

Drastic Canon Law reforms advocated

By JOHN G. DEEDY, JR.

PITTSBURGH—A three-day seminar held here as a prelude to the 28th national convention of the Canon Law Society of America produced sweeping suggestions for the reform of canon law presently under study in Rome.

The seminar proposed for study and experimentation such points as:

- 1) The restoration of the ancient tradition of the Christian people of an effective participation in the election of their bishops.
- 2) The elimination of the practice of transferring bishops from one diocese to another without grave necessity.
- 3) The abolition of prior censorship of books and other publications.
- 4) The reformulation of the presumptions of law to favor persons rather than institutions.
- 5) Full participation of women in the life of the Church. (The seminar stopped short of urging ordination for women but some of the participants felt the idea could be embodied in the "full participation" wording.)

THE SEMINAR was arranged by the Canon Law Society and was underwritten by 15 American bishops. Thirty-five scholars of various academic disciplines took part.

Msr. William O'Neil, co-secretary of the Pontifical Commission for the Renewal of the Code of Canon Law, sat in on most of the sessions and was enthusiastic about the seminar and its proposals. He said that on his return to Rome he intended to recommend that canonists of other countries follow the example of the Canon Law Society of America and arrange similar meetings. "The initiative has been taken thus far only in the United States," he added.

Pope Paul wants the revision of canon law to be completely in the spirit of the council and to reflect the whole life of the Church, Msr. O'Neil stated, "and our commission wishes to hear from the whole Church."

THE COMMISSION for the revision of Canon Law was established by Pope John XXIII and was reconfirmed by Pope Paul. It is under the presidency of Cardinal Giuseppe Cicari, of Rome. Msr. O'Neil said that on his return to Rome he intended to recommend that canonists of other countries follow the example of the Canon Law Society of America and arrange similar meetings. "The initiative has been taken thus far only in the United States," he added.

After an initial year as assistant pastor of St. Augustine's parish, Jeffersonville, Msr. Sheridan was assigned to St. John's parish, Indianapolis, in 1917 to serve as assistant pastor for seven years. In 1924 he was appointed director of Catholic Charities for the diocese.

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Three years later he was named pastor of St. Francis de Sales, Indianapolis. Other diocesan posts held included appointment as clergy examiner in 1930, and vice chancellor and notary in the marriage tribunal in 1934. He became pastor of St. John's in 1940.

POPE PIOUS XII raised him to the status of Papal Chamberlain in 1945, and nine years later he was named a Domestic Prelate. The same pontiff honored him further in 1958 with the title of Prothonotary Apostolic, highest rank among Monsignor.

Since 1949 he had served as a member of the Archdiocesan Council of Administration. Archbishop Schulte appointed him Vicar General, moderator of diocesan examinations, and Archdiocesan Consultant in 1957.

Survivors include two brothers and two sisters—Miss Marie Sheridan, Miss Sadie Sheridan, James Sheridan, all of Indianapolis, and Cornelius Sheridan, of Washington, D.C.

Support Church tax exemption

WASHINGTON—The U.S. Supreme Court declined to review a Maryland court decision which upheld the state's practice of exempting church property from taxation.

The high court made no comment in its refusal for a review of the action.

The Maryland decision had been given by the Maryland Court of Appeals. The Maryland ruling said the exemptions do not violate either the federal or state constitutions and recognize contributions which religious agencies make to the general public welfare.



HOSIER LANDMARK—The annual Parke County Covered Bridge Festival is being held this week. Scheduled through Sunday, Oct. 16, the Festival takes on a special significance this year because of the Indiana Sesquicentennial observance. Thirty-nine covered bridges are included in the tour which is a Festival highlight. The photo above was taken by Ray Doyle, a member of Little Flower parish, Indianapolis.



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VICAR GENERAL SINCE '57

Msgr. B. P. Sheridan dies at the age of 77

Archbishop Schulte celebrated the Pontifical Funeral Mass this past Tuesday morning in St. John's Church for the senior Vicar General of the Archdiocese, Msgr. Bernard P. Sheridan, P.A., V.G.

Msgr. Sheridan, pastor of St. John's Church since 1940 and Vicar General the past 11 years, died Friday, Oct. 7, in St. Vincent's Hospital. He had resided there the past several months.

Assistant priest at the Funeral Mass, attended by hundreds of priests, Religious and lay, was Msgr. Clement M. Bosler, pastor of St. Joan of Arc parishes. Deacons of honor for Archbishop Schulte were: Very Rev. Richard Grogan, V.F., pastor of Holy A. Finger, O.F.M., principal of St. Joseph High School, Terre Haute.



MSGR. BERNARD P. SHERIDAN, P.A., V.G.

Msgr. Sheridan was buried in the priests' circle of Holy Cross Cemetery.

The 77-year-old prelate, who was honored by Pope Pius XII with the rank of Prothonotary Apostolic in 1958, was extolled by Msgr. Sweeney as a model of priestly virtue who possessed an intense personal devotion to the Mother of God, His humility and kindly patience to his fellow man caused him to be sought as a popular confessor for troubled souls.

RETIRES INTERVIEWED

The Fathers Eisenman comment on vocations

By PAUL G. FOX
BEECH GROVE, Ind.—Two retired priest-brothers believe wholesome family life is the most important element in developing religious vocations among young people. In an interview with The Criterion...

proper values, which fosters the spirit of love and sacrifice.

FATHER ED, retired pastor of St. Joseph's parish, Four Corners, doubted the effectiveness of vocation promoters directing their exclusive efforts toward young people.

Since 1949 he had served as a member of the Archdiocesan Council of Administration. Archbishop Schulte appointed him Vicar General, moderator of diocesan examinations, and Archdiocesan Consultant in 1957.

Perhaps a great deal more could be done to reach adult Catholics, parents of potential priests, Brothers and Sisters, he told The Criterion.

On the general vocations subject, both priests strongly objected to the emphasis reported.

(Continued on page 8)

School aid extended

WASHINGTON—The Senate Labor Committee has approved a two-year, \$6.2 billion extension of the federal program of aid to elementary and secondary schools.

Nonpublic school pupils share in the major programs of the Elementary and Secondary Education Act of 1965 through "shared services" arrangements. Such pupils and host teachers are also eligible for textbooks and library materials under the act.

The measure approved, 141-110, by the Senate committee expires by 1971. The bill extends the authorization requested by the administration.

Palbearers

MONTGOMERY, Ala.—Prisoners served as pallbearers at the funeral of Sister Mary Emily Garvey, a Daughter of Charity of St. Vincent De Paul who died here.

Marriage symposium scheduled

WASHINGTON—Experts on marriage from such fields as theology, medicine, philosophy, psychiatry and sociology will meet here November 8 to 10 for an international and interdisciplinary "Symposium on Christian Marriage in the Age of Vatican Council II."

The purpose of the symposium is not to advance ideas, a spokesman said. "Its purpose," he explained, "is to convey to professional people of various disciplines the present state of the question of the meaning of marriage in summary fashion. The sessions would seek both to clearly re-state the traditional position of the Church (magisterium) and doctrinal presentation wherever this is possible, and to inform competent men and women of serious re-thinking which is being done in the various disciplines related to marriage."

Several members of the papal commission on marriage will be speakers at the symposium. Among them are Dr. John B. Cavanaugh, American psychiatrist, Father Joseph Fuchs, S.J., German moral theologian, and Father Henri de Riedmatten, O.P. Other speakers will include John T. Noonan of the University of Notre Dame, Dr. John Willie, author of a book on sex education, Donald N. Barrett of Notre Dame, Father Walter Ambrosini, of Chicago, and Father Charles E. Curran of the Catholic University of America.

Dr. Cavanaugh is the director of the symposium, and Father Henri de Riedmatten of Catholic University is director of workshops.

Co-sponsors of the symposium are the Catholic Theological Society of America, the Canon Law Society of America, the Family Life Bureau of the National Catholic Welfare Conference, the Guild of Catholic Psychiatrists, the National Federation of Catholic Physicians' Guilds and the American Catholic Philosophical Association.

SPEAKS IN INDIANAPOLIS

Bishop Swannstrom emphasizes duty to foster world justice

Christians today are called on to perform "a new prophetic role for world justice and peace," the executive director of Catholic Relief Services said in Indianapolis last Friday.

Bishop Edward E. Swannstrom of New York, who heads the agency, speaking at the 20th anniversary dinner of Church World Service, hailed the cooperation of the National Council of Churches' relief agency and CRS as "ecumenism in action."

He called for stepped up efforts by Christians to alleviate world poverty. Affluent nations have the means and the knowledge to solve the problem, he said, but "the big question remains: Do we humans of nations, rich and poor, possess the required vision and the sheer will power to do it?"

Tracing parallels in the origin of CRS and Church World Service, Bishop Swannstrom received a Distinguished Christian Service Award from Church World Service, which is an arm of the Division of Overseas Ministries of the National Council of Churches. A number of religious and secular dignitaries attended the dinner, including Bishop Reuben H. Mueller, president of the national council, and Gov. Branigan. Msgr. Cornelius B. Sweeney, Vicar General, represented the Archdiocese.

BISHOP Swannstrom expressed gratitude for the award and for the privilege during the past two decades of working side by side with you in an effort to alleviate the sufferings of thousands of God's poor world over.

Dinner to kick off Marian fund drive
INDIANAPOLIS—Officers and volunteer workers of the Marian College Development Program will hold a dinner meeting at 6:30 p.m. Tuesday, Oct. 18, to kick-off the college's first capital fund drive among alumni and the parents and friends of the college.

Hosted by the American States Insurance Company in their dining facilities at 542 North Meridian Street, the group will hear details of the ten-year \$7 million program for increasing facilities and faculty to meet doubled enrollment by 1975.

MSGR. VICTOR L. GOOSSENS, pastor of St. Mary's parish and director of the Archdiocesan mission-aid societies, will be the main speaker, with Father Paul Courtney, pastor of St. Luke's parish, as master-of-ceremonies.

Co-chairmen of the drive among the parents and friends of the college are Lawrence Eckstein and Knute Herber, both of Indianapolis.

Rome, Argentina sign new accord

VATICAN CITY—Argentina and the Holy See have signed an agreement at Buenos Aires by which Argentina has assured the Church full religious freedom, including the right to have details of the ten-year \$7 million program for increasing facilities and faculty to meet doubled enrollment by 1975.

The accord ends a number of privileges held by the Argentine government which it took over after it revolted against Spanish rule. The accord was signed by the apostolic nuncio, Archbishop Umberto Strozzi, and by Argentine foreign minister Nicanor Cost Mendez.

For famine relief
BUENOS AIRES—Argentina's Catholic Commission for the World Campaign Against Hunger collected more than \$2,800 during its annual day of voluntary sacrifice. The money will be used for famine relief projects around the world.

THE BISHOP cited the stress on world poverty in Vatican II's Constitution on the Church in the Modern World and the effort to create a Vatican secretariat on world poverty. Likewise, he said, the recent Geneva meeting of the World Council of Churches emphasized that perhaps the most pressing problem of our day is the issue of world justice and development.

The findings and follow-up of this conference will urge member churches and other councils at national, state and local levels to give concrete meaning to efforts to combat the stark realities of our present world situation.

The bishop said "we have two wars to wage—the war on poverty at home and the much greater one against a poverty of global proportions."



PRINCIPALS AT RETREAT LEAGUE BREAKFAST—Archbishop Schulte was the honored guest at the annual Communio Breakfast for Our Lady of Fatima Retreat League, held last Sunday at the Sheraton-Lincoln Hotel in downtown Indianapolis after Mass in nearby St. John's Church. Principal speaker was Ralph Garza, above left, an Antonio layman who is a full-time retreat movement promoter. Also shown, from right, are Miss Marie Dahlen, president of the group; Father James D. Moriarty, Fatima director; Mrs. Louis Krifko and Mrs. John Nurenberger, breakfast co-chairmen. The event attracted 300 persons. (Staff photo)

'ALL WORK, LITTLE GLORY'

British doctors call around the clock

Second of a Series by DESMOND FISHER

LONDON — Anurin Bevan, the fiery Welsh ex-miner who pioneered Britain's National Health Service with evangelistic fervor, made one thing clear: the whole thing would be founded on the family doctor idea.

He had, in fact, little choice. For the G.P. is the backbone of the British medical system, which is very different from that in the U.S. Half of all doctors in Britain are general practitioners (about 20 per cent in the U.S.), and they deal with 80 per cent of all illness.

Intern arrangements are virtually unknown in Britain. The British system is one in which the doctors go to the patients for live among them and not one, as in the U.S., in which the patients come to the doctors.

The British G.P.'s of whom all but 70 are in the National Health Service, have individually contracted with the Service to provide a 24-hour seven-days-a-week service to their patients. This means that the British family doctor is on call at all hours of the day and night. In practice, he is called out one or twice a week after midnight and evening and week-end substitution schemes are becoming more common.

HE RUNS TWO sets of office hours each weekday and one on Saturdays. Usually these are held in a surgery office attached to his own house. In working-class districts, the doctor has a separate office. Besides that, he spends several hours a day "on his rounds," visiting patients who are ill in bed or confined to the house.

He treats everything from a cold to a heart attack. An average day's work might be: 9:11 a.m.: Twenty patients in "surgery," mostly minor cases and chronic—brachitis, sore throats, coughs, bronchitis (the "English disease"), and old ladies who want a tonic or a laxative. But there might be one or two more serious cases. During the "surgery," he will answer one or two calls to advise on more urgent cases. After surgery there will be several people to have injections—vitamins, insulin, children for vaccination.

Before lunch the doctor will do his "rounds," visiting six

to 12 or more patients. After lunch, he may see another hour's surgery, some doctors settling aside one or more afternoons a week for maternity or vaccination work.

Most doctors hold evening office hours from 6 to 8 after which they may visit some of their more seriously ill patients—heart, diabetic, psychiatric cases. During the week, the average doctor will have one or two emergency cases—heart attacks or acute abdominal cases such as peritonitis, perforated ulcer and obstructions necessitating immediate surgery.

THE DOCTOR has a completely free hand. A Ministry of Health official said: "There is no bureaucratic interference. The doctor is free to prescribe whatever treatment, medicine or drugs he thinks best. We sometimes suggest that proprietary medicines are more expensive than similar medicines which the chemist can dispense. That is as far as we go."

There are signs, however, that this independence is jealously guarded by the doctors, is not altogether advantageous. For it involves an extremely complicated system of payments which is proving more and more unsatisfactory. At present, NHS doctors are paid out of a central "pool," calculated by the Ministry and distributed in a manner compared by one newspaper to "a waiters' franc."

The main income the doctor gets from the pool is his "capitation fee." This is a payment, amounting to about \$2.25, which he gets for each patient on his list, regardless of whether he treats him every day or not once in a while.

The maximum number of patients the individual doctor can have on his list is 3,500; a doctor's partnership can have 7,000. Including expenses of about 1,450 pounds (\$4,000), the average income before tax is 4,215 pounds (\$11,800).

A MAJOR CAUSE of dissatisfaction is that a large-scale epidemic, such as the smallpox epidemic in 1962, will cause doctors a great deal of extra work for which they will get no extra pay. The sum in the "pool" remains the same; so, in effect, the doctors who are run off their feet in an epidemic are subsidizing those who had no extra work to do.

Another complaint is that both the doctor who spends a lot of

money on his office and equipment and the one who lets his patients wait in a decrepit surgery, perhaps even outside it, get the same expenses. There is no incentive to make improvements.

"The present system means," one doctor told me, "that my wife works practically for nothing on the phone, answering the doctor and the telephone, making appointments, keeping records, attending the waiting room, taking a lot of the abuse and trying to sort out what are urgent and what are not urgent cases. She's wonderful to do it. But she shouldn't have to or she should be paid properly for doing it."

The doctors have now submitted a "new charter" proposal to the government. This would give them between 4,300 and 5,000 pounds a year (\$12,000 and \$12,600) for looking after 2,500 patients for a 57-day week, excluding night, week-end and holiday work. At the time, some scathing newspaper articles suggested "they would be making a king for time-and-a-half next."

Significantly, one of the main proposals in the doctors' claim is for two new methods of payment to be offered as alternatives to the present capitation fee arrangement. One of these would be payment by item of service—a fixed fee for every treatment of a patient; the second would be a straight salary.

Though the basic income is the doctors' main complaint, it is not the only one. Many doctors complain that there is no recognition of merit (a head doctor is paid the same as a good one) or of age (in other professions a senior man gets more money).

THE DOCTORS are also worried about their status. They have come a long way since the Victorian times when the "medical attendants" would be admitted to the house only through the servants' entrance. Now he is one of the most highly-respected men in the community.

But his work is becoming less and less glamorous and highly thought of. "A lot of it could be done by a highly-trained nurse," one doctor in a letter to an editor said. Some of it, indeed, like the signing of insurance certificates required by employers, could be reduced greatly. It is the hos-

pital doctors, basking in the reflected glory of Dr. Kiddare, who are honored as the miracle workers of "scientific" medicine.

And it is the family doctor who gets the abuse from the patients who fetch him out unnecessarily in the middle of the night or fill his surgery in cold weather in order to keep warm. One doctor complained of a call he had in a country area where he found an old lady who wanted to borrow some money from him; the hailliff was due the following day.

Equally, there are stories of kindly people who telephoned tentatively for a doctor who finds, on arrival hours later, that it was really an emergency case. The excuse generally given is: "We knew you were busy, Doctor, and we didn't like to bother you."

"Our complaints are complex," one doctor said. "Maybe the real trouble is sub-conscious. We must feel that we are losing ground all the time. Medicine is getting more and more specialized and the hospitals are being up where we can't. The number of very young and very old people is increasing and we are being swamped. We are getting at illness earlier, but the most we can do is to send them forward to the specialist. We get all the work and none of the glory, and we cannot help feeling that we are less and less useful."

THIS VIEW may explain why there are signs of changes in the family doctor system. For instance, group practices are becoming more common. The Ministry of Health is also stepping up its campaign to provide health centers, where a team of six or so doctors, each specializing in some branch of medicine, would work in close association with nurses, midwives, health visitors, social workers and ancillary staff and where there would be X-ray and minor surgery facilities.

The original White Paper in 1946 planned to make three out of the key features of the Service: their failure to get off the ground was one of the major disappointments of the Health Service. The present plan is to increase the existing number of 36 centers to 284 by 1970.

But the main change in general practice is likely to be a reversal of the trend away



CROWDED WAITING ROOM—A British doctor comes into his crowded waiting room after making his house calls. Under National Health Service the doctor is on call any time of the day or night and his office is open 24 hours a week.

from the family doctor idea. Already many industrial areas, where there are group practices with emergency services during night, week-end calls, have no real doctor-patient relationships.

A leading consultant said: "Unless the future is to be the start of an intern system in Britain, the family doctor must revert to his former status—that of the family friend and counsellor, bringing the babies into the world and helping the older ones out of it. That way, he can detect illness—of mind and of body—before it becomes acute. He could deal with the chronic and geriatric cases, keeping them at home instead of sending them to the hospital to die, incidentally taking up 27,000 beds, which could be used for others."

This doctor said he thought the "family doctor of this kind is the only one who can deal with the psychosomatic illnesses which are becoming more and more prevalent. And if he can find time for keeping abreast of new treatments and drugs, he could provide the standard of medicine which the average patient has to seek in a hospital as present."

Next week: The patient's view.

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CHURCH-STATE CONFLICT IN POLAND

By FLOYD ANDERSON

WARSAW—The story of the Church-state conflict in Poland is the story of two strong men—Cardinal Stefan Wyszyński, Primate of Poland, and Wladyslaw Gomulka, first secretary of the Polish United Worker's (Communist) party, which controls the government.

Each has his strengths and his weaknesses, his followers, whitehearted or with reservations. The Cardinal's realm of power is the spiritual, and about 85% of the people of Poland are Catholic. Gomulka's is the material power, the political authority.

There are those observers who believe that the Cardinal is too smart for the government—that he knows exactly how far he can go without provoking more serious trouble, that he goes exactly up to the line—and then stops.

OTHERS THINK that the Cardinal is an out-and-out conservative, that he looks upon the present government of Poland as a transitional one that will disappear in time, and that only one needs hold on until a change comes about. Some observers, who take a more realistic view, and feel that it might be better to realize that the present Polish government will not disappear in the lifetime of most people alive today, and that therefore the Church should adjust itself to that situation—that it should make some sort of accommodation with the government. And then another commentator will point out that Cardinal Wyszyński twice tried to arrive at some sort of agreement with the government, in 1950 and 1956, without notable success.

The consensus, however, seems to be that both the Church and the state want to avoid an open clash. The Car-

dinal has on occasions told the Cardinal that come to hear him—and tremendous crowds do come—that it is important to live for Poland, rather than to die for Poland; and he will tell the crowds to go home, don't get into fights, don't drink too much.

Competent observers here feel that the government has lost ground in its dealing with the Cardinal during this year—that the government attacks on him have given the public the picture of a courageous, embattled Church leader, fighting for what he believes.

This may be why there is a lull on the Church-state front. For the first six months of the year, the Polish regime sooner or later answered the Cardinal's sermons, his criticisms and comments. But now it has been quiet for about two months. No one knows what this means, of course; it may mean that the

government is trying to ignore the Cardinal, to avoid increasing his stature. It may mean that the regime does not know just what to do about him and through indecision is doing nothing. Or it may be waiting to spring a full-fledged attack on him, as it has done in the past.

IN HIS SERMON on September 18, the Cardinal said: "We want to have freedom of religion, religion in private life, religion in public life, as befits a free nation. . . .

"Peoples in the world now days struggle for respect, for freedom of conscience, for freedom of speech, for freedom to arrange their life sensibly, in a manner which should always be free. . . .

In his pastoral letter, which was read at all Churches in the archdiocese on September 18 and 25, the Cardinal said that he did not know "why the mission of the God-Mother was recognized as a political action allegedly hostile to the state and its socio-economic progress. These charges are groundless and aimed at disturbing the prayers and the joys of the believing Polish people."

people in the towns know that it will be in their vicinity at a certain hour on a certain day.

PERHAPS the following incident is typical of the others, although the Cardinal was not involved. The picture was being moved from a town in north or central Poland to a western suburb of Warsaw; it was scheduled to be there at a certain hour in the evening. Instead the militia halted the caravan, their own driver on the truck and drove away. They took the truck to the cathedral of St. John in Warsaw, bringing it directly there and bypassing the scheduled stops.

The militia delivered the truck with the picture at the cathedral, got out, saluted and walked away. The picture was then displayed at a rear window of the cathedral which faces a square. Quickly a crowd began to gather, and soon the square was so crowded it was almost impossible to get through.

One observer decided to go to the suburb where the truck was (Continued on page 3)

He then said that "as long as these charges and insults were aimed at the bishops and priests we were silent, forbidding our preachers in the conviction that they did not know what they are doing."

"When, however, the image of the Divine Mother of Jasna Gora (Our Lady of Czestochowa) was insulted we cannot be silent. We cannot be reconciled with the violence done to the image on the way from Lublin to Czestochowa; we cannot be silent to the taking away of the image which we personally drove from Frombork to Warsaw; we cannot reconcile ourselves with the taking away of the image from a bishop from Warsaw to Katowice. . . ."

The incidents to which the Cardinal referred are well known in Poland. The image the Cardinal refers to is a picture of Our Lady of the Jasna Gora shrine at Czestochowa. It is taken about Poland in a special truck, with a route plan set up in advance. Thus the

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KC OFFICIAL—Alvin B. Holland, of Loogpoole, has been named Master of the Fourth Degree, Knights of Columbus, for Indiana's southern district. He succeeds Edward J. Dowd, of Indianapolis, who resigned from the post earlier this year. Holland completed two terms as KC State Deputy this past May.




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VOLUNTEER FIREMEN AT ST. MEINRAD—Members of the St. Meinrad Volunteer Fire Department, including a majority of Benedictine monks, pose with their fire-fighting equipment outside the fire station. Father Kevin Ryan, O.S.B., rector of the Seminary High School, serves as Fire Marshal. He is shown above at the right end in the second row. On the right end of the first row are Brother Daniel Linkens, O.S.B., Captain of the Abbey Company, and Hubert Werne, second from the end, Captain of the Town Company.

'DEPENDABLE AND EFFICIENT'

14 monks among St. Meinrad fire fighters

ST. MEINRAD, Ind. — When the siren sounds on the large water tower of St. Meinrad Archabbey here, 14 Benedictine monks make their "official" duties and make haste for the fire station to serve as volunteer firemen.

The short or long blasts of the siren have already given the firemen a clue as to where the fire is. A quick message over the open phone line one arm in the coat sleeve, and the firemen are on their way.

In all, there are 26 volunteer firemen here—12 from the town of St. Meinrad, and 14 priests. Brothers and seminarians of both groups respond to all calls, using the familiarity that each has of his own territory.

BESIDES fighting fires, the firemen conduct school fire drills, make building inspections, tour farm areas, and care for the 300 fire extinguishers in the Archabbey buildings. Although the area around St. Meinrad boasts a record low in number of fires, the firemen pride themselves in readiness. They have frequent meetings in which training is given, practices are held, and equipment

is kept in "ready to go" order. The Fire Marshal's post is held by Father Kevin Ryan, O.S.B., whose "other job" is that of Seminary High School rector. Serving as captain of the Abbey Company is Brother Daniel Linkens, O.S.B., who is also a registered nurse and

in charge of the community's health services. Captain of the Town Company is Hubert Werne.

ST. MEINRAD is fortunate in having plenty of water available for fire fighting. Both the Archabbey and the town have hydro-

rants and most of the local farms have ponds.

A four-wheel drive pickup truck is used for gra and forest fires, while the familiar red fire engine is reserved for structural fires.

The calls are infrequent. But the St. Meinrad Volunteer Fire Department is ready, dependable and efficient.

St. Meinrad theologians announce new journal

ST. MEINRAD, Ind.—A new historical-theological journal published by faculty and students of St. Meinrad Seminary School of Theology here will treat of "Celibacy and Virginitiy" in the fall '66 issue.

Guided by Father Polycarp Sherwood, O.S.B., the journal is named "Resonance" and attempts to "make a distinct contribution to the renewal and restoration of Church life begun by the Second Vatican Council."

Succeeding "St. Meinrad Essays" the journal aims to present in each issue a well documented and thorough treatment of one topic of particular relevance in Church life.

THE FIRST ISSUE of Resonance, published in the spring of 1965, traced the development of the Presbyterium from the earliest days of the Church in the effort to understand the concept of collegiality. The second issue treated of "Penance: the Ministry of Reconciliation."

Research on the current issue topic, "Celibacy and Virginitiy" will be focused on the history of clerical celibacy in the Church, reviewing the conditions and circumstances which gave rise to this custom.

SERVING AS editor of the journal is Paul Demuth, third-year theology student from the Green Bay (Wis.) diocese.

Indianapolis Archdiocese seminars contributing to the journal include: Deacon Wilfred Day, assistant editor; Deacon Andrew Weidekamp, business staff head and writer; Donald Haake, member of the business staff; and Jeffrey Godecker, writer.

Red youth rally

BERLIN — Press reports in communist-ruled East Germany indicate that about 96% of 14-year-old boys and girls will participate in the government-sponsored almost youth "consecration," which was set up to replace the Protestant and Catholic ceremonies of confirmation. Up to last year about 1.5 million youths had taken part in the atheist "consecration."

charge of the community's health services. Captain of the Town Company is Hubert Werne.

ST. MEINRAD is fortunate in having plenty of water available for fire fighting. Both the Archabbey and the town have hydro-

rants and most of the local farms have ponds.

A four-wheel drive pickup truck is used for gra and forest fires, while the familiar red fire engine is reserved for structural fires.

The calls are infrequent. But the St. Meinrad Volunteer Fire Department is ready, dependable and efficient.

Last rites

VATICAN CITY—Pope Paul VI was giving an audience to pilgrims from Varese in Lombardy when a priest collapsed and died in front of him.

The Pope imparted absolution and a blessing to stricken Father Giovanni Dossi, and led the guests in a prayer for his soul.

Father Dossi was a leader of the pilgrim group. The pilgrims had called on the Pope in connection with the 150th anniversary of the granting of a charter to the city of Varese.

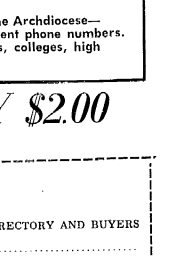
Revised election methods approved for bishops' body

WASHINGTON—The Holy See has approved a proposal whereby the president and vice-president of the national bishops' conference in the United States will be elected by a system of balloting in which canonical precedence will not be the basis, as heretofore.

The board developed the agenda for the general meeting in November. It reviewed in detail the plans for reorganization of the NCWC in the light of the Second Vatican Council, and will submit the plan for the approval of all the bishops at the November meeting. A new name for NCWC will be chosen by the general meeting of the bishops at the same meeting.

To admit women

PHILADELPHIA — La Salle College, limited to men since its founding by the Christian Brothers in 1863, will welcome women students to its evening division starting with the spring term. The college now has an enrollment of some 6,000 students with about half of them attending the evening division.



PILGRIMAGE SPEAKER — Very Rev. Basil Maglinsky, O.S.B., superior of St. Meinrad Archabbey, will speak on "Mary, Devoted to Prayer" on Sunday, Oct. 16, during the October Pilgrimage to the Shrine of Our Lady of Monte Cassino near the Benedictine Archabbey, Devotions will begin at 7 p.m. The Shrine is located one mile northeast of the Archabbey on U.S. Highway 460 (Indiana 67).

Anglican Church offers to aid Latin Catholics

LONDON—An Anglican missionary bishop said here that the Church of England is ready and able to cooperate with the Catholics in strengthening Christianity in Latin America.

The Catholic Church, he said, has admitted that it is reaching only between 5 and 10% of Latin America's 200,000,000 people, said that over the past three years Anglican missionaries from English-speaking countries, including Canada and the United States, have set up their own dioceses in Chile, Argentina, Mexico, Colombia, Ecuador, Peru and Venezuela.

The Anglican United Society only between 5 and 10% of Latin America's 200,000,000 people, said that over the past three years Anglican missionaries from English-speaking countries, including Canada and the United States, have set up their own dioceses in Chile, Argentina, Mexico, Colombia, Ecuador, Peru and Venezuela.

HOW FAR THE Anglicans they are moving out of their can help has not yet been work isolation and have joined the ed out, he stated. The bishop, World Council of Churches, referring to the Sacred Congregation of Religious report on the religious crisis in Latin America, said his Church is at present "only thinking aloud. . . . We definitely will try to compete with another and Pentecostal Churches to Church would be intolerable in the ecumenical age."

Conflict in Poland

(Continued from page 2)

ing the thousand-year celebration, often staged to coincide with the Cardinal's sermons—to cut down on his words. And the regime has ways of enforcing attendance at its meetings. Yet most observers agree that while the Cardinal is not always having a larger crowd, he almost always has a more enthusiastic one.

As one man said, the Cardinal is "a tough character" and quite a politician. And those who have not agreed with the Cardinal have been drawn to his side, at times, by the actions of the government.

When the government has taken steps against the Church, or the Cardinal, some of these people would say that they had not agreed with either the Church or the Cardinal—but this is too much.

He recalled that last January he felt Anglicans a Catholic priest was sent as should "have a ministry" to official observer to an Anglican conference at Sao Paulo, Brazil. Other churches in the Pentecostal churches have been growing faster than any warmist of welcomes" and other church in Christendom, Jaime Cardinal de Barros added. These churches had Camera of Rio de Janeiro also in the past been cut off from visited the meeting to greet the other Christian churches but Anglicans.

This shows the intensity of feeling the position for this image of Our Lady. They surround it when it is presented for public view in the towns and villages; they wait for its arrival along the road or in the town square.

Perhaps the government feels that by this harassment it is challenging the Church, but it seems more like irritation, an attempt to show power in a small way without aggravating a frontal attack. The picture of Our Lady has not, in effect, been taken from the Church authorities; it has been "borrowed" for short periods of time.

Support The Fair Bus Bill

RE-ELECT

Leo F. Costello

State Representative

Vote Democratic

Pd. Pol. Adv.

CARDINAL Wyszynski, of course, is the dominant Church figure in Poland—by personality as well as by position as Primate of Poland. He is described as a magnificent orator. A person recalled Corpus Christi when the Cardinal spoke at noon in Warsaw. There were thousands of people out in the hot streets, when he normally they would be out in the countryside. It was impossible to get out of the crowd on your own feet, he said. The amplifier system wasn't very good; it was difficult to hear the Cardinal, and the Cardinal and the crowd was straining its ears to hear every word. The people were so intent that if someone stirred, whispered or talked others turned around and glared at him.

This also shows the attention which the Cardinal always gets whenever and wherever he speaks. The government, during the thousand-year celebration, often staged to coincide with the Cardinal's sermons—to cut down on his words. And the regime has ways of enforcing attendance at its meetings. Yet most observers agree that while the Cardinal is not always having a larger crowd, he almost always has a more enthusiastic one.

Holy See donation to UN Fund noted

UNITED NATIONS—A token contribution of \$50,000 from the Holy See to the United Nations Development Fund was announced at the annual pledging conference held at UN headquarters.

In making the announcement, Msgr. Alberto Giovannetti, the Holy See's permanent observer to the UN, recalled Pope Paul VI's statement that "development is the new name for peace."

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JAN GARBER DANCE ANNOUNCED

Jan Garber, the "Idol of the Airlines" will play a two night stand at St. Pius X Center on November 4th and 5th. His fourteen piece band will bring back memories with his danceable music of the forties. Just to prove that everything is still up to date in Kansas City he has a jumping version of "Tulane Taxi", which is an unusual imitation of the Tijuana Brass.

Reservations on a table basis are now being accepted on a first come, first served basis. These name band dances are very popular and we strongly urge you to clip out the coupon below and return with your check promptly.

Reservations may be made for either Friday Night, Nov. 4th or Saturday Night, Nov. 5th. Prices are fifty dollars per table for Friday Night and sixty dollars per table for Saturday Night. A table consists of five couples. It is requested that you get up your own group for your table as reservations must be made for a whole table. Sorry, but reservations cannot be made on an individual basis.

Hours for the dance will be from 9 p.m. to 1 a.m. Reservations must be in along with your check on or before October 28, 1966.

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INDIANAPOLIS

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.

Msgr. Sheridan

A long and useful life in the fullness of services to God, the Church and mankind ended last Friday with the death of Right Rev. Bernard Philip Sheridan, Vicar General of the Archdiocese of Indianapolis.

Those of us who had occasion to associate with Msgr. Sheridan in his post as Vicar General and other important Archdiocesan administrative assignments knew him as an official of immense dedication and competence as well as a man of deep personal compassion and charm.

He was best known to many thousands of others, however, as pastor of historic St. John's Church in downtown Indianapolis, an assignment he held from 1940 until the time of his death.

Catholics from throughout the capital city area went to St. John to go to confession in him because of his widespread reputation for patience, kindness and wise counsel. As the pastor of an inner-city church as well as in his administrative work at the nearby Chancery, he exercised a keen knowledge of inner-city problems, which in large measure are the problems of people in trouble. He enjoyed the respect and affection of countless Catholics and non-Catholics alike.

Msgr. Sheridan served his fellow man well in his 77 years on earth. May he continue to do so as he journeys to God.

Nurses' pay

On of the most nagging problems of the average hospital administration is a shortage of registered nurses. Therefore, it is good news that Marian College and St. Vincent's Hospital in Indianapolis are planning a joint four-year collegiate program beginning in 1968 and leading to a bachelor of science degree in nursing.

We wonder, though, what sort of salaries the first group of these superbly trained bachelors of science will have when they begin their professional careers? Will hospital administrators and trustees still be pleading poverty and an inability to afford better than standard wages?

Msgr. George Higgins noted in his Criterion column of September 12 that hospital nurses today are being paid a national average of \$80 a week. The average factory worker does considerably better than that, and usually for services far less demanding in professional training and personal dedication. That is why "Florence Nightingale all of a sudden is sounding like Samuel Gompers," as the Wall Street Journal recently put it.

We do agree, however, with an official of the Bureau of Health and Hospitals, National Catholic Welfare Conference, who was quoted by Russell Shaw in a story in last week's Criterion. The American Nurses' Association would be unwise in its new-found Gompers-like militancy to demand a flat national-wide minimum starting salary. The cost of living and other economic factors vary greatly from community to community.

Nonetheless, hospital nurses certainly have an iron-clad case for better pay and working conditions. If they don't get it—as a nurse suggested in a letter in last week's Criterion—many of those fine young Marian-St. Vincent's graduates will go directly into industry and doctors' offices, where the pay is better.

Getting action

The Indiana Citizens for Educational Freedom at its recent convention in Fort Wayne got a raking over by an unshedding speaker who gathered from an editorial in the Fort Wayne-South Bend edition of Our Sunday Visitor.

The speaker, who had been listed on the official program only for "remarks," was State Senator Eugene Bainbridge, a Lake County Methodist and a veteran lawmaker. He charged the CEF with timidity and political naivete in its quest for equal treatment of public and independent school children before the law.

We are not prepared to comment on the justice of Senator Bainbridge's blunt criticism, partly because he was quoted only indirectly and in summary in the editorial. However, he did give what seems to us to be some sound political advice to the non-profit, non-sectarian, non-political organization.

One particular point he stressed was to make certain of getting men and women who favor CEF aims on key General Assembly committees. These committees, he said, are the education and the finance committees in the Senate and the education and the ways and means committee in the House. This means that anyone who will be making the committee appointments after next month's election.

The CEF is a hard-working volunteer organization and has done much good in Indiana and other states, particularly in making the public more aware of the fairness of "equal citizenship" for children attending non-tax-supported schools. But it is a political reality that most laws get passed, naimed or killed in committee.

The CEF, we trust, will get significant and expert assistance on at least part of its program in the next General Assembly from the newly organized Indiana Catholic Conference, which represents the state's five Bishops and various diocesan agencies and programs. Similar conferences in other states have proved effective in the passage of legislation in behalf of children in non-tax-supported schools.

There is no question that Indiana can and should enact education laws which benefit all Indiana school children. All the schools, public and independent, are dedicated to the same purpose of developing citizens equipped to meet the challenges of the 20th and 21st centuries.

But just because laws should be passed does not mean they will be passed. That usually requires political know-how as well as idealism.

Leave Leif be

Last year, it will be recalled, Yale University touched off a fine imbroglio by choosing Columbus Day to announce that it had a map "proving" Norsemen had sailed to America 500 years before the great sea captain from Genoa.

For a time this year it looked as though we might get through the annual Columbus Day sweepstakes without any further arguments about who "discovered" America. But, alas, it wasn't to be.

Storming Heaven

Stuitt



This week a Norwegian archeologist, Dr. Heige Instad, advanced the theory that conclusive documentary evidence of Leif Erikson leading Columbus to these shores may lie moldering in the Vatican archives. But he isn't sure the Vatican would let him look. We guess he's asking.

Meanwhile, the Irish naturally weren't letting themselves be counted out of the act. This week the proprietor of a Ft. Lauderdale, Fla., boat shop told of a solo voyage he made to Ireland last summer in a 12-foot wooden sloop. William Verity—of Irish descent, we

QUESTION BOX

No angels and no purgatory?

By MSGR. J. D. CONWAY

Q. Some friends of mine recently had dinner with a priest who is present at teaching seminars. Naturally the conversation turned almost at once to the council and the "angels." Since then my friends have been entertaining their friends by repeating the things he said. My concern is that I haven't heard of any of these changes before, and am interested in obtaining up-to-date information regarding the current teachings of the Church. Here are a few samples of what the priest supposedly said:

- 1. There are no angels.
2. There is no purgatory, nor limbo.
3. There were no Wise Men.
4. Most of the Bible is not more than the writings of a rather good storyteller.
5. Christ did not perform most of the miracles noted in the Gospels.
a) No water into wine.
b) No multiplication of loaves and fishes.
c) No healing of blind, deaf, sick, crippled.
6. No Noah in the Ark, Jonah in the whale, Adam and Eve.
7. The saints are "out."

Now my problem is not my reluctance to accept the changes. Some come as no surprise to me, and some are a

blesed relief; and then some make no sense to me. My problem is to find out just what the changes are.

A. I suspect that this priest is being quoted out of context, but even so I find him guilty of two serious faults. (1) Some major errors, and (2) contributing to the confusion of perplexed Catholics.

As for our selves, we are wholly non-partisan in the matter and quite willing to let the scientists and researchers fight it out among themselves. Now that America definitely has been discovered, we are much more interested in who are going to discover how to make it a progressively better country.

A. I suspect that this priest is being quoted out of context, but even so I find him guilty of two serious faults. (1) Some major errors, and (2) contributing to the confusion of perplexed Catholics.

When I began to answer this question I had planned to take up the Holy Fathers and the sacred councils, but I have covered less than two of them, and my answer is already too long. I promise to take up other points in future columns.

Q. In the "golden days," some-where near the beginning of summer and its end there were Ember weeks. I thought the Ember days had eliminated the fast and abstinence requirements. I heard one pastor announce that the Ember days are still there in effect that the fast was out but that partial abstinence was in effect on Wednesday and Saturday. Wouldn't it be well to print the correct Church rules for all to see, pastors also?

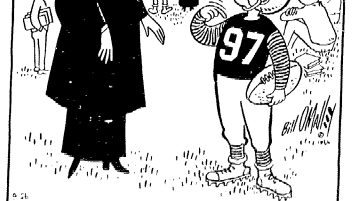
A. It is very simple: abstinence on Friday, fast on Ash Wednesday and Good Friday. The Ember Days are still there for liturgical purposes, but they are not days of abstinence. It would be fitting for you to perform some special penances on those days.

Q. Does attending an Ukrainian Catholic Church satisfy the obligation of Sunday Mass?

A. Yes, you fulfill this obligation by attending Mass in any Catholic rite, in any church, in any ordinary which is not strictly private, or out in the open.

Q. I am a widow with a small income and I litte in accordance with the wishes of my pastor, 5 percent to the Church and 5 percent to other collections, etc. I recently sold a small piece of property and I wish to know if the proceeds from this come under tithing, and if I should give 10 percent of this sale besides my monthly tithing on my income, and if I should give it in one lump sum or how?

A. You should feel under no constraint to give any portion of the money you received from the sale of this property—not even if there were capital gains involved. By tithing on your full fair share is supporting your church and other religious and charitable enterprises, that a good deed that everyone did the souls which are retained much!



CONGRATULATE ME, SISTER COLLEEN—MY HIGHEST MARKS THIS YEAR.

YOUR WORLD AND MINE

Negroes rock parish serenity

By GARY MacEOIN

New York State's decision to build a \$20 million state office building in the heart of Harlem represents a level of inspired thinking regrettably rare in the running of public affairs. The state needed the building. It will cost no more, possibly less, than to erect there in more obvious locations in New York City. The social benefits are incalculable.

A major factor in the survival of slum ghettos is a blissful unawareness of the facts on the part of those who could act and who, being decent human beings, would act if they really discovered, for example,



that within one week of my first arrival in South Africa, I had more first-hand, personal-observation, knowledge of how Negroes live there than did white people I was meeting who had been born and raised on the spot.

As one whose privilege it has been to have lived and worked for years in a predominantly Negro community and with predominantly Negro staff, I can promise unanticipated surprises to the white employees of the twelve state agencies which will move into Harlem three years from now, and to the owners and employees of the complex of service establishments that will quickly grow around the new center.

Any slum is a fascinating study. The privacy with which we have shrouded middle-class life scarcely exists. Once you get inside, you can see people as they are, those who are happy to be thugs, thieves, drug addicts or bums, those who have no choice, those who fight the crushing odds, sometimes successfully, and lift themselves out of it.

The tragedy of this last group is most poignant in the slum which is also a ghetto. No matter how they lift themselves, they cannot move physically from the ghetto. They carry its chains.

I don't think we still have Negroes with deep regrets over creating elevators for lack of choice in New York, as we did in Chicago. The same is true of a Ph.D. in Harlem today still pays far more than I pay for a comparable apartment and comparable education and other facilities. He is paid less for his work.

And, in need, he has to go to a usurious money lender for the personal loan I could get by picking up my telephone.

The New State center and the economic development that will flow from it will bring the big New York banks into Harlem to provide the kind of services they now offer the city's white communities. They will, I hope, be forced to rate him on his credit-worthiness and not on that of a group to which he is operationally restricted.

Though far from the country's worst ghetto, Harlem is the ghetto-type. Its rehabilitation—and I am confident that this one "seeding" operation will quickly ensure it—would alter the entire emotional balance in our currently deteriorating race conflict.

One inescapable element in that rehabilitation must be the dispersion in New York's suburban communities of these Harlemites who are economically, socially and educationally on a par with the present inhabitants of these communities. The whites who will be traveling daily to work in Harlem will help to create the emotional conditions for their absorption.

But there will be a great tragedy if the institution not only best equipped but most immediately obligated by its mandate fails to take the leadership.

When the Negroes moved into Harlem, most Catholic pastors mobilized their resources to block what they considered a destruction of their settled parishes. One Harlem pastor was enrolling Protestant children in the parishes. He could not continue to exclude the children of dues-paying, pew-holding Negro parishioners in the presence that his classrooms were full.

I know no suburban Catholic parishes in the Greater New York area that today behave similarly. But I know many who make no effort to welcome Negro newcomers. I know many who fail to condemn the widespread conspiracy of realtors, including Catholic realtors, to exclude Negroes from the parastate of the civil and moral law. I know few who expound Catholic teaching on an issue on which the proclaimed position of many of their communicants is in direct conflict with Christ's teaching.

Patrick J. Murphy St. Meinrad, Ind.

OPINIONS

Seminaries

To the Editor:

Two articles on the front page of the October 7th Criterion present views of seminary and religious life which are not usually seen together by the young person interested in this kind of life. The editorial coming week is fostering the ideal of a vocation while on the other hand the pro-pretect of the Congregation Seminare and Universities has finally given the world's seminary rectors a cautious green light for the experimentation in implementing the documents of the Second Vatican Council.

In Father John Donnelly's article, "Rome gives seminary readers a green light," the reader is rudely introduced into the workings of the institutional phenomena of religious life. Wait until the superior gives permission to implement the decrees of the council? How many of our young people eagerly looking at the various "exhibits" will realize that some aspects of this type of life which are supposed to lead to their perfection, whatever that may be, will only lead them into the jungle of false activities instead of a true following of Jesus Christ's evangelical counsels.

I would suggest that Daniel Callahan's "Honesty in Vocations" which recently appeared

In The National Catholic Reporter be handed out along with the vocational brochures which flow so freely at these events. Callahan writes "those today who are willing to live a life of sacrifice demand that it be a meaningful and sensible sacrifice which is imposed shrewdly out of a need for bureaucratic order and efficiency." How will these vocational directors explain this in light of the real situation in some institutions?

Callahan also says, "In short, the vocation director should resist with all his strength he is supposed to implement the impossible role of super-salesman for the status quo. If you think of your job as putting the best face on things, of hooking up new gimmicks to lure girls and boys into convents and seminaries, you will be beaten every time. An hour spent trying to change the mind of a bishop will be worth a dozen hours spent trying to change the mind of a dozen promising seminarians."

"The aid today," continues Callahan, and I will have to agree with him, should be to see how many good religious vocations can be found." How often do we find superiors only interested in numbers instead of individual persons who are anxious to respond to the Word of God. And are not vocations directors judged by quantity in place of quality?

THE YARDSTICK

Minimum wage hike seen forward step

By MSOR, GEORGE HIGGINS

The federal minimum wage law (Fair Labor Standards Act), which was first enacted in 1938, has long been in need of drastic revamping and updating. The legal minimum wage has been far too low, and millions of workers have been excluded from coverage under the Act.



least it is a step in the right direction. The minimum for other workers covered under the present law is based on the present level of \$1.25 to \$1.40 and will eventually level off at \$1.60. Even this is inadequate, but again, it represents substantial progress.

Not everyone, of course, agrees with this judgment. On the contrary, a number of highly respected economists, columnists, and editors think that the Congress made a tragic mistake in raising the legal minimum wage and an even more disastrous blunder in broadening the coverage of the Act.

In summary, their argument is that these two amendments will inevitably result in increased unemployment. Milton Friedman, Professor of Economics at the University of Chicago, plays this doubtful tune for all it's worth in a signed article in the September 26 issue of Newsweek.

The higher wage rate decreed by Congress for low paid workers who now look to it as their sole protection.

workers' writes, "will raise the cost of the goods that they produce—and thus discourage sales. It will also induce employers to replace such workers with other workers, either to do the same work or to produce machinery to do the work."

What they seem to be saying is that wages should be regulated on the North as well as in the South by the so-called law of supply and demand or by the law of "marginal utility" and that any interference with the free play of this "law" either by collective bargaining or by legislation will inevitably result in unemployment. Ergo—

Let's repeat the minimum wage law and the National Labor Relations Act as if that isn't feasible. Let us at least stop trying to improve the minimum wage law and, at long last, let us put the unions in their place. In short, let's repeal the last 35 years of American history and return to the golden 20s.

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Meanwhile, thank God for the Fair Labor Standards Act.

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October is Rosary Month. The following excerpt is from Pope Paul VI's encyclical letter on Prayer: "Rosaries to the Mother of Christ."

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WHAT OF THE DAY

Clerical celibacy

By REV. JOHN DORAN

In some elements of the Catholic press these days there runs the discussion, or argument, about the celibacy of the clergy. It's even displaced news "habits" as a prime sub-ject for polemics. The latest present at 1.0 m was that of Jubilee magazine as it reported the results of a poll of some 500 priests.



A person ought to make some distinctions. First of all, I am not talking about whether celibacy is necessary to the priest-hood, but about the fact that historically celibacy was a late arrival on the scene, came in long after the priesthood was established by Christ.

Nor am I going to discuss here whether the Church will ultimately change her practice in the Western Rites, whereby celibacy and the priesthood are necessarily bound together. That a complete review of the matter will have to be made seems obvious to me.

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What they seem to be saying is that wages should be regulated on the North as well as in the South by the so-called law of supply and demand or by the law of "marginal utility" and that any interference with the free play of this "law" either by collective bargaining or by legislation will inevitably result in unemployment. Ergo—



PLAN BREBEUF CARD PARTY. The newly-formed Infant of Prague K of C Council 5562 is sponsoring a card party at Brebeuf Preparatory School on Friday, Oct. 21, at 8 p.m. Proceeds will be used for the school's debate and forensic activities.

As a young priest officiated. I heard him say that he was taking this particular woman "for better or for worse, for richer or for poorer, in sickness and in health" until death did them part. This was a life-long commitment he was making. Both he and I knew it. But when he watched my ordination and knew that I had made a vow of celibacy to the Lord "ere reaching that priesthood, did he not have the right to think that I, too, had pledged myself unto death?



FATHER GETTEFINGER

I suppose many will consider me crusty and cantankerous. I cannot get away from my belief that life has no definitive commitments, that when we make these, we bind ourselves. Failures do not alter the reality of a life-long pledge. A married man or woman might commit adultery and thus, at least temporarily in the obligation to faithfulness assumed at marriage, but their ultimate commitment would remain. A priest might fall his vow, but yet the vow would remain. A commitment closes all doors, forsaking all others, and leaves us living with the results of our free decisions. A vow brings God's eternity into our temporary lives.

Business Women's retreat slated

INDIANAPOLIS — A retreat for Business and Professional Women will be held at Fatima Retreat House the week end of October 28-30. Father Gerald Gettefinger, instructor at Chastard High School, will be the retreat master.

African project

KINSHASA, Congo — A new center for research work on the religions of Africa will be established here by the Catholic Lovanium University. Under the direction of Father Vincent Blid, 229, professor of theology, the center is intended to provide research into all phases of African religions, traditional or modern.

Plan centers

PANMIND, India—Twenty-seventeen planning centers are set to be set up shortly in Goa, former Portuguese governed territory. This was announced during a four-day family planning exhibition near here.

ECUMENISM: CONVERTS AT WORK



THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH. NEW CATHOLICS WILL HAVE A CHURCH

Every Catholic in Anandapally, south India, is a convert. As Father says, "My 58 'unies are India's blessing." Penniless sharecroppers, they had no money because we had no rain. But they love God faithfully, they sacrifice for their children, and they talk about Christ to their neighbors. "Anandapally has no parish church, however, is this the once-a-lifetime mission gift you'll make in memory of your loved ones? . . . The labor is free for Father Antony and his people will build the church themselves. The materials will cost only \$2,925, and a plaque at the entrance will ask prayers for you and yours forever. . . . To begin construction, Father Antony needs parish gifts also (\$100, \$75, \$50, \$25, \$15, \$10, \$5, \$2). He'll remember you in every Mass. . . . Go to the mailbox now and something wonderful will happen in India this week. Go, you will have a place to go to Mass. Please do something to help.

WHAT ARE GREGORIAN MASSES?

Many people ask us this question as November, the month dedicated to the souls in Purgatory, approaches. GREGORIAN MASSES are a series of 30 Masses celebrated on 30 consecutive days for the soul of a deceased person. . . . If you'd like to arrange now to have Gregorian Masses offered for you after death, ask us about our "Suspense Cards." . . . Our missionary priests in the Holy Land and the Near East will be pleased to offer promptly the Masses you request for your loved ones deceased.

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When you tell us (now and in your last will) to use your gifts "where they're needed most," you enable the Holy Father to take care of mission emergencies. Promptly, your gifts may buy blankets (\$2 each) for flood-victims, medicines for lepers, food for refugees (\$10 feeds a family for a month), and so forth. Stringless gifts are God's own.

Dear Monsignor Nolan: ENCLOSED PLEASE FIND \$_____ "CR" FOR NAME: _____ STREET: _____ CITY: _____ STATE: _____ ZIP CODE: _____

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CONFESSIONS OF A MISSION-SUNDAY BASKET. Being a basket's a risky living. Completely dependent on parishioner giving. I'm passed from pew to pew. In hopes that a few Have been pulpit-inspired. If not, I'm furious. Most baskets are used for the Sunday collection. But I'm only aired for annual inspection. Mission Sunday is the one day I have to prove I'm worth my straw. If the intake is poor, I'm shown the door. (And please do me a favor, Let's paper money that I savour. Coins hurt my felt when they're dropped in, But tens and twenties are nice and thin) So, don't turn a poor basket into the street. When the usher carries me to your seat Empty your pockets and make sure I'm filled, The poor in mission lands will be thrilled!

FAMILY CLINIC

Worried over son's expensive hobbies

By JOHN J. KANE, Ph.D. My son is eighteen and about to enter college. His father is dead, but his uncle has spoiled him. My son refuses to work, even part time, but he has expensive hobbies. His first girl friend just gave him the "Dear John" letter. I am worried about what to do. He is entering college but I just don't know what the future will bring for him.



Mary, obviously no one except God, knows what the future will bring to any of us. We can all expect it will bring both joys and sorrows, pleasant surprises and severe disappointments. But it may well bring you an offer if you continue to fret unduly over your son. There is absolutely no reason, on the basis of your letter, why your son should not work if he can find employment before he enters college. If he really wants to indulge in expensive hobbies, then let him find the money for them. Frankly, I suspect that not only his uncle but perhaps you too have "spoiled" him a bit.

uncle provide it? So, ask him to have a talk with him about finding a job although it is now a little late to do so since college has already started. You might also try to persuade his uncle not to give him so much money, if he does. But your son's unwillingness to find a job is not something that began yesterday. Apparently he has been reared this way. Money has been provided perhaps a bit lavishly—otherwise he could not have these expensive tastes—and he has come to take things for granted. Right now is the time to jolt him out of it, even a bit rudely if necessary and it seems this will be necessary. So far as his lost girl friend is concerned, please don't worry. By the time you read this reply, he may have gone through two or more other girl friends. I do doubt if it was a blow to his ego, and I suspect his ego is rather strong. But never fear, you may do him some good to encounter a few frustrations. At seventeen he should have girl friends, not just one. From your letter I judge he was going out at least. If this was the case he is over-kept, but perhaps you have led him up to a dead end. With four years of college ahead, he is scarcely in a position to marry, therefore, he is in a position to go steady, although no doubt many of his friends do. This answer may surprise you. I feel that you are concerned about you than I do about your son. The loss of a father may have adverse results on a boy but to some extent this could be corrected through his uncle. But your anxiety seems both premature and unfortunate. My guess is that you tend to be a bit overprotective. I do not write this in a vein of criticism, but rather of a probable error. They try to shield your only child. In the absence of a husband, your life may have centered about this young boy. You have been deprived of your own life. You reveal this to some extent in your anxiety over the loss of his girl friend.

There is serious danger in overprotective mothers. While they do not intend to do so, at least in their own minds, they prevent their children from growing up. They allow or even encourage them to avoid responsibility. They try to shield them from the inevitable frustrations which are part of every human life. These frustrations are essential to the maturing process. Every child has to learn how to handle them, and this is impossible if he is prevented from encountering them. Naturally all or at least most parents do suffer a bit when their children are hurt. But the suffering can be positively channeled by trying to enable the child to gain insights into the frustration and avoid all how to handle it. Have you ever seen a young boy with a hurt child, who when injured in a fall on a curb, spansks the curb and calls it out. This is the most effective method in the world of teaching children they are not to accept blame for anything, but rather, blame should be projected on persons or objects outside themselves. Teachers are keenly aware of your mothers—some fathers too. I might add—who invariably blame the teacher when the child flunks or the coach when the boy fails to make the team. This is not to say that teachers and coaches are never at fault. Sometimes they are. But these are parents doing the wrong thing the young mother does when she spansks the curb.

There is one reassuring aspect to your letter, however, and I want to compliment you on it. You sense there is something wrong in your son's refusal to take a job. So if you have been overprotective in the past, I think you have gained some important insights. Try to share this matter through. If you have been at fault, then admit it, and respond in a way that will give you do the love you need. Simply because you do love your son so much, this is highly important. Neither is so. You do love him, and he will respect you the more for it, and you will be a true mother to him.



People of God

APOSTLE OF UNITY — Helen Koslosky, like the children of many other Catholics, made the dangerous trek from St. Petersburg to Paris and thence to New York, leaving in her heart an echo of the passionate love of Mother Russia. In her books and teaching (first at Vassar, then at Fordham's Institute of Contemporary Russian Studies), and as founder of the "Third Hour," a gathering point for Orthodox, Protestant and Catholic intellectuals, she tries to interpret Holy Russia to Americans who know that country only as a vast steam camp. Living alone in a small apartment in New York, surrounded by ikons and other relics of Eastern Christianity, she says, "My life is draining to a happy retirement. It has been dedicated to stressing everything that can bring Russian Orthodox and Catholics together."

Week In Liturgy

By REV. PASCAL BOLAND, O.S.B., S.T.D. (St. Meinrad Archabbey) OCTOBER 16—(Twentieth Sunday After Pentecost). There is sometimes a distinction between what we believe and what we do. This is apparent when we examine our own consciences and discover that some of our actions are not always in accord with what we believe. We believe that the Almighty God revealed the Ten Commandments to Moses and that unless they observe them they will not be rewarded with eternal happiness. Yet their actions at times are not consistent with what they believe. The court official of Capharnaum believed Christ could cure his crippled ill child without using the word of Jesus and started on his way (Gospel). He acted on his faith in Christ's word.

OCTOBER 18—St. Luke. Because he is the only evangelist who described the announcement to the Blessed Virgin Mary that she had been chosen to become the Mother of Christ, St. Luke is considered to have acquired his knowledge about this and the birth of Christ from Mary herself. "O Lord, we pray that we may be aided by the prayers of your Holy evangelist, Luke" (Prayer of the Assembly).

OCTOBER 19—St. Peter of Alcantara. This great Spaniard ascetic and mystic was accustomed to eat only once in three days and to sleep less than two hours out of the 24. He lived to the age of 63 and died in 1562. "O God, you bestowed upon him the gift of contemplative prayer" (Prayer of the Assembly).

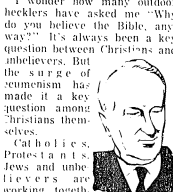
OCTOBER 20—St. John Chrysostom. Here is a man who served as a professor of theology at the University of Cracow and for a time as the parish priest at Oukus in Poland. He exemplifies an ordinary person who practiced heroic virtues. "O God, may we advance in the knowledge of the saints" (Prayer of the Assembly).

OCTOBER 21—Mass as on Sunday. Christ performed miracles so that people would more easily believe He was the Messiah, and the evidence of the miracles, inspiring faith, is to believe in Him. Yet Christ desired rather to believe in Him because of His words, not because of His miracles, and thus this rebuke, "Unless you see signs and wonders you will not believe" (Gospel).

OCTOBER 22—Mass of Blessed Virgin Mary on Saturday. When the angel announced to Mary that she had been selected to be the Mother of Christ she replied, "I will take place according to the word of God. Her belief and conviction and complete assent to the will of God were one and the same. She was blessed because she heard the word of God and kept it" (Gospel).

IS IT THE SAME CHURCH?

By F. J. SHEED



I wonder how many outdoor heeklers have asked me "Why do you believe the Bible, and not the Koran?" It's always been a key question between Christians and unbelievers. But the surge of ecumenism here made it a key question among Christians themselves. Catholics, Protestants, Jews and unbelievers are working together in all fraternities on one text of Scripture, studying ancient manuscripts of both Testaments, discovering similarities in the documents of the pagan religions, reading one another avidly. But what's it all about? What is the value of Scripture in its totality, what authority has it? How far can we go and how is it bound by it? The answers we give depend on why we accept it.

Have never been on an ecumenical gathering of all the men — leaders of Churches, world-ranking theologians and Scripture scholars. But I'd love to be. I'd love to hear them argue about what they came to these questions. That men of all Christian faiths agree in accepting the Bible is not surprising. But what do they think it is? What do they accept it as? Does their common acceptance in fact mean agreement?

Nothing divides men more than disagreement about something both accept. Two Christians can reach a point of bitterness about the Bible which neither could reach in discussing it with a Mohammedan. I had my answer ready — accept the Bible because the Church Christ commissioned to teach men till the end of time will accept the Bible. Why? In question will have to be faced if ecumenism is to progress, indeed if the Bible is to do the fullness of its work in men's souls. A gentleman's agreement not to discuss it — after all we do accept the Bible — will give an argument? — will not do. The Bible's authority is bound up with our reason for accepting it.

When the dome of Our Lady's Assumption into heaven was defined in 1950 the Anglican Archbishop of Canterbury and I issued a moving protest, but against the Church's truth, not against the doctrine's truth, to defend it. Their Church they said "refuses to regard as the truth of the Bible which we decline or opinions not plainly contained in the Scriptures."

I wish they had had to defend that against the doctrine's truth, for indeed, I wish everybody who has any religious statement to make would make a point of trying it out first on the man in the street. On the words "plainly contained in the Scriptures," the Archbishops would have had trouble with one heekler in particular, a man learned in Scripture who has troubled me more enough: there is not a text on which he, and his schoolari fellows, cannot advance a variety of interpretations. It is not possible to write a sentence for which only one meaning is possible — that is why lawyers grow rich.

With authority, I say. All ecumenical dialogue must come to that if it is to move from an exchange of courtesies to a sharing of minds. The Bible has authority, but just what and based upon what? Has the Church authority? The fly finds his status on the ceiling intolerable; he feels like dropping in on the discussion.

Why believe Bible? That's key question

Ecumenical discussions must take account of this simple fact: as fly on the ceiling I should listen with growing excitement. The old Church vs. Bible line-up hardly exists now. On the one side, we have Pope Pius XII saying that without Biblical theology, dogmatic theology is sterile. On the other side there is a growing realization of the Church, and of a continuous stream of teaching (what Catholics call "tradition" — a realization highly developed in ecumenism in others, but nowhere wholly absent).

More and more, I believe, the living Church with authority to supply the revelation in situations as they happen, to questions only now being asked, would have a certain advantage over Scripture which is still, and forever, as it was written.

That objection applies to any doctrine. But there is another which applies particularly to the New Testament. As we noted in the last column (I guess at it again, if you haven't discarded last week's Criterion), to treat the New Testament as all-inclusive — what it does not contain — is to treat it as if it were. The writers were writing for people who had already received a basic instruction on entering the Church, an instruction carried on by Apostles and men approved by them. The writers were not giving this all over again; they assumed it as known and went on to clarify or elaborate those massive particular elements in it.

The New Testament was never meant to stand alone; it was to be read within the framework of Church teaching.

To my street-corner questioner I had my answer ready — accept the Bible because the Church Christ commissioned to teach men till the end of time will accept the Bible. Why? In question will have to be faced if ecumenism is to progress, indeed if the Bible is to do the fullness of its work in men's souls. A gentleman's agreement not to discuss it — after all we do accept the Bible — will give an argument? — will not do. The Bible's authority is bound up with our reason for accepting it.

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Negro psychiatrist views 'black power'

By JAMES M. SHEA CINCINNATI—A Negro psychiatrist here viewed "black power" as a "growing sense of racial solidarity" among Negroes, handicapped by a "negative self-image," and frustrated by the slow pace of racial integration.

Dr. Alvin F. Poussant, principal speaker at the annual luncheon-meeting of the Cincinnati Catholic Interracial Council, discussed the new directions of the civil rights movement. Some 350 persons, including the area's chief political figures, attended the meeting which followed a Mass in the Cathedral of St. Peter in Chains.

Dr. Poussant, southern field director of the National Committee for Human Rights, said: "There is now emerging a disengagement with the social and psychological effects of integration" among the nation's Negroes. He blamed the disengagement on the "snails' pace" at which racial integration has been proceeding, on "white resistance" to the process, and on the fact that "civil rights laws haven't changed the pattern."

"INTEGRATION is always a one-way street," said Dr. Poussant. "Inherent in the situation is the implied inferiority of the Negro. Some Negroes say that it is degrading to have to go to Negro schools to be accepted by white racists." Negro children who take part in such integration with their school are convinced that integration is a subterfuge for white supremacy, he said. "They believe that as presently practiced it would lead to a greater crisis of identity for the Negro masses."

To meet this crisis, he said, the civil rights leaders will find "some sort of black consciousness, Negro solidarity, or black power." "THERE IS A growing sense of racial integration among Negroes," he said. "It is a growing sense of black consciousness to the Negro," he said. "Negroes must give it to each other. They will do this by going to their own churches, to undo centuries of brainwashing and substitute a positive image of self."

He expressed the conviction that if the Negro achieves true equality in American society, when a Black sub-culture might exist, as Jews, Irish, Chinese, and others created sub-cultures of their own in American society.

Clergy Necrology listing deaths of several clergymen from October 1952 to 1966.

Radio and Television schedule for Indianapolis, Shelbyville, Terre Haute, and Richmond areas.

Pro or con sermons on Vietnam barred

WASHINGTON—A spokesman for a chancery office here has confirmed that Archbishop Patrick O'Boyle of Washington sent a letter to priests forbidding public pronouncements for or against the government's policy in Vietnam.

The chancery reported that the letter accompanied a directive from the archbishop to read Pope Paul's peace encyclical at all Masses October 2 and 3 during the Vietnam Week. According to the story, officials of the CPW criticized the letter as "an undue attempt to press moral judgment when such a judgment is imperative."

The chancery pointed out that the letter did not forbid public statements on the peace, but rather advised them to base their homilies on the teachings of the Mass. It also expressed their "individual and personal views about the foreign policy of our government in conducting the war."

Named Nine: VATICAN CITY—Archbishop Maria-Joseph Lemaire, prefect of the Holy Office, said he has named nine members of the group picked by the archbishop to read the Mass (Oct. 4) for peace with Vietnam and the same. President Johnson attended at St. Matthew's Cathedral.

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Radio Prague praises Pope's peace efforts

BRNO, Germany—Communist while it was important that controlled Czechoslovakia's Radio Prague broadcast Pope Paul VI with an important contribution to peace efforts in the world. An extensive coverage of the day of prayer for peace he had called for in his new encyclical, according to the German radio news agency KNA.

Radio Prague carried reports on the sermon of Pope Paul and the Mass celebrated at the Vatican marking the first anniversary of the Pope's trip to the United Nations to appeal for peace.

EDITORIALLY, Radio Prague said the Pope's initiative depicted his role as a statesman was an important contribution to peace efforts. It added that

CEF meeting set at Terre Haute

TERRE HAUTE, Ind.—A meeting of Citizens for Educational Freedom is scheduled for Sunday, Oct. 16, at St. Joseph's High School, beginning at 1:30 p.m. Chairman of the meeting will be Fred Christman, Jr.

Main speakers will be Robert Bamber, state CEF president, and Prof. Edward J. Murphy of the Notre Dame Law School. Bamber will explain the purposes, the goals and the work of CEF, and Prof. Murphy will discuss legal aspects of legislation called out for aid to education.

Christman said among those invited to attend are Terre Haute public school system officials, area political candidates, and the two South Central District candidates. The meeting is open to the public.

The Terre Haute Diocesan Council of Catholic Women will hold its regular quarterly meeting at Annunciation Church, Brazil, on Sunday, Oct. 16, beginning at 1:30 p.m.



SECICINA BAND BOOSTERS PLAN BALL—The Band Boosters of Secicina High School will sponsor the annual Red and Gold Ball on Saturday, Oct. 15, at Fatima Council, Knights of Columbus. Proceeds will be used for the purchase of band uniforms. Checking over table decorations are, left to right: Mrs. Louise Leslie, Mrs. Peggy Roberts, Richard Roberts and Mrs. Phyllis Young.

Ladywood School sets Open House

INDIANAPOLIS—Open House will be held Sunday, Oct. 16, at Ladywood School, 5355 Emerson Way, for anyone interested in touring the recently completed academic buildings and estate-style residence hall. Tours will begin at 2 p.m.



Completed by the Sisters of Providence, Ladywood is a college preparatory, residential and day school for girls. It has been located since 1906 on the former St. Stanislav Electric plant in northwest Marion County. A new \$2.5 million building complex was completed in 1965.

St. Joseph Hill to hold festival

ST. JOSEPH HILL, Ind.—The ninth annual Turkey Shoot and Fall Festival will be held at St. Joseph's parish here Sunday, Oct. 16, from 11 a.m. to 8 p.m. Lunch and short orders will be served throughout the day.

St. Joseph's parish is located three miles northwest of Sellersburg between Indiana Highways 90 and Indiana Highway 31 in Clark County.

Grand prize is a color television set. Various booths will be available for both children and adults. Festival chairman is Mrs. Donald King.

Newman Mothers set Guest Tea

INDIANAPOLIS—The Newman Mothers' Club of Butler University will hold its annual guest tea honoring the new mothers of Catholic students and former club presidents on Tuesday, Oct. 18, in Holyday Garden House, at Butler University.

Mrs. Anne Horne, the guest speaker, will be introduced to the group by the program chairman, Mrs. William J. McMahon. General chairman for the tea is Mrs. John Irvine, assisted by Mrs. Earl Evans, Mrs. David Fox and Newman Club president.

Set alumni dance

INDIANAPOLIS—The Sacred Heart Kennedy Alumni Association will sponsor an Alumni Dance on Friday, Oct. 21, in the cafeteria of Kennedy Memorial High School, 1206 S. Maryland St. Music will be provided by the Headliners. Admission is \$1 per couple. Chairman of the event is Tom Hall.

CONTRIBUTORS
THE CRITERION will carry a list of parish and organizational correspondents and carriers who have reported news for the paper items for this week. Send them to the editor, 315 N. Dearborn St., Indianapolis, Ind. 46202.

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North Deantry CCW sets meeting

INDIANAPOLIS—The North Deantry Council of Catholic Women will hold board and deacony meetings at 12:30 p.m. Wednesday, Oct. 19, in Immaculate Heart of Mary parish auditorium.

John S. Emley, director of Volunteer Services of Veterans' Hospital, will discuss the Blue

CAC to meet
INDIANAPOLIS—A meeting for members and prospective members of the Catholic Alumni Club of Indianapolis will be held tonight, Friday at 8 p.m. in the Warren Hotel, 123 S. Illinois St. Election of officers is scheduled for next month.

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PLAN WICS DAY COMMEMORATION—Preparing for National WICS Day, October 18, in the above photo are Mrs. William Morgan (foreground) and Mrs. James Lawrence. WICS (Women in Community Service) is an association of social-minded women, sponsored by the National Council of Catholic Women, the National Council of Jewish Women, the National Council of Negro Women and the United Church Women. Volunteers at the Indianapolis Chapter are interviewing prospective Job Corps trainees. (Staff photo)

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Jubilarians—Mr. and Mrs. Louis Kidwell, of St. Patrick's parish, Indianapolis, will observe their 50th wedding anniversary on Sunday, Oct. 23, at 9:30 a.m. Mass in St. Patrick Church. A reception will be held in the parish hall from 2 to 4 p.m. The Kidwells are the parents of three sons and two daughters. They also have 25 grandchildren. They were married October 17, 1916, in St. Mary's Church, Washington, Ind.

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VIEWING WITH ARNOLD

A confusing novel begets a confusing movie

By JAMES W. ARNOLD

If any property was less likely to be made into a movie, it would have to be Norman Mailer's vaguely mystical novel "An American Dream"...



Alger-in-reverse. The only escape is in sensualism or a fight-everybody, dare-nothing sort of manhood.

Now Rejcek (Stuart Whitman) is merely a crossing TV personality who makes enemies by linking the Mafia and police corruption...

Wedding out incidental obscenity, and restoring characters to the human mainstream.

Audiences, used to swallowing a great amount of nonsense, may have the curious, penthouse wife mysteriously overplayed by Eleanor Parker.

Miss Parker is frightening, the parapet shots will give anyone vertigo, and some police interrogation scenes, if clumsily photographed, are hard-as-nails...

One of the neatest tricks in "The Russians Are Coming" is at least to Yankee eyes, is the comic objective.

Now in, and it is hopeful. Vladimir Pozner, of the Soviet's Novosti Press Agency, says that Russians find the film as charming as we do.

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Couple to mark 50th anniversary

INDIANAPOLIS—Mr. and Mrs. Carl Lentz, members of St. Ann's parish, will observe their 50th Wedding Anniversary...

St. Gabriel's sets Ladies of Charity plan card party

INDIANAPOLIS—The annual fall card party sponsored by the Ladies of Charity of St. Gabriel...

Board to meet

INDIANAPOLIS—The Indianapolis Archdiocesan Council of Catholic Women will hold a board meeting...

Plan luncheon and card party

INDIANAPOLIS—The Women's Club of St. Patrick's Church will hold a luncheon card party...

Editor to speak

NORTH VERNON, Ind.—The fall meeting of the North Vernon Deacons' Council of Catholic Women will be held Wednesday...

Dance scheduled

BEECH GROVE, Ind.—The Holy Name Society of Holy Name Church, will sponsor a Halloween dance...

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"H'mmm."

CONTROVERSY BREWS

Is the Chicago clergy decree threat to academic freedom?

CHICAGO—A Committee of Catholic professors has claimed that Archbishop John P. Cody's decree regulating outside priests who come to the Chicago archdiocese gives him "prior censorship" over the academic community.

However, the dean of faculties at DePaul University, Father J. T. Richardson, said the professors were premature in issuing protests at a time when "clarification" was the need. He said he would fight to uphold academic freedom wherever it is threatened, but held that a "serious allegation" should be withheld until the issues were clarified.

The professors continued their protest over the issue of "academic freedom" despite the archbishop's statement that the decree "has absolutely nothing to do with academic freedom."

Their reply to the archbishop was contained in a statement distributed to the faculties of six Catholic colleges and universities in the city and suburbs.

THE KEY question, the six-member committee held, is whether universities and colleges should be "required to secure the archbishop's consent when extending invitations or honoring requests relative to academic commitments."

Because it requires that academic deans secure this consent, the professors argued, "the decree gives the archbishop a power of prior censorship over the academic activity of both priest-scholar and university."

"We believe that the archbishop does not have the right of prior censorship over academic entry and activity."

Holding that no extra academic deans can have this right of academic freedom is to be maintained, they added:

"It would clarify the issue immeasurably and allay the concern of the Chicago academic community if the archbishop were to state explicitly that this decree does not apply to priests who come to the Chicago archdiocese for academic activity — teaching,

returning, participating in symposia, etc."

Archbishop Cody, in letters to the university and college administrators earlier, said the committee's interpretation of the decree was "wholly erroneous."

His letter was sent as professors were circulating a petition asking him to rescind the decree. The committee had obtained 220 signatures from various faculties by October 6.

ARCHBISHOP Cody's letter said in part:

"As you will recall Canon 804 requires that a priest, in order to have permission to celebrate Mass, is required to have the permission of the local Ordinary (the bishop). The detailed regulations of carrying out this prescription of ecclesiastical law are to be determined by the Ordinary (Canon 804, No. 3)."

"It is evident that the stated directive sent to the pastors of all the parishes, superiors of institutions, etc., has absolutely nothing to do with 'academic freedom.'"

"The interpretation being placed on this directive by the committee is, of course, wholly erroneous. Before a priest is invited to teach in any school, permission of his own Ordinary is required. These credentials are to be submitted to the Archbishop of Chicago for certification."

The professors' statement said: "It is not our intention to challenge Canon Law or the archbishop's responsibility as based on it."

"His reply, however, does not meet the issue raised by the decree. We did not address ourselves to the requirement of presenting credentials for securing permission to celebrate Mass or to exercise other priestly functions."

"The possession of such credentials is a matter to be settled between priest and bishop, but as such is not an academic matter. Therefore, university and college deans should not be required to secure the archbishop's consent when extending invitations or honoring requests relative to academic commitments."

Meanwhile, The New World weekly newspaper of the archdiocese, published both the text of the original protest petition and a response issued by the Chancery office.

THE CHANCERY statement follows:

"The Code of Canon Law requires that any priest not having residence in a diocese must present credentials to the local bishop before being allowed to celebrate Mass in that diocese. This has been the ecclesiastical law since the Council of Chalcedon which was held in the year 451, and this practice has been consistently followed in most dioceses throughout the world. In Chicago, priests from other dioceses or religious communities always applied to the archbishop or the Chancery office before taking up permanent residence in the territory. This regulation has not been changed."

"Catholic universities and colleges of the Chicago area have been following this regulation for many years, and no change has been established by the newly published directive. It is regretted that so much

publicity should be stirred up about a regulation which has been in existence so long.

"The bishop of the diocese where Notre Dame University is located, namely Fort Wayne-South Bend, has consistently followed this law and any priest desiring to study or to teach at that university must present proper credentials from his own bishop or superior before he can take up residence at the university."

Cardinal Ritter, Archbishop of St. Louis, recently called attention to this same regulation.

"There is absolutely no truth to the protest that this limits academic freedom—it is simply a matter of ecclesiastical regulation. Continually priests who have come to study at Loyola, DePaul, etc., request permission through the archbishop or Chancery office to reside in the archdiocese. There are several hundred of such extern priests here."

"Good order requires that the archdiocese have knowledge where such priests are residing. Most of the extern priests are actually assigned by the Chancery office to live in a rectory or a religious house."

"The protest seems to stem from a lack of knowledge of Canon Law and long existing archdiocesan regulations."

Arnold

(Continued from page 10) then chest to chest, try to negotiate a stair.

Three sequences, Pozner writes, were more than funny; they moved Russian spectators deeply. One is the human pyramid scene, where everybody pitches in to save the boy in the church tower; another is where the young Russian sailor, talking to the American girl on the beach, cries, "I don't want to hate anybody!"

Most moving, Russians thought, was the finale, where "The Soviet submarine is escorted out to sea by a small armada of American fishing boats, cutters, yachts, etc." One viewer, a reputable art critic, lost his head and compared it to the Odessa steps sequence in Eisenstein's near-scarred 1925 epic, "Potemkin."

Well, Pozner is only one critic, and his report may be part of the current co-existence line. But in the context of 20 humorous years of Cold War, his reaction is genuinely revolutionary. Those "message" sequences may be too obvious, but one advantage of obviousness is that the message is communicated. If there is, at any rate, going to be a Peace Scar, it is fitting to begin it with a belly laugh.

Foster parents' meetings slated

INDIANAPOLIS—A series of monthly discussion meetings for foster parents will be initiated by Catholic Social Services next week. Purpose of the sessions, to be held at 8 p.m. Thursdays, Oct. 20, at 623 E. North St., is to involve the foster parents in policy-making decisions of the agency.

Members of the Foster Parents' Advisory Committee will serve as discussion leaders. They include: Mr. and Mrs. Sylvester L. Herold, of Christ the King parish; Mr. and Mrs. Norbert R. Kuzel, and Mr. and Mrs. Warren E. Turner, of St. Andrews parish; Mr. and Mrs. W. William Yeardon, of St. Joan of Arc parish; and Mr. and Mrs. Mark A. Yarnau, of Our Lady of Mt. Carmel parish.

Mrs. John Shields new NCCW head

MIAMI BEACH, Fla. — Mrs. John Shields of Strong, Pa., in the Harrisburg diocese, is the new national president of the National Council of Catholic Women.

Her election was announced by Mrs. Marcus Kitch of Yonkers, N.Y., in a retiring banquet, during the closing banquet of the NCCW 33rd national convention here (Oct. 5 to 8).

Other officers are Mrs. Harold J. Schachern, Detroit; Mrs. R. C. Berra, Dubuque; Mrs. Ben F. Emge, Belleville, Ill.; Mrs. William J. Tibbitt, Sayreville, N.J.; Mrs. M. J. B. Berra, president; Mrs. Frank J. Strategier, Southgate, Newport, Ky., secretary; and Mrs. William G. Heffron, Buffalo, treasurer.

Plan Social Week

BUENOS AIRES — Cardinal Antonio Caggiano of Buenos Aires will open Argentina's Eighth Annual "Social Week," scheduled for November 21-26 in Buenos Aires.



SLATE FASHION SHOW—Mrs. Jackie Moorman, Miss Carolyn Swannigan and Mrs. Ronald Crowe, left to right, will model the latest in coat styles at a fashion show to be presented by the Ladies Court No. 109 Knights of St. Peter Claver at 4 p.m. Sunday, Oct. 30, at the Howard Johnson Restaurant, 501 W. Washington St. Styles to be shown will be furnished by Charles Anger and Son furriers. For additional information and reservations call Mrs. Webb, 637-1650.

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GUILD PLANS CARD PARTY—The annual Fall Pillowslip Card Party, sponsored by the Ave Maria Guild for the benefit of St. Paul Hermitage, Archdiocesan retirement home, will be held at the Hermitage on Sunday, Oct. 16, at 2 p.m. The retirement home is located at 501 N. 17th St., Beech Grove. Shown above with Sister M. Gilberta, O.S.B., Hermitage administrator, are Mrs. C.E. Baas, standing, chairman; and Mrs. Walter E. Stowal, co-chairman in charge of tickets. Guild president is Miss Winifred Galvin. All games will be played at the Card Party, with numerous prizes to be awarded. (Staff photo)

Centrally Located For All Parishes Christians in Action! The Serra Club Religious Vocation Exhibit Saturday, Oct. 15 - 10 A.M.-9 P.M. Sunday, Oct. 16 - 9:00 A.M.-5 P.M. Secina Memorial High School 8000 Newland Feeney-Kirby Mortuary 923-3331

ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS ST. FRANCIS DE SALES "HARD TIMES DANCE" Saturday, Oct. 15 - 8-12 P.M. School Basement - 72nd and Avondale SESQUICENTENNIAL BALL Saturday, Oct. 15 - 9-12 P.M. St. Roch School Hall - 3603 S. Meridian St. AVE MARIA GUILD PILLOWSLIP CARD PARTY Sunday, Oct. 16 - 2 P.M. Guardian Angel Guild CARD PARTY Tuesday, Oct. 18 - 7:30 P.M. Indianapolis Athletic Club St. Patrick CHICKEN NOODLE DINNER and CARD PARTY Tuesday, Oct. 18 - 11 A.M. School Hall - 950 Prospect St. FATHER BOSLER CARD PARTY Tuesday, Oct. 18 - 1 P.M. and 8 P.M. Little Flower Auditorium - 13th and Bosart 923-4504



BAND LEADER — Russ Carlyle and his orchestra will play for the Latin School Foundation benefit dance at the Southside Council, Knights of Columbus, Thompson Road at U.S. 31 South, Indianapolis, on Friday, Oct. 21. Robert Bonke and Hugh Baker are co-chairmen. Reservations can be obtained by calling 784-5936 or 784-5722.

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