

NEW ST. VINCENT'S HOSPITAL

Shown above is the architect's concept of the new, 500-bed St. Vincent's Hospital to be erected on a 100-acre tract at W. 86th Street and Township Line Road, Indianapolis. The hospital will feature a seven-story tower with administration occupying the first level. A four-story, north wing will provide special care for patients. Service facilities will be located below ground level. Included on opposite sides of the main structure are a separate tunnel-connected utility building, a 50-suite physicians' building connected by an enclosed walk, and facilities for a free-standing mental health complex. Plans and specifications are being finalized. Actual construction start has not been determined, but target date for completion is 1971. The new complex will replace the existing St. Vincent's Hospital on West Fall Creek Parkway. St. Vincent's is one of 45 hospitals conducted by the Daughters of Charity. Smith, Garden and Erikson, of Chicago, are the architects for the new hospital.

See danger MUST AVOID 'MANIPULATION'

of 'apostasy and schism' Guidelines issued for dialogue between Vatican, non-believers

WASHINGTON—The president of Catholics United for the Faith (CUF) has sent a letter to the American bishops saying that the Church is under a threat "so huge that we have to face it and call it by its name. The Church is in immediate danger of widespread apostasy and of schism."

H. Lyman Stebbins and other officers of CUF, a national lay organization formed to defend and promote Catholic teaching, made the letter public during their first press conference at the Mayflower Hotel here. Just two months earlier, Father Charles E. Curran and other theologians from the Catholic University of America summoned the press to the Mayflower to hear their disagreement with the papal encyclical on birth control.

CUF spokesmen said the new organization, which aims to make the voice of dissent in Catholic teaching "ring through the Church and the world," has been receiving from 10 to 20 letters a day at its Denver post office box. The organization was incorporated in August.

STEBBINS, a retired businessman from New Rochelle, N.Y., said CUF was formed "to defend and advance the efforts of the teaching Church in America, and to combat the tendency of some Catholics 'who break the doctrinal bonds that unite Rome and America.'"

Stebbins released his letter to the bishops and read a prepared statement, including a lengthy "Declaration of Purpose," for the organization.

The declaration of purpose expressed support for the Credo of the People of God, a restatement of traditional Catholic belief which Pope Paul VI issued last June, and for the Pope's encyclical, *Humanae Vitae*, banning contraception.

Stebbins' letters to the bishops on the danger of apostasy and schism in the Church said: "On the one side there is a miscellaneous and clamorous group which unhappily includes some anti-Catholic Catholics who cried out against Pope Paul's encyclical on celibacy... who cried out against his Credo of the People of God... and who are still crying out against his encyclical *Humanae Vitae*."

"On the other side is the innumerable throng of Roman Catholics in every land who want more than anything else to be faithful to God and to His Church," the letter continued. "These Catholics know with the certitude of faith—even if they can't bring it to expression—the truth so especially necessary at this hour."

Stebbins, a Yale University graduate, was converted to Catholicism in 1946. He is the founder of Mt. Saviour Monastery in Elmira, N.Y.

By JAMES C. O'NEILL

VATICAN CITY—Dialogue between the Catholic Church and people who do not believe in God or Christ "must respect the demands of truth and liberty" and avoid being "manipulated" to attain special political ends.

This is a basic condition for discussions between representatives of the Vatican Secretariat for Non-Believers and atheists, agnostics and humanists, according to a document issued by the secretariat outlining a few guidelines for a "Dialogue With Non-Believers."

The document was introduced at a Vatican press conference by the secretariat's president, Cardinal Franziskus Koenig of Vienna. Cardinal Koenig said the guidelines had been under discussion for more than two years by the secretariat's members, consultants and the various national bishops' conferences throughout the world.

THE GUIDELINES are relatively short, perhaps only 2,000 words in all. However, they stress the impetus given by the Second Vatican Council to the Church's willingness to talk with all aspects of the modern world, including those who cannot share the belief of Christians.

"Willingness to engage in dialogue is an aspect of the general renewal of the Church which also calls for a more positive appreciation of human freedom," the document states.

In discussing the secretariat's document Cardinal Koenig noted that "certain experiences have produced opposing reactions—either of approval or of the openness and understanding shown by Catholics and by the Church in dealing with those adversaries who until recently had been the object of anathemas, or of consternation and disapproval occasioned by the fear that non-believers, gives rise to yielding on matters of doctrine and discipline."

THE CARDINAL'S comments closely paralleled the document's own statement that "entering into dialogue, especially with non-believers, gives rise to peculiar problems which are to some extent quite new. Furthermore, the document states:

Former bishop of Brooklyn dies

BROOKLYN, N.Y.—Bishop Francis J. Mugavero was principal celebrant at a requiem Mass in Our Lady of Perpetual Help church here for his predecessor as head of the Diocese of Brooklyn, Archbishop Bryan J. McEntegart.

Archbishop McEntegart, 75, died at his residence on September 30. He had retired because of impaired health as head of the Brooklyn See in July. A month later he suffered a stroke from which he never recovered.

Furthermore, in some of the initiatives and experiments undertaken to bring about this dialogue, Catholics, properly anxious to remain faithful to the truths and to Christian values, may meet some difficulties. Nevertheless, said the cardinal during his press conference: "Let me stress that the very existence of the secretariat indicates a new approach in the Church's way of proceeding, less preoccupied with defending her position than with meeting the very grave problems of the modern world."

Priest to work on unity in Council of Churches

SOUTH BEND, Ind.—A Franciscan priest has been appointed co-ordinator of ecumenical education with the Council of Churches of St. Joseph County, it was announced here.

Father Charles E. Murphy, S.A., a member of the Franciscan Friars of the Atonement, will work with clergy and leaders of local churches and parishes in developing ecumenical life, spirit, and programs among the churches in the area. According to the announcement.

In addition, he will serve as a resource person for the Council's Department of Ecumenical Affairs and the Ecumenical Commission of the Fort Wayne-South Bend Catholic Diocese.

A NATIVE OF Philadelphia, Father Murphy was ordained in 1961. He recently attended the Loyola Institute of Pastoral Studies at the Loyola Graduate School of Religious Education in Chicago. He previously served as retreat master at Christian Brothers Retreat House, Frederick, Md., and Our Lady of Atonement Retreat House, Nova Scotia.

Father Murphy is a member of the Gustave Weigel Society, which is devoted to ecumenical studies.

THE FRANCISCAN Friars of the Atonement, commonly known as the Graymoun Friars, were instrumental in creating the Week of Prayer for Christians.



FATHER MURPHY

St. Joseph County's Council of Churches is the first local council to be chosen as a place of assignment for a member of the order. One of the members serves with the National Council of Churches in the Division of Christian Unity, and another is with the Rhode Island Council of Churches.



BEFORE AND AFTER—The photograph at left shows the interior of the Archabbey Church at St. Meinrad following clearance of benches and other features in preparation for a \$40,000 renovation project. At right is an artist's delineation of the interior as it will look when the project is completed.

Canadian bishops see 'crisis of conscience' over papal encyclical

By FLOYD ANDERSON

WINNIPEG, Manitoba—The Canadian bishops' statement on the encyclical *Humanae Vitae*, which consumed a great part of the bishops' time in their semi-annual meeting here, was finally approved on the meeting's last day.

In the approximately 3,000-word document the bishops—in the words of Bishop Remi De Roo of Vancouver, B.C., at a news conference said "we are aware of a new pastoral problem."

Text on Page 12

has arisen because of the very complex situation and painful difficulties in which everyone finds himself under these circumstances. We recognize the crisis of conscience that has arisen."

In their statement on Pope Paul's encyclical on birth control the bishops noted the doubts many have entertained in recent years about the validity of arguments "proposed to forbid any positive intervention which would prevent the transmission of human life."

"AS A RESULT," they said, "there have arisen opinions and practices contrary to traditional moral theology. Because of this many had been expecting official confirmation of their views. This helps to explain the negative reaction the encyclical has received in many quarters. Many Catholics face a grave problem of conscience."

The bishops quoted Vatican II's documents to show that a man is bound to follow his conscience faithfully, but they said "this does not exempt a man from the responsibility of forming his conscience according to truly Christian values and principles. It likewise implies sound personal motivation free from selfishness and undue external pressure which are incompatible with the spirit of Christ."

The statement said, "It is a fact that a certain number of Catholics, although admittedly subject to the teaching of the encyclical, find it either extremely difficult or even impossible to make their own all elements of this doctrine. . . . We must appreciate the difficulty experienced by contemporary man in understanding and appropriating some of the points of this encyclical, and we must make every effort to learn from the insights of Catholic scientists and intellectuals, who are of undoubtedly loyalty to Christian truth, to the Church and to the authority of the Holy See."

"Since they are not denying any point of divine and Catholic faith nor rejecting the teaching authority of the (Continued on page 7)



VOL. IX, NO. 1 INDIANAPOLIS, INDIANA, OCTOBER 4, 1968

AT ST. MEINRAD

Archabbey Church renovation started

ST. MEINRAD, Ind.—The 64-year-old Archabbey Church at St. Meinrad is undergoing extensive renovation. The Benedictine monks now have completed the interior clearance in preparation for the construction stage of the estimated \$40,000 renovation project. Volunteers from the monastery have cleared the church of all benches and choir stalls, removed the rear balconies, and cleared the upper sanctuary.

Architects Victor Christ-Janer and John Houk of New Canaan, Conn., have presented the final blueprints for the project, and completion is expected by the end of January.

THE RENOVATION plan calls for the use of the present choir area for the office and the liturgy of the Word (the first part of the Mass). Simple chairs will replace the choir stalls, since the freer arrangement they afford seems better suited to the demands of the restructured vernacular prayer form now used by the monks. Visitors will use the side aisles in the upper part of the church immediately adjacent to the monastic choir.

For the Eucharist (the second part of the Mass), the monastic community and visitors will move down into the nave around the altar located in its center. The side aisles again will accommodate the visitors. The move from the choir to the altar is bound up with the action of the liturgy itself.

The new arrangement will better express the nature of the liturgy by indicating that the move to the altar in the nave is the response of the worshipping community to the Word of God, according to the architects.

The opening up of the side aisle areas through the relocation of the two rear chapels in the church will insure greater space for visitors as well as a clear view of the altar. It is foreseen that the acoustics will also be greatly improved by the renovation.

THE RENOVATION of the Archabbey Church was approved by the monastic chapter in late May as a major capital expenditure for 1968-69. Of the estimated cost of \$40,000, approximately \$10,000 in labor has been met by the volunteer crew of monks.

The Carl M. Grupe Construction Co. of Indianapolis is handling the construction. This is the same firm that is now hard at work on the \$1.7 million renovation of Benedict Hall, a residence for students at St. Meinrad College Seminary.

St. Maur's move nears completion

INDIANAPOLIS—Benedictine monks of St. Maur's Priory will complete their move to Indianapolis about November 1 from South Union, Ky., it was announced this week. Ten members, including priests, brothers and novices, will take up temporary residence at the J. I. Holcomb estate, 4401 Cold Spring Rd., which is being leased from Butler University.

A smaller dependent monastery, to be known as St. Mark's Priory, will continue to operate the former St. Maur's monastery in the rural South Union location.

Principal work of the Indianapolis priory will be to conduct a school of theology, located at 4615 N. Michigan Rd. The theology school was moved to Indianapolis from South Union in September, 1967, and is now in its second year of operation with 29 students.

The priory and theology school are situated within one mile of each other. Very Rev. Bernard Patterson, O.S.B., is prior of the intercommunal community.

Slate religion teachers' meet

INDIANAPOLIS—Tenth grade religion teachers will meet at 3 p.m. Sunday, Oct. 6, in Chartland High School to discuss effective teaching. The meeting is sponsored by the Archdiocesan Religion Council.

Techniques to be covered include the use of "art forms" in literature, films, records and art. Goal of the teachers is to develop in each student "a sense of conscious living, an existential factor in the effective teaching of religion," according to a council spokesman.

Two Christian Brothers who are religion text-authors will address the Archdiocesan Religion Council during the forthcoming Archdiocesan Teachers' Institute, scheduled October 24 and 25. The lectures will be given by Brother Charles Burke, F.S.C., and Brother D. Lamont, F.S.C.

Cardinal disciplines 39 priests

WASHINGTON—Cardinal Patrick O'Boyle (Oct. 1) announced disciplinary action against 39 priests in the Washington archdiocese and banned any further public disagreement on the encyclical *Humanae Vitae*.

The cardinal noted he had delayed his decision nine weeks in the hope that the dissenting priests would find themselves able to accept the encyclical without reservation.

In a statement issued by the Washington archdiocese, the cardinal said: "I am today (Oct. 1) withdrawing from 39 priests the authorization to exercise certain of their priestly functions. Letters to this effect have been sent to them by registered mail. Of these priests, 31 are of this diocese, six are members of religious orders and two are priests from other dioceses who are engaged in special work in national offices in this archdiocese."

In his letters to the priests, Cardinal O'Boyle said: "I also want to advise you that if in the future you should knowingly and deliberately defend in public a position contrary to the encyclical *Humanae Vitae* of Pope Paul VI, either personally or with others, priests or laymen, or through the news media, or by signing statements or petitions, your action will necessarily be construed as defiance of authority. Furthermore, this kind of dissent is a way and method of teaching contrary to the encyclical and, therefore, in addition to the disciplinary action noted above in this letter I shall have no alternative but to remove you from residency in the rectory."

The actions taken vary with the individual priests, Cardinal O'Boyle said, because there were diverse viewpoints and attitudes."

CARDINAL O'Boyle said he hoped that his measures need not be permanent and that "each of these priests can be restored to his full ministry."

Father John F. Donoghue, secretary to Cardinal O'Boyle, said (Oct. 1) that, to his knowledge, none of the dissenting priests have asked for excommunication.

In a separate move, 250 seminarians, brothers and sisters working or studying in the Washington archdiocese have called upon Cardinal O'Boyle to take steps to foster continued dialogue on the birth control question.

Summary error

Father George Elford, assistant superintendent of schools of the Archdiocese of Indianapolis and director of the Archdiocesan Catholic Education Study, has asked The Criterion to call attention of its readers to an error on Page 28 of the Education Study Summary Report, distributed to parishes this week. The error is in Items 98 and 99. While the percentage figures are correct, the texts of the items were reversed. Item 98 should end with the words "... which ones should be closed first" and Item 99 with the words "closed last."

To break ground for chapel

RICHMOND, Ind.—Groundbreaking ceremonies for the long-awaited All-Faith Chapel at the Richmond State Hospital will be held at 2:30 p.m. on Sunday, Oct. 6.

Principal speaker for the occasion will be Dr. D. Elton Trueblood, founder of Yokefellow Institute. Representing Catholic participants will be Very Rev. Richard Hillman, V.F., pastor of St. Andrew's parish and dean of the Richmond Deanery.

When erected, the chapel will have an interchangeable chapel to provide for services of any faith group. Fund-raising efforts are continuing for the project.

SAYS EARLY PAPAL DECREES HAMPERED CHURCH IN CHINA

By IVAR MCGRATH, S.S.C.

TAIPEI, Taiwan—Papal decrees of the 17th and 18th centuries, since rescinded, were the main reason for the slow growth of the Catholic Church in China, according to Father Maurus Fang, a professor of history at National Taiwan University.

Writing in the September issue of *Heng-i*, Catholic monthly published here, the priest-professor said that the papal decisions culminating in the bull or decree *Ex Quo Singulari* issued by Benedict XIV in 1742 on Chinese rites was the reason why the Church has had until recently such a slight influence with Chinese intellectuals and why still today Catholicism is often regarded as a foreign religion.

THE BULL *Ex Quo Singulari* ended a controversy that had raged among missionaries for more than 100 years. The question at issue was mainly whether certain ceremonies in honor of ancestors and Confucius were to be considered as purely civil rites and Christians permitted to participate, and whether certain Chinese terms could be used as connotations for the Christian idea of God.

The papal decree came out on the side of the hard-liners, who wanted to forbid all participation by Christians in rites honoring ancestors and Confucius.

The moderates, led by the famous 17th-century Jesuit priest-scholar Father Matteo Ricci, considered the rites, properly understood, as mere civil marks of respect. They also felt that the words *Shang Ti* (the Ruler Above) and *Tien* (Heaven)

expressed the idea of God in the biblical sense.

Missioners arriving in China were obliged to promise under oath to obey the papal decree and not to reopen the controversy.

In 1939, Pope Pius XII abrogated the decree and since then various decisions have opened the way for Christians to participate in ceremonies honoring Confucius as the Great Teacher, and ancestral tablets how remain in the homes of Catholics. Although *Tien Chu* (Lord of Heaven) is still the term for God generally employed by Catholics, *Shang Ti*, the term for God normally used by Protestants, also is considered acceptable by Catholic scholars, who also consider the *Tien* of classical Chinese as another name for God.

"Matthew Ricci studied Chinese literature," Father Fang Hao said. "He made a deep study of the Four Books and the Five Classics."

THE FOUR BOOKS contain many of the sayings attributed to Confucius and his disciples and to Mencius. The Five Classics are the other classical books most highly esteemed by scholars.

"He felt that the terms *Tien* and *Shang Ti* referred to our God, so while he lived both *Tien* and *Shang Ti* could be used. He also held that the teaching of Confucius and our Catholic teaching were very similar, so that he allowed Catholics to reverse Confucius and to revere their ancestors as before."

Father Ricci, who succeeded

in entering China after great difficulty in 1583, had an exceptional knowledge of the western science of his time—mathematics, astronomy and mechanics. This knowledge aroused the interest of Chinese scholars. He further attained a mastery of the Chinese language and literature, and wrote many works in Chinese. He felt that if the Churches were to succeed in her mission in China, it must in part adjust her teachings and practices to Chinese life. Father Ricci died in 1610.

Although the majority of the Jesuits in China supported Ricci's view of the ceremonies honoring Confucius and ancestors, there were those who differed. As members of other orders and congregations reached China—Franciscans, Augustinians, Dominicans and, later, Paris Foreign Missioners—the question of the rites became a major obsession.

The rites controversy raged for more than 100 years; missioners were ranged against missioners and alien congregation against congregation. Rome was appealed to by both sides, popes issued decrees, and sent legates on two different times. The Emperor Kang Hsi, a scholar who had studied Christian doctrine and was favorably inclined towards Christianity, was involved, and never forgave Rome for making a contrary decision in a matter about which, he felt, Rome had not the requisite knowledge to judge.

FATHER FANG HAO explained how the first act of a student on entering a school in those days was to kowtow (kneel and touch the forehead to the ground) to a tablet inscribed to Confucius the Great Sage, and to another inscribed with ideographs referring to the Creator and the emperor. The first decision of Rome had outlawed these acts for Catholics.

"If the Church did not permit a knowhow towards these two tablets, then Chinese Catholics had no way to study, could not teach, had no means of advancing in learning, were barred from the higher examinations. The Catholic Church in China had no option but to work among the illiterate. If one wished to be educated, then one could not be a believer."

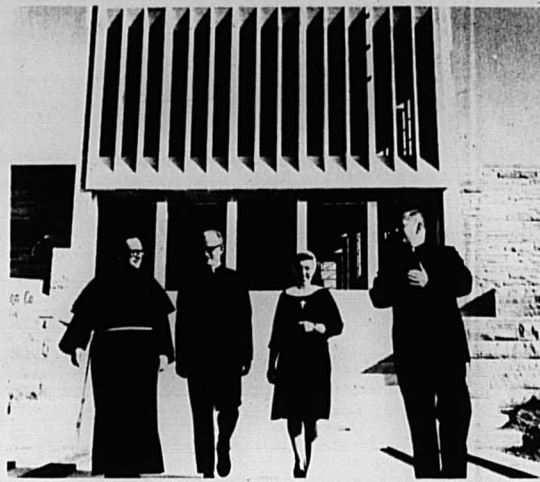
"There was another point. If we could not reverence ancestors, then we could not enter the ancestral hall, and our family shrine did not have our names inscribed. If we could not honor ancestors, our name then was not in the family records."

Father Fang Hao recalled how in China the greatest punishment for a criminal or unfilial son was to remove his name from the family records, and not having their names inscribed in the family records, he said.

made Catholics outcasts in society.

"A Catholic in his own country was not regarded as belonging to our race. He was not a citizen, rather he seemed a foreigner."

Father Fang Hao reminded his readers that even today Catholics are often falsely accused of belonging to a foreign religion. People have forgotten that Buddhism and Islam both came originally from the West, and not having their names inscribed in the family records, he said.



INDIANA UNIVERSITY CATHOLIC CENTER—Staff members of the Indiana University Catholic Student Center, Bloomington, are shown above on the front walk of the nearly-completed center. Father James P. Higgins, far right, is executive director. Other staffers, from left, are: Father Barnabas Kannenburg, O.F.M. Conv., part-time Father George Coffin and Sister Luke Crawford, S.P. Not shown is the center's music director, Father Larry Thomas, also serving part-time.

PLAGUED BY DELAYS

IU Catholic Student Center may be ready by Thanksgiving

By HENRIETTA THORNTON

BLOOMINGTON, Ind.—Construction delays have plagued completion of the \$750,000 St. Paul Catholic Student Center at Indiana University.

However, it now looks as though Thanksgiving Day will truly be a day of thanks for Father James P. Higgins, administrative director of the IU Center. By that time he hopes the new church, rectory and offices will be ready for occupancy.

The center had been scheduled to be available at the opening of the current fall semester. Recently, delay has been caused by failure of marble altars and stained glass windows to arrive on time.

Father Higgins now has been informed that the altars being constructed in Italy, which will be of the Nago-Marquina type of marble, will arrive in the

United States November 15 and in Bloomington November 17. The stained glass windows are expected to be here by the middle of October.

FATHER HIGGINS is hopeful that the dedication of the new student church, which will seat 1,000 people, can be held between the Thanksgiving and Christmas holidays at the university.

With the exception of minor touch-ups, the rectory part of the center is completed. Father Barnabas Kannenburg, O.F.M. Conv., a doctoral student in classics at IU, who is serving as part-time counsellor at the center, and Father Larry Thomas of Minneapolis, who is working on a master's degree in choral direction and directing the music activities at the center, now are living in the new rectory.

Father George Coffin, assistant director of the center, and

Father Higgins are alternating in living in the new quarters and the rectory at the present Catholic Student Center. Father Higgins feels that a priest should be available at all times at the old center until all activities have been transferred to the new building.

Sister Luke Crawford, S.P., who resides at the St. Charles Convent here, Father Barnabas and Father Thomas were added to the center's staff this fall. Sister Luke is a full-time counsellor on the staff.

UNTIL the new quarters are available, Masses and student activities are continuing in the present IU Center at 429 E. Third St. Sunday Masses are at 8:15, 10:15, and 11:30 a.m. and 1:30 and 4:30 p.m. From Monday through Friday there are Masses at 6:30 and 11:30 a.m. and 4:30 p.m., with Saturday Masses at 9 and 11:30 a.m. On Holy Days there will be Masses at 6:30, 7:30 and 11:30 a.m. and 4:30 and 7:30 p.m.

Through November 21 pre-marriage instructions will be given weekly at the center. The class, designed for all students planning to be married before February 1, is held each Thursday at 7 p.m.

A class in the fundamental teaching of the Catholic faith, designed for non-Catholics who wish to learn more about the Catholic Church's teachings and for those wishing to become Catholics is also being offered at the center. The class meets each Tuesday at 7 p.m. and is repeated at 3 p.m. on Wednesdays.

This is for the convenience of the students in case there is a conflict of their university schedules," Father Higgins said. Father Higgins has asked that all students, both undergraduates and graduates, who have an interest in seeing the Catholic Center sponsor particular types of programs make their interest known to staff members.

"We will be happy to plan activities around your needs and interests," he said.

Rome lay meeting seen weighing encyclical

WASHINGTON—The executive director of this nation's largest organization of laymen said he anticipated "intense discussion" of Pope Paul's encyclical on birth control at the fourth meeting of the Council of the Laity in Rome.

Prior to leaving here for the (Sept. 27 to Oct. 6) sessions, Martin H. Work, executive director of the National Council of Catholic Men, said: "This meeting of the Council of the Laity undoubtedly will be the most important one to date."

The only member from the United States on the 15-member

council added: "Undoubtedly there will be intense discussions of the encyclical *Humanae Vitae*, and an assessment of the world-wide response among the laity to the encyclical. Also on the agenda are important issues relating to peace, human rights, violence, social justice and dialogue within the Church."

The Council of the Laity was established by Pope Paul in January, 1967, to promote the lay apostolate, to provide for its coordination; to serve as a place of meeting and dialogue in the Church between the hierarchy and the laity, and to assist with its advice the hierarchy and laity in their apostolic work.

The 15 members of the council were appointed directly by the Pope and are composed of leading lay men and women throughout the world.

Bishop to preach

PRINCETON—Bishop Fulton J. Sheen of Rochester, N.Y., will be the preacher at an extended chapel service at Princeton Theological Seminary, October 2.

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NCCM ends sponsorship of radio, TV programs

WASHINGTON — After 38 years in the field, the National Council of Catholic Men will end its responsibility as the producer of Catholic religious programming for the radio and television networks on January 1. This responsibility has included the production of the *National Catholic Office of Radio and Television* will replace NCCM as the Catholic representative in network broadcasting. NCCM was established by the bishops of the United States in 1965, and among its eventual purposes was the assumption of this representative function, with the mass media, in keeping with recommendations of Vatican Council II's Decree on Social Communication.

IN A JOINT statement, Bishop Joseph L. Bernardin, General Secretary of the United States Catholic Conference, and Martin H. Work, executive director of the National Council of Catholic Men, stated that:

"In order to facilitate, unify and strengthen the Church's effort in the broadcasting media, arrangements have been completed for the transfer of NCCM's long-standing responsibility for regularly scheduled network religious programs to the NCCM office of the USCC. Discussions leading to this decision began several years ago.

"This transfer will be effective January 1, 1969. It will enable the Church to centralize its resources in the broadcasting field, making its efforts and involvement in broadcasting the exclusive business of a single agency. At the same time, this transfer will enable NCCM to concentrate all of its energies in those areas of the lay apostolate just now coming to fruition, areas demanding a maximum commitment of time, attention and resources. The most important of these are NCCM's highly significant and successful projects in pastoral research, Parish Council Services, internal communication networks and the establishment of structures for dialogue and action."

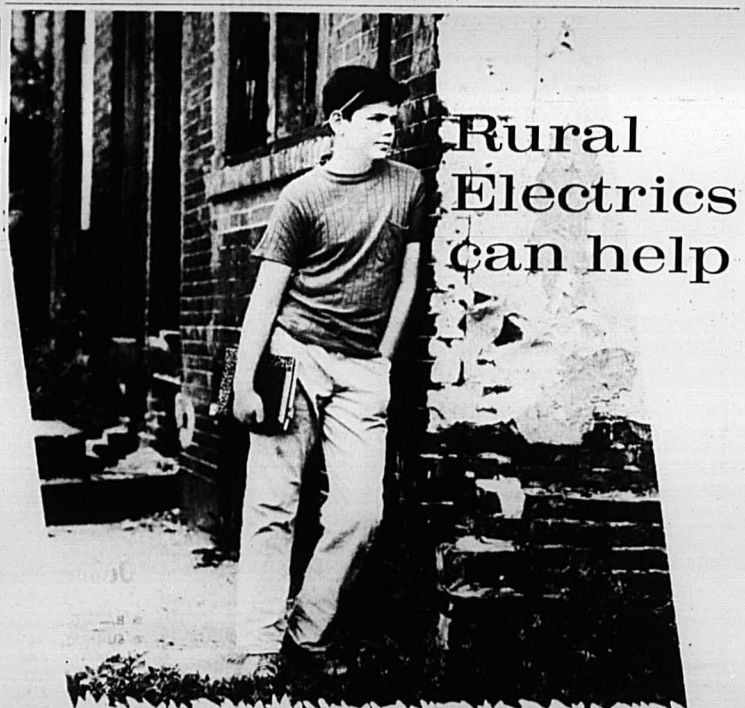
IN A SEPARATE statement, Work said that "although it is difficult to cease a major activity that NCCM has been so successfully and proudly engaged in for 38 years, there does come a time when the old must give way to the new."

Groups challenge

church school aid

HARTFORD, Conn.—Federal aid to church-related colleges is the target of a test case now before the U.S. District Court here. The suit, sponsored by the American Jewish Congress and the American Civil Liberties Union, has been brought by 15 Connecticut taxpayers against state and federal officials.

It seeks an injunction to prevent grants totaling nearly \$1 million from reaching four Catholic colleges in the state.



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SEES 'FAVORABLE' JUDGMENT

Utrecht's Cardinal Alfrink backs Dutch theologian facing possible action by Vatican

By HANS BRONKHORST

AMSTERDAM. The Netherlands—Cardinal Bernard Alfrink of Utrecht spoke in defense of Father Edward Schillebeeckx, O.P., prominent Dutch theologian, against whom the Vatican's Doctrinal Congregation is reportedly preparing possible action on suspicion of heresy.

Cardinal Alfrink said that he believes any such action would end in a favorable judgment on Father Schillebeeckx's orthodoxy.

The Paris daily, Le Monde, reported that the Doctrinal Congregation is preparing a sort of

legal action against Father Schillebeeckx.

Neither Father Schillebeeckx, who has been regarded as the theologian of the Dutch bishops, nor Cardinal Alfrink has received any official notice of any action by the Vatican.

On a Dutch television program, however, Father Schillebeeckx said that he had been informed unofficially of the congregation's actions.

He said also that Father Karl Rahner, S.J., the noted German theologian, had told him that the congregation had designated Father Rahner as the Dutch theologian's defense counsel.

Father Rahner has received a request from the Doctrinal Congregation to come to the Vatican on October 7 to report on the views of Father Schillebeeckx.

LE MONDE reported that Archbishop Angelo Felici, apostolic nuncio in The Netherlands, visited Father Schillebeeckx several days before the publication of Pope Paul VI's encyclical on birth control, Humanae Vitae. Archbishop Felici informed the Dutch priest, Le Monde said, that a considerable number of accusations existed against him in Rome and that he was in a bad position. Nevertheless, if the theologian consented to present the encyclical reportedly, the archbishop was forced to have said, he could in that way clear himself.

Le Monde reports that Father Schillebeeckx said he would withhold any answer until after he had studied the encyclical. After reading it, he refused to comply with the request.

A similar action was brought earlier against the German theologian Father Hans Kueng of Tübingen, who is a friend of Fathers Rahner and Schillebeeckx.

Father Schillebeeckx has received no permission from Father General Amico Fernandez of the Dominican Order to speak at the theological congress that will be held in Germany next year.

On behalf of all Dutch Dominican Fathers, a professor of moral theology, Father Van Der Mark, O.P., has sent a protest cable to the general chapter of the Dominicans that is now being held in Chicago.

In an exclusive interview in the Dutch national Catholic daily, De Tijd, Father Schillebeeckx told reporter Henk Suer, that the action "is not only against me, but against Catholicism. I think that the Doctrinal Congregation is also preparing a case against Father J. Schoonenberg, S.J., also a Dutch theologian."

FATHER Schillebeeckx said he thinks that the action against him is a test prepared by the same three theologians who are opposing the new Dutch catechism, Father Edward Dhanis,

S.J., Father Luigi Ciappi, O.P., and Father Benedict Lemer. O.P. "It is very bad," he said, "that some theologians of the Roman school must judge the theology of the whole world."

Father Schillebeeckx, in the interview, suggested that his critical articles on bishops in the United States could have something to do with recent curia plans to bring action against him.

He stated, "In my opinion, Pope Paul has become a prisoner of five or six cardinals. Because of this one-sided information, Pope Paul became convinced of the necessity of a hard line. Everybody knows who these cardinals are. They are really blind. They are the ones that are destroying the Church."

Suer asked Father Schillebeeckx: "Do you regret now what you said in the United States?"

Father Schillebeeckx replied, "No, not at all. In America, there were many incorrect newspaper stories for which they wanted me to take responsibility. But the American affair is only part of the accusation against me."

"In the course of history, many Dominican Fathers have had difficulties with Church authorities. Thomas Aquinas himself was once condemned for his work (French Dominican theologian, Father Yves Congar) was banned for three years. Later the Order made him Magister honoris causa (honorary master). It has always gone like that in history."

"In Rome they simply cannot stop looking for heresies."

Father Schillebeeckx said he does not expect to be told that he must not write or speak anymore. If he tried to do that the whole Catholic University of Nijmegen would revolt, he said and added, "that kind of risk the Curia in Rome will not take with the Church in The Netherlands."

BORN in Antwerp, Belgium in 1914, Father Schillebeeckx entered the Flemish province of the Dominican Order in 1935 and was ordained in 1941. He studied at Louvain, the Sorbonne, the College de France and received his doctorate in theology from Le Saulchoir in France.

For 14 years he was professor of dogmatic theology at the Dominican House of Studies at the Louvain. Since 1968, he has been professor of dogmatic theology, of history of theology, and, in the medical school, of Christian anthropology at the Catholic University of Nijmegen in The Netherlands.

Father Schillebeeckx served as the theological expert for the Dutch bishops at the Second Vatican Council.

He is the chief editor of two Dutch religious journals and con-



NEW LIBRARY AT OLD CATHEDRAL—Work is nearing completion on the \$180,000 library and courtyard (left foreground) at the Old Cathedral in Vincennes. The library will house some 11,000 volumes, documents and religious artifacts dating back to the 15th century. The courtyard will be fully illuminated each evening with floodlighting controlled by electric timer. Miss Ruth Ostendorf is the curator of the library. She and a crew of helpers have cleaned and prepared the exhibits for display. The library, which should be completed later this fall, was made possible through a grant from Lilly Endowment, Inc. of Indianapolis. Also in the photo are the rectory and cathedral at the right foreground and the George Rogers Clark Memorial and Wabash River in the background. (Aerial photo by Gates Studio)

tributes frequently to many scholarly periodicals concerned with theology and philosophy.

Among his works recently translated into English are "Celibacy," "Revelation and Theology," and "The Eucharist."

INDIGNATION is growing among priests and theology students in The Netherlands about the possible Vatican action against Father Schillebeeckx.

A Dutch Catholic daily, De Volkskrant, said: "It is clear that many Dutch Catholics consider the investigation by the Vatican in the Schillebeeckx case an action against the whole Catholic community in The Netherlands, including the Dutch hierarchy. The affair is also seen as part of a long-term campaign aimed at discrediting the integrity of the Catholic Church in The Netherlands."

Of the 80 delegates to the plenary sessions of the Dutch national pastoral council, 79 have sent to Cardinal Amleto Cicognani, Papal Secretary of State, a letter protesting against the actions taken against the new Dutch catechism and the action against Father Schillebeeckx. The writers of this open letter said that they expect that the Roman Curia, the Church's administrative offices, will listen to lay people and that the curia will, in the spirit of the Scriptures, create a climate for open dialogue.

The writers demanded complete freedom for all Catholics and particularly for theologians.

The Society of Theology Students at Nijmegen University, which has about 500 members, all students of Father Schillebeeckx, sent an open letter to Pope Paul VI which said:

"We are very indignant about the preparations for an action against Father Schillebeeckx."

We regret that we can have no confidence in this policy.

"Typical of these views are the recent papal speeches. All of you seem to be paralyzed by fear of the 20th century. But we are afraid that the promising renewal that started with the Second Vatican Council will no longer be able to succeed."

THE NATIONAL Society of Theology Students in The Netherlands, in a cable to Archbishop

Felici, protested against the investigation of Father Schillebeeckx.

The action against Father Schillebeeckx, they said, is "contrary to all accepted standards of decency and respect for human dignity. We want to stress that in a pluralistic society, Roman theology is not the only way to salvation."

The Conference of Dutch Religious Priests, comprising 30 missionary orders and congregations of priests, in a cable to Cardinal Cicognani, expressed admiration and appreciation for Father Schillebeeckx and his work. "The action against Father Schillebeeckx," the cable said, "is offensive to his person and demoralizing for Church life in The Netherlands."

Way open for deacons as pastors in Canada

WINNIPEG—The prospect of deacon curates and even deacon pastors in Canadian parishes has arisen following the approval of the permanent diaconate by the Canadian bishops.

At their semi-annual meeting the bishops voted 60-7 to establish a system whereby ordained men, either single or married, can be permanent deacons.

Deacons may baptize, preach, conduct the liturgy of the word, preside at marriages and funerals and in general conduct all the work of the priesthood except the celebration of Mass and the hearing of confessions.

THE ORDER of deacons was a permanent office in the Church in early times.

The Second Vatican Council restored it, leaving it to national hierarchies for implementation.

The Canadian decision, following two years of study during which a wide range of people were polled, must now be confirmed by the Pope.

The bishops followed the general guidelines laid down by the Vatican Council: married men over the age of 35 may be ordained deacons and single men over 25. Once ordained a deacon, a man may not marry.

SINCE ONE of the motivating factors for the permanent diaconate is the shortage of priests, the possibility was raised by Bishop Albert Sanschagrin of Saint-Hyacinthe, chairman of the Diaconate Committee, that deacons may eventually turn up in parish churches as curates and pastors.

This could become a distinct possibility in the larger parishes. Archbishop Philip Pocock of Toronto noted, where personnel to provide a wide range of services to people are in short supply. Priests could visit parishes to say Mass and hear confessions, he said.

St. Meinrad to host Religious Superiors

ST. MEINRAD, Ind.—St. Meinrad Seminary will sponsor its third annual Conference of Religious Superiors on Oct. 28-30. In a joint statement released by the Very Rev. Conrad Louis, O.S.B., president-rector of St. Meinrad School of Theology and Very Rev. Hilary Ottensmeyer, O.S.B., president-rector of St. Meinrad College, it was noted that the theme of the conference will be "The Problem of Faith."

"THE CONTINUING crisis of faith within the Christian world at large, and the Roman tradition in particular, cannot fail to affect the shape and structure of seminary education," the statement said.

"The experience of faculty and students at St. Meinrad Seminary has repeatedly brought this condition to light. Our own concern, as well as our desire to contribute to the overall growth of theological education in the United States, has suggested to us the value of a conference dealing with this specific area of concern: the problem of faith."

Speakers at the conference will include: Father James T. Burchell, C.S.C., chairman, department of theology, University of Notre Dame; Father Thomas More Newbold, C.P.P., professor, Catholic Theological Union of Chicago (and former faculty member at St. Meinrad Seminary); and Victor Christ-Janer, A.L.A., professor, Columbia University.

A PANEL discussion will also be held, entitled "Experi-

encing the Crisis of Faith in the Seminary." The panel will consist of three seminary professors and three theology students from three seminaries in the United States.

St. Meinrad Seminary's program will also be discussed, including a discussion of the School of Theology-Indiana University joint master of arts degree in religion. This discussion will be led by Dr. William F. May, Chairman, program in study of religion at Indiana University.

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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.

Studying the study

The long-awaited Catholic Education Study Report of the Archdioceses of Indianapolis and Louisville and the Diocese of Evansville now has been made available. It deserves and will get careful analysis for a long time to come.

We urge Catholics to read the brief summary report of the much more detailed study. This will prepare them for parish discussions of the study, and enable them to be enthusiastic and knowledgeable participants when their particular parishes begin to consider the study's 16-point "Educational Plan for the Seventies."

Although most of the findings were expected, even the unexpected contains emphasis and weight which remain to be assayed.

The opinionnaire-survey showed that the great majority of Catholics deeply appreciate the contributions that Catholic schools make to the truly good life and the fruition of faith. But these same Catholics also realize that economics is forcing change. They are attuned to change, and though there are divergences of opinion as to how much change and in what direction, they will accept what is necessary.

As the educational level rises, more and more Catholics—particularly those with college experience—see a critical need for, and insist upon, quality education for their children. This is at the heart of the matter. For example, they overwhelmingly support teacher salaries equivalent to those in public schools. Yet they also say they and the Church cannot afford them.

The deduction, then, is that smaller salaries result in smaller teacher ability and a consequent reduction in educational quality. The same thinking doubtless extends to facilities—not just structures, but to all the new teaching aids which add a dimension to education that simply cannot be realized with minimal financing.

But without public tax aid to undergird teacher quality and provide better facilities, Catholics realize they are caught on a dilemma. That makes them open to alternatives, to new approaches.

The "Educational Plan for the Seventies" provides for an experimental period in which new directions can be evaluated. Decision-making will be done at the parish level but in co-operation with neighboring parishes and, indeed, the whole educational spectrum, private and public.

The individual parishes will be of paramount importance throughout the experimental period, but at no time more so than in the initial stages when attitudes determine the approach that seems necessary in any given circumstance.

While the mobility of today's families must be reckoned with, it is an unusual parish that cannot count on retaining a large nucleus of its present population for the foreseeable future. On those lay men and women, working in concert with the priests and Religious, the directions of the parish will depend.

We shall not poke around at this time at the proposed set of guidelines which have been set forth by a conscientious planning group. But we are pleased to note that priority has been given to explorative efforts toward the establishment of religious education centers in connection with public high schools.

The Criterion has proposed such centers several times in the past with a view that study of religion is a vital ingredient of any curriculum, private or public, and that without it education is incomplete. Such centers would be staffed by trained teachers of various faiths. Both generalized and specialized courses would be available. This would seem to offer the broadest acceptance of the need for religious education while at (Continued on page 7)

Learning to kill

In Indiana, a 20-year-old is legally a minor. He can not vote, drink intoxicating beverages or purchase a gun.

But Corp. Deniz R. Allen of Lebanon, Ind., at the age of 20 has served two hitches in Vietnam, has twice received the Purple Heart for wounds suffered in combat, and has been sentenced to a life at hard labor for the alleged murder of five Vietnamese civilians.

There is growing public sentiment in Indiana that Corp. Allen got a raw deal. We are not qualified to pass judgment on that. But many thousands of other Hoosiers have signed petitions asking clemency.

From every aspect, the case is a tragedy—for the Lebanon youth, for the five other Marines implicated, for the dead Vietnamese and, indeed, for every human being caught up in this most horrible war.

But there is an even larger tragedy. That is the professional brutalization which is the inevitable by-product of all war.

In a news story about Corp. Allen, we were struck by a quotation from a letter he wrote his parents before facing the military tribunal:

"It makes me mad to think that all they have done since I've been in the Marine Corps is to teach me how to kill and now that I do my job they put me in jail and try me for murder."

That is a concise summation of a type of education which "civilization" since time immemorial has glorified in the name of tribal or national interest.

High yield (social)

The Ford Foundation has a portfolio currently valued at \$3 billion. It also has a host of ultra-rightist enemies who are almost incoherent in their rage at its "tax-exempt status to dabble in Socialism." (Translated into English, that means the far right thinks the Ford Foundation should be forced to pay taxes on the money it uses to help those in need of help.)

The foundation this week announced a major policy shift which (1) probably will reduce slightly the value of its portfolio and (2) certainly will elevate the blood pressure of its enemies.

Included in the initial outlay, we are delighted to note, is a \$1 million purchase of shares in the Mutual Real Estate Investment Trust, better known by its acronym, M-REIT. We have had several occasions in recent years to congratulate M-REIT editorially on its relatively modest program of buying and integrating apartment houses in white neighborhoods in Eastern

states and Illinois in line with its successful effort to prove that integrated housing gives private investors satisfactory returns. In itself, the Ford purchase will give M-REIT a big financial boost. Possibly of more importance, its example will attract many additional socially conscious private investors to M-REIT.

The Ford Foundation meanwhile has earned another bonus in public gratitude for further eschewing "safe" philanthropy for bold ventures. May it and similar foundations, created from the wealth of great private enterprises, be forever spared the vengeance of fanatics whose only contributions to society are divisiveness and hatred.

• GEORGE SHUSTER'S VIEW

Rebellion of youth hard to analyze

By DR. GEORGE N. SHUSTER

The last few weeks, the universities and colleges of the United States have opened their doors to the largest number of students ever. Student "trouble" in the form of the normal crop of student one flag since the 1960s and 1970s will probably not be until after the national election.

The tide of campus opinion will run pretty strongly liberal during the campaign, but there will be enough conservatives around to make things both frustrating and exciting.

Afterward the banners will come out, the picket lines will form, editorials will be written, and maybe some takeovers and demonstrations will "happen" if there is half a chance. Looking forward to this D Day, I may as well do a bit of reflection on "youth." My conclusion will be that things are not as bad as they may seem.

I've lived through two previous youth movements so I have some notion of differences and resemblances. The first, which started just before World War I and continued until about 1929, was against the "establishment" because that was dull.

Mencken's famous statement that the American people "are the most timorous, sniveling, poltroonish, ignominious mob of serts and goosesteppers ever gathered under one flag since the end of the Middle Ages" was roundly applauded by a number of young protesters, but it did not exorcise anything like a mass

movement. Nor did the most brilliant work in our history, the New Republic, founded by Herbert Croly in 1914. The reason was, of course, that all our youth movements have been "Liberal Arts" in character and there just weren't enough Liberal Arts people around at the time.

It was really Catholic-Protestant disagreement about the meaning of the youth movement—which finally smashed the "establishment." But for those of us who lived with it the first youth movement was still liberating and exciting affair.

But the great depression of 1929 raised a crop of new problems. The Communist party moved out of basements and into schools. New York's 14th Street to form its own cadre of intellectuals and its own Youth Movement. These could make

quite a bit of noise upon occasion and even be as disagreeable as tomcats on a fence at night.

But the party was too conspiratorial in character for all the intellectual brilliance of some of its members. It fell a victim to its own internal struggles for power, developed gangrene over the Stalin-Hitler pact, and then had to become fanatically pro-war. Some Catholics joined up with the Communists, but there were also pro-Fascist groups which threw weight around.

Our current youth movement displays a little wistful nostalgia for the great days of Edmund Wilson, and a few drops may be spilled into the Communist plot. On the whole it is pacifist, largely because of Vietnam. But I think it would go on

for a while even if the fighting stopped.

This strikes older people as completely mad. I have heard many a parent say: "I simply can't understand my boys and girls. Why don't they realize how hard we have worked to give them every kind of chance? Nor have we failed to do our bit for the community and the country." The situation is indeed hard to understand, and I am not sure that I do.

But it does seem to me that part of the trouble grows out of the fact that our young people are both more mobile and more fenced in than were the generations before them. Mobile? They are freer to get higher education, to travel, to amuse themselves, to make their own plans for the future, to marry (Continued on page 11)

• WHAT OF THE DAY

Marriage tribunals

By REV. JOHN DORAN

In the September 14th issue of *American Monsignor Stephen Kelleher writes a scathing indictment of the Church marriage tribunals. He calls his article "The Problem of the Insoluble Marriage." Monsignor Kelleher's proposition is that the solution for the troubles of our marriage tribunals which have been scrapped, abandoned, and replaced by a commission which would deal, not through a system of law, but through a study of attendant circumstances with the marriage problems of Catholic people.*

If this article were written by some wild liberal in the Church—say, one of those who want to tear down anything which pre-existed Vatican Two—one would not be too surprised. However, the article was written by the presiding judge of the tribunal of the Archdiocese of New York—a man whose reputation is not on the wild-eyed liberal side, but on the conservative side. The article makes the case for real consideration.

Monsignor Kelleher in his attack upon the usefulness of our courts, as they stand, points out some of the very real difficulties under which they labor in present Canon Law. Priests who have dealt with marriage

courts in pastoral circumstances are ready to agree with much of what the Monsignor pillorizes. We know the problems which are involved in the law. These problems will favor any changes which will make the laws less automatic and less restrictive.

The greatest problem of marriage law, I have long thought, is the presumptions which are written into the law. These presumptions, the pre-drawn conclusions upon which the law rests, and the positions which can be upset only by a preponderance of evidence, are matters of law, not faith, and hence are changeable.

Let me give a couple of examples. The law presumes that every Baptism is valid, no matter by whom given nor any consideration of the beliefs of the various sects which still practice Baptism. If there is any doubt as to the validity of the baptism, the burden of disproving that validity rests upon the parties involved in the case. Or, again, if there has been any chance of consummating the marriage, the presumption is that it has been consummated, and the burden of disproving this rests upon the parties concerned, and the proof of not having done something is sometimes impossible.

Another, and perhaps the most devastating, indictment which the Monsignor gave of the rules of the tribunals is the unwillingness (Continued on page 11)

• THE PROGRESS OF PEOPLES

The aid programs and power politics

By BARBARA WARD

How, in a world dominated by Great Powers and their struggles to maintain spheres of interest and to influence groups of friends, not to say subservient states, can any program of economic assistance avoid becoming an instrument of international competition, even a factor in reviving and worsening the Cold War?

Liberal critics of foreign aid in America ask this question and their belief that aid does involve intervention—they quote Vietnam as a tragic example—has led them to make common cause in Congress with the much more usual critics at the other end of the political spectrum who simply disapprove of economic assistance because it is giving good American money to (usually worthless) foreigners.

The result, as we have seen, is that the 1968 American appropriation for economic assistance is the lowest in the last two decades—and this in the immediate aftermath of the Populorum Progressio and the Pope's appeals, repeated at Bogota, for greater help from rich nations to the poorer lands.

But the liberal critics are surely wrong to blame the assistance programs. What distorts and undermines their value is the highly charged, competitive and hostile international system of state power in which they have to be operated.

As all the Popes have reminded us in the last half-century, our world order—or rather disorder—is based on the blind claims of states to be absolute masters, to know no law other than their own will to conquer, control and exploit any other country small enough to offer no effective resistance.

Here lies the root of our infinitely dangerous international anarchy. What we are witnessing in Czechoslovakia is the brutal practice of the theory of "might makes right," the sovereignty—that it has absolute claims and brooks no limitations other than the countervailing power of other states large

enough to offer it. And since, all too often, the only way to find out if their power does "countervail" is to try it out, the nations play a kind of Russian roulette with each other, the sanction and the penalty both lying in the fact that the revolver is, ultimately, loaded.

One should say at once that in this respect, in spite of the critics of Vietnam, America's record is better than that of any other, overwhelmingly Great Power in history. Cuba, uncrushed, within a stone's throw of America's shores, is a tribute to America's restraint. And the world would be a safer place if popular demonstrations in Russia over Czechoslovakia had compelled these may be easily colleagues to retire from office. But being the least aggressive and most powerful state in history does not mean that to short-cut the donor's interests. In not still to its own sovereignty. In world society as a whole, we still live in a feudal age where the "big barons" believe themselves to be beyond the law.

Yet the fact that national interest and national sovereignty dictate most of the policies pursued in our little planet does not mean that there is no way out. That economic assistance must always be an instrument of Great Power politicking or foreign aid be given only to short-cut the donor's interests. On the fringe of their disputes and their confrontations, the nations have set up a series of international institutions. These may be easily dismissed as "the tribute vice pays to virtue" but they are not completely hypocritical.

The international institutions are not often used, since nations, like individuals, tend to react to raw emotion more easily than to rational self-interest. But they exist, for the first time in man's history. They express the future of humanity, if humanity is to have a future. And a number of them—could be uniquely useful in giving some answer to the question of how economic assistance can ever be separated from the self-interest of donor states.

There are two main ways in which these international experiments are operating today. One is "multilateral." This means that groups of nations, although they operate as separate governments, consult together in giving aid and in estimating the re-

sults. The most active group here is the Atlantic Nations' institution, the Organization for Economic Co-operation and Development (OECD). It was set up in Paris as a successor to the body running the Marshall Plan; Japan has been added to complete the membership of developed market economies.

The other method is international. Here the nations hand over funds and operating responsibility to separate international agencies. On the side of investment, the International Bank for Reconstruction and Development (the IBRD or World Bank) and its agencies together with the United Nations Development Program (UNDP) are pre-eminent. But each sector of the world economy—trade, agriculture, education—has its own agency. These are the instruments which could help to internationalize aid and trade.

• HAPPY WEEK-END

Midwest Catholic laity is progressive

By JOHN G. ACKELMIRE

The newly released Catholic Education Study Report compiled under the direction of Father George Elford is a major contribution to the sum of knowledge.

The opinionnaire-survey is certain to get national and even international attention. It deserves such attention because it offers a unique first-of-its-kind profile of the thinking of more than 50,000 concerned Catholics in three influential dioceses in America's heartland.

The emphasis on the adjective "concerned" is all-important. The self-identified young assistant superintendent of schools for the Archdiocese of Indianapolis stresses that the survey is not a "scientific sampling." But he also acknowledges that "the large number of lay responses (51,500) completed and tabulated tended to offset the limitations resulting from the lack of sampling."

Indeed, it does. All the more because the questionnaire was of such length, form and complexity that only a concerned Catholic would take the skillful time and care to complete it in a manner that would insure its accurate computerization.

Buried in the opinionnaire were some probes of attitude only remotely related to specific educational issues but nonetheless of consuming importance in chiseling a rough profile of the thinking of concerned Catholics—the kind who move and shake both the Church and their nation's socio-political structures.

It is far enough to draw a conclusion from the replies to these "non-educational" probes that the Midwest Catholic laity is by and large progressive in the finest sense of that word. It believes in moderate change and in social improvements; it is optimistic; it is unafraid to sail forward into promising but uncharted seas.

Of particular interest to Protestant friends, some of whom have been a mile edgy lately, may be the response to this opin-

ionnaire statement: "The movement toward Protestant-Catholic church unity is dangerous. It tends to deny the traditional doctrine of the Catholic Church is the one, true Church founded by Christ."

A rousing 59% of respondents either strongly disagreed or disagreed with that statement. Only 10% strongly agreed, and another 18% agreed. The remaining 13% had no opinion. A majority of pastors also disagreed with the statement (About 1,000 clergy and Religious completed the survey.)

Another response carrying favorable connotations in attitudes toward ecumenism was to the statement: "Twenty years from now the Catholic Church in the United States will be very different (emphasis mine) from what it is now." The results: 51% agreed, only 14% disagreed.

Still another statement read: "The goals of the Church can be better reached by traditional methods than by new approaches." The vote: 62% disagreed, 15% agreed.

And here's one that may be of special interest to a few pastors

and chronic letters-to-the-editor writers: "Sermons should deal with the unchangeable truths of the Church and not with current issues." The tally: 68% agreed; 23% disagreed.

Another: "Since the change to English, the Mass has taken on a greater meaning." A landslide 79% agreed; 17% disagreed.

Those who consider the Catholic Church somewhat elitist may find this one instructive: "Funds raised in wealthy parishes should be used to help pay the cost of Catholic education in poorer parishes." Agreeing, 67%; disagreeing, 17%.

As to the canard that Catholic schools are refuges for the youngsters of racists—86% of the respondents said: "Public schools have had no bearing whatever on their choices of schools for their young."

Space permitting, other examples in point could be cited to justify a finding that most concerned Catholic lay men and women in three great grass-roots dioceses are progressive and ecumenical-minded in the best spirit of Vatican II.

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TIC TACKER

Seminarians start newsletter

By PAUL G. FOX

A new publication was born this past month in the Archdiocese. Although of limited circulation, we forecast it will become an important instrument for its intended audience—the seminarians of the Archdiocese.

"The Informer," as it is known, is a monthly newsletter by and for the seminarians, including those young men studying for other dioceses and orders.

According to Bob Gilday, publication editor who attends St. Meinrad College, The Informer has two principal aims. "First, the paper should be an instrument of communication through which the seminarians of the Archdiocese can be kept informed of what their fellow seminarians are doing and what is happening in the various seminaries. Secondly, we would like to make this paper a vehicle of expression for seminarians. In other words, we would like to make the paper a forum for discussion."

In addition to the seminarians, copies will be mailed to diocesan priests and members of the Serra Club, an organization of professional and business laymen interested in furthering religious vocations. The Serra Club is sponsoring the project with a \$400 grant.

Staff members of the publication are representative of the following seminaries: St. Meinrad, St. Maur's, Catholic University, Kenrick, Louvain, Notre Dame (La.), St. Mary's (Ky.), St. Joseph's Manor (La.) and two high schools—Latin School and Wawasee Prep.

Also released by The Informer's staff last month was a roster of 402 seminarians from the Archdiocese studying at various institutions throughout the United States.

Both projects represent a considerable amount of time and effort. We wish Editor Gilday and his staff well.

HERE AND THERE—Archbishop Schulte, an alumnus of St. Benedict's College in Atchison, Kan., was one of the concelebrants last Sunday at a Mass there to dedicate the college's new library. . . . Best wishes to Mr. and Mrs. Raymond Cooney, members of Holy Name

parish, Beech Grove, who will observe their 25th Wedding Anniversary on Wednesday, Oct. 9. . . . Two Marian College faculty members—Sister Jean Gabriel and Sister Gertrude Marie—will represent the college today (Friday) at Taylor University, Upland, Ind., for the dedication of a new science center. . . . A variety of experimental habits for the Sisters of St. Francis, Ordinalburg, are cropping up around the Archdiocese. Permission was given effective last Sunday for the experimentation, to be settled definitely in favor of a modified habit by next summer. The Franciscan nuns have also until January to decide whether to return to their baptismal names, effective next June.

NAMES IN THE NEWS—Father Henry Hapel, associate pastor of St. Mary's parish, Rushville, has been named vice president of the Rush County Mental Health Association. The association is in charge of visitations to retirement homes and mental health program throughout the year. . . . Two Indianapolis residents are among five students at St. Meinrad Seminary College nominated for recognition in "Who's Who Among Students in American Universities and Colleges." Michael Finnerty, son of Mr. and Mrs. John J. Finnerty of St. Anthony's parish, is senior class president. Charles Gardner, son of Mr. and Mrs. Raymond W. Gardner of St. Andrew's parish, has been active in music and liturgy programs. Three Catholic Social Services staff members have been named to boards or committees of community agencies recently. David L. Gerwe, director of casework services, was appointed to a five-member committee to survey the operations of the Marion County Juvenile Center. Joseph A. Osburn, an assistant supervisor, was named to the board of the Legal Services Organization. Frank M. Beeler, a caseworker, is a new member of the Dismas Home board of directors. . . . Rev. Mr. Charles deacon of St. Maur's parish, has been elected senior deacon at the seminary. Recently elected president of the St. Maur's Council was Thomas Stump, of St. Barnabas parish, while Robert Zickler, of St. Matthew's parish, was named vice president.

(Continued from page 1) Church, these Catholics should not be considered, or consider themselves, shut off from the body of the faithful.

"But they should remember that their good faith will be dependent on a sincere self-examination to determine the true motives and grounds for such suspension of assent and on continued effort to understand and deepen their knowledge of the teaching of the Church."

THE STATEMENT also pointed out that confessors or counselors "must show sympathetic understanding and reverence for the sincere good faith of those who fail in their effort to accept some point of the encyclical."

Bishop Alexander Carter of St. Louis, Mo., CCC president, chaired the conference on the final day, assisted by Archbishop of Maurice Boudoux of St. Boniface and Bishop De Roo.

Bishop Carter said "we worked day and night for days, sometimes all through the night until three and four in the morning, as we hammered out a text which would be acceptable to the Canadian bishops."

He said "90% of the document was unanimously accepted by the bishops; the only difference was on one small

part when not more than five out of 70 present opposed that section."

At the news conference Archbishop Boudoux said "The Canadian bishops' statement shows clearly the bishops were determined not to be primarily doctrinal; our main concern was to help and to ask for research and study and dialogue and love."

ONE reporter asked whether Bishop Carter agreed this was an historic moment in the Church in Canada because it was the first time the bishops had rejected a specific teaching of the Pope.

Bishop Carter said "I agree with you entirely that this is an historic moment. I don't agree that we rejected the teaching of the Pope in Paragraph 14 of Humanae Vitae. I still say we accept the basic statement of the Pope. We carried this beyond. . . . We went into concrete pastoral consequences which the Pope had no intention of doing and couldn't do in a letter addressed to the entire world."

Bishop De Roo said his personal opinion is that basically the Pope was getting at a rejection

of what the bishop called a "contraceptive mentality," as if one could solve problems affecting the very nature of marriage and the mystery of this tremendous union which Pope Paul associates with Christ and the Church by going to a specific concrete or physical thing as a solution.

Bishop De Roo added, "It is a very serious mistake to think you can solve at the physical, biological level the human and spiritual problems of marriage, and this fundamental principle of the encyclical as far as I know every Canadian bishop accepted."

THE PANEL was asked whether the Canadian bishops were teaching that it is all right to use contraceptives if one's conscience permits and then receive Holy Communion without any implication of guilt and without any need for Confession.

Bishop Carter replied, "You almost ask us to make a judgment for people under all circumstances. . . . This is not our place. We are not going to say to a married couple, you may at such times or under circumstances. . . . We have given them the terms to be mature Catholics. We are telling them to try to grow up a little bit."

When the question was repeated, Bishop Carter said one could not answer yes or no because

the question was not that simple.

Bishop Carter said that basically what the bishops are saying is "we accept the teaching and authority of the Pope. We are pastors. We know your problems. We know that in concrete circumstances you have to make decisions which are based on converging values and demands."

"We are giving you assurance, when you have done everything within your power to respond to this teaching of the Pope, when you have made your choice before God and your conscience, you must not conclude that you are in a state of sin, that you have cut yourself off from the Church."

Job Corps aides

to meet Oct. 8

INDIANAPOLIS—The Women in Community Service (WICS), an interfaith, inter-racial group of volunteers working together for the Women's Job Corps training program, will observe its third anniversary from 10 a.m. to noon Tuesday, Oct. 8, at the YWCA, 329 N. Pennsylvania St.

Speakers will be W. A. Lewis, director of the Job Corps Center for Women at Clinton; Robert Mitchell, Job Corps liaison officer; and Robert Powers and Kirby Riley, both of the state Employment Security Division.

Studying the study

(Continued from page 4) the same time bypassing the noisome controversy over public support.

The centers, by the way were one of the most favored "options" of respondents to the survey. Be that as it may, the first phase of the educational study now is completed, and a most impressive undertaking it was. The three dioceses are indebted to all those involved in the conception and carrying out of the painstaking effort. The Catholics of those areas will benefit enormously from knowing more about their schools, and about themselves. And we believe Catholic education in America soon will find itself indebted as well to this trail-blazing report.

Canada

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INDIANAPOLIS

Calendar of Events
FRIDAY, OCT. 4
Nocturnal Adoration members are reminded of the customary watch.

Fish Fry, sponsored by Nativity parish

Catholic Club, beginning at 4:30 p.m. in the school hall, 3310 S. Meadow Drive.

SATURDAY, OCT. 5

Compassion Ball, sponsored by St. James the Greater parish, at the K of C hall, U.S. 31 and Thompson Road, from 9 p.m. to 1 a.m.

SUNDAY, OCT. 6

Monthly Card Party at 2 p.m. in St. Catherine's hall, 1109 E. Tabors.

MONDAY, OCT. 7

Card Party, sponsored by the Blue Ladies of Our Lady of Lourdes, at 1 p.m. in Union Federal hall, 5646 E. Washington St. Proceeds to benefit Veteran Hospital patients.

SOCIALS

Friday: St. Christopher school social room, Speedway, 7 p.m. Carry-out food service at 5 p.m. St. Bernardette—school auditorium, 6:30 p.m.; St. Rita's parish hall, at 6:30 p.m.; St. Joseph K. of C clubroom, at 8:30 p.m. Saturday: St. Bridget parish hall, at 6:30 p.m. Sunday: Two Card Parties at Assumption parish hall, 2 p.m.

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Opinions

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Annual pilgrimages set by St. Meinrad

ST. MEINRAD, Ind.—The annual October pilgrimages to the Shrine of Our Lady of Monte Cassino will begin at 2 p.m. on Sunday, October 6. Father Marion Walsh, O.S.B., director of the Shrine has announced. The Shrine is located one mile northeast of St. Meinrad Archabbey on highway U.S. 460 (Indiana 62).

In keeping with Pope Paul VI's plea for a more vital faith, the Benedictine Fathers will try to stimulate a greater interest in the workings of the faith in our daily living.

FATHER XAVIER Maudlin, O.S.B., a professor at St. Meinrad Seminary, will open the pilgrimages with a sermon on "Mary, the Mother for Our Times." The pilgrimages will continue on the succeeding Sundays of the month with sermons by other Benedictine fathers.

On October 13 Father Meinrad Brune, O.S.B., will preach on "Mary's Assumption: the Glorification of the Human Body." On the following Sunday, October 20, the sermon will be by Father Rupert Ostick, O.S.B., on "Mary and the Word of God." The final pilgrimage of the

month, on October 27, will feature a sermon entitled "The Motherhood of Mary and the Motherhood of the Church" by Father Daniel Buechlein, O.S.B. In addition to a sermon, each pilgrimage consists of a reading from Sacred Scripture, a Marian hymn, recitation of the Rosary and procession, the Litany of the Blessed Virgin, a second short reading from Scripture, the Pilgrim Prayer, a blessing and final hymn. The pilgrimages usually last about one hour.

NAMED after the famous Benedictine Abbey of Monte Cassino in Italy, the Shrine of Our Lady of Monte Cassino has been a favorite of pilgrims from Indiana, Illinois, Kentucky, and Ohio.

Holy Mass is celebrated in the Monte Cassino Chapel at 7 a.m. each Saturday throughout the year. During the month of October, Mass will also be celebrated on Tuesdays and Thursdays at 7 a.m.

The monks of St. Meinrad Archabbey cordially invite the general public to attend the pilgrimages.

Examination set for accreditation

ST. MEINRAD, Ind.—St. Meinrad School of Theology will be examined by the American Association of Theological Schools (AATS) for possible accreditation October 6, 7 and 8. Members of the visiting examination team are: Father Joseph A. Devenny, S.J., dean and professor of Weston (Mass.) College, chairman; and C. Douglas Jay, professor at Emmanuel College of Victoria University in Toronto.

The visitation process will include meetings with members of the seminary board of trustees, administration, faculty and student body.

Father Mehn dies; native of Osgood

LAFAYETTE, Ind.—Funeral services for Father Regis Mehn, O.F.M., a native of Osgood, Ind., was offered (Sept. 17) in St. Lawrence Church here where he served as superior and assistant pastor.

Father Mehn, who was 51, died (Sept. 13) of a heart attack at the parish.

Ordained at Oldenburg in 1943, Father Mehn served parishes in Cincinnati, St. Bernard and Hamilton, O., and in Louisville and Kansas City, Mo. He also taught at Our Lady of Angels and Roger Bacon high schools in Cincinnati.

Survivors include his mother, Mrs. Barbara Menhof, three sisters—Mrs. Mary Herron, Mrs. Martha Butz and Mrs. Ann Crone, and a brother, Joseph. Burial was in St. Boniface cemetery here.



RELIGIOUS FILM LIBRARY ESTABLISHED—More than \$800 in filmstrips and other visual aids have been purchased for use by religious education programs in parishes of the New Albany Deanery. Sponsored by the Religious Education Committee of the New Albany District Catholic School Board, the materials will be centered at the St. Thomas Aquinas Library in New Albany. Shown above (seated from left) are Mrs. Margaret Cummings, St. Thomas Aquinas librarian; James J. Russell, Religious Education Committee chairman; (standing, from left) John M. O'Bryan, school board treasurer; and Henry J. Sam, Jr., school board president.



PLAN CHILI SUPPER AT BRADFORD—The Altar Society of St. Michael's parish, Bradford, will sponsor its annual Chili Supper and Card Party on Sunday, Oct. 13, in the parish school hall. Proceeds will be used for sacrality maintenance. Shown above are committee members, from left: Mrs. Lillian Jacobi, Mrs. Bonnie Pussat, Father John Thuis, O.S.B., and Mrs. Lucille Buechler.

Launch program to fight racism

LOUISVILLE, Ky.—A program to combat white racism and to inform citizens about poverty in the inner city has been launched here.

The archdiocesan program, called "Operation What Can I Do," is comprised of two retreats, designed to enable participants to undertake a "self-analysis" before tackling the job

look at themselves."

The retreats will serve as a preparation for the program's second phase, which involves the establishing of area councils for the purpose of improving race relations at the neighborhood level, Robinson said.

Eugene Robinson, associate director of the Louisville archdiocesan human relations commission, said the retreats will be primarily in the form of seminars, and will attempt to "strengthen the religious background" of participants, and to "get people to take an honest

Chaplain to mark Golden Jubilee

BATESVILLE, Ind.—Father Lambert Brockmann, O.F.M., chaplain of Margaret Mary Community Hospital and resident of St. Louis parish here since 1959, will observe 50 years in the Franciscan Order on Sunday, Oct. 6.

He will celebrate a Mass of Thanksgiving in St. Louis Church at 4 p.m. with Father Roger Huser, O.F.M., minister-provincial, and other members of his jubilee class.

A native of nearby Oldenburg, Father Brockmann entered the seminary in 1912 and recited his vows as a Franciscan six years later. He was ordained at Oldenburg in 1925.

Father Brockmann has served as a missionary in the Southwest, theology teacher and pastor.



FATHER BROCKMANN

Grape boycott

PORTLAND, Ore.—The Social Action Commission of the Portland archdiocese has endorsed a nationwide boycott of California table grapes in support of striking Delano, Calif., grape workers. The action was taken with the approval of Archbishop Robert J. Dwyer.

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MOTHERS CLUB SCHEDULES CARD PARTY—"Cathedral's Goblin Gambel" has been chosen as the theme of a card party sponsored by the Cathedral High School Mothers Club, to be held in the school gymnasium Thursday, Oct. 24, starting at 7:30 p.m. The Halloween theme will be carried out with black and orange streamers and real pumpkin faces. Table prizes will include glass eerie witches, bright orange pumpkins and wise old owls. Shown above, from left, are: Mrs. George E. Diehl and Mrs. John R. Engle, co-chairmen; Mrs. George Lauck, publicity chairman; and Mrs. Jack W. Prout, ticket chairman.

ARCHBISHOP BISKUP'S CONFIRMATION SLATE

Unless indicated otherwise, parishes listed are in Indianapolis.

Saturday, Oct. 5-7:30 p.m., Holy Spirit.

Sunday, Oct. 6-3 p.m., St. Barnabas; 7:30 p.m., St. Mark.

Tuesday, Oct. 8-7:30 p.m., Our Lady of Lourdes.

Thursday, Oct. 10-7:30 p.m., Christ the King.

Saturday, Oct. 12-7:30 p.m., Fortville.

Sunday, Oct. 13-3 p.m., Immaculate Heart; 7:30 p.m., St. Matthew.

Style show, card party scheduled by Woods alums

ST. MARY-OF-THE WOODS, Ind.-Fun Fashion for a Fun Fall, benefit style show and card party sponsored by the St. Mary-of-the-Woods Alumnae, will begin at 7:30 p.m. Wednesday, Oct. 9, in the Leffer ballroom at the college. Fun Fashions from Meis will be featured.

Mrs. Wayne A. Froderman is heading up the affair, with Mrs. Jack Morrison supervising models. Interesting fun decorations are being planned by Mrs. John Seifert and her committee. Mrs. Seifert will also serve as accompanist, with Mrs. Dennis Sullivan as narrator.

Miss Bettie Dempsey and Mrs. Duane Kluch are in charge of special donations. Tickets and awards are being handled jointly by Miss Virginia Mohr and Mrs. William E. Bindley.

Homemade cookies will be served by Miss Mary Louise Moscan and Miss Frances Smith.

Tickets may be purchased from any alumnae, by calling 533-4897, or at the door. Proceeds will go toward the club's scholarship fund, which is currently giving assistance to three Terre Haute girls.

Candy sale set

INDIANAPOLIS—The annual candy sale sponsored by the girls of St. Agnes Academy began yesterday, Oct. 3, and continues through Monday, Oct. 14. Mrs. Vernon assorted chocolates will be sold in an all out effort to reach a goal of \$9,000. Mrs. James Keen is candy sale chairman.



PLANNING COMMITTEE—Members of the St. Mary-of-the-Woods Alumnae style show committee discuss plans for the event to be held October 9. Seated from left—Mrs. Wayne Froderman, general chairman, Mrs. Jack Morrison, models chairman. Standing—Mrs. M. L. Moscan, awards and refreshment chairman, Mrs. John Seifert, decorations chairman, and Mrs. William E. Bindley, tickets.

Annual Fish Fry

INDIANAPOLIS—The Cub Scout troop of Nativity parish, Indianapolis, will sponsor their annual Fish Fry, Friday, Oct. 4, at the school hall, 2210 S. Meadow Drive. Serving will begin at 4:30 p.m. All proceeds will be used to purchase scout equipment for the troop.

Christ the King Adult Education Program to open

INDIANAPOLIS—Father Philip K. Jones, administrator of St. Jude's parish, Spencer, will inaugurate the Adult Education Program at Christ the King parish at 8 p.m. Sunday, Oct. 6. He will speak on the "new morality."

Dr. Anthony Banet, psychologist on the staff of the Indiana University Medical School's department of psychiatry, and a teenage panel will discuss the "generation gap" on Sunday, Nov. 3.

The December 1 program will feature a movie "The Antikeeper" and discussion. The film was written and directed by Rol Forsberg, author of the popular discussion movie "The Parable."

Mayor Richard G. Lugar will speak on "Christianity in a Local Community" on January 5. Kettle Boy will discuss "Impatience of the Black Man" on February 2, while the March meeting will feature Father Paul Voight, assistant pastor of St. Michael's parish, Brookville, on "Sexuality and Personal Development."

Program to probe parent-teen ties

INDIANAPOLIS—Parent-teen relationships will be discussed next week on the Chapel Door program to be shown at 7:23 daily Monday through Friday on WISH-TV, Channel 8.

Moderator of the program will be Sister Ann Patrick, S.P., supervisor at the Catholic School Office. She will interview special guests for each session of the week-long series.

Adult education group to see film

INDIANAPOLIS—The award-winning film "David and Lisa" will be featured as the first film of the St. Barnabas Adult Education Program at 8 p.m. Saturday, Oct. 5, in the parish hall, 4300 Rahke Rd.

Dr. Edward R. Strain, psychiatrist, will comment on the film during the discussion period to follow.

Guardian Angel Guild to meet

INDIANAPOLIS—The semi-annual meeting of the Guardian Angel Guild will be held at Fatima Retreat House on Wednesday, Oct. 9. Mass will be offered at 10 a.m., followed by brunch and the meeting.

Reservations are \$1.50 per person and may be made by calling the chairman, Mrs. Joseph L. Ritter, 251-7503.

D-I dinner set

INDIANAPOLIS—The Mother Theodore Circle, D-I, will hold a dinner meeting Tuesday, Oct. 10, in the K of C clubrooms, 1305 N. Delaware St., at 6 p.m. A business meeting will follow at which time election of officers will be held. For dinner reservations call Helen Hickey, 356-3746.



PRE-COLLEGE COUNSELING—The Xavier University Dads Club, under the direction of Father Edward J. O'Brien, S.J., above, will present an evening of pre-college counseling on Sunday, Oct. 6, starting at 7:30 p.m. in the South East Room of the Indiana War Memorial, Indianapolis. Father O'Brien, who is assistant to the president of Xavier University, Cincinnati, will speak with high school juniors and seniors and their parents. The program is free.



TO HEAD PTO—Robert Altkin, above, has been installed as president of the Little Flower parish Parent-Teacher Organization. He will be assisted by: Robert Bailey, first vice president; Dr. Emmet Pierce, second vice president; Mrs. Rosalie Coleman, secretary; Mrs. Mary Jo Keegan, treasurer; and Mrs. Carol Reith, educational committee representative. Plans are underway for a Kidie Carnival on October 2, and a Hobby Show on October 20.

P-F-C to meet

INDIANAPOLIS—The Kennedy Memorial High School Parent-Faculty Club will meet at 7:30 p.m. Tuesday, Oct. 22, in the high school gymnasium, 1501 S. Meridian St.

Set recollections for teen-age girls

INDIANAPOLIS—Two "Twilight Recollections" will be held at Our Lady of Fatima Retreat House for high school girls. The first on October 9, will be for freshmen and sophomores and the second on October 10, will be for junior and senior girls. Father Joseph Kos will conduct both recollection evenings.

Ave Maria Guild sets card party

BEECH GROVE, Ind.—The Ave Maria Guild will sponsor their annual fall card party Sunday, Oct. 13, in the new auditorium at Our Lady of Grace Academy, 1402 E. Southern Ave., Beech Grove. Bridge, euchre and buncio will be played beginning at 2 p.m.

Mrs. Carl E. Baas is general chairman assisted by Mrs. Walter Stumpf, co-chairman. Prizes will be awarded and refreshments will be served. The public is invited.

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MARYDALE GUILD DONATES A-V AIDS—A donation of \$1,000 from the Marydale Guild has made possible the purchase of audio-visual instructional materials for religious instruction at the Indiana Girls School near Clermont. Sister Mary Norma, O.S.F., above, of the Indiana College who serves as a volunteer religion teacher at the school, is demonstrating the newly-purchased materials to Rev. Robert Rusk, resident Protestant chaplain at the school. Mrs. Lenora Gundlach, second from right, Marydale Guild president, and Mrs. John Kistner, Guild recording secretary. A group of Marydale Guild students, including Sister-students, visit the Girls School each week on Sundays for religious services and on a week-night for recreation activities.

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Unrest among youth not all bad: Pope

VATICAN CITY—Purely negative views of the unrest among youth today are "incomplete, extremely incomplete," Pope Paul VI told his weekly general audience, because they neglect "certain most important characteristics of present day youth."

The Pope began his talk with what sounded like a negative diagnosis of young people today. But as he frequently does, he switched his approach to accentuate the positive.

He noted that today's young "are free and are their own masters and are inclined to be masters of others. The fashion of protest allures them, the mania for change often takes the place of an awareness of the goals to be reached. They are not afraid at times of going so far as explosions of folly."

"There are among them who love violence as a sign of virility and ability, if it were a courageous sport of the generous adventure of a Western movie. They are the young!"

SPEAKING of youth's relation today with the Church, the Pope said the Church "is a traditional institution. How can it be understood and accepted by certain young people who instinctively distrust past history and tradition? All that belongs to the past they regard as 'square,' and this facile description is for present-day youth a condemnation against which there cannot be any appeal."

Nevertheless, Pope Paul said that despite this negative approach, diagnosis of today's

day's youth he wanted to enter his own protest. "That diagnosis is incomplete, extremely incomplete... because it neglects certain most important characteristics of youth today."

The Pope began his defense of youth with a series of questions:

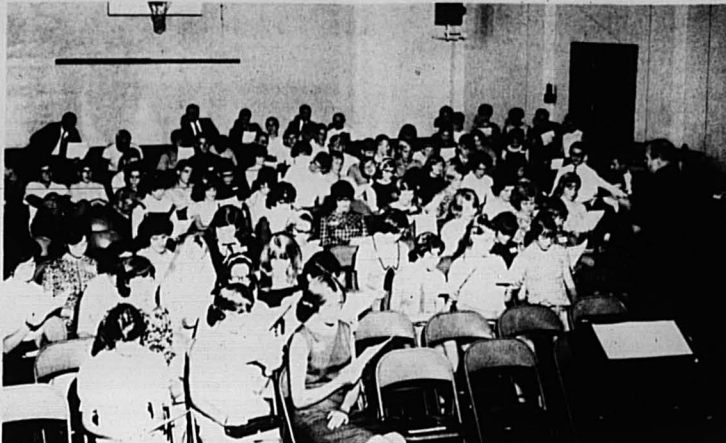
"Is it not perhaps true that present-day youth is passing through a period of 'authenticity'—as it is called nowadays—and does this not constitute a mark of superiority?"

"AND IS THERE not in the reaction against the bureaucratic and technological order, against a society without higher and truly human ideals, a reaction which most find incomprehensible, a refusal to accept psychological, moral and spiritual mediocrity; sentimental, artistic and religious inadequacy; the impersonal uniformity of our environment? Is modern civilization in forming?"

"And, therefore, is there not in this dissatisfaction of youth a secret need for transcendental values, the need of faith in the absolute, in the living God?"

The Pope also asked: "And what is their desire to be immediately—as adults and not as immature children—into the arena of real life, if not a respectable and often praiseworthy anxiety to take part in common responsibilities?"

The Pope concluded by saying the Church offers the fulfillment of many of these desires, adding: "We should now say how much the Church, the present-day Church, the Church of the council is aware of, thinks of, desires and fulfills its mission of giving Christ to the young... Enter the Church and you will find Christ waiting for you there."



RUSHVILLE PARISH BEGINS MONTHLY TEEN-AGE SERIES—St. Mary's parish, Rushville, which serves all of Rush County, recently inaugurated a new monthly "Education Sunday" to upgrade interest in religious instruction classes. Father Charles Burkhardt, of St. Andrew's parish, Richmond, was moderator of the first such program on September 15. The series employs talks on topics pertinent to young people. After each talk, small group discussions are held with an adult member of the parish participating. The days' events include Mass, a songfest and a supper social. Coordinating the series is Father Henry Mempel, associate pastor. He is shown in the photo at the right directing the songfest. St. Mary's pastor is Father James Dooley.

Remember them in your prayers

BROOKVILLE
† ELIZABETH BARNES, 94, St. Mary's, Sept. 27. Mother of Mrs. Mary Kohn and Boudinot of Madison; Mrs. Pauline C. Boudinot, both of Madison; Mrs. Margaret Knick, both of Brookville; sister of Michael DeFoulet of Cedar Grove.

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Remember them in your prayers

BROOKVILLE
† ELIZABETH BARNES, 94, St. Mary's, Sept. 27. Mother of Mrs. Mary Kohn and Boudinot of Madison; Mrs. Pauline C. Boudinot, both of Madison; Mrs. Margaret Knick, both of Brookville; sister of Michael DeFoulet of Cedar Grove.

† EMMA C. STUCK, 85, St. Michael's, Sept. 28.

† FRANK J. ECKERT, 77, St. Celestine, Sept. 28.

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VIEWING WITH ARNOLD

Women star in true-to-life movie

By JAMES W. ARNOLD

"Rachel, Rachel" is a Freudian morality play about a repressed woman unleashed by sexual experience into the fullness of life. As straight gospel, full of doubts or complications, it is somewhat less fascinating than other dramatic variations on the same theme, like Tennessee Williams' "Summer and Smoke."

The film, nevertheless, marks an impressive directing debut by Paul Newman, who is one of the few major actors to pause in mid-career to direct a film starring someone else (here, his wife, Joanne Woodward). Others that come to mind: Charles Laughton ("Night of the Hunter"), John Cassavetes ("Shadows"), Faces, Welles, Oliver and Brando all directed themselves.

As a thesis, "Rachel" may be psychologically correct: it is perhaps healthier to surrender to the "id" than to merely exist in fear and repression. Life over death. But there is cer-

tainly a middle way, and the film opts for a sloppy morality. As theologian Karl Rahner puts it: "... a hedonism and moral libertinism in sexuality lead not to a freeing of men from oppressive taboos, but ultimately to inhumanity and unhappiness."

Miss Woodward's Rachel, a likeable, intelligent but neurotically inhibited small-town schoolmarm, comes to the summer of her 35th year with the awful realization that she is beginning the descent toward death without having lived. She is in the classic spinster's trap: for 14 years, sole support and companion for a possessive invalid mother. She also has a morbid inferiority hang-up left over from a childhood as daughter of the town undertaker.

The film describes her slow awakening to life and freedom. Stirred first by jarring emotional experiences at a penitential church and with a latent lesbian friend, she all but forces herself into an affair with an amoral young man who toys with her as a summer diversion. Excited by the hope of pregnancy (at last, life within her), she soul-searches and rejects abortion, only to find, in an

ironic and tearful scene, that she is not pregnant.

But her string of choices and experiences has worked as a kind of *True Romance* psychotherapy, and the heroine gains the insight to escape with her mother from their barren life. Happiness is not guaranteed, but now at least both are open to the wonderful possibilities of truly human living.

(Comparison is perhaps intended with the Rachel of Genesis, whom Jacob freed from her father's house after 14 years of labor. At first barren, she became mother of Joseph and Benjamin, a beloved mother-figure of the Jewish race.)

Like the Margaret Laurence novel ("A Jest of God") on which it is based, the film's quality hangs less on the merits of story and theme than on how it is done: details, character,

dialogue, and above all, mood. Producer-director Newman has managed to suggest the horrors and fears of a loveless childhood lived over a funeral parlor, using wispy slow-motion flashbacks and eerie childhood ballads. The cruel hold that death—the film's real villain—has over Rachel and her family, its permeation of their souls like the odor of formaldehyde, is conveyed with subtlety.

Newman admirably exploits the Connecticut locales: the dismal town, the slightly vulgar funeral home, the sun-burnt hills and woods, the Calvin Coolidge Gothic interiors. His restless camera probes deep into faces. As a director, he is a gentle persuader: you are compelled to accept and feel, when deep in your heart you know you're being condescended to.

The women (and it is mainly

a woman's film) are superb: Estelle Parsons as a touchingly cheerful and lonely teacher; Kate Harrington as the mother caught in an endless dialogue of triviality and cliché; and the incomparable Woodward, finding a beauty and individuality (see her struggle to fumble out a tune on a classical piano) in an old maid stereotype.

"Rachel" may not add up to much substance, but it is a tender and compassionate study of some true-to-life people. (Rating — A-3; unobjectionable for adults)

Current national box-office leaders (compiled from Variety, with comments by J.A.): 1. 2001: A Space Odyssey (A-2); the space epic to end all space epics. Big and beautiful, the year's must-see film. 2. Rosemary's Baby (C): a

slick diabolical chiller with theological overtones; condemned for nudity and "mockery" of Christian practices.

3. For Love or Ivy (A-3): a comedy so light it evaporates, saved a bit by the charm of Sidney Poitier, Abbey Lincoln and Beau Bridges.

4. Hang 'Em High (A-3): Clint Eastwood fires U.S. western, on the sociology of hanging. Grim, but so far, the season's best oater.

5. Interlude (A-3): a tender affair between a girl and a married man, in the style if not quite the mood of "A Man and a Woman."

6. The Odd Couple (A-3): The problems of human co-habitation in a term of comedy. A funny play almost made into a film.

7. The Graduate (A-4): The Generation Gap, especially in sexual matters, as seen by a likeable but simple-minded recent alumnus.

8. With Six You Get Eggroll (A-2): Widow marries widower, with all the familiar connotations. Something, but not much for everybody.

9. Providence and the Pill (B): a "joke" about the Pill as it might be told by an insensitive juvenile who had just seen his first bedroom farce.

10. Gone with the Wind (A-2): The 1939 classic romance, a bit soapy and dated, but still better than we remember.

Also Recommended: Cool Hand Luke (A-4), Elvira Madigan (A-3), Yours, Mine and Ours (A-1), What's So Bad About Feeling Good? (A-3).

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Issue statement on human rights

FULDA, Germany—At the end of their fall meeting here (Sept. 27), the German bishops issued a statement on human rights that stressed the solidarity of the Church with the poor, the oppressed and the persecuted.

The bishops urged the German government to speak out on behalf of human rights in Vietnam, Islamic north.

Also Recommended: Cool Hand Luke (A-4), Elvira Madigan (A-3), Yours, Mine and Ours (A-1), What's So Bad About Feeling Good? (A-3).

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LAW AND ORDER: Most police departments are 10 to 20 percent under strength. Congress, without violating local control of local police can assist with new laws and can provide funds for recruiting and training both men and women in latest techniques to control and eliminate crime.

SOCIAL SECURITY: FULL BENEFITS AT 62 I see no reason why a man or woman who has worked and contributed to Social Security for 40 or 45 years cannot enjoy retirement and retire at full benefits at age 62 if they so choose. The present penalty for so doing is archaic and I will vote to remedy it.

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10 PERCENT SURTAX Why should we further burden the average wage earner with this 10 percent surtax when we can save billions in dollars that are now wasted. As Congressman I would vote against extension of this 10 percent surtax which expires June 30, 1969.

TAX LOOPHOLES I would vote to close the many tax loopholes which some say place an extra burden of \$100 million a year on ordinary taxpayers so that all would be treated without favoritism.

BUDGETS AND APPROPRIATIONS As Mayor and City Controller of our Capital City I gained wide experience in the true budget needs of cities and I handled yearly budgets into the millions of dollars. We gave Indianapolis one of the safest cities in the nation and still held the line on property taxes.

Mr. Bayt is a member of the Indiana State Bar Assoc., Indianapolis Bar Assoc., the Knights of Columbus, a Past Grand Knight of Holy Trinity Council. Mr. and Mrs. Bayt attend Holy Trinity Catholic Church.

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SANTIAGO, Chile—Several bishops in Latin America have criticized an organization of extreme right-wing Catholics which has been charging that there has been communist infiltration of the Church in Latin America.

The organization, the Society for the Defense of Tradition, Property and the Family, which has branches in a number of countries, has been getting signatures on a letter to Pope Paul VI which claims that a group of priests and laity wants to turn the Church into a weapon for extensive communist agitation. The letter also urges the Pope to take forceful action against progressive priests and laymen favorable to communism.

The campaign for signatures has been conducted in this country, Brazil, Argentina, Colombia, Mexico and Uruguay.

AUXILIARY Bishop Fernando Ariza Ruiz of Santiago said in a press release that the organization "does not present the true voice of the Church."

Its campaign, he continued, "in no way reflects the thoughts and feelings" of the ecclesiastical authorities in Chile, "in labeling all efforts and desires for a profound change in present con-

ditions, as inspired by communism."

The bishop went on to say that the best way to serve tradition, family values and the Church is to apply the papal encyclicals on social justice and development.

Leaders of the society in Chile report that theirs is a legitimate drive and that Bishop Ariza's statement "leaves us confused." In paid advertisements, Patricio Larraín, president of the group, and his secretary, Christian Vargas, stated:

"Can it be true that ecclesiastical authorities do not believe that there is in fact a leftist penetration of Catholic groups? Or that it is useless to call on Pope Paul's intervention to unmask such infiltration?"

"All the denunciations we made were concrete and backed by proof. They were made in order to show the reason for our campaign."

In Brazil, two bishops in that country's poverty-stricken northeast region charged that the group of priests and laity blocking needed reforms in their nation.

In a joint statement, Archbishop Jose de Medeiros Del-

gado of Fortaleza and Bishop do Norte said that the society "is unfairly trying to present the Church as subversive and communist." Our efforts, the prelates added, are within law and order; "addressed to the purpose of widening the horizons" of the poor.

One of the leading opponents of this anti-communist sentiment in Brazil is Archbishop Geraldo de Proença Sigaud, S.D., of Diamantina, who has publicly accused Archbishop Helder Pessoa Camara of Olinda and Recife of favoring the communist cause in Brazil.

Archbishop Sigaud has also accused the Brazilian Bishops' Conference of favoring progressive bishops and of obstructing the exercise of collaboration by the bishops.

Archbishop Camara, who has long been a controversial figure in the Church because of his outspoken opposition to social injustices, replied to the accusation by saying: "Little by little, the bishops' statements are going beyond the limits of what can be called tolerable."

In a joint statement, Archbishop Jose de Medeiros Del-

George Shuster

(Continued from page 4)

earlier if they wish. They have a greater life expectancy and immunity to serious disease.

They are far less hemmed in by ethnic and religious enclaves. They have a much greater measure of social security than any previous time has known. For none of these have they had to lift a finger. But that somebody strikes them as not more significant than that they do not have to light the sun every morning.

On the other hand, they are fenced in in ways which contrast sharply with their mobility. Academic requirements are far more stringent. These begin to make themselves felt in high school and grow steadily more demanding.

There is generally no place for bright young people to go actually outside the college or university, and yet inside they often feel like numbers or strangers eating in a cafeteria. Since schooling costs more and more money, they feel more and more dependent on their parents while wishing to feel less so, which would be normal. Society all but crams sex into their psyches. Many get married and then wonder why they did.

Vocational choices are almost unlimited for engineers and scientists, but for Liberal Arts students they are probably fewer than in times past. The religious life, which many Cath-

olic and Protestant boys and girls used to think about seriously, now interests relatively few. Some of their elders who have chosen that life write or live out advertising copy about it which naturally makes a young person decide that if the religious life is as bad as all that they worry.

Some few will make careers in art or creative writing, but for most the field narrows down to business or teaching. But most constricting above all is the draft and the military service to follow.

Harvard's Dr. Farnsworth tells about a bright boy with an excellent record who arrived on the campus and said that up to this point his parents had taken credit for everything he did. The only thing left for him to do, he announced, was to fail. And, comments Dr. Farnsworth, fail he did.

Yet I see no real indication that all this will add up to something that an older generation would rightly have called "radical." But I cannot feel either that the gap between mobility and incarceration will close soon.

We cannot even say that the war in Vietnam will be the last war.

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Here is complete text of statement by the Canadian hierarchy

Following is the text of the statement on Pope Paul VI's Encyclical Letter "Humanae Vitae," issued by the bishops of Canada, Sept. 27, 1968, at their Plenary Assembly held at St. Boniface, Winnipeg, Canada.

1. Pope Paul VI in his recent encyclical "On Human Life" has spoken on a profound human problem as is clearly evidenced by the immediate and universal reaction to his message. It is evident that he has written out of concern and love, and in a spirit of service to all mankind. Conscious of the current controversy and deep differences of opinion as to how to harmonize married love and the responsible transmission of life, we, the Canadian bishops, offer our help to the priests and lay Catholics believing it to be their pastoral duty.

2. We are in accord with the teaching of the Holy Father concerning the dignity of marriage, and the necessity of a truly Christian relationship between conjugal love and responsible parenthood. We share the pastoral concern which has led him to offer counsel and direction in an area which, while controverted, could hardly be more important to human happiness. By divine commission clarification of these difficult problems of morality is required from the teaching authority of the Church. (1) The Canadian Bishops will endeavor to discharge their obligation to the best of their ability. In this pursuit we are acting consistently with our recent submissions to the federal government on contraception, divorce and abortion, nor is there anything in those submissions which does not harmonize with the encyclical.

Sees 'agreement' with papal stand

OTTAWA, Ont.—Archbishop Emmanuele Cirio, the apostolic delegate to Canada, said Canada's Catholic bishops are "in full agreement" with Pope Paul's stand on birth control, although some people believe differently.

The archbishop, who attended the conference, said in an interview that he had heard that news reports suggest the Canadian Catholic leaders are taking a different line from the Pope.

"This is not so," the Vatican diplomat said. "The Pope and the Canadian bishops are in full agreement," he asserted.

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II—Solidarity With The Faithful

4. In the same spirit of solidarity, we declare ourselves one with the People of God in the difficulties they experience in understanding, making their own, and living this teaching.

5. In accord with the teaching of the Second Vatican Council, the recent encyclical (2) recognizes the nobility of conjugal love which is "uniquely expressed and perfected through the marital act" (3). Many married people experience a truly agonizing difficulty in reconciling the need to express conjugal love with the responsible transmission of human life (4).

III—Christian Conscience and

8. Of recent years many have entertained doubts about the validity of arguments proposed to forbid any positive intervention in the transmission of human life. As a result there have arisen opinions and practices contrary to traditional moral theology. Because of this many have been expecting official confirmation of their views. This helps to explain the negative reaction of the encyclical received in many quarters. Many Catholics face a grave problem of conscience.

9. Christian theology regarding the moral teaching of the Church is not a static body of doctrine. Since the Church is man's guide in this pilgrimage, she is called upon to exercise her role as teacher, even when the moral teaching is not new. The absolute assent of faith.

10. However this does not exempt a man from the responsibility of forming his conscience according to truly Christian values and principles. This implies a spirit of openness to the teaching of the church which is an essential aspect of the Christian's baptismal vocation. It likewise implies sound personal motivation free from selfishness.

"This is not so," the Vatican diplomat said. "The Pope and the Canadian bishops are in full agreement," he asserted.

achieved only by a well balanced pastoral insistence upon the primary importance of a love which is human, total, faithful and exclusive as well as generously fruitful. (11)

V—Prerogative Pastoral Guidance

20. For the moment, in conformity with traditional Christian morality, we request priests and all who may be called to guide or counsel the consciences of others to give their attention to the following considerations.

21. The pastoral directives given by Pope Paul VI in the encyclical are inspired by a positive sacramental approach. The Eucharist is always the great expression of Christian love and union. Married couples will always find in this celebration a meeting place with the Lord which will never fail to strengthen their own mutual love. With regard to the sacrament of marriage, the spirit is one of encouragement both for penitents and confessor and avoids both extremes of laxity and rigorism.

22. The encyclical suggests an attitude towards the sacrament of penance which is at once less juridical, more pastoral and more respectful of persons. There is real concern for their growth, however slow at times, and for the hope of the future.

23. Confession should never be envisaged under the cloud of ongoing fear or severity. It should be an exercise in confidence and respect of consciences. Paul VI invited married couples to "have recourse to the humble perseverance to the mercy of God, which is poured forth in the Sacrament of Penance." (12) Confession is a meeting between a sincere conscience and Christ Our Lord who was "indeed intransigent with evil, but merciful towards individuals." (13)

24. Such is the general atmosphere in which the confessor and counsellor must work. We complete the concept with a few more particular applications. 25. In the situation we described earlier in this statement (parag. 17) the confessor or counsellor must show sympathetic understanding and reverence for the sincere good faith of those who fail in their effort to accept some point of the encyclical.

26. Counsellors may meet others who, accepting the teaching of the Holy Father, find that because of particular circumstances they are involved in what seems to them a clear conflict of duties, e.g. the reconciling of conjugal love and responsible parenthood with the education of children already born or with the health of the mother. In accord with the accepted principles of moral theology, if these persons have tried sincerely but without success to pursue a line of conduct in keeping with the given directives, they may be safely assured that whoever honestly chooses that course which seems right to him does so in good conscience.

27. Good pastoral practice for other and perhaps more difficult cases will be developed in continuing communication among bishops, priests and laity, and in particular in the document we have promised to prepare. In the meantime we earnestly solicit the help of medical scientists and biologists in their research into human fertility. While it would be an illusion to hope for the solution of all human problems through scientific technology, such research can bring effective help to the diagnosis and solution of problems of conscience in this area.

VI—Invitation To Social Pastoral Action

28. The whole world is conscious of the growing preoccupation with the impact of all men's thoughts, words and actions. Sexuality in all its aspects is obviously an area of the greatest human and social impact. The norms and values which govern this so vital human concern merit the attention and co-operation of all. Our world

11. Belief in the Church which is the prolongation of Christ in the world, belief in the Incarnation, demands a cheerful readiness to hear that Church to whose first apostles Christ said: "He who hears you hears me." (8) True freedom of conscience does not consist, then, in the freedom to do as one likes, but rather to do as a responsible conscience directs.

12. Vatican Council II applies this concept forcefully. Christians "Therefore must always be governed according to a conscience dutifully conformed to the divine law itself and should not be afraid to follow the teaching of the church which authentically interprets that law in the light of the gospel. That divine law reveals and protects the integral meaning of conjugal love and impels it towards truly human fulfillment." (9)

13. Today, the Holy Father has spoken on the question of morally acceptable means to harmonize conjugal love and responsible parenthood. Christians must examine in all honesty their reaction to what he has said.

14. The Church is competent to hand on the truth contained in the revealed word of God and to interpret its meaning. But its role is not limited to this function. In his pilgrimage to salvation, man achieves final happiness by all his human conduct and his whole life. Since the Church is man's guide in this pilgrimage, she is called upon to exercise her role as teacher, even when the moral teaching is not new. The absolute assent of faith.

15. Of this sort of teaching the Holy Father wrote: "This religious submission of will and mind must be shown in a special way to the authentic teaching authority of the Roman Pontiff, even when he speaks ex cathedra. That is it must be shown in such a way that his supreme teaching series is acknowledged with reverence, the judgments made by him are sincerely adhered to according to his manifest mind and will." (10)

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17. It is a fact that a certain number of Catholics, although admittedly subject to the teaching of the encyclical, find it either extremely difficult or even impossible to make their own all elements of this doctrine. In particular, the argumentation and rational foundation of the encyclical, which are only briefly indicated, have failed in some cases to win the assent of men of science, or indeed of some men of culture and education who are active in the contemporary empirical and scientific world of thought. We must appreciate the difficulty experienced by contemporary men in understanding and appropriating some of the points of this encyclical, and we must make every effort to learn from the insights of Catholic scientists and intellectuals who are of undoubted loyalty to Christian truth, to the Church and to the authority of the Holy See. Since they are not denying any point of divine and Catholic faith nor rejecting the teaching authority of the Church, these Catholics should not be considered, or considered themselves, shut off from the body of the faithful. But they should remember that their good faith will be dependent on a sincere self-examination to determine the true motives and grounds for such suspension of assent and on continued effort to understand and deepen their knowledge of the teaching of the Church.

18. The difficulties of this situation have been felt by priests of the Church, and by many others. We have been requested to provide guidelines to assist them. This we will endeavor to accomplish in a subsequent document. We are conscious that continuing dialogue, study and reflection will be required by all members of the Church in order to meet as best we can the complexities and exigencies of the problem.

We point out that the particular norms which we may offer will prove of little value unless they are placed in the context of man's human and Christian vocation and all of the values of Christian marriage. This formation of conscience and this education in true love will

evolves at a frightening rate, creating at once a vivid sense of unity and a set of conflicting forces which could destroy us.

29. This concern will be fruitful only if it leads all of us to recognize our true human worth in the possession of our inner powers by which we are distinctively ourselves with the full recognition of our complementary sexual differences and the physical, psychological and the spiritual plane. Only in this manner will we achieve marriage that are truly unions of love in the service of life.

30. To this end there must be brought into play all the positive forces of the family, the school, the state, the Church. No one may stand aloof, nor are there really national boundaries in a matter of such universal application. With this in mind we call on all members of the Church to realize the importance of the process of education for marriage on every level from the very youngest to the various possibilities of adult education.

31. Without wishing to specify in detail we single out for special mention a few aspects

which may have richer possibilities. We place first the dialogue and co-operation, which have been so encouraging among all members of the Church and, through the ecumenical movement, with other Churches.

32. We note with deep satisfaction the spread and strength of so many activities calculated to prepare for marriage or to deepen the appreciation of married persons of this sublime state. For example, marriage preparation courses, family apostolates, discussion groups, etc.

33. Educators, too, are to be commended for their growing attention to the question. Every where the problem of sex education and family life is being studied. And this education is happily being deepened by scientific research and diffused through the creative use of mass media. Nothing less than this mobilization of all human resources will suffice to meet the challenge of divisive and destructive forces which begin deep in the willful selfishness of man and all of our intelligence at its service. If this

34. We conclude by asking all to pray fervently that the Holy Spirit will continue to guide his Church through all darkness and suffering. We, the People of God, cannot escape this hour of crisis but there is no reason to believe that it will create division and despair. The unity of the Church does not consist in a bland conformity in all ideas, but rather in a union of faith and heart, in submission to God's will and a humble but honest and ongoing search for the truth. That unity of love and faith is founded in Christ and as long as we are true to Him nothing can separate us. We stand in union with the Bishops of Rome, the successor of Peter, the sign and contributing cause of our unity with Christ and with one another. But this very union postulates such a love of the Church that we can do no less than to place all of our love and all of our intelligence at its service. If this

35. Sometimes means that in our desire to make the Church more intelligible and more beautiful we must, as pilgrims do, falter in the way or differ as to the way, no one should conclude that our common faith is lost or our loving purpose blunted. The great Cardinal Newman once wrote: "Lead kindly light amidst the encircling gloom." We believe that the kindly Light will lead us to a greater understanding of the ways of God and the love of man.

(1) On Human Life, n. 4 and 18
(2) On Human Life, n. 8
(3) The Church Today, n. 49
(4) The Church Today, n. 51
(5) Rom. 14:23 and 1 Cor. 10
(6) The Church Today, n. 18
(7) On Religious Freedom, n. 3; the Church Today, nn. 16, 17
(8) Luke 10:16
(9) Const. on the Church, n. 25
(10) Constitution on the Church, n. 25
(11) On Human Life, n. 9
(12) On Human Life, n. 25
(13) On Human Life, n. 29

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