

Notre Dame 'smear' laid to Twin Circle

By MSGR. GEORGE HIGGINS
Criterium Columnist

A few weeks ago, during the course of the annual Bishops' meeting in Washington, the publisher of Twin Circle, a national Catholic weekly, looked me up in the press room to say "hello" and "how are you?" and to compare notes on what was taking place at the meeting. By way of breaking the ice, he started off by saying good-naturedly, "You are the man who is always criticizing Twin Circle—or words to that effect."

I hastened to remind him that I have never criticized Twin Circle as such, though I have taken issue with one or two of its feature writers for their attacks on Cesar Chavez and the United Farm Workers Organizing Committee and can be expected to do so again if they should ever decide to do another hatchet job on Chavez. Following this brief colloquy—which really wasn't as tough as telling—we moved on to less controversial matters and got along just fine, thank you, during the rest of the week.

On the Sunday following the Bishops' meeting I happened to be saying one of the scheduled Masses at a parish church in

the Archdiocese of Chicago. The pastor had asked me to say a few words at the Mass and to read the announcements for the coming week. One of the announcements noted that a representative of Twin Circle had made arrangements to supply the parishioners with sample copies of the paper, presumably with the hope that some of them would like the product well enough to take out a yearly subscription.

RECALLING my friendly exchange at the Bishops' meeting with the publisher of Twin Circle, I couldn't resist telling the parishioners that I was sure he would be just as amused as I was at the thought of my being put in the ambiguous position of acting, willy nilly, as a sales man for the paper. It only goes to prove, I suggested, that people can agree to disagree agreeably and, in spite of their differences, can find it possible to lend one another a willing hand—and so on and so forth.

It is just as well, I suppose, that when I was making this little spiel, I hadn't yet seen the November 23 issue of Twin Circle. Otherwise I am afraid I would have launched an all-out attack against the paper and, even at the risk of wearing out my welcome at the parish, would have urged the congregation not to subscribe to it. This is by way of saying that the lead editorial on Bayard Rustin, the noted Negro Civil

Rights leader, in the November 23 issue of Twin Circle is, in my opinion, utterly beneath contempt.

The editorial was occasioned by a recent announcement that Notre Dame University has appointed Mr. Rustin to its Board of Trustees. The editor starts off by noting, with a snide, back-of-the-hand slap at Notre Dame, that this is the first time that a Negro has been invited to serve on the University's governing board. He says that "the choice could hardly have been worse," and alleges that Rustin "worked directly for the Communist Party for a period of years and has remained a Communist sympathizer most of his life." He then goes on to add for good measure, that "there seems to be no indication that he is not a Communist sympathizer now."

In my book, this is a cheap form of character assassination. It's almost, but not quite, as bad as the editor's indecent attempt to destroy Mr. Rustin's personal reputation by dredging up a morals charge to which Rustin is said to have pleaded guilty some 16 years ago. I have no way of knowing, and really no interest in knowing, whether or not there is anything in the record to substantiate this charge against Mr. Rustin.

This I do know, however, that

Marian sets 14th annual fund drive

INDIANAPOLIS—Marian College Associates launched its 14th annual fund drive this week in support of the private, liberal arts college.

Marian trustee Paul G. Pitz, vice-president for personnel of American States Insurance Company, explained in mailing to 4,000 people that the "Associates opens opportunities at three levels for aiding Marian's growth."

Pitz represents the President's Division of the Associates. Persons contributing \$1,000 or more comprise membership.

CHAIRMAN of the "500" Division Charles E. Stimming, vice-president of France Stone Company, and Arthur J. Sullivan, chairman of the Century Division and a member of the law firm of Steers, Klee, Jay and Sullivan, joined Pitz and Marian President D. J. Guzzetta in initiating the 1968-70 drive.

Persons contributing between \$500 and \$999 belong to the "500" Division. Gifts of \$100 to \$499 provide Century Division membership.

Funds received through the three divisions, which are a new feature of Associates, become part of Marian's general operating budget.

Dr. Guzzetta, in thanking the Associates for their efforts, noted that, "Contributions will help Marian maintain a low tuition rate and ensure a full college education for each student's education of at least \$500."

"SMALL, private, liberal arts colleges such as Marian," he said, "must depend on the generosity of concerned individuals if college education is not to become prohibitive in cost, and if colleges are to be capable of continuing to improve and expand facilities."

Marian's board of trustees has established a four-point set of goals with a target date of 1975. Goals include expansion of the student body from 1,105 to 1,500; corresponding expansion of faculty to maintain the current 13 to 1 student-faculty ratio; \$5 million in endowment funds; and new facilities to include a field-study center, student union, athletic building and additional residences.

(Continued on page 6)



U.S. GOVERNORS VISIT POPE
Four United States governors, Gov. Frank Licht of Rhode Island, Gov. James A. Rhodes of Ohio, Gov. Frank L. Farrar of South Dakota, and Gov. Calvin L. Rampton of Utah (left to right) chat with Pope Paul VI at the Vatican. After the visit, the pontiff told the governors that the U.S. should "revisit the temptation" of providing developing countries with arms, "which means human life and security." Florida's Gov. Claude P. Kirk Jr., who is not shown, also visited the Pope. (RNS photo) (Story on Page 7)

College aid up against court test

HARTFORD, Conn.—A suit, which in the opinion of at least one legal expert will be the most important college case to be ruled on by the United States Supreme Court in 1969 years, will go to trial here December 5.

The case, Tilton vs. Finch, is a challenge by 15 Connecticut taxpayers against the federal government's grant of funds to help finance construction at four Catholic colleges and universities in Connecticut.

The suit contends the grants are in violation of constitutional guarantees of religious liberty and Church-State separation.

The schools and the grants involved are Fairfield University, conducted by the Jesuit Fathers, \$245,310 for a science building; Sacred Heart University, operated by the Diocese of Bridgeport, \$396,100 for a new library; Amhurst College, South Woodstock, conducted by the Daughters of the Holy Spirit, \$250,000 for a music, drama, and art building; and Albertus Magnus College, New Haven, operated by the Dominican Sisters, \$24,632.

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LIKENEED TO RUSSIAN POLICY

U.S. religion writers assail Vatican warning to newsmen

WASHINGTON—New Vatican regulations warning that journalists' accreditation can be withdrawn "in case of an incorrect attitude on the journalist's part toward the Holy See" were called "most regrettable" by the spokesman for the Catholic Press Association (CPA).

The Pontifical Commission for Social Communications, which is the Holy See's press office, have issued the regulations.

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sued new regulations requiring the reaccreditation of all journalists covering Vatican affairs.

Accreditation, the regulations said, can be withdrawn either temporarily or permanently "in case of an incorrect attitude on the journalist's part toward the Holy See, or in case of misuse of position, or in case of other drawn 'in case of an incorrect attitude on the journalist's part toward the Holy See' were called 'most regrettable' by the spokesman for the Catholic Press Association (CPA).

James A. Doyle, executive director of the CPA, said, "If the reports we have at hand are accurate, I find the issuance of such a warning most regrettable and almost incredible. Making correctness of attitude toward news source a criterion for coverage of that source is simply bad press policy and would be in this case a regressive step clearly out of character with many other efforts being made in Rome, in America and else-

Pope's off-the-cuff comments to nuns

VATICAN CITY—Pope Paul VI has put the world's nuns before what he called "a terrible dilemma": either to be holy or to be "caricatures."

He said: "The nun, as for that matter the priest and the male religious from other points of view, is faced with a terrible dilemma: either to be saints, totally and without compromise, to reach their full dimension, or to be reduced to jokes, to caricatures, to failures and let us say it—abortive beings."

Pope Paul was speaking to some 350 mothers general taking part in a convention of the International Union of Superiors General on the subject "The World's Socio-Cultural Change and The Religious Life."

He acknowledged the need for "interior renewal" and "exterior updating," but warned against the wiles of the world which could lessen the value of a life of poverty and of obedience. He further asked religious women to "give themselves to the Church because (the Church) needs them."

In a speech that was laced with apparent off the cuff remarks of concern yet optimism, the Holy Father looked up from his text and exclaimed: "Oh, what a wonderful opportunity this is in having you all here. What a tremendous force you represent!"

AT ANOTHER point, the tired but cheerful Pontiff asked: "How are your Sisters? How are they getting along in their work? I wish I could sit down with each of you and hear your problems."

"The renewal of which there is so much talk," stated the Pope, seeks "to present to the

Pope hails new Order of the Mass

VATICAN CITY—Pope Paul VI has said that the changes in the Order of the Mass, obligatory in Italy from November 30, are intended to usher in a "new epoch" in the life of the Church rather than the introduction of a "new Mass."

In speaking to a general audience, Pope Paul plainly wished to banish the difficulties any of the faithful might encounter in the changeover.

Emphasizing that the renewed liturgy has come about at the prompting of the Second Vatican Council, Pope Paul cited the Constitution on the Sacred Liturgy, which calls for the Mass to be renewed in order to make it easier for the faithful to participate.

Quoting the liturgy constitution, he assured his listeners that the essential rites of the Mass had been "faithfully preserved in their substance," even though some parts of the Mass have been suppressed and others may have been reinstated after centuries of disuse.

THE POPE called the renewal "an act of obedience" on the part of the Church in response to the mandate given it by the council. He insisted that this was not an arbitrary or experimental action by the Church, but was rather "a law well thought out, studied and discussed." He said that a unanimous observance of the new Mass could put an end to all uncertainties, all discussions, and all arbitrary abuses; and could render the Church again in common agreement "in one heart and soul."

Observing that the changes will allow for personal devotion and a spirit of community to co-exist, Pope Paul underscored the fact that there is "no change in the substance of our traditional Mass." He went on to explain that some might see in an altered version of the new Mass some lessening of the truths of Catholicism. "But it is not," Pope Paul corrected, "absolute-

THE NEW Order of the Mass, according to the Pope, retains its "unity between the Last Supper of the Lord and the sacrifice of the cross." Even if a viewer might find in the new Mass many different values, the Pope warned the faithful not to believe that "the genuine and traditional essence has been changed." He concluded his remarks by saying that the desired results of the new liturgy are "the genuine and traditional essence has been changed." He concluded his remarks by saying that the desired results of the new liturgy are "the genuine and traditional essence has been changed."

At their November meeting in Washington the U.S. bishops decided that the new Mass Order may be used starting Palm Sunday, March 22, 1970, but this date is not mandatory, and individual bishops may postpone or hasten the changeover on the education and preparation of the people.

Unity service
LIVERPOOL—Cardinal Jan Willebrands, president of the Vatican Secretariat for Promoting Christian Unity, will preach in Liverpool's Anglican Cathedral at an ecumenical service on January 21, according to an announcement here.

Unsure?
Turn to Page 6

NAME OF GAME IS M-O-N-E-Y School board ponders 'crisis' in terms of five-letter word

Money.
"That is what the whole education 'crisis' boils down to," stated Father James D. Moriarty, pastor of St. Lawrence parish, Indianapolis, at last Thursday's meeting of the Archdiocesan Board of Education.

The board member succinctly summarized the problem after the board heard a strong defense of maintaining all 12

grades of Catholic education, made by the administrators of four parish-supported high schools before an audience of nearly 200 persons.

Still remaining to be resolved is the burning question: Can Indianapolis parishes adequately finance their 39 grade schools, four high schools and religious education programs on all age levels?

Two rounds of area meetings have been conducted within the past two months to measure the willingness and financial ability of the parishes to make commitment to the traditional education "package."

Father George Elford, Archdiocesan superintendent of schools, who conducted the area meetings, reported to the board that the secondary school "was more positive in tone than the first."

BOARD members were told of parents' meetings conducted in the four parish-supported high schools within the previous month, which ranged about 2,500 persons. Additional sessions were held with students and faculty members, totaling another 2,500 persons.

The administrators reported enthusiasm running high among the secondary school patrons for continuing the schools with many concrete proposals being offered for increased financial support.

Father William Cleary, principal of Ritter High School, informed the board of the determination of the Ritter Parents' Association to contribute \$25,000. Last year \$14,226 was collected.

CU collection
The Chancery Office this week announced that the annual collection for the support of the secondary school in America is to be taken up in Archdiocesan parish churches on Sunday, Nov. 30, the First Sunday of Advent. Quota for each parish is determined by the National Conference of Catholic Bishops, is \$21,000. Last year \$14,226 was collected.

Hoosiers win two CYO posts

Club to completely underwrite the \$16,000 amount in their current school budget for non-academic operations, including athletics, cafeteria, transportation and band.

Administrators of Chatard, Roncalli and Secena Memorial High Schools, who are scheduled to meet the same route for the 1970-71 school budget.

Father Cleary noted that the previous month's whirlwind of activities regarding the preservation of the high schools "was the greatest experience of my life."

"Within four weeks, negative thoughts have become positive ones," he stated. "Tremendous conviction has been exhibited by parents and students to prove that something can be done. They will make any sacrifice that is necessary to preserve the system."

He appealed to the "pioneer spirit" of the Archdiocese to solve its school money problems.

FATHER Gerald Gettelfinger, Chatard principal, told of the attempt to secure federal Title III funds for a bold innovation plan to operate the four schools as one, but with separate campuses.

"We have received encouragement to pursue this plan from elected educators," he stated. Other cost-saving ideas have also been explored, he said, including teacher sharing between the schools.

Two national offices were captured by Indianapolis candidates at the National Catholic Youth Organization Convention, held last week end in Denver.

Doug Scott, 24, a member of Christ the King parish, was elected president of the Young Adult Section. He is a graduate of the Latin School.

Campaign managers for Miss Scheidler were Jack Dreyer, of Our Lady of Greenwood parish, and Dave Snyder, of Holy Trinity parish. Both are Catholic High School graduates now attending Purdue University and General Motors Institute, respectively.

Thirty-eight persons from the Archdiocese attended the convention.



Doug Scott Miss Scheidler

Michigan Senate backs proposal to aid schools

LANSING—A one billion dollar state school aid bill, which includes \$25 million in aid for non-public schools, has been approved by the Michigan State Senate.

The landmark school—parochial—bill passed (Nov. 13) by a 21-15 vote. A companion measure to eliminate the property tax credit from the state income tax also was approved by a 20-17 margin to set the stage for action on the state aid-parochial bill.

Downey K of C gives \$13,400 for high schools

INDIANAPOLIS—Grants totaling \$13,400 for Catholic high school support were approved by members of Msgr. Downey Council Knights of Columbus this past Monday night.

Nine southside parishes will receive amounts equivalent to nearly 10 per cent of their current high school assessments, according to Grand Knight George W. Carico. The contributions range from \$750 to \$2,000 based upon the actual parish assessments, for a total of \$10,900.

"While financial support to our Catholic high schools is not new for our Council members," Carico stated, "we wish to recognize at this time the particular economic hardships confronting our parishes and institutions in their efforts to provide quality education."

He added that the Council has contributed more than \$50,000 during the past seven years for high school assistance.

The education aid was part of \$29,500 in charities voted by Council members this week. Among other recipients were Catholic Charities, St. Mary's Child Center, Catholic Information Center, Dismas House, and the Catholic Youth Organization (CYO).

Latins are optimistic about Nixon's policy

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SOME BISHOPS THINK SO

Has move to internationalize Roman Curia gone too far?

By ROBERT A. GRAHAM, S.J.

VATICAN CITY—The internationalization of the Roman Curia, once a top item in post-conciliar reform, lost a lot of priority at the recent Synod of Bishops. It may never be heard of again.

Though the Synod took no formal action, those who used to insist most on broadening the Pope's own administration recorded their second thoughts. Either the ongoing change hasn't worked out as expected, or times have radically transformed the problem, or both. In any case, internationalization has gone far enough, they say.

This surprising reversal of attitude was registered in the German-language working group and reported to the synod fa-

thers. Cardinal Franz Koenig of Vienna, citing the consensus of his group, said, "it is not opportune to increase the number of bishops members of the Curial congregations."

QUERIED a few days later by the correspondent of the Catholic daily *Avvenire* on the reasons for such an unexpected opinion, Cardinal Koenig replied that "the internationalization desired by the Council has already been put into effect in great part and it is not necessary to weigh down the present structure any further."

The English-language group of which Cardinal John Dearden of Detroit was the reporter, however, followed the traditional line of thinking and stated that, as is now happening in

fact, some diocesan bishops should enter into the Vatican Congregation as members.

Pope Paul VI, acting on the expressed desires of Vatican II, has brought a half-dozen non-Italian residential bishops with pastoral experience into key positions around him. These include Cardinal Franz Separ of Yugoslavia who heads the powerful Congregation for the Doctrine of the Faith, Cardinal Gabriel Garrone's congregation

One should include also the Dutch prelate, Cardinal Jan Willebrands of the Secretariat for Promoting Christian Unity, though he never served as a bishop in The Netherlands.

The Pope also named Cardinal Koenig the head of the Secre-

tariat for Non-Believers. The cardinal has not, however, made any overt move to resign his seat in Vienna. The opinion of the group of which he was the reporter there are applied first and foremost to his own case. It is sufficiently clear from his failure to disavow personal agreement with the group interview, in his *Avvenire* sentiment, that he does not expect to take up permanent residence in Rome, short of an order from the Pope.

The German-language group was small in number, only eight, but it included Cardinals Alfrink (Utrecht), Bengsch (Berlin), and Doepfner (Munich), and Bishop Vonderach of Chur, as well as Koenig himself. One reason for the de-emphasis of Curial reform is the emerging importance of the permanent international secretariat for the bishops synod, which bypasses the Curia.

ANOTHER reason is that the "internationalized" bishops became in effect only one more cog in a wheel that continued to turn in the same direction and at the same speed.

One Belgian writer, Canon Gustave Thils of Louvain, noted the chagrin of some circles in a polemical booklet issued just before the synod about synod issues. He recalled that at the Council the Fathers had succeeded in giving the mission bishops a direct participation in the decisions of the Congregation for the Evangelization of Peoples (Propaganda). The Fathers, he wrote, happily congratulated themselves on their success.

"Unfortunately," he went on, "they had forgotten that a con-

gregation is part of the Roman Curia and that this is in turn an organ executing the decisions of the Pope." The new members of the congregation from the missions only increased the number of those whom the Pope used in the exercise of his papal power.

A group of "protesting" Dutch priests who were still in Rome at this time, after attending the "Assembly of European Priests," put the argument in a blunt way on the day after Cardinal Koenig's report to the synod.

"We affirm," they said in an unsigned and hurriedly written handout to the press, "that it is useless to include non-Italian bishops in the Roman congregations or to install certain commissions with the task of regulating the relations between the Holy See and the Episcopal Conference as, in fact, these bishops by their integration into the Roman Curia are either handicapped or have to give into the pressure exerted by the existing structures."

What they applied to bishops applies naturally also to younger personnel recruited from abroad but starting at the bottom.

MEMBERS of the much-labeled Roman Curia are understandably somewhat amused by, as well as relieved, in noting that the "Central Europeans" have taken the heat off them. Low-ranking and uninhibited functionaries ascribed the shift in attitude to the experienced bishops have had.

It is earlier, the bishops are finding—so it is alleged—to deal with an Italian in Rome than with a Frenchman, a German or a Dutchman.

THE WEEK'S NEWS IN BRIEF

A storm brews over the Vatican as the Holy See issues new press rulings: the Supreme Court hears a controversial church tax exemption case; Pope Paul speaks to his "silent majority" and refugees; and world disarmament gets wide attention. These were among the top news of the past week. The highlights:

Predictions that the new regulations for journalists covering the Vatican would arouse a storm of adverse criticism were met at the Vatican with polite skepticism and in one case with indignation.

Only an itch to pick away at the Church and all its works could motivate criticism of these new regulations, one Vatican official declared heatedly. He views the regulations as fair.

The Holy See is requiring the reaccreditation of all journalists covering the Vatican, and has warned that such accreditation can be withdrawn "by the unchallengeable decision of the Vatican authorities."

New Vatican regulations warning that journalists' accreditation can be withdrawn "in case of an incorrect attitude on the part of the journalist" toward the Holy See were called "most regrettable" by James A. Doyle, executive director of the Catholic Press Association.

American religion writers contacted by NC News Service also were critical of the regulations.

In what may prove to be the most important case to come before the bar this year, the United States Supreme Court heard arguments that tax exemption of church property contravenes the religious guarantees of the First and Fourteenth Amendments of the U.S. Constitution.

Edward J. Ennis, an American Civil Liberties Union attorney from New York representing Frederick Walz, argued against the weight of 200 years of American history that the consistent case law in an attempt to establish a legal basis for challenging tax exemption of

church-owned property, a practice followed by all 50 states and the District of Columbia.

Scarcely a week before legislation to introduce divorce into Italy came up for a crucial vote in parliament, the bishops of Italy issued a lengthy "pastoral document" on marriage and the family, outlining how all citizens and the state itself might work to strengthen those institutions.

Pope Paul VI sent special thanks to "those Catholics who are silent and undemonstrative but deeply attached to the Vicar of Christ," Cardinal John Heenan of Westminster revealed in London in a pastoral letter.

The cardinal said Pope Paul had talked about Britain "with great affection" and discussed the English martyrs, who died for their faith during the Reformation.

Cardinal Heenan said he told the Pope that "the canonization of the Forty Martyrs would now be most opportune," and that it would "hearten the Catholics of England to see these champions of the Pope's authority raised to the altars."

Despite bleak pictures of a runaway arms race, costing the world an estimated \$173.4 billion last year, disarmament is being debated at the United Nations in an atmosphere of restrained hope.

If SALT is successful, according to a statement issued by the Division of World Justice and Peace, United States Catholic Conference, now only would the possibility of human annihilation be lessened, but great resources from the arms industry to the economic and social development.

NEW DELHI, India—A conference here of Asian Catholic educators has claimed that "the slow pace of Christian renewal" is the reason for many university students drifting away from the Church.

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ment of man would be helped. Calling the talks "long overdue," the statement says the reluctance to talk about the arms race is due to each side judging the other "to have a minimum of good intention and a maximum of strategic capability."

Delegates to the National Conference on World Refugee Problems in Washington thrashed over the plight of the world's more than 17 million refugees and produced four recommendations.

The proposals included involving more young persons in the solving of the problems and creating more public awareness of the situation.

NEWS CAPSULES: Developing nations that do not link up birth control programs with food production efforts are fighting a losing battle against hunger, U.S. Assistant Secretary of Agriculture Clarence D. Falmby said in Rome. . . . The 70-member Association of Detroit Priests still was on a collision course toward a threatened strike vote November 30. . . . Father James E. Groppi, civil rights activist, said in Minneapolis that churches should have been in the vanguard of the civil rights movement. . . .

A conference of Asian Catholic educators claimed that "the slow pace of Christian renewal" is the reason for many university students drifting away from the Church. . . . Pope Paul said changes in the order of the Mass are intended to usher in a "new epoch" in the life of the Church rather than the introduction of a "new Mass." . . . The peace on earth theme of Christmastide will be emphasized in the December activities sponsored by the Vietnam Moratorium Committee. . . . The New Jersey State Supreme Court made it plain that it would just as soon see church matters come before the courts. . . . Joseph P. Kennedy, father of the family that produced four famous sons, was buried in Brookline, Mass.

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Comment

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

Healing balm

Coming as it did hard on the heels of the extraordinary synod in Rome, the fall meeting of the U.S. Bishops failed in some quarters to get the attention its agenda and decisions merited. There was some digging into territory explored by previous conferences and pastoralists and a number of firsts that may have far-reaching repercussions.

Acknowledging the disappointment that is widely felt in their Task Force on Urban Problems, the Bishops underscored the need to make concrete gains for the poor. A National Catholic Crusade Against Poverty was assigned to raise \$50 million over the next several years, the money to be gained primarily through an annual Poverty Sunday collection in every diocese.

Fifty million dollars sounds like a lot of money. It is. But considering the work to be done, the figure shrinks. Some of the Bishops thought the national coalition dismally small, especially when compared to that already being done in some individual dioceses. One large See, for example, has earmarked \$29 million in one year alone for inner-city needs. Still, the poverty crusade commitment is the largest to date. With some achievements to point to, it may be the forerunner of much more active involvement on the national level.

The Bishops may well have felt overwhelmed by the physical needs of the deprived as at times they were physically overwhelmed by demands from a variety of quarters. To an unprecedented degree the hierarchy was beseeched and besieged. And to an unprecedented degree the voice of the outsider was heard, directly or indirectly, throughout the meeting.

Some of those voices were answered with the establishment of a National Office for Black Catholicism, aimed at developing black leadership in the Church.

The single most important act of the meeting, however, was the endorsement of "due process" procedures submitted by the Canon Law Society. The procedures cover conciliation, arbitration and administrative discretion relating to disputes involving the rights of individual Catholics.

Due process proposals could be used in a diversity of disputes which now are either decided arbitrarily or completely ignored. Their implementation, at the outset, will affect relatively few but the fact that every aggrieved individual conceivably has recourse to a legal judgment will soften the authoritarian image that now disaffects many elements within the Church.

While it is up to each Bishop to enact the recommendation as he wishes, and the conference approval is "experimental," the U.S. hierarchy nonetheless has far surpassed any other national Catholic episcopate in this regard.

The due process document could be healing balm to a Church undergoing a period of change and renewal marked with many irreconcilable differences which may not, after all, be that irreconcilable.

Unlimited future

The opening of a national office in September and a progress report presented at the recent semi-annual meeting of U.S. Bishops have sparked new interest and activity in the permanent diaconate program.

The national office is now disseminating information about the distinctive role of the diaconate in how to establish programs and plan for taking full advantage of those who will be ordained in the years ahead.

At present a total of 87 men are enrolled as candidates in four training centers, two in Michigan, one in Minnesota and another in Washington, D.C. The programs are grass-roots movements. It is up to the individual diocese, through its bishop, clergy and laity, to establish the program, outline the course of study, provide the center of study and determine what particular diaconal services are needed in that particular diocese.

Bishop Ernest L. Unterkoefler of Charleston, S.C., episcopal chairman of the diaconate committee, gave an enthusiastic report to his fellow bishops on the progress of the program. He was particularly impressed by the number of men who have entered or who are awaiting the initiation of programs in their home dioceses.

"What stands out," he said, "is their solid determination to work for God and His people as official sharers in the bishop's ministry of service." The diaconate in this country has "an unlimited future," according to Bishop Unterkoefler.

For centuries now the diaconate has been merely a step on the way to the priesthood. But it was a permanent order in the early Church (St. Francis of Assisi was a deacon) and its restoration at this time can bring renewed vitality or fresh accomplishment in those areas where the priesthood has never entered or where service has been curtailed by a shortage of clergy.

Deacons may not celebrate Mass or hear confessions, but they can baptize, carry and distribute the Eucharist, officiate at weddings and funerals, and preside at worship services. The diaconate can be full or part-time service.

In those areas of the South and West where the population is small and where priests are widely scattered, deacons will be a Godsend. Urban Catholics may find it hard to believe but there are 671 counties and more than 5,000 towns in the U.S. that do not have resident priests.

In the cities, deacons are most frequently envisioned in social service and educational roles—working in ghettos, developing adult education and CDD programs, serving as chaplains in hospitals and prisons and being an effective "bridge" in localized ecumenical activities.

The roles may have far more impact and importance than the image of "half priest" or "hybrid clergy" suggests.

It bodes well for the Church if she can attract mature men of Christian virtue, with ability and experience in a variety of secular fields, who willingly and enthusiastically engage in strenuous preparation to serve God and their fellow men in a very special way. Just such men are preparing for the diaconate now.

A bad turn

Has the urge to censor currently rampant in America become a pandemic infection, or is some middle-echelon Vatican bureaucrat just trying to pull a fast one on the free press?

The latter view was expressed by one American wire service writer. Other newsmen in Rome, however, seem to take the new Vatican regulations on press accreditation seriously. They are not laughing.

The Holy See's press office last week issued new regulations requiring re-accreditation of all journalists covering Vatican affairs.

GEORGE SHUSTER'S VIEW

United Nations: last haven of hope

By DR. GEORGE N. SHUSTER

Has the United Nations been the same since Dag Hammarskjöld died?

Some of us who played little parts in this year's commemoration have begun to feel that his ideas, great and inspiring though they were, may have been somewhat romantic in view of the kind of world we live in. Essentially what he believed was that the great powers could not or would not rid themselves of nuclear weapons, the peacemaking function of the UN must be peace-keeping by intervening to prevent clashes between those powers.

The Congo effort was his masterpiece, though it cost him his life. It was a sort of rough, unfinished achievement, but even so, the Director General accomplished what he set out to do.

Still the real moment of decision came with the Cuban missile crisis of 1962. President Kennedy, you will recall, responded to the placing of long range missiles and other weapons in Cuba by ordering a naval blockade and demanding of the Soviet Union that the weapons be removed.

The crisis was grave, the tension great. But the net result of that test of strength was that both powers realized that a real nuclear war would destroy them both. They also came to see that creating ever more complicated and costly armaments was financially folly.

There have been some agreements since, the test-ban treaty for instance, and now at long last further disarmament talks are under way in Helsinki. Nobody has any idea as to what they may lead to. Still it is evident to us and doubtless also to the Russians that nuclear weapons are of no value whatever. We cannot use them, they threaten to undermine our financial stability. But, of course, they can be produced elsewhere, for instance in mainland China. And that is a terrifying fact.

A great British historian wrote after 1945 that the strangest thing a student of history could come across was the fact that

at moments when the doom of the human race seemed imminent something always happened to stave it off. He was thinking especially of Hitler's failure to make the atomic bomb.

Germany's great scientists, men like Planck and Hahn, did not do the job for him, and he knew to little about physics to have any idea that such a thing was practicable. And therefore he encouraged tinkering around with rockets, so unwittingly ushering in not his victory but the space age. It may be that the Cuban missile crisis was also that kind of something.

THE BLACK VOICE

By REV. LAWRENCE LUCAS
That 50 or 60 minutes a week for Sunday Mass?

Recently a priest friend of mine, pastor of a predominantly Negro parish, was complaining to me about the sad state of the Sunday Mass attendance in his parish. He was particularly disappointed because he had to introduce and encourage guitar Masses, so soul music and the whole bit. Some of the older folks were disgruntled about the innovations while the young still were not coming. "I don't know what to do," he said in desperation, "I don't know why they don't come to Mass."

My friend almost passed out from shock when I responded rather casually, "Maybe you ought to ask why should black people go to Mass at all?" I waited for him to call me every name in the book, including a Communist, but he did not. So I went on to elaborate.

Why should black folks go to Mass at all? Others might ask the same question but not with the same intensity and universality. For them to go, it requires a faith in and theological understanding of the Mass that many a priest and bishop seem to lack. Is religion to be only

Accreditation, the regulations stated, can be withdrawn temporarily or permanently "in case of an incorrect attitude on the journalist's part toward the Holy See, or in case of misuse of position, or in case of other transgressions injurious to the press office's good name or damaging to its normal activity."

James A. Doyle, executive director of the Catholic Press Association, called the warning regrettable and almost incredible. Those sentiments were echoed throughout the religious and secular press.

The apparent bid for acceptance of an official Vatican "line" is a deliberate retreat from the policy of open communication that had been shaping gradually

since the days of Pope John. Now, if the new regulations are being correctly translated, the lid is back on.

Some Vatican officials always have underestimated the ability of an informed press to interpret the Church's message and to educate Catholic and non-Catholics alike in the teachings of the Church. Now somebody appears to be trying to insult the intelligence of the free press by insisting that the Holy See is the only proper judge of what is a correct attitude toward the Holy See itself.

The sheer naivete of such a statement really ought to be funny. But it isn't. It is embarrassing, unfortunate, and in its potential alarmingly destructive.

This is the result of poverty—of just not being able to buy anything. The Second UN Development Decade must therefore be dedicated to improving the economic lot of the world's poor. This will be one of the most difficult tasks mankind has ever undertaken. There are many formidable obstacles to overcome. We do not know what the effects of population increases of the dimensions now projected by demographers will be. We cannot foresee the effects of long periods of drought, of earthquakes and of political upheavals. Still we know now that if we all want to make it possible, the worst may soon be over.

That is why, despite its obvious failures and its many defects, the commemoration week for the UN is a week of hope. Let us join in that hope.

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Why should they go to Mass at all?

By REV. LAWRENCE LUCAS

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But when they are put on the same level with or are substituted for Scripture, it leads credence to the ridiculous assumption that Scripture has nothing to do with social concerns.

Such concerns are considered above and beyond the call of duty for Catholics. To open up the Scriptures in terms of present realities demands not only our social realities homework

My friend is a good man; yet he would not think of involving himself in community affairs. The priests in the parish never visit with the people. The people have no say or influence regarding what is done in the parish or school. There is a parent association (the teachers do not have to come) with elected officers; yet, the pastor runs their every meeting.

At Mass, more often than not, they are subjected to unprepared sermons that are downright silly or are so general that they can be given in Texas, New York or China. There is not even a pretext of the preacher's being aware of the gut issues touching the people's lives.

Many of the relatively few priests who are daring to speak about present problems are substituting or are putting secular readings on a par with the Scripture selections for Mass. Of course, these can be excellent illustrations of a Scripture text which is the subject matter for the Mass homily.

Numerically, we middle-agers are the dominant population group in America. And among us middle-agers are almost all of those in the so-called Establishment—that is, the people who make the mess of things that incites some of the young to make other messes.

A middle-ager, by a consensus of medical, psychological, and legal standards, is anybody between the ages of 35 and 65. By 35 the sweet bloom of youth has wilted, no matter what the TV commercials promise. No less formidable an authority than the Constitution of the United States recognizes 35 as the age when one has reached the maturity needed to shoulder the splendid misery of the Presidency.

That constitutional bit, coupled with television's relentless Ponce de Leon hard sell, may account in considerable degree for the irrational way so many of us crazy, mixed-up middle-agers have been responding to youth's quixotic inadequacies. These inadequacies, which have been youth's lot since time began, ought to be accepted by us of middle years with at least tolerant detachment—if not, indeed, with occasional delight. Instead, they seem to have turned us into a wild-eyed corps of rug chompers while wind up in worse shape than Mr. Agnew's famous "fat japs" if we don't start watching our diet.

But maybe the young can be philosophical about the matter even though we can't. It's this way, kids. The Constitution says that at 35 we are mature enough to be President of the United States. But the truth is that not one middle-ager in 100 actually feels mature and secure enough

but our Scripture homework as well.

What I was trying to discuss with my friend is that you can not relate to people on the level of their lives while ignoring all others. Let liturgy or Eucharist be the bringing together of a mature, informed and prepared people to the central act of worship, the Eucharist; to guide and lead them

A VIEW AT WEEK'S END

Why we middle-agers are crazy, mixed-up

By JOHN G. ACKELMIRE

Vice-President Agnew is not unique in his widely acclaimed exhortations of today's youth. For nearly a decade a gaggle of ete middle-aged politicians, preachers, editorialists, and assorted free lance moralizers have been screaming at the nation's young in a manner that suggests mass dementia.

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to be president of his neighborhood booster club, let alone the whole country.

Not at 35, not at 50, not at 60 does the average middle-ager find any real self-assurance in the maturity his nation's Constitution has majestically conferred upon him. Most of us middle-agers lead what Thoreau called lives of quiet desperation, no matter how big a front we show.

We lack the serenity that mature years are supposed to bring. We refuse to accept Sandburg's definition of the past as "a bucket of ashes, a wind gone down, a sun dropped in the west." We inwardly seethe over errors past instead of simply tossing what cannot be undone into the nearest ash bucket. Some among us may have acquired a billion dollars without even having acquired the simple wisdom to know that this moment of this day is all that really can be counted on and therefore should be lived to the hilt.

And so it is that some among us middle-agers, beset by bootless frettings and panicked by the realization that it is getting late in the old ball game, enviously and meanly take it out on our youngsters who at least theoretically still have three quarters left to become winners.

After 65 or 75 one perhaps has mellowed enough to feel that the Presidency, if that was what he had wanted in his middle years, is really just a bauble and that intellectual snobs of the news media probably would have misjudged him anyway had he occupied it. Maybe that is why many of today's youngsters identify

much more closely with withered grandpas than with sleek fathers and mothers whose caucous self-righteousness may hide snakepits of the soul and therefore are more to be pitied than censured. At least, think about that, kids, before you decide to burn down the house.

There is another reason for there being so many crazy, mixed-up middle-agers today. The present young generation somehow has seen deeply into the emptiness of our lives and has spotted the hypocritical flaws in our morality. In its quest for a more satisfactory, more honest morality, it has become what one writer recently called "the first innocent generation America has produced."

THE CRITERION
124 W. Georgia, P.O. Box 174, Indianapolis, Ind. 46206
Official Newspaper of the Archdiocese of Indianapolis and the Diocese of Evansville
Phone (317) 435-4531
Price \$4.00 a year.
Entered as Second Class Matter at Post Office, Indianapolis, Ind.
Editor, Dr. Raymond T. Kelly; Associate Editor, Rev. Joseph Ziliak and John G. Ackelmire; Managing Editor, Fred W. Price; News Editor, Paul S. Fox; Executive Office, 205 N.W. Third St., Indianapolis, Ind. 46206
Published Weekly Except Last Week in December
Postmaster: Please return FOD form 3579 to the Office of Publication.



GET THE PICTURE? WHAT THE SECRETARY OF DEFENSE WANTS IS YOUR CANDID VIEWS ABOUT LIFE IN A VOLUNTEER ARMY.

By MSGR. R. T. BOSLER

Q. What is meant by papalism? Newspaper reporters from Rome have written that the Synod of Bishops has ushered in a new era of the Church by getting rid of papalism. Surely the bishops did not want to get rid of the papacy.

A. You are right. The bishops in synod wanted to strengthen the papacy by making it more effective. This they did in union with the Pope by beginning a process which they hope will lead to a better co-operation and closer union between the bishops of the world and the chief bishop.

A great obstacle to that co-operation in the recent past has been the tendency to exalt the position of the pope out of all proportion and to downgrade the individual bishops. Prior to Vatican Council II bishops were looked upon as distant managers of the pope waiting for orders. The council restored the ancient concept of collegiality, which means that the bishops rule, teach and decide with the pope as their head. This notion of the Church was buried under what some historians called papalism. I can best give you an idea of what this was by quoting from an article idolizing the pope in the pages of the Vatican publication "Civiltà Cattolica" in 1968:

"The treasures of revelation, treasures of truth, treasures of justice, treasures of charismata, coming from God and positioned on earth in the hands of a man, who is their sole dispenser and guardian

... this man is the Pope. This is evidently included under his title as Vicar of Christ. For if he acts as the substitute for Christ on earth, it could be said that he continues in the world the work of Christ; and in respect to us he would seem to be Christ, if he were himself and visibly here below to govern the Church."

Very few hold this notion of the pope today, least of all our present Holy Father. But some of the cardinals and bishops of the Roman Curia have been accused of something close to papalism. Cardinal Suenens of Belgium referred to this in a speech at the recent synod when he said:

"We do not differ among ourselves as to the primacy which subjects us to Peter nor as to the collegiality which unites us with Peter. But our differences come to light in the different ways we understand

the exercise of primacy according to the will of Christ... There are those who insist on the role of primacy (which primacy no one denies) with such force and in such a way that they present the papacy as if it were an absolute monarchy of the type before the French Revolution, when everything depended on the sovereign will of the monarch."

Insofar as the Pope and bishops at the recent synod repudiated this concept of the papacy—and they did—the era of papalism is dead.

Q. Regarding the question you answered in the negative: "Could Jesus write?" the answer must be "yes." In the eighth chapter of John's Gospel we read the story about Jesus and the women taken in adultery. "Master," they said, "the law of Moses commanded us to stone such

persons. What, therefore, dost thou say? But Jesus, stooping down, began to write with his finger on the ground." Some scholars believe He may have written down the Ten Commandments in the sand, because "When they continued asking him, he raised himself and said to them: 'Let him who is without sin among you be the first to cast a stone at her.' And again stooping down he began to write on the ground." We know also that Jesus knew how to read for in the fourth chapter of Luke we are told he got up in the synagogue to read.

A. Yours is a courteous letter. I received other wanting to know how a person so ignorant of Scripture could dare have the nerve to answer questions on religion. I make no claims to being a Scripture scholar, but I knew enough about Scripture to be well aware of the

report of Jesus' reading in the synagogue and of his "writing" in the sand. I knew also that this "writing" in the sand was the only instance in the New Testament of Jesus writing anything.

Before answering the question about why Jesus did not leave anything in his own handwriting, I checked several of the best commentators to see what they had to say about the writing in the sand. You may find these interesting:

The new Jerome Biblical Commentary has this explanation: "Probably the author thought of the second chapter to the Philippians, where he says that 'Christ Jesus emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself.'"

And for those who argue that it is fitting that Jesus should have known how to write, therefore he did, I suggest a reading of Paul's second chapter to the Philippians, where he says that "Christ Jesus emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself." (Copyright, 1969)

the ground, wrote neither the sins nor the names of those spiritual adulterers who were seeking to embarrass him. It was simply the gesture of a man not attending to their captious question but absorbed in something else."

Father Raymond E. Brown in his Anchor Bible Commentary on John translates the pertinent passage: "But Jesus simply bent down and started drawing on the ground with his finger." This expert on the Gospel of John believes that "Jesus was simply tracing lines on the ground while he was thinking, or wished to show imperturbability, or to contain his feelings of disgust for the violent zeal shown by the accusers." He refers to a sketch showing "a number of examples from Arabic literature to illustrate the Semitic custom of doodling on the ground when distraught."

The fact that Jesus could read does not in itself prove that he could write. Many people could read in his time who could not write. This seems strange to us, for reading and writing always go together in school and writing materials are accessible to everyone. This was not true in the time of Christ, when writing was a distinct art limited to the few. So, I stick by my opinion: Jesus may or may not have known how to write and the chances are he did not.

And for those who argue that it is fitting that Jesus should have known how to write, therefore he did, I suggest a reading of Paul's second chapter to the Philippians, where he says that "Christ Jesus emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself." (Copyright, 1969)

● YOUR WORLD AND MINE

Is this death knell?

By GARY MacEOIN

"Everyone should have principles," runs one of my favorite sayings. "He needs them two or three times in his life."

For me such a time when I learned that Donald Quinn had resigned as editor of the St. Louis Review and gone to work outside the Catholic press. Neither element in this news surprised me. For at least two years I have been in constant fear of serious journeymen. But admiration of the courage and for all of them, the outlook is

commitment that kept him in that chair. I knew it was a losing fight. I also knew that his only alternative was in the secular field. The institutional Catholic press has no place to day for our Donald Quinn.

So now it is my turn to stand up and be counted. If it is my duty and my commitment to comment on what I judge most important on the current scene, how can I ignore this cataclysmic event? I cannot.

Don Quinn was not the last professional newsmen in the diocesan press. We have still a few outstanding ones and a significant (if relatively small) number of serious journeymen. But admiration of the courage and for all of them, the outlook is

now hopelessly bleak. Even those who are in the fortunate—and rare—position of being allowed to work as professionals know that only a person protects them, not a principle. And, as Don learned, persons change.

Six or seven years ago, many indications pointed to a vigorous growth of the diocesan press. Following Cardinal Cushing's pastoral on public opinion in the Church, we had a concerted effort under the aegis of the Catholic Press Association to bring the Catholic newspapers into line with our society's concept of what a newspaper should be. Many newspapers sought and found professional editors, and they gave them responsible freedom of opinion.

Let me explain in passing that by professional I do not mean "lay." I mean a man or woman who has the academic training and practical experience to function as an editor, and who sees editing as his career. Some of our priest editors fit that definition admirably. Some lay people in the Catholic press do not. Concretely speaking, however, the proportion of the priests who fit it is small. Many were named to responsible posts without preparation. Many see this job as a stepping stone to a good parish or an episcopal palace.

Professional journalism inevitably created problems. That is the price of progress. And not all those vested interests were affected were willing to pay the price. The story below is the elimination of the professionals and set back the clock.

Besides, not all the professionals combined all the virtues in a heroic degree. Some pushed harder than prudence dictated. Some spoke a little stridently. Some stepped on too many toes simultaneously. In all these respects, the judgment of Don Quinn's peers was and is that he had found the perfect mix. In official and unofficial polls alike, his came out as the finest diocesan newspaper in the United States. If there is no longer a place for him, there

HOPE IS THE
PORT OF THE
WISE
AND A
REAL FOOL
INHERITS
DISGRACE
PROVERBS 3:35

The Proverbs

is ultimately no place for any professional newsmen.

In the past year, since the screws were turned on Catholic editors around the country, limiting their ability to inform their readers and form public opinion, the diocesan press has taken a tremendous beating in terms of reduced circulation. I prophesy reluctantly that, if the trend is not quickly changed, this is only a start.

One vital reason why it is only a start is that we will have no further vocations to Catholic journalism until the young people have guarantees of a climate in which they can work. Today's youth have options. They know they can make a living. Those who are worth having seek, in addition, an opportunity to serve, to be used. They can find it in the secular media and in the non-institutional religious press, but seldom in the diocesan press.

The issue is no trivial one. What is involved is the very nature of the church. Is the church a true society to the life of which all contribute, as Vatican Council II taught? Or are we to return to the pre-conciliar situation of a proletariat in which an elite monopolized knowledge and power and the masses obeyed blindly? (Copyright, 1969)

What did the Pope really say?

Editor's Note—The story at the right (printed in its entirety) is an example of how the secular news services and daily newspapers can "distort" the meaning of a papal statement in their efforts to keep their reports brief and readable. The story below is the report given by Religious News Service on the same speech.

VATICAN CITY—Pope Paul VI said here that "authority in the Church is for the service of our brothers, and not at their service."

In his address at a general audience, the Pope took up the problem of the relation between authority and obedience in the Church.

"For example," the pontiff continued, "it is said that authority is a service. This is true when we recall the words of our Lord at the Last Supper. 'He who governs is the same as he who serves.'"

Charles Borromeo has told us that there is no just superiority of one man over another, if it is not in his service.

"Gregory the Great, too, has left us the definition (of the pope) that we have in our pontifical protocol—Servant of the Servants of God—but this exact and demanding formula does not displace the power of the Pope."

POPE PAUL then introduced the distinction between authority "for" and authority "at" service. He said, "Authority in the Church is for the service of our brothers and not at their service."

Expanding his distinction, the Pope said, "The scope of authority is for the good of others. They themselves are not the source of this authority." He insisted that the Church, in the exercise of its authority,

is ultimately no place for any professional newsmen. In the past year, since the screws were turned on Catholic editors around the country, limiting their ability to inform their readers and form public opinion, the diocesan press has taken a tremendous beating in terms of reduced circulation. I prophesy reluctantly that, if the trend is not quickly changed, this is only a start. One vital reason why it is only a start is that we will have no further vocations to Catholic journalism until the young people have guarantees of a climate in which they can work. Today's youth have options. They know they can make a living. Those who are worth having seek, in addition, an opportunity to serve, to be used. They can find it in the secular media and in the non-institutional religious press, but seldom in the diocesan press. The issue is no trivial one. What is involved is the very nature of the church. Is the church a true society to the life of which all contribute, as Vatican Council II taught? Or are we to return to the pre-conciliar situation of a proletariat in which an elite monopolized knowledge and power and the masses obeyed blindly? (Copyright, 1969)

POPE REJECTS SHARING POWER

VATICAN CITY—Pope Paul VI said yesterday that his supreme authority comes from God, not man, and he could not allow it to become "watered down" through excessive sharing of his powers.

The pontiff spoke at his weekly general audience two weeks after the Vatican Synod of Bishops called on him to share authority with bishops, especially in deciding questions of vital importance to the entire Roman Catholic Church.

Pope Paul accepted three of the synod's recommendations and promised to give others further study. In his speech yesterday, the Pope made no reference to the recent synod but he stressed in unusually strong terms his supreme authority in the church.

He referred to himself indirectly as the person through whom God's will was made known to mankind, and told Catholics they might criticize the way in which he exercised his authority—but could not disobey it.

is fulfilling its very reason for existence, and derives her authority "not from some so-called democratic bases, but from Christ, from God alone, to Whom she is responsible."

In reference to the claim that the authority of the Church is not being attacked, but only "the way in which it is exercised," the pontiff remarked, "This is well said."

He warned, however, that the search for the ideal expression of authority should not lead to "disobedience toward real authorities and the way in which it is expressing its mandate."

serve that person in return for spiritual dangers in a world protection by that person. This was the medieval custom by which society maintained itself the "words spiritual" sit in par in the world, a custom which spilled over from the lords temporal to the lords spiritual.

It is, however, a system which has no present validity; hence acts which symbolize that system have no validity either and die so fast.

What is the valid position of a man or woman, priest or lay person, to his or her bishop? We cannot find spiritual protection from our bishop for we find our

spiritual dangers in a world protection by that person. This was the medieval custom by which society maintained itself the "words spiritual" sit in par in the world, a custom which spilled over from the lords temporal to the lords spiritual.

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Helpful Hints
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Carolyn Says:
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CHARLOTTE HINTS: If the surface of your carpet or rug is superficially charred, carefully slip off the top and wash with a mild detergent. Use the detergent solution (1 tablespoon to 1 pint lukewarm water). Severely burned spots need replacement, either by you or a professional carpet repair service.

(A Weekly Service to Criterion Readers)

CARPET FASHIONS, INC.
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Quiz event set to open Nov. 30th

The 16th annual CYO-Criterion Quiz Contest begins Sunday, Nov. 30, with five first round matches. A total of 45 parish teams are entered.

Scheduled for first round action are:

Bracket 1—Sacred Heart No. 2 and St. Joan of Arc No. 1 at 1:15 p.m.;

Bracket 2—St. Michael's No. 1 at St. Michael's; Little Flower No. 2 and St. Roch's No. 2 at St. Roch's; and Our Lady of Lourdes No. 3 and St. Michael's No. 1 at St. Michael's.

Bracket 3—Our Lady of Greenwood No. 1 and Holy Name No. 3 at Holy Name; and Bracket 4—St. Lawrence No. 2 and Holy Cross No. 1 at Holy Cross.

Criterion issues of November 7, 14 and 21 are included in the first round competition. Team members are responsible for the new content found on Pages 1, 3, 5, 7 and the back page. One issue will be added and one dropped for each successive round.

The same rules will apply as in previous years.

'Policeman' is topic of panel

INDIANAPOLIS — "The Policeman" will be the topic of discussion between Judge Roger O. DeBruler, Chief Justice of the Indiana Supreme Court, and Professor James W. Osterburg, acting chairman of Indiana University's Department of Police Administration, at 8 p.m. Tuesday, Dec. 2, at St. Thomas Aquinas Church, 4600 N. Illinois Street. The program, open to the public, is sponsored by the St. Thomas Aquinas St. Joan of Arc Adult Education Committee.

The panel discussion will center around the policeman, including his education, his relationship to the community, the relationship between the police and the prosecutor's office, and the problem of the use of force. Moderator will be Mason Bryant, school teacher and black resident of the inner-city.

Judge DeBruler is the youngest man ever to serve as Chief Justice of the Indiana Supreme Court. A graduate of Indiana University Law School, he was formerly circuit court judge in Angola. He was appointed to the Supreme Court in October, 1968, and elected by his fellow judges to serve as Chief Justice in January, 1969.

Professor Osterburg, a veteran of the New York City Police force, is president of the American Academy of Forensic Sciences. He is the author of "An Introduction to Criminalistics" (with Charles O'Hara) and "The Crime Laboratory: Case Studies of Scientific Criminal Investigation" as well as numerous articles on many aspects of police work.

Fruit cake sale is announced

INDIANAPOLIS — The Ladies Club of Little Flower parish is sponsoring a fruit cake sale during the holiday season. Proceeds will be used for club projects.

Rensons Old Home Fruit Cakes are offered at the following prices: 3-pound, \$3.50; 2-pound, \$2.75; and 1½-pound, \$2.00. Fruit cakes will be mailed for a slight additional charge. Those wishing to order a fruit cake are asked to contact Mary Stephen Bauer, 1950 N. Linwood Ave., telephone 359-7741.

Set paper sale

INDIANAPOLIS — Boy Scout Troop No. 126, of Boy Scout parish, will sponsor a paper sale Monday and Tuesday, Dec. 2 and 3. Paper cranes will be found in the school yard at 1401 N. Bosart. Arrangements for pick-up can be made by calling 356-4735.



BAKING CONTEST WINNERS—These CYO-ers won trophies in various divisions at the recent Junior CYO Baking Contest. Front row, left to right: Kathleen Klatzberg, St. Gabriel, Second Place Pie and Second Place Quick Bread; Peggy O'Connor, Our Lady of Lourdes, Fourth Place Cookies; Sharon Armbruster, Holy Name, First Place Quick Bread; Joanne Johnson, Little Flower, Second Place Yeast Bread. Back row, left to right: Jo Ann Armbruster, St. Roch, First Place Pie; Mike Magnan, Our Lady of Lourdes, Third Place Quick Bread; Katherine Weber, St. Catherine, Third Place Yeast Bread.

CYO NOTES

CYO basketball league action begins this week-end as a record 183 teams are entered in the competition. Since publication of the schedules, St. Ann's parish has dropped from the Junior-Senior League, giving its opponents a bye.

1970 CYO Activities Calendar copy has been sent to the printer. Parishes interested in the calendar may contact the CYO Office after December 10.

Entry deadline for the Archdiocesan Cadet Science Fair, to be held Sunday, March 8, at Little Flower parish, is January 7. Certificates for school fairs will be mailed by the CYO Office upon receipt of the necessary information. All grade levels may compete in individual school fairs, but only seventh and eighth graders are eligible for the Archdiocesan Science Fair competition. One entry is allowed in each category for every 40 students in the two classes.

Information has been mailed regarding the Junior CYO Style Show, to be held at Holy Name parish on Sunday, Jan. 25.

The Junior CYO One-Act Play Contest will be held earlier than usual next year because of the early date of Easter (March 29). Parish units should be thinking of possible plays now, according to CYO Officials. A sample catalog of plays is available from the CYO Office.

School

(Continued from page 1)

ions and have written letters to the Indiana Supreme Court and Professor James W. Osterburg, acting chairman of Indiana University's Department of Police Administration, at 8 p.m. Tuesday, Dec. 2, at St. Thomas Aquinas Church, 4600 N. Illinois Street. The program, open to the public, is sponsored by the St. Thomas Aquinas St. Joan of Arc Adult Education Committee.

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Writers

(Continued from page 1)

Mayo Mohs of Time magazine said: "If the price of official sources is telling the Vatican line, they're about as useful as a Kremlin press officer."

Woodward went on to say: "It's chilling, coming after Spiro Agnew's outburst to have the Vatican echoing him. I would hope that the Holy See is more knowledgeable than Spiro about the dynamics of news media."

"Let them establish the policies and be totally open about what goes on in the Vatican," he said, and then added: "It's ironic that when the bishops in the United States have initiated a policy of due process and openness toward the media, the Vatican seems to be following an opposite course."

Time's Mohs said: "No threat from the Vatican is going to change the quality of news reporting. News men have never had full information from inside the Vatican without resorting to the usual personal contacts within the Vatican to get even a reasonable view of what is going on."

"If they now intend to bully the press into a correct attitude in the style of Communist regimes, newsmen will get the news from other sources."

MOHS CONTINUED: "The Vatican has only co-operated with the press at all in the last few years. If they want to return to secrecy, newsmen will return to other sources within the Vatican, from whom they have to solicit corrective information even now. News men have never found the official mouthpiece very useful."

Edward B. Pike, religion editor of the New York Times, said: "It's a case of misreading the times. The Vatican and the U.S. bishops tend to underestimate the possibilities in the secular press for informing and educating the Catholic layman. Church teachings and for making known the Church's teaching to non-believers."

"It would be in the interests of the Church not to obscure what's going on but rather to make every effort to educate the press in what it is attempting to do and say and to provide as many resources as possible. This directive seems to be going in the other direction and to be counterproductive."

THE WASHINGTON POST's religion editor, William R. MacKay, said: "It's an astonishing example of bad judgment. It seems fairly evident to me that it won't work in terms of eliminating from the ranks of Vatican correspondents those who some Vatican officials think have an improper attitude."

"It simply means," MacKay went on, "that the Vatican press office is going to lose an opportunity to present its story to as large an audience as possible."

Hiley Ward, religion editor of the Detroit Free Press, first vice-president of the Religion Writers' Association, described the motivation of the directive as an "unbelievable attitude that we become accustomed to live with. Some day the Church will wake up."

Hit divorce

LOURDES—The Assembly of French Bishops has reaffirmed its position to the proposed introduction in France of divorce by mutual consent. "Wide-spread eroticism" was also condemned by the hierarchy.

Notre Dame

(Continued from page 1)

even if the editor of Twin Circle has irrefutable evidence to support it, he has debated himself and his paper by dredging it up, for polemical purposes, at this late date. If this is what we mean by freedom of the press, we had better start all over again and try to come up with a more compassionate and more Christian definition of the term.

TWIN Circle's attempt to smear Mr. Rustin as a Communist sympathizer, while less obvious perhaps than its heartless effort to blacken Rustin's personal reputation, is a classic example of editorial irresponsibility. The editor takes note of the fact that Rustin has denied the Communist Party but then blithely goes on to say that "he could never deny that he has served the Communists well." In support of this charge, he cites a 1964 article in the Saturday Evening Post which said that Rustin "has remained a Communist sympathizer all his life," the editor suddenly goes off on a tangent and begins to play games with words. He says that while "Rustin tried to deny he had ever been a Communist," he could never say he is not at least a Socialist. "This is a desperate, last-ditch attempt on the editor's part to muddy the waters by leaving the impression with the unwary reader that Communism and Socialism are synonymous. He knows better than that."

HE KNOWS very well that Communism and Socialism are not interchangeable terms, and that the editor of Twin Circle could make the allegation stick in a court of law, he would still be left with the burden of proving that Rustin "has remained a Communist sympathizer most of his life." This he fails to do, and, worse than that, ends up libeling several other individuals and organizations in the process.

Holiday Sale

BEECH GROVE'S St. Francis Hospital Guild will sponsor a Holiday Sale Friday, Dec. 5, in the hospital auditorium. Hand made Christmas decorations, gifts, cookies, cards and candy will be sold from 10 a.m. until 8 p.m.

must also be aware of the fact that American Socialists have been among the most vigorous and most effective opponents of Communism both at home and abroad. He also knows better than to suggest that Rustin is a dangerous "militant or anarchist or Red or just plain racist." If not—if he doesn't know that Rustin is among the most constructive, non-violent, anti-Communist, anti-segregation leaders in the American Civil Rights movement—he has no business editing a newspaper.

As indicated above, the editor also takes a low-blow swipe at Notre Dame University. If and when Father Hesburgh, the distinguished President of the University, decides to respond to the editor's charge that Notre Dame has been playing footsie with the Leftists in recent years, I am sure he will also come to the defense of Bayard Rustin.

Meanwhile, let me conclude by stating, for the record, that I am proud to be able to say that Bayard Rustin is a good friend of mine and that I hold him in very high esteem as an effective champion of social justice. One final word: I really couldn't care less whether Rustin is a Socialist or not. Some of my best friends are Socialists. Twin Circle, please copy!

YOUTH APPRECIATION WEEK 'KING'—Shaw Memorial High School senior John Muesel, above, was recently named king of the Madison Optimist Club's Youth Appreciation Week. He is shown above with State Senator James M. Plaskett, speaker at the award dinner. Muesel is president of the Shaw-Honor Society and vice president of the senior class. He is a member of the varsity basketball and baseball teams and participates in track and cross country. Last spring he placed first in state competition and third in national honors in the 1969 Ability Counts Essay Contest. He is listed in Merit's "Who's Who Among American High School Students." (Photo courtesy Madison Courier)

Indianapolis Parish Shopping List

ASSUMPTION Brown's Service Station 1210 S. MARSHALL ST. 623-0900 Service, Accessories, Car Wash, Road Service 7 a.m. to 10 p.m. 7 days a week	LADY OF LOURDES PEACHERS DRUGS "PRESCRIPTION SPECIALISTS" 3648 E. Washington St. 357-1195 LADY OF MT. CARMEL USA Government Graded Choice and Prime Meats in Our Specialty O'Melia's Food Markets 1640 N. College 362 S. Range Line Rd. Indiansapolis Carmel	ST. BERNADETTE ROSS PHARMACY 3809 E. Indiana Ave. 357-8200 ST. CHRISTOPHER ROSNER PHARMACY THE REALTY DRUG STORE 14th and Main PHONE 344-0323 FREE PRESCRIPTION DELIVERY	ST. MARK Woodcroft Pharmacy PATRICK MCNEARY, Owner 3245 MADISON AVENUE 626-7217 EXPERT PRESCRIPTION SERVICE QUALITY DRUGS	ST. PHILIP NERI HASSE'S BAKERY 3310 E. 10th St. 624-8461 BIRTHDAY CAKES CANDY NO DOUBT 8:30 P.M. Open Mon. - Sun. (Closed Sun.)
CATHEDRAL MOP N. Penn. 1300 N. Penn. 626-0900 STORY'S FOOD SHOPS Everyday and Special Foods Largest Possible Price ME 4-2931 ME 6-9475	MULHERN'S STANDARD SERVICE 1 WEST 14TH ST. ME 6-6466 Expert Inspection & Tire and Battery Service Car Wash	ST. JOHN JOHNSON LUGGAGE & PURSE REPAIR REPAIR ALL TYPES OF LUGGAGES, ZIPPER, ETC. 425 State Life Bldg. ME 621-6683	ST. PIUS X SCHMIDT PHARMACY 409 E. 8th St. CT 1-0919 FREE PRESCRIPTION DELIVERY	ST. RITA "For The Best in Beef Shop" SHORTY'S FAIRWAY MARKET Guaranteed Satisfaction with Personalized Service WE TAKE FOOD STAMPS WE DELIVER 646-7704 1610 Roosevelt Ave.
HOLY ANGELS FARMER'S Jewelry and Gift Shop Acetone and Bulb Watches Crown Jewels Made U.S. Post Office 50 Christmas, December 25, Remembrance loved one with Gift Keyphone 338-3338 N. Kentucky Phone 338-3307	BRAUN & SCHOTT MARKET 1144 W. 30th St. 924-6445 Quality Meats & Quality Fish and Vegetables	ST. JUDE HEIDENREICH We Phone Flowers Arrangements 3220 Madison Ave. Hendrix St. Jude "THE TELEPHONE FLORESTA"	ST. MICHAEL Safeway Quality Foods TIMES AVE. at LAFALETTE RD. Choice "Fresh Cut" Meats	ST. THOMAS "FRESH CUT MEATS" PAT DOLLEN'S We buy our own fruits and vegetables from the growers. Your freshness and good quality. 4907 N. Penn. WA 3-2509
HOLY NAME STAN'S Texaco Service BRAKE AND MOTOR TUNE-UP SERVICE GENERATOR AND STARTER REPAIR VEHICLE SAFETY INSPECTION & OVERHAUL & REPAIR 764-0400	HOLY TRINITY Modernize Your Bathroom COMPLETE BATH REMODELING FREE ESTIMATES Carlisle Plumbing, Inc. 3725 W. Washington 344-3713	ST. ANN WALTER'S PHARMACY QUALITY DRUGS EXPERT PRESCRIPTIONISTS ST. BARNABAS Expert Lubrication and Brake Service Tune-Up & Road Service VEHICLE SAFETY INSPECTION "KNOW ITS QUALITY" BO-KA FLORIST CUT FLOWERS, PLANTS FLORAL ARRANGEMENTS 6410 N. College 333-2223	ST. LAWRENCE Repair All Makes SALES AND SERVICE RECOMMENDED TV Madison Ave. at Thompson St. 626-0900	ST. SIMON Joe Leppner's Pets & Supplies Supplies for Pets, Tropical Fish, Birds and Puppies Buck's Quality Foods Meridian of Troy Area
HOLY SPIRIT LA GROTTA'S Village Super Market "We Only Sell USA Choice" Prime Meats 3002 N. Arlington Ave. 357-4377	IMMACULATE HEART SERING SHELL SERVICE 6405 E. Woodfield Blvd. 626-0900	ST. MARK Meridian Meat Market Bi-Rite Foods 7749 S. Meridian 621-6200	ST. PHILIP NERI JOHANTGEN'S RURAL PHARMACY FREE PRESCRIPTION SERVICE 3001 E. 8th St. 626-0900	ST. JOSEPH Locke Meats a Specialty Open 8 A.M. - 8 P.M. FREE DELIVERY Buck's Quality Foods Meridian of Troy Area
ST. ANNE WALTER'S PHARMACY QUALITY DRUGS EXPERT PRESCRIPTIONISTS ST. BARNABAS Expert Lubrication and Brake Service Tune-Up & Road Service VEHICLE SAFETY INSPECTION "KNOW ITS QUALITY" BO-KA FLORIST CUT FLOWERS, PLANTS FLORAL ARRANGEMENTS 6410 N. College 333-2223	ST. JOHN JOHNSON LUGGAGE & PURSE REPAIR REPAIR ALL TYPES OF LUGGAGES, ZIPPER, ETC. 425 State Life Bldg. ME 621-6683	ST. JUDE HEIDENREICH We Phone Flowers Arrangements 3220 Madison Ave. Hendrix St. Jude "THE TELEPHONE FLORESTA"	ST. MICHAEL Safeway Quality Foods TIMES AVE. at LAFALETTE RD. Choice "Fresh Cut" Meats	ST. THOMAS "FRESH CUT MEATS" PAT DOLLEN'S We buy our own fruits and vegetables from the growers. Your freshness and good quality. 4907 N. Penn. WA 3-2509

TIC TACKER

Ladywood grads help cause

By PAUL G. FOX

Members of the Ladywood School Alumnae Association recently decided that they could contribute something positive to their school in view of the current Catholic education "crisis." That is not to say that they have not been actively supporting their alma mater in the past. For several years the organization has maintained an annual scholarship and provided services for students.

Student recruitment has now been organized to help the school achieve its full capacity of students. Informal "Coke parties" have been arranged for junior high girls and their mothers from 16 area parishes.

Ladywood's drama, music and art departments have been called upon to provide entertainment for these home-based parties. An original skit written by members of the drama department is presented along with the music department's contribution of student guitarists for folk songs and sing-alongs. Silk-screen invitations are prepared by art students, who also provide a display of fashion designs, paper collages, acrylic paintings and small pencil sketches.

Mrs. Donald J. Sherick is chairman of the project, assisted by Miss Delana Galtner as co-chairman. Hostesses have been named for each of the participating parishes.

HERE AND THERE—The eighth annual Toy Shop Drive, sponsored by the Marion County Association for Mental Health, is receiving active support from several Catholic high schools. Members of the CSMC at Ritter High School, for example, are assisting in

after-school gift wrapping. Collected toys are given to patients of the three Marion County psychiatric institutions for distribution to their children or grandchildren at Christmas.

For the 15th year the United Christmas Service, administered by the Community Service Council of Metropolitan Indianapolis, Inc., is offering a "Christmas Cleaning-Donor Religious Service" to assist churches, clubs, business firms, unions and service groups to channel their holiday giving to neediest cases thus minimizing duplication in giving.

Funded by the United Fund of Greater Indianapolis, the bureau is located in Room 427 of the English Foundation Building, 615 N. Alabama Street. Serving on the 20-member citizen advisory committee for the bureau is David L. Gerwe, executive director of Catholic Social Services. . . . The annual Christmas Concert given by the United Fund of Greater Indianapolis, Beech Grove, is scheduled at 6:30 p.m. Sunday, Dec. 21, in the parish church, J. J. Craney is music director at Holy Name. . . . Elmer E. Tuschek, a member of Holy Family parish, Richmond, received the highest honor of the Richmond Street Commissioners Association recently in Indianapolis. He is Richmond City Street Commissioner. . . . Some type of record has been established by Mr. and Mrs. Joseph J. Croft, members of St. Joseph's parish, Clark County. On Thanksgiving Day the couple attended a Mass of Thanksgiving in their parish church to note their 50th wedding anniversary. They were married in the same church in 1917 and have resided in the same house in which they married.

Even more radical changes will be sought by two groups which have publicly announced challenges to NCC policies and leadership.

The National Committee of Black Churchmen (NCBC) has stated its intentions to fight for the election of a black general secretary of the NCC and more church money for "black empowerment."

The other major challenge is expected to come from a loosely knit movement of under-40, predominantly white churchmen who have come together under the whimsical name of "Jona-than's Wack." This group also is seeking to replace the current executive, Dr. R. H. Edin, with a black and general to make the NCC more oriented to the laity.

Confrontations are also expected in Detroit from militant Spanish-American and Indian American groups.

Some 3,000 persons are expected to attend the meetings. Of this number, 749 will be official delegates to the assembly representing the 33 communities which make up the NCC.

FOURTEEN Catholics, named by the U.S. Bishop's Committee for Ecumenical and Interreligious Dialogue, will attend as fraternal delegates. Along with representatives of such bodies as the World Council of Churches, Church Women United, and the Councils of churches, the Catholic fraternal delegates will have a voice but no vote in assembly business sessions.

Father David J. Bowman, S.J., special assistant to the NCC's general secretary for ecumenical services and the first Catholic ever to serve on the staff of the interdenominational agency, said he also expected "quite a number" of Catholics to attend as visitors.

All sessions of the assembly are open, though only delegates and others properly accredited may take part in the floor debate. The NCC traditionally has encouraged interested visitors to come to its assemblies.

Cardinal John Dearden of Detroit, president of the National Conference of Catholic Bishops will address the opening business session of the assembly Monday, Dec. 1.

A group of Medical Mission Sisters from Philadelphia will lead one of the assembly's noon worship services.

Ultra-right seen manipulating sex education dispute

NEW YORK—Right-wing extremists are financing attacks on sex education in schools in an effort to obtain power, according to Dr. Franklin Littell, chairman of the Institute for American Democracy and a professor at Temple University.

"In 1961 the radical right was being financed by slightly less than \$1 million," the Methodist clergyman claimed. "In 1968, some \$46 or \$50 million has poured into their coffers."

Right-wing attacks on sex education, he contended, can be explained only in the context of parallel attacks by the same groups on the U.S. Supreme Court and the World and National Councils of Churches, and the attempt to infiltrate police departments and legislatures with "front men."

Dr. Littell spoke at a workshop for approximately 100 religious educators sponsored by the National Council of Churches' Department of Education and Development. Also taking part in the workshop was Dr. Paul Pustman, the National Education Association's director of professional rights and responsibilities.

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Parley set by Council of Churches

By MARJORIE HYER

NEW YORK—The National Council of Churches faces some of the most critical decisions of its existence when its triennial General Assembly convenes in Detroit from Sunday, Nov. 30 through Thursday, Dec. 4.

Leaders of the Protestant Orthodox co-operative church organization have been at work for three years on an extensive document, "Mission in the Seventies." It is designed to focus delegate thinking on new directions and new objectives for the council.

The document seeks to develop a set of long-range goals and strategies for the coming decade. If the proposals are adopted, they will involve substantial changes in the council's present operation, away from conducting major programs on its own toward becoming a strategy agency which stimulates other agencies which still believe in programing.

Even more radical changes will be sought by two groups which have publicly announced challenges to NCC policies and leadership.

The National Committee of Black Churchmen (NCBC) has stated its intentions to fight for the election of a black general secretary of the NCC and more church money for "black empowerment."

The other major challenge is expected to come from a loosely knit movement of under-40, predominantly white churchmen who have come together under the whimsical name of "Jona-than's Wack." This group also is seeking to replace the current executive, Dr. R. H. Edin, with a black and general to make the NCC more oriented to the laity.

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Gift earmarked for new institute at Notre Dame

NOTRE DAME, Ind.—A \$250,000 gift toward construction of a new Institute for Advanced Religious Study building has been made to the University of Notre Dame by Howard V. Thaler, president of the board and chief executive officer of Field Enterprises Educational Corp. in Chicago.

Father Theodore M. Hesburgh, C.S.C., university president, said the institute is not designed as a center for research in comparative religion but "as a home for scholars of the highest eminence who are concerned with religion in our time from a twofold ecumenical point of view."

"First, all serious religions served by serious scholars will be invited to share their conclusions with us and others; and second, the work of these theological scholars will not be confined to isolation. It will be brought into fruitful dialogue with other university disciplines," Father-Hesburgh said.

The director of the institute is Dr. James Kirtchick, whose specialty is Islamic religion and literature.

All mission works now coordinated

WASHINGTON—Bishop William Graham Connare can be described as the man with the enormous umbrella.

The umbrella is the newly formed United States Catholic Mission Council. For the first time in the history of the Church in this country, the council will coordinate the various Catholic missions societies and enterprises involved in mission work in this nation and throughout the world.

The able, 58-year-old bishop of Greensburg, Pa., as chairman of the U.S. bishops' committee for the missions, is ex officio head of the new council.

After two years of work and planning, the council was inaugurated formally during the semi-annual meeting of the U.S. bishops here (Nov. 20-24).

The council carries out a directive of Vatican Council II. Bishop Connare explained this directive called upon national conferences of bishops to form mission councils for their respective countries.

"In this way," the bishop said, "there can be cohesive co-operation, contacts and a unity of effort among the various national councils in a unified effort in the worldwide mission apostolate. The effort goes beyond evangelization, encompassing development."

Burial services are held for two Oldenburg nuns

OLDENBURG, Ind.—Burial services for two Sisters of St. Francis were held at the motherhouse here recently.

Sister Rose Margaret Laugel, 71, was buried Friday, Nov. 21, while Sister Mary Pius Blenker, 74, was buried Tuesday, Nov. 25. Both died in the convent infirmary.

A native of Evansville, Sister Rose Margaret entered the convent in 1923. She served as housekeeper and cook throughout her religious life.

Assignments included Marian College, the motherhouse and Our Lady of Lourdes parish, Indianapolis. Her last assignment was at St. Wendel's parish, Posey County.

Surviving are two sisters and a brother—Mrs. E. J. Bergnitz, Miss Lena Laugel and John Laugel, all of Evansville.

Sister Mary Pius, a native of St. Bernard, O., entered the convent in 1915.

An elementary teacher, she served at parish schools in Batesville, Rushville, Richmond, Bedford and Holy Trinity, Indianapolis.

A sister, Mrs. Matthew Geers, of St. Bernard, survives.

Unique seminar set in capital

WASHINGTON—A seminar on international issues, said to be "the first of its kind," is scheduled for December 1-4 at the Washington Retreat Center here, according to its sponsor, the Division of World Justice and Peace, United States Catholic Conference.

The meeting was arranged in response to a growing number of requests from bishops, priests, and laity for information and premisses for implementation of the Church's social doctrine on international affairs, Msgr. Marvin Bordelon, Association's director of professional rights and responsibilities.

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Woods self-study project assisted by five educators

ST. MARY-OF-THE-WOODS, Ind.—A wide-ranging self-study currently being conducted by St. Mary-of-the-Woods College here advanced another step last week-end with the visit of five educators who are conducting an analysis of the institution.

The five-member advisory board was composed of Rev. Richard Baepier, dean of Christ College at Valparaiso University; Dr. Joseph J. Schwab, chairman of natural sciences at the University of Chicago; Father Carl A. Hangartner, S.J., professor of education at St. Louis University; Dr. Ann M. Heiss, research educator for the Center for Research and Development in Higher Education at the University of California; and Henry H. H. Remak, chairman of Western European Studies at Indiana University.

Chairman of the Self-Study Advisory Board is Dr. Norbert Hruby, president of Aquinas College, Grand Rapids, Mich.

Other committee chairmen include Charles Watson, Faculty Rights and Responsibilities; Mrs. Margaret Phillips, Student Rights and Responsibilities; Sister Marie Denise Sullivan, Academic, and Sister Loretta Schaefer, Governance.

St. Andrew sets holiday bazaar

The Women's Club of St. Andrew's Church is sponsoring its third annual Christmas Bazaar Sunday, Dec. 7th, from 12 noon until 9 p.m.

There will be boutique items, children's attractions as well as Christmas decorations and gifts. A foods booth featuring cakes and candies will be included. Refreshments will be available.

Mrs. George Cox is chairman and Mrs. Edward Jensen, co-chairman. Mrs. Robert Latty is president of the Women's Club.

Poverty crusade

BROOKLYN, N.Y.—Bishop Francis J. Mugavero of Brooklyn said here that specific plans for a National Crusade Against Poverty, approved by the U.S. bishops, have not yet been worked out in detail, but will be under study during the next few months.

The council carries out a directive of Vatican Council II. Bishop Connare explained this directive called upon national conferences of bishops to form mission councils for their respective countries.

"In this way," the bishop said, "there can be cohesive co-operation, contacts and a unity of effort among the various national councils in a unified effort in the worldwide mission apostolate. The effort goes beyond evangelization, encompassing development."

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INDIANAPOLIS Calendar of Events

SATURDAY, NOV. 29
"Seven to 11" party in Holy Angels parish hall, 2801 N. Western. Admission includes refreshments.

SUNDAY, NOV. 30
The Third Order of Mt. Carmel will meet at 1:30 p.m. at the Carmelite Monastery, 2500 Cold Spring Road.

MONDAY, DEC. 1
Card Party at 1 p.m. Union Federal hall, 5646 E. Washington St. Sponsored by the Blue Ladies of Our Lady of Lourdes for the benefit of Veterans Hospital patients.

TUESDAY, DEC. 2
St. Francis Hospital Guild will hold a luncheon meeting at 12 noon in the hospital auditorium. New officers will be elected.

WEDNESDAY, DEC. 3
Card Party, in St. Philip Neri school hall, 550 N. Rural at 8 p.m.

FRIDAY, DEC. 5
Nocturnal Adoration members are reminded of the customary watch.

SOCIALS
Thursday: St. Catherine's parish hall at 6:30 p.m.; Secelia 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.; St. Christopher, school social room, Speedway, 7 p.m. Saturday: St. Bridget parish hall at 6:30 p.m. Sunday: Cardinal Ritter High School at 6 p.m.; two Card Parties at Assumption parish hall, 2 p.m.

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CONCERNING THE SCHOOL CRISIS

1969

The original purpose for which our Catholic school system was established was the preservation and enrichment of the faith of our Catholic people. This primary concern for the gospel message and its impact on the lives of all Christians, especially the young, should be paramount in any discussion of the school situation. A group of concerned parents and teachers of religion submit the following statements to those who must make decisions concerning archdiocesan schools in this archdiocese and alternative possible methods of instructing our Catholic people.

- ▶ Catholic parents and members of the Religion Teachers Council of the Archdiocese of Indianapolis are concerned that any segment of the present system of Catholic education should be closed out suddenly. Assuming the possibility that all aspects of the present system can be continued, this group deplors the haste with which some accept as inevitable the destruction or lapse of sectors in our present system of religious education. This group supports any plan for improvement, modification, or replacement of present structures, when and if such changes offer recognizable prospects of doing as much, as, effectively as the present structures do for the spread of the Christian message in our archdiocese.
- ▶ No alternative to our schools as organs of religious formation now exists or can be set up immediately. If the schools are to remain in operation while an alternative system of religious education is being set up, the cost of maintenance and the cost of setting up a new system will be simultaneous. If any schools are closed hastily, a gap will surely exist in the religious formation of our people while the new system is being set up. In this time of crucial adjustment we cannot hope to avoid increased costs for religious education.
- ▶ The closing out of any one segment of Catholic education will not make more instructors available for any other segment. The problem of qualified personnel is not one of numbers only. Present educational personnel in our schools might find new ways to help spread the gospel, but they will not be forced into programs for which they are unprepared.
- ▶ The members of the Religion Teachers' Council see teenagers and young adults as especially needy of instruction in religion through some well organized program. The adolescent boy or girl in his struggles to arrive at a mature commitment of faith in Jesus Christ with his Church, needs psychological identification with his peer group and with Christian adults other than his parents. For these and related reasons, religious education of adolescents should be given serious consideration and even priority in any total program of religious education.
- ▶ Should the religious education of adolescents be set aside or diminished, a serious gap in the Christian maturity of young single and married persons within the next years is almost certainly predictable. Our parish life, with its continually greater dependence on a strongly committed laity, is certain to be set back. In the crucial years just ahead, the Church must depend upon as many strong adult Christians as it can develop from today's youth.
- ▶ Should the decision be to keep any specific school or schools open for a limited time the time period should be published as soon as the decision is finalized so that parents, students, and teachers can make plans for the next few years.
- ▶ Those men and women who have dedicated their lives to the process of education, especially as this relates to the sharing of the "good news" of the gospel, would seem to have something to say to the problems at hand. If these men and women in our archdiocese have not yet made their contribution to the problems facing education in our local church, it may be because they have not been included in any official program of decision-making. It would seem appropriate that teachers in the field of religious education should be invited and encouraged with the same urgency as that directed to other members of the Church. It is because a group of such teachers do feel the urgency of the present situation that they have tried to express some of their concern in these statements.

Religion Teachers Council Officers:
 President.....Reverend Anthony Etienne
 Vice President.....Brother Joseph McTaggart, CSC
 Secretary.....Sister Margaret Lynch, SP
 Communications Director.....Reverend Joseph Kos

Concerned Parents and Religion Teachers Council

Cathedral	Chatard	Ritter	Secina	Roncalli	Ladywood
Our Lady of Grace	St. Agnes	St. Mary Academy	Schulte High		
Shawe Memorial	Our Lady of Providence				

