

Vatican observer calls UN 'obligatory path to peace'

By ALBA ZIZZANIA

UNITED NATIONS — "I still believe the United Nations is the obligatory path to peace. The only thing that could change my attitude would be a more perfect institution than the UN, and there isn't the shadow of one on the horizon now."

So said Msgr. Alberto Giovannetti when asked whether, after five years as permanent observer of the Holy See at the UN he was somewhat disenchanted with the world organization. In a special interview with NC News Service requested on the occasion of UN Day (Oct. 24), he commented on the UN in general and on the particular interests of the Holy See.

"It's easy to be a TV critic of the UN," the Holy See representative observed, "especially a ter you have watched war news from Vietnam or a long inconclusive Security Council debate. But the UN can do only what its member states allow it to do; it is only what they allow it to be."

In general, all of the 124 items on the current session of the UN General Assembly are of interest to the Holy See, Msgr. Giovannetti said, with the exception of specific questions of budget, personnel, etc. "The reason is that UN activity should be viewed as a whole; it is a kind of mosaic in which activity is a piece of the overall design defined in the preamble to the Charter—to maintain peace and promote international co-operation."

AS ITEMS of priority interest, the Holy See observer listed disarmament, human rights matters—especially discrimination and apartheid—and development. The Holy See favors the creation of the post of High Commissioner on Human Rights—an item that has been postponed for the last four years—"because it would move the human rights questions from the purely legislative phase to identifying the root cause of the problem and to ensuring fuller respect for human rights."

He recalled Pope Paul's repeated emphasis that true peace cannot be achieved without respect for human rights. "Therefore, it is not only a political enterprise; it is a social obligation."

Other items of great importance, he noted, are those dealing with the peaceful uses of the sea and the human environment. Msgr. Giovannetti remarked in passing that, although the items on Northern Ireland have been postponed, many delegates feel that peace will not be restored there until all discrimination is eliminated.

Among the political items, he continued, "it is obvious why the Holy See is interested in the Middle East. It earnestly desires that peace will finally come to that troubled region and it is also concerned for the future of the Holy Places and the City of Jerusalem."

WHAT progress did he think had been made in the four years since Pope Paul VI appealed to the UN for "no more war"? Here Msgr. Giovannetti acknowledged with regret that progress toward peace had been little or none. "One doesn't speak of general and complete disarmament any more but of arms control. The Test Ban Treaty still needs to be extended to underground tests. The Non-Proliferation Treaty has not begun to live up to its promises. The nuclear weapon states have not limited or reduced their stockpiles, nor has a beginning been made to provide nuclear technology for peaceful purposes to non-nuclear states."

He recalled the interest of the Pope in the XXIII and XXIV sessions of the Disarmament Committee in Geneva, an interest expressed with hope and prayer. "As for peace," the Holy Father has repeatedly said he would be available to help in solving peace problems. (Continued on page 7)

Poor Souls ride
The annual Poor Souls Devotion will be held at Holy Cross Cemetery on Sunday, Nov. 2nd, at 2 p.m. St. Joan of Arc Church will be the host church for the devotion. Father Daniel Daly, a priest of the congregation of Mariannhill Fathers, will preach the sermon. The public is invited.



PLAN CHILDREN'S HALLOWEEN PARTY AT IU CATHOLIC CENTER—Students from the St. Paul Catholic Student Center at Indiana University left Michael and Sarah Schwen about the Halloween Party to be held at the Center Saturday, Oct. 25, from 7-9 p.m. Thomas Schwen, graduate student at IU, and Mrs. Schwen are parents of the children. Among IU students helping with the party are (left to right)—Susie Proffitt, Indianapolis; Joy Principi, Madison, N.J.; and Hugh M. Davis, Marion. Davis is chairman for the party, being arranged for families of Bloomington's three parishes. Children from two to 10 years of age will be guests.

RELIGIOUS ARGUMENT BACKED

Catholic can be CO, Bishops' agency says

WASHINGTON—The Division of World Justice and Peace, United States Catholic Conference, issued a statement declaring "it is clear that a Catholic conscientious objector can be a conscientious objector 'because of religious training and belief.'"

The statement expressed concern "that some draft boards do not recognize a Catholic claim for military exemption by reason of conscience." "On the other hand," it said, "we are encouraged by recent court decisions and the actions of draft boards which uphold the primacy of conscience in this regard."

The statement said Christians must "make human provisions" for the conscientious objector and aid him in his "service to the human community." It called on each diocese in the United States to initiate or co-operate in providing draft information and counseling for Catholic conscientious objectors, and suggested that those Catholic organizations which could qualify as so-called alternative service agencies under provisions of the Selective Service Act "consider applying for that status, and support and provide meaningful employment for the conscientious objector."

RELEASE of the statement, on October 15, coincided with the national observance of the Vietnam Moratorium Day on which many thousands of Americans demonstrated their opposition to the indefinite continuation of the war in Vietnam.

Father Patrick J. McDermott, S.J., assistant director for peace in the Division of World Justice and Peace, said the statement was intended as a "useful document" for young men called before draft boards.

Father McDermott described the statement as an "expansion" of views put forth by the

U.S. Bishops in their 1968 pastoral letter, *Human Life in Our Day*. In the pastoral the bishops recommended modification of the Selective Service Act to make it possible for so-called selective conscientious objectors (those who object to a particular war though not necessarily to all wars) "to refuse without fear of imprisonment or loss of citizenship to serve in wars which they consider unjust."

"The Division of World Justice and Peace statement said: 'In reaffirming this recommendation, we are reminded of the number of individuals who have suffered imprisonment or have left the country because they felt compelled to follow their conscience rather than the law.'"

"In a continuing pastoral concern for their welfare, we urge civil officials to consider granting amnesty to those who have suffered imprisonment and give those who have left the country an opportunity to demonstrate that they are sincere objectors."

THE STATEMENT described the Christian attitude toward war and peace through the ages and suggested that conscientious objection has a venerable tradition in the Church.

"Since apostolic times, the Church has cherished and valued the spirit of non-violence based on the teaching of Jesus," it said. "It is one of the reasons Christians of the early Church did not participate in military service."

The statement acknowledged that theologians subsequently developed a "just war" theory, but pointed out that such war had to meet certain conditions—notably that the military action must not produce a greater evil than that which it sought to correct.

"In applying and evolving just war theory to the contemporary world, the person who is sincerely trying to form his conscience is the host pastor."

Participation in the program to the annual Youth Week observance sponsored by the CYO.

conscience must judge whether or not the war achieved by a particular war or all-out war is proportionate in any degree to the devastation wrought by that war. . . . In abstaining, some might conclude that just war in the modern world is not possible," the statement said.

NOTING recent anti-war statements by popes and by the Second Vatican Council, the statement declared: "A Catholic viewing his tradition, the message of the Gospel . . . could validly question and abstain from participation in war or the preparations for war."

"It is clear that a Catholic (either in civilian or out-of-service) can be a conscientious objector 'because of religious training and belief.'"

"We encourage clergy and laymen alike, especially parents, to be sympathetic and understanding to those who in good conscience are compelled to object to military service, even if one were not in total agreement with the objector," the statement said.

INDIANAPOLIS — Announcement was made this week of the appointment of Colonel John Christy as executive secretary of the Indiana Catholic Conference. Christy takes over on December 1 from James O. Brennan, who resigned last week to accept the Director's post with the Ohio School Employees Retirement System.

The new Catholic Conference executive is slated to retire from active duty with the Army on October 31. His most recent assignment has been Director of the Defense Information School at Fort Benjamin Harrison, Christy moved the school to Indianapolis from Ft. Stencum, New York in 1965.

Christy has been awarded the nation's second highest combat decoration, the Distinguished Service Cross, for gallantry in action during the Battle of the Bulge in World War II. Before joining the service, Christy worked for six years as a sports reporter in Providence, Rhode Island.

The new executive is a graduate of Rhode Island University

Superiors to meet at St. Meinrad

ST. MEINRAD, Ind. — St. Meinrad Seminary will be host for a Conference of Religious Superiors to be held at St. Meinrad, October 27-29. The central theme of the meeting will be "The Spiritual Formation of the Religious Cleric and the Seminary's Response."

Chairman of the meeting on October 27 will be Father Adrian Fuerst, O.S.B., president-rector of St. Meinrad School of Theology. The main address will be delivered by Father Robert St. Mary, S.M., assistant for religious life, Cincinnati Province of the Marianists. He will speak on "The Basic Elements of the Spirituality of the Religious Priest."

FATHER Hilary Ottensmeyer, O.S.B., president-rector of St. Meinrad College will chair the meeting on the morning of October 28. The address will be delivered by Dr. Vystaus Biliuskas of Xavier University, Cincinnati. He will discuss "The Interrelation between Spiritual Development and Mental Health."

Father Aurelius Boberek, (Continued on page 7)

BULLETIN

At Criterion press time Thursday morning, an estimated 400 to 500 students from the four Indianapolis Archdiocesan high schools conducted an "orderly demonstration" in front of the Chard High School, scene of the annual Teachers' Institute. The demonstration, organized and directed by Nick Watts, president of the senior class at Secunia High School, was conducted to exhibit "support for the Archdiocesan School system." "We're for the teachers and the schools and not against anything," Watts told a Criterion reporter. Students carried banners reading: "Our schools are great," "We dig our teachers," "We love our schools." Before the demonstration concluded, Watts made a statement over the public address system in which he said in part that the demonstration was intended to show "our approval of the Archdiocesan school system and our strong hope that these schools be maintained in the future." The youngsters cheered and applauded as Archbishop Schulte and the teachers entered the building.

Colonel John Christy named to ICC post

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COLONEL CHRISTY where he did advance work in sociology.

He is widely known through central Indiana as a speaker, and is listed in the international edition of "Who's Who In Public Relations."

THE FATHER of five children, three of whom are currently attending a parishial school in Indianapolis, and Mrs. Christy will make their permanent home in the Capitol City.

The Indiana Catholic Conference is the communications and co-ordinating body for the five Catholic Bishops of Indiana. Formed in 1966, it has taken a leadership role in the areas of social welfare, education and community action.

SYNOD PROGRESS SEEN

By MOST REV. MARK McGRATH, C.S.C. Archbishop of Panama

VATICAN CITY—The second Roman synod is making solid progress. What is perhaps more interesting, it even begins to appear in the press that this is so.

Religious events are difficult to report in the news media. They are seldom "news" in the immediate, on the surface, head-line manner of the so-called "hard news." Their themes are slower, more subtle; their issues are more long term, more complicated.

But something like the synod is news, and the public wants to know about it. So the events of the synod are reported, in the quick style with which the

A BISHOP'S VIEW

public is informed about war, politics, sports, earthquakes or landing on the moon. The news is simplified, contrasted, heightened for greater interest.

At the beginning of the Second Vatican Council in 1962, a well-known Western bishop chided the press on its habit of labeling each of the bishops in attendance as "progressive," "conservative" or "moderate" (read: undecided). He insisted that the bishops agreed on all the essentials and would work together for the final results. But this is hardly very newsworthy.

BESIDES there were differences among the bishops and these were played up startlingly for the public, Catholic and non-Catholic, whose lasting impression of the council came from this reporting.

There was much reporting in depth on the council, but the immediate dispatches continued to heighten the conservative-progressive conflict, casting the leading figures into one or other of the camps, without much of a hint as to what each person was conservative or progressive about.

The difficulty of reporting religious news events is two-sided.

It is partly due to the reporter's desire for news, for "hard news," for something that will be printed, that will interest and that will be read.

This may be secondary, it

VATICAN II RELIVED

By DOUGLAS J. ROCHE

VATICAN CITY — Even the pessimists were struck by the speed with which the spirit of Vatican II reasserted itself during the first week of the world synod of bishops.

Once more we saw the Church as a living and dynamic organism willing to look at itself in the light of the modern world

A LAYMAN'S VIEW

and searching for the right kind of structure to meet the needs of our age.

Three points impressed me during the opening week:

1. The heavy weight of opinion—both Pope and bishops—for a workable form of collegiality in which the bishops will share with the Pope in an organic way in Church government.

2. No revolt or nastiness was necessary in order for the majority of bishops to make their point that they are not mere delegates of the Pope but have power by divine right and the Pope, by his personal attitude at the debates, gave the slightest hint that he regarded this open expression of opinion as dilatory to him.

3. Public opinion enabled the synod to get immediately on the progressive track. This last point needs explaining and since it is so important to understanding what is happening in the Vatican's Hall of

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

attempt to grasp the genius, the rhythm and the impact of these media today. Perhaps, with common effort, we may arrive at ways of reporting the synod that may not just satisfy more of the people, churchmen, reporters and readers, more of the time.

AS THIS BRIEF session of the synod has settled into its work, much ambiguity is being dispelled. There was no public procession and Mass to start it off, rather a Mass in the Sixtine Chapel limited to the participants. This was clearly meant to play down the importance, not of the synod itself, but of this brief two or three-day session (Continued on page 7)

Theologians called for meeting in Rome

By EDDYTHE WESTENHAVER

ROME—The Congregation for Doctrine is calling representatives of the National Theological Commission here to discuss their future relationships.

The meeting, an initiative of the Congregation's President, Cardinal Franz Suter, and Subsecretary, Msgr. Charles Moeller, is expected to speed the implementation of some of the suggestions made by Father Karl Rahner in his introductory speech to the International Theological Commission October 7.

The German Jesuit told the international body, meeting for the first time, that the different ways of expressing theology can no longer be supervised and judged by a single, small curial congregation. Rome still has the obligation to defend the Faith. The question is how to do it effectively.

Broken Heads, let us begin there.

The Roman Curia, the administrative arm of the papacy, sent out a lengthy document (schema) to the national hierarchies several months ago which was intended to serve as a working paper for synod discussions.

POPE PAUL VI had called this extraordinary synod, embracing 146 members of the world's hierarchy, to advise him on the correct relationship between national conferences of bishops and the Holy See and among the national conferences themselves. But as Cardinal John Heenan of Westminster, England put it in the *Times* of London, "The chief though undeclared purpose of the synod is to avert the undoubted peril of anarchy in the Church." For ever since Vatican II, the question of authority has been coming to a head.

The storm broke with the publication of the papal brief controlling episcopal freedom, which, to the surprise of the Holy See, met with massive dissent in many areas of the world. A spotlight was put on the synod.

'Synod of priests'
ROME — Cardinal Bernard Alfrink, Archbishop of Utrecht, Holland, announced here that there was considerable likelihood that a world synod of priests—not bishops—would be organized early in 1970. He said that the idea for such a synod had the approval of Pope Paul.

In this he was following the prescription of Pius XII that there should be an expression of public opinion for the good of the Church. World reaction showed that substantial numbers of people were in agreement with Cardinal Suenens. Even though some bishops were a little frank of the undiplomatic frankness of the cardinal's insistence (Continued on page 7)

Two priests' moral view of Vietnam War

Peace, freedom for the South are the goals of the conflict

By FATHER DANIEL LYONS, S.J.
(NC News Service)

When I debated Father John B. Sheerin, C.S.P., in New Jersey last year, he condemned the war in Vietnam as immoral on several counts. Since he held that it was immoral to be fighting there, I took for granted that as a moral theologian he felt we should pull out. But on the drive back to New York he said that we could not pull out, at least for awhile. It was strange theology, I thought; but just one of many strange things coming out of this imbroglio.

Who can defend the Vietnam War? No one can defend the way it has been fought. I am not referring to who the aggressor is. It is obvious that the North is trying to conquer the South, and not vice versa. It is also obvious to anyone who values freedom and who knows the situation in both the North



FATHER DANIEL LYONS

and South, that the people in the South are better off free than under Communist rule.

The trouble with this war is

not that we have defended South Vietnam. The trouble is that our political leaders have pretended all along that if we just practiced "restraint" the enemy would go home, that if we made it easier for him to wage war against the South by granting him sanctuary, then the enemy would pull out.

Why we ever figured that way has never been explained. Lyndon Johnson now says he wishes he had listened more to his military advisers.

If he had only listened to his Joint Chiefs of Staff regarding one thing, the closing of Haiphong, the war would have ended years ago.

ALL along our leaders have refused to face reality. They have even pretended that this is not a war. But no one has been able to convince any of the 80,000 parents whose sons came home in boxes that their boys had been away at summer camp.

No one can deny that the Vietnam War has lasted far too long. Either we should have surrendered or we should have forced the enemy to give up years ago. When I polled every priest in the United States, in 1966, I found that 87% wanted Washington to adopt a firm policy of winning.

It is immoral to fight a no-win war. It is immoral to fight a war in which our own men have gotten killed because we granted sanctuary to the enemy just across the border.

There was never any hope of winning the war the way it has been fought. We could have sent 3 million troops to Vietnam and still the war could have lasted 30 years, if we kept granting sanctuary. All the North has to do is keep sneaking in guerrillas, even in small numbers. It takes 30,000 people every day in New York City, whether there are 500 crooks in town, or only 50.

The greatest tragedy of our time is that we have not learned from our mistakes. We have not realized that the war in Vietnam is a continuation of what the Kremlin started right after World War II. We have never grasped the notion that Russia's leaders want to rule the world. We have never recognized that the war in Vietnam for what it is: a test case for wars of heretofore.

We have pretended all along that Ho Chi Minh and his cohorts were enemies of the Kremlin. We even pretended that Ho was a Vietnamese nationalist, despite the fact that he conquered another race when he invaded Laos.

FOR AWHILE we tried to discourage Hanoi from taking over Laos. But in 1961 we pulled out of Laos because Hanoi agreed to do so. Instead, however, Hanoi then conquered half of Laos, the half it needed to attack South Vietnam.

The lesson of Laos is that by giving up there we enabled Hanoi to start a war in Vietnam. The corridor between North and South Vietnam is only 51 miles wide, one-third the width connecting North and South Korea. But when we let Hanoi take over Laos we gave them a 400-mile border into South Vietnam. The lesson is clear: we got a far bigger war in Vietnam by pulling out of Laos.

Our efforts in Vietnam have been infinitely more costly than they should have been. But they have not been in vain. We have kept 15 million people free from Communist rule. We have kept hundreds of thousands from being slaughtered out of reprisal, or because they might resist a communist takeover. We have made it possible for Indonesia, the fifth largest nation in the world, to overthrow the 3 million members of the Chinese Communist party there, as the Indonesians attack the Chinese.

(Editor's Note: Two widely known priests, with divergent views concerning the Vietnam conflict, disclose their convictions in the following articles. The so-called hawk side is taken by Father Daniel Lyons, S.J., editor of Twin Circle—The National Catholic Press, national Catholic weekly newspaper; the dove side by Father John D. Sheerin, C.S.P., editor of the Catholic World magazine.)

not threaten him, that he would somehow reciprocate. If we showed great restraint, that he would either give up easily on the battlefield or at the talks in Paris.

Granted we failed to see that the enemy is not Hanoi but Moscow and Peking. Without them Ho Chi Minh would have spent his life as an unknown revolutionary leader, but without them the war could not last six weeks.

Still, the South is free and we have halted Red expansion in that half of the world. We could have done much worse. We could have let the Communist war by conquering the South spread the war to the rest of Asia. In spite of our ineptitude, and despite the fact that much of Laos has been unofficially overrun by Hanoi, none of Asia has been lost to Communism since the Geneva Treaty in 1954 which divided Vietnam.

Everyone wants peace, but we want a lasting peace, not a peace that protects free countries and discourages aggression. What should we do?

POLITICALLY, the die is cast. Washington has decided to withdraw gradually, rather than force the enemy to withdraw. The only thing that can be done is let our allies do what we should have done long ago. The government in Saigon must be given more authority, to match the added responsibility we are placing on its shoulders. Saigon must be allowed to use troops, planes, and pilots from Taiwan, something we have never permitted it to do. Saigon must be allowed to send troops into Laos to prevent the infiltration. It must be allowed to destroy the guerrilla bases in Laos. Cambodia must be allowed to close Haiphong harbor, one way or another. Saigon must also be allowed to threaten the dikes in North Vietnam, if necessary, to force the aggressor to leave the South alone.

We must not interfere with the government of South Vietnam by forcing it to have a Communist coalition. We must not let it pull out of any agreement with the Communists. We must give South Vietnam the freedom to do whatever must be done to keep its people free. We must give Saigon the help it absolutely needs. We must not pull out all of our troops or force the South to pull out troops from other nations. In other words, we must treat South Vietnam as a free and independent nation. Only then can we serve the cause of freedom.

Catholic papers 'more important,' cardinal says

LONDON—Catholic newsmen are somewhat "wrong" in what they write but their journals are more important than ever, according to Cardinal John Joseph Westcott.

His views were expressed in a message read in all archdiocesan churches on Press Sunday 1969. In a separate covering letter to priests, he said it was ill-advised for a priest to ban a paper because it had made an error.

In his letter to the laity, Cardinal Heenan said that Catholic news was featured more and more frequently in Britain's national secular newspapers, but he said, "Newspapers can't afford space for the full story of what is happening in the Church. That is why today Catholic papers are more than ever important."

Catholic papers are not, of course, the official voice of the Church. That is why today Catholic journalists are sometimes quite wrong. That is not the point. We need Catholic papers because they alone are in a position to give the whole truth when the Church is in the news.

Prompt, complete withdrawal is in order for U.S. forces

By FATHER JOHN B. SHEERIN, C.S.P.
(NC News Service)

The public demand for an early end to our military involvement in Vietnam continues to grow in volume and intensity. The Administration's gestures in the direction of peace, including draft cuts and troop withdrawals, do not satisfy the increasingly impatient American public.

Nine months ago they sympathized with the President over the war burden he had inherited. Now they refuse to be tranquilized by his pleas for blind faith in his leadership. In vague rumors of secret negotiations that may work miracles.

As the casualty lists continue to come in, many citizens who once called for "peace with victory" now want "out" of the Asian quagmire, demanding prompt, complete withdrawal at the earliest possible date. They see no point in sacrificing American lives to shore up a wobbly, corrupt military regime in Saigon.

Moreover, they noted that this is a personal obligation which cannot be delegated to someone else. A reappraisal of the moral issues of American involvement is therefore very much in order. Not every one will approach the problem from the same angle.

I WOULD PREFER to review our Vietnam involvement in the light of the Just War theory. Some churchmen in recent years have tended to discredit the notion of a just war because they deemed it irrelevant to nuclear warfare. But this is not a nuclear war, and the Just War theory can be of service in enlightening conscience as to the morality of this war.

As Ralph Potter of Harvard Divinity School has said: "These who have held the doctrine under the Just War doctrine now seem startled when it is pointed out that the arguments they now invoke in judgment upon American conduct in Vietnam precisely recapitulate the traditional categories of the Just War doctrine."

The theory is that no nation may participate in a war unless (1) it has a just cause and an upright intention, (2) has made a formal declaration of war, (3) has exhausted all peaceful means to avoid the conflict, (4) that it wages the war according to rules of natural and international law, and (5) that it has a reasonable expectation of the benefits accruing from the war will outweigh the evils it will produce.

I would like to concentrate special attention on this last condition: Will the good results outweigh the evil? What good purpose did we hope to achieve by intervening in this war? The State Department has said many times in recent years that our purpose in becoming involved was to insure free elections for the Vietnamese. Our government has abjured any notion that we sent troops to Vietnam to stop the Vietnamese from becoming Communists.

We listened sympathetically therefore when the Administration spoke of bringing freedom to South Vietnam. The people could feel free, without communist coercion, their own political and social institutions. We hoped the people would not go communist but we did not intend to tell the Vietnamese how they should vote. No nation has any right to impose a political structure on any other nation.

people of South Vietnam to choose their leaders without outside imposition, either by us or anybody else.

Here then is the big question: Is there a valid proportion between this benefit, (a free vote at the ballot box) and the incredible death and devastation we have brought to all of Vietnam, North and South? Our initial intervention was only a trickle of economic aid but eventually escalated to the proportions of a gigantic military conflict.

The mightiest military power on earth has dropped far more bombs on tiny Vietnam than we dropped on Nazi Germany during World War II. We have laid waste whole countryside, disrupted family life, killed more than a million civilians, left about 5 million refugees homeless. We speak of the heavy price we have paid in American lives and it is a heavy price. The U.S. lived up to its part of the bargain but the cost to the Vietnamese on both sides has been 20 times as great in military casualties, not to mention the agonies of the aged, the sick, the orphaned, the children born out of sheer promiscuous mating, about 40,000 fatherless children will be left behind by American troops who will not marry their concubines.

GEORGE KENNAN, author of the containment policy and probably the leading American expert on Communism, has asserted that our Vietnam policy is "a massive miscalculation and error for which it is hard to find any parallel in our history." Why? Because the conflict has been "so destructive to civilian life that no conceivable political outcome could justify the attendant suffering and destruction of millions of lives." (New York Times, March 8, 1968).

Certainly a free vote for the corrupt Thieu regime in exchange for the lives of thousands of deaths is a very bad bargain. "Another important condition of the Just War theory is that the nation waging the war must have a just cause. Catholic theologians are agreed that the only possible justification for war today is defense against unjust aggression."

The Korean War the enemy unjustly transgressed a recognized international boundary line. In Vietnam, however, the situation was radically different. There was no boundary line between North and South Vietnam until the Geneva accords in 1954 provided for a temporary military line to be drawn between the two. The Communists promised to stay behind this line pending the outcome of free elections to be held in 1956. Diem, from his palace at Saigon, refused to allow these elections, discontent developed and eventually rose up in South Vietnam against him. President Eisenhower in his memoirs said that the Communists would have won the elections had they been held.

AMERICA entered the war in 1961. What began as a clash between a motley crew of peasants and the Diem regime developed into a people's revolution controlled by communists and a military regime controlled by the National Liberation Front with aid for the Front from many American statesmen was equivalent to an invasion from the North.

There are other Americans, however, who contend that our intervention was not a defense against unjust aggression but a meddling in a civil war in South Vietnam between the NLF and the Diem regime. If it was a civil war, we have no right to intervene. We remember how violently we reacted when the Soviets intervened in the 1954 Hungarian rebellion.

If our intervention was not a case of helping a victim of unjust aggression but a meddling in a war that was not our business, we may have obstructed national independence and social progress by "rescuing" the peasants' rebellion. True, the National Liberation Front is Marxist-oriented as are many new regimes we are supporting in the developing countries, but we must remember that these new regimes are not anxious to exchange their old colonial tyrants for a communist tyranny. The Vietnamese, both North and South, are rabid nationalists. For centuries they have loathed the Chinese as a national enemy. As far as we know, Ho Chi Minh gladly accepted aid from China but did not permit a single Chinese fighting soldier in the Vietnamese soil. The Vietnamese have driven out the Japanese, they have driven out the French and are now striving to

drive out the Americans. Is it reasonable to think that after 30 bloody years of fighting foreigners, they will suddenly capitulate to Moscow or Peking? As U Thant has said: "It is nationalism, not Communism, that animates the resistance movement in Vietnam against all foreigners, and now particularly against Americans."

SPACE limitations will not allow for a detailed application of the remaining conditions of the Just War theory but they bear close study. Has U.S. policy been motivated by "free elections" or national prestige? Our Government has not made any formal declaration of war: can the Tonkin Bay Resolution be deemed a "moral equivalent" to such a declaration? Did the U.S. exhaust all the peacemaking resources of the UN before getting involved? Has the U.S. lived up to its part of the bargain by the cost to the Vietnamese on both sides to international treaties we have signed (e.g. in regard to treatment of prisoners)?

In conclusion, I concur with that Harvard faculty that called (Oct. 7) for "prompt, rapid and complete withdrawal of United States forces" from Vietnam. Negotiators Harriman and Vance recommended in vain that we offer a cease-fire proposal at Paris. Now, it is the backing of General Mike Mansfield and others, and it is



FATHER JOHN SHEERIN

time to lay such a proposal on the negotiating table. If it fails, we must pull our troops out as soon as possible, unilaterally if necessary, but with two provisos: (1) that we devise ways and means of saving from a blood bath those peasants who have been sympathizers with and supporters of the Americans. Unquestionably, the Vietnamese have them marked for assassination (notably the Catholics who escaped from the North); (2) that we strive in the immediate future to make massive restitution to the Vietnamese people for the massive evils we have inflicted upon them in this unjust war.

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THE WEEK'S NEWS IN BRIEF

The world Synod of Bishops continued to claim attention during the past week. This and other news highlights follow:

A strong bid to take part in the "decision-making" processes of the central government of the Church was thrown open for discussion at the synod meeting in Rome.

Bishop Alexander Carter of Saint Sante Marie, Ontario, said the synod is attempting to "pump new blood in that Mystical Body which is the Church."

Cardinal John Heenan of Westminster, England, said "both the Pope and the bishops are honestly seeking to find ways in which there may be effective co-existence between the Holy See and the Church throughout the world."

It was noted by some observers that even the pessimists were struck by the speed with which the spirit of the Second Vatican Council reasserted itself during the first week of the synod.

For the first time in as long as anyone can remember, a department of the Roman Curia has held an "open forum" of dialogue between a congregation and the Catholics from around the world it serves.

The event was sponsored by Cardinal John Wright, prefect of the Congregation for the Clergy, and over a two-day period featured as many as 30 speakers on the problems of the priesthood today.

The original idea was to hear the heads of the national conferences or their deputies, but in instance after instance, it was a priest introduced by a cardinal or a bishop who spoke for his nation to the assembled authorities of the congregation.

Glorifying in its own disorganization, clamoring for attention but striving mightily for dignity, the second Assembly of European Priests brought consternation to the Pope's front door.

It brought there at the very moment when, inside that door, the synod was discussing how to restore authority in the Church.

Yet the Assembly of European Priests maintained throughout its week-long meeting that it was not attempting to destroy the Church's authority but to bring forth new ways of exercising that authority, ways the modern priest can live with.

The Division of World Justice and Peace, United States Catholic Conference, issued a statement declaring "it is clear that a Catholic priest can be a conscientious objector because of religious training and belief."

The statement expressed concern "that some draft boards do not recognize a Catholic claim for military exemption by reason of conscience. On the other hand, we are encouraged by recent court decisions and the actions of draft boards which uphold the primacy of conscience in this regard."

The statement said Christians must "make human provisions" for the conscientious objector and aid him in his "service to the human community."

The announcement that Canadian Prime Minister Pierre Elliott Trudeau and the Vatican have established diplomatic relations reopened some old wounds and stirred instant controversy among churchmen and Opposition members of the House of Commons.

Spokesmen for the Anglican and United churches noted that they had come out strongly against the move when Trudeau first solicited their opinions.

CITES EMERGENCY CLOSINGS

Research team points to lack of over-all educational plan

NOTRE DAME, Ind.—A University of Notre Dame educational research team has concluded that the recent rash of Catholic school closings through out the nation has occurred as an emergency measure rather than as part of an over-all educational plan.

This was the conclusion of "Project Schoolhouse," an analysis of data supplied by 147 diocesan school superintendents and 36 Catholic school administrators.

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Some Protestant churchmen predicted the move would create greater tensions between Quebec and other provinces.

Bishop Alexander Carter, president of the Canadian Catholic Conference said that the Canadian hierarchy did not "in any way, publicly or privately," seek the exchange of ambassadors.

Methodist Bishop Fred Pierce Corson of Philadelphia disclosed he had suggested that Pope Paul "challenge youth to form a mass movement which would promote the oneness of the people of God."

He said he had a private audience with the Pope at Castelgandolfo, at which time he proposed that the Pope, at one of his weekly general audiences, suggest promotion of such a mass ecumenical movement by young people.

"The Pope expressed deep concern and interest in giving guidance to such a youth movement," Bishop Corson said. "It was the first time in my four conversations with him he took out a pad and took notes."

Many church-goers in the world today are undergoing "a serious crisis of nostalgia," according to the Rev. Dr. Eugene C. Blake, general secretary of the World Council of Churches.

Speaking at the Conference on the Relevance of Religion in Hudson, Wis., Dr. Blake expressed concern about the subtle malaise, which he defines as a longing "for the irrevocable past."

At a moment in history when men can do almost anything technically, Dr. Blake said, they are "more and more confused as to their values."

After praying for the success of the special meeting of the Synod of Bishops, Pope Paul expressed concern over the latest bloodshed between Protestant and British troops in Northern Ireland.

He expressed an intention for peace, "a truly just and civil peace in Ireland, where we are told that violent and bloody incidents occurred."

The renewed rioting in Protestant areas of Belfast broke out after the Ulster government of Premier James Chichester-Clark announced it was backing a British proposal for sweeping police reforms in Northern Ireland.

NEWS CAPSULES: An archdiocese of Hartford panel has proposed abolishing pastoral curate relationships. Milwaukee poor people confronted Auxiliary Bishop Leo Joseph Brust with an "Encyclical of the Poor."

President Nixon praised the Bible in a statement prepared for National Bible Week.

Father James E. Groppi, civil rights leader, was sentenced to serve six months in jail for violating an earlier prohibition.

Christians in India are seeking greater representation in state government. Father Charles Damien Boulogne, O.P., died in Paris 17 months and five days after receiving a transplanted heart.

The Iraq government has taken over the second of two Jesuit colleges. It was disclosed in Boston. The Black Manifesto has put the Inter-religious Foundation for Community Organization on the spot with white backers.

Cardinal Valerian Gracias of Bombay, India, condemned India's program for fighting its population explosion. America's Apollo 11 astronauts visited the Synod of Bishops in Rome. Three married deacons were ordained to the priesthood in Perth, Australia.

Usually effected without firm plans for utilization of abandoned facilities.

The report said its findings "project a continuance of enrollment losses, grade eliminations, and school closings," and urged that more consideration be given the manner in which such decisions are made.

"Future decisions regarding the existence of a school or a grade level should be mitigated not by expediency, but by an informed effort to establish a viable system of Catholic schools," the report said.

IT ADVOCATED a widening of decision making to include parishioners, religious communities, and lay groups. It urged that parish boundaries not be the determining factor for school enrollment when such boundaries do not encompass "enough students to provide a quality educational program."

The report also said that "a clear distinction of the goals and objectives of the Catholic school" must be coupled with attempts to establish an adequate administrative structure.

"Catholic schools do not exist by legislative fiat," the report commented. "They exist because they have something to offer which cannot be obtained as conveniently elsewhere. They must sell a product, therefore, behoves Catholic educators to provide insight into what the school is trying to accomplish and a clear understanding of what it costs."

The report also noted that "many of the Catholic school statistics which are available on a national level are inconsistent and lack comparability" and added that financial data "are virtually unobtainable."

Ecumenism seen ready for action

PLYMOUTH, Mass.—Ecumenical discussions must now progress to such thorny issues as abortion and aid to parochial schools, a Jesuit assistant to the National Council of Churches said.

New England religious leaders at a meeting here. Father David Bowman, S.J., special assistant to the NCC for ecumenical affairs, warned bishops and denominational heads that the time is past when courteous friendship was enough.

Visit Synod VATICAN CITY—U.S. astronauts Edwin Aldrin, Neil Armstrong and Michael Collins were received (Oct. 16) at the Synod of Bishops and awarded the gold medal of the Pontifical Academy of Sciences.

Fresno bishop backs farm workers' rights

FRESNO, Calif. — Bishop Hugh A. Donohoe of Fresno, in the right to carry out union activities without restrictions of the Catholic Voice of the Oakland, upheld the right of farm workers to organize and Hartley Act," Bishop Donohoe contended that Cesar Chavez's union should have a 12-year grace period before being limited by legislation.

The prelate cited similar periods of uninterrupted for industrial laborers.

"When the NLRB (National Labor Relations Board) was passed in 1935 there was no Taft-Hartley Act, first in 1947 and then later in 1959."

Chavez, director of the United Farm Workers Organizing Committee, who seeks unionization of farm workers, does not want his union to be shackled at the beginning.

"It is obvious now what Chavez and his union want are 12 years for this weak union to have the advantages that were enjoyed at one time by the stronger industrial unions, namely, the right to carry out union activities without restrictions of the Catholic Voice of the Oakland, upheld the right of farm workers to organize and Hartley Act," Bishop Donohoe contended that Cesar Chavez's union should have a 12-year grace period before being limited by legislation.

He also noted that he believes "it is quite possible that the National Conference of Catholic Bishops at their next meeting will support these new proposals by Chavez, because what we had in mind in our last statement was to give farm workers a free opportunity to organize."

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Orthodox prelate received by Pope

VATICAN CITY — A papal audience (Oct. 13) given to Russian Orthodox Metropolitan Nikodim of Leningrad and Novgorod was described by Vatican sources as "more than a mere courtesy call."

The Vatican would comment no further on the Pope's talk with Metropolitan Nikodim.

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EXHAUSTION—Father Emil Sages rests in a Prince George, B.C., hospital after enduring exposure, exhaustion and undernourishment during a 22-day ordeal in the Caribou Mountains following the crash-landing of his plane. The flying priest was found near Williams Lake. (RNS photo)

EXPERTS EXPLAIN RITES

New liturgy offers variety of options

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

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

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

Father Joseph Champlin, associate director of the secretariat of the Bishops' Committee on the Liturgy, spoke on the "Revised Rite for Marriage," which has been approved and will become effective in the United States, probably next month when the National Conference of Catholic Bishops approves the English translation.

Father Champlin pointed out that the marriage ceremony is filled with joy and hope, and said: "This is where a priest who is truly warm and loving can reach his people, for he helps make it a joyous and

memorable occasion he will never be forgotten."

THE PRIEST explained there are now a variety of readings (28), collects (4), and ring blessings (3), for the rite of marriage. He stressed the importance of the celebrant making these options known to the couple, working with them in making the necessary preparations, but most of all in respecting the choices of the couple.

Father William A. Bauman, executive secretary of the Kansas City-St. Joseph, Mo., diocesan liturgical commission, discussed "The Rite of Christian Burial," which is being experimented with in 20 dioceses in this country and in several other countries.

Father Bauman said, "The experiment is the story of the testing of rites in the parish situation, the creation of songs, prayers, symbols, and rites that fit the culture."

Since the new rite was published in Rome in 1965, experimentation has shown there has been a continual addition to the

basic resurrection liturgy, according to Father Bauman.

At first, he said, creativity was approached "with fear." Then, as successive dioceses prepared rituals for priests and participation aids for laity, "a beautiful richness in American funeral rites began to emerge."

"Flexibility and options experimentation has shown that resurrection theology—which stresses hope in everlasting life rather than mourning—is widely accepted," he said. "We need room to compose, yet a good ritual will start a priest on the right track by providing a first choice."

Father Bauman urged that funeral rites be tailored to each individual, saying that a service for a man killed in Vietnam should be different from that for an elderly woman, or a child killed in an automobile accident.

AUXILIARY Bishop Walter J. Schoenher of Detroit spoke in support of the New Rite of Christian Initiation.

"We must keep in mind that this is a new rite, rather than a revision of the rite which we are accustomed to," he said. "The Roman liturgy did not have a service that was strictly proper to the infant baptism. The new rite is recommended to take place during the regular Sunday parish Mass for here is where the Christian community is gathered."

Bishop Schoenher suggested that the community be brought in on the celebration through the use of banners, singing, and possibly coffee and rolls after the Mass.

Addressing the opening session, Father John Hugo, chairman of the Pittsburgh diocese's liturgical commission, stressed the joyful aspects of the liturgy while warning against "anarchy and shapelessness." According to Father Hugo, the celebrant's roles in "directing a live, communal, organic and joyful celebration" are:

● To interpret the rite to the whole assembly, "to communicate by the liturgy, to communicate by exploiting the sign language of symbolism which is part of the liturgy."

"Now the celebrant must fully and socially project himself, manipulate the rubrics and exploiting the options to obtain a true community celebration. Not that the celebrant will now lack reverence, but his reverence will lack rigidity."

● To be responsible for the character and quality of the celebration.

"We have relied too much on printed materials to make things easy," Father Hugo said. "Leaflets or booklets at best provide only a crutch for a limping participation." He suggested that pamphlets and missals tend to reduce participation "to a mechanical suggestion."

SOME recommendations brought forth by Father Hugo included enlarging the size of the book of the gospels to suggest the importance of the word of God and enlarging the wine chalice "that

lights on the mystery of Christ."

people may meditate on the significance of its offering."

"The reception of Communion, instead of being a private eyes closed, and almost social devotion, can be enlarged to be part of the communal celebration—a joyous procession around the risen, triumphant Christ," Father Hugo said.

"The liturgy is a holy show. It should express what the worshippers are trying to say. It should throw a thousand lights on the mystery of Christ."

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Comment

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

Job well done

In the late spring of 1966 a major manhunt got under way. The Most Wanted Man was not on any FBI list, but the five Catholic Bishops of the Indiana Province were just as intent on finding the right man for a difficult, complicated and entirely new type of job as J. Edgar Hoover ever was on tracking down a criminal.

The man the Bishops sought was one qualified to organize and then operate, under their guidance as board members, an Indiana Catholic Conference. There was no tidy "job description" for them to use as a guideline in their talismanic search for the work to be done was completely unique, the seas uncharted, and the route unmarked.

After a lengthy quest in which many men were interviewed and, for one reason or another, either were rejected or were found unavailable, the Bishops came upon precisely the right man for the job. He was James O. Brennan, a 47-year-old retired Army officer who was serving as director of the Ohio Council of Education.

Personable, energetic Jim Brennan went to Indianapolis that summer and began, through trial and error and "feeling" his way toward right solutions, to make the ICC a going concern as its executive secretary. The Bishops, clergy, and laity of the state were eminently pleased with their choice, and the ICC flowered into an organization with maximum impact in keeping with its founders' pledge that it would "present to all the people of Indiana a co-operative spirit and a helping hand in their common effort to provide a full and productive life for everyone."

The ICC, with Mr. Brennan sparkplugging its day-to-day efforts in accord with the directives of its board and clergy-laity committees, quickly established itself as an influential force for social betterment in this state. By the time the 1967 General Assembly convened it was able to make its presence felt in the legislative halls, and in the 1969 Assembly it teamed up with the Indiana Council of Churches and other religious-ethical groups in seeking—sometimes successfully, sometimes not—passage of legislation designed to aid the poor, the racially maltreated minorities, and others in Indiana sorely in need of economic and social justice.

Within the Church and among the people of God in Indiana the ICC these past three years has served to create a unity of purpose where it had not existed before. Much of the organization's success in this area, as well as in the broader area of social concern, has been due to Mr. Brennan's personal magnetism, his unflinching, clear-headed sense of diplomacy, and his dedication to hard, often over-taxing work.

Now Jim Brennan has announced his resignation, effective November 30, to accept a position as director of one of the largest retirement systems in Ohio. The offer was so attractive that, out of consideration to his family, he felt duty-bound to accept it.

"My only hope is that I may have made some small contribution to the Church which will lead to vastly more effective programs and communications in the years to come," he said in his statement of resignation. He has done that and a lot more. We at The Criterion thank him for the services he has rendered and wish him well in his new undertaking. Our good wishes also go to Col. John Christy, who will take over as ICC executive secretary on December 1. Also a retired career officer with a distinguished record, Col. Christy appears to be just the right man to replace Jim Brennan.

The synod watch

More than 500 accredited newsmen are in Rome to cover the world synod of bishops. It is a low-key affair focusing on an isolated issue that is eminently sensitive and complex but without dramatic fireworks. The speeches are quietly reasonable, having subtle shadings of opinion but with surprising unanimity. There are no challenges, no confrontations.

The excitement is elsewhere—over at the Waldensian College, a Protestant institution, where the rebel priests of Europe are meeting, or at the unprecedented dialogue between the Congregation for the Clergy and the bishops or their deputies.

So frustrated newsmen covering the synod are having to manufacture their own color. The "battle" between the progressives and conservatives is carefully staged, the scoreboard duly reports a point here for the progressives, another one there for the stand-patters. At home headlines deal in ultimatums and threats, eye-catchers warranted perhaps by interview statements but not by the sober deliberations within the synod.

Not that there is a lack of strong feeling about the central issue. At stake is the future governmental structure of the Church. Vatican II affirmed the collegial responsibility of the Pope and the bishops. And the ball has rested ever since. What the synod must define are practical workings of that collegiality, where the authority of the Pope lies and where it stops, where the bishops can and must exert their authority and where they must submit to Rome.

The divisive reaction to the encyclical on birth control shattered any illusion that the question of authority could hang on indefinitely. A firm, precise resolution must be reached by the synod. No bishop present denies the imperatives facing the gathering. According to objective reports, no bishop present denies the need for implementing collegiality. It is all a matter of how much and how far.

It is much too early to be elated or dejected by synod developments, or to be swayed by the barometric readings of the press corps.

The scorekeepers and the prognosticators are interesting to read and they relay sidelights not perceived in the careful summaries of addresses published each day. But synod deliberations are dealing with an extremely delicate and complex matter that does not lend itself to short paragraphs and pithy headlines.

The structure of the Church, as it is now being determined, will affect all our lives and the outcome of those issues which now confuse and divide us. The story is not yet in. It may not be neatly summarized for years to come.

Benevolent goblins

In 1968 Indiana children collected an impressive total of \$91,904.47 for the United Nations Children's Fund, almost a 10% increase over the highest previous year.

It was gathered mostly in nickels and dimes at the doorsteps of neighbors and relatives by children of all sizes and ages. They had only one thing in common—a concern for their fellow unfortunate children. And so they asked for their Halloween Trick or Treat in the form of a small contribution to UNICEF.

The army of benevolent goblins will be out again this year, the latter part of next week. Their selfless demands must not go unheeded.

It is wonderful what UNICEF can do with a handful of change. A nickel will purchase enough antibiotic ointment to cure a child of trachoma. One quarter will provide 175 vitamin tablets. Fifty cents will

protect seven children from malaria for a year and \$1 will buy enough BCG vaccine to protect 80 children against tuberculosis.

Medicine, food, and education are the primary expenditures of UNICEF. Aside from individual treatment, children are helped through nutritional programs which train mothers and village leaders; equipment and seeds for home gardens; animals for community poultry and livestock operations; health care centers and schools.

Countries receiving UNICEF grants contribute approximately \$2.50 for each \$1 given and agree to inspection by UN teams to insure that funds go where they are intended and where they are needed most. Nearly 500 countries in more than 120 countries are approved each year. Most are planned well ahead of time. But in developing countries there are frequent emergencies which necessitate special and immediate attention. Unexpected appeals are answered as fully and as quickly as possible.

• GEORGE SHUSTER'S VIEW

Carmelite Sister replies—in spades

By DR. GEORGE N. SHUSTER

Sometimes ago, I wrote a piece about the celibacy of the clergy in which I believed I was saying that the departure from this rule would be a blow at Christian Catholic tradition, but that perhaps if we wished to keep on having enough priests and Sisters to staff the mission of the Church, some concessions to current demands would have to be made.

During the course of this article I ventured to make what I thought was an ultra-conservative remark, namely that St. Teresa of Avila would never have succumbed to a temptation to marry any man. Since one discovers that satire in the contemporary mode often misses its mark, I shall quote in its entirety a letter I have received from a Carmelite Sister in Nebraska.

This is the letter:
Dear George N. Shuster:

Please accept the following reflections after having read your article "Should Priests Marry?"

The gift of writing is certainly one we need today, to defend the faith. As Catholics we do believe that the Holy Father is the Vicar of Christ on earth. We make common cause with him to defend the faith. But and enough that those who have the gift of writing and a wealth of learning (possessors of doctorates) whom we should expect to be flanking the Pope's battle against evil inclinations, the world, the flesh and the devil, no longer believe that the enemy exists.

Would that the Holy Spirit would enlighten your mind to see the harm you do when you speak about the Holy Father as lacking vision when he institutes his naiveness for finding it difficult to see that "if we wish to have a clergy able to meet the needs of the faithful today, on Sunday. Together with the

some departure from the ancient rule (of celibacy) must be made." Christ, the High Priest, was celibate and He did not rely on His divine power to practice it, but did so with human frailties.

As for Teresa of Avila, I happen to have read much Spanish literature. She was influenced by many men, and influenced many more. She was "la madre" of whom the writers of the day spoke highly, and many through personal knowledge.

• THE BLACK VOICE

On Sunday, Oct. 5, I had the wonderful privilege of dedicating "The Black Christ" at St. Richard's Church in Pittsburgh, Pa.

The Black Christ is a beautiful, modernistic tapestry which is to hang in the center of the sanctuary of the church, located in the impoverished Hill section of Pittsburgh, depicting Jesus Christ as a black man.

The pastor of the Church, Father Donald W. McVane, in trying to offer responsible leadership in a black community, is a rather difficult position. He is despised by most of his fellow priests and white Catholics, feared and opposed by Negro Catholics who are programmed to be more conservative than conservative, and appreciated but seen as psychologically harmful by "bigots" because he is white. (There are no black priests belonging to the Archdiocese of Pittsburgh.)

There were many whites from outside the parish in the church on Sunday. Together with the

What a bliss to meet today her John of the Cross experiencing the "Dark Night of the Soul."

It could be you if you wanted to set the world on fire with Divine Love which you could seek in the "bosom of Divine affection."

I shall hope that those of us who are leading the intellectual life, who have degrees of the kind Sister refers to, are not less interested in making man-

fest the meaning of the Divine mission to the world than she is. Only we are in one kind of front line and she is in another. We have to face an intellectual world which not only does not believe in what we believe in, but views it with scorn and with a very considerable amount of hostility. Sometimes we are hard pressed to hold our own in this combat.

And so I would say to her quite humbly and yet sincerely:

Whether it is a drought in India, an earthquake in Columbia, wartime hunger in the Middle East, Vietnam or Biafra, UNICEF moves in to do what it can to help the children.

Although it would seem unnecessary to have to defend feeding a child, or saving his eyesight, UNICEF through the years has had to answer ridiculous, often vicious, charges about its purposes and programs and about its so-called Communist leanings. Criticisms have been groundless attacks by professional UN haters.

Whether out of frustration or futility, those attacks seem to have abated somewhat in recent years. This in itself is encouraging. But however the ideological infighting has progressed, the children have continued to canvass the neighborhoods with their special Trick or Treat boxes and they have continued to pile up new funds for the vital work of UNICEF. They will be around next week and they deserve your generous response.

But by way of reparation I shall allude to the great influence she had on the poetic mind of the English seventeenth century, through men who had never seen her.

Certainly it is there we all hope to rest. I apologize for not having alluded to the "many other men" Teresa knew, influenced and often enough out-dwelt.

This is the reality of a Black Christ building a black nation to save all men that was symbolized by the tapestry dedicated in Pittsburgh.

I got bolder. I told them looking like I was not enough for Jesus. He has got to start thinking like us, feeling like us, talking like us, aspiring like us and confronting evil like us.

But they did not walk out. They stayed and applauded. They expressed themselves in a Roman Catholic Church.

I was happy and thrilled. So

• A VIEW AT WEEK'S END

To the Mets with love from an Old Faithful

By JOHN G. ACKELMIRE

Much already has been written about how the Miraculous Mets, their triumph following closely on the heels of the momentous moon landing, have done so much to reduce the loser's syndrome that has gripped this nation for too long.

And all that has been written in that vein is true. Most of us, individually and collectively, are losers at one time or another—or so we imagine when we let our faith in the eternal goodness of things slip from our grasp and thereby dull our sense of proportion.

The saga of the Mets, in its small way akin to the immortal saga of the moonmen, was a morality play on the art of making the seemingly impossible happen—and, even more than that, making it look rather easy. Political analysts now are even saying the era of wonderful feeling the Mets touched off in New York may be enough to get embattled Mayor Lindsay re-elected.

There is a lot more to the story of the New York Mets, of course, than the way they stormed from way behind at mid-season to top the Eastern division of the National League, then swept the league playoffs, and then humiliated one of the best baseball teams of the past 100 years to become champions of the world.

The story begins in 1960 when Casey Stengel, the greatest of all managers, was ruthlessly fired by the money changers who run the New York Yankees. That was an act of destructive madness like drowning Lassie, or chopping down all the Grimes Golden apple trees, or poisoning the nation's wells, or slamming the gates of mercy, or giving Hawaii to Chairman Mao.

Two years later the grand old grammarian took over the brand new New York Mets, which with the possible exception of the 1916 Philadelphia Athletics, immediately established themselves as the worst

major-league baseball team following of diehard fans with a mystique all their own and even a club-name. Sports-

writers of the time dubbed us the New Breed—whatever that term meant to them. To us it meant cheering Marvelous Mr. Thru-the-roof as he classically committed five atrocious errors in one game.

But all the while the Mets were losing with such unexamined aplomb, the fearsome, inspiring wrath of John J. McGraw, the second greatest manager who ever caused an umpire, was there in the Polo Grounds and later Shea Stadium helping to mold a team of destiny.

The formula for creating such a team was in two parts—one half gutsiness, one-half serendipity. The personal struggle with the ganglia that a baseball player must master if he is to play well is not so apparent as it is in football or hockey or boxing. But it is just as real, and it is far more subtle and sophisticated. Time and again in the World Series the Mets showed how to conquer visceral urgency in beating the daylight out of a basically better team.

Serendipity, the gift of finding agreement between things quite by accident, is not a virtue that can be acquired like courage. It just seems to be something some people have, though most of us don't. The Mets have it. It was pure chance that enabled them to bring together a quaint collection of players, many of whom were castoffs from other teams, who from itself by putting verse, somehow rose together above dying game. They became the crease a new and unforgettable only team ever to acquire a American love story.

THE CRITERION

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"ONCE THE PEOPLE GET USED TO IT, IT'LL BE A NICE CHANGE OF PACE FROM THE GUITARS."

By MSGR. R. T. BOSLER

Q. I am 15 years old, and I think I have a serious problem. There is a priest I love very, very much, and every time I see him, which is about four times a year, I want to see him again and again. I would like to know if it is wrong to love a priest the way I do.

A. Love is always an exciting experience. It is a good thing for you to love this priest, but it is important that you understand how and why. It is a good thing to share many kinds of love in our life. We are made for loving. Our ultimate destiny is to love God forever. Therefore, we best use our lives by learning how to love. By experiencing many kinds of love, we develop our capacity to love.

You have already experienced



several kinds of love. Remember the love you may have had as a child, or maybe still have, for a puppy dog. Important as this may be, it doesn't compare with the kind of love you have for Mom and Dad, brother and sister, and I'll bet that as an eleven or twelve-year-old girl there was, and maybe still is, a very special girl friend, a "soul sister" with whom you shared almost everything.

All these kinds of love are real and yet are different from each other. The love which you feel for the priest whom you see about four times a year is another love, real as can be, yet not to be confused with the love some day you will have for your husband.

Just at this point in your life you are looking for the ideal man to love. Mother and father, a sudden sense of responsibility, a sudden sense of understanding. You tend to idolize some person outside the family. It can be a priest or a teacher or some other girl's father. It is better that this

QUESTION BOX

MAN-SPLENDORED THING

happens than that you idolize some boy your own age. This is how some girls get themselves rushed into marriages before they know what love should be.

See you some young boy through the rose glasses of idolization and end up marrying a dream that bursts when they discover what the boy is really like and that neither he nor she were ready for marriage.

Your love for the priest, there-

fore, is good and can be helpful if you do not confuse it with the love you hope to have someday for your husband. This husband-kind of love is unique. You want to be ready for it when it comes. And you do this by being right now as fully and loving a human person as you can possibly be. All the loves of your life, from your first right down to this latest love, are good preparations for the love of marriage,—as it can,

in turn, be for the love of heaven.

Q. Why don't you write something about church etiquette? Get after the people who fail to genuflect before entering the pew and the people who rush ahead of others for Communion. And how many times have you gotten in church before the Mass started and sat in an empty pew near the aisle only

to find yourself sitting in the middle of the pew about five minutes later!

I think that a person who gets to Mass early should have the privilege of picking his own seat. It annoys me to have to move from where I'm sitting and give up my seat to the late comer. There is nothing wrong with the center seats, but I think there is a principle involved.

A. I don't know what principle it would be, but I am quite sure there is a principle involved and I suspect you need to be reminded of St. Chrysostom, or love, is the virtue and it should be the basis of all etiquette.

The purpose of the Eucharist is to foster unity and love. The best preparation for Mass, it seems to me, is to make efforts to think of the others who will be joining you in the worship of the Lord: to come early so that you won't disturb others; to take a seat furthest from the doors so that late comers won't be any more a disturbance than necessary; to sit in the middle of the pew so that others will not be embarrassed when you are asked by the ushers to move.

In my book, what you are claiming as your right is about the biggest breach of church etiquette there is.

Q. Why does the Catholic Church allow movie producers and television shows to use our

religion for gags and fluff? A recent movie showed the Pope pouring his chest at the "Lord, I am not worthy" of the Mass, after a scene showing him in bed with a woman. Several TV shows have gotten big laughs with cracks about priests getting married.

A. You are part of the Catholic Church. If you don't like the movie and TV fare, send your complaints to the producers. They are much more apt to pay attention to you than to any bishops who might threaten them.

I confess to being puzzled by your examples. It is hardly the fault of television producers that priests are getting married. And the hero of the movie you describe should be beating his breast and admitting his guilt. What the movie seems to be saying is that the man's religion teaches him that what he has done is wrong and that as a sinner he should come to God for help.

(Copyright, 1969)

THE YARDSTICK

A newspaper addict appeals to the press

By MSGR. GEORGE HIGGINS

As an inveterate newspaper reader, I was interested to learn recently that Soren Kierkegaard, the great 19th-century Danish theologian, took a very dim view of the Fourth Estate. "I say," he wrote roughly a century ago, "it is especially the daily newspapers that labor at degrading men to mere copies. As in a paper factory the rags are worked together into a mass, so the newspapers tend to smooth out every individual difference in men... in order to make them... in everything like the rest. Here the animal creature finds peace and rest, in the herd."

By sheer coincidence, I happened to come across this typi-

cally pessimistic quote from Kierkegaard (in Malcolm Muggeridge's rather free-wheeling diatribe against the modern world, "Jesus Rediscovered") on the first day of Washington's recent two-day newspaper strike. With apologies to Muggeridge (who is himself a journalist by trade), and to one of his great heroes ("this weird, unhappy, cantankerous little Dane"), I must admit that the strike hit me where it hurt.

Deprived of the local papers, I felt like an addict who has been forcibly taken off the dope without warning and frantically starts rummaging around for substitute kicks. I found myself re-reading a two-day old newspaper just to pass the time away at breakfast. Worse than that, one of my married friends, a newspaper addict, ruefully admitted that, on that same morning, he actually found himself carrying on a conversation with his

wife at breakfast. Perhaps it was his prayers—or possibly those of his wife—which helped to settle the strike within a matter of 48 hours.

In any event, even at the risk of being pressed together into a mass, like a rag in a paper factory, I am now back at the old habit of avidly reading the two papers which have settled with the printers' union and keep hoping and praying that the third one—which foolishly tried to break strike, thereby earning the punitive wrath of the union—will also settle at the earliest possible date. In other words, I am afraid I can't agree with Kierkegaard and Muggeridge. On the contrary, my complaint is not that there are too many newspapers being published, but rather that, because of mergers and all that sort of thing, there are not enough. In summary, my motto with regard to newspapers is "the more the merrier."

MONSIGNOR NOLAN WRITES:

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

In this week's *Our Sunday Visitor* (Oct. 26) I write about India's new Cardinal Paracleti and our Syro-Malabar Catholics in Kerala, on India's southern tip.

Kerala's Catholics are as Indian as Mrs. Gandhi, and their priests and Sisters now are working hard in other parts of India.

What they lack is you.

Write me or phone me (212/YU 6-5840). I'll put you in touch personally with the individual in India with whom you can share like a member of the family.

Who is this person? He is the hardworking young man who needs your help to become a priest, the girl who hopes to be a Sister, the child who has no parents.

He belongs to our family. God's family, yours and mine. Shouldn't we Americans who have so much, share with someone in the family what we do not need, help him to help himself?

Early in December a lady in Michigan will fly to Kerala for the ordination of the priest she helped to train.

What does the training cost?

Surprisingly, in Kerala a seminarian needs only \$15 a month (\$180 a year, \$1,080 for the six-year course) to become a healthy, holy, committed priest forever. Write me or phone me. We'll send you his name, tell him you are his sponsor, and ask him to write to you.

To become a Sister costs even less—\$12.50 a month, \$150 a year, \$900 for her two-year novitiate training. She will write to you and pray for you always.

Or why not "adopt" an orphanage boy or girl? \$10 a month (\$250 a year) gives the child food, clothing, medical dental care, schooling, all he needs to become a decent adult. We'll send you the child's photo and tell you about the child if you'll drop us a line. Make it a family project for your children.

Write me or phone me, and come see us when you're in Manhattan. Catholic Near East is not impersonal. Here in the office we serve the coffee in kitchen cups.

Dear Monsignor Nolan:

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HELD FAST TO DISCIPLINE NEVER LET HER GO KEEP YOUR EYES ON HER SHE IS YOUR LIFE

PROVERBS 5:1-13

The Proverbs

OPPORTUNIS

'As it is'

To the Editor:

Thank God we have heroic men like Archbishop Fulton Sheen who has the "gift" of telling it just as it is!

For example, he states: "The question often is asked about a priest or Religious who lapses—what happened? Is he doing a lot of overt break with vows, something or breaks. It is not

This having been said in defense of daily newspapers—or at least in defense of one man's incurable habit of reading them—I should like to add, for the record, that Max Ways' far-reaching critique of the daily press in the October issue of *Fortune* strikes me as being substantially valid in many respects. Mr. Ways, a distinguished journalist in his own right, shows all the signs of being a newspaper addict himself. Needless to say, that makes him one of the "good guys" in this writer's book. On the other hand, it also adds weight to his rather severe criticism of the daily press.

Today's news network, says Mr. Ways, may serve the times less adequately than its counterpart in the 15th century, which, understandably enough, was a slow to catch the significance of Columbus's discovery of the New World. His major criticism is that the dailies are stuck with too many outdated practices and that, over the years, have developed a bias toward reporting only those stories that fit the standards of familiarity, simplicity, and drama.

To illustrate this basic thesis, Mr. Ways cites, among other examples, the long-time failure of the press in the field of race relations. "From the end of the post-Civil War Reconstruction period to the mid-1940s," he says, "American journalism was virtually silent on the subject of how black Americans lived. Lynchings were reported and deplored, as were race riots and the more sensational crimes committed by blacks against whites. But crimes by blacks against blacks were regularly ignored as a matter of explicit news policy on most newspapers. This was symptomatic of an implicit journalistic assumption that blacks were not a significant part of the American scene. Journalism bears a considerable share of responsibility for white society's disengagement from the Negro and his problem."

In summary, says Mr. Ways, "much of journalism still operates as if its circulation and usefulness depended on the second hand of the clock rather than the depth of its perception, the accuracy of its reporting, the relevance of its coverage, and the balance of its judgment."

More serious than that, from this addict's point of view, is the charge that "While eagerly reporting and critically appraising the ballgame, the bishop, and the federal budget, journalism has been almost silent about its own performance and its own problems."

My own reaction to this charge is to say to the members of the

morals. However much it may be denied, the breaking of vows is preceded by a DECLINE OF FAITH, by less time in knees. (Those who fall away and later return always admit they cut down on prayer first) by a looking away from the Cross, and by a repudiation of the Faith of the Apostles and Martyrs of the Church. Faith makes celibacy a crucifix with a cross and a contradiction. What makes faith, but making the impossible possible and the non-natural supernatural? The Bishop goes on to say that "the New Testament reveals Christ asked for two IMPOSSIBLES: the First was to get men to give up riches for the Kingdom of God; the second, to induce them to surrender sex for the Kingdom of God. The impossible will always be hard, but it is possible among those who are not of the world and who would save their lives by losing it. The impossibility of celibacy intensifies as faith weakens. Faith, in God, makes the impossible possible, and faith means that He who gives a cross will give 'strength to bear it.' There is a frequency of visits to the Blessed Sacrament, Rosary-less pockets, our dread of appearing as priests among the worldly, and our unopened Scriptures. St. Peter could do the impossible (Continued on page 7)

Black Front asks Catholic funding

WASHINGTON, D.C. — Four million dollars from the Catholic Church in the U.S. and 19 pieces of property from the Archdiocese of Washington were asked here by the Black United Front (BUF) "to build up the wasted places of Washington."

The requests were presented by the Rev. Douglas E. Moore, United Methodist clergyman who is chairman of the Front, to Magr. William F. McDonough, a representative of Cardinal Patrick O'Doyle, on the steps of the National Shrine of the Immaculate Conception.

Fourth Estate: "Please tell us it isn't so. Tell us you really don't look upon the press as being less in need of an aggrandizement than the church or the Government or the Universities or any of the other Establishments which you delight in criticizing so unmercifully. In short, tell us that you know down in your heart that the press is in serious trouble and had better start washing some of its own dirty linen at least in private, if not in public, before the great unwashed mass of American people decide to turn you off."

Mr. Ways says, incidentally, that "public disenchantment"

WHAT OF THE DAY

Underground church

By REV. JOHN DORAN

In the October issue of *LOOK*, Donald Ward, President of Yankton College, has his say about the underground church. He states his thesis in the title itself: "The Underground Church Is Nonsense," and he goes on to point out that he is referring to the underground churches among the Protestants and among the Catholics.

This broad scope of his condemnation was interesting to me because we Catholics are inclined to think that all our problems are ours alone, and fail to realize how shared they are.

Donald Ward presents his reasons for thinking that the underground church is nonsense. I would like to present my reasons for thinking that the underground church is just exactly the opposite of what a church is supposed to be.

The underground church becomes a little group of think-alike, act-alike people who glory in their similarity to one another. It becomes esthetic—a group of elite insiders who take a dim view of those outside especially those who belong to that big bad "establishment." The underground church, in fact, they go around hugging themselves in a sort of mutual narcissism, and really couldn't care less what happens to those on the outside. They have walked

away from the establishment, or the organized church, and they call it, and compulsively and mutually wash each other's hands as they glory in their new found liberty. It is not without psychological significance that those who have walked away from the priesthood and the sisterhood in the organized church are found so frequently in the perfumed halls of those "spiritually elite" who have washed the grubbiness of daily dealing with the ordinary Christian.

This is not what the church is all about. The church exists for the ordinary Christian, the one from the high roads and the by-paths of life. Christ, you know, was at home in the houses of the rich, but He spent His time with the smelly apostles and disciples and the masses of the people. He founded His Church with a world-wide mission, not as a little group of aesthetes who were to spend their time admiring each other. "Go out and teach, make disciples of all nations," He said; not, "all around and admire each other."

The great cry of the underground church is that the established church, the organized church, has become fossilized and that it no longer serves men well. I would like to ask the undergrounders: "What are you doing to reverse this? Where are you when priests' senates meet and when parish councils try 'VaticanTwice' their own parish structures? Where are (Continued on page 7)

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Youth Week observance opens Sunday

By FRED W. FRIS

Thousands of young people in the Archdiocese will once again participate in National Youth Week, beginning Sunday, Oct. 26. A busy slate of activities has been announced for the Indianapolis and Richmond areas, with other deaneries taking part in various ways.

Several hundred teen-agers are expected to attend the Communion Breakfast which traditionally kicks off the Indianapolis observance on Sunday morning. Father Peter March, religion department chairman at Chatham High School, will be breakfast guest speaker. The breakfast will follow a 9:30 a.m. Mass to be celebrated by Father Donald Schneider, Archdiocesan CYO Director.

"The Urgic" combo will provide the music for the Halloween Dance, scheduled at Msgr. Downey Council Knights of Columbus from 7:30 to 10:30 p.m., Sunday, Oct. 26. Ad-

Saint Roch wins title in kickball

INDIANAPOLIS — St. Roch's won the Junior League kickball championship last Tuesday afternoon at Little Flower by defeating St. Malachy's, Brownsburg, the defending champion, 12-0.

The shut-out was the first in the history of the championship games in the junior loop of the usually high-scoring sport. In holding St. Malachy's scoreless, the new champions lunched off their runs in the middle innings.

The title was the seventh for St. Roch's in the Junior League. St. Roch's last nine seasons. St. Malachy's earned the final game as Division III winner and St. Malachy's as Division I winner. In the consolation game Holy Spirit, Division IV winner, won by defeating St. Michael's, Division II winner, 14-7, at Christ the King.

At this writing, the Cadet League championship game, matching Holy Name, Division III, against Christ the King, Division II, had not been played. The outcome will be announced in next week's Criterion.

Holy Name advanced to the championship tilt by defeating Our Lady of Lourdes, Division IV, 25-3. Christ the King qualified by beating St. Malachy's, Division I, 25-11. In the consolation game for third place in the Cadet League, St. Malachy's bested Our Lady of Lourdes 20-9.

Youth and unity

(AN EDITORIAL)

The 19th annual observance of National Catholic Youth Week has taken on an ecumenical dimension. Beginning next Sunday the National CYO Federation will join with the youth activities organization of the National Council of Churches to salute the youth of all faiths during National Youth Week.

This joint celebration is doubly welcome. It brings interfaith co-operation and communication to the level of an easy, friendly fellowship so natural to young people. It gives the young a head start in ecumenism, something most of their elders were denied and which they could benefit from in the sometimes awkward communion of interfaith discussion and debate.

If the older generation of today is doing its job, our young people will be blessedly free of many of the prejudices and much of the defensive posturing of old. Economic self-assurance and social and civic acceptance has matured our religious attitudes. We are no longer superior or inferior. We are what we are, we accept our faith with a new-found grace, and we expect others to do likewise.

With that level-headed start, our young people should be able to make much progress in ecumenism. We, the present adult generation, have only begun and our accomplishments will, of necessity, be limited. But, given the right kind of attitudes at the outset, today's young people can go as far as they wish. They can, if they choose, witness the blossoming of true interfaith understanding and co-operation.

So the joining of CYO with NCC youth is a natural, healthy step forward. We hope in future years there will be many joint activities scheduled to celebrate National Youth Week. But this year, as in the past, Catholics will highlight the CYO, its membership and its programs.

Organized in 1930 by Bishop Bernard Shell of Chicago, the CYO has proved to be one of the most spiritually and physically energizing lay groups within the Church. The official, parish-centered diocesan program has influenced almost every young Catholic, given him an opportunity to participate in sports, to have fun in wholesome recreation and entertainment. It has stimulated his faith in many areas of activity and helped him form lifetime friendships.

The credit for this happy development goes not just to the youngsters but to the parish clergy and to the untiring thousands of adult volunteers who give of their time and energies. And it goes, too, to those who have generously financed a many-faceted program.

But it is the youngsters who make it all worth while. And it is they, their present, and their future we salute during National Youth Week. They are the living promise of the Living Church.

Annual observance is held at Scena

INDIANAPOLIS—The Scena Memorial High School annual Father Tom commemorative was held at the school Wednesday, Oct. 22. The theme of the commemorative observance was "Past, Present and Future."

The celebration began with the school assembled for Holy Mass after which the three main Scena clubs explained how the spirit of Father Tom Scena, the school's patron and the first Indianapolis military chaplain killed in World War II, was alive and growing. "Past, present, and future."

To visibly recognize manifestations of the spirit of Father Tom, his motto was "Give that little extra"—an award sweater was given to the senior who had in his first three years at Scena worked on the various activities enough to accumulate 1000 merits. The merits are given on the basis of personal participation in school activities



SUSIE ANDERSON

such as sports, publications, band, paper drives, dances, concerts, plays, etc. Susie Anderson, Little Flower parish, was the recipient of the sweater.

Discussed at the assembly was how the present students of Scena could show their Father Tom spirit in an effort to present the facts of the meaning of Catholic High School Education to today's students, to parents and other adults involved in the current Archdiocesan probe of the future of the schools.

Grid races going down to the wire

Possible ties loomed in six of the nine divisions as the Indianapolis Deaneries CYO football league play entered its final week. Veteran observers commented that the races in both the Cadet and 56 Leagues were tighter than in any season in recent history.

A series of the four 56 League divisions, undefeated teams must win crucial games Sunday or face the possibility of a playoff (in one division a three-way tie is possible) for the championship.

The picture isn't any clearer in the Cadet League. In four of the five divisions, the older leaders, current leaders must win (or in some cases tie) to preserve their championship claims.

Playoffs, if needed, will be scheduled on Tuesday and Thursday evenings, October 28 and October 30, the CYO Office announced.

At 5:30 p.m. and 7 p.m. Teams involved will be notified as to specific site and time.

Below is the complete schedule for Sunday's games:

CYO FOOTBALL SCHEDULE FOR SUNDAY, OCT. 26

Division 1: St. Christopher vs. St. Michael at Mount Carmel, 12:30 p.m.; St. Gabriel vs. St. Thomas at St. Andrew, 1:30 p.m.; St. Joseph vs. St. Malachy at CYO No. 2, noon; St. Monica vs. St. Luke at Little Flower, 2:30 p.m.

Division 2: Christ the King vs. St. Lawrence at St. Patrick, 1:30 p.m.; St. Ann vs. St. Pius at St. Andrew, 2:30 p.m.; St. Matthew vs. Mount Carmel at St. Ann, 3:30 p.m.; St. Joseph vs. St. Malachy at CYO No. 1, 4:30 p.m.; St. Monica vs. St. Luke at Little Flower, 5:30 p.m.

Division 3: St. Patrick vs. St. Lawrence at St. Patrick, 1:30 p.m.; St. Ann vs. St. Pius at St. Andrew, 2:30 p.m.; St. Matthew vs. Mount Carmel at St. Ann, 3:30 p.m.; St. Joseph vs. St. Malachy at CYO No. 1, 4:30 p.m.; St. Monica vs. St. Luke at Little Flower, 5:30 p.m.

Division 4: St. Patrick vs. St. Lawrence at St. Patrick, 1:30 p.m.; St. Ann vs. St. Pius at St. Andrew, 2:30 p.m.; St. Matthew vs. Mount Carmel at St. Ann, 3:30 p.m.; St. Joseph vs. St. Malachy at CYO No. 1, 4:30 p.m.; St. Monica vs. St. Luke at Little Flower, 5:30 p.m.

Division 5: St. Patrick vs. St. Lawrence at St. Patrick, 1:30 p.m.; St. Ann vs. St. Pius at St. Andrew, 2:30 p.m.; St. Matthew vs. Mount Carmel at St. Ann, 3:30 p.m.; St. Joseph vs. St. Malachy at CYO No. 1, 4:30 p.m.; St. Monica vs. St. Luke at Little Flower, 5:30 p.m.

Division 6: St. Patrick vs. St. Lawrence at St. Patrick, 1:30 p.m.; St. Ann vs. St. Pius at St. Andrew, 2:30 p.m.; St. Matthew vs. Mount Carmel at St. Ann, 3:30 p.m.; St. Joseph vs. St. Malachy at CYO No. 1, 4:30 p.m.; St. Monica vs. St. Luke at Little Flower, 5:30 p.m.

Division 7: St. Patrick vs. St. Lawrence at St. Patrick, 1:30 p.m.; St. Ann vs. St. Pius at St. Andrew, 2:30 p.m.; St. Matthew vs. Mount Carmel at St. Ann, 3:30 p.m.; St. Joseph vs. St. Malachy at CYO No. 1, 4:30 p.m.; St. Monica vs. St. Luke at Little Flower, 5:30 p.m.

Division 8: St. Patrick vs. St. Lawrence at St. Patrick, 1:30 p.m.; St. Ann vs. St. Pius at St. Andrew, 2:30 p.m.; St. Matthew vs. Mount Carmel at St. Ann, 3:30 p.m.; St. Joseph vs. St. Malachy at CYO No. 1, 4:30 p.m.; St. Monica vs. St. Luke at Little Flower, 5:30 p.m.

Scores

"54" FOOTBALL LEAGUE

Games of Sunday, Oct. 19

Division 1: St. Christopher 6, St. Monica 0; St. Joseph 6, St. Gabriel 0; St. Malachy 6, St. Thomas 0; St. Michael 6, St. Luke 0.

Division 2: St. Andrew 2, Christ the King 0; St. Ann 6, St. Pius 0; St. Matthew 6, St. Joseph 0; St. Monica 6, St. Luke 0.

Division 3: St. Patrick 6, St. Lawrence 0; St. Ann 6, St. Pius 0; St. Matthew 6, St. Joseph 0; St. Monica 6, St. Luke 0.

Division 4: Our Lady of Lourdes 7, St. Patrick 0; St. Ann 6, St. Pius 0; St. Matthew 6, St. Joseph 0; St. Monica 6, St. Luke 0.

Division 5: St. Patrick 6, St. Lawrence 0; St. Ann 6, St. Pius 0; St. Matthew 6, St. Joseph 0; St. Monica 6, St. Luke 0.

Division 6: St. Patrick 6, St. Lawrence 0; St. Ann 6, St. Pius 0; St. Matthew 6, St. Joseph 0; St. Monica 6, St. Luke 0.

Division 7: St. Patrick 6, St. Lawrence 0; St. Ann 6, St. Pius 0; St. Matthew 6, St. Joseph 0; St. Monica 6, St. Luke 0.

Division 8: St. Patrick 6, St. Lawrence 0; St. Ann 6, St. Pius 0; St. Matthew 6, St. Joseph 0; St. Monica 6, St. Luke 0.

Division 9: St. Patrick 6, St. Lawrence 0; St. Ann 6, St. Pius 0; St. Matthew 6, St. Joseph 0; St. Monica 6, St. Luke 0.

Division 10: St. Patrick 6, St. Lawrence 0; St. Ann 6, St. Pius 0; St. Matthew 6, St. Joseph 0; St. Monica 6, St. Luke 0.

Division 11: St. Patrick 6, St. Lawrence 0; St. Ann 6, St. Pius 0; St. Matthew 6, St. Joseph 0; St. Monica 6, St. Luke 0.

Division 12: St. Patrick 6, St. Lawrence 0; St. Ann 6, St. Pius 0; St. Matthew 6, St. Joseph 0; St. Monica 6, St. Luke 0.

Division 13: St. Patrick 6, St. Lawrence 0; St. Ann 6, St. Pius 0; St. Matthew 6, St. Joseph 0; St. Monica 6, St. Luke 0.

Division 14: St. Patrick 6, St. Lawrence 0; St. Ann 6, St. Pius 0; St. Matthew 6, St. Joseph 0; St. Monica 6, St. Luke 0.

Division 15: St. Patrick 6, St. Lawrence 0; St. Ann 6, St. Pius 0; St. Matthew 6, St. Joseph 0; St. Monica 6, St. Luke 0.

Division 16: St. Patrick 6, St. Lawrence 0; St. Ann 6, St. Pius 0; St. Matthew 6, St. Joseph 0; St. Monica 6, St. Luke 0.

Division 17: St. Patrick 6, St. Lawrence 0; St. Ann 6, St. Pius 0; St. Matthew 6, St. Joseph 0; St. Monica 6, St. Luke 0.

Division 18: St. Patrick 6, St. Lawrence 0; St. Ann 6, St. Pius 0; St. Matthew 6, St. Joseph 0; St. Monica 6, St. Luke 0.

Division 19: St. Patrick 6, St. Lawrence 0; St. Ann 6, St. Pius 0; St. Matthew 6, St. Joseph 0; St. Monica 6, St. Luke 0.

Division 20: St. Patrick 6, St. Lawrence 0; St. Ann 6, St. Pius 0; St. Matthew 6, St. Joseph 0; St. Monica 6, St. Luke 0.

Division 21: St. Patrick 6, St. Lawrence 0; St. Ann 6, St. Pius 0; St. Matthew 6, St. Joseph 0; St. Monica 6, St. Luke 0.

Division 22: St. Patrick 6, St. Lawrence 0; St. Ann 6, St. Pius 0; St. Matthew 6, St. Joseph 0; St. Monica 6, St. Luke 0.

Division 23: St. Patrick 6, St. Lawrence 0; St. Ann 6, St. Pius 0; St. Matthew 6, St. Joseph 0; St. Monica 6, St. Luke 0.

Loures 4-0; St. Mark 2-1; St. Jude 2-1; St. Philip 1-0; St. Monica 1-0; St. Joseph 1-0; St. Gabriel 1-0; St. Malachy 1-0; St. Thomas 1-0; St. Michael 1-0; St. Luke 1-0.

(Note: St. Simon has clinched a tie for the division championship.)

Division 1: St. Matthew 3-0; St. Catherine 3-0; St. Joseph 2-1; St. Christopher 0-0; St. Gabriel 0-0.

Division 2: St. Rita 4-0; Our Lady of Lourdes 4-0; St. Monica 3-0; St. Joseph 2-1; St. Christopher 0-0; St. Gabriel 0-0.

Division 3: St. Thomas 4-0; Mount Carmel 4-0; St. Ann 3-0; St. Pius 3-0; St. Matthew 3-0; St. Joseph 2-1; St. Christopher 0-0; St. Gabriel 0-0.

Division 4: St. Patrick 4-0; Mount Carmel 4-0; St. Ann 3-0; St. Pius 3-0; St. Matthew 3-0; St. Joseph 2-1; St. Christopher 0-0; St. Gabriel 0-0.

Division 5: St. Patrick 4-0; Mount Carmel 4-0; St. Ann 3-0; St. Pius 3-0; St. Matthew 3-0; St. Joseph 2-1; St. Christopher 0-0; St. Gabriel 0-0.

Division 6: St. Patrick 4-0; Mount Carmel 4-0; St. Ann 3-0; St. Pius 3-0; St. Matthew 3-0; St. Joseph 2-1; St. Christopher 0-0; St. Gabriel 0-0.

Division 7: St. Patrick 4-0; Mount Carmel 4-0; St. Ann 3-0; St. Pius 3-0; St. Matthew 3-0; St. Joseph 2-1; St. Christopher 0-0; St. Gabriel 0-0.

Division 8: St. Patrick 4-0; Mount Carmel 4-0; St. Ann 3-0; St. Pius 3-0; St. Matthew 3-0; St. Joseph 2-1; St. Christopher 0-0; St. Gabriel 0-0.

Division 9: St. Patrick 4-0; Mount Carmel 4-0; St. Ann 3-0; St. Pius 3-0; St. Matthew 3-0; St. Joseph 2-1; St. Christopher 0-0; St. Gabriel 0-0.

Division 10: St. Patrick 4-0; Mount Carmel 4-0; St. Ann 3-0; St. Pius 3-0; St. Matthew 3-0; St. Joseph 2-1; St. Christopher 0-0; St. Gabriel 0-0.

Division 11: St. Patrick 4-0; Mount Carmel 4-0; St. Ann 3-0; St. Pius 3-0; St. Matthew 3-0; St. Joseph 2-1; St. Christopher 0-0; St. Gabriel 0-0.

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Division 13: St. Patrick 4-0; Mount Carmel 4-0; St. Ann 3-0; St. Pius 3-0; St. Matthew 3-0; St. Joseph 2-1; St. Christopher 0-0; St. Gabriel 0-0.

Division 14: St. Patrick 4-0; Mount Carmel 4-0; St. Ann 3-0; St. Pius 3-0; St. Matthew 3-0; St. Joseph 2-1; St. Christopher 0-0; St. Gabriel 0-0.

Division 15: St. Patrick 4-0; Mount Carmel 4-0; St. Ann 3-0; St. Pius 3-0; St. Matthew 3-0; St. Joseph 2-1; St. Christopher 0-0; St. Gabriel 0-0.

Division 16: St. Patrick 4-0; Mount Carmel 4-0; St. Ann 3-0; St. Pius 3-0; St. Matthew 3-0; St. Joseph 2-1; St. Christopher 0-0; St. Gabriel 0-0.

Division 17: St. Patrick 4-0; Mount Carmel 4-0; St. Ann 3-0; St. Pius 3-0; St. Matthew 3-0; St. Joseph 2-1; St. Christopher 0-0; St. Gabriel 0-0.

Division 18: St. Patrick 4-0; Mount Carmel 4-0; St. Ann 3-0; St. Pius 3-0; St. Matthew 3-0; St. Joseph 2-1; St. Christopher 0-0; St. Gabriel 0-0.

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Division 21: St. Patrick 4-0; Mount Carmel 4-0; St. Ann 3-0; St. Pius 3-0; St. Matthew 3-0; St. Joseph 2-1; St. Christopher 0-0; St. Gabriel 0-0.

Division 22: St. Patrick 4-0; Mount Carmel 4-0; St. Ann 3-0; St. Pius 3-0; St. Matthew 3-0; St. Joseph 2-1; St. Christopher 0-0; St. Gabriel 0-0.

Division 23: St. Patrick 4-0; Mount Carmel 4-0; St. Ann 3-0; St. Pius 3-0; St. Matthew 3-0; St. Joseph 2-1; St. Christopher 0-0; St. Gabriel 0-0.

Division 24: St. Patrick 4-0; Mount Carmel 4-0; St. Ann 3-0; St. Pius 3-0; St. Matthew 3-0; St. Joseph 2-1; St. Christopher 0-0; St. Gabriel 0-0.

CYO NOTES

Deadlines announced this week by the CYO Office include the following:

CYO BANQUET—Friday, Oct. 24.

BAKING CONTEST—Thursday, Oct. 30.

CYO BASKETBALL (all leagues)—Friday, Oct. 31.

CRITERION QUIZ—Friday, Nov. 7.

Heads auxiliary for Hermitage

BEECH GROVE, Ind.—Mrs. Clara Doyle has been elected chairman of the newly organized St. Paul Hermitage Auxiliary. Mrs. Barbara Lynds was elected co-chairman and Nancy Giordano will serve as secretary.

During the meeting the organization name "Daisies" was presented and unanimously approved. The name has special meaning for those who will be devoting their time to assisting the residents of St. Paul's Hermitage. The letters of the name stand for "Devoted Adults Inspiring Serving in Elderly Service."

St. Paul's Hermitage is operated by the Sisters of St. Benedict of Our Lady of Grace Convent.

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ROSS PHARMACY
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"The South Side Super Market"
Terrace at Madison Ave.

TEETER'S
South Side Pharmacy
"FAMILY HEALTH SUPPLY CENTER"
1001 E. 84th St. 632-3583

WALTER'S PHARMACY
Cor. 84th St. at Farmers
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No Tic Tacker

Paul G. Fox is on vacation. His "Tic Tacker" column will be resumed in next week's Criterion.

INDIANAPOLIS

Calendar of Events

FRIDAY, OCT. 24

Mis-Match Market, sponsored by St. Vincent's Hospital Guild, from 10 a.m. to 9 p.m. in the Glendale Auditorium.

SATURDAY, OCT. 25

Rummage Sale, from 9 a.m. to 2:30 p.m., at St. Ann's parish, 3850 Hiott Road. Cashing household items, games, etc. at bargain prices. Proceeds will benefit the Mill Hill Missionary Fathers.

Spaghetti Supper, St. Patrick's school hall, 950 Prospect St. Serving from 5 to 9 p.m. Adults \$1.50.

SOCIALS

Thursday: St. Catherine's parish hall at 6:30 p.m.; Secunia High School cafeteria, 5 p.m. Friday: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m.; 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 7 p.m.; two Card parties at Assumption parish hall, 2 p.m.

Marian to show

Newman movie

"Harper," starring Paul Newman, will be shown in the Marian College Auditorium at 8:30 p.m. Friday, Oct. 24. The suspense thriller cast also includes Lauren Bacall, Julie Harris, Arthur Hill, Janet Leigh, Pamela Tiffin, Robert Wagner and Shelley Winters. "Harper" was named the Ten Best Film list by Judith Christ and has been highly touted by the New York Times, Movie Daily and "Cue" magazine.

Tickets will be sold at the door for 75c.

UN

(Continued from page 1) ent conflicts, especially in the Middle East and Nigeria."

The Holy See's representative was much more cheerful on the subject of development, noting the increased contributions from governments to the UN Development Program and new initiative in bilateral programs. "This is a field that cannot be played in a hurry, though," he continued. "It is necessary, however, to keep reminding governments and public opinion of the urgency of the problems of development. The encyclicals Populorum Progressio and Pacem in Terris—which are often quoted in UN discussions—are the Magna Carta of the Church's will to help solve these problems."

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Monsignor Goossens Says:

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Vatican II relived

(Continued from page 1) interview, bishops throughout the world, as the synod has now affirmed, concluded that the time has come for the Church to change its form of government. The 300 priests in Canada who signed a statement of support for Cardinal Suenens were only part of this worldwide reaction. A spotlight fell on the rebel priests from European countries who came to Rome to demand a liberated Church, but that was just the extreme end of a large body of opinion.

As a result of the mobilization of public opinion—which the Curia had tried to quench by first placing a secrecy veil over the schema and then rebuking Cardinal Suenens for his interview—the schema was upgraded by the time the synod Fathers arrived in Rome. A three-page summary of the revised document, presented by Cardinal Frango Saper, prefect of the Congregation for the Doctrine of the Faith, emphasized that the pope and bishops are united in a sacred ministry for which both sides are responsible before God. The pope is certainly the delegate of the bishops. He has supreme authority, but the bishops as a college share in that authority.

The change in the two documents was so pronounced that the original schema, which was of Utrecht, The Netherlands, announced that, whereas he had come prepared to reject the original schema, he could now basically accept the second.

WHEN I arrived in Rome for the opening of the synod, a 10-year veteran of the Curia told me that he had never seen such tenseness and fear as the Vatican was exhibiting. The global problems of the Church were bad enough, but now the European rebel priests were meeting at the Waldstein College, a Protestant institution, chosen because no Catholic hall could be obtained. The rebel priests had been invited to last summer's meeting of the European bishops at Chur, Switzerland. Would they here too?

It turned out that the priests adopted a calm behavior, but meanwhile the synod opening ceremonies were shifted to the security of the Sistine Chapel lest demonstrations rock St. Peter's. More than 500 accredited journalists arrived from around the world and the tightest security I have ever seen at the press hall was established. Vatican guards constantly checked our passes.

The first synod, two years ago, had been totally closed, forcing the press to go underground. This time the press officer announced triumphantly that he would be able to say who said what. This advance at least recovered the openness of Vatican II, even though it did immediately to the pitfalls of linguistic misunderstanding. Bishops were enjoined from giving out their speeches. Instead, the press had to rely on summaries that frequently traveled through two or three languages.

POPE PAUL himself in his opening address set the open, frank tone of the synod with a call for unity and charity. His speech was remarkable for its serenity as he set the bishops on an open-ended journey to

workable collegiality, only of the Church must reject both totalitarianism and democracy. He pledged himself to the kind of collegiality in which the bishops will have "a more organic sharing and a more solid co-responsibility in the government of the universal Church."

After 48 speeches during the first three days, it was possible to determine not only the progressive patterns but where the majority lay. It was clearly with Cardinal Suenens.

The tall Belgian cardinal, speaking in the presence of the Holy Father, set the record straight that no one, least of all the pope, was attacking the primacy of Peter. "We are in accord on the primacy which subordinates us to Peter and also on the collegiality which unites us to Peter."

But we must be frank and recognize that there is tension in the Church between the monarchical and the collegial tenets, the basis of which lie two different theologies of the Church. Perhaps the sharpest words of the opening days were in cardinal's reference to certain of his opponents who insist so strongly on the monarchical papacy that they make the Pope like a prelate of the French Revolution absolute monarch.

"We must avoid suspicions and reciprocal communications," he insisted. "We must have the courage to recognize clearly our differences."

Bishop Alexander Carter, president of the Canadian Catholic Conference, was the 31st speaker and gave a clear, forthright call for a workable collegiality that would meet the needs of a dynamic concept of the Church that has replaced the old static idea. His speech caught the attention of both bishops and the international press corps. He was besieged with interviewers, many of whom confirmed in Bishop Carter the impression of the Canadian Church that they had built up during the council: that the hierarchy in Canada is knowledgeable and progressive.

My own impression was that this was far more than just a speech. As Bishop Carter said, his observations resulted from the deliberations of the Canadian bishops. They presented to the synod a Canadian document which is the most important expression of the collegial and co-responsible development of a dynamic concept of the Church that we have seen since the Winnipeg statement of episcopal response to Humanae Vitae.

All right, everyone is now saying as we gather under the magnificent October sunshine in the sidewalk cafes near St. Peter's, "The Church is for collegiality. What about the hard issues, the election of the pope and bishops, priestly celibacy, marriage problems?" Well, of course, we just don't know. The synod certainly isn't going to solve all these tough questions. But if it sets up a permanent organic machinery for collegial government, the 1969 synod will go down in history as the final proof that Vatican II changed the Church.

CARDINAL WRIGHT IS SPONSOR

Congregation for Clergy holds an 'open forum' for first time

By REV. L. E. McFADDEN

VATICAN CITY — For the first time in as long as anyone can remember, a department of the Roman Curia has held an "open forum" of dialogue between a congregation and the Catholics from around the world it serves.

The event was sponsored by Cardinal John Wright, prefect of the Congregation for the Clergy, and over a 30-day period featured as many as 30 speakers on the problems of the priesthood today.

The original idea was to hear the heads of the national conferences or their deputies, but in instance after instance, it was a priest introduced by a cardinal or a bishop who spoke for his nation to the assembled authorities of the congregation. The noted theologian, Father Bernard Haring, C.S.S., said that it was a "major event in Rome, even with the synod going on." Long time Vatican newsmen and observers had nothing but accolades for Cardinal Wright, to whom they attributed the original idea. Other congregations are to hold similar meetings to take advantage of the international delegates in town for the synod of bishops. Pope Paul VI approved of the step and the final report of the findings is to be given to him.

THREE THEMES seemed to be present in the reports of the various nations. The first is that where crises existed, they were related to cultural or other crises taking place in the re-

spective nations and these resulted in so-called identity crises. A second conclusion of the Congregation for the Clergy was that in general, a sense of frustration was a major problem but that this would pass, especially in the light of a renewed seminary system and the advancement of a new generation of priests. Finally, according to Cardinal Wright, many speakers, both bishops and their deputies, insisted that the concept of collegiality must remain constant. They felt that the problems, numerous and important though they are, do not contradict this essential concept of the priesthood.

Cardinal John Dearden, president of the National Conference of Catholic Bishops in the United States, was in attendance personally the first day. So many asked to speak that the meeting was extended a second day and Cardinal Dearden asked Msgr. George Higgins, director of the U.S. Catholic Conference Division of Urban Life, to speak for the American clergy.

When called upon, Msgr. Higgins insisted that he would hesitate to speak in the name of all the American clergy, but he felt that he would offer his personal observations. He noted that all the "hard facts" are not in yet regarding the status of the problems of the priesthood in America.

"In fact," Msgr. Higgins went on, "there is a wide diversity of opinion of what the crises actually are. That is why the American hierarchy is conducting a survey by sociologists and psychologists to determine factually what the problems are."

Observing that these are fast-changing times, Msgr. Higgins placed great value on the findings of the experts from the University of Chicago and Loyola University at Chicago. "The priesthood is not something you can study in a vacuum," he insisted.

MANY SPEAKERS had called for greater co-operation between priests and bishops, and Msgr. Higgins concurred with that request. He said that problems were being discussed in the synod and a failure to recognize these problems would make the synod meaningless. It was his hope that the synod would lead to the problems the delegates were discussing with the Congregation for the Clergy. He concluded his remarks by saying that we need a structure in which the bishops will deal with the elected priest delegates, either of the senate or the commonsense of the synod. An open discussion to face their mutual problems.

Cardinal Wright stated that he was pleased with the accord with which the idea of conference was accepted and gave great praise to the members of his congregation. He said they have "worked extremely hard on this since we first sent out the letters to the heads of the conferences on August 16." He cited especially the secretary of the congregation, Archbishop Pietro Palazzini, and the head of the section, Msgr. Alberto Bovone.

The cardinal said that he had asked for advice from the conferences for the "principal problems of study" and some indication of the "priority of importance" among these problems. The Holy Father not only approved of this venture but indicated to Cardinal Wright that it corresponded with his "most deeply desired" advice he asked on the "presumed problems of the priests and the priorities among them." The response to the invitation was so overwhelming that Cardinal Wright said he was sure of a full house in the hall of the Lateran on the day of the first meeting.

THE PREFECT laid down general ground rules in his opening talk in Latin. (He remarked in good humor that the official language of the congregation, Latin, was the language of the discussions, the cardinal, in his own words, "made every attempt to make replies in French, Italian and, of course, in English to continue the openness of the meeting and gain the largest possible response from the participants.") All of the reports were filled with the secretary of the congregation and even though it will take much time and study to assemble them, the first report will be made to the Holy Father by Cardinal Wright.

The cardinal made another immediate evaluation of the nearly six hours of dialogue. He thought he could determine three singular points: the problems of the priesthood differ from one part of the world to the other; the Asians and Africans cannot even understand the problems as described by the Westerners; and the Church in Eastern Europe, especially the

Iron Curtain countries, is experiencing an increase in vocations and the priests are working "double time and solidly supporting their bishops."

The cardinal remarked that it would probably take years to satisfy everything that had been requested, but promised, in his jovial manner, "The congregation pledges its cooperation from 8:30 every morning to 8 at night."

Synod

(Continued from page 1) week session. If this is to be a permanent institution, we must look upon it as such and expect its results to come not from a single session but from the series of them, as this new institution of collegiality builds itself into the life of the Church.

For the same reason, the discussion on the doctrinal aspects of collegiality was taken seriously but with no sense of hurry or deadline. There are serious and very entrancing doctrinal and theological questions at stake. Many of them were raised, some were discussed, but it was generally felt that we must avoid the temptation of theoretical and perhaps overly juridical pre-determinations of life situations in the Church. Time and experience, in the light of doctrine, are the conditions of balanced reflection.

As one canonist put it: positive laws should be made to serve the Church, not to bind it.

The carryover into the area of practical discussion was welcome. It introduced the new form of discussion in round tables, by language groups. Informality, frankness, down-to-earth practicality marked the conversations. Above all, confidence. The bishops, whatever their supposed ideological position, showed trust in the good sense and the desire for the good of the Church, of their brother bishops.

THE HOLY FATHER has contributed enormously to this confidence. His presence at almost all the plenary sessions, listening attentively to each speaker, taking notes, courteously speaking to each who approached him in the coffee break, all brought through his obvious contentment with the gathering, his trust, whatever the criticisms expressed, his confidence.

The various Roman congregations have entered into a very healthy competition in inviting the bishops to meetings with their heads and staff, again in an atmosphere of confidence.

Confidence is not all, but it is the fruit of faith and the foundation of charity. The spiritual aspect of collegiality, so stressed by the Pope in his opening address, is really being felt here. It is getting through to the press and the public, indefinitely yet. It has much to define, much to do, to spread confidence, co-responsibility and mutual service through all the churches. The bishops will begin to point out some of the more practical ways.



HOSPITAL GUILD PLANS SALE—St. Vincent's Hospital Guild will sponsor a Mis-Match Market in the Glendale auditorium on Friday, Oct. 24, from 10 a.m. to 9 p.m. Serving as co-chairmen of the event are Mrs. E. E. Henn and Mrs. James Sweeney. Shown above from left are: Mrs. William Cairns, co-chairman of the Christmas booth; Miss Ann Herber; Mrs. Richard Zapappa; and Mrs. John Moran, chairman of the children's booth.



ST. JOAN OF ARC DANCE—"Cabaret" has been chosen as the theme of the annual St. Joan of Arc parish dance, to be held Saturday, Oct. 25, in the St. Pius X Council Knights of Columbus auditorium, 2100 E. 71st St. Nick Craig's Orchestra will play. Tickets are available at the door for \$5 per couple. Shown above, from left, with the French Cafe setting to be featured are: Mrs. James Mahlin, Mrs. David McEvers, Mrs. Clifford Robinson and Mrs. Joseph Webb. Co-chairmen of the event are Mrs. Richard Braun and Mrs. Webb.

Superiors

(Continued from page 1)

O.S.B., dean of students of St. Meinrad School of Theology will be chairman for a panel discussion entitled "Adaptations in the Seminary Program on Spiritual Formation."

Panel members will include Father Sebastian Miedel, C.P., dean of students of the Catholic Theological Union, Chicago; Dr. Bielauskas, Father Adelbert Buscher, O.S.B., professor in the St. Meinrad School of Theology and Father Robert Maloy.

ON WEDNESDAY, Oct. 29, Father Camillus Ellipsenorm, O.S.B., director of formation at St. Meinrad School of Theology will discuss "The Spiritual For-

mation Program of the St. Meinrad School of Theology."

Father Daniel Buchlein, O.S.B., spiritual director of St. Meinrad College will present St. Meinrad's spiritual formation program for the college level seminarians.

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Opinions

(Continued from page 5)

of walking on water for a little while, as long as he was going toward Christ. But when he took his eyes off Jesus, and felt the force of the wind and storm, he began to sink."

This is a message for priests Religious and lay alike, and may God help us heed it.

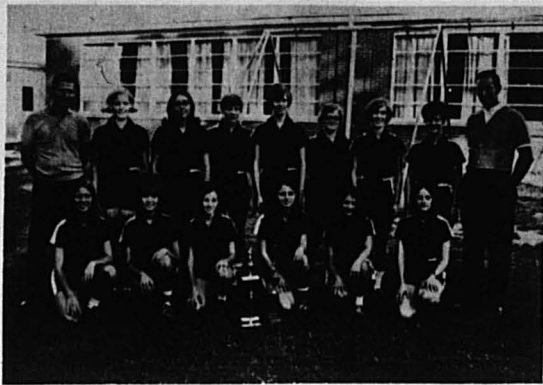
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10 PORK SHANK 1 TO 3 SOUP BONES	11 BRISKET STEWS OR BONEH AND ROLLED ROASTS	12 PLATE STEWS OR BONEH AND ROLLED ROASTS	13 PORK 1 TO 3 LONG SHOULDER ROASTS OR STEAKS 4 TO 6 ARM ROASTS OR STEAKS	14 PORK 1 TO 3 LONG SHOULDER ROASTS OR STEAKS 4 TO 6 ARM ROASTS OR STEAKS	15 PORK 1 TO 3 LONG SHOULDER ROASTS OR STEAKS 4 TO 6 ARM ROASTS OR STEAKS	16 PORK 1 TO 3 LONG SHOULDER ROASTS OR STEAKS 4 TO 6 ARM ROASTS OR STEAKS	17 PORK 1 TO 3 LONG SHOULDER ROASTS OR STEAKS 4 TO 6 ARM ROASTS OR STEAKS	18 PORK 1 TO 3 LONG SHOULDER ROASTS OR STEAKS 4 TO 6 ARM ROASTS OR STEAKS

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SOFTBALL QUEENS—The St. Joseph Hill CYO softball team shown above racked up victories in three tournaments this past summer: the New Albany Open, St. Mary-of-the-Knobs tournament and Our Lady of Mt. Carmel Invitational, Louisville. Shown, left to right, back row: Jim Popp, assistant manager, Diane Allen, Jeannie Allen, Bev Lewis, Barb Baumann, Kathy Boyd, Janet Baumann, Linda Rauck and George Popp, manager. Front row, left to right: Carolyn Rauck, Terri Popp, Debby Graf, Ro Campbell, Karen Kauter and Wanda Koerber.

ACCW sets Workshop, Mini-Institute, Clinic

INDIANAPOLIS—The Archdiocesan Council of Catholic Women will sponsor a Workshop, Mini-Institute and Clinic at Fatima Retreat House from 9 a.m. to 4 p.m. on Thursday, Oct. 30.

Mayor Richard G. Lugar is one of the panelists on the "Programming" workshop, which will discuss the need for federated club involvement in public affairs and the importance of programming community service activity into club calendars.

MRS. RUSSELL Wilson, Clinton, Indianapolis Province Di-

rector of the Council of Catholic Women, and Mrs. Robert Turner, Terre Haute Deanery President, have chosen "Fashion Me A Person," as the theme of the Mini-Institute they will conduct. Subjects to be explored are group dynamics, individual analysis and self-improvement, goal achievement and leadership training.

Parliamentary Law as a means of discovering leadership within Catholic Women's groups will be discussed in the Parliamentary Law Clinic. Mrs. Bernard B. Blinn and Mrs. Rose Marie Crezan, both registered parliamentarians, are in charge of this segment.

FATHER Kenny Sweeney, director of Fatima Retreat House and the Catholic Information Center, and the chairman of the ACCW commissions will also participate.

The registration fee of \$3.50 includes materials, coffee breaks and a luncheon. Reservations should be made by October 27 with the ACCW president, Mrs. Louis Kossman, 121 N. Harbison Ave., Indianapolis 46219, telephone 897-0414, or Mrs. Joseph P. Zimmer, 604 N. Payton Road, Indianapolis, telephone 357-5533.

Father James P. Moriarty is moderator of the Indianapolis Archdiocesan Council of Catholic Women.

Panel slated

RICHMOND, Ind.—"Racism in American Society" will be the topic for a panel discussion sponsored by the Holy Family CYO on Sunday, Oct. 26, at 7 p.m. A record book will follow the discussion. The event is open to all CYO members in the Richmond Deanery.

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Robert Quilty named for Rhodes Scholarship

BLOOMINGTON, Ind.—Robert F. Quilty, a Catholic senior student in the Indiana University College of Arts and Sciences, is one of three IU students nominated for 1969 Rhodes Scholarships.

The son of Mr. and Mrs. Thomas J. Quilty of New Paris, Ind., Quilty studied at St. Peter's Seminary before coming to IU. He is majoring in psychology and minoring in mathematics and philosophy, and has an overall grade average of 3.97 out of an all-A average of 4.

Others nominated for the scholarships are William E. Hudson of Indianapolis and William H. Wolfe of Decatur, Ill., also seniors.

If successful through state and district eliminations, they will study for two years at Oxford University in England on stipends valued at over \$2,000 each a year.

Thirty-two such scholarships are awarded annually to students in the United States.

Quilty, who belongs to the Theta Chi fraternity, is a member of the Interfraternity Council at the University and a co-ordinator of the Psychology Undergraduate Group.

Supper set

OSGODD, Ind.—A Swiss supper will be held from 4 to 7 p.m. at St. John's parish on Sunday, Oct. 16. Adult dinner is \$1.75, children under 12, \$1. The public is invited.

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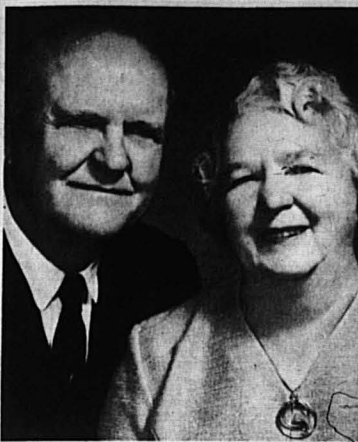
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GOLDEN JUBILIANS—Mr. and Mrs. Andrew Kutter, members of St. Andrew's parish, Richmond, will observe their 50th Wedding Anniversary on Sunday, Oct. 26, with Mass of Thanksgiving at 11 a.m. in the parish church. A reception will be held at the Young Men's Institute from 2:30 to 5 p.m. Relatives and friends are invited. Mr. and Mrs. Kutter are the parents of Mrs. Magdalen Jackson, Mrs. Martha Anderson and Clement Kutter. There are 16 grandchildren.

Plan festival

RUSHVILLE, Ind.—St. Mary's Guild will sponsor its annual fall festival featuring chicken and ham dinners on Sunday, Oct. 26. Serving time is from 11 a.m. until 2 p.m. with prices pegged \$1.50 for adults and 80¢ for children. Immediate carry-out service will also be available. Games have been planned for the entertainment of all age groups. The public is invited.

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Fr. Lucas named Harlem pastor

NEW YORK — Father Lawrence E. Lucas, 36, an activist in current black affairs, has taken office as pastor of the Church of the Resurrection parish in Harlem—the first native of that section to hold a Catholic pastorate.

He is the second black priest to be named a pastor in the New York archdiocese—the first is Father Harold A. Salmon, pastor of St. Charles Borromeo parish, appointed last year.

Father Lucas is the author of a column, "Time Black Voice," which appears in The Criterion and other Catholic papers across the country.

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VIEWING WITH ARNOLD

"Easy Rider" is relevant film

By JAMES W. ARNOLD

It would be hard to imagine a more contemporary film than "Easy Rider." It not only represents a new approach to film making, but grapples with an ancient human problem (the meaning of life in the face of death) in language and incidents relevant to today's questioning youth.

Here is a prime example of the "person" film—produced, written, acted, directed by a team of actors (Peter Fonda and Dennis Hopper). Financed for the relative pittance of a half-million dollars, presumably scraped from their earnings from American-Indian potboilers (which, ironically, have largely exploited youth), the film is a sober effort to explore the possibilities of life in America, 1969.

It is an encouraging sign of better times that such a movie, designed only to be artful and relevant, can make a lot of money. (Recent estimates are for a gross of \$20 million). Perhaps at last, today's under-30 generation is providing the mass audience for serious pictures that critics have only dreamed about.

"Rider" is not all that skillful and profound, although it is an impressive effort for a pair of novices. Part of its success is due undoubtedly to its vapid motorcycle imagery, its sympathy for the hip and

pot revolutions, and its cool assessment of a society that is floundering and groping for new directions.

The film is a modern variation on the old movie theme of the western, the unfettered free spirit who goes from town to town, vaguely searching for a way of life as he heads for some half-idealized destination. He receives varying treatment, finds good and evil, usually gets involved in local problems,

helps settle them and moves on, prizing his freedom above all enticements. Occasionally, because of the challenge or the heroine, he will stay, presumably having found the value he sought.

In "Rider," the vehicle is a cycle instead of a horse, the setting is the modern southwest, the destination is the Mardi Gras. The quiet moral hero (Fonda, in an adaptation of a frequent role of his father) is accompanied by the traditional sidekick (Hopper), who is amusing and colorful but less moral and perceptive. The characters have won their freedom by turning a profit on a shady drug deal.

What the travelers basically encounter is a malaise, symbolized by the beauty of nature and the ugliness of civilization, a considerable over-simplification that applies to the people as well as the landscape. Fonda admires a poor rancher, raising a large and loving family on the land. He almost stays at a hippie commune near Taos, where a mixed bag of idealists and the deluded have returned to the simple life of the soil, scratching life from the desert "to make a stand" against a corrupt society.

As soon as the heroes enter a town, they are arrested, presumably for having long hair and riding motorcycles. They are rescued by a different kind of rebel, an alcoholic union ACLU-type lawyer (Jack Nicholson), but the respite is only temporary. Eventually the hostility of the towns, explained as resentment of the riders' freedom, boils into menace and violence. Nicholson is senselessly killed.

When they reach New Orleans, Hopper is eager for wine and women, but Fonda, disturbed by his experiences, broods over the eternal mysteries. (The musical background is the "Kryic" of the Electric Prunes.) They tour the carnival with prostitutes,

and end up on a highly symbolic LSD trip in a cemetery. This, the film's weakest and artist passage, is a rapidly edited montage of drug hallucination and orgy in an apparent attempt to visualize man's varied efforts, from sex to religious hope, to handle the terror of life-under-sentence-of-death.

One of the film's ironies is that America can no longer tolerate its traditional hero—its seeker, its independent spirit. It must destroy him. For his part, the hero senses that he has not used his freedom, and in not using it, has lost it, has begun to die. Fonda's simple judgment to Hopper, before the tragic ending: "We blew it."

The message may be fuzzy, a natural result of philosophizing by amateurs. But the film has a ton of ultra-clear qualities. Some are mostly cinematic, like the visual smorgasbord of the cross-country tour (backed by music from a dozen different folk-rock groups, including the title song by Bob Dylan), the semi-documentary use of real places and people, and the good selection of images (flags, storefronts, a football helmet, a wide variety of faces) to carry both narrative and meaning with a minimum of words. Others are mostly dramatic: Oscar-caliber characterizations by Nicholson and Hopper, and a brilliantly upstaged scene in a roadside cafe that somehow captures all society's essential stupidity.

The commune is explored sympathetically but with admirable objectivity: the viewer is allowed to look and judge for himself. As for the marijuana, it is casually accepted as about as normal an "oil of conversation" as liquor, with about the same effects. If this is an illusion, it is shared by the top

public health officer of the Nixon administration.

One of the "Rider's" few funny moments occurs when Nicholson, offered his first chance to smoke marijuana, gets so wound up in his monologue that he simply forgets it. He is too busy presenting his

theory on the origin of flying saucers. To each his own hallucinations. (Rating: A-4—approved with reservations.)

Recommended: Midnight Cowboy (A-4), Romeo and Juliet (A-4), Papi (A-2), Oliver! (A-1), If (A-4), Sweet Charity (A-2), Finian's Rainbow (A-1), Me-Donna and the Sundance Kid (A-3), Easy Rider (A-4), The Learning Tree (A-3), Run Wild Run Free (A-1), Daddy's Gone A-Hunting (A-3), The Illustrated Man (A-3).

Marian convocation to hear Julian Bond

INDIANAPOLIS—Julian Bond, prominent Negro politician, will discuss "What's Next in Black Politics" during his convocation address at Marian College on Thursday, Oct. 30, at 8 p.m., in the auditorium.

Bond, a member of the Georgia House of Representatives, was nominated for Vice-President during the 1968 Democratic National Convention but withdrew from consideration because he was under the constitutional age minimum for the office.

HIS STRUGGLE to be seated in the Georgia Legislature finally was resolved by the United States Supreme Court in 1966 when it ruled the Georgia House had erred in not allowing the young Negro to be seated, allegedly due to his negative views on the Vietnam War.

Bond was communications director of the Student Non-violent Coordinating Committee for five years, 1961-66, and was founder of the Committee on Appeal for Human Rights in Atlanta. He was a reporter for the Atlanta Inquirer, Negro weekly paper, and continues to write articles and poetry for national magazines.

THE YOUNG legislator is a member of numerous civil rights organizations, educational associations and Democratic political groups.



JULIAN BOND

Julian Bond is a visiting fellow of the Metropolitan Research Center of New York City and is an honorary trustee of the Institute of Applied Politics.

Marian convocations are open to the public, with students and faculty receiving primary seating consideration.

3d Order to meet

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12:00 a.m.—Night City.....WFIU

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Sunday Radio
11:30 a.m.—Hour of the Crucified.....WNCB
2:00 p.m.—Sacred Heart.....WNCB

INDIANAPOLIS AREA
7:30 a.m.—Lessons for Living.....(4)
11:00 a.m.—Hour of the Crucified.....(4)
12:00 Noon—Night City.....(4)
1:00 p.m.—Hour of the Crucified.....(4)

Sunday Television
6:30 a.m.—This is the Answer.....(8)
7:00 a.m.—Hour of the Crucified.....(8)
7:30 a.m.—Sacred Heart.....(8)
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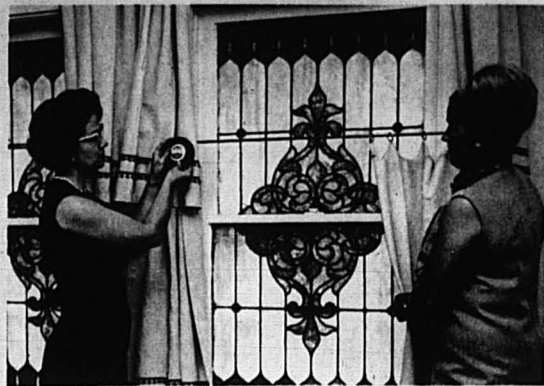
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REDECORATE OFFICE—Stained glass windows, dating back to when Catholic Social Services office was the rectory for old St. Joseph's Church, Indianapolis, attract the interest of Mrs. Eugene M. Dodd (left) and Mrs. Harvey O'Neill. They are making plans to redecorate the agency's therapy and reception rooms as a project of Caritas, an organization of volunteers.

'DO YOUR OWN THING'

Women volunteers of Caritas aid Catholic Social Services

INDIANAPOLIS—"You might say our informal motto is 'do your own thing,'" said Mrs. Charles Falvey of Caritas, a group of volunteers who are assisting Catholic Social Services. "By 'own thing,'" Mrs. Falvey meant that each member is contributing in a way most suited to her skills, interests, time and experience.

As an example, she told of Mrs. Edward P. Brand, who has had experience in detailed office work but has small children at home. She volunteered to con-

vert information from old files into statistical codes, a job that can be done at home.

"Two nurses will be among those transporting foster children to medical examinations at St. Vincent's Hospital," Mrs. Falvey added. Their training makes them particularly anxious to see that children have regular medical care.

The list continued with Mrs. F. W. McClelland, trained as a librarian who will conduct a story hour at Holy Cross School;

Mrs. Hugh Watson, a social worker before marriage who has volunteered for casework; Mrs. Eugene M. Dodd and Mrs. Harvey O'Neill, whose talents include interior decorating and will help refurbish the agency offices.

Mrs. Falvey herself is an example of a woman putting her training and experience to good use in a volunteer job. A journalism graduate of Marquette University who worked in advertising agencies, she edits the Catholic Charities newsletter.

THE 25 OR so charter members of Caritas were gathered together this fall by Mrs. Falvey and a neighbor at St. Luke's parish, Mrs. T. C. Diehl, a member of Catholic Social Services board of directors.

Mrs. Diehl saw both the need of the agency for volunteer assistance and the need of women for the opportunity to serve the community as Catholic women. "In order for the agency to make effective use of these women who wanted to serve, it seemed some type of organization was needed," she explained. Caritas is the result but it hardly fits the usual pattern of women's organizations. So far there is no constitution, no officers except a treasurer, and no schedule of required meetings.

Mrs. Diehl and Mrs. Falvey serve as volunteer co-ordinators, using Caritas members to fill jobs outlined by Father Donald L. Schindler, Archdiocesan director of Catholic Charities; David L. Gerwe, executive director of Catholic Social Services; and Sister Joan Newell, S.F., agency educational co-ordinator.

"The response has been so tremendous that we have seen no need to formally organize in order to get started. That can come later," said Mrs. Falvey. **SOME OF** the jobs the volunteers are filling help the agency combat the chronic shortage of trained social workers by freeing the professional staff of some of their sub-professional duties. One of these is transporting children to medical appointments.

Among other their services are ones that the agency would have to forego because of budget limitations. If it were not for volunteers, redecorating therapy rooms, statistical coding of files and the newsletter are examples.

There also are Caritas jobs that can be done better by volunteers than by paid social workers. One of these is taking inner-city older citizens on shopping trips in suburbia where food is less costly.

"In addition there are things we want to do that cost money to do that we are fortunate to have some members who are particularly interested in fund raising," said Mrs. Diehl. They have set as immediate goals the provision of supplies for a volunteer art teacher in an inner-city school and making arrangements for a badly scarred little boy to have cosmetic plastic surgery.

In addition to the women already mentioned, the following are charter members of Caritas: Mrs. H. J. Baker, Mrs. George Berry, Mrs. James Butler, Mrs. Paul Doherty, Mrs. Mary Jo Falvey, Mrs. David Foy, Mrs. Samuel A. Fuller, Mrs. Gerald Harkness, Mrs. Richard J. Hartman, Mrs. James C. Haxler, Mrs. Richard Henkel, Mrs. Hugh E. Knoll, Mrs. Robert C. Luddy, Mrs. Robert B. McNamara, Mrs. Eugene J. Popma, Mrs. William Regan, Mrs. Doyle Rein, Mrs. J. T. Reynolds, Mrs. L. Gene Tanner, and Mrs. Howard Young.

Williams' play set at Marian

INDIANAPOLIS—The Marian College Theatre opens its 1969-70 season with a three-day run of Tennessee Williams' "Cat On A Hot Tin Roof," November 7, 8 and 9.

The season moves rapidly with an original premiere production for children in December and three plays and a musical filling the late winter and spring calendar.

"Lester the Jester," the original children's play scheduled for December 5-7, was written by Indianapolis' Randolph Galvin, owner-manager of the Black Curtain Dinner Theatre and its next-door night spot, Cabaret.

The adult schedule resumes in February when students will perform Edward Albee's controversial "Who's Afraid of Virginia Woolf?"

The players, under the direction of department chairman Robert Moran and instructor Jack O'Hara, will continue through the year with "Star Spangled Girl," by Neil Simon in March; Jean Kerr's "Poor Richard" in April; and the musical allegory "Celebration," by Harvey Schmidt and Tom Jones in May. "Celebration" just concluded its New York run.

All productions will be staged in the Marian auditorium, 3300 Cold Spring Road. Curtain time is 8 p.m. Admission for the general public is \$1.50 and \$1 for students.

Clarksville sets series for adults

CLARKSVILLE, Ind.—St. Anthony's parish has announced its Adult Education program for November and December, featuring faculty members from Bellarmine-Ursuline College, Louisville.

The six-part series will be held on Tuesday evenings, starting on November 4 and continuing through December 9.

Father Jeremiah J. Smith, O.F.M. Conv., chairman of the college history department, will give the first two lectures.

The dates and topics will include:

- November 4—Father Smith, "Tradition in Turmoil in the 15th Century."
- November 11—Father Smith, "Tradition in Turmoil in the 16th Century."
- November 18—Father Camillus Gott, O.F.M. Conv., history department, "Modern Scriptural Trends."
- November 25—Father Raphael Goodman, O.F.M. Conv., theology department, "Traditional Morals Viewed by a Modern."
- December 2—Father Bonaventure Crowley, 4th department chairman, "Modern and Traditional Religious Expression in Art and Architecture."
- December 9—Father Arnold Dearing, O.F.M. Conv., theology department chairman, "Modern Communications and Revelation."

Priests affiliate
SAN ANTONIO — Mexican-American priests from seven states and the District of Columbia formed a national organization called "Padres," dedicated to helping the Church identify more closely with the social, economic and educational needs of the Spanish-speaking in the United States.

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PANELIST—Sister Jacqueline Bales, O.S.F., chairman of the journalism department of Secina Memorial High School and moderator of the school newspaper, will be one of five panelists speaking at the journalism division of the Indiana State Teachers' Convention Friday, Oct. 24. The other panelists from smiling schools in four Indiana cities will be discussing with Sister Jacqueline the problem of the school newspaper's task. "Meeting the Challenge for Reader-

'Ecumenical' cemetery idea is proposed

NEW ORLEANS — Catholic cemetery directors should offer their facilities to other Christians, the 22nd annual convention of the National Catholic Cemetery Conference was told here.

John F. Philbin, director of cemeteries in Chicago, predicted that Catholic cemeteries will become the bulk of what remains of Christian burial areas.

The Catholic cemeteries, he said, "might attract men and women of good will who see something more in the idea of life after death than a rose floating down a river." He added:

"Today, we are inviting non-Catholics into our churches, our schools, our institutions and activities of all types, but we have not as freely welcomed them into our cemeteries, which, after the Sacrifice of the Mass, is probably the most powerful identification of our religious beliefs."

"We have been hearing more so-called resurrection theory and hearing ourselves described as Children of the Resurrection. Our new funeral rites strongly emphasize this. It seems to me this is something important to share with our non-Catholic brethren and I cannot think of a more likely logical place to share in than in a Catholic cemetery."

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KC adult education program is announced

INDIANAPOLIS—A new venture into the field of Adult Education is being launched by six Indianapolis area Knights of Columbus Councils.

As a result of the chaplains' meeting at the State Convention of the Knights of Columbus last May, the six chaplains of these councils have each chosen a topic which they will discuss at all six councils during the coming months. This marks the first time that an organized exchange of K of C chaplains has been arranged in the Archdiocese.

Participating Councils are Mater Dei Council, Our Lady of Fatima Council, Msgr. Downey Council, Holy Family Council, St. Joseph Council, and the recently formed Msgr. Sheridan Council, Greenwood.

Investment

DAYTON, Ohio — A new black-operated bank in Dayton's West End area has learned that the Catholic Archdiocese of Cincinnati is buying \$50,000 of its stock to promote its initial success. The money is part of the \$1,250,000 pledged by lower Ohio's Catholics for Catholic and ecumenical projects intended to end racism and poverty.

Talks have been scheduled for regular meeting nights of the Councils one each month for the coming six months.

Chaplains involved and their topics are: Father Bernard Shea—"Beyond Your Council"; Father Robert Mohrhaus—"Why Bury God?"; Father Harold Kneuev—"Abortion"; Father Edward McLaughlin—"The Church in the Changing World"; Father James Sweeney—"Confession—Why?"; Father James Wilmoth—"What's Happening to the Priesthood?"

A similar program is being developed by Father Charles Berkemeier and Father Charles Burkhardt for the Greenburg, Madison area. It is hoped that eventually other districts of the Archdiocese can be organized to make such educational opportunities a regular part of the K of C program throughout the Archdiocese.

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OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

\$6,000 in Prizes — FALL FESTIVAL
Our Lady of Lourdes
Friday - Saturday, October 24 - 25
First Prize \$5,000 (Drawing Saturday Night)
Las Vegas Room — Games — Refreshments
Entertainment — Booths — Fun for the Entire Family
Friday—Fish Dinner Saturday—Roast Beef Dinner
Sandwiches — Short Orders — Both Nights
FREE Admission — Off-Street Parking

FALL RUMMAGE SALE
Benefit: Mill Hill Missionary
Saturday, Oct. 25
9 A.M. - 2:30 P.M.
St. Ann's Church — 2850 Holt Road

ANNUAL BALL
Indianapolis Athletic Club
Saturday, Oct. 25
Proceeds to Help St. Francis Hospital Building Fund

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

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