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Clergy Assembly plea for audience declined by Pope

By PATRICK RILEY
ROME—Pope Paul VI has regrettably turned down a request for an audience from leaders of the European Assembly of Priests.

The leaders of the assembly, which has been meeting in Rome near the meeting place of the Synod of Bishops and is striving to strip the clergy of all vestiges of "caste," took the Pope's refusal gracefully. They commented that he had offered "very serious motives for his decision."

In fact, the Pope gave four reasons.

He said that the tension existing between some priests in the assembly and their bishops would put him in conflict with his brother bishops if, without consulting them, he received their priests.

He further noted that some of the working draft before the assembly called for serious reservations.

His third reason was that many persons would interpret a papal audience as papal approval.

His final reason was that many Catholics and especially many bishops do not think the assembly and the movement behind it are representative.

HOWEVER, Pope Paul said that he appreciated the confidence in him that the priests had expressed in their letter to the assembly. And he called attention to his own public statements on the value of criticism in the Church, and his willingness to heed it.

The Pope's response was conveyed by word of mouth. His emissary to the assembly's secretariat was Father Roberto Tucci, S.J., editor of Civita (the Vatican's weekly review) and Italian-language press officer at the Synod of Bishops.

The secretariat of the assembly commented: "We realize that far from limiting himself to a simple refusal, the Pope decided to have his reply brought to us promptly and personally, by such a highly qualified emissary."

Meanwhile, officers of the assembly also formally dissociated the assembly from a manifestation in St. Peter's Square that took place on Sunday, Oct. 12, where a few of us who were present went on their own account," the assembly's secretariat stated.

Commenting on leaflets and broadsheets that have been circulated against the assembly, the secretariat said: "The leaflets distributed in Rome by conservative groups are evidently aimed at putting our assembly in a false light, and to discredit our assembly in the public eye. But we are not

Teachers to attend Institute

More than 1,000 Archdiocesan teachers are expected to attend the annual Archdiocesan Teachers' Institute next Thursday and Friday at Chatham High School, Indianapolis.

Keynote speakers for the two-day conference are Father Michael O'Neill, superintendent of schools for the Spokane (Wash.) diocese, and Dr. Mel Heller, chairman of the education department at Chicago's Loyola University.

Various departmental meetings are scheduled for special interest groups. Visiting speakers will include:

Father William Gorman, director of Roncalli Center for Religious Education, Louisville, "Teaching Religion to Today's Adolescent;" Nicholas Seto, of Xavier University, "Teacher-Youth Society;" Sister Ann Doherty, S.P., "The Teacher as a Model for Social Behavior;" and Dr. Sid Spencer, Wayne Township superintendent of schools, "School Law for Teachers."

A panel presentation will be given by "The School and the Social Worker" by four staff members of Catholic Social Services.

Meetings are also scheduled for secondary school principals, counselors, play directors, business teachers and elementary school principals.



PRELATES AT SYNOD—American cardinals attending the Synod of Bishops in Rome renew acquaintance with colleagues from other nations. In top photo, Cardinal Terence Cooke of New York, at left, chats with Cardinal Norman Thomas Gilroy, Archbishop of Sydney. In the lower photo, Cardinal Gordon Joseph Gray of Edinburgh, left, shakes hands with Cardinal John Dearden of Detroit as Cardinal Maximilian of Furstenburg of the Roman Curia looks on. (RNS photo)

MARIAN, WOODS PARTICIPATE

Vietnam Moratorium is widely observed

The two Catholic colleges in the Archdiocese—Marian and St. Mary-of-the-Woods—were among scores of institutions of higher learning across the country which participated, either officially or unofficially, in the Vietnam Peace Moratorium on Wednesday, Oct. 15.

Whatever its effect on ending the war, the Peace Moratorium was a resounding success in welding together diverse segments of the national community in a perhaps unparalleled demonstration of unity.

Along with college students, younger high school students, civic and business groups as well as religious leaders of all major faiths united in single-minded resolve that a way to end the war must be speedily found.

AT MARIAN College, the administration declined to support the Vietnam Moratorium officially although a full program was sponsored by the students.

Student representatives and guest speakers were featured throughout the day at the campus Student Activities Center. Classes were not dismissed and absences were handled in the regular manner, a campus spokesman indicated.

A campus vote at St. Mary-of-the-Woods College indicated an overwhelming mandate for a co-operative administration-faculty-student observance there, according to Sister Jeanne Knorr, S.P., college president.

The observance there Wednesday began at noon with a Mass for Peace in Sacred Heart Chapel. Some of those attending voluntarily fasted from the noon meal that day as an act of penance and identification with the suffering people of Vietnam.

Formal classes were dismissed for the afternoon to allow student and faculty to listen to special lectures and to participate in discussions about various aspects of the Vietnam problem.

Later in the afternoon, drama department students performed a cutting of the Trojan Women, featuring "The Trojan Women."

Clergy shifts are announced

The Chancery Office this week announced the transfer of two assistant pastors, effective Friday, Oct. 17.

Father Gerald Burkert, assistant pastor of St. Jude's parish, Indianapolis, since 1962, was appointed to St. Mary's parish, New Albany.

Father Gerald Kirkhoff, assistant pastor of St. Mary's parish, New Albany, since June, was named to St. Jude's parish, Indianapolis. He will also serve as part-time high school instructor.

ing poetic and dramatic statements about war and its aftermath.

An ecumenical prayer service led by Father Lawrence Richard, college chaplain, and ministers of various faiths on the faculty along with visiting ministers concluded the formal program.

CATHEDRAL High School students in Indianapolis organized a Moratorium observance along the theme, "An extended day of study to alert pupils to the facts of Vietnam."

Two optional seminars were planned not affecting the regular schedule of classes. One took place before the start of classes and the other at the conclusion of classes.

A pupil-faculty panel presented a short history of the war, followed by readings of prominent senators and other Vietnam war spokesmen. Both sides of the war issues were presented.

INVOLVEMENT in the moratorium ranged from Cardinal John Dearden, who set October 15 as a day of "prayer and fasting" for the 1.5 million Catholics in the Detroit archdiocese. (Continued on page 7)

GREETINGS:

Each year for the past 45 years, this Sunday in October has given Catholics everywhere an excellent opportunity to think seriously about the missionary program of the Church.

On this next to last Sunday of October, Mission Sunday is observed every year in every Catholic parish the world over—even in mission countries. This year this is that day. The mind of the Church is that today be used to instruct her people concerning the mission of the Church; that this day inspire them to make sacrifices for her missions so as to give generously to the special mission collection; to encourage more vocations for missionary purposes; to pray regularly for the spread of the Catholic Faith everywhere in the world.



It would be an understatement to say that only the pagan world is ready for the Catholic religion. Even the so-called Christian nations as well as the pagans are more than ready. They are actually longing for the truths that we possess and enjoy as Catholics. It remains for us to practice what we preach; and after that it will be easy, indeed, to preach these truths to them.

The Catholic Church commands a missionary army of men and women on the march. But this number is still too small for the job to be done; for this job calls for twice, even three times that number. Even then, there are yet too few. It will require many years to recruit, train, and prepare the thousands of priests, Brothers and Sisters needed to do the whole job and do it well.

How can we immediately help this most urgent missionary need of the Church? We can pray and we can sacrifice. It is true that we have done this to some extent in the past. Perhaps some do it even regularly—even daily in a small way. Who of us can say that he or she has really prayed and sacrificed as he could and should have done? As much as the urgency and importance of the work demands? Answer that question in the privacy of your own conscience. But when doing so, consider how these several popes of modern times have instructed us in our missionary duty.

Concerning mission prayer, Benedict XV said: "Moses, standing on the hill, raised his arms in prayer to obtain God's help for Israel at battle with Amalek; in the same way must all Christians help with their fervent prayers those who exert themselves in the Lord's vineyard preaching the good news of Christ." Concern-

Cardinals get down to 'particulars' at Synod's first session

By JAMES C. O'NEILL

VATICAN CITY — The first working day of the second Synod of Bishops opened with 11 cardinals speaking out on the relationship between the college of bishops and its head, the bishop of Rome, the Pope.

The meeting (Oct. 13), which inaugurated the synod's discussions following a ceremonial opening (Oct. 11), began on a theological level. But it also got down to particulars such as the statement of Cardinal John Heenan of Westminster, England, who said:

"Today the opinion is diffused worldwide that the episcopal college is aiming to concentrate the power of the Supreme Pontiff, or at least the power of the Roman Curia, the central offices through which the Pope guides the Universal Church."

The English cardinal said it does not help the Church to criticize it in the press and on television. If we believe the supreme authority is exercised in a regrettable way, then the synod is the place to say it.

"We have, as successors of the Apostles, the duty to be concerned with the prestige of the Church and of the Roman Curia. The time after Humanae Vitae (Pope Paul's encyclical on birth control) has not shown much unity, but rather discord."

Pope Paul VI attended the working session, which began at 9 a.m. and ended at noon. During a coffee break, the Pope chatted informally with many of the 129 synod members.

The tone of the opening speeches as reported by the synod press office seemed to reflect a great concern for a careful and thorough study of problems which the Church faces today, particularly the need for a clear or at least clearer expression of collegiality and the binding of bishops and national bishops' conferences throughout the world in relation to the Church's central government.

THE POPE opened the meeting by giving his own description of collegiality. He pleaded for love and respect between the bishops:

"What is collegiality if not a communion, a solidarity, a brotherhood, a charity that is full and free, and binding the relationship of Christian love among the faithful and among the followers of Christ associated in various other ways? Collegiality is charity."

The Holy Father, almost as if he were trying to give the beginning of a theology of collegiality—a subject which has been called "the new dogma of the establishment of the synod"—spoke of the synod as it proceeds from the Mystical Body of Christ:

"Collegiality is an evident fact which the bishops must nourish between themselves. And, as collegiality inserts each of us into the circle of the apostolic structure destined for the edification of the Church in the world, it obliges us to a universal charity."

"Collegial charity has no confines. To whom, in the end, other than to the faithful Apostles?" (Continued on page 3)

Kennedy facilities are leased

INDIANAPOLIS — The now vacant Kennedy Memorial High School facilities, located at 1500 S. Meridian St., will be leased for a two-year period by the Indianapolis Board of School Commissioners for use as an experimental middle school.

The board approved the recommendation this past Monday by Indianapolis public schools Superintendent Stanley C. Campbell that the Kennedy plant be leased for seventh and eighth graders now attending School 66, 604 E. 38th Street, School 31, 307 Lincoln Street, and School 22, 1231 S. Illinois St. The Arch-



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CAN SYNOD II BE A SUCCESS?

By MOST REV. MARK MCGRATH, C.S.C.
Archbishop of Panama City

VATICAN CITY—The title of this article might well be a double question: Can Synod II be a success? And can it appear also to be a success? These questions may well receive very different answers.

The fact is that very few persons, Catholic or not, cleric or lay, really have much of an idea what a synod is, and less perhaps of what this second synod might be in relation to what must have been the first and to whatever others are to follow.

There is here a gap, rather of communication than of credibility. Most newspapers and reviews, certainly the Church ones, have carried serious ex-

(This is the first in a series of articles on the extraordinary Synod of Bishops which is meeting in Rome. The author is one of three synod members who have been selected to make reports to the synod. His synodal report will concern the relationship among various bishops' conferences.)

planations of the different kinds of synod. They have pointed out that the first, held after the Council (1962), was of the type called "general," with bishops elected, for the most part, according to the number of bishops in each country; that it tried a variety of subjects, and that, finally, most of its conclusions have been accepted and carried out by Pope Paul VI.

THEY HAVE pointed out that this synod, the second, is different. It is called "extraordinary" and is made up principally of the bishops who are presidents of their national conferences of bishops, one therefore per country. This kind of synod is meant to consider one particular point, and to do it more quickly. It is rather the nature of a quick consultation with the bishops of the world, through their elected presidents.

The problem is that most readers have not read most of this rather heavy information. But it is likely that their attention has been caught by the more recent news dispatches, certainly more interesting, which seem to portend a pitched battle between "progressives" and "conservatives," with a few moderates on the sidelines, but with very little indication of what the battle is about.

This kind of reporting, plus

On the Inside

Sex education probed in Russell Shaw's final article on "Religious Education Today" Page 2
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ration of the bishops' conferences, and the unifying role of the Holy Father.

THE SECOND Vatican Council, explicitly recognizing these new factors in our relations, laid new stress upon the ancient doctrine of collegiality, which at one and the same time stresses the dignity and responsibility of each particular church or diocese, and stresses the necessary counterpart, namely the collective responsibility of all the bishops, with the Pope, for the Universal Church.

The council quite clearly recalled the doctrinal principles of collegiality. But it did not spell them out in detail. There are many doctrinal and theological considerations which will be clarified by the Church, with time, experience, reflection and prayer. It could hardly be expected of a two or three-week synod to try to resolve these issues. We know that the council required months and even years of prolonged consideration to lay out clearly and to advance serious doctrinal affairs. But this is not a council nor can it last so long. Rather it will be pursuing the practical applications of collegiality.

It is true that the full formal exercise of supreme authority "in the Church by the bishops under the authority of the Pope requires rather solemn and clear circumstances, usually a council. But it is true that day in and day out all bishops should be living what the council calls 'collegial spirit' (affectus collegialis). The practical exercise of their shared responsibility, under the Pope, for the Universal Church.

As the council points out, the manner of exercise will vary through the centuries and in places to place. The Original (Continued on page 7)

James O. Brennan resigns ICC post

INDIANAPOLIS — James O. Brennan, executive secretary of the Indiana Catholic Conference, has announced his resignation to take effect on November 30.

Brennan made the announcement in a letter to Archbishop Schulte, general chairman of the Conference.

"I have been offered and accepted a position as director of one of the largest retirement systems in Ohio. In consideration of my family, three of whom will be in college in February, I was unable to decline the offer made to me," he said.

Brennan, who was named the original executive secretary of the Catholic Conference when it was formed in 1966, will begin his new duties as executive director of the Ohio School Employees Retirement System on December 1.

"My relationship with the Bishops, the clergy and the laity in the state have provided me with an exciting and rewarding experience which I shall always cherish," Brennan said.



MR. BRENNAN

"My only hope is that I may have made some small contribution to the Church which will lead to vastly more effective programs and communications in the years to come," he said.

The 50-year-old U.S. Army retiree had been director of the Ohio Council for Education before coming to Indianapolis.

Bitter debate raging over sex education

WASHINGTON (UPI) — Closely linked to the growing controversy over religious education in Catholic schools and out-of-school programs is a bitter debate over sex education.

The Catholic sector is somewhat behind the public schools in introducing formal sex education for students. Controversies over sex education in public schools have already erupted in at least 40 states.

But Catholic education is catching up fast. Already there have been widely publicized blowups over sex education programs in such places as the Archdiocese of San Francisco and the Diocese of Rochester, N.Y., and smaller protests elsewhere.

Last June the Family Life Division of the United States Catholic Conference conducted a mail survey to determine the state of sex education in dioceses throughout the country. Of 116 that replied, 38 reported some controversy on the issue.

The attack on sex education in the public schools is spearheaded by such right-wing groups as the John Birch Society and the Oklahoma-based Christian Crusade. In the Catholic sector the attack has been led by conservative publications like the national weeklies *The Wanderer* and *Twin Circle* and by groups which draw ideological sustenance from them.

However, a number of sex education critics resist identification with right-wing and ultra-conservative groups. As one insider from Washington state put it in a letter to the U.S. Office of Education—which has received much correspondence on the subject but is in no position to do anything about it: "AS USUAL, each time anyone in the group discussion spoke against this sex education, we were subjected to the inference of being part of the John Birch Society and that at all interested in the John Birch Society and certainly have no connection with that group."

Her concern, she went on to say, was simply that children might be instructed by teachers who lacked training to deal with such a sensitive issue as sex.

One stock in trade of the sex education critics is the accusation that such programs are part of a "Communist conspiracy" designed to weaken the nation by corrupting the morals of its youth. Other critics, however, repudiate the "Communist" charge while raising other objections.

A favorite theme of the Catholic opponents of sex education is that such programs are a usurpation of parents' rights. During a recent speaking engagement in St. Louis, for instance, James Likoudis, a history professor at Rosary Hill College in Buffalo, N.Y., who has emerged as a major spokesman for the Catholic critics, was confronted by a teacher who argued that not all sex education programs are bad.

Likoudis acknowledged that this is so but added, "No matter how good a job you're doing, you're still doing it (the parents') job." Likoudis declines to be impressed by the argument that many parents give no specific sex education, saying that schools should not "institutionalize the abdication of parental responsibility."

Advocates of sex education in Catholic schools and out-of-school programs have the weight of authority behind them. The Second Vatican Council's Declaration on Christian Education endorses "positive and prudent sexual education." The U.S. bishops, in their joint pastoral letter "In the Light of the Council," issued last November, stressed "the value and necessity of wisely planned education of children in human sexuality, adapted to the maturity and background of our young people."

IN MARCH of this year the USCC Family Life Division and the National Catholic Educational Association issued joint guidelines for the formation of a program of sex education. The guidelines proposed creation of diocesan Family Life Education Committees. They proposed of specialists in various fields, in-service training for teachers, adult education efforts to explain sex education to parents and win their support.

Later the two organizations published *Sex Education: A Guide for Parents and Teachers*, a 35-page pamphlet outlining a series of meetings for parents.

The directors maintained that recent decades have seen "great advances in catechetical theory and practice." They said new instructional materials, new teacher training courses and new techniques derived from the behavioral sciences and the use of the media "have considerably altered religious education in our country."

One result, they said, is the existence today of "a certain plurality of catechetical positions which contrasts with the narrowness that characterized the field in a former time."

"We must be prepared for these legitimate differences," they said. "However, we must be equally prepared to reject such extremes as (a) that which identifies memorized doctrinal formulation as the essence of catechesis and (b) that which denies any doctrinal content as belonging to catechesis."

RELIGIOUS educators insist that there can be no turning back to the days of the Baltimore Catechism. Many see the present problem as mainly that of a generation gap brought on by changes in the post-conciliar Church.

This is the argument of Father Cyr N. Miller of San Francisco, an author of the "On Our Way" catechetical series. "At present," he said recently, "the new catechists and the theology of Vatican II have been promulgated through new text books only to the very young. Not very much has been done for the adults."

"The obvious result is a generation gap—the old left with the old and the new with the new. The adults have one value system and the children are being taught another."

The situation may be painful, but, according to Father Miller, there can be no going back

to the Baltimore Catechism approach to religious education. For one thing, in his view, the old catechism is "inadequate in materials presented and, as such, is a threat to solid doctrine."

For another, it fails to communicate religious truth to children and young people, he says. "The vocabulary of the Baltimore Catechism is for the child or the adolescent a matter of words without meaning, words which are somehow 'attached to God.'" To continue to use these words is to reduce God to the nothingness behind them. It is positively harmful to teach children to parrot back words which they can hardly pronounce and find impossible to know or realize their meaning."

BY CONTRAST, he and other contemporary religious educators say, modern religious education texts and materials seek to speak to children and young people in words and concepts which lie within their experience and therefore can be grasped by them.

But the difficulties remain. Educational Directions, a newsletter published by the Joseph F. Wagner company, summed up an overview of religious education controversy in these words:

"Perhaps the basic problem in all this... is that no one really knows how best to teach religion. No one knows what forms religious education will take in the years ahead. For all anyone knows, the troubled parents may be right."

"Thus it is becoming increasingly clear that some effort has to be made to involve the parents in the religious instruction of their children and educate

them as well as their children in the methodology and content of the new catechesis as well as re-evaluating the curriculum to determine whether, in fact, the program is creating undesirable results."

Most observers agree that the advice is sound—but also that it is seldom acted upon. The debate over religious education is now at the stage of polemics and confusion, and it is uncertain when or whether it will move on to dialogue and enlightenment.

Father Carl Pfeifer, S.J., assistant director of the national Fraternity of Christian Doctrine center in Washington, put it this way recently: "There is a lot of confusion, a great deal of polarization. People are no longer talking with each other." Until they do begin talking with each other, it is safe to predict, the result will be continued controversy and an accelerating crisis which could make the other current crises in Catholic education look tame by comparison.

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YALE RESEARCH PAPER

Cites 'frustrations' of assistant pastor

NOTRE DAME, Ind.—The assistant pastor in the Catholic Church is a frustrated man.

This is the picture of the average curate which emerges from a joint research paper by two members of the Yale University's department of administrative sciences, Dr. Douglas T. Hall and Benjamin Schneider, delivered last week at a vocational conference in the University of Notre Dame's Center for Continuing Education.

Their findings are based on questionnaire responses of 377 priests, including 121 pastors, 159 assistants, and 57 priests on special assignment. Of the three

groups, the assistant pastor reveals the least evidence of what the authors call "positive career experiences."

"Between ordination and the advancement to pastorate, the priest in the diocese spends the largest proportion of his 22 years as an assistant, responding to the way in which his pastor exercises his authority."

THIS FEELING of passivity and under-utilization is a theme which recurs throughout the report. "The problem with this sort of career path," the authors note, "is that there is little evidence of active choosing on the

part of the priest, and little evidence of the system offering any opportunity to choose. The assistant priest, in a priest's career (the assignments he receives, the place he lives) are usually not of his own choosing. The priest has little control over his own life's development in the parish. Seeing institutionalized events as critical in one's career is not a problem in itself, but when these events completely overshadow events of one's own making, the likelihood of psychological success is extremely low."

Other observations on the curate made by Hall and Schneider include the following:

- Curates want to devote more energy to community involvement and to their own personal growth, but see little opportunity to do so.

- Assistant pastors have "the lowest job challenge and meaning, the lowest supportive autonomy, and the lowest correlation between valued work activities and activities actually performed" when compared to pastors and priests on special assignments.

- "Compared with professional norms, curates score extremely low on satisfaction with their work, supervision, promotion, and (interaction with) people."

- The positive career experiences of the assistant pastor are dependent upon the work climate of his assignment, especially on his evaluation of his superior.

- Curates feel a lack of training and preparation in going from the seminary to their first parish assignment.

- The lack of feedback on performance leads to many curates not knowing whether or not they are considered successful in their job.

More rigorous tests urged for seminarians

NOTRE DAME, Ind.—The decision to enter the priesthood may be qualitatively different from the decision to enter law, dentistry, or barbering, two speakers at a two-day University of Notre Dame conference on vocations last week said.

Speaking at the University of Notre Dame's Center for Continuing Education, Dr. David Tiedeman professor of education at Harvard University, noted that priests decide to enter their careers early in life and tend not to examine the vocational decision as critically as students entering other professions.

Dr. Samuel H. Osipow, professor of psychology at Ohio State University, declared in a separate talk that many seminarians are not aware of the tasks called for in the priesthood and do not make the same conscious effort to choose a career consistent with their personality traits as seekers of lay vocations do.

TIEDEMAN suggested that

clerics apply more rigorous tests to their decisions to enter the priesthood. A person who lets his religion cause him not to examine himself becomes a self less than what it might be, Tiedeman said. Also, the fact that priests are often not suited to their vocations in the first place leads to much unhappiness in later years, he commented. He stressed use of the computer to clarify vocational choice.

Osipow, noted that most seminarians have distorted ideas about the priest's role and are often disillusioned upon taking up the responsibilities of clerics. He told the conference that most seminarians tend to be "social" personality types, and expect that most of their time as priests will be spent in helping other people. However, Osipow continued, most practicing clergy find the administrative duties are their prime concern.

The young priest often is disillusioned when he discovers the amount of administrative work expected of him, Hall said. In addition, he is in no position to alter the definitions of his role, since men of higher tenure are normally dispensing and defining his tasks within a hierarchical organization.

Birth control programs hit

WASHINGTON—Cardinal Patrick O'Boyle of Washington criticized the expanding role of the U.S. government in foreign and domestic birth control programs, saying these programs constitute "a threat to the privacy and freedom of married couples and . . . contribute to a growing attack on human life itself."

Cardinal O'Boyle said his attitude about public birth control programs "is not shaped by Catholic moral teaching alone, but also and especially by my conviction that our highest public ideals and the common good of all dictate that the government should stay out of the birth control business."

THE SEMINARY also creates some problems for the practicing priest, Hall noted. By creating a quiet, intellectual atmosphere and providing faculty models who are scholars in their own right, the seminary tends to "bend" social young seminarians to the intellectual side. This intellectual inclination, by encouraging cool detachment, may actually hinder his performance of social functions.

Hall suggests that much heartache and misery could be avoided by acquainting young seminarians with the true nature of priestly tasks, and preparing them for the practical life of the priest, rather than the intellectual life of the scholar.

THE WEEK'S NEWS IN BRIEF

The Synod of Bishops in Rome and the Vietnam Peace Moratorium in the United States captured the world's attention during the past week. These and other news highlights follow:

Pope Paul VI opened the second meeting of the Synod of Bishops with a plea for mutual love and respect.

The synod, which opened October 11 with a Mass in the Sixtine Chapel, had been heralded by a running commentary in the world press, and among many Catholics, by a growing sense of anticipation and even engagement over progressive and conservative views.

The Pope showed and voiced his concern for the unity and charity of the Church. As he put it at its simplest, "collegiality (of the bishops) is co-responsibility."

Disident priests meeting with a brief walk of the synod asked Pope Paul to meet them "for a dialogue meant to serve the Church and men."

In a letter to the Pope, participants in the European Assembly of Priests described themselves as "priests working in the midst of the people of God." They said they were sure "that dialogue between you—confirming our faith—and us—knowing the hope and the despair of men—will be highly important."

The priests met to discuss and to act upon a variety of questions "that dialogue between you and us—knowing the hope and the despair of men—will be highly important."

Whatever its effect on ending the war in Southeast Asia, the Vietnam Peace Moratorium of October 15 was a resounding success in welding together diverse segments of the national community in a demonstration of unity.

Civic and business groups, high school and college students, religious leaders of all major faith groups united in a single-minded resolve that a way to end the war must be speedily found.

President Nixon announced that his Administration would be unmoved by such mass movements. But he did call for a national day of prayer for peace October 22.

The Moratorium helped bring into focus a plan to make the 1970s the Plan Prevention Decade.

The Utopian-like decade is the brainchild of Howard and Harriet Kurtz of Chappaqua, N.Y. They have spent years working with experts in many fields,

pope. "The Roman pontiff does not possess a primacy of honor, but has real jurisdiction over the Universal Church," he said. Cardinal Stefan Wyszyński of Warsaw, Poland, said he did not think there is a great need for a long debate on collegiality, and that what was decided by the Second Vatican Council should be considered sufficient. The press bulletin said he declared: "The world today is sick of too much discussion and dialogue and wants teachers who have something to give and do not talk too much."

"All peoples, including those who profess atheism, expect from the Church a testament of unity, of faithfulness and of profound adhesion to the Holy See and of love for the pope."

CARDINAL Julius Döpfner of Munich, Germany, objected to the doctrinal points in the agenda, finding them vague on the communion of bishops. He said collegiality does not consist of the help it can give to the pope—a point made in the agenda document, which has been attacked for making the college of bishops seem too much the servant and helper of the pope. Collegial actions are rooted in the very nature of the college of bishops, said the German cardinal.

Cardinal Bernard Alfrink of Utrecht, The Netherlands, joined Cardinal Döpfner in criticizing the agenda document, which he found "too juridical." He did, however, like the report of Cardinal Seper and suggested it be used as a basis of debate rather than the agenda.

(It had been reported that four cardinals, including the two just mentioned, had planned to demand removal of the agenda in favor of a more open document. However, if such a plan existed it did not emerge very clearly from the Vatican synod reports.)

Cardinal Thomas Cooray of Colombo, Ceylon, said the whole matter of relationships must be treated in terms of Christ's words to Peter, the first Pope, when he said: "You are Peter and upon this rock I will build my Church." The Cardinal added: "The whole unity of the Church must be promoted, but in a special way, between members of the episcopal college and of the personal and (Continued on page 7)

searching for new initiatives in the quest for world peace.

"We're not trying to sell anybody a bill of goods," Kurz said, "but we are trying to help move people beyond negative protest toward creative work to make the world a safe place to live."

The Spanish bishops face a dilemma in their relationship with the workers' branch of Catholic Action.

If the bishops do not support the efforts of the Catholic Action Workers' Brotherhood (HOAC) for social justice against big industry and the government-backed labor union bosses, HOAC may withdraw from the official Catholic Action organization.

If the bishops do support HOAC's activities, they may anger the regime of Gen. Francisco Franco.

The new and revised rites of marriage, burial, and baptism in the Church are characterized by the options they present to the people and the priests involved.

This was the consensus of liturgical experts attending sessions of a national meeting of liturgical commissions in Pittsburgh.

Liturgists discussed the different options available in every aspect of the sacraments, from prayers to music to processions during their four-day meeting.

The Catholic Church in Mexico should encourage dialogue, it must denounce injustices and

stop supporting those who oppress people, and it must eliminate everything that gives the impression of a "spiritual commercialism."

This mandate was expressed by Archbishop Adalberto Almeyda Merino of Chihuahua in discussing conclusions reached by the Mexican Bishops' Conference after the "Ecclesial Reflexive Pastoral" meeting in Mexico City.

The meeting was unprecedented because it was attended by more than 100 laymen in addition to 50 members of the hierarchy. The laymen voiced more criticisms of the Church hierarchy than the bishops had ever listened to in the entire history of the Church in Mexico.

A call for a "new second generation ecumenical structure" which would provide a forum for discussion of doctrinal differences was made in Plymouth, Mass., during a "summit meeting" of 85 high-ranking leaders of Christian churches in New England.

The three-day meeting brought together Catholic, Protestant and Orthodox leaders who formed the New England Consultation of Church Leaders.

The meeting, according to Father John F. Burke, conference planning committee chairman, "was intended to bring together the New England church leadership so that they could, first of all, get to know each other, and secondly so that they could exchange ideas and information regarding possible areas of future co-operation."

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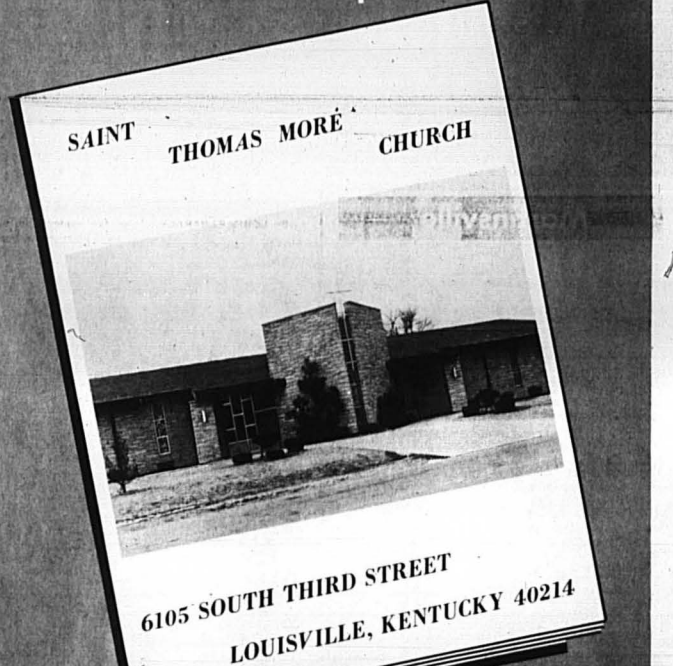
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Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint and necessarily the Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

The Moratorium

Wednesday's Vietnam Peace Moratorium on the nation's college campuses was a moral happening of the first magnitude. If the Nixon administration treats it as anything less than that, the administration will be missing the point entirely. If the President meant it when he said that "the greatest honor history can bestow is the title of 'peacemaker,'" the Moratorium provides him with a golden opportunity to lay claim to the title by taking firm, bold steps to end the war in Vietnam. The Moratorium represented a true voice of a free people seeking to exercise its proper role in guiding national policies.

Surely President Nixon does not think this voice will be silenced by such half-measures as last week's peremptory acceptance of the "resignation" of Selective Service Director Lewis B. Hershey.

It is true that Gen. Hershey had come to represent all that was wrong about the nation's foreign policy. This is due partly to the Indiana-born general's 29-year stranglehold on an extremely sensitive exercise of a government's power over a people. No man should hold such a post for so long as Gen. Hershey did. And it also is due partly to Hershey's uniquely personal way of interpreting Selective Service law and regulations in order to make them fit his own views, biases, and grudges.

But last Wednesday the people were telling Mr. Nixon much more than that an over-age draft dictator should be put out to pasture. They were telling him that at long last they are irreversibly fed up with the killing of nearly 45,000 fellow Americans and the wounding of a quarter-million more in an endless war of lost illusions on a tiny land spit of Asia. In the words of the Moratorium document, they were telling him that "ending the war in Asia is the most important task facing the American people."

President Nixon has had eight months in which to get this nation out of the Vietnam trap. In his election campaign he said himself that he would consider his administration a failure unless that objective were attained.

Eight months perhaps is not a significantly long time when viewed on the grand scale of history. And it would not be a significantly long time to a people who have learned patience the hard way had Mr. Nixon used the time well to seek an American disengagement. But Mr. Nixon has used the eight months wrongly. He went to Vietnam and called the war "America's finest hour," and this was precisely the wrong thing to say to a people fed up with the Vietnam mess. And just last week, at a medal-awarding ceremony at the White House, he said, "The peace that we will be able to achieve will be due to the fact that Americans, when it counted, did not buckle, did not run away, but stood fast so that the enemy knew that it had no choice except to negotiate."

Even his rhetoric has come to sound like that of Lyndon Johnson just before his fellow Americans invited him not to run for the Presidency again.

That was the sort of thing that inspired the Moratorium. Its leaders reasoned that if Mr. Nixon was, indeed, beyond listening to cries for peace, he was still able to hear voices that told of votes and elections to come and that reminded him that he, too, was susceptible to the fate of Mr. Johnson.

We somehow suspect that Mr. Nixon heard quite clearly and that, while he may go on derogating the Moratorium as a face-saving matter, he will now begin to take firm steps toward peace and that, therefore, October 15, 1969 will become an important date in American history.

Marian progress

Most reports from colleges and universities these days are a disquieting compound of confusion and tension. So it is with particular pleasure that one notes the warranted satisfaction and optimism in the First Annual Report of Marian College's president, Dominic J. Guzzetta.

In a review of the activities of the past year, Dr. Guzzetta cites expanding facilities and curricula—construction continues on the new library; financial planning for an all-purpose activities center is underway; renovation of the central campus continues; a reconstituted board of Religious and lay leaders now oversees policy; two new majors have been added; a "free university" program of non-credit offerings; a modified pass/fail grading system were instituted and new student services developed to meet in-school and alumni needs.

Enrollment is up and morale high. There have been no disturbances at Marian, nor is there apathy or a disinterest in a world caught up in change and conflict. There is an enlarging focus on the surrounding community. Lecture series, special study courses, entertainment and activity center community interests. Students are involved in major projects benefiting inner-city and underprivileged youngsters, continuing the spirit of service which has propelled a proportionately large percentage of graduates into the Peace Corps.

Marian is playing a growing role in the Indiana academic world. That is as it should be. But more than that, Marian is determined to make a distinct contribution as a church-related college whose goal is quality and a uniqueness of character. Toward that end, significant progress has been made in the past year. In the world of higher education today that advancement is no minor achievement.

Penal reform

Bishop John P. Craine, head of the Indianapolis Episcopal diocese, said last July that the state's penal system fails to "rehabilitate and prepare those committed to correctional institutions to re-enter their communities as law-abiding citizens." He asked for extensive reform of a system that was primarily punitive, primitive in concept and philosophy and woefully inadequate in a correctional way.

Bishop Craine was speaking as chairman of the Indiana Council of the National Council on Crime and Delinquency. His words and those of others similarly concerned have been underscored by the recent outbreak at the Pendleton Reformatory which left one inmate dead and 46 wounded.

Given the prison conditions that exist throughout the state, such a tragic affair was almost inevitable. Nor was it particularly surprising to many people. There has been no lack of public and official recognition that reform is badly needed.

Several years ago the National Council on Crime and Delinquency and the Federal Bureau of Prisons

• GEORGE SHUSTER'S VIEW

A meal for four for sixty-six cents?

By DR. GEORGE N. SHUSTER

I have read with interest a recent column by William F. Buckley, Jr., dealing with a problem brought to the nation's attention by Senator Frank Church.

This is: Can a family of four be fed a main meal for 66 cents a day, which is just about what people on welfare can afford? The senator tried it out on a diet of hot dogs and peanut butter sandwiches. His budget broke down.

One of Mr. Buckley's feminine friends who knows a great deal about cooking and its dietary implications commented, with a reference to the apparent lack of culinary savvy on the part of the Senator's spouse:

"On the second day, for instance, she could have bought hamburger—60 cents a pound if she shopped around. Into this he could (a) have crushed a bouillon cube to make it taste like ground chuck, (b) mixed it with bread crumbs, an egg, a bit of ketchup, freshly chopped parsley and garlic, and seasoning, (c) rolled it into balls and browned, then simmered them in a sauce flavored with half a can of mushroom soup and a dollop of sour cream.

"And if on the side she had served freshly baked biscuits, the senator would have had nothing at all to complain about. Yet the Abe Fortas fiasco is still too fresh in our memories.

This is not a bad recipe, though many men might prefer the hot dogs and sandwiches. One's own simple gastronomic skills are wholly due to the fact that during a year between prep school and college I had to live in the open air, because of an adolescent illness, and so found

myself during the winter months in a cabin deep in the forest cooking a noonday meal for three woodsmen and myself.

Having hastily played apprentice to my mother, I could place on the table big juicy pork chops, or roast chicken, with vegetables, biscuits (mine were nothing to boast of) and a piece of pie. The cost was less than 15 cents a person. Of course, the only item outside our rural routine was coffee which was brewed weak in accordance with our Wisconsin isolationist tendencies. This tale will demonstrate once again that times have changed.

Perhaps it was this experience which interested me in what some stores in poor districts sell to their customers. Of course, they have fowl, ham and steak

made numerous recommendations for overhauling the state's penal system and its individual institutions.

The 1967 General Assembly created a special study committee to survey the total structure and program of the Department of Corrections. Specific areas of legislative change were outlined for improvement.

Numerous civic and social welfare groups energetically have pursued every movement toward reform and have initiated their own recommendations. The Indiana Catholic Conference urged the 1969 General Assembly to appropriate sufficient funds to accelerate the development of diagnostic services for the processing and assignment of all adult and juvenile offenders to institutions which can best meet their individual needs.

"The housing of juveniles," the ICC insisted, "must be separate from that of adults."

Further recommendations made by the conference—and echoed by many other organizations—are the creation of a separate division for juveniles within the corrections department; the establishment of minimum standards for probation officers; elimination of the present one-year minimum parole period so that greater discretion can be exercised by the parole board; expansion of education and training opportunities at all the institutions; expansion and improvement of psychological and sociological services for all offenders; the upgrading of corrections personnel through job security and continuing education and the development of specific qualifications and criteria for executive and supervisory personnel.

These are obvious changes, badly needed, and recognized as such by a broad cross-section of responsible citizens and officials. Why, then, have they not been instituted? Why has the state persisted in a punitive, retributive justice which corrodes the human dignity and withholds the tools for change? Why can it not accept the wisdom of returning an offender to his community psychologically and occupationally equipped for a new way of life?

If there is a one-word answer, it is money. It will take money, a substantial amount of it, to provide the additional well-trained personnel, the facilities and the programming resources essential to a full-scale reorientation and modernization.

Until the people of Indiana, through their legislature, are willing to spend that kind of money, Indiana's prison system will remain a human and social disaster.

• THE BLACK VOICE

Haynsworth record is cited against him

By REV. LAWRENCE LUCAS

A few weeks ago, *The New Republic* had a small notice on its editorial page about Judge Clement F. Haynsworth, Jr. As to Haynsworth, we have very little against him and almost nothing for him."

It's good that some can be so non-committal about the whole affair. Yet, the Abe Fortas fiasco is still too fresh in our memories.

It seems that our President and Congress have a great deal in the case.

more understanding where one is Republican, conservative and Protestant than where one is Democratic, liberal and Jewish. Thus, Haynsworth was able to invest in a company whose case was before his court for adjudication. It became easily acceptable or credible that when he made the purchase, "he had forgotten that his judicial decision had not been made public." So clear-cut was this that Senator Edward Kennedy accused Haynsworth's supporters of trying to twist the meaning of a letter his brother Robert wrote when Attorney General Kennedy said his brother cleared Haynsworth of a bribe allegation, but didn't even consider whether the judge had a conflict of interest in the case.

Far more important a consideration than the integrity of Clement Haynsworth in conflict of interest matters is the question of his ability and desire to uphold the law of the land in regard to all our citizens. Many, both black and white, are wondering whether the appointment of this man to the Supreme Court of the United States is an edict from the executive branch of the government to turn back on past progressive votes regarding civil rights, especially insofar as schools are concerned.

We cannot assume the President is ignorant of the many times in the past that Judge Haynsworth has been turned down by higher courts, in many cases on error, in his consistency in upholding segregation in Southern schools. One would suspect that with such qualifications, he should have never been considered for the highest court in the land.

In the middle of August, the late Senator Dirksen and Senator Strom Thurmond were able to announce with pleasure that Haynsworth would be named to the high court. The joy of Southern Democrats and the conservative coalition of Republicans simply confirmed the apprehensions of blacks.

Practically every black organization in the country has blasted the nomination, perhaps the strongest coming from the Black American Law Student Association. Even the midst of the civil rights groups, the N.A.A.C.P., has come out strongly against it. Leroy B. Kellman, Chairman of the Legal Redress Committee of the Jamaica Branch of the N.A.A.C.P., recalled publicly how Judge Haynsworth has been consistently overruled by the Court on which he is now to sit particularly in the field of education, like the Prince Edward County case, the 1968 New Kent County desegregation case and his views upholding the Charlottesville, Virginia, school transfer plan which were repudiated by the Court.

In spite of this, at his recent press conference, the President said that he had no intention of withdrawing the nomination. "I still have confidence in Judge Haynsworth's qualifications, in his integrity" and that "he will be a great credit to the Supreme Court."

This is why day by day we are becoming more and more befuddled by what Mr. Nixon meant in his pledge to bring all Americans together.

butcher time. I have amassed a handful of recipes, which normally include carrots and garlic, with an egg or so added as well as flour enough to make a gravy. But there are variants, such as coming up with candied sweet potatoes or flapjacks on the side.

Few commentators think of corn pone, to my mind the most delectable of all breads which can be prepared if the family does not have ovens which make baking wheat bread and biscuits possible. What few people ever seem to think of is that the supply of such stores is limited, indeed, and that many families rely on hot plates, even as do families in rural Italy, though

If I were a government agency I should worry a lot less about this kind of thing and set up a stand in most food stores in poor districts offering at regular intervals bottles of Vitamin C (ascorbic acid) free of charge (only it should not bear the label of a Government Agency).

Then one would have gotten rid of a lot of sentimentalism and found out about some brass tacks.

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Mission Sunday

"All the Christian faithful," said Vatican II's Decree on the Missions, "should have a clear knowledge of the present state of the Church in the world and should give ear to the voice of the multitudes crying out 'Help us.'"

Only once a year do most Catholics arrive at a vague notion, much less a clear knowledge, of the mission field. Only once a year do most Catholics answer the cry of the multitudes. That annual event comes this Sunday with the commemoration of Mission Sunday in churches across the nation and throughout the world.

Perhaps at no other time in the year is the Church more united. Bishops everywhere call upon their people to sacrifice for the sick, the poor, the illiterate and the suffering. In a universal response that bridges the time between Paul of Tarsus and the Maryknoll Sister in Biafra, the faithful acknowledge the burden of service Christ places upon those who would follow Him. And the mysterious unity of the 600-million-member Church is demonstrated anew even in an age of unprecedented division and dissension.

The help of all Catholics has never been more needed by the active missionary. The field of service has grown tremendously in recent decades. The stark line of poverty and deprivation that separates the underdeveloped nations of the world from affluent, industrialized societies has never been so distinct or so vividly unjust.

Pope Paul has said the other name for love is development. Among those in the front lines supplying the tools of development are missionaries. Traveling primitive backroads, they build schools, clinics, chapels, orphanages and community centers. They bring the equipment and know-how of bigger and better crops, healthier children, easier communication. Most importantly, they bring personal evidence that Christ lives among us.

These missionaries remain today, as always, the most effective emissaries of the gospel of love. But they cannot work alone. They must have the support of those at home who are willing and able to share their spiritual and temporal gifts. The Mission Sunday collection is the most convenient yet decisive way of lending that support—and of partaking in "the sacrament of unity" in a divided world.

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HER
HUSBAND'S CROWN
A SHAMELESS WIFE
A CANCER
IN HIS BONES

PROVERBS 12:4-6

The Proverbs



* CAN I TALK YOU INTO SKIPPING THAT AND WORKING AROUND BACK, CHARLIE? *

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QUESTION BOX

Why do we build expensive churches?

By MSGR. R. T. BOSLER
Q. I am deeply puzzled. Last summer I visited the National Shrine of the Immaculate Conception in Washington, D.C., and naturally I was greatly impressed and awed by this beautiful, magnificent structure.

But in recent months I have been reading so often about the starving people of other countries. Though we are helping them through our missions and relief societies, are we doing all we can?

The question that bothers me is this: Are we to feel proud and justified to have built this beautiful shrine, which has probably cost many millions of dollars, knowing that in other countries our brothers are starving by the thousands every day? Is this what Jesus would really want us to do?

A. There has been a considerable amount of controversy not only about the National Shrine but also about the building of large and expensive churches generally. Just recently, the Episcopal Church suspended construction on the famous Washington Cathedral, which has been in the process of building for a number of years. The money, it is said, will be channeled to the poor.

The construction of large and expensive church buildings has been defended on several grounds. First of all, it is said that nothing is too good for God. Therefore, churches dedicated to the worship of God should represent the very best

that man can offer in way of materials, workmanship, and beauty.

Secondly, some have argued that since one of the purposes of church buildings is to provide an appropriate atmosphere for worship, large and majestic structures will inspire worshippers with a sense of reverence and awe.

Thirdly, the building of expensive churches is considered a tribute to the faith of those who support the venture financially. The National Shrine, for example, was funded in large

part by the contributions of thousands of people who felt that this was one way they could do something concrete to express their love of Mary.

On the other hand, many people today feel that the thinking behind the construction of these splendid churches is as dated as their architectural style.

In the early centuries of Christianity, it was the assembly of God's people that was considered holy. They were the "living temple of God." As the number of worshippers grew and large buildings had to be

provided for services, a shift in thinking occurred. The notion of the holiness of the people was carried over to the building which housed them.

The rite for the consecration of a church still reflects this change. Joseph Jungmann, the great historian of the liturgy, points out that "church and altar are 'baptized' and 'consecrated' almost like human beings; they are sprinkled on all sides with holy water and are anointed with holy oil." (The Mass of the Roman Rite.)

To find a large Gothic or

• YOUR WORLD AND MINE

Synod issues come into sharper focus

By GARY MACDOIN

ROME—As the Synod of Bishops opens here, certain aspects of the discussion that has now been going on for many months acquire a heightened significance. One such aspect is the reason for making this an "extraordinary" rather than a "general" assembly.

The papal decree of September 1965 which created the Synod provided for three kinds of assembly, general, extraordinary and special. The rules of procedure issued

by the Secretariat of State in December 1966 specified the difference between them.

A general assembly is called, it said, "if the matters to be treated are of such nature and import that the doctrinal belief, prudent advice and expressed desires of the entire episcopate of the Catholic world should be sought."

The reason for an extraordinary session is that "the topics involve the good of the universal Church and require speedy resolution." A special session deals with "an important matter which concerns the good of the Church in one or more specific regions in particular."

One clear difference between the general and the extraordinary assembly is that the latter deals with an issue that requires "speedy resolution." When the regulations were issued, this was read as meaning that the issue had unexpectedly reached crisis proportions so that there was not time to call a general assembly.

This interpretation was consonant with the machinery involved in the two cases. A general assembly called for the election of representatives by episcopal conferences, one for a conference with 25 or fewer members, three for 26 to 100 members, and four for larger conferences. At the extraordinary assembly, the president of each episcopal conference is the sole representative of the conference. That creates the possibility of calling the assembly into session without the delay of holding elections.

Logical as this sounds, it does not provide the reason for the procedure adopted this time. The extraordinary assembly was not called on an emergency basis. It was announced last year, with as long an interval as was provided between calling and meeting of the general assembly in 1967.

What remains is a political motive based on the composition of the two bodies. Of the 200 members of the 1967 assembly, 138 were bishops elected by 37 episcopal conferences. The others were patriarchs and major archbishops of the Catholic Oriental Churches, representatives of religious orders, 10 heads of curial congregations, and 20 nominees of the pope.

The current assembly has 93 presidents of episcopal conferences. Even a conference of several hundred bishops has only one voice. And since in many countries the chairman of the conference of bishops is the senior cardinal, the episcopal representation is more conservative than if it had been elected for the specific purposes of the meeting.

The Eastern Churches have the same representation in both cases. Religious orders have three members instead of ten. The curia retains its full representation and the Pope has named 17 representatives.

All of this obviously alters the balance of power in the assembly against the bishops and in favor of the central administration. But that is not the full picture. The big conferences whose voting strength is reduced are mostly those of developed countries whose churches are economically self-sufficient. The relative voting strength of the small conferences of poor countries is increased. And these conferences are the most subject to pressure because of their de-

pendence on funds channeled to them through Rome for survival.

In this context, the insistence on frequent and regular meetings of the Synod in general assembly in the submissions made by various episcopal conferences acquires greater significance. The fear obviously exists that the extraordinary assembly can be manipulated to represent as the view of the world's bishops what is merely that of the central administration.

Such also is the theme of an interview given to *Le Devoir* of Montreal by Bishop Alexander Carter, president of the Canadian Episcopal Conference, shortly before he set out for Rome to attend the Synod. He expressed himself very vigorously against the continuing efforts of the central administration to block the decentralization called for by Vatican II. He concluded: "A unity imposed by the Roman congregations would be contrary to the true unity of the Church."

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OPINIONS

Wouldn't it be?

To the Editor:

Wouldn't it be a blessing if all hatred and greed in the world would be replaced by love and generosity, and if all peoples were to treat their fellow men as brothers in Christ, and eradicate injustice, riots, and warfare forever?

Wouldn't it be a blessing if we all really loved all of our universal neighbors as ourselves as God has commanded?

Wouldn't it be a blessing if we whites really practiced with our hearts the intentions we make in the Declaration of Independence, the Star Spangled Banner, the Pledge of Allegiance and Lincoln's Gettysburg Address, about freedom and justice for all men not just white men?

Wouldn't it be a blessing if those who have more wealth than they have any earthly need of would give generously for the relief of poverty and malnutrition rather than lavish it on opulent luxury, and instead of "passing the buck" to our Federal Government which is carrying on its back the load of a \$300,000,000 national debt?

Wouldn't it be a blessing if individuals and families of means would be satisfied with a reasonable maximum annual income of, say, from \$10,000 to \$40,000 instead of greedily reaching for hundreds of thousands and millions of dollars at the expense of the poor many of whom have hardly a thousand dollars annual income?

Wouldn't it be a blessing if men of wealth retiring from business, and profession, and government on fabulous pensions varying from \$20,000 to \$50,000 annually would share with the

Privilege

TOLEDO, Ohio—Two laymen have been selected to distribute Holy Communion at Masses in a one-parish parish in Toledo diocese. The privilege of enlisting qualified members of the laity to perform such a service was obtained by Bishop John A. Deane of Toledo from the Vatican Congregation of the Sacraments.

Byzantine structure being treated almost as a person should strike most people as strange in our day who would stop to think about it. But some do not stop to think about it and continue harboring respect for the building sometimes at the expense of the persons who use it.

Now that we are recovering a greater awareness of the importance of God's people as the Church, perhaps it is time to declare a moratorium on expensive and ornate church buildings and concentrate on the quality of our worship rather than on the quantity of our church edifices.

Q. Some years ago I was very pressed for money. Where I worked I used to draw ahead and always kept track of the amounts I took with the intention of repaying. But things didn't ever seem to build up so I could get it returned. Then the lady who owned the business sold it. Now that I am able to repay the money, the lady and her husband are dead. To ease my mind I am anxious to let this matter settled and to make myself right in the eyes of the lady who should I give this money to? The lady has a daughter who knows nothing of this and I returned it to her I would have to explain the whole thing, which would be hard to do.

A. I suggest you give the money to some charitable cause—preferably some cause that you think the lady would be interested in. You are not obliged to let the daughter know anything about what you did. If, however, she is in need, you might put the money in an envelope without return address and mail it to her.

Q. Can you help me in a matter of confession? I was told to read two verses of the Holy Bible at penance. Does this mean to read two verses just the one time—or forever? I was told to read two verses of the Bible for strength against temptation, but no specific information was given as to the time, just once or always.

A. Are we ever going to get away from our legalistic approach to the sacrament of penance? Your confessor was trying to encourage you to read the Bible. You took the "two verses" too literally. What your confessor wanted you to do was pick up the Bible and read it. He wanted you to do this one time as a penance in place of the usual "three Our Fathers." The suggestion that you read the Bible whenever you are tempted was not an order but good advice. Again, don't stop at two verses. There is no magic in that "two."

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- #8 4-Pc. Canister Set
- #9 9-Pc. Spice Set
- #10 Revers Ware 1 Qt., 2 Qt. Casserole or 8" Skillet (Your Choice of 1)
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(Continued on page 7)

FEEL GOOD TODAY

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

This column's happiest readers are the men, women and children who know they're needed. The days we're busiest helping others are the happiest days of our lives. . . Who needs you most? Surprisingly, God needs you — for instance, to help an abandoned orphan become a God-loving, responsible adult. Lepers need you (there are still 15-million lepers in the world), blind children need you, and so do we. . . Here in New York we are your agents telling you where the Holy Father says your help is needed, and channeling your help promptly and safely to the people in need. . . Want to feel good right now? Do without something you want but do not need, and send the money instead for one of the needs below. You'll feel good, especially if your gift is big enough to mean a sacrifice to you. This is your chance to do something meaningful for the world — it's God's world — while you're still alive.

- LEPERS** ☐ Only \$8.50 gives poor priests and Sisters in south India enough Dapsone "miracle" tablets for 43 lepers for a year!
- YOUR LOVED ONES** ☐ November is the month set aside by the Church for the remembrance of the Souls in Purgatory. Do you have a loved one deceased whom you wish remembered? Our missionary priests will be pleased to offer promptly the Masses you request. Send us your intentions now.
- MEET MISSION EMERGENCIES** ☐ Your stringing gifts in any amount (\$5.00, \$1,000, \$500, \$100, \$50, \$25, \$10, \$5, \$2) will help the neediest wherever they are — in India and the Holy Land, for instance.
- THINK OF YOURSELF, TOO** ☐ Only you can make your will—and do it this week to be sure the poor will have your help even after you're gone. Our legal title: Catholic Near East Welfare Association. Also, our priests will offer promptly the Masses you provide for.

Dear Monsignor Nolan:

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THE CATHOLIC NEAR EAST WELFARE ASSOCIATION

NEAR EAST MISSIONS

TERENCE CARDINAL COOKE, President
MSGR. JOHN G. NOLAN, National Secretary
Write: CATHOLIC NEAR EAST WELFARE ASSOC.
230 Madison Avenue, New York, N.Y. 10017
Telephone: 212/YUkon 6-5840

TIC TACKER

Group lists liturgical desires

By PAUL G. FOX

A poll taken at the recent orientation session of the newly-organized Indianapolis Association of Laymen will be one of the topics for discussion at tonight's meeting of the group at St. Thomas Aquinas parish, 4610 N. Illinois St., 8 p.m. The meeting will focus on liturgical renewal.

Overwhelming support for a wider variety of liturgical celebrations in the archdiocese was indicated by the poll, taken October 3 at Marian College. Forty-nine of the 85 persons attending took part in the questionnaire about liturgy.

All agreed on the need for special Masses for children, college students and other groups. Latin Masses for those who wish them and permission to celebrate Mass in private homes were also unanimously approved.

Seventy-five per cent favored elimination of holidays of obligation. There was almost unanimous support for the growing practice of fulfilling the Sunday Mass obligation on either Saturday or Sunday. Two-thirds of those polled expressed some lack of satisfaction with liturgical practices in their home parishes. Most favored giving Catholics the option of belonging to non-geographical or "floating" parishes.

The goal of the October 3 meeting, as expressed by IAL President Dr. Anthony Banet, was to explore the need for a lay voice in the archdiocese. Dr. Banet expressed the hope that the IAL could be one way for laymen to express their Christianity and to respond to the frustrations felt by many in the Church today.

He called for an open exchange of ideas between hierarchy, priests, Religious and laity in the archdiocese, with respect given to all voices. An aim of the IAL will be to promote renewal and reform within the Church and to

REFORMATORY SHOOTINGS HIT

Optional celibacy supported by Priests' Association

A variety of resolutions ranging from support of optional celibacy to social comment about Indiana's penal institutions emanated from the general assembly of the Archdiocesan Priests' Association, held October 9 in Indianapolis.

The association, a voluntary organization of clergy with a membership of 215 diocesan and 23 religious order priests, voted to urge Archbishop Schulte and Coadjutor Archbishop George J. Biskup to "support" in every way open to them the introduction of optional celibacy for diocesan priests.

A split vote, the tabulation was 90 affirmative and 32 negative. A total of 145 voting members of the association attended the meeting.

IN OTHER resolutions, the organization condemned "the unnecessary use of lethal force," which resulted in the fatal shooting of an inmate recently at the Indiana State Reformatory at Pendleton. The resolution called the shooting, which also wounded 46 other inmates, "a disgrace contrary to both the law of God and man." The resolution was prefaced by the phrase "In light of the facts known thus far . . ."

A third resolution endorsed the concept and work of community organizations in the archdiocese and called for a study day on the subject for clergy, Religious and lay leaders. The association further asked that members "use their influence to discourage attendance at places that discriminate

Archbishop's letter

(Continued from page 1)
ing our gifts, he said: "We appeal to the faithful to exercise their liberality . . . mind the words of St. James: 'He who has the goods of this world, and sees his brother in need and closes his heart to him, how does the love of God dwell in him?'"

Add to the words of Benedict XV what our Holy Father, Pius XII said: "Let all the faithful contribute in their determination to support the missions, multiplying their activities on their behalf, praying unceasingly with fervor to God for them, helping missionaries and providing for their needs as far as they can."

As your Archbishop, we hope that these few words from us will help you understand better your duty to pray, to sacrifice, and to work for the missions. We hope that we have encouraged you to make your Mission Sunday gift so generous as to require a really great sacrifice to make it. Remember! You can never obtain proportion to your sacrifice you make for the souls he loves.

Bestowing upon you our own humble benediction and begging God to bless you most bountifully, we remain, in the service of Jesus and His Immaculate Mother.

Faithfully yours,

+ Paul C. Schulte
Archbishop of Indianapolis

seek Christian solutions to the human problems of society.

NAMES IN THE NEWS—Best wishes to Mr. and Mrs. Anthony Forthofer, members of St. Nicholas parish, Sumner, on the occasion of their 50th Wedding Anniversary on Sunday, Oct. 12. . . . Also to Mr. and Mrs. George D. Ghent, Sr., who will mark their 50th Wedding Anniversary with a double celebration on Saturday, Oct. 18, and Sunday, Oct. 19. They will attend a Mass of Thanksgiving in Christ the King Church, Indianapolis, at 8:15 a.m. Saturday. The following day they will attend services in North Baptist Church at 10:30 a.m. (Who said "mixed" marriages don't last?)

Miss Joan P. Malley, of St. Thomas Aquinas parish, Indianapolis, was elected freshman class president at Holy Cross School of Nursing, South Bend.

HERE AND THERE—The Divine Liturgy of the Melkite Rite will be celebrated at 4 p.m. Sunday, Oct. 19, in St. Mary's Church, Indianapolis. The celebrant will be Father Albert Aljanti, pastor of Holy Angels parish. . . . The "Singing Sisters" of Our Lady of Grace Convent, Beech Grove, will entertain the Seymour (Ind.) Rotary Club there on Monday, Oct. 27. . . . Dr. James Hitchcock, associate professor of history at St. Louis University, will speak on "The Ways and Values of Youth" at the Indianapolis Hebrew congregation on Wednesday, Oct. 22, at 8 p.m. His studio is located at 8916 Shelby St. A complete list of the studios on the tour can be obtained from the foundation office, 3103 N. Pennsylvania St., telephone 923-6968.

Mrs. George C. Johnson, a member of St. Barnabas parish, Indianapolis, is one of 10 prize-winning artists associated with the Indianapolis Art League Foundation sponsoring a tour of artists' studios on Sunday, Oct. 19, from 10 a.m. to 6 p.m. Her studio is located at 8916 Shelby St. A complete list of the studios on the tour can be obtained from the foundation office, 3103 N. Pennsylvania St., telephone 923-6968.

Cardinals

(Continued from page 3)
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SOUTH AFRICA'S Cardinal Owen McCann of Cape Town said local churches should be given as much liberty as can be reconciled with order and harmony among all churches. The Pope must be concerned with questions dealing with the Universal Church, he said, but the bishops, "being brothers and not delegates," must be given the possibility of undertaking effective initiatives.

The balance of mutual relations must be based on reciprocal trust and needs the open and calm discussion of divergent opinions, he said. Another synod member who reacted sharply to the postconciliar problems of the Church was Africa's Cardinal Paul Zougrana, of Ouagadougou, Upper Volta, who said there is tremendous confusion. African Catholics, therefore, ask what they have to believe, what is good, true, permissible and forbidden, he stated.

For this reason, he said, "the members of the African church look with great trust to the successor of Peter, not because of ignorance or of a servile spirit, but because of their love for the unity of the episcopal college, which they intend to defend together with Peter."

At the 20th working session (Oct. 14) Cardinal Leo Suenens of Malines-Brussels, Belgium, one of the most outspoken demanders for a new look in the Church, told the Synod that everyone agrees wholeheartedly with the primacy of the Pope, but that there are some who treat it as an "absolute monarchy."

The Belgian cardinal said that all agree with the concept of the collegiality of bishops as expressed in the motto "with Peter and under Peter." However, he said, questions arise when the two doctrines of papal primacy and collegiality have to be applied.

Cardinal Suenens was not alone in his concern for the lack of clarity, both theological and in practical application, which seems to exist in this area—one of the main subjects for debate by the synod. In fact, the consensus of the 19 speeches delivered during the day stressed the need for more clarity and better development of the theology behind the concept of collegiality as it was developed and re-emphasized during the Second Vatican Council.

Among the strongest speeches of the day was that of Cardinal Justin Darmojuwono of Semarang, Indonesia, who said the doctrine that the pope has supreme power in the Universal Church and can always use it freely should be qualified by adding the words "according to the needs of the Church which are different in the course of time."

The Indonesian cardinal surprised many by not only advocating that the pope should exercise his supreme power by way of the college of bishops when dealing with serious and universal issues, but also added that the pope certainly should ask for full information when dealing with universal problems and he should do so by consulting his brother bishops.

The cardinal was quoted by the synod press officer as adding: "If not, we fear that we will experience the same situation as in the days following the encyclical Humanae Vitae," the papal letter on birth control and family life. The cardinal said that many bishops accepted the encyclical with some reservations, even if they have not made them public.

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INDIANAPOLIS

Calendar of Events

FRIDAY, OCT. 17

Card Party, sponsored by the Infant of Prague KC Council, at 8 p.m. at Brebeuf Preparatory School, 2801 W. 96th St. Table prizes and numerous door prizes. Proceeds to provide Brebeuf scholarship for needy boy.

SATURDAY, OCT. 25

Rummage Sale, from 9 a.m. until 2:30 p.m., at St. Ann's parish, 2850 Holt Road. Clothing, household items, games, etc., at bargain prices. Proceeds will benefit the Mill Hill Missionary Fathers.

SOCIALS

Thursday: St. Catherine's parish hall at 6:30 p.m.; Secunia High School cafeteria, 5 p.m. Friday: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m. Saturday: St. Christopher school social room, Speedway, 7 p.m. Sunday: St. Bridget parish hall at 6:30 p.m. Sunday: Cardinal Ritter High School at 7 p.m.; two Card Parties at Assumption parish hall, 2 p.m.

Clergy

(Continued from page 1)
Synod of Bishops, the first assembly was held concurrently—on a \$19,000 endowment gift from I-o-h Farm School for Jewish Children, Inc., a locally administered trust.

Marian trustee and former state Attorney General John J. Dillon presented the gift, in behalf of the Loeb School, to the Marian board of trustees October 8 during its annual meeting.

The chair will honor the memory of Isaac Anderson Loeb, founder of the school, by carrying his name.

Opinions
(Continued from page 5)
might God, and our fellow man rather the inflated ALMIGHTY DOLLAR? Again, let me quote. "The love of money is the root of all evil."

A Christian layman Terre Haute, Ind.

same communicate, put out by their secretariat in Brussels, that they are meeting in Rome "to give clear notice that we are of the Church and that we intend to stay within it."

Yet the priests of the European Assembly of Priests expressly reject the label of "concretists," and declared in the

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Can Synod

(Continued from page 1)
Churches have as their prime instrument of collective action the "patriarchates." In the rest of the Church, it has been the episcopal conferences and the international ties between them and with Rome which are becoming the prime instrument.

So this synod is to take a look at these. After some talk on the doctrinal reasons for collegial action, intended rather to motivate than to solve theological debates, the synod will move rapidly on to the discussion of proposals for better combined action in the vertical dimension (with Rome) and in the horizontal dimension (between the conferences).

There will obviously not be

New Chair at Marian

INDIANAPOLIS — A faculty chair for Jewish Studies will be established at Marian College with partial funding from interest on a \$19,000 endowment gift from I-o-h Farm School for Jewish Children, Inc., a locally administered trust.

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much time to take up specific issues which are of burning interest in some nations, clerical celibacy, reactions to Humanae Vitae, etc.; nor even such issues of broader significance for mankind, such as international justice, war and peace, etc.

SOME WILL BE disappointed for this reason. But there again is the communication gap which separates the questions with which I began this article. The synod, according to the desire of the council and of the Holy Father, is to be a permanent session. This is only one brief session.

It has a very practical purpose, to discuss the many suggestions put forth in writing by the episcopal conferences, and others their delegates will bring up in the debate. For bettering relations between the conferences and Rome and between the conferences themselves.

One of the principal instruments of these relations, both vertical and horizontal, is certainly the synod. Its very existence, now to be permanent, through its secretariat and its periodic sessions, is a giant step in the direction of real dialogue in the Church. This should reflect and help the same process at all levels. This is certainly the desire of the Holy Father, and of the participants. On this bonum ecclesiae (welfare of the Church) all agree; and much may be expected from the synod. What will appear to be so through the press is hard to foretell.

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5333 E. WASH. ST.

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INSTITUTE PANEL—Catholic Social Services staff members who will form a panel for the Archdiocesan Teachers' Institute gather together material they will distribute. Left to right are Dr. Robert H. Riegel, clinical psychologist; Miss JoAnn Lauck, caseworker; Joseph A. Osburn, supervisor, and Sister Joan Newell, S.P., educational co-ordinator.

Social Services to present panel

INDIANAPOLIS — Four staff members of Catholic Social Services will form a panel for one of the sessions of the Archdiocesan Teachers' Institute October 23 and 24 at Chatham High School.

They will explain the agency's school social service program. Participating will be Sister Joan Newell, S.P., educational co-ordinator; Miss JoAnn Lauck, caseworker; Dr. Robert H. Riegel, clinical psychologist,

and Joseph A. Osburn, supervisor of the school social services program.

Since a social worker was provided to one parochial school

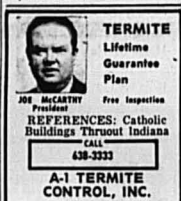
one day a week on an experimental basis in 1967, the program has grown to the point that 19 schools are being served this year.

A social worker spends approximately one day each week at each of the schools to which he is assigned. Those working in the program are: Miss JoAnn Lauck, Mrs. Diane Elzroth, Miss Rosemary Lohrke, Robert Owen, Joe Smith, Frank Beeler and Tom Whitsett.

During the last school year, 295 children were served. Of these 128 required only brief services while 167 presented problems requiring more intense case work.



SPEAKER — Father Peter Marich, religion department chairman at Chatham High School, will speak at the Communion Breakfast which traditionally begins Youth Week activities. The event will be held Sunday, Oct. 26, at Little Flower parish. Mass will begin at 9:30 a.m., followed by breakfast.



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PLAN LOURDES FALL FESTIVAL—Mr. and Mrs. Paul Deery, co-chairmen of the annual Fall Festival sponsored by Our Lady of Lourdes parish, Indianapolis, discuss final plans for the event with the pastor, Msgr. James Hickey. The festival will be held on Friday and Saturday, Oct. 24 and 25, in Lyons Hall. The usual games and booths will be featured. Six thousand dollars in cash prizes will be given away.

Former Bombay Ordinary to be seminary speaker

ST. MEINRAD, Ind. — Archbishop Thomas D. Roberts, former ordinary of Bombay, India, will deliver the annual Thomas lectures at St. Meinrad Seminary on October 20 and 21. He will speak on "The Celibacy of the Clergy" on Monday, Oct. 20, and the following day he will discuss "Conscience."

Both lectures will be held in St. Bede Theater at St. Meinrad at 8 p.m. (slow time). The lectures will be open to the public.

Archbishop Roberts, 76, is a native of Le Havre, France, and was ordained for the English Province of the Jesuit Order in 1925. He was consecrated archbishop of Bombay in 1958. In 1960 he resigned his See in favor of the first Indian auxiliary bishop whom he consecrated in 1960.

The Thomas Lecture, held annually at St. Meinrad since 1963, was founded by the family of Dr. and Mrs. George S. Thomas, the maternal grandparents of the late Father Kieran Conley, O.S.B., a member of the faculty of St. Meinrad School of Theology.

Slate bazaar at Greenfield

GREENFIELD, Ind. — St. Michael's parish Council of Catholic Women will sponsor a Fall Bazaar Friday and Saturday, Nov. 7 and 8, at the Girl Scout House, 230 W. North St. Hours on Friday will be from 9 a.m. until 9 p.m., and on Saturday from 9 a.m. until everything is sold. Free refreshments will be served throughout.

Booths featuring arts and crafts, clothing, food, sewing toys and Christmas items will offer handmade items at bargain prices. Proceeds will be used to buy equipment for St. Michael's School.

RETRAIT MASTER—Father Richard Terrell, pastor of Our Lady of the Springs parish, French Lick, will conduct a retreat for business and professional women at Our Lady of Fatima Retreat House the week-end of October 24-26. Reservations may be made by calling the Retreat House, 545-7481, or Miss Patricia Cronin, 283-4454.

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BEECH GROVE, Ind. — The Ave Maria Guild will sponsor a Harvest Card Party beginning at 2 p.m. Sunday, Oct. 26 in Our Lady of Grace Auditorium, 1402 E. Southern. Proceeds realized from the party will be used to furnish the library at St. Paul Hermitage.

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PROVIDENCE OFFICIAL IS SPEAKER

Fewer, more dedicated Sisters seen outlook for religious life

By HENRIETTA THORNTON

BLOOMINGTON, Ind.—In the future there may be many fewer Sisters, but they will be more dedicated, committed and mature ones, in the opinion of Sister Luke Crawford of the administrative staff of the St. Paul Catholic Student Center at Indiana University.

In speaking on "The Nun of Today" before the Altar Society of St. Charles parish here, Sister Luke, who is Director of Communications for the Center, said she is not making a flight out of the world but with the world.

She emphasized that Sisters of today need more of a formation program, together with a deeper and stronger theological background. "This is an age of personalism and nuns must be more accountable for what they do," she said.

Renewal is generally agreed to mean the attempt of a religious community to recover or rekindle its original form and fervor and on the basis of renewal to make the adjustments or adaptations prudently judged necessary for effective apostolic action under contemporary conditions. Obviously the cultural and social conditions under which the Sisters exercise their apostolate are quite changed.

With reference to the change in nuns' habits, Sister Luke asked who is to say there is virtue in uniformity, and why is so much emphasis placed on externals.

"If a nun feels she can work with children more effectively

dressed in contemporary clothes all to the better," she said. "Diversity is more important than uniformity. We must encourage people to be themselves—religious orders are not looking for sad-sacks."

SHE FEELS that it is difficult for cardinals in Rome to know what American nuns are like.

"The question of religious habits epitomizes the failure to see that people must have the privacy of selfhood," Sister Luke said. "A human being must be clearly distinguished from the external forms of the group. We are not trying to decide the question of Sisters and Brothers having distinguishing uniforms or insignias. The principle at stake is an absolutely crucial one. To be a witness to the public is not to be confused with being always on witness in public."

Sister Luke is sure that the responsibility now being given nuns makes them more prudent people, and that beneath this there is a wise use of psychology.

The appropriate renewal of religious life involves two simultaneous processes, according to Vatican II. Sister Luke explained a continuous return to the sources of all Christian life and an adjustment of the community to the changed conditions of the times.

It serves the best interests of the Church for communities to have their own special character and purpose," she said. "Communities should promote among their members a suitable awareness of contemporary human conditions and of the needs of the Church."

"The manner of living, praying and working should be suitably adapted to the physical and psychological conditions of today's religious and also to the extent required by the nature of each community, to the needs of the apostolate, the requirements of a given culture and the social and economic circumstances everywhere."

SISTER LUKE pointed out that Vatican II mandated that the way in which communities are governed should be re-examined in the light of the same standards, and for this reason, constitutions, directories, custom books, books of prayer and ceremonies, and similar compilations are to be suitably revised. "This task will require the suppression of outmoded regulations," she said.

"In the work of appropriate renewal, it is the responsibility of competent authorities alone, especially general chapters, to issue norms, to pass laws and to allow for a right amount of prudent experimentation."

Sister Luke further stated that the fundamental norms of religious life need to be expressed in broad terms that make it clear that religious life in community does not require of religious a complete uniformity in many material aspects of life, which could diminish rather than strengthen their reality of Christian community.

Lay body to air views on liturgy

INDIANAPOLIS — The Indianapolis Association of Laymen (IAL) has scheduled its second general meeting for 8 p.m., Friday, Oct. 17, at St. Thomas Aquinas Church.

Subject of discussion will be, "How Can We in the IAL Support a More Meaningful and Progressive Liturgy in the Catholic Archdiocese of Indianapolis?" The meeting will be followed with Mass.

The meeting will be open to all interested Christian and Catholic laymen.



BENEFIT DINNER CHAIRMEN—Mrs. John Burkhart and Alvin L. Cohen, above, are serving as co-chairmen of the annual Benefit Dinner for St. Mary's Child Center. The event will be held Tuesday, Oct. 28, at the Atkinson Hotel. Principal speaker will be Auxiliary Bishop John B. McDowell, of Pittsburgh.



MODEL OF ND LAW CENTER—Viewing a model of the \$3½ million Notre Dame Law Center to be built as part of a \$4 million law development program at the University are, from left, David M. Thornton, Tulsa, Okla., national chairman of the program; John I. Bradshaw, Jr., 3801 N. Meridian St., Indianapolis, and Dean William B. Lawless of the Notre Dame Law School. A dinner launching the Indianapolis phase of the program is scheduled for October 22 at 6:30 p.m. in Stouffer's Inn. Bradshaw, who received his law degree from Notre Dame in 1954, is southern Indiana director of the Notre Dame Law Association and chairman of the Indianapolis area campaign.

Dinner to inaugurate ND Law Center drive

INDIANAPOLIS — A dinner inaugurating the Indianapolis area phase of a University of Notre Dame \$6 million law development program will be held at 6:30 p.m. Wednesday, Oct. 22, in Stouffer's Inn.

John I. Bradshaw, Jr., a partner in the law firm of McHale, Cook, and Welch, is chairman of the dinner to which members of the Notre Dame Law Association (NDLA) and their wives have been invited. The association includes both undergraduate alumni of Notre Dame who have received their legal training elsewhere and graduates of the Notre Dame Law School, currently celebrating its centennial as the nation's oldest Catholic law school.

BRADSHAW received his bachelor's degree from Notre Dame in 1953 and his law degree from the University in 1954 as a participant in a combination academic program. He is a former member of the Indiana General Assembly. Speakers at the dinner will include Dean William B. Lawless of the Notre Dame Law School; James W. Frick, vice president for public relations and development at Notre Dame; and George B. Morris, manager of labor relations for General Motors in Detroit and president of the NDLA.

NOTRE DAME'S \$6 million Law Center Program includes a \$3.5 million building, an expansion of the student body from

Meeting Oct. 22

set to review

ACTION program

INDIANAPOLIS — ACTION Project Commitment, an organization of volunteers serving "people needs" in inner-city Indianapolis, has scheduled a general meeting for 8 p.m. Wednesday, Oct. 22, in the basement of Holy Angels rectory at 28th Street and Northwestern Avenue.

At this meeting there will be a review of ACTION programs now in effect. Morris Pengilly, a case worker with the Indianapolis Family Service Association, will speak.

Volunteers are being recruited to serve many needs of people in the inner-city of Indianapolis by participating in programs of home visits, tutoring and teacher aides, fix and repair, food depot, clothing depot, children outings, etc., now being carried on by ACTION Project Commitment.



BENEFIT DINNER CHAIRMEN—Mrs. John Burkhart and Alvin L. Cohen, above, are serving as co-chairmen of the annual Benefit Dinner for St. Mary's Child Center. The event will be held Tuesday, Oct. 28, at the Atkinson Hotel. Principal speaker will be Auxiliary Bishop John B. McDowell, of Pittsburgh.

Father Noel Mueller named to Peru priory

ST. MEINRAD, Ind.—Father Noel Mueller, O.S.B., a monk of St. Meinrad Archabbey, has been assigned to St. Benedict Priory in Peru, South America. St. Benedict Priory is a foundation from St. Meinrad.

Father Noel, a native of Louisville, will enter the house of studies of the Missionary Society of St. James the Apostle in Brothers attached to the Priory. The school was founded by Cardinal Cushing of Boston to train priests and Brothers who will be doing work in the Peruvian Mission.

AT THE END of this four-month period of training Father Noel will take up his duties at the two schools conducted by the Benedictine Fathers in Huaraz, Peru.

The Priory of St. Benedict was founded in 1962. When the monks first began the work in South America, a minor seminary for the training of native clergy was undertaken. Since that time they have been asked to staff a high school and build a parish in an urban development section of Lima.

With the arrival of Father Noel there will be a total of eight priests, a deacon and five Brothers attached to the Priory. FATHER NOEL is the son of Mr. and Mrs. Frank Mueller of Louisville. He entered St. Meinrad Archabbey in 1962 and made his final profession of vows in August 1966. He was ordained at St. Meinrad in September, 1968.

Father Noel holds a bachelor of arts degree from St. Meinrad college and has done graduate work in English at Northwestern University.

ST. MEINRAD, Ind.—The Collegians of St. Meinrad Seminary will stage T. J. Spencer's light comedy work, *Jonah*, on November 15, 16, 22, and 23. Certain time for each of the performances will be 2 p.m. (slow time). Admission prices are \$1 for adults and 75 cents for students. Tickets may be purchased at the box office; 1 mile through Ivon Argueles, St. Meinrad College, St. Meinrad, Ind. 47577; or by phone, (812) 257-7315.



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