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Bishops of U.S. proclaim Humanae Vitae doctrine



BOARD'S AUTHORITY STRENGTHENED

Archbishop Schulte approves Archdiocesan education plan

By PAUL G. FOX

Archbishop Schulte this week approved an Archdiocesan Educational Plan and has directed that any future alterations in present parish educational programs be channeled to his office through the Archdiocesan Board of Education. In effect, this decision will strengthen the board by broadening its authority in policy issues.

The Ordinary and Coadjutor Archbishop George J. Biskup met this past Monday with Fa-

ther George Elford, Archdiocesan superintendent of schools and executive secretary of the Archdiocesan Board of Education, granting approval with slight modifications for the recommendations of the Archdiocesan Planning Commission for the educational plan.

The Planning Commission, an expanded 40-member subcommittee of the Archdiocesan Board of Education, gave its final approval to the 17-step education plan during a meeting held Sunday, Nov. 10. En-

Classes to be resumed after Christ, King fire

INDIANAPOLIS — The 480 youngsters of Christ the King School will resume classes Monday, Nov. 25, ten days after a \$50,000 fire caused extensive smoke and heat damage to the school building.

Nearby Northminster Presbyterian Church and three other Catholic grade schools will accommodate the youngsters until repairs are made to the 16-classroom Christ the King School.

Father Thomas Carey, pastor, told The Criterion that the first four grades, involving 250 youngsters, will attend classes at the Northminster education building, located one block west of Christ the King on Kessler Blvd.

derment of the proposal was given by the board on November 14 and forwarded to Archbishop Schulte for action.

CENTRAL to the educational plan is lay involvement on district and parish levels through establishment of parish education committees within parish councils or parish boards of education.

The highest priority in the new plan will be to establish a center for religious education "for the purposes of teacher training, adult education, the dissemination of catechetical programs and materials, and research and evaluation in catechesis."

To be financed by the parishes, the center will provide professional staff and diocesan-wide field services and material centers according to a budget adopted by the Archdiocesan Board of Education after due review by parish and district boards.

Workshops will be offered in various areas of the Archdiocese for pastors and lay leaders dealing with new approaches in parish administration as it relates to education.

CONSIDERABLE latitude will be allowed individual parishes or groups of parishes within a district to propose and execute experimental programs provided specified guidelines are followed. Such programs must first receive approval of the appropriate district board of education.

A word from the Archbishop

TO THE CLERGY, RELIGIOUS, LAITY
OF THE ARCHDIOCESE OF INDIANAPOLIS

Greetings:

During Thanksgiving week, you are again asked to look over the wardrobe of your family and contribute any spare clothing, bedding and shoes for distribution to needy people of the world through the Catholic Relief Services. By means of this annual clothing collection, you are offered the opportunity of sharing your blessings with your less fortunate neighbors overseas and of putting into practice the true spirit of Thanksgiving.

Christian charity and justice urge us to open our eyes to the scenes of our times and to dispel the blindness of selfishness which is concerned only with personal interests. Open your eyes to the many people throughout the world who are in dire need, especially those who live in war torn lands. Keep your eyes open to see what you can find in your closets and wardrobes to help God's poor.

It would be shameful if we accept our food, clothing, and housing as something we have earned by our own merits—as something God owes us, and not be mindful of God's great blessing in providing these things for us.

At Thanksgiving time, your remembrance of the poor will be a symbol of your thanks to God for the many blessings He has given you. Be generous in your response to this Thanksgiving Clothing Collection.

Begging God's blessings upon you and your family. We remain, in the service of Jesus and His Immaculate Mother,

Faithfully yours,
Paul G. Schulte
Archbishop of Indianapolis



UNITY LEADER DIES — A funeral Mass was offered in St. Peter's Basilica in Rome on November 19 for Cardinal Augustin Bea, head of the Vatican Secretariat for Promoting Christian Unity. Twenty-five cardinals and scores of representatives of other faiths were present for the rites. Cardinal Bea was 77. (Detailed story on page 7.)

Letter also deals with issue of war

WASHINGTON—The bishops of the United States have spoken on the "doctrine and defense of life" in a 14,000-word pastoral letter prompted by the current "threat to life in certain problems of the family and of war and peace."

In a pastoral entitled "Human Life in Our Day," issued at the conclusion of their annual meeting here, the bishops deal first with the family, where "man and life are first united," and say "the Christian family is called more now than ever to a prophetic mission, a witness to the primacy of life and the importance of whatever preserves life."

The wide-ranging document is divided into two chapters. The first, "The Christian Family," deals with the issue of contraception and other problems facing the family today. The second, "The Family of Nations," takes up questions of war and peace and international relations.

The complete text of Chapter I of the U.S. Bishops' pastoral is printed in this issue of The Criterion, beginning on Page 2.

The bishops say in their introduction that the purpose of the pastoral is "precisely the doctrine and defense of life." Their aim, they add, is to set forth "what faith has to say in response to the threat to life in certain problems of the family and of war and peace."

The bishops call Pope Paul VI's encyclical on birth control, Humanae Vitae, "an obligatory statement, consistent with moral convictions rooted in the traditions of Eastern and Western Christian faith: it is an authoritative statement solemnly interpreting imperatives which are divine rather than ecclesiastical in origin. It presents without ambiguity, and without hesitation, the authentic teaching of the Church concerning the objective evil of that contraception which closes the marital act to the transmission of life, deliberately making it unfruitful. United in collegial solidarity with the Successor of Peter, we proclaim this doctrine."

"The encyclical reminds us," the bishops add, "that the use of the natural rhythms never involves a direct positive action against the possibility of life; artificial contraception always involves a direct positive action against the possibility of life. Correspondence with the natural rhythms remains essentially attuned to the unitive and procreative intent of the conjugal act even when the spouses are aware of the silence of nature to life."

THE PASTORAL recognizes that "married couples faced with conflicting duties are often caught in agonizing crises of conscience," and says the bishops make their own the compassionate counsel Pope Paul VI gave in his encyclical.

"We feel bound," the bishops add, "to remind Catholic married couples, when they are subjected to the pressures which prompt the Holy Father's concern, that however circumstantial circumstances may reduce moral guilt, no one following the teaching of the Church can deny the objective evil of contraception itself. With pastoral solicitude we urge those who have resorted to artificial contraception never to lose heart but to continue to take full advantage of the

strength which comes from the Sacrament of Penance and the grace, healing and peace in the Eucharist.

"Responsible parenthood, as the Church understands it," the pastoral says, "places on the properly formed conscience of spouses all the judgments, options and choices which add up to the awesome decision to give, postpone or decline life. The final decision may sometimes involve medical, economic, sociological or psychological considerations, but in no case can it deliberately choose objective moral disorder. If it is to be responsible, it cannot be the result of mere caprice nor of superficial judgments concerning relative values as between persons and things, between life and its conveniences."

DESCRIBING the attitude which Christians should take toward the teaching of the Church on chastity in marriage, the bishops say, "Moreover, Christians, however many their failures, will neither expect nor wish the Church to obscure the moral ideal in the light of which they press forward to perfection."

"In the pursuit of the ideal of chastity, again as of every other virtue to which he is bound, the Christian must never lose heart; least of all, can he pretend that compromise is conquest."

The bishops note "stepped up pressures for moral and legal acceptance of directly procured abortion," and declare that "reverence for life demands freedom from direct interruption of life once it is conceived."

The bishops "call upon American Catholics to evaluate war with that 'entirely new attitude' for which the (Second Vatican) council appealed," and "appeal to policy makers and statesmen to reflect soberly on the council teaching concerning peace and war, and vigorously to pursue the search for means by which at all times limit and eventually outlaw the destructiveness of war."

THE BISHOPS "condemn without qualification wars of aggression however their true character may sometimes be veiled," and they "join wholeheartedly in the council's condemnation of wars fought with out limitation. We recognize the right of legitimate self-defense, and, in a world society still unorganized, the necessity for recourse to armed defense and to collective security action in the absence of a competent authority on the international level and once peaceful means have been exhausted."

The bishops pray for, and commend "to responsible political leaders" the furtherance of hopes for peace raised by the Partial Test Ban Treaty and the Non-Proliferation Treaty.

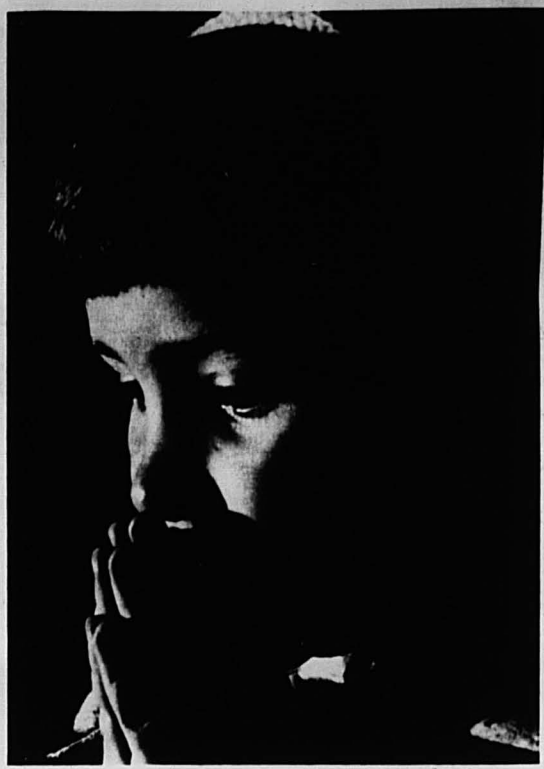


Photo by Rev. A. Kopp, S.J.

'Make us truly thankful'

EXPLAINS NEW CANONS

Tells how changes in liturgy are oriented to the people

By REV. F. R. McMANUS

WASHINGTON — Liturgical changes are of immediate concern to priests but they are all oriented toward the people. Every liturgical change, including the new eucharistic prayers and the revised version of the Roman canon, now called Eucharistic Prayer 1) and eight new prefaces.

(The author of this article is director of the secretariat of the Bishops' Committee on the Liturgy.)

As with other gradual developments, the responsibility is with priests to choose these alternatives as the people's needs require and to say the prayers well. But the congregations or said by the people after the recital of the Lord's Supper by the priest.

This means that the new eucharistic prayers involve the people directly and vocally four times—in order to keep everyone united to the inner purpose of the Eucharist, to celebrate the Lord's death and resurrection. (Continued on page 8)

praise and thanksgiving within the Mass.

On November 11 the National Conference of Catholic Bishops formally approved the English translation of the new texts—three eucharistic prayers (plus a revised version of the Roman canon, now called Eucharistic Prayer 1) and eight new prefaces.

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HIGHLIGHT OF CENTENNIAL

Dedication scheduled Sunday at St. Rose of Lima, Franklin

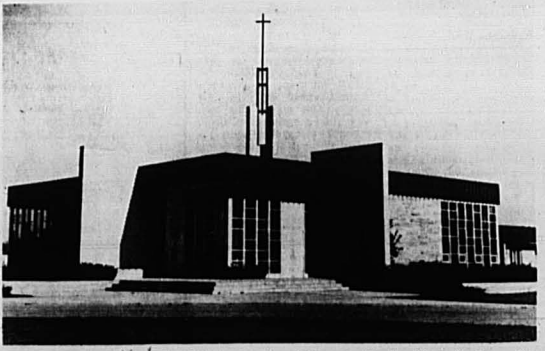
FRANKLIN, Ind. — Highlight of the centennial celebration of St. Rose of Lima parish here Sunday, Nov. 24, will be the blessing of its new parish hall, Anthony Seger and Father John Bankowski.

The Archbishop will preside at a special Mass of Thanksgiving following the 4 p.m. blessing ceremony in the parish church. Attending the liturgy, to be celebrated by Father James Byrne, the pastor, will be the three living ex-pastors of the parish—Father Paul English, Father John Bankowski, and Father John Bankowski.

Open House will be observed Sunday from 2 to 4 p.m., and also on Saturday, Nov. 23, from 2 to 3 p.m. Franklin College students will serve as tour guides on Saturday.

THE HOMILY for the Sunday Centennial Mass will be given by Msgr. Victor Gossens, pastor of St. Mary's parish, Indianapolis, and Archdiocesan director of the Mission Aid Societies. The offertory procession will include the following direct descendants of original charter members of the parish: Miss Mayme Campbell, Mrs. Theresa Dellart, Francis Gallagher, Charles Gallagher, Mrs. Marjorie Hardin and Joe Dellart.

The Franklin parish ministry includes about 800 permanent residents and 130 Catholic students at Franklin College, a Baptist-affiliated institution. Two School Sisters of St. Francis, of Rockford, Ill., recently arrived in the parish to co-ordinate the religious education and apostolic works. The two-Sister Dolores Ellen Blanford and Sister (Continued on page 6)



SCENE OF FRANKLIN CENTENNIAL—St. Rose of Lima parish, Franklin, will observe its Centennial of foundation this Sunday, Nov. 24, with a Mass of Thanksgiving in the parish church, above, at 4:30 p.m. Archbishop Schulte will be in attendance, along with three living former pastors of the parish. The parish's new church was completed three years ago. (Another photo on Page 9)

On the Inside

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Contraception and Human Life in Our Day

INTRODUCTORY STATEMENT

We honor God when we reverence human life. When human life is served, man is enriched and God is acknowledged. When human life is threatened, man is diminished and God is less manifest in our midst.

A Christian defense of life should seek to clarify in some way the relationship between the love of life and the worship of God. One cannot love life unless he worships God, at least implicitly, nor worship God unless he loves life.

The purpose of this pastoral letter of the United States bishops is precisely the doctrine and defense of life. Our present letter follows the moral principles set forth in the Pastoral Constitution and the Church in the Modern World issued by Vatican Council II. It presupposes the general doctrine of the Church regarding human life and the moral letter *The Church in Our Day*. It responds to the encyclical *Humanae Vitae* in this same context.

We are prompted to speak this year in defense of life for reasons of our pastoral obligation to dialogue within the believing community concerning what faith has to say in response to the threat to life in certain problems of the family and of war and peace.

We also choose to speak of life because of the needed dialogue among all men of faith. This is particularly necessary among Christians and all believers in God, and between believers and all who love life. It is to be secured and life to be served. There is evidence that many men find difficulty in reconciling their love for life with worship of the Lord or the humanist have common concerns for both life and peace. For example, an agnostic philosopher, much listened to by contemporary students, has this to say:

"Why do those who represent the tradition of religion and humanism speak up and say that there is no deadlier sin than love for death and contempt for life? Why not encourage our best brains—scientists, artists, educators—to make suggestions on how to arouse and stimulate love for life as opposed to love for gadgets? ... Maybe it is too late. Maybe the neuron bomb which leaves entire cities intact, or the hydrogen bomb, the symbol of our civilization" (Erich Fromm: *The Heart of Man: Its Genius for Good and Evil*).

The defense of life provides a starting point, then, for positive dialogue between Christians and humanists. Christians bring to the dialogue on the defense of life a further motivation. We are convinced that belief in God is intimately found up with devotion to life. God is the ultimate source of life. His Son is Redeemer, so that denial of God undermines the sanctity of life itself.

Our pastoral letter will emphasize the maturing of the family and the development of life in a peaceful world order. Threats to life are most effectively confronted by an appeal to Christian conviction. We pray that our words may join us in common cause with all who reverence life and seek peace. We pray further that our efforts may help join all men in common faith before God Who "gives freely and His gift is eternal life" (Rm. 6, 23).

CHAPTER ONE: THE CHRISTIAN FAMILY

The attitude man adopts toward life helps determine the person he becomes. In the family, man and life are first united. In the family the person becomes the confident servant of life and life becomes the servant of man. The Church must make good her belief in human life and her commitment to its development by her teaching as well as doctrinal defense of the family and by practical witness to the values of family life.

Chancery backs

Fr. Hans Kueng

LUZERNE, Switzerland—An advertisement inserted in several Catholic papers by a traditionalist Catholic group, *La Voce*, criticizing controversial Swiss-born theologian Father Hans Kueng, was condemned by the Basel diocesan chancery office.

The chancery office statement said that the advertisement "offensively attacked" Father Hans Kueng, who is a priest of this diocese. It said Bishop Antonio Hanggi of Basel and his diocese felt obliged to take up the defense. Father Kueng's personal honor and repute these are unaltered by attacks. The chancery office added that "the search for the defense of truth never dispenses from the obligation of charity."

The Church thinks of herself as a family, the family of God. It is the more solicitous for the human family. She sees Christian marriage as a sign of the union between Christ and the Church (cf. Eph. 5, 31-32), a mutual openness to life, a "genuine nature of the Church" (*Gaudium et Spes*, 48). Christian married love is "caught up into divine love and is governed and enriched by Christ's redeeming power and the saving activity of the Church" (*Gaudium et Spes*, 48). No institution or community in human history has spoken more insistently and profoundly than the Church of the dignity of marriage.

It is in terms of Christ and of salvation history, never of sociology alone, that the Church thinks of marriage. This is the point of her positive teaching on the sanctity, the rights and the duties of the married state; it is also the point of her occasional strictures, as when Vatican Council II realistically cautions that "married love is too often profaned by excessive self-love, the worship of pleasure, and illicit practices against human generation" (*Gaudium et Spes*, 47).

The family fulfills its promise when it reinforces fidelity to life and hope in its future. The values of fidelity and hope, essential to human life and Christian life, are sometimes weakened even while men continue to think all is well. Fidelity and hope are especially threatened when the family is considered largely in terms of the pleasures or conveniences it provides for the individual or in terms of its economic or political potential. Christians should be the first to promote material improvement and provide for the family structure, but they must never measure the worth of the family nor the purpose of family life by these standards alone.

For the believer, the family is the place where God's image is reproduced in His creation. The family is the community within which the person is realized, the place where all our hopes for the future of the person are to be secured and life to be served. It is in the family that learning experience, in which fidelity is fostered, hope imparted and life honored; it is in the family that the moral resources of our culture and our more important, of the person. The family is a sign to all mankind of fidelity to life and of hope for the future, which become possible when persons are in communion with one another; it is a sign to believers of the depth of their fidelity and their hope when these center on God; it is a sign to Christians of the fidelity and hope which Christ has secured for them as the elder brother of the family of the Church for which He died (cf. Eph. 5, 25).

The family is a force for life in all times some men have acted against life. The forms of the threat have varied; some of the end of the world. Since the family is the source of life, no act against life is more hostile than one which occurs within the family. Such an act, life is cancelled out within that very community whose essential purposes include the service of life in fidelity and hope.

For all these reasons, the Christian family is called more now than ever to a prophetic mission, a witness to the primacy of life and the importance of whatever preserves life. The Christian family therefore occupies a pre-eminent place in our renewed theology, particularly the theology of marriage and of the family. The family is the place where the divine love is revealed through the family.

The prophetic mission of the family obliges it to fidelity to conjugal love in the face of all compromises and temptations condoned in our culture. Its prophetic mission obliges the family to valiant hope in life, contradicting whatever forces seek to prevent, destroy or impair life. In its emphasis on the virtues of fidelity and hope, so essential to the prophetic witness of the family, Christian sexual morality derives therefore not from the inevitability of generation, but ultimately from the sanctity of life itself and the nobility of human sexuality.

The Christian ascetic of chastity, within and outside marriage, honors the sanctity of life and protects the dignity of human sexuality. Were there no Revelation nor religion, civilization itself would require rational discipline of the sexual instinct. Revelation, however, inspires chastity with more sublime purposes and creative power. In chastity love, the Christian, whether his vocation be to marriage or to celibacy, expresses love for God Himself. In the

case of spouses, marital chastity demands not the contradiction of sexuality but its ordered expression in openness to life and fidelity to love, which means also openness and faithfulness to God.

These considerations enter into the definition of responsible parenthood. The decision to give life to another person is the responsibility, under God, of the spouses who, in effect, ask the Creator to commit to their care the formation of a child (cf. *Gaudium et Spes*, 50). The fact that the decision touches upon human life and the human person is an indication of the reverence in which it must be made; the fact that the decision involves openness to God's creative power and providential love demands that it be unselfish, free from all calculation, and consistent with generosity.

RESPONSIBLE parenthood, in the context of responsible places on the properly formed conscience of spouses all the judgments, options and choices which lead to the final decision to give, postpone or decline life. The final decision may sometimes involve medical, economic, sociological or psychological considerations, but in no case can it deliberately choose objective moral disorder. If it is to be responsible, it cannot be the result of mere caprice nor of superficial judgments concerning relative values between persons and things, between life and its conveniences.

Marital love, then, in its deepest meaning relates not only to the birth and rearing of children within the family society, but to the growth and well-being of human society on its every level and in its every aspect. It relates to the same time to the eternal life of those who choose marriage as their way to salvation. It is within this perspective of a total vision of man and not merely of isolated family considerations, narrowly conceived, that Pope Paul, drawing extensively on the content of Vatican Council II, has written his encyclical *Humanae Vitae*. The encyclical and its content are the subject of this pastoral letter.

"Therefore when there is question of harmonizing conjugal love with the responsibility of transmitting life, the moral aspect of any procedure does not depend solely on sincere intentions or on an estimation of motives. It must be determined by objective standards."

"These, based on the nature of the human person and his acts, preserve the fullness of mutual self-giving and human procreation in the context of true love. Such a goal cannot be achieved unless the value of conjugal chastity is sincerely practiced. Relying on these principles, sons of the Church must not undertake methods of regulating procreation which are found blameworthy by the teaching authority of the Church in its unfolding of the divine law."

"Everyone should be persuaded that human life and the transmission of life are not realities to be manipulated at will. Hence they cannot be measured or perceived only in terms of it, but always have a bearing on the eternal destiny of men" (*Gaudium et Spes*, 51).

Pope Paul speaks of conjugal love as "fully human," a very special form of personal friendship. "Faithful and exclusive until death," a source of profound joy and lasting happiness. Such love, however, "is not exhausted by the communion between husband and wife, but is destined to continue, raising up new lives." There is an "objective moral order established by God" which requires that "each and every marriage act must remain open to the transmission of life."

BOTH CONCILIAR and papal teaching, therefore, emphasize that the interrelation between the unitive meaning and the procreative meaning of marriage is impaired, even contradicted, when acts expressive of marital union are performed without love on the one hand and without openness to life on the other. Consistent with this, the encyclical sees the use of the periodic rhythms of nature, even though such use avoids rather than prevents conception, as morally imperfect if its motivation is primarily refusal of life rather than the human desire to share love within the spirituality of responsible parenthood.

The encyclical *Humanae Vitae* is a French proposal. PARIS—More than 150 Catholic priests have signed a letter circulating throughout France which suggests the formation of "a permanent assembly" of priests, bishops and eventually laymen to discuss problems of the priesthood.

This is the text of Chapter I of the collective pastoral letter issued November 15 by the bishops of the United States at their annual meeting in Washington, D.C. The text of Chapter II will appear in next week's Criterion.

Vitae is not a negative proclamation, seeking only to prohibit artificial methods of contraception. In full awareness of popular problems and family anxieties, it is a defense of life and of love, a defense which challenges the prevailing spirit of the times. Long range judgments may well find the moral insights of the encyclical prophetic and its world-view providential. There is already evidence that some peoples in economically underdeveloped areas misuse this more than those conditioned by the affluence of a privileged way of life.

The encyclical is a positive statement concerning the nature of conjugal love and responsible parenthood, a statement which derives from a global vision of man, an integral view of marriage and the first principles, at least, of a sound sexuality. It is an obligatory statement, consistent with moral convictions rooted in the traditions of Eastern and Western Christian faith; it is an authoritative statement solemnly interpreting imperatives which are divine rather than ecclesiastical in origin. It presents without ambiguity, doubt or hesitation the authentic teaching of the Church concerning the objective evil of that contraception which involves the transmission of life by making it unfruitful. United in collegial solidarity with the Successor of Peter, we proclaim this doctrine.

The encyclical reminds us that the use of natural rhythms never involves a direct positive action against the possibility of life; artificial contraception always involves a direct positive action against the possibility of life. Correspondence with the natural rhythms remains essentially attuned to the creative intent of the conjugal act even when the spouses are unaware of the silence of nature to life.

There are certain values which may not oblige us always to act on their behalf, but they are prohibited from ever acting directly against them by positive acts. Truth is such a value; life is surely another. It is one thing to say that an action against these values is inculpable, diminished in guilt, or subjectively defensible; it is quite another to defend it as objectively virtuous.

The Church's teaching on the moral means to responsible parenthood presupposes certain positive values. One of these is that Christian marriage involves an ever-increasing awareness of the manner in which the total nuptial relationship parallels and symbolizes the love-sharing and life-giving union between Christ and His Church. This unitive and creative values symbolized by sexual expression permeate marriage in its every aspect. This consideration becomes more important as the years of married life go by, especially when changes in society give couples longer years of leisure together and their children begin to live on their own. This explains the importance that couples be united from the beginning of their love by common interests and shared activities which will intensify their nuptial relationship and insure its unity against disruption by inevitable appointment in one or another of their hopes.

No one pretends that responsible parenthood or even fidelity to the unitive love of marriage, as these are understood by the Church is easy of attainment without prayer.

ful discipline. Recourse to natural rhythms, for example, presents problems which the Holy Father has asked medical science to help solve.

Chastity, as other virtues, is not mastered all at once or without sacrifice. It may involve failures and success, declines and growth, regressions in the midst of progress. A hierarchy of values that reflect a conformity to the example of Christ is neither easily achieved nor insured against loss. Moreover, Christians, however many their failures, will neither expect nor wish the Church to obscure the moral ideal in the light of which they press forward to perfection.

IN THE PURSUIT of the ideal of chastity, again as of every other virtue to which he is bound, the Christian must never lose sight of the evils which pretend that compromise is conquest. At all times, his mind

and heart will echo St. Paul: "Not that I have become perfect yet; I have not yet won, but I am still running, trying to capture the prize for which Christ Jesus captured me" (Phil. 3, 12). In no case, does he suppose that the Church, in proposing such goals, teaches erroneously and needlessly burdens its members.

They are quite right who insist that the Church must labor to heal the human condition by more than word and precept alone if it wishes its preaching to be taken seriously. All the moral teaching of the Church proposes objective standards difficult to attain; of honesty, respect for other peoples' property and lives, social justice, integrity in public office, devotion to learning, to service, to God. These standards demand of those to whom they are preached renunciations, frequently against the grain, but creative in the final effect. They also demand of those who preach these ideals that they, too, play their full part in the struggle against the evils which obstruct their attainment.

We shall consider later in this letter some of our pastoral re-

sponsibilities toward the promotion of distributive justice, the rights and stability of the family, and the consequent social climate favorable to marriage morality. In the meantime, the Church, when she fulfills her prophetic role of preaching moral ideals and social reform, must do so with all the patience that the work of teaching requires (cf. 2 Tim. 4, 2).

The existence of the Sacrament of Penance in the Church is an indication that Christian ideals are not easy to achieve nor, once achieved, ours forever. The Church cannot, however, compromise the ideals. She is bound to teach it as it is. The Encyclical and Conscience. Developing last year the teaching of the Council on the nature of the Church, we spoke of the reciprocal claims of conscience and authority in the Christian community as Christ called it into being. We noted that conscience "though it is inviolable is not a law unto itself"; that "the distinction between natural religion and revealed lies in this: that one has a subjective authority, and the other an objective"; though both invoke conscience. We recalled

that "God does not leave man to himself but has entered history through a Word which is the true light that enlightens men"; that Word speaks to us and still enlightens us in the Church of Jesus Christ which carries the double burden of human conscience and divine authority."

These wider questions of conscience, its nature, witness, aberrations and claims, above all its formation, are presupposed in this encyclical as in any papal or conciliar (Continued on page 3)

Precedent

CAMBRIDGE, Mass.—A New York nun is the first woman to be selected for Sloan Fellowship at the Massachusetts Institute of Technology. Sister Anne M. O'Neill, assistant treasurer of Manhattanville College of the Sacred Heart, Purchase, N.Y., was one of 50 administrators and executives selected for the fellowship in 1968-69.

Archdiocese of Indianapolis

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12 OR MORE RED HATS?

A second Synod, consistency seen in Vatican mill

VATICAN CITY—Plans are being made for a consistory to create a number of new cardinals and for a second international Synod of Bishops, according to unofficial reports originating with well-informed sources here.

The consistory, at which at least 12 bishops and perhaps many more will receive the red hat, is expected before the end of January. The Synod may be held later in 1969 or even in 1970, according to the reports.

Timing of the Synod may be accelerated because of the "crisis of authority" which has become evident since the issuance of Pope Paul's encyclical on birth control, observers here believe.

A major purpose of the Synod, according to these observers, will be to heal the divisions revealed in reactions to the encyclical and to attempt to find a modus vivendi between the central authority of the Church and the local episcopal conferences which are showing increasing autonomy.

It is believed here that the Pope may ask the Synod to help him define legitimate forms and grounds of independent action by the various bishops' conferences.

REPORTS on plans for a consistory note that 12 cardinals have died in the past year and that the number of cardinals is now down to 103. The new appointees will probably include the heads of a number of dioceses traditionally led by cardinals, including New York, Paris and Montreal, according to one report.

Czech Christians hopeful

GENEVA—Czechoslovak Christians have a "cautious optimism" that gains in religious freedom made before the Soviet invasion will be held, a Lutheran World Federation official returned from Prague said here.

Dr. Paul Hansen, secretary for minority churches in the LWF's Department of World Service, spent several weeks in Czechoslovakia, Hungary and Romania.

He stated that Czechoslovak church leaders, pastors and parishioners "are finding basis for hope in the fact that the reforms of last spring were not rescinded with the August events—and this increases as more time passes."

Church life in the Socialist state was termed "lively and interesting" by Dr. Hansen who said that "an encouraging number of children and youth (are) taking religious instruction and attending services."

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BACK TO THE MISSIONS AT 78—Sister Juliette, 78, a member of the Religious of the Holy Union for 53 years, has volunteered for a second mission assignment in Dschang, Cameroun, Africa. A native of Lawrence, Mass., Sister Juliette first went to Africa in 1921 and served there for 25 years. She later served for 10 years in France and spent the last three years in the United States. In addition to her cross of the Holy Union, the veteran missionary wears a decoration conferred by the French government for humanitarian services in World War II. (RNS photo)

Young participate in Catholic synod

SUDBURY, Ont.—Full and equal rights to youth were granted here by the Catholic diocese of Sault Ste. Marie when its first pastoral synod opened.

Head of the diocese is Bishop Alexander Carter, who is also president of the Canadian Catholic Conference.

Observers believed it to be the first time that young people have been granted full participation in a North American Catholic synod. There were 18 young people among delegates from the English-speaking deaneries of Sudbury, North Bay and Sault Ste. Marie, and another 18 from the French-speaking areas of Nipissing, Nickel Belt and Algoma.

British to hold lay-clergy talks

LONDON — Consultations at the "grass roots" level is the key purpose of the Laity Commission here in its program of assistance in Church renewal.

The recent English bishops' meeting approved the commission's plan to sponsor a series of wide-ranging consultations with laymen, priests and seminary professors to obtain views as to how best the laity and clergy can work together in the renewal of the Church.

(Continued from page 2)
decisions on moral teaching. The Council's role of conscience as a "practical dictate," not a teacher of doctrine.

Thomas Aquinas describes conscience as the practical judgment or dictate of reason, by which we judge what here and now is to be done as being good, or to be avoided as evil. Vatican Council says that a man cannot be forced to act in a manner contrary to his conscience (cf. Declaration on Religious Freedom, 3). This is certainly true in any conflict between a practical dictate of conscience and a legislative or administrative decree of any superior.

However, when it is question of the Pope's teaching, as distinct from a decree or order, on a matter bound up with life and death, the question of conscience and its formation takes on quite different perspectives and dimensions. Cardinal Newman puts it in strong terms: "When it is a question of the supreme, though not infallible Authority of the Pope, it must be something more than that which can be counteracted by the individual conscience as I have said above, now goes by the name. If in a particular case it is to be taken as a sacred and inviolable principle, then it is in order to prevail against the voice of the Pope, must follow upon serious thought, prayer, and all available means of arriving at a right judgment on the matter in question. And further, obedience to the Pope is what is called 'in possession'; that is, the *onus probandi* (burden of proof) of establishing a case against him lies, as in all cases of exception, on the side of the objector. Unless a man is able to say to himself, as in the Presence of God, that he must not, and dare not, act upon the Pope's injunction, he is bound to obey it and would commit a great sin in disobeying it. *Prima facie* it is his bounden duty, even from a sentiment of loyalty, to believe the Pope right and to act accordingly." (A Letter to the Duke of Norfolk)

Humanus Vitae does not discuss the question of the good faith of those who make practical decisions in conscience against what the Church considers a divine law and the Will of God. The encyclical does not undertake to judge the conscience of individuals but to set forth the authentic teaching of the Church which Catholics believe interprets the divine law to which conscience should be conformed.

The Pastoral Constitution of the Church in the Modern World reminds us that "in their manner of acting, spouses should be aware that they cannot proceed arbitrarily. They must always be governed according to a conscience dutifully conformed to the divine law itself, and should be submissive toward the Church's teaching office, which authentically interprets that law in the light of the Gospel. That divine law reveals and protects the integral meaning of conjugal love and impels it toward a truly human fulfillment" (Gaudium et Spes, 50). We must not suppose that there is such conflict between authority and freedom, between objective values and subjective fulfillment, that one can only prevail by the elimination of the other.

Married couples faced with conflicting duties are often caught in agonizing crises of conscience. For example, at times it proves difficult to harmonize the sexual expression of conjugal love with respect for the life-giving power of sexual union and the demands of responsible parenthood. Pope Paul's encyclical and the commentaries of the international episcopates on it are sensitive as we are to these painful situations. Filled with compassion for the human condition the Holy Father offers counsel which we make our own:

"Let married couples, then, face up to the efforts needed, supported by the faith and hope which do not disappoint... because God's love has been poured into our hearts through the Holy Spirit. Who has been given to us; let them implore divine assistance by persevering prayer; above all, let them draw from the source of grace and charity in the Eucharist. And if sin should still keep its hold over them, let them not be discouraged, but rather have recourse with humble perseverance to the mercy of God, which is poured forth in the Sacrament of Penance" (Humanae Vitae, 25).

We feel bound to remind Catholic married couples, when they are subjected to the pressures which prompt the Holy Father's concern, that however, circumstances may reduce moral guilt, no one following the teaching of the Church can deny the objective evil of artificial contraception itself. With pastoral solicitude we urge those who have resorted to artificial contraception never to lose heart but to continue to take full advantage of the strength which comes

from the Sacrament of Penance and the grace, healing, and peace which the Sacrament of Penance has the power to give. All be mindful of the invitation of Jesus: "The man who comes to me I will never turn away" (Jn. 6:37). Humility, awareness of our pilgrim state, willingness and determination to grow in the likeness of the Risen Christ will help to restore direction of purpose and spiritual stability.

Negative Reactions to the Encyclical

The position taken by the Holy Father in his encyclical troubled many. The reasons for this are numerous. Not a few had been led and had others to believe that a contrary decision might be anticipated. The mass media which largely shape public opinion have, as the Holy Father himself pointed out, at times amplified the voices which are contrary to the voice of the Church. Then, too, doctrine on this point has its effect not only on the intellects of those who hear it but on their deepest emotions; it is hardly surprising that negative reactions have ranged from sincere anguish to angry hurt or bitter disappointment, even among devout believers. Finally, a decision so pointed so long uncontroverted and only recently confronted with new questions was bound to meet with mixed reactions.

That tensions such as these should arise and accept the word of the faith is not surprising and need not be scandalous. The Holy Father frankly confessed that his teaching would not be easily received by all. Some reactions were regrettable, however, in the light of the explicit teaching of the Church concerning the obligation of Catholics to assent to papal teaching even when it is not presented in the seal of infallibility. The Council declared:

"In matters of faith and morals, the bishops speak in the name of Christ and the faithful are to accept their teaching and adhere to it with a religious assent of soul. This religious submission of will and of intellect must be such that the faithful are to follow the teaching authority of the Church" (Humanae Vitae, 28).

Pope Paul has recalled this obligation several times with respect to his encyclical on birth control. He began, when he exhorted priests "to be the first to give, in the exercise of your ministry, the example of loyal internal and external obedience to the teaching authority of the Church" (Humanae Vitae, 28).

There exist in the Church a lawful freedom of inquiry and of thought, and also a freedom of licit dissent. This is particularly true in the area of legitimate theological speculation and research. When conclusions reached by such professional theological work prompt a scholar to dissent from non-infallible received teaching, the norms of licit dissent come into play. They require of him careful respect for the consciences of those who lack his special competence or opportunity for judicious investigation. These norms also require setting forth his dissent with propriety and with regard for the rights of others. The reverence due all sacred matters, particularly questions which touch on salvation, will not necessarily require the responsible scholar to relinquish his opinion but certainly to propose it with prudence born of intellectual grace and a Christian confidence that the truth is always with him.

WHEN THERE is question of theological dissent from non-infallible doctrine, we must recall that there is always a presumption in favor of the magisterium. Even non-infallible authentic doctrine, though it may admit of development or call for clarification or revision, remains binding and carries with it a moral exhortation, especially when it is addressed to the universal Church, without ambiguity, in response to urgent questions bound up with faith and morals. The expression of theological dissent from the magisterium is in order only if the reasons are serious and well-founded. If the magisterium does not question or impugn the teaching authority of the Church and is such as not to give scandal.

Since our age is characterized by popular interest in theological debate and given the realities of modern mass media, the

ways in which theological dissent may be effectively expressed, in a manner consistent with pastoral solicitude, should become the object of fruitful dialogue between bishops and theologians. These have their diverse ministries in the Church, their distinct responsibilities to the faith and their respective charisms.

Even responsible dissent does not excuse one from faithful presentation of the authentic doctrine of the Church when one is performing a pastoral ministry in Her name.

We count on priests, the counselors of persons and families, to heed the appeal of Pope Paul's teaching on marriage without ambiguity; that they "diminish in no way the saving teaching of Christ," but "teach married couples the indispensable way of prayer, with which they must allow them to be discouraged by their weakness" (Humanae Vitae, 29). We commend to confessors, as does Pope Paul, the example of the Lord Himself, who was indeed intransigent with evil, but merciful towards individuals.

Our concern for family life must extend far beyond the publication of pastoral letters. We pledge ourselves to co-operate in multiplying ways and means toward the renewal of the family and the enhancing of its prestige. Specifically, we shall increase our encouragement to the dioceses and the national programs undertaken by apostolic groups whose objective is the natural and spiritual strengthening of the Christian family.

Because of the primacy of the spiritual in all that makes for renewal, we give top priority to what we call the "spiritual round"—family spirituality. Family prayer, above all that which derives its content and dynamism from the liturgy, and other devotions, particularly the Rosary; family reading of the Scriptures; family attendance at Mass and reception of Communion.

family retreats, days of recollection and other special devotions; the observance of occasions of spiritual significance for members of the household—all these will increase the awareness of the family as the "Church in miniature."

For these reasons, we welcome the work of those theologians who are preparing a modern and valid ascetical theology of engaged couples. We recall gratefully the spiritual emphasis in many family-life programs, national and local, whose primary focus of concern has been the theology of the Christian family.

To prepare future spouses more adequately we recommend specialized team-efforts in their behalf on the part of pastors, souls and qualified counselors, including devout married couples. Such projects will give to the education of children, and all that makes for fidelity and hope in their lives together.

We endorse the establishment of diocesan family life centers throughout the country so that Christian couples, physicians, psychologists, sociologists and priests may co-operate in implementing responsible parenthood in accordance with the principles enunciated in Humanae Vitae. On the national level, in response to the Holy Father's request for scientific research into effective and moral means of family planning, we bishops

in the United States intend to establish an independent, non-denominational, non-profit foundation which will sponsor scientific research resulting in conclusions which will be helpful to doctors, educators and, ultimately, spouses in licit family planning.

The responsibility of our Family Life Division to provide information, educational tools and guidance in the face of the mounting problems of family life will make it an increasing source of service to diocesan family programs. We also hope to see established centers of education in family life under the auspices of local medical schools or doctors joined together with collegiate or adult education programs, and the chaplains to students or young adult groups. We note the Holy Father's tribute to the promising apostolate which brings together married couples who desire to communicate their experiences to other married couples, thus become apostles of fidelity to the divine law and guides to fulfillment in love.

Education of Children in Sexuality

In accord with the Decree on Christian Education of Vatican Council II we affirm the value and necessity of wisely planned education of children in human sexuality, adapted to the maturity and background of our young people. We are under a grave obligation, in part arising from the new circumstances (Continued on page 5)

A Walk of Prayer

BUENOS AIRES—A National Walk of Prayer for vocations to the priesthood and the religious life was held with more than 100,000 Catholics participating.

Pilgrims walked the 42 miles from here westward to the Basilica of Our Lady of Lujan where Cardinal Antonio Caggiano celebrated a Mass at 10 a.m.

Most of the participants at Mass had walked the 42 miles during the previous day and night.

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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.

Cautious statement

The American bishops have produced a pastoral letter of two chapters to set forth "what faith has to say in response to the threat to life in certain problems of the family and of war and peace."

The second chapter, "The Family of Nations," probably will be better received world-wide and perhaps even nation-wide than the first, "The Christian Family." It may be that two subjects should have been treated in separate statements rather than as elements of a single concern, which the bishops defined as "precisely the doctrine and defense of life." War and birth control—and birth control is what Chapter I is largely about—have at best only a tangential relationship. And each problem, standing alone, is sorely complex.

In any event, in its dealing with birth control the pastoral is a work of compromise. It firmly upholds the Pope's encyclical. On the question of individual conscience it quotes approvingly from Cardinal Newman's famous letter to the Duke of Norfolk wherein he wrote: "... when I speak of conscience, I mean conscience truly so called. ... Unless a man is able to say to himself, as in the presence of God, that he must not, and dare not, act upon the papal injunction, he ... would commit a great sin in disobeying it."

Proceeding on this note, the bishops said "circumstances may reduce moral guilt" and urged "those who have resorted to artificial contraception never to lose heart, but to continue to take full advantage of the strength which comes from the sacrament of penance and the grace, healing and peace of the Eucharist."

After reading the chapter on the American family published elsewhere in this week's Criterion, some American Catholics may desire to seek additional guidance from the commentaries on the encyclical by national episcopal conferences that were less divided than was that of our United States bishops.

War no more

The American bishops fell short of an outright condemnation of the Vietnam War, but they admitted to second thoughts about a previous statement in which they had "ventured a tentative judgment that, on balance, the U.S. presence in Vietnam was useful and justified."

Last week the bishops asked themselves and the rest of us:

"Have we already reached, or passed, the point where the principle of proportionality becomes decisive? How much more of our resources in men and money must we commit to this struggle, assuming an acceptable cause or intention? Has the conflict in Vietnam provoked inhuman dimensions of suffering?"

The Criterion answers with a resounding yes. The bishops do not. But grave misgivings, indeed, a tone of near despair, are apparent. The bishops have no solution, no ready answer to the abiding question of how to end this terrible war. But they do believe America has learned a lesson in Vietnam: complex internal political conflicts do not yield to force and technology.

It is a staggeringly costly lesson tardily learned. But it can be of no good unless America is ready now to admit error.

Any ecclesiastical hesitation and confusion the bishops had over war, however, dissolved when they forthrightly endorsed the arms race and attacked the U.S. decision to build a "thin" anti-ballistic missile system (it would be only a prelude to a "thick" ABM system). Such defensive systems upset the balance of terror and thereby incite others to restore the balance by increasing offensive nuclear forces, the bishops rightly said.

"There is no advantage to be gained by nuclear superiority, however it is computed, when each side is admittedly capable of inflicting overwhelming damage on the other, even after being attacked first," the pastoral letter stated.

The bishops urged early ratification by the Senate of the Non-Proliferation Treaty, a strengthening of the (Continued on page 6)

Farm justice

The American bishops vigorously endorsed the right of farm laborers to organize, thus reinforcing the widespread commitment to the California grape workers.

The plight of all farm laborers, particularly migrants, was mirrored in a statement of concern by the bishops which pointed out that "for 30 years disadvantaged field workers of the nation have stood by helplessly and listened to other Americans debating the farm labor problems. Burdened by low wage scales, mounting health problems, inadequate educational opportunities, substandard housing and lack of year-round employment, they have often been forced to live a life devoid of security, dignity and reasonable comfort."

The bishops urged the 91st Congress to enact legislation placing farm workers under the National Labor Relations Act and including them in minimum wage and employment insurance programs.

The right to organize is the crux of the grape pickers' boycott in California led by Cesar Chavez. Every bishop in California joined his voice with many of his fellow bishops around the country in support of the boycott. Many members of the hierarchy feel the Church has delayed too long in supporting the cause of men like Chavez. This feeling found forceful expression at the meeting of the American bishops.

Selective CO

To their everlasting credit, the American bishops addressed themselves unequivocally to the rights of conscientious objectors to particular wars. Thousands of young men of draft age and countless Catholics of all ages have been hoping for such a definitive, collective stand by the U.S. hierarchy on this morally imperative national issue.

The bishops recommended "a modification of the Selective Service Act making it possible, although not easy, for so-called selective conscientious objectors to refuse—without fear of imprisonment or loss of citizenship—to serve in wars which they consider unjust."

What force the bishops' recommendation will have on the 91st Congress remains to be seen. But this much is certain: Given the present circumstances and temperament of national affairs, Congress never will act affirmatively on selective conscientious objection without the energetic, concerted encouragement of the Church represented by the bishops' pastoral letter.



THE BLACK VOICE

'Group' is a precision word, properly used

By REV. LAWRENCE LUCAS

It can be even amusing at times to see how quick some whites are to accuse blacks of racism or "blanket indictments," etc., when black people describe the realities of the American experience. Let me come back to this time-water, let me state for this column the use of generalizations concerning groups.

The sociologist, for example, is always interested in group pictures among other things. In describing a group by some adjective, he understands that this characteristic is merely typical of the group as a whole. There may be many "exceptions" within said group. If I went into a classroom where out of a hundred persons fifty-one had red hair, it is legitimate to describe the class as one of red heads. It is illegitimate to assume that this meant all have red hair. Forty-nine do not.

For almost 300 years black people have sought integration from the American majority. They have done so in spite of the degrading circumstances under which it was offered and the limitations placed upon it.

They made their appeal exclusively to the conscience and morality of this majority, singing, praying, begging, obeying the law, and demonstrating "non-violently."

This exclusive appeal has failed tragically. In the light of the factual failure of the moral conscience approach, black people now conclude that while America has neither morals nor conscience, and that "all white people have neither conscience nor morals." It will be hoped that when group characteristics are honestly identified, that

In this area, conscience and morality either are not there or if there, remain inoperative. The latter is the same as not being on the operational level. To assume that the conclusion, while America has neither a conscience nor morals, meant that no white person has morals or conscience shows a lack of sophistication and understanding that might take years to overcome.

On the other hand, prejudice involves—among other things—the ascribing to a particular group unfounded characteristics and an inability and/or unwillingness to recognize and deal with many, many exceptions. When white people illegally and when violently prevent black people from moving into "their" neighborhoods, etc., all they have to see is a black face. Then, all their ideas of unfounded group characteristics and attitudes come to the surface. It doesn't matter whether the individual is a Ralph Bunche or a Jimmy Jackson completely ossified without money after a drinking bout with his friend, Pat O'Brien, in another neighborhood.

But as long as Pat has money, he can move in anywhere, and his problem is readily "understood."

This author will continue to use group characteristics that are well-founded upon fact rather than imagination and self interest. His personal friendship with many, many whites—not the "one of my best friends" attitude—will have to attest to his ability to deal with individuals within a group.

The pressure now must be turned toward those in government who can shield the principle of selective CO with a legality that can't be denied by the likes of such men as Lt. Gen. Lewis B. Hershey, director of Selective Service.

Hershey's ill-informed reaction to the bishops was: "What kind of religious belief have you got that causes you to reject some wars and not others? That doesn't sound to me like a religious question but a political one."

Hershey is not alone. Many others misunderstand the principle of selective CO. The essential significance of this traditional Church doctrine—as traditional, let it be remembered, as the doctrine of the just war—is that it insists that military decisions are part and parcel of political decisions which also must be viewed in the perspective of morality and theology.

Through the centuries great Catholic theologians have established specific conditions which must be met if a war is to be considered just. In the absence of one or more of these criteria, a war can be objectively judged unjust.

GEORGE SHUSTER'S VIEW

Salazar's passing marks end of era

By DR. GEORGE N. SHUSTER

With the passing of Portugal's Oliveira Salazar from active life, a page in the political and social history of the West has been turned. What was written on it?

Portugal, land of daring seamen and colonizers, became after the beginning of the twentieth century a belated witness to the inevitable power of transplanted, stereotyped French Revolutionary ideas, to influence a country.

It abolished the monarchy, and laid a heavy hand on the Church. And predictably, democratic spirit split into so many warring factions that it was impossible to establish a working government. There followed—as was so often the case in Europe after Napoleon set the example—a series of military coups which led eventually to the presidency of a General and the appointment of Salazar as Minister-Prime Minister.

The year was 1930 which witnessed, though one did not realize it at the time, the high water mark of the conservative revolution in Europe. This was anti-Marxist and opposed to the kind of democracy which had widely come into being in Europe. That kind had little in common with what we know as democratic institutions in the United States. It had so strengthened the legislative and so weakened the executive branch of the government that there was really no seat of power anywhere except that of the permanent civil service which more or less quietly held things together. The authority which we in this country view as the president was inconceivable in Europe which never understood the political structure of social, economic, political, and religious life. It was not until the French Revolution. It had in fact developed out of British common law.

The real objective of the conservative revolution was, therefore, naturally the strengthening of the executive power. Its protagonists disagreed about

The rub comes when a citizen sets his individual conscience against that of the national community. This is no trivial matter for either party. The community, too, has a conscience by which it shapes its laws and decisions. If, therefore, a citizen pleads exemption, he must bear the burden of proof that his conscience is not erroneous, that he is acting in an informed way, and that he is following established moral or religious precepts.

Now the U.S. bishops have said plainly that a Catholic American may plead exemption on religious grounds to particular wars. They have asked Congress to make it "possible, although not easy" for such a Catholic to exercise his conscience. We feel that Congress can do no less than honor this Catholic position, just as it has honored the position of other faiths respecting conscientious objection.

Meanwhile, as Congress ponders the bishops' action, many young American Catholics can feel that a lonely moral burden and social onus have been lifted from their shoulders in their stand against the particular war in Vietnam.

And practice of the Catholic statesman Salazar did not fit the fortune which the movement suffered was the establishment of Mussolini's Fascist dictatorship. But the telling and crowning disaster occurred in Germany during 1933 when the German conservatives made a suicidal pact with Hitler. They stupidly said that in a great political opportunity, but instead found themselves utterly unable to stem a mad rush to catastrophe. Afterward there was nothing left for Europe except the idea of a community binding its peoples together.

One idea which contributed to the conservative discussion was the sharp corporate state, (Staeudestat) formulated by German Jesuit economists and social scientists. This found abortive expression in the United States through the establishment of NRA by President Franklin Roosevelt, soon declared unconstitutional by the Supreme Court.

One of the most dramatic moments was its incorporation, again by reason of influences exercised by German Jesuits, into Pope Pius XI's Encyclical, *Quadragesimo anno*, issued during 1931. This formulation of Christian social principles was sharply opposed by Marxism of every sort but it could not be accused of lending support to the form of government established by Salazar in Portugal. The economic idea in *Quadragesimo anno* are those fostered by the Catholic Church in West Germany after 1948.

But things were not to stand still in the Church. Pope John XXIII's encyclical *Papal Magistria* went far toward recognizing the potential vitality of the parts of the Church which identified with hostility to redefined religion. This was not viewed with favor by many. Konrad Adenauer was very critical of it for much the same reasons adduced in William Buckley's *National Review*, that it did not take into public. Pope Paul VI's encyclical *Populorum progressio* moves still farther toward what for lack of a more precise term, call the Left; and if read in a certain mood, it can even be interpreted as a catalog of the sins of capitalism.

Into these various statements of papal thinking the doctrine

But the country's economy, which the erstwhile professor-economists had done so much to improve, could be maintained only if the colonies helped out. Goa was gobbled up by India in one of the most highbanded grabs in history. As for Angola and Mozambique, though declared parts of the Portuguese empire, the clamor for independence rose higher and higher. And indeed the racial policy was what it said it was. All the while a manifestation of the Great Britain and the United States, the second of which established military bases and a large Europe broadcasting station.

What now? Currents of dissatisfaction have ebbed and flowed for many years. Perhaps they carry no cargo which will add up to a rebellion. But the chances are that Portugal will sooner or later cease to be the favored place of retreat for tired of American industrial society. The Church too has grown a little more restive. But it is currently just a very little.

A VIEW AT WEEK'S END

America the beautiful, and utterly bored

By JOHN G. ACKELMIRE

Last summer this column concerned itself with a look ahead toward the subsequently successful voyage of Apollo 7 and a manned Yuletide orbit of the moon. The thought then was that these triumphs, if they were measurably the greatest in the history of the human race, surely would heal many wounds. Or, to use President Nixon's rather desperate post-election slogan, they would "bring us together."

How naive I must be, how ridiculously romantic, how out of touch with the temper of the times!

The other day I took a scientifically weighted poll among 20 acquaintances. Well, wait a minute, let's be absolutely honest about this. I wasn't able to poll any 100% Americans because I don't know any full-blooded Indians. But otherwise the sampling was well-weighted, as were many of those polled.

The questions concerned the Christmas lunar orbit. The results: Not one of the 20 could name the three astronauts chosen for the moon voyage. And the oldest adventure. And only two of the 20 could provide better than a sorely misinformed version of the basic plan for the mission.

But the really disheartening thing, at least to this foolish romanticist, was that none of the 20 showed any enthusiasm about the subject. So three astronauts are going to spend Christmas Eve circling 60 miles above the moon? What's so gee-whizz about that? That was the unspoken attitude of all 20.

Maybe I just happened to pick the wrong respondents. But far more spirited feedback could have been generated by having asked about the Christmas Eve latest publicity caper (what-ever that was), or at least about how Notre Dame will do against Southern Cal without Hanratty.

Granting an abnormal hyper-thermism in my groundings—enthusiasm for things aeronautical and astronomical, I still find it profoundly disturbing that Apollo 8 has not altogether and

absolutely displaced sex, sports, politics, the weather, and Mrs. Onassis as Topic A.

A drama unparalleled in all of humanity's mundane experience is in the making—and no body seems interested. Three men (their names—shame on you, respondents—are Frank Borman, James Lovelace, and William Anders) are going to live their lives at maybe 50-50 odds that they can spin 10 times closer against the moon on Christmas Eve while the rest of us go about our safe, dull, and frequently glib pursuits.

But nobody's interested. No body cares. While we're fretting about whether to send the Focke-Wulf a Christmas Eve message, they're going to be there. This year (they didn't send us one last year, dear) three heroes for the ages are getting geared for the ages for a Christmas Eve achievement that will make the voyages of Columbus seem like a rowboat ride across White River.

Even from a simpleton's-eye view, this trip ought to be able to compete with LSD for public interest. Up to now nobody anywhere has been more than 12,500 miles from his trundle

bed. The astronauts will be 240,000 miles from theirs.

On Christmas Eve, Santa Claus will travel only from his North Pole suburb to give us spoiled brats goodies we don't deserve. That same night three men will be going round and round a waxing moon that will be a thin crescent but visible here below if the weather is clear, and will be being televised photographs of something heretofore only imagined by cartographers—our earth as it looks from the moon.

A parallel between the three astronauts and the Three Wise Men on another Christmas Eve is tempting, but has potentials for bad taste. I shall avoid it. One, however, may speculate as he will on the fact that the moon encirclement on Christmas Eve was not dictated by symbolism or the gold-bodied, astronomical mathematics. That makes the coincidence all the more wonderful.

THE CRITERION

124 W. Georgia, P.O. Box 174, Indianapolis, Ind. 46206

Official Newspaper of the Archdiocese of Indianapolis and the Diocese of Evansville

Phone (317) 425-4531

Price \$4.00 a year

Entered as Second Class Matter at Post Office, Indianapolis, Ind.

Editor: Rt. Rev. Raymond J. Ball, Editor; Rev. Joseph Ziliak and John G. Ackemire, Managing Editor; Fred W. Frey, News Editor; Paul G. Fox, Jeff Hays, Advertising Manager; James T. Brady.

Evansville Office: 245 W. W. Ave. Phone (317) 425-4539

Published Weekly, Except Last Week in December. Postmaster: Please Return PO Form 3579 to the Office of Publication.

CYO ROUNDUP

St. Patrick's captures Cadet football crown

INDIANAPOLIS—An outstanding scoring performance by Dick Nalley helped St. Patrick's parish win its first Cadet Football League championship in many years last Sunday.

Nalley scored four TD's and passed for three others to amass a final score of 44 to 13 over rival St. Michael's fine team. The winners took temporary possession of the Father George Dunn Memorial Traveling Trophy in addition to the championship trophy.

St. Patrick's accumulated 226 ground yardage and 61 in the air, as St. Michael's was limited to 110 yards rushing and 39 passing.

Jim Roebuck made the game's first score for St. Michael's on a 15-yard run in the first quarter, only to have Nalley return the kickoff 76 yards for his first TD. St. Patrick's scored again on a 30-yard pass from Nalley to Jeff Shelton.

It was Nalley to Shelton for a 29-yard pass and scoring play in the second quarter. His third TD pass to John Pavlinelli came with 34 seconds remaining in the half. St. Michael's had scored on a three-yard plunge by Chris Swarczewski to make the halftime score 25 to 13.

The second half was all St. Patrick's. Highlights included an 85-yard punt return, a 15-yard run and three-yard plunge.

War no more

(Continued from page 4)

United Nations, and an end to congressional "fickle ness" in supporting aid and trade for developing nations.

On Vietnam, The Criterion would have wished for less ambiguity, for a more realistic appraisal of the compromising, the backing-down, if you will, that America is going to have to accept to achieve a negotiated peace. One also might have wished for a blunt ecclesiastical warning against the latent hawkishness which will leap to the surface again if the new administration is unable to get a quick settlement. There will be a strident cry for military victory, whatever the cost in young American lives and by whatever devices necessary.

Even so, it is good that the bishops have registered "second thoughts" about their earlier "on balance" accommodation to the war. Pray God there will be no further need to wrestle with the immediacy of that issue at the next annual conference.

all by Nalley. All the action was completed in the third quarter as the final stanza was a scoreless standoff.

Consolation game honors went to Our Lady of Lourdes, with a 19-14 win over St. Catherine's. Lourdes also received the Mayor Al Feeney Memorial Traveling Trophy for its third place win.

Tim Horn, of Lourdes, scored first on a three-yard plunge following a 52-yard run by McCormick. Davis passed to McCormick for seven yards and a second TD for Lourdes. McCormick then plunged six yards for Lourdes' third tally in the second quarter, leaving the halftime score 19-0.

St. Catherine's comeback resulted from a TD pass from Joe Weber to Steve Armbruster. John Meehan made the second score for St. Catherine's in the fourth quarter with an end sweep of 65 yards.

An all-time record 170 basketball teams in the four CYO leagues will begin play next week-end. Coaches met last night to review the details for the season.

Sixteen gyms will be used by the 58 Cadet, 49 "56", 29 Freshman-Sophomore and 34 Junior-Senior League entries. Separate divisions have been set up for the Cadet and 56 Leagues for

"B" teams, which will only play other "B" teams.

Rules of the Indiana High School Athletic Association (IHSAA) will be followed, except for six-minute quarters. Coaches are reminded to have their team rosters returned to the CYO Office by Friday, Dec. 16. Grade school teams will play on Saturdays and high school boys on Sundays.

Guild to hold holiday party

INDIANAPOLIS—The annual Christmas party of the Our Lady of Hope Guild will be held at 2 p.m. Saturday, Nov. 23, in the auditorium of General Hospital's Myers Building. Chairman of the event is Mrs. Frances Donahue.

Entertainment will be provided by Chatard High School students and the Ruth Pearson Kindergarten group. Gifts will be presented to all patients. The event is open to the public.

Set smorgasbord at St. Francis

INDIANAPOLIS — A turkey and ham smorgasbord, featuring all you can eat privileges, will be served in the school basement at St. Francis de Sales parish, 2191 Avondale Pl., on Sunday, Nov. 24, beginning at 12 noon.

Adults dinners are \$2; children, six to 14 years of age, \$1; children under age six may eat free of charge. The public is invited.



TO DIRECT CHOIR — The joint choir of the Presbyterian, Christian, Methodist and Catholic churches in Rushville will offer a combined Thanksgiving hymn service in St. Paul's Methodist Church, Rushville, on Wednesday, Nov. 27. The choir will be directed by Sister Mary Ellen Gillman, O.S.F., music teacher at St. Mary's School there.



CHATARD'S UNDEFEATED TROJANS—The Trojans of Chatard High School, coached by Carol Purichia, sported an unblemished 10-0 football season just ended. Their strong showing merited fourth place rating statewide by the Associated Press poll.

North Ireland clashes leave 18 persons hurt

LONDON, Derry, Northern Ireland—A clash between Catholics and Protestants outside a factory here (Nov. 19) left at least 18 persons injured.

It was the worst outbreak of violence in the city since October 5, when more than 70 persons were injured in a similar battle between Catholics and Protestants.

The new violence occurred when about 200 youths marched to a factory to protect Catholic working girls who, the youths said, had been stoned by Protestants when they left the factory after the evening shift demonstrations.

MOST of the crowd dispersed on orders from the Citizens' Action Committee, who are campaigning against discrimination by Protestants against Catholics.

The day before the factory incident (Nov. 18), fist fights between Londonberry police and supporters of civil rights for Catholics broke out following a court hearing on charges filed as a result of earlier civil rights demonstrations.

Two days earlier (Nov. 16), thousands of civil rights demonstrators succeeded in defying a ban against marches within the old walled section of the city.

Opinions

(Continued from page 5)
spread of Communism. Therefore, my question: Why do you honor these people?

Arthur P. Owens

Editor's note: Reader Owens ably submits a set of beliefs, which are his right to hold, before asking us why we "honor" the Calonsville Nine. We, too, have a set of beliefs, some in diametric opposition to those of Mr. Owens. Weighing these, we find it both reasonable and charitable to "honor" the Calonsville Nine without endorsing their law-breaking method of expressing their own beliefs.

Society to fete Protestant wives

INDIANAPOLIS — The Altar Society of St. Andrew's parish, 4650 E. 38th St., is sponsoring a covered-dish luncheon Tuesday, Nov. 26, in the audio-visual room of the parish school.

Special guests will be the wives of five Protestant pastors in the St. Andrew's neighborhood. Mass will precede the luncheon at 11 a.m., to be celebrated for deceased members of the Altar Society. Ladies of other Catholic parishes are also invited to attend.

Council meeting

INDIANAPOLIS — The November meeting of the Indianapolis Deane's Junior Youth Council will be held at 7:30 p.m. Monday, Nov. 25, at the CYO Office, 1502 W. 16th St.

After a tense confrontation with hundreds of police and a rock-throwing clash with Protestants, the marchers, mostly Catholics, stormed across the city's main bridge toward the 17th century walls, symbol of Protestant dominance.

Northern Ireland Interior Minister William Craig had earlier banned all demonstrations inside the old city walls for a 30-day cooling off period.

Religious differences have been a source of trouble in Northern Ireland since Ireland was partitioned in 1922. Catholics number about one-third of Northern Ireland's total population of 1.5 million.

Quiz Contest to open Dec. 1

INDIANAPOLIS — Pairings were mailed this week for the 15th annual CYO-Criterion Quiz Contest, set to begin Sunday, Dec. 1. Forty-five parish teams of four members are entered, two more than last year's contest.

Questions for the rounds of elimination are taken from The Criterion on Pages 1, 3, 5, 6, 7 and 12. Three issues are used for each round, starting with the annual Christmas issue, sponsored by St. Thomas Aquinas parish. The event will be held in the school gym, 46th and Illinois, on Friday night, Dec. 6. Admission is \$3.75 per couple.

For reservations call Mrs. Madden, 251-3782. The public is invited.

Franklin

(Continued from page 1)
ter Alora Strandell—reside in a private residence known as Villa Shalom on Adams Street near the college.

ALTHOUGH St. Rose of Lima parish is observing its centennial, the present site of the church and rectory was acquired only in 1962. The new plant was blessed in 1963 and the parish wall of sanctuary is a building completed this year. The latter structure has been named Camelot Hall, to coincide with the name Camelot Estates, the residential subdivision which surrounds the parish property.

The original parish church was dedicated in 1868 and used only once each month for Mass, visiting priests attending from Columbus and later Indianapolis. Franciscan priests from Sacred Heart parish, Indianapolis, took charge as a mission until 1899 when responsibility was handed by the clergy of St. John's parish, Indianapolis.

IN 1905, the parish purchased the former Tabernacle Christian Church at the corner of Madison and Yandes Streets, which served St. Rose until 1965. Mass was offered twice monthly by the St. John's clergy until 1930, when the parish became a mission of St. Bartholomew's parish, Columbus.

Father Anthony Seger was named the first resident pastor in 1934, serving until the appointment of Father John Bankowski in 1949. Father Paul English succeeded to the pastorate eight years later. He was succeeded last year by Father Byrne.



ACADEMY PLANS OPEN HOUSE—Our Lady of Grace Academy, Beech Grove, will sponsor an open house Sunday, Nov. 24, for seventh and eighth grade girls and their parents. The activities will be held from 1:30 to 4:30 p.m. Shown above preparing for an art exhibit to be displayed Sunday are senior Susie Martin, seated, and Pat Smith, a junior. Conducted by the Benedictine Sisters of Our Lady of Grace Convent, the Academy has both day and five-day boarding students. In addition to academic facilities it recently opened a student center containing a gymnasium-auditorium, swimming pool, lounge and study hall. Academy principal is Sister Louise Hoising, O.S.B.

St. Thomas sets holiday dance

INDIANAPOLIS — The music of Herman Koers and the Headliners will be featured at the annual Christmas dance sponsored by St. Thomas Aquinas parish. The event will be held in the school gym, 46th and Illinois, on Friday night, Dec. 6. Admission is \$3.75 per couple.

For reservations call Mrs. Madden, 251-3782. The public is invited.

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TIC TACKER

Toys collected for Vietnam

By PAUL G. FOX

RICHMOND CYO COLLECTS TOYS—Members of the St. Andrew's Junior CYO in Richmond have collected hundreds of toys to be sent for distribution to children in Vietnam hospitals. The used items were cleaned, sealed in plastic and packed for shipment during the past week. The project began shortly after a letter was received from Spec. 5 Dale A. McNew, of Richmond, to his wife. He is with the 91st Evacuation Hospital in Vietnam. The cost of shipment will be made by the CYO. All members of the parish, including elementary school children, have contributed to the project. Any excess supply after shipment to Vietnam will be distributed to worthy children in the Richmond area. St. Andrew's CYO president is Steve Martin.

HERE AND THERE—If any readers have popular trading stamps to donate, consider two current causes, to wit: The Women's Council of St. Bernadette's parish, Indianapolis, is collecting stamps toward the purchase of a new car for the Franciscan nuns who staff their parish school. And the Parish Council of St. James the Greater parish, Indianapolis, is starting a stamp campaign to secure a new school bus to replace the present one. Addresses: St. Bernadette, 555 Worcester Ave., Indianapolis, Ind. 46203; St. James the Greater, 1156 E. Cameron Ave., Indianapolis, Ind. 46203. The Archdiocesan Religion Teachers Council will sponsor a workshop from 11 a.m. to 2 p.m. Saturday, Nov. 23, at Ladywood School, Indianapolis. Purpose of the workshop is to discuss and exchange ideas on catechetical theories. . . . Sister Jean Simke, O.S.B., music teacher at St. Paul's School, Tell City, played the newly-rebuilt organ of the Evangelical United Church of Christ during an open house observance there on November 10. . . . Conversely, guest organist this Sunday at the centennial observance of St. Rose of Lima parish, Franklin, will be St. Norman Brandley, regular organist of the First Baptist Church in Franklin. She is a Methodist. . . . Attorney Edward J. Fillenwarth, Jr., of Indianapolis, has been named to the Talbot House board of directors. Also announced by Joseph G. Werland, board president, is the appointment of Kenneth D. Harr

as resident manager. The Talbot House, located at 1424 Central Ave., near downtown Indianapolis, is a half-way house for male alcoholics. It was established in 1962 by the Indianapolis District Council of Catholic Men.

WIN FLOAT CONTEST—The Junior CYO of St. Joseph's parish, Corydon, won a first place plaque for its entry in the annual Halloween parade sponsored there by the Corydon Jaycees. Theme of the float was "Unity Through Youth." The seven continents were depicted by the world globe on the float, composed of 10,500. Teen-agers riding the float were: Elaine Pessel, Stephen Hoshen, James Bube and Janice Desair.

OFF, OFF AND AWAY—Six members of the Catholic Social Services staff, headed by director Father Donald L. Schmidlin, attended the annual National Conference of Catholic Charities meetings this week in Pittsburgh. Others included: Sister Mary Jude McKeith, S.P., Miss Mary Louise Elmore, Mrs. Mary Hemminger, Miss JoAnn Lauck and Mrs. Ursula Dunne. . . . Earlier this month, CSS staff members Joseph Osburn and Frank Beeler moderated panels at the Indiana Conference of Social Workers meeting. . . . Another agency member—Robert Owen, office of community services director, and Dr. Anthony Banet, agency consultant, read papers at the recent meeting of the American Association for Psychiatric Clinics for Children in New York.

UNICEF GREETING CARDS—If any club or organization is looking for a non-money-making project, designed solely to benefit needy children in other nations, consider the purchase or sale of UNICEF greeting cards. A selection of Christmas cards is now available through the Indianapolis Committee for UNICEF, 5614 N. Delaware St., Indianapolis, phone 255-1551. Sponsored by the United Nations Children's Fund (UNICEF), the card sale will be conducted in about 10 U.S. Post Office branches of the Indianapolis area through Thanksgiving week-end. Designed by international artists, the cards are packed 10 to a box and sell for \$1.50 per box. A call to the UNICEF office will give you the closest pickup point. Also available are note cards and calendars.



AT BISHOPS' MEETING—Archbishop Schulte is shown above at the annual fall meeting of the U.S. hierarchy last week in Washington, D.C. With the Archbishop are the Most Rev. Leo Byrne, Coadjutor Archbishop of St. Paul-Minneapolis, and Cardinal James Francis McIntyre of Los Angeles.

UNITY LEADER DIES AT 87

Many non-Catholics present at Cardinal Bea's funeral

VATICAN CITY—An unprecedented number of representatives of non-Catholic Christian churches attended funeral rites in St. Peter's basilica (Nov. 19) for Cardinal Augustin Bea, president of the Vatican Secretariat for Promoting Christian Unity and one of the foremost Catholic promoters of the Christian unity movement.

Joining the 25 Cardinals present were representatives of the Orthodox patriarchate of Constantinople (Istanbul), the Russian Orthodox Church, the Anglican Church, the World Council of Churches, the World Lutheran Federation, the World Reformed Alliance, the World Methodist Council, the National Council of the Churches of Christ in the U.S., and the Italian Protestant Federation. . . . Also present at the funeral were representatives of the Israeli embassy in Rome and of the American Jewish Committee.

THE FUNERAL Mass for Cardinal Bea, who died November 16, was celebrated by Bishop Jan Willebrands, secretary of the unity secretariat, assisted by Msgr. Gianfrancesco Arrighi, an undersecretary of the secretariat.

The funeral was held in an arm of the transept of St. Peter's which had been transformed into a large chapel to contain the hundreds of admirers and friends who came to pay their final respects. The bier with the cardinal's great flat hat at its base rested on a carpet on the floor of the chapel.

For the first time the traditional symbol of honor of 100 candles surrounding the bier, which in the past has been the mark of cardinal's funeral

in Rome, was missing. In their place burned only one large candle, the paschal candle which is the symbol of the resurrection and of Christian triumph over death. This substitution is in accord with the provisions of the simplification of funeral rites recently authorized on an experimental basis.

POPE PAUL was not present at the Mass. At the end of the ceremonies Cardinal Benedetto Aloisi Masella, sub-dean of the college of cardinals, imparted absolution. Following the Mass the Pope received in a special audience at the Vatican, the representatives of the Christian churches.

Metropolitan Meliton of Chalcedon, representing Orthodox Patriarch Athenagoras of Constantinople, spoke in the name of all the delegations. He recalled Cardinal Bea's work and personality and hailed him as the symbol and champion of unity for all the churches. He said Cardinal Bea's death was a blow to all and expressed gratitude for the efforts made by the Roman Catholic Church in the field of ecumenism.

The Pope thanked Metropolitan Meliton for his statements and all the churches for sending representatives to the funeral. He said Cardinal Bea will always be present and by his prayers continue to give his help in providing for the unity of all Christians.

The German-born Jesuit scholar had spent a full lifetime in Biblical studies, but this turned out to be a preamble to an entirely new career as a leader of men at the age of 79. Then he took an assignment from Pope John XXIII to lead a Vatican office set up for Christian

reunion discussions with Protestant and Orthodox churches, in connection with the Second Vatican Council.

Appointed in 1960 as president of the Vatican Secretariat for Promoting Christian Unity, he brought to this work a freshness and openness of approach and an energetic pace that belied his years and astonished the world.

HIS DEATH in Villa Stuart hospital in Rome (Nov. 16) came after two weeks of confinement with a respiratory infection. Pope Paul VI had visited the ailing cardinal two days before his death.

Cardinal Bea represented in the hall of the Second Vatican Council some of the principal ideas from the Church's liberals now enshrined in Council documents, including the declarations on Divine Revelation, on Christian unity, on religious liberty, and on relations with the Jews. Cardinal Bea brought his background as a Bible scholar into his contacts with non-Catholic Christians. Thus he told leaders of the Protestant United Bible Societies last year that "the Holy Spirit is surely at work drawing us together through the Bible" through the effort to translate the Sacred Scriptures together and through the work of distributing the Sacred Scriptures together.

Cardinal Bea's leadership on ecumenical matters extended beyond relation with other Christians. It was he who presented the draft declaration on relations with the Jews to the Vatican council. He was also identified with the council's declaration on religious liberty.

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Social Services sets recollection

INDIANAPOLIS—An Evening of Recollection for Catholic Social Services foster parents and staff will be held at 7 p.m. Monday, Nov. 25, at Our Lady of Fatima Retreat House, 5335 E. 56th St. Speaker will be Father Lawrence Voelker, assistant pastor of St. James the Greater parish and instructor at the Latin School. Also scheduled is a multi-media documentation of the project conducted in St. Mary's parish this past summer.

D of I to hold membership tea

INDIANAPOLIS—Mother Theodore Circle, Daughters of Isabella, will sponsor a membership tea from 2 to 4 p.m. Sunday, Dec. 1, at Mater Dei Council Knights of Columbus, 13th and Delaware St. Chairman of the event is Mrs. A. J. Contraccio.

Dance slated
INDIANAPOLIS—The Young Catholic Adults will sponsor a dance Saturday, Nov. 23, in Holy Name school hall, 21 N. 17th St., Beech Grove. The Nancy Huber Combo will play for the affair beginning at 8 p.m.

Denies Vatican comment on bishops' statement

By PATRICK RILEY

VATICAN CITY—The Vatican City daily newspaper has denied that any office or responsible official of the Holy See has commented on any statement of a national group of bishops on Pope Paul's encyclical on birth control, *Humanae Vitae*.

The unsigned note in *L'Osservatore Romano* was described by a well placed Vatican official as "authorized." This left open the question of who had authorized its publication.

The note first took issue with press comments on the French bishops' statement on *Humanae Vitae*, but proceeded to deal with "any other collective document of an episcopal conference."

IT SAID—and the note as read over Vatican Radio began at this point:

"However, no office of the Holy See and no responsible person of these same offices has so far made a pronouncement on the declaration of the French episcopate, as for that matter on any other collective document of the episcopal conferences."

This added a new element to the discussion over whether a letter from Papal Secretary of State, Cardinal Amleto Cicognani, saying Pope Paul had received the document of the Canadian bishops "with satisfaction" was merely a polite acknowledgment of the reception of the document or a statement of approval.

THE APOSTOLIC delegate in Canada, Archbishop Emanuele Ciarlone, to whom Cardinal Cicognani's letter was addressed, has maintained from the beginning that the words "with satisfaction" are to be

taken at face value. Asked in Rome whether the note in *L'Osservatore Romano* had a bearing on Cardinal Cicognani's letter, he said: "What I have said before still stands."

A passage in the Canadian bishops' document said that persons who "are involved in what seems to them a clear concept of duties, e.g., reconciling conjugal love and responsible parenthood with the education of children already born or with the health of the mother," and have tried unsuccessfully to follow the encyclical's directives, "may be safely assured that whoever honestly chooses that course which seems right to him does so in good conscience."

CONTRIBUTORS
The Criterion will carry a list of names and addresses of contributors and others who have reported news or contributed items for this week.

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Education

(Continued from page 1)
ability of these programs (shared or released time) for the Catholic community involved.

A proposed budget of \$52,000 has been authorized for the religious education center, effective next September. Father Elford told *The Criterion* that the amount does not necessarily represent additional spending, but rather the co-ordination of various programs and funds already being spent.

Plan dance

INDIANAPOLIS—A midnight buffet will be featured at the annual Thanksgiving Ball sponsored by St. Monica's parish tonight, November 22, at the Indianapolis Athletic Club. Mel Chance and the Nightgliders will play for the ball, which will be held from 9 to 12 p.m. Admission \$6 per couple. Mr. and Mrs. Russell Ragar are chairmen.

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Bishops', clergy spokesmen meet

WASHINGTON, D.C.—A committee representing the U.S. Catholic bishops met with representatives of an independent, national priests' organization during the general meeting of the National Conference of Catholic Bishops here, Bishop Cletus O'Donnell of Madison, Wis., disclosed.

Bishop O'Donnell is a member of the Bishops' Committee on Liaison with Clergy, Religious and Laity, which met here with 10 representatives of the National Federation of Priests' Association. Priests' Councils and Priests' Meetings.

He said at a press conference that the meeting, first of its kind, was but one of "many such meetings to be held in the future." The discussion was "wonderful, positive in nature and long overdue," Bishop O'Donnell said.

KC sets dance

INDIANAPOLIS—The annual Thanksgiving Dance, sponsored by the Msgr. Downey Council Knights of Columbus, will be held Saturday Nov. 23 at the council hall. Larry Bingham's orchestra will play for dancing from 9:30 p.m. to 12:30 a.m. Members and friends are invited. Admission is \$2.50 per couple.

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Text of Bishops' pastoral letter

(Continued from page 5) illness frequently neglected in these plans, as well as programs for low-income housing and housing rehabilitation. Programs devised to assist less advantaged families should at all costs avoid disruption of the family unit. A major disruption occurs when mothers are required to separate themselves from their young children for the sake of added income. Disruption has too often been the result of certain welfare policies which, whether consciously intended or not, have destroyed rather than supported family stability; one such policy we pinpointed in our reference to the "man in the house" rule when we spoke in a recent statement on the national social problem, but others could be documented. Every member of each family has a right to be cared for, not as an isolated person but as a person who belongs with and depends upon a family. We therefore favor the trend to consider social service programs, domestic relations courts and child welfare casework as involving family rather than merely individual dimensions and solutions.

Whenever a family is undermined, society suffers the loss. There are no insignificant families, as there is no insignificant person. If families are to function as the good of society requires, each must have income proportionate to its needs.

WAGES in our country are usually based upon the work done, plus productivity. Little or no consideration is given to the family situation of the individual, his marital status, or the number of children in his home. It should not normally be necessary for the father of a family to "moonlight" or seek employment from more than one source to support his wife and children. Single men and married men with families receive the same rates of pay for the same work. As a result, one sector of the population

bears a disproportionately large share of the financial burden of maintaining the child population, which means the future nation, except for income tax benefits, which may unfortunately be cancelled out by consumer taxes. The effective solution we are urging may well require a family allowance system in the United States similar to those adopted by Canada, many European nations, Australia, New Zealand and some governments of South America. We stand ready to support enlightened legislation in this field. The challenges and threats to contemporary family life have often seemed insuperable. However, the resources of this nation are more than sufficient to enhance the security and problem of our families at home while leaving us free to fulfill our national and international and financial resources of our duties in charity and justice. Our nation cannot be better utilized in its domestic and development of the family. The future of civilization itself depends upon such creative use of our

resources. Our concern with improved social conditions and public policies protective of the family includes recognition of the special merits of some families. We second the tribute of the Council's Pastoral Constitution to parents of large families: "We add a further tribute to those parents who, in a tradition that has been the strength of American Catholicism, have provided their children, very often at great sacrifice, with educational opportunities under religious auspices from pre-school years to high school education."

We are mindful of those families which include disadvantaged children and of families which are in jeopardy and development of the family. Adoption corresponds with a deeply human instinct; it gives a home to the orphaned and parents to the orphaned while at the same time rewarding the love with which a family welcomes life not originally committed to its keeping.

LIKELIHOOD praiseworthy is the unselfishness which prompts qualified people to become foster parents to children who need material, emotional or spiritual assistance at some point in their lives. Finally, we offer a word of encouragement to our brothers or sisters in Christ who care for children in one-parent families. The sacrifices required to provide for the physical welfare and psychological development of children under these circumstances are sometimes extraordinary. Those who thus spend themselves on behalf of life and love witness to the world and the Church a generosity which cannot fail to inspire others and to sanctify themselves.

Further Threats to Life
At this tense moment in our history when external wars and internal violence make us so conscious of death, an affirmation of the sanctity of human life by renewed attention to the family is imperative. Let so-

ciety always be on the side of life. Let it never dictate, directly or indirectly, recourse to the prevention of life or to its destruction in any of its phases. Neither let it require as a condition of economic assistance that any family yield conscientious determination of the number of its children to the decision of persons or agencies outside the family.

Stepped-up pressures for moral and legal acceptance of directly procured abortion make necessary pointed reference to this issue to the right to life. Reverence for life demands freedom from direct interruption of life once it is conceived. Conception initiates a process whose purpose is the realization of human personality. A human person, nothing more and nothing less, is always at issue once conception has taken place. We expressly repudiate any contradictory suggestion as contrary to Judeo-Christian traditions used in the formation of life and Anglo-Saxon legal traditions protective of life and the person. Abortion brings to an end with irreversible finality both the existence and the destiny of the developing human person. Conscious of the inviolability of life, the Second Vatican Council teaches:

"God, the Lord of life, has conferred on man the surpassing ministry of safeguarding life, a ministry which must be fulfilled in a manner that is worthy of man. Therefore, from the moment of its conception life must be guarded with the greatest care while abortion and infanticide are unspeakable crimes" (Gaudium et Spes, 51).

The judgment of the Church on the evil of terminating life derives from the Christian awareness that men are not the masters but the ministers of life. Hence, the Council declares: "... whatever is opposed to life itself, such as any type of murder, genocide, abortion, euthanasia, or willful self-destruction, whatever violates the integrity of the human person... all these things and others of their kind are infamous crimes. They poison human society but they do more harm to those who practice them than those who suffer from the injury. Moreover, they are a supreme dishonor to the Creator" (Gaudium et Spes, 27).

A Note of Christian Optimism
Pressing concerns of the hour have led us to consider with you many of the problems of family life, together with a Christian appraisal of them. The family is, however, much more than the sum of its problems. It is the place where, in the person of the child, where life begins, where fidelity and hope are nourished, where human love reaches its most intense expression. The family is, indeed, that "school of deeper humanity" of which the Second Vatican Council speaks. (Gaudium et Spes, 52)

The Christian family is an image of God and a sign of the Church. It is the community wherein Christ is most powerfully proclaimed, where Christians first hear the name of God, first learn to pray, and first express their faith. In the words and example of their believing parents, children come to know what faith is and how it must be lived, what life is and how it must be honored. For this reason, a spirituality which is suitable to the contemporary family and which brings all members of the family together in faith and hope is, we repeat, the most urgent need of modern culture.

Since the family is the basic unit of human society, it should be the object of civilization's most enlightened concern. Since it is the basic unit of their life, parishes should make the needs of the family and the benefits which the family brings to the parish controlling norms in the life of parish organizations and activities, liturgical, educational, charitable and social.

AS BISHOPS of the Catholic Church in the United States, concerned for its present well-being and prospects, our first prayer is for the families who comprise its parishes and dioceses. Our optimism for the future of the Church, the family of God, springs largely from optimism for the future of the family. In turn, our basis for optimism for the future of family life, despite occasional negative signs, rests upon the persevering hope of married couples whose responsibility to life and vocation to love have been the opening theme of this pastoral letter.

As last year we saluted priests, for their special part in the work of God, so this year we salute Christian spouses who "made to the image of the living God and enjoying the authentic dignity of persons, are called to one another in equal affection, harmony of mind and the work of mutual sanctification. Thus, following Christ Who is the principle of life, by the sacrifice and joys of their vocation and through their faithful love, (they have) become witnesses of the mystery of love which the Lord reveals to the world by His dying and His rising up to live again." (Gaudium et Spes, 52)



PARISH HONORS RETIRING PASTOR—About 400 parishioners of Our Lady of Perpetual Help parish, New Albany, turned out recently to honor Father Charles Wagner, who retired recently after serving as pastor the last 14 years. A commemorative plaque, shown above, will be installed in the parish church in Father Wagner's honor. The parish also made a donation to Providence Retirement Home in New Albany, where Father Wagner now resides. Shown from left above with the retiring pastor are: Edgar Day, Arthur Fougereousse, and Mrs. Catherine Hancock.

Liturgy

(Continued from page 1)

tion, to make the Church's offering to God the Father. These four times are (1) the invitation and response which begin the eucharistic prayer ("Let us give thanks..."); (2) the prayer, bless, and thank God; (3) the first acclamation of the people, Sanctus ("Holy, holy, holy..."); (4) the memorial acclamation after the words of Christ are said; (5) the final Amen of assent and affirmation to the concluding doxology.

THERE is precedent for the memorial acclamation in the eucharistic prayers of the Eastern liturgies, where the people sing Amen after the priest sings the words of Jesus, just as there is Eastern precedent for a variety of eucharistic prayers. But the new acclamation (which may be varied) is still more effective.

First the priest gives the invitation: "Let us proclaim the mystery of faith." Then the people continue: "Christ has died, Christ is risen, Christ will come again." Like the Sanctus and the Amen at the end of the eucharistic prayer, this acclamation should be sung if at all possible, even if the rest of the texts of Mass are only spoken.

The "mystery of faith" is the paschal mystery, a technical term to refer to the dying and rising of Jesus, His suffering and glorification, His death, resurrection, and ascension—always looking to His coming, "ready to greet Him when He comes again." Repeatedly the Second Vatican Council, in the Constitution on the Liturgy and elsewhere, insisted on this central mystery. It is a part of the restoration of the meaning of Sunday as the Lord's day, as the day of resurrection. The new prefaces which may be used with the existing Roman canon or with two of the three new eucharistic prayers, when returning to this theme: "By suffering on the cross He freed us from unending death, and by rising from the dead He gave us eternal life."

ONE PROFESSION of faith at the celebration of Mass is the Creed, originally composed for use at baptism rather than at Mass; another and more appropriate profession of faith is the eucharistic prayer itself. And the memorial acclamation makes this explicit on the part of the people.

Another way of looking at it is this. The new eucharistic prayers express a little better than the Roman canon the real point of such a central prayer. It can be described as the blessing of God by praise and thanks, as a proclamation or declaration, as a confession and acknowledgment. All these words suggest what a eucharistic prayer should be, and the people have a direct part in it by making the acclamation in the memorial of the death and resurrection of the Lord and so joining in the offering of the Church's sacrifice.

The preface of the Trinity, new used on Sundays during most of the year, will be replaced by simpler, clearer texts. One of them praises God for His deeds in Christ, who has "called us to the glory that has made us a chosen race, a royal priesthood, a holy nation, a people set apart."

This use of biblical texts is characteristic of all the new prayers.

Sometimes it is said that the prayers of Mass bear little relation to human thoughts and purposes. There is another side to this coin. It is just as important that those who say or hear the new prayers of Mass reflect upon them receptively and test themselves by the words which express faith and dedication to God and God's works.



TO PRESENT 'CHARLEY'S AUNT'—Students of Our Lady of Providence High School, Clarksville, will present two performances of "Charley's Aunt" at 8 p.m. on Friday, Nov. 29, and Sunday, Dec. 1. Director of the Providence Student Theater production is Raymond Day. The lead role will be portrayed by senior Pat Tolives, of New Albany. Tickets may be purchased from Providence students or at the door. Students in the scene above are unidentified.

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Funeral services are conducted for hospital official

INDIANAPOLIS—Funeral services for Sister Elizabeth Loftin, D.C., 39, director of nursing service at St. Vincent's Hospital since January, 1966, were held at the hospital on Friday, Nov. 15. She died there after a prolonged illness. Burial took place this past Tuesday in DePue Springs, Pa.

A Florida native, Sister Elizabeth was graduated in 1950 from the Providence Hospital School of Nursing, Mobile, Ala. She entered the Daughters of Charity community in St. Louis the following year, receiving a bachelor of science degree in nursing from Marillac College in 1960.

She is survived by her mother, Mrs. Raymond Loftin, of DePue Springs, and a sister, Sister Mary Francis, D.C.

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TERRE HAUTE CATHOLIC STUDENT CENTER REMODELED—The above photos help illustrate the remodeled facilities at Terre Haute's Catholic Student Center and some of the persons responsible for its operation. Father Joseph V. Beechem, the center's director, is shown in the first photo



offering Mass in the second floor chapel. He is assisted by students Mal Eagleton and Tom Schmalz. Song leader is Dominic Garino and guitar players are Jim Fauber, Laura Fish and Janet Fish. In the second photo, ISU students Dominic Garino, Darlene Pappi, Mal Eagleton and Nancy



Newman enjoy the billiard facilities. Nearby is an attractive lounge with white walls and blue furnishings, providing a homey atmosphere. Four members of the administrative staff are shown in the final photo at right: Father Beechem, Sister Stephen, S.P., program co-ordinator; Mrs. Vernie Pot-

ter, Mothers' Club president; and Mrs. Lee Kinney, Mothers' Club second vice-president. Not shown is Mrs. Louis Heck, Mothers' Club first vice-president who is a member of the administrative staff.

ISU-Rose Poly center remodeling finished

TERRE HAUTE, Ind.—A major remodeling program has been completed at the Catholic Student Center here, serving Indiana State University and Rose Polytechnic Institute. Located at 132 N. Fifth St., across from the ISU campus, the center was formerly a Methodist church.

The Mothers' Club, under the supervision of Mrs. Vernie Potter, president, undertook the two-year remodeling project which has significantly increased the center's financial investment.

APPROXIMATELY 80% of the center's income results from proceeds of the College Inn dining room, which has served an estimated 13,000 meals during an 11-month period. Other financial support has been contributed by out-of-town students and their parents.

The first floor of the center includes a lounge, billiard room, kitchen and dining room. A combination study hall and meeting room is situated on the second floor.

Focal point of spiritual activities is the second floor chapel, which accommodates 300 persons. The dark wood of the altar and the overhanging crucifix dominate the all-white background. Mass is offered each Sunday at 4:30 p.m. and also on holidays.

FATHER Joseph V. Beechem, principal of Schulte High School, serves as director of the Catholic Student Center. He is assisted by Sister Stephen, S.P., who joined the staff as full-time program co-ordinator this fall. Other Mothers' Club officers, in addition to Mrs. Potter, are Mrs. Louis Heck, first vice president; Mrs. Lee Kinney, second vice president; Mrs. James Jenkins, secretary; and Mrs. Anthony Johnson, treasurer.

Confirmation Schedule

Unless indicated otherwise, parishes listed are in Indianapolis.

Saturday, Nov. 23—3 p.m., St. Monica; 7:30 p.m., St. Gabriel. **Sunday, Nov. 24**—3 p.m., St. Thomas; 7:30 p.m., St. Luke. **Tuesday, Nov. 26**—7:30 p.m., St. Simon. **Saturday, Nov. 30**—7:30 p.m., Nativity. **Sunday, Dec. 1**—7:30 p.m., Holy Name. **Tuesday, Dec. 3**—7:30 p.m., Mooreville. **Sunday, Dec. 8**—11 a.m., Cathedral (adult). **Saturday, Dec. 14**—3 p.m., St. Michael. **Sunday, Dec. 15**—3 p.m., St. Ann.

Dinner Saturday at Latin School

INDIANAPOLIS—Latin School seniors will sponsor an Italian Spaghetti Dinner in the school cafeteria, 520 Stevens St., from 5 to 8 p.m. Saturday, Nov. 23. Mrs. Antonio Constantino will prepare the spaghetti. Proceeds of the event will benefit the senior class trip planned at the conclusion of the school year. Tickets may be purchased in advance from Latin School seniors.

INDIANAPOLIS Calendar of Events

SUNDAY, NOV. 24
Miscellaneous Card Party, sponsored by the Knights of St. John Auxiliary No. 308, in the Little Flower parish auditorium, 14th and Bosart Sts., at 2 p.m. A turkey will be given away.

The Sacred Heart Fraternity of the Third Order of St. Francis will meet at 3 p.m. in Sacred Heart Church.

Poultry Card Party, sponsored by St. Patrick's Men's Club at 2 p.m. in the school hall, 950 Prospect St.

Card Party at 2:30 p.m. at Kennedy High School, 1509 S. Meridian St. All games played, including bunco for children. Sponsored by the Sacred Heart parish Altar Society.

SOCIALS
Thursday: St. Catherine's parish hall at 6:30 p.m. Friday: St. Christopher school social room, Speedway, 7 p.m. Carry-out 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.

Speaker named
INDIANAPOLIS—Father George Elford, Archdiocesan Superintendent of Schools will be the guest speaker at a meeting of the St. Christopher PTO to be held at 8 p.m. Monday, Nov. 25 in the school social room. His subject will be Education. The public is invited.

Priests' group names chairmen

INDIANAPOLIS—The board of governors of the Archdiocesan Priests' Association has announced appointment of several new committee chairmen to serve during the coming year.

Named were: Personnel—Father Raymond Boehm, principal of Shaw Memorial High School, Madison, and administrator of St. Anthony's parish, China; Priestly Life and Training—Father Bernard Head, director of religious affairs at Marian College; Social Action—Father James Byrne, pastor of St. Rose of Lima parish, Franklin; Church and Parish—Father John Elford, administrator of St. Patrick's parish, Terre Haute; Communications—Father Kerry C. Sweeney, director of Fatima Retreat House and the Catholic Information Center; and Personnel

Turkey shoot
INDIANAPOLIS—The Holy Name Society of St. Roch's parish, will sponsor a Turkey Shoot, Sunday, Nov. 24 on the school property at Meridian and Summer Sts., beginning at 1 p.m.

Board—Magr. James P. Galvin, pastor of St. Patrick's parish, Indianapolis. Father Sweeney is the only committee chairman who is also a member of the organization's board of governors.

Adult Education Calendar

The schedule of Adult Education programs next week in Archdiocesan parishes, as compiled by Sister Gilchrist, S.P., of the Catholic School Office, includes the following:

Sunday, Nov. 24—New Theology of the Dutch Catechism,

Father John Rosp, St. Thomas Aquinas parish, Indianapolis, 8 p.m.

Monday, Nov. 25—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, Nov. 26—Christian Love, Father Kieran Kay, O.F.M. Conv., St. Anthony parish, Clarksville, 7:30 p.m.

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WORKING TOWARD M.S. DEGREE

Biafran student at IU worries about her kin in war-torn land

By HENRIETTA THORNTON

BLOOMINGTON, Ind.—While Patricia Okeke, a petite Indiana University graduate student, works diligently for a master's degree in library science which she expects to receive in January, her mind also is on her mother, father, four sisters and five brothers in her native Biafra.

Pat, as she is known by her many friends, has heard from

her family only once since May 30, 1967, when the Biafrans seceded from Nigeria and declared the independence of the Republic of Biafra. This letter was smuggled out of Biafra by a friend in Lisbon.

The oldest of the 10 Okeke children, Pat said she received weekly letters from her family until the secession. She has not seen the youngest member of the family, a baby girl born two months after the I.U. graduate

student came to the United States in 1965.

PAT BELIEVES the Biafrans will hold out forever against the Nigerians.

"They are very determined and know that the Nigerians want to annihilate them," she said. "Every Ibo tribesman, soldier in the field or school boy with no school to attend, really believes that if he stops fighting, he must start running, because to fall into the hands of the federal troops means certain death."

The war is not just between Nigeria and Biafra, but between Biafra and the Nigerian army. In Biafra, everyone is involved in the war but in Nigeria only the Biafrans are involved. Their attacks on civilians rather than on the soldiers as they wish to break the morale of the Ibos and subdue them in this way. However, instead of lowering the morale of my people, the attacks have raised it."

PAT WAS born in Onitsha, principal city of Onitsha Province in Biafra, where her father was owner of a small lumber company. She said the city has been completely demolished by the Nigerians and in the letter received last June, she was told her relatives had fled to the city's suburbs. Two of her brothers are in the army.

"It is extremely difficult to be so far away from my family as I don't know how many of them are alive," she said.

Pat completed her elementary schooling in a private school conducted by Holy Rosary nuns from England and Ireland. She attended a private high school in Uyo Province, near the Holy Child nuns from the United States. After graduating from high school, she enrolled in correspondence courses offered by Wolsey Hall, a London college. The credit obtained through these courses was certified by the University of London, giving her credit for one year of college work.

She entered St. Mary's College, Notre Dame, as a sophomore in September of 1965, receiving a scholarship which covered tuition and room.

IN JANUARY of this year, she received an A.B. degree in history from St. Mary's and came to Indiana University on a one-semester university fellow.

Pat, for graduate work in library science. In June she received a 1,200 fellowship from the PEO (national women's organization) and supplements this with a part-time job in the university's undergraduate library.

When she completes her master's thesis, the Skyline, which would like nothing better than to return to her native Biafra, but knows that for the present this is not possible. In the meantime, she hopes to get a position in a university library.

A homecoming ball sponsored by the student body will begin at 9 p.m. at the St. Pius X Knights of Columbus Hall, 2100 East 71st street.

HOMECOMING FEATURE

Groundbreaking set for Marian library

INDIANAPOLIS — Ground formally will be broken for Marian College's \$1.8 million library at 11 a.m. Saturday, Nov. 23, as the highlight of the college's two-day homecoming festivities.

The library was designed by Evans Woolen III, internationally known Indianapolis architect, to house 180,000 volumes. It will be the largest addition to library facilities, public or private, in the Greater Indianapolis area since the construction of the Butler University library in 1963.

Financed in part by a federal grant, the library will be the first in a new phase of planned structures on the 114-acre Marian campus. Other new buildings still in the planning stage are a fine arts center, two additional student residences, student

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COUPLE NOTES 60TH ANNIVERSARY—Mr. and Mrs. Avery Dupree, members of St. Charles parish in Bloomington, are this month celebrating their 60th Wedding Anniversary. To observe the occasion, they had a special Mass and dinner at the home of their son, Joe, and his family in Grand Rapids, Mich. Another son, Dr. John Dupree, resides in Detroit. The Duprees have lived in the same house near the Indiana University campus for 51 years. Mr. Dupree retired two years ago from managing the Wile Drug Store in Bloomington.

Remember them in your prayers

BROOKVILLE
† MAY 8, 1902, 71, St. Michael's Nov. 12, Wife of Mrs. William L. Hays and Mrs. Grace Nov. 12, both of Brookville.

† EDWARD A. EVANS, 74, St. Mary's Nov. 14, Husband of Lillian.

† EDWARD C. WALTON, 72, Holy Mary's Nov. 18, Brother of Steve Walton of Waterloo, Canada.

† WALTER BRUNER, 71, Nov. 11, Husband of Mary.

† JOHN T. BELLY, 55, St. Peter and Paul Nov. 12, Brother of Mary Kinney, Kathryn Staudacher, Margaret Collins, Nora Noland and Grace Hoff.

† WALTER A. METZLER, 68, St. James the Greater, Nov. 18, Husband of Hazel L. Metzler, Nov. 18, Mother of Robert M. Collins.

† EDNA H. MALDOFF, 73, Our Lady of Lourdes, Nov. 18, Sister of Mrs. Clarence Willis, Calico and Marian Nahan, Debra Lander, Julia Fries, Alma Sufert and Madame Ballo; mother of Lavonne Rashid.

† AGNES K. COLLIER, 78, St. John of Arc, Nov. 18, Mother of Robert M. Collins.

† BERTHA B. SMITH, 85, Assumption, Nov. 18, Mother of John F. and Carl M. Smith.

† JOSEPH M. MATTHEW, 79, St. Gabriel's Nov. 18, Brother of Mrs. Josephine M. Matthews, Nov. 18, Sister of Mrs. Josephine M. Matthews, Nov. 18, Sister of Mrs. Josephine M. Matthews.

† GEORGE W. HANCOCK, 84, St. John of Arc, Nov. 20, Sister of Thomas McHugh.

† ETTIE GLASSBORO, 84, St. Francis de Sales, Nov. 20, Mother of Edward H. Shuckler, Nov. 20, Mother of Edward H. Shuckler, Nov. 20, Mother of Edward H. Shuckler.

† LEO C. STILGER, 74, St. Mary's, Nov. 12, Husband of Mrs. Lillian Stilger, Nov. 12, Husband of Mrs. Lillian Stilger, Nov. 12, Husband of Mrs. Lillian Stilger.

† HENRY J. THAYER, 87, St. Augustine's, Nov. 15, Father of Alfred and Emma Thayer, Nov. 15, Father of Alfred and Emma Thayer, Nov. 15, Father of Alfred and Emma Thayer.

† EDWARD F. SMITH, 91, St. Martin's, Nov. 15, Husband of Kathryn; father of Edward F. Smith, Nov. 15, Husband of Kathryn; father of Edward F. Smith, Nov. 15, Husband of Kathryn; father of Edward F. Smith.

† MARY ROSE MITCHELL, 38, St. John's, Nov. 14, Wife of Dr. John Mitchell, Nov. 14, Wife of Dr. John Mitchell, Nov. 14, Wife of Dr. John Mitchell.

† BERTHA BAUMER, 81, St. Andrew's, Nov. 13, Mother of Paul and Lawrence Baumer of Richmond; Clem Baumer of Centerville.

† RALPH F. FISCHER, 49, St. Paul's, Nov. 19, Husband of Mrs. Mary Fischer, Nov. 19, Husband of Mrs. Mary Fischer, Nov. 19, Husband of Mrs. Mary Fischer.

† PATRICK E. HANCOCK, 51, St. Mary's, Nov. 15, Husband of Mary; father of Patrick E. Hancock, Nov. 15, Husband of Mary; father of Patrick E. Hancock, Nov. 15, Husband of Mary; father of Patrick E. Hancock.

† WALTER J. DAY, 64, Holy Trinity, Nov. 15, Husband of Mrs. Josephine Day, Nov. 15, Husband of Mrs. Josephine Day, Nov. 15, Husband of Mrs. Josephine Day.

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Bishops of U.S. proclaim

(Continued from page 1)
ity is meaningful for security."

"The National Conference of Catholic Bishops," the letter says, "pledges its united effort toward forming a climate of public opinion for peace, mindful of the council's advice that 'government officials . . . depend on public opinion and feeling to the greatest possible extent.' We will therefore, through explicit and improved agencies, support national programs of education for Catholic Americans and for all Americans in collaboration with all religious groups and other organizations."

THE BISHOPS commend the efforts of world statesmen, particularly those of the United States, "who seek to extend the spirit and practice of co-operation in international agencies and regional associations of nations."

The bishops say that, in the light of a Catholic position of service in a professional army, time military service first enacted by Pope Benedict XV. We welcome the voices lifted up among political leaders which ask for a total review of the draft system and the establishment of voluntary military service in a professional army with democratic safeguards and for clear purposes of adequate defense."

They "earnestly appeal to our government and to all governments to give the elimination of the present international 'war system' a priority consistent with the damaging effect of massive armaments on all the objectives of the good society to which enlightened governments give priorities: education, public health, a true sense of security, prosperity," etc.

This will require international peacekeeping machinery, they add, saying to this end we urge all to support efforts for a stronger and more effective United Nations."

The bishops point to the duties all Americans have in this matter, and "deplore the lack of a stable, persevering national concern for the promotion of the international common good."

THEY EXPRESS the belief that the talents and resources of our land are so abundant that we may promote the common good of nations at no expense to

the vitally necessary works of urban and rural reconstruction in our own country.

With regard to Vietnam, the bishops note that "in a previous statement we ventured a tentative judgment that, on balance, the U.S. presence in Vietnam was useful and justified." They observe that, since then, American Catholics have entered vigorously into the national debate on this question, which "is going deeper into the moral aspects of our involvement in Vietnam."

Saying it would be beyond their competence "to propose any technical formulas for bringing the Vietnam War to an end," they "welcome the bombing halt and pray for the success of the negotiations now under way." They also point to some "moral lessons to be learned" from U.S. involvement in Vietnam "that will apply to future cases."

THE BISHOPS assert that, "if war is ever to be outlawed, and replaced by more humane and enlightened institutions to regulate conflicts among nations, institutions rooted in the notion of universal common good, it will be because the citizens of this and other nations have rejected the tenets of aggression, nationalism and insisted on principles of non-violent political and civic action in both the domestic and international spheres."

Regarding conscientious objection, the pastoral says: "The present laws of this country, however, provide only for those whose reasons of conscience are grounded in the rejection of the use of military force. This form of conscientious objection deserves the legal provision made for it, but we consider

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WILL VOTE NEXT SPRING

Bishops weigh major changes in marriage tribunal system

WASHINGTON, D.C. — The National Conference of Catholic Bishops, at its general meeting here, discussed drastically changed rules which would simplify the procedures of marriage tribunals and speed the process of which Catholics receive judgments in marriage cases.

The suggested changes will be voted on, after further suggestions are received, at the bishops' meeting next spring.

If approved by the Vatican, the changes would:

- Eliminate the need, in some cases, for an appeal to the Sacred Roman Rota in Rome, the highest Church tribunal dealing with marriage cases.
- Change the present requirement that all decisions for nullification must be appealed to a second court.
- Assure that in all marriage cases the parties should have

an answer from the Church within approximately a year (as opposed to five to 10 years which some cases now require).

• Make eligible for court consideration certain cases which are presently excluded on technical grounds because neither party is considered eligible to bring the case into court.

• Increase the number of judges a diocese is permitted to have and reduce the number required to try a case.

Twenty-seven changes were considered by the bishops, including some highly technical revisions on the functions of court officers, rules of evidence, and presumptions of credibility.

The Canon Law Society of America was consulted by the bishops in the formulation of the suggested changes and the bishops' recommendations are substantially the same as a set of proposals which the society ap-

proved with an almost unanimous vote at its convention in September.

Observers here said that in general the proposed changes reflect Anglo-Saxon judicial concepts and American legal practice, a significant departure from the traditions of Canon Law which is based chiefly on Roman law.

Some canonists believe that a number of the proposals will encounter serious opposition at the Vatican because they represent a different legal tradition.

One canon lawyer said, however, that he believes changes like those recommended will eventually be approved for English-speaking countries. They have the "overwhelming" support of canon lawyers in those countries, he said.

THE PRESENT regulations require affirmative decisions by at least two courts before the Church will accept the annulment of a marriage. Under the proposed changes, the defender of the bond, the court official who is required to appeal a first decision for annulment, would be given discretion to let such a decision stand in certain cases.

At present, if a further decision is desired after two courts have reached conflicting verdicts, the appeal must be made to the Rota. Under the proposed changes, the American bishops would set up a national court of appeals, to be known as the Board of Review, which could relieve the Rota of some cases of this sort.

The Board of Review would also be empowered to supervise the work of local tribunals and to establish circuit or regional tribunals where needed. These functions would be considered in terms of "service" rather than control or centralization.

In some cases, where both parties are considered guilty of violating the requirements for the validity of a marriage (as when they agree before the wedding that they will not have children), neither party is considered presently eligible to bring an annulment case into court. Under the proposed changes, the "promoter of justice" (a court functionary comparable to the "friend of the court" in civil cases) may petition for a nullification trial in such cases "when he decides this will be for the good of souls."

AT PRESENT, nullity may be petitioned when the public good is involved, where "real scandal exists and where the marriage is probably null." The new rule, the commentary said, would give the promoter "greater discretion."

Any person, Catholic or non-Catholic, would be able to petition for an annulment under the proposed new regulations, and the petition must be accepted or rejected by the judge within 30 days. In contrast, present rules provide that non-Catholics and "Catholics who have been the direct and malevolent cause of nullity" be excluded as petitioners.

A key new regulation would provide for an unlimited number of judges and other court officers to assure the utmost speed in the disposition of cases. Marriage courts are now limited to 12 judges, regardless of the size of the diocese.

Decisions to accept or reject a petition for annulment would now have to be given within six months, rather than the two years permitted under present rules.

The proposals also provide for the assignment of one judge to a case, rather than a tribunal of three, as now required. Many dioceses lack sufficient trained men to provide a full tribunal, a commentary accompanying the new rules said, and "amateurs tend to make sentimental judgments."

The commentary said that "the requirement of three judges has undercut the efficiency of our courts and the single judge system would be more practicable, more professional and even more respectful of the married bond."

Considers closing Kerala colleges as a protest

TRIVANDRUM, India — Archbishop Benedict Mar Gregorios has threatened to close down all Catholic colleges in Kerala in protest against a "university bill" proposed by the state's Communist-dominated government.

The bill provides for nationalization of "all administered" colleges, for the inclusion of government nominees in the managing councils of private colleges and for restrictions on the freedom of the Church to appoint the staff of its colleges.



WILL APPEAR AT MARIAN—The world famous Gen. Platoff Don Cossack Chorus and Dancers, above will appear at the Marian College auditorium at 8 p.m. next Tuesday, Nov. 26, for a single performance. Sponsored by Marian's Parents and Friends Organization, the program will include folk songs, love songs, Cossack melodies and American songs. Tickets are available from the college at \$2 for adults and \$2 for students.

Asks a new concept of collegiality

WASHINGTON — "We desperately need the example of the East . . . as we struggle with the patterns of episcopal collegiality and true collegiality and subsidiarity at every level of Church life."

Father Frederick McManus, dean of the School of Canon Law at the Catholic University of America, made this assertion during a Byzantine-rite Divine Liturgy celebrated in the National Shrine of the Immaculate Conception here, commemorating the first anniversary of the death of Patriarch Maximos IV Saigh of Antioch.

Among the chief concelebrants were Bishop Stephen J. Kocisko of the Pittsburgh Byzantine-rite diocese, Bishop Michael J. Dudick of Passaic, N.J., and Archbishop Armand J. Jacopini, director of the St. Paul Center, Byzantine Information Bureau here.

ALSO IN the sanctuary were Archbishop James P. Davis of Santa Fe, N.M., and Auxiliary Bishop Joseph M. Pernicone of New York.

In his sermon, Father McManus said: "There is no more parochial in the Eastern theology of the Church, which sees the Church as living in the eucharistic assembly, in the particular or local community, in the here and now of those who acknowledge Jesus as Lord. The faith and love of community demands that it become involved in the concerns of Christian communities."

Father McManus said that this was stated by the Eastern-rite Fathers at Vatican II Council and that "it needs now to be said more loudly, as we see the danger of being bogged down in old ways."

HE SAID that for a period after the council there was a fear "that its teaching would be lost through indifference," but now, he maintained, the fear is that "the council will be repudiated out of fear or doubt." This would not be done in words, Father McManus said, but "our concern is that it will be repudiated by action or inaction."

The Catholic bishops of the West have much to learn from Eastern Catholicism, Father McManus said, "because the Eastern tradition is one of flexible and fluid balances between unity and diversity, between the horizontal and the vertical authority. It has a place for limits and checks on those who are placed to rule the Church of God. Subsidiarity and collegiality in the Church are only words to express what is a reality in Eastern Church order, where authority is not a right but a service."

The Eastern-rite Fathers at Vatican II Council said that "the council will be repudiated out of fear or doubt." This would not be done in words, Father McManus said, but "our concern is that it will be repudiated by action or inaction."

APPOINTED—James T. (Tod) Harris, Jr., 45, vice president of the African-American Affairs Institute in New York City, has been named executive director of the National Catholic Conference for Interracial Justice in Chicago. He will assume the post January 1, 1969, replacing Matthew H. Ahmann, who resigned earlier this year.

See no 'rejection' of papal authority

FRANKFURT, Germany — The leading German Catholic lay organization denied here that criticisms of Pope Paul VI's encyclical on birth control, Humanae Vitae, by some German Catholics meant a rejection of papal authority.

In a statement on Humanae Vitae issued at a plenary meeting, the Central Committee of German Catholics urged the German bishops to convince the Pope, bishops throughout the world and the public that the criticisms of the encyclical in Germany do not mean a "major opposition to recognition of papal authority," but are attempts to achieve a "deeper unity with it."

THE STATEMENT also asked the bishops to form "appropri-

ate boards" for discussion with the Church of the problems with which the encyclical is concerned.

In September, the Katholikentag, the national convention of Catholic laity, adopted a resolution disapproving of Pope Paul's stand on birth control as set forth in Humanae Vitae. The resolution stated that parents "cannot follow the demand of obedience" to Pope Paul's decision opposing artificial contraception.

THE RESOLUTION asked for a basic revision of the papal pronouncement, stating that such a revision would settle present doubts about the nature of the teaching authority in the Church and bring a more trusting spirit back to the entire Catholic body.



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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

THANKSGIVING DANCE
Friday, Nov. 22 — 9 P.M. 'til 1 A.M.
St. Monica Parish — Midnight Buffet — Dress Optional

HOLY TRINITY ANNUAL PARTY
Games — Door Prizes — Turkey
Saturday, Nov. 23 — 7:30 P.M.
Holmes and St. Clair St.

THANKSGIVING DANCE
Young Catholic Adults — Holy Name School Hall
Sherman and Troy, Beach Grove
Saturday, Nov. 23 — 9 P.M. 'til 1 A.M.
Music by Nancy Hubner Combo — \$1.50 Per Person

Little Flower Auxiliary No. 308, Knights of St. John
CARD PARTY — Sunday, Nov. 24
Auditorium — Benefit of Church — Public Invited

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