott, associate editor of Viet Report; Pat Griffith, just returned from Vietnam; Father Henry Atkins of the Episcopal Urban Center of Indianapolis and Chairman of the Clergy and Laymen Concerned about Vietnam (of Indianapolis); and Jeff Sharlett, president of the Indiana University chapter of the Students for a Democratic Society.

The Indiana Peace Committee, an ad hoc group organized to coordinate peace group activities across the state, has the support of several state peace groups and more than ten Indiana communities.

The dinner at which Judge Hastings will speak will be held at the Athenaeum immediately after the Mass.

The Red Mass is sponsored by the St. Thomas More Society for all members of the legislative, judicial and executive branches of the government and of the bar association. The event is open to members of all faiths.

Thomas J. Murphy is the current president of the sponsoring organization.

Parents to discuss 'communications'

INDIANAPOLIS — The St. Agnes Academy Parents Club will discuss "Improving Communications between Parents, Students and Teachers" during their meeting at 8 p.m. Tuesday, April 11.

Alvin Bynum will moderate a panel, which includes: Sister Dorothy Evelyn, Dr. Frederick Marshall and Rebecca Eckerle. Other reports will be given by Sister Gertrude Agnes and Sister Jean Patrice, members of the Academy faculty.

Book review set

INDIANAPOLIS—A book review on "New Challenges to American Catholics" will be given by Mrs. Anne B. Horn, as part of the Adult Education Program sponsored by the Parish Council of Little Flower Church. The review is scheduled for 7:30 p.m., April 12, in the Northeast assembly room of Little Flower School.

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INDIANAPOLIS—The annual Siena Ball sponsored by St. Catherine's parish will be held on Friday, April 21, in the Father Bunsald Hall, 1109 E. Taber St. All former parishioners are invited to attend the dance which will feature an "April in Paris" theme this year.



ORATORICAL FINALIST — Senior Rick Eckstein, of Kennedy Memorial High School, has already annexed two trophies in his quest for the regional title in the State Knights of Columbus Oratorical Contest.

Siena Ball is set at St. Catherine

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Alumnae to hold annual breakfast

INDIANAPOLIS—The eighth annual St. John Academy Alumnae Communion Breakfast will be held Sunday, April 23, following 10 a.m. Mass in St. John's Church. The breakfast will be held in the Cole Porter Ballroom of the Sheraton-Lincoln Hotel.

Calendar

FRIDAY, APRIL 7
Nocturnal Adoration Members are reminded of the customary watch.
St. Rita's Social at 6:30 p.m. in the parish hall, 19th and Arsenal.

Dinner meeting

INDIANAPOLIS—The Mother Theodore Circle of the Daughters of Isabella will meet Tuesday, April 11, in the K of C Clubroom at 1305 N. Delaware St. Dinner will be served at 6 p.m., followed by a social hour and business meeting at 8 p.m.

Society to meet

INDIANAPOLIS—The quarterly meeting of the Particular Council of the St. Vincent de Paul Society will be held after the 7 a.m. Mass at St. Thomas Aquinas parish on Sunday, April 9. A filmstrip will be shown. All Vincentians are urged to attend.

Plan card party and style show

INDIANAPOLIS — The Women's Club of St. Lawrence parish will sponsor their annual card party and style show Thursday, April 13, at the Glendale auditorium, beginning at 7:30 p.m.

Lettermen' slated for Marian concert

INDIANAPOLIS — The "Lettermen" will appear in a concert at 8 p.m. Friday, April 7, at the Marian College auditorium, 3200 Cold Spring Road.

Chatard parents to hold election

INDIANAPOLIS — New officers will be elected at the next meeting of the Chatard-Parent-Faculty Association scheduled at 8 p.m., Thursday, April 13, in the school cafeteria.

Trips to Canadian shrines slated

NOTRE DAME, Ind. — The Holy Cross Fathers of Our Lady of Fatima Retreat House here have announced three nine-day pilgrimages to shrines in Eastern Canada this summer.

Notre Dame, Ind. — The Holy Cross Fathers of Our Lady of Fatima Retreat House here have announced three nine-day pilgrimages to shrines in Eastern Canada this summer.

St. Rita's Social at 6:30 p.m.

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

St. Christopher's Social at 7 p.m.

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

St. Bernard's Social at 6:30 p.m.

St. Bernard's Social at 6:30 p.m. in the parish hall, 815 N. West St.

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McGEE—We wish to express our sincere appreciation to our relatives, friends and neighbors for the kindness, prayers, sympathy, spiritual and floral tributes extended to us at the passing of our beloved husband, father and brother.
PATRICK C. MCGEE
We especially wish to thank Mr. Galvin, Father Wade, St. Patrick's Church, Sisters of Providence, the Robert W. Stirling Funeral Home, American Legion Post 88 pallbearers, for their kind services rendered.
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JOSEPH—We wish to express our sincere thanks and heartfelt appreciation for the many acts of kindness and loving sympathy extended by our relatives, friends and neighbors, and for the many beautiful floral, spiritual, and Mass offerings received in our time of bereavement at the death of our beloved mother.
SABIE T. JOSEPH
We especially wish to thank Father Albert Almetje and Mr. Galvin for their kindness, also Wilson's Funeral Home for their kind understanding service.
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VIEWING WITH ARNOLD

Chaplin produces a classic charade

By JAMES W. ARNOLD

In "A Countess From Hong Kong," septuagenarian Charles Chaplin proves (1) that he is still a master of the incredibly timed sight gag, and (2) that he has become woefully out of touch with the comedy tastes of the international movie audience.



"Countess" is an expert bedroom farce of the slamming door variety, in which dignified diplomat Marlon Brando desperately tries to salvage his reputation by hiding the presence of stow-away Sophia Loren during a cruise from Asia to Hawaii. Eventually, of course, they fall in love, and then the problem becomes Brando's duty to his country and existing wife.

It's not so much that this is old material. (Every traditional possibility is explored, including the dilemma of where Sophia is to sleep and how silly she looks in his pajamas, people dashing into bedrooms, baths or closets whenever there is a buzz at the door, and even getting the cast seasick.) All of it is masterfully executed, and there is pleasure in seeing a classic charade performed with professional skill and elan.

But it remains a museum piece, rather than a writer-director Chaplin were trying to show that he can build and operate a model T Ford better than anyone. It's nice but irrelevant to and beneath modern audiences, who have suffered through a dozen years of "I Love Lucy." It's as if nothing

had happened to the style and sophistication of film comedy since the 1930's.

What dates it most of all is a peculiarly static and claustrophobic quality normally associated with unimaginative film adaptations of stage plays. The action is restricted not just to interiors, but practically to a single set. While the film is certainly visual, with much comedy and timing not easily achieved in a theater, it cheerfully ignores the trend, now many decades old, to spread movie comedy over a wide landscape of authentic background.

In contrast to "The Knack," a very modern film farce, "Countess" seems not to move at all. But worse, it seems paralyzed even in comparison to recent Doris Day or Elvis Presley epics.

The cast is fine, although Brando, an actor who can handle anything, is never at his best in an absolutely one-dimensional role that offers no challenge. Miss Loren is an excellent and good-natured farceur, and frosty Tippi Hedren is expertly cast as Brando's ice-cold wife. Further help comes from wry Sidney Chaplin (what has kept him out of movies for so long?) as Brando's confused friend, and from Patrick Cargill, as a stuffy valet who is forced to convert from non-person to person status with hilarious effect.

As in all sex farces, the moral tone is dubious, with matrimony particularly getting offhand treatment. But there is an odd old-fashioned dignity about the proceedings (which some will also find dated): it is assumed, after all, that a strange girl in

one's cabin is a shocking development. There are no hot romantic scenes, and one sequence, where Brando-in-bathrobe goes to buy clothes for Sophia, utterly avoids a 1960-ish innuendo of perversion. This is Chaplin's first film since the magnificent "Limelight" and "Monsieur Verdoux," which were not widely screened in this country. His reputation among the immortals will not be hurt by "Countess" or a dozen such films, and he has no need to wait breathlessly for our assurances on that score.

As to whether it's now a "real movie," apparently nobody tried. Most musical numbers are embarrassingly stagey, even to the use of such an absurd device as creating the illusion of stop-motion by having the chorus freeze like statues to slow the passage of time while somebody sings a song. In a medium capable of infinite manipulation of space and time, this is like using an actor to play the outfield for Willie Mays.

At least once director Swift allows Morse and Michele Lee to sing on the roof of a real building rather than a set. There is one nice example of comic cutting (when the personnel manager makes an ill-advised pass at Miss LaRue, we see a guillotine fall). But these tidbits of creativity are small consolation.

Singer-dancer-actor Morse, a pucky 35-year-old, finally gets a chance to show his cinematic charm. Up to now he has been condemned to offbeat black comedies ("The Loved One," "Oh Dad, Poor Dad"), and this should set his career going. Miss Lee is a wholesome personality girl with a big voice and fresh talent that Hollywood, and all

we tired businessmen, sorely need.

(Rating: A-2 — unobjectionable for adults and adolescents.)

St. Roch's dance theme announced

INDIANAPOLIS — A German Biergarten theme will be used at the Spring Fantasy Ball sponsored by St. Roch's Altar Society on Saturday, April 15, in St. Roch's school hall, 3603 S. Meridian St. Bud Hacker and his orchestra will play for dancing from 9 p.m. to midnight.

Mrs. Harry Richardson is general chairman, assisted by Mrs. Patrick Miles. Reservations can be made by calling Mrs. William Heidenreich, 786-0062, or Mrs. George Zahn, 786-0544.

The dance is open to the public. Admission is \$2.50 per couple.

Guild to present play this month

INDIANAPOLIS — "Design for Murder" by George Saiton, will be presented by the Catholic Theatre Guild on Friday, Saturday and Sunday, April 28, 29 and 30, in the Eastgate Auditorium.

Members of the cast include Ed J. Casebeer, Darrell Donahue, Judy Mellau, Marilyn Bunner and Dabbe Smith. Also Mary Early, Nancy Weakly, Bob Dickinson and Sandra Eder. The play is under the direction of Charles Johnson.



NEW CAR FOR SISTERS—Seven hundred sixty-four books of trading stamps and some cash donations were used to purchase a 1967 automobile for the convent of Little Flower parish, Indianapolis. Paul Ratterman, extreme right, president of East Side Dodge, Inc., has arranged to furnish a new replacement each year. Committee members, left to right: Linda Cassidy, Orlando Cavaliaro, James McNulty, chairman, Patricia Carter, Terry Page, Juanita McNulty, Lillian Forrestal and Eileen Meiners. Sister M. Dorine, O.S.F., is school principal.

Liturgy

(Continued from page 7)

yet come true in our times, "There will be one flock and one shepherd" (Gospel).

APRIL 13—St. Hermenegild. This prince, a son of the Arian Spanish king of the Visigoths, became a Catholic and married a Catholic princess. This act enraged the king who stripped him of the authority and power he had bestowed on him. The prince revolted against his father but the king's forces soon took Hermenegild prisoner. When the prince refused to comply with his father's wish that he renounce his faith, the king ordered his execution.

APRIL 14—St. Justin. Educated in rhetoric, pagan poetry, and history, this young student advanced to a study of the philosophy of Plato. Then he discovered the Holy Scriptures; the profound study of them led him to embrace the faith when he was about 30. He became the first Christian apologist, remaining a dedicated layman, until his martyrdom about 165. "Has not God made the wisdom of this world look foolish?" (1st Lesson).

APRIL 15—Mass of Blessed Virgin Mary on Saturday. While contemplating the Virgin Mary, the human being chosen to be the Mother of the God-Man, we find these words addressed to her in the Liturgy most revealing about the humility of Christ, "You brought forth Him Who made you" (Offertory Song).

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CARDINAL LEGER

Cites 'exaggerated reaction' against institutional Church

EDMONTON, Alta.—Cardinal Paul Emile Leger of Montreal declared here that there is an exaggerated reaction today against the Church as an institution.

Confidence in the Church is vital, the cardinal told a meeting of laymen of the Edmonton diocese.

Discussing some of the problems now confronting the Church, Cardinal Leger declared that "we are not living in easy times."

Many people have the impression that even the stability and order which they once found in the Church have disappeared," the cardinal stated.

"They are told," he continued, "that in the past we have concentrated too much on the notion of the rock of Peter, and not enough on the idea of the bark—or the boat—of Peter."

The cardinal also said "too much stress is being placed on the element of stability and too little on the other truth that we are a pilgrim church, moving towards the promised land."

ACCORDING to the Montreal archbishop, some people think that the lines between the Church and the world seem to have become so blurred that it is difficult to appreciate the Church's vital role, the reality of sin, the necessity of the sacraments.

"Now these matters," the cardinal said, "raise profound theological questions which are not yet resolved concerning the relationship of the Church to God's creation, of the goodness and redeemability of the world,

the extent to which the God of creation is the God of redemption, and to what extent the pilgrimage of the human race toward self-fulfillment is the same as the movement of the people of God towards the Parousia."

All these questions are very difficult, Cardinal Leger acknowledged, as well as very important. They have been prompted by the new orientation that the Second Vatican Council has given to the Church's life, he said.

"In this situation, which we all experience in one form or another," the cardinal asserted, "my first words are to have confidence in the Church. It may be true that we have sometimes tried to defend more than was necessary; it may even be true that the spirit has at times been stifled by organizations and the incomprehension of those in authority.

"There is no need to elaborate on this theme; you will find it dealt with extensively and in every issue of the many religious periodicals published today," he said.

Cardinal Leger said it can be readily ascertained today that many people, notably the young, have "less and less patience with what we might loosely term the official Church.

"Here, it seems to me," he observed, "we have the challenge which must be met by the Christian today. We have to try, and by 'we' I don't mean

just the clergy, but all the people of God, to encourage the growth in ourselves and in those around us of a mature Christian attitude."

Such an attitude will have to comprise two elements, the cardinal said:

● An attitude based on the principle that it is the function of the Church to go out to, and to work with, all that is human in man.

● An attitude based on the fact that there is a spiritual dimension which must be brought to the world, and which the Christian is uniquely qualified to bring.

THE CHRISTIAN must be "open to the world in which we live," the cardinal said. "Wherever he fails to inspire in others a sympathy and understanding for everything that is human, so will he blunt the keen edge of the vitality and the full power of Christianity to attract and hold modern man.

"If the faith he displays is cold and distant, and in a sense inhuman," the cardinal stated, "it will no longer satisfy even those who are members of the Church."

"If our Christian faith and charity lack what has been called the sensitizing ingredient of human faith and hope," Cardinal Leger affirmed, "then our religion will appear to many as colorless and cold, and will certainly have no interest or attraction for modern people.



ICC BOARD MEMBERS—Pictured above, with their respective bishops, are the five new lay board members of the Indiana Catholic Conference. The sixth layman is James Brennan, ICC executive secretary. Standing, left to right, are: Thomas Weber, Evansville; William O'Connor, Gary; Mr. Brennan; J. Joseph Touhy, Indianapolis; Frank P. Flynn, Jr., Lafayette; and Robert E. Bangert, Fort Wayne. Members of the hierarchy, left to right: Bishop Leibold, Bishop Gruika, Archbishop Schulte, Bishop Gallagher, who is ICC executive chairman, and Bishop Pursley.

Catholic agencies have sent millions for Vietnam relief

VATICAN CITY.—Catholic Church agencies have sent millions of dollars of aid to South Vietnam and are seeking to raise \$15 million for medical help for North Vietnam.

Msgr. Fausto Vallaine, head of the press office of the Holy See, at his regular Friday press conference (March 31), disclosed statistics of the help provided by the Catholic Church in Vietnam in response to a reporter's question.

In South Vietnam various agencies of the Church through the Holy See have given over \$2.6 million in money for social centers, medical facilities, youth camps and other forms of immediate relief. Fourteen thou-

sand dollars have been given for education in Europe, \$50,000 has been spent in administration, and \$42,000 has been expended for transportation of material and personnel. In all, over \$2.7 million has been sent to Vietnam in funds.

In addition, since 1954, food stuffs, clothing, medical supplies and other relief material have been sent to the value of \$80 million. The Churen relief agency Caritas Internationalis is also studying means of raising \$1.5 million for medical supplies requested by North Vietnam following the visit of Msgr. George Hluesler, secretary general of the German Catholic Caritas agency.

Ferenc Nagy booked for talk at Marian

INDIANAPOLIS — Ferenc Nagy, Hungarian prime minister in 1946-47, will discuss his views of the past, present and future of Communism during a conference Wednesday and Thursday, April 12-13, with the students and faculty of Marian College.

He will give a public lecture, "An East European Looks at the Sino-Soviet Split," at 7:30 p.m. Thursday in the college auditorium.

NAGY, a co-founder of the Independent Smallholders' Party in Hungary in 1930, rose to its presidency in 1945. The following year he was named prime minister.

He and his agrarian democrat followers, who offered an alternative to Communism in East Europe, were the first to fall as the Communists began to consolidate power in the region.

LIVING IN exile in the U.S. since 1947, the former Hungarian official remains in constant contact with European affairs. He has been a member of the Hungarian National Council since 1949 and served as chairman of the Assembly of Captive European Nations in 1961-62. He has participated in many



MR. NAGY

European international conferences and has toured extensively in the Far East. He is the author of several books and articles on international Communism.

Milk strike not immoral, Archbishop Alter says

CINCINNATI — Farmers who withhold milk from the market in order to push their demand for higher prices "could not be said to be acting immorally," according to Archbishop Karl J. Alter of Cincinnati.

In a letter to pastors of rural areas of the Cincinnati archdiocese—published as farmers in 27 states entered the third week of a widely publicized "milk strike"—Archbishop Alter said the farmers have a "just claim" for higher prices, but refused to take sides with either the members of the National Farmers Organization or the milk distributors.

"As to the specific moral issue, however," he wrote, "a farmer who seeks to bring attention to what he considers an injustice by withholding milk which belongs to him, even to the point of destroying it, could not be said to be acting immorally. "Efforts should be made when possible to put the milk withheld to some good use rather than destroy it," he added.

THE LETTER was made public as the striking farmers—who are demanding milk contracts granting them a two-cent-a-quart price hike—admitted the failure of the withholding action and shifted to the more drastic policy of slaughtering some milk cows.

Efforts to donate the milk withheld to charitable institutions generally had met with failure. Few were willing to accept unprocessed milk, and the only persons with processing and distribution equipment are the buyers against whom the farmers are striking. The result was the dumping

of thousands of gallons of milk—an action which drew the criticism of some, but gave the farmers much-needed publicity for their cause.

ARCHBISHOP Alter attached to his letter a resolution passed in January by the National Catholic Rural Life Conference, attempting to set forth some principles for "holding actions" on agricultural products.

That resolution said:

"A. The holding action must be for a just cause.

"B. Other means of achieving objectives must have failed.

"C. The good sought must outweigh the evils caused.

"D. There must be a reasonable hope of success.

"E. It must be carried on by lawful means.

"Some may argue that the holding of vital and perishable agricultural commodities ought not be judged by the same set of moral principles. To be sure, human suffering must be kept to a minimum and careful consideration must be given that the good sought outweighs possible evils. Yet, it must be affirmed that agricultural producers do have the same basic rights as other sectors of human society."

Teachers return

BONDI, Australia—Five lay teachers returned to work (March 16) at the Christian Brothers of Ireland high school here after a one-day walkout protesting a delay in promised salary increases.

Advertisement for First Communion Time! featuring Queen for a Day, gifts, and First Communion Sets. Includes contact information for KRIEG BROS. Established 1892, Catholic Supply House Inc., 119 S. Meridian, Indianapolis.



RECEIVE NOTRE DAME SCHOLARSHIPS—The Notre Dame Alumni Club of Indianapolis presented its annual scholarship awards this past week to James Metzger, above left, of Scena Memorial High School, and Brian McIntee, of Cathedral High School. Named honorary scholarship winner was James E. Recap, III, of Brabaut Preparatory School.

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