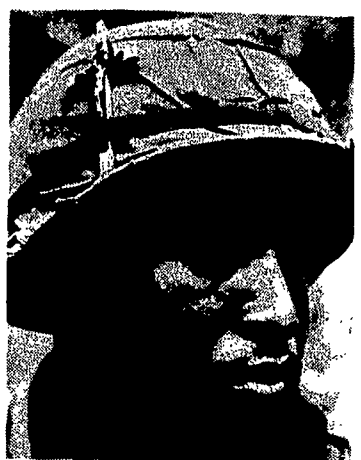


Conservatives in Ascendancy



GI's Companion

This American GI in South Vietnam used to wear his Crucifix around the neck, but the chain broke. Since then, says PFC Carl L. Russel of Washington, D.C., "I have worn it on my helmet—it is my lucky charm." He is member of the 27th Infantry, 25th Infantry Division, which has been in combat in War Zone C.

St. Louis — (RNS) — Three priests, described in a by-lined story in the St. Louis Post-Dispatch as liberals and formerly in archdiocesan posts, supported the basic accuracy of its charges that a liberal-conservative controversy exists in the Roman Catholic Archdiocese of St. Louis.

The account in the Post-Dispatch maintained that Joseph Cardinal Ritter, Archbishop of St. Louis, who is regarded nationally as a leader of the liberal element of the U.S. hierarchy, has allowed Catholics who support a conservative line to gain the ascendancy here.

The principal development, according to the story written by Edward A. Higgins of the Post-Dispatch staff, has been the "unannounced dismissals of three liberal priests from positions in which they were able to influence the outcome of the struggle. Their jobs not

only afforded them an opportunity to promote their views among Catholics generally, but gave them access to Cardinal Ritter."

Higgins' story named the three priests as: Father Raymond F. Rustige, formerly associate editor of the St. Louis Review, official newspaper of the archdiocese, and now administrator of a parish in this city.

Father Francis J. Matthews, first relieved of his job as director of the Archdiocesan News Bureau and then as director of the Archdiocesan Radio and Television Apostolate, and now pastor of a parish in Chesterfield, Mo.

Father David T. Thomas, formerly assistant to the chancellor and formerly executive secretary of the Archdiocesan Commissions on Sacred Liturgy, Sacred Music and Sacred Art, now

chaplain at a convent in O'Fallon, Mo.

THE THREE priests supported the basic accuracy of Higgins' story.

"I felt that what was said about me in the story was true," said Father Rustige. He said that he expressed such an opinion in a letter to Cardinal Ritter.

Father Rustige said that he did not have any part in the planning or execution of the newspaper story. Father Matthews and Father Thomas also denied any connection with the preparation of Higgins' story.

Father Matthews, on being informed that Father Rustige had communicated with the cardinal, said that he might also send the prelate a letter to reassure him that he had no part in initiating the story.

"I thought the story was very accurate and good journalism," said Father Matthews. "I firmly believe in freedom of the press." Consequently, he said he favored printing it.

Attending to the basic factualness of the story, Father Thomas said that he was surprised to see it printed. He thought that the matter was a dead issue because his change had taken place six months ago.

"I'm very happy in my so-called exile," Father Thomas said.

The story said that Father Rustige was dismissed as associate editor of the Review in June and that he had made it known he felt that the Review operated under a double standard, demanding of the Church in the rest of the country and the world a liberalism that it could not ask of the Church in St. Louis.

In his former posts, Father Thomas, the Post-Dispatch story said, received numerous requests from lay and clerical groups to experiment with the Church's liturgy, particularly with the Mass.

The story charged that Father Thomas' approval of these requests "caused grave concern among the cautious priests who dominate" the chancery office staff.

"The third liberal to be taken out of hearing distance," the Post-Dispatch story said, "was Father Matthews." It said that in his post with the Catholic Radio and Television Apostolate "Father Matthews' work as its director has won him praise from members of the radio and television industry here and across the country."

Besides the removal of the three priests, the story cited the "abrupt elimination of a publication for priests called 'Inter Nos,' and Cardinal Ritter's recent letter threatening to reassign any priests who experiment with the liturgy without permission" as other evidence of "the growing strength of the conservatives."

The three priests, joined at one point by 16 others, the Post-Dispatch account maintained, requested the organization of an association of priests earlier this year.

"Their plan was greeted with silence and came to nothing," the report said. It further charged that the conservatives labeled such an association as a sign of disloyalty to the cardinal.

The Post-Dispatch story said that the conservative element on Cardinal Ritter's staff is led by Msgr. Joseph Baker, who served as an expert in theology to the cardinal at the Sacred Vatican Council; Msgr. James T. Curtin, superintendent of Catholic schools; and Msgr. James R. Hartnett, head of the Archdiocesan Building Commission.

Msgr. William M. Drumm, chancellor of the archdiocese, when asked to comment on the story, referred all questions to Jacob W. Fueglein, director of the Archdiocesan Public Relations Office. Fueglein said that there was no official comment from the archdiocese.

Priests for Tomorrow



Fulfilled And Loving?

By FATHER LOUIS J. HOHMAN
Diocesan Director of Vocations

In our discussion of the celibacy of the priest we must now take up the question of the person of the priest. How true are the accusations that in the celibate state he will never be able to realize his humanness, his fulfillment, his sexuality, his capacity to love, and therefore remain incomplete? Let's talk about some of these things.

What is fulfillment? The word is bandied about much these days and has many meanings for many people. Let's add our own. Fulfillment of a person means the realization of his highest possibilities. For a non-believer this realization will be found entirely in this life — in the development of talents, in business or professional success. In this discussion we are not even considering the opinion of those who think that fulfillment can be found in pleasures and/or possessions.

For the Christian, these values are somewhat less than human by themselves. For the Christian, moreover, fulfillment is never achieved in this life except in a relative sense. No human knowledge, no human love, no temporal accomplishment, no development of the simply human personality, however complete, and ready fulfillment of the human being here and now — this one who comes to him, who needs him, who is the literal embodiment of Jesus Christ. "Whatever you do to the least of my brethren, you do to Me."

The celibate priest bears witness to this in his celibacy. By surrendering the most desired and urgent kind of human fulfillment in this life, namely human love, conjugal love, the priest tells the whole world that our full meaning is not to be found here but only in the next life. The objection will immediately arise — cannot the priest better witness the final loving union with God by being involved in married love which is the best image we have of that final union?

We cannot say that this objection is beyond argument or discussion, but merely point out that the priest's witness is not so much to the quality of love as to the universality of God's love, its quality of being eternal and unbounded, and therefore fulfilling. I think married persons will bear out the fact that their love for each other promises more than it can give, and at least over a span of time creates some frustration, even if only that of knowing that the relationship will be terminated by death.

So the priest by his life is telling the world that love we must, but its fullness is only in the Infinite and Eternal. "Our hearts are not at rest until they rest in Thee." (Saint Augustine).

But what about this urgency, this demand of our sexuality? We must answer a question with a question — what is sexuality? Is it merely a biological drive as in animals? Or does it have a truly human dimension, is it an urge to love, to live for the other, expressed in many ways, one of which is biological? No one of any real competence today regards human sexuality as merely biological.

Man's sexuality is human; it is necessary that the biological urge be integrated with the higher ability of his will to dedicate self, that is, to give oneself wholly for the other. In this sense sexuality combines mind, will, emotions, and biological urge into one integrated, personal love, the higher faculties of the human being having more importance than the lower.

The principal question is this — can a man (or woman) fulfill his sexuality without exercising the biological urge in marriage. Perhaps for many of the fulfillment of sex in marriage is necessary. For others perhaps not. The point is, this argument could never be generalized to include all. It would be well nigh impossible to demonstrate that individuals

one, in anything but an abstract, detached sort of way? I think the answer lies in the fact that most of us have known priests who have done just that. The priest does have to spread himself rather thin (and this, I think, is the real sacrifice of celibacy), yet he can give all of himself in that little. People know when the priest is giving his whole heart, even in a ten minute hospital visit or a short hour of listening totally to a problem or in his acceptance and respect for the person in the confessional, just as the woman discovered in adultery knew that Jesus loved her totally even in their brief encounter.

Of course we have to take the individual into account in the practical situation. Take this individual priest here and now — is he capable of love or is he so immature that he is content in self and not in relation to others? We could ask the same question about any human being, including those who are married. To engage in a truly human love relationship, maturity is essential. And maturity includes a proper scale of values — the ability to live for the other rather than for self, to see human love in all its fullness rather than in satisfaction of an urge.

I think it not out of order to mention the fully mature and fulfilled sexuality of Jesus Christ. He was able to love in a fully human way not just in relation to His ministry but in His friendships, especially with Martha, Mary and Lazarus. The objection is always made here that, — after all, Jesus was God and therefore the possibility did exist for Him but not for us.

Why must we always think that Jesus, having a full and complete human nature invariably turned to the support of His Divinity when faced with a human problem or situation. He certainly didn't do it in the Garden of Gethsemani. Why here?

It seems then that we can argue a strong, if not iron-clad case of the ability of a celibate priest to be fulfilled in his manhood, his sexuality and his capacity to love even in the celibate state. Next week we will conclude our series on celibacy with some of the more practical considerations which revolve around the subject.

Parish Tithes Collections For Poor

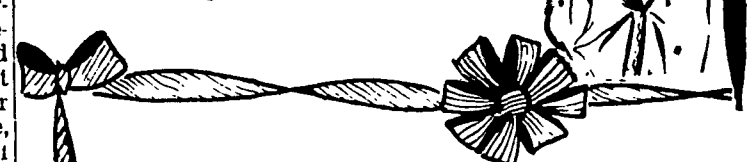
St. Louis—(RNS)—A Roman Catholic parish here is sending 10 per cent of its Sunday collections to inner city parishes, the Newman Apostolate and foreign mission agencies.

The program, now in its third month at St. Luke the Evangelist Church in Richmond Heights, a St. Louis suburb, has received enthusiastic support of parishioners, according to Frank Hartman, chairman of the newly formed parish finance committee.

From each month's collection, an inner city parish receives \$500. Another \$100 each is sent to the Newman Chapel at Washington University here, to the Archdiocesan Commission on Human Rights, and to the Papal Volunteers for Latin America.

The balance of the 10 per cent is sent directly to Cardinal Ritter, Archbishop of St. Louis, for use in inner-city projects.

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