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Joint Catholic-Protestant federation seen possible

INDIANAPOLIS — The possible creation of a joint Catholic-Protestant national federation of churches is progressing on a new front, it was learned here.

Father David Bowman, S.J., the first Catholic priest to be named a full-time staff member of the National Council of Churches, revealed in an interview that he has been assigned as a personal deputy of Dr. R. H. Edwin Espy, NCC general secretary, to advise an encourage joint Catholic-Protestant membership in local and state councils of churches.

Father Bowman, who had been an associate in the faith and Order (or unity) Department of the NCC, said, "I will, for the next year, help facilitate Roman Catholic membership in local councils of churches."

He said four state councils have asked him to help set up combined state Catholic-Protestant councils, with the possibility that several others may ask for the same services shortly.

The only state that has created a new Catholic-Protestant Council is Texas. There the Texas Council of Churches and the Texas Catholic Conference joined last February to form the Texas Conference of Churches.

Three other states, said Father Bowman—New Mexico, Nevada, and Arizona—have Catholic dioceses which belong to the councils of churches in their areas, but there is no combined or shared organization in those states.

FATHER BOWMAN'S transfer is the first clear indication that the NCC—and the U.S. Catholic Conference and National Conference of Catholic Bishops—are actually looking forward to the day of a common federation in which each would keep their identity, but administer much of their programming jointly.

A grassroots movement would facilitate similar action on the top level. Father Bowman said it would be far better to get a consensus at the grassroots level all over the country. If the local areas can do it, it would make it all the more effective, nationally.

He predicts a common council could be created "in the foreseeable future" but "not less than five years."

The Jesuit cited as a principal block the state of flux the NCC is in as it re-evaluates its structure and moves toward reorganizing. "It's not feasible to join an organization in the state of flux," he said. He also noted that Catholics are still in the throes of change.

Father Bowman, who was interviewed as he attended a recent General Board meeting of the NCC, also noted two other developments which will likely encourage an eventual federal Catholic-Protestant Council of Churches.

A joint committee of the NCC and the U.S. Catholic hierarchy, set up along with other joint Catholic-Protestant groups four years ago, will meet October 24 in New York. The agenda will include this item: "the state of the question" of the joint membership.

THE OCTOBER meeting will not be a negotiating session, he said, but the matter apparently had attained serious enough consideration to merit placement on the formal agenda.

Further, he said, the movement in the U.S. received impetus when Pope Paul VI visited the World Council of Churches headquarters in Geneva earlier in the year.

Cardinal Jan Willembrands of the Vatican's Secretariat for Promoting Christian Unity recently reported that connection, according to Father Bowman, that the U.S. Catholic Conference and the National Conference of Catholic Bishops are in a better position to join in a council than the Vatican, which would have to commit the whole Church.

The General Board of NCC has added its fifth full-time Roman Catholic clergyman as a staff member. He is Father Richard W. Rousseau, S.J., who will be an assistant in the Faith and Order Department.

Other Catholic clergy on the NCC staff are Sister Ann Patrick of the Sisters of Loretto, assistant director in Faith and Order; Father Edward Delaney, a Graymorton Franciscan, also in Faith and Order; and Father Edward Geers, a member of the Agricultural Mission program of the NCC.



PERMANENT DIACONATE'S FIRST CLASS—Members of the first class in the full-time Permanent Diaconate Program gather around its oldest member, Robert Boehmer, 71, a mining engineer married for 46 years. Laborers, salesmen, school principals and soldiers were among the 17 men who began their studies at the Orchard Lake (Mich.) Schools' Pastoral Center. Father Walter J. Ziemba, president-elect of the three institutions (SS, Cyril and Methodius Seminary, St. Mary's College, and St. Mary's Prep), described the permanent diaconate as "service and ministry to all men" at services marking the opening of two years of study. (RNS photo)

WEST SIDE LANDMARK

Schedule 75th Jubilee at Assumption parish

INDIANAPOLIS — Archbishop Schulte will preside during a celebrated Mass of Thanksgiving at 2 p.m. Sunday, Oct. 5, to observe the 75th Jubilee of Assumption parish. Principal celebrant will be Msgr. Francis J. Reine, S.T.D., pastor.

Msgr. Charles Koster, pastor of St. John's parish, will deliver the jubilee sermon. The event will be followed by a Diamond Jubilee Dinner in the parish school hall.

Located at 1117 S. Blaine Ave., Assumption parish was founded 75 years ago by Father Joseph Weber, known at that time as the unofficial "mayor of West Indianapolis." The parish church was dedicated August 12, 1864, by Bishop Francis Silas Chaturday. In September, 1895, the parish school, erected by the Sisters of St. Benedict, Ferdinand, was opened.

TENTH OLDEST of the Indianapolis parishes, Assumption Church is the oldest Marion County and the fourth oldest church building in continuous use.

The original school was enlarged in 1907 and remodeled in 1927. Present enrollment is 80 pupils in grades one through eight. The school is staffed by the Sisters of St. Benedict, Beach Grove, and lay personnel.

Father Weber, the founding pastor, was assistant pastor of St. John's parish at the time of his appointment. As a young priest he celebrated three Masses every Sunday for the people of West Indianapolis in a private home. At that time West Indianapolis was an incorporated town of more than 3,500 persons, making it the largest of Indianapolis suburbs. (It was annexed to Indianapolis in 1897.)

Actively involved in community affairs, Father Weber frequently appeared before municipal authorities appealing for the paving of streets, the erection of gas lights, the extension of street car lines, and the laying of sidewalks.

He protested vigorously against measures which he believed were detrimental to his parishioners.

When he decided that downtown ice companies were overcharging his customers, he organized the United Ice Company and served as its president in 1914. For his many efforts Father Weber was dubbed the unofficial "Mayor of West Indianapolis" and was called "Father" by Catholic and non-Catholic alike.

His well-known straw hat was in attendance at every important fire in the Indianapolis area since Father Griffin served 25 years as Fire Department chaplain.

UPON HIS retirement in 1961, after 26 years as pastor, Father Griffin was succeeded by Father Anthony McLoughlin. The new pastor initiated the period of renewal within the Church by wielding a paint brush and hammer. The parish plant was extensively renovated during his pastorate. Father McLoughlin personally supervised the erection of a shiny, new cross on the church steeple by mount.



ASSUMPTION CHURCH—scene of 75th Jubilee on Sunday.

Father Patrick Henry Griffin, who also became a community "activist" known to the entire area.

Father Griffin had spent 14 years' previous with the Catholic Church Extension Society in Chicago. Known for his sensitivity to those suffering ill, Father Griffin visited every sick parishioner frequently. Since he never drove a car, he quickly earned the accolade as the "omnipresent cleric" because he walked everywhere or rode the local streetcars.

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Upon his death in 1975, Father Weber was succeeded by

Heads state non-public school body

INDIANAPOLIS — Alfred W. Meyer, dean of the law school at Valparaiso University, was elected chairman of the Committee on Nonpublic Schools at its annual meeting here September 24. Dean Meyer succeeded Dr. Arthur L. Amt, of Fort Wayne, state superintendent of the Missouri Synod Lutheran Schools, Indiana District.

The 30-member statewide committee is composed of administrators, school board members and prominent citizens representing Lutheran, Catholic and National Union Christian schools. Following its formation in 1967, it published research and information bulletins aimed at creating an awareness of the role of non-public schools.

In accepting the chairmanship, Dean Meyer called for "a unity of purpose and research efforts by all elements and geographical areas represented on the committee."

The purposes of the organization were described as (1) the development of a unified voice for nonpublic education; (2) the promotion of all educational interests in the state; (3) the development of an awareness in the public of the contributions that nonpublic schools make to the state and nation; (4) the development of a policy of equitable distribution of educational funds; the development of a just interpretation and implementation of state and federal laws regarding education; and (5) the development of a positive liaison and representation with the Department of Public Instruction of the State of Indiana.

Other speakers on the day-long program included Dr. William Kramer, Secretary of Schools for the Lutheran Church-Missouri Synod; Representative John Hart of Indianapolis, a member of the General Education Study Committee of the Indiana General Assembly; Stan Fedewa, Executive Secretary of the Michigan Association of Nonpublic Schools; and Daniel McDevitt, Deputy Superintendent of the Indiana State Department of Public Instruction.

Suspend backer of student rebels

ROME — Father Giulio Girardi, an expert on communism and a consultant to the Vatican Secretariat for Non-Believers, has been suspended from his duties for a period of three years and he plans to spend the time in Paris doing research.

Several other faculty members have reportedly been suspended and two expelled from their religious orders for the same reason.

A spokesman for students at the university told newsmen here that Father Girardi's suspension is for a period of three years and he plans to spend the time in Paris doing research.

He added that the priest had quarreled with university officials over measures adopted to suppress rebel students.

Outdoor Mass set at cemetery

INDIANAPOLIS — An Outdoor Mass will be offered in St. Joseph's Cemetery, 2400 S. Meridian St., at 12 noon on Saturday, Oct. 11, according to an announcement this week by Msgr. Cornelius B. Sweeney, general manager of the Catholic Cemeteries Association.

The Liturgy for the Dead will be conducted by the clergy of Holy Rosary parish. Earlier this year an Outdoor Mass was offered at Calvary Cemetery. Holy Cross Cemetery will be the scene of the third Mass early next spring, Msgr. Sweeney recalled.

The public is invited to the cemetery devotions.

Grants extended
NEW DELHI, India—The Indian government has decided to extend special educational benefits to converts to Buddhism and Christianity from the former Hindu "untouchables."

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RIVER
VOL. X, NO. 1
INDIANAPOLIS, INDIANA, OCTOBER 2, 1969

CHURCH LEADERS 'DIVIDED'

A sense of urgency surrounds Synod

By PATRICK RILEY

If the words "historic" and "dramatic" have not been drained of their meaning through abuse or overuse, try applying them to the second Synod of Bishops due to open debate deep in the Vatican on October 11.

The actors are of first importance: The Pope and presidents of national bishops' conferences, as well as the leaders of the Church's central administrative complex, the Roman Curia.

They are deeply divided. The issue is the Church's authority, the authority of the Pope and bishops. The time is one of high crisis in that very authority. The outcome is very much in doubt.

Some measure of the synod's urgency can be taken from the impassioned language that has gone into the argument preceding it. A Canadian Catholic editor, Douglas Roche, writes:

"Unless the synod gives us a clear message that reform will not be thwarted by those in power."

Priests' Association to meet October 9th

INDIANAPOLIS—The fourth General Assembly of the Priests' Association will be held Thursday, Oct. 9, at Msgr. Downey Council Knights of Columbus, 511 E. Thompson Rd.

A voluntary organization of priests working in the Archdiocese, the Priests' Association has a present membership of 222, or about 70 percent of the total clergy.

On the agenda for discussion are several reports and resolutions. Issues will include pastoral problems, personnel training and placement, clerical celibacy and clerical dress.

Six of the 12 members of the organization's Governing Board will be elected to office in addition to a new chairman. Serving as chairman during the past year has been Father Robert Walpole, pastor of Sacred Heart parish, Jeffersonville.

Scheduled at 1:30 p.m. the sessions are open to all priests and deacons in the Archdiocese regardless whether they are members of the Association.

Father Joseph Casey, A.F. chaplain, dies

INDIANAPOLIS — Archbishop Schulte was principal celebrant at the Funeral Mass held Wednesday, Oct. 1, in St. Peter and Paul Cathedral for Father Joseph P. Casey.

Father Casey, an Archdiocesan priest who spent 21 years as chaplain in the U.S. Air Force, died Friday, Sept. 26, at Lackland AFB, Texas. He was 53. At the time of his death Father Casey held the military rank of colonel.

A military escort was provided at the priest's burial in the priests' circle of Calvary Cemetery.

SEMINARY classmates were concelebrants of the Funeral Mass. The sermon was given by Father Paul Courtney, pastor of St. Luke's parish.

There are no immediate survivors. A priest-brother of the deceased, Father John Casey, who had served as Archdiocesan Superintendent of Schools, died in 1964.

A native of Terre Haute, Father Casey was ordained in 1942 after seminary studies at St. Meinrad's. After two years' service at Our Lady of Lourdes parish, Indianapolis, Father Casey entered the military



FATHER JOSEPH P. CASEY chaplaincy in 1944 and served for three years.

HE THEN pursued graduate studies at Indiana University, Bloomington, and was assigned briefly as assistant pastor of Christ the King parish, Indianapolis. In 1950 he was named pastor of St. Michael's parish, Charleston.

The following year he returned to the Air Force chaplaincy. His last military assignment was at Ent AFB, Colorado Springs, Col.

Drums out at 'in' Masses

VATICAN CITY—The next time American jazz artist Mary Lou Williams performs her jazz Mass in Rome, it will be without her drummer.

In fact, any drummer who plans to accompany jazz groups in any of Rome's churches had better pack up his snares, traps and drumsticks and look elsewhere.

The cardinal came up at a press conference where Cardinal Angelo Dell'Aquila, vicar general for Rome, was asked why the jazz Mass for the slain civil rights leader, Dr. Martin Luther King, Jr., was canceled in February.

The cardinal explained that it had been his policy to "compromise" by allowing jazz Masses in Rome so long as they did not include a drummer. The Williams group had a bongo drummer.

erful positions in the Vatican, people will stop believing that reform can come from within the institution."

AND FEAR of obstructionism leads Swiss theologian Father Hans Kueng not only to extravagant language but to open doubt about the motives of others, a behavior he himself would deplore as contrary to the Gospel spirit he sees as the best hope for ecclesial reform.

Consider Father Kueng's dark reading of Pope Paul's decision to make this an "extraordinary" synod.

"Out of prudence, though a motiveless prudence, the synod bears the description 'extraordinary' and will be open to none but the presidents of the various episcopal conferences.

As a result, the small number of progressive presidents belonging to the central European conferences will be at the mercy not only of the well-disposed majority of the Curia, but also of an overwhelming majority of conference presidents, principally from Afro-Asian countries, who are really very conservative in outlook."

Thus to make this an extraordinary synod was an act of "prudence"—not, in this case, precisely a virtue—designed to put conservatives in control.

For a calmer view, see how a French theologian handles this problem. Father Rene Laurentin goes to the regulations of the synod to learn what an extraordinary synod is according to the book. The regulations specify that the synod of bishops "will be convoked . . . in extraordinary session if the matter concerns the good of the Church universal and requires swift treatment."

Quite naturally, Father Laurentin asks: "Does this mean a synod of urgency, determined by the Church's crisis?"

Crisis there is, as the Pope himself has declared with some alarm. Was this his operative consideration in making of this an extraordinary session?

THE SECRETARY general of the synod, while far from discounting the urgency of the Church's present crisis, has a much more pragmatic explanation. Bishop Ladislav Rubin points out the members of an extraordinary session are ex officio the presidents of the bishops' conferences, and thus the very persons best qualified by experience to tackle the designated subject of this synod: Relations between the Holy See and the conferences, and among the conferences themselves.

Corroboration for Bishop Rubin's explanation comes from the reason underlying the regulation mandating the participation of the presidents of bishops' conferences at once satisfy both requirements. They represent the Church on a world-wide basis and they are ready to move without time-consuming elections. But for this synod there was plenty of time to hold elections. In fact, there was time between the announcement and the actual assembly of (Continued on page 3)

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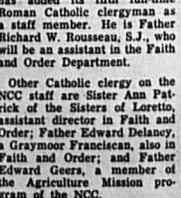
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MSGR. FRANCIS J. REINE

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THE WEEK'S NEWS IN BRIEF

Private school aid, poverty, peace and birth control were the topics that made up the outstanding religious news during the past week. The highlights:

A proposed law to provide an annual subsidy to each child attending public and non-public schools will be examined by the House Subcommittee on Education.

The measure is designed to aid the student directly and allow him to attend the school of his choice.

It provides that parents of each child attending a non-public school, or desiring to attend such a school, shall report this on special forms to be provided in the subsidy transactions.

Bishop Joseph B. Brunini of Natchez-Jackson, Miss., coupled an endorsement of new legislation which aids private school students with a reminder that a segregated school system is not only "unconstitutional," but "definitely a moral issue."

The measure makes available to students of parochial and other private schools up to \$200 a year in loans. It also contains a provision forgiving the debt providing the student continues to live and study in Mississippi.

In efforts to modernize and update the Church, "one cannot invent a new Church according to one's own opinion or personal tastes," Pope Paul VI told a general assembly in Vatican City.

He emphasized the necessity for faithfulness to the Church.

Admitting the need for change and progress, the Pope nevertheless emphasized that "this rush forward does not authorize us to deviate from the right direction which past tradition marked for our progress."

A group of San Francisco priests protested Archbishop Joseph T. McGucken's firing of Father Eugene J. Boyle from his teaching post at St. Patrick's College in Mountain View, Calif.

The Association of Priests protested the "injustice" of Father Boyle's "summary dismissal."

Father Boyle is the controversial priest who has allowed his Sacred Heart College to be used by the Black Panthers for their "Breakfast for Children" program.

The start of a nationwide birth control program in Colombia has brought strong protests from the Bogota archdiocese and the Catholic weekly, *El Catolicismo*.

The newspaper said President Carlos Lleras Restrepo has failed to fulfill an agreement "1961" in this matter, the government would proceed in accord with the Church authorities.

Solving the difficulties in the relationship between the Vatican and the world's bishops by a Roman-imposed unity would be harmful, according to Bishop Alexander Carter of Saint Marie, president of the Canadian Catholic Conference.

"I think that the union of Churches will be accomplished, will be effected much better if the identity of local Churches is respected," he said.

"On the other hand," Bishop Carter added, "I believe that a unity that would be imposed by the central organization of the Church, that is the Roman congregations, would in fact harm the true unity of the Church."

The Pontifical Commission for Justice and Peace concluded its week-long plenary meeting in Rome with recommendations for more research on a theology of peace and continued studies on the "denuclearizing hazards of development."

The Immaculate Heart of Mary Sisters of California will

continue their experimental renewal program with "no change in direction" despite several Vatican directives to the contrary.

A spokesman for the community in Los Angeles said that was the substance of a letter the nuns sent to the Vatican Congregation for Religious in late August. They have not received a response.

The synod's subject has drawn at least as much fire as its membership. First, there is criticism of the unilateral way it was decided upon: Pope Paul chose it, apparently without consulting the rest of the Church. This unilateral behavior, his critics charge, is contrary to the new spirit of co-responsibility within the Church.

ON THE OTHER hand, most persons who have considered the question will grant that the topic chosen by Pope Paul is important. Many, perhaps most, consider it the most fundamental problem in the Church's observable life today. And all agree that in itself it comes to grips with the very problem of implementing the co-responsibility which the Second Vatican Council saw all Christians sharing for the good of the Church.

The irony is that Pope Paul, acting alone, chose to discuss how he and the bishops could act together.

Even before the synod was announced to the world, the Holy See notified the prospective participants of the subject to be dealt with. The curial letter emphasized "the unity to be preserved in co-operation," and asked for comments.

About 50 of the world's three score and ten bishops' conferences replied (the Germans completed their document punctually, just under the February 1 deadline). Bishop Rubin's office summarized the comments and proposals of the conference in a concise, schematic resume, and on the basis of the proposals drew up a draft document three times the length of the resume. This

later was designed as a basis for debate in the synod.

Father Kueng has harsh words for this schema. For reasons he does not explain, he considers the very title of the document "insidious." He quotes this title as a "Schema Prepared From the Observations of the Episcopal Conferences."

AS FOR THE document itself, it is "utterly inclined toward uniformity," Father Kueng cites a suggestion that "bishops' conferences, before issuing any statement on an important subject, should find out the mind of the Holy See in good time."

He criticizes this suggestion on the grounds it would exempt the Pope and the Curia from "any fear of critical statements in the future like those made by the central European conferences of Bishops on the encyclical on birth control."

Curious if essential point of fact: The bishops' statements that caused consternation in the Curia came not from central Europe but from Canada and France.

This suggestion does not appear in the resume of proposals from bishops' conferences, although its converse does: "That the Apostolic See, by adequate means of information, let the episcopal conferences know of documents and decrees on questions concerning the life of the Universal Church before they become of public right."

Presumably the Holy See, considering the bishops' suggestions as part of a dialogue, thought this particular suggestion might work in two directions. The suggestion to which Father Kueng objects so hotly was probably included as sauce for the gander.

Among the other suggestions cited in the schema was wider and fuller application of the principle of subsidiarity. The principle is at the heart of the problem of co-responsibility and authority. The German bishops phrased it thus in their document: "For the concrete realization of the entire common good of the Church, the lower community directly concerned in the realization takes priority. In the problems of realization, the higher community or authority 'serves' in a subsidiary way; that is, it brings its help."

The principle of subsidiarity has already been accepted—at the first synod's prompting—as a guiding rule for the reform of Church law. To judge from an informal sampling, this principle is accepted without question at the Curia—at least in principle. Two very powerful curial officials agreed immediately that it is not only an administrative principle or a rule of courteous behavior, but a moral principle respecting the worth of the individual. Another curial official referred to the principle as a basic datum of the Church's hierarchical constitution and its functioning.

DESPITE SUCH apparently universal agreement over the principle of subsidiarity, that principle (or more precisely its practice) lies at the heart of a tremendous debate now raging within the Catholic Church. This debate will almost certainly be carried into the synod, and may well even dominate the synod.

It is, in the opinion of many in Rome, a debate of greater moment than any in living memory, fraught with peril for the Church and at the same time pregnant with wonderful possibilities. At stake in the debate is the authority of the Pope, the authority of the bishops, the success of the renewal launched by Vatican II, the contentment of Catholics, and perhaps the future of the ecclesial movement. There are other stakes, including the future of theological research, which is not the greatest of them, and personal holiness, which is.

Ranged on the one side are those who take as their battery the words collectivity and co-responsibility. Their leader is Cardinal Leo Suenens of Malines-Brussels in Belgium. They point to the new theological perspectives opened by Vatican II and call upon the people of God to march down them courageously. Under the light of collegiality, the bishops are seen to be successors to the college of the Apostles in teaching authority and pastoral rule. They share responsibility for the entire Church, as indeed does the entire people of God. Unless our fresh understanding of the nature and functioning of responsibility in the Church is put to practical use now, this historic moment could slip away, the Church would slide back into the habit of centralism, and co-responsibility would become little but a tantalizing memory.

But does the Pope not have the right to act alone? Yes, these passionate pleaders reply, he has the legal right, the juridical right, but the moral right? He has the moral right?

Those ranged opposite declare that the divinely ordained com-

(Continued on page 7)

Sense of urgency

(Continued from page 1) the first synod, with its elected participants, then there was for this second and extraordinary synod.

The facts indicate pretty clearly that the Pope decided to make this an extraordinary session of the synod in order to profit from the built-in expertise of the conference presidents. They could be expected to know at least as much and probably more than anyone else about the functioning of bishops' conferences, and the functioning of bishops' conferences is, loosely speaking, the subject of the synod.

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The principle of subsidiarity has already been accepted—at the first synod's prompting—as a guiding rule for the reform of Church law. To judge from an informal sampling, this principle is accepted without question at the Curia—at least in principle. Two very powerful curial officials agreed immediately that it is not only an administrative principle or a rule of courteous behavior, but a moral principle respecting the worth of the individual. Another curial official referred to the principle as a basic datum of the Church's hierarchical constitution and its functioning.

DESPITE SUCH apparently universal agreement over the principle of subsidiarity, that principle (or more precisely its practice) lies at the heart of a tremendous debate now raging within the Catholic Church. This debate will almost certainly be carried into the synod, and may well even dominate the synod.

It is, in the opinion of many in Rome, a debate of greater moment than any in living memory, fraught with peril for the Church and at the same time pregnant with wonderful possibilities. At stake in the debate is the authority of the Pope, the authority of the bishops, the success of the renewal launched by Vatican II, the contentment of Catholics, and perhaps the future of the ecclesial movement. There are other stakes, including the future of theological research, which is not the greatest of them, and personal holiness, which is.

Ranged on the one side are those who take as their battery the words collectivity and co-responsibility. Their leader is Cardinal Leo Suenens of Malines-Brussels in Belgium. They point to the new theological perspectives opened by Vatican II and call upon the people of God to march down them courageously. Under the light of collegiality, the bishops are seen to be successors to the college of the Apostles in teaching authority and pastoral rule. They share responsibility for the entire Church, as indeed does the entire people of God. Unless our fresh understanding of the nature and functioning of responsibility in the Church is put to practical use now, this historic moment could slip away, the Church would slide back into the habit of centralism, and co-responsibility would become little but a tantalizing memory.

But does the Pope not have the right to act alone? Yes, these passionate pleaders reply, he has the legal right, the juridical right, but the moral right? He has the moral right?

Those ranged opposite declare that the divinely ordained com-

(Continued on page 7)

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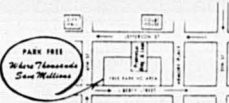
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Comment
The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

The experts' ax

John Muir was a thrifty Scot who spent all his adult life trying to conserve the great natural wonders of the United States. He was a crusader, a fabricator and follower of causes. But we think even he would be amazed at the proposals being subscribed to under his name.

The John Muir Institute recently held a two-day conference to discuss the threat of global overpopulation and its effects on food supplies and natural resources. A select group of 30 put their heads together and concluded that President Nixon's plan to limit population by voluntary birth control was "insanity." Any kind of voluntarism, they said, was ridiculous when it comes to cutting the birth rate. Legal force, including severe penalties for "surplus production," was the only way to insure population levels of manageable size.

Moreover, in an Orwellian gesture of social control, one speaker outlined methods of indoctrinating the very young against the established practice of "getting married and multiplying."

But even though control has its limitations. So another proposal before the institute recommends "the government step in and tamper with religion and personal convictions" and even impose penalties for every child a family has over the allotted two.

And just so the rest of the world will know we mean business, the U.S. should celebrate 1976 as a "year of productive pauper" and come as close as possible to a zero birth rate.

It would be nice to think of the John Muir bunch as looney wanderers in the demographic wilderness. Unfortunately they are not. They have a lot of company. Many demographers and social planners are using the same terms of demagogic propaganda. Their ranks can be expected to increase. The official pronouncement of the 1970 census should bring them out in the open in full force.

A recent article in the Wall Street Journal says social scientists are convinced the problem of U.S. population growth stems from the "deliberate reproductive desires" of the great middle class. All the talk about family planning has been misleading, they say. People are lulled into believing the situation is getting under control, they blithely dismiss it as a global or national concern and go on having babies.

Therefore, the social scientists deduce, drastic steps are necessary to shake the complacency of the American public. Among recommendations are the removal of tax exemptions for children and special tax credits for the unmarried; denying of college benefits to large families; imposing a government ban on early marriages; greater job opportunities for women of child-bearing age and the introduction of a fertility depressing chemical into the general way supply.

All these hair-raising propositions cannot be dismissed. They are born of the edge of desperation as men look ahead to future decades of mass starvation. The population explosion is real and imminent. It is imperative that men with respect for human dignity and individual rights begin to turn the best efforts to seeking answers. The demographic nightmare must not be inherited by men with nightmarish solutions. If it is, the fiendish overtones of fertility depressants in every faucet will, in time, be rationalized away by selfish concern.

The missing facts

Senator Frank E. Moss of Utah is the latest Congressman to call for a Presidential commission to compile a comprehensive report on marijuana similar to the 1964 Surgeon General's report on smoking. Going Moss proposes some very specific questions. Most of the commission investigate the entire range of the modern drug mystique—hashish, amphetamines, the works.

Why the President has not acted on these proposals to date is a mystery. Certainly the danger inherent in drug abuse is astronomically greater than that of tobacco. And the controversy over marijuana must be settled with facts, not with opinions, most of which now conflict diametrically.

The use of marijuana among the young has increased spectacularly. That much can be proven. Yet there is absolutely no documented evidence on the degree of harm or addiction consequences. Most young "pot" smokers consider their indulgence harmless, no-risk fun. Parents and many physicians think just the opposite. Authentic information is sorely needed.

Nor has the legal controversy over marijuana helped the situation. The possession only of a single marijuana cigarette can bring conviction on a charge of violating the federal narcotics law and can result in a fine or prison term for someone who just carried a "stick" around for show.

The legal lumping of marijuana with dangerous narcotics has created a loss of credibility among the young about the efficacy of all narcotics and dangerous drugs and a disrespect for laws which permit the government to intervene so forcibly in a field in which there is no solid evidence of danger or corruptibility.

For the young and their anxious elders some semblance of order and truth must be made out of the jumble of confusion and ignorance that now exists.

A respected expert in the drug field, Prof. Hardin Jones of the Donner Laboratory at the University of California, has reported that within the state of California the current rate of drug consumption is rising by 7 per cent per month and that more Americans are killed each year by drugs than are killed on the battlefields of Vietnam. In both cases, the casualties are overwhelmingly in their late teens and early 20s.

It is past time that the U.S. stopped pussy-footing around and determine the scope and danger of marijuana and the drug culture. As Senator Moss pointed out, neither side of the controversy is going to be satisfied with anything short of a full-scale, authoritative and command report. And that is exactly what the President should order.

The solution?

Tuition charges at the nation's public colleges and universities rose this year at a record rate of 16.5 per cent. Though there are no precise figures, similar increases undoubtedly affected private and church-affiliated institutions as well.

The general hike in the public sector apparently stems from pressures on state legislatures to cut the tax pie into more pieces than ever. On top of that, schools at all levels are faced with spiraling costs.

The number of students unable to begin or continue their college education as a result of cost increases is substantial. And more and more are expected to be squeezed out in the next few years.

Scholarships, grants-in-aid, loans and employment possibilities have grown. Still there is no marked diminution of the money line. For the average youngster from a low or modest-income family, a college education is still a luxury he cannot afford.

A few members of Congress, including Senator Vance Hartke of Indiana, have proposed free college supported entirely with state and federal funds. The idea is appealing but impractical. Such proposals haven't a ghost of a chance. But there is a proposal

• THE YARDSTICK

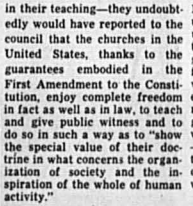
'Gag' was in evidence at Oak Park

By MSOR, GEORGE HIGGINS

The Second Vatican Council's Declaration on Religious Freedom states that "religious bodies have the right not to be hindered in their public teaching and witness to their faith, whether by the spoken or the written word, on the condition that they refrain from the use of coercive methods and that the just requirements of public order be observed." The Declaration further states that "it comes within the meaning of religious freedom that religious bodies should not be prohibited from freely undertaking to show the special value of their doctrine in what concerns the organization of society and the inspiration of the whole of human activity."

I dare say that when the Declaration on Religious Freedom was being debated at the council, it never occurred to the American Bishops that these two particular rights were in need of being defended in the United States. Though the Americans supported the Declaration at least as vigorously and effectively as any other single nation, they did so in the interests of clarifying, once and for all, the official teaching of the Church on the issue of religious freedom, and not because they felt that religious freedom was being jeopardized or was in danger of being curtailed in their own country.

It is fair to say, in other words, that if the Americans had felt called upon to comment specifically on the two particular rights referred to above—the right of religious bodies to "teach and give public witness without undue hindrance and the correlative right to be socially relevant



in their teaching—they undoubtedly would have reported to the council that the churches in the United States, thanks to the guarantees embodied in the First Amendment to the Constitution, enjoy complete freedom in fact as well as in law, to teach and give public witness and to do so in such a way as to "show the special value of their doctrine in what concerns the organization of society and the inspiration of the whole of human activity."

As a consultant to the council, I would have gone even further than that in 1962-63 and would have given almost unlimited odds that at no time within the foreseeable future would any government agency in the United States—local, state, or federal—be brazen enough to try to hinder the churches in their teaching and public witness or attempt to tell them what to say, or what to say, with regard to controversial social issues.

I now realize, however, that that would have been a foolish wager on my part, for as recently as the middle of September Lawrence Miller, President of the Park District in Oak Park, Ill., one of the oldest and largest suburbs in the Chicago area, went on public record as saying, in effect, that, within his jurisdiction, religious groups are not free to say what they think, from the point of view of their own doctrine, concerning controversial social issues.

Here is the Oak Park story in a nutshell, as reported by the Chicago Daily News Service on September 19. Members of the Baha'i faith petitioned Mr. Miller's office for permission to hold a world peace day on park property in the village of Oak Park. They were told, in reply, that, before permission could be granted they would have to clear all speeches with the Park District.

"We're making sure," said Mr.

that is feasible and has the possibility of making opportunity in education truly equal. Furthermore, it should appeal to the most conservative Congress.

Dr. James Kessler, an associate professor of political science at Indiana University now serving as a special administrative assistant to Governor Edgar Whitcomb, has suggested a plan which would guarantee college for all those willing to pay for it out of later earnings. Simply stated, any student could apply to the government for funds to attend any college or vocational training institute of his choice. All legitimate expenses, including room and board, books and supplies, could be borrowed. The loan would be repaid through a special tax rate on later earned income and the collection agent would be the Internal Revenue Service.

There are many aspects of the Kessler plan that merit serious consideration. It recognizes the injustice of the present system of tax-supported colleges and universities. Lower-income families must, through their taxes, help pay for these schools yet rarely find themselves in a position to take advantage of them. The Kessler plan would take the heat off all taxpayers and place a larger burden on those directly benefitting from higher education.

It recognizes that not all young people are "college material." Vocational education and training schools

quite so "goofy" (if that's the word that Lovett prefers to use) as this unbelievably crude attempt on the part of a government agency to interfere with the exercise of religious freedom. This much can be said, however, in favor of Miller and his associates—they have been open, frank in stating their position. They might have tried to confuse the issue by arguing, however implausibly, that a peace rally on park property at this particular time would almost certainly get out of hand, thus endangering public order and public safety.

Miller and his associates were too honest, however, and too sure of their own position to resort to legal technicalities of this kind. Instead of that,

Indeed there are, but none

• THE BLACK VOICE

'Meanwhile, back at the Robert E. Lee...'

By REV. LAWRENCE LUCAS

Americans can normally be counted on to forget differences and animosities during a disaster and come together and act like human beings. Thus we were all rather elated at the news of the new world operation between black and white during Hurricane Camille's destruction along the Mississippi coast.

Apparently the togetherness lasted as long as it took the buses to reach Jackson, one hundred and fifty miles away. As soon as they arrived, the buses were separated. To the beautiful Robert E. Lee Hotel, which had been purchased by the State of Mississippi the day before, went the white refugees. Black refugees went to the all-black Jackson State College campus. This, of course, was really brilliant, since it was just a few days before classes were to begin. So they bunched them off to Camp Shelby, a U.S. Army camp which usually houses the National Guard during the summer.

Arriving at the camp, they were "processed" by armed guardsmen filling out I.D. cards. While the whites were enjoying the facilities of the Robert E. Lee, about 300 blacks were escorted to the camp.

Under the name of compassion, families, single people, men, women and children live together without benefit of privacy, water and bathing facilities.

Refugees are permitted to leave and re-enter the camp, but they must apply for a pass at the gate, also guarded by armed troops. The Red Cross is able to provide two meals a day and doctors have urged a third, especially for pregnant women and children.

An appeal to the governor has brought about some welcome relief. In the last week canvas partitions have been placed between beds; certain improvements in food have been accomplished, and running water was installed in the barracks. With the latter addition, people can now take baths at times regulated by the guard.

Also, after rumor spread that the blacks would be moved to a place in Alabama, Georgia, Governor Mitchell promised that the people would be returned to their home towns and placed in trailers which have been sent by the Red Cross and the Federal government.

are accorded the same treatment as the universities.

Because the credit of students would be backed by government, the power of institutions to bond for academic purposes would be enhanced. The financial dilemma of the schools would be eased. State tax funds which might be released by the plan could be channeled into additional support for quality elementary and secondary education.

Young people could become "independent" at an earlier age. Parents in modest circumstances would be free to provide for their old age rather than mortgaging their future for their children's education.

The differential in tuition between private and public institutions would tend to disappear thus saving private institutions from extinction and basing competition between institutions more on quality than on price. The plan could, indeed, be the savior of church-affiliated colleges.

Since Dr. Kessler introduced the plan some months ago it has been seriously explored in many quarters. Governor Whitcomb detailed the plan to a recent conference of governors and several other states are investigating details. But a much broader acquaintance with and discussion of the plan is needed. Because of its implications for private and church-affiliated education, Catholics should be among the most interested investigators.

the major religious faith in the United States.

Be that as it may, I think it's regrettable that the leaders of the Baha'i faith, for whatever reasons, meekly agreed to the arbitrary ruling handed down by Miller and asked all of their speakers to submit the manuscripts to the Park Board for prior censorship. I wish they had decided, instead, to contest the Board's ruling in the courts just to see what would have happened.

As an amateur student of the law, I am confident that the Board and also would have warned Miller and his associates to mind their own business and the typical foreign policy speech of Senators Kennedy, Fulbright, McGovern, Alken, McCarthy et al., and would have been severe in checking the credentials of a sizeable number of policy.

When a lady asked a trooper why was he pointing his gun at her as she went out of the barracks to get water, he answered, "To keep you people from fighting." Meanwhile, back at the Robert E. Lee, life goes on somewhat differently.

Americans usually pride themselves on the ability to act like human beings and fairly during "peace" times. Perhaps the Vietnam card also came from the fact that, not always and in all places.

United Fund

Between now and October 22 residents all over the state will be asked to contribute to United Fund agencies in their area. A "fair share" pledge—in most cases one hour's pay a month—is being solicited so that the great diversity of services offered in large and small communities can continue.

The goals of most area campaigns are higher this year. What isn't? Inflation and economics affect charitable giving, too, and more money must be raised to assure the same level of service.

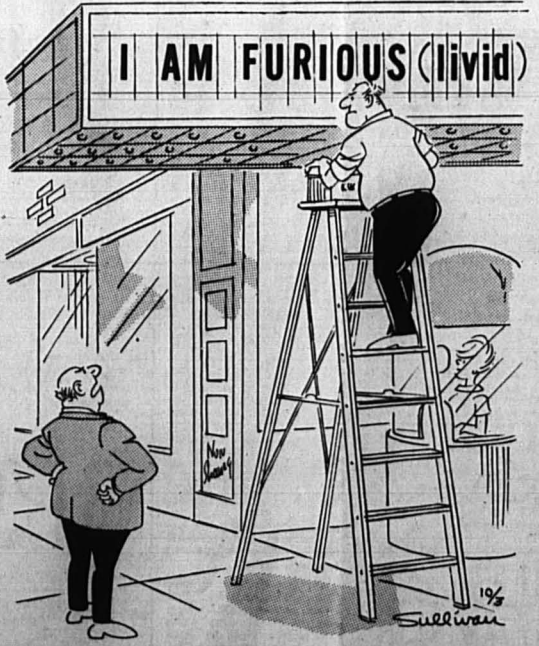
The fact that many Catholic agencies throughout Indiana benefit from United Fund support should be a persuasive element. But it shouldn't be a decisive factor. The total environment of a community is the concern of all its residents, regardless of religious affiliation or the demands that church giving make on their conscience and their budget.

As residents and good citizens we have an obligation to make our community as hospitable and helpful as possible. United Fund contributions are one of many ways. For those whose needs are great there is food and shelter, the help of a visiting nurse or physical therapist or, perhaps, the healing aid of a marriage counselor. And there are happier services, too, which provide fun for the kids, companionship for the elderly and the amenities of culture to a workaday world.

So varied are member agencies and their services that you probably are among the more than a million beneficiaries of the United Fund in Indiana. Even if you aren't, you benefit indirectly by living in a community that has enough heart and enough sense of social and civic duty to participate in the Fair Share campaign.

The annual appeal is necessary and worthy of generous response.

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124 W. Georgia, P.O. Box 174, Indianapolis, Ind. 46206
Official Newspaper of the Archdiocese of Indianapolis and the Diocese of Evansville
Phone (317) 625-4531
Price \$4.00 a year.
Entered as Second Class Matter at Post Office, Indianapolis, Ind.
Editor, Rt. Rev. Raymond J. Seery; Associate Editor, Rev. Joseph Zilliox and John G. Achary; Managing Editor, Fred W. Foy; News Editor, Paul E. Fox; Art Editor, James T. Brady.
Published Weekly Except Last Week in December
Postmaster: Please return FOD forms 3529 to the Office of Publication.



'DO ME A FAVOR—STRUGGLE WITH YOUR RELIGIOUS CONVICTIONS AFTER YOU GET THE RIGHT TITLE UP'

TIC TACKER

CTS announces film series

By PAUL G. FOX

Christian Theological Seminary will open its 1969 film series this Friday evening, Oct. 3, with Ingmar Bergman's thriller, "The Magician." On the following Friday, Oct. 10, "The Caretaker" will be presented. The public is cordially invited to attend this series.

Each of the seven films in the series was selected because of its filmic excellence. Each, in some way, comments on man's desperate or redemptive situation. Audiences will be able to share insights in informal discussion groups which will follow each film presentation.

All films begin at 8 p.m. The Seminary is located at 1000 W. 42nd Street, Indianapolis. A copy of the 1969 film series may be obtained by writing to FILM SERIES, in care of the Seminary.

LIVING ROSARY IS SUNDAY — Magr. Downey Council Knights of Columbus, located at 511 E. Thompson Rd., Indianapolis, will sponsor its annual Living Rosary observance at 2 p.m. Sunday, Oct. 5, on the spacious council grounds. Taking part in the event, which takes place during the month of the rosary, will be the council's uniformed choir group and Explorer Scout Post 522 in addition to the members, families and friends. Catholic activities director Steve Pappas stated that the Living Rosary will be offered for world peace, especially for the U.S. servicemen in war zones.

COMPLETES REQUIREMENTS FOR DOCTORATE—Sister Helen (Mary Augustine) Eckrich, O.S.F., French coordinator in the humanities department of Marian College, successfully defended her thesis last Friday at Fordham University for a doctorate in romance languages. She will be awarded the doctorate next February 1. The thesis in-

cluded the gathering of 13 medieval French manuscripts into one. Author of the texts was Chevalier de la Tour Landry, who wrote rules of deportment for his daughters in 1371-72. His manuscripts serve as a resource piece for scholars interested in linguistic analysis and social commentary of 14th century France.

HERE AND THERE—A familiar face at St. Francis Hospital, Beech Grove, retired from active duty there early last month after 16 years on the staff. Sister Milburga, O.S.F., supervisor of the obstetrics department where she came into personal contact with thousands of new mothers, has been transferred to the motherhouse of the Sisters of St. Francis, Mishawaka, Ind. . . . Daniel Higgins, a member of St. Mary's parish, Richmond, is serving on the steering committee of Project Commitment in the Richmond area. . . . The Mass schedule at St. Agnes Church in picturesque Brown County has been enlarged for the convenience of tourists during October. Father Clifford Vogelans, administrator, has announced that Masses on the Sundays of October will be offered at 8:30 and 10 a.m. and 12 noon. The rustic log church is located on Indiana Highway 135 on the north edge of Nashville. . . . Sister Marie Angela Thomas, O.S.F., special education teacher at Batesville's Westwood Elementary School, will speak at Oct. 15 meeting of the South-east District Lutheran Church in America (LCA). The meeting will be held in St. Paul's Crossroads Church, Batesville. . . . Father Stephen May, Archdiocesan priest serving with the St. James Society in Latin America, recently completed a three-week vacation before returning to his parish work in Bolivia. He was recently elected to a two-year term as a consultant for the society's priests serving in that country.



PLAN ST. MICHAEL'S DANCE—Members of St. Michael's parish check out decorations that will be used in their Apple Dance October 10 at the Holy Family Knights of Columbus hall. Left to right are: Randy Noel, member of the school's Athletic Commission, for whose benefit the dance is being held; Mrs. Marge Van Tassel, George Killinger, general chairman, and Mrs. Ethna Verkamp, ticket chairman. Mrs. Van Tassel is chairman of the decorating committee.

Sense of urgency

Continued from page 3

stition of the Church is perfectly clear: The Pope has the God-given authority to act alone. He can always exercise his authority as he chooses, guided solely by what he considers best for the Church. It is not merely a question of dry legality or sterile juridicism, but of divine right.

Moreover, they caution, it is utterly false to speak of the body of bishops as if its collegiality somehow were independent of the Pope. Since the body of bishops always includes the Pope, it is misleading to set any opposition between the authority of the Pope and the collegial authority of the bishops. The only valid (albeit inadequate) distinction is between the Pope by himself and the Pope with the bishops. Further, the parallel between Peter and the other Apostles on the one hand, and the Pope and the bishops on the other, does not imply any transmission of the extraordinary power of the Apostles to their successors.

HERE SEEMS to lie the dilemma. On the one hand, a sudden and clear realization of how the divine constitution of the Church engages the responsibility of all, joined to the conviction that unless this historic opportunity is seized it will elude our grasp. On the other hand, an unflinching vision of the Pope's primacy and his inalienable, God-given right to exercise it alone.

One side fears for the future of collegiality, the other for the authority of the Pope.

Are the two positions incompatible? To judge from the heat of argument, yes. But are not the two sides arguing on different levels? Furthermore, is not some of the language so extreme as to be misleading and—designedly or otherwise— inaccurate?

How to clear the air? First, recognition by both sides that one is talking in the realm of absolute right — the absolute right of the Pope to act alone — while the other is talking in the realm of practical requirements. Then, more attention to the language used. What does Cardinal Suenens mean when he concedes to the Pope "a legal right" to act without the formal collaboration of the bishops? Does he deny him a prudential right? Or is he simply saying it is imprudent to exercise that right at this historic juncture? The list of historic sins—or lapses—could be lengthened down both columns of the ledger.

Whether or not the two parties find common ground, there will remain thorny theological problems such as the places of bishops' conferences, as human institutions, in the divinely constituted college of bishops. Even the collegial character of the synod is under dispute. Happily, these theological problems need not disturb the synod.

BISHOP RUBIN put it this way: "The schema takes the Second Vatican Council's teaching on primacy and collegiality as the starting point. This is the doctrinal foundation on which the synod must build solutions to practical—that is, pastoral—problems. Clearly, the theological problems need much study and discussion, but the synod is seeking practical solutions for the needs of our times."

The problem facing the synod is so gristly practical it could be called practical. It reduces itself to authority in the Church. Both of the contending parties seem fully aware that the authority of the Pope and the au-

thority of the bishops, whether individually or collegially, are irrevocably linked.

How at the synod can the Pope and the bishops reinforce—or is it restore—the Church's authority? One superior of a major Religious order gave his own list of do's and don'ts.

"The Pope should not stay away from the synod," he said. "He is head of the episcopal college and president of the synod. Let him preside. The picture of him watching proceedings over a closed television circuit is not terribly edifying. Let his presence be active. If he wants to speak, let him speak. He won't lose authority, for he is highly intelligent and very sincere."

"I want a loyal opposition. With (Dutch Cardinal Bernard) Alfrink and Suenens you can count on their opposition being Vatican I."

Laymen's Association sets opening meeting

INDIANAPOLIS — The first general meeting of the newly formed Indianapolis Association of Laymen (IAL) is scheduled for 8 p.m. Friday, Oct. 3, in the Student Activities Center Auditorium at Marian College. At this first orientation meeting, IAL will present its purposes and goals, and will begin a membership drive.

Featured speakers will be Mrs. Diane Holman and Michael Mettler, executive officers of the Fort Wayne Association of Laymen, who will describe the operation of the Fort Wayne Association and will suggest ways in which the IAL can make opinions of laymen influential in the Indianapolis area. Small group discussions on the roles and

needs of laymen will follow the featured speakers.

IN ANNOUNCING this meeting, IAL Board Chairman Dr. Anthony Banet stated: "Laymen in the Indianapolis Church need a voice in Diocesan affairs. We hope to provide a forum for laymen who want more, not less, from their Church. We are interested in seeking solutions to the problems of the Indianapolis Church and in promoting renewal and reform."

Dr. Banet said the meeting is open to all interested Christians, not only of the Indianapolis area but of the entire Diocese.

Similar to other diocesan polls, questionnaires will be distributed to determine opinions on home masses, "floating parishes," and other liturgical issues. Results of this poll will be discussed at a subsequent IAL meeting.

St. Agnes Church

Brown County

(Nashville)

October Mass Schedule

8:30 A.M.; 10:00 A.M.;

12 (Noon)

Opinions Jewish lecture series opens at St. Maur's

(Continued from page 5)

of these necessary needs for a very happy life.

How many of us pray for our priests, thank God for them, show our love, respect and appreciation to them?

But let us leave the Sacraments, the duties of Holy Priesthood in their capable hands.

It will be a hundred times more meaningful. As for me, I'm sure it would take something away from a layman assume such duties.

A California subscriber to The Criterion, Calif.

'Christ on trial'

To the Editor:

Sunday, as I sat in church listening to a letter from our Archbishop, I was most concerned over the grave state of affairs concerning our parochial schools and had a feeling of sadness come over me. It brought tears to my eyes and I still have a heavy heart.

What has happened to our religion? This is becoming all too much an obsession with me. I feel Christ is on trial again. Where are his friends? Does He have to die again to bring His St. Peter and other followers out of hiding? To be different now has not changed from the time of Christ in His stay on earth as a human being. No one wants to be considered "an odd ball."

We rely too much on logical ways in looking at things—Adam and Eve as first parents—only a fable, Noah and his Ark—only something which might have been, but probably was not; just to mention two. If we pick our country's history to read and try to be logical about it we could say the Pilgrims' and other pioneers did not have many of the things happen to them that has been written about them—because it does not fit present day logic.

It seems to me that being a little naive (as a little child), ready to believe what cannot be proved, would give us a much better ticket into heaven. It is so stated in the scriptures, if they are a reference today. "And, I say to you, unless you turn and become like little children, you will not enter into the kingdom of heaven. Whoever, therefore, humbles himself as this little child, for he is the greatest in the kingdom of heaven." (Matthew 18: 1-4).

It seems the smarter we get, the more dumb we are. Who is stirring up and throwing into confusion the oldest, the strongest and the most unchanging religion ever on earth? Who is responsible for permitting him, or them, to become so successful that our religious Orders are falling apart? The younger generation has no desire to participate in humility or to serve God by their obedience to parents or teachers. Therefore, if they enter an Order which should require respect for others, giving up the material things of life, devoting their time for the benefit of those less fortunate—too much sacrifice. Teaching in the schools for only their room and board; praying for lost souls, the poor souls in Purgatory, and all souls who need prayer, and who among

INDIANAPOLIS—A series of eight lectures sponsored by the Jewish Chautauque Society has begun at St. Maur's Seminary, 6615 N. Michigan Rd.

Rabbi Murray Saltzman of the Indianapolis Hebrew Congregation began his series of lectures on the subject "God, Torah, and Israel." Additional October lectures will be held at 9 a.m. on October 14 and 21. They are open to the public.

Father Mario Shaw, O.S.B., seminary administrator, stated at the initial lecture that the Catholic seminary was eager to establish a lecturing on Judaism because "we cannot teach Christianity without teaching Judaism—not a cardboard Judaism, a fence for Christians apologists, but living Judaism, Judaism as a historical experience of a living religious community, which is with us still and will continue to witness to the power and presence of God throughout time."

HE ALSO CITED the necessity of providing vital contact with Jewish life and ideals in the 20th century. "We need to prepare for life in a religiously pluralistic society," he stated. Rabbi Saltzman in his address stated that three factors contribute to the gentle view of the Jew. Judaism can never be understood in terms of a response to Jesus and Christianity, he said, but Judaism preceded Christianity by 2,000 years.

THE SECOND problematic

Assumption Day of fasting and reparation for poor' slated

(Continued from page 1)

ing to the top and inspecting the workman.

Father McLoughlin submitted his resignation in May, 1968, because of ill health and died the following October. He was succeeded by Magr. Reine, who had served the previous 14 years as president of Marian College.

Serving as associate pastor of St. Maur's is Father Edward Johnson, a full-time faculty member at the Latin School. Present membership in the parish is about 500 persons.

us does not?—No! They quit. It is too much responsibility. It takes away from their freedom.

Today they don't give up too much. The convents and recollections are more beautiful and more modern than most homes. They have not only radios but television, freedom of dress and lights burn at all hours of night should they choose to be up. What are they really giving up for God? "The Nun" is a husband—the priest's (some of them) a wife. God help them all before it is too late!

To those dedicated members of the Orders I most humbly beg your pardon if I have offended you by not being able to list you separately. May our Heavenly Father grant you happiness in his service and an abundance of favors.

Vivian Vanston
Indianapolis



RABBI SALTZMAN

factor of Judaism, according to Rabbi Saltzman, is its vast geographical span which represents diverse cultures. This accounts for the lack of cultural unity in world-wide Judaism, he explained. Although a broad ideological diversity has always characterized Judaism it has not fragmented the Jews because its unity rests upon its religious faith, not on a common racial or ethnic identity.

Rabbi Saltzman also reviewed the sociological origins of Israel in the migrations of the 19th and 20th centuries B.C. and showed how the mythological structures of the religions of Mesopotamia were reshaped in the creation story and the story of Noah.

Speakers will include: Rev. Luther Hicks, of Dignity Unlimited; Miss Frances Jones; Joseph Smith, of the Black Catholic Action Committee; Bill Crawford, of the Black Coalition; 11th District Congressman Andrew Jacobs; and members of the Welfare Rights Organization.

INDIANAPOLIS—A day of fasting and reparation for the poor, organized by Father Bonifacio Hardin, O.S.B., and members of the Catholic community, will be held from 11 a.m. to 3 p.m. Saturday, Oct. 4, in Watkins Park, 24th and Northwestern Ave.

Money collected from those persons attending the rally will be given to Operation Breadbasket of the Southern Christian Leadership Conference, according to Father Bonifacio, assistant pastor of Holy Angels parish.

Speakers will include: Rev. Luther Hicks, of Dignity Unlimited; Miss Frances Jones; Joseph Smith, of the Black Catholic Action Committee; Bill Crawford, of the Black Coalition; 11th District Congressman Andrew Jacobs; and members of the Welfare Rights Organization.

Noted author dies
HARRISON, N.Y.—Mrs. Katharine Burton, a convert who was prominent among women writers of the last four decades, died at St. Vincent's Hospital here after a four-month illness. She was 85.

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St. Vincent de Paul expansion reported

By ANN REIN

Efforts to expand the St. Vincent de Paul Society in the Indianapolis Archdiocese have resulted in the establishment of new St. Vincent de Paul groups in a dozen parishes in southern and western Indiana in recent weeks.

Helping with their organization has been Tom Morgan, a social worker who is assisting Father Donald Schmidlin, director of Catholic Charities for the Archdiocese and moderator of the St. Vincent de Paul Society. The expansion program is in line with the appeal of Archbishop Schulte for more lay volunteer involvement in service to the poor and distressed of the Archdiocese.

IN THE Terre Haute area, the long-established St. Vincent de Paul Ladies Guild has co-operated in the organization of new local parish conferences. Mrs. Clem Jennings is president of the Guild, which is to act as a city-wide federation guiding the new parish groups with its members' veteran knowledge of community charity work.

Representatives of St. Patrick's, St. Margaret Mary, St. Benedict's, St. Ann's, St. Leonard's and Sacred Heart parishes of Terre Haute, and Holy Rosary, Settleville, attended planning meetings conducted by Morgan and Ray Wargel, vice president of the St. Vincent de Paul Society Indianapolis Particular Council. One area of needed service explored at these meetings was visiting the aged in the area's many nursing homes.

Bishops stress Marian devotion

WAIHONGGA, Australia.—The Australian bishops have defended the veneration of the Blessed Mother and the "place of honor" that the rosary "rightly holds" in these days of more active participation of the faithful in the liturgy.

In a statement issued at the end of their meeting here, the bishops said that the "veneration of Mary is just as appropriate in the postconciliar Church" as it was in the past.

Slight increase

TOKYO.—The Catholic population of Japan increased by 4,079 last year, the lowest annual increase since 1947, according to figures released by the National Catholic Committee. As of June 30, 1969, there were 348,422 Catholics in a total population of 102 million.

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Dr. Nurnberger heads St. Meinrad overseers

ST. MEINRAD, Ind.—At a recent meeting of the Board of Overseers of St. Meinrad College and School of Theology, Dr. John I. Nurnberger, was elected chairman and Robert Graham was chosen to serve as vice-chairman.

At the same meeting of the board, five new members were announced. They are: Dr. Robert Munson, Ph.D., Dr. Robert Shaffer, Ph.D., Dr. William May, Ph.D., Dr. Eric Dean, Ph.D., and Sister Ann Doherty, S.P., Ph.D.

Dr. Nurnberger and Graham will serve in their new positions for a period of one year. The new members are appointed for a three-year period.

Dr. NURNBERGER is currently professor and chairman of the department of psychiatry, at the Indiana University Medical Center, Indianapolis, and director of the Institute of Psychiatric Research. He will also serve on the Board of Overseers' committee on student life in addition to his position as chairman of the board. Graham, president and general manager of Graham Brothers, Inc., of Washington, is past chairman of the Overseers' committee on business and finance and has served on the board since its inception.

Dr. Shaffer, former dean of students at Indiana University, is presently professor of education and business administration at I.U. He will serve on the committee on student life. Dr. Munson is associate professor of psychology and a co-director of the Personality Growth Institute of Bellarmine University, Louisville. He will also serve on the committee on student life.

DR. MAY is professor of philosophy and head of the Philosophy Department at St. Meinrad College.

Cardinal criticizes French bishops

PARIS—Cardinal Jean Daniélou, member of the Roman Curia and a prominent defender of centralized authority in the Roman Catholic Church, said here that indecision in the French hierarchy is confusing French Catholics and promoting unrest.

French bishops "have not expressed themselves clearly enough on a number of doctrinal issues," he said. He charged that they were "paralyzed by certain pressure groups who frightened them."

Some priests who have been pressing for changes in the Church are "erroneous advocates of the faith," the cardinal said at a press conference here.

He added that the positions taken by some theologians "should be rectified by the doctrinal authorities."

Among theologians whose work contains "damaging" elements, the cardinal mentioned the well-known author, Father Hans Kueng.

Father Kueng "does not represent the advanced and alive point of the authentic Church," Cardinal Daniélou said.

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Conservative priests unite

MILWAUKEE, Wis.—Priests of the Archdiocese of Milwaukee have been asked to join a movement "to unite the voices of orthodoxy" in the Catholic Church here.

Seventy-three of 80 priests who attended a meeting by invitation recently have signed a letter to all other archdiocesan priests, requesting their presence at another meeting to discuss the movement.

Sources among both conservative and liberal priests say that St. Francis Seminary and the archdiocesan Priests' Senate have been criticized by conservatives as being too liberal.

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Beech Grove

PRE-COLLEGE COUNSELING—The Xavier University Dads Club, under the direction of Father Edward J. O'Brien, S.J., above, will present an evening of pre-college counseling on Sunday, Oct. 5, starting at 7:30 p.m. in the North West Room of the Indiana War Memorial, Indianapolis. Father O'Brien, who is assistant to the president of Xavier University, Cincinnati, will speak with high school juniors and seniors and their parents. The program is free.

For Latin America
KOENIGSTEIN, Germany—A new allocation of \$7.6 million by the German Bishops' Commission for Latin America will finance development projects in 23 countries of that area.

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VIEWING WITH ARNOLD

Medium Cool and "the sleeper"

BY JAMES W. ARNOLD



"Medium Cool" is a film that ought to give pause to people with "America, Love It or Leave It" stickers on their bumpers.

It is a crushing critique of U.S. society, all the more potent because it deals with big subjects—violence, the mass media, black alienation, general amorality—with dead seriousness, moral intelligence, and jaw-cracking skill. This separates it from the usual knock-the-U.S.A. movies—the nihilist wisecracking satires, the commercial juvenilia ("Wild in the Streets"), and the artful tours of the offbeat ("Midnight Cowboy").

"Cool" is also an exciting experiment in technique, the first film to attempt to marry the fiction film and the documentary. For writer-director Haskell Wexler has blended his characters with "live" footage of the traumatic events of 1968, especially the Democratic convention in Chicago, so that his fiction is authenticated by reality, and the chaos of reality is given meaning.

The film is mainly about a TV news cameraman (Robert Forster), a professional observer of disasters, ranging from auto accidents to poverty marches, riots and assassina-

tions. Yet he responds to nothing but the directly personal: physical threat, sex, state from his boss. He is the prototype Uninvolved Man.

Since Wexler is a great cameraman himself, an Oscar-winner ("Virginia Woolf") with a solid reputation, the problem is close to him. He begins with the classic case of the camera crew shooting an accident before calling an ambulance, then switches to a cocktail party where TV men defend their role (their job is to get the news, to record the facts—if they don't, they will have no job).

The rest of the film attacks the morality of this position. It implies that such men would have stood by, snapping their shutters, at Buchenwald or Calvary, implacably taking light readings, setting up, talking shop—in the mud of Resurrection City, the apocalyptic violence of Chicago, etc. The theme recalls "Blow-Up," another film in which a photographer is unable to relate to his subjects in a human way.

But "Cool" ranges far beyond this limited issue. It takes on the TV medium itself, and asks whether it isn't like a camera-man—an observer without compassion, whose sole purpose even in reporting reality is commercial. To the Great Eye, everything is equally a show whether it is a riot or a Bartov movie. People enjoy whatever is on, and go to bed. But its most profitable show is violence.

ence ("The public wants the guts of it, the action... nobody wants to hear the background... That's bad TV").

Or as a black militant puts it, talking directly to the cameraman, we expect to come into the ghetto via TV and understand 300 years of agony in 10 minutes of "human interest." We are really interested only if someone is shouting, beaten up, or killed and so this is what must happen.

The audience is also implicated, not only because we demand that reality be entertaining, but because we, too, simply watch and do nothing. There is a nice trick at the end, when we suddenly see Wexler and his camera and he turns his lens on us. We are part of the show, of the whole problem. We have been entertained by his illumination of reality, and now we will leave the theater, have a cup of coffee, and forget it.

"Cool" subtly documents our fondness for violence. There are the expected references to sports (boxing, roller derby, baseball teams that "wallop" and "laugh" each other, the gun mystique). But there also are the little attacks on the person that have become commonplace: the insults, the decadence of language, the threats. (The hero is much of an angry black detainee when he grabs his arm; later he does this himself to an innocent sex partner when he is upset over losing his job).

Sex, for Wexler, has become the new opiate of the people, the only stimulus besides violence that media and characters respond to. Forster and his girlfriend are turned on by the roller derby. Later, they enjoy sex only as a kind of mock chase and rape, hitting and cursing each other while pictures of Tiny Tim and Vietnam look down from the wall. A fragile Appalachian school-leader, reaching out to Forster in loneliness, is seen by him chiefly as a potential source.

This complex moral assault on America gets even to the

dishonesty in business, the phony pop-hippie escapism, the problems of ghetto schools, poverty and welfare, and creeping materialism (the universal ridicule of the honest cabdriver who found \$10,000 and turned it in). Like all moral critiques, the film is grim, and tells only the dark side of the truth.

But when "Cool" gets to the Chicago riot sequences, the events no longer shock. They are expected, even inevitable, simply another demonstration of our violence of the spirit, cruelly captured in sound as well as image. This is exactly Wexler's purpose. He has put Chicago in a context that explains it—terrifyingly.

The photography, much of it closeup, low-angle cinema verité, in superb, and the little-known cast is perfectly chosen to fit convincingly into the real footage. "Cool" occasionally stretches too far, to get every target in, to fit the history and fiction together, but it is convincing every second.

This, so far, is the sleeper adult movie of the season.

Rating: B—objectionable in part for all.

Recommended: 2001 (A-2), Romeo and Juliet (A-4), Midnight Cowboy (A-4), Popi (A-2), Oliver (A-1), If (A-4), Medium Cool (B), Sweet Charity (A-2), Finian's Rainbow (A-1), Lion in Winter (A-3), The Fixer (A-3), The Learning Tree (A-3), True Grit (A-1), Run Wild Run Free (A-1), Daddy's Gone A-Hunting (A-3), The Illustrated Man (A-3).



TO OBSERVE ANNIVERSARY—Mr. and Mrs. Henry J. Ritter of Sacred Heart parish, Indianapolis, will celebrate their 50th Wedding Anniversary with a Mass of Thanksgiving at 12 noon on Saturday, Oct. 11, in the parish church. A reception will follow in the school hall. Life members of Sacred Heart parish, the Ritters were married there on October 15, 1919. They are the parents of: Joseph L. Ritter, Mrs. Romilda Bertram, Mrs. Theresa Starks and Miss Helen Ritter, all of Indianapolis, Mrs. Dorothy Neuman, of Cincinnati, and Mrs. Mary Weingard, of Albuquerque, N.M.

Two parishes set education program

INDIANAPOLIS—A series of four talks has been announced by St. Catherine's and Holy Name parishes on a joint adult education program this fall.

Father Francis Bryan, a member of the Latin School faculty and assistant pastor of Holy Name parish, Beech Grove, will give the lectures on the theme "How to cope with the changes in the Church." The series will alternate between the two parishes.

St. Catherine's will host the initial meeting at 8 p.m. Sunday, Oct. 5. Others are scheduled: Sunday, Oct. 19, at Holy Name; Sunday, Nov. 2, at St. Catherine's; and Sunday, Nov. 16, at Holy Name.

The series is open to the public without charge.

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1:30 a.m.—Dialogue	WLSA
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6:00 a.m.—This is the Answer	WLSA
7:30 a.m.—Sacred Heart	WLSA
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9:30 a.m.—Hour of the Crucified	WLSA
10:30 a.m.—Sacred Heart	WLSA
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'CHANGE, YES; DEVIATION, NO'

Can't 'invent' a new church, Pope Paul reminds faithful

VATICAN CITY—In efforts to modernize and update the Church, "one cannot invent a new Church according to one's own opinion or personal tastes," Pope Paul VI told a general audience (Sept. 24).

During his first audience in St. Peter's Basilica since his return from his summer home at Castel Gandolfo, Pope Paul stressed once again the necessity for faithfulness to the Church.

He noted that "life changes today in such a radical manner that it is not possible to keep to the forms which fashioned it yesterday. It is right. We cannot, we must not, remain bound to the past. . . . We would say more. We ourselves must promote progress at all levels and speed up developments which prodigious modern civilization offers men so that they may be more man and that all may enjoy the benefits of a better world."

Admitting the need for change and progress, the Pope nevertheless stressed that "this rush forward does not authorize us to deviate from the right direction which past tradition marked for our progress."

THIS MEANS, he said that "there is something in tradition to which we must be faithful if we do not want to be degenerate and unhappy." He added: "Identification of this 'something' constitutes one of the most delicate and complex problems of the innovative process of the modern Church. It is a two-fold problem: what to retain of the old and what to introduce of the new."

This, he continued, leads to the necessity for a faithfulness to the Church "founded on the authorized and responsible assessment of the constitutive and historically acquired and not arbitrarily alienable elements of the Church in the institutional as well as in the doctrinal field."

The Pope stressed that the assessment must not "be arbitrary and arbitrary," "the Pope put it: 'One cannot invent a new church according to one's own opinion or personal taste.'"

He then applied this warning to individual circumstances. "It is not for the most part the persons, even good and religious persons, the young especially, who believe they are in a position to denounce the entire historical past of the Church, particularly that of the Council of Trent, as inauthentic, obsolete and by now not valid for our times."

AN UNUSUAL feature of the sessions was the presence of bishops of the Louisville province—Archbishop Thomas J. McDonough of Louisville, Bishop Richard H. Ackerman, C.S.S., of Covington, Ky., and Bishop Joseph A. Durick of Nashville, Tenn. The bishops were targeted by the Council of Cardinals for their role in the Louisville case.

During one session the bishops fielded candid and head-on questions concerning bishop-priest relationships from a group of some 50 priests for two hours.

THE BISHOPS had asked for the treatment. In his opening address, Archbishop McDonough asserted "unless we communicate with one another, we won't know what is going on."

In his homily at the Mass which concluded the meetings, Archbishop McDonough expressed the hope that the line of communication would remain open. Some of the priests responded with applause, and one pastor shouted "Amen, Alleluia."

THE POPE then, went on to

"to be faithful to the Church we should beware of the dangers which derive from the determination — perhaps the temptation — to 'innovate' the Church, with arbitrary and drastic methods, thus subverting it."

Archbishop Baldassarri went on to observe that the "synod symbolizes the relationship between the pope (primacy) and the episcopal college (collegiality) in the government of the Church."

However, I must frankly admit that at the present stage of studies I find no theological link between bishops' conferences (organizations of bishops according to geography or language) and the episcopal college (all the bishops gathered together with the Pope). I must say the same of the synod. I see no actual theological relationship between the synod and the episcopal college. It is here that I come up against two real problems that concern collegial action: the primacy contained in all the documents and the impossibility of calling the episcopal college together except through ecumenical councils."

Admitting that there are theological difficulties in working out such a plan—primarily because it is the centuries—old custom to have the cardinal electors voting body—the archbishop called for an intensive study of the proposal to see if it is feasible. He said he prefers such a study rather than submitting to those who say that

ROME—The first stage in the debate between liberal and conservative prelates who will attend the international Synod of Bishops began here when Cardinal Joseph Siri declared that the Church has "absolutely no room for democracy" in its structure.

The Archbishop of Genoa is considered to be one of the conservative leaders of the Roman Curia. He is a member of three Vatican congregations and the Commission for the Revision of Canon Law.

Writing in *Rivista*, a monthly journal, Cardinal Siri asked, "Is there room for democracy in the Church?" He answered his own question with an absolute "no."

On the question of collegiality which forms the central question to be discussed at the Synod when it opens, Cardinal Siri said there are only two rules to be kept in mind.

"First," he said, "the Pope can do everything and anything without the Episcopal College and secondly, the Episcopal College can do nothing without the agreement of the Pope."

PARIS—Two-thirds of French Catholics responding to an informal survey by the bishops favored keeping the obligation of priestly celibacy.



PLAN ANNUAL BALL—Sister M. Sponsaria, O.S.F., executive director of St. Francis Hospital, Beech Grove, points out features of the hospital's new addition to co-chairmen of the annual Chrysanthemum Ball. Proceeds from the event will be donated to the building fund. The ball will be held Saturday, Oct. 25, at the Indianapolis Athletic Club. Pictured with Sister Sponsaria are (left to right) Mrs. Paul A. Lechner, Mrs. Don D. Hamacheck, and Mrs. Francis A. Ferry.

'NEED FOR IDENTITY'

Rome-forced unity would be harmful, Canada bishop says

MONTREAL—Solving the difficulties in the relationship between the Vatican and the world's bishops by a Roman-imposed unity would be harmful in the view of the president of the Canadian Catholic Conference (CCC).

In an interview in the daily *Le Devoir*, the CCC president, Bishop Alexander Carter of Sault-Sainte-Marie, said, speaking of the problem of unity and diversity, "I think that the union of Churches will be accomplished, will be effected much better if the identity of local Churches is respected."

"On the other hand, I believe that a unity that would be imposed by the central organization of the Church, that is the Roman congregation, would in fact harm the true unity of the Church."

ASKED WHAT key ideas of the Canadian bishops he intended to present at the synod, Bishop Carter said: "The consensus of the Canadian bishops is set up first of all around the principle of subsidiarity. This is a great principle both in civil society and in the Church. An authority that can be exercised at a certain level must not be assumed at a higher level. . . . We should not be fettered in all our movements for the exercise of Church life in our dioceses—even in a country—by all sorts of little directives that reach us from Rome."

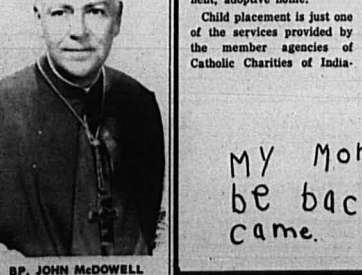
Stressing that the problem of the exercise of authority in the Church had to be completely rethought at this time, Bishop Carter also emphasized that

Benefit dinner speaker named

INDIANAPOLIS—Chairmen were announced this week for the annual St. Mary's Child Center benefit dinner to be held Tuesday, Oct. 28, at the Atkinson Hotel. Mrs. John Burkhardt and Alvin L. Cohen were named co-chairmen of the fund-raising event.

Other chairmen include: Mrs. M. L. McDermott and Mrs. John M. Ryan, invitations; Mrs. Russell M. Tolley, hospitality; Mr. and Mrs. Robert B. McNamara, decorations and Mrs. Frank E. McKinney, publicity. Talbot W. Denny is president of the board of directors of St. Mary's Child Center, sponsors of the dinner.

Principal speaker will be Auxiliary Bishop John B. McDowell, of Pittsburgh, who serves as vicar of education for the Pittsburgh diocese.



MR. JOHN McDOWELL

24-hour boycott held by theology students at CU

WASHINGTON—Students of the school of theology at the Catholic University of America here held a 24-hour boycott of classes in support of Father Roland Murphy, O. Carm., who has charged the university trustees with refusing to appoint him dean of the school because he signed a statement of dissent from Pope Paul's birth control encyclical, *Humanae Vitae*.

Becket Theis, a theology student representing the Student Committee for Crisis, said the boycott was 95% effective.

Father Murphy, a Scripture scholar, was the overwhelming choice of his fellow faculty members last spring in an advisory vote on a new dean. The trustees have failed to appoint him as dean, however, reportedly because some of them objected to his signing of the dissent statement.

The theology students said that despite the one-day boycott, they plan to co-operate with a search committee named by Dr. Clarence C. Walton, university president, to recommend a new dean. They said they would insist that there be "no prior exclusions" in the search committee's list of candidates. The committee is comprised of three teachers and two students from the school, and two theologians from outside the university.

Clergy confront bishops in dialog breakthrough

LOUISVILLE, Ky.—More public dialogue about celibacy in the priesthood has been recommended by representatives of Priests' Senates from throughout Kentucky and Tennessee.

The ecumenical dialogue was one of several resolutions adopted by some 50 priests who met here (Sept. 22-23). The resolution stated: "We support a responsible public dialogue on the relationship of clerical celibacy to the contemporary needs of the Church."

The priests, meeting in the first of what is planned as an annual gathering of representatives from four Kentucky and Tennessee dioceses, also

Ladywood senior 'Semifinalist'

INDIANAPOLIS—Miss Cynthia M. Cummings, a senior at Ladywood School, has been named among 1,500 Semifinalists in the sixth National Achievement Scholarship Program for outstanding Negro students. The announcement was made this week by the National Merit Scholarship Corporation.

About 325 of the students will win Achievement Scholarships next spring. One hundred of the scholarships will be four-year renewable awards ranging in value from \$250 per year to \$5,000 per year (\$1,000 to \$5,000 over the four years). The exact amounts depend on the individual need of the winners.

Negro students compete simultaneously in the Achievement Program and the National Merit Scholarship Program, both of which are administered by N.M.S.C., but may not be awarded scholarships by both.

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FAVORITE GAME NIGHT
Wednesday, Oct. 8
7:30
Cathedral High School Cafeteria
1416 N. Meridian Street

Feeney-Kirby Mortuary

ARCHDIOCESAN Bulletin

OF COMING EVENTS IN
CHURCHES, SCHOOLS AND ORGANIZATIONS

St. Roch Parish
RUMAGE SALE
Saturday, Oct. 4 — 10 A.M.-2 P.M.
BENEFIT CARD PARTY
Sunday, Oct. 5 — 2 P.M.
School Hall — 3403 South Meridian Street

WHITE ELEPHANT, BINGO AND CARDS
St. Thomas Aquinas
Friday, Oct. 3 — 8 P.M.
School Hall — 44th and Illinois Street

OCTOBER GAVE A 23rd PARTY
Immaculate Heart of Mary Women's Club
Friday, Oct. 3 — 8 P.M.
Chatham High School — 5885 Crittenden

St. Joan of Arc — BEER FEST
Saturday, Oct. 4 — 9 P.M.-12:30 A.M.
St. Joan of Arc Hall — Informal

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

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Indianapolis, Ind.

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MORTUARY

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Other Veils from \$1.95

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A STERLING 4-WAY MEDAL and CHAIN For Boy or Girl

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We Welcome Mid-West Charge Cards

Avoiding the terms "deliberative" and "consultative" to describe the synod, Bishop Carter said: "I for one do not admit

Every Mom leaves the house sometimes. She goes to the store. She goes to church. She goes to a meeting. She may go to the hospital. Mom comes back. Some don't. . . . They intend to later. Later, after they find a job, or get well, or are settled with a new husband. A few never make it.

What happens to the children left behind? That is a problem the professional staff at Catholic Social Services tackles when the child is Catholic. They make arrangements for the child to live with a foster family while they help his parents try to rebuild their lives. If the parents never come back, arrangements are made for the adoptions staff at St. Elizabeth's Home to place the child in a permanent, adoptive home.

Child placement is just one of the services provided by the member agencies of Catholic Charities of Indianapolis that are supported by the United Fund of Greater Indianapolis.

Catholic Social Services psychologist and social workers help families to find solutions to their problems before they reach the point that a child is left behind. Therapists skilled at working with children assist those at odds with their world. By making social workers available at parochial schools, the agency is able to reach

some children and families before their problems have impaired their school or home lives. The elderly are aided as they try to cope with decreasing vitality and buying power.

St. Elizabeth's helps young women faced with motherhood outside of marriage to plan for their futures and that of their babies. The other side of the coin is St. Elizabeth's work is helping families live richer lives through the adoption of children.

These agencies need and deserve your support. One way you can give it is by pledging your full and fair share to the United Fund of Greater Indianapolis.

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Catholic Social Services
625 E. North St.
Indianapolis, Indiana
(317) 625-6041

My Mommy said she'd be back but she never came.