

Hol... organizing theology commission urged by '67 Synod



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INTERNS GET PRACTICAL COUNSEL

Dutch-born theologian briefs St. Meinrad's parish deacons

ST. MEINRAD, Ind.—When the 23 deacons from the St. Meinrad School of Theology here return briefly each month from their experimental internship program in Indianapolis area parishes, they are greeted by a Dutch-born theology professor from Harvard University.

Dr. Tjaard Hommes, serving as visiting associate professor of applied theology at St. Meinrad during the fall semester, flies in monthly from Cambridge, Mass., to conduct a deacon-year seminar which applies principles of academic theology to practical cases encountered in their parish work.

A native of Holland, Dr. Hommes is assistant professor of applied theology in the Harvard Divinity School and also serves as chairman of the Boston Theological Institute (BTI) Task Force on Field Education. He and Mrs. Hommes are the parents of four children.

RECENTLY interviewed here, Dr. Hommes sees the St. Meinrad program as a significant contribution to the renewal of the pastoral ministry of Christian churches in the United States. By combining a "maximum of service and practical methodology" he has studied with the pastoral work he has experienced. It can equip the deacon with an ability to analyze parish situations, and develop in him an ingenuity for finding the relevant resources to deal with the problem. The thrust of the program is to allow the deacon to intensify their skills in using both theology and non-theological disciplines for problem solving.

The second benefit seen by Dr. Hommes is in his view that the program will be of great assistance to the research being done on the ministry nationally. Consistent with this research, he suggested that the program should be continued after ordination with meetings held each year.

Following the same methodology, the group could work with cases from their priestly ministry and through this an ongoing evaluation of both the program's effectiveness and of its meaning for the ministry in general could be made.

FINALLY, the value of the program for St. Meinrad's own development cannot be overlooked, Dr. Hommes said. In the area of relations with parishes in the Archdiocese, it provides what he called a "controlled input."

It serves, he said, "to make the host parish aware of the fact that they are playing a major part in the education of future clergy." Unless this happens, he said, the program will be a failure.



REV. NELSON H. REUTER, O.F.M.



AT MARIAN'S LIBRARY GROUND-BREAKING—Ground was officially broken last Saturday morning at Marian College for the long-awaited \$1.8 million library. Shown above, from left, lending themselves toward the project are: Msgr. Francis J. Reina, former college president; new pastor of Assumption parish; Dr. Dominic J. Guzzetta, Marian president; Ben Domoni, newest member of the college's board of trustees; Sister Mary Karen Zahn, O.S.F., academic dean; and Sister Clarence Marie Kavanaugh, O.S.F., college librarian. The construction is expected to be completed in 21 months. Evans Woolen Associates designed the structure while the general construction contract is held by the F. A. Wilhelm Co., both of Indianapolis.

Difficulties stressed by spokesman

VATICAN CITY — The Holy See is proceeding with the creation of the international theological commission proposed last autumn by the Synod of Bishops.

This was made public by the Holy See's press officer, Msgr. Fausto Vallina, in commenting on press leaks of a secret letter sent by the general secretariat of the synod to presidents of national bishops' conferences and all persons who took part in the synod.

Msgr. Vallina said the letter "requests the (bishops') conferences to assist the Holy See, and especially the Sacred Congregation for the Doctrine of the Faith, principally in connection with questions of greater importance."

The Synod of Bishops proposed by an overwhelming vote the creation of a commission of theologians of diverse schools "whose duty it will be, acting with all lawful academic freedom, to assist the Holy See, and especially the Sacred Congregation for the Doctrine of the Faith, principally in connection with questions of greater importance."

THERE HAD been increasing vocal criticism of Pope Paul for his "failure" to implement this proposal. It was argued that tension between the Holy See and various celebrated theologians such as Belgian-born Dominican Father Edward Schillebeeckx and Swiss-born Father Hans Küng might have been avoided if these men had been allowed to discuss the Holy See's objections with a group of their academic peers acting in the Holy See's behalf.

However, a highly placed and unapproachable source at the Vatican said that the Pope had charged Cardinal Franjo Seper, prefect of the Doctrine of the Faith, to outline the structure and competence of such a commission not long after Cardinal Seper assumed his duties as prefect in January. This source asserted that Cardinal Seper (Continued on page 7)

City votes to pay lay teachers in Catholic schools

MARLBORO, Mass. — The Marlboro City Council touched off a controversy when it voted 4-4 to pay salaries of lay teachers employed in Catholic schools in this community.

The action was characterized by Cardinal Richard Cushing of Boston as "unconstitutional." It generally was agreed the action will spark violent repercussions, possibly in the state legislature, before it finally is resolved.

But Msgr. Joseph P. Sullivan, pastor of Immaculate Conception parish and administrator of its school, said the action may generate legislative debate which will lead to a review of the state's "anti-aid" amendment enacted in 1917. The amendment prohibits expending public funds to aid in religious denominations or schools not under public supervision.

The pastor said the council decision may force the legislature "to update its thinking on church-state relations."

The City Council has 10 members who are Catholics and one Protestant.

On the Inside

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MASS 'UP FRONT'

A box of C rations serves as an altar for a Catholic chaplain saying Mass for GI's 16 miles north of Tay Ninh, South Vietnam. The priest's vestments are folded at the foot of the improvised altar, near the scene of recent fighting. (RNS photo)

N.D. prexy lashes out at protest

NOTRE DAME, Ind. — The president of the University of Notre Dame labeled as "clearly yranly" a student demonstration which prevented a Central Intelligence Agency representative from conducting jobs interviews in the administration building here.

Father Theodore M. Hesburgh, C.S.C., said the 30 students who blocked the CIA interviews in the university's placement office "used their freedom of action to obstruct the freedom of others and to impose their own personal convictions on others."

CONCERNING the sincerity of the students' motives, Father Hesburgh termed their action "completely out of order" in a free university society. The incident which took place while Father Hesburgh was off campus, followed a 44-hour peaceful sit-in against CIA and Dow Chemical Co. recruiters.

In a letter to the entire Notre Dame student body and faculty, Father Hesburgh said: "Most universities have already stated clearly that while peaceful protest is legitimate, protest that infringes on the rights of other members of the community or obstructs the normal functions of the university is cause for separating from the community those who indulge in such action."

FATHER Hesburgh called on the whole university community to "take a stand" through the Student Life Council, the Faculty Senate and the Academic Council. Declaring that "freedom cuts both ways," he said that if the university community will declare itself, "I shall take whatever action is appropriate if the situation is repeated."

Father Hesburgh indicated that in his view the students involved in the episode should be put on disciplinary probation, and added: "I would be inclined to use the occasion for greater profit in the future by not suspending them, but by declaring our intentions clearly for any future recurrence."

Father Topmiller dies at age 54; ex-war chaplain

Archbishop Schulte was principal concelebrant at a Requiem Funeral Mass this past Monday at Nativity Church offered for Father Malo A. Topmiller, rector of Archdiocesan priest's Twelve classmates of the deceased priest celebrated the Mass. The sermon was preached by Father Robert Walpole.

Father Topmiller, 54, retired from active duty since 1955, was found dead in his rural Cumberland, Ind., home on Saturday, Nov. 23. Death was believed from a heart attack. He had been receiving a complete disability pension from the U.S. Navy, following service as a military chaplain from 1944 to 1948.

A native of Indianapolis, Father Topmiller was ordained in 1939 after studies at St. Meinrad Seminary. Assignments included St. Simon's parish, Washington, 1939-44; St. Joseph's, Shelbyville, 1944-52; and Holy Cross, Indianapolis, 1952-53. He was on sick leave from 1952-54.

He is survived by one brother, Bernard P. Topmiller, of Indianapolis. Burial was in Holy Cross Cemetery.



NEW FRANKLIN BUILDING BLESSED—Archbishop Schulte blessed the new catechetical building and parish hall at St. Rose of Lima parish, Franklin, during Centennial ceremonies there last Sunday. The \$134,000 structure contains 12 classrooms of varying sizes, kitchen and parish hall. Also shown in the photo above, from left, are: Father Francis Tuohy, Chancellor; Archbishop Schulte; Father Anthony Seger, former pastor now pastor of St. Vincent's parish, Shelby County; and Father Charles Sexton, pastor of St. Martin's parish, Martinsville. St. Rose pastor is Father James Byrne.

TAX RELIEF DENIED

Rule school tuition cannot be considered 'contribution'

WASHINGTON, D.C.—A U.S. Tax Court here ruled that a Catholic couple could not deduct as a "contribution" tuition payments made to the private Catholic school their children attend.

It rejected a 1964 claim by Mr. and Mrs. James A. McLaughlin of Marshfield, Mass., to the Internal Revenue Service that they should qualify under the tax law provision which permits deductions of donations made to charitable institutions.

The court held that the couple did not give \$1,526 to Sacred Heart School, Kingston, Mass., as a donation, but intended that it be used to pay tuition for five of their children.

It also said that the intent of the individual taxpayer is of prime consideration and found that the McLaughlins admittedly did not intend the money solely as a donation.

A PERTINENT 1954 regulation issued by Internal Revenue Service lists as "charitable donation" that which is "contribution to or for the use of" a corporation "organized and operated exclusively for educational services."

The tax court did not dispute that the Sisters of Divine Providence, the order which runs the school, was a qualified organization.

But, it said, "it seems clear from the stipulations and from the context of the regulations that the tuition payments were made in order that the children

would attend Sacred Heart School."

In its decision, the court cited a 1961 ruling in which it had further defined a charitable contribution, making it synonymous with the word "gift." In that case it said, "A gift is generally defined as a voluntary transfer of property by the owner to another without consideration therefor."

"IF A PAYMENT proceeds primarily from the incentive of anticipated benefit to the payor, beyond the satisfaction which flows from the performance of a generous act, it is not a gift."

In its mention of the petitioners, the court said, "We think the payments were personal living or family expenses which are not deductible..."

The court made plain that its ruling affected only federal taxation.

"There is nothing in these statutes to indicate that Congress intended that we should look at state laws in making our determinations in cases such as this," it held.

Non-public school unit launches fact program

The Committee on Non-Public Schools, a group of administrators and board members of non-public schools in Indiana, has announced a broad program to inform Hoosiers of "the civil, financial and educational contributions made by our schools."

Arthur L. Amt, of Ft. Wayne, chairman of the organization, said more than a quarter of a million informational pamphlets were being distributed throughout the state "as a service to the citizens."

Amt is superintendent of education for the Lutheran schools in the state.

"THERE IS some question in my mind," Amt said, "as to whether the general public realizes the vast impact that private and parochial schools have on our economy and our Hoosier society in general."

"We are simply trying to create an awareness of the public

purpose served by non-public schools, the principle of which was enunciated by the U.S. Supreme Court in its historic 'Allen' decision in June of this year," he said.

THE NON-PUBLIC school spokesman emphasized that the pamphlet would be made available to civic and service organizations throughout the state "as long as the supply lasts."

The mailing address of the group is 2018 W. St. Clair St., Indianapolis.

Official

The Chancery Office this week announced that a special collection will be taken up in all Archdiocesan parish churches Sunday, Dec. 1, for the support of the Catholic University of America.

Text of a Pastoral Letter

THE FAMILY OF NATIONS

We share the deep concern of thoughtful people in our times, a concern voiced by the Vatican Council, that "the human family has reached an hour of supreme crisis" (Gaudium et Spes, 77). The crisis can ultimately be resolved only by a more abundant human life, but at the moment it portends grave threats to all life. The threats of life depend on urgent and difficult decisions concerning war and peace. In considering these we share the conviction of Vatican Council II that the horror and pervasiveness of technological warfare "compel us to undertake an evaluation of war with an entirely new attitude" (n. 80).

This compelling obligation is the greater in our case since we are citizens of a nation in many ways the most powerful in the world. The responsibility of leadership in the local Church of a nation whose armaments constitute the greatest nuclear potential for harm thus rests upon us. We wish to impede or help it is our obligation to encourage. We are acutely aware that our moral posture as citizens in this hour of supreme crisis will be assessed by the judgment of history and of God.

We renew the solemn promises by the Council that "the loftier strivings and aspirations of the human race are in harmony with the message of the Gospel" (n. 77). We speak as witnesses to that Gospel, aware that the issues of war and peace test the relevancy of its message for our generation, particularly in terms of the service of life and its dignity. We seek to speak in the spirit of that Gospel message, which is at heart a message of non-violence rather than violence, of peace understood as Jesus proclaimed it (cf. John 14:27).

On all upon American Catholics to evaluate war with that "entirely new attitude" for which the Council appealed and which may rightly be the cry of all who, calling themselves Christians, proclaim their identity with the Prince of Peace. We share with all men of good will the conviction that the humane society will not come "unless each person devotes himself with renewed determination to the common good" (n. 77). We appeal to policy makers and statesmen to reflect soberly on the Council's teaching concerning war and peace, and vigorously to pursue the search for means by which at all times to limit and eventually to outlaw the destructive use of war.

The Vatican Council noted that "war continues to produce daily devastation in one or another part of the world" (n. 79). The observation has become a sad and too frequent period since the Council ended; indeed, there have been further grave outbreaks of war and aggression.

Of one mind with the Council, we condemn with equal qualification wars of aggression however their true character may sometimes be veiled. Whatever case there may have seemed to exist in other times for a just war fought for the domination of an nation, such a case can no longer be imagined given the circumstances of the present age, the heightened sense of international mutuality and the mutually assured destruction of the nuclear age.

We join wholeheartedly in the Council's condemnation of wars fought without limitation and recognize the right to 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 peace has been achieved. But we seek to limit warfare and to humanize it, where it remains a last resort, in the maximum degree possible. Most of all, we urge the use of the energies of all men of good will in forging the instruments of peace, to the end that war may at last be outlawed.

Meanwhile, we are gratefully conscious that "those who are pledged to the service of their country as members of its armed forces should regard themselves as agents of security and freedom on behalf of their people. As long as they fulfill this role properly, they are making a genuine contribution to the establishment of peace" (Gaudium et Spes, 79). In the Christian view, a just peace is not merely the absence of war. Ultimately, of course, it presupposes that a positive peace within and among nations is the divine life to which the Church bears witness, of which Christ is the source. The peace of the soul, then, of a peaceful society is divine charity. But justice, the great concern of the

well-ordered state and the justification for its existence, is the foundation of the organized society.

Thereore, peace cannot be reduced solely to the maintenance of a balance of power between enemies; nor is it to be brought about by dictatorship, whether this be the imposition of the sheer will of a ruler or party or even a majority. It is an enterprise of justice and must be built up ceaselessly in seeking to satisfy the all-embracing demands of the common good. This is the point of Pope Paul's positive, dynamic concept of peace: the modern word for peace is development. Peace therefore presupposes the fraternal confidence which manifests itself in a firm determination to respect other persons and peoples, above all their human dignity, and to collaborate with them in the pursuit of the shared goals of mankind.

Arms Control

It is in nuclear warfare, even in its "cold" phase or form, that the moral issue of peace is most acutely confronted. This has become a situation in which two adversaries possess and deploy weapons which, as used against each other, could annihilate their respective civilizations and even threaten the survival of the human race. Nothing more dramatically suggests the anti-life direction of technological warfare than the neutron bomb; one philosopher declares that the neutron bomb, which is not a true city-killer, makes it, perhaps the symbol of our civilization. It would be a Christian confession were to be concerned or mute in the face of the multiple moral aspects of this awesome prospect.

It is now a quarter of a century since Pope Pius XII summoned that conscience to a "War on War." He pointed out World War II "the image of a hell upon which anyone who nourishes humane sentiments in his heart can wish to see the end." He warned against the further progress of "human inventions directed to destruction," and pleaded that to the recognition of the immorality of wars of aggression there be added "the great of a judicial intervention of the United Nations, which has inflicted on the aggressor by the United Nations, that war may always feel itself probed by the conscience of the world, and vigorously to pursue the search for means by which at all times to limit and eventually to outlaw the destructive use of war."

The Second Vatican Council, in a solemn declaration, endorsed "the condemnation of wars of aggression issued by recent popes and stated:

"Every act of war directed to the indiscriminate destruction of whole cities or vast areas with their inhabitants is a crime against God and man which invites the first and unequivocal condemnation" (Gaudium et Spes, 80).

The Council explicitly condemned the use of weapons of mass destruction, but abstained from a categorical prohibition of such weapons to deter "possible enemy attack" (n. 81). Though not passing direct judgment on this strategy of deterrence, the Council did declare that "men should be convinced that the arms race in which so many countries are engaged is not a way to peace, but a steady pace. Nor is the so-called 'balance' resulting from this race a pure and authentic peace. Rather than being eliminated thereby, the causes of war threaten to grow gradually stronger. . . . Therefore it must be said against the arms race an utterly treacherous pact for humanity, and one which endures the peril of an intolerable end" (n. 81).

The Council did not call for unilateral disarmament; Christian morality is not lacking in realism. But it did call for the complete abolition of nuclear weapons. It called for the negotiation of balanced reductions of nuclear weapons at the same time as the development of a clear power for peaceful development of the needy nations under adequate inspection safeguards for the future. We earnestly pray so, commending the furtherance of these hopes to the responsible political leaders and to the support of all citizens.

MEANWHILE, it is greatly to

be desired that such prospects not be dashed by irrational refusal to keep ahead of assured destruction" capability. Rather it is to be hoped that the early ratification by the Senate of the Non-Proliferation Treaty, which in essence is a Treaty between the U.S.S.R. and the U.S. and other nations—will hasten discussion of arms control and reductions by the big powers. Despite, and even because of, the provocations in Eastern Europe and elsewhere, the United States should continue steps to create a better climate for these discussions, such as taking lead in inviting the UN Atomic Energy Commission and other organizations and foreign states to visit its nuclear facilities, and scrupulously reviewing all commitments for the loan, or lease of armaments.

The Council's position on the arms race was clear. To recall it: "Therefore, we declare once again that the arms race is utterly treacherous pact for humanity. . . . It is much to be feared that if this race persists, it will eventually spawn all the evils of modern war. It is now making ready" (n. 81).

Nonetheless, the nuclear race goes on. The latest act in the continuing nuclear arms race is the U.S. decision to build a "thin" anti-ballistic missile system to defend against an enemy nuclear attack by an "improvised" system. This decision has been widely interpreted as the prelude to a "thick" ABM system to defend against possible nuclear attack. To ourselves, such anti-ballistic missiles are purely defensive, designed to limit the damage to the United States from nuclear attack. Nevertheless, it would be a Christian confession were to be concerned or mute in the face of the multiple moral aspects of this awesome prospect.

Despite the danger of triggering a nuclear escalation, we ourselves see the pressure for a "thick" ABM deployment persist.

We seriously question whether the present policy of maintaining nuclear superiority is meaningful. The present strategy of advantage to be gained by nuclear superiority, however it is computed, when each side is armed with the capacity for overwhelming damage on the other, even after being attacked first. Such effective parity has been operative for some years. The arms race, which has only leads to ever-higher levels of armaments as it forces the side with the lesser capability to catch up with the other. In the wake of this action-reaction phenomenon comes a decrease in both stability and security.

THE NATIONAL Conference of Catholic Bishops pledges its united support toward forming a climate of public opinion for peace, mindful of the Council's advice that "government officials should be conscious of their opinion and feeling to the greatest possible extent" (n. 82). We will therefore, through existing national agencies, support the national program of action for Catholic Americans in collaboration with all religious groups and organizations. With Gaudium et Spes, we commend the arduous and unceasing efforts of statesmen and specialists in the field of arms control, and we encourage them to add our own encouragement of systematic studies in this field. As the Council appealed to Catholic Christians throughout the world to participate more fully in such studies, so we call upon intellectuals in the Church in our land to bring scholarly competence and the powers of persuasion to that "war on war" which the modern Popes have without exception charged with the world.

We urge Catholics, and indeed all our countrymen, to make a ceaseless vigil of prayers for peace and for all those who are charged with the delicate and difficult negotiations of disarmament. Such prayers provide the most obvious and appropriate basis for the peace dialogue which we bring together all in our communities who cherish the blessed vision of peace heralded by the Hebrew prophets and preached by Christ and His Apostles.

We cannot but question the depth of the commitment to peace of persons of religious background who no longer pray for peace, but who only pray for peace, leaving to others the task of prayer. We pray for peace, have a defective theology concerning the relation between human action and the will of God in our peace. So, too, those who, neglectful of the part of prayer, rely only on their own power,

Editor's Note—Following is the text of Chapter II of the pastoral letter "Human Life in Our Day" issued by the American hierarchy following its annual fall meeting in Washington, D.C.

or on the pooling of merely human resources on intelligence, energy, even good will, will get the wisdom of Scripture. If the Lord does not build the house, in vain the masons toil; if the Lord does not guard the city, in vain the sentries watch" (Psalm 127, 1-2).

The International Community

The Council Fathers recognized that not even ending the nuclear arms race, which itself cannot be accomplished without the full co-operation of the international community, would ensure the permanent removal of the awesome threat of modern war. Nor would disarmament alone, even assuming it to be complete and across the board, remove the level of ideas to which we are accustomed. Furthermore, we urge increased support by our own countrymen and citizens of all nations of all international programs consistent with the protection and promotion of the sanctity of human life and the dignity of the human person in times of war and peace.

We earnestly appeal to our own government and to all governments to give the elimination of the present international arms race the highest priority, consistent with the damaging effects of massive armament programs on all the objectives of the good society to which enlightened governments give priority: education, public health, a true sense of security, prosperity, maximum liberty, the advancement of science and science, in a word the service of life itself. Thus can we strive to move away, as reason and justice demand, from a "race system" to an international system in which unilateral recourse to force is increasingly restricted.

We would urge international peacekeeping machinery. To this end we urge all to support efforts for a stronger and more effective international system of peace and justice among nations. In this respect the peace movement, which has been the support of the United Nations by its moral authority and teaching office at the time of its visit to that body on its anniversary should be normative for Catholics.

We would welcome in official pronouncements of our own and other governments, as well as in the increased efforts of the United Nations and associated agencies by the citizens of all nations, a greater interest in the development of a universal public authority which the Council Fathers urged.

We recognize that any use of police action by such an international authority, or, in the meantime, by or by duty constituted regional agencies, must be carefully subject to covenants operative, at and freely accepted, covenants spelling out clear norms such as that of proportionate force; here, again, the work of qualified international specialists is indispensable. Turning to the more positive aspects of the building of a new international community, the duties of us as Americans in this matter, we deplore the lack of stable, persevering national commitment for the promotion of the international common good. This is reflected in the fickleness of public interest in and Congressional support of disarmament, and in a seeming insensitivity to the importance of trade agreements beneficial to developing nations. A like lack of generosity, dangerous to the fully human common good, is present in the increasingly bold linking of coercive programs for disarmament with the promotion of needed aid programs. Future aid and trade assistance programs should become increasingly sensitive to the needs of the human community, self-interest except to the extent that national interest is served by the peace and general good of the human community.

BECAUSE OF the war in Vietnam, and the growing preoccupation with the social problems of our cities, there is the danger of a new form of nationalism and isolationism which the teachings of all churches repudiate. We hope, however, that World War II had, we hoped, forever discredited.

It is the duty of our political leadership, of citizens and of all men of good will, to acknowledge the brotherhood of man, to promote and develop the spirit of international cooperation and understanding. As the Council noted " . . . there arises a surprising need for renewed education of atti-

ties, we deem it opportune here to reiterate the Council's teaching on the promotion of peace, education, particularly of the young, or who mold public opinion should regard as their most weighty task the effort to instruct all in fresh sentiments of peace" (n. 82).

To assist the agencies and institutions of the Catholic Church in the United States in their response to this "most weighty task," the Catholic Bishops have recently established a Division of World Justice and Peace, corresponding to the newly established Vatican Commission. It is our desire that the Division will stimulate renewed efforts in this field, and co-ordinate whenever possible such efforts with those of other Christian bodies in an ecumenical framework. We call upon all men of conscience, all public spirited citizens, to dedicate themselves with fresh energy to this work.

We believe that the talents and resources of our land are so abundant that we may promote the common good of nations as an expression of the vitally necessary works of urban and rural reconstruction in our own country. The latter are the first order of domestic policy. Neither should be neglected, but the latter are the first order of foreign policy.

Since then American Catholics have entered vigorously into the national debate on this question, and the public mind is being guided deeply into the moral aspects of our involvement in Vietnam. In this debate, opinions among Catholics appear as varied as in our society as a whole; one cannot accuse Catholics of either being partisans of any one point of view or of being unconcerned. In our democratic system the fundamental right of political dissent cannot be denied, nor is rational debate, or the free expression of government in the light of moral and political principles to be discouraged. It is the duty of the governed to analyze and to judge the concrete issues of public policy.

In assessing our country's involvement in Vietnam we must subordinate to the principle of proportionality, or, passed, the point where the principle of proportionality becomes decisive? How much more of our resources should we commit to this struggle, assuming an acceptable cause or intention? Has the conflict in Vietnam proved to be a just cause? Is the suffering? Would not an untimely withdrawal be equally disastrous?

GRANTED THAT financial considerations are necessarily subordinate to ethical values in any moral question, nonetheless many wonder if perhaps a measure of the proportions in this, as in any other, may be seen in the mounting cost of the war. The mounting cost to education, poverty-relief and positive works of social justice at home and abroad, the mounting cost of the war, notably by Pope Pius XII who invoked the principle of proportionality in his analysis of the moral aspects of the war, is particularly when these involve A.B.C. elements (atomic, biological, chemical) and losses disproportionate to the "justice tolerated" (Address to Military Doctors, Oct. 19, 1963).

While it would be beyond our competence to propose any rational formula for bringing the Vietnam War to an end, we welcome the bombing halt and pray for the success of the negotiations now underway. Meanwhile there are moral lessons to be learned from our involvement in Vietnam that will apply to future cases. One must be that military power and technology do not suffice, even with the strongest resolve, to restore order or accomplish peace. A rule internal political conflict are too complicated to be solved by the external application of force and technology.

Another point to be realized that some evils existing in the world, evils such as underdevelopment, economic frustration, social stagnation, and political injustices, may be more readily attacked and corrected through non-military means, than by military efforts to counteract the subversive forces bent on their exploitation. In addition, may we not hope that violence will be universally repudiated, and that the underlying human life, and that the spirit of love "may overcome the barriers that divide, cherish the bonds of mutual charity, un-

derstand others and pardon those who have done them wrong" (Pascam in Tertullian, Article 171).

The Role of Conscience The war in Vietnam typifies the issues which present and future generations will be less willing to leave entirely to the normal political and bureaucratic processes of national decision-making. It is not surprising that those who are most critical, even intemperate in their discussion of war as an instrument of national policy or as a ready means to the settling of wrongs, are among the young; the burden of killing and dying falls principally upon them.

There is sometimes ground for question as to whether the military duty of not springing from cowardice in this hour, all crises which test generosity and heroism, cases of moral as well as physical cowardice doubtless occur. But a blanket charge of this kind would be unfair to those young people who are clearly willing to suffer social ostracism and even prison as a consequence of their opposition to a particular war. One must conclude that for many of our youthful protestors, the issues spring from a deep conviction of the moral principles of opposition to given war as pointless or immoral.

Nor can it be said that such conscientious objection to war is a result of the influence of the Church, including, in fact, the norms for the just war, which is a theoretically just war.

The enthusiasm of many young people for new programs of service to fellow humans in need is entirely the result of subjective considerations and without reference to the message of the Gospel and the teaching of the Church; quite the contrary, frequently conscientious dissent reflects the influence of the principles which inform modern Catholic moral teaching. The Constitution and a classical tradition of moral doctrine in the Church, including, in fact, the norms for the just war, which is a theoretically just war.

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AS WITNESSES to a spiritual tradition which accepts enlightened conscience, even when honestly mistaken, as the immediate arbiter of moral decisions, we can only be realistic in the evidence of individual responsibility and the decline of uncritical conformity to tradition some of which included the moral elements of the just war, but also included political, social, cultural and like controls not necessarily in conformity with the mind and heart of the Church.

If war is ever to be outlawed, and replaced by more humane and enlightening institutions, the character of the nations, through which life is begun, the dignity of the family within which love brings life to maturity, and the blessed vision of peace in which life is shared by men and nations in a world community of love.

We therefore join with the Council Fathers in praising "those who renounce the use of violence in the vindication of their rights and who resort to methods of defense which are otherwise available to weaker parties, provided that this can be done without injury to the rights and duties of others or of the community itself" (n. 78).

It is this light that we seek to interpret and apply to our own situation the advice of the Council. Our own movement of conscientious objectors. The Council endorsed laws that "make humane provision for care of the cases. One must be that military power and technology do not suffice, even with the strongest resolve, to restore order or accomplish peace. A rule internal political conflict are too complicated to be solved by the external application of force and technology.

Another point to be realized that some evils existing in the world, evils such as underdevelopment, economic frustration, social stagnation, and political injustices, may be more readily attacked and corrected through non-military means, than by military efforts to counteract the subversive forces bent on their exploitation. In addition, may we not hope that violence will be universally repudiated, and that the underlying human life, and that the spirit of love "may overcome the barriers that divide, cherish the bonds of mutual charity, un-

they consider unjust or in branches of service (e.g., the strategic nuclear force) which would subject them to the performance of actions contrary to deeply held moral convictions about indiscriminate killing.

Some other form of service to the human community should be required of those so exempted.

Whether or not such modifications in our laws are in fact made, we continue to hope that, in the all-important issue of war and peace, all men will follow their consciences. We can do no better than to recall, as did the Vatican Council, "the permanent binding force of universal natural law and its all-embracing principles," to which "man's conscience itself gives ever more emphatic voice."

IN CALLING SO persistently in this Pastoral for studies on the moral aspects of war, we appeal to new dimensions of changes in the problems of war and peace, we are mindful of the moral responsibility which we claim the Gospel of peace and to teach the precepts of both natural and revealed divine law concerning the establishing of peace between nations (n. 79). We therefore make our own the Council's judgment on "the deeper causes of war," and we call for a moral conscience. We echo the warning given by Pope Paul at the United Nations:

"Today as never before, in an era marked by such human progress, there is need for a new appeal to the moral conscience of man. For the danger comes not from progress, nor from science—the contrary, if properly utilized, can help to resolve many of the grave problems which beset mankind. The real danger comes from the moral confusion which is the result of the loss of his moral instruments, which can be used as well for destruction as for the loftiest conceptions."

The hour has indeed struck for "conversion," for personal transformation, for interior renewal. We must once again begin to think of man in a new way, and of human life with a new perspective, its dignity, its call to elevation to the level of the life of God Himself. All this requires that, with refreshed purpose and renewed vigor, we follow the urging of St. Paul that we "put on the new man, which has been created according to God in justice and holiness of truth" (Eph. 4:23).

CONCLUSION Christians believe God to be the "source of life" (cf. Jn. 5, 26) and of love since "love comes from God" (cf. 1 Jn. 4, 7). "God is love" (1 Jn. 4, 8) and man has been made in the image and likeness (Genesis 1, 26). Thus, man is most himself when he honors life and lives by love. There is most like to God.

The doctrine and defense of life require a renewed spirituality in the Church. Such a spirituality will reaffirm the sacred character of man's life, through which life is begun, the dignity of the family within which love brings life to maturity, and the blessed vision of peace in which life is shared by men and nations in a world community of love.

Therefore, all of which touch on life, we have explored in terms of the family, the commonwealth of nations and some anti-life forces which threaten them.

In her defense of human life the Church in our day makes her own, as did Moses, the deeper vision which follows: "The Lord himself follows you, reduces our perplexities to a clear, inescapable choice:

"I call heaven and earth to witness against you this day, that I have set before you life and death. . . . Therefore, choose life. . . . your descendants may live. . . ." (Deut. 30, 19).

HEADED PANEL — Bishop John J. Wright of Pittsburgh has been named as the first of a series of selective conscientious objectors to refuse—without fear of imprisonment or loss of citizenship—to serve in wars which



POLISH CARDINAL IN ROME

Cardinal Stefan Wyszyński, Primate of Poland, was welcomed by an enthusiastic crowd on his arrival in Rome for his first visit in three years. The cardinal, who is expected to stay in Rome for several weeks, will confer with Pope Paul VI and Vatican officials on the condition of the Church in Poland. (RNS photo)

ORAL CONFESSION ESSENTIAL

Diocese publishes guidelines for communal penance rite

By BERNARD F. SAUVE

SAGINAW, Mich.—Guidelines for communal penance services have been issued by the Liturgical Commission of the Saginaw diocese.

(In communal penance, a number of people gather together for a confession service. One or more priests take part.)

The Liturgical Commission views the administration of the sacrament of Penance in a communal fashion as an occasional matter—and not a regular weekly procedure. It is emphasized that there must be oral confession made individually to a priest—general confession or

general absolution is not permissible. Each priest who joins in hearing the confessions must also join in pronouncing the words of absolution.

Bishop James A. Hickey, diocesan administrator, has recommended such penance services for the diocese.

The communal service aims to stress clearly four major aspects of the sacrament:

- The nature of sin both as an offense to God and as a wound to the Church.

- Reconciliation with God and with the Church.

- The cooperation of the entire Church in love, good example and prayers for the conversion of sinners.

- The value of the sacrament of Penance in fostering the Christian life.

IT IS NOTED in a communal penance service several neighboring parishes may cooperate with one another in providing sufficient confessors so the sacrament can be celebrated without undue delay. It is recommended that celebration of the communal penance service be

connected with the seasons of Advent and Lent.

A typical communal penance service may open with an entrance hymn, followed by an introductory prayer by the priest and readings from Isaiah and Matthew.

There would then be a homily on the sacrament of Penance, an examination of conscience, an act of contrition, and some sign of mutual forgiveness—as perhaps a handshake.

At this point the penitents approach the priest for confession. The penitent is to tell how long since his last confession and all serious sins remembered. If only slight sins are involved, he may tell one he wants to work at correcting.

Because of the special occasion the confessor assigns a common penance that all may perform together. He may, though, give an additional penance suited to a penitent.

WHILE confessions are being heard it is suggested there be singing of such hymns as "My Shepherd is the Lord," "Whatever You Do to the Least of My Brothers," or "They'll Know We Are Christians by Our Love."

The entire group will join in the penance as a common act. The priest at this point will absolve all those whose confessions he has heard. If more than one priest has heard confessions, all must gather (usually in the sanctuary) and pronounce together the words of absolution.

The service may end with a recessional hymn of thanksgiving or praise.

Ordinary resigns, given titular See

WASHINGTON — Pope Paul has accepted the resignation of the Most Rev. Henry J. O'Brien, 72, from the office of archbishop of Hartford.

The Holy Father has transferred the archbishop to the titular See of Utina, which has been assigned "pro hac vice" (for this appointment) to archbishop status.

Archbishop O'Brien is to continue as apostolic administrator of the archdiocese of Hartford until such time as his successor takes canonical possession.

These actions of the Pope were announced here by Archbishop Luigi Raimondi, Apostolic Delegate in the United States.

Top medal presented to chaplain

WASHINGTON, D.C.—A Catholic priest received the Congressional Medal of Honor from President Johnson in a White House ceremony here. He is the second chaplain-in-history to receive the nation's highest award.

Father Angelo J. Liteky, a Trinitarian priest, a U.S. Army chaplain with the rank of captain, was awarded the medal for heroism in Vietnam when at the risk of his life he rescued 20 wounded soldiers during an ambush.

THE 34-YEAR-OLD priest was accompanying an infantry company of the 199th Brigade at the time of the ambush, and, according to the official citation, "fearlessly walked through a hail of bullets to encourage the men, aid the wounded and administer the last rites."

"Chaplain Liteky," it continued, "saw two wounded men pinned down in front of a Vietcong machine gun position and again he defied death to move to them. Upon reaching the casualties he shielded them from enemy fire with his body and evacuated them during a momentary lull in the firing."

DESPITE shrapnel wounds in the neck and foot, the priest continued his rescue work saving 20 men. The citation said that his heroism encouraged the men to regroup and capture the enemy position.

One GI in the unit, who described the action to an NBC reporter, said of the priest, "They all felt he was pressing his luck, that no man could survive and continually go back into that hell fire and not get hit."

"But," the soldier said, "he continually went back and he didn't get hit and, in fact, we felt that day that Father Liteky could walk on water."

Catholic seminary enrollment drops

WASHINGTON, D.C.—The number of men entering seminaries to study for the Catholic priesthood is "down considerably," it was reported at the meeting here of the National Conference of Catholic Bishops. Father T. William Coyle, executive secretary of the Bishops Committee on Priestly Formation, said at a press conference that current enrollment in U.S. seminaries is 39,500—a drop of almost 10,000 from the 1959 figure of 49,100.

CANON LAWYERS DISAGREE

Dispute whether the Church can sever 'indissoluble' bond

TORONTO — An expert in canon law claimed here that the Church, through its "power of keys," has authority to dispense people from the "indissoluble" bond of even "ratified and consummated" marriages. But a former New York marriage tribunal official promptly denied that this is so.

The assertion was made by Father Raymond Charland, O.F.M., of the Dominican faculty of theology in Ottawa, in an address to the third annual meeting of the Canadian Canon Law Society. The denial was made by Msgr. Stephen Kelleher, who was removed from his post with the New York tribunal recently after he wrote a magazine article criticizing the tribunal system.

Father Charland said the "power of keys" was expressed in Christ's scriptural promise to Peter: "I will give you the keys of the kingdom of heaven; whatever you bind on earth shall be considered bound in heaven; whatever you loose on earth shall be considered loosed in heaven."

The priest said: "In the presence of affairs, God does not intervene immediately and personally to dispense from the divine law of the indissolubility of marriage. He does so through the intermediary of the Church, keeper and guardian on earth of the divine law concerning marriage."

"THE CHURCH has the necessary authority not only to interpret the fundamental right to marriage and to draw applications from this, but also the right to dispense from the obligations which this entails, and especially from the indissoluble bond which characterizes marriage. This is guaranteed in Christ's promise to Peter."

No one would deny that God would dissolve any marriage, even a ratified and consummated one," he asserted. "Nor would anyone deny that God would give this power to His Church. Nothing prevents God from authorizing His Church to dissolve in His name any matrimonial bond even though it is stronger than the bond of other marriages upon which the Church has exercised authority."

Father Charland suggested that the reason the Church has exercised its power of dispensation in all other categories of marriage except that of ratified and consummated ones is because "the popes have judged that it is not fitting to grant this, or because they considered that consummated Christian marriage is not within the limits of vicarious power."

But he rejected any notion that the "vicarious power" of the Church is limited by, for example, the words of Christ: "What God has united, man must not divide."

"This does not seem to be so," Father Charland said. "First of all, in the context where Christ's reply to the Pharisees is given, it is not a question of restraining the Church's vicarious power but of suppressing the permission which the popes gave to a husband to annul marriage by repudiating his wife." "The Church," Father Charland continued, "could choose tomorrow to dissolve ratified consummated marriage for the same motives of salvation of souls which inspire it when other marriages are dissolved."

"All marriages, including Christian consummated marriage, fall under the power of the keys given by Christ to His Church," Father Charland stated. "If one day the Church decided to dissolve a ratified consummated marriage, as she dissolves other marriages, it would be dissolved through the same divine authority."

DURING a discussion period, Father Charland's views were challenged by Msgr. Kelleher, the priest who was transferred from the New York archdiocesan tribunal recently after he called in a magazine article for the abolition of the present structure of Church marriage tribunals and their replacement with "commissions" presided over by competent lay persons. Msgr. Kelleher said the Church cannot dissolve a Chris-

tian consummated marriage because even God cannot do this. Father Charland countered that this power of dissolution is possessed by God, and that therefore the Church also has this power, acting in God's name.

"Then we are going to have to review our entire concept of marriage," Msgr. Kelleher replied.

In his own address, Msgr. Kelleher stated: "I take for granted that a sacramental, consummated marriage may not be dissolved. But questions arise: what is consummation? What is consent? What is validity?"

"There are very good reasons to think that the consummation of a marriage means more than one genital act," he said. "Consummation of a marriage implies some psychological, emotional and spiritual union between two persons."

MSGR. KELLEHER said the key factor in considering broad grounds for annulment of marriages is an "initial radical incompatibility." This is "a root problem of major proportion between two persons" which prevents them from developing "a substantial man-woman relationship."

This implies that canon lawyers considering a case must try to reassemble the factors which were present at the time of the marriage, Msgr. Kelleher said. This is always difficult and sometimes impossible," he admitted.

"I maintain that the tribunal structure is un-Christian and anti-social in the Christian sense and, therefore, hostile to the welfare of the community," Msgr. Kelleher said. "What we have today is a travesty of the law."

The priest said some persons are prevented from having their cases reach Church marriage tribunals because the validity of their union has been judged on such questions as whether they performed a single sex act, for example, rather than on whether they have a substantial adult relationship.

Many more persons do not even approach tribunals and, if they did, tribunals could not begin to cope with the numbers even if they were adjudicating adequately, he said.

Invitation

COLUMBUS, O.—The Ohio Council of Churches, a Protestant organization, has invited Catholics to join it.

"The sooner we have the experts in the community deciding these cases, the better," Msgr. Kelleher stated.

"The ideal is that the couple know best whether they ever had, or could have had, a substantial man-woman relationship. I appreciate the dangers of subjectivity, but I believe that in view of what we are doing now, the couple could hardly make worse mistakes."

Father Ladislav Orsy, S.J., of Fordham University said the Church needs a developing constitution to articulate the "fine play of rights and powers" within the Church and among the whole People of God.

Father Orsy acknowledged that the Pope and bishops have the full power of the Spirit in teaching and governing, but said this does not constitute the whole power of the Spirit working among all the People of God.

Constitutional development would channel resources of the whole community through participation, due process of law, democratic elections in some fields, and other processes which would gather "the full power of the Holy Spirit present in the Church" to assist the bishops in teaching and governing, Father Orsy suggested.

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Encyclical seen hurting Swedish Church view

STOCKHOLM, Sweden — Pope Paul VI's encyclical on birth control, *Humanae Vitae*, has had a harmful effect on Swedish attitudes toward the Catholic Church, a Swedish Catholic journalist said here.

Lennart Ejerfeldt, editor-in-chief of the Catholic Information Service (KIT) reported (Nov. 15): "The intellectual dialogue in Sweden has rapidly declined after the publication of *Humanae Vitae*."

"THE REACTIONS of the mass media have been very negative. The use of material from KIT in the press and reporting of Catholic events have suffered a marked decline. There are fewer pieces of information in the press about the Catholic Church; information has been replaced by old anti-Catholic clichés on the level of journalistic pie-throwing, which had on the whole disappeared during the last five years." "If the task of our information service," Ejerfeldt said, "can be described as that of raising the standard of information in the Swedish press about Catholic matters, it seems

as if the improvements that have been made—not only by our work, of course—have, because of the encyclical, been lost overnight."

EJERFELDT continued: "It is possible that the Church can no longer count on the same consideration or demand the same impartiality that other institutions or movements can. Recently Swedish television presented some 'pieces of art' in the form of libelous pictures of the Pope, which obviously could have brought on legal action if they had represented another head of state."

"The most serious aspect of this development, however," Ejerfeldt went on, "is not the suspension of intellectual dialogue, but the reaction among the numerous immigrants. It is often difficult to convince them that they have full freedom of religion and equal rights in their Church is publicly insulted. If this trend continues, the libelous pictures and sweeping condemnations will no doubt contribute effectively to group prejudices."

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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.

The life theme

Last week in an editorial comment on the structure of the American bishops' pastoral letter, *The Criterion* suggested that the bishops made heavier weather than necessary for themselves and their readers when they sought to wrap intimate personal problems of the Christian family and the immense, faceless problems of war and peace into one tidy package.

We still hold to that view. And we believe it was validated by the misleading way in which some elements of the mass media handled the pastoral. Many secular news reports dealt only with that portion of the pastoral, Chapter II, "The Christian Family," which touched on birth control. And some of these misinterpreted and mangled even that portion.

More regrettable, however, was the mass media's neglect of Chapter II, "The Family of Nations," which is published in its entirety in this issue of *The Criterion*. (Last week's *Criterion* carried the full text of Chapter I.)

Chapter II fully lives up to the billing implied in the pastoral title, "Human Life in Our Day," and to that portion of its introductory statement which reads: "The purpose of this pastoral letter of the United States bishops is precisely the doctrine and defense of life."

Archbishop John F. Dearden of Detroit, president of the National Conference of Catholic Bishops, last week seemed to be voicing some concerns similar to ours when he gently rebuked the mass media and urged Catholics of his archdiocese to give the pastoral "the closest possible study." He laid stress on the fact that the letter dwells in depth on "the implications of the pursuit of life in our time."

And in Pittsburgh, Bishop John Wright, one of the chief architects of the pastoral, expressed hope that preoccupation with one topic did not say so specifically, but he obviously was referring to birth control) would not lead to neglect of other messages in the letter. He described the letter as a life-versus-anti-life document.

Some may ask: What is so unusual about that? And the answer is: Nothing, really—and yet everything.

If measured by the cruelly violent destruction of men by men, this has been the most barbaric century in all of mankind's history. It has been a century of war on a scale never before dreamed of, even by the most destructively imaginative of anti-life generals. And it remains a century in which something can happen which never before was even remotely possible except as an act of God: Human beings, mere men most woefully fallible, have at their casual disposal the means to destroy life on earth.

The bishops' statement sidestepped an outright condemnation of the Vietnam War. But it nonetheless withdrew decisively from a previous tentative judgment that America's role in the war "was useful and justified." Beyond that, the bishops addressed themselves specifically, not ambiguously, to recommendations aimed at the "defense of life," threatened as it is by the cold technology of nuclear weaponry.

A peace document which has to be edited and voted upon by 188 bishops is not likely to be as positive and forceful and eloquent as one written by an inspired Pope John XXIII, or by a President John F. Kennedy and his coterie of gifted phrase-makers. But if Chapter II of "Human Life in Our Day" falls short of *Pacem in Terris* and the collective utterances of a martyred President, it nonetheless ranks among the 20th century's great testaments to the life theme against the death theme of the world's warhawks. We echo Archbishop Dearden in asking Catholics of the Archdiocese of Indianapolis and the Diocese of Evansville to read it and study it in its entirety.

Salute to IREB

A national commitment to equality in housing dates back to 1866, the U.S. Supreme Court informed an astonished nation earlier this year, hard on the heels of congressional passage of open housing legislation.

Indiana has a state law forbidding housing discrimination, and almost every large city north of the Mason-Dixon Line has adopted municipal codes supporting the concept. A few of them even have teeth in them if bias can be proven.

One might believe, then, that color, race, religion, or national origin would never bar a person from renting or buying any house he could afford. The contrary is obviously true that we shall not bother to belabor the point.

One of the groups which has had to take its lumps for this mean incongruity of law versus actuality is the real estate business. Deservedly so, in too many cases. Not that the realtor has had an easy time. He occupies a dangerous middle ground, open to rocks thrown from both sides.

Even so, there has been too much foot-dragging, and downright evasion, by realtors to suit those objectively concerned with legislation. The unreasonable fears, the panic selling, that precedes the rapid reverse-segregation of a neighborhood, too often can be laid at the doorsteps of realtors themselves. All available "legislation" can suddenly evaporate when a prospective Negro buyer shows up. Or a white buyer may be discouraged from purchasing a home in an integrated or changing neighborhood.

The tactics are all too familiar.

The National Association of Real Estate Boards, at every turn of the civil rights road, has hemmed and (Continued on page 7)

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Justice for poor

Last week's convention of the National Conference of Catholic Charities hammered away at specific changes in welfare which have long been promoted by responsible social activists, but which have only in the past year surfaced as crucial demand-reaction issues in the public mind.

The NCC strongly urged:

- A guaranteed income.
- Involvement of the poor in all policies and programs.
- A national minimum of public assistance.
- Elimination of all legislative or operational procedures which deprive the poor of their rights.

A timely gauge of the sentiment which greets all, or any one, of those recommendations was offered last week also by Wilbur Cohen, U.S. Secretary of Health, Education and Welfare. Cohen proposed that, effective July 1, 1969, detailed investigations which relief recipients now undergo before getting assistance be eliminated. Instead, applicants would be placed on relief rolls after signing a statement of need. Spot checks would replace investigations now made of each case.

The tremor which followed that proposal was felt throughout the country. Welfare directors, Hoosier ones included, insisted they would fight it and predicted enactment would swamp relief rolls and drown the tax-paying public in an endless stream of freeloaders.

The HEW chief expects his proposal to be shot down by a hostile Congress. Though congressional approval is not needed, legislation can be enacted to prevent its adoption.

The rationale behind dropping the investigations is this: Investigations take up to 70 to 90% of the average case worker's time. Drastically reduce those man-hours, and more time can be spent giving real service and personnel can be trimmed. Budgets will not skyrocket.

More important, the relief recipient is not subject to the continuous invasion of privacy that now prevails.

A statement of need, without investigation, already is used in Maine and California and, experimentally, in parts of New York City. New York City proved statistically that "cheaters" in its experimental districts were in direct proportion to those found in the state as a whole.

But facts, statistics and reasoning have little effect on welfare baiters. They believe themselves guided by

a pseudo-religious concept, a Puritan relic which equates need with error, not circumstance, and sees poverty as a badge of guilt.

It is a concept hard to break down. Catholic Charities officials know this, but they, and others like them, persist in fighting for the recognition that justice is due the poor, that an individual's human and civil rights cannot be measured according to whether or not he pays taxes.

Some semblance of balance promises to emerge from the present battles over welfare. There is organization on various fronts and levels. Legal counseling and basic instruction in rights is reaching the poor. Inequities and hypocrisy are being exposed. An attack on the root causes of poverty and an attempt to break the generation-to-generation cycle has begun.

Success is a long way off. Meanwhile, informed, compassionate welfare groups such as the NCCC continue to point the way toward a merging of justice and charity. Beyond the scoffing and the outcries which meet their proposals, thoughtful men listen.

The HEW secretary speaks out. Tomorrow it will be someone else. Eventually, the idea will catch fire. We are a decent people. We cannot continue much longer to close our hearts and consciences.

WHAT OF THE DAY

Bishops were remiss on controversy in DC

By REV. JOHN DORAN

I was going to write this week about the position of the American bishops on birth control, but decided to wait the full text of their statement. I can, however, assess another aspect of the recent meeting of the bishops from the fact that they made no statement on the very vexing and important controversy between Cardinal O'Boyle and a large number of his priests in the Archdiocese of Washington, D.C.

No matter was brought forth to the attention of the American Bishops' meeting in Washington than the matter of this controversy. A huge public rally was held the night before the bishops met, and a sit-in was held at the hotel where they stayed. Interspersed petitions were presented, the senators of priests throughout the country had advised their own bishops of their desire that some action be taken. Yet, despite all of this, nothing visible happened.

MANY OF the Bishops took the position that the Conference of Bishops had no jurisdiction in the matter, and consequently they could do nothing. Others felt that the controversy was a purely local affair and should be left to the local Archbishop. Some of the Bishops, no doubt, felt that Cardinal O'Boyle was right. Others, and I inclined to think the majority, felt that he was wrong, but were unwilling to tell him so publicly. They may, indeed, have told him so privately, but this could not help solve the public problem. As far as anyone outside the immediate group of Bishops was concerned, they had come to Washington and left with no public consideration of the problem of the priests whom the Cardinal had publicly castigated. The case of the priests fell by default.

This lack of action on the part of the Bishops will have, I am afraid, far-reaching effects. Their inaction, in reality, told the Washington priests, and through them all the priests of the United States, that what a bishop does to his priests is his business and no one else's. Rather than embarrass the Cardinal by insisting that they turn away from his arbitrary handling of the case and submit

it to arbitration, or—failing that—he insisted that they agree—even telling him publicly that he was handling the matter badly, the Bishops left behind them in Washington the distinct impression that the "face" of one Cardinal was more important than the lives of some 50 priests.

DID THIS action, or rather inaction, serve the good of the Church? I submit that it did not. I am inclined to believe that the whole problem of priests leaving the ministry from vexation at the system will be increased by this inaction which will often be interpreted—fairly or not—as indifference on the part of the Bishops to the good of their priests.

What, in essence had been requested by the Washington priests and those who came to their defense? The priests in Washington had asked a position on birth control different from that of their Cardinal, but quite similar to that of the Canadian, Dutch, French and even Italian bishops. These priests said that this was what they believed and that they considered their position as well within the Catholic doctrine as the Cardinal's. I would have seen that

and he insisted that they agree with him totally or face penal action. When the priests failed to "come around," the Cardinal, acting as judge, jury and prosecutor, inflicted various ecclesiastical penalties upon them.

THE PRIESTS have asked repeatedly, and have been reinforced in their request by the National Federation of Priests, for the referral of the matter to an impartial arbitration board, one which could adjudicate whether the priests' position was in violation of the Catholic doctrine or not, and whether they deserved to be punished. The Cardinal refused to have any board set up. The American Bishops declined to force, or even publicly urge, the arbitration principle, thus putting themselves in the position of agreeing that arbitrariness, not arbitration, should rule the day.

I was in Washington the day that President Kennedy was killed. I remember the gloom which settled over the city, that had I been in Washington the day the Bishops' meeting ended without any public action on this so important issue, I would have seen that gloom again.

THE YARDSTICK

Statement on peace was 'sensational'

By GEORGE G. HIGGINS

On the last day of the recent meeting in Washington of the National Conference of Catholic Bishops, while the restive members of the Fourth Estate were milling around the lower lobby of the Washington Hilton Hotel waiting for the final press conference to start, I made it with one of their number that he and his colleagues would ask the press panel at least 20 questions about birth control for every one that they would ask about the Church's teaching in the field of international ethics—the other major subject treated in the

Bishops' Pastoral Letter, "Human Life in Our Day." That was as safe as betting that the sun would rise the following morning or that Senator Eugene McCarthy would not be appointed Secretary of State in the next Administration. In other words, I won the bet hands down.

During an hour-long, rap-fire press conference presided over by Bishop John J. Wright of Pittsburgh as Chairman of the committee which drafted the pastoral, the reporters concentrated almost exclusively on the subject of birth control, asking closer to 40, rather than 20, questions on this issue to even one that they asked about even the most controversial statements made by the Bishops (Continued on page 10)

THE BLACK VOICE

A few questions about violence

By REV. LAWRENCE LUCAS

Several weeks ago, open violence erupted in Ireland. Northern Ireland's Roman Catholic minority is protesting discrimination in jobs, housing, and the drawing of political district lines. In one day, police fired 12 gas-line bombs were thrown and—apart from the property damage—six policemen were hurt. Three days of violence were followed by marching and civil rights songs.

Cardinal Conway appealed to the government not to make the mistake of seeing recent happenings in purely political terms. "The immediate causes of these outbreaks," he stressed, "were social: they had grown out of the frustration of ordinary people who wanted housing, jobs and fair representation."

I cannot understand why I have not heard my Irish Catholic friends speaking in the non-violent clap trap which they and others expound so readily regarding the recent and proportionally small phenomenon of black violence.

Neither condoning nor rejecting violence is the purpose of these remarks. Condoning violence has never been a problem for Americans. The problem regarding violence has always centered around who, for what purpose, and whose interest.

Black people cannot forget they were brought to this country and maintained in slavery and a more deliberate, planned type that may be developing. bloody civil war to break the institution of slavery, and since then black people have been kept in a worse kind of servitude and mainly through violence. Moreover, all through our history black youth have been trained, decorated, and praised for fighting for white freedom. I say white freedom because obviously they have not enjoyed the same freedoms.

Many whites, however, seem to get suddenly committed to "non-violence" when black people begin to see the need for fighting for their own freedom here. This is true in spite of the fact that to the social conditions described in the United States Riot Commission Report, granting some notable exceptions, the overwhelming response of the nation has been to plead for more police and more sophisticated weapons of destruction. Repression and containment rather than meaningful change is the order of the day.

What we must realize is that we are going to continue to have black rebellion as long as the white community is going to continue to be repressive. My position here is that until we develop a theory of revolution, black violence should be judged in the light of our Christian principles regarding violence. Otherwise, we will be succumbing to the old double standard.

The great weight of the Christian tradition has been to recognize the inevitability of violence among men and to try to reconcile this with the demands of Christian love and forbearance. If we distinguish between the spontaneous violence of

frustration and outrage which has characterized most of the recent "rioting" in our cities and a more deliberate, planned type that may be developing. Catholic moral theology judges the responsibility of the former in terms of the circumstances leading to the outbreak of passion.

Obviously, it's advantageous to some to ignore these principles. The conclusion would lay most of the blame on those (Continued on page 10)

A VIEW AT WEEK'S END

Rural areas and small towns need help

By JOHN G. ACKELMIRE

Eighty per cent of the young people graduated last spring from high schools in one Mississippi Delta county had left the state by September. They didn't leave alone. In most cases, whole families went with them. The traffic was all one way—north.

"The day after graduation all you see are the people and their kids, with suitcases, standing along the highway waiting for the next bus," says Dr. H. Jack Geiger, head of a rural Mississippi health center and prime mover in a stay-at-home-you-are-campaign.

In 1965 Dr. Geiger and two assistants, with a \$1.5 million grant, began the first rural project of the U.S. Office of Eco-

nomic Opportunity. It was a small health clinic in a poor Mississippi county seat. They since have moved beyond their original assignment to improve or slow the northward migration.

A crucial turn was made when the rich convinced residents that the rich Delta soil would grow something besides cotton. A co-op farm and freezer plant, suitable water supplies, sanitation facilities and improved housing, along with medical services, have made life worth living for 12,000 Delta families.

The move to urban ghettos has slackened. With more genuinity and effort, Dr. Geiger believes, it can be stopped altogether in his county and elsewhere.

In the recent presidential campaign both major nominees touched on the back-door approach to the crisis of the cities—that of making conditions in

America's rural areas and small towns attractive enough to keep present populations and win back many who had left of necessity. The southern half of Indiana in many areas desperately needs this approach.

The approach, however, must get concentrated attention, imagination, and the concerted efforts of government and private industry if it is to have any real effect in helping solve what is becoming more insoluble each day, the gargantuan physical and social problems of the big cities.

Whatever small victories are achieved by the cities themselves often are turned into defeat almost overnight.

trampled underfoot by swift increased migration.

While present efforts in the cities must be enlarged and intensified, there also must be a common-sense realization that the roots of many ills are found far from megalopolis—in the pocket-marked hills of Appalachia, on the mechanized plantations of the Old South, on the abandoned family farms of the Midwest, and in the small towns across the nation whose prosperity once was linked to family farms.

President-elect Nixon has said his administration will engage private industry—through grants and tax incentives—in a giant effort to help solve present economic and social dilemmas.

Let us hope that alliance is brought to bear on causes and not merely effects. America's ghost towns, villages, and farms must be brought to life again. The salvation of the cities depends in part on their resurrection.

By MSGR. R. T. BOSLER

Q. I am a big force. I believe in God and my religion, but I do everything for show. Whenever I go out I'm always thinking about what others think of me. If anyone tells me I'm good hearted, etc., I'm in seven heavens and I live it for days. I spend as much as an hour at a time talking to someone on the phone, and usually the conversation is one-sided—I did this, think this, and me, me, me.



I want to change but am lacking seriously in self-control. Do you think a hypocrite like me can change and be a true Christian, really doing things for God with a good purpose? I turned Catholic about five years ago and have never felt like I was living up to the Faith, but I also know that I believe all of it and couldn't get along without it. What can I do?

A. You are worrying needlessly. The fact that you recognize your failings is a healthy sign. You are perhaps too introspec-

tive. It might be best to declare a moratorium on self-examination. Go on, however, being humble in prayer, acknowledging to God that your motives may often be defective and asking for forgiveness. In your phone calling you might give out a bit of the medicine that makes you feel so good by complimenting and encouraging the persons on the other end of the wire. But don't be discouraged if you fail to do this very well. Don't expect a radical change in yourself.

God seems to want to keep us in a condition where we sense our need of Him. No doubt when you first converted you experienced an increase in the awareness of God; you felt as though something marvelous had happened to you and that you would never be the same again. Then the newness wore off and you settled down to the humdrum of the Christian life. It was only at this point that the real test of your love and faith began.

Every convert, I think, goes through the experience you describe, or something similar. In the first days of your new life, God encouraged you with special sensible helps to devotion. It was a time something like

what a honeymoon is to a marriage. You felt holier than before. But this would be a dangerous condition to be in for any length of time. You would become insufferable to God and men. God in His goodness removes this danger by helping you to see what we must all remember: we are sinners and we shall remain sinners until the end, always in need of God's mercy.

Q. I was most interested in your recent statement that the

Church now "tolerates" cremation. I believe many people deplore the heavy expense of caskets, expensive funeral parlors, facilities, cars, etc., and yet do not consider cremation because no prior rules or guidelines are available.

If one were to be cremated, what arrangements must be made for a funeral Mass? Since there is no body, will a priest offer one? Must arrangements be made while still living? Since time is so short on such occasions, the family might be

bogged down by red tape and eventually resort to the expensive and traditional burial.

A. If you have some idea that cremation is the answer to a tight budget, forget it. The cost can be greater than the customary burial. You would have trouble getting ecclesiastical approval for merely financial reasons.

Yes, the Church's attitude on cremation has relaxed. Cremation was formerly permitted only when necessary to safe-

guard the public health. Today the Church permits cremation for serious personal reasons, say a very real aversion to burial.

In all likelihood, advance preparations would have to be made. One mortician told me that the first thing he would do if faced with a request to cremate a Catholic would be to call the pastor or the chancellor. If good reason had not been established beforehand, there would be no doubt be confusion and delay,

and survivors would opt for caskets.

When Catholics are cremated, funeral procedure is the same except for burial. The body is placed in the casket, then brought to the Church for a funeral Mass, then taken to the crematorium.

Throughout there are also legal requirements to be observed. For instance, most states require embalming if the body is not disposed of within 24 hours. There are further requirements if the body is transported on a public carrier, a train or plane.

The best recourse open to it is your primary concern is to go, in good health, and have a funeral. You may be surprised by his co-operation. Establish just what are the minimum charges and services. Either make arrangements then or leave specific instructions to whomever might have to take care of the matter.

The excessive display that marks many funeral arrangements results, more often than not, from the family's wish to do everything "just right." I agree with you that much of it is uncalled for. Worse, it may

represent a real sacrifice for the survivors.

Q. Why is it that when we marry we take a vow to live with our partner through sickness and health, etc., and yet so many women afterwards don't live with their husbands for some silly reason or other? Yet priests don't say a word to these people. I know, because a friend of mine did this and the parish priest knows all about it but doesn't say anything.

A. Then he probably knows much more about the situation than you do. No mature, responsible adult would refuse to honor the vow of marriage because of "some silly reason or other." More than likely, if a couple is living apart and the wife is welcomed and recognized as an active participant in the parish, the priest knows there is some grave circumstance which prevents her living with her husband.

Friends do not always know the real causes for a separation nor have they any right to know. A silly reason might be given to squeak the questions of the nosy.

Copyright, 1968

Self-critical convert worrying needlessly

English translation of new Eucharistic prayers

Following is the text for Eucharistic Prayers II, III and IV issued by the International Committee on English in the Liturgy.

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EUCCHARISTIC PRAYER II

Praise to the Father

Father, it is our duty and our salvation, always and everywhere to give you thanks through your beloved Son, Jesus Christ. He is the Word through whom you made the universe, the Savior you sent to redeem us. By the power of the Holy Spirit he took flesh and was born of the Virgin Mary. For our sake he opened his arms on the cross; he put an end to death and revealed the resurrection. In this he fulfilled your will and won for you a people. And so we join the angels and the saints in proclaiming your glory as we say (sing):

Holy, holy, holy . . .

First Acclamation of the People



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We'll send a Gift Card (or a letter, if you prefer) to the person you designate for each of these Christmas gifts:

- ☐ \$10,000 will build a parish "plant" complete (church, school, rectory, convent) where the Holy Father says it's needed overseas. Name it for your favorite saint, in your loved ones' memory.
- ☐ You can build a church now for \$3,800, a school for \$3,200, and the Bishop in charge will write to you.
- ☐ Your stringless gifts in any amount (\$5,000, \$1,000, \$500, \$100, \$50, \$25, \$10, \$5, \$2) will help the neediest wherever they are — in India and the Holy Land, for instance. Remind us to send a Gift Card.
- ☐ Our missionaries can offer immediately the Masses you request. Just send us your intentions.

OUR GIFT TO YOU The Midnight Mass in Bethlehem will be offered for the members of this Association. This is our Christmas thank-you gift to you. Please pray for all of us, especially our priests and Sisters overseas. And have a happy Christmas!

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Invocation of the Holy Spirit

Lord you are holy indeed, the fountain of all holiness. Let your Spirit come upon these gifts to make them holy, so that they may become for us the body and blood of our Lord, Jesus Christ.

The Lord's Supper

Before he was given up to death, a death he freely accepted, he took bread and gave you thanks. He broke the bread, gave it to his disciples, and said: Take this, all of you, and eat it: this is my body which will be given up for you. When supper was ended, he took the cup. Again he gave you thanks and praise, gave the cup to his disciples, and said: Take this, all of you, and drink from it: this is the cup of my blood, the blood of the new and everlasting covenant. It will be shed for you and for all men so that sins may be forgiven. Do this in memory of me.

Priest: Let us proclaim the mystery of faith:

Memorial Acclamation of the People

People: Christ has died, Christ is risen, Christ will come again.

The Memorial Prayer

In memory of his death and resurrection we offer you, Father, this life-giving bread, this saving cup. We thank you for counting us worthy to stand in your presence and serve you.

Invocation of the Holy Spirit

May all of us who share in the body and blood of Christ be brought together in unity by the Holy Spirit.

Intercessions: for the Church

Lord, remember your Church throughout the world; make us grow in love, together with N. our Pope, N. our bishop, and all the clergy.*

For the Dead

Remember our brothers and sisters who have gone to their rest in the hope of rising again; bring them and all the departed into the light of your presence.

In Communion with the Saints

Have mercy on us all; make us worthy to share eternal life with Mary, the virgin Mother of God, with the apostles, and with all the saints who have done your will throughout the ages.

May we praise you in union with them, and give you glory through your Son, Jesus Christ.

Concluding Doxology

Through him, with him, in him, in the unity of the Holy Spirit, all glory and honor is yours, almighty Father, for ever and ever.

All reply: Amen.

*In Masses for the Dead the following may be added: Remember N., whom you have called from this life. In baptism he (she) died with Christ. may he (she) also share his resurrection.

EUCCHARISTIC PRAYER III

First Acclamation of the People

Holy, holy, holy . . .

Praise to the Father

Father, you are holy indeed, and all creation rightly gives you praise. All life, all holiness comes from you through your Son, Jesus Christ our Lord, by the working of the Holy Spirit. From age to age you gather a people to yourself, so that from east to west a perfect offering may be made to the glory of your name.

Invocation of the Holy Spirit

And so, Father, we bring you these gifts. We ask you to make them holy by the power of your Spirit, that they may become the body and blood of your Son, our Lord Jesus Christ, at whose command we celebrate this eucharist.

The Lord's Supper

On the night he was betrayed, he took bread and gave you thanks and praise.

He broke the bread, gave it to his disciples, and said:

Take this, all of you, and eat it: this is my body which will be given up for you. When supper was ended, he took the cup. He gave you thanks and praise, gave the cup to his disciples, and said: Take this, all of you, and drink from it: this is the cup of my blood, the blood of the new and everlasting covenant. It will be shed for you and for all men so that sins may be forgiven. Do this in memory of me.

Priest: Let us proclaim the mystery of faith:

Memorial Acclamation of the People

People: Christ has died, Christ is risen, Christ will come again.

The Memorial Prayer

Father, calling to mind the death your Son endured for our salvation, his glorious resurrection and ascension into heaven, and ready to greet him when he comes again, we offer you in thanksgiving this holy and living sacrifice. Look with favor on your Church's offering, and see the Victim whose death has reconciled us to yourself.

Invocation of the Holy Spirit

Grant that we, who are nourished by his body and blood, may be filled with his Holy Spirit, and become one body, one spirit in Christ.

Intercessions: in Communion with the Saints

May he make us an everlasting gift to you and enable us to share in the inheritance of your saints, with Mary, the virgin Mother of God; with the apostles, the martyrs, (Saint N.) and all your saints, on whose constant intercession we rely for help.

For the Church

Lord, may this sacrifice, which has made our peace with you, advance the peace and salvation of all the world. Strengthen in faith and love your pilgrim Church on earth: your servant, Pope N., our Bishop N., and all the bishops, with the clergy and the entire people your Son has gained for you.

Father, hear the prayers of the family you have gathered here before you. In mercy and love unite all your children wherever they may be.*

For the Dead

Welcome into your kingdom our departed brothers and sisters, and all who have left this world in your friendship. We hope to enjoy for ever the vision of your glory, through Christ our Lord, from whom all good things come.

Concluding Doxology

Through him, with him, in him, in the unity of the Holy Spirit, all glory and honor is yours, almighty Father, for ever and ever.

All reply: Amen.

*In Masses for the Dead the following is said: Remember N., In baptism he (she) died with Christ: may he (she) also share his resurrection.

OPINIONS

'Shortcomings'

To the Editor:

It is not hard to be convinced that a spiritual deterioration is presently happening on an unprecedented scale. And, why isn't the "Catholic" press endeavoring to teach the union with God is the only thing worth living for?

Taking inventory, edition after edition, of The Criterion, for instance, what does one read that makes him a better Christian for having done so? Do the "chance" later Pope could reverse stand, subtle and insidious Sullivan sketches, etc., make it necessary for a "Catholic" press? Most "news" in the Catholic press has been covered by the secular press, especially when it is "bad" Catholic-wise. We need the Catholic press to help bring mankind back to

Almighty God. Is that asking too much? We, too, may find ourselves in a position similar to those in Czechoslovakia. Who is going to be held responsible, in the right of God, for the laity not being prepared?

There are powerful forces at work in the world today, to make the pomp Satan prevail over the Christian Creed. Hell isn't any hotter than usual, but it is busier. Satan is no match for any human intellect. He and his fallen angels are spiritual beings, more powerful than human beings. We do not have a chance to win against this alliance. We deserve to lose unless we are wise enough to implement ourselves with the supernatural forces of God against the preternatural forces of Satan. We may rest assured Satan will let no stone unturned to win as many souls as he can for (Continued on page 6)

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CYO ROUNDUP

170 teams to vie in CYO net loops

INDIANAPOLIS—The basketball hoops in 16 gyms will receive a tremendous workout this week-end as a record 170 teams begin play in four CYO leagues. Grade schoolers will play on Saturdays, and high school youths on Sundays throughout the season.

Included in the final lineup are 58 Cadet, 49 "56", 29 Freshman-Sophomore and 34 Junior-Senior League entries. The list

includes separate divisions in Cadet and "56" Leagues for 16 "B" teams, which will play other "B" teams.

Coaches are reminded by the CYO Office that schedules should be followed very closely because of the enormity of the entry list and the difficulties expected in locating gyms for make-up games. December 6 is the deadline for team rosters, eligibility blanks and physicals for youngsters who did not play fall football. Scores should be called into the CYO Office each Monday for inclusion in The Criterion.

Two holiday tournaments are now definite, according to the CYO Office. Our Lady of Lourdes will host a Cadet tournament, while Holy Spirit will sponsor a "56" tournament. There is room for one or two additional tournaments, a spokesman said.

Entry blanks were mailed this week for the Cadet Girls' Volleyball and Cadet Boys' Wrestling Leagues, both to start after the first of the new year. Deadline for entries is December 23.

CYO activities calendars will be made available after January 1, according to the CYO Office. They will be mailed at that time.

Ladywood supper features desserts

INDIANAPOLIS—A smorgas-bord assortment of home-baked desserts will be featured at the spaghetti and meat ball supper to be served in the Ladywood school cafeteria on Thursday, Dec. 5, from 5 to 8 p.m. Carry-out service will be available from 4:40 to 7:30 p.m.

Dinner tickets for adults are \$1.50 each at the door. Children under five years of age will be served free. Mrs. J. Corey is chairman.

Plan paper sale

INDIANAPOLIS—The Martha and Mary's Helpers of Little Flower parish are sponsoring a paper sale Sunday and Monday, Dec. 3 and 4. Crates for papers will be located in the school yard at 1401 N. Bosart. Proceeds from the sale will be used to purchase furnishings for the Sisters' recreation room.



STUDY ADVISOR — Father Harold L. Knuenen, faculty member at the Latin School and assistant pastor of St. Catherine's parish, Indianapolis, has been appointed group advisor for next summer's World Academy European study and travel program. As an advisor, he will chaperone American high school and college students participating in the European program. Information about the study tour can be obtained from Father Knuenen, 520 Stevens St., Indianapolis.

Annual dance set at Little Flower

INDIANAPOLIS — A Sing-Along will be featured at Little Flower's annual dance scheduled Saturday, Nov. 30, in the parish hall. Nancy Huebner's band will play for the event beginning at 8:30 p.m. Admission is \$1 at the door. The proceeds from the affair will benefit the school improvement fund.

New diocese

VATICAN CITY — Pope Paul VI has established the diocese of Diebogou with territory annexed from Bobo-Dioulasso, Upper Volta. The new African diocese will be suffragan to the metropolitan See of Ouagadougou.

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CADET FOOTBALL CHAMPIONS—It took St. Patrick's of Indianapolis more than two decades to return to the top of the CYO Cadet football world, but when they did, they returned with a vengeance. The Southsiders capped a perfect season by defeating St. Michael, 44-13, in the rain-delayed championship game at the CYO Stadium on November 17. The margin was the biggest in a championship game in more than 15 years. The boys finished with an 8-0 record, including six straight wins in Division Four competition during the regular season and an 18-0 triumph over Our Lady of Lourdes in the first round of the play-offs. The 13 points registered by St. Michael in the championship game were the first scored on the St. Patrick defense this fall. Coaches John Oechsle (back row, left) and Tom Hall (back row, right) led the boys to their No. 1 position, with Priest Moderator Father Joseph Wade (back row, center) providing the necessary moral support.



"100" LEAGUE CHAMPIONS—St. Monica, Indianapolis, always a contender in the CYO football program and a two-time champion of the Cadet League, made it to the throne room in the CYO Stadium, defeating Sacred Heart, 14-0, in the title game. The win was a fitting climax to a great season for St. Monica, which dominated its opposition in Division One during the regular season, then had to survive two rugged battles with St. Joan of Arc (one a scoreless tie) before qualifying for the championship game. But the lads were ready for the big one, and they now have the championship trophy for the school's archives. Head Coach Herman Wehmeier, a veteran of CYO coaching in three sports, is at the left in the back row. Standing to his right are Assistant Coaches Dick Lerch and Bill Roland.



WABASH VALLEY CHAMPIONS—The Golden Bears of Schulte High School, Terre Haute, shown above, were declared champions of the Wabash Valley Conference after completing a 7-1-1 season. Athletic director and head football coach at Schulte is Jay Barrett.

OPINIONS

(Continued from page 5) Mother of God, and ours. It seems that the laity have been tossed out on their own, that with the help of God, and their untiring efforts, we will come closer to the love of the God head.

Let us never forget the Catholic Church is God's infallible mouthpiece. To her He has committed the task of preserving, intact, whatever Jesus taught. Our faith cannot die, because it is divine.

Fletcher Phelps
New Albany, Ind.

Raps 'monopoly'

To the Editor:

From time to time during my two years in Indianapolis I have been prompted to write to you concerning your editorial policy on the Vietnam War. I find myself in strong disagreement with you on this topic. However, one thing can be said for your opinions on this matter; they are certainly consistent. Again and again you state that the war is, in the words of your November 15 editorial "unjust and dishonorable."

This is your opinion and I would be the last to deny your right to hold it. It is, as you are careful to point out, a Catholic opinion and not the Catholic opinion. However, readers like myself who find themselves at odds with you on this topic are in a rather unusual position. Because the Criterion is the diocesan paper we are, to a large extent, a captive audience since there is no other comparable paper published in this diocese. Our position is analogous to that of the Kennedy supporters who had to read The Star and The News in the weeks preceding the primary. I think it reason-

able to expect that you not take unfair advantage of your near monopoly on Catholic journalism in this diocese.

There are other Catholic opinions on the war that are not in agreement with that expressed in this paper and one gathers from the election results in Indiana that, perhaps, a sizeable number of your readers hold these other opinions. If you find it distasteful to have a balance in your editorials then I suggest that you publish a non-editorial rebuttal in the same issue on the same page.

If a solution, any reasonable solution, to the present state of affairs is not arrived at soon I will be forced to assume that you intend to misuse your monopoly and I will, regretfully, ask my pastor to have my name removed from the circulation list of this paper.

Sean O'Connor

Indianapolis

Editor's note: The Criterion regrets that Reader O'Connor feels it does not present a pro-and-con balance of views on the Vietnam War. We are proud of our record for consistency through the years in our outspoken editorial opposition to the war. But throughout that same time we also have presented a spectrum of opinions by others, in signed columns, in news stories, and in many, many letters, that have included what we always had felt was an altogether adequate supply of views diametrically opposing ours on the Vietnam issue. We fully share Reader O'Connor's dislike of monopoly journalism. Perhaps we shall have to try even harder to be above reproach in this respect.

Alumni to meet

INDIANAPOLIS—Members of the St. Agnes Academy Alumni Association will hold a meeting at 7:30 p.m. Thursday, Dec. 5, at the school. All graduates are invited.

Dinner will honor Notre Dame grid coaches, players

INDIANAPOLIS — The fourth annual Notre Dame testimonial dinner for football coach Ara Parseghian, his staff and team will be held Tuesday, Dec. 10, at the Indianapolis Athletic Club. Parseghian, assistant head coach John Ray, defensive coach Paul Shultz, and freshman coach Wally Moore will attend.

Co-captains George Kunz and Bob Olson, All-American Terry Hanratty, All-American Jim Seymour, Chick Lauck of Indianapolis, Joe Theismann, Coley O'Brien, Chuck Zlock, Bob Kuechenberg, and Bob Gladioli are among others who will be on hand.

A limited number of tickets are available at \$10 each and can be obtained by calling Bob Kuechenberg, 4638 N. Keystone Ave., 253-2181.

ND alumni slate annual observance Sunday, Dec. 8

INDIANAPOLIS—The annual Corporate Communion and Breakfast of the Notre Dame Alumni Club of Indianapolis will be held Sunday, Dec. 8. Mass will be offered at 9 a.m. in St. John's Church by Father Joseph Wade, club chaplain and 1960 ND graduate. Breakfast will follow in the Cole Porter Ballroom of the Sheraton-Lincoln Hotel.

Principal speaker will be Thomas P. Broden, Indianapolis native and assistant dean of the Notre Dame Law School. Now on leave of absence from ND, Dean Broden is serving as chief of the training and technical division of the Office of Economic Opportunity (OEO).

Chairman of the annual event is Lawrence (Bud) Turner. Alumni club president is Robert E. Kane.

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TIC TACKER

'FISH' is started in Marion Co.

By PAUL G. FOX

Several members of St. Ann's parish, Indianapolis, are instrumental in launching a branch of FISH in southwest Indianapolis and Marion County to demonstrate Christian concern.

Raymond Sarlito is serving as steering committee chairman of the "Solemn Order of the FISH," while Mrs. Ruth Schroeder, also of St. Ann's, is scheduling committee chairman. Mrs. Sarlito is publicity chairman and secretary of the group.

Originally begun seven years ago in Oxford, England, the FISH program is spreading rapidly in U.S. communities. The program's mechanics are simple. An answering service is used to receive calls from area residents confronted with emergency situations.

A list of volunteers is readily available on a 24-hour basis to determine who best could satisfy the needs of the distressed individual. Situations which demand long-term, specialized assistance are referred to existing neighborhood agencies.

Residents in the Decatur and Wayne Township area served by FISH volunteers have received handbills announcing the service and listing the FISH telephone numbers.

Many ministers and church groups are assisting in the project.

AROUND AND ABOUT—At the conclusion of the reading of the Epistle during last Sunday's Centennial Mass at St. Rose of Lima Church, Franklin, applause suddenly belched forth from a tape recorder attached to the lectern. An embarrassed young man quickly jumped up to turn off the machine.

A total of 126 introductory and 35 advanced certificates were awarded last Friday at St. Mary's parish, Rushville, at the conclusion of a ten-week Confraternity of Christian Doctrine training course. The next training site will be Chetard High School, Indianapolis, from January 8 through March 12. . . . Franklin College recently sponsored a banquet for retiring Indiana Governor Roger D. Branigan, a Franklin alumnus and former chairman of its board of trustees. The Governor noted that the Baptist-related college now enrolls more

Catholic students (135) than Baptists (125) in its student body. . . . Attending the National Council of Teachers of English meeting over Thanksgiving week-end in Milwaukee are the following Archdiocesan teachers: Sister Rita Clare, Sister Mary Robert and Sister Lucia, all of Secunia Memorial High School, Indianapolis; Sister M. Laurencia, of Immaculate Conception Academy, Oldenburg; and Sister Clara Joseph, C.S.J., of Kennedy Memorial High School, Indianapolis.

NAMES IN THE NEWS—Four representatives of the Archdiocese attended last week's 12th National Conference on Catholic Youth Work, held in Salt Lake City. They included: Father Donald Schneider, Archdiocesan CYO director; Father John Ryan, Archdiocesan Scout director; and Mr. and Mrs. Donald Bissell, members of St. Malachy's parish, Brownsburg. . . . Father Harvey Shepherd, O.S.B., superior of St. Maur's Benedictine Monastery and professor at St. Maur's Seminary, is conducting training programs for catechistic instructors at military bases in Texas, Kentucky and Tennessee. . . . Best wishes to Mr. and Mrs. Lawrence E. McNulty, members of St. Paul's parish, Sellersburg, who noted their 25th Wedding Anniversary last Sunday. . . . Miss Mary Lou Raderdorf, a senior at Fontbonne College, St. Louis, has been elected to "Who's Who Among Students in American Colleges and Universities." A senior there, she is a graduate of Kennedy Memorial High School, Indianapolis.

SEMINARY PLANS UNUSUAL RETREAT—Fifteen speakers will be featured during the six-day retreat for students at St. Maur's Seminary, Indianapolis, prior to reception of minor and major orders early next month. Presenting a broad spectrum of priestly work will be representatives of the following vocations: psychologist, pastor, college professor, retreat master, teacher, seminary director, hospital chaplain, chancery official and dean. One layman will also take part in the conference. The retreat is in preparation for administration by Coadjutor Archbishop George J. Bishop of tenure, other minor orders and the subdiaconate.

Seven will receive the lay diaconate

DOUALA, Cameroon — Cardinal Paul Emile Leger, former Archbishop of Montreal who is now a missionary in Cameroon, will ordain seven married men to the diaconate here on December 18.

Bishop Thomas Mongo of the Douala diocese, with more than 177,000 Catholics, has Douala, in announcing the event, approximately 100 priests.

Salute to IREB

(Continued from page 4)
hewed with generalities and fumed against federal encroachment. Its stand has been far from progressive or enlightened. It has remained outwardly oblivious to the fact that segregated housing is at the root of so many segregation evils, particularly in education and employment opportunities.

Therefore, it is encouraging to note the Indianapolis Real Estate Board has struck out on its own with a policy statement that beats the NAREB stance by a country mile and proposes to observe the spirit as well as the letter of the law.

Boiled down, the IREB policy binds realtor members to (1) inform themselves of laws and regulations, (2) serve all clients equally, (3) not to discourage buyers of any race, color, etc., from purchasing homes in any neighborhood, (4) discourage panic-selling and (5) "pursue good and valid discussion on equal opportunity in housing" with their clients and any neighborhood association or special group.

How that policy will be translated into day-to-day action remains to be seen. But the picture looks promising. The statement is not overnight window-dressing. It was agreed upon after two years of debate and study by the group's Human Relations Committees. Further, the IREB is large enough and powerful enough to force renegades into line and police the entire real estate market if it is sincere. We like to think it is.

We congratulate the board for its enlightened look at life as it is and as it ought to be. We hope other local real estate boards throughout the state will take note and go and do likewise.

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Sr. Corita leaves her community

BOSTON—Sister Mary Corita, 50, well-known Catholic artist whose serigraphs have been acclaimed by Christians of many Churches, confirmed here that she has resigned as a member of the Sisters of the Immaculate Heart of Mary.

The artist, who has resumed her family name of Corita Kent, will remain a faculty member of Immaculate Heart College in Los Angeles, from which she is presently absent on a sabbatical leave. She was the head of the art department there before her sabbatical, but said that she would return as a faculty member because of uncertainty as to how long she will be away from the college.

In confirming that she had left the Immaculate Heart Sisters, Miss Kent emphasized that she remains a friend of the congregation. "They are a great bunch of people," she said. "I love them dearly and always will. I can never be grateful enough for all that I have received from them."

(In an interview last year, she had said that she "probably would never have taken up art seriously if I hadn't become a nun.")

Her decision to resign from the Immaculate Heart Sisters, she said, is "very personal and very hard to explain. I just felt it was the right thing for me to do. When you make a decision like this, you try very hard to see what God's will is for you."

She said that, although she is "not against the institution of marriage," she has no plans to marry.

Dutch-born

(Continued from page 1)
pens, Dr. Hommes warned, "a growing credibility gap will develop" between St. Meinrad and the people whom the school is designed to serve.

Dr. Hommes praised St. Meinrad for "its strong commitment to the Church," as evidenced by programs of this nature. He is impressed with the caliber of the deacons in the program. He finds that they exhibit a strong sense of responsible insight into the need to balance what he called "political, ecclesiastical and spiritual realities" with a "responsible liturgy" in exercising their priestly ministry.

Layman honored

WASHINGTON — Dr. Martin R. P. McGuire of the Catholic University of America has received the Cardinal Spellman Award of the Catholic Theological Society of America (CTSA) as the outstanding Catholic theologian of the year.

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, Dec. 1 — "The Ant Keeper" (film/discussion), Christ the King parish, Indianapolis, 8 p.m.; Communications between Husband and Wife, Father Paul Voigt, St. Pius X parish, Indianapolis, 8 p.m.

Monday, Dec. 2 — Worship, the Missing Link, Father Raban Hathorn, O.S.B., Kennedy Memorial High School, Indianapolis, 8 p.m.; Catechism of Modern Man, Father Lawrence Frey, St. Gabriel's parish, Indianapolis, 8 p.m.

Wednesday, Dec. 4 — The Pope, the People and Peace, speaker to be announced, St. Joseph's parish, Rockville, 7:30 p.m.



CATHEDRAL COACH HONORED—An aluminum-cast bust of Joe Dezelan, football coach the past 25 years at Cathedral High School, was presented to the mentor, left, during the school's recent annual fall sports awards ceremony. Brother Charles Rymaszewicz, C.S.C., right, designed and executed the bust, which will be displayed at the school. A duplicate was made for Dezelan's family.



PLAN MEMBERSHIP TEA—The Mother Theodore Circle, Daughters of Isabella, will hold a membership tea from 2 to 5 p.m. Sunday, Dec. 1, at the Mater Dei Council Knights of Columbus, 1205 N. Delaware St., Indianapolis. Chairman of the event is Mrs. A. J. Contraccio, above standing. Also shown is Mrs. Josephine DeCroce, an officer.

Camden priest joins Fr. DePauw

CAMDEN, N.J. — A Catholic priest here has resigned from the Diocese of Camden in protest over the Church's "liberal" stand on birth control and the Vietnam war.

Father Henry J. Lovett, who served as director of the Spanish Catholic Center in Vineland, resigned in a letter to Bishop George H. Gulliole.

The 42-year-old priest, who has been ordained for eight years, said he would join the Catholic Traditionalist Movement headed by Father Commager DePauw. Father Lovett indicated he planned to establish a CTM center in the Camden-Philadelphia area or in the Delaware Valley.

He said the center would be for worshippers who want to maintain "a sacred tradition uncorrupted." The CTM has been opposed to the Mass in English and other changes in Catholic liturgy.

Petition

WIESBADEN, West Germany — The German Catholic hierarchy's liaison bureau with the Hesse state government here has asked Prof. Ernest Schuette, Minister of Culture, to prevent the dissemination of anti-religious propaganda in the schools.



HOBBY SHOW WINNERS—These bright-eyed, happy, and talented grade schoolers are 32 of the 40 trophy-winners at the recent Seventeenth Annual CYO Cadet Hobby Show. They were chosen from a field of more than 500 contestants who won ribbons at 21 parish shows held prior to the Indianapolis Deansy Show at the Little Flower gymnasium. Altogether, more than 2,000 students participated in the program, with these youngsters picked as the "cream of the crop" by judges. The Hobby Show is divided into six categories of interest, with identical awards in each category.

Catholic Men's Council to hear police chaplain

INDIANAPOLIS — Father Laurence Lynch, chaplain to the Indianapolis Police Department, will be guest speaker at a meeting of the Indianapolis District Council of Catholic Men, to be held at Magr. Downey Council Knights of Columbus, at 8 p.m. Thursday, Dec. 5.

An attempt will be made by the DCCM to support a religious program on Sunday mornings at the new city jail.

Also to be discussed will be a report on the Dismas Home, a new half-way house for parolees located at 1432 Central Ave. Election of officers will be held for the coming year.

All parishes in the Indianapolis Deaneries are encouraged to have representation at the DCCM meeting.

Plan fish fry

INDIANAPOLIS—Fish, shrimp and pizza will be served at the fish fry sponsored by the Kennedy High School Parent Faculty Club on Friday, Dec. 6. Serving in the school cafeteria, 1500 S. Meridian St., begins at 5 p.m. Carry out service starts at 4:30 p.m. The public is invited.

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College turns coeducational

NAZARETH, Ky. — Nazareth College here, an all-girl college the past 154 years, will become completely co-educational next year, according to a policy change voted by the board of trustees.

The college is located one mile north of historic Bardston, adjacent to the motherhouse of the Sisters of Charity of Nazareth, who conduct the institution.

Cursillo Corner

Dec. 1—Alverna, Mass 6:30 p.m., Utraya 7:30 p.m.
Dec. 7—Mt. Carmel, Mass 6:15 a.m., Utraya 7 a.m.
Dec. 8—Women's Cursillo No. 8 Closing, Fallma, 6:15 p.m. (Palanca letters requested)
Dec. 15—St. Bernadette's, Mass 6:30 p.m., Utraya 7:30 p.m.
Dec. 22—Mooreville, Mass 6 p.m., Utraya 7 p.m.
Jan. 30-Feb. 2—Men's Cursillo No. 19. Applications must be received by January 19.

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English translation

(Continued from page 5)
almighty Father,
for ever and ever.

All reply: Amen

EUCCHARISTIC PRAYER IV

Father in heaven, it is right that we should give you thanks and glory
you alone are God, living and true.
Through all eternity you live in unapproachable light.
Source of life and goodness, you have created all things,
to fill your creatures with every blessing
and lead all men to the joyful vision of your light.
Countless hosts of angels stand before you to do your will;
they look upon your splendor
and praise you, night and day.
United with them, and in the name of every creature
under heaven,
we too praise your glory as we sing (say):

First Acclamation of the People

Holy, holy, holy

Praise to the Father

Father, we acknowledge your greatness
all your actions show your wisdom and love.
You formed man in your own likeness
and set him over the whole world
to serve you, his creator,
and to rule over all creatures.
Even when he disobeyed you and lost your friendship
you did not abandon him to the power of death,
but helped all men to seek and find you.
Again and again you offered a covenant to man,
and through the prophets taught him to hope for salvation.
Father, you so loved the world
that in the fullness of time you sent your only Son to
be our Savior.
He was conceived through the power of the Holy Spirit,
and born of the Virgin Mary,
a man like us in all things but sin.
To the poor he proclaimed the good news of salvation,
to prisoners, freedom,
and to those in sorrow, joy.
In fulfillment of your will
he gave himself up to death,
but by rising from the dead,
he destroyed death and restored life.
And that we might live no longer for ourselves but for him,
he sent the Holy Spirit from you, Father,
as his first gift to those who believe,
to complete his work on earth
and bring us the fullness of grace.

Invocation of the Holy Spirit

Father, may this Holy Spirit sanctify these offerings.
Let them become the body and blood of Jesus Christ our Lord
as we celebrate the great mystery
which he left us as an everlasting covenant.

The Lord's Supper

He always loved those who were his own in the world.
When the time came for him to be glorified by you,
his heavenly Father,
he showed the depth of his love.
While they were at supper,
he took bread, said the blessing, broke the bread,
and gave it to his disciples, saying:
Take this, all of you, and eat it:
this is my body which will be given up for you.
In the same way, he took the cup, filled with wine.
He gave you thanks, and he gave it to his disciples, said:
Take this, all of you, and drink from it,
this is the cup of my blood,
the blood of the new and everlasting covenant.
It will be shed for you and for all men
so that sins may be forgiven.
Do this in memory of me.

Priest: Let us proclaim the mystery of faith:

Memorial Acclamation of the People

People: Christ has died,
Christ is risen,
Christ will come again.

The Memorial Prayer

Father, we now celebrate this memorial of our redemption.
We recall Christ's death, his descent among the dead,
his resurrection, and his ascension to your right hand;
and, looking forward to his coming in glory, we offer you
his body and blood,
the acceptable sacrifice which brings salvation to
the whole world.
Lord, look upon this sacrifice which you have given
to your Church;
and by your Holy Spirit, gather all who share this
bread and wine
into the one body of Christ, a living sacrifice of praise.

Intercessions: For the Church

Lord, remember those for whom we offer this sacrifice,
especially N. our Pope,
N. our bishop, and bishops and clergy everywhere.
Remember those who take part in this offering,
those here present and all your people,
and all who seek you with a sincere heart.

For the Dead

Remember those who have died in the peace of Christ
and all the dead whose faith is known to you alone.

In Communion with the Saints

Father, in your mercy grant also to us, your children,
to enter into your heavenly inheritance
in the company of the Virgin Mary, the Mother of God,
and your apostles and saints.
Then, in your kingdom, freed from the corruption
of sin and death,
we shall sing your glory with every creature through
Christ our Lord,
through whom you give us everything that is good.

Concluding Doxology

Through him,
with him,
in him,
in the unity of the Holy Spirit,
all glory and honor is yours,
almighty Father,
for ever and ever.

All reply: Amen.

OTHER ACCLAMATIONS

Priest: Let us proclaim the mystery of faith:

People: Dying you destroyed our death,
rising you restored our life.
Lord Jesus, come in glory.

When we eat this bread and drink this cup,
we proclaim your death, Lord Jesus,
until you come in glory.

Lord, by your cross and resurrection
you have set us free.
you are the Savior of the world.



HONORED BY MADISON OPTIMISTS—Two Shawe Memorial High School seniors recently topped 294 entrants to be named King and Queen of the Madison Optimist Club's Youth Appreciation Week. Recognized were Richard Wolf, right, and Marla Dwyer, left. Presenting the award plaques was Bernard Fisher, Optimist president. Miss Dwyer won an essay contest sponsored by the League of Women Voters, while Wolf is president of the Shawe Student Council.



C. Q. MATTINGLY

C. Q. Mattingly resigns as editor of 'Marriage'

ST. MEINRAD, Ind.—Charles Q. Mattingly, associated with Abbey Press publications of St. Meinrad Archabbey here the past 17 years, resigned this week as editor of Marriage Magazine.

Policy differences were cited by Mattingly for leaving the magazine, which has a national circulation of 80,000.

"Our new ecumenical direction was not acceptable to the Benedictine monks," Mattingly stated, "nor was their decision to keep the magazine strictly Catholic acceptable to me."

The first lay editor of the magazine, the Indianapolis native had worked several years as associate editor of Grail, then as managing editor of Marriage. While holding the latter position, he also became editor of a cross-professional quarterly, Child & Family, which was sold to a Chicago group in late 1967.

Mattingly said he had no immediate plans, but that his resignation would probably make leaving both the state and Canfield, his home, a necessity.

Women's college will become coed on January 1st

LOUISVILLE—The board of trustees of Catherine Spalding College has announced that the 48-year-old women's college will accept men as full-time students in all departments beginning in January, 1969.

The announcement was made at the annual alumnae meeting by the college president, Sister Mary Charlotte Fowler, S.C.N.

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Father Greeley lists factors in tensions

DETROIT—A priest-sociologist here said that American Catholicism is experiencing a period of tension because Church structure has not kept pace with current Catholic thought.

Father Andrew Greeley told a workshop audience on adult education that the failure to update structures has alienated many college-trained adults who, he said, are now super-critical of the institutional church.

The workshop was part of a three-day conference at "The Grove College on adult education," sponsored by the National Catholic Educational Association.

FOUR FACTORS contribute to the tension in the Church in the U.S., said Father Greeley, who is program director of the National Opinion Research Center at the University of Chicago. He said the factors are: amateurism, simplicism, self-hatred, and immaturity.

Amateurism, he explained, places the power of making important decisions in the hands of unqualified or inexperienced persons; simplicism—expects past decisions on all problems to be made by so-called experts; self-hatred reflects the guilt of Catholic's rejection of his immigrant background and a repudiation of many Church stances; and immaturity is the over-protection given some

priests which has retarded their capabilities.

The garrison mentality of the defensive posture of the Church adopted after the Council of Trent, he said, was doomed by 1925. The value of ecumenism grew in the underground churches and concentration camps of Nazi Germany, he added.

FATHER GREELEY criticized journalists who arrogate to themselves the formation of theological opinion. "Editorials are no substitute for solid competent scholarship," he said. "When the important theories of American Catholicism," he said, "are people who write newspaper and magazine editorials, then I would say that American Catholicism has very serious problems."

These tensions in the Church, he said, would be resolved with a new generation of clergy and laity control the Church scene.

It does?

NOTRE DAME, Ind.—Some students who are business administration majors at the University of Notre Dame have their homework done 800 miles away, at Dartmouth College in Hanover, N.H. They telephone Dartmouth's computer with problems ranging from statistics to market forecasting, and after answering the phone with a high whistle, the computer sends back the answers. It beats the old homework-caddy system, which used bright caddies from nearby St. Mary's College.

'Humanae Vitae' upsets city hall

BIRMINGHAM, England—The housing chief in Birmingham, Britain's second biggest city, told the Catholic Church it should help pay for homes for large Catholic families not practicing birth control.

Alderman Anthony Beaumont, chairman of the city's housing committee, declared: "If people in authority make a policy by which it is against the laws of the Church to use contraceptives, they should also be prepared to accept responsibility for that policy. If a Church sets out on such a course that the inevitable result is large families then it ought to think about helping them."

"The Catholic Church is rich and could help to house some large families who are waiting for homes. We do our best to help, but it means that the available resources have to be spread thinly."

Laity in charge

NEW YORK—St. John's University announced here that laymen have assumed control of the Catholic university's board of trustees for the first time in its 98-year history.

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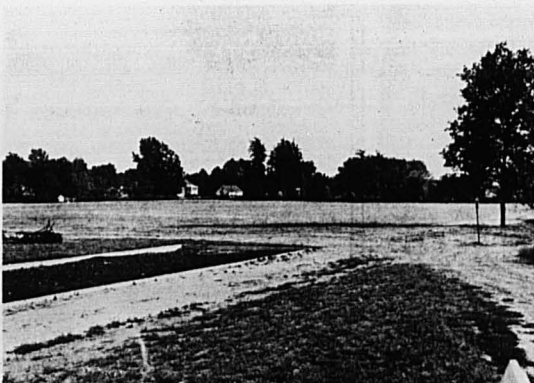
SUPPORT \$4.5 MILLION DRIVE—Catholic University of America students have joined the campaign to raise \$4.5 million nationally by pledging a symbolic \$4,500 amount. Sophomore, Sheila Kast, above, from Indianapolis, is shown with Father F. Raymond Powerbaugh, newly-appointed director of diocesan relations for the university. The national campaign will support graduate and undergraduate education and research at C.U. Miss Kast is a graduate of St. Agnes Academy, Indianapolis.



CATHEDRAL JUBILEE PRIZES—Two 1969 automobiles will be given away by the Cathedral High School Fathers Club December 18 to help raise funds for the school's new science wing, now nearing completion. In addition to the cars, a color television will also be given away. Tickets are available from the school prior to the December 18 Parent-Faculty Christmas Buffet, when the winners will be announced.



YCA AIDS CVO CAMP—Members of the Young Catholic Adults (YCA) group in Indianapolis journeyed to Brown County on a recent week-end to handle some chores at Camp Rancho Fransa. The main task of the outing was cording wood for next summer's campfires by young campers. Shown above are YCA members: Bob Gates, Rosie McCann, Joe Milli, Leona Holter, Jan Chesterton and Mary Ann Reilman.



PROGRESS AT CHATARD-CVO FIELD—This is a view of the new CVO-Chatard Athletic Field, Indianapolis, from the Northwest. The picture of the new neighborhood recreational facility was taken late this summer after the basic grading of the site was completed. Since then, the baseball infield has been installed, complete with sod, temporary fencing has been erected on the west side of the field, along Evanston Ave., the area has been seeded, and work is progressing on the football field, which is to be located in the Southeast corner. When completed, the field will contain, in addition to the baseball diamond and the football field, a playground, parking lot, and tennis courts. The project is a co-operative venture of the CVO and Chatard High School, with strong support from the St. Philip X K of C Council. CVO Officials hope to begin operation of the facility next spring with the start of the baseball season.

'New Model' Church emerging: Callahan

FERDINAND, Ind.—A Catholic author and editor told an audience here that a "new model" Catholic Church is emerging.

He said this new model is emphasizing individual freedom, right of conscience, personal integrity and democratic government. Daniel Callahan, former executive editor of *Commonweal* magazine, spoke to some 200 students, faculty members and guests in a program sponsored by St. Benedict's College.

Callahan criticized those who capitalize on the "free-floating hostility" for the "new model" Church which he said is rampant today.

"Anyone who speaks out against the old style Church in an aggressive and vindictive style is very popular today," Callahan said. "He is as sought after a speaker as the ex-communist was a generation ago."

Callahan said this is not the type of person who will help the new model Church come to be. He also criticized those who think the new model Church will be permissive, allowing all things for the sake of "conscience."

"Many stupid things are being done today in the name of conscience," Callahan said. "A person always has the responsibility of trying to put something into his conscience before he can exercise it."

SPEAKING ON "Conscience, Integrity and Authority." Callahan said a person "must be able to retain integrity. He must be able to lead the kind of life that allows him to live with himself. These persons must have an informed conscience. He must try to seek advice, be open to ideas and be humble," he added.

Callahan also said that the new model Church cannot exist "without something called au-

thority." He sees this authority, however, as the voice that speaks as a communal witness and is a source of insight and direction.

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Callahan also said that the new model Church cannot exist "without something called au-

thority." He sees this authority, however, as the voice that speaks as a communal witness and is a source of insight and direction.

INDIANAPOLIS Calendar of Events

SUNDAY, DEC. 1

The Third Order of Mount Carmel will meet at 2:30 p.m. at the Carmelite Monastery.

Old Fashioned Christmas Bazaar at St. Andrew's parish, from 1 to 9 p.m.

MONDAY, DEC. 2

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

FRIDAY, DEC. 6

Nocturnal Adoration members are reminded of the customary watch.

SOCIALS

Thursday: St. Catherine's parish hall at 6:30 p.m. **Friday:** St. Christopher school social room, Speedway, 7 p.m. **Carry-over food service** at 5 p.m. **Saturday:** St. Bernard 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. **Sunday:** St. Bridget parish hall, at 6:30 p.m. **Two Card Parties** at Assumption parish hall, 2 p.m.

He sees this authority, however, as the voice that speaks as a communal witness and is a source of insight and direction.



K OF C DONATES SCOUT BUS—Boy Scout Explorer Post 522, sponsored by the Msgr. Downey Council Knights of Columbus, is the proud owner of a new bus recently purchased by the K of C Council. Shown above with advisor Virgil Lawson are Explorers, from left: Mark Gindling, president, Bill Matthews, John Rapp, George Cord and Mark Mattingly. One of the first field trips made in the new bus by the Explorers was to Lancaster, Ky., where they took donated clothing and outdoor equipment to aid Appalachian needy families.

St. Agnes parents will hear panel

INDIANAPOLIS—A panel discussion on the Teen Council will be a highlight of the St. Agnes Academy Parents' Association, to meet at 7:45 p.m. Tuesday, Dec. 3.

Members of the panel will include Laurence Trehy, adult ad-

viser for the Marion County Teen Guide Council; Donna Kiebach, academy student representative to the council; Anne Fisher, student council representative; Barbara Heiman, student council president and Irene Pointette, sophomore class president.

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SPEAKS TO JOURNALISTS' GROUP

Pontiff doubts Catholic press, as protest 'echo,' aids Church

VATICAN CITY—Pope Paul VI, asserting that the Church "expects something quite different" of the Catholic press than that of the secular press, asked whether the latter "really serves the Church by making itself the obliging echo" of protest in the Church.

The "immense mass of the good faithful" can be thrown off balance, he said, by challenges to tradition on the nature and exercise of authority in the Church, on the meaning of the priesthood, on priestly celibacy and on the indissolubility of marriage.

Pope Paul was speaking to Catholic journalists. They were members of the council of the presidency and the executive council of the International Union of the Catholic Press.

THE POPE lavished praise on the secular press, with some reservations.

"Everybody knows and sees everyday how much the Church is in this domain of the press of great circulation. The press called 'neutral' often gives to religious matters an attention and an interest that are limited and are often conditioned by psycho-

logical or commercial demands with which we will not concern ourselves here. If we were to say a word it would be rather to express satisfaction at seeing that, especially since the (Sec and Vatican) Council, the religious element really constitutes—even for the press called 'neutral' or 'mass-circulation'—more lively and more appreciated center of interest than in the past.

"But the Church expects something quite different yet from those who have chosen to put their talents at the service of the Catholic press. Of them she expects a veritable positive collaboration of this vital circulation—between the head and the members of the visible organism of the Church. Such a vital circulation is not one that merely implies bringing to light the directives coming from the hierarchy as well as news of the life of the People of God spread throughout the world, or its preoccupations and problems, of course, but also of its faith and positive undertakings.

This means that the press must in its information it is up to you to make a choice inspired

by a desire to give the most accurate image possible of the Church's life. That implies a great demand of truthfulness, and it supposes the ability to resist if need be, the temptation to go along with the wind of opinion even if it is the most powerful one."

POPE PAUL pointed to the disagreement in the Church, "even on the very weighty points of doctrine and discipline."

He continued: "Rightly, you regard it as your professional duty to report them. But it is a service to the Church to give prominence above all to the most debatable tendencies and enterprises, those least conforming to healthy traditions and a real fidelity to the texts of the recent council and the very truth of the Gospel? Is it serving the Church to make oneself insistently the obliging echo of 'protest' at the risk of troubling and confounding the immense mass of the good faithful?"

The Pope, however, conceded: "Young professional conscience can impose on you the duty of reporting ill-regulated undertakings that crop up in some parts of the ecclesial community. But it also obliges you to the duty of restoring them to their right proportions and not to exaggerate them, and above all not to let it be believed that you approve them or that you try to justify them when the magisterium (the Church's teaching authority), with the entire tradition of the Church, reproves them."

POPE PAUL then pictured the Catholic journalist as a peacemaker.

"What can be rightly expected, today especially, of the Catholic journalist is that he refuse to harden the lines of opposition, that he will strive to assure reciprocal understanding among the members of the ecclesial body, and that he will help his readers to acquire, little by little, the sense of the Church, which will guide their judgment in the concert of so many discordant opinions."

The Pope warned that the publication of unconfirmed news "can generate very serious disturbances" and conflicts in some consciences.

Seeks elections

MADRID—Some 500 Madrid Catholic priests and laymen assembled here to petition the Spanish hierarchy for changes which would allow the democratic election of bishops.

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Lucas

(Continued from page 4)
responsible for the conditions under which black people are revolting. The planned violence should be considered in terms of the re-called just war principles and those of legitimate self-defense.

Black people are determined to defend themselves against the daily violence against human life perpetrated by the "legitimate" agencies of a white society which has been called racist by responsible people. If this defense can be judged moral in the light of Christian principles, it is responsible. It is also Christian.

Judging black violence according to principles rather than on the basis of emotion and self-interest might be too great a challenge for some people. Whatever my conclusions on black violence, I have reached them on the basis of Catholic theology. Whatever yours, I ask you to use the same criteria. Simply musing clichés about "love" by those who have loved so little is no answer.
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JFK honored

ROME—A city square renamed in honor of the late President John F. Kennedy was blessed by Cardinal Angelo Dell'Acqua, vicar general for Rome on the fifth anniversary of President Kennedy's assassination (Nov. 22).

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GREENSBURG

Creates aid fund for high schools

PHILADELPHIA—A wealthy Philadelphia construction engineer has established a \$50,000 endowment fund to benefit the archdiocesan high school system here, Cardinal John Krol of Philadelphia announced.

The endowment, designed to provide substantial operating funds for Catholic high schools here, was established by Mr. and Mrs. Matthew H. McCloskey, Jr., Cardinal Krol said. McCloskey, who started as an office boy in the family construction firm in 1908 and became its head in 1914, is nationally known for his building operations. He served as U.S. ambassador to Ireland from 1962 to 1964.

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EARL L. MURPHY, 77, St. Agnes, Nov. 22. Brother of Daniel Carl of Oakland, Calif.

JOSEPH T. TERRY, 84, Christ the King, Nov. 18. Father of Joseph, Jr. and Anne. Sister of Patrick, Jr. John Carroll of Chicago, Ill., and Mary Ellen O'Quinn of Baltimore, Md.

MARY STERN, Christ the King, Nov. 18. Wife of John W. daughter of Mary, John and Edward A.

EMMA C. LABARET, 75, St. Benedict, Nov. 18. Wife of John W. daughter of Mary, John and Edward A.

INDIANAPOLIS

HELEN LOUISE HAMMERT, 80, St. Christ, Nov. 20. Mother of John P. James P. James and Mrs. James Wells.

RALPH PIERCE, 74, Our Lady of Lourdes, Nov. 23. Husband of Margaret, daughter of Ralph, Edward Robert and Raymond Pierce and Mary M. Baker, daughter of Mary Loper.

JOHN L. OTTOLE, 82, St. Peter and Paul, Nov. 20. Father of John L. and Mrs. John L. and Theresa Louise and Margaret Ellen.

NICHOLAS E. SCHMALZ, Jr., 53, St. James the Greater, Nov. 26. Husband of Mrs. Nicholas E. daughter of Joseph, Paul and Robert Schmalz, Mrs. Edward Klein and Mrs. Loretta.

Laura W. Young, 80, St. Joan of Arc, Nov. 26. Sister of Mrs. Paul V. Ray.

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This painting representing mutual acceptance between children of different races is an illustration from "We Shall Live in Peace" (a Hawthorne) book on the life and teachings of the late Dr. Martin Luther King, Jr., written for children nine years old and older. The art is by Ernest Crichton. Text was prepared by Mrs. Delia Harrison. The illustration is used in connection with the address by Dr. King when he said, "We will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestant and Catholics, will be able to join hands and sing..." (RNS photo)

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VIEWING WITH ARNOLD

West Side Story still best musical

By JAMES W. ARNOLD

"West Side Story" is back, seven years after its sweep of 10 Academy Awards, playing now to a new generation of young filmgoers. That it still moves them and that it still seems real to them is a tribute to the film-makers in an when most art work over a month old is considered quaint.

In a season awash with big budget musicals, this still looms as the best musical picture yet made, a stunning, adventurous use of the movie medium. The original play brought all the unique forces of theater—comedy and tragedy, opera, ballet—on to the eternal mysteries of love and hate, set in the middle of profound contemporary problems: the crowded, dehumanized cities, racial violence, the cynicism of the young.

If the artists were up to such a challenge, "West Side Story" was bound to be monumental. On stage, they were successful; on film they are overpowering. The transfer of Jerome Robbins' dynamic dance movements to the medium whose very soul is motion with director Robert Wise's added exploitation of the

film arts—camera, vibrant editing, magnified and controlled sound, actual location—produce a combined effect that is simply awesome.

The Romeo and Juliet fable, which through the centuries has so movingly contrasted the innocent passion of boy and girl with the arrogant stupidity of an older society, is suited to the grim fatalism of Manhattan's teeming tenements. This time it is youth, in its mindless brutality, that destroys youth's dream. But the great love story soars, marvelously, even beyond the refined depravity of a modern slum.

There are concessions to the medium and the times. Neither the characters nor the tragedy are of classic dimensions. The plot isn't quite credible in all that New York realism. There is shrinkage in replacing Friar Laurence and the religious context with a philosophical card store operator and in representing authority with a race-baiting cop instead of a high-minded prince. The lovers, as expected in modern films, do their thing without benefit of clergy.

But if clearly a product of its age, the film as a whole is an uplifting tribute to the best in man, which survives, somehow even thrives, in the sordid ur-

ban jungle. The chaotic and yet frighteningly lovely dances of Robbins, the ironic lyrics of Stephen Sondheim, and the throbbing rhythms and melancholy arias of composer Leonard Bernstein combine to produce a work of art that is a poetic definition of life in Our Times.

Typical of the way all the arts are miraculously fused is the rumbly sequence, with the battle site under a freeway bridge, with overhead, the faintly disturbing whoosh of traffic. Then after the tragic brawl, the fences like scurrying rats, and police searchlights play over the rubble and desolate dead.

Even Saul Bass' title credits are memorable (graffiti), and there is the famous opening ballet, in which the Jets and Sharks chase each other around several blocks of scenery while the music booms and crashes and Daniel Fapp's cameras peer down dizzily into alleys, backyards, and playgrounds. Here and elsewhere, shots are set up like paintings, with beauti-

ful feeling for the lines in fences, fire escapes, windows and cobblestones.

The film's quality triumphs even over dubbed singing and only adequate performances by the leads (Natalie Wood and Richard Beymer). Without violating the needs of musical comedy, its portrait of its dequency is so strikingly true, in terms of art if not photographic realism. They are at once funny, pitiful, and terrifying.

"West Side Story" does what theater has always done at its best: it describes for a wide audience the basic truths of its own time, against the backdrop of all times. It does it with music, drama and dance, and enough youthful artistic energy to sizzle all the hot dogs on Broadway. (Rating: A-3—unobjectionable for adults).

Current national box-office leaders (compiled from Variety, also new replacement, Call Radio, MI)

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Lutherans to aid
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NEW YORK—The U.S. National Committee of the Lutheran World Federation has granted \$200,000 to help meet "the acute needs of starving people in Nigeria and Biafra."

The committee first granted \$50,000 to Lutheran World Relief to develop a joint aid program with Church World Services.

LWR is the aid agency of the three American Lutheran bodies—the Lutheran Church in America, the American Lutheran Church and the Lutheran Church—Missouri Synod.

Church World Services is the counterpart for the National Council of Churches.

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What I do believe is that if there white South Africans have the deaths of those children on their consciences, then so do we. And when I say we, I don't mean only our bankers and business men urged on by greed to increase their share of the profits of human sacrifice. I mean all of us for allowing our government to aid and abet the South African arms to the killers, to be silent at the United Nations, to put short-term gains before honor.

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YOUR WORLD AND MINE

Economics of death really quite simple

By GARY MACKEIN

Three months ago I attended a Liturgical Week in Washington. I never did write about it, because my mind obstinately refused to make itself up. We had lots of action, lots of excitement, balloons, p s y c h e d e l i c noises, ear-splitting, which some claimed were, and all that.

We also had a lot of obviously bright and equally obviously dedicated people who seemed to be getting out of it something that eluded me. Not to mention the fact that the Liturgical Conference, away long before the Vatican Council, as well as in the more congenial conciliar atmosphere, played an historic part in the continuing reform of the liturgy of the Church in North America. His story is one of cold-blooded and blood-curdling statistics. "There are more children starving to death in South Africa than in Biafra." The poor African countries have high infant mortality rates, 119 per thousand in Ghana, 69 in Nigeria. They are lower, nevertheless, than those for the rich, highly developed agricultural nation of South Africa. The three million whites enjoy civilized rates, 30 per thousand. For the million and a

(Be Reconciled), journal of the Committee of Southern Churches. I got it because I was registered at the Liturgical Week.

It so happens that this unknown magazine contains a three-page report which in my book is worth not only the price of a subscription, but the registration fee for the Liturgical Week thrown in. I cannot recall when a human statement so affected me. Or rather I can. Martin Luther King had just been assassinated. I have never to be in Chicago's euphemistically-called "inner city," and the statement I heard was the replay of King's last message of love and hope.

Only this message tells of little love and less hope. I don't expect the news services to pick it up, or the liturgical briefly. Its author is a medical doctor graduated from the University of Leiden, Holland, Dr. H. F. Moeller, now resident in Suider Paarl in the South African Republic. His story is one of cold-blooded and blood-curdling statistics. "There are more children starving to death in South Africa than in Biafra." The poor African countries have high infant mortality rates, 119 per thousand in Ghana, 69 in Nigeria. They are lower, nevertheless, than those for the rich, highly developed agricultural nation of South Africa. The three million whites enjoy civilized rates, 30 per thousand. For the million and a

half "colored," however, the rate shoots up to 128 per thousand. Overall figures for the Negroes (Bantu) are unknown, because "the government prevents births registered among the Bantu." However, figures recently published in the Cape Times show that "by the age of 5 years, 46.5 per cent (not per thousand) of all Bantu children are dead." To project these genocidal figures to the whole country would be reasonable, because health and nutrition conditions for Negroes in the Cape area are probably better than the national average.

The economics of death are ultimately very simple. A pound of powdered milk costs 56c. The average Negro farm laborer gets Rice a day. On such wages, he carried the burgeoning economy of the world's most ruthless police state.

"The truth of the matter is that in this country it is hard to find a Christian," comments Dr. Moeller. "White South Africa has on its conscience the deaths of thousands and thousands of little non-white children, and I want to wake their conscience up."

"The truth of the matter may be even more complicated. Very few white South Africans have the slightest idea of what is happening, and how it is possible to determine the extent to which they are culpable for their ignorance? How many of us Christians in the United States have any understanding of the deaths of the ghettos alongside our homes, ghettos to which we have free access? When South Africans are excluded by barbed wire and police dogs from their black ghettos. Not one of them in a thousand has as much of the inside of those ghettos as I have, violating an unjust law in my dedication to my profession.

What I do believe is that if there white South Africans have the deaths of those children on their consciences, then so do we. And when I say we, I don't mean only our bankers and business men urged on by greed to increase their share of the profits of human sacrifice. I mean all of us for allowing our government to aid and abet the South African arms to the killers, to be silent at the United Nations, to put short-term gains before honor.

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Radio		Sunday Radio	
4:00 a.m.—Sacred Heart Hour	WITS	7:15 a.m.—Hour of St. Francis	WOR
CONSERVATION AREA		NEW ALBANY AREA	
Sunday Radio		Sunday Television	
11:30 a.m.—Hour of the Crucified	WCNB	11:30 a.m.—Hour of the Crucified	(3)
12:00 p.m.—Sacred Heart Hour	WNCB	4:30 p.m.—Catholic Hour	(2)
1:00 p.m.—Hour of the Crucified	WNCB	4:30 p.m.—Hour of the Crucified	(1)
EVANSVILLE AREA		Sunday Radio	
Sunday Television		6:15 a.m.—Hour of St. Francis	WKLO
2:00 p.m.—This is the Life	(14)	7:45 a.m.—Hour of St. Francis	WKLO
3:30 p.m.—This is the Life	(14)	8:15 a.m.—Sacred Heart Hour	WHEI
4:00 a.m.—Hour of the Crucified	WNCB	8:15 a.m.—Hour of St. Francis	WKLO
9:00 a.m.—Hour of the Crucified	WNCB	8:15 a.m.—Hour of St. Francis	WKLO
9:30 a.m.—Hour of the Crucified	WNCB	8:15 a.m.—Hour of St. Francis	WKLO
10:00 a.m.—Lamena Three	(23)	8:15 a.m.—Hour of St. Francis	WKLO
10:30 a.m.—Lamena Three	(23)	8:15 a.m.—Hour of St. Francis	WKLO
11:00 a.m.—The Christophers	(23)	8:15 a.m.—Hour of St. Francis	WKLO
11:30 a.m.—The Christophers	(23)	8:15 a.m.—Hour of St. Francis	WKLO
Thursday TV		Monday thru Saturday	
8:30 a.m.—Sacred Heart Hour	WNCB	6:45 p.m.—Borlar Hour	WHLP
9:00 a.m.—Sacred Heart Hour	WNCB	7:00 p.m.—Major Side of News	(1)
Sunday Radio		NORTH VERMION AREA	
6:45 a.m.—Hour of St. Francis	WCBP	Sunday Television	
9:00 a.m.—Hour of St. Francis	WCBP	11:30 a.m.—Religious News	WOCH
9:30 a.m.—Hour of St. Francis	WCBP	11:30 a.m.—Religious News	WOCH
9:30 a.m.—Grooming University	WKBY	11:30 a.m.—Religious News	WOCH
INDIANAPOLIS AREA		RICHMOND AREA	
Sunday Television		6:15 a.m.—Hour of St. Francis	WKBY
12:45 a.m.—Sunday Radio	(7)	6:15 a.m.—Hour of St. Francis	WKBY
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12:45 a.m.—Sunday Radio	(7)	6:15 a.m.—Hour of St. Francis	WKBY
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12:45 a.m.—Sunday Radio	(7)	6:15 a.m.—Hour of St. Francis	WKBY
12:45 a.m.—Sunday Radio	(7)	6:15 a.m.—Hour of St. Francis	WKBY
12:45 a.m.—Sunday Radio	(7)	6:15 a.m.—Hour of St. Francis	WKBY
12:45 a.m.—Sunday Radio	(7)	6:15 a.m.—Hour of St. Francis	WKBY
12:45 a.m.—Sunday Radio	(7)	6:15 a.m.—Hour of St. Francis	WKBY
12:45 a.m.—Sunday Radio	(7)	6:15 a.m.—Hour of St. Francis	WKBY
12:45 a.m.—Sunday Radio	(7)	6:15 a.m.—Hour of St. Francis	WKBY
12:45 a.m.—Sunday Radio	(7)	6:15 a.m.—Hour of St. Francis	WKBY
12:45 a.m.—Sunday Radio	(7)	6:15 a.m.—Hour of St. Francis	WKBY
12:45 a.m.—Sunday Radio	(7)	6:15 a.m.—Hour of St. Francis	WKBY
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