

OPINIONS

Hoosier nun's letter tells it 'like it is...'

Editor's Note—A few years ago a letter to the editor such as the following signed by a nun would have been an impossibility. The very fact that it was written and is being published is evidence of the profound changes that have occurred in the Church since Vatican II. We recommend it to our readers for careful perusal. The writer has asked us to point out that the opinions are her own and not necessarily those of the Sisters of Providence.

To the Editor:

The November 28 Criterion carried in a prime spot on page one: "Pope's off-the-cuff comments to nuns." This, I thought rather significant, especially in the light of some other rather urgent issues currently on the Archdiocesan scene. Maybe The Criterion thinks that the nuns and our renewal are big news. Well, God, bless you, we do, too!

Mind you, I have no idea of rebutting the Pope's off-the-cuff remarks; in fact, I agree with everything he said. I am concerned though that we all understand his words in the light of: The American Sisters, 1970, and Renewal.

Yet-again, let us redefine renewal. The Decree on the Appropriate Role of the Religious Life (Perfectione Caritatis) puts it thus: "a continuous return to the sources of all Christian life (Gospel) and to the original inspiration behind a given community."

One of the problems for both the laity and Religious in understanding the renewal for Religious is recognizing the Gospel Christianity—or lack of it—in the many rules and customs that have developed in religious communities.

But to the Holy Father's words. The Pope said: "The nun... is faced with a terrible dilemma: either to be a saint totally and without compromise... or to be reduced to caricatures—abortive beings."

The current experimentation in religious life including the relaxation in Community rules and regulations puts much more responsibility on the individual for her life style, choice of dress, apostolate, and thus exposes her to options that could be "worldly."

On the other hand, the freedom, the recognition that there is no antithesis between close union with Christ and personal decision-making is precisely what will help Religious avoid becoming "abortive beings."

With respect for previous concepts of the virtue of obedience, we must admit that formerly there have been some erroneous theories and practices of obedience in religious life, practices that have negated respect for human dignity and freedom. These have been abortive of true Christian personality.

The renewal today is trying to re-define the vows of Religious on norms set by Christ. If we examine closely the Gospel, we see that He left the decisions to individual Jews—up to the individual.

The fact that some Religious in almost all communities opt for a style of life, apostolate, or habit different from the traditional, does not guarantee that they are wrong. Diversity is here to stay. One challenging question that faces all of us, but particularly the older members of all our communities, the clergy, and laity of a given diocese is this: Will you let the constant Sister of 1970 be herself? Will you trust her to exercise her apostolate in a manner different from what you have known in the past? If these particular groups answer "Yes," then I have faith in the endurance of American communities of Sisters. Practices that abort development of individuals—such as absolute uniformity—will spell death to religious life in America.

In the next paragraph, the Pope pleaded for Religious "to give themselves to the Church because the Church needs you." Again, I agree that we are needed and that most religious women I know want to serve the Church.

But the word "need" in current usage can not mean "use" the Sisters as cheap labor. We have no intention of abandoning poverty, but a religious vow of poverty gives no employer the right to pay an unjust salary. This is another unpleasant reality we (the laity, clergy and all Religious) must face.

Religious are happy and, I think, justly proud of the many private and Archdiocesan institutions that have been in existence only because of the contributed services of the Sisters. The contributed services—within the Archdiocese, were revealed just days prior to the Thursday meeting of the education board.

The first announcement was a notification to all pastors whose parish schools are staffed by the Sisters that one or more Religious would be trimmed from each faculty for the next school year. Since there are 19 schools in Marion County staffed by the community, this means a loss of at least 20 teachers.

Among the reasons cited for the action were the forthcoming retirement of a score of Sisters and the desire of many members of the community to pursue apostolic work other than teaching.

Also announced Tuesday by the Sisters of Providence was the long-tumored merger of St. Agnes Academy with Ladywood School, both operated by the community. The consolidated school will reopen next September on the Ladywood campus in northeast Marion County under the name Ladywood-St. Agnes.

FACTORS cited in the merger announcement included the antiquated physical facilities of the 60-year-old St. Agnes building at 14th and N. Meridian St., and the benefits of curriculum improvement with the anticipated larger enrollment next year at the Ladywood plant.

According to Sister Mary Raymond Schekopf, S.P., provincial superior for the Indiana Province of the community, the merger decision "culminates more than a year of study... during which time the schools staffed... have been evaluated in the light of apostolic, educational and financial strengths and weaknesses."

Enrollment at St. Agnes, which last year observed its 75th anniversary, is at capacity with 414 girls. Ladywood, opened in 1926 on the 35-acre former estate of the late Staughton Fletcher, completed a \$2.5 million new physical plant five years ago with a planned enrollment capacity

Bishop-elect Shea has served as pastor the past 13 years in Knoxville, his home town.

Ordained in 1939, the bishop-elect attended the North American College in Rome. He has taught in two colleges and served 11 years as a high school principal prior to his pastoral appointment in 1956.

No date was announced for the consecration or installation ceremonies.

Bishop-elect Shea will succeed Archbishop Paul F. Leibold, second bishop of Evansville, who was named archbishop of Cincinnati July 23.

Whether the worshippers were young or old, suburban or inner city, blue-collar or executive, the Mass was always the same.

In using the new Order of the Mass, the criterion for choosing among the various options in preparing a specific Mass will be how this Mass will help this particular group of people enter into communication with God and with one another.

People, after all, do belong (Continued on page 7)



ST. AGNES ACADEMY—merged with Ladywood School.

FAST-MOVING DEVELOPMENTS

Merger of St. Agnes, Ladywood highlights week of school news

By PAUL G. FOX

A flurry of educational developments preceded the long-anticipated decision of the Archdiocesan Board of Education yesterday regarding the future course of Catholic school commitment.

Two significant decisions by the Sisters of Providence, one of the major religious communities engaged in Catholic education within the Archdiocese, were revealed just days prior to the Thursday meeting of the education board.

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of 600. Its enrollment this year is 358.

In addition to the two private schools in Indianapolis, the community also conducts Our Lady of Providence High School, Clarksville, and staffs Schulte High School, Terre Haute, and Roncalli High School, Indianapolis. Four other high schools in the state are staffed by the Sisters of Providence—one each in Evansville, Washington, Vincennes and Fort Wayne. Each are parish-sponsored.

Sister Eleanor Mary Buckley, S.P., secondary school co-ordinator for the community, told The Criterion that the announcement of the proposed merger was made public immediately prior to the slated action of the Archdiocesan Board of Education. It is located adjacent to WFBB Stations, an affiliate of Time-Life, Inc., and is situated across the street from SS. Peter and Paul Cathedral, conducted by the Brothers of Holy Cross.

The five high schools presently staffed in the Archdiocese by the community have a total of 32 full-time teachers, Sister Eleanor Mary revealed.

NEWS of the merger became public Tuesday morning with the announcement to the respective student bodies, while parents received notification in Tuesday's mail. Faculty members at the two schools were told officially on the previous evening.

"Every effort will be made to retain all present faculty members—lay and Religious—who wish to remain with the merged school," Sister Eleanor Mary told The Criterion. It was hoped, she added, that some additional religious personnel would be made available to Providence High School, Clarksville, which presently has 13 Sisters and 21 lay faculty members, thereby causing financial strain on that school's budget. St. Agnes presently has 14 Sisters teaching and Ladywood has 13. Each has lay faculty.

Regarding the details of merger, especially tuition and transportation arrangements, Sister Eleanor Mary indicated that a combined lay board composed of students' fathers would meet shortly to determine a course of

action. Present tuition at Ladywood is \$450, while St. Agnes' rate is \$250. Had St. Agnes continued in operation, however, the tuition was expected to be increased next year by at least \$100.

Although St. Agnes finished its last complete academic year "in the black by \$881," the total did not include any needed physical improvements, according to Sister Eleanor Mary. Extensive repairs to the heating and plumbing system would be needed to continue in operation there in addition to normal improvements, she said.

The St. Agnes Academy property will be sold, community officials indicated, but negotiations have not yet been completed. It is located adjacent to WFBB Stations, an affiliate of Time-Life, Inc., and is situated across the street from SS. Peter and Paul Cathedral, conducted by the Brothers of Holy Cross.

The Sisters of Providence have conducted secondary schools in Indianapolis for 111 years," Sister Eleanor Mary stated. "We are not going back on our commitment, but rather making decisions to strengthen our remaining institutions for continued service to our young people."

The merger of the two academies reduced the number of private secondary schools in the Indianapolis area to four: Brebeuf, conducted by the Jesuits; Cathedral, conducted by the Brothers of Holy Cross; St. Mary Academy, conducted by the Sisters of St. Francis, Oldenburg; and Our Lady of Grace Academy, Beech Grove, conducted by the Sisters of St. Benedict.

ANOTHER late development on the education front occurred last Monday when students from the four parish-supported high schools—Cathedral, Ritter, Roncalli and Secunia—gathered at noon on the Holy Day (a free day) in the World War Memorial Plaza in downtown Indianapolis to demonstrate in favor of preserving the Catholic school system from grades one to 12.

About 300 youths gathered in freezing temperatures, warmed by the playing of bands from Ritter and Roncalli High Schools, and responding to cheers led by cheerleaders from the four schools. Student spokesmen from several schools spoke to the assembly.

At the conclusion of the rally, the placard-bedecked group walked (Continued on page 7)

A GENERATION'S DILEMMA

A young man deals churchmen a card but there are no takers

By MARJORIE HYER

DETROIT—A gentle, 21-year-old, blond youth plumed the soul, mind and conscience of American Protestantism when he asked the General Assembly of the National Council of Churches in session here, to accept his draft card and "help me confront the issues" that face young people today.

James D. Rubins, student at Hope College, Holland, Mich., and a member of the NCC delegation of the Reformed Church in America, laid the dilemmas of his generation before the Assembly in a short statement that affirmed both his commitment to Christian Principles and his difficulty in practicing them.

Succinctly and without rancor he ticked off each of the Ten Commandments—and the impediments society puts in the way of heeding them. "You shall not take the name of the Lord in vain," he recited, "and I see God invoked to press for American military victories."

"You shall not steal"—would the Indians, our native Americans, have been forced to take a stand at Alcatraz if we hadn't stolen from them?" he continued. "You shall not bear false witness"—the U-2, the Pueblo, Bay of Pigs, Vietnam, government secrets, defense overspending.

BUT it was his concluding request to the delegates—that "the leaders of the Church of Christ, take my future in trust, in the form of my draft card and help me confront the issues that face us and the church to day"—that plunged the Assembly into a five-hour debate that ranged through issues of civil disobedience, conscience and the Vietnam war itself.

In the end—after a ruling from NCC legal counsel that accepting the youth's draft card might be a violation of the law—the Assembly voted 200 to 176 not to accept the draft card.

But the vote, which climaxed an incredible parliamentary tangle of amendments-to-amendments and motions to reconsider, did not finish the matter.

At the end of the emotionally-charged debate, which moved many of the delegates to give their own or their sons' involvement in similar issues, NCC president, Dr. Arthur Fleming, recognized young Rubins. The Assembly fell silent, television lights picked out the youth as he came forward to a floor microphone.

"I feel you are the church—the people gathered here in God's name," then he began quietly, "and I will respect your decision. I hold no personal grudges against the people who



JAMES D. RUBINS—The answer was "no."

in conscience voted against me."

The kind of discussion that his request provoked, he said, "shows there is life in the church. I have taken my stand with the church."

"Thank you very much," he concluded, and in the same quiet tones: "May God help us all."

As he turned, his head faintly bowed, to walk back to his seat, the delegates rose to their feet and applauded. But the ap-

plause had not yet receded when the Rev. Richard York, Berkeley Free Church preacher, and a leader of Jonathan's Wake, an anti-establishment group at the Assembly, leapt to the rostrum, condemned the Assembly's action and splashed red paint the length of the platform table.

It was symbolic, he said, of the blood that "drips from the minutes of this body" as a result of its refusal to stand with Rubins.

The delegates as well as their officers were unperturbed by (Continued on page 7)

Hoosier given high post in new Phoenix diocese

PHOENIX, Ariz.—Father Thomas J. O'Brien, 34, was appointed last week to the office of Diocesan Secretary with the duties of Chancellor in the newly formed Diocese of Phoenix, Ariz. Father O'Brien is the son of Mrs. Mary O'Brien, formerly of Indianapolis now living in Scottsdale, Ariz., and the late Frank O'Brien.

The new Diocese of Phoenix was recently established by His Holiness, Pope Paul VI, and Father O'Brien is the first Diocesan Secretary with the duties of Chancellor.

After completing his studies at St. Meinrad Seminary, Father O'Brien was ordained by Archbishop Schulte at St. Meinrad on May 7, 1961. He celebrated his First Solemn Mass in St. Catherine's Church, Indianapolis. Since that time he has his studies for the priesthood.



REV. THOMAS J. O'BRIEN

was appointed to parish work in the Diocese of Tucson.

Father O'Brien was born November 29, 1935, in Indianapolis. He attended St. Catherine's School prior to his entrance to St. Meinrad Seminary to begin his studies for the priesthood.

WHAT THE CHANGES MEAN

Unity, not uniformity is the aim of liturgists

By REV. VINCENT J. GIESE (Second of a series)

"What are they doing to the Mass? Time was when it was always the same, no matter where it might be celebrated in the world." How often has this remark been made since the end of Vatican Council II?

Uniformity, especially in externals, had been that hallmark of the eucharistic liturgy since the Council of Trent 400 years ago, when the council Fathers, for disciplinary reasons, froze the Mass in a well-defined structure and encased it in the dead language of Latin.

Today, amid the liturgical changes which have taken place since the end of Vatican II, unity rather than uniformity is the dominant characteristic of the Mass.

The Mass today has recaptured some of the adaptability and

flexibility which it enjoyed in the Church's first 1,600 years before the Council of Trent.

PERHAPS the best way to describe the new Order of the Mass soon to be introduced is to say that it allows for the development of a theme for each Mass through the selection of optional hymns, scriptural readings, prefaces and eucharistic prayers, commentary and music.

By intelligent preparation and through the use of multiple options, a thematic unity will now

be possible within each Mass geared to the particular needs of the worshipping groups and to the needs of the times.

The traditional Roman Missal, which is now being replaced by the new Order of the Mass, was a uniformity to such an extent that the Mass could not easily be adapted to specialized groups.

Whether the worshippers were young or old, suburban or inner city, blue-collar or executive, the Mass was always the same.

In using the new Order of the Mass, the criterion for choosing among the various options in preparing a specific Mass will be how this Mass will help this particular group of people enter into communication with God and with one another.

People, after all, do belong (Continued on page 7)

On the Inside

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'SAVE OUR SCHOOLS' RALLY—The above photo offers a flavor of the excitement surrounding the "Save Our Schools" Rally, held this past Monday noon in the World War Memorial Plaza in downtown Indianapolis. About 350 students huddled for the rally prior to attending a special Mass of Thanksgiving held at 2 p.m. in SS. Peter and Paul Cathedral.



NEW PRESIDENT — Mrs. Cynthia Wedel, 61, is the first woman president of the National Council of Churches. She was elected at the recent convention in Detroit. Edwin Espy remains in the post of general secretary.

RELIGION TEXTBOOKS: SATISFIED OR QUESTION?

Following is the text of a statement released (Dec. 1) by the committee on education of the Department of Education, United States Catholic Conference, on the status of religious textbooks currently in use in Catholic elementary and secondary schools, and other religious education programs, such as Confraternity of Christian Doctrine (CCD).

One of the pressing issues facing us today is the growing criticism of the teaching of religion in Catholic schools and in the Confraternity of Christian Doctrine. More precisely, the criticism is focused on the doctrinal orthodoxy of many of the textbooks used in religious education programs and the manner in which religion is presented by some teachers.

Most bishops have received letters from parents and other adults expressing their concern over what is being taught in some classrooms. They report examples of instruction given by individual teachers and passages from texts which disturb them deeply.

One group of parents wrote to the bishops: "In our humble opinion, the majority of post-Vatican II religious texts have destroyed the very heart and soul of Catholicism by altering basic Catholic doctrine and incorporating an error of modernism condemned by all Popes since St. Pius X. Such material can no longer be tolerated in the religious instruction of our children without seriously jeopardizing their immortal souls."

Another group said, "We consider most of the series now being used throughout the United States a disaster for Catholicism. Nebulous, confused and distorted doctrine is grave threat to the very salvation of our children."

One theologian and pastor, speaking of the crisis facing Catholic education wrote, "Parents are withdrawing children from Catholic schools and CCD classes and will continue to do so—not because of financial reasons but because of defective, erroneous and heretical teachings dispensed in these so-called Catholic schools."

SEVERAL national and local organizations have been formed "to foster sound doctrinal teaching in Catholic education" and to oppose what they consider to be inaccurate, unorthodox, erroneous, or heretical religious instruction. Such groups include the National Federation of Laymen (NFL), Catholics for the Restoration of Educational Doctrinal Orthodoxy (CREDO), Catholics United for Faith (CUF), Parents for Orthodoxy in Parochial Education (POPE), Concerned Parents, Catholic League of Indiana, Catholic Laymen of the Toledo Diocese, the Committee to Support Religious Education in Accord with the Magisterium of the Church, and others. Most of these groups quote extensively from a series of articles written in *The Wanderer*.

The texts most frequently involved in the controversy are:

Elementary
Our Life with God Series (Sadlier)
Word and Worship Series (Benziger)
Bible Life and Worship Series (Allyn and Bacon)
Come to the Father Series (Paulist)

Secondary
Living with Christ (St. Mary's College Press)
To Live in Christ Series (Regnery)
The Lord and King (Holt, Rinehart and Winston)
Roots of Faith Series (Harcourt, Brace and World)
Choose Life Series (Argus)

Texts recommended by these groups include *The New St. Joseph Baltimore Catechism*, *Faith of Our Fathers Series* by Msgr. Bendas and Way, *Truth and Life Series* by the Daughters of St. Paul.

There is a growing demand for some authoritative guidelines from the bishops on the teaching of religion. The question of the evaluation of religion textbooks was raised at the Bishops' Meeting in Houston in April, 1969. Msgr. Raymond Lucker, Director of the Department of Education, USCC, was called to discuss the matter with the bishops. He explained that a new division, to be called the Division of Research and Development in Religious Education, was about to be established in the Department. One of the tasks of the new division would be an evaluation of religion textbooks. Bishop Primeau stressed the fact that the Department of Education is essentially a service department answering the needs of diocesan offices. Secondly, he strongly advised against any action on the part of the conference which would assign to the USCC Department of Education any responsibility for censorship.

AT THE meeting of the Committee on education on June 18, 1969, the question of the evaluation of religion textbooks was discussed at length. The committee agreed that there was a great need to make a positive and informed statement on the religion textbooks and on the quality of religious education programs. In the face of the growing unrest on the question, the committee felt that it should make a strong declaration during the summer that religious education is moving forward, that the word of God is being communicated more effectively now than previously, that the majority of texts are good, indeed excellent, and that the quality of the preparation of teachers of religion is superior now to what it has been.

A resolution was made that the de-

partment director draw up a statement indicating the general feeling of the committee in this matter.

However, after further discussions with the Department of Communications, Bishop Primeau and Bishop Bernardin, it was decided that the bishops of the country should be informed of the controversy and the position of the department committee before such a public statement was made.

It might be helpful to mention two examples of positive statements on the question, one from the Archdiocese of Philadelphia and the other from a group of diocesan religious education directors for Catholic schools.

In Philadelphia the controversy arose over the use of the *Our Life With God Series* (Sadlier). The superintendent of schools, Msgr. Edward T. Hughes, asked a committee of theologians at St. Charles Seminary to make an evaluation on the doctrinal content of the series. The committee reported: "It is accurate to say that the series as a whole presents the teaching of Our Lord and Savior as understood and faithfully transmitted by the Church." They did, however, point out some aspects of the series which required comment and clarification.

They said that the series follows a more explicit scriptural orientation than was perhaps true in the catechesis of the recent past; that it is without doubt heavily oriented toward developing a social consciousness; that the commandments are not cited in a numerical sequence, and that in emphasizing some aspects of the Christian mystery the series may have not placed enough emphasis on others. The theologians, while admitting the difficulties involved and sympathetic with the efforts of the authors, took issue with their position on a few theologically disputed and as yet unresolved opinions. In general however, they said that "the Sadlier series is an excellent presentation of Christian Doctrine."

WHILE the doctrinal evaluation given by the theologians has not completely finished the controversy over this one series of textbooks, it did point out the value of turning to the professionally competent theologians for guidance. And it gives confidence to bishops, superintendents, pastors, teachers and parents who would otherwise be concerned about the orthodoxy of this series.

During the summer some forty diocesan and religious community directors of religious education for Catholic schools, meeting in New Orleans, issued a statement on religious education. "A unique phenomenon in the last few years has been the number of attacks made by some big-name organizations as well as by individuals against all the catechetical developments within the Church and against almost all modern curricular materials. While religious educators must be subject to constant evaluation and criticism and must be answerable to bishops and parents, we reject these attacks as unwarranted, inaccurate and harmful to Christian education. We deplore the attacks against the orthodoxy of many modern textbooks."

These Catholic educators, and many others across the country, are deeply concerned that a relatively small group of people have caused many others to question the validity of the Catholic school system and the program of religious education in practically every diocese in the country.

We find many Catholic people—priests, religious and laity—polarized on this issue. Some teachers in Catholic schools do not want to teach religion any more because they feel that they do not know enough about it. Others are accused of heresy. Parents rise up and ask, "What are they teaching in our schools?" Some teachers are guilty of imprudent and unwarranted statements and actions. This cannot be justified.

We encourage the efforts made by many Catholic schools and CCD programs to give parents a better insight into the development of the field of religious education and to help them fulfill their role as the primary and principal educators of their children.

It is important to recall the rapid advances that have been made in the field of religious education in just ten or fifteen years. Until recently catechetical education was considered a minor course in the seminary. In some circles it was thought that if you went through a seminary or a novitiate, and to some extent, if you graduated from a Catholic college, you qualified as a teacher of religion. Catechesis is now regarded as a science and an art which draws on the findings of theologians, scripture scholars, liturgists, psychologists, sociologists, anthropologists and educators in order to provide better ways of communicating God's message to all men in a way that will encourage a response of mature living faith.

A FEW YEARS ago there were only a handful of books available on catechesis. Now it is difficult to keep up with the literature. Ten years ago not a single magazine was published in this country on the teaching of religion. We had *Lumen Vitae* from Belgium and the *Sewar* from England. Now there are six or seven American journals. Until recently there was hardly a Catho-

lic college that had a department of religious education. As a teacher went into a Catholic school, he had special preparation in teaching almost every subject except religion. It was almost unknown for a Catholic college or university to offer graduate courses in religious education. Today most Catholic graduate schools have such programs. While much progress has been made, there is need to intensify efforts to provide adequate professional preparation for religion teachers, both in the Catholic schools and in the Confraternity of Christian Doctrine.

During the last ten years there has been a phenomenal increase in the number of religion textbooks and teaching materials. Hence, a thoughtful consideration of the facts reveals that the activity and progress in this area of Catholic education has been most significant and rewarding.

For over seventy years there has been a continuous and gradual development in the field of catechesis. A better understanding of the psychology of learning and the human person has led to improvements in methods and techniques of communicating the faith. Studies in sacred Scripture, theology and liturgy as well as the documents of Vatican II have given religious educators new insights into the Christian message and its meaning to the modern world. Technological changes have presented new problems and opportunities of reaching the child and adult of today.

These new trends in catechesis have been given acceptance all over the world as evidenced by the statements of the Eucharist Conference in 1960, the Bangkok Study Week on Mission Catechesis in 1962, the Pan-African Study Week in 1964, and the International Catechetical Study Week in Medellin, Colombia, in 1968.

In the United States, religious educators, CCD directors, superintendents of schools, textbook writers, parents and teachers have supported the developments in catechesis and have made valuable contributions of their own to the field.

The Committee on Education is convinced that there are many irresponsible and exaggerated attacks being made today against the religion textbooks that are being used in our schools and CCD classes as well as against the teachers of religion. Charges of heresy and deliberate distortions of the truth are being made. The committee recognizes that individual teachers have made statements of questionable orthodoxy.

IN GENERAL, the new religion textbooks are good and give solid presentations of Christian doctrine. This is not to say that they cannot be improved. The textbook writers are the first to admit this and they welcome helpful guidance and constructive criticism. They are seriously attempting to use the best that theologians, scripture scholars, liturgists, educators, social scientists and other experts have to offer.

The Department of Education has recently established a Division of Research and Development in Religious Education. Its first project will be to prepare an evaluation of all of the major religion textbooks as a service to diocesan offices. During the summer it has collected all available religion texts and materials prepared for Catholic schools and CCD classes. It has assembled diocesan evaluations, book reviews, articles and other materials relating to religion texts in current use.

A committee will be appointed to establish criteria for evaluation. Then evaluative teams of theologians, educators, parents and teachers will be assigned to each series. The results will be published. In no way will the evaluation project assume the responsibility inherent in the bishop's office to guard the purity of Christian teaching in his own diocese.

Some of the religion textbooks are better than others. Some may be criticized for the emphasis they have laid on certain aspects of Christian doctrine and the lack of attention on others, or for their favoring of one theological opinion over another. But the Committee on Education believes that it is irresponsible to condemn almost all of the religion textbooks on the market as unorthodox and heretical. Such an approach tears down the confidence of our people in our schools and in the Confraternity of Christian Doctrine.

—Committee on Education
October 7, 1969

Members of the Committee on Education
Bishop Ernest J. Primeau, Chairman,
Manchester, New Hampshire.
Bishop Charles P. Greco, Alexandria, Louisiana.
Bishop John B. McDowell, Pittsburgh, Pennsylvania.
Bishop William E. McManus, Chicago, Illinois.
Bishop Mark J. Hurley, San Francisco, California.
Bishop Gerard L. Frey, Savannah, Georgia.
Bishop Joseph H. Hodges, Wheeling, West Virginia.
Bishop William G. Connare, Greensburg, Pennsylvania.
Bishop John Morikovsky, Houston, Texas.
Bishop James W. Malone, Youngstown, Ohio.
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Accept upheavals calmly, Pope urges

VATICAN CITY — Pope Paul VI has urged Catholics not to be "too much dismayed" by upheavals within the Church to-

Speaking at a general audience (Dec. 3), Pope Paul took note of the problems facing many Catholics today but at the same time he said that many of these problems "often spring from numerically small minorities and very often from sources which are not at all authoritative."

In the course of his talk, the Pope also criticized a new form of sociological inquiry which, after examining a fact or a set of facts, tends to arrive at a norm isolated "from the social and moral context" of which the fact or facts are part. He warned that this form of inquiry can "result in a moral uncertainty which is socially very dangerous."

THE POPE in the early part of his talk noted that "a sense of confusion seems to spread even among the ranks of the best sons of the Church, at times even among the most studious and the most authoritative."

Chavez makes appeal for boycott support

By JOHN VENTURA

HOUSTON, Tex. — Cesar Chavez, director of the United Farm Workers' organizing committee, AFL-CIO, outlined the aims of the farm workers' union to obtain collective bargaining powers to a standing-room only rally here.

"If we win non-violently, we have a double victory. We achieve our goals and we remain free. When violence starts it recognizes no boundaries," he said.

Chavez stopped here on a nationwide boycott of California table grapes.

Chavez reported that according to U.S. Department of Agriculture figures, the boycott here has been 20 percent effective. This, he added, is much lower than the support the boycott has received in Eastern cities where organized labor support has been much stronger.

"DESPITE this," Chavez said,

Human Life Foundation opens office

WASHINGTON — The Human Life Foundation, created to sponsor research in the area of human reproduction, opened offices here, with Lawrence J. Kane, former assistant to the president of Brandeis University as executive director.

The nonsectarian foundation, which was created by an initial grant of \$800,000 from the National Conference of Catholic Bishops, will conduct fund raising programs to broaden its base of support for research, according to Edward B. Hanly, a Boston attorney who is chairman of the foundation board.

Hanly said the foundation "will sponsor research in the generation of human life and reproductive physiology along with the physiological and psychological ramifications of the human sexual act."

"In addition to exploring the medical implication of human fertility control, the foundation is interested in the implications of human fertility control in relation to social and economic pressures upon family life and in relation to demographic problems," he stated.

Hanly said a primary goal of the foundation will be "to determine simple and accurate methods of fertility control through the use of rhythm."

Versailles
Spencer-Tyson
Drugs
Walgreen Agency
Alan P. Smith,
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"There is much talk of authenticity, but where can we find it at a time when so many characteristic things, even essential ones, are questioned? There is much talk of unity, yet many try to go off on their own. There is much talk of the apostolate, yet where are the generous and enthusiastic apostles at a time when vocations diminish and when cohesion and the spirit of conquest is weakening, among the Catholic laity itself?"

In answers to his questions, the Pope said: "We must not allow ourselves to be too much dismayed, let alone frightened."

DESPITE the numerically small groups and modern means of publicity which can distort the slightest facts remarkably, he said, "There is still an immense majority of healthy people, good and faithful, to whom we can give credit."

"Indeed, it is to them that we turn with our trust and ask them in our exhortation to remain firm and to become more aware and active. The Christian people must immunize and affirm themselves by their own effort, silently and securely."

"the growers have grapes coming out of their ears in California."

Amid spontaneous cheers, Chavez urged farm workers to turn their bitter grapes of wrath into grapes of victory.

He reminded that the farm workers are trying "to liberate themselves . . . obtain sanction . . . become unshackled from bondage to get from under racial and economic discrimination . . . and constant troubles."

He pleaded with Americans "to picket with us. We are all made by the same God and we must be concerned for our brothers."

In a pre-rally news conference, Chavez told religious leaders that the Jewish community in Southern California has given more help to the cause of striking farm workers than have Protestant and Catholic groups.

CHAVEZ SAID: "Protestant support of our cause was good at first but it's waning now." "Catholic bishops," he added, "were very slow to help us, but this is getting better now that the bishops' conference has appointed a committee to investigate the matter." The reference was to an action by the U.S. bishops at their November semi-annual meeting in Washington, D.C.

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Court fight opens over college aid

By DONALD A. FOSKETT

HARTFORD, Conn.—Attorneys for four Catholic colleges and universities, the U.S. government and the state of Connecticut asked a three judge panel in U.S. District Court here to dismiss a suit challenging the constitutionality of government construction grants to the four Catholic institutions.

The judges reserved judgment on the motion to dismiss. The suit was brought by 15 Connecticut residents and is sponsored by the American Jewish Congress and the Connecticut Civil Liberties Union.

It charges the construction grants given by the government to Sacred Heart University in Bridgeport, Fairfield University, Fairfield Albertus Magnus College, New Haven, and Annhurst College, South Woodstock, violate the intent of the 1963 Higher Education Facilities Act, plus the constitutional guarantees of religious liberties and the separation of Church and State.

THE CASE. Tilton vs. Finch, is one of two school aid cases now before U.S. District Court here.

The other suit brought by the Connecticut Civil Liberties Union, the Connecticut Council of Churches, the state branch of the National Association for the Advancement of Colored People (NAACP), other organizations and six individuals, seeks to invalidate a state law enacted this year which authorizes state financial aid to non-public schools. Under the new law, the state is authorized to reimburse non-public schools most of their Catholic, for part of the salaries of teachers who teach secular subjects and for part of the cost of text books on secular subjects. The plaintiffs charge the law is unconstitutional.

IN THE colleges' case, Leo Pfeffer, chief attorney for the (Continued on page 5)



VATICAN CENTENARY OBSERVED—In this 19th Century painting, Pope Pius IX convenes Vatican Council I on December 8, 1869, in St. Peter's Basilica. The Apostolic Delegate in the United States, Archbishop Luigi Raimondi, has asked that Vatican's 100th anniversary be marked in the U.S. "with worthy and fruitful commemorations." Vatican I, the 20th ecumenical council of the Roman Catholic Church, had a relatively brief life span. It came to a somewhat abrupt end on October 20, 1870, a month after Italian troops occupied the Papal States, following the outbreak of the Franco-Prussian war. The council is best known, perhaps, for its formal definition of papal infallibility. (RMS photo)

THE WEEK'S NEWS IN BRIEF

(NC News Service)

Turmoil surrounds the National Council of Churches and a presidential conference on hunger; more attention focuses on the Middle East crisis; and concern for the survival of parochial schools continues. These and other news highlights of the past week follow:

The National Council of Churches survived the most turbulent General Assembly in its 19-year history, but where its future lies remains uncertain.

Top priority on its agenda was consideration of a document that would set the future course.

and goals of the ecumenical organization.

As it turned out, vast blocks of time in the five-day meeting were taken up in listening to the cries of the world, in many voices and guises. Mrs. Theodore O. Wedel of Washington, D.C., was elected the first woman president of the organization.

After three days of deploring hunger in the United States, delegates to the White House Conference on Food, Nutrition, and Health turned their backs on a proposal, designed to exert pressure on President Nixon to act immediately in the deplorable situation.

So declared a group of activists who, at the conclusion of the conference, rallied through a motion asking the delegates to stay in session until the President acted immediately.

But most of the delegates said they believed they had done their work and elected to go home. They did approve five major recommendations to the country's nonpublic schools in the United States.

Archbishop Fulton J. Sheen, 74, in typical dramatic fashion, said his good-byes to Rochester, N.Y., and headed for his planned, new working-retirement career in New York City.

The good-byes extended over several days, each stamped with the Fulton Sheen touch. He repeatedly asked the priests of the Rochester diocese to "forgive me."

The executive director of Citizens for Educational Freedom told the House General Subcommittee on Education in Washington that survival of the country's nonpublic schools depends on the federal government's willingness to guarantee all citizens their right to an education.

William G. Polking asserted all segments of American society should be committed to in-

surging the survival of nonpublic education since, he said, the non-public school system serves the same purpose as the public school system.

The subcommittee has been listening to testimony on a series of bills regarding federal assistance to education.

Pope Paul VI urged Catholics not to be "too much dismayed" by upheavals within the Church today.

He took note of the problems facing many Catholics today but at the same time said that many of these problems "often spring from numerically small minorities and very often from sources which are not at all authoritative."

As United States involvement in Vietnam recedes, the American public turns its attention anxiously to the threat of large-scale war looming in the Middle East.

Father John B. Sheerin, C.S.P., reporting on a tour of the troubled area, said, "The central fact, the core of the whole conflict, is Israel's claim to legal existence as a state, a claim the Arabs reject unconditionally and passionately. Between these two positions there is no compromise."

An unblinking review of the current difficulties facing man as he tries to shape a world fit for human dignity was undertaken in Washington by a core group of 73 committed Christians.

With some priorities set and guidelines established, the group has now fanned out across the country to lead other discussions that can stir local Christian communities to awareness and action.

The Division of World Justice and Peace, United States Catholic Conference, sponsored the gathering of leaders from 35 dioceses in 23 states.

A three-judge U.S. District Court panel in Hartford, Conn., adjourned trial of a case testing the constitutionality of federal government construction grants to private colleges until January 22, when final arguments are scheduled. The suit involved grants made to four Catholic universities and colleges in Connecticut. It was instituted by 15 Connecticut residents, the American Jewish Congress and the Connecticut Civil Liberties Union. Testimony was completed in the case before the adjournment. It appears certain the issue eventually will be decided by the U.S. Supreme Court.

The Catholic Press Association selected the theme, "Today's News for Tomorrow's Catholics," for the 1970 observance of Catholic Press Month in February.

Vatican officials denied a report published in London that Hungary's Cardinal Jozsef Mindszenty will leave his refuge in the U.S. Embassy in Budapest and come to the United States to reside.

'Food for hope'

VATICAN CITY—The decision of U.S. authorities to bring U.S. soldiers to trial for war crimes "is a completely new event" in a world where war criminals are ordinarily tried by their enemies, the Vatican City weekly magazine has asserted. "And it is precisely this fact that gives us food for hope," L'Osservatore della Domenica commented.

Religion textbooks: status of question

(Continued from page 2)

Ohio.
Dr. Francis L. Broderick, Boston, Massachusetts.
Mr. Philip H. Des Marais, Bronx, New York.
Very Rev. Pierre DuMaine, San Francisco, California.

Dr. John Meng, Alpine, New Jersey.
Mrs. Brian J. Molloy, Grosse Pointe Park, Michigan.
Mother M. Olivette, C.S.C., Notre Dame, Indiana.
Sister M. Virgine Pugh, M.H.S.H., Baltimore, Maryland.

Sister Mary T. Schmidt, Greensburg, Pennsylvania.
Rt. Rev. Msgr. Frederick Stevenson, Wal-lingford, Pennsylvania.
Very Rev. Michael P. Walsh, S.J., Bronx, New York.

COVERS WIDE RANGE

Bishops of West address a special pastoral to nuns

SAN DIEGO—The bishops of people, social injustice, hunger, the Far West and Southwest, joined by the bishops of the province of Dubuque, have published a collective pastoral letter addressed to the Sisters within their jurisdiction.

Entitled "The Religious Woman in our Day," the 14,000-word letter covers a wide range of subjects including consecration, holiness, the liturgy, the vowed woman, community life, the ecumenical woman, apostolates, and religious zeal.

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It covers a wide range of subjects including consecration, holiness, the liturgy, the vowed woman, community life, the ecumenical woman, apostolates, and religious zeal.

The bishops asserted that the Religious woman in the life of the Church is meant to be a sign of the need for everyone who is Christian to "belong totally to the death-resurrection mystery of Christ, to be involved completely in His paschal event. She is a sign that only in the final kingdom will man be fully man, fully human."

The bishops, discussing the relationship of religious intent with the hierarchy, said "both hierarchical authority and religious authority must work in close collaboration with each other. This requires certain norms respecting the freedom and competence of each, so that the general peace and order of (Continued on page 5)

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By MSGR. R. T. BOSLER

Q. I am disturbed by the changes in the Church particularly at this time. In a world in which everything else is changing, shouldn't the Church be the one stable, unchanging thing?

A. I am extremely grateful for your question. It helped me prepare a homily the Sunday we had the Gospel parables comparing the kingdom of heaven with the mustard seed and the leaven in the dough. The answer to your question, it seems to me, is in those two parables.



It is true that in the recent past we Catholics have looked upon the Church as something unchanging, the one stable, almost perfect thing that bolstered our lives. The Church was always right and had all the answers.

This attitude toward the Church is what the Fathers of Vatican Council II called triumphalism. It came from a tendency to identify the Church with the Kingdom of Heaven, from thinking that the Church is already the great tree that grew from the tiny mustard seed.

The Church is the basis for hope in the Kingdom of Heaven; it is the tiny seed that will eventually become a great tree; it is that which works like leaven in society to prepare for the Kingdom of Heaven.

The Kingdom of Heaven first of all is the Messianic hope that God implanted into the chosen people. The Jewish people

lived on the hope they had in an era of justice and peace they believed God promised them: a time when the poor and humble would be exalted and the meek would inherit the land. Jesus claimed to be the promised Messiah who would make that hope a reality, not only for the chosen people but for all mankind. He did not say that the Messianic era was reached; it was yet to come at his return. But it had begun in him, and what man would be like in the Messianic era he showed in his own resurrection and glorification.

This gave rise to the great hope in the perfection of man that has made Western man restless. The conviction that the poor could be satisfied, the meek could inherit the land, justice prevail and wars cease has been the leaven or yeast in humanity. Where and when the Church kept alive this hope there was dissatisfaction

with the lot of man; there was ferment; there was often revolution; and, yes, father was pitted against son, as Christ foretold would follow the preaching of the kingdom.

Nothing comparable happened among people untouched by the Judeo-Christian Messianic hope. Other religions became the stabilizing forces in family, tribe and nation. They helped man live with his fate, gave him the security he needed in his ignorance and fears of the forces of nature. These religions were destined to fit man into the regular cycles of nature's seasons and to help him accept the unquestioned fact that history was also but a repeating cycle. These religions did indeed act as opium of the people.

Left to himself, man wants a religion like this; he wants to worship God exactly as his ancestors did; he wants to

fit into the repeating cycle. The history of Judaism and of Christianity shows that men tend to make religion the stable, unchanging thing. This happened to Christianity when it became identified with the state in European society. There came a time when Christianity was used to keep the poor content with their lot and satisfied with "pie in the sky." The Marxists had cause for arguing that religion had become the opium of the people.

Thank God there is a change. Far from being frightened by the ferment in the Church today, we should be grateful that the leaven is at work again. And none too soon. We have put two more men on the moon. Soon there will be a stream of men going there. And if you believe the scientists who are now telling us what is to come, there will be colonies on the moon and other planets, where eventually

children will be born who will never return to earth, for their bones and frames will develop to fit new kinds of gravity. What will the children of these humans be like? What will men be like a billion years from now and where will they live?

Scientists are now telling us there are 60 billion planets like our own earth in the galaxy in which we find ourselves and that there are more galaxies in space than humans on earth. Are the old formulas of faith adequate for men who have this knowledge? Can our worship mean anything to men with this knowledge if we insist upon describing God and his universe and man's place in it as the primitive people of the Bible saw reality?

We don't deny the revelation of God that comes to us from the Bible; we don't deny the formulas of faith that have come down to us from the past; we don't deny

the validity of the forms of worship in the past. We don't condemn the ways of teaching religion in the past. But we must attempt to understand all this and develop it in the light of the knowledge that overwhelms us today.

We must humbly admit that we are the first Christians; we are but the tiny mustard seed that must change if it is ever to develop into what it is supposed to be. At the same time we must be thrilled at the thought that we bear the Messianic hope that made man realize that God wants him to be master of his fate, that convinced him that it was possible to go to the moon.

Q. I have a problem and have not the courage to ask anyone in the know about it. My husband had a vasectomy a year ago. It does not affect him, for he never received the sacraments anyway. I always did. He goes to church for the sake of the children, but with neither of us now receiving Communion the older children no longer go. I feel if I could go back to receiving the sacraments the children would too. But can I? I realize my sin is as great as his because I gave my full consent to the operation. At the time it seemed to be the only answer.

A. There is nothing you can do now to rectify the situation except to be sorry for your sin. Get to confession and return to the sacraments. Marriage relations are not forbidden to you now even though you were responsible for your husband's sterility. Make amends by the love and care you give to the children you have.

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YOUR WORLD AND MINE

Hits Vatican warning to press

By GARY MacEOIN

"The White House threatened today to withdraw accreditation from any correspondent desiring to have demonstrated an 'incorrect attitude' to the President, the Administration, or the United States."

Relations between the Administration and the press may well have hit an all-time low. But we still have not reached the situation described in the above paragraph. Bureaucracies are capable of incredible blunders, but not immediately obvious

but an American Administration that would issue such a threat is beyond the bounds of imagination.

The item is, nevertheless, hard and current news. For President, Administration and United States, simply substitute, Pope, Curia and Catholic Church. The announcement added a warning against "abuse" that would cause distress to the press services of the Holy See, and it noted that credentials could be withdrawn "by the Vatican authorities."

The qualifications of the Vatican authorities for the task they have arrogated to themselves

to those who read the daily newspaper they themselves produce, *Stimmen*. Only a few months ago the bishops of Canada asked in an official document for a re-examination of the information policy and the objectives of this publication. "We are astonished," they said, "to find that important statements of episcopal conferences, accompanied by clear explanations, are ignored, while positions taken by obscure individuals who represent no important body in the church receive favored treatment."

What the Curia's latest initiative establishes is that it has learned nothing and forgotten nothing. Just about ten years ago, the attitudes of the world press towards the Catholic Church underwent a radical change.

The former hostility and suspicion quickly gave way under the benign smile of Pope John to concern and involvement. The world was delighted that the Church wanted to start a dialogue, and the newsmen in Rome threw themselves wholeheartedly into the challenge.

It was not an easy one. During the Vatican Council, they had to take a cram course in theology at the press briefings, and many of the proved very adept pupils. The positive impact of the press coverage of the council became more evident with each session. The bishops around the world saw the benefits and brought pressures to bear in Rome which gradually opened up information sources.

The moment the council ended, nevertheless, counterpres-

ures developed within the Curia to return to the old policy of secrecy and manipulation of the news. That was the situation at the first Synod of Bishops in 1967. It did not achieve its intended purposes. The press was able to develop unofficial sources. But it did slow down newswriting and encouraged rumors to such an extent as to limit severely the desirable impact the synod might have had on world opinion.

As a result of this debacle, many bishops urged that press facilities at the 1969 synod should not be less liberal than those at the end of the council. This movement took on momentum when it became public knowledge, thanks to a press initiative, that the official position of the Curia in preparation for the synod gravely distorted the proposals submitted by some episcopal conferences.

The bishops did in fact achieve their objective of an open information policy at the recent synod. The results were evident in a fuller and more balanced coverage of its proceedings by the world press. If there was any failure, it was a failure of the normal critical evaluation of the journalist. The projection of the synod's achievements was perhaps more rosy than the events will establish.

If after the clear expression of the mind of the world's bishops in favor of an open news policy, the Curia can blithely resume its traditional efforts to manipulate the press, then one may wonder what the council and two synods have wrought. At the same time, the council

Bishops of West

(Continued from page 3) The Christian community are fostered by the proper use of each church. Thus the initial steps of religious, which the Holy Spirit will cause to arise in our time from the efforts of all the members entering into the good of the dioceses in which they will launch these new initiatives.

"It is the mutual responsibility of bishops and major superiors to take consultation with one another on any action re-

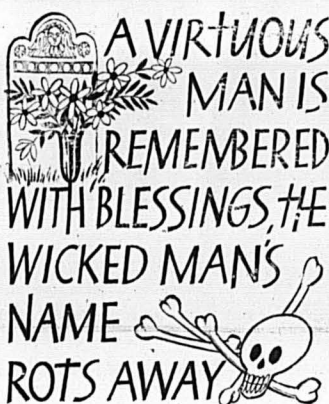
garding the establishment of new works and activities, and of the best means for supervising and coordinating the works which are presently in operation. Harmonious relationships are necessary for the Church in order to foster these works. The bishops express their willingness to meet with religious superiors as often as this may be needed when the opportunity to discuss those matters in affairs which pertain to the apostolates in our dioceses."

She cannot afford to be behind the great advances provided by science and technology, they stated.

The bishops said the question of the religious habit "revolves around how best to serve the people of God, not around an individual's own preferences or tastes or even one's comfort."

Clergy body backs optional celibacy

RENO, NEV.—Representatives of priests' senates in eight Western dioceses voted to press their local senates, associations, and the National Federation of Priest Councils toward a consensus favoring optional celibacy. The 57 priests from the Sees of Reno, San Francisco, Santa Rosa, Oakland, Sacramento, Monterey and Stockton in California; Salt Lake City, Utah; and Reno, Nev., voted 33 to 17 for the resolution, made as an addition to a committee report on priestly concerns and priestly life styles.



The Proverbs

cannot be absolved of all blame. As the representatives of the press pointed out to no avail before the decree on communications was voted, that document contained an expression which can be used to justify the kind of arbitrary restriction on the press which the Curia now threatens.

The council document, for example, states that information communicated by a journalist must be "objectively true," and a Vatican spokesman has used the same expression in defending the new ruling. This phrase is a very dangerous one. Even if it can be interpreted correctly, its natural meaning is to establish a basic misunderstanding of the function of the press.

The primary concern of the newsmen is not with truth as established, but with truth as still to be determined. He is neither theologian nor philosopher. He works with opinion, confident that out of dialogue and discussion will come ultimately a closer approximation to the truth.

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Divorce foes given hope

ROME—Opponents of the controversial Italian Parliament bill to introduce limited divorce into Italy have almost two months to organize their forces because of a crowded time table in the Senate.

An Italian Radio broadcast here pointed out that the bill which passed the Chamber of Deputies by a 42-vote majority, will not come up for Senate debate before the end of January.

The bill is now under study by the Senate's internal commission and justice committee for constitutional implications raised by opponents—mainly Catholic Church leaders—who claim it violates Italy's concordat with the Holy See.

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TIC TACKER

'Cash flow' key to fiscal crisis

By PAUL G. FOX

A composite financial picture for the Indianapolis-area parishes was revealed this past week to those persons who attended the "third round" of education meetings prior to yesterday's session of the Archdiocesan Board of Education.

Figures were projected from the calendar year of 1966 through 1971, which correspond to the academic years of 1966-67 through 1971-72.

Boiled down to simple statistics, it was estimated that the area parishes will have an income from Sunday contributions of \$4,570,000 during 1969, or an increase of about 3.7 per cent over the previous calendar year. From this amount, parish school salaries will cost \$2,050,000, and the total school costs will amount to \$3,070,000.

From this parish income must be subtracted \$583,000 which is being repaid to the Chancery Office for last year's deficit in the operation of five parish-supported high schools. (This year's anticipated \$500,000 deficit will be assessed against the parishes beginning in July, 1970.)

Indianapolis-area parishes have an accumulated indebtedness for capital expenditures (buildings) of \$5,817,000, as of September 30. Interest on this amount (paid to the Chancery or Archdiocese "bank" at two per cent) will be \$116,340 for the year. Principal payments for the first nine months of 1969 amounted to \$158,000, compared with \$609,000 for the calendar year of 1968. One further note. To be "on target," the parishes should have repaid \$289,000 to the Archdiocese treasury on the high school assessments through the end of October. The actual payments amounted to \$215,000. Already in this fiscal year, the four parish-supported high schools have been advanced \$225,900 by the Chancery for operation through November 30.

Although the Archdiocese is not in debt externally to lending institutions, the financial crisis lies in the cash flow. It is a relatively simple matter for the Archdiocese to "borrow" the needed funds to continue the present school costs. Its credit is obviously good.

But how will it be paid back?

Parishes in the Archdiocese are not the only ones concerned with making tough decisions about its traditional education commitment. The religious communities are also "in the limelight" and similarly must make hard decisions.

The announcement this week by the Sisters of Providence is a good case in point.

It was extremely difficult to end a fine 75-year-old institution with strong traditions. The announcement was not made until exten-

sive deliberations and research into possible alternatives were held.

Two key factors were paramount in the decision to merge venerable St. Agnes Academy with newer Ladywood School. One was that the Sisters of Providence were staffing three separate high schools in Indianapolis (nine in the state) with diminishing personnel available to do an adequate job. Second was the physical state of the 60-year-old academy building at 14th and Meridian St.

Although solidly constructed, the building belongs to another era. Demands of modern curriculum planning with the need for flexible classroom and independent study area, plus the necessary basic improvements to the plumbing and heating system, would require a fantastic financial outlay. In addition, the school lacked a gymnasium and auditorium, with no room available for construction.

The emotions of St. Agnes students and alumnae this week surely are akin to those of St. John's Academy patrons 11 years ago when the announcement was made of its closing after 99 years of continuous service.

But as was pointed out this week by Sister Eleanor Mary Buckley, S.P., secondary school co-ordinator for the Sisters of Providence, "We have been in the secondary school business in Indianapolis for the past 111 years and have no intention to forego our commitment."

Long live St. Agnes-Ladywood.

HERE AND THERE—The Hispano-American Association will honor the Virgin of Guadalupe with a colorful procession and Spanish language Mass at 1 p.m. Saturday, Dec. 13, in St. Thomas Aquinas Church, 46th and Illinois St. Father Joseph Dooley, St. Thomas pastor, will celebrate the Mass in Spanish. A Mexican dinner will be served by the association after Mass. No advance reservations are needed to the event, open to the public. Dinner tickets are \$1 and 50 cents. Juan Ramos' orchestra will entertain during the dinner. Additional information can be obtained by calling 625-5000. Twenty-five Legion of Mary members from 10 Indianapolis parishes assisted in a recruitment drive for lay organization workers last Sunday at Our Lady of Greenwood parish, Greenwood. Father Richard Landwerlen, of St. Philip Neri parish, spoke at all the Greenwood Masses. More than 120 parishioners responded after Mass. Legion members made 72 home visits throughout the parish during Sunday afternoon to further explain the needs and plans of the lay groups. . . . Best wishes to Mr. and Mrs. Edward C. Kleese, members of L.O.M. of the Flower parish, Indianapolis, on the occasion of their 25th Wedding Anniversary on December 13.



CIVIC CENTER GROUNDBREAKING—Official groundbreaking ceremonies were held this past Monday morning for the new \$14 million Civic Center to be erected in downtown Indianapolis. The mall entrance to the center will be directly opposite St. John's Catholic Church, which will mark its 100th anniversary of completion in 1971. Shown above to the right of the church is the Archdiocesan Office Building, which houses the Catholic School Office, Missions Office and Catholic Information Center. The civic center will be completed for occupancy in the summer of 1971.



CATHOLIC YOUTH OBSERVES NCC—Richard Caputo, 21, an official Catholic "delegated observer" to the triennial General Assembly of the National Council of Churches in Detroit, listens attentively to debate among "delegates" of 35 Protestant and Orthodox Churches. He found the sessions stimulating, but was disappointed by the "factionalism" he saw. To Mr. Caputo's right is Miss Juliana Work, another youthful Catholic observer. (RMS photo)

Merger

(Continued from page 1) six blocks to St. Peter and Paul Cathedral, where a Mass of Thanksgiving was offered by Father Joseph McGinley, Secina principal. An address was given by Father Joseph Kos, of Secina. High school students from nearby Cathedral and St. Agnes Academy joined those from the parish-supported schools for the Mass.

A series of area meetings began last Sunday in Terre Haute and Indianapolis to review the educational picture prior to the Archdiocesan Board decision Thursday. Conducted by Father George Eloff, Archdiocese Superintendent of Schools, the meetings were held at the parish-supported high schools. He previewed five basic options to be considered by the Archdiocesan Board on Thursday.

Couple to mark 25th anniversary

INDIANAPOLIS — Mr. and Mrs. Edward C. Kleese, Sr., will celebrate their 25th Wedding Anniversary Saturday, Dec. 13, with a Mass of Thanksgiving at 6 p.m. at Little Flower Church. They were married in the Post Chapel at Riverside, Calif., on Dec. 14, 1944.

The jubilarians have two sons, Edward C. Kleese, Jr. of Marion and Michael Kleese, a senior at Indiana University.

N. D., St. Mary's seeking 'middle path' in tie-in

NOTRE DAME, Ind. — The University of Notre Dame and its "sister school," St. Mary's College, are endeavoring to "create a total educational opportunity that will be greater than the two separate opportunities that have existed thus far," the president of Notre Dame said.

In an address at an academic convocation marking the 125th anniversary of St. Mary's, Father Theodore M. Hesburgh, C.S.C., said he favored a middle path between direct admission of women to Notre Dame's undergraduate program on the one hand and outright merger of the two neighboring institutions on the other.

At present Notre Dame does not directly admit women undergraduates, but the two institutions are in the fifth year of an exchange program in which 599 Notre Dame students are currently taking 784 classes at Saint Mary's and 707 Saint Mary's students are taking 1,395 classes at Notre Dame.

Study Club sets holiday-luncheon

INDIANAPOLIS—The Irvington Catholic Women's Study Club will hold its Christmas Luncheon at noon Wednesday, Dec. 17, at the home of Mrs. John Stevens, 625 N. Ritter Ave. A social hour and gift exchange will be featured.

Young man

(Continued from page 1) the point, but their consciences clearly troubled them. Speaker after speaker rose to speak further to the issue that had already been voted on twice. President Fleming finally had to gavel the meeting on to the next issue.

BUT JAMES RUBINS with his longish hair, his drooping mustache and his proffered cantilevers across the generation gap, was not so easily forgotten.

After disposing of a resolution on the political complexities of Eastern Europe, some of the delegates knew that draft card stood between them and sleep.

Dr. Leo Alling Von Gensau, a Roman Catholic priest from Holland, secretary of the International Documentation Center for Religious and Human Renewal (IDIC), offered to receive Rubins' card and take it to the National Conference of Catholic Bishops or—if the U.S. bishops refused it—to the Vatican. He made the offer, he said, in full knowledge of the fact that the action would be in violation of the law and thus jeopardize the possibility of his ever returning to the United States.

The Rev. Arthur E. Walsmley, head of the Massachusetts Council of Churches, proposed that any delegates so minded might join him in forming a voluntary

committee to accept and hold the draft cards from Rubins and other young men like him. About 100 delegates of those still left in the hall rose to signify their concurrence with Mr. Walsmley. The weary group recessed for the night, Jim Rubins still had the draft card in his pocket, grateful for the support he had received, but still undecided, as to what his conscience would prompt him to do.

Most of the delegates had the same problem.

Nurses set tea

INDIANAPOLIS — A Christmas tea, planned by the Alumnae Association of St. Vincent School of Nursing, will be held from 2 to 4 p.m. Sunday, Dec. 14, in the school auditorium. Members are asked to bring canned goods for distribution to needy families.

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Herman Logan

Unity

(Continued from page 1) to specific cultures and ethnic groups. Each group has its own personality. Liturgy, thus, ought to be immersed in the culture, symbols, ritual and mentality of the people.

BEYOND this concern for the life situation, the eucharistic liturgy ought to help people encounter God — encounter the mystery of Christ in their midst. People must be able to see themselves through the Mass as they are. They must be able to counter God — encounter the mystery of Christ in their midst. People must be able to see themselves through the Mass as they are. They must be able to counter God — encounter the mystery of Christ in their midst. People must be able to see themselves through the Mass as they are. They must be able to counter God — encounter the mystery of Christ in their midst.

Thematic unity is not something new. We already have had a taste of it in nuptial Masses, funeral Masses, the Christmas Mass, the Holy Week liturgy, or more recently, this year's new Thanksgiving Mass.

The new Thanksgiving Mass is an example of how thematic unity can be established through use of options. The theme of thanksgiving to God for His blessings on our land, as "a place of promise and hope," as

well as an appreciation for our responsibility to our fellow man, are expressed through prayers, suggested hymns, and a choice of readings from the Old and New Testaments.

The suggestion that gifts of clothes and food for the poor be brought to the altar in the Offertory procession also gave expression to our thanks to God for His many blessings. The new Order of the Mass extends the possibilities for thematic unity to each and every Mass.

HERE ARE a few check points we might look at in planning a particular Mass.

• What is the objective message of the texts of the Mass, for example in the Votive Mass for Peace?

• What is the age, sex, ethnic or socio-economic background, occupational or vocational background of the group?

• What is the present state of mind of the group gathered together, in light of what is happening in the world here and now or in terms of their personal experiences, or the reason why they are gathered together at this particular moment?

• What is the physical or psychic receptivity of the group at this moment, perhaps because of the time of day, the

season, the weather, or recent experiences?

• What are the needs of the group? What is their present relationship either to God or to others?

In short, which of the available options is most proper and fitting here and now, to contribute to an overall attractive human experience, so as to fit the mystery of Christ among us, a more transparent and spiritually beneficial reality in the lives of our people?

INDIANAPOLIS
Calendar
of Events

SUNDAY, DEC. 14
Christmas Card Party at 2 p.m., St. Patrick's parish hall, 950 Prospect St.

Card Party, St. Anthony's parish hall, 379 N. Warman Ave., at 2 p.m. Luncheon served.

SOCIALS
Thursday: St. Catherine's parish hall at 6:30 p.m.; Secina 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.

Additions set
INDIANAPOLIS—Public auditions for Catholic Theatre Guild's production of "The Night of January 16th" are scheduled at the Mater Dei Council Knights of Columbus, 13th and Delaware for December 12 (8-10 p.m.), December 14 (8-9 p.m.), and December 17 (8-10 p.m.). The play by Ayn Rand has a cast of 12 men and nine women. Adults of all ages are needed.

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Poverty program of seminarians is incorporated

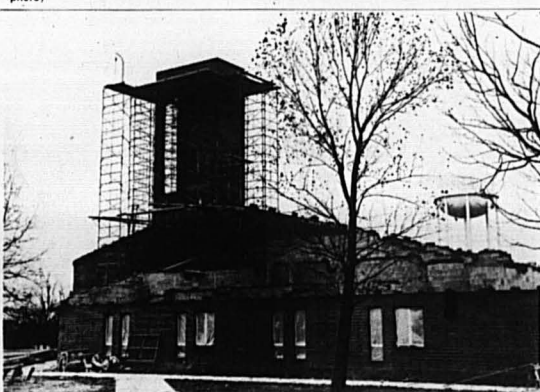
ST. MEINRAD, Ind.—The program known for four years as Co-operative Action for Community Development (CADC) has become one of the first corporations with the expressed purpose of fighting poverty in Southern Indiana. The reason for this major renovation is to give CADC a more stable basis and more professional guidance.

Named to the first board of directors were: Judge J. David Huber, Cannelton; Father Camillus Ellspermann, O.S.B., St. Meinrad; Charles Borders, Tell City; David Harpenau, Troy; Grant Hawkins, Indianapolis; Walter D. Jones, Tell City; William Koch, Santa Claus; and James Wargel, Evansville.

CADC, Inc. has as its principal purpose "to organize, maintain, and increase a student volunteer organization from among students at St. Meinrad College and School of Theology which will seek to enrich the quality of human life in the areas surrounding said schools through service to any individuals or groups in need. Further, to co-operate with any community or community organization to bring to that community an awareness of the existence of poverty and to co-operate in joint programmatic and individual efforts to alleviate poverty."



OUTNUMBERED—Outnumbered at least 4 to 1 by members of the Students for a Democratic Society a policeman bends to their blows on a sidewalk in Chicago's Loop. The visitor from his helmet (arrow) sails through the air. The violent demonstration left at least 30 persons injured, more than 250 arrested and scores of plate glass windows smashed. (RMS photo)



\$240,000 religion center due to be finished March 1.

STRUCTURE NEARLY COMPLETED

Muscatatuck children's chapel needs \$50,000 for furnishings

BUTLERVILLE, Ind.—The long-awaited "Chapel for the Children," an interfaith chapel and religion center at Muscatatuck State Hospital and Training Center here, is moving toward its completion date next March 1.

But it appears there will be no equipment or furnishings unless an additional \$50,000 is raised by the Muscatatuck Church Foundation, the sponsoring group.

Sufficient funds are available to pay for the \$240,000 building, which includes worship area

seating for 275 walking patients and 40 wheelchair patients. The money was raised by the foundation through private solicitation of individuals and various church groups.

NEEDED equipment and furnishings include two folding walls at \$1,900 each, cabinet work for eight rooms at \$1,375 each, pews at \$3,400, projection surface in worship area at \$250, sound system at \$3,600, organ at about \$2,500 (\$1,100 of which has been received), piano at about \$1,000, and bells or carillon.

Although located on state property, no government funds are possible for the chapel project, according to foundation officials.

In addition to worship area, the center will include a small observation room on the side of the worship area, a small chapel-prayer room, six classrooms, a religious education workbook laboratory, general

office and four small offices for the chaplains, counseling and conference rooms.

CO-ORDINATOR of the foundation's fund campaign is Rev. William Salyers, former Protestant chaplain at the state institution who now lives in nearby North Vernon. Foundation president is Richard Robertson, a Seymour businessman who resides in Brownstown, Ind.

Present Muscatatuck chaplains are Rev. Charles Chambers, Protestant, and Father Joseph Kern, Catholic.

James Associates of Indianapolis designed the structure, being built by Hepp and Mundt, Inc., of Columbus.

Contributions for the completion of the project may be sent to "Chapel for the Children," Muscatatuck State Hospital and Training Center, Butlerville, Ind.

Remember them in your prayers

MIAMI
 CHARLES U. SCHMIDT, 28, St. Boniface, Dec. 8. Husband of Marie, son of Mr. and Mrs. Theodore Schepers of Ferdinand, father of Darlene and Ronald Schepers, brother of Oscar Schepers of Ferdinand.

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 C. G. DIER, 80, St. Pius X, Dec. 1. Mother of Jack R. Dier.

DELLA KAUSCH, 74, Sacred Heart, Dec. 2. Wife of Gustav, mother of Mary Bernadette and Louise Miller.

CATHERINE E. THOMPSON, 49, St. Philip, Dec. 2. Wife of Eugene C. mother.

TERRE HAUTE
 WILLIAM B. MCALPIN, 37, St. Margaret, Dec. 8. Husband of Barbara, father of Michael, John, Frank and Thomas McAlpin, son of Mr. and Mrs. Edwin McAlpin of Alton, Tenn.; brother of E. Hunter McAlpin of Chattanooga, Tenn.; Thomas McAlpin, with the U.S. Army overseas; James McAlpin of Alton, Tenn.; Betty Tucker and Mrs. Florence Shirley, both of Maryville, Tenn.

MARGARET E. KERN, 73, St. Ann's, Dec. 3.

JOSEPHINE E. QUIETT, St. Ann's, Dec. 6.

WEST TERRE HAUTE
 MARY STEPE, 82, St. Leonard's, Nov. 25. Mother of Mary Stepe, Mrs. Anna Todd and Mrs. Edna Stepe, both of West Terre Haute; Mrs. Josephine Baldwin of St. Mary's Village, Mrs. Lena Bign of Paris, Ill.; Mrs. Edna Singer of Wabash; Joseph Stepe of Bend Oregon; John Stepe of St. Mary's, Ind.; Herman and Thomas Stepe, both of West Terre Haute.

Grant continues interfaith clergy education plan

COLLEGEVILLE, Minn.—A group sponsored by St. John's University here to provide continuing education of all Minnesota clergy, and governed by an interdenominational board of advisors, received a \$150,000 grant from the Bush Foundation of St. Paul, Minn.

The ecumenical educational venture, called an "urgent priority" and a "professional responsibility for clergy of all denominations to sustain their personal learning process," is designed to combat widespread unrest and discontent among clergy of all denominations, and especially to help those from rural and outstate communities adapt to rapid social changes.

Father Colman J. Barry, O.S.B., St. John's president, and chief Judge Edward J. Devitt of the U.S. District Court, said the program, known as "The Archbald and Edith Bush Inter-Denominational Continuing Education for Clergy in Minnesota," is academically and professionally oriented.

It includes a series of five on-going conferences annually through 1973 at St. John's for Protestant pastors, Jewish rabbis and Catholic priests. Participants may enroll during the academic year and summer sessions toward a Master of Divinity degree and a master of arts in theology degree.

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EARL HOFF FILLS CRITICAL POST

Busy IU News Bureau is run by St. Charles parishioner

By HENRIETTA THORNTON

BLOOMINGTON, Ind. — In these times when no one is exactly certain as to what will happen next on a university campus, the school's editor of the News Bureau constantly is sitting on the proverbial "hot seat."

This touchy position at Indiana University is held by a well-known Hoosier newspaperman, Earl M. Hoff, of St. Charles parish. To add to his responsibilities and work load, Hoff is acting director of University Relations. Anyone would be kidding to say he has an easy job. "It may not be easy but it is mighty interesting and highly challenging," Hoff said.

"You are constantly trying to fathom out the answers to all the strain and strife now prevalent on most college and university campuses.

On university campuses we have a different kind of strain than anywhere else in the country."

The University slogan of "light and truth" is no idle slogan, according to the IU News Bureau editor.

"THE PUBLIC relations job is not aimed at covering up," he said. "Maybe there are some areas of life in which this can be done but not at a university, especially a state university. People in public relations must live with this—they have to be as honest and open as a teacher in the classroom is in what he is trying to teach."

At Indiana University, Hoff feels that things were beginning to settle down after a recent walk-out of black football players.

However, in this respect I am of the opinion that IU artists have had their year and that now attitudes are changing.



EARL M. HOFF

Hoff said that "Each generation feels they have to discover all the truths."

Hoff had appeared at Indiana University last year he would have re-

ceived a rousing reception, but when he spoke on the campus this fall, he was more or less rejected.

He is of the opinion that the feeling of the black students is complicated. "They want to do something and as a result some do right and some do wrong," he said. "It is not an easy road for them."

Hoff went ahead to point out that Indiana University is in a transition period as practically all the administrators are comparatively new. "It is like building a bicycle while riding it," he said.

"While we try to accentuate the positive, news cannot be suppressed in order to make the university look 'all peaches and cream.'"

While a public relations department must do some promotion work, its main purpose is to spread to the public what is going on at the University, he explained. "We try to build a favorable attitude toward the school, but this cannot be done by lying and covering up so at all times we must be honest," he said.

Hoff directs a staff of 10 professional writers, two photographers, and two radio and television reporters. He also supervises various university publications, including one which has a 200,000 mailing list going to all alumni and parents of students, and also the faculty and staff news letters.

"We are constantly looking at ourselves to see how we can do a better job," he said.

His duties as acting director of University Relations call for advice to the school's officials on ways and means to better interpret the University.

Hoff is a native Hoosier and was born in Indianapolis, the son of Mr. and Mrs. Earl D. Hoff, now residing at 5530 N. Washington St. He is a graduate of Washington High School in Indianapolis. After his graduation he came to Indiana University, where he was graduated in 1938 with a degree in journalism. He is a former Indiana Daily Student editor.

He then went to work as a copy boy and reporter for the Indianapolis Times, where he worked until he was called into the service in October of 1941.

After basic training in the U.S., Hoff was sent to the Pacific area where he set up a field service for the men in that area. "It was comparable to the type of work I do at the University's News Bureau," he said.

While in the service, Hoff received the Legion of Merit for his work and holds the reserve rank of lieutenant colonel. Among some of his more memorable experiences, he includes his presence at the surrender of the Japanese aboard the U.S. Missouri.

Upon his return to civilian life in 1946, Hoff did public relations for the East for a short period. He then returned to the Indianapolis Times as assistant city editor. In 1948 he returned to his alma mater as editor of the University News Bureau.

Mr. and Mrs. Hoff have five children — Mrs. James Dodd, a graduate of Bloomington attorney; Michael and Catherine, IU students; Robert, who attends Binford Junior High School, and Betsy, a fourth-grader at St. Charles parish school. They have two grandchildren.

Hoff was district director of the American College Public Relations and Association during 1960-61. He is a past president of the Big Ten Editors Association. He is a former president of the local Kiwanis Club and local civic projects.

Opinions

(Continued from page 1 has to live midst rising costs of living, particularly the rising costs of higher education.

The "needs" will include not only financial justice, but a recognition of the religious woman as a professional, individual person. Gone, I hope, are the rather uncomplimentary epithets such as "the good Sisters," the implications of which in my experience said little for our virtues, intelligence, or personality. Maybe we are to blame for our image?

Intrinsic to an understanding of renewal among Sisters is that while this is a spiritual process, many psychological and social factors are also involved. We Sisters, like all people, are products of our environment, cultural milieu, and spiritual heritage. The present movement in communities of Religious is not an avant garde freedom drive for its own sake.

This renewal is, in fact, for the whole Church and I think because the leadership has been taken by many communities of Sisters, the laity have to some extent been neglected or maybe have neglected to read the documents of Vatican II.

Just how much encouragement they have had from the clergy, I do not know. My radar frequently picks up from good lay folk: "What are these Sisters doing?" I refer not only to the experimentation in habits for Sisters, contemporary clothes, etc., but to the Sisters' interest, encouragement, and study of updated theology, current Biblical study, canon law, and Liturgical renewal.

In a later paragraph the Holy Father warned of "giving in to the modern mentality or to the alignment with transient and changeable attitudes and fashions to merge with the world."

I hope the Holy Father is right, that we do not "sell out" to the world. However, I think we all must realize that this modern electronic world of rapid communication and transportation has made impossible a life that is not geared for change. But change accepted with a tight grip on faith.

I really hand it to the Pope for warning us about "individualism." I translate his meaning to be the current push for "self-fulfillment." Mind you, I believe that a great deal more self-fulfillment is being achieved in religious communities today by policies of recognizing the signs of Sisters and assuming them where they can utilize these best.

This often may not be a classroom, but a Sister may be doing far better work for Christ in an other apostolate and simultaneously be a better-adjusted person. And there's really nothing wrong with that.

There is, however, a kind of "self-fulfillment" that smacks strongly of selfishness. This attitude leaves little room for commitment, temporary or permanent, in any life vocation!

Finally the Holy Father said, "Being a Religious does not deprive you of the true progress of the human person and does not estrange you from the necessities and the expectations of the earthly city, but indeed expressly gives you the mandate for its edification."

It has long been an axiomatic that grace builds on nature. However, I fear that as ascetical writers and novitiate training programs have attempted to write off "nature," surely no one was more divine and human than Christ Himself. Perhaps the big challenge of renewal today is the pursuit of the true progress of the human person with simultaneous spiritual growth. This is what the current experimentation is all about.

The Holy Father's interest, prayers, sympathy, and confrontation of issues is indeed encouraging. Trouble is, he does not live in our parish!

Sister Luke Crawford, S.P. Bloomington, Ind.

'Silent majority'

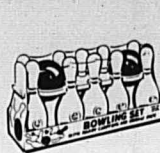
To the Editor:

Recently President Nixon called on the "silent majority" to approve his Vietnam policy and his search for an honorable peace. The response was overwhelming.

In the Catholic Church there too exists a "silent majority" who are seldom heard from because they have no forum to publicly express their views and no leadership to organize demonstrations. They are the great number of Catholics who have the radical changes in the Church and the direction in which it is heading.

The radical changes in the Mass are only minor irritations compared to their resentment at the substitution of the material for the spiritual and the downgrading of priests that have meant so much to them. They resent the watered down version of religion as presently taught in the Catholic schools. They resent the support given to the demonstrators, the hippies, the gypsies, the law violators including even priests and

(Continued on page 11)



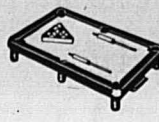
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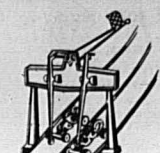
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St. Paul clergy hold dialogue on celibacy

ST. PAUL, Minn.—The question was: Which in your opinion is the most important cause for resignations from the ministry?

The answers came out this way: celibacy, 9; lack of job satisfaction, 31; problems of faith, 9; Church structure, 28; others, 12.

The poll was conducted among more than 200 priests of the St. Paul-Minneapolis archdiocese at the annual meeting of the archdiocesan presbytery, called for a dialogue on the issue of priestly celibacy.

Father Edward A. Chmielewski, presbytery communications officer, said a short questionnaire was circulated to register the views of those in the meeting on aspects of celibacy. He said the poll was intended as a substitute for resolutions. He warned against drawing conclusions broader than the survey itself.

HE SAID only about half of

NY bishops plead for aid to poor

NEW YORK — The Catholic bishops of New York state in a joint pastoral letter appealed for support of legislation, plus public and voluntary projects, directed toward alleviating the miseries of the poor.

At the direction of the heads of the eight Sees in the state, the pastoral was read (Dec. 11) at all Masses in Catholic churches. The bishops appealed to their people to link anti-poverty efforts to the Advent season.

the archdiocese's priests attended the meeting. He also said only about half of those in attendance filled in the questionnaire. The questions asked and the results were:

Only men who have freely chosen the permanent celibate state should be called to the priestly ministry? Agree, 26; no opinion, 4; disagree, 11.

The requirement of celibacy is a substantial reason for the resignation of priests from the active ministry in the archdiocese? Agree, 58; no opinion, 28; disagree, 33.

The requirement of celibacy is a substantial cause for the decline in vocations to the priesthood in the archdiocese? Agree, 81; no opinion, 23; disagree, 33.

The requirement of celibacy should be re-evaluated by the Church? Agree, 138; no opinion, 2; disagree, 5.

A substantial number of priests have chosen celibacy because it was necessary to be ordained? Agree, 101; no opinion, 18; disagree, 15.

THE VALUE of celibacy in priestly ministry is sufficiently appreciated by priests? Agree, 28; no opinion, 20; disagree, 89.

Married priests should be allowed to return to the active ministry? Agree, 107; no opinion, 15; disagree, 16.

Celibacy is a positive value to the priestly ministry? Agree, 95; no opinion, 18; disagree, 25.

MISSION LETTER

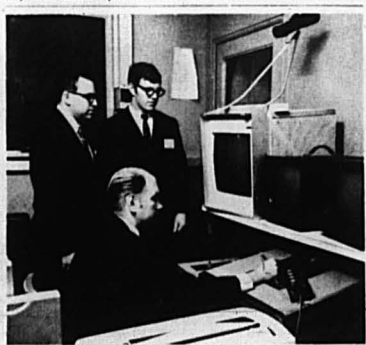
Hoosier Fr. James Rogers adds a new touch to commencement

By MARY ALICE ZARRELLA

Commencement services at the Language School for Missionaries served up something new when Father James Rogers was appointed chairman of the program. His innovation was to build a community around the old familiar tune "Schmitzbank," using everyday words of his newly learned Spanish instead of the German.

This is only one of the homely little details contained in the latest tape received by Father Maurus Rusk from Father Rogers who is now settled in Santa Cruz, Bolivia.

Father Rogers, a native of Beech Grove, Ind., began his special apostolate will be among the several thousand people living in the "barrios" within walking distance of the church. "I hope to appeal for help from the people back home to set up a catechetical program in my territory," said Father Rogers as he commented that many of the people know hardly anything about their faith. There has been little contact with priests. "They keep up some devotional practices mixed with a good bit of superstition," he added.



GUESTS OF BELL TELEPHONE—Chadwick School student John Persinger, standing right, and his science instructor, Richard Seendlin, left, were recent guests of the Bell Telephone Laboratories at Murray Hill, N.J. They are shown above visiting a laboratory in the speech and communications research department. A demonstration of synthetic speech is given by O. C. Jensen, seated.

Bishop is from Cochamba; the auxiliary is a Maryknoller named — believe it or not — Charlie Brown.

FATHER Rogers has about 25,000 souls with between a thousand and fifteen hundred baptisms a year. The day previously there had been 13 baptisms; that day there would be eleven. Of course, added Father, "This will be the only time some of these children of God will ever be in church unless it is to arrange baptisms for their own children later on."

There are seven villages also attached to his parish. His special apostolate will be among the several thousand people living in the "barrios" within walking distance of the church. "I hope to appeal for help from the people back home to set up a catechetical program in my territory," said Father Rogers as he commented that many of the people know hardly anything about their faith. There has been little contact with priests. "They keep up some devotional practices mixed with a good bit of superstition," he added.

The problem of vocations is a serious one as many are not continuing on until ordination, the Hoosier missionary pointed out. The priest's stipend is so small (about \$8 or \$10 in American money) that men have dropped out after being ordained. Deacon to become lawyers or doctors, or other professions.

IN AN EFFORT to reach some of the workers, several priests, who remain in good standing with the Church, are expanding the "Vocational Priest" set-up and Father Rogers mentioned some that he had met working as truck driver, brewery worker or bricklayer. They feel that by entering the laboring rank they can perhaps reach some whom they would be unable to contact otherwise.

The people themselves are warm, friendly and handsome with European features and deep tan complexions. The climate is semi-tropical and the day Father Rogers made the tape it was 80 degrees (Nov. 23) with a good breeze and very sunny. The sound of children was in the background. Father Rogers called to them to find the right word for the patio on which he was sitting — an open affair with paved floor and thatched roof. The boys were very eager to co-operate and kept crowding around the mike. They sang a song or two with "much enthusiasm" if not much harmony — pretty typical of ten-year-olds anywhere. The missionary shook them off and continued his tape.

He mentioned that kids are the same everywhere and tag nicknames on a newcomer. Since there are three Jameses, each has a pet name. One is "Padre Jaime Tomata (he has a ruddy complexion); one is Jaime Zanahoria (his coloring is more like a carrot); and they were about to tag Jaime Ensalada," quipped Father Rogers, "when I announced that I was going to be Santiago."

THE POVERTY is a universal condition—wages low and prices high. In a previous tape Father Rogers mentioned that he did not believe he was going to suffer like a carrot; and not much more, but an experience a day or so previous to the taping was giving him second thoughts.

He had been called to the bed of a very critically burned young man. He said the conditions were almost too much for him. However, he managed to overcome his repugnance and even returned the next day to assist and console the dying man. The sufferer did not recover. The missionary said that people there are buried the same day they die, and the funeral Mass is said at a late time. The body is not brought to church.

While the city has a population of about 100,000 people, there are not anywhere nearly as many cars as here in the States. Father Rogers said that perhaps there were about as many as would be found in Jasper, Washington, Ind. His description of the city's overall layout was quite intricate. He described it as having a number of circular main roads with some intersecting cross roads which were paved but leaving the most unsurfaced. He said that there were many more jeeps and trucks than the usual passenger cars.

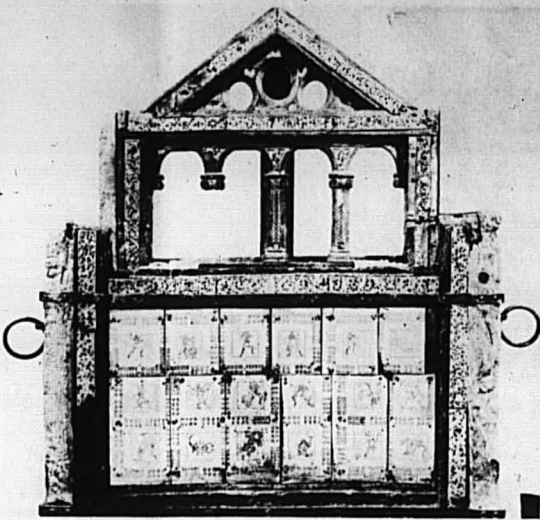
Father Rogers mentioned also meeting some "Indianapolis Sisters," but he neglected to give either their names or their orders.

He said more than once "I sure do like it here. You know never did care for winter, and here it is delightfully warm." As Father Rogers was winding up with special greetings to his friends, and asking who the new Bishop of Evansville was, and where were the tapes that had been promised, the boys came crowding in again and with much cajoling persuaded Padre Santiago to let them add another song — "this time something about their search for a sweetheart—which brought a laugh from Father Rogers and then a final goodbye.

THE TAPE came at the beginning of the Latin America co-operation week (December 7-14) sponsored by the United States Catholic Conference. This week was instituted, according to Father Colonese, Director of the program, "so that the increasing awareness of Latin America's problems and potential could be amplified and expressed through grass-roots observations on the diocesan level."

"We are asking diocesan-level groups to develop creative and imaginative approaches to Latin America."

Perhaps people in this area must care to develop such an approach by responding to Father Rogers' needs. His address is Father James Rogers, Padres de Santiago Apostol, Casilla 907, Santa Cruz, Bolivia, South America.



FAMED 'CHAIR OF PETER' NOT APOSTLE'S—This is a frontal view of the so-called "chair of Peter" which the Pontifical Committee for Historical Sciences announced dates back to the Ninth Century and was probably a gift of the Holy Roman Emperor, Charles the Bald or his son to Pope John VIII. The emperor died in Rome in A.D. 877, only two years after having been solemnly installed by the Pope. The theory advanced a century ago that the chair belongs to the early Christian years and may actually have been used by St. Peter has been disproved, according to the Committee. The inner part of the chair is a throne richly decorated and dating back to the Ninth Century. The art work is clearly that of the Carolingian Palace school. Charles the Bald was a Carolingian king. The outer part, which is a frame of white wood, dates only from the 11th or 12th Centuries. The dating was done through carbon tests. (RNS photo)

Asks greater role for Polish laity

VATICAN CITY — A Polish prelate, speaking on a Vatican Radio broadcast heard in Poland, apparently took issue with the Polish primate, Cardinal Stefan Wyszyński, on the role of the laity in the Catholic Church.

Archbishop Rolewicz Kominek of Wrocław strongly advocated increasing the role of the laity in church affairs in Poland, thus expressing a view different from that held by the Cardinal-Primate, who is known to be reluctant to do so.

In a 16-minute Polish-language broadcast, Archbishop Kominek enumerated the advantages of "more power for the laity," and then said that this would be "an expression of our greater maturity even if it is being introduced to unwilling elderly priests."

New Concordat seen for Spain

MADRID, Spain — A new agreement recognizing an "independent" Church in Spain is on the way, according to the president of the Spanish Bishops' Conference.

Archbishop Casimiro Morillo of Madrid said in his opening remarks to the annual meeting of the conference that "we have good reasons to expect that a new concordat (between Spain and the Holy See) will clearly define and establish a mutual dependence and constructive co-operation between the Church and the state in Spain."



SPEAKER — Father Herman Briggeman, pastor of St. Thomas More parish, Mooreville, will be the guest lecturer for the Adult Education Series program sponsored by Christ the King parish at 8:30 p.m., Sunday, Dec. 14. His subject will be, "Catholicism, Christ and the Sacraments." Following the lecture, there will be a discussion and refreshments. The public is invited.

Cites \$9 million school deficit

LOS ANGELES—A school official disclosed here that Catholic elementary and high schools of the Los Angeles archdiocese operated with a deficit of \$9,327,000 last year.

Mrs. Donald W. Montrose, archdiocesan superintendent of high schools, cited the figure in testimony before the education committee of the California State Assembly.

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CHRISTMAS MATCHMAKING—Sister Rita Kooch, S.P., (left) and Mrs. William J. Regas find that hours on the telephone and stacks of paper work are needed to bring together donors and recipients in Catholic Social Services Christmas project. Sister Rita is on the agency staff and works with families need assistance. Mrs. Regas is Christmas co-ordinator for Caritas, a volunteer group.

AID SOCIAL SERVICES

Caritas volunteers doing yeoman service

By ANN REIN

There is more to distributing Christmas gifts to the needy than delivering baskets of food, as Mrs. William J. Regas has learned in the past few weeks.

Mrs. Regas is a member of Caritas, recently organized volunteer group aiding Catholic Social Services. She offered to take over chores connected with the agency's Christmas program. It is a job that in past years had to be added to the already full work load of a social worker on the staff.

In a city the size of Indianapolis, families and groups in the positions to help someone less fortunate at Christmas seldom

know whom to help. It's a changed world from the small town days when everyone knew who needed help—and who was providing it. Today it takes a go-between and that means planning and paper work. This has been the role of Mrs. Regas and her assistant, Mrs. Richard J. Hartman.

PART OF THE paper work is that required by the United Christmas Service, a United Fund of Greater Indianapolis program that channels the holiday contributions of clubs, firms, churches and individuals to the neediest. Cards needed to be filled with the service for those families and individuals Catholic Social Services case-workers knew would have a bleak Christmas if they didn't receive a check from the fund.

Before the November 20 deadline, Mrs. Regas and Sister Joan Newell, S.P., Catholic Social Services' Christmas Co-ordinator, had turned in over 50 recommendations for aid. Providing for these families will deplete the allocation the United Christmas Service earmarks for Catholic Social Services.

There are still other families hit by crises for whom Christmas gifts and dinner are an out of reach luxury. Some of these were added to the Catholic Social Services caseload since the November 20 deadline. Pastors and school principals have told the agency about parishioners they feel need help. Some families appeal directly to the agency for assistance.

ON THE other side of the coin

are those who want to make Christmas giving a little more personal than contributing to a common fund. Some call Catholic Social Services for a family to which to give Christmas—a dinner, a gift for each child and some clothing. Others have made a pre-holiday project of collecting toys, dressing dolls, making quilts or knitting and need to know to whom to give their gifts.

Because Catholic Social Services assures the persons it aids of confidentiality, Christmas donors and recipients seldom meet. There are exceptions. Some of those on the agency's Christmas list need attention as much as gifts—particularly the elderly living alone. Some of these Mrs. Regas has matched with families or couples who are able to make personal calls.

Though they may never meet, donors are given the information they need to shop for "their family"—the number, ages and sex of the children and family's special needs. It's enough to get pretty involved. For example, one mother of six whose family is giving Christmas to another, asked Mrs. Regas if they shouldn't do something for "their family" at Thanksgiving, too.

"I'VE GIVEN each recipient a code number and assigned it to a donor. The gifts should come in with assigned numbers which should help in sorting and distribution," explained Mrs. Regas.

To help with distribution she has recruited other Caritas members and volunteers from Brebeuf Preparatory School. The first part of Christmas week they will fan out from Catholic Social Services with cars filled with food, gift-wrapped packages, toys, blankets and clothes.

Red China twists arm of churches

RICHMOND, Va.—Pressure is increasing against all forms of religious life in Red China, especially Christianity, according to a research review by the Far East Broadcasting Company (FEBEC).

The FEBEC is an interdenominational organization which broadcasts to the Red China mainland from stations in Okinawa and the Philippines. Programs are provided by Baptists, Presbyterians, Methodists and others.

EXCERPTS from a Chinese Communist journal, Red Star, were contained in the FEBEC review received here at Southern Baptist Convention headquarters.

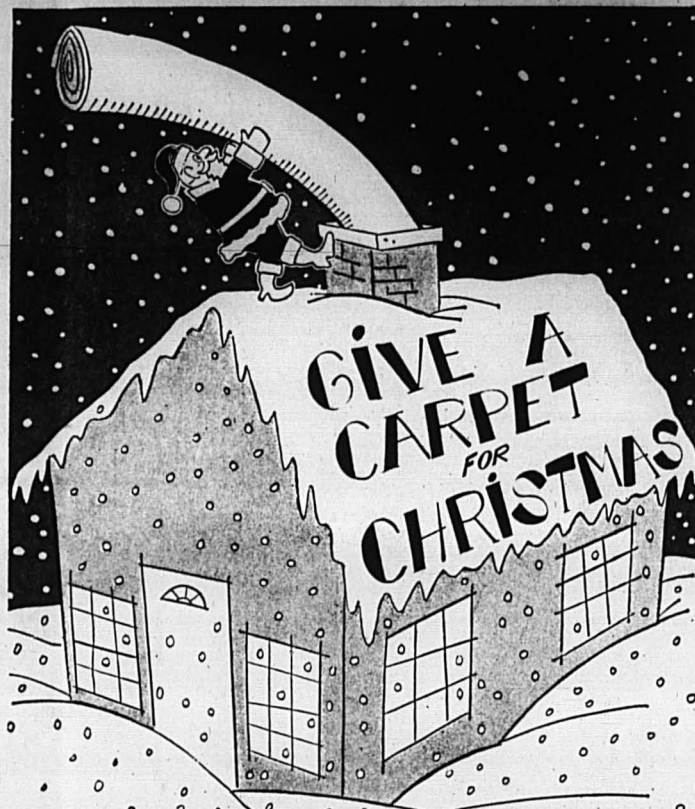
The excerpt stated that "the struggle for the realization of the ideals of communism in the whole world and the building of the kingdom of Christ on earth are incompatible with each other like fire and water."

Because of dangers involved, even clandestine "cell group" meetings among Christians have halted, and believers are now restricted to secretive family gatherings or personal devotion, the research review stated.

AN AUSTRALIAN churchman who recently toured the mainland said religious structures are being boarded up or converted into warehouses.

He saw only one religious structure used for its intended purpose—a mosque in Peking allowed to function as a goodwill gesture to African Muslim countries.

FEBEC added that requests have come from Christians on the mainland to stop remittance of funds. These are being branded as "imperialistic cash" and are often "frozen" by authorities.



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TO BE SORTED—Mrs. Regas takes to the sorting room a box of donated toys that will be distributed the first part of Christmas week.



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Feeney-Kirby Mortuary

ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

Chafard Christmas Dance "ONE SHINING STAR"

Sunday, Dec. 21 — 8:30 P.M. — 11:30 P.M.

Indiana University Medical Center

St. Matthew's Annual NEW YEAR'S EVE DANCE

Wednesday, Dec. 31 — 9 P.M. - 2 A.M.

Midnight Buffet

St. Lawrence SILVER BELL BALL

Wednesday, Dec. 31 — 9 P.M. - 1 A.M.

Father Conen Hall Midnight Buffet

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

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