

U.S. bishops receive permission to start permanent diaconate



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BASED AT ST. FRANCIS

Centralized computer will link hospitals

By JAMES O. SAUL

Donald D. Hamachek is a man of many "firsts."

This past July 1 he became the first lay administrator of St. Francis Hospital, Beech Grove—the first layman to hold this post in any of the 11 hospitals in a five-state area conducted by the Sisters of St. Francis of Mishawaka, Ind.

Eight years ago, while assistant administrator at Baptist Hospital in Memphis, Tenn., he was responsible for the installation of the first computer in a hospital anywhere in the world. Baptist Hospital is a private, 1,500-bed institution.

He presently is supervising the participation of all 11 Franciscan-owned hospitals in a central computer based at the Beech Grove institution. The other hospitals are located in five Indiana cities, Illinois, Ohio, Kentucky and Tennessee.

NOW IN HIS third year at St. Francis, the 47-year-old Hamachek was asked to explore the feasibility of the centralized computer by the Franciscan Sisters in December, 1966. Thorough studies were made of other hospitals and industries, resulting in the selection of the IBM 360-40 model for the project.

Now in operation, the shared-computer will be expanded as necessary to tie in the participating institutions. "Our first objective is to pick up all accounting and statistical information," stated Hamachek. The second hospital to join the system last week was St. Anthony's Hospital in Terre Haute.

When completely in operation the computer will service institutions with a total bed capacity of 4,000 with thousands of in-patients and out-patients served each year.

What goes into the computer? Anything that is done for the patient, according to Hamachek.

"If a doctor writes an order, into the computer it goes. This automatically sets up an account. The second procedure is to set up the patient's medical profile, to reflect the activity both statistically and financially."

This means that a patient receives a description of the services provided by the hospital. For years this was not done, according to Hamachek, and patients didn't know what they were paying for. He believes that when the patient understands the bill, he will pay it more readily.

"There are many pitfalls of a shared computer," Hamachek indicated, "although many are exaggerated. If you have a sufficiently-large hospital the computer is practical."

NOW A 300-BED institution,

St. Francis will break ground in December for a new eight-story wing which will add about 220 beds. The new facility will cost in excess of \$7 million.

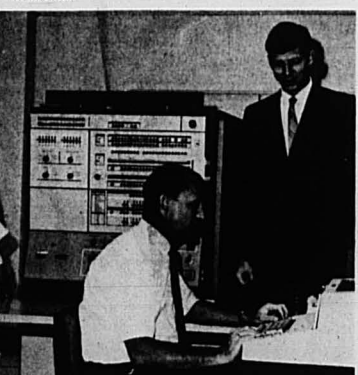
"Sharing does enable you to do things you want to do," Hamachek stated. "Like centralizing the staff and unit." His goal is what he terms "a semi-decentralized system" in which the other hospitals can perform many of the tasks themselves not requiring a big computer.

Project director James Norman heads a staff of 10 in the St. Francis operation. Operations manager is Donald Griffin.

Hamachek is enthusiastic about the central computer. "Basically it is a complete sophistication of the whole system," he believes.



CHECKING EQUIPMENT — St. Francis Hospital, Beech Grove, recently became the first Catholic hospital in the Archdiocese to install its own computer equipment. Previously, the hospital used the computer operation at Community Hospital, Indianapolis. Shown above discussing the print-out process with James Norman, right, project director, is the new lay administrator of St. Francis Hospital, Donald D. Hamachek.



KEY HOSPITAL PERSONNEL—Donald D. Hamachek, left, administrator, and Sister M. Sponsler, O.S.F., executive director, check on the operation of the new St. Francis Hospital shared-computer with James Norman, standing, project director, and Don Griffin, operations manager. When completed, the project will connect 11 midwestern Catholic hospitals having a bed capacity of 4,000.

WASHINGTON — The Holy See has granted a request of the National Conference of Catholic Bishops (NCCB) to establish in the United States the permanent diaconate for married and unmarried men of mature years in those areas where they are needed, Bishop Joseph L. Bernardin, general secretary of NCCB, announced here.

The permission, granted by Pope Paul VI on the recommendation of the Sacred Congregation of the Sacraments in Rome, provides:

- That, with the consent of the local bishop, the permanent diaconate may be established where needed;
- That it can be conferred only on married and unmarried men of mature years;
- That married men who receive the diaconate cannot remarry if they later become widowers;
- That unmarried men who receive the diaconate cannot marry afterwards.

Although unmarried men of 25 years of age or older are eligible for the permanent diaconate, the NCCB has decided that the first diaconal candidates must be mature men of 35 years of age or older—either married or unmarried.

At least a two-year program of training is suggested before the diaconate is conferred upon a candidate.

Now that the Holy See has acceded to the request of the NCCB, the bishops' conference is establishing a standing committee for the permanent diaconate, in accordance with guidelines and general resolutions approved at the spring general meeting of the NCCB.

THE PERMANENT diaconate is not new in the Catholic Church. It had fallen into disuse in the Latin rite of the West, although the Oriental rites continued the permanent diaconate as a distinct order. The permanent diaconate, too, is distinct from the temporary diaconate, which is only a step toward the seminary's final goal of the priesthood.

There are references to the diaconate in the accounts of the early Church, for instance, in 1 Timothy 3:1, "Paul and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus who are at Philippi, with the bishops and deacons." Oriental, again, in 1 Timothy 3:3: "Deacons likewise must be serious, not double-tongued, not addicted to much wine, not greedy for gain."

Now, after centuries of neglect and disuse, the Second Vatican Council in Lumen Gentium has made the permanent diaconate in the Latin rite a reality again—surrounded, it is true, with precautions showing the concern that it be established rightly, carefully and properly.

Pope Paul's motu proprio Sacrum Diaconatus Ordinem, dated June 21, 1967, outlined the requirements for candidates for the permanent diaconate, described the kind of training that should be provided, and the duties which the ordained deacon may perform.

IN RESTORING the permanent diaconate, the NCCB intends to follow exactly the regulations of Pope Paul's motu proprio, which states: "Once they have received the ordination, the deacons, even those who have been promoted at a more mature age, may not contract marriage by virtue of the traditional ecclesiastical discipline."

In addition, each bishop remains free to decide whether or not it is desirable to introduce the permanent diaconate in his diocese. He carries the overall responsibility of accepting applications of candidates and of admitting them to orders. He also has the responsibility for their spiritual, doctrinal and pastoral formation, provides for their incorporation into the diocese, assigns specific diocesan works to them, and provides for their continuing formation.

The NCCB Standing Committee on the Permanent Diaconate will prepare a program of doctrinal formation for the permanent deacons, and will draw up a detailed program of implementation as (Continued on page 7)



THEY CALL IT A 'PRAYERCHUTE'

Chaplains serving in South Vietnam have reported a shortage of chapels for worship services, but troops of the 101st Airborne Division have not let the lack of a building deprive them of services. They used this huge parachute as an outdoor chapel. Here it is shown during celebration of a Catholic Mass. The "Prayerchute" is used in all religious services. (RNS photo)

Lay Council to 'study' encyclical

VATICAN CITY — The Holy See's Council of the Laity, at its fourth biennial plenary meeting in Rome (Sept. 27-Oct. 6), decided to create a commission on family life to promote the study of Pope Paul VI's encyclical on birth control, "Humane Vitae," and encourage "responsible, sincere and charitable discussion."

Members and consultants of the council arranged that their reports on the reaction to the encyclical in their respective countries be submitted to the Pope along with their own reflections on the document.

THESE personal views emerged from what the official communiqué of the laity council described as "the long discussions which took place."

Martin Work, executive director of the U.S. National Council of Catholic Men and only U.S. member of the laity council, said the discussions brought forth "as wide a range of opinion as the worldwide response to the encyclical itself." He added, "By no means were all the opinions negative."

THE PRESIDENT of the council, Cardinal Maurice Roy of Quebec, agreed to the council's request for the submission of reports on worldwide reaction to the encyclical and to express to the Holy Father the various reflections arising from the long discussions which took place.

(A well-informed person close to the papal secretariat of state observed that officials of the secretariat at first had not kept the Pope fully informed on the extent and strength of opposition to his encyclical, and that he himself had ordered a more detailed account of what in fact was happening.)

Korean martyrs hailed by Pope

VATICAN CITY—These martyrs did more than die for their faith; they nurtured it with their blood in a nation where Christianity grows stronger to this day, Pope Paul VI declared (Oct. 6) after the beatification of 24 martyrs of Korea.

The beatified martyrs included two bishops and five priests of the Paris Foreign Mission Society and 17 Korean Catholics known as the "Martyrs of 1866." They were executed on separate occasions for practicing what the Korean civil authorities called "the perverse religion."

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SUPERINTENDENT 14 YEARS

Msgr. Galvin quits school post; Father George Elford named

Msgr. James P. Galvin, archdiocesan superintendent of schools the past 14 years, has resigned that post effective November 1. The Chancery Office announced this week.

Named to succeed him as superintendent was Father George Elford, who has served since 1965 as assistant superintendent.

Other responsibilities associated with the top education job were also resigned by Msgr. Galvin and were assigned to Father Elford by Archbishop Schulte.

They include: executive secretary of the Archdiocesan School Board, executive secretary of St. Mary's Child Center, Archdiocesan director of the Confraternity of Christian Doctrine, Archdiocesan director of Family Life, and Archdiocesan director of the National Catholic Office for Motion Pictures.

Msgr. Galvin, who has served since 1964 as pastor of St. Patrick's parish, Indianapolis, will retain that position.

THE NEW superintendent, who is 37, holds a doctorate in education from Indiana University. In addition to his other duties he is presently serving as director of the Catholic Education Study, being conducted in the Archdiocese and two neighboring dioceses.

A native of Pittsburgh, Father Elford was ordained in 1957 following studies at St. Meinrad Seminary. He has served as assistant pastor at Our Lady of Lourdes, Christ the King and Holy Trinity parishes, all in Indianapolis, and at St. Malachy's parish, Brownsburg.

He served as administrator of St. Jude's parish, Spencer, for one year while pursuing doctoral studies at Indiana University. Previous educational experience included teaching in Indianapolis Catholic high schools and two years on the faculty and administration staff of Marian College.

Father Elford is a brother of Father John Elford, administrator of St. Patrick's parish, Terre Haute.

MSGR. GALVIN, an Indianapolis native, was ordained to the priesthood in 1938 after studies at St. Meinrad Seminary. He later received a doctorate in education from the Catholic University of America.

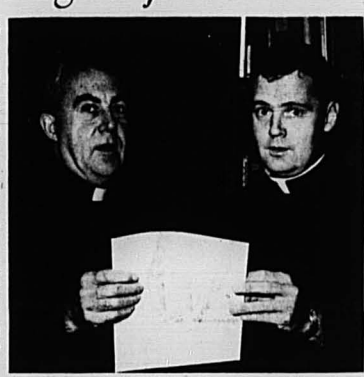
Early assignments as assistant pastor included:

Home Masses

MIAMI, Fla.—Permission has been granted by Archbishop Coleman F. Carroll for the celebration of Mass in private homes of the Miami archdiocese.

According to a Vatican Radio report, the Sisters will be authorized to baptize, preach, distribute Communion, and officiate at marriages.

The Spanish nuns, who underwent a long training program before receiving their assignment, will work in a parish at Pucallpa in Peru.



READ OF APPOINTMENT—Father George Elford, above right, shares the news of his appointment as Archdiocesan Superintendent of Schools with Msgr. James P. Galvin, who has held the position the past 14 years. Msgr. Galvin resigned the school post this week along with several related jobs. The resignation is effective on November 1.

Upon completion of doctoral studies, Msgr. Galvin was named superintendent of Cathedral High School in 1950. He was Army chaplain during and after named a papal chamberlain in World War II, seeing action in 1958 and a domestic prelate in 1963.

Fr. Wagner resigns; New Albany pastor

The Chancery Office this week announced the resignation of Father Charles Wagner, the pastor of Our Lady of Perpetual Help parish, New Albany, since 1954.

Named administrator of the parish was Father Robert Bornemeyer, assistant pastor. The appointment of a permanent pastor will be made at a later date, the Chancery disclosed.

Father Wagner, 66, who will become pastor-emeritus of the parish, will reside at Providence Retirement Home in New Albany. He has been in ill health for several months.

ORDAINED in 1928, Father Wagner has served several parishes in his 40 years as a priest. Early assignments included: St. Mary's, New Albany; St. Peter's, Montgomery; St. Philip Neri, Indianapolis; and St. Leonard's, West Terre Haute.

He was named pastor of Annunciation parish, Brazil, in 1963.

Nuns do work of deacons

VATICAN CITY—The Vatican has approved an experiment which will permit two Spanish nuns serving in Peru to take over many of the duties normally performed by deacons in areas hard-hit by shortage of priests.

According to a Vatican Radio report, the Sisters will be authorized to baptize, preach, distribute Communion, and officiate at marriages.

The Spanish nuns, who underwent a long training program before receiving their assignment, will work in a parish at Pucallpa in Peru.



FATHER WAGNER

Common Creed, Gloria and Sanctus proposed

WASHINGTON—The Inter-Denominational Committee on Worship representing several major Christian denominations has agreed on common translations of the Nicene Creed, the Gloria and the Sanctus.

Use of the translations will be proposed to their parent organizations by the International Committee on English in the Liturgy, a Roman Catholic Committee under the direction of the episcopal conferences of the United States and 11 other English-speaking countries; the Commission on Worship of the Consultation on Church Union, a covenant of nine major churches seeking union; the Inter-Lutheran Commission on Worship, representing five Lutheran bodies in the United States and Canada.

A SPOKESMAN for the committee said that a change from "I" to "We" in the Nicene Creed is particularly noteworthy in the new wording of the prayers. The change follows the Greek rather than Latin texts.

Text of the proposed translation follows:

Nicene Creed:

We believe in one God, almighty Father, maker of heaven and earth, and of all things visible and invisible.

We believe in the one Lord, Jesus Christ, the only Son of God, begotten of the Father from all eternity: God from God, Light from Light, true God from true God: begotten, not made, one in being with the Father. Through him all things were made.

For us men and for our salvation he came down from heaven. By the power of the Holy Spirit he was born of the Virgin Mary and became man. He was crucified for us under Pontius Pilate; he suffered, died and was buried. He arose on the third day in accordance with the scriptures. He entered into heaven and is seated at the right hand of the Father.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. Together with the Father and the Son he is adored and glorified. He has spoken through the prophets.

We believe in one, holy, catholic, and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead and the life of the world to come. Amen.

Sanctus:

Holy, holy, holy Lord God almighty, your glory fills all heaven and earth. Hosanna in the highest.

Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Gloria:

Glory to God in heaven: Peace and grace to his people on earth.

We praise you for your great glory, we worship you, we give you thanks. Lord God, heavenly king, almighty God and Father.

Lord Jesus Christ, Lamb of God, only Son of the Father, you take away the sin of the world: have mercy on us. You sit at the right hand of the Father: hear our prayer.

You alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit in the glory of the Father. Amen.

Dissent is regretted by Spanish bishops

MADRID—The Spanish Bishops' Committee on Doctrine and Faith has issued a statement expressing its "deep regret that even in Spain opinions are expressed that are in sharp disagreement with the basic teachings of Pope Paul VI's encyclical Humanae Vitae."

Pueblo, a daily organ of the Falange, Spain's only legal political party, said that the encyclical on birth control "has not reached the poorer classes, it has been received with complete indifference by the middle class... and only a few pious souls" are paying any attention to it.

Earlier, Prof. Enrique Miret

Magdalena, who resigned a few months ago as general secretary of the National Union of the Lay Apostolate, said that the encyclical "lacks the full consensus espoused that is in sharp disagreement with the basic teachings of Pope Paul VI's encyclical Humanae Vitae."

Pueblo, a daily organ of the Falange, Spain's only legal political party, said that the encyclical on birth control "has not reached the poorer classes, it has been received with complete indifference by the middle class... and only a few pious souls" are paying any attention to it.

The Bishops' Committee on Doctrine and Faith said that "any doctrine, even if it comes from noted theologians or ecclesiastical personalities, which runs counter to the teaching authority of the Pope, is devoid of authority and cannot be taken as norm for the personnel conscience."

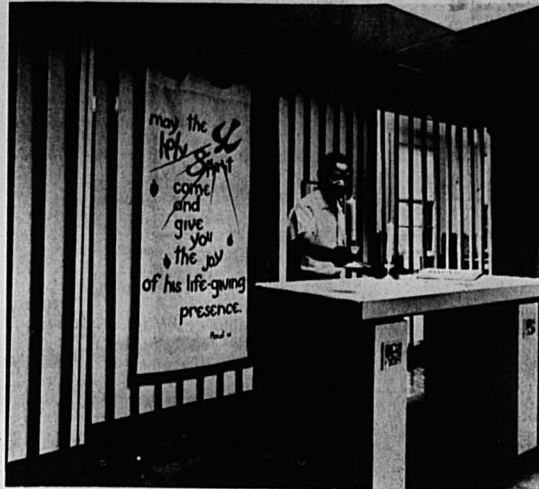
Retirement plans for clergy vary, report indicates

ALBANY—There are 1,689 retired priests in the United States receiving varying types and amounts of retirement income, according to a nationwide survey reported by CRUX, the News, a bulletin published here for priests.

The report was based on a 100% response to questionnaires sent to 153 dioceses.

Highlights of the report included:

- Forty-one dioceses have a mandatory retirement age—30 of these at 75 and 11 at 70.
- Sixty-seven dioceses report formal retirement programs with the matter currently under study in another 34 dioceses.
- Retirement stipends vary from continuation of salaries to a top pension of \$600 per month. Forty-six dioceses have a retirement stipend of \$300 per month or more. Higher figures include: Baltimore, \$417; Bridgeport, Conn., \$500; Brooklyn, \$500; Chicago, \$500; Erie, Pa., \$400; Hartford, \$600; Louisville, Ky., \$400; San Diego, \$500; Worcester, \$500.



NEW CHAPEL MARKS POPE'S WORDS—The new Chapel of the Holy Spirit in St. John-St. Hugh Parish House of Boston's predominantly Negro district is decorated with a banner celebrating a quotation from Pope Paul VI—"May the Holy Spirit Come and Give you the Joy of His Life-Giving Presence." The Chapel was designed by Robert Gray of Liberia, West Africa, who resides in the parish. The banner was designed by Sister Ruth of the parish school. Marvin Collett, president of the parish council, is shown arranging altar candles. Auxiliary Bishop Jeremiah F. Minihan of Boston dedicated the chapel. (RNS photo)

Encyclical dissenter cancelled out

ST. LOUIS—A Jesuit priest-theologian here was dropped as a lecturer from a series on "Contemporary Issues in Moral Theology," sponsored by the St. Louis Archdiocesan Council of Laity, because he signed a statement dissenting from Pope Paul's encyclical on birth control, Humanae Vitae.

Father Edwin F. Falteisek, S.J., chairman of the department of moral and pastoral theology at St. Louis University's school of divinity, said he has made "a strong objection."

The action, first of its kind here since the encyclical was issued, was taken by Father Robert P. Kaletka, who is Archbishop John J. Carberry's representative on the Archdiocesan Council of Laity. The ACL is sponsoring an Education Renewal for Adults program of which the lecture series was to be a part.

Stating that the issue was not a danger that Father Falteisek would impose his views on the laymen, Father Kaletka said: "I have no doubt as to his intellectual integrity."

"It is the fact of his public dissent and the effect that it would have on the general Catholic public for an archdiocesan agency to sponsor him," Father Kaletka said.

CITES 'CONFLICTING SITUATION'

Guidelines on the encyclical issued by Norwegian bishop

OSLO, Norway—"The encyclical Humanae Vitae no doubt has put before the Catholic world deep human and pastoral problems," said Bishop John W. Gran, O.C.R., of Oslo, in guidelines on the encyclical published recently.

"For the first time within the memory of man the discussion which takes place openly even in the Catholic press, has revealed deep differences of opinion, which have been characterized as a crisis of authority or even as a crisis of faith. The seriousness of the situation can be seen from the fact that a number of priests, men who, through their vow of obedience to the supreme authority of their Church, have a special loyalty relation to doctrinal documents of this kind, have more or less openly declared themselves as not being able to follow certain essential points of the papal encyclical," the bishop said.

He pointed out that the laity as well as the priests want guidelines. "Some of them feel, in spite of the clear words of the Pope," he said, "that they have come into a conflict situation in which they think they are not able to live for a long time without danger for their integrity as Christians or simply as men."

Bishop Gran said that the text of the encyclical "once more, as all know, that the use of birth regulating means is against nature and for that reason cannot be permitted by the Church."

He added: "However, it is evident that today there are Catholics in our Scandinavian countries who in full understanding have preferred to take a certainty in preference to an un-

certainly, at the same time as moral teaching of the Church, they are practicing their Catholic faith and regularly receive the sacraments. . . . This situation has developed because for a long time they had been expecting a certain liberalization of the traditional viewpoint of the Church."

He said these Catholics have come into a conflicting situation. "They say they cannot possibly believe that what they are doing is a sin, and that for the first time in their lives as Catholics they feel themselves in conflict with the magisterium of the Church."

The bishop said "it is fairly evident that the use of contraceptives in marriage for the purpose of avoiding any pregnancy must be looked upon as a serious sin: a frustration of the proper aim of marriage. Therefore, the use of such means in order to lower the number of children, when the conditions are present to give birth to and foster a greater number of children, also must be looked upon as wrong."

BISHOP GRAN then said: "Still it may be realistic to suppose that some Catholic Christians, whose loyalty toward the Church cannot be questioned, are not able to accept the decision of the Pope on this single point; it would be, they maintain, a violation of their conscience. And it is the teaching of the Church that a man ultimately should follow his conscience."

Such people, the bishop added, "then are personally responsible before God for their action, and as far as their conscience is in this situation, their acting, even if it contradicts the objective

is not a sin, and for that reason is not an object for confession." "However," he continued, "we know that it is also the duty of a man to form his conscience as well as possible, in relation to the religious and ethical rules that the Church, according to her divine mission, is giving him." He pointed that these people are not discharged from a continued study of the problem.

BISHOP GRAN said that "it is my deep and honest hope that the unity we have managed to keep in our diocese shall not be shipwrecked because of this question. . . . It would be deeply tragic if individual persons among our faithful would turn their back upon the Church for this reason."

Bishop Gran said he had received material and views on the problem at a theological conference of the Norwegian clergy held at nearby Hønefoss late in August. He said he will present the material to the Scandinavian Bishops Conference, which will meet at Helsinki, Finland, at the end of September.

The bishop said also that he had received many "open-hearted letters" from the laity on the issue.

Change garb

BUTA, Democratic Republic of the Congo — The Sisters of Mary, a native teaching congregation established several years ago by Bishop Jacques Mballi of Buta, have changed their rule on clothing and will begin wearing the normal clothing of African women.

YOUR DINING GUIDE

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MISSION SUNDAY IS OCTOBER 20—The Society for the Propagation of the Faith serves the Church and her missionaries throughout the world. Much of the needed money comes



from the annual Mission Sunday collections. Contributions go to serve the poor, the sick, the orphaned, and the other disadvantaged in many lands. These photographs, left to right,



attest to some of the truths the society asserts in its appeal for generosity: "Hunger for education is no less debasing than hunger for food." "By his union with Christ, man attains



a new fulfillment of himself." "We must make haste; too many are suffering." "It is God's design that every man develop himself, for every life is a vocation."

ANSWER CARDINAL

Dissident priests reiterate position

WASHINGTON—The gulf between Cardinal Patrick O'Boyle of Washington and 47 priests who have dissented from his position on birth control widened here as the priests defied the cardinal's ban on further public discussion of the matter and reiterated their position that Catholics may in good conscience decide to use contraceptives.

A statement signed by the 47 was issued (Oct. 2) by the Association of Washington priests, the day after Cardinal O'Boyle announced disciplinary action against 39 of the dissenters.

The priests' position was announced by Father John E. Corrigan, chairman of the AWP and one of five disciplined dissenters who were forbidden all public ministry and ordered to leave their rectories. Father Corrigan has been an assistant pastor at St. Gabriel's church.

The statement called Cardinal O'Boyle's action against the priests "an arbitrary, unjust and scandalous misuse of authority," and Father Corrigan suggested that "peace" might be restored to the archdiocese.

by Cardinal O'Boyle's retirement.

NOTING THAT in a recent letter on the matter the cardinal said he would be glad to give up any office to bring about peace in the dispute, Father Corrigan said:

"I feel the cardinal must seriously make his own judgment whether at 72 years of age he should retire. I believe that it possibly could bring peace."

Among other priests speaking at the press conference at which the statement was issued, was Father Raymond Kemp, an assistant at St. Paul and Augustine church, who was among the eight dissenters not disciplined.

Noting that he had received a letter from Cardinal O'Boyle thanking him for retracting his dissent, Father Kemp suggested that apparently the cardinal has been lost in the semantics of his position.

"I categorically deny that I have ever asked that my name be withdrawn from the list or that I have retracted," the priest said.

Those disciplined were informed of the penalties against them—ranging from removal of faculties to hear confession to complete removal from their posts—by Cardinal O'Boyle in personal letters.

In reiterating their position the priests faced further disciplinary action as in the letters the cardinal advised them that if they continued to defend their position publicly he would "have no alternative but to remove you from residency in the rectory."

THE PRIESTS said that "as a group we reaffirm our respect for the teaching authority of the Pope and state again that we have never attacked the encyclical on birth control and do not intend to do so. What unites us are these facts:

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"1. Large numbers of Catholic people after careful consideration and even agonizing soul searching cannot convince themselves that contraception is wrong in their situation.

"2. It is a time-honored principle of Catholic tradition and practice that the conscience is the proximate norm of morality.

"They also said that their position—of respecting the responsible consciences of the people we serve has now been vindicated by a succession of statements from the conferences of bishops of other lands which use almost identical language as our statement."

They charged that Cardinal O'Boyle's position "that artificial birth control is always objectively sinful here in Washington" is "contrary to the mainstream of authentic Catholic teaching."

Because Cardinal O'Boyle "imposes his isolated view on the consciences of the people in Washington," they said, "we feel that he has caused confusion among our people and has brought unnecessary guilt into the lives of many."

THE PRIESTS also announced that they would explain their position and all the facts in the controversy in individual letters to all the bishops in the United States.

Meanwhile, public support for the dissenters came from other priests and lay people.

Nine Jesuit priest teachers at Gonzaga High School wrote to Cardinal O'Boyle informing him that they also support the dissenters' "Statement of Conscience" upholding the right of free conscience in deciding on the use of contraceptives.

The nine signers of the letter included Gonzaga's headmaster, Father John F. Keating, S.J., president of the area Catholic High School Principals Association.

It was also reported that a group of Jesuits at Georgetown University had planned a similar letter of support for the dissenters but cancelled the plan when it was revealed in a news story before they had informed the cardinal.

IN ANOTHER development, John A. Sessions, a member of the Washington School Board, announced that he had written to School Superintendent William R. Manning urging him to offer a high administrative post in the public school system to one of the dissenters, Father John J. McGarraghy.

In addition to being barred from hearing confessions, preaching and teaching, Father McGarraghy was fired from his post as assistant superintendent of archdiocesan schools, because of his dissent.

The dissenters were also cheered by some 400 laymen at a public rally at Potomac Methodist Church.

The rally—backed by the Emergency Committee on the Crisis in Religion the Washington Lay Association, and the committee for Freedom in the Church—began at St. Gabriel's rectory as Father Corrigan departed as ordered.

Apartment complex site of new parish

NEW YORK—Archbishop Terence J. Cooke of New York has formally launched an unusual parish in what will be the nation's largest apartment complex.

With the announcement of the appointment of Msgr. Joseph T. V. Snee as administrator, the Catholic Center at Co-op City will be ready to begin operations when the first families begin to move in during early December.

The Catholic Center will have no church building, no school, no rectory and no convent. The center will rent space in the development's shopping area which will include a small chapel, seating about 100 persons, to be used for daily Mass. Sunday Masses will be celebrated in the shopping area's auditorium and theater.

According to Msgr. Snee, the main focus for the parish will be "community-oriented." Adult education, social gatherings, group meetings and community enterprises—all conducted in an "ecumenical spirit"—will be some of the activities of the center, he said.

Msgr. Snee, who will retain his post as vicar of religious for the archdiocese, said that he and his assistant priests will live in an apartment in Co-op City. Another apartment will house two Sisters of the Cenacle who will be responsible for classes in religious instruction.

Co-op City, which is expected to be completed in three years, is located in the North Bronx. Primarily for middle income families, it will have, when finished, 35 apartment towers ranging from 24 to 33 stories high. It will house 60,000 residents.

of several other dissidents also expressed their support for the priests' stand at the rally.

AFTER CHEERING Father Corrigan outside the rectory, the crowd marched carrying candles and singing "We Shall Overcome" to the nearby Methodist church which had been offered there by the pastor for a general rally in support of the priests.

The dissenters were called "sincere men with a concern, however misguided, for the welfare of the faithful," in a pastoral letter on penance issued by Cardinal O'Boyle and published (Oct. 3) in the Catholic Standard, Washington archdiocesan newspaper.

In the letter Cardinal O'Boyle upheld the position that contraception is always objectively wrong, but expressed compassion "toward those who find it difficult to carry out this teaching in their lives."

He urged those trying to do so but "failing through human weakness" to continue to seek strength from Christ in Confession and Holy Communion.

He also said that "the Church does not even turn her back on those who feel, at least for the present, they cannot bring themselves to try to live up to her teachings. I urge every such person to continue to come to Mass, to pray, to seek the counsel of understanding priests who are loyal to the teaching of the Church, and to seek any other professional help he or she may need to lead a good Christian life."

The AWP chairman told the cheering crowd outside the rectory that he was not bitter about his dismissal and will continue to work so that "the right of conscience will one day be respected here in Washington."

Father Corrigan was accompanied by his mother, Mrs. Katharine Corrigan of Newark, N.J., who said she was "100% in back of my son." Parents

'Interfaith' church is opened

WINNIPEG, Man.—Anglicans and Roman Catholics began worshipping recently in the same church here—the Assiniboia Christian Center. Members of the John XXIII parish and St. Chad's Anglican parish, both located in Winnipeg's Assiniboia section, built and paid for the interfaith center, and will operate it together.

In addition, the two parishes

Priests get raise
PHILADELPHIA—Priests in the Philadelphia archdiocese are receiving increases in salary ranging up to 50 per cent, it was announced by Cardinal John Krol.

have formed a special company—the Assiniboia Center Inc.—with equal representation from both sides.

HUGH DELANEY, board chairman of ACC, said the joint venture has attracted widespread interest. "We've had so many requests for information, we're publishing a booklet to accommodate the requests."

"The essence of the success of this venture will be proved out in time when people have had a chance to live with each other," he continued. "We've put up the brick and mortar and the furnishings, but it will be ranging up to 50 per cent, it was make it work."

"I think the good will is there

on the part of everybody, and everybody will have to make allowances for each other," he added.

FATHER Edward U. Morand is pastor of John XXIII parish, and the Rev. D. D. Stewart is pastor of St. Chad's. Both pastors have had a personal interest in interfaith movement, and have participated in discussions between Protestants and Catholics.

The ACC executive board includes Archbishop George B. Flahiff of Winnipeg; the Rt. Rev. J. O. Anderson, Anglican Bishop Coadjutor of Rupert's Land, Man.; the two pastors, and two members from each parish.

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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.

Right to death

Government officials and 70 transplant surgeons met recently in Washington behind closed doors to discuss some of the more sensitive issues surrounding organ transplants. The hush-hush atmosphere was predicated on the belief conference leaders should sift through the discussions and analyze them before preparing a formalized guideline paper to be published later in the year.

No doubt the conferees also wished to keep the news media from "misinterpreting" what might be said by the eminent surgeons. A few already have been caught "playing God" and disputing the right of churchmen and legal authorities to have any say in defining codes or procedures for transplants.

Despite precautions, some news did leak out. For one thing the conference wants state legislatures to adopt laws which would produce a generation of "card-carrying cadavers"—persons who carry cards automatically donating their organs for transplants or other medical use as soon as they die. This legally-recognized, immediate authority would bypass the time lag presently inhibiting the number of transplant operations.

Further, the conference reportedly agreed that young people in the prime of life, particularly young fathers and mothers, should be given first call on available organs. Social implications aside, the younger adult is deemed more physically capable of surviving a transplantation.

When the guidelines are published, they no doubt will create tremendous interest. Ironically, as we become less and less concerned with the quality of life, we become more consumed with its length.

While some doctors explore the ramifications of new medical advances to prolong life, others are questioning the indiscriminate use of some of the relatively old ones.

At the recent National Congress on Medical Ethics, Dr. Frank J. Ayd of Baltimore said it was morally wrong in some instances to use extraordinary means to prolong life.

"When realistic hope for recovery has evaporated and when . . . biological death is inevitable, postponing death is a very expensive and useless gesture which can impoverish the family and inhumanely prolong their emotional stress," he said.

All human life is precious. That absolute must never be ignored or sinned against. But there is something spiritually repugnant about extreme, mechanized procedures whose single purpose is to cheat eternity of hours, days or weeks.

Man has a right to life. But he also has a right to a dignified death as a finite creature of God, not as a "failure" of a machine.

Let's talk

"Dialogue" is getting to be one of the most over-worked words in the churchly lexicon. Maybe it ought to be put out to pasture for awhile, and let such expressions as "talk," "conversation," and "exchange of ideas and opinions" pull the ecumenical wagon.

We say that mainly as a way of easing into a monologue about dialogue. Last week the Vatican issued a refreshing little official guide entitled "Dialogue With Non-Believers." In all the news about dissension over what matters the story tended to get buried back among the want ads in most dailies and many diocesan newspapers.

The Criterion displayed it prominently on Page One. In our opinion, that's where the story belonged in any well-edited Church weekly.

The Vatican announcement, made by its Secretariat for Non-Believers, was an important item in evidence that the Church is a forward-looking instrument of God's will. As the secretariat's president, Cardinal Franziskus Koenig of Vienna commented, the very existence of his secretariat indicates a new give-and-take openness on the part of the Church.

We don't quite agree, however, with the Associated Press conclusion that "in the light of the Church's long suspicion toward contacts with atheists, this stand by the Holy See signaled a major change."

Maybe the AP didn't mean it that way, but it sounds as though the Church has spent the past 20 centuries talking to itself. The fact is that it has been dialoguing (according to Webster, you also can verbalize that word) with more atheists, agnostics, non-believers, unbelievers, true believers in other faiths, and plain old grouches than any other single instrument of God or man. That's how it got to be known as the Universal Church.

The secretariat holds that it is entirely possible for two persons or parties to engage beneficially in exchanges of opinions even though they start from drastically different convictions. It acknowledges that some persons see danger in such activity. But it insists there is no danger if those on both sides of the fence follow a few simple rules.

Among these are sincerity, mutual respect, a search for deeper mutual understanding, and a quest for enlargement on points of agreement. The secretariat also warns Catholic conversationalists not to let themselves be manipulated by the other side for "political ends" or to permit "the demands of truth" to deteriorate into "irritation." That last word means agreeing with something you believe wrong just to keep the peace.

The secretariat points out that an extremely worthy objective of such exchanges in this day and age is that of "establishing collaboration among individuals, groups or communities with different or even opposed doctrinal positions."

A lot of world problems and a lot of individual ones, too, call for talking things out against the should rather than retreating into isolation or hiding in ambush behind boulders of mutual distrust.

So, friends, let's start jawing . . . we mean, dialoguing.

Needed deacons

The revival of the permanent diaconate, proposed by Vatican II and put into force by Pope Paul in June, 1967, will be undertaken by the bishops of the United States.

Though there are specific guidelines advanced by the Vatican and the National Conference of Catholic Bishops, the re-creation of the centuries-old ministerial order will be done at the discretion of the individual bishops and based on the needs of their dioceses.

In the early stages, certainly, there will be experimentation and testing. But there is enough promise inherent in the adventure that the bishops are willing to play it "loose and easy." So it should be. The specifics which worked in the early life of the Church, and continue to serve the Oriental rites, may not be what are needed here and now in the United States.

The most striking feature of the diaconate—at least for publicity purposes—is that it introduces the element of a married Roman clergy. Marriage after receiving

the diaconate, however, will not be permitted. There may be a tendency to look upon the new order as some sort of super-laymen's group. Far from it. It is a distinct ministerial order. By virtue of sacramental ordination, the deacon will be a clergyman empowered to perform many ecclesiastical functions.

Though the deacons' work will vary with regional demands, the bishops already have cited the critical needs in non-metropolitan communities where there are few Catholics and where future prospects of sending priests decrease in proportion to the decline in seminary enrollment. That makes the outlook pretty bleak.

It is believed that there now are 40 million Americans—Catholic and non-Catholic—who are not adequately served by the institutional Church.

While we recognize the enormity of non-metropolitan needs, we remember also that the black Catholic clergy, in caucus, not long ago strongly urged the formation of a married diaconate to establish the Church as part of the ghetto family. They hoped that Negro men, heads of their own families, could be trained as deacons to live, work and witness in the black slums

and thus more easily make the Church accepted and assimilated in the culture.

In the months and years ahead as the bishops prepare the program of doctrinal, spiritual and pastoral formation and assess the ways in which deacons can serve and where they will be used, we hope the big city ghettos will not be overlooked.

Though vocations are sliding in many churches which have a married clergy, there is good reason to believe that the re-introduction of this order into the Latin rite will open new areas of hope and service to dedicated men who cannot subscribe to celibacy. And, who knows, in time perhaps the Church may see it as a means of recovering the tremendous loss now suffered when a priest is estranged from his duties by marriage.

At their semi-annual meeting late last month, the Canadian bishops voted 60-7 in favor of a permanent diaconate for the provinces. That decision remains to be confirmed by the Pope.

But in all likelihood, the deacon will soon become a distinct part of the North American clergy.

GEORGE SHUSTER'S VIEW

FROM NOVITIATE TO PARLIAMENT

By DR. GEORGE N. SHUSTER

A young man sat down beside me in the Montreal airport. All flights were delayed by the weather. There was nothing particularly striking about him except that his eyes did not match in color. I recalled that Emerson's also had not. It may be that this is why we started talking to each other.

He was a Canadian and told me that just as he was finishing his senior year at a small Canadian college, he decided to become a Catholic.

"Majoring in Canadian history had left me awed by the story of the Missions, especially by the Jesuit ones. After I became a Catholic, I decided to find out if I had a calling to the religious life."

"I'm methodical so I read everything I could about religious communities and their purposes. On community impressed me because of the emphasis the founder placed on education. Since my only asset was my college degree, I opted for that outfit. After some correspondence I was invited to enter the novitiate."

"I did, after I looked up the word in several encyclopedias to find out what went on in one. During the first few days, everything moved along pretty much as I had expected. We went to Mass and shared in other religious exercises, were given chores, and did some required reading. The only bothersome thing for me was eating in silence while one of the novices read from a very mediocre book. But after all, what was hardship for?"

"Then we had our first meeting of the Council of Novices, to which one belonged whether one wanted to or not. To my surprise the Novice Master showed up with Robert's Rules of Order tucked under his arm. The President of the Council rose to say that in accordance with renewal in the Church, the group would henceforth determine the rules governing the lives of the novices. Of course this would be done, he said, with the affectionate co-operation of the Novice Master."

"It was then moved that everybody would wear blue jeans and sport shirts because they were cheaper than the clerical garb. The savings could then be given to the poor. The Novice Master demurred a little, observing that since the habits were handed down from

generation to generation, they cost very little except for patching, washing and pressing. The Council was not impressed and the motion was passed. I did not possess any jeans but a boy sitting beside me whispered that he knew a place where they could be bought for practically nothing.

"After a few meetings, we had our first real row. It was moved and seconded that since the Latin Liturgy was way out of date, the Novices should buy a guitar and sing 'Deep River' at consecration time."

The Novice Master said the idea was ridiculous. There was no guitar on the premises and no one who could play it. The motion maker agreed that both these statements were correct. But he added that an uncle of his ran a music store in Sheboygan, Wis., so he could get one free and know someone locally who would teach him to play.

The Novice Master practically pushed Robert's Rules of Order off the table and said "only over his coffin and his corpse." Several Council members sided with him, but when the vote was taken the guitar won out. The situation was now a bit testy; and when "Deep River" was finally sung, somebody probably inspired by the Novice Master drowned it out with organ music.

Things went smolderingly quiet for a while. The Council decided that a tossed salad was nutritionally preferable to spinach. Then the climax came. A Committee of the Council reported that having made a study of the Founder's life and writings, it had reluctantly concluded that something which might have been all right in the past was totally unsuited to the age of supersonic planes and Vitamin B.

"But he could not finish because the Novice Master rose to say that he would have to call the President for guidance and declared that undoubtedly there were Communist agents in our midst. He was shouted down with references to the CIA. By no means all the novices were in favor of the Committee report. Ten opted to stay on the Founder's terms and the four authors of the document announced they were going to be "relevant" by getting jobs with the OEO."

I asked my young friend what he had decided to do. He answered quite modestly that having acquired so much experience in parliamentary procedure he thought he would run for election to a seat in the Canadian Parliament.

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THE PROGRESS OF PEOPLES

Pooling world aid would avoid taint

By BARBARA WARD

If the rich nations really wished to avoid the risk of contaminating their programs for international economic development with short-run national interests or with selfish maneuvers in the dangerous game of power politics, there is no lack of alternatives. They could do more through multilateral policies. They could make more use of full-scale international agencies.



In the Atlantic world, the chief instrument of multilateral action is the Organization for Economic Co-operation and Development. It has set up its own Development Aid Committee and each year it issues a very thorough report on what and the aid, most of which can be used to the maximum advantage.

It underlines the problems that are already looming up for the steady growth in the debt owed by poor lands to their wealthier neighbors (which could, in the 1970's, be absorbed virtually all the foreign exchange earned by the poor nations—a risk which Pope Paul has particularly underlined in his Populorum Progressio). It suggests possible strategies for dealing with obstacles and bottlenecks.

It tries to produce comparable figures to relate one nation's aid contribution to another's.

Above all, it tries, in private, to encourage the laggards and shame the less generous nations into greater activity.

Another of its functions is to assist the International Bank for Reconstruction and Development (the World Bank) in setting up what are known as consortia or consultative groups to put together and oversee, under the bank's chairmanship, multilateral programs of aid to particular countries.

Over half the development assistance given by the Atlantic powers has gone to India and Pakistan and in each case, an aid-giving consortium guides the program. The hope is that overlapping of efforts can be eliminated very thoroughly, report on what and the aid, most of which can be used to the maximum advantage.

A further gain is that the consortium meetings can be used in the debt owed by poor lands to review the actual progress of the economy that is being assisted and further aid can be linked to successful performance. For instance, this year Pakistan's consortium aid is based on the fact that the Pakistan economy has continued its advance in agriculture (where the rate of growth has doubled

since the early 1960's) and achieved an overall rate of growth of not less than 9%.

The role of the World Bank in the chair is crucial since it is by this objective, international chairmanship, that the consortium becomes more than a group of donors sitting in judgment on a client.

The World Bank symbolizes the fact that the whole world has (Continued on page 8)

A VIEW AT WEEK'S END

Hitler's and Goering's legal ascension

By JOHN G. ACKELMIRE

For Germany the year 1933 was one of political surprises. It was a year of uncertainty, unorthodoxy, shattering violence. It was a year in which the seemingly impossible had happened again and again.

Germany's good burghers of 35 years ago yearned for order, even more than they yearned for food. By the end of 1933 they had order. They gave it their final stamp of approval in November that year when 91% of them voted in a single-state Reichstag election for the National Socialist German Workers' Party candidates and also voted for Germany's withdrawal from the pestiferous League of Nations.

That done, the citizens of the Third Reich, successor to the Holy Roman and Hohenzollern empires, settled back to enjoy Christmas and their earthly share of the 1,000 years of triumphalist stability promised by their beloved chancellor, Adolf Hitler, and his unofficial first deputy, Gen. Hermann Wilhelm

Goerring. How much better the year 1933 ended than it began!

In early January, Hitler's star had seemed on the wane. Millions agreed his political party was the only one with any really new ideas, and he was the one that told it like it was. But the party was rent by internal struggles and was engaged all over the country in bloody street fights with the Communists.

Later that January, however, Hitler made a masterful deal with his Communist enemies in the Reichstag that paralyzed the moderate government in power. Civil war loomed. To avoid that, President Paul von Hindenburg named Hitler chancellor, not as a dictator but as the only man able to command a parliamentary majority.

(In the presidential elections of the previous year Hitler had shown remarkable strength among the workers and the middle class, both victims of the worldwide Great Depression that had begun in 1929. He also had won the backing of Germany's powerful ultra-rightist industrialists and many leaders of the military elite. His appeals to anti-Semitism, to fears of Communism, and to pan-Ger-

manism had struck a mother his air force would blow the lode of pent-up hate and frustration back into the Pleistocene time. He even had preached a Epoch if it got in his way. As sort of "politics of joy" which the Americans are wont to say, had titillated the young.)

Therefore, soon after becoming chancellor, Hitler legally dissolved the Reichstag and ordered new elections for March 5, supremely confident of the parliamentary majority he would secure as soon as the new Reichstag had outlawed the Communists.

On March 23 the Reichstag gave Hitler dictatorial powers. (It would not be until more than a year later, however, that he would be elevated to a demi-god with the title of Fuehrer and a carte blanche to begin writing the world into a channel house.)

For the remainder of 1933 Hitler played it cool. The German people, most of them, were thoroughly delighted with Gen. Goering, a glamorous World War I air hero. As air minister, chief of the Gestapo, and prime minister of Prussia, he conducted his brilliant and his obsessive singleness of purpose behind a facade of charm and antic behavior, only infrequently dropping his guard to hint that

The quiet man's words were not blown away in that gale knifed New Hampshire street. They were to go with later winds.

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QUESTION BOX

Ex-Catholic Methodist may be doing God's will

By MSGR. R. T. BOSLER

Q. My 21-year-old daughter was married last year to a very fine and good man of the Methodist religion. She was married by a priest in a Catholic chapel. She has now joined the Methodist church.

We pleaded with her not to do this. The only answer we got was that her mind was made up and that it would be better if she changed her husband were of the same religion.

What should we, as her parents, have done that we did not do? We sent her to Catholic schools, reared her to be a good Catholic, never to miss Mass on Sunday, teaching her to pray before and after meals, at bedtime and when arising.

She lives a thousand miles from us and all we can do is write. In my last letter I wrote that I would not reject her for doing this, but I would pray that she would change her mind and return to the faith. I know there is nothing we can do but pray. But what happens to a soul like this after death? Can she serve God as a Methodist and still go to Heaven?

A. I'm sure Heaven has a large Methodist population, including, perhaps, some former Catholics. Only God can judge your daughter's motives, and only He will determine the status of her soul.

If she joined the Methodist church because of convenience rather than conviction, or because of pressure from her husband and his family, then, yes, her defection is a grave offense. But if she acted in good conscience, sincerely convinced she can serve God best in her husband's church, and in that way make a better Christian wife and

mother, she could well be doing the will of God for her children. I don't know what more you can do about the situation that you have not already done. You have made it clear to her that this change grieves and worries you and your wife. Continue to write to her and let her know that her decision to join the Methodist church does not mean and irreparable break with her family. Some day she may want to return to the faith. Then she will know she can count on your help and understanding.

We Catholics believe that in our Church we have the fullness of Christ's plan for humanity, and we find it hard to conceive that anyone born and reared a Catholic could ever turn to some other Christian church. What we fail to realize is that some who grow up in Catholic homes and attend Catholic schools somehow never experience the joy and enthusiasm that the faith properly understood and lived can bring. They find this sometimes in the lives of Protestant Christians who have made the most of their religious opportunities.

Many Protestants, totally committed to their religious beliefs, are free and open missionaries. They talk freely and enthusiastically about their faith among themselves and others. An association with such people can be a humbling experience for someone who considers himself a "good Catholic," but whose spirituality begins and ends with Sunday Mass or a set of isolated religious practices which define themselves and contrast with the rest of his life.

We try to instill the good spiritual habits you mention and with gentle but vigilant discipline, our children do learn. But they can be saying their bedtime prayers almost as mechanically and mindlessly as we can serve God best in her husband's church, and in that way make it an intellectual exercise

geared to the age and comprehension of the children. Too many parents, once children are in parochial school, assume they are learning and accepting everything that is needed. As the children grow older, prayer and faith become private, individual matters. Family devotions are rarely, if ever, practiced and religious discussion may not go beyond the stage of asking when was the last Confession made.

Many Catholics feel shy, ill at ease or defensive when talking about their faith. So they are impressed, sometimes overwhelmed, by those who can speak naturally and enthusiastically about what they believe and why. This can be especially true in the closeness of marriage.

We need to do better by our children in this regard.

Q. I read a Catholic book that told the story of Mary the Mother of Jesus, how at three years of age her parents gave her over to some sort of school in the temple and how at 15 her

husband Joseph was picked for her among a group of young men because of a miraculous sign. What information can you give regarding what I read?

A. The traditions regarding Mary which you encountered in a book can hardly be substantiated by historical method. The stories about Mary's early life and the choice of Joseph as her spouse came from an apocryphal gospel, the Gospel of James, also called the Protoevangelium, probably composed in the Second Century. These apocryphal gospels, which are numerous, attempt to fill in by imagination the unknown facts about Mary, Joseph and Jesus.

Q. If a Catholic divorced person has an affair with a Catholic single person, are both parties guilty of adultery or just the divorced person? If the divorced person is the only one guilty of adultery, what is the single person guilty of?

A. They are both guilty of adultery—so long as one of them has a living spouse. If the divorced person is the only one guilty of adultery, what is the single person guilty of?

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OPINIONS

Arnold reviews

To the Editor:

May I thank you for the movie review in J. W. Arnold's published weekly in your paper? As the parent of four teenagers I clip and file these columns. If these articles would be printed a little more compactly, I would have a much tidier file and would be most grateful.

I am grateful for all the information available to me when it comes to evaluating movies—in terms my teenagers will accept.

Mrs. O. C. Dailey

Indianapolis

Advice for youth

To the Editor:

When was a young man back in the 1920's. I did not even dream of carrying a pistol. My dad had taught me to defend myself with my "dukes," and I was taught towards carried pistols and knives. Also I did not even think of drinking alcoholic beverages until it became illegal and "smart"—then I almost became an alcoholic.

Now if a bunch of laws are passed and good guns destroyed, and I was a young man, I believe I'd be tempted to sell my "gun-logger."

Some stores are stopping sale of my guns. That makes me wonder if I'd be tempted to sell my "gun-logger."

Amos N. Gerth

Sellersburg

Aid for Biafra

To the Editor:

We have received a number of calls and letters during the past week asking how the Society for the Propagation of the Faith has helped in the tragic days that have befallen the peo-

ple of Biafra. Are Catholic missionaries helping, serving, leading, are mission funds getting to where they are needed most?

The answer to both questions is an emphatic "yes." Let's take them one at a time. Missionaries of the Church at this instant are writing—with the ink of tears and sweat and blood—one of the most glorious chapters in the history of the Church's service to mankind. Missionaries from Europe and America, African bishops, priests, Sisters, catechists, and lay leaders are there where the action and the danger is—and they are on both sides of the agonizing conflict.

These servants of the servant Church are not interested in the politics of this struggle; they simply believe that war is neither an effective way nor a Christian way to settle differences. They are willing to expose their own lives to serve the injured, the hungry, the orphaned, and those wounded in spirit.

I have met and talked with priests who have seen this tragedy with their own eyes. They tell of "the light of hope in the eyes of the mothers and children when Sister appeared;" how "64 soldiers were baptized right at the front lines;" that "the bishop gave the food to the children with his own hands;" that "the Africans learned their catechism in the trenches with shells flying overhead;" that "tough chieftains from the outside were converted back to the Church when they saw the priests and the nuns sharing the suffering of their adopted people."

Mission funds have been sent into Biafra since the war began. This has been used by the Church in her mission of love for the poor. The gifts and sacrifices of our people are relieving human want. They are bringing the message and comfort of Christ to this suffering part of the world.

I am using your "Letters to the Editor" space because many who have not written may also be interested to know that those on the home front are "in Biafra." You will continue "to be there" by continuing your prayers for a quick, a just, and lasting peace, and by continuing

your gifts and alms till peace arrives.

(Msgr.) Victor L. Grossens
Archdiocesan Director,
Mission Aid Society,
Indianapolis

Relevance needed?

To the Editor:

Why in our Catholic education are we not taught to take the practical and applicable as well as the moral approach to sin?

Why is it that a developing and maturing young person must learn that this is a mortal sin and this is a venial sin, that hell awaits him if he doesn't go to confession after "committing" a mortal sin, but "don't worry" about the venial sins because to hell they won't send you to hell, "whatever that is?"

I look back on my education in the Catholic school as valuable, valuable from the standpoint that I was exposed so much to the doctrines of the Catholic faith that I more than many of my college friends who have not had such an experience, am prepared to question God and religion, to question belief. I accept, to seek what is relevant to humanity and to me, and to tolerate and hopefully understand another's outlook on religion because he himself may have searched, hoping to find the truth, or a semblance of the truth.

At this point it is easy to say, "Well, then, your religious education has been worthwhile." And I would answer to this, "Yes."

But I know many who would not say yes, many who would remember the antique methods of learning their faith, who laugh when they think of all those miracle stories, the were to accept as "truth," all those scary threats that kept one in line that he was old enough to know better. And these are the ones who have become so disillusioned with their faith. And believe me, there are many of them around.

I commend the bishops and priests who have been making the Catholic faith more relevant to man and man's world. I would even like to plug The Criterion for its good coverage of both conservative and liberal views. (Continued on page 7)

YOUR WORLD AND MINE

Church-State gap widens in Spain

By GARY MacBOIN

The long-immerging conflict between the Catholic Church and the Franco regime in Spain has erupted into the open several times recently. The widening gap between the two long-time allies introduces an additional factor of uncertainty for the transfer of power from the 76-year-old dictator to a successor. And the sudden incapacitation of Salazar at age 79 in neighboring Portugal has aroused a realization that this could be any day.

One major and quite unanticipated change was the policy statement in favor of free trade unions which was adopted at an extraordinary plenary meeting of the Spanish bishops. Citing Pope John's encyclicals and Vatican Council documents, the bishops called on the regime to write a new labor code. Trade unions, they said, should be autonomous, truly representative, free from state regulation, and entitled to strike as a last resort in defense of "the rights and aspirations of the workers."

The reason behind this assertion of independence by the bishops is found in a statement released at the end of the meeting. The bishops have finally faced the fact, long known to nearly everyone else, that the working class has been lost completely to the Church that one of the primary tasks today is to develop "new methods of evangelization of the world of labor." Among the immediate steps decided is the encouragement and specialized training of worker-priests on the French model.

Labor was understandably happy to welcome the unexpected ally. The general assemblies of the Worker Committees, which though technically illegal have achieved de facto recognition as the spokesmen for organized labor, reminded the bishops that the impact might have been more dramatic if they had expressed solidarity with "the workers and students who are in jail for having defended the rights which the bishops have refused to formulate." It added, nevertheless, that it greeted the document's condemnation of an unjust situation.

Another area of church-state conflict is the naming of bishops. The Vatican Council called on states to yield the widely-voiced claim to a voice in the selection of bishops. Since that time, the Vatican has been pressuring the Franco regime to comply with the Council's request, and all new nominations of bishops have been suspended since March, 1966. Since then, five sees have fallen vacant, while the bishops of 10 others were over 75 years of age.

To the distress of many Spanish Catholics, four bishops have

been named by the Holy See according to the procedures provided in the Concordat, which means that they are in effect nominees of the government. The disappointment at this apparent weakening of the Vatican's commitment to the Council has been shared by a group of Catholics of the diocese of Llerda who has written the nuncio to notify him that they will not obey "concordatory" bishops. They are nothing else, they say, but "intruders, supplementary governors in each province."

In the Basque provinces, with their long tradition of priest leadership of the separatist movement, recent events have also brought church and state into bitter confrontation, the issue here being another provision of the Concordat. Following various terrorist acts, including the assassination of a police officer, a state of siege was proclaimed in August and two hundred persons—including a dozen priests and the regional leader of Catholic Action—were rounded up. Most of them were assigned to fixed residence in other parts of Spain. There was no suggestion of complicity by the priests in illegal acts. What was objected to was the tone of their sermons.

The Concordat stipulates that the state can take no legal action against a priest without the approval of his bishop. Considering the numbers of the fellow-banned persons—including a dozen priests and the regional leader of Catholic Action—were rounded up. Most of them were assigned to fixed residence in other parts of Spain. There was no suggestion of complicity by the priests in illegal acts. What was objected to was the tone of their sermons.

the Church had the right to judge the teaching given by a priest in the exercise of his ministry. The bishops of Bilbao made a similar statement of publication. Government spokesmen quickly replied that the Holy See had not charged any Concordat violation, an angry rejoinder that did nothing to relieve the continuing tension.

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Hits subjectivism of 'new morality'

CINCINNATI — Too often overlooked as a cause of lawlessness and disorder is the new emphasis on decision making that "minimizes or even completely eliminates" the universal standards of right and wrong.

Father Robert L. Hagedorn, professor of moral theology at Mt. St. Mary's seminary, Norwood, Ohio, made this charge in a sermon at the annual Red Mass for judges, lawyers and other civic officials in the Fenwick Chapel of the Holy Spirit, Cincinnati.

Archbishop Karl J. Alter of Cincinnati celebrated the Mass, offered each year at the opening of the fall term of the courts.

FATHER Hagedorn said that the new morality, or "situation ethics," is "playing an important role in undermining the values of the kind of society we cherish."

He described the new morality as "the crowning philosophy upon the right of the individual to make his own moral judgments independent of any objective, absolute norms of morality" and said it was "based upon a philosophy of subjectivism, pragmatism, positivism and relativism."

FATHER Hagedorn acknowledged that the proponents of this moral philosophy are not proposing lawlessness or disorder.

"Quite the contrary," he said. "They are proposing love and concern for others." But who is to determine what is the loving thing to do in a given situation? Who is to determine what will bring about the greatest good for the greatest number? How can the individual know what is best for all the members of society?

"It is my contention," Father Hagedorn added, "that he cannot unless he is guided by objective norms or laws."

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CYO ROUNDUP

Kickball leagues
schedule play-offs

Cadet and Junior Kickball League action will be completed this Sunday and Monday, to be followed by playoffs to determine division and league championships.

Only two division champs seem likely at this point in the Cadet competition. That would be St. Malachy's, Brownsburg, in Division I and St. Simon's in Division IV.

Division II has four major contenders left—St. Matthew's, St. Pius X, Christ the King and St. Joan of Arc. Any one could yet pull it off. In Division III, St. Roch's (6-1) and St. Catherine's (7-0) are yet to meet.

Junior League play will wrap up Sunday, provided that all make-up games have been held. In Division I, St. Christopher's will meet St. Malachy's in Brownsburg at 2 p.m. Sunday to settle that issue. St. Malachy's will host Christ the King at 2 p.m. to decide the Division II crown, while St. Roch's travel to St. Jude's at 2 p.m. for Division III honors.

The two leaders in Division IV—Holy Spirit and Holy Name—could meet in a playoff game next Tuesday should they both survive Sunday games. Holy Spirit will host St. Philip Neri at 4 p.m., while Nativity travels to Holy Name at 2 p.m.

The fifth week-end of action is slated Sunday in both Cadet and 100 Football Leagues.

Among the front-runners in the 100 League to see action are: Division I—St. Monica's (3-0) and St. Gabriel's at CYO No. 1; 1:15 p.m.; Division II—St. Joan of Arc (4-0) and St. Pius X at 4:00 and Arsenal, 12:30 p.m.; Division III—Sacred Heart (3-0) and St. Mark's at Chatterd, 1 p.m.; Division IV—Holy Name (3-0) and Holy Spirit (3-1) at Cadet competition, Division I is all confused with the following title contenders seeing action:

Chatard is picked
to smear Seccina

By JAMES O. SAUL

As Washington coach Bob Springer said last week, "Seccina is a helluva football team." And he was speaking with authority as his Continentals barely eked out a 20-12 decision over the usually rugged Crusaders.

However, Seccina mentor Dave Oberling, along about this time of year, is no doubt beginning to wonder about this schedule of his. Last week it was State No. 1 Washington, this week powerful Chatard, who have now outscored their five foes 205-6. Last week, Chatard held Brebeuf to minus one yard rushing and minus two passing in smashing the Braves 46-0. It looks like Chatard by about 35 tonight at CYO.

BREBEUF is at winless Ben Davis tonight. The match should be a real gut-buster. Coach Ralph Poehl's Braves are in no mood for playing tiddlywinks after last week's shellacking, and Bob Davis' young Giants are bound to win one of these weeks. Not tonight though. Brebeuf 20, Ben Davis 6.

Chatard travels to Lafayette tonight, fresh from a pretty good showing in a 12-6 loss to unbeaten Franklin Central. Determination is the Rams' big ingredient tonight as they grind

Downey No. 2, 2 p.m.; St. Lawrence (2-1); and St. Pius X (1-3) at Chatard, 2:30 p.m.; and Holy Spirit (3-1) and Little Flower (6-4) at CYO No. 1, 2:30 p.m.

Other key games include: Division II—Our Lady of Lourdes (3-0) and St. Jude's (1-1-1) at CYO No. 1, 3:45 p.m.; Division III—St. Catherine's (4-0) and St. Christopher's (1-2) at Eagle Creek, 2:30 p.m.; and Immaculate Heart of Mary (2-0-1) and St. Roch's (2-1) at CYO No. 1, 3:45 p.m.; Division IV—St. Patrick's (3-0) and St. Luke's (3-1) at St. Luke's, 2 p.m.; and Division V—St. Rita's (2-1) and St. Thomas Aquinas (2-1) at Butler, 2:30 p.m.

Father John Steeg, general missionary for the Episcopal diocese of Indianapolis, will be the principal speaker at the Communion Breakfast launching Archdiocesan observance of National Catholic Youth Week Mass will be held at 9:30 a.m. in Little Flower Church on Sunday, Oct. 27, followed by breakfast in the parish hall.

Two top combos have been signed to play for the major dances during Catholic Youth Week. The Idle Few will play for the Halloween Dance, to be held October 31 at Msgr. Downey Council Knights of Columbus, while the Roosevelt Dime will entertain at the Junior Making Contest Dance to conclude the week at Our Lady of Lourdes parish.

The seventh annual St. Philip Neri CYO Bowling Tourney, held last week-end drew a record number of 139 participants. Individual champions were Christopher Thomas of St. Pius X parish, with a 323 high series and 193 high game, and Jenny Howard of St. Matthew's parish, with 304 and 180, respectively. Second place was presented to Bob Kramer of Our Lady of Lourdes parish, with 518 series, and Barbara Bogeman of St. Roch's parish, with 472. There were 13 other award winners. Full results will be announced next week.

Chairman of the tourney was Mrs. L. F. Rea.

out what we predict will be a 21-13 win over the Broncos.

SATURDAY's action pits two of the best teams against each other at CYO. Ritter, in its third varsity year, and Marshall, in its second season, go to it with Ritter coming out on top.

The Raiders played Shortridge's No. 8 state-ranked powerhouse last week on even terms for the first time in 10 years, and led at the two-quarter mark, 7-0. But Mercury-footed Wayne Curley proved too much for Ritter, and they eventually succumbed 26-6.

Marshall walloped an out-classed and winless Attucks ball club 32-0, with halfback Royce Foreman tallying four times. Provided coach Terry Davidson's Ritter squad stymies Foreman, they should win handily. Let's call it Ritter 19, Marshall 7.

Cathedral's Irish met spirited Kennedy last night. Check the sports columns for the results. This week's schedule:

BREBEUF at Ben Davis
Chatard at Lafayette
Chatard vs. Seccina at CYO
Marshall vs. Ritter at CYO

Priests named
to CYO posts

Father Donald Schneider, Archdiocesan Youth Director, has announced the appointment of Father Regis O'M. Conn, as assistant director of the New Albany Deaneery CYO in charge of cadet activities. He is assistant pastor of St. Anthony's parish, Clarks-ville.

Elected to the Indianapolis Deaneery CYO Priests' Advisory Board was Father John Rucap, assistant pastor of St. Barnabas parish. He succeeds Father Henry Herpel, formerly of St. Joan of Arc parish now assigned in Rushville.

Protestant heads
Catholic college

CHICAGO—The elder of a Disciples of Christ church has been named president of St. Xavier College, a Catholic girls school here.

Marvin G. Osborn, Jr., will succeed to the post vacated by Sister Mary Olivia Barrett, S.M., who has accepted a full-time staff post with the Illinois Human Relations Commission.



ST. AGNES ACADEMY, THEN AND NOW—What a difference a few years make in high school styles. Shown above is a contrast in uniforms worn at St. Agnes Academy—today and 50 years ago. The Academy, in observance of its 75th anniversary, will sponsor an alumnae homecoming from 3 to 5 p.m. Sunday, Oct. 20. Invitations have been sent to all known alumnae, but officials disclose that they do not have current addresses of about 50 per cent of living alumnae. Those not contacted are urged to get in touch with the Academy to provide the information.

CYO FALL SPORTS

100 FOOTBALL

Games of Sunday, Oct. 6

Division I: St. Monica 22, St. Christopher 0; St. Gabriel 0, St. Thomas 6; St. Michael 21, St. Pius X 0; St. Joan of Arc 7, St. Andrew 2; St. Lawrence 18, Mount Carmel 0; St. Matthew 13, St. Patrick 0.

Division II: Christ the King 16, St. Pius X 0; St. Philip Neri 0, Our Lady of Lourdes 0; St. Lawrence 18, Mount Carmel 0; St. Matthew 13, St. Patrick 0.

Division III: Sacred Heart 24, St. Patrick 0; St. Catherine 14, St. Roch 7; Our Lady of Greenwood 6, St. Mark 0; Holy Spirit 13, Little Flower 0; St. Philip Neri 0, Our Lady of Lourdes 0; St. Lawrence 18, Mount Carmel 0; St. Matthew 13, St. Patrick 0.

Division IV: St. Monica 30, St. Christopher 3; St. Michael 21, Immaculate Heart 3; St. Joseph 12, St. Gabriel 0-3; St. Thomas 6.

Division V: St. Joan of Arc 40, St. Mark's 3; St. Lawrence 21, Christ the King 2; Mount Carmel 12, St. Pius X 0-3; St. Matthew 0-3.

Division VI: Sacred Heart 30, St. Mark 21; St. Lawrence 21, Christ the King 2; Mount Carmel 12, St. Pius X 0-3; St. Matthew 0-3.

Division VII: Holy Name 30, Holy Spirit 11; St. Simon 0-3, Little Flower 0-3; St. Philip Neri 0-3.

Division VIII: St. Patrick 30, St. Luke 3; St. Michael 21, St. Pius X 1; St. Lawrence 21, Christ the King 2; Mount Carmel 12, St. Pius X 0-3; St. Matthew 0-3.

Division IX: St. Monica 30, St. Christopher 3; St. Michael 21, Immaculate Heart 3; St. Joseph 12, St. Gabriel 0-3; St. Thomas 6.

Division X: St. Joan of Arc 40, St. Mark's 3; St. Lawrence 21, Christ the King 2; Mount Carmel 12, St. Pius X 0-3; St. Matthew 0-3.

Division XI: Holy Name 30, Holy Spirit 11; St. Simon 0-3, Little Flower 0-3; St. Philip Neri 0-3.

Division XII: St. Patrick 30, St. Luke 3; St. Michael 21, St. Pius X 1; St. Lawrence 21, Christ the King 2; Mount Carmel 12, St. Pius X 0-3; St. Matthew 0-3.

Division XIII: St. Monica 30, St. Christopher 3; St. Michael 21, Immaculate Heart 3; St. Joseph 12, St. Gabriel 0-3; St. Thomas 6.

Division XIV: St. Joan of Arc 40, St. Mark's 3; St. Lawrence 21, Christ the King 2; Mount Carmel 12, St. Pius X 0-3; St. Matthew 0-3.

Division XV: Holy Name 30, Holy Spirit 11; St. Simon 0-3, Little Flower 0-3; St. Philip Neri 0-3.

Division XVI: St. Patrick 30, St. Luke 3; St. Michael 21, St. Pius X 1; St. Lawrence 21, Christ the King 2; Mount Carmel 12, St. Pius X 0-3; St. Matthew 0-3.

Division XVII: St. Monica 30, St. Christopher 3; St. Michael 21, Immaculate Heart 3; St. Joseph 12, St. Gabriel 0-3; St. Thomas 6.

Division XVIII: St. Joan of Arc 40, St. Mark's 3; St. Lawrence 21, Christ the King 2; Mount Carmel 12, St. Pius X 0-3; St. Matthew 0-3.

Division XIX: Holy Name 30, Holy Spirit 11; St. Simon 0-3, Little Flower 0-3; St. Philip Neri 0-3.

Division XX: St. Patrick 30, St. Luke 3; St. Michael 21, St. Pius X 1; St. Lawrence 21, Christ the King 2; Mount Carmel 12, St. Pius X 0-3; St. Matthew 0-3.

Division XXI: St. Monica 30, St. Christopher 3; St. Michael 21, Immaculate Heart 3; St. Joseph 12, St. Gabriel 0-3; St. Thomas 6.

Division XXII: St. Joan of Arc 40, St. Mark's 3; St. Lawrence 21, Christ the King 2; Mount Carmel 12, St. Pius X 0-3; St. Matthew 0-3.

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Division XXVII: Holy Name 30, Holy Spirit 11; St. Simon 0-3, Little Flower 0-3; St. Philip Neri 0-3.

Division XXVIII: St. Patrick 30, St. Luke 3; St. Michael 21, St. Pius X 1; St. Lawrence 21, Christ the King 2; Mount Carmel 12, St. Pius X 0-3; St. Matthew 0-3.

Division XXIX: St. Monica 30, St. Christopher 3; St. Michael 21, Immaculate Heart 3; St. Joseph 12, St. Gabriel 0-3; St. Thomas 6.

Division XXX: St. Joan of Arc 40, St. Mark's 3; St. Lawrence 21, Christ the King 2; Mount Carmel 12, St. Pius X 0-3; St. Matthew 0-3.

Division XXXI: Holy Name 30, Holy Spirit 11; St. Simon 0-3, Little Flower 0-3; St. Philip Neri 0-3.

Division XXXII: St. Patrick 30, St. Luke 3; St. Michael 21, St. Pius X 1; St. Lawrence 21, Christ the King 2; Mount Carmel 12, St. Pius X 0-3; St. Matthew 0-3.

Division XXXIII: St. Monica 30, St. Christopher 3; St. Michael 21, Immaculate Heart 3; St. Joseph 12, St. Gabriel 0-3; St. Thomas 6.

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Division XXXV: Holy Name 30, Holy Spirit 11; St. Simon 0-3, Little Flower 0-3; St. Philip Neri 0-3.

Division XXXVI: St. Patrick 30, St. Luke 3; St. Michael 21, St. Pius X 1; St. Lawrence 21, Christ the King 2; Mount Carmel 12, St. Pius X 0-3; St. Matthew 0-3.

Division XXXVII: St. Monica 30, St. Christopher 3; St. Michael 21, Immaculate Heart 3; St. Joseph 12, St. Gabriel 0-3; St. Thomas 6.

Division XXXVIII: St. Joan of Arc 40, St. Mark's 3; St. Lawrence 21, Christ the King 2; Mount Carmel 12, St. Pius X 0-3; St. Matthew 0-3.

Division XXXIX: Holy Name 30, Holy Spirit 11; St. Simon 0-3, Little Flower 0-3; St. Philip Neri 0-3.

Division XL: St. Patrick 30, St. Luke 3; St. Michael 21, St. Pius X 1; St. Lawrence 21, Christ the King 2; Mount Carmel 12, St. Pius X 0-3; St. Matthew 0-3.

Division XLI: St. Monica 30, St. Christopher 3; St. Michael 21, Immaculate Heart 3; St. Joseph 12, St. Gabriel 0-3; St. Thomas 6.

Division XLII: St. Joan of Arc 40, St. Mark's 3; St. Lawrence 21, Christ the King 2; Mount Carmel 12, St. Pius X 0-3; St. Matthew 0-3.

Division XLIII: Holy Name 30, Holy Spirit 11; St. Simon 0-3, Little Flower 0-3; St. Philip Neri 0-3.

Division XLIV: St. Patrick 30, St. Luke 3; St. Michael 21, St. Pius X 1; St. Lawrence 21, Christ the King 2; Mount Carmel 12, St. Pius X 0-3; St. Matthew 0-3.

Division XLV: St. Monica 30, St. Christopher 3; St. Michael 21, Immaculate Heart 3; St. Joseph 12, St. Gabriel 0-3; St. Thomas 6.

Division XLVI: St. Joan of Arc 40, St. Mark's 3; St. Lawrence 21, Christ the King 2; Mount Carmel 12, St. Pius X 0-3; St. Matthew 0-3.

Division XLVII: Holy Name 30, Holy Spirit 11; St. Simon 0-3, Little Flower 0-3; St. Philip Neri 0-3.

Division XLVIII: St. Patrick 30, St. Luke 3; St. Michael 21, St. Pius X 1; St. Lawrence 21, Christ the King 2; Mount Carmel 12, St. Pius X 0-3; St. Matthew 0-3.

Division XLIX: St. Monica 30, St. Christopher 3; St. Michael 21, Immaculate Heart 3; St. Joseph 12, St. Gabriel 0-3; St. Thomas 6.

Division L: St. Joan of Arc 40, St. Mark's 3; St. Lawrence 21, Christ the King 2; Mount Carmel 12, St. Pius X 0-3; St. Matthew 0-3.

Division LI: Holy Name 30, Holy Spirit 11; St. Simon 0-3, Little Flower 0-3; St. Philip Neri 0-3.

Division LII: St. Patrick 30, St. Luke 3; St. Michael 21, St. Pius X 1; St. Lawrence 21, Christ the King 2; Mount Carmel 12, St. Pius X 0-3; St. Matthew 0-3.

Division LIII: St. Monica 30, St. Christopher 3; St. Michael 21, Immaculate Heart 3; St. Joseph 12, St. Gabriel 0-3; St. Thomas 6.

Division LIV: St. Joan of Arc 40, St. Mark's 3; St. Lawrence 21, Christ the King 2; Mount Carmel 12, St. Pius X 0-3; St. Matthew 0-3.

Division LV: Holy Name 30, Holy Spirit 11; St. Simon 0-3, Little Flower 0-3; St. Philip Neri 0-3.

Division LVI: St. Patrick 30, St. Luke 3; St. Michael 21, St. Pius X 1; St. Lawrence 21, Christ the King 2; Mount Carmel 12, St. Pius X 0-3; St. Matthew 0-3.

Division LVII: St. Monica 30, St. Christopher 3; St. Michael 21, Immaculate Heart 3; St. Joseph 12, St. Gabriel 0-3; St. Thomas 6.

Division LVIII: St. Joan of Arc 40, St. Mark's 3; St. Lawrence 21, Christ the King 2; Mount Carmel 12, St. Pius X 0-3; St. Matthew 0-3.

Division LIX: Holy Name 30, Holy Spirit 11; St. Simon 0-3, Little Flower 0-3; St. Philip Neri 0-3.

Division LX: St. Patrick 30, St. Luke 3; St. Michael 21, St. Pius X 1; St. Lawrence 21, Christ the King 2; Mount Carmel 12, St. Pius X 0-3; St. Matthew 0-3.

Division LXI: St. Monica 30, St. Christopher 3; St. Michael 21, Immaculate Heart 3; St. Joseph 12, St. Gabriel 0-3; St. Thomas 6.

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Division LXX: St. Joan of Arc 40, St. Mark's 3; St. Lawrence 21, Christ the King 2; Mount Carmel 12, St. Pius X 0-3; St. Matthew 0-3.

Division LXXI: Holy Name 30, Holy Spirit 11; St. Simon 0-3, Little Flower 0-3; St. Philip Neri 0-3.

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CYO FALL SPORTS

Games of Sunday, Oct. 6

Division I: St. Monica 22, St. Christopher 0; St. Gabriel 0, St. Thomas 6; St. Michael 21, St. Pius X 0; St. Joan of Arc 7, St. Andrew 2; St. Lawrence 18, Mount Carmel 0; St. Matthew 13, St. Patrick 0.

Division II: Christ the King 16, St. Pius X 0; St. Philip Neri 0, Our Lady of Lourdes 0; St. Lawrence 18, Mount Carmel 0; St. Matthew 13, St. Patrick 0.

Division III: Sacred Heart 24, St. Patrick 0; St. Catherine 14, St. Roch 7; Our Lady of Greenwood 6, St. Mark 0; Holy Spirit 13, Little Flower 0; St. Philip Neri 0, Our Lady of Lourdes 0; St. Lawrence 18, Mount Carmel 0; St. Matthew 13, St. Patrick 0.

Division IV: St. Monica 30, St. Christopher 3; St. Michael 21, Immaculate Heart 3; St. Joseph 12, St. Gabriel 0-3; St. Thomas 6.

Division V: St. Joan of Arc 40, St. Mark's 3; St. Lawrence 21, Christ the King 2; Mount Carmel 12, St. Pius X 0-3; St. Matthew 0-3.

Division VI: Sacred Heart 30, St. Mark 21; St. Lawrence 21, Christ the King 2; Mount Carmel 12, St. Pius X 0-3; St. Matthew 0-3.

Division VII: Holy Name 30, Holy Spirit 11; St. Simon 0-3, Little Flower 0-3; St. Philip Neri 0-3.

Division VIII: St. Patrick 30, St. Luke 3; St. Michael 21, St. Pius X 1; St. Lawrence 21, Christ the King 2; Mount Carmel 12, St. Pius X 0-3; St. Matthew 0-3.

Division IX: St. Monica 30, St. Christopher 3; St. Michael 21, Immaculate Heart 3; St. Joseph 12, St. Gabriel 0-3; St. Thomas 6.

Division X: St. Joan of Arc 40, St. Mark's 3; St. Lawrence 21, Christ the King 2; Mount Carmel 12, St. Pius X 0-3; St. Matthew 0-3.

Division XI: Holy Name 30, Holy Spirit 11; St. Simon 0-3, Little Flower 0-3; St. Philip Neri 0-3.

Division XII: St. Patrick 30, St. Luke 3; St. Michael 21, St. Pius X 1; St. Lawrence 21, Christ the King 2; Mount Carmel 12, St. Pius X 0-3; St. Matthew 0-3.

Division XIII: St. Monica 30, St. Christopher 3; St. Michael 21, Immaculate Heart 3; St. Joseph 12, St. Gabriel 0-3; St

TIC-TACKER

Adult Education is booming

By PAUL G. FOX

One of the immediate by-products of the Catholic Education Study was the recognition by the great majority of the 51,000 lay respondents for Adult Education programs in the parishes. They not only indicated their approval but promised support through attendance.

During the past few weeks, several news items have crossed our desk announcing various programs sponsored by individual parishes, neighboring parishes and other institutions.

Elsewhere in the paper this week appears a schedule listing the known offerings around the Archdiocese for the following week. We will attempt to keep this schedule current with the assistance of the parishes. They should mail a summary of their Adult Education programs to the co-ordinator at the Catholic School Office, Sister Gilchrist, S.P.

Some of the programs appear to be instruction in basic Christianity and Christian living, while others are more sophisticated and specialized using one or more art forms in addition to the traditional lecture format. Look over the offerings. If your own parish is not sponsoring something of interest to you at this time, perhaps another is.

The very first recommendation contained in the proposed Archdiocesan Educational Plan for the Seventies, included in the 30-page Summary Report of the Catholic Education Study, calls for the establishment of a teacher training and resource center for the promotion of religious education of the young and adult education.

Incidentally, we have learned that the supply of Summary Reports has been exhausted with some parishes not receiving sufficient copies. Next week we will reprint the above-mentioned Educational Plan for use by discussion groups in the parishes.

NAMES IN THE NEWS—Two Archdiocesan

pastors are hospitalized this week following heart problems. **Msgr. Edward Beckhold**, pastor of Holy Trinity parish, Indianapolis, is in St. Vincent's Hospital, Indianapolis. **Father Arthur Mooney**, pastor of St. Gabriel's parish, Connersville, is in a Richmond hospital in serious condition. . . . **Father Brendan McGrath, O.S.B.**, rector of St. Maur's Seminary, Indianapolis, is conducting a weekly scripture class for the Carmelite nuns at their Cold Spring Road monastery in Indianapolis. He is also president of the American Benedictine Academy. . . . Best wishes to Mr. and Mrs. John Kiefer, members of St. Augustine's parish, Salem, on the observance of their 60th Wedding Anniversary recently. We are told that they have lived in their present home the past 56 years. . . . **Father Charles Frazee**, Marian College faculty member, will discuss "The Ministry and Politics" at 11:30 a.m. Sunday, Oct. 13, on WFBM-TV, Channel 6. Two other church leaders will share the "Focus on Faith" television series.

HERE AND THERE—The new catechetical materials center, recently acquired from Christ the King parish by the Catholic School Office, will be open three afternoons each week starting next Monday, Oct. 14. The center will be located on the second floor of the Catholic School Office, 131 S. Capitol Ave., and staffed from 1 to 5 p.m. Mondays, Wednesdays and Fridays. . . . A demonstration meeting will be sponsored by the **Gabriel Richard Institute** at 7:30 p.m. Wednesday, Oct. 16, at Our Lady of Fatima Retreat House, 535 E. 56th St., Indianapolis. The nine-week self-improvement course, open to Catholic laymen, priests and nuns, will begin the following Wednesday evening. A low tuition is charged for the course, but the demonstration session is free.

Permanent diaconate

(Continued from page 1) soon as possible. It will follow, in doing this, the regulations of Pope Paul's motu proprio on this subject.

The NCCB has agreed that the first diaconal candidates be mature men of 35 years and above, either married or unmarried. Although unmarried men of 25 and over are eligible for the permanent diaconate, it is felt that the beginnings should be made with those 35 and over, so their training can begin apart from the ordinary channels of seminarian instructions and priestly vocations, and develop thus a special procedure and character for the permanent diaconate.

CANDIDATES for the permanent diaconate, it is hoped, will have at least a B.A. or B.S. degree from an accredited college, but exceptions may be made for those who lack both the degree and a comparable education, but who show the native ability and religious zeal necessary.

At least a two-year program of formation is suggested for those candidates accepted for the permanent diaconate, covering spiritual, doctrinal and pastoral formation.

In all of this, it is considered vitally important that the married candidate for the diaconate have the support and interest of his wife and children. The NCCB committee naturally will offer suggestions for evaluation of the family life of candidates, and for helping older children to accept and contribute to the vocation of their father. The NCCB also will make recommendations as to the salary of deacons, considering the living wage standard today as well as the specific needs of the deacon, such as number of children, etc.

The permanent diaconate may be exercised on a full-time basis, or along with a professional occupation or trade. It has been suggested that both forms of diaconal service be accepted and, after experience with both forms, the results be published for the guidance of local bishops.

The work of the deacon will be determined by the local bishop, in accordance with the needs of the diocese. In accordance

with Pope Paul's motu proprio, this might include assisting the bishop and priest during liturgical actions, such as administering baptism, to be custodian of the Eucharist and dispense it to himself and others, to assist at and bless marriages, to administer sacramentals and officiate at funeral and burial services, to read the Scripture to the faithful and preside at worship and prayer of the people, to direct the liturgy of the Word, particularly in the absence of the priest.

THE NEED for permanent deacons is especially critical in non-metropolitan communities where there are few Catholics. It is estimated there are in the U.S. more than 5,000 small towns without priests, and 671 counties which do not have resident priests. People—Catholics and non-Catholics—who are not being adequately served by the institutional Catholic Church, it is believed, now number 40

INDIANAPOLIS

Calendar of Events

SUNDAY, OCT. 13

Card Party, sponsored by Ave Maria Guild in the new auditorium at Our Lady of Grace Academy, 1402 E. Southern Ave., Beech Grove. Bridge, euchre and buncos will be played beginning at 2 p.m.

WEDNESDAY, OCT. 16

The Irving Catholic Women's Study Club will meet at 1 p.m. at the home of Mrs. J. P. Stephens, 8807 Madison Ave., Apt. 202A.

SOCIALS

Friday: St. Christopher school social room, Speedway, 7 p.m. Carry-out food service at 5 p.m. **St. Bernadette school auditorium, 6:30 p.m.:** St. Rita's parish hall, at 6:30 p.m.; St. Joseph K of C clubrooms, 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.

Date announced

INDIANAPOLIS—Members of the Guardian Angel Guild of this week announced the date of their annual card party for the benefit of St. Mary's Child Center. The event will be held Thursday, May 21, at the Indianapolis Athletic Club.

Opinions

(Continued from page 5) points, and allowing the reader to express his opinions.

I suppose that I have taken a few potshots at my faith. I do so with sincerity, not with the idea to join any trouble-shooter's club. I see fault, serious fault, with my faith and I also see encouraging improvement. I see the Church witnessing a decline in interest by many in our society, many of them youth, and I see the Church willing and wanting to do something about it.

But isn't it unfortunate that so much had to happen before change occurred? It is high time that the Church recognized that its fold desires a relevant religion, something they can get their hands into.

I hope that this isn't discarded as a letter from a radical youth—I am beardless, have reasonably short hair, and as of yet haven't bought a pair of sandals. Think of the youth who aren't "radical." They just don't care, and they are the next Catholic parents and adult parishioners of your churches. There must be a reason for it.

Patrick F. O'Connor

Seymour

K of C council

plans card party

INDIANAPOLIS—The fourth annual card party, sponsored by the Infant Jesus of Prague Council 5562, K of C, will be held at 8 p.m. Friday, Oct. 18, at Brebeuf Preparatory School, 2801 W. 86th St. Admission is \$1.25 per person.

Table prizes and door-prizes will be awarded. The first cup of coffee and donut will be served free of charge. For additional information and reservations call Franklin Morrison, 923-2274 or Eugene Adams, 251-7792.

Begin 'investigation' of Dutch theologian

VATICAN CITY—The investigation of Father Edward Schillebeeckx, O.P., who has been regarded as the theologian of the Dutch bishops, began (Oct. 7).

But the Holy See's press officer has denied (Oct. 8) that Father Schillebeeckx is or will be undergoing a trial for doctrinal deviation. In the same breath, however, he clearly indicated that the Holy See is examining the Dominican theologian's teachings.

The press officer, **Msgr. Fausto Vallainc**, said the Doctrinal Congregation—the former Holy Office—had called upon the German Jesuit theologian **Father Karl Rahner** to give his view. But Father Rahner was called "not as a defense lawyer but as a friend of Father Schillebeeckx, who shares like opinions with him on various doctrinal questions." (Father Rahner was at the Doctrinal Congregation (Oct. 7) but refused to speak with reporters.)

(Dutch Catholic newspapers, the National Society of Theology Students in The Netherlands and the conference of Dutch Religious Priests have all protested the investigation.)

MSGR. VALLAINC commented, "we are far indeed from the atmosphere of a court case." He observed that no trial on doctrinal charges had been held since the last century at least.

Msgr. Vallainc pointed out that it is the duty of the Doctrinal Congregation "to follow whatever in teaching and in writings, as in ideas and in movements of thought, concern precisely the doctrine and truth of the faith."

Such constant vigilance is not aimed at favoring one school of theology over another, he said. Its primary purpose is to support whatever helps clarify and deepen knowledge of the faith. Another purpose he said, is to hinder the spread of error.

But **Msgr. Vallainc** emphasized that all explanations of the faith must be "in full conformity with the ecclesiastical magisterium."

(THE INVESTIGATION for the Vatican's Doctrinal Congregation, according to Dutch Sources, is being carried on by a committee of consultants consisting of Father **Edward Dhanis, S.J.**, Father **Luigi**

Ciampi, O.P., and Father **Benedict Lemeer, O.P.**

(A Dutch theologian working in Rome was reported to have said that Father Schillebeeckx is being investigated chiefly for his authorship of the controversial new Dutch catechism, and for questioning the virginity of Mary, the Mother of Christ.)

(When reports of a possible Vatican investigation first became known, Cardinal **Bernard Alfrink** of Utrecht spoke in defense of Father Schillebeeckx, who served as the theological expert for the Dutch bishops at the Second Vatican Council.)

(Dutch Catholic newspapers, the National Society of Theology Students in The Netherlands and the conference of Dutch Religious Priests have all protested the investigation.)



LEADS PILGRIMAGE—Father Meinrad Brune, O.S.B., will speak on "Mary's Assumption: the Glorification of the Human Body" at the second of the October pilgrimages to the Shrine of Our Lady of Monte Cassino at 2 p.m. Sunday, Oct. 13. The Shrine, conducted by St. Meinrad Archabbey, is located one mile northeast of the Archabbey on highway U.S. 440 (Indiana 62).

Bishop Leibold convokes synod for next spring

EVANSVILLE—A Synod of the Diocese of Evansville, tentatively set for May 15, 1969, diocese should hold a synod the Feast of the Ascension, was every 10 years.

Paul F. Leibold in a pastoral letter.

Protest letters

AMSTERDAM, The Netherlands—The Dutch National Pastoral Council has received more than 3,500 letters from Dutch Catholics protesting what they consider attacks by Vatican authorities on the controversial new Dutch catechism.

A synod is a meeting of the 2603 S. Meridian St., beginning clergy with the ordinary for consultative purposes in drafting diocesan policies and legislation. Wood, O.F.M., for use at his Canon law declares that each mission station in Brazil. Mrs.

Indians, the second one have been held October 11, 1958. Oct. 13 in St. Roch's parish hall, at 3 p.m. The proceeds will be turned over to Father Kerle diocesan policies and legislation. Wood, O.F.M., for use at his Canon law declares that each mission station in Brazil. Mrs.

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COMMISSIONERS OF ACTION

Accomplishments

1. Marion County Center for the Mentally Retarded.
2. Establishing a Marion County Library Board.
3. Instituted for Marion County the "Workable Program."
4. First Major Bridge Improvement Program for Marion County in 50 Years.
5. Updating the Marion County Building Code.
6. The Area of Drainage Safety Problems.
7. Highway Reconstruction, Improvement, and Surfacing.
8. Reapportioning the Marion County Council Under the One-Man, One Vote Formula.
9. Reducing the Costs of Printing for Marion County for 3 Consecutive Years.
10. Fostering a Highway Department Safety Program.

DEMOCRATIC TEAMWORK



☆ BIRNEY ☆

WEBER



☆ PAUL ☆

CANTWELL

AWARD WINNING COUNTY COMMISSIONERS

76 SIGN PUBLISHED LETTER

Prominent British lay persons challenge birth control ruling

By JOHN A. GREAVES

LONDON—A group of leading Catholic lay persons challenged in a published letter, Pope Paul VI's ruling on birth control.

The signers called untenable the distinction between the rhythm method and other forms of contraception and asserted the right of married couples to practice any form of birth control conscientiously and responsibly.

They added that they further believe such practice is not a matter for confession.

The statement, signed by 76

educators, sociologists, lawyers, medical and literary figures, begins by thanking the Pope for an "authoritative and inspiring re-affirmation" of Church doctrines on sexuality and marriage and expresses loyalty to the Holy See. The letter was written by Sir Francis Walshe, former president of the Royal Society of Medicine, and Dr. Anthony Coady, medical adviser to the Catholic Marriage Advisory Council.

SIGNERS include author Graham Greene, Sir John Newson,

national educational authority; the Countess of Albemarle; the Earl of Idlesleigh; Mrs. Rosemary Haughton, a Catholic author; and Michael Fogarty, former vice president of the British Liberal Party.

The statement was published in the Catholic Herald and the Tablet, both Catholic weeklies, and in the interdenominational New Christian. It said in part:

"We fully accept the Church's authority to proclaim the Gospel of Christ and to administer the sacraments. On matters of faith and morals, we look to no other teacher than the Holy Spirit declaring itself through the Church as its appointed mouthpiece.

"Pope Paul, in the encyclical, had restated the Church doctrine of sexuality and marriage," the statement said. "In doing so, he has expressed the general consensus of Christians, both inside and outside our own communion. We desire to record our gratitude to His Holiness for this authoritative and inspiring re-affirmation.

"THE STATEMENT went on to praise, among other things, the encyclical's recommendation of abstinence in certain circumstances, and it added, "By thus authoritatively affirming the principle of responsible parenthood, the encyclical has rendered an important service to the Church and to humanity which again we gratefully recognize."

"However, the Pope has recommended one method of birth control to the exclusion of all others except total abstinence from marital relations. This distinct and set aside a large body of responsible theological and lay opinion concerning a subject on which there is at present no consensus.

"We purposely refrain from discussing whether, in the absence of such a consensus, the teaching authority of the Pope has been rightly exercised, but, with great respect, we feel it our duty to state that we find the distinction untenable and the arguments used to support it unconvincing.

"WE HOLD THAT: "One, the adaptation, as a method of birth control, of the rhythms inherent in the generative function is as artificial as the use of a chemical or mechanical device."

"Two, the choice of method is one to be made by husband and wife, not in an arbitrary manner, but in the conscientious exercise of their responsibility before God to uphold and foster a creative love.

"Three, the choice thus conscientiously made is not a matter for confession.

"We feel bound in conscience to make this statement and to advise in the above sense any who look to us for counsel."

It is pointed out that the signers' "considered reaction" was drawn up before the English bishops issued their statements last week.

Pope emphasizes important role of biblical research

VATICAN CITY—Pope Paul VI told 200 members gathered here for the 20th Biblical Week for the Professors of Sacred Scripture in Italy that they are underlining the teachings of the Second Vatican Council on the importance of biblical research.

Pope Paul told them during an audience that the council had put the biblical movement at the forefront in its plans for Church renewal.

Renewal must not only consist of new methods of scientific inquiry and the advancement of research, but should shed greater light on commentaries on Catholic scripture, the Pope said.

Further in his discourse, the Pope said: "May faith in the word of God and in its mysterious, superhuman potency be accompanied with the profound conviction that the Church... is always in a position of being able to offer it in its precise significance."

9 Jesuit teachers join D.C. dissent

WASHINGTON, D.C. — Nine Jesuits teaching at Gonzaga High School here, including the headmaster, have informed Cardinal Patrick O'Boyle they can no longer accept his interpretation of the papal encyclical banning birth control.

The priests said they were associating themselves with a statement of dissent signed by 47 Washington priests, 39 of whom have been penalized by Cardinal O'Boyle.



ITS FIREPLUG PAINTING TIME—Students at St. Mary's School in Rushville recently volunteered for a worthwhile community project—the painting of fireplugs in the area around their church. Patriotic red, white and blue fireplugs emerged. Shown above with Father James Dooley (right), the pastor, and Father Henry Hergel, associate pastor, are (from left): Robert Jenkins, Dolores Eckel, Tim Sheehan, Paula Owens, Gary Berkmeyer, Kathy Niedenthal and Joe Downs.

Ward

(Continued from page 4)

a direct interest in the peaceful, rapid development of the Indian sub-continent and that in helping half the peoples of the developing world to modernize their economies, the rich nations are also, in a really enlightened way, serving their own self-interest.

They do so politically because a developing land can be a hopeful land where despair and stagnation do not lead to violence and civil war. They do so economically because 600 million people growing and prospering can be a tremendous new market in world commerce.

They do so ideologically because, at a time of Communism's deep diry in Russia and China, generous and successful Western assistance offers a move hopeful international alternative.

In short, they are in a very real sense helping themselves, and the World Bank's chairman, Sir Roy Jenkins, has said, "The aid operation from a political exercise in power politics into a genuine effort of international co-operation."

But if the bank can influence this change of atmosphere simply by presiding, it is not surprising that many Western leaders, including influential leaders in Congress, have argued that the whole operation of assistance would be even more effective if it were virtually transferred to the international agencies and all "taint" of national self-interest removed at the source.

The Pope's plea for a "World Fund" for development is perhaps relevant at this point since such a fund, internationally administered, would unmistakably belong to the world as a whole and not to particular groups of powers.

In theory, there is no reason why not. The World Bank with its associated agencies, the International Development Association for its lending on concessional terms, and the International Finance Corporation for private lending has an enviable reputation for expertise and efficiency.

Among the UN agencies, the UN Development Program has the advantage of providing grants only against matching funds, thus doubling the scale of its initiatives. And it has recently, together with the World Bank, started co-ordinating some of the work of the many different UN agencies. Machinery for action is there. Should it be more widely used?

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Sister M. Cyrilla, Franciscan, dies

OLDENBURG, Ind.—Funeral services for Sister M. Cyrilla, O.S.F., were held at the motherhouse of the Sisters of St. Francis here Thursday, Oct. 3. She died Sept. 30 in Margaret Mary Community Hospital, Batesville, at the age of 80.

A native of St. Louis, Sister Cyrilla entered the convent in 1904 from Streator, Ill. She spent most of her 64 years in religious life as a housekeeper, retiring from active duty three years ago.

Indianapolis parishes served included: St. Mary's, Holy Trinity and Little Flower. Others in the Archdiocese were: St. Vincent de Paul, Bedford; St. Michael's, Brookville; St. Mary's, Greensburg; St. Andrew's, Richmond; and St. Mary's, Rushville. She also served in Ohio, Kentucky, Missouri and New Mexico.

The last of 12 children, there are no immediate survivors.

Turkey shoot

SELLERSBURG, Ind.—The turkey shoot and fall festival sponsored annually by St. Joseph Hill parishioners, will be held Sunday, Oct. 20, from 11 a.m. until dark. Masses will be offered at 7, 9 and 10:30 a.m., October 20, in St. Joseph Hill church.

Union Theological is 15% Catholic

NEW YORK—For the second consecutive year nearly 15 per cent of the total enrollment at Union Theological Seminary here is Catholic.

The number of Catholics studying at the interdenominational, predominantly Protestant seminary has steadily grown since 1963, when there were three Catholics in a student body of 613.

Last year Catholics became the third largest group at Union with 97 students out of 715.

Most of the Catholic students are either unaffiliated or engaged in graduate programs, though some have matriculated for the basic bachelor of divinity degree. Many are priests or nuns, but there are also laymen preparing for teaching or other church-related vocations.

Significant is the fact that most of the Catholic students are at Union with full support, including financial, from ecclesiastical superiors.

'Traditionalist' link is denied by Jesuit general

MEDELLIN, Colombia — Father Pedro Arrupe, S.J., superior general of the Jesuits, has emphatically denied he is a "leader of the traditionalists."

The Jesuit superior, who was here for the Second General Conference of Latin American Bishops, had the description applied to him by the Medellin daily newspaper, El Correo.

In a letter to the editor of the newspaper, Father Arrupe said his functions were "pastoral" and that it was "misleading public opinion" to introduce "pseudo-political partisanship in a meeting of such high spirituality."

Party planned

NEW ALBANY, Ind. — The Salesian Club will sponsor an evening of entertainment for all single Catholics, 21 years of age and over, on Friday, Oct. 18, at the Puritan Hotel, 4th and Ormsby, Louisville, Ky. There will be dancing to live music beginning at 8:30 p.m.

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PARISH TO SPONSOR DANCE—The Women's Club of Christ the King parish, Indianapolis, will sponsor the "King's Ball" on Friday, Oct. 11, at the St. Plus X Knights of Columbus Hall, 2100 E. 71st Street. Music will be provided by the Pastels. Tickets, at \$5 per couple, are available by calling 251-2028. Mrs. Gus Jonas, above right, is chairman of the event, assisted by Mrs. Jerry Rasche. Other committee members, not shown, include: Mrs. Robert Greene, Mrs. Steve Powell and Mrs. James Remington.

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Scout benefit

BEECH GROVE, Ind.—Boy Scout Troop 108 of Holy Name parish will sponsor its annual barbecue dinner from 4 to 9 p.m. Saturday, Oct. 12, in the school cafeteria. Dick Porter will serve as "chef." Scoutmaster is Ed Thomas. Dinner tickets are \$1 for adults and 75 cents for children.

Give slate for Adult Education

Next week's schedule of Adult Education programs in various Archdiocesan parishes has been announced by the program coordinator, Sister Gilchrist, S.P., of the Catholic Education Office.

The schedule includes:
Saturday, Oct. 12—Movie and discussion of "Nobody Waved Goodbye," Father Patrick Kelly, St. Aquinas parish, Indianapolis, 8 p.m.

Sunday, Oct. 13—Repeat of Saturday program at Franklin, 9 a.m.; "The New Morality," Father Patrick Kelly, St. Aquinas parish, Indianapolis, 8 p.m.

Monday, Oct. 14—Family Enrichment, Father Paul Voigt, St. Lawrence parish, Lawrenceburg, 8 p.m.; Catechism of Modern Man, Father Lawrence Frey, St. Gabriel parish, Indianapolis, 8 p.m.

Tuesday, Oct. 15—Catholic Education: Present and Future, Father George Elford, St. Barnabas parish, Indianapolis, 8 p.m.; Is God the Next Thing to Go?, Father Patrick Kelly, St. Joan of Arc parish, Indianapolis, 8 p.m.

Wednesday, Oct. 16—The New Morality, Father Patrick Kelly, St. Thomas-Aquinas parish, Indianapolis, 8 p.m.; Credo of the People of God, Deacon Donald Haake, St. Gabriel parish, Indianapolis, 8 p.m.; Campus Problems, Herbert Schwemmer, St. Joan of Arc parish, Indianapolis, 8 p.m.

Thursday, Oct. 17—The New Morality, Father Patrick Kelly, St. Thomas-Aquinas parish, Indianapolis, 8 p.m.; Credo of the People of God, Deacon Donald Haake, St. Gabriel parish, Indianapolis, 8 p.m.; Campus Problems, Herbert Schwemmer, St. Joan of Arc parish, Indianapolis, 8 p.m.

Friday, Oct. 18—The New Morality, Father Patrick Kelly, St. Thomas-Aquinas parish, Indianapolis, 8 p.m.; Credo of the People of God, Deacon Donald Haake, St. Gabriel parish, Indianapolis, 8 p.m.; Campus Problems, Herbert Schwemmer, St. Joan of Arc parish, Indianapolis, 8 p.m.

Saturday, Oct. 19—The New Morality, Father Patrick Kelly, St. Thomas-Aquinas parish, Indianapolis, 8 p.m.; Credo of the People of God, Deacon Donald Haake, St. Gabriel parish, Indianapolis, 8 p.m.; Campus Problems, Herbert Schwemmer, St. Joan of Arc parish, Indianapolis, 8 p.m.

Sunday, Oct. 20—The New Morality, Father Patrick Kelly, St. Thomas-Aquinas parish, Indianapolis, 8 p.m.; Credo of the People of God, Deacon Donald Haake, St. Gabriel parish, Indianapolis, 8 p.m.; Campus Problems, Herbert Schwemmer, St. Joan of Arc parish, Indianapolis, 8 p.m.

Monday, Oct. 21—The New Morality, Father Patrick Kelly, St. Thomas-Aquinas parish, Indianapolis, 8 p.m.; Credo of the People of God, Deacon Donald Haake, St. Gabriel parish, Indianapolis, 8 p.m.; Campus Problems, Herbert Schwemmer, St. Joan of Arc parish, Indianapolis, 8 p.m.

Tuesday, Oct. 22—The New Morality, Father Patrick Kelly, St. Thomas-Aquinas parish, Indianapolis, 8 p.m.; Credo of the People of God, Deacon Donald Haake, St. Gabriel parish, Indianapolis, 8 p.m.; Campus Problems, Herbert Schwemmer, St. Joan of Arc parish, Indianapolis, 8 p.m.

Wednesday, Oct. 23—The New Morality, Father Patrick Kelly, St. Thomas-Aquinas parish, Indianapolis, 8 p.m.; Credo of the People of God, Deacon Donald Haake, St. Gabriel parish, Indianapolis, 8 p.m.; Campus Problems, Herbert Schwemmer, St. Joan of Arc parish, Indianapolis, 8 p.m.

Thursday, Oct. 24—The New Morality, Father Patrick Kelly, St. Thomas-Aquinas parish, Indianapolis, 8 p.m.; Credo of the People of God, Deacon Donald Haake, St. Gabriel parish, Indianapolis, 8 p.m.; Campus Problems, Herbert Schwemmer, St. Joan of Arc parish, Indianapolis, 8 p.m.

Friday, Oct. 25—The New Morality, Father Patrick Kelly, St. Thomas-Aquinas parish, Indianapolis, 8 p.m.; Credo of the People of God, Deacon Donald Haake, St. Gabriel parish, Indianapolis, 8 p.m.; Campus Problems, Herbert Schwemmer, St. Joan of Arc parish, Indianapolis, 8 p.m.

Saturday, Oct. 26—The New Morality, Father Patrick Kelly, St. Thomas-Aquinas parish, Indianapolis, 8 p.m.; Credo of the People of God, Deacon Donald Haake, St. Gabriel parish, Indianapolis, 8 p.m.; Campus Problems, Herbert Schwemmer, St. Joan of Arc parish, Indianapolis, 8 p.m.

Sunday, Oct. 27—The New Morality, Father Patrick Kelly, St. Thomas-Aquinas parish, Indianapolis, 8 p.m.; Credo of the People of God, Deacon Donald Haake, St. Gabriel parish, Indianapolis, 8 p.m.; Campus Problems, Herbert Schwemmer, St. Joan of Arc parish, Indianapolis, 8 p.m.

Monday, Oct. 28—The New Morality, Father Patrick Kelly, St. Thomas-Aquinas parish, Indianapolis, 8 p.m.; Credo of the People of God, Deacon Donald Haake, St. Gabriel parish, Indianapolis, 8 p.m.; Campus Problems, Herbert Schwemmer, St. Joan of Arc parish, Indianapolis, 8 p.m.

Tuesday, Oct. 29—The New Morality, Father Patrick Kelly, St. Thomas-Aquinas parish, Indianapolis, 8 p.m.; Credo of the People of God, Deacon Donald Haake, St. Gabriel parish, Indianapolis, 8 p.m.; Campus Problems, Herbert Schwemmer, St. Joan of Arc parish, Indianapolis, 8 p.m.

Wednesday, Oct. 30—The New Morality, Father Patrick Kelly, St. Thomas-Aquinas parish, Indianapolis, 8 p.m.; Credo of the People of God, Deacon Donald Haake, St. Gabriel parish, Indianapolis, 8 p.m.; Campus Problems, Herbert Schwemmer, St. Joan of Arc parish, Indianapolis, 8 p.m.

Thursday, Oct. 31—The New Morality, Father Patrick Kelly, St. Thomas-Aquinas parish, Indianapolis, 8 p.m.; Credo of the People of God, Deacon Donald Haake, St. Gabriel parish, Indianapolis, 8 p.m.; Campus Problems, Herbert Schwemmer, St. Joan of Arc parish, Indianapolis, 8 p.m.

Friday, Nov. 1—The New Morality, Father Patrick Kelly, St. Thomas-Aquinas parish, Indianapolis, 8 p.m.; Credo of the People of God, Deacon Donald Haake, St. Gabriel parish, Indianapolis, 8 p.m.; Campus Problems, Herbert Schwemmer, St. Joan of Arc parish, Indianapolis, 8 p.m.

Saturday, Nov. 2—The New Morality, Father Patrick Kelly, St. Thomas-Aquinas parish, Indianapolis, 8 p.m.; Credo of the People of God, Deacon Donald Haake, St. Gabriel parish, Indianapolis, 8 p.m.; Campus Problems, Herbert Schwemmer, St. Joan of Arc parish, Indianapolis, 8 p.m.

Sunday, Nov. 3—The New Morality, Father Patrick Kelly, St. Thomas-Aquinas parish, Indianapolis, 8 p.m.; Credo of the People of God, Deacon Donald Haake, St. Gabriel parish, Indianapolis, 8 p.m.; Campus Problems, Herbert Schwemmer, St. Joan of Arc parish, Indianapolis, 8 p.m.

Monday, Nov. 4—The New Morality, Father Patrick Kelly, St. Thomas-Aquinas parish, Indianapolis, 8 p.m.; Credo of the People of God, Deacon Donald Haake, St. Gabriel parish, Indianapolis, 8 p.m.; Campus Problems, Herbert Schwemmer, St. Joan of Arc parish, Indianapolis, 8 p.m.

Tuesday, Nov. 5—The New Morality, Father Patrick Kelly, St. Thomas-Aquinas parish, Indianapolis, 8 p.m.; Credo of the People of God, Deacon Donald Haake, St. Gabriel parish, Indianapolis, 8 p.m.; Campus Problems, Herbert Schwemmer, St. Joan of Arc parish, Indianapolis, 8 p.m.

Wednesday, Nov. 6—The New Morality, Father Patrick Kelly, St. Thomas-Aquinas parish, Indianapolis, 8 p.m.; Credo of the People of God, Deacon Donald Haake, St. Gabriel parish, Indianapolis, 8 p.m.; Campus Problems, Herbert Schwemmer, St. Joan of Arc parish, Indianapolis, 8 p.m.

Thursday, Nov. 7—The New Morality, Father Patrick Kelly, St. Thomas-Aquinas parish, Indianapolis, 8 p.m.; Credo of the People of God, Deacon Donald Haake, St. Gabriel parish, Indianapolis, 8 p.m.; Campus Problems, Herbert Schwemmer, St. Joan of Arc parish, Indianapolis, 8 p.m.

Friday, Nov. 8—The New Morality, Father Patrick Kelly, St. Thomas-Aquinas parish, Indianapolis, 8 p.m.; Credo of the People of God, Deacon Donald Haake, St. Gabriel parish, Indianapolis, 8 p.m.; Campus Problems, Herbert Schwemmer, St. Joan of Arc parish, Indianapolis, 8 p.m.

Saturday, Nov. 9—The New Morality, Father Patrick Kelly, St. Thomas-Aquinas parish, Indianapolis, 8 p.m.; Credo of the People of God, Deacon Donald Haake, St. Gabriel parish, Indianapolis, 8 p.m.; Campus Problems, Herbert Schwemmer, St. Joan of Arc parish, Indianapolis, 8 p.m.



PLAN ANNUAL FALL FESTIVAL—Our Lady Lourdes parish, Indianapolis, will hold its annual fall festival in Lyons Hall on Friday and Saturday, Oct. 25 and 26. A grand prize of \$5,000 will be awarded on the closing night. Shown above with the pastor, Msgr. James Hickey, are Mr. and Mrs. Richard Glassmeyer, co-chairmen.

Women of parish plan shrine visit

INDIANAPOLIS—The Ladies (better known as the Black Ma of Holy Trinity are planning a donna Shrine) in Eureka, Mo. two-day pilgrimage to the Shrine. Rev. Henry Slade, a deacon of Our Lady of Czestochowa assigned to Holy Trinity parish, will accompany the group.

The bus will leave Holy Trinity Saturday morning Oct. 26 at 10 a.m. and return Sunday night at 9 p.m. For information call Hermine Bruder, 773 N. Haugh, 636-3645. All parishers are invited.

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ARCHBISHOP BISKUP'S CONFIRMATION SLATE

Unless indicated otherwise, parishes listed are in Indianapolis.

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

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

Tuesday, Oct. 15—7:30 p.m., St. Philip Neri.

Thursday, Oct. 17—7:30 p.m., St. Andrew.

Saturday, Oct. 19—3 p.m., Holy Angels; 7:30 p.m., St. Bridget.

Sunday, Oct. 20—3 p.m., St. Francis; 7:30 p.m., St. Rita.

Tuesday, Oct. 22—7:30 p.m., St. Plus.

Saturday, Oct. 26—3 p.m., St. Bernadette; 7:30 p.m., St. Patrick.

Sunday, Oct. 27—3 p.m., St. James; 7:30 p.m., St. Roch.

Sunday, Nov. 3—3 p.m., St. Jude; 7:30 p.m., Assumption.

Wednesday, Nov. 6—7:30 p.m.,

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University Women set Richmond church tour

RICHMOND, Ind. — St. Andrew's will be one of seven churches to be visited in a public tour Sunday, Oct. 20, under sponsorship of the Richmond branch of the American Association of University Women.

Other churches to be visited include St. Memorial Meetinghouse on the Earlham College Campus, Bethel A.M.E., St. Paul's Episcopal, Reid Memorial Presbyterian, First English Lutheran and Beth Borok Temple.

Proceeds from this autumn fundraising project will go toward fellowship and scholar-

ship projects undertaken by the branch this year.

The tour has been planned from a cultural and architectural standpoint and is designed also to highlight the wealth of history contained in the stories of Richmond churches.

Tickets for the tour are available from the ticket chairman, Mrs. Ray Zaleski, and from other members of the organization.

Richmond group slates political education session

RICHMOND, Ind.—A "Know Your Candidates Night" will be held Thursday, Oct. 17, at 7:30 p.m. at Holy Family parish hall for all interested persons of the community.

The Richmond District Public Affairs Committee of the Indiana Catholic Conference will sponsor the program in conjunction with the Richmond League of Women Voters.

According to Ray Zaleski, Public Affairs Committee chairman, a discussion period will follow introduction of candidates for Congress, state Legislature and county offices.

Other members of the Public Affairs Committee are Dan Higgins and Mrs. Ralph Smith. St. Mary's, Cliff Dickman and Robert Hospes, Holy Family, and Mrs. Robert Delaney and Frank Watterman, St. Andrew's. Mrs. Delaney is also president of the League of Women Voters.

Officers named

RICHMOND, Ind.—Two members of Holy Family parish were elected permanent officers of the Interfaith Housing Corporation at a meeting held here recently. Paul Vertesch was named the corporation's attorney. Wayne Tolen will serve as secretary.



PLAN TERRE HAUTE CARD PARTY—These ladies are making plans for the annual card party sponsored by the Terre Haute Deamery Council of Catholic Women to be held at 8 p.m. Thursday, Oct. 17, at Schulte High School. Tickets will be sold at the door. Shown, left to right, are: Mrs. Joseph Lang, Mrs. Robert Turner, Mrs. Harley Berry, chairman, Mrs. William Lindeman, Mrs. W. J. Damann and Mrs. Carl Metz, co-chairman.

Remember them in your prayers

BRUCEVILLE
 STEVE VARGO, 70, Old Cathedral, Vincennes, Oct. 5. Husband of Mary, father of Mrs. Frank Martin, Dayton, O.
EVANSVILLE
 ELOISE TRAYLOR, 79, St. Joseph, Sept. 20. Wife of Elmer, mother of Mrs. Raymond Green of Dixon, Ky., and Charles.
 SYLVESTER J. HAPPE, 51, St. Benedict, Oct. 2. Husband of Irene, father of Robert, Francis and Ronald Happe.

ALBERT J. FOLEY, 58, Good Shepherd, Oct. 2. Husband of Emma, father of Thomas, Charles, Gary and William Foley, Mary Ann Nichols and Linda Hays.
THOMAS C. JOHNSON, 63, Sacred Heart, Oct. 4. Husband of Beatrice.

MARY M. GERRARD, 81, St. Ferdinand, Oct. 2. Nieces and nephews known.
CLYDE F. SMITH, 52, St. Margaret's, Oct. 2. Father of Clyde E. and Herman E. Smith, both of Floyd Knobs; Mrs. Linda Brown of Louisville, and Doris Smith of Floyd Knobs.

ALICE M. ROWLEY, 51, Our Lady of Lourdes, Oct. 5. Mother of William M. and Frederick A. Rowley.
BERTHA G. PHILLIPS, 80, Sacred Heart, Oct. 5. Mother of Leroy G., Floyd F., Clavin E., Hubert A., Phillip and Lavonne Hausman, sister of Martin Bortlein.

NICOLAS P. KLEIN, 58, St. Philip, Sept. 28. Father of Harold Klein, Sr., William, and Mary Ferguson, brother of Gordon Klein.
EDITH WELLES, 81, St. Paul, Holy Family, Oct. 2. Mother of Joseph A. Lynn, Charles E. Welles, Marjorie Mae, Marjorie, Charles, Elizabeth, Harold and Gretchen Martin, sister of Mary Stockton and J. E. Engle.

MARIE E. DUGAN, 78, St. Christopher, Oct. 5. Mother of Patrick, John and William Dugan, sister of Mrs. Anne C. and Mary Dugan.
MARTIN E. MCCARTY, 59, St. Joan of Arc, Oct. 5. Father of Edna Schwartz, Martin and Maureen McCarty, brother of Lawrence, Matthew T., Agnes, and Rose McCarty, and Catharine Trudeau.

GENE MCALL, 34, St. John, Sept. 29. Husband of Sharon, father of Carl, John and Naomi McCall.
LOIS L. BRITTAIN, 62, St. Bernadette, Oct. 10. Sister of Lester, Lloyd, Leon, Leonard and Warren G. Harding.
URBAN VOLZ, 58, St. Joseph, Oct. 9. Brother of Irma Lettier and Lynn Volz.
HARRY W. WIEBER, 79, St. Lawrence, Oct. 9. Nieces and nephews survive.

EDWARD KASTNER, 83, St. Joseph, Oct. 2. Nieces and nephews survive.
ANTHONY F. HASCAMP, 69, St. Anthony's, Oct. 5. Father of Edna Schwartz, Martin and Maureen McCarty, brother of Lawrence, Matthew T., Agnes, and Rose McCarty, and Catharine Trudeau.

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Encyclical foes 'love sin,' cardinal claims

VATICAN CITY — Cardinal Charles Journet, Swiss theologian, has asserted that those who oppose Pope Paul VI's birth control encyclical "love sin" and want it to be labeled vitium.

A Cardinal Journalist in a front-page article in L'Osservatore Romano, Vatican City daily, called it absurd for a son of the Church to oppose his own fallible conscience to the authority of the encyclical, Humanae Vitae.

He further expressed his "personal thought" that the teaching of the encyclical might become a doctrine of the Church's defined doctrine.

CARDINAL Journet emphasized the Pope's supreme authority even when exercised personally.

"The supreme authority of the universal Church lies first of all wholly in the personal pontiff; its exercise is therefore personal. It also lies wholly in the personal pontiff united with the episcopal college, and its exercise is therefore collegial. In the episcopal college united with its head, there is no greater authority than in his head by itself; but there are more to participate in this authority and this is a great privilege and a great responsibility for those who participate in it."

THE THEOLOGIAN proceeded to state that it depends upon the Pope's judgment to determine how he should "exercise his solicitude": whether personally or collegially. He continued: "The Pope is the Vicar of Christ to govern the Church of Christ, he is not the Vicar of the Church. He is the shepherd of the flock. In the college, he retains integrally all his power as Vicar of Christ and shepherd of the universal Church. This power is not diluted in the flock. It is, therefore, the college which participates vitally in his authority."

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Funeral is held for Sister Viola.

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Mary Viola Burke, S.P., former secretary of admissions for St. Mary-of-the-Woods College here, were held at the motherhouse of the Sisters of Providence this past Monday. She died (Oct. 4) after an extended illness.

A native of Washington, Ind., Sister Mary Viola entered the convent in 1906. She taught at Providence High School, Chicago, and served as local superior in Whiting, Ind. For six years she served as a member of the convent's administrative council.

From 1926 to 1950 Sister Mary Viola was secretary of admissions at the college. She retired from active duty in 1950.

Survivors include two sisters—Mrs. Thomas Harrington and Mrs. Herbert Larrick, both of Denver.

Hold CCD classes Prelate asks at Terre Haute

TERRE HAUTE, Ind.—Confraternity of Christian Doctrine classes for the mentally retarded and special education students in the Terre Haute area are being held at St. Benedict School on Thursdays at 3:45 p.m.

The classes are being conducted by Sister Mary Mark, S.P., and four Junior Sisters from St. Mary-of-the-Woods, Sisters Alane, Marie Michelle, Judith Marie and Linda.

Unofficial sources claimed that a majority of the priests at the meeting supported his position—particularly his efforts to avoid political trouble with the Spanish government. But the same sources added that a substantial percentage of the clergy did disagree with the bishop.

Chili supper set
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Unofficial sources claimed that a majority of the priests at the meeting supported his position—particularly his efforts to avoid political trouble with the Spanish government. But the same sources added that a substantial percentage of the clergy did disagree with the bishop.

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VIEWING WITH ARNOLD

Two films exploit Hippy movement

By JAMES W. ARNOLD

The Hippy movement drew negative comment in two new films that otherwise have as much in common as *Harpers* and *Mad* magazines: "I Love You, Alice B. Toklas," a typically goopy Peter Sellers comedy, and "One Step Ahead," an extraordinary slice-of-life documentary shot mostly in Haight-Ashbury, San Francisco.

Hippies hate Hollywood movies, for their superficiality and

materialism, and Hollywood has generally hated them back by exploiting them. Some films aimed at the square general audience, have ridiculed the Hippies as subjects for low comedy (cf. "With Six You Get Eggroll"), perhaps because the flower people are one of the few social out-groups who can safely knock.

Other movies (cf. "The Trip," "The Love-Ins"), geared to younger viewers, have been superficially sympathetic. But they have exploited the Hippies for sensationalism, ignoring their values, insights and sincerity to emphasize free-floating sex, drugs and the rabid, nasty, tyrannical Hippie swinger kids from home. Oddly, most religious writers have taken the Hippies seriously as an idealistic and challenging religious cult, but movies and the rest of the mass media have settled on the stereotype of the Unwashed Kook.

"Toklas" is definitely in the first spoof-the-Hippies tradition, although it throws in a bit of sensationalism. It also has a few flashes of sympathy and in its criticism digs deeper than kidding long hair and body odor. Surprisingly, "Toklas" also turns around and tosses some good shots at the straight world; it concludes on the note that there must be a better life than either alternative.

The basic joke in "Toklas" is to mix up the familiar characters of Jewish family comedy with the Hippie thing. A timid, Mom-oppressed lawyer (Sellers)

is on the money-sex-respectability treadmill and to be wed to his attractive but pushy-possessive secretary. Inadvertently, he eats some burritos laced with pot (a recipe attributed to Miss Toklas, the late friend of the late Gertrude Stein) and takes off on a charming Hippie swinger (radiant newcomer Leigh Taylor-Young).

After a few ludicrous experiences on the groovy scene, Sellers drops back into the square world. But it's too much; he takes off again, shouting: "There's gotta be something beautiful out there!" The Hip-

pies made him love beauty, but didn't provide it. (Rating: not yet available).

"One Step Ahead," which premieres this week at the N.Y. Film Festival, is a rare film in which the "story" is told as it actually happens to a young Hippie couple. Their hopes for a commune in northern California collapse; their life of poverty and pot causes the court to judge them unfit parents for their infant son; the man begins to dally with another woman. Finally, they flee to New York, confident they can escape their troubles, but clearly they will find in East Coast Hippiedom the same bag that trapped them in California.

Without contrivance or rhetoric, "One Step" demonstrates the simple truth that Hippie enclaves are no refuge from humanity. No matter how beautiful an ideal may be, it still must be lived by people, who come burdened with the same ignorance, vices and selfish hang-ups, whether they live in Haight-Ashbury or Ahabury Park. If one really wants to live a life based on love, man, it is a hard, hard contract.

The honest young film-makers, Dave Neuman and Ed Pincus, originally intended to film the beauties of life in a Hippie commune. When the commune folded, they had the integrity to follow the protagonists and record what happened, even though the outcome was the opposite of their preconceptions.

Among many surprises: the Hippies' real-life fathers turn out to have much more humanity and compassion than their rebel offspring.

"One Step" has perhaps one difficulty. To what extent is it ethical, even with permission,

for a movie-maker to intrude on the intimate lives of real people? The answer here, partly, is that the audience gets valid insight into a movement from a fiction film. (Rating: not yet available).

Current national box-office

Pursuit of riches deplored by Pope

VATICAN CITY—Pope Paul VI, recalling the "great, severe lesson" of the Second Vatican Council on poverty, branded the obsessive pursuit of riches "the paralysis of life."

He said the idea of "the Church of the poor" which the council put into common circulation "is very simple in its concept but difficult in its application." And he cited as a difficult twin duty of esteeming created goods and esteeming them by labor.

Reaffirm backing of birth control

HOUSTON, Tex.—The National Council of Churches has reaffirmed its long-standing support for the use of contraceptives.

Several delegates said that they hoped the action would help the council's general body to Catholic theologians and priests who have dissented from Pope Paul's ban on contraceptives.

leaders (compiled from Variety, with comments by J.A.):

1. **Rosemary's Baby (C)**: A slick diabolical chiller with theological overtones; condemned for nudity and "mockery" of Christian practices.

2. **2001: A Space Odyssey (A-)**: The space epic to end all space epics. Big and beautiful, the year's must-see film.

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

4. **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."

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

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

7. **Rachel, Rachel (A-3)**: Human contact, determination and sex bring a spinster to life. The trite and arguable thesis is beautifully acted and directed.

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

9. **Prudence 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. **The Big Gundown (B)**: Ex-heavy Lee Van Cleef is the hero in one of those sadistic Italo-Spanish westerns where you shoot first and talk in dubbed one-syllable English later.

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).

Cardinal Felici raps encyclical dissenters

VATICAN CITY — Cardinal Pericle Felici, president of the Pontifical Commission for the Code of Canon Law, has reprimanded theologians and individual bishops who continued to express their own evaluation and guidance on birth control and contradict Pope Paul VI's teachings.

Writing in L'Osservatore Romano, the Vatican City newspaper, Cardinal Felici said that theologians exercise their office in the Church through a mandate received from ecclesiastical authority, namely the Pope and the bishops. He stated that some are not working within this structure.

"There are some today who try to 'isolate' the teaching of the Pope. We ask ourselves: do these people act this way to diminish the value of the papal decision and therefore uphold their own ideas which are contrary to the encyclical or is it because they are not sufficiently informed on the facts?"

CARDINAL Felici said that if the aim is to diminish the

value of the encyclical, it is "not honest" of anyone who is supposed to believe in the supreme magisterium of the Pope. He said those who are uninformative have no excuse.

"In fact, during and after the (Second Vatican) Council, the episcopate was in perfect consonance with teaching of the Pope. We have before us therefore a true, certain and authentic teaching authority of the Church to which we must pay reverent homage in the form of external and internal assent and act accordingly."

CARDINAL Felici said that further difficulties are created by the pronouncements of some bishops whose words often are not in line with the doctrine taught by the Pope.

"Let us point out that some bishops are not the episcopate, which, together with the Pope, and never without him, and under his guidance and authority, has the complete and universal magisterium," he said.

CARDINAL Felici added that the enunciation of particular norms by bishops to facilitate the pastoral application of the Pope's teachings have not necessarily been against the nature of the pontifical document. The cardinal cited the reference made by many to the role of individual conscience.

He said that this "merely repeats the well known principle of moral doctrine that conscience is the proximate norm of morality. Conscience, according to the clear teaching of ecclesiastical tradition and of the Second Vatican Council itself, must be illumined and formed according to the remote objective norm of the law of God interpreted where necessary by the magisterium of the Church."

ATLANTA, Ga.—The Atlanta Senate of Priests has endorsed in principle a request by the executive board of the National Federation of Priests' Councils (NFPC) for the establishment of judicial panels to safeguard the American right of due process in the Church.

The Senate of Priests concurs in the letter of request sent to Cardinal (Patrick) O'Boyle (of Washington) as a first step in resolving this difficult problem. The Senate said in approving a motion by Father John McDonough, its president.

Atlanta priests back 'due process'

'Rosary Crusade' given new name

OLIVET, Ill.—The world-wide movement of prayer known as the Family Rosary Crusade became the Campaign for Family Prayer to give it an ecumenical basis, according to its founder.

Father Patrick Peyton, writing in the current issue of Our Lady's Digest, published here, said he made the name change after consulting with numerous bishops and theologians. The new name, he said, "reminded people all over the world that 'The family that prays together, stays together,' explained the change in name was one of the first steps in the movement's renewal."

Today, he says, "the campaign aims to show the need and efficacy of prayer in common in the family, whatever form that prayer might take."

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Romano Guardini mourned by Pope

VATICAN CITY—On the death of Msgr. Romano Guardini, the Italian-born theologian, philosopher and author who had spent virtually all his life in Germany, Pope Paul VI sent a telegram of condolence to Cardinal Julius Döpfner of Munich.

Msgr. Guardini died Oct. 11 of cerebral apoplexy at the age of 83 in a Munich hospital.

"It is with great esteem that we think of his many virtues and of his highly successful efforts as a scholar and a writer for a greater understanding of theological truth and for education toward a true liturgical piety," the Pope wrote.

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SIGNED BY 19 AT SYMPOSIUM

Canonists and scholars issue 'Christian Freedoms' statement

By PAUL J. DWYER

WASHINGTON — A consensus statement enunciating the rights and freedoms basic to the Christian community was signed by a group of Catholic and Protestant scholars attending a symposium on "Declaration of Christian Freedoms" at the Catholic University of America here.

Experts in legal and other disciplines who participated in the two-day symposium, co-sponsored by the Canon Law Society of America and the university's school of canon law, endeavored to set forth the historical and theological foundations of Christian freedoms which they said should be in the mind of anyone attempting

to formulate—or re-formulate—law in the Church.

THE CONSENSUS statement was signed by a core group of 19 participants in the symposium, which took full responsibility for the document's composition and substance. In addition, some 40 members of the Canon Law Society of America attended the sessions and participated in the discussions.

The document is "intended as a working paper toward a declaration of freedom within the Church," the signatories said in their statement. "We have chosen areas of immediate concern without attempting to be complete in our selection."

We have enunciated general principles without attempting to

specify them beyond their obvious application," the statement continued. "We are aware that there are many complicated problems of liberty and authority within the Church that must be carefully studied, articulated and solved."

"We intend to work in the years ahead toward a more detailed, concrete and enforceable statement of Christian freedoms," the statement said.

AT A PRESS conference following the working sessions, which were closed to the public, Father James A. Corbett, symposium chairman, and Father William W. Hasset of the canon law school faculty explained that the participants were addressing themselves to the "general mentality—the whole decisional process—involved in Church institutional structures—rather than to any specific legislation."

The two said both the Pontifical Commission for the Revision of the Code of Canon Law in Rome and the U.S. Bishops' Commission on Canonical Affairs, chaired by Bishop Ernest J. Primeau of Manchester, N.H., have encouraged the Canon Law Society of America to be "an agent within the Church" to develop thoughts and ideas along these lines; to develop scholarly studies dealing with both general principles and specific areas relating to the broad area of law in the Church, and to make appropriate recommendations to the two bodies.

In their statement, the signatories said that within the tradition of the encyclicals *Pacem in Terris* and *Mater et Magistra* of Pope John XXIII, the Second Vatican Council's Pastoral Constitution on the Church in the Modern World, the United Nations Universal Declaration of Human Rights, and the United States Bill of Rights, they affirmed the following "inalienable and inviolable rights and freedoms" in the Christian community.

"1) The right to freedom in the search for truth, without fear of administrative sanctions.

"2) The right to freedom in expressing personal beliefs and opinions as they appear to the individual, including freedom of communication and publication.

"3) The right of individuals to access to objective information, in particular about the internal and external operations of the Church.

In this respect, freedom of the press is an essential Christian freedom.

"4) The right to develop the unique potentials and personality traits proper to the individual without fear of repression by the Christian community or Church authorities.

"5) The right to work out one's salvation in response to the unique challenges offered by the age and society in which the Christian lives.

"6) The rights of persons employed by or engaged in the service of the Church to conditions of work consonant with human dignity, as well as their right to professional practices comparable to those in the society at large.

"7) The right to freedom of assembly and of association.

"8) The right of all members of the Church to participate, according to their gift from the Spirit, in the teaching, government and sanctification of the Church.

"9) All members of the Church are entitled to all the rights and freedoms of Christians without discrimination on the basis of race, color, sex, birth, language, political opinion, national or social origin.

"10) The right of all members of the Church to effective remedies for the redress of grievances and the vindication of their rights.

"11) In all proceedings in which one of the parties may suffer substantial disadvantage, the procedure must be fair and impartial, with an opportunity for submission to boards of mediation and arbitration.

"12) In all procedures, administrative or judicial, in which penalties may be imposed, the accused shall not be deprived of any right, office or communion with the Church except by due process of law; said due process of law shall include, but not be limited to, the right not to be a witness against one self; the right to a speedy and public trial; the right to be informed in advance of the specific charge against him; the right to confront the witnesses against him; the right to have the assistance of experts and of counsel for his defense, and a right of appeal."



COUPLE QUILTS DIOCESAN POSTS OVER ENCYCLICAL.—Psychologists Maureen B. and Rudolph L. Zlody, the parents of five children, have resigned their posts as chairpeople (leaders) of the Family Life Committee of the Worcester, Mass., Diocesan Council. They said they felt a "conflict of conscience" with the encyclical on birth control issued by Pope Paul. Bishop Bernard J. Flanagan of Worcester accepted their resignation on condition they continue and complete their work on a *Cana Manual* being developed for diocesan use. He paid tribute to their work, adding: "I am able to appreciate the anguish the Zlody's have experienced in the wake of the papal encyclical." (RNS photo)

English pastor quits in protest

LONDON — Father Anselm Thatcher, O.S.B., parish priest of Broadstairs, Kent and titular abbot of Faversham Abbey, has resigned from his parish as a protest against what he called the undermining of papal authority by the British hierarchy.

In a letter to the London Daily Telegraph, the 60-year-old Benedictine, expressed "my complete and utter rejection" of the British bishops' recent statement on Pope Paul's birth control encyclical.

"In my opinion," he said, they have succeeded in doing what he attributed to Cardinal John Heenan, Archbishop of Westminster: "He accused Cardinal Heenan in effect of saying at a press conference that priests must follow the official line in public, but can express their own views privately and in the confessional."

"In so doing, they have destroyed their own authority, together with that of the clergy."

Father Thatcher also dissociated himself from a statement he attributed to Cardinal John Heenan, Archbishop of Westminster: "He accused Cardinal Heenan in effect of saying at a press conference that priests must follow the official line in public, but can express their own views privately and in the confessional."

Priests probe unrest at Canadian meeting

By FLOYD ANDERSON

WINNIPEG, Man. — Unprecedented is a word not to be used lightly, but seems to fit a meeting held here following the semi-annual sessions of the Canadian hierarchy.

It was a meeting of 29 representatives of priest senates extending nationwide from St. John's, Nfld. to Victoria, B.C. The priests represented the English-speaking clergy of Canada and met at the same hotel as the bishops, immediately after the hierarchy sessions, so that his-ops might attend if possible.

The three-day meeting (Sept. 27-29) was designed to study the priest and his problems, but was deliberately without an agenda. Bishop Rem De Roo of Victoria and Father Edmund Roche, director, national education office of the Canadian Catholic Conference (CCC), named by the bishops to coordinate this study, both carefully left discussions of programming of the meeting in the hands of the priests.

BISHOP DE ROO told the priests' first session: "We have called you here without agenda precisely so you could think about even the way in which going to approach the issues involved. That is why, in a sense, you are on your own; it is thrown back to your responsibility to suggest what we can do together. The emphasis is on the word 'together.'"

Father Roche told the priests (Sept. 29) his impression was that they had not yet accepted the fact that the bishops are honest in this. He said he did

not think "it has come through that the bishops are giving as much responsibility to priests as they are actually giving."

And the priests did founder a bit in the first few days of the meeting. They kept looking for direction from Bishop De Roo or Father Roche—which was not forthcoming. Father Roche was scrupulous in trying not to lead discussions, even though he chaired the meeting, leaving it to the priest representatives themselves to decide what they wanted to do, how they wanted to do it.

THE SESSIONS were long, but the discussions were friendly and amiable, even though many viewpoints were presented. The net result was that all agreed there was as some termed it malaise in the priesthood, that the role of the priesthood is not now clearly defined, that the priesthood no longer seems attractive to young men, that communication is lacking among priests and between priests and bishops.

There are too the pastor assistant problem; honesty in Church problem; optional celibacy. Whether to have the priesthood for celibate or married, full or part time, permanent or for a specified period; authority in church; loneliness of the priesthood; and continuing education of the priest.

Not all priests are dissatisfied and unhappy, said one; 60% of the priests in every diocese are "sort of happy; not dissatisfied, not aware there is any crisis in Church."



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Miss Anne Marie Dugan

Associated with St. Vincent's School of Nursing for more than 40 years, she served a mission in Guatemala for 10 years. Miss Dugan also was proclaimed a lay associate of the worldwide order, the Daughters of Charity.

Feeney-Kirby Mortuary

ARCHDIOCESAN Bulletin

OF COMING EVENTS IN
CHURCHES, SCHOOLS AND ORGANIZATIONS

CONGRATULATIONS

To Cathedral High School on having celebrated its Golden Jubilee. . . The first graduating class was in 1921.

St. Simon SCHOOL BUS Stamp Drive
Top Value or 54H Stamps Accepted
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PAPER SALE—October 9-13

Holy Name Boy Scout Troop 108

BEEF BARBECUE

Saturday, Oct. 12—4 P.M.-3 P.M.

Holy Name School, Sherman and Troy, Beech Grove

Fr. Kerik Wood Mission CARD PARTY

Sunday, Oct. 13—3 P.M.

St. Roch's Hall—3603 South Meridian Street

ANNUAL FALL DINNER

St. Vincent's Church, Shelby County

Indiana 1-74 and State Road 244

Sunday, Oct. 13—11 A.M.-2 P.M.

These announcements are available without charge. To have your event listed, phone or bring the notice to the mortuary at least 2 weeks before the event is scheduled.

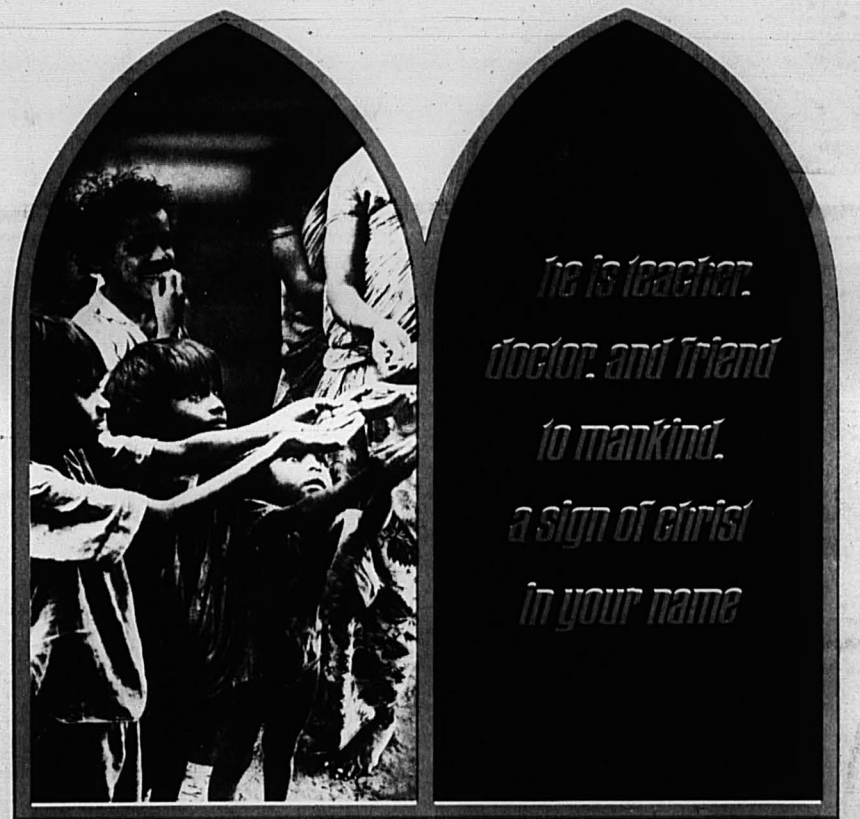
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doctor and friend
to mankind.
a sign of Christ
in your name

MISSION SUNDAY 1968

THE SOCIETY FOR THE PROPAGATION OF THE FAITH

OCTOBER 20

Archdiocese of Indianapolis

Rt. Rev. Victor L. Goossens

136 W. Georgia St., Indianapolis, Ind. 46225

Diocese of Evansville

Very Rev. Clarence Schlachter

Sacred Heart Church, Schnellville, Ind. 47590