

Non-Public Schools Committee organized



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'PARISH AND RELIGIOUS'

Need for basic reform in Church life seen

BOSTON — Official encouragement for more experimentation in parish structures and full participation of Religious communities in the life of the Church were among the Church reforms called for at the annual convention (Sept. 9-12) here of the Canon Law Society of America.

Discussing parish structures was Father Robert T. Kennedy, canon law professor at St. Joseph Seminary, Dunwoodie, N.Y., who said that experimentation is possibly the "last and best hope" of bridging the ever-widening gap between Establishment and Underground.

Father Kennedy said that many efforts to suppress experimentation arise from ignorance of the extent to which the Vatican II guidelines have already been implemented juridically so as to make canonically acceptable what the council Fathers expressed as theological, liturgical or sociologically desirable.

HE SAID the council's decree on the Bishops' Pastoral Office, as given legal force in Pope Paul's decree, "Ecclesiae Sanctae," gave broad powers to diocesan bishops in consultation with their councils or senates of priests to change parish structures in any way thought to be conducive to the good of souls.

Whatever canon law may have required in the past, he argued, under present law a bishop may alter parish structures as he sees fit and may even experiment with new structures.

In regard to experimental parishes, he said, the bishops have broad powers to dispense in particular cases from canonical requirements affecting residence, reserved functions, stole fees and offerings, place of keeping records, clerical dress, and other disciplinary norms.

Both diocesan authorities and those who seek innovations in a spirit of service to the Church should be aware of this broad power, he said, adding: "In this way we could hope to halt the growing hostile polarity between the authority and innovators in the area of parish structures."

CALLING FOR full participation of Religious communities in the scriptural, liturgical, pastoral, ecumenical and social life of the Church was Father Justin Ryska, O.S.M., prior of Our Lady of Sorrows Monastery, Chicago.

Father Ryska predicted that with such participation in the future "all religious orders, societies, congregations and institutes that we know today will cease to exist."

Religious community life will not die, however, but a new type of religious life will emerge, he said.

The signs of the times and Religious reforms already shows us, he said, that in the future: "Religious life will be less structured and less supported by an organized bureaucracy."

The religious life will be identified with the laity if a person is a lay person; with the clergy if the person is a cleric.

The ultimate organization to which all priests, Religious and secular will belong will be the local church. They will live and work together.

Lay Religious (Brothers and Sisters) will form independent and self-directing groups and will be an integral part of the laity of the local church.

Lutheran heads new state body

INDIANAPOLIS — The formation of the Committee on Non-public Schools was announced concurrently today by its chairman, Arthur L. Amt of Ft. Wayne and its secretary, Father George W. Elford of Indianapolis.

Amt is superintendent of the Lutheran schools in Indiana. Father Elford is the assistant

Related story, Page 3

superintendent of Catholic schools in the Indianapolis Archdiocese.

The purpose of the organization was described as representing the position of non-public schools on educational questions to the general public and public bodies.

A twenty-page illustrated brochure has been published by the committee explaining the contribution made by non-public elementary and secondary schools to the common good of the state.

In speaking of the financial crisis facing Indiana's public schools, the committee makes clear that there is also a non-public school crisis. "If it is not solved," the group contends, "the public school crisis is not over either."

CITING FIGURES made available by the Indiana Legislative Council, the committee points out that public school operating costs would soar 13.1 per cent in the absence of non-public schools. The added cost to taxpayers would be upwards of \$87 million a year.

Under Indiana's current budget, \$87 million represents the grand total of the state appropriations for all state hospitals (\$52.6 million), health programs (\$22.6 million) and all correctional institutions (\$12.1 million).

This same amount of money is the equivalent of all the tax on alcoholic beverages, cigarettes and insurance collected by the state in a year.

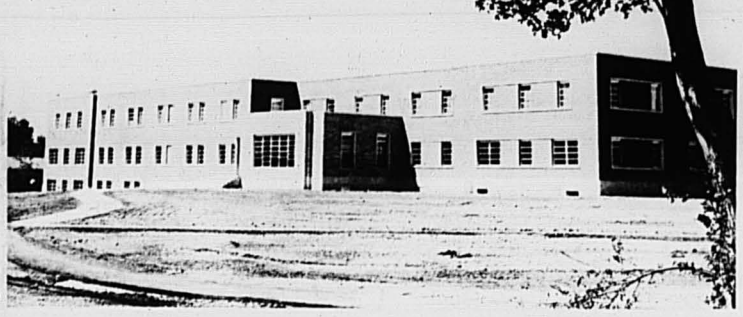
It would operate all offices of our state government for three years.

Hardest hit of all Indiana school systems would be Ft. Wayne, which has a heavy parochial school population. Projected increased costs in Ft. Wayne are estimated at more than \$10 million a year if non-public schools closed.

The non-public school brochure lays heavy stress on the "added dimension" found in parochial schools which "do not compartmentalize man, but try to meet the whole needs of their students."

The value of this educational effort is that it represents at great sacrifice an attempt to add a moral and religious dimension to the rearing of large numbers of Indiana's young.

In a section dealing with the constitutional question of state aid to non-public schools, the brochure points up a June 10, 1968, U.S. Supreme Court decision (Continued on page 7)



NEW MARIAN COLLEGE FACULTY HOUSE

Shown above is the recently-completed new faculty house at Marian College, Indianapolis, built by the Sisters of St. Francis, Oldenburg, who conduct the college. The \$1.3 million structure contains facilities for 80 Sisters serving on the faculty and community members studying at the college. The Sisters released about 60 spaces in the college's Clare Hall, women's residence, for additional boarding students. Bohlen and Burns was the architect for the building, while the general construction contract was handled by F. A. Wilhelm and Co.

Ordinations EDITOR ISSUES STATEMENT

slated at St. Meinrad

ST. MEINRAD, Ind. — Archbishop Schulte will administer major and minor orders this weekend to members of the St. Meinrad Benedictine Archabbey and other students attending St. Meinrad School of Theology.

Subdiacone will be given at 4:30 p.m. Friday, Sept. 20, to the following Benedictines: Frater Louis Range, of Granite City, Ill.; Frater Nathan Mitchell, of Fountain City, Ind.; and Frater Raymond Studinski, of Dearborn, Mich. Two other Benedictines of other monasteries are included in the group.

The same three Benedictines will receive the diaconate at 8 a.m. Saturday, Sept. 21.

Four will be ordained to the priesthood at 8 a.m. Sunday, Sept. 22. They are: Frater Quintin Colgan, of LaGrange, Ill.; Frater Kilian Kerwin, of Donora, Pa.; Frater Noel Mueller, of Louisville; and Frater Louis Range.

First and second minor orders will be administered during the Sunday ordination ceremonies. None of the six candidates is from the Archdiocese or St. Meinrad.

Parishes to study poverty, race ills in St. Louis See

ST. LOUIS — A four-week program called "Bridges of Understanding" has been announced here by Archbishop John J. Carberry with the intent of putting St. Louis' race and poverty problems before the eyes of every Catholic.

The program will begin with a pastoral letter on September 29, and will include four sermons in each parish on the report of the National Advisory Commission on Civil Disorders (Kerner Commission).

Denies report Dutch hierarchy to issue warning on catechism

AMSTERDAM, The Netherlands — the editor of the controversial new Dutch catechism has denied that the Dutch bishops will issue a warning to Catholic publishers in other countries about translations of the catechisms that include revisions urged by Belgian Father Edouard Dhanis, S.J., of the Vatican's Doctrinal Congregation.

De Volkskrant, Dutch Catholic daily, had reported that the bishops will tell the publishers that they will be free to issue the revised text but that they may not offer the altered book to the public as the "new Dutch catechism."

Father Dhanis had urged the revisions on behalf of a special commission of cardinals named by Pope Paul VI to revise the catechism after it had been attacked for alleged unorthodoxies. Father Dhanis is also a professor at the Gregorian University in Rome.

THE CATECHISM's editor-in-chief, Father William Bless, S.J., who is also director of the Higher Catechetical Institute at Nijmegen, said that the revision of the catechism is still being discussed by the Dutch bishops and Vatican authorities.

Father Bless said that Cardinal Bernard Alfrink of Utrecht, who gave the imprimatur for the catechism, had not told foreign publishers that they could publish a version containing the suggested revisions on condition that they not offer it as the new Dutch catechism.

Father V. C. M. Zemann, Cardinal Alfrink's secretary, said (Sept. 12) that he did not know what De Volkskrant's source for its story was but that the cardinal is still discussing the catechism with the Vatican.

Unrevised editions have already been published in translations for the United States, Britain, France and Germany. About 400,000 copies of the

original Dutch edition have already been sold.

The controversial catechism was compiled by the catechetical institute at Nijmegen and issued by the Dutch bishops in 1967. Difficulties started a month later. Dutch traditionalist Catholics, through a group known as Confrontation, sent a petition to Pope Paul VI urging corrections in the catechism.

Some critics maintained that parts of the catechism were heretical.

IN 1967, three of the catechism's authors and three other

theologians with a knowledge of the Roman Curia, the Church's central administrative body, met at Gazzada, Italy, to discuss the text of the catechism. They reached no agreement.

A commission of cardinals was then appointed by Pope Paul VI to study the matter. The commission named a four-man group of theologians to revise the catechism in the light of the commission's decisions.

Discussions between the Vatican and the catechism's authors, who are responsible (Continued on page 7)

Cathedral High School to hail 50th birthday

INDIANAPOLIS — Cathedral High School, conducted by the Brothers of Holy Cross, will celebrate its Golden Anniversary with an alumni banquet centered on the theme, "Community Service Continuing."

Brother Douglas Roach, C.S.C., Cathedral principal, has announced that 5,000 invitations have been mailed to alumni and that plans for the observance are practically complete.

Fred G. Johnston, Jr., chairman of the Golden Anniversary Alumni Committee, released the program this week for the banquet and dance to be held at the St. Pius X Knights of Columbus Hall on Saturday, Oct. 5.

THE CELEBRATION will open with a concelebrated Jubilee Mass at St. Pius X Church, 7200 Sarto Dr., with priests, all Cathedral graduates, taking part. The Mass will be followed with a social hour at St. Pius X K of C from 6:30 to 7:30 p.m., and the dinner and program will begin at 7:30 and end at 9 p.m.

The invocation will be delivered by Archbishop Schulte. Jack

Redmond, president of the Cathedral Alumni Association, will give an address and present the toastmaster, Father Thomas Carey, pastor of Christ the King parish. Mayor Richard Lugar of Indianapolis has been invited to attend.

Brother Douglas, in his address, will review the progress the school has made from the day it opened in 1918 with a handful of freshmen and sophomores in two borrowed rooms of the Cathedral grade school to the present time.

THE FORMAL program will close with a prayer by Father Joseph Wade for deceased alumni and benediction by Msgr. Cornelius B. Sweeney, V.G.

All former superintendents and principals of Cathedral High School have been invited by Brother Douglas to attend this celebration and have indicated that they will be present.

All alumni who have not been contacted by mail are urged to call the alumni office at Cathedral High School for reservations

On the Inside

Canon Law Society of America opposes ecclesiastical sanctions in suppressing "proper" dissent — Page 3

Msgr. George Higgins deplores attack on Cesar Chavez, grape strike leader, by ultra-conservative Catholic weekly — Page 4

Jim Saul, new Criterion sports columnist, reviews archdiocesan high school football scene — Page 6



NUNS BEGIN APARTMENT LIVING—These two nuns, members of the Sisters of Providence, are finding out first-hand what Americans everywhere are experiencing—that it is hard to stretch a dollar. The two are staff members of the Evansville Education Office and have rented an apartment on South Weinbach Ave. in Evansville. Because their work takes them

throughout the Diocese, they have chosen an apartment instead of finding quarters in one of the Providence convents of the Diocese. Its tough to meet the rent and buy groceries for anybody these days, but as one of them said, "On a Sister's pay, it's a real struggle." The Criterion cameraman visited the nuns one day last week and caught these candid

shots of a normal day. In the photo at left Sister Scholastica looks on to see if Sister Marie Armella has a letter for her from the mailbox. In the next photo Sister Armella gives some directions to Sister Scholastica as they leave home for the day. The center photo is at the supermarket where man-

ager Clete Spalding gives some advice on quality merchandise. Like all good neighbors, Mrs. Eve Schear helps out the new apartment dwellers by bringing some food over for one of the first meals in the apartment. In the last photo, the Sisters relax by listening to some records.

STARVATION AMID PLENTY

U.S. finally faces up to facts of hunger

By WILLIAM K. WYANT, JR.

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(One of two articles)

WASHINGTON—The last year or so may be remembered in American history as the period in which the United States discovered hunger in its own backyard and decided to eliminate it.

In a nation where food is abundant and where it is a crime not to feed a dog, nobody disdains publicly with the proposition that human beings—

William K. Wyant, Jr., is a Washington correspondent for the St. Louis Post-Dispatch.

and certainly children—ought to get enough to eat. The argument is about the dimensions of the problem, whose fault it is, and what should be done.

At present the facts are not in hand. Congress and the federal government are taking steps to obtain a scientifically respectable analysis of the nation's nutritional health, with special attention to low-income groups.

MEANWHILE, some Americans are indignant that their government at all levels has not moved more promptly to assist the hungry. Others insist that all this talk about malnutrition is propaganda—Socialist or worse. Others blame the poor themselves, arguing that in this land of opportunity everybody who is willing to work can get his share.

There is nothing new about hunger, nor about the diverse attitudes of the non-hungry toward those lacking proper food. The new element is the extent to which the public has become aware that hunger may be widespread at home as well as abroad.

From this new awareness a number of corrective measures already have flowed, and it is safe to predict that many more will follow.

As the controversial "Hunger, USA" report said last spring, Americans are "... a people as good as any other, and this is a good land."

Now that Rev. Ralph David Abernathy and his Poor People's Campaign have held their early summer bivouac in Washington and gone away, carrying out the pledge of Abernathy's slain predecessor, Dr. Martin Luther King, Jr., Congress is under less direct pressure.

BUT PRESSURE on the national conscience remains, as

does pressure on both major political parties to respond to shortcomings laid bare in the socio-drama enacted here. The Abernathy drive focused on hunger. It kept that subject on the front pages for weeks.

At the time the Poor People's Campaign was bogged in the mud of Resurrection City near the Lincoln Memorial, laying daily siege to the Department of Agriculture, there were complaints about the behavior of Dr. Abernathy's troops.

In retrospect, with the motley rabble gone and Washington officialdom sighing with relief, the tendency has been to emphasize the broader effects of the at times pathetically disorganized campaign, one of which surely was to call the nation's attention to dietary inadequacies among the poor.

Nobody in authority likes to admit that action has been taken because of pressure, even when the cause is worthy. It is impossible to say with precision what the Abernathy pressure achieved, but it is true that the government has stepped up its efforts.

THIS FAR Congress has voted to lay out many additional millions for the major federal family feeding programs and for child nutrition. The Senate has approved formation of a select committee to study hunger, and the House has authorized a Presidential Commission on Hunger.

Whereas in the last fiscal year the nation spent \$185 million for food stamps for the needy, the current year's expenditures promise to be at least \$60 million higher, perhaps much more. Child nutri-

tion efforts soared from \$8 million to nearly \$60 million.

The beleaguered Department of Agriculture, making an aggressive effort to reach more people through food stamps and direct distribution of surplus foods, hopes to have one or the other program in all the 1,000 lowest-income counties before long. It now penetrates about three-fourths of the nation's 3,125 counties.

This autumn the Department of Health, Education, and Welfare expects to have preliminary results from its National Nutrition Survey. This was called for in legislation signed by President Lyndon B. Johnson last December.

THE CASE for hungry Americans has been building up for years, but the problem has assumed urgency in a national atmosphere heated by the Vietnam war, racial unrest, and by rising expectations stemming from the Johnson administration's drive against poverty.

When President John F. Kennedy was campaigning in West Virginia in 1960, he was shocked by the inadequacy of federal surplus rations he saw being doled out to the poor. He doubled the outlay in his first executive order as President. Since then there has been a steady and impressive advance in the use of federal funds and foods to feed the needy.

But the federal effort, although helpful and although its costs have reached the billion-dollar-a-year level, falls far short of putting a dietary floor under the poor. There is as yet no national decision that Americans are entitled to an adequate diet as a matter of right.

In the federal-state-local partnership that governs federal food assistance as well as fed-

erally-assisted welfare programs, generally, much depends on local attitudes toward the issue. In some places the availability of funds. In some places the hungry person may fare no better than did Lazarus at the rich man's table.

LIGHT HAS BEEN thrown on the issue of hunger in the United States in the past year or 18 months. Some would call it heat. A series of congressional hearings and reports by private agencies have made it increasingly difficult for the average citizen to think that, because his own board is groaning with the fat of the land, the same is true for everybody else.

The subject of hunger at home is set out under the rug and is being discussed.

People have not achieved a consensus on reasons and remedies, but they are having to come to grips with the disturbing notion that for millions of their fellow citizens the agricultural cornucopia is a mockery.

In contending that the poor were not being looked after despite a popular assumption that they were, critics like the authors of the "Hunger, USA" study published last April made a vigorous attack on national farm policies and the Department of Agriculture.

HERE IS the way the study, made by a 25-member citizens' board formed at the suggestion of Walter Reuther, stated its conclusions on the point:

"1. The composition of the agricultural committees of Congress—which pass upon major food assistance legislation—dictates that inevitably the needs of the poor and hungry will be subordinated to the interests of large agricultural producers.

"2. The relationship between these agricultural committees and the Department of Agriculture—which administers all major food assistance legislation—dictates that inevitably the department's priorities will place the interests of agricultural producers first, the needs of the poor and hungry second."

At storm center in the controversy has been the Kennedy-Johnson Secretary of Agriculture, Orville L. Freeman, former governor of Minnesota. Freeman himself has a record of deep personal concern about feeding the hungry. He called attention to progress made over the last seven years, welcomed the demand for something better, and joined in the outcry.

BUT FREEMAN—who ironically was singled out by the Poor People's Campaign as a major target—resolutely defended his own agency and the farm system. On that he yielded nothing. And when the Columbia Broadcasting System joined the nation with its "Hunger in America" documentary in May, attacking federal farm policies, Freeman made an indignant counter-thrust.

It was fascinating to watch the storm over hunger build up. In a reciprocal orchestration, the kettle drums of Congress spoke to the trumpets of the private sector and the press and federal agencies. Before long the reverberations reached into the hinterland, echoing and rolling through the hills.

The orchestrator, if there was one, was the Senate Labor and Public Welfare Committee's subcommittee on employment, manpower and pov-

erty, of which the liberal Democrat from Pennsylvania, Senator Joseph S. Clark, is chairman.

Clark is a well-to-do Philadelphia Harvard man who has compassion for the poor. In April 1967 his subcommittee held field hearings in Mississippi and heard people were starving. On the trip were Senator Robert F. Kennedy of New York, another Democrat, and two Republicans, Senators Jacob K. Javits of New York and George Murphy of California.

TOURING three Mississippi Delta counties, Clark and Kennedy saw families which, they reported, were suffering from the effects of acute malnutrition and hunger. Clark was appalled. Kennedy said it was as bad as anything he had encountered in Latin America.

The Senate visitors were careful not to get bogged down in a quarrel over whether what they had seen could accurately be described as "starvation," or something less. They also took care to say that the condition, whatever it was, was not peculiar to Mississippi.

Butressing the Clark subcommittee's investigation was a survey completed in May 1967 by a team of six doctors who went to the delta under sponsorship of the Field Foundation of

New York, a private agency which figured in the later "Hunger, USA" study. These were physicians of experience, some of them affiliated with Harvard, Yale and the Massachusetts Institute of Technology. Their qualifications were not vulnerable to challenge.

"We saw children," the doctors reported, "whose nutritional and medical condition we can only describe as shocking—even to a group of physicians whose work involves daily confrontation with disease and suffering."

THE DOCTORS said they did not want to quibble over words, but "malnutrition" was not quite the right word to describe what they had seen. They said the children they had examined were suffering from hunger and disease, and dying from them, directly or indirectly. This, they said, is exactly what "starvation" means.

Dr. Raymond M. Wheeler of Charlotte, N.C., told the Clark subcommittee a Negro mother had summed up the problem of diet in one sentence:

"These children go to bed hungry and get up hungry and don't ever know nothing else in between."

Mississippi took issue with the findings. Nobody claimed that

everything was fine among Negroes displaced by the steady mechanization of farming, but spokesmen for the state were especially resentful of charges that white people were trying to drive Negroes out, starve them out.

SENATOR John Stennis, Mississippi Democrat, said the visiting doctors had been misled. He said Negroes are a great pay, if they try—it they try. He said to his state, and becoming he told the Clark panel, more so. But he said many people to work.

(To be continued)

Christians, Buddhists meet

KYOTO, Japan—Relations between Buddhism and Christianity moved a step closer during the last week in August when 18 Buddhists and Christians met for five days of prayer and discussion at the Kanai Seminar House of the Nippon Christian Academy in Kyoto.

Leading Zen masters Yamada Mumon and Shideyama Zenkei attended the seminar, as did Buddhist Prof. Masao Abe. Representing Christian denominations were Father William Johnston, Catholic professor of Sophia University; Tetutaro Ariga, a Protestant; and Prof. Yukio Irie, a Quaker.

Participants prayed together and joined in services of each other's religion on consecutive days. A prayer meeting was held in the Quaker manner; a Protestant Bible service was held; and participants attended a Catholic Mass in Nanzenji Temple.

Mississippi took issue with the findings. Nobody claimed that

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German meeting called 'Congress of Rebellion'

BERLIN—The Catholic Day (Katholikentag) Congress in Essen, which had been expected to have heated debates, actually escalated into a "congress of rebellion," according to comments in the West German press.

Traditionally a massive demonstration of loyalty to the Church, this year's Katholikentag "exploded the dynamite of frustration and discontent accumulated through the years," a typical press comment said.

OBSERVERS stressed that the rebellion was not caused by the

small radical group of "critical Catholics" who went to the Katholikentag to protest against what it expected would be an "authoritarian and manipulated Congress." It was, instead, an uprising of an astonishingly unanimous majority of priests and laymen who wish their Church to become more credible to the world.

Some papers stressed that the demonstrations planned by the "critical Catholics" hardly had a chance to get going because "it was the Congress itself which broke all traditional taboos observed during past assemblies and became critical of itself, everybody and everything."

For a sizeable portion of German Catholics, one comment asserted, "the Congress marked an adventurous start toward a modern Catholic Church."

"ESSEN has shown that the Catholic Church is still alive and that it finds itself in the birth pangs of a new epoch of Church history whose future aspect nobody can predict."

After Essen, the Church looks different and the authority of the Pope and the hierarchy is no longer the traditional, undisputed, obvious and obediently accepted fact it used to be. The bishops are now facing the task of finding a middle way between extremes."

Says home Masses help build parish community

CINCINNATI—Liturgical experiences in the parish church are made more meaningful when people have experienced the Mass with a small group of their neighbors in the home of one of them.

This is the belief of Father Joseph V. Urbain, pastor of St. Antonius church, Cincinnati, who has been bringing the Mass into the homes of parishioners on a regular schedule "with the purpose of building up better units of the parish Mystical Body and at the same time developing a true Christian community."

TAKING THE streets in alphabetical order, Father Urbain this year launched a program to visit every home in the 1,300-family parish, concluding each group of visits with Mass in the home of one of the families visited.

Preparations for the visit are extensive. About a month in advance, members of the Legion of Mary call on all of the resi-

dents of the block. In addition to announcing the forthcoming visit of the pastor, the Legionaries obtain information about lapsed Catholics, names of new parishioners who haven't registered, and candidates for CCD classes.

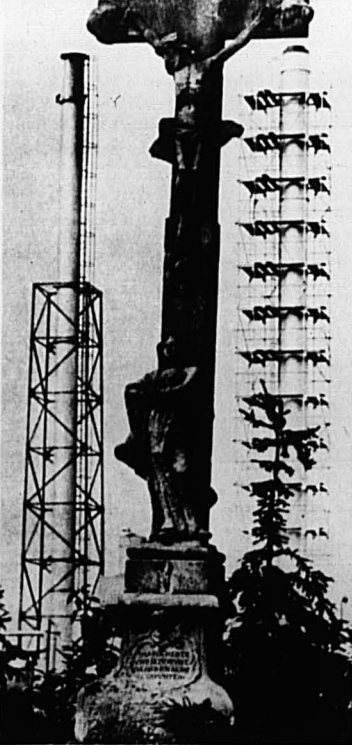
Groups of 10 to 12 Catholic families then receive a visit from the pastor on the night appointed. Beginning at 7 p.m., he visits each home and blesses it and meets the members of the family. At 8:30 p.m. the adult couples in the group of families visit meet at one of the homes for the celebration of Mass.

FATHER URBAIN reviews briefly the history of the Mass, explains the vestments and sacred vessels and proceeds with the Mass, at which there is full participation, including song. "I always insist that the arrangements for the celebration are made carefully so that it can be done with full reverence," he said.

After Mass there is conversation over coffee and cakes. "It is only in small groups that there is real dialogue," said Father Urbain, "and an opportunity to ask questions." Also, the questions are "more relevant, since they experience the actual act of worship, and at close view."

Midwest 'talks'

VATICAN CITY—Jacob Herzog, director general of the Israeli prime minister's office, came to the Vatican at his own request to discuss the Middle East situation with the Holy See.



"IN THE MIDST OF THIS WORLD"—Tradition and technology meld as one into the skyline of Grafrath, Baden, in Germany. Most German Catholics felt this picture, of a stone cross made in 1761 against the background of a modern chemical plant, best illustrated the theme of the recent Catholic Day Congress (Katholikentag). The theme: "In the Midst of This World." (RNS photo)

U.S. CANON LAWYERS

Oppose use of sanctions in suppressing dissent

By CORNELIUS BUCKLEY

BOSTON — The Canon Law Society of America went on record here as opposed to the use of ecclesiastical sanctions as a means of suppressing "the proper expression of dissent in an area where men of good conscience and theological competence are divided."

This viewpoint of the nation's canon lawyers was expressed in one of 11 resolutions adopted at the organization's 30th annual meeting. The resolution was clearly worded to avoid any direct reference to specific situations stemming from the current controversy over Pope Paul VI's encyclical, on birth control, *Humanae Vitae*.

Declaring that the "law of the Church of its nature must be in the service of persons," the canonists urged that "in all instances where the sanction of ecclesiastical law is considered, a procedure be made available to the demands of natural justice,

and evangelical charity, whereby every person is afforded the right to counsel and to an objective impartial hearing before any penal measure is undertaken."

THE TENOR of the resolution—if interpreted as a reference to the encyclical controversy—contrasted with the theme of an address given at the convention banquet by Cardinal Richard Cushing of Boston.

Cardinal Cushing urged the canonists to take as their "example and inspiration" the bishops who "recognize the supreme pontiff as supreme teacher" and who give "firm internal and external assent to the authoritative pronouncements of the Vicar of Christ in all matters concerning sacred doctrine."

His address was in the main a reaffirmation of traditional papal authority, particularly in respect to the formation of conscience.

"The right and the responsibility to preserve doctrine, to teach authoritatively and to in-

terpret the Gospel authentically was vested in the office and in the person of the supreme pontiff—not in any other individual or group—not in theologians, canonists, historians, psychologists, sociologists, economists or others."

Speaking on the formation of conscience, Cardinal Cushing said it must be a "guide to proper conduct, but, to be such, conscience must be formed in a responsible fashion. This requires that the formation be in accordance with an objective code of morality, which is based on absolutes, and with definite reference, to the doctrine and teachings of Christ as taught by the supreme pontiff, who alone has the responsibility and the competency in these areas."

CARDINAL CUSHING told the canonist that teachers in the Church "must always be careful to present this doctrine" in accordance with papal teaching.

"To do otherwise," the cardinal said, "is to run the risk of depriving the members of the Church of the requisite means for spiritual growth and of even jeopardizing their eternal salvation. Unless we present and preach the true doctrine, we can be obstacles and stumbling blocks to the spiritual welfare of people entrusted to our care; we can become a scandal to the Christian community and a source of division and confusion within the Church of Christ. Certainly, this is not the type of service or contribution that an ordained priest of God should render."

An unofficial spokesman for the Canon Law Society said many of the delegates "were not pleased" with the cardinal's message.

Bishop Joseph L. Bernardin, General Secretary of the U.S. Catholic Conference and the National Conference of Catholic Bishops, urged the society to research the problems of diocesan collegiality "in depth" with theologians to produce "meaningful answers and insights."

Speaking on "The Bishop and Lawyer in Open Dialogue," the prelate declared, "One need not await a new code or a motu proprio to bring the practice of ministry—collegial or non-collegial—into keeping with the Gospel spirit."

"I am very much concerned with the future of diocesan collegiality," he said. "But to understand collegiality only in terms of authority and power is to force it out of its normal context."

"This normal context appears to be first and foremost that of ecclesiastical ministry."

EXPANDING on his theme of cooperation, Bishop Bernardin said that conflict and contrast should spark dialogue, not controversy. "Any ensuing discussion should bring in its wake even more accurate insights into God's word and even more realistic applications of it to life itself."

Yet the speaker deplored the frequent absence of adequate apparatus and procedure. This, he said, frustrates greater participation and involvement in the Church's life and mission.

Other resolutions adopted by the convention:

- Urged American bishops to press for greater representation of the U.S. Church on the Vatican Commission for the Revision of the Code of Canon Law and urged that the CLSA be consulted in making appointments for such representation.
- Placed the delegates on record as encouraging the commission to recognize in the proposed revision of canon law a "clear statement of the inherent rights and prerogatives appropriate to the laymen in the Church."

• Proposed that a committee be established to study the "temporary relevance of the present institution of incardination," an ecclesiastical procedure whereby clerics are given diocesan "adoption."

• Urged bishops "to exercise their broad prerogatives for allowing experimentation in parish life such as implementation of the team-concept and non-territorial parishes."

• Asked that a greater measure of autonomy be given to men and women Religious and that a pastoral climate be created in the Church "which would guarantee freedom on the part of religious communities to move into new forms of life and witness, as they insert themselves more deeply into the life of the human community."

• Directed the CLSA to continue its academic and pastoral inquiry into the "sacramental and indissolubility of Christian marriage" and to appoint a special "ad hoc" committee to investigate immediate solutions for deserving persons involved in canonically insoluble marriage cases.

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The preamble stated that revision "must henceforth become an open dialogue with the entire Christian community, making use of the experience and knowledge—not only of canon lawyers but also of experts in all related fields."

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In his article, Msgr. Kelleher said: "In the United States of the present time many thousands of persons are suffering extremely grave injustice because of the tri-

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CANADIAN NUN AT INTERNATIONAL CONFERENCE—Sister Regina Ann (center), associate director of the English Sector, National Commission on Ecumenism of the Canadian Catholic Conference, was a participant in the International Conference of Christians and Jews in Toronto. She is flanked here by Dr. Sterling W. Brown (left), president of the National Conference of Christians and Jews, and Rabbi N. Peter Levinson, of Heidelberg, Germany. Sister Regina Ann, a member of the Order of Sisters of Zion in Toronto, is also English-speaking Canadian correspondent of the Centre of Documentation for Jewish Affairs, which has its headquarters in Rome. The Toronto sessions were co-sponsored by the NCCJ and the Canadian Council of Christians and Jews. (RNS photo)

'GRAVE INJUSTICES' CHARGED

Abolish Church marital courts, New York tribunal judge urges

NEW YORK—The presiding judge of the New York archdiocesan marriage court said here that Catholic marriage courts should be abolished and that each person should decide in his own conscience whether he is free to enter a second marriage or not.

Msgr. Stephen J. Kelleher, J.C.D., official or presiding judge of the archdiocesan tribunal and a veteran of 25 years in the Church's marital courts, made his startling proposal in an article for the Sept. 14 issue of *America* magazine.

The publication of the article at this time by one of the Church's most respected court officials was thought to have special significance because it appeared just prior to the annual meeting of the Canon Law Society of America.

The congregation for the Doctrine of the Faith (the former Holy Office), he noted, "is now reversing even mildly liberal changes introduced a few years ago."

IT WOULD BE a tragedy of major proportions," Msgr. Kelleher said, "if the resolution of the problem of the intolerable marriage was not met directly with the insight, responsibility and freedom that are evident in other areas."

The "intolerable" marriage is defined by Msgr. Kelleher as a "marriage in which it cannot be realistically foreseen that the couple will be able to continue or resume common life."

Such a marriage, he said, may "cause grave harm" to the couple themselves and to the children.

He stated that the present law formulated in a different era and culture is not capable of dealing with the problems of such a marriage or even of asking the proper questions for the resolution of such problems.

"It is partly because of this fact," he continued, "that many priests, including some appointed to work on marriage cases, and perhaps even more lay persons, are ignoring the procedure of the Church and resolving marital problems in accordance with their consciences."

"IT IS the writer's opinion," Msgr. Kelleher declared, "as the result of 25 years experience in tribunal work, that there is not one diocese in the United States that has a tribunal even approximately adequate to cope with the number of potential cases for annulment and divorce."

"It is his experience too," he continued, "that increasingly large numbers of Catholics either do not seek the services of the Church courts or disregard ecclesiastical decisions."

"Whatever may have been the justification for its existence in the past," he said, "the tribunal today is not a Christian structure." Its continued existence, he maintained, "is fostering re-

actions that will make the situation even less Christian than it is."

The root problem, he said, is not personnel but the law itself. "It is unreal," he said, "for the Church to place almost exclusive emphasis on the physical act of intercourse when considering whether or not a marriage has been consummated."

"In the present law of the Church, a marriage is considered consummated if there has been one act, even partial, of physical sexual intercourse."

"MANY THEOLOGIANS, psychologists and canonists, while they are very aware of the importance of the physical aspects of marriage, are convinced that a marriage is not consummated unless the parties have established a substantial, fully personal relationship as husband and wife."

"In its procedure to determine whether or not a person may marry again and continue to go to Holy Communion," Msgr. Kelleher said, "the Church shrinks marriage into a narrow contractual mold."

"It attributes a kind of spiritual automatism to the rite of baptism and to matrimonial consent. (It) does not take cognizance of the full meaning of marriage as a natural human relationship and a sacramental relationship."

"Moreover, the procedure is weighted almost overwhelmingly in favor of the institution of marriage and against individual persons."

CATHOLIC marriage law, he declared, "should not be a law that considers marriage as a personalized contract, whose existence or non-existence is determined by a procedural law that could as easily relate to a house, a car or a monetary matter."

He described the present system as having "an inherent inhumanity" in it, one that "corrodes the dignity of the individual."

"The tribunal should be abolished entirely," Msgr. Kelleher said. In its place, he suggested, a type of marriage commission could be established which would help people decide for themselves the question of whether they are free to remarry or whether their marriage can be saved.

Such a commission, he suggested, should include laymen as well as priests, psychologists, marriage counselors and theologians. "There should ordinarily be no relationship between the right of a person to participate actively in the Eucharistic celebration and a formal recognition of his marital status by the Church."

"This would mean," he said, "that each person would decide in his own conscience whether or not he is free before God from one marriage and free to enter another."

Catholics fear Greek law shift

ATHENS, Greece—Catholics in Greece—bishops as well as laymen—are gravely concerned about the proposed constitution's first article, dealing with the official religion of the country.

On Sept. 29 the Greek people will vote to accept or reject the new constitution, which has been drawn up by the government headed by Premier George Papadopoulos, a former colonel who came to power last December after thwarting an attempt by King Constantine to overthrow the military regime that took power in April 1967.

The first draft of the new constitution, prepared by a group headed by Charalampos Mitrakakis, has now changed the first article of the previous constitution of 1952. That article read:

"The official religion of Greece is the Eastern Orthodox Church of Christ. Proselytism and any other interference against the official religion is forbidden."

The present government, however, under pressure from the Holy Synod of the Orthodox Church, has now changed the first article to read:

"The official religion of Greece is the Eastern Orthodox Church of Christ. Proselytism, directly or indirectly, or in any other way and other interference against the official religion is forbidden."

The difference of the two texts is so striking that even the Orthodox found it completely unfair.

Early state aid for non-public schools is seen

LANSING, Mich.—Lt. Gov. William G. Milliken expressed belief that the Michigan Legislature will provide additional state financial assistance for non-public schools "in the near future."

Milliken told the fourth general meeting of the Michigan Catholic Conference that it is not a question of will there be public support for non-public education. "We've already determined that fact. We've already begun to move in that direction with the auxiliary services and fair bus laws."

The question now is the degree, kind and time when additional state aid will be provided for non-public schools, he said.

"I think it is possible in this state at this point in time to reach some further accommodation so that the state can, within the spirit and within the letter of the constitution of this state and of the United States, provide additional meaningful support for non-public schools," he declared.

Milliken said he believes bills calling for state aid for non-public schools will be introduced again in the Legislature next year.

"I would predict that their chances would be quite favorable at some point in the near future," he said. "I think there is a way to move (to aid non-public schools) and we must move in that direction."

Prayer book

MUNICH, Germany—An official commission set up by the Catholic and Lutheran churches in Bavaria met for the first time to work out a common prayer book for pupils in Bavarian elementary schools.

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Carolyn J. Hellecraft, Mgr.

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Comment

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

Abortion as it is

The Indiana Legislative Study Committee on Abortion will recommend to the General Assembly convening in January that no changes be made in existing statutes concerning abortion. We hope this recommendation will be conscientiously heeded.

The deliberative conclusion, reached after extensive testimony on all aspects of abortion, both therapeutic and illegal, in Indiana is gratifying to all who fear the consequences of permissive proposals such as those rammed through the 1967 Assembly. The compromise measure which finally emerged was vetoed by Governor Roger D. Branigin, and for that citizens of this state are indebted.

Testimony before the study committee exposed the exaggerations and fallacies which masqueraded as facts in the emotionally-charged lobbying engineered by supporters of liberalized abortion in 1967.

Nor should thoughtful citizens overlook the effectiveness of informed, reasoned concern which vigorously petitioned for a study committee and for an unfolding of the facts. Particular thanks is due the Committee for the Preservation of Life, a non-denominational group which spearheaded the dissent.

The crucial determination arrived at by the study committee was that "the magnitude of the abortion problem in Indiana is much less than has been previously stated by proponents of liberalized abortion laws."

Much less, indeed. Proponents of a loose law had said approximately 30,000 illegal abortions are performed each year in Indiana. Committee testimony was that the true figure is approximately 1,650. Other glaring discrepancies:

Proponents: Each year 125 to 250 women die from illegal abortions.

Committee testimony: In the past seven years Indiana has recorded only 23 maternal deaths from all types of abortion—spontaneous, therapeutic, and illegal.

Proponents: Birth defects traced to German measles are a grave medical threat.

Committee testimony: Only four cases of birth defects due to German measles occur in an average year.

Proponents: Unwanted pregnancies imperil the mental health of the mother.

Committee testimony: Noted psychiatrists state that the vast majority of requests for therapeutic interruption made through a psychiatrist are rooted in socioeconomic factors unrelated to the patients' mental health.

It also is instructive to note that Colorado, and Maryland already are having misgivings about their liberalized abortion laws about which we heard so much in 1967. A Colorado psychiatrist reports that nine of 10 abortions performed under the new codes are for so-called psychiatric reasons which lack supportive justification on such grounds. A Maryland lawmaker who voted for liberalization because he thought it would help the poor says he now is dismayed by figures showing that only one in 16 therapeutic abortions being performed are for persons who could be classified as poor.

Other unhappy consequences are coming to light. Relaxed abortion laws in Japan, Sweden, Denmark and Hungary have increased, not decreased, illegal abortions. Legal therapeutic permissiveness merely has served as a green light for a wider resort to secret illegal permissiveness.

The Legislative Study Committee has told the abortion story as it really is. Now it is up to others to see that the facts are not again distorted in the 1969 Assembly by those pressuring for undesirable changes.

Undesirable changes are those that constitute an unconscionable denial of the moral and legal rights of the unborn and that would open the floodgates to even more disastrous measures against the dignity of human life. But even lawmakers not persuaded by such moral considerations surely will accept practical, rational arguments such as those so amply documented in the study committee's report and elsewhere.

Textbook iempest

Long before Vatican II catechists were saying that "religion by rote" as exemplified by the Baltimore Catechism was not only ineffective but might well be a disservice in that it was producing Catholics who had a lot of stock answers but little penetrative understanding of their faith and almost no commitment to apply religious norms to areas of living which had not been clearly pre-defined for them.

The council's plea for renewal provided the push that was needed. As a consequence, a whole series of new approaches, techniques and texts are making their way into the classrooms of Catholic schools. In a relatively short time the method and even the meaning of religious education have changed.

The changes have not been unanimously applauded. Protests have gravitated around the textbooks and criticism covers content, style and even art illustrations. Dioceses all across the country have felt the impact of the controversy.

It should be acknowledged that the new texts are a drastic departure from what today's adults used in school. They are not compendia of truths to be studied and memorized. They are geared to age and capacity to learn. Most importantly, they stress a social as well as a personal need for salvation. Young Catholics are being taught they should work for the best possible "here" as well as hereafter. Some consternation, even disapproval, is understandable.

What is not understandable are some of the wild charges being flung by the critics. The Sadlier Our Life with God Series, in use in the Archdiocese of Indianapolis and the Diocese of Evansville schools, says that critics, contains statements which are "heretical, erroneous, political and confusing." The texts are called "socio-political history" compiled by "theological revolutionaries who are experimenting with the souls of our youth."

There are dark hints that Communists and Com-

Week that isn't

This is National Necktie Week, and sometime near the next Easter-Passover season National Brotherhood Week presumably will be observed as usual. We should be hard put to say which of the two weeks carries the most social impact. And in saying that we are being neither cynical nor bitter—just realistic.

The only reason we bring up the subject of Brotherhood Week at this time is that it was a topic of debate at last week's prestigious International Conference of Christians and Jews in Toronto.

A sub-committee on inter-religious dialogue at the conference recommended that Brotherhood Week, which was started 34 years ago by the National Conference of Christians and Jews, be abolished. The commission suggested it be replaced by a Week of Renewal devoted to "penitential introspection" and "intensive study" of theological issues which cause friction between Christians and Jews.

The proposal was not acted upon because the inter-

national conference lacked jurisdiction. But it nonetheless makes sense.

Brotherhood Week, as customarily ritualized, doesn't make much sense at all. As Father Gregory Baum, Toronto theologian, commented at the conference, the observance has become a time "when people are nice to each other over chicken, when they cover over their hostilities, and maybe make them worse."

Precisely. In Indiana at least, we long have noted that some of the most blatant bigots in any given community seize upon such formalized occasions as Brotherhood Week to get their brotherly pictures in the papers before returning to such day-to-day concerns as seeing to it that no Jew slips into membership in the country club or the old college frat, or somehow manages to acquire an office and a secretary in the firm's executive suite.

We're talking here about bigots who are so-called Catholics. We'll let the Jews and Protestants worry about their own bigots, of whom there are at least some.

Maybe National Necktie Week does the most social good after all. Properly promoted, we assume it boosts

the sales of neckwear and thereby enlarges the Gross National Product, a what-is-it holy-of-holies that is said to redound to the benefit of all as it grows. (We're not really clear about that last point, but we'll let it pass for now.)

But brotherhood can't be sterilized and neatly packaged into a week of mock-pious hoopla. Brotherhood is a 24-hour-a-day, 52-week-a-year proposition, or it's nothing.

We hope the National Conference of Christians and Jews gets around to replacing obsolete, though well-intended, Brotherhood Week with a week or something of the sort which would kick off a continuing high-level study and exchange of grievances between Jews and Christians.

Thanks to Vatican II, Catholics may be a bit ahead of their Protestant Christian brethren at the moment in Christian-Jewish relations. We don't really know. But there certainly is a lot of reconciliation work to be done all around, particularly at an informed theological level. And, as we said last week in an editorial dealing with Christian unity differences that are not openly acknowledged scarcely can be resolved.

THE YARDSTICK

Deprecates attack on Cesar Chavez

By MSGR. GEORGE HIGGINS

The United Farm Workers Organizing Committee (UFWOC) is currently striking several large scale vineyards in California, which union officials claim produce about 80% of the grapes used to support the country. UFWOC, led by national director Cesar Chavez, is promoting a nationwide grape boycott in an attempt to compel the growers to bargain collectively with the union. The growers, who are not required by law to recognize UFWOC even if a majority of their employees want a union, have refused to give in to their demands.

A number of Catholic organizations, including the National Council of Catholic Women and the National Catholic Social Action Conference, have called upon their constituents and affiliated bodies to support the California grape boycott. Several archbishops and bishops in various parts of the country have publicly endorsed the boycott.

Public support of the union's demand for recognition—and of pending legislation aimed at bringing farm workers under the coverage of the National Labor Relations Act—has been even more widespread. All of the major Catholic, Protestant and Jewish social action organizations in the United States are in complete agreement on these two objectives and, with a view to promoting them more effectively, have organized an ad hoc interreligious committee known as the National Campaign for Agricultural Democracy.

This committee, which operates under the very efficient direction of the Rev. Eugene Boultier of the United Church of

Christ, has been helped enormously, in the case of the Catholic community, by the vigorous stand taken by a number of bishops in favor of bringing farm workers under the coverage of the NLRA. In this connection, a recent joint statement by all of the bishops of California has been particularly helpful.

To round out this brief summary of Catholic opinion with regard to the organization of farm workers, it should also be noted that there has been widespread public support in Catholic circles of Cesar Chavez as an individual—the one individual most justly entitled to the title of spokesman for the disadvantaged farm workers of the United States. For my own part, I must say that I admire him tremendously as a person and look upon him as one of the great men of this generation in the field of social reform.

Many Catholic organizations and individual Catholics have gone out of their way to pay richly deserved tribute to Mr. Chavez as a truly dedicated and remarkably effective spokesman for the disadvantaged farm workers of the United States.

Feeling as I do about Mr. Chavez, I was simply appalled to read a very low-blow attack on his personal integrity in the September 8 issue of *Twain Circle*, a relatively new Catholic weekly edited with a decidedly conservative bent, by Father Daniel Lyons, S.J. Father William Lester, S.J., who conducts a question-and-answer column for *Twain Circle*, was asked by one of his readers to comment on the morality of Chavez's efforts to organize farm workers in California. Father Lester replied that he is "inclined to be in the growers' side of this dispute."

Obviously he is entitled to this opinion, but I couldn't believe my eyes when I read that his reason for supporting the grow-

ers is that Chavez "teacher and associate," Saul Alinsky, is a Marxist and that Chavez himself, following the lead of Alinsky, subscribes to Marxist principles.

I must be getting naive in my old age, for I had thought that this kind of emotional Red-baiting had gone out of style, at least in educated Catholic circles. In any event, to say that Saul Alinsky and Cesar Chavez are Marxists is the cheapest kind of demagoguery.

Unfortunately, however, that's not the end of the story. The worst is yet to come. Father Lester goes on to say that "Chavez' religiosity is much too ostentatious not to be contempt. Like Alinsky's good pupil, he seems to be 'using' the Church." This kind of character assassination is beneath contempt. I seriously doubt that anything quite so offensive has been published in the Catholic press in recent years.

Father Lester and the editors of *Twain Circle* owe Mr. Chavez and Mr. Alinsky an immediate apology. And while they are at it, they might want to tell us just who in the Church is being "used" by Cesar Chavez. Whom did they have in mind? If, as I suspect, they were thinking of the Catholic bishops of California and the other bishops throughout the country who have supported Chavez' organizing drive, I can only wonder why they didn't have the courtesy to say so. On the other hand, perhaps they were not in fact referring to the bishops. If not, however, the questioner: Whom did they have in mind? Perhaps Father Lester will have occasion within the near future to throw some additional light on this matter in his question-and-answer column in *Twain Circle*. Needless to add, many of us will be waiting anxiously for his answer—and for his apology to Cesar Chavez and Saul Alinsky.



...SO ONE DAY IN THE WINNER'S CIRCLE I SAID TO MYSELF, 'THERE MUST BE MORE TO LIFE THAN BEING A JOCKEY.'

YOUR WORLD AND MINE

It's difficult to weigh reaction to encyclical

By GARY MACDOIN

PARIS — How widespread is the opposition to Pope Paul's encyclical *Munus Vite* reaffirming Pope Pius XII's condemnation of artificial methods of birth prevention? The French Catholic newspaper, *l'Observateur*, has published a world-wide survey which adds up to a distressing conclusion. Your answer depends on the newspaper you read.

"If you read *l'Observateur* or *Le Monde* you cannot fail to be struck by the daily flow of expressions of approval from every direction," it says, "but if you read only the English press, you are going to think that the opposition is all but universal." Unhappily, we have no room for further comment on the facts just as much as the general press. The American Catholic press seems to give the survey sides.

The survey gives no final answer, but does bring out some important points. According to Giancarlo Zizola, the magazine's Rome correspondent, 80 per cent of the delegates to Episcopal conferences to last October's Synod of Bishops, when polled in private by the Pope, favored a more open attitude toward contraceptives. The Pope then ordered 12 experts to prepare an encyclical which would allow for prudent evolution. The text was ready in April, but was later reformulated by Father Gustave Marleat, a conservative French Jesuit theologian.

This account, indicating that the vast majority of bishops wanted change, would help to explain why it was thought necessary for nuncios and apostolic delegates, during the weeks preceding publication, to conduct

an intensive campaign of persuasion of bishops to subordinate their personal beliefs in favor of a solid front of support. The success of this campaign was in fact quite remarkable. Only Bishop Aloysius Lorscheider, a Brazilian and a member of the Secretariat for Christian Unity, is known to have disapproved explicitly.

Within the framework of acceptance, however, it is gradually emerging that the stand of the bishops is far from monolithic. Referring to the decision of the bishops of Switzerland, Germany, Holland, Belgium, France and other countries, to hold meetings to determine exactly what the encyclical involves for them, the survey notes that this is probably the first time that an encyclical ever needed pastoral commentaries. "It is, therefore, possible to speak now of a 'decentralization' of the moral magisterium, permitting an adjustment of the rules to the needs of consciences and the resources available to them, what might be called a 'morality of growth,'" it develops. "Or must we see in this acknowledgment, as some do, a revival of embarrassed casuistry?" It is certainly significant that, with very few exceptions, bishops around the world have avoided invoking their authority to silence the dissidents.

Protestant reaction was everywhere negative. Many Protestants saw the encyclical as a severe blow to the ecumenical movement. As regards its content, the criticism concentrated on its view of a natural law hidden from all outside the Roman Catholic Church and apparently even from many Roman Catholics. One of the very few Protestants to support the Pope was Bishop Frey, former president of the World Methodist Council.

Catholic disagreement was as much vocal and widespread in the United States, England, Holland and Scandinavia, all places with a big Protestant population.

The protesters included priests, parish organizations, professors, theologians and individual lay people. Apart from bishops, the only group not significantly represented were nuns. The countries in which the protests were (Continued on page 11)

HAPPY WEEK-END

McLain, the moon men, and closing gaps

By JOHN G. ACKELMIRE

Dennis Dale McLain, 24-year-old product of a lower-income Chicago parochial school, went to the head of the Class last week. On hand to greet him in the Detroit Tigers' dugout was Dizzy Dean, a fellow Classman who way back in 1934 had been the last previous major league pitcher to pitch a 30-game winning season.

In the American Class, a word so elusively indefinable it can be distinguished from its many lower-case meanings only by spelling it with a capital C.

The nearest short definition is "grace under pressure." But that doesn't fill the bill at all. Kipling's poem, "If," encompasses it entirely, but is much too long to quote here. (If "If" be conball to some, more's the pity.)

Most of us don't have Class and never will have, no matter what lofty marks of achievement some among us may make here below, and no matter how good of heart and soul some among us strive to become.

Class is something different from virtue, although reasonably apposite to it, and is far short of sainthood. And it has little to do with that overworked

word, "charisma." St. Paul had Class. Many of the saints didn't. But that of itself doesn't make them lesser saints. Pope John XXIII had a phenomenal superabundance of both Class and charisma.

Competitive sports have a curious way of distinctly separating those with Class from those without it, and any roster of those with it would have to include an unwieldy number of names.

This would seem to premise that all physical-contact vocations would yield a rich harvest of Classmen and Classwomen. But if one adheres to Kipling's stern standards, the climate in such vocations, which is war-making, offers up but a handful of acceptable names. Among these would be—but not to the exclusion of others—Alexander, Scipio Africanus, Nelson, Lee, MacArthur and Rommel.

Politics and government have provided many upper-case Classmen through the ages. In this century four names stand out on my own list—Gandhi, Churchill, Robert Taft, and John Kennedy.

The shortage of Classmen in world society in 1968 may account in part for the many gaps in society's credibility gaps, the generation gaps, the authority gaps, the gaps between the haves and have-nots, and all the other gaps that become more gaping each passing day.

Whatever their lack of some est mundane achievement in the history of the human race, the saints of yore (e.g., Churchill and Denny McLain), staggering fact will not be lost on us earthbound, fogbound creatures, no perhaps by Christ-mas of 1968 the Upper Classmen of space may have closed a lot of the silly gaps now separating men one from the other. And a later manned landing conceivably may close them all.

Perhaps we shall have to pin our gap-closing hopes on the astronauts. All of the Classmen, else they wouldn't be astronauts.

The astronauts are due to start making earth-shaking news in December when three of them are scheduled to orbit the moon at a distance of only 70 miles above that planet. This will be the final preliminary to an actual manned landing, possibly in 1969.

A manned orbit of the moon will be immeasurably the great-

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QUESTION BOX

Is Catholic 'In-gooder' a sort of special breed?

By MSGR. RAY T. BOSLER

Q. I got confused. The educational movie, "Coffee House," which is so popular as a youth guide film, always leads to a discussion of what is the difference, if any, between a Reformed Church member and a United Church or Catholic Church member. In other words, is human service a Christian service? And as long as there is service, is there more "health" for the body of the baptized sons of God?



A. Perhaps the basic question here is why people do good at all. If human beings share with the animals a natural tendency to seek their own good, and experience seems to support this, what induces them to put their own good aside and serve others instead of themselves?

Men have toyed with this problem since they learned to think. Abraham Lincoln argued that selfishness was the basic activation behind even the best actions of men. With more sophistication, other thinkers have arrived at much the same conclusion.

Thomas Carlyle, for example, argues this way: Living only for one's self brings unrest and unhappiness; it is faithfulness to duty that makes life worthwhile, and so man finds happiness by resisting his selfish nature and serving others.

Others, like Jean Paul Sartre, hold that the desire for freedom is the motive of man's interest in others. The individual, he reasons, gains meaning for his life by his efforts to achieve freedom for himself and in helping others to the freedom without which he himself cannot remain free. Thus man "engages" in human affairs to pro-

mote freedom, and this is his motive for doing good.

The Christian feels that selfless service to one's fellowmen is the way of life that Jesus set out for his followers. Christian man's motive for doing good, therefore, is not merely personal happiness or peace but a conviction that this is what God asks of him.

However you look at it, though, there seems to be agreement that since man is so inclined toward selfishness, some outside motive is required to impel a man to a generous, outgoing life.

Christians, moreover, believe that the special help of God is also required for men to overcome their selfishness. They believe that all goodness comes ultimately from God who is goodness itself, and that it is the Spirit of God working in men that moves them to do good. Men may or may not be aware of this, depending on whether or not they see things in the perspective of Christian faith. But regardless of one's religious belief, or lack of it, the good that he does and the service he gives he does with the help of God, and what he does helps promote the building up of a community of love and thus improves the "health" of the Body of Christ, at least indirectly.

Of course, the more clearly a man recognizes that Christ lives in his followers and the more he opens himself to the action of the Spirit of Christ within him, the more likely it is that he will spend himself in doing good for others.

Q. I became a convert 27 years ago and live each day and hour with Christ. I have 10 brothers and sisters of various denominations with whom I have maintained the most cordial family and Christian contacts in spite of the "wall" that separates us.

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I rejoice in the changes which the Holy Spirit has brought to our worship. I am hoping that ecumenism has reached the point where I may attend church services with my sisters at their invitation. They live in another state and I visit them seldom. But they are dedicated, baptized Christians whose services are most precious to me. If it is permissible for me to attend on these occasions, may I join in singing the hymns, many of them familiar to me, or must I be strictly an observer?

Q. I am a 17-year-old convert living at home. My family is

very anti-Catholic. Would it be all right if I went to church with them at their Methodist church on special feast days? May I participate in the services? Of course, I will not take communion. I will go to Mass and Holy Communion on those occasions at my church also, unless my parents prohibit it.

A. The two questions are typical of so many which reach this column. Yes, it would be permissible on special occasions for both to attend church services of their family, or of separate members of their family. Both

have good reasons for doing so: charity and the need to maintain good feeling among close relatives. It would be proper for them to join in prayers or hymn singing but not communion.

In addition, the 17-year-old has the obligation to respect and obey the wishes of her parents. As a minor, living in a home with anti-Catholic feeling, there may, indeed, be times when her parents forbid her attending Mass. If such is the case, she must do the best she can and wait until she is older and able to go on her own. The Sunday Mass obligation would be waived if her attendance created real difficulty and dissension within the family.

Q. I am 15 years old and feel sincerely drawn to a religious vocation. I am a nun, and I must know. Is virginity a requirement to become a Sister?

A. No.

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OPINIONS

Backs Criticism

To the Editor:

Your editorial on the "Chicago Tragedy" must have taken courage to write. You realize by now, don't you, how unpopular your views are?

The majority opinion is that the "dirty nukes" got what they deserved and that the police had every right to use unlimited force and to use it indiscriminately against whoever happened to get in the way. Like you, I cannot but find that dangerous philosophy. It frightens me that so many others have.

I wonder if the majority reaction to a "Gestapo" Chicago is not a deliberate blindness to the consequences of law and order at any price. People seem to believe the answer to what ails this country is unlimited police power with the freedom to suppress dissent and disorder as it will. The ugliness of this was exposed in Chicago. But the supporters don't want to look at the whole picture. They just want to look at their side and hold fast in self-defense. So they cheer Daley and boo television.

They showed the country how phony law and order really works. I'll take my law and order from the Ten Commandments, the Constitution and the preme Court and pray that Daley's brand will soon be recognized for what it is—officially-sanctioned brutality.

Disturbed Housewife
Indianapolis

Praise for Daley

To the Editor:

Even though it was consistent with the fuzzy thinking evident in most of your editorials, I could not let your September 6 editorial dealing with the actions of the Chicago police and Mayor Daley during the Democratic Convention go unchallenged.

Quoting from your article "we repeatedly saw evidence of the police against innocents." Your so-called innocents were in the main a filthy rabble descended on Chicago. They had advanced in advance their intent to disrupt the city and the convention. They came prepared with weapons that included sacks of excrement, cans of oven cleaner, rocks, bottles and an outstanding supply of four letter words all of which were used in abundance. The "patriotic" American flag was burned by the same group that had burned the American flag and paraded with Viet Cong banners, have traveled to Cuba and Hanoi to publicly denounce our country and its soldiers and spread hate at university campuses.

They were the perpetrators of violence, and there is not one word of criticism for them in your editorial. I say "thank God" for elected officials like Mayor Daley and police departments like that of Chicago. We need more of both.

Kevin J. Joyce
Bloomington, Ind.

'Crush dissent'

To the Editor:

We used to believe in this country that every man had the right to say, no matter how much we disagreed with him. But, as you pointed out in your editorial about Chicago, that doesn't seem to be the case any more.

What Daley and his police and the thousands of state and federal troops tried to do was to gag—waste—crush—dissent. They succeeded in crushing the dissenters all right, but God help us when they are able to crush dissent in Italy and the spirit of independence and personal conscience that it takes to go against the majority.

When that day comes, and it looks like it may not be too far off, we might as well resign ourselves to becoming Charlie McCarthys to what ever ventriloquist represents authority. I know the simile dates me. I readily admit to being old enough to understand and appreciate freedom.

R. Copeland
Indianapolis

Infallibility

To the Editor:

Among the many misunderstandings that we find in papers and periodicals today one concerns the matter of infallibility. The specific point that is often mentioned is that the doctrine of the Popes on marriage and contraception is not infallible doctrine.

First of all we would do well not to speak of infallible doctrine. A doctrine is true or false; and to call it infallible true is tautology or bad doctrine, because nothing can be infallibly true.

Infallibility is not in doctrine but in the person or persons, it is the prerogative that the Pope and the college of bishops have of not being able to err in matters of faith and morals under certain conditions. And to say

that the statement of Pope Paul VI on contraception is not an infallible definition is to show a profound lack of understanding.

Dogmas, that is, the truths we must believe, are defined; laws are made. The law forbidding contraception, however, is not merely a Church law. It is a law of nature, and therefore the law of God. And when the Church guards the faithful in matters of morality, the Church is infallible, that is, it cannot command what is intrinsically wrong nor can it call wrong that which is right. Moreover, the faithful, by obeying the laws approved by the Church, will commit no sin and will not endanger the salvation of their souls.

So to say that the statement of Pope Paul VI on contraception is not an infallible doctrine simply does not make sense. It is a directive for all Catholics and in such matters the Church is speaking through the Holy Father, directs us officially, and in regard to the welfare of our souls, infallibly.

It is not our own conscience by itself that is to determine what is lawful and what is unlawful for us. Our conscience must be guided by the direction given us by the Church.

In matters of faith and morals, the bishops speak in the

(Continued on page 7)

THE PROGRESS OF PEOPLES

Czech tragedy seen spur to aid program

By BARBARA WARD

In the wake of the Czech tragedy, some people may argue that any preoccupation with the plight of developing peoples, any commitment to people of far away is

It is more extreme form, this criticism contains the assertion that American intervention in Vietnam has been brought about by the moral decision to aid the government in South Vietnam, a process which gradually sucked America deeper and deeper into what finally became intervention in war. In its most extreme form, the attack suggests that all kinds of Atlantic aid, especially American aid, simply new laws of colonial control and their only purpose is to shore up local governments and economic systems which will continue to allow the Western powers to exploit the local peoples.

This new line of attack cannot be dismissed, in spite of the Czech crisis. It is strongly felt among just those young university students who could be influential voters tomorrow and whose dynamism and undoubted powers of protest to stir up Western consciences and open the eyes of the electorate to the vast and growing gap between rich and poor nations.

At the meeting of the World Council of Churches at Upsalla in July, for instance, the youth delegates provided a running commentary and critique on the proceedings and were quick to point out all the complacencies and weaknesses in the Western Christian approach to social problems. But neither in their daily lives nor in their evening confrontations with various delegates and visitors did they come out with any enthusiasm for a world tax or for a specific program of resource sharing. The order of one per cent of Gross National Product—from rich to poor. On the contrary, they were determined to be the whole idea because they saw it as "strengthening world capitalism" instead of producing a completely new set of economic

and social relationships which would be radical enough for them to accept.

Indeed, some of them went further and accused the delegates at Upsalla of arguing for "One percent of GNP" in economic aid as a sort of trick or evasion designed to lure people into missing the deeper evils of "monopoly capitalism" and into patching up a derelict and shoddy economic system which ought to be liquidated, not improved.

Thus the argument reappeared that had been heard so often in Europe between the war and the 1930s. The question is intolerable because it postpones revolution. And it must be admitted that it rang most menacingly in the ears of older delegates who had lived through such tragedies as the destruction of the first German (or Weimar) Republic under the combined blows of Nazi Right and Communist Left, both arguing that only revolution would cleanse a corrupt society and between them producing the admittedly revolutionary horrors of Hitler's Third Reich.

The position is not, of course, so desperate today. Yet we do confront a sort of converging opposition to economic assistance programs from both Right and Left. On the conservative side, the argument is that because the whole idea of world obligation and of a rudimentary world tax system is too radical to be accepted by the older generation and the young because the proposals are not drastic enough.

This year, this troublesome alliance has already helped to reduce American aid to the lowest figure ever and threatens, next year, to put the whole program of economic assistance into cold storage. The question is, therefore: can the criticisms put forward by liberals—criticisms which swing them into action behind the conservative opposition—be effectively countered?

'COULD DAMAGE CHURCH'

Avoid public protest, 'objectors' advised

LONDON—Catholics who object to papal statements on birth control, notably birth control, which do not claim infallibility are advised in an authorized pamphlet published here to discuss them but to resort to public protest only as a last resort.

Giving general guidelines in such cases, the pamphlet said, "Since the Church needs unity and good order, it is to be expected that in the world, it will make a lot how we act if we decide that we can't accept the statement as true."

Making a lot of fuss in public could easily damage the Church and not really in the long run serve the cause. But discussion is, of course, encouraged.

"Almost always the best thing to do, when sufficient thought and discussion has taken place, would be to put the reasons we find for doubting the truth of the statement before our bishop or superior. He is directly responsible for the statement. Structures are being formed in the various dioceses by which it should be easy for us to do this. If we set out our reasons in a carefully thought-out way, we can do much good. Public protest should be used only as a last resort, because it easily does more harm than good."

THE PAMPHLET was written by Father Edward John Zennaro, a prominent Jesuit theologian and master of Campion Hall, Oxford, and distributed as a "Living Parish" pamphlet through the Brompton, Ealing Abbey in west London. Father Yarnold is also a lecturer in theology at Oxford University.

His pamphlet is entitled "The Pope Speaks. Birth Control, Poverty, Catholic Belief." It does not specifically refer to the recent papal encyclical on contraception, "Humanae Vitae," but does deal with uncertainty about statements on morals in describing and defining the infallibility, authority and such other points applicable to statements by the Pope and the College of Cardinals and so on.

Father Yarnold makes clear that Church teaching on a moral matter is not necessarily complete or final. For example, he says, "We can see that what he teaches on such matters is bound to be less cut-and-dried than

what he teaches on matters of faith.

"For a very long time specialists in this matter have pointed out that moral statements are approximate. A law cannot cover every individual case. For this reason moralists have always taught that there are circumstances when you will have to break the letter of a law in order to act according to its spirit."

FATHER Yarnold's pamphlet carries both a Nihil Obstat and an Imprimatur, granted late in August. Its object is to spell out the process of the Church's teaching authority, how it originated and how it is to be considered today.

It assumes special importance because of the controversy still raging in Britain over Pope Paul's encyclical on birth control. This controversy has developed particularly over the question of conscience and Father Yarnold says a person may find that, after serious consideration of a statement on morals given by the Pope that does not

claim infallibility he cannot in conscience follow it.

Father Yarnold says that in such a case one cannot lay down rules of thumb such as would destroy this person's freedom of conscience. But he also gives among his guidelines in such cases this advice:

"If we really sure that we know enough about the matter and the reasons the statement was made, and if very careful consideration still leads us to believe that the statement is untrue and therefore that it is wrong for us to follow it, then we would be right, of course, to follow our conscience. Even so, we shouldn't make this public more than is really necessary."

"We should never leave the Church, even though our differing from its teachings on such a matter may bring us suffering and even persecution."

Vatican approves Catholic girl's Anglican nuptials

LONDON—The Vatican has granted a special dispensation for a Catholic girl to be married to an Anglican bishop's son in an Anglican cathedral.

Anglican Bishop Robert Mortimer of Exeter will officiate when his 24-year-old journalist son, Edward, marries Elizabeth Zanetti in October in Exeter Cathedral.

Bishop Mortimer is one of the few Anglican bishops in this country. He headed an official church committee that last year recommended the "breakdown of a marriage" as the only reason for divorce. He also has visited with Pope Paul VI. His son is Paris correspondent of the Times of London, a national daily.

Back cardinal

WASHINGTON, D.C.—A group of 90 lay men and women met here to mobilize support behind Cardinal Patrick O'Boyle, Arch bishop of Washington, in his controversy with priests and theologians opposing the papal ban on contraception.

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TIC TACKER

Action group receives awards

By PAUL G. FOX

The four-year-old Co-operative Action for Community Development program, involving 200 college and theology students at St. Meinrad Seminary, received its second major award this week to boost the morale of the seminary's area "peace corps" effort.

A Rural Service Award from the Office of Economic Opportunity was presented this past Monday evening to the group by Charles Cain, regional analyst for OEO.

Last week the CACD program received a citation from the Lane Bryant Corporation which enables the claimant to compete for two national awards of \$5,000 presented by the firm.

Focus of the student-oriented program is the four-county area of Lincoln Hills—the residents of Perry, Spencer, Crawford and Harrison Counties. Nearly 200 student volunteers spend an afternoon or evening each week working on the aging and aged, special education, neighborhood centers, Branchville Job Corps, or remedial teaching committees. John S. Adamski, a student for the Atlanta Archdiocese, is general chairman.

According to Father Camillus Ellerspermann, O.S.B., assistant professor of sociology at St. Meinrad College and faculty sponsor, the CACD group is quite hopeful of winning the \$5,000 Lane Bryant award "because we need the money." This year's entire budget for the ambitious program is only \$3,100.

NAMES IN THE NEWS—Mr. and Mrs. Richard Steeb, members of St. James the Greater parish, Indianapolis, will observe their 25th wedding anniversary on Sunday, Sept. 22.

Best wishes... Father Ambrose J. Sullivan, former pastor of Holy Rosary and Holy Cross parishes, Indianapolis, now residing in Tucson, Ariz., was an Indianapolis visitor the past week. . . . Two Indianapolis coeds attending

St. Mary-of-the-Woods College have been named class presidents. They are: Miss Anne Donahue, daughter of Mr. and Mrs. William T. Donahue of Our Lady of Lourdes parish, senior; and Miss Barbara Lewis, daughter of Mrs. Robert J. Lewis and the late Dr. Lewis of St. Matthew's parish, junior. . . . Norman J. Hunt, psychology instructor at St. Mary-of-the-Woods College, was recently elected as president of the college chapter of the American Association of University Professors.

FOR LEARNING DISABILITIES—A Children's Developmental Center for children with learning disabilities has been established at Crossroads Rehabilitation Center, 3242 Sutherland Ave., Indianapolis, this past week. Goal of the program, according to Mrs. Jimmy Sullivan, supervisor, is "to enable each child to maximize his strengths and minimize his difficulties." The only program of its kind in the state, the center provides classes for children who are brain injured, mentally retarded, or who have motor or perceptual problems. In addition, there will be classes for children with physical handicaps or speech and hearing problems. Classes for children with physical handicaps or speech and hearing problems. Classes for children three to six years old will be held in the mornings and seven to 12-year-olds in the afternoons.

CATECHETICAL CENTER IS MOVED—The catechetical materials center formerly operated by Christ the King parish, Indianapolis, has been purchased by the Archdiocesan School Office and is being moved to the Catholic Information Center, 136 W. Georgia St., 7th floor. The center contains a large amount of instructional material, including literature and audio-visual aids for adult education and religious education of school-age children, will be available after September 30 at the Catholic Information Center.

Non-Public

(Continued from page 1) cision on a New York textbook case which includes the state ment, "...parochial schools are performing, in addition to their sectarian function, the task of secular education."

FIVE FUNDAMENTAL realities face the people of Indiana according to the non-public school group:

"That non-public education—embracing one of nine of all elementary and secondary school pupils in the state and affecting vast tax revenues to the total public—is a factor having an important role in the economy and the educational future of the state."

"That any substantial reduction in number of the non-public school population spells severe economic hardship to Hoosiers and grave disturbance for their public schools."

"That non-public education in Indiana, which for decades has borne the burden of immense service to the total public, cannot longer meet the cost of continuing this service in spite of any desires or sacrifices on the part of its supporters."

"That many public school districts of the state today are faced with too severe financial difficulties to permit their reduction in non-public school population."

"That the solution of Indiana's educational crisis is to afford non-public education a measure of support, within strict constitutional limitations, sufficient to enable it to continue to render its public service."

Asking for public understanding of the non-public school contribution, the committee calls for maximum educational opportunities for all Indiana school children, "regardless of the school of their choice."

CONTRIBUTORS

THE CRITERION will carry a list of parish and organizational correspondents and others who have reported news for this issue. The following persons submitted items for this week:

MARTHA KIEFFER, Holton
MISS LULA THINGER, Sellersburg



FILM CRITIC — Edward Fischer, professor of communications arts at the University of Notre Dame, will discuss film criticism in one of the opening sessions of the St. Barnabas Adult Education series. "How are you at the film critic?" will be the title of his presentation at 8 p.m. Tuesday, Sept. 24, at St. Barnabas parish, 8500 Rahke Rd., Indianapolis. Tickets are available.

Lay theologians at universities endorsed by Pope

KINSHASA, Congo—Chairs of theology at Catholic universities "should offer, in addition to their pastoral function, a papal message to the Eighth General Assembly of the International Federation of Catholic Universities meeting here."

The Pope's message, transmitted through Cardinal Alois Cioffanti, Vatican Secretary of State, said Catholic universities must "be a real dialogue between the Curia representatives and authors of the catechism. He said that the Roman authorities have treated the affair in a spirit of distrust."

Father Schoonenberg claimed he had reason to suspect that all objections against the new catechism have come from only one theologian of the Dominican Congregation, Father Dhanis. Father Dhanis was the main opponent of himself and Father Edward Schillebeeckx, O.P., during the talks at Gazzada.

IN FEBRUARY, Father Gerard Mulders, S.J., one of the authors of the catechism who had been asked by Cardinal Alois Cioffanti to discuss the revision with representatives of the special commission of cardinals, refused to continue participating in the discussions.

Father Mulders said that the commission members have no right to impose on other people their own theological point of view and to pretend that this is the only true doctrine.

He said that the commission representatives had only quoted "ancient decrees and declarations of the Councils of Nicaea and Trent" and that they were not prepared "for any sober, enlightened discussion."

Cardinal Afrink has denied that there could be any heresies in the catechism.

Reverend Patrick Shaughnessy, O.S.B., Mariah Hill, Ind.

Helping the poor

After listening to the cussin' and discussin' the past few weeks about the Pope's encyclical on birth control, one can help but wonder just how many people are familiar with the encyclical, Populorum Progressio.

It is such a simple matter to say "The Pope has spoken!" when it concerns someone else, but I wonder just how many will feel that Populorum Progressio applies to any one of us. The headlines the past few days: "Cardinal in South America suspends six priests for sitting in Cathedral." The encyclical reads, "Some human situation cry to heaven for justice. Revolution may well seem justified when whole nations are deprived of basic human rights."

Might one then ask if the Cardinal should not be leading that revolution or do we accept the situation as it is? Is there no such thing as poverty in South America? A revolution often brings greater evil in its wake, but the present situation demands great courage and calls for radical reform without delay. Why should the Cardinal suspend these six priests who ask for justice for their poor flock?

The Pope says, "Escape from misery can set man free to lift

Dutch

(Continued from page 1) to the Dutch bishops, have not been completed.

In June, Father Pieter J. Schoonenberg, S.J., of the Nijmegen institute, in an article in De Tijd, another Dutch Catholic daily, charged that there never had been a real dialogue between the Curia representatives and authors of the catechism. He said that the Roman authorities have treated the affair in a spirit of distrust.

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Reverend Patrick Shaughnessy, O.S.B., Mariah Hill, Ind.

Interfaith group to build housing

RICHMOND, Ind.—Interfaith Housing Group, a non-profit organization seeking to provide 100 units of housing for elderly persons of moderate income, was officially launched at Holy Family parish here recently with approval of the articles of incorporation.

Pay damages

JERUSALEM — The Israeli government has signed agreements with representatives of 15 Christian churches and religious institutes concerning payment of compensation for war damage sustained by 32 church properties in both East and West Jerusalem.

his heart in prayer. But too much wealth will block the path to God."

Christ would not come as a King, but we have set up our Princes in the Church. While sitting in royal robes does one appreciate the hunger pangs of someone who has never had enough to eat?

Populorum Progressio applies to all of us—the birth control encyclical to a far lesser number. Might not the second issue resolve itself with the proper application of the first? Are not the sins against the first far more heinous than the sins against the second?

Mrs. Lucille Collignon
Evansville

Bishop Leibold lashes resistance to housing

EVANSVILLE—In a talk here Bishop Paul Leibold lashed out at instant "protest groups" that spring up in Evansville and called for a "new look" at old ways of doing things.

He predicted more violence erupting from the ghetto like a volcano unless the "blind riot" under their protectionist cry that is saying, "Pack them (the poor) in tighter and closer, and they will not burst out."

The Bishop's comments last Sunday were a direct reference to the proposed acquisition by the Evansville Housing Authority of an apartment complex on Ravenswood Avenue here.

HE CALLED the planned purchase "economically sound since the purchase price is \$3,000 per unit less than similar structures could be built for." He also said the proposal to "leak out" the honest poor from the ghetto into better surroundings would be helpful to them and also to their new neighbors, who could practice some warm human charity.

Bishop Leibold was among several prominent Evansville citizens who signed a statement supporting the Housing Authority purchase. He said

that this group of signers was not "hastily formed" as the newspapers said, but had been meeting for several months in combat "while racism" in Evansville.

Bishop Leibold addressed the St. Vincent de Paul Society at its annual Ozanam Sunday program at Rex Mundi High School. Some 250 Vincentsians from throughout the Diocese attended.

IN CRITICIZING the protest groups, Bishop Leibold recalled the words of God to His people: "Art thou jealous because I am generous?"

He also questioned the name of the organization—Concerned Taxpayers.

"From an economical standpoint at a savings of \$3,000 per unit it seems that we taxpayers would benefit," he said. "Also, aren't the poor people taxpayers too?"

Bishop Leibold also defended the Housing Authority's quiet handling of the case before it was made public. "Every time they have come up with something, even sug-

Couple to mark Silver Wedding Sunday, Sept. 22

INDIANAPOLIS — Mr. and Mrs. Richard Steeb, members of St. James the Greater parish, will celebrate their silver wedding anniversary on Sunday, Sept. 22. A Mass of Thanksgiving will be offered at St. James on that date.

An open house for relatives and friends will be held in the Steeb home at 3034 S. Rural, beginning at 2 p.m.

The jubilarians have seven daughters, Lois Franklin, Barbara Hay, Ruth, Eileen, Ricarda, Victoria and Laura Steeb.

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ADDS TO SCHOLARSHIP FUND—The office staff of Indiana Senator Birch Bayh recently contributed \$100 to the Robert F. Kennedy Memorial Scholarship Fund, which will enable a deserving youth to attend Marian College. Sen. Bayh is shown above making the presentation to Sister Mary Karen Zahn, O.S.F., academic dean at Marian, while Sister Ruth Ann Wirtz, O.S.F., looks on.

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EDUCATION, PRESS EYED

Effects of occupation on Czech Church-state relations unclear

BONN, Germany — Developments in the fields of education and the press make unclear the effect that the Soviet invasion of Czechoslovakia will have on the improvement of Church-state relations in that country.

The Czechoslovakian Catholic newspaper, Katolické Nominy, has not appeared since the Soviet takeover.

After 10 days absence, Lidova Demokracie, a Prague daily which is the organ of the Czechoslovak Christian People's Party, reappeared. Suspension of publication followed Soviet occupation of the paper's offices.

Apparently there have been no changes in the editorial staff of the paper. Frantisek Tuska remains as editor-in-chief and Rudolf Stroebering as assistant editor.

An editorial in the first issue after the suspension stressed that the paper would continue its work under the motto, "Freedom, Sovereignty, Socialism and Democracy."

This work, the editorial said, will be more difficult than it was before the invasion, but said that "no one should be too pessimistic."

The East German press earlier attacked Lidova Demokracie for agitating against "leading political personalities of Czechoslovakia who support the Moscow communique," the message sent to Czech leaders before the invasion by the Soviet Union and four other Communist countries which called for a slow down of Czechoslovakia's liberalization movement.

THE EAST German press also accused the Czechoslovakian clergy of playing a role in the alleged counter-revolution given by the invaders as a pretext for their move.

Neues Deutschland, the organ

of the East German Communist party, even claimed that Cardinal Josef Beran, exiled archbishop of Prague, came to West Germany at the beginning of August to await "the success of the plot in Czechoslovakia."

Actually, Cardinal Beran, who resides in Rome, underwent an operation in Stuttgart. It was reported that doctors delayed informing him of the invasion of Czechoslovakia because they feared the news might harm his recovery.

REPORTS received here from Prague say negotiations between the government and the Church concerning education have been continued despite the occupation.

A decree, the report says, will be released soon permitting churches to organize religion lessons from the second to the ninth grade in all state schools.

According to the number of pupils, one or two months or week would be taught, it is said.

However, it is unclear whether or not the schools will be required to make classrooms available for religious instruction if churches have no suitable facilities. The Church requested this in earlier negotiations.

There was no report either on another earlier request of the Church to have the parishes, rather than the directors of the state schools, enroll children for religious instruction.

Louisville reports enrollment drop

LOUISVILLE, Ky. — Almost 2,500 fewer students are attending Catholic schools in Louisville and Jefferson County, Kentucky, this year, according to Father Thomas P. Casper, superintendent.

Enrollment at Catholic elementary schools is about 28,000, compared with 28,188 a year ago. High school enrollment is off about 300 from the 8,800 level of September 1967.

The sharpest decline occurred at the second grade level. There are about 1,000 fewer second graders now than a year ago, when Louisville-area Catholic elementary schools dropped their first grades because of shortages of teachers and funds.

Father Casper attributed at least part of the drop in second grade enrollment to the elimination of first grades. There are some Catholic parents of second graders "who certainly decided to keep their children in public school for an additional year," the superintendent said.

Plan card party
NEW MARION, Ind. — St. Magdalen's parish card party will be held Saturday, Sept. 21, in the church hall. Playing begins at 7:30 p.m.

Confirmation set
SUNMAN, Ind. — Coadjutor Archbishop George J. Biskup will administer the sacrament of Confirmation to 30 migrant workers in St. Nicholas Church here at 10 a.m. Saturday, Sept. 21. The workers reside in nearby temporary housing camps several months during the year while laboring on the crops. Most of the Spanish-speaking migrants are from Texas.

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NEW SELLERSBURG OFFICERS—Mrs. Jay Martin, second from left above, was recently elected president of the Ladies Club of St. Paul's parish, Sellersburg. Other officers include, from left: Mrs. John Hinton, secretary-treasurer; and Mrs. Elmer Kleehamer, vice president. Standing is Mrs. Marcus Schuler, immediate past president.

Christians and Jews dialogue in Toronto

By ANNE COLLINS

TORONTO — Christians still harbor an "unrecognized anti-Jewishness" in their attitudes, according to a Catholic scholar on Judaism maintained at an international conference of Christians and Jews here.

In a position paper prepared for the conference's commission on interreligious dialogue, Father Edward H. Flannery said that this anti-Jewishness could be seen in Christian silence about the "holocaust," the slaughter of six million Jews in Nazi Germany. It is also evident, he said, in the attitude of some Christians toward the existence of the state of Israel.

FATHER Flannery, executive secretary of the secretariat for Catholic-Jewish relations of the U.S. Bishops' Committee for Ecumenical and Interreligious Affairs, said: "It is the Christian above all who is expected to react most strongly to attacks on Jews. It is especially the Christian who is expected to rejoice at the upturn in the fortunes of Jews that Zionism, or any other agency, has brought about in our own time."

"The distance that we stand from this horror and rejection is the measurement of that estrangement which separates

Lane Bryant cites St. Meinrad group

ST. MEINRAD, Ind. — A citation recognizing outstanding community service has been presented to the Cooperative Action for Community Development program here by the Lane Bryant Volunteer Awards 1968 competition.

The competition encourages volunteer work designed to benefit the American community. Two awards of \$5,000 will be given in December by the Lane Bryant Awards, which choose the recipients from among those cited.

CACD is composed of St. Meinrad Seminary students and members of the Benedictine Archabbey here.

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Bishops of NY cable Pontiff on encyclical Parents to meet at St. Meinrad

NEW YORK—The bishops of the New York province, which includes the New York archdiocese and seven dioceses in the state, have assured Pope Paul VI in a cablegram they "totally accept" his encyclical on birth control, Humanae Vitae.

They accept it, they said, "not only as obedient children of a spiritual father, but also as humans who are as deeply distressed as our fellowmen at the dangers to our civilization and the decay of our national and domestic life."

Slate workshop on catechetics

ST. MEINRAD, Ind. — St. Meinrad School of Theology offers a service to the religious educators through a workshop to be held Saturday, Sept. 28, from 9:30 to 4:30 p.m. The speaker will be Father Donald Brooks of the Oklahoma City-Tulsa diocese. Theme will be: Possibilities for Catechesis Today. Mass will terminate the workshop.

Registrations may be mailed to: Father Raphael O'Loughlin, C.S.B., St. Meinrad School of Theology, St. Meinrad, Ind. 47577 (phone: 357-7390). The fee will be \$3.00.

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VIEWING WITH ARNOLD

'Hang 'Em High' is top-flight Western

By JAMES W. ARNOLD

"Hang 'Em High" is the best Western movie since "Hombre," and marks a happy return to the well-made, medium-budget action film that has been sadly declining in Hollywood for a decade.

The film comes as a real surprise, because it has been advertised and discussed as another morbidly violent Clint Eastwood spaghetti epic. Its big box-office has been attributed to the audience's decadent taste for blood, so carefully nurtured in Eastwood's Italian-made westerns, starting with "A Fistful of Dollars."

What the customers expect to see when they buy tickets for

"Hang 'Em High" is anybody's guess. What they actually see is the opposite of mindless brutality: a moderately intelligent and compassionate study of the dilemma of law enforcement and justice in the Oklahoma Territory, built around the traditional Western revenge plot.

The lean and steely Eastwood plays an honest cowpoke suddenly surrounded by a group of angry men who charge that he has murdered a local rancher and stolen his cattle. In a situation that will remind bulls of much of the classic "Ox-Bow Incident," he is summarily tried and hanged, but cut down in time by a passing U.S. marshal.

After he is quickly released by a frontier judge (Pat Hingle), the angry hero is obviously bent on vengeance. But the judge persuades him to become a mar-

shal and bring the culprits in for trial. In the process both Eastwood and the audience learn that his villains, as well as other criminals arrested and executed during the film, are all human individuals with vastly different motives and degrees of guilt. By the end, Eastwood has changed to the point where he continues in the distasteful lawman's job in exchange for a pardon for one of the men who tried to lynch him.

Anger is thus converted to compassion and even sacrifice. Far from encouraging mayhem as entertainment, the movie early takes another stand. A mad suspect tries to escape, and fellow criminals, themselves all facing hanging, gleefully urge the marshal to shoot him. In last resort the lawman does, with disgust, but we know what he thinks of the act and of the animal appetites of the prisoners.

What makes the film work is not the story alone but a real effort by writer-producer Leonard Freeman and director Ted Post (both from TV) to humanize nearly every character in the script and to place the inevitable violence in a moral context. Thus, Eastwood's heroism always consists of his determination not to kill, or even to use violence, in extreme self-defense and with regret rather than satisfaction.

The characters come over as more than pastedboard because in the script and with the seasoned actors in crucial minor roles, people like Charles McGraw, Ben Johnson, Bob Steele and Bert Reed. All of them underplay in the offhand style of Eastwood, giving the film an emotional unity. But more im-

portantly, Freeman allows time for characters to develop. E.g., in the standard scene where the chief bad guy (Ed Begley) learns that Eastwood is alive and coming after him, some of his pals leave and some stay, all for different reasons, some admirable and some not.

The judge delivers a moving tribute to a dead marshal ambushed by eight gunmen on a deserted street, a eulogy reserved in recent films for gunfighters. The Eastwood character may not be perfect; he has ambiguous relationships with heroine Inger Stevens and a pretty, almost musical comedy prostitute. But since these actions are never specified (another switch from recent films), the viewer may decide for himself what kind of man the hero is.

"Hang 'Em High" is also concerned with the sociology of hanging and punishment of criminals. The marshals' use of a prairie paddy wagon and a bullpen dungeon that looks and smells like 17th century Spain is fascinating, but director Post's major triumph is a mass hanging scene that is a kind of masterpiece of restraint and human observation, miraculously avoiding both morbidity and melodrama.

(It's a picnic for the family-type crowd, but a respectful keeping his good deeds secret, even from his pastor.

AS FATHER La Croce recalls: "During the month of April we were preaching on the civil rights problem, especially from the aspect of poverty in our country and the world. After one of my evening Masses about the third Sunday of April, I found in my office one of those ordinary looking brown paper bags that you never look at twice. I opened it up and in it I found solid jewelry with a note that said in effect:

"I appreciate your interest in the needs of the poor, and I hope that this will help."

"So I put it away in my drawer. It didn't look like too much. And several weeks later I finally got around to taking it to some jewelers, and one of them gave me a price of \$375. Right off the bat I accepted."

Father La Croce told Father Claude Wiegand, diocesan di-



RICHS FOR THE POOR—Members of Holy Family Church, Harrisburg, Pa., have donated this jewelry and a lot more in a private campaign for the poor of the world. Fr. James La Croce, pastor, donated the fourth station of the cross, which was a private possession. Some of the jewels were left in his office anonymously, in brown paper bags. (Photo courtesy of The Witness, Harrisburg)

EVEN GETS GOLD TEETH

Priest is given jewels for poor

By ROBERT J. MCCURDY

HARRISBURG, Pa. — Father James La Croce of Holy Family Church keeps finding brown paper bags full of jewels.

When he walks into his office, he never quite certain what kind of treasures will have turned up on his desk. A watch, maybe, or a brooch encrusted with the pinks of time. Maybe even some gold teeth.

Father La Croce already has sold parts of the hoard for more than \$1,200—and more jewels keep coming. The beneficiaries are the poor both in Harrisburg and abroad.

It all started with a sermon and a spontaneous gift by a parishioner, who believes in keeping his good deeds secret, even from his pastor.

"During the month of April we were preaching on the civil rights problem, especially from the aspect of poverty in our country and the world. After one of my evening Masses about the third Sunday of April, I found in my office one of those ordinary looking brown paper bags that you never look at twice. I opened it up and in it I found solid jewelry with a note that said in effect:

"I appreciate your interest in the needs of the poor, and I hope that this will help."

"So I put it away in my drawer. It didn't look like too much. And several weeks later I finally got around to taking it to some jewelers, and one of them gave me a price of \$375. Right off the bat I accepted."

Father La Croce told Father Claude Wiegand, diocesan di-

rector of community affairs and human relations, that he had some money for the poor, and things that they found somewhere with the Uptown Civic Association.

"WE DECIDED to use that initial outlay to help sponsor a scholarship for worthy Negro students in the Harrisburg Area Community College, which would help our own people and show our loyalty to the college," Father La Croce related.

"But that was just the beginning. Then I hit upon the idea that other people might be interested in this kind of plan, so we initiated a poor people's program in the parish."

"I announced it in the bulletin and told the people what I had in mind—that the money collected would be dispensed, part of it locally and partly outside of our country so that we would meet both needs, the home needs and foreign needs."

FATHER La Croce asked Father Wiegand to advise on local needs, and he asked Msgr. William Keeler, who has been in touch with many missionaries to choose a worthy recipient abroad. Meanwhile, the contributions kept rising.

"Little by little a lot of people who didn't have much in the

Contraception study to go on

ST. LOUIS — Despite Pope Paul VI's encyclical barring artificial means of contraception, laboratory research on "the pill" and intrauterine devices will continue at St. Louis University — conducted by Jesuits here.

Dr. Denis Cavanagh, chairman of the department of gynecology and obstetrics at the university's school of medicine, said here he saw no reason to halt the existing research program on oral and mechanical contraceptives.

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U.S. and Canadian bishops meet again

TORONTO—The second in formal meeting for conversation in the offhand style of the U.S. and Canadian hierarchies was held at St. Augustine's Seminary here, where Alexander Carter of Sault Ste. Marie, Ont., president of the Canadian Catholic Conference, presided at the meeting.

The first such meeting was held last January in Detroit with Archbishop John F. Dearden of Detroit, president of the National Conference of Catholic Bishops of the U.S., presiding.

THE FOLLOWING questions were discussed in Toronto at the bishops' meeting: Preparation jointly of pastoral guidelines in accord with the papal encyclical on marriage and human life; developing concepts of episcopal collegiality as proposed by the second Vatican council; parallel efforts toward local and world programs for peace and social justice; provisions for clerical, lay and Relig-

Italian bishops back Pope, urge compassion

ROME — The presidential council of the Italian Episcopal Conference has declared its "deep gratitude" for Pope Paul VI's condemnation of contraception but urged confessors to compassion in dealing with failures to do by it.

The statement asserted that the role of theologians in this matter has not ended with the Pope's decision, but continues. However, the statement did not mention the possibility of theological dissent from the Pope's declaration that every marital act must remain open to the transmission of life.

ALL PRIESTS have "the duty . . . to explain and apply without ambiguity and without

Enrollment dips
NEW YORK—A decrease of 2,194 in enrollment, largely in elementary schools, has been reported by the Archdiocese of New York.

discord the teaching of the magisterium, reaffirmed by the Vicar of Christ," the council asserted.

The council encouraged confessors to show "evangelical kindness" to married couples "whose failures do not flow from a selfish rejection of fecundity but from the contrary from the often very serious difficulty they find in reconciling the demands of responsible parenthood with those of their mutual love."

IT ADDED, "However, it would be a serious error in education if priests, by their understanding attitude, were to end up by fostering in the spouses a mediocre behavior or facile compromises. In this, as in every other sector of the moral life, no Christian may withdraw himself from the duty of a persevering and responsible effort to fulfill, with the help of grace, God's will."

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PAPAL COMMISSION'S TEXT

Secret birth control document is released by Catholic paper

EVANSTON, Ill.—At the close of a meeting of religious news writers here, the National Catholic Reporter released the text of a fourth secret document from the papal birth control commission. Three other documents had been published by the National Catholic Reporter in April 1967. The present document was drafted at the commission's last meeting, which closed in June, 1966, in Rome, NCR said.

In making the announcement, Robert G. Hoyt, editor of the National Catholic Reporter, said, "We are releasing it at this time. Three other documents had been published by the National Catholic Reporter in April 1967. The present document was drafted at the commission's last meeting, which closed in June, 1966, in Rome, NCR said."

THE COMMISSION'S document says that "if an arbitrarily contraceptive mentality is to be condemned, as has always been the Church's view, an intervention to regulate conception in a spirit of true, reasonable and generous charity does not deserve to be, because if it were, other goods of marriage might be endangered. So what is always to be condemned is not the regulation of conception, but an egoistic married life, refusing a creative opening-out of the family circle, and so refusing truly human — and therefore truly Christian — married love. This is the anti-conception that is against the Christian ideal of marriage."

"As to the means that husband and wife can legitimately employ," the document continues, "it is their task to decide these together, without drifting into arbitrary decisions, but always taking account of the objective criteria of morality. These criteria are in the first place those that relate to the totality of married life and sexuality."

THE DOCUMENT continues: "So the means chosen should be suitable for exercising a healthy and responsible parenthood, in the light of certain guiding principles: besides being effective, they should have regard for the health of the parents and their eventual offspring; they should not violate respect for the personal dignity of either husband or wife, who must never be treated as objects—this applies to women, who are still kept in a state unworthy of them in many countries; as much as to men, they should pay attention to any possible psychic consequences they might entail, depending on the person and circumstances; and finally they should not hinder the power of expression of an increasingly close union between two persons."

The National Catholic Reporter said the text was made available in the U.S. by arrangement with Burns, Oates and Washburn, London publishers.

According to Burns, Oates and Washburn, NCR reported, the document was drafted because of the commission's feeling that the final report of the commission's theologians was too technical in its wording. It was, they said, composed by Archbishop Claude Dupuy of Albi, France, with the assistance of a team of helpers, mostly lay persons.

They also said that before the document was written, 15 bishops on the commission had voted nine no, two yes, one "yes with reservations" and three abstentions on the question of whether artificial contraception was essentially evil. NCR said an earlier vote among the theologians showed a 15-4 majority in favor of recognizing contraception as permissible.

BURNS, OATES and Washburn are including the text, along with texts of three other documents of the birth control commission, in a book to be published October 3.

The commission's document called contraception "one of the indispensable forms of married love." It added: "If it is freely accepted, it will help to prevent intimate life together from becoming stale, and help to protect its quality and meaning. There is an asceticism in this, whose rule, at once simple and very demanding, will be the human quality and growth of their love."

The document had a strong statement on abortion, saying: "None of this in any way implies that it can be legitimate for anyone to attack already existing human life even in the first moments of its existence. The Church has always condemned abortion as a particularly vile form of murder in that it destroys a helpless and innocent human being."

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A spokesman and member of the team, Father Paul Davin, said there is a "genuine need" for a permanent diaconate, particularly among Negroes. He said the diaconate would be a way of having Negroes represented in liturgical services in official capacities, since there are no local Negro priests.



PARISH MUSIC WORKSHOP—Three speakers participating in the Parish Music Workshop for clergy and laity, to be held at Marian College Saturday, Sept. 21, are shown above. Father Columba Kelly, O.S.B., of St. Meinrad Archabbey, will speak on "The Place of Music in the Eucharistic Celebration." Omer Westendorf, center, president of the World Library of Sacred Music, Cincinnati, will speak on "The Organist and Congregational Singing," and "Choral Music in the Liturgy." Joe Wise, right, of Louisville, will talk on "Folk-Guitar Music in the Liturgy." Registration is 2 a.m. in the college auditorium. The event is sponsored by the Archdiocesan Commissions on Liturgy and Sacred Music. Father Edwin Sahm is chairman.

WILL TEACH DURING PROBE

Permit dissenters to keep CU posts

WASHINGTON — All 21 Catholic University faculty members who have publicly dissented from Pope Paul VI's teaching on birth control were at their teaching posts when the university began its fall semester this week, according to Father John P. Whalen, acting rector of the university.

Father Whalen announced to a meeting of the university's academic senate that he had reached an agreement with the teachers. He had asked for the senate meeting for advice and cooperation in investigating the actions of the teachers.

The acting rector had been directed by the university's board of trustees to institute "through due academic process an immediate inquiry as to whether the teachers at this university who signed the recent statement of dissent have violated by their declarations or actions, with respect to the encyclical, Humanae Vitae, their responsibilities to the university, specifically as teachers of theology and, or, other sacred sciences."

IN ASKING the senate's assistance, Father Whalen told senate members he had already "communicated info r m a l l y" with all of the 21 faculty members involved and that after "extensive discussion, agreement was reached by all parties" on the conditions imposed by the trustees for the teachers to continue at their posts during the inquiry.

The trustees had directed: "In order to provide for the inquiry above, the board calls for no interruption of the proper academic function of any of these faculty members who agree to abstain for the period of the inquiry from any activities which would involve the name of the Catholic University and which are inconsistent with the pronouncements of the official teaching of the church."

Academic freedom plea voiced by nun

CINCINNATI — A nun-college head here described academic freedom as an "essential element" of the climate in which the college community flourishes.

Sister Mary Honora, president of Our Lady of Cincinnati College, conducted by the Sisters of Mercy, told a college faculty conference "respect structures" should emanate from formal faculty-student-administration channels.

SISTER HONORA defined academic freedom as:

- "The freedom of professionally qualified persons responsibly to inquire into, discover, interpret, publish and teach the truth as they see it within the fields of their competence, and the freedom to do these things without being pressured, penalized or otherwise molested by authorities or other persons within or without their institutions of learning;
- "The right of students to be taught by thus unconstrained teachers and to have access to all the available data pertinent to their subjects to study;
- "The freedom of students to take reasoned exception to the data or views offered in any course of study, to reserve judgment about matters of opinion, without fear of prejudiced or capricious academic evaluations

and with protection against improper disclosures." Sister Mary Honora said there should be mutual cooperation "to foster a climate within which students can pursue their highest realization, can realize the opportunities for exploration and choice and the freedom these entail."

"Students today want an education that is more relevant to the modern world, more authentic and personalized relationships between students and faculty, and the revision of the campus community from a nest of adversaries into a viable group of collaborators."

Sister Mary Honora, advocated "respect structures," which she described as "a network of formal channels linking faculty, students and administration so that when any one of the divergent interest groups is about to take action not already traditionally within its competence and which tread upon the interests of the other two groups, consultation through the network must take place."

Faculty and administration should give respect to the students, she said, "in the form of structures which allow them to work in cooperation with the faculty and administration toward the solution of problems which arise from honestly divergent interests."

Catholic bishop tells Methodists unity aims

EMORY, Va.—Bishop Joseph A. Durick, apostolic administrator of the Nashville, (Tenn.) diocese, told a gathering of Methodist ministers here ecumenism must be concerned chiefly with reconciliation and not conversion.

The bishop, speaking before the Ministers' Convocation, 101st Annual Conference, United Methodist Church at Emory and Henry College here, stressed: "Vatican II does not speak of 'return to Rome.' It speaks of 'restoring unity' and of the 'reconciliation of all Christians.'"

ECUMENISM'S primary thrust, then, as we understand it, is not with the conversion of individual Christians from one church to another. It is directed to the reconciliation of all separated Christian churches—insofar as they are viewed as Christ-centered communities of love and service.

"Therefore, most simply put—the predominant principle of Christian unity, as understood, is this: That as all the Churches draw closer to Christ, they will, by the same token, more holily draw closer into each other," he said.

BISHOP DURICK repeatedly referred to the writings of John Wesley, founder of Methodism. "The ecumenical movement was begun long ago for you by

your zealous founder of Methodism, your beloved John Wesley," the bishop said. "He rejoiced in your communion as part of the one Church of Our Lord, sharing in the will of God in the common task of salvation of souls. This ecumenical spirit is the valid one in today's world as again expressed by your founder: 'I desire to have a league, offensive and defensive, with every soldier of Christ. We have not only one faith, one hope, one Lord, but are directly engaged in one warfare.'"

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