

# the RIBBON

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John G. Ackelmire (center), Critteron associate editor, interviews Miss Maria Salgado as she begins her grape boycott hunger fast. Others standing (l. to r.) are Miss Sara Chen, 4020 E. 46th St., and Cilla Livingston, 4451 Hinsley Ave., both of Indianapolis, and Jim Briney of Pontiac, Mich., a junior at Christian Theological Seminary, Indianapolis. The three are volunteer workers for the Indiana Committee to Aid Farm Labor.

## INDIANAPOLIS SUPERMARKET PROTEST

### Grape boycott aide in eighth day of her public hunger fast

By JOHN G. ACKELMIRE  
Associate Editor

INDIANAPOLIS—At Critteron press time this week (noon Thursday) Miss Maria Salgado began her eighth day of a hunger fast on the public sidewalk fronting the huge Kroger supermarket at the Meadows Shopping Center in the 3900 block of East 38th Street in Indiana's capital city.

What this means in terms of nourishment is that Miss Salgado for seven consecutive days had consumed nothing but one-half glass of milk each morning and one cup of hot tea at night.

Furthermore, in accord with her own pre-commitment, Miss Salgado could find no comfort in being able to look forward to some precise moment when her self-imposed fast would end.

What such a fast means in terms of bodily demands and spiritual determination has been learned by but a relative few among those now living. And most of those few are survivors

of "lost battles" in warfare, of concentration camp deprivation, and of similar circumstances imposed from without where the fasting was involuntary, not sacrificial acts of self-denial.

THURSDAY noon the deeply religious Miss Salgado still was as cheerful, serene, confident, and clear-headed as she had been when she began the fast last Friday noon after a news conference in the basement of Christ Church Cathedral (Episcopal) in downtown Indianapolis. Physically, she was somewhat weakened but not nearly to the point where she no longer could quietly laugh and joke to the effect that "the first two days are the hardest" and "it's a sure way to lose excess weight."

Miss Salgado is a 28-year-old Mexican-American Catholic from Delano, Calif. She and her parents and her eight brothers and sisters worked for many years in the grape vineyards of California's fertile San Joaquin Valley. She now is a staff organizer for Cesar Chavez's em-

ployees. She is a member of the United Farm Workers of America (UFWO) and is active in the fight for the rights of farm workers. She is also a member of the National Council of American-Soviet Friendship and is active in the fight for the rights of the Soviet people.

Parishes are asked to prepare written reports covering individual parish situations regarding financial ability to operate a Catholic school and suggested solutions in the event of an immediate or pressing problem.

They are also to be asked to express opinions on general issues such as indefinite continuation of the present school system and alternative proposals for religious education in the event of curtailment.

## Area meetings slated to air school issues

The schedule of "second round" meetings to decide the future direction of Catholic schools in the Archdiocese was announced this week by Father George Elford, Superintendent of Schools.

Dates and sites for the following areas were released:

New Albany, Wednesday, Nov. 5, at Our Lady of Providence High School, Clarksville.

West Indianapolis, Wednesday, Nov. 12, at Ritter High School.

South Indianapolis, Thursday, Nov. 13, at Roncalli High School.

Terre Haute, Sunday, Nov. 16, at Schulte High School.

North Indianapolis, Tuesday, Nov. 18, at Chatham High School.

By DOUGLAS J. ROCHE

VATICAN CITY—For a week I've been concerned about what to say when I go home to Jasper Avenue, 6,000 miles from the Vatican, and people ask me, "What really happened at the synod?"

Will they understand when I say that Synod II launched the Church into a new era of government by co-responsibility? Will they care when I tell them that collegiality is now an established fact?

I can hear the replies now.

"But the synod didn't deal with the gut issues—the life of priests, the election of the pope and the nomination of bishops, the human problems like overpopulation and war that afflict mankind."

I will have to answer, no, the bishops didn't deal with these issues, crucial though they are, because the majority of them recognized that there is one question central to everything in the Church today: collegiality.

UNTIL the issue of authority is settled, the Church is logjammed. It is necessary to introduce collegiality not only to prevent anarchy in the Church but to release the energy of new creative forces.

Although I may not be able to point to a signed document or to a dramatic papal speech, I will try to tell my questioners that history was truly made at Synod II because the Pope and the bishops, in an open display of good faith and mutual confidence, began to talk together and thus to govern together. The age of absolute papalism died with Synod II.

If my questioners respond that they personally aren't affected by all this and that they're more interested in getting on with the urgent job of becoming a servant church than in manipulating the control of Church structures, I will concede that this is a slow way to make progress. But, in the light of Vatican II, it is the only sure way.

There are undoubtedly burning issues in the Church around the world—but there is no fiddling in Rome these days.

At a press conference, Father Bernard Haring, that doughty ecclesiastical warrior who has played such a vital part in the opening up of the Church, reminded us that nothing is as important as getting the message found its moment. And the time for collegiality—the sharing of the bishops with and under the pope in Church government—has arrived.

Moreover, as we saw this past week, the bishops are not waiting until every detail is worked out in a juridical formula before practicing collegiality. The majority of the 146 members of the synod made clear their desire for effective co-responsibility with the pope, decided to leave the theology of it to the theologians, and got on with the action.

Somewhat hesitantly—because open exchanges of opinion are still new to the Vatican scene—the bishops split up into language groups to discuss the practical things they wanted. It might be a little strong to call this process "group dynamics" but that was the general idea as the informal dialogue began to take shape.

TWO DAYS of talk in the "circulus minor" produced a long list of recommendations that boil down to a common desire for a permanent synod, meeting regularly (once every year or two years) with a permanent office of synod bishops in Rome and with the right to join with the pope in the governance of the synod agenda. The synod bishops want direct access to the pope, no documents issued from the Vatican without consulting them, and the Curia to work with the bishops as well as for the Pope.

The Pope must approve these recommendations before they can be put into effect. Also, even with a permanent synod,

## ONE MAN'S VIEW

# What really happened at Rome Synod?

the pope will retain the supreme authority in the Church—because, as was said a hundred times, that was the way Christ founded the Church. He gave the keys to Peter and made Peter the rock. But Christ also started an apostolic college—the first bishops—who had the right of joining Peter in the decision-making process.

There are many observers, and even some journalists covering the synod—who hold that primacy and collegiality are incompatible, that if you have one, you can't have the other.

The answer to the co-existence of primacy and collegiality lies in the idea of the Church communion. In the communion, there is interaction in unity and love and a sense of co-responsibility at the various levels to reach the best decisions.

In its earliest days, the Church exhibited this sense of communion through a synod system in which the bishops joined together with the pope. But historical conditions demanded the emergence of a strong central

ized papacy to protect the Church and this led to the papacy becoming a monarchical government, with papal power flowing through the hands of the Curia. The bishops were put on the receiving end of orders.

Vatican II revived the idea of the Church as the People of God, with bishops holding a collegial responsibility. It is only by making collegiality work that the bishops can share in finding the answers to those problems that affect them in various parts of the world. For example, belief in the real presence of Jesus in the Eucharist is central to the Catholic faith and this must be upheld by the central government. But whether people receive the Eucharist on their tongue or in their hand, whether they stand or kneel, what the priest wears when saying Mass—all these are the kind of decisions that should be made by bishops on the national level because they know the culture of their people better than Vatican authorities do.

BISHOPS want the freedom to experiment with new solutions

to the problems of not only the liturgy but ecumenism, marriage, the ministry of priests and ways to teach the faith. We have reached a time when theology needs to be developed out of a sense of the faithful and the Church takes account of the human condition of society rather than imposing abstract principles. If they have the freedom to make decisions as national hierarchies, then the bishops will be more responsive to the needs of people and the gap that now separates bishops from people will be closed.

As the English-language workshop, chaired by Cardinal William Conway of Armagh, Ireland, and reported by Cardinal John Deardoff of Detroit, put it: "Authority in the Church, whether in the area of teaching or of discipline must always recognize its accountability to the entire Church. It should be exercised in a spirit of collegial concern."

Pope Paul VI, being personally humble but ecclesiastically strong in his conception of the papacy, will not lightly tamper with the tradition he has inherited.

## SYNOD ACHIEVEMENTS

(This is the third in a series of articles on the extraordinary Synod of Bishops at the Vatican. The author is one of three synod members selected to make reports to the synod. His synod report concerned the relationship among various episcopal conferences.)

By MOST REV.  
MARCO MCGRATH, C.S.C.  
Archbishop of Panama

VATICAN CITY—As the curtain falls on this session of the synod, Anno Domini 1969, the actors, that is to say the members, are in general manifestly content. The problem for some is precisely that they do feel very much like actors, upon a broad public stage, watched and criticized by many and they wonder if this particular act of the synod has been understood. They hope so.

The main point is that the synod is an on-going affair made up of periodic sessions tied together by the work of a permanent secretariat. Normally speaking, the sessions will be brief and will take on very few and very specific matters each time in order to get effective results. The nature of a synod, the gathering of bishops, pastoral leaders from all over the world, does not lend itself, especially in the brief span of each session, to much philosophizing nor deep doctrinal debate.

NOR IS IT merely pragmatic, in any business sense of the term. The accent is pastoral: that is, evangelical and spiritual in inspiration, practical in its projection. Real life issues breathe animation into the discussions, as bishops from the five continents, all the races, cultures and economic and political situations, speak of the aspirations and problems of their people. Doctrinal issues are touched on, examined briefly, referred to their sources in Scripture.

At the closing session of the synod (Oct. 27) Pope Paul delighted the synod Fathers by declaring that he intends to give their opinions and suggestions "maximum consideration" and adding that he did so with "great pleasure even more than as a clear duty."

Among the synod's recommendations he made his own were:

- Calling of a "synod" regularly once in every two years, beginning from this year;
- Consideration of the possibility of the bishops' proposing subjects to be discussed at future synods;
- Development and extension of the functions and role of the now passive permanent secretariat of the synod.

These three were part of a packet of 13 submitted to the bishops for vote at the second-to-last plenary session. (Because there was some unfinished reporting of votes and other business, the synod Fathers were asked to meet in an informal session on October 28.) When the English-language press officer was asked bluntly if the synod was over or not, he re-

sponded that the synod was not over, but that it was in the process of being completed. He said that the synod was a process, not an event, and that it would continue to evolve.

After a few days discussion on the doctrinal foundations of the bishops' relations among themselves and with the Holy Father, the whole context of "collegiality," the synod acted true to the form just described. It stressed one or other doctrinal aspect, insisted strongly on the need for agreement, and pointed out a few areas which required more theological reflection, since obviously all do not agree on the mystery of the sacraments be referred to further study, the while we live our episcopal collaboration in all possible practical forms. Theories, taken out of life, grow cold and hard, then they divide. In life, warmed by pastoral charity, they seek to converge and find their meeting point in the mystery of the Church at the service of all men.

THE DISCUSSION of relations between the bishops, through their episcopal conferences, and the Holy See, touched on many areas, some of them sensitive. But in this and other aspects of the synod, many remarked upon a noticeable improvement. The synod of 1969 was more "home like," more familiar, less tense than the first synod in 1967. The almost daily presence of the Holy Father, quite of small matters be referred to further study, the while we live our episcopal collaboration in all possible practical forms. Theories, taken out of life, grow cold and hard, then they divide. In life, warmed by pastoral charity, they seek to converge and find their meeting point in the mystery of the Church at the service of all men.

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## AT CLOSING SESSION

# Pope approves three of Synod's proposals

By JAMES C. O'NEILL

VATICAN CITY—Pope Paul VI closed the second Synod of Bishops meeting and gave it a personal lift off the ground by approving in principle three of its major practical applications for expressing the Pope's and the bishops' co-responsibility in the governing of the universal Church.

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sponded: "It's finished, but not ended."

IN A WAY this is about as good a summation of the synod as can be found at a glance. This synod is finished, but its discussions and decisions open the way for many further developments.

As Pope Paul put it in his closing speech, this synod was extraordinary "because it was intended for the solution of preliminary questions with regard to the future development of ecclesiastical government" of the Church.

The Pope took note of the fact that many of the votes on practical forms of implementing co-responsibility of the pope and the bishops in governing were accompanied by various qualifications and reservations and that therefore it was up to him to come to the final conclusion regarding them. As he put it:

"We will examine them, at the conclusion of which it will be our duty to meditate before Christ in the intimacy of our conscience and with a sense of our responsibility as supreme pastor of the holy Church of God, that therefore it will be our judgment that will be promptly communicated to you."

HERE ARE the 13 questions in brief:

1) On the basis of the principle of subsidiarity, it is desired that it be specified more clearly, which are the com-

mitted. But he took the advice of the first synod two years ago and set up an international commission of theologians (to objectively view the crisis of faith in the Church rather than just having warnings from the Congregation of the Doctrine of the Faith), he pledged himself to organic collegiality at the beginning of this synod, and he has given every indication so far that he will accede to the wishes of the majority of bishops who do not want a papacy unilaterally exercised. That is what I mean when I say that Synod II has ended the age of papalism.

It was accomplished by the Pope and bishops both slowly feeling their way down this unlighted corridor. If the bishops had started to run, for example, by insisting that the election of the pope be broadened from the college of cardinals immediately, that ecclésiacy by sheer and now, that national conferences start making their own decisions right away—then almost certainly both the bishops and the pope would have stumbled. And the entrance into the age of collegiality would have halted. For you can't give up old tradition without making sure that its replacement works better.

Diversity in unity, subsidiarity in solidarity—these are big and complicated themes. They have tremendous implications for how religious life at the local level will be lived. And they will have a great effect on the Orthodox, Protestant and Anglican worlds.

Collegiality, in short, makes possible structural advances in responsibility among Catholics at home and also provides a new opening to ecumenism. With a practical, workable collegiality, Vatican II is confirmed and the way opened once more for the pilgrim Church to find the best way to bring the message of a timeless Christ to a world in change.

Collegiality does not mean that faith and authority are bound to diminish. Rather they will be enhanced because faith will be more closely related to people's lives and authority will be more reasonable and responsible. As Msgr. Gerard Philips of Louvain University insisted, collegiality requires a "communism of charity," and so the synod Fathers should be careful not to lock up collegiality in too tight a legal formula. Unless there's lots of breathing space, we may find ourselves merely transferring from one overly canonical era to another.

WILL THIS lengthy explanation of "What really happened at the synod" satisfy my questioners?

Perhaps not those whose patience has run out with Church leaders constantly examining the interior operation of the Church, while an unbelieving world cries for solutions and actions on a dozen fronts simultaneously. On the other hand, Synod II, by restoring confidence in the authority of the Church, may help many others to realize that the enormous energy now being spent to make this massive upheaval in the institutional structure of the correct historical response.

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- When I go to the hospital, how do I get paid?  
 Catholic Knights will pay you, so you can use the money as you wish. We pay cash directly to you to cut red tape so that we can offer this plan at the lowest cost to you.
- What is the best plan for me?  
 The ENTIRE FAMILY PLAN would be ideal for a young, growing family. The ONE PARENT FAMILY PLAN should be your choice if you are the only parent living with your children.

- The HUSBAND AND WIFE PLAN will fit your needs if you and your spouse have no children or if your children are grown and no longer dependent on you.  
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 With the ONE PARENT FAMILY PLAN, the maximum is \$7,500... \$100 weekly if you are hospitalized and \$50 weekly for every eligible child hospitalized.  
 With the HUSBAND AND WIFE PLAN, the maximum is \$7,500... \$100 weekly if you are hospitalized and \$75 weekly if your wife is hospitalized.  
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- Must I enter a Catholic hospital to receive the benefits of Catholic Knights' plan?  
 No, you are covered at any hospital of your choice which charges room and board. The exceptions to this are nursing homes, Federal hospitals, convalescent or self-care units of hospitals or any hospital for the treatment of tuberculosis, drug addiction, alcoholism or nervous or mental disorders.

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 There are only three exceptions: war, military service, nervous or mental disease or disorder, suicide, alcoholism, drug addiction, or any condition covered by Workmen's Compensation or Employers Liability Laws. Frequency consequences thereof are covered only if you have the ENTIRE FAMILY PLAN.
- What if someone in my family has had a chronic health problem?  
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- How does the Catholic Knights' plan maximum benefits amount increase?  
 Every month your Catholic Knights policy is in effect, an amount equal to your monthly premium is added to your maximum of \$5,000, \$7,500, or \$10,000. When you make claims on your policy, your benefits are subtracted from your total maximum.
- Are there any other benefits I get with the Catholic Knights plan?  
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## Comment

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

## The crisis is now

In Indianapolis 500 high school students staged a dignified, orderly demonstration for continued Archdiocesan support of Catholic high schools at the same time Archbishop Paul C. Schulte was telling a convention of Catholic teachers there is no backlog of funds and curtailment is inevitable.

In Chicago, Governor Richard Ogilvie of Illinois urged a special legislative commission to expedite its study of state aid for private and parochial schools and be prepared to report its findings to the 1970 session of the legislature.

"I do not believe we can delay . . . without risking the collapse of the entire non-public school system in Illinois," he stated.

In Rhode Island, where 65% of the population is Catholic, a legislative commission received a report from its chief consultant advising "semi-public" schools as the answer to bolstering sagging finances in parochial schools.

A University of Notre Dame educational research team reported in the November issue of *Jubilee* magazine that its analysis of data supplied by 147 diocesan school superintendents and 346 Catholic high school administrators "projects a continuance of enrollment losses, grade eliminations, and school closings."

So it goes across the country. The crisis hardens into accepted fact. The schools and the school rooms that didn't open their doors this fall have made an impression. The projections of further cutbacks for September, 1970, are having an impact. There is no longer any feeling that the Catholic school dilemma is a phony hypothesis concocted for sectarian gain. It is all too real. A belated sense of urgency, sometimes bordering on panic, is seizing the states.

In Illinois, for instance, it has become quite clear even to the heretofore stubborn foes of non-public school aid that \$82 million annually—the non-public school appropriation passed by Gov. Ogilvie—is considerably less than one-tenth as much as the \$400 million annually the state would have to start spending right off the bat if non-public schools closed.

Rhode Island, which has proportionately more non-public schools than any other state, knows it has to move swiftly and move dramatically. The recommendation of "semi-public" schools came after a year of study supervised by Dr. Henry M. Brickell of Indiana University. Under the plan, parochial schools would be divided into public and private sectors, with lay teachers teaching secular subjects under public supervision and a school receiving full, direct state aid for that segment of its program. The private segment would continue to be taught, financed, and supervised by the Church.

That type of plan and/or one calling for substantial direct assistance to parents or pupils (and channeled in full to the schools) are emerging as practical solutions for parochial and other legitimate non-public schools. Peripheral aid, in bus or textbook subsidies or in small percentage of salary subsidies, has proved to be inconsequential in solving the economic problem. Even the highly-touted Pennsylvania plan has been disappointing.

In that state, the overwhelming majority of non-public school aid is ending up in "country club" schools where costly "enrichment" programs, expensively-equipped science and language labs and high faculty salaries are gobbling the lion's share of the educational subsidies. The parochial schools, intended to be the prime beneficiaries, are being left out in the cold.

It now is plain that non-public schools must have state aid. The reality is beginning to impress public leaders. But it is also becoming crystal clear that just any kind of aid is not going to suffice. It has to come in large enough amounts and it must come first in those areas where non-public school systems are hurting the most.

Opponents of aid through the years have fought every single measure in the belief that a "foot in the door" was all that was needed to usher in full public underwriting of non-public schools. It must now be understood by everyone that the foot—no dollar here and dollar there—is going to keep the doors of more and more Catholic schools from slamming shut.

The crisis is now. It is real. It won't go away like a bad dream or tonight's Halloween pranksters. It must be faced up to by all citizens and their elected representatives lest the elementary and secondary educational systems of the state and the nation, public and non-public alike, become a shambles.

## Vindication of CO's

Those who have awaited clarification and expansion of the Bishops 1968 pastoral statements on conscientious objection now have it—at long last.

It came, belatedly but appropriately, on Vietnam Moratorium Day in the form of a statement from the Division of World Justice and Peace, U.S. Catholic Conference. It spells out in detail the practical consequences and the positive actions of the Church and its people regarding CO's.

Since it is clear, the statement said, that a Catholic can be a CO "because of religious training and belief," the fact that some draft boards do not recognize a Catholic claim for military exemption is a matter for concern.

Scores of Catholic CO's can testify to the fact that (Continued on page 6)

## Rights for all

While the world synod of bishops debated the extent and nature of their co-responsibility with the Pope, the Canon Law Society of America convened last week to study workable procedures for resolving more localized grievances within the Church.

Results of the working convention will be passed on to the U.S. Bishops' meeting next month in Washington. Let us hope many of the recommended changes will be acted upon and the long-awaited canon law reform will be instituted.

At the heart of canon law updating is recognition of individual rights, the need for everyone within the Church to have his day in court, so to speak, whether it be a pastor facing removal or a seventh-grader about to be expelled from parochial school.

"The dignity of the human person, the principles of fundamental fairness, and the universally applicable

presumption of freedom require that no member of the Church arbitrarily be deprived of the exercise of any right or office," an ad hoc committee on due process stated.

Specific models for three kinds of due process—conciliation, arbitration and judicial procedures—are included in the committee's report. They would provide a means of recourse and appeal within the dioceses for actions or decisions on the part of the bishop or any of his appointees. Collectively the procedures cover priests, Religious and laity.

Disputing the contention that such procedures would undermine the power of the Bishops, in whom rests the fullness of the power of government, the report said that on the contrary episcopal authority would gain new respect.

If rights are genuine, "the bishop loses nothing by being required to respect them," the report commented. Moreover, it is not the authority of the episcopate that is being questioned, but the way in which authority is exercised.

### • GEORGE SHUSTER'S VIEW

# Can Gandhi's methods work today?

By DR. GEORGE N. SHUSTER

The Gandhi centenary prod us into thinking about some significant questions. One is: to what extent did his act of combining Christianity and Hinduism—more specifically the Sermon on the Mount and Jesus' Bhagavad Gita—actually determine the character and conduct of social and political life? Granted that it achieved the independence of the Indian nation, what else of long-term significance was accomplished?

It is a long time since Christianity has sponsored anything similar in the West. Francis of Assisi's journey to the Sultan, so contrary to the spirit of the Crusades, is doubtless one deed in our history which in a sense rose to greater heights than did even Gandhi's passive resistance. But as a rule Christian political action in the West, though supporting civil liberties for all with great courage and personal sacrifice, was carried out within the traditional framework of Church and State.

So strong was this commitment, which rested, after all, on Pauline authority, that when Hitler gained control of Germany the strong Catholic parties were disbanded with the almost unanimous approval of the hierarchy and the Vatican.

The Society of Friends (Quakers) sponsored a program of non-violence which has a long series of illustrious services to its credit. But only on very rare occasions, most notably in colonial Pennsylvania, did the Quakers form a government or attempt to influence one. Nevertheless the spirit of the Friends has kindled a flame in many, especially the contemporary many. Older generations generally approved Lear's limerick, brimful of Victorian cynicism:

There was a young man who said how  
Shall I soften the heart of this  
I will sit on the stile

And continue to smile  
Till I soften the heart of this  
I soft.

We are by no means so ready to do this now. Dying for such secular crusades as Vietnam now seems self-evidently the right thing to do.

Another question of grave interest is suggested by Gandhi's faith in the British. They were to be sure imperialists, often obtuse and stuffy, indeed sometimes arrogant, but they believed they were carrying a large share of "the white man's burden," and this plus Oxford, Cambridge, and the Church of

England barred cruelty from their vocabulary. Gandhi profited from this immensely. To be sure, he spent some time in jail and upon occasion had to persuade his followers to allow the police to quell demonstrations. Yet he always knew that his British opponents were gentlemen even if they were trying hard to preserve the Empire. What happens when the "oppressor" is not a gentleman?

The cult of non-violence has a totally different part to play when the lines of the drama are written by Hitler and Stalin. archdiocese were sent off to Dachau, hundreds of them, to be tortured and tortured and not infrequently put to death.

Auxiliary Bishop Thomas J. Gumbleton of Detroit, a member of the society, stressed that the protection of individual rights through legal machinery, far from weakening the power of the Bishops, would actually increase their effective leadership. Furthermore, he stated, the Church has a moral duty to act in this neglected area.

"If the Church is to be true to her self-understanding as an extension of Jesus Christ, she cannot tolerate procedures which are offensive to the dignity and freedom of the sons of God," he said.

Many Catholics, grounded in a legal tradition founded on individual rights and responsibilities, find the present situation just that—intolerable. If the urgings of Vatican II for increased responsibility for every member of the Church are to be advanced, an increased recognition of the rights of the human person must also be advanced. The U.S. Bishops can do this by accepting the report of the Canon Law Society and implementing it in every diocese.

Doubtless the dread prowess seizure by brute force of a tiny Portuguese colony?

In short, he wrote the music for passive resistance in one mode only. His was a magnificent life's work. But it offers no definitive answer to the problems created by the tragedy of human society, at once good and evil, hoping always to transcend itself but so far at least never succeeding.

I think that it would be a serious mistake to accept the proposition that Gandhi's method is viable today. We no longer live in his kind of world. (Copyright, 1969)

### • THE BLACK VOICE

# Black Ministries group is a bad joke

By REV. LAWRENCE LUCAS

Most of you have probably never heard of the Interdiocesan Black Catholic Ministries. More than likely, that's no reason for losing any sleep. In fact, the only reason I am writing about it right now is because

I said the Interdiocesan Black Ministries is allegedly under the direction of Father Taylor. Its program, budget, and even agenda for what we might call a board meeting were determined by Kiernan Stenton, a white layman in charge of the Pittsburgh Diocesan Planning Office.

Taylor cannot even sign his own checks for the thing he is in charge of. Moreover, Stenton does not bite his tongue in letting it be known that if Taylor had not been black and a priest, the whole thing would not have gotten approval. It's the old story of the white man "going along" with what you say as long as he controls and administers it.

In the original proposal, a request of \$250,000 was made for the program. Thirty thousand dollars was allocated to cover an 18-month period. Out of this was to come salaries for

priest on leave from the Steubenville diocese, and his assistant, Father Dennis Kinderman, a fine and understanding white priest on loan from the precious Blood Fathers.

Recently I visited the office of the Interdiocesan Black Catholic Ministries. It consists of one room in a closed school of Regina Coeli Church in Pittsburgh. It is an Italian national parish geographically located in a black neighborhood.

I arrived about 10:30 at night not wearing my collar with Fathers Taylor and Kinderman.

When Taylor put his key in the door, a shrill burglar alarm rang out. Lights went on in the rectory immediately adjacent to the school and four priests appeared in windows, all clothed in bathrobes looking somewhat sleepy. The "What do you want, Gus?" which came from one was dripping with hostility. The tragedy was this: a Christian gentleman and priest addressing another one.

After Taylor apologized for waking them up at that late hour and inquired about the four vicious German shepherds that roam the building (terrible neighborhood, you know), he was allowed to go into his office. Incidentally, he pays the parish rent for the room out of that \$30,000.

It was a very interesting experience. At the end of a year soon I will ask for an account of the Ministries' great accomplishments with black people in five dioceses. "After all, didn't we establish and support you?" (Copyright, 1969)

### • A VIEW AT WEEK'S END

# There is a right way and wrong to protest

By JOHN G. ACKELMIRE

In a column nearer the top of this page than mine Dr. George N. Shuster uses the century of Mahatma Gandhi's birth to ponder whether the great Hindu's technique of passive resistance can work in today's world. He seems to arrive at a conclusion that Gandhi's method is "viable." (How weary one grows at that tattered, overworked word!)

One must readily agree with much of what Dr. Shuster says—for example, that you can't deal with a Hitler or a Stalin with cream puffs at 10 paces. But does that mean passive resistance, or, in the more modern idiom, non-violent protest, must be written off as useless? If that is what Dr. Shuster believes, I find his conclusion—un—not viable.

It was my pleasure this past week to be an observer at two non-violent demonstrations, protests, or whatever you call happenings intended to gain certain ends. Neither is at all certain as to its intent. But as I am sure as God made the little green goblins who will come trick-or-treating tonight, no measure of violence would gain those ends either.

The first of the demonstrations, a heart-warmingly positive affair which for a change spoke in favor of something, not against, was the gathering of some 400 to 500 students from three capital city diocesan high schools a week ago yesterday morning at Chatham High where Catholic teachers were in convention.

They all were clean-cut young men and women, the sort who

make a father of five sometimes wish in wilder moments that he had said a couple dozen more of his own. They had got out of bed early on a free day to assemble at Chatham with banners and placards proclaiming their support of the diocesan high schools, as well as their affection for their teachers and administrators. It made me feel good about the younger generation. Thinking back, I don't believe I would have got out of bed on a free day and gone to the school house, unless it perhaps would have been to smell up the place by putting hydrogen sulfide in the ventilating system.

The demonstration was a brilliant exercise in orderly "spontaneity." Archbishop Schulte never wore a broader smile than he did as he walked to the school entrance to the sweet music of applause and cheers from the demonstrators, even though both he and they knew he was going to tell the teachers there might have to be some retractions in diocesan school commitments in the year ahead. And not having been swinging from chandeliers when the brains were ladled out, the kids could make a reasonable guess that their beloved high schools likely would be the ones to feel any pinch. Nonetheless, they wanted to show where they stood, and they did.

The second happening, which is covered elsewhere in this week's *Criterion*, was Miss Marie Saluado's launching of a hunger fast in behalf of the nation's oppressed farm workers. This is considerably near-against, was the gathering of some 400 to 500 students from three capital city diocesan high schools a week ago yesterday morning at Chatham High where Catholic teachers were in convention. They all were clean-cut young men and women, the sort who



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## TIC TACKER

## Spencer parish notes milestone

By PAUL G. FOX

The 50 families of St. Jude's parish, Spencer, have undertaken a special project to mark the anniversary of its establishment. What may appear to be a little unusual is that the Owen County parish is only 18-years-old.

Parishioners and administrator, Father Joseph Miller, observed the 18th anniversary of the first Mass offered there this past September 24 with an outdoor Mass and parish dinner. Father Miller, a graduate student at Indiana University, Bloomington, is a priest of the Louisville archdiocese.

Plans are already underway for a dedication observance for next year. Until the former Beach residence on Spencer's Hillside Avenue was purchased for a church by the Archdiocese in 1951 Owen County was a "no priest county," one of the few in Indiana. Church officials at the time described the cause of the Catholic Church in Owen County "as desperate as it is anywhere else in the world."

Oblate Fathers of Mary Immaculate first had charge of the small parish, which also serves the vacation crowds at nearby McCormick's Creek State Park. A succession of six Archdiocesan priests then served as administrator while pursuing graduate studies at Indiana University.

HERE AND THERE—St. Joseph's School, Indianapolis, has an enrollment of less than 200 youngsters. Yet they collected more than 25,000 used telephone directories for the school's recent paper drive. Some drive... The annual Catholic Boy Scout Retreat for the George Rogers Clark Area Council will be held at Frenchtown this week-end. Father Donald Eward, former scoutmaster and pastor of St. Bernard's parish, Frenchtown, will serve as retreat master. Troop 36 from Holy Family parish, New Albany, presently holds the "traveling Madonna" which it shared during the past six months with Troop 148 from St. Anthony's parish, Clarksville, as a result of skills presented at last year's retreat... A new continuing "open house" policy has been announced by the Benedictine Sisters of Our Lady of Grace Convent, Beech Grove. Groups and organizations of various types can arrange for special tours by calling the convent or its public relations office... The Marching Crusader Band of Secunia Memorial High School, directed by Robert Cashman, performed during half-time ceremonies recently

at the State Fair Grounds Coliseum while the Indiana Pacers were playing. Last Saturday the band marched at an Indiana Central football game. It also has been invited to participate in the annual Veterans' Day Parade in Indianapolis on November 11. Father Richard Lawler, pastor of St. Anthony's parish, St. Margaret, New Marion, is in need of new pews for its church. If any Archdiocesan parish has a surplus of pews, please contact Father Lawler. Men of the parish will make them usable for the New Marion church.

NAMES IN THE NEWS—Mr. and Mrs. J. L. Holland, residents of St. Augustine's Home for the Aged in Indianapolis, recently observed their 64th Wedding Anniversary there. Best wishes... Donald D. Hamachek, administrator of St. Francis Hospital, Beech Grove, was recently elected president of the Greater Indianapolis District of the Indiana Hospital Association. James May, St. Francis' assistant administrator, was re-elected secretary-treasurer for the organization comprised of 20 hospitals in nine counties... Two Ladywood School students were recently elected officers of YOUTH (Youth Organized and United to Help of the Marion County Association for Retarded Children. Ann Marie Kavfour and Ann Winkler were named secretary and treasurer, respectively. Publicity chairman for the group is Patty Lavelle, a member of St. Michael's parish... Father James P. Higgins, director of St. Paul's Student Center at Indiana University, Bloomington, has been appointed to serve on a 12-man legislative committee for the study of state police problems in Indiana. Five state senators, five state representatives and two appointed representatives will make up the committee appointed by State House Chairman Otis Bowen. The study is to be completed by the committee and submitted to the state legislature with recommendations by September 1, 1970... Twelve students from Indianapolis Catholic high schools took part in last week's five-day study tour to the United Nations and Philadelphia, sponsored by the Indianapolis Council on World Affairs. From St. Agnes Academy were: Alice Walpole, Ellen Geringer, Peggy Smith, Rosemary Norris, Diane Harmon, Kathleen McShane and Gwen Holman. Others included: Denise Fulmer, of Secunia Memorial; Robin Roesch, of Chalford; Michael Sereny, of Broadus; Julie Ritter and Laura Ross, both of Ladywood. The study tour was chaperoned by this columnist.

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## INDIANAPOLIS

## Calendar of Events

**SATURDAY, NOV. 1**  
Fall Frolie, Little Flower parish hall, at 8:30 p.m. Dancing, card games and refreshments. Adm. 50c.

**MONDAY, NOV. 3**  
Card Party, 7 p.m., Union Federal hall, 542 E. Washington. Proceeds will benefit Western Hospital patients.

**WEDNESDAY, NOV. 5**  
Card Party, St. Philip Neri school auditorium, 550 N. Rural, 8 p.m.

**FRIDAY, NOV. 7**  
Nuptial Mass, members are reminded of the customary watch.

**SOCIALS**  
Thursday: St. Catherine's parish hall at 6:30 p.m.; Secunia High School cafeteria, 5 p.m. Friday: Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph K of G 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 7 p.m.; two Card Parties at Assumption parish hall, 2 p.m.

## Pope

(Continued from page 1) congregations and the Eastern-rite synods and the bishops' conference should be improved.

5) Regarding more particular questions dealing with the internal life of a diocese or an ecclesiastical region, the local bishop or the regional bishops will be held before any decision will be taken.

6) The decrees of the Holy See, before being published, should be communicated to the bishops, at least substantially, and also the motives will be explained in the suggested such a publication.

7) The Holy See will take care of publishing in various languages both the documents of the Holy See and the documents of major importance issued by Eastern-rite synods and bishops' conferences.

8) The structure of the synod should be revised to make it more adept at manifesting collegiality.

9) The secretariat of the synod should be expanded and made permanent, so that it can prepare the work of the synod and bring into effect the resolutions of the synod after the approval of the Holy See. The secretariat should do so with the collaboration of some bishops designated by the synod according to norms to be established. Mayday Chapel, Neighborhood Services of the United Presbyterian Church USA, Indianapolis; Rev. H. Austin Smith, former missionary for the Christian Church (Disciples of Christ) and presently on the staff of Central Christian Church, Indianapolis; and Rev. John P. Focur, assistant director, Metropolitan Missions, Indiana Synod, United Presbyterian Church USA, and Rev. Andrew J. Brown, pastor, St. John Missionary Church, Indianapolis.

10) Besides the extraordinary and special synods, the general synod will be held, if possible, once every two years.

12) The Eastern-rite synods and bishops' conferences should have the faculty to propose the items to be discussed in the synodal sessions.

13) Experts in various matters should be at the disposal of the synod according to the norms to be established.

**Special evening is set at Fatima**

INDIANAPOLIS—An evening of listening and sharing is planned for divorced and separated women on November 12, at Our Lady of Fatima Retreat House.

The evening will begin with registration at 6 p.m., followed by dinner, conference, discussion and liturgy. The meeting should be concluded by 10 p.m.

An offering of \$2.50 per person is suggested. Registration must be made in advance by mail or telephone. Call 545-7081 or drop a note to the Retreat House at 3353 East 56th Street, Indianapolis 46226.

**Guild to meet**

INDIANAPOLIS—St. Francis Hospital Guild will meet Tuesday, Nov. 4 at 12 noon in the guild room at the hospital. A light lunch will be served. Hostesses are Mrs. William Lawson and Mrs. Carl Sanders.

**Card party set**

NEW ALBANY, Ind.—The Santa Maria Circle, Daughters of the Holy Family, will have their annual Dessert Card Party, Wednesday, Nov. 5, at the Holy Trinity School at 8 p.m. \$1 per person. The public is invited.

## Grape boycott aide

(Continued from page 1) come an occasional rest break and she acknowledges looking forward to the store's closing time when she can relax after a good night's sleep at an apartment that has been loaned to her.

When asked how long she thinks her fast may last, Miss Kruger says she has no idea. "I will continue until Kruger removes California table grapes from its shelves."

But suppose Kruger does not remove the grapes? Again the shrug, the self-deprecating smile. "I think one person's life is nothing," she says with conviction. "I don't worry about dying if that is what you mean."

From a practical medical standpoint, of course, there are limits to how long anybody can remain conscious on a half gallon of milk and a cup of tea a day. Chavez, at 47, fasted in a similar manner for 25 days before alarmed associates in his health were severely impaired, and he is not expected ever fully to recover from his ordeal.

AT THE Committee to Aid Farm Laborers' conference at which Miss Salgado began her fast, Garnett Day of the United Christian Missionary Society (Disciples of Christ), which is headquartered in Indianapolis, and Father Donald L. Schmidt, director of Catholic Charities and Social Welfare, Archdiocese of Indianapolis, assistant pastor of Indianapolis' St. Mary's Church, served as chief spokesmen.

Asked by a reporter why Kruger rather than one or all of the other supermarket chains had been chosen as a boycott target, Father Schmidt replied that "we are beginning to hear because it is the largest chain in the area and, therefore, presumably sells more California table grapes than the others." Day added that Miss Salgado had agreed to go to Indianapolis and fast after the Archdiocese had asked the FWOC, which she had just joined, to do so.

Others at the speakers' table to answer newsmen's questions were Rev. Vernon Rossman, executive director, Indiana State Religious Commission on Human Equality; Rev. Larry Oman, chairman of the special ministerial task force of the Metropolitan District of Missions, United Methodist Church; Dr. J. T. L. Highbaugh, Sr., moderator of the Central District Baptist Association, National Baptist Convention of America and pastor of Good Samaritan Church, Indianapolis; Father William Munshower, assistant pastor, St. Thomas Aquinas Catholic Church, Indianapolis; Mrs. Phyllis Selis, social worker with Mayday Chapel, Neighborhood Services of the United Presbyterian Church USA, Indianapolis; Rev. H. Austin Smith, former missionary for the Christian Church (Disciples of Christ) and presently on the staff of Central Christian Church, Indianapolis; and Rev. John P. Focur, assistant director, Metropolitan Missions, Indiana Synod, United Presbyterian Church USA, and Rev. Andrew J. Brown, pastor, St. John Missionary Church, Indianapolis.

The first question asked by a newsmen was, "How do you reply to the charges that Communists head the grape boycott?" Day answered: "We don't dignify such charges with a response. We know the sources and are not upset by such name-calling."

Another newsmen asked how widespread support for the boycott is among the clergy in Indiana. Day said it is "hard to tell" (inasmuch as no poll has been taken "but I believe such support is quite wide.") This writer then commented above the clergy being distributed throughout Indiana by the Consumers' Rights Committee, a Washington, D.C., lobby for California grape growers, and by the John Birch Society to the effect that California grape pickers are quite well paid. In reply to a question from him, Miss Salgado said: "My family has nine children. For years all 11 of us worked together in the vineyards near

Delano. In what was by far the best year we ever had, my family's total gross income was about \$3,500. We lived in a hard-core misery." (In 1967 President Johnson set the poverty level for a family of only four at \$3,160 net.)

The writer then asked about the contention in government and Birch Society literature that most of California's grapes are produced by small farmers. Day replied that the majority of grapes produced in California are by major agribusinesses. Father Schmidt then read from a 1968 Congressional Record statement by Senator Harrison A. Williams, Jr. (D., N.J.) which said in part:

"In California, for example, 85% of the farms employ 80% of the farm workers. Sixty per cent of California's farms own 75% of the land, and 5.2% of California's farms pay 60.2% of the farm labor wages. In fact, where the Williams statement said: 'Average annual earnings for migrant workers in the nation in 1967 was \$1,307.'"

LAST SUNDAY a leaflet titled "Message to the Indianapolis Religious Community" was passed out on church porches and steps throughout the Greater Indianapolis area by young persons working with the Indiana Committee to Aid Farm Labor.

The leaflet urged support of the grape boycott, called attention to Miss Salgado's hunger fast, and appealed for aid to farm workers in services and dollars. It also read:

"We confess our shame for our own inadequate response to the needs of America's farm workers and their families. We confess our shame for the economic justice in behalf of those who toil in the fields and vineyards. We confess our shame that ministers of all denominations are remaining silent and that church members are left uninformed and insensitive to farm worker need. We confess our shame that we have done others in our community to bring charges of disrespect upon farm workers and friends and are beginning to feel that at best are distortion of fact and that in large measure are untruths based on hate and fear."

The leaflets will be distributed at churches each Sunday for the next several weeks. Those signing it in addition to Rev. Rossman, Dr. Highbaugh, and Rev. Girtman, are: Frank V. H. Carthy, pastor of All Saints' Episcopal Church, Indianapolis; Rev. L. Richard Hudson, associate secretary for research and development, Association of the Christian Churches in Indiana; Rev. C. William Gorton, minister, Central Christian Church, Indianapolis; Dr. Grover L. Hartman, executive secretary, Indiana Council of Churches; Dr. John Fox, executive secretary, Synod of Indiana, United Presbyterian Church USA; Msgr. Raymond T. Bosler, pastor, St. Therese (Little Flower) Catholic Church, Indianapolis, and editor of The Criterion; Dr. Leroy C. Hodapp, superintendent, Indianapolis Northeast District, United Methodist Church; Very Rev. Peter Lawson, dean of Christ Church Cathedral, Indianapolis; Rev. Isaiah P. Focur, assistant director, Metropolitan Missions, Indiana Synod, United Presbyterian Church USA, and Rev. Andrew J. Brown, pastor, St. John Missionary Church, Indianapolis.

## Alumni Club sets Halloween party panel discussion

INDIANAPOLIS—The Catholic Alumni Club of Indianapolis will sponsor a "Ghastly Gathering" (Halloween party) on Friday, Oct. 31 at 8:45 p.m. at the Glenbrook Apartments Party House, Keystone and 65th Street. Costumes are optional.

CAC of Indianapolis is an affiliate of the Catholic Alumni Clubs International. Membership is open to all single Catholics who are college graduates or registered nurses. Application information may be obtained by contacting Miss Mary Bellier, 6508 W. 35th Place, 291-5556.

## Remember them in your prayers

**BROOKVILLE**  
† HERBERT W. BAKER, 72, St. Michael's, Oct. 25. Husband of Mary. Father of three children. Brother of Mrs. Loretta (Hollander) Baker. Mrs. Loretta Baker, 72, St. Michael's, Oct. 25. Sister of Mrs. Herbert W. Baker. Brother of Mrs. Loretta (Hollander) Baker. Mrs. Loretta Baker, 72, St. Michael's, Oct. 25. Sister of Mrs. Herbert W. Baker. Brother of Mrs. Loretta (Hollander) Baker.

**FERNHURST**  
† WILBERT QUANTE, 71, St. Ferdinand, Oct. 25. Husband of Mrs. Loretta (Hollander) Quante. Father of three children. Brother of Mrs. Loretta (Hollander) Quante. Mrs. Loretta Quante, 71, St. Ferdinand, Oct. 25. Sister of Mrs. Wilbert Quante. Brother of Mrs. Loretta (Hollander) Quante.

**ELKHART**  
† MARY BEAN, 92, St. Mary's, Oct. 25. Husband of Mr. John Beane. Both of Elkhart, Ind. Brother of Mrs. Loretta (Hollander) Beane. Mrs. Loretta Beane, 92, St. Mary's, Oct. 25. Sister of Mrs. Mary Beane. Brother of Mrs. Loretta (Hollander) Beane.

**JEFFERSONVILLE**  
† MICHAEL LEE HORN, 63, St. Augustine, Oct. 24. Father of Mrs. Loretta (Hollander) Horn. Brother of Mrs. Loretta (Hollander) Horn. Mrs. Loretta Horn, 63, St. Augustine, Oct. 24. Sister of Mrs. Michael Lee Horn. Brother of Mrs. Loretta (Hollander) Horn.

**NEW ALBANY**  
† WILLIAM H. HARMON, 82, St. Mary's, Oct. 25. Husband of Mrs. Loretta (Hollander) Harmon. Father of three children. Brother of Mrs. Loretta (Hollander) Harmon. Mrs. Loretta Harmon, 82, St. Mary's, Oct. 25. Sister of Mrs. William H. Harmon. Brother of Mrs. Loretta (Hollander) Harmon.

**RICHMOND**  
† EDWARD C. FISHER, 56, St. Andrew's, Oct. 25. Husband of Mrs. Loretta (Hollander) Fisher. Father of three children. Brother of Mrs. Loretta (Hollander) Fisher. Mrs. Loretta Fisher, 56, St. Andrew's, Oct. 25. Sister of Mrs. Edward C. Fisher. Brother of Mrs. Loretta (Hollander) Fisher.

**TELL CITY**  
† MARY JOSEPHINE RAY, 82, St. Paul's, Oct. 24. Sister of Charles Ray of Lincoln, Ill. Sister of Mrs. Loretta (Hollander) Ray. Mrs. Loretta Ray, 82, St. Paul's, Oct. 24. Sister of Mrs. Mary Josephine Ray. Brother of Mrs. Loretta (Hollander) Ray.

**TERRE HAUTE**  
† HENRY LYDICK, 27, St. Mary's, Oct. 22. Brother of Mrs. Loretta (Hollander) Lydick. Mrs. Loretta Lydick, 27, St. Mary's, Oct. 22. Sister of Mrs. Henry Lydick. Brother of Mrs. Loretta (Hollander) Lydick.

**BURNELL**  
† BURNELL J. BEE PRICE, 45, St. Patrick's, Oct. 24. Husband of Mrs. Loretta (Hollander) Price. Father of three children. Brother of Mrs. Loretta (Hollander) Price. Mrs. Loretta Price, 45, St. Patrick's, Oct. 24. Sister of Mrs. Burnell J. Bee Price. Brother of Mrs. Loretta (Hollander) Price.

**WYOMING**  
† MARY ELLEN MATTHEWS, 85, St. Paul's, Oct. 27. Mother of Elmer Matthews of Troy and Ray Matthews of Tell City.

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**Italian Spaghetti Dinner**

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SCHOOL CAFETERIA—12 Noon to 7 P.M.

**Sunday, November 9, 1969**

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Prepared by Chef PERINO

## Editor to lead panel discussion

INDIANAPOLIS—Msgr. Ray Littlemond T. Bosler, pastor of Little Flower parish and editor of The Criterion, will moderate a discussion at St. Michael's parish, W. 30th and Tibbs Ave., at 8 p.m. Wednesday, Nov. 5.

Topic of the Adult Education session will be "Was Vatican II a Failure?" Suggested topics for those planning to attend is the chapter on the Constitution of the Church in the Modern World, one of the documents of Vatican II.

**Plan card party**

RICHMOND, Ind.—The women of Holy Family parish will sponsor a card party and style show Thursday, Nov. 6, in the parish hall. Fashions from "Yarn and Yards" will be featured.

**Dance scheduled**

INDIANAPOLIS—St. Christopher's Fall Frolie Dance will be held Saturday, Nov. 8, in the school social hall, 5301 West 16th St. The Polka Dots will play for dancing from 9 p.m. until 1 a.m. Admission is \$2 per couple. Refreshments will be available.

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AT TEACHERS' INSTITUTE—Father James Lex, center, superintendent of schools in the Evansville Diocese, was the moderator of the closing panel session at the annual Indianapolis Archdiocesan Teachers' Institute on October 24 at Chalford High School. The panel discussed "Psycho-Social Development in Catholic Education." Two other panel members are pictured: Sister Ann Doherty, S.P., second from left, and Thomas Jeffers, who represented the parents. At the extreme left is Father Michael O'Neill, superintendent of schools in the Spokane Diocese. At the right is Father George Eilford, Indianapolis Archdiocesan school superintendent and official host to the Institute.

## Monsignor Goossens Says—

Of course you have WILL POWER!











## HOUSING NEEDED FOR BOYS

## Terre Haute's Gibault School creates Protestant chaplaincy

TERRE HAUTE, Ind. — Re- Sunday Rev. Mr. West, an As- sump- to an appeal for a substi- tute teacher has resulted in the acquisition of a Protestant chaplain at Gibault School here.

A private correctional institution for 125 boys, Gibault, owned by the Indiana Knights of Columbus, had been looking for a Protestant chaplain to minister to the home's 15 non-Catholic boys. At about the same time last January the school needed a substitute teacher.

"I would be happy to help you," Rev. Mr. James A. West told the Gibault principal when asked about the substitute teaching, "but maybe you won't want me to teach at your school. You see, I am a Protestant minister."

Such was the beginning of a Protestant chaplaincy at Gibault. Rev. Mr. West remained to teach two classes throughout the second semester — social studies and Christian Living. On

staff Boysville, in Michigan, and St. Charles Home, in Milwaukee.

Gibault School, named after the famous Jesuit missionary priest who ministered to pioneer Catholics in the Midwest, was founded in 1921 by the Indiana Knights of Columbus. The 26,000-member fraternal organization continues ownership of the 360-acre Gibault campus, but the administration is handled by the Brothers of Holy Cross who arrived in 1934.

The Knights contribute about 10 per cent of the annual \$400,000 operational budget of Gibault and assume the entire capital improvements for the \$2.5 million institution. The most recent additions have been an administration building (1961) and the chapel (1957).

Urgently needed at present are housing units designed for small groups of boys. Two dormitories now serve the entire enrollment, except for four youths who live in an experimental cottage on campus with houseparents.

Approximately 240 of the 360-acre campus had previously been utilized as a farm, but the farm operation has presently been phased out.

A STAFF of 43 including 15 Brothers, is required to maintain the many-faceted Gibault program. The ungraded school, headed by Brother Anthony Perowitz, C.S.C., has a faculty of 18 full and part-time persons.

A maximum of 14 boys are enrolled in any class with some industrial arts classes having six or eight boys. Because the average length of stay for the boys is one year an ungraded curriculum is utilized, according to Brother Anthony, a veteran of seven years on the staff.

Through participation in Title I programs through the Vigo County public schools, Gibault is able to offer art and music instruction in the evening, along with driver education.

Although the school maintains a full-time social services program with trained social workers special counseling is available from the Family Service agency in Terre Haute.

ALL THE boys are placed at Gibault through juvenile courts or by social welfare agencies. Tuition rates, paid by the placement agency, are \$7 per day for Indiana residents and \$9 per day for non-Indiana residents. The rates will be increased slightly next January 1, according to Brother John.

Approximately 65 of the boys are from Indiana, which receives first consideration for vacancies. Others come from Illinois, Ohio, Michigan and Iowa.

Now in its 49th year of continuous operation for the benefit

of delinquent and pre-delinquent boys, Gibault enjoys professional recognition for its work. Licenses are granted by the Child Welfare Division of the Indiana Department of Public Welfare, the school's academic program is approved by the Indiana State Department of Education.

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This is the attractive sign which greets visitors to the Father Gibault School in Terre Haute.



Brother Marius Wittner, C.S.C., teaches a class of junior high scientists.

## New science building dedicated at Woods

ST. MARY-OF-THE-WOODS, Ind. — St. Mary-of-the-Woods College dedicated a new \$2.5 million science and home economics building last Saturday (Oct. 25) as part of the annual observance of Alumnae Reunion Week-end.

More than 200 alumnae, faculty and friends were on hand for the dedication of a new \$2.5 million science and home economics building last Saturday (Oct. 25) as part of the annual observance of Alumnae Reunion Week-end.

"Today is a special day as we dedicate this building—the result of long years of dreaming and waiting and making do with what was at hand," said Sister Jeanne Knoerle, S.P., president, at the ceremonies.

Sister Jeanne took note of her contribution in her remarks: "As we stand in this room to dedicate it, it seems very appropriate that the woman whose dedication was, more than anything else, responsible for its coming to be should be here to share the joy of this day and that her name should be perpetuated here in this Hayes Auditorium."

"Without her vision," Sister Jeanne said, "much of what is now here and much of what St. Mary's has been, would never have come to be and I would like now to pay tribute to her vision and her courage."

Following the short address of Sister Jeanne, each of the department chairmen who are headquartered in the building made a short presentation on how the new facilities would aid their departments.

Speaking were Father William Stineham, psychology; Sister Loretta Schaefer, chemistry and physics; Sister Alma Louise, biology; Sister Mechilde, home economics, and John Hesseman, mathematics.

EARLIER, the building was blessed by Father Stineham and an American flag was blessed by Father Lawrence Richard, college chaplain.

The flag, which will be placed in the Hayes Auditorium, was presented to the college by William Knight, sixth district vice chairman for the American

Legion and a member of Krietenstein Post 104 of Terre Haute. The ceremonies concluded with tours of the facilities of the new building. It was designed by Bohlen, Burns and Associates, an Indianapolis architectural firm which has designed all of the major buildings on the college campus, dating back before the turn of the century.

THE NEW building replaces science and home economics facilities formerly located in Guerin Hall. The space vacated in Guerin is tentatively slated to become the administrative office center of the college.

Other activities Saturday included the semi-annual meeting of the Board of Lay Trustees of the College; election of officers for the Alumnae Association, and the annual Alumnae banquet.

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Brother John Barrett, C.S.C., left, director of Gibault School, talks with Brother Anthony Perowitz, C.S.C., principal, in front of the school chapel which is used for both Catholic and non-Catholic services.

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**ANNUAL LEGION OF MARY RETREAT**

**November 7-8-9**

Our Lady of Fatima Retreat House

# ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

**ANNUAL FALL SMORGASBORD**  
St. Anthony's Church — 379 North Warman Ave.  
Sunday, Nov. 2 — 12 Noon — 4:30 P.M.

**FALL BAZAAR**  
St. Michael's CCW — Greenfield, Indiana  
Friday — Saturday, Nov. 7-8  
Girl Scout House — 220 West North St.

**FALL FROLIC**  
St. Christopher's Parish Dance — Parish Hall  
Saturday, Nov. 8 — 9 P.M. 'til 1 A.M.  
Tickets at Door Dress Optional

**MERRY MIDWAY CARNIVAL**  
St. Lawrence — 44th and Shadel  
Sunday, Nov. 9 — 1 P.M. 'til 7 P.M.  
Games, Gifts, Prizes, Refreshments

**St. Simon series for adults covers a wide spectrum**

INDIANAPOLIS — Sex education, human rights, housing, clergy demonstrations and liturgical changes within the Church are a few of the subjects to be covered by discussion groups now being formed at St. Simon the Apostle Church as part of its continuing Adult Education Program.

Individual discussion groups will meet every other week for a total of four sessions for each group. Sessions will be held on Thursday and Sunday nights with topical lectures or tapes and films followed by open discussion.

Interested persons may select the topics of most interest to them and register for the Thursday or the Sunday night sessions or they may participate in all sessions. The program is being offered free of charge and is open to all adults.

Registrations will be accepted following all Masses at St. Simon's on Sunday, Nov. 2, or they may be called in to Mrs. Paul E. Bolanos, 3641 N. Mitchell Ave., 547-5320.

**KC Council sets party for tots**

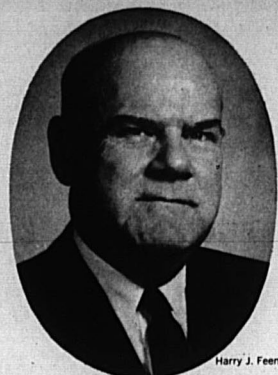
INDIANAPOLIS — The annual Children's Halloween Party sponsored by Msgr. Downey Council Knights of Columbus has been transferred to Sunday, Nov. 2, from the original date of Friday, Oct. 31. Members' children up to eight years of age will be treated starting at 2 p.m.

Judges will select outstanding costumes in each age group. After the parade of "goblins, witches and ghosts," the youngsters will receive apples, doughnuts, candy and cider.

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**Smorgasbord set**  
INDIANAPOLIS — Ham, beef and fried chicken will be featured at the annual fall smorgasbord sponsored by St. Anthony's Altar Society on Sunday, Nov. 2. Serving will be from 12 noon to 4:30 p.m. in the parish hall. A card party is scheduled at 2 p.m., November 2, in the school hall.



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