

# Pontiff making good post-surgery recovery



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## NCEA ISSUES REPORT

### Basic changes urged in education policy

WASHINGTON—The National Catholic Educational Association has issued a report on boards of education which, if implemented, would radically alter the traditional policy structures of Catholic education.

The report, "Voice of the Community," is the product of three years' study by a committee of the NCEA's department of school superintendents.

While recognizing the teaching authority of the bishops, the report recommends that the determination of Catholic educational policy be made by boards of education whose composition would reflect and represent the interests of the entire community, lay and clerical.

**OTHER** changes the report recommends include:

• Full recognition of the common concern of "family, state and Church," with each

given "an effective voice in policy making."

• Establishment of boards of education at diocesan, area and parish levels with primary emphasis on the diocesan board.

• Approval of the diocesan board for any priest or Religious assigned as superintendent by the local bishop. "The board should have the right to accept or refuse."

• Echelonning of boards for continuity of policy and communication.

• Exclusion of diocesan officials. "It would be well to make members of the diocesan curia (chancellor, vicar general, consultors, etc.) ineligible for membership."

If broadly adopted throughout U.S. dioceses, the proposed structure would affect the current duality of the school system and the Confraternity of

Christian Doctrine, both at diocesan and parish levels. The superintendents' report states:

"It is urged that the diocesan board of education be a true board of education and not merely a school board. Within the scope of its responsibility should fall all formal educational activities of the Church within the diocese...."

"Definitely included under the authority of the board should be all catechetical instructions; adult education and the educational aspects of the Newman Apostolate."

**AS SPELLED OUT** in the suggested constitution of the diocesan board, members would have the say on "location, opening and closing of schools; the location, opening and closing of catechetical centers; the determination as to whether schools or catechetical centers shall be operated in given locations."

The tone of change in proposals at the diocesan level is found in recommendations for the board of education at the parish level.

"While the pastor often has been considered the chief administrator of the educational program of his parish, under board operation he becomes a member of the board and thus not an administrator. His role is one of leadership, not of authority," the report states.

In its emphasis on a more democratic parochial school system, the study observes:

"If we are to divorce Catholic education from the class system imposed by tuition and from the inadequacies of support out of general Church funds, then the case must be brought to the people; they must be convinced of the need and they must be given a voice in policy."

The members of the NCEA committee that prepared the report are Msgr. O'Neill C. D'Amour, Marquette, Mich., chairman; Father Richard Kleiber, Green Bay, Wis.; Father Olin J. Murdick, Saginaw, Mich.; Father William F. Meyers, Lansing, Mich.; Msgr. Bennett Applegate, Columbus, Ohio; Msgr. Justin Driscoll, Dubuque, Iowa; and Father James Deneen, Washington, D.C.

"Each Jesuit province should found a Jesuit residence in a poor Negro section of at least one large city."

• Jesuit superiors "should seriously reassess their ministries, manpower and other resources in order to discover how their potential can be focused most effectively upon the grave problems of race and poverty."

• Qualified Negroes should be encouraged to enroll in Jesuit high schools, colleges and universities. Those unable to meet admission standards should be provided with special programs while those unable to meet fees should be offered scholarships and other financial assistance. Jesuits might also be permitted to teach at Negro institutions while qualified Negroes should be recruited for Jesuit institutions.

• Negro parishioners should be made "genuinely welcome" and Jesuit preachers should frequently emphasize social justice, "with specific applications to the race problem."

• Jesuits should cooperate with all persons of good will "who are making substantial contributions to the cause of interracial justice."

The 4,000-word letter was written after consultation with the

(Continued on page 7)

**VATICAN CITY**—Pope Paul VI's recovery from his operation continues to be very good, according to his doctors.

In a statement issued November 6 the doctors said:

"The postoperational condition of the Holy Father remained excellent in the second day also. The pain has lessened and the

#### 'Non-cancerous'

**VATICAN CITY**—A medical bulletin (Nov. 8) has confirmed that Pope Paul VI's condition was non-cancerous and that his recovery from prostate surgery continued to be satisfactory.

Illustrious patient did not require any special pain-killing therapy.

"The operation wound is healing normally and, in fact, his temperature during the night was never more than 98.6. At the same time his general condition and organic functions, which are periodically checked, remained stable as in the preceding day. Accordingly transfusion therapy has been considerably reduced and spaced out."

**MEANWHILE**, the Vatican has been deluged by telegrams of sympathy and encouragement for Pope Paul VI.

Telegrams have been received from the heads of state of Italy, Spain, Portugal, and Senegal, as well as official messages from the United States, Philippines and many nations of Latin America, Europe, Asia and Africa.

Ecumenical Orthodox Patriarch Athenagoras I of Constantinople (Istanbul) cabled his prayers to Our Lady for the Pope's complete recovery and Anglican Archbishop Michael Ramsey of Canterbury sent his best wishes along with those of the head of the Anglican Center in Rome, Canon John Findlow.

Messages have also arrived from various Jewish and Islamic leaders and groups.

**THE DOCTORS'** report on November 6 reflected the optimism of the previous day's report, when the doctors said the Pope's recovery was going very well and that he was already able to take liquids orally. The day after his operation he was given sugared water, and on November 6 he was able to take tea.

On November 5 the Pope summoned Cardinal Amleto Cicognani, Papal Secretary of State and instructed him to send his personal thanks to all who have sent him messages of sympathy and encouragement. The Pope also discussed various pressing matters, and the cardinal later said that the Pope was very alert.

The operation was performed by Dr. Petro Valdolo, director of the first surgical clinic of the University of Rome, together with the help of Dr. Mario Arduini, urologist, and assisted by Dr. Giulio Bolaffio. Anesthesia was given by Dr. Pietro Mazzoni, assisted by Drs. Corrado Manni and Alberto Fantera. Dr. Mario Fontana, the Pope's personal physician, oversaw all phases of the operation.

At 5:30 a.m. the Pope attended Mass in a chapel near his bedroom and received Communion. After his thanksgiving he was readied for the operation.

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**HOBBY SHOW OVER-ALL WINNERS**—These seven Indianapolis grade schoolers won over-all honors in the six categories of competition at the 1967 CYO Cadet Hobby Show, which was held at the Little Flower gymnasium on November 1. Father Donald E. Schneider, Archdiocesan CYO Director, offers his congratulations to the talented winners. Left to right, the champions are: Mariha Klotzbier, St. Gabriel, Sewing; Kevin Cook, Holy Spirit, Kit Crafts; Linda Mazur, Little Flower, Baking; Mary Rose Ferry, St. Catherine, Fine Arts; Rick Maguire and Bill Noel (back row), St. Luke, Skilled Crafts; Michael Freeland (front row), St. Lawrence, Collections.

### School aid 'package' repudiated

**PHILADELPHIA**—The controller of the Philadelphia archdiocese has called a \$10 million state aid package for nonpublic schools "patently inadequate" for the problem it seeks to solve.

Father Arthur J. Nace, top fiscal officer of the archdiocese, told Philadelphia's diocesan newspaper, The Catholic Standard and Times, that a proposal introduced in the State Legislature by Republican Rep. Joseph L. Torak was "at best a good will gesture by an individual legislator and, at worst, a pre-election political ploy."

Asked to comment on Rep. Torak's proposal, William B. Ball, general counsel for the Pennsylvania Catholic Conference, said PCC had not been consulted on the measure, adding that, based on press reports of the Torak plan, House Bill 1136 still provides "a most satisfactory solution" to the Commonwealth's public and nonpublic education problems.

(House Bill 1136, which has been bottled up in the appropriations committee of the Pennsylvania House of Representatives, would establish a Nonpublic School Authority to purchase instruction in secular subjects for children attending nonpublic schools. It would cost an estimated \$26 million in its first year of operation.)

**REP. TORAK** said his proposal would provide \$10 million in state aid to nonpublic schools for the remaining half of the 1967-68 fiscal year. He insisted that a new approach had to be offered because of the controversy surrounding H. 1136, of which he was a sponsor.

Rep. Torak said his new proposal would provide:

• Nonpublic school pupils with textbooks in secular subjects;

• The use of instructional material centers, facilities and educational television services which are now available to public schools;

• Consultative service, including workshops, institutes, curriculum conferences, teacher education certification and evaluation, administrative and fiscal services;

• Special services to pupils in such areas as remedial reading, speech and hearing, mental retardation and other special education problems;

• For use of public school facilities such as libraries, playing fields, gymnasiums, shops and other facilities not now available to nonpublic school pupils.

Commenting on the proposal, Father Nace stated in part:

"While the interest of Rep. Torak in searching for a solution to the fiscal problems of the nonpublic schools is obvious and appreciated, his proposals as reported by the press are patently inadequate and virtually meaningless in the perspective of the magnitude of the problem they purport to solve."

"Assuming that Mr. Torak's total benefit package is \$10 million, the assistance that would be received by each nonpublic school child under his plan would be equivalent to about 41 cents a week."

SET NOV. 13-17

### Varied agenda slated for bishops' meeting

**WASHINGTON, D.C.**—A wide variety of topics—ranging from Catholic education to the lay diaconate—are on the agenda for the annual meeting of U.S. bishops here November 13-17. The sessions will be held at the Hotel America.

The general meeting of the U.S. bishops will be preceded by meetings of the administrative committee of the National Conference of Catholic Bishops, and the administrative board of the United States Catholic Conference.

The bishops will meet first as the National Conference of Catholic Bishops. After concluding the business which properly comes before them in that capacity, they will meet as the U.S. Catholic Conference.

**AMONG ITEMS** on the agenda for the NCCB are the following:

• Consideration of a "collective pastoral," which has been submitted to the bishops and which will be released if it meets general approval. The topic of the pastoral has not been announced.

The Swiss-born priest, who is a theology professor at the University of Tuebingen in Germany, admitted that there are shortcomings in the Church in this country, as there are in the Church everywhere. But he said that the picture as a whole is a favorable one.

Father Kueng spent two weeks in The Netherlands and participated in parish life as a priest without revealing who he was. He said that Dutch Catholics are being called the Church's troublesome children, but added that unduly docile children seldom become outstanding adults.

**FATHER KUENG** said that he thought his stay had given him a more accurate impression of the renewal of Church life in The Netherlands than it is possible to get from distorted news accounts.

Father Kueng listed six points in giving his impressions of the Church in The Netherlands:

• **Mass:** Although everything is not done according to the rubrics still in force and much has been simplified, there is a

#### Adult confirmation

Coadjutor Archbishop George J. Biskup will administer the Sacrament of Confirmation to all unconfirmed adults in the Archdiocese during the 11 a.m. Mass on Sunday, Dec. 10, in St. Peter and Paul Cathedral. Necessary information can be obtained from a parish priest.

Consideration of a statement on Catholic education. This had been discussed previously by the administrative committee, when it was stated that there is a need for a reaffirmation of the commitment of the bishops to Catholic education. A statement has been prepared stressing the importance of Catholic education, the dignity of teachers and the public services rendered by the bishops at the meeting.

The bishops will also receive an interim report on the financial operations of NCCB and USCC, prepared by the firm of Booz, Allen and Hamilton, which is conducting a management survey of the bishops' secretariat.

Other committee reports to be presented to the bishops' meeting as the NCCB include:

• On Catholic higher education with discussion of a permanent episcopal committee for higher education in the NCCB.

• On pastoral councils, together with a sample constitution for diocesan pastoral councils.

• On the diaconate and guidelines for a part-time ministry of selected laymen trained and certified by the Confraternity of Christian Doctrine.

• NCCB catechetical source book, being prepared under the direction of Father Frank Murphy.

**MEETING AS** the United States Catholic Conference, the bishops will hear reports on and discuss:

• **Sermons:** They are not rhetorical fireworks, but convincing proclamations of the joyful message of Christ. Priests explained the contents of the Epistle and Gospel of the day in terminology that could be understood by laymen. Preachers appeared to be abreast of modern theology, but did not allow faith to be lost in "love" or the encounter with God to be lost in fellowship. The Christian message was not neglected in favor

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• On distribution of clergy in the U.S., with proposed establishment of an office to secure volunteer seminarians.

• On the missions, with discussion of unification of pontifical mission aid societies, of a study of equitable distribution of funds, and of the role of the laity in mission activity.

• On doctrine, with discussion of the proposed revision of canon law, and the relationship between the teaching office of the Church in matters of faith and morals and academic freedom, among other matters.

• On the liturgy, with discussion of mission liturgy, Mass in small groups, liturgical experiment, women as lectors, Easter vigil on Easter Sunday morning, etc.

• On canonical affairs, including privilege of the faith cases, solicitation of funds by Religious, inter-ritual marriages, and mixed marriage according to Catholic ritual in a Protestant Church.

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### Help solve race crisis, U.S. Jesuits are urged

**ROME**—The world leader of the Jesuit order has challenged his 8,000 U.S. members to move squarely into the interracial struggle in America.

Father Pedro Arrupe, S.J., Jesuit general, emphasized that "the moral and religious evil of racism can never be solved adequately by civil laws or civil courts." He said it must also be solved in the consciences of men.

"American Jesuits cannot, must not, stand aloof," he said.

Father Arrupe bluntly criticized the Jesuits for "so little involvement" in past efforts to help the Negro, but noted "heartening signs that the American Jesuits are becoming more aware of their Christian obligations."

### Announce plans for Unity Week

**NEW YORK**—Christian churches in this country and around the world will initiate a year-long program of ecumenical worship, action and service when they observe the annual Week of Prayer for Christian Unity, January 18-25.

Church members and their leaders will invite civic groups to join in carrying out a 12-month plan of ecumenical understanding. These groups include Protestants, Anglicans, Orthodox and Catholics. The week is sponsored in the United States by the National Council of Churches' faith and order department and recommended by the Catholic Bishops' Committee for Ecumenical and Inter-religious Affairs.

### Clergy exams

Junior Clergy Examinations will be administered to all Archdiocesan priests ordained from 1963 through 1966 on Wednesday, Nov. 15, at the Chancery Office has announced. The exams will begin at 9:30 a.m. at the Chancery.



**TO ADDRESS CEF CONVENTION**—Bishop Paul Leibold of Evansville and Dr. Arthur Amt, superintendent of Indiana Lutheran schools, will address the fourth annual convention of Indiana Citizens for Educational Freedom to be held at Rose Polytechnic Institute, Terre Haute on Saturday, Nov. 11. Bishop Leibold will give the keynote address at 1 p.m. and Dr. Amt will speak at 3:15 p.m. Evening banquet speaker will be Paul C. Mecklenberg, national CEF president. Convention business will include regional reports, resolutions, and nomination and election of officers.

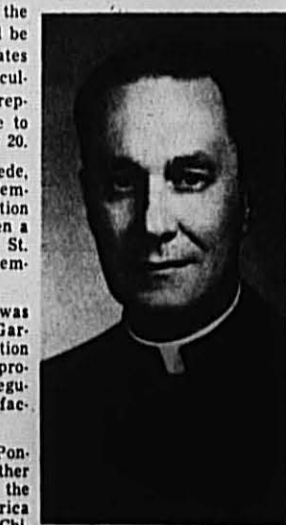
### Named to Rome parley

**BALTIMORE**—A priest of the Indianapolis Archdiocese will be one of two American delegates elected by the Pontifical faculties of the United States to represent them at a conference to begin in Rome on November 20.

He is Father John F. Dede, S.S., rector of St. Mary's Seminary here. Since his ordination in 1947, Father Dede has been a member of the Society of St. Sulpice and engaged in seminary work.

The Rome conference was called by Cardinal Gabriel Garrone, head of the Congregation of Seminaries, to consider proposals for revision of the regulations governing Pontifical faculties throughout the world.

Among the 12 American Pontifical faculties whom Father Dede will represent are the Catholic University of America and Mundelein Seminary, Chicago.



FATHER JOHN F. DEDE

# Making liturgy relevant challenge in Guatemala

By REV. JUDE PANSINI, O.S.B.  
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THE Guatemalan village of Santiago Atitlan nestles in a cove of beautiful Lake Atitlan, rimmed by great mountains and volcanoes towering over 10,000 feet. Here American and European tourists find their way for a few hours of superficial sightseeing. Visitors sense very little, if anything, of the tension within this complex, changing culture. The tension exists, however, and it is within the context of this tension that missionary priests

Father Jude Pansini, O.S.B., works in the village of Cerro d'Oro on the shores of Lake Atitlan, Guatemala. A native of New Jersey, he served in the U.S. Air Force and studied anthropology and primitive cultures before entering the monastery at Conception, Mo., where he was ordained in 1961.

from Oklahoma face their greatest challenge, the liturgy.

The purpose of liturgical worship anywhere is linked to the why of the Eucharist, that the people may be one. The liturgy is the worship of a united Christian people in any given place. As Plus X pointed out, "The Sacred Liturgy is the indispensable source of Christian piety." In most minds it is that element in Christianity from which there can be no dispensation.

This and other customary views of the liturgy, however, presuppose some common interests among the people. And it assumes that the people will bring to the liturgy some basic feeling for signs of the Mass. Missionaries in Santiago Atitlan are finding that it's not so easy to make the liturgy immediately relevant to a people who are sharply divided among themselves and who think in patterns drastically different from those of our western culture.

The liturgical problem of this parish of Santiago is rooted in a cultural and religious division that is centuries old. There are within this parish not one, but five Catholic peoples, and, therefore, five points of view.

IN THE FIRST place there are approximately 350 Indian families who practice their Catholicism by regular attendance at Mass and the sacraments and by being involved in the normal life of the parish. These Catholics consider themselves the elite. Many are members of families who fought against what they interpreted to be non-Catholic inroads, whether by Protestant missionaries or by Indian Cofradia organizations. They celebrate the Mass in their native Tzutuhil language, and do so with great spirit and faith. They accept the missionary priests as their spiritual leaders.

The second group is headed not so much by the local priests

as by the leaders of the neighborhood religious organizations called Cofradias.

During the long years when Santiago Atitlan was without priests, Cofradias became the formal Catholic leaders. This they did with the approval of the hierarchy and under the patronage of a saint. They maintained as best they could some form of Catholic life and worship. It is largely due to these organizations that Christianity survived even in corrupted form, in many areas like Atitlan.

Today these men and their followers, which probably number the majority of Catholics in Santiago, do not participate in the liturgical life of the Church. A significant step forward is being taken here, as it is in some few other Indian parishes. This is to encourage the representatives of the Cofradias to lead the Sunday Introit Processions. This they seem to do quite proudly.

But their cult, for the most part, exists independently and, as often as not, in stubborn opposition to the Church. In their minds, however, this opposition is not so much to the Church as it is to the priests of the Church.

In many instances their cult consists of a mixture of Christian and ancient Maya beliefs. For example, the Maya believed, as do many primitive religions, that it was necessary to placate both good and evil gods. In Santiago Atitlan, the cult of Judas Iscariot, called Maximon, is indicative of this syncretism. Judas, for all practical purposes, has become the god of evil. He is sometimes credited with good miracles, the assumption being that he did not give vent to his natural inclinations toward evil. He ranks equal with the good saints and like them is included in the general cult life of the Cofradias.

Hence, a woman may visit the altar of the Blessed Virgin in the church, and pray a safe delivery of a child; then she may make her way to the Cofradia house to petition a figure of Maximon, asking him not to interfere.

THE THIRD Catholic point of view is shared by those who can best be described by using the word nominal. Although answering to the word Catholic, they take no part in the liturgy led by the "Padres" or in the cult headed by the Cofradias. Their religious needs are satisfied in the routine of daily life, by participating in "curing" ceremonies, death rites and other largely pagan ceremonies.

Many of these people have never made the distinction between the sacred and profane. Human experience is totally conditioned by the sacred. For example, when a recent agricultural program yielded exceptional results, many credited the success of the project not so much to modern agricultural methods as they did to the blessing of their field by the Padres.

The fourth type of Catholic in Santiago is called the Ladino, and in predominantly Indian areas the Ladino is considered by missionaries as their big problem. Of a population of approximately 14,000 people, there are fewer than 500 Ladinos in Santiago Atitlan. But their influence is great.

The term "Ladino" is, culturally, a very complicated one, as there are many different kinds of Ladinos. For example, the term will be used by an Indian when referring to a doctor or governor as well as to a barefoot Compadre who shares his same economic level. Generally speaking, however, the term "Ladino" includes those who are either rooted in the white man's world or are in the process of breaking away from the world of the Indian. The majority of these people are neither accepted by the urban bourgeois society nor by the much more culturally stable Indian world.

Especially in predominantly Indian areas they are a people without roots, strangers to that society which surrounds them. Among Ladinos family life is at an ebb, illegitimacy the rule, involvement in the life of the Church the exception. Many will despise everything about the Indian world even though they may be only one generation removed from Indian parents.

SINCE ALL schools are taught in Spanish, which is not the language of the majority of Santiago citizens, Ladinos are the few who have the opportunity of obtaining an education. They dominate the state-supported school, while Indian children play in the streets.

Ladinos are the merchants of the village, dependent upon the Indian population for their livelihood. Frequently they are also the city officials and administrators.

Among themselves, Indians have an antagonistic attitude towards the Ladino. The Ladino is considered a foreigner they oppose at every turn while publicly giving the impression that they take very seriously all that is said about the advancement of the pueblo. In fact the Indian realizes that the Ladino's dream of a better Santiago includes a death wish for the Indian way of life.

Thus the Ladino here is isolated. He feels the Church is a Church for Indians, that the padres have oriented their pastoral activity for the Indian and, in effect, excluded them.

This mission does have a Spanish liturgy for the Ladino. However, in comparison to the native Tzutuhil liturgy, the participation during the Spanish liturgy is dull. Whereas there are hundreds of Indian communicants each day, there are less than 10 Ladino communions each week.

THERE IS ALSO a fifth group of Catholic people here in Santiago—the mission team, the priests and Papal Volunteers assigned here. They too constitute part of the "one" Catholic Church. In many ways this segment of the Church is at odds with all other four.

In the first place, we come from a world of affluence. We are a rich Catholic people. Our values, religious values as well, have been conditioned by our economy. We cannot understand "Blessed are the poor," for example, in the same way as the other four groups.

Our economy has also conditioned our concept of charity. We realize that we cannot become involved in a simple give-away program; we are committed to helping these people help themselves. Yet when seen with the eyes of one whose concept of charity has been conditioned by an economy of scarcity, charity becomes giving of one's poverty to others less fortunate—the parable of the widow's mite takes on much deeper meaning.

The essence of poverty is to live without power, without any human help. The mission team is not, by any stretch of the imagination, made up of "help-

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## ALTERNATIVES IN CATHOLIC EDUCATION

# Probing the crisis in the CCD

By EDNA FOLZ

"What do we teach them?" asked a frustrated lay member of the Evansville Diocesan Board of Education.

His question to the board referred to the students who attend Confraternity of Christian Doctrine classes—students not in Catholic schools.

"We have tried just about everything," he said. "This year we just threw the books in the wastebasket, and are talking," he said—talking about things that would be relevant to the students, he hoped.

EDITOR'S NOTE — This is the second in a projected series of background articles related to the in-depth study of the Church's teaching mission now underway in the Archdiocese. The author is Miss Edna Folz, prize-winning education writer for the Evansville Press.

His question got no answer, and his frustration represents the crisis in the CCD program.

FEWER THAN 50 per cent of Catholics in first grade through high school are in Catholic schools, but the vast amount of the resources of the church in America are going into the Catholic schools.

According to a survey made in 1966 by Father Joseph Collins, director of the National CCD center in Washington, D.C., there was practically no money being budgeted for CCD programs. He found the highest parish expenditure well under \$1000, and for most there was no expenditures at all.

Most such programs—where they exist—are a haphazard operation, depending on volunteer laymen or religious to conduct the programs. Students are recruited but attendance is as haphazard as the operation.

In the recent past in mid-western areas where heavy emphasis was placed on continued building programs to provide Catholic schools, no effort was made to make religious instruction outside the Catholic schools attractive on the theory that all students should be in Catholic schools.

However, now it is openly admitted that the religious instruction in the Catholic schools

### Nun is appointed as UN observer

WASHINGTON—A Maryknoll nun has been named an accredited observer to the United Nations Children's Fund (UNICEF) at the United Nations for Caritas Internationalis, worldwide Catholic charities organization.

The appointment of Sister Kathleen Kelly was made by Msgr. Lawrence Corcoran, vice president for North America of Caritas Internationalis and executive secretary of the National Conference of Catholic Charities.

has not always been attractive to the students either.

WHILE MUCH is now being done in many places to beef up the religious instruction, to make it relevant and Christian for students in and out of Catholic schools, the CCD program is still in its infancy in most places.

This fall the enrollment in Catholic schools in practically all major cities of the U.S. dipped. The shift of pupils from Catholic schools to public schools is growing. And in a church, in the process of renewal, religious leaders are realizing the importance of religious education—not just classroom instruction but education that makes religion a part of life.

As in all education, there are many theories as to how the needs are to be met.

There are those who believe the only way to attract students to a religious education program is to provide education that is equal or better than they get in their daily classroom. This means putting a substantial amount of money into such a program, with a diocesan or area director, paid professional teachers, and much material as films, books and magazines that deal with religion as a part of daily life.

There are others who believe the classroom approach is no longer sufficient. That religious education is a "person-to-person" thing, that it must involve a teacher or leader who personally has a relationship with God and makes Christianity a part of their daily lives—and this they can communicate to small groups of students, preferably

in a setting outside of a school room.

SOME EXPERIMENTS in religious instruction have been carried on in homes. Those who have done this point out that students feel free to ask questions and discuss matters they would not in a classroom with a large number of people, such as relationships with others, sex, their view on war, civil rights.

Some dioceses have had well organized workshops for training CCD leaders, with Pittsburgh boasting well over 4000 trained persons. But in Pittsburgh the CCD staff of religious who conducted the training found it takes more than workshops—the religious formation of the person, they reported. While many dioceses are offering series of instructions for persons in catechetical, the trend now is to bring adults in these courses to a new religious life of their own.

Whether programs are structured or whether they are approached on a more personal basis, most persons working in

the area believe that there has to be diocesan leadership, professional leadership to get action, for today's younger generation is the most educated ever faced and it has to be challenged. They will not put time into a dull session on religion, and may even equate religion with their religious instruction.

## Drug Talk



by BERNARD KEENE, Jr., Pharmacist

We know a fellow whose life is so dull, he looks forward to his dental appointments . . .

He had a serious operation—his unemployment checks were cut off . . .

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FINAL DOCUMENTS APPROVED

Lafayette Diocese completes Vatican II 'implementation'

KOKOMO, Ind.—The Lafayette diocese has taken another giant step forward in implementing the reforms outlined by the Second Vatican Council. More than 600 voting delegates to a Diocesan Assembly held October 29 at St. Patrick's Church have approved the last six of twelve documents detailing how the principles of Vatican II are to be applied locally. The first six documents were voted on and approved at a Diocesan Assembly held last May 21. Voting delegates represent each of the 63 parishes and institutions in the 24-county diocese. The final documents are the products of months of cooperative study involving laity, priests and Religious, both on the diocesan and parish levels. Bishop Raymond J. Gallagher has pledged that he will carry out the suggested changes "with all possible speed." THE DOCUMENTS approved last spring dealt with the role of the laity, religious freedom, ecumenism, the pastoral office of bishops and priests, the Church's missionary activity and the renewal of religious life. The six documents ratified Sunday deal with Christian education, social communications, divine revelation, the liturgy, the nature of the Church and the Church in the modern world. In the document on Christian education, the Assembly calls for: A full-time diocesan superintendent of education, an assistant superintendent, a supervisor for the school system and a religious education coordinator. The diocesan office of education shall be the central administration for the school system, Confraternity of Christian Doctrine and adult education programs. A strong, policy-making diocesan board of education composed of nine voting members elected by presidents of parish education boards. The board will investigate central financing, access priorities for development and construction, establish a salary schedule for lay and Religious teachers, and set standards for the diocesan certification of CCD teachers. (The Indianapolis Archdiocese has had a central school office and superintendent of education for many years. In recent years, it has established a diocesan board of education as well as district education boards.) THE DRAFT ON the instruments of social communication includes: Establishment of a diocesan commission on social communication to prepare and distribute to all parishes instructions for working with all news media, both secular and Catholic. Appointment of a full-time editor for the diocesan newspaper. A diocesan office of information not related administratively to the diocesan newspaper shall be established with a qualified layman as director. The document on divine revelation recommends: At least one clergy conference annually should be devoted to Scripture with specialists to lead the discussion. More emphasis should be placed on Sacred Scripture in liturgical and para-liturgical parish functions. Study groups should be encouraged to concentrate on the Bible. Where such groups do not exist, they should be formed. The practice of reading a Bible passage at all parish meetings should be encouraged. Parish Bible committees and annual Bible Days are recommended. A permanent diocesan biblical commission should be established to provide materials, programs, information and personnel for the use and continuing study of Sacred Scripture in the Lafayette diocese. In the document on the sacred liturgy, the diocesan assembly calls for: An annual diocesan conference on the liturgy for all priests, and formation of parish liturgical committees to evaluate past customs and innovations. Permission for children to receive First Communion with their parents and godparents, if possible. First Confession should follow, not precede First Communion. Confirmation, or the Sacrament of Christian Maturity, should be conferred in the teen-age years. Other recommendations in this document involving the Mass, sacraments and sacramentals, lay repeated stress on the decrees of Vatican II and their call for "full and active participation by all the faithful in the restoration and promotion of the sacred liturgy." THE DOCUMENT on the nature of the Church recommends: Celebration of the Mass in homes and institutions where many of the faithful are bedridden. Limitations in size for all new parishes "since a true community and family spirit is difficult to achieve in large parishes." Consideration should also be given to the practice of neighborhood Masses and to extensive cooperation — shared facilities, personnel, common liturgical functions — with neighboring parishes. Diocesan, parish or individual support of a similar diocese, parish or person in the home or foreign missions. Clear, public stands against social injustice by the teaching Church and each Catholic layman. A shared administration with competent laymen of Church property and institutions, thus enabling the clergy to devote themselves more fully to the care of souls. The document on the Church in the modern world calls for: Establishment of a diocesan family life conference to strengthen family life development and socio-religious activities, including family retreats, days of recollection, and professional counseling. Development in different areas of the diocese of a Pre-Cana and Pre-Cana Conferences, Christian Family Movement groups, and parent-educator programs. Expansion of the Catholic Charities organization to include, if necessary, a paid professional staff. As a pilot program, the establishment of a Social Center in a deprived area. A diocesan committee for social action should study and make specific recommendations for positive Catholic action related to all minority groups. Senior citizens, foreign students and migrant workers should also be considered when programs are planned at diocesan and parish levels. A permanent diocesan assembly should be created to continue the implementation of the documents and spirit of Vatican II. Each parish should retain a parish assembly to assist in this continuing implementation.



ND SCHOLARSHIP BALL—The Notre Dame Club of Indianapolis will hold its second annual Scholarship Ball at the Indianapolis Athletic Club on Saturday, Nov. 11. Social hour will begin at 6:30 p.m., followed by a buffet dinner at 7:30, with dancing to the music of George Nicoloff's orchestra from 9 p.m. to 1 a.m. Three members of the sponsoring committees, shown above, are (l. to r.): Mrs. James A. Crossin, Mrs. K. Clay Smith, co-chairman, and Mrs. Thomas Monihan. Chairman of the event is John R. Welch.

NC newsman denies 'misquoting' charge

ROME — A Rome correspondent for NC News Service has denied that he misquoted the head of Caritas Internationalis in a story about Caritas aid to North Vietnam. Msgr. Carlo Bayer, secretary-general of Caritas, charged that Msgr. John P. Donnelly, NC Rome correspondent, had misquoted him in a story filed October 21. The charge was contained in a letter to the U.S. Catholic Peace Fellowship dated October 30 and released to the press by the fellowship a week later. MSGR. DONNELLY had quoted Msgr. Bayer as saying that neither Pope Paul VI nor Caritas Internationalis "has given the Red Cross in Hanoi any funds nor have they any intention of doing so, because no control on the use of the money would be possible." Msgr. Donnelly in his story also said Msgr. Bayer told him that money sent to Caritas Internationalis "will be used for South Vietnam, since we cannot use it for the north. If it is earmarked only for North Vietnam, then we will just have to hold on to it for now." In his letter to the fellowship, Msgr. Bayer specifically denied that he had said the latter. Msgr. Donnelly, however, said that Msgr. Bayer said this to him twice—first in an interview, and later when Msgr. Donnelly called again to check the accuracy of his notes. THE FIRST quote, said Msgr. Donnelly, was taken from a letter from Msgr. Bayer to Auxiliary Bishop Edward E. Swannstrom of New York, director of Catholic Relief Services. That, too, was checked for accuracy with Msgr. Bayer, said Msgr. Donnelly. The dispute over the disposition of funds in Vietnam began when the Catholic Peace Fellowship and Ave Maria magazine urged a boycott of Catholic Relief Services on the grounds that its activities are controlled by the U.S. government. Instead, they urged that donations should be sent to Caritas Internationalis in Rome, where there was a greater possibility that the funds would be used to aid both North and South Vietnamese people. HOUSING EFFORT GRAND RAPIDS, Mich.—The Catholic Grand Rapids diocese and the Grand Rapids Area Council of Churches have undertaken to raise \$15,000 for the Greater Grand Rapids Housing Corporation. The sum is half the amount needed to begin construction, by January 1, on a prefabricated project in the ghetto area.

Papal cross and ring are sold for \$64,000

By DORIS R. PETERS NEW YORK—In less than four minutes and with only five bidders, the cross and ring presented by Pope Paul VI to the United Nations was sold at auction for \$64,000. John L. Marion of the Park-Bernet Galleries Inc., opened the public auction by reading statements from U Thant, secretary general of the UN, and Msgr. Alberto Giovannetti, permanent observer of the Holy See to the UN. Marion concluded the statements and the ground rules by saying "this is probably the shortest and most selective auction in history." Harry Levinson, president of Levinson's Jewels in Chicago, made the bid of \$64,000. On October 4, 1965, Pope Paul concluded his visit to the UN with a twofold presentation: a Message of Peace on behalf of himself and the Fathers of the ecumenical council then meeting in Rome, and a pectoral cross and a ring, both set with precious stones, as a contribution to the UN in its fight against hunger and disease. In presenting the cross and ring the Pope said the gift was a demonstration of his esteem for the UN and suggested they might be sold and the proceeds used by the UN to alleviate human suffering. It was decided by U Thant, in consultation with all concerned, that the proceeds of the sale will be distributed in equal parts to the UN Children's Fund, the Office of the UN High Commissioner for Refugees, the UN Relief and Works Agency for Palestine Refugees in the Near East and the Freedom From Hunger Campaign.

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GLENMARY SUPERIOR

Eager to use married deacons in 'no priest land' apostolate

By STEVE LANDREGAN DALLAS, Tex.—The Glenmary Home Missioners have taken on a big job—populating the 700 counties which make up "no priest land, U.S.A."—but their youthful superior general said he envisions more help on the way in the form of married deacons. Father Robert C. Berson, 43, Glenmary's third superior general, said married deacons are one of the answers to the challenge of taking the Church to "no priest land's" 40 million citizens. Pope Paul VI last June 27 published a document re-establishing the permanent diaconate. It included a provision for the ordination to the diaconate of married men over the age of 35. In an interview here Father Berson expressed his feelings concerning the need for married deacons, particularly in the home mission field. He said he was delighted with the document. "It was short," he added, "yet it covered the essentials, and most significant, it allowed for a married deacon to support himself by an occupation that is not incompatible with the sacred ministry. MY FIRST reaction," he added, "was 'let's try it somewhere in the home mission field.' I think until we try it we can't really pronounce any kind of a prudent judgment or evaluation on its effectiveness." Father Berson, a veteran of many years in the home missions, said his society has discovered many missionary needs in the home missions don't require a priest. "What I'm thinking of is one priest circuit-riding over about an eight-county area. In each of the local parishes there would be a resident married deacon as administrator. He would stay in the community, live there, earn his living there, raise his family there and be the official Catholic churchman in that town," he said. MATHEMATICIANS to hold meeting INDIANAPOLIS—The Indiana Section of the Mathematical Association of America will meet at 9 a.m. Saturday, Nov. 11, in the Student Activities Center on the Marian College campus. Some eighty members of the collegiate group are expected to attend the meeting which will include a business session and the presentation of lectures by six Indiana mathematicians. Presenting papers at the meeting will be Prof. John B. Conway and Dr. Andrew Adler of Indiana University, Prof. Raymond E. Pippert and Prof. Lowell W. Beineke of Purdue University Fort Wayne, Prof. Randal P. Miller of Ball State University, and Prof. Harley Flanders of Purdue University. RETREAT set INDIANAPOLIS—A retreat for single business girls will be held November 17-19 at Our Lady of Fatima Retreat House. Father Lambert Reilly, O.S.B., will be the retreat master. For reservations, those interested may call 544-7900.

For God Brother Roy Smith, C.S.C. Class of '61. For City Mayor John Barton Class of '24. For Poverty—CAAP Jim Hiner Class of '63. For News Bob Collins Class of '45.

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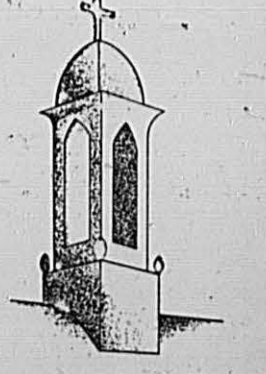
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Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint...

Education study

The Criterion last week published the first of a series of 18 articles explaining the why and whereof...

The first article by Criterion writer Bernice O'Connor dovetailed with a just-completed symposium...

But one of the greatest drawbacks to such a study is that no one really knows very much about Catholic education...

education. Until publication of the Greeley and Ross report and the Notre Dame survey, it was an almost unplumbed depth...

Now at last there is a real determination within the ranks of Catholic education...

Educators both on the national and diocesan level have only one preconceived notion...

They may be divided as to whether the Church's main work is basically social or missionary...

what level and what material are at issue—as well as such very practical things as who will finance that instruction...

One thing is sure: Catholic education cannot remain static. Change is imperative...

To this end, the Indianapolis Archdiocese is cooperating with and participating in the tri-diocesan study and evaluation...

Welfare...

The present stance of Congress as the economy-minded, budget-trimming friend of the taxpayer is as phony as a Vietcong communique...

The cuts will come out of the hides of the poor, not out of fatback legislation cornfed as Christmas goodies...

There have been glaring failures in the administration's war on poverty—and enemies of the poor are making the most of them...

We think first of the Head Start programs which acknowledge the cyclical nature of poverty...

A segment of official Washington has come to recognize the true nature of poverty...

Resentment is spurred by the spiralling cost of relief. Despite a booming economy with a record high employment level...

Reasons are clear. Hard-core unemployment among Negroes is higher than before World War II...

Welfare more and more has come to mean Negro relief. This has bred new resentments among lower middle-class whites...

A change in the whole structure and direction of welfare is badly needed, a change that would be imaginatively experimental while at the same time recognizing economic realities...

Some encouraging progress in overhauling welfare programs is being made in New York City. Red tape has been slashed 90 per cent...

Nationally, other programs previously denounced as "socialistic" are being viewed as alternatives to the crowding of relief rolls...

Another proposal is a family allowance for families with children under 18. For Negro families this might make the difference in keeping a father on the scene...

Both ideas hold out the hope of curbing the fantastic rise in relief costs, a rise not matched by any appreciable easing of poverty...

...and riots

In his syndicated column in this week's Criterion, Father John Doran marshals his engagingly easy-to-read prose to peddle a hard-to-swallow theory about ghetto disorders...

Most big-city riots, Father Doran opines, have been organized by a "minority within a minority." We gather this motivating minority consists of people like Stokely Carmichael and H. Rap Brown...

The Phoenix priest does not say Communists are behind the riots. However, the John Birch Society will find nothing in his column to offend its claim that the civil-rights movement is part of a Communist scheme for world conquest...

Unfortunately, the naive concept of ghetto riots as being the products of either villainous "hotheads" or cunning Communists is not confined to Father Doran or to the Birchers...

That inglorious anachronism, the House Un-American Activities Committee, is desperately trying to dredge up some believable evidence to support its foregone conclusion that urban disorders are part of a hidden conspiracy...

In this, HUAC and many other members of the Congress turn a deaf ear to such impeccably law-abiding and anti-Communist witnesses as Archie Moore...

Riots won't be prevented by Father Doran's proper but quite limited prescription of punishment for lawbreakers. And they certainly won't be prevented by the likes of the Birchers and HUAC...

They can be prevented only by massive public and private programs that relieve urban misery. If giant strides are not taken in this direction during the oncoming winter of discontent and suffering...

Meeting Place



JOHN COGLEY'S VIEW

Revolutionary mood is sweeping the U.S.

By JOHN COGLEY

There is a revolution afoot in the United States, and nobody seems to know what to do about it. It has not been very carefully articulated, based as it is on mood more than on proposals...

I suspect that we are seeing only the beginning of the change it represents; in the next few years we can expect to live in a nation notably different from the U.S. of today...

"Mood" is an elusive element, but its revolutionary consequences are notorious. To take a spectacular recent example, consider what has happened to the Catholic Church since Pope John's death...

The "mood" I speak of is founded on two basic changes in the outlook of those caught up in it. Both have something to do with the way people, especially young people, are beginning to think about themselves and about the world they live in...

The "mood" was ecumenical. Rules and regulations controlled the relations between Protestants and Catholics, mixed marriages, and joint worship...

YOUR WORLD AND MINE

Was bishops' synod really worth effort?

By GARY MacEOIN

ROME—"The dynamism released by Vatican Council II is restoring the solid idea that it is the people of God who make up the Church. The people of God, meditating on the divine message in the Gospels and carrying that message out in the way they lead their lives, should be reflected into the structures of the Church...

The speaker was Father Francis X. Murphy, C.Ss.R., professor of moral theology at the Academia Alfonsiana in Rome, a peritus at Vatican II. The time was the closing day of the Synod of Bishops. The place, a Vatican Radio studio. The subject: "Was the Synod of Bishops Worth the Effort?"

The co-discussionists were Father Edward Heston, C.S.C., English-language press officer for three sessions of the council and for the synod, James O'Gara, editor of Commonweal, and myself. I pass on some more nuggets from the same mine.

When a General Eisenhower or a Cardinal Spellman quotes the jingoistic copy-book maxims of his own youth, the first generation with strontium 90 in its bones can not hear, but it does have a great deal of anger.

The second major factor revolutionizing the "mood" of America is a tremendous increase in personal self-identity. Our traditional mode of operation has been based on the idea of representational democracy...

In the absence of other institutions and structures through which to make their desires known, they are taking to the streets, the picketline, and in some cases to mob action, to make this clear to all. The "mood" I speak of is here to stay. It can no more be killed by a politician's denunciation than the conservative bishops of the Vatican Council were able to set back the ecclesiastical clock...

But because the "mood" is permanent does not necessarily mean that the present disorders are with us forever. When the realization sinks in that new political, social, educational, and cultural structures will have to be devised to fit the present "mood," the full weight of the next generation's revolutionary task will be understood.

In the revolution of thought that science, technology, nuclear weapons, the shrinking of the earth, general affluence, and one too many wars have forced upon us, we are still at the riots-in-the-street stage. The real work lies ahead.

O'Gara: "For the first time countries petitioned to have included." Heston: "The actual agenda items, reform of canon law, dangers to the faith, seminary reform, mixed marriages and liturgy, were the big questions on which the Holy Father wanted help."

Murphy: "The Synod must be seen as the development of a structure. The issues were perhaps not so important. What is significant is this new way of exercising papal authority. The former primary dependence of the Pope on the Curia for advice is being transferred to residential bishops who know or should know what's going on."

MacEoin: "The items discussed may be more important than they appear. They are a clearing away of issues that must be resolved before the bigger ones can be faced realistically." O'Gara: "The whole idea of the synod cannot be counted a success in the life of the Church until the opinions and reflections of the people come up from the grass roots. The bishops who come to Rome have to bring with them the preoccupations and worries that the Pope may not know about..."

O'Gara: "It did not do what the idea was put forward originally at the council. It was a terribly churchy agenda. There was grave disappointment at the absence of such items as birth control, a burning concern for millions of Catholics all over the world, and clerical celibacy which many priests of many

(Continued on page 11)

QUESTION BOX

Those distractions at prayer

By MSGR. R. T. BOSLER

Q. A number of years back I heard a sermon on prayer without distractions. The following Sunday the topic was supposed to be prayers with distractions. Somehow this priest did not say our Mass that Sunday, and up to now I have never heard a sermon on prayer with distractions, which I would be interested to hear because my prayers are practically all with distractions.

A. Welcome to the club. We're all in the same fix. I am intrigued, though, by that sermon on prayer without distractions. Having never had the experience of such a prayer, I am curious to know what your priest had to say.

I read somewhere that St. Thomas Aquinas, a man of gigantic mental abilities and self-discipline, admitted that he had never been able to get clear through one "Our Father" without a distraction. Our Blessed Lord Himself exposed the source of our difficulty in prayer when He told the sleepy apostles, "The spirit is willing, but the flesh is weak."

Distractions you are going to have. That is not the problem. Perseverance, faithfulness in prayer in spite of distractions, that is the challenge. And prayer is a challenge. St. Paul looked upon it as a battle. You're familiar with his words to the Ephesians: "Put God's armor on so as to be able to resist the devil's tactics..." And then you must accept salvation from God to be your helmet and receive the word of God from the Spirit to use as a sword. Well, that is a prelude to what he says next: "Pray all the time, asking for what you need, praying in the Spirit on every possible occasion. Never get tired of staying awake to pray for all the saints."

Q. I have a personal problem and would appreciate any advice you could give me. My husband and I have been married for four years. We are both Catholic and were married in the Church.

It has been my ideal in life to raise a family and to provide a good home life such as my

parents gave me. We discussed children many times before marriage. Right after we were married, he suggested that, if possible, he would like to wait a while to have children in order to "get ahead." I must admit that although I was not for the idea it did seem to work for a few months longer.

That is where it began. From that time it was: "Wait until we get a house, a new car, purchase stocks, etc." The list is endless. We are financially better off than most people.

But it has destroyed my love for him. I find no happiness in material goods. It has become a constant source of argument between us. I have given serious thought to leaving him, as I feel I am not living in God's grace this way.

A. You don't need advice; you already know what's wrong. You both heard the advice of the wedding instruction, "And if true love and the unselfish spirit of perfect sacrifice guide you every action, you can expect the greatest measure of earthly happiness that may be allotted to man in this vale of tears," and promptly ignored it.

In a sense you are to be pitied. You are victims of the current, crazy pattern of living that induces young people to think they must begin married life at the level their parents have reached at the time they leave home. The only hope of saving your marriage that I can see is for you to admit that you were also at fault. More than likely, you

didn't shed any tears over the new car, the new house, and the expensive furniture and dresses that were doubtless part of that "etc."

You both need to go to a priest or marriage counselor to hear someone tell you bluntly that you have been just plain selfish.

Q. Ever since I was small, I was taught that not saying your morning and night prayers was a sin. Now my daughter-in-law tells me that after telling her pastor that she was not saying her prayers, he told her that as long as she thought about God during the day and prayed to Him at Mass, not saying her prayers would not be a sin. Which of us is right?

A. Unwilling to get involved in a spat between mother-in-law and daughter-in-law, pardon me while I answer with some hesitancy.

The Criterion

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OPINIONS

Disagrees

To the Editor: Over the past few years, the Catholic clergy would appear to have come out of their shells...

all other nations combined, the Vatican accuses this country of being "inadequate" to the needs of suffering people.

Your editorial of October 27, "End this war," would indicate that there must be an end to the bombings in Vietnam...

When the church has (1) placed its own house in order and (2) individual members have recognized their obligations...

I do not pretend to know the answer to Vietnam. I do know, however, that there is no simple answer, and that this is a very trying time for my country...

In my opinion the Kavanagh-Notre Dame scandalous performance was a most lamentable event. To find something comparable to it, one would have to look up an old copy of the "Menace" or "Yellow Jacket" of the early 1920's.

Lamentable

That South Vietnam's Catholics showed no charity or justice toward peoples of other religions only a few years ago...

The Criterion brush-off of the affair was much too flip. A positive sense of outrage was in order.

That individuals are being butchered by Vietcong, and American soldiers are showing the ultimate in charity in dying to prevent this.

I am enclosing a small piece from the parish bulletin of two weeks ago. The contents of this page and piece are for the "Opinions" column of The Criterion—my first and only attempt.

NOTRE DAME, Ind.—October 16, 1967—Monday morning. It was a dreary sodden morning. The gold of the dome was not bright and jubilant looking...

Our Lady's head was bowed—the While America has given more fondness had gone out of her eyes. One of the campus Guard-around the world than probably



ST. JOHN BOSCO Medal Winners—This distinguished group of St. John Bosco Medal winners represents a total of more than 90 years of service to youth in 12 parish CYO programs in the Indianapolis area...



NICHOLAS J. CONNOR MEMORIAL AWARD WINNERS—One of the highlights of the Fifteenth Annual CYO Banquet was the inaugural presentation of the Nicholas J. Connor Memorial Award to the St. Christopher Junior CYO unit...

WHAT OF THE DAY

Riot investigations

By REV. JOHN DORAN It is interesting to see that the Senate and House of Representatives in Washington, having witnessed a riot of their own on October 22nd, have suddenly decided to hold hearings and investigations into the whole subject of riots.

There is a compensating good for all this death and destruction? I doubt it. There has been an increase in interest in depressed areas, as in the case of Watts, and some attempt to seek remedies.

Has the over-all consensus of concern of the white person for the Negro been increased or diminished by the riots? This is the type of question whose answer would be hard to verify...

TWO BIRDS WITH ONE STONE

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

Eating their meals in the monsoon rains or under India's scorching sun is not unusual for the thirty-seven Sisters of the Holy Family Congregation at the Postulante House in Thalor, south India.

HELP THOSE WHO ARE HELPING INDIA'S YOUNG

A THANKSGIVING RECIPE

Dear Monsignor Nolan: ENCLOSED PLEASE FIND \$

NEAR EAST MISSIONS FRANCIS CARDINAL SPELLMAN, President MSGR. JOHN G. NOLAN, National Secretary

Reformation is seen failing in renewal

LUND, Sweden—Failure to bring about real renewal was the reason why the Reformation caused the split of Christian unity, a Vatican official said here in an address at the University of Lund.

CLERGY NECROLOGY

- November 11, 1946 - Rev. Martin Phee, S.J. November 11, 1936 - Rev. Bede Maler, O.S.B. November 11, 1927 - Rev. Francis B. Diekhoff November 11, 1895 - Rev. R. Weinzapfel, O.S.B. November 11, 1895 - Rev. Gerald Wilson, O.F.M. Conv. November 12, 1959 - Msgr. Raymond R. Noll November 14, 1907 - Rev. A. Dannenhoffer November 15, 1941 - Rev. James A. Coulter November 15, 1871 - Rev. Charles Schafroth November 16, 1857 - Rev. Nicholas Stauber

Bequest TELL CITY, Ind.—St. Paul's parish here has received \$7,921 resulting from the sale of property bequeathed to the parish by the late Thomas J. Jarboe.

Child-care center intended to help working nurses

BEECH GROVE, Ind.—St. Francis Hospital has announced the opening of a unique preschool child-care center as an incentive to inactive nurses and other professional health personnel to return to work.

Ladywood School sets Open House

INDIANAPOLIS—Open House for seventh and eighth grade girls and their parents will be held at Ladywood School, 5355 Emerson Way, from 2 to 5 p.m. Sunday, Nov. 12.

XAVIER MISSION SISTERS. We are generous young women... for information, contact us at 47876.

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# Grid trophies are on block this week-end

Weather permitting, the CYO Cadet and 100 Football Leagues will crown champions on Sunday, Nov. 12, at the CYO Stadium. The pairings were not completed at press deadline because of mid-week games scheduled.

In 100 competition, St. Andrew's Division II winners will meet the survivor of the Thursday game between St. Monica's Division I champs and St. Catherine's Division III finalists.

Last Sunday St. Andrew's and St. Catherine's played to a 6-6 tie in the play-off, with the winner scheduled to play St. Monica's this Sunday. Following the tie game, St. Andrew's won the toss and elected to choose the bye, pending the play-off between the remaining two contenders.

MEANWHILE, the Cadet football finals are still confusing, as mid-week games will determine the line-up. St. Catherine's (Division III) played St. Bernadette's (Division IV) on Wednesday afternoon, weather permitting. The loser faces Our Lady of Greenwood (Division V) for the Cadet League consolation prize on Sunday at 2 p.m. The third-place

winner also receives the Al Feeney Memorial Trophy.

The final game-Sunday afternoon should determine the Cadet League champion. It will be Christ the King's Division II winner against the winner of the St. Catherine's-St. Bernadette's game Wednesday afternoon.

IN PLAY-OFF competition last Sunday, Christ the King earned their way to the final game by eliminating Our Lady of Greenwood with a decisive 24-7 score. St. Pius X (Division I) was dropped 7-0 by St. Catherine's.

The Cadet champion will receive the Father George Dunn Memorial Trophy. Admission to the CYO Stadium for the final games will be 50 cents for adults and 25 cents for school-age children. There will be no advance ticket sale.



**CADET HOBBY SHOW TROPHY WINNERS**—These youngsters are 32 of the 40 trophy winners at the recent CYO Cadet Hobby Show for the Indianapolis Deaneeries. The winners were picked from a field of more than 500 parish ribbon-holders at the 1967 Hobby Show, held on November 1 at the Little Flower gymnasium. Leading parishes in the trophy race were Little Flower and Holy Spirit, whose exhibitors won five awards each, while St. Luke pupils earned four trophies. Awards were presented by Father Donald E. Schneider, Archdiocesan CYO Director.

## Scores

### HOBBY SHOW RESULTS

**FINE ARTS**  
Class A: 1. Keith Wood, Holy Spirit, Crucifix in Mosaic; 2. Peggy Muser, Little Flower, Finger Painting.  
Class B: 1. Elizabeth Ann Lauck, Sacred Heart, Oil Painting; 2. Franko Van, St. Anthony, Mosaic.  
Class C: 1. Tony Crayton, Holy Cross, Modern Art Sculpture; 2. Mary Scollard, Little Flower, Oil Painting.  
Overall—Mary Rose Ferry, St. Catherine, Oil Painting.

**SKILLED CRAFTS**  
Class A: 1. Brian Ringwood, St. Christopher, Electrical Display; 2. Doug Woerner, Little Flower, Army Base Layout.  
Class B: 1. Andrew Sarotny, St. Lawrence, Creating Color; 2. Lynn Schreiber, St. Luke, Sewing.  
Class C: 1. Novella Hedell, Holy Cross, Crocheted Afghan; 2. David Brier, St. Christopher, Telegraph Keys.  
Overall—Rick Maguire and Bill Noel, St. Luke, Photography Display.

**RJT CRAFTS**  
Class A: 1. Michael Perry, St. Gabriel, Dinosaurs; 2. Billy Huffman, St. Michael, Model Planes.  
Class B: 1. Neil Smith, Immaculate Heart, Housing Project; 2. Jeffrey Holter, St. Bernadette, Mosaic Pictures.  
Class C: 1. David Murray, Holy Name, Model Planes and Boat; 2. Ronald Cooper, Holy Spirit, Model Cars.  
Overall—Kevin Cook, Holy Spirit, Monkeys.

**SEWING**  
Class B: 1. Marian Brown, St. Luke, Granny Gown; 2. Nancy Bernardon, Christ the King, Apron.  
Class C: 1. Anna Davidson, Holy Spirit, Dress and Bowtie; 2. Cathy Weber, St. Catherine, Hooded Jacket.  
Overall—Martha Klotzner, St. Gabriel, Skirt and Blouse.

**COLLECTIONS**  
Class A: 1. Thomas Davis, Sacred Heart, Post Cards; 2. Jill Jarvis, Holy Spirit, Rocks and Shells.  
Class B: 1. Warren Ward, St. Catherine, Buttons; 2. Kathy Malcolm, St. Patrick, Shells.  
Class C: 1. Kenneth Selie, St. Lawrence, Stamps; 2. Michael Carmichael, St. Thomas, Coins.  
Overall—Michael Freeland, St. Lawrence, Coins.

**BAKING**  
Class A: 1. Julie Dennis, St. Michael, Indiana Picnic Cake; 2. Angela Kaspar, Holy Spirit, Butterscotch Brownies.  
Class B: 1. Karen Grable, St. Gabriel, Cookie Cake; 2. Katy Kner, St. Luke, Cream Puffs.  
Class C: 1. James Wafford, St. Gabriel, Swedish Tea Ring; 2. Janet Schmidlin, Little Flower, Chocolate Cake.  
Overall—Linda Mazur, Little Flower, Lamb Cake.

**1967 CYO BAKING CONTEST**  
Grand Prize Winner: Nancy Schirtzinger, St. Christopher, Apricot-Cheese Pastry Hearts.

**Cake Division Winners:** 1. Sonnie Larson, St. Andrew, Rich Yellow Cake; 2. Mary Jo Kemmerer, Little Flower, Cherry Cordial Cake; 3. Vikki Dufour, Our Lady of Lourdes, Carrot-Pecan Cake; 4. Barbara Pooman, St. Lawrence, Pound Cake; 5. Judy Gaboney, St. Catherine, Happy Day Cake; 6. Mary Ann Carriger, St. Andrew, Fudge Ribbon Cake; 7. Sharon Skill, St. Joan of Arc, Spicy Nut Cake; 8. Annette Beck, Immaculate Heart, Miracle Whip Cake; 9. Jean Francis, Our Lady of Lourdes, Angel Food Cake; 10. Angela Artzman, St. James, Chocolate Cake.

**Cookie Division Winners:** 1. Susan Schmidt, Holy Cross, Ginger Cookies; 2. Anita Powers, Our Lady of Lourdes, Sponge Cookies; 3. Linda Kelly, St. Andrew, Chocolate Crinkles; 4. Terry Scheidler, St. Andrew, Ester's

Goody Bars; 5. Rick Gale, St. Andrew, Cream Cheese Cookies; 6. Terri Mennel, St. Roch, Toll House Cookies; 7. Mary Lou Nolan, St. Andrew, Peanut Blossoms; 8. Patrick Hull, Little Flower, Toll House Cookies; 9. Mary McCarthy, St. Lawrence, Seven Layer Cookies; 10. Donna Kirby, Immaculate Heart, Peanut Butter Criss-Crosses.

**Pie Division Winners:** 1. Terri Wawrzyniak, St. Joan of Arc, Red Cinnamon Apple Pie; 2. Susan Spellman, Holy Name, Sour Cream Apple Pie; 3. Jan Williams, St. Andrew, Lemon Meringue; 4. Nancy Schirtzinger, St. Christopher, Pecan Pie; 5. Jeanette White, St. Christopher, Pumpkin Pie.

**Quick Bread Division Winners:** 1. Charlene Tili, St. Malachy, Bundt Kuchen; 2. Carol Armbruster, Holy Name, Sour Cream Cake; 3. Mary Wawrzyniak, St. Joan of Arc, Date Nut Bread; 4. Elaine Grismore, St. Malachy, Coffee Cake.

**Yeast Bread Division Winners:** 1. Cathy Grismore, St. Malachy, Apricot Daisy; 2. Michele Catalier, St. Andrew, Milk Bread; 3. Kathy Gaboney, St. Catherine, French Crescent Rolls.

### Retreat slated

**INDIANAPOLIS**—A retreat for high school juniors and seniors is scheduled November 24-26 at Our Lady of Fatima Retreat House. Four priests will serve as retreat masters. They are: Father Gerald Gettelfinger, Father Lawrence Moran, Father Joseph Wade, and Father Kenny Sweeney. For reservations, telephone 544-7900.

## Seccina senior wins Junior Miss Contest

INDIANAPOLIS—Miss Ginny Walters, daughter of Mr. and Mrs. John K. Walters, of St. Lawrence parish, and a Seccina Memorial High School senior, was crowned Miss Junior Miss Sunday, Nov. 5, in Clowes Hall. Miss Walters will represent Indianapolis in the state section of the national contest to be held at Frankfort, Ind., in February. Ginny, now "Miss Indianap-

olis," is a member of the Seccina CSMC, Father Tom Club and the staff of the school newspaper, *The Crusader*. She serves as a representative in the Student Council and holds the post of secretary of the National Honors Society at Seccina. Twirling the baton is one of Ginny's important extra-curricular tasks as one of the featured twirlers of the Seccina Crusader Marching Band. This position followed a two-year stint as cheerleader.

Judging in the Junior Miss Contest, in which 59 girls competed for the title of "Miss Indianapolis," was based on Personal Interview (35%), Talent (20%), Physical Fitness (15%), Scholarship (15%), and Poise (15%). In the talent category Miss Walters played a piano rendition of Sibellius' "Romance."

Prizes included a \$750 scholarship to the college of her choice, \$100 in cash, a gold pendant watch, and a silver plate engraved "Junior Miss 1967-1968." Other prizes were a movie camera, bouquet of roses, French perfume, record albums, pizza certificates.



MISS GINNY WALTERS

### Postpone action on athletic field

INDIANAPOLIS—The Marion County Council at its Nov. 2 meeting split 2 to 2 on a vote to grant the Catholic Youth Organization permission to erect an athletic field near Chatard High School. Further action on the proposal was postponed until the next Council meetings Dec. 4-5.

The CYO field would be bounded by E. 58th and Northgate streets, Evanston and Caroline avenues. Neighborhood demonstrators contend that traffic congestion and dust from the field would prove objectionable and would lower property values in the area.

### Announce plans for Open House

INDIANAPOLIS — St. Agnes Academy, conducted by the Sisters of Providence, will hold an Open House on Saturday, Nov. 11, for eighth grade girls and their parents. The Open House is scheduled from 2 to 5 p.m. with a program at 3:30 p.m. featuring the school's Glee Club. Entrance examinations will be administered at 9 a.m. Saturday, Nov. 18. Five tuition scholarships will be awarded to incoming freshmen.

### Reception slated for Father Elford

INDIANAPOLIS—Young Catholic Adults will honor Father John Elford, former YCA moderator, with a reception Sunday, Nov. 12, from 4 to 7 p.m. at St. Bridget's parish, 801 N. West St. All YCA alumni and their families are invited to attend.

Father Elford was recently appointed administrator of St. Patrick's parish in Terre Haute.

# • Chatard • Chartrand • Kennedy • ENTRANCE EXAMS • Ritter • Scecina

Saturday, Nov. 18  
9 A.M.



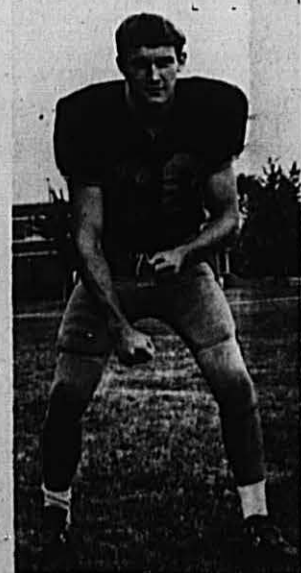
LATIN SCHOOL—520 Stevens St.



KENNEDY MEMORIAL—1500 S. Meridian St.



CHARTRAND—3300 Prague Rd.



SECICINA MEMORIAL  
5000 Nowland Ave.



ITTER—3340 W. 30th St.



CHATARD—5845 N. Crittenden Ave.

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Scholarships to be  
Awarded



Open House — Sun., Nov. 12

From 2-5 p.m.

Assembly at 2:30 p.m.

429 E. Vermont St.

Indianapolis

# 30 Scholarships to be Awarded

TIC TACKER

Franciscan given YCS post

By PAUL G. FOX

A Franciscan nun who teaches eighth grade at St. Lawrence School, Indianapolis, has been named chairman of the Young Christian Students movement in Archdiocesan elementary schools.

Sister Mary Otto Martin, O.S.F., who has been involved as a YCS committee member the past two years, succeeds Sister Mary Jude McRath, S.P., principal of St. Thomas Aquinas School, Indianapolis, who headed the organization since 1962.

Commenting on the youth program which lists Christian leadership training as a primary goal, Sister Mary Jude said:

"I do not believe young people can operate entirely alone. If notable change is to be effected, it will be through group action or not at all. In YCS we observe, judge and act. We set out to improve and change the world as we find it.

I have watched YCS members make the transition from grade school to high school leadership and take their roles in civic and Church affairs. We have made a beginning in Indianapolis and I feel confident that Sister Mary Otto will do much to advance YCS."

Among the organization's present needs, according to the Providence nun, are a regional organization, full-time workers and lay involvement.

Sister Mary Otto has announced several new features for the YCS Program, including training programs for new moderators, area meetings, an essay contest and action demonstrations by experienced YCS groups for beginning schools.

The Archdiocesan YCS program includes about 20 elementary schools.

ART FOR RELIGION FESTIVAL—The St. Meinrad Archabbey Schola, directed by Father Columba Kelly, O.S.B., will present a concert of sacred music at 4 p.m. Sunday, Nov. 12, at the Bethlehem Lutheran Church, 52nd and Central Ave., Indianapolis. The concert will launch the annual Art for Religion Festival at the Lutheran church.

OUR MAN IN BOLIVIA—Father Steve Hay, Archdiocesan priest now serving with the Missionary Society of St. James the Apostle in Latin America, has completed his language training in Lima, Peru, and has received his first mission assignment. He and four other priests will work in southern Bolivia. For two months while attending language school Father Hay spent week-ends in Lima working

with Father Abbot Bonaventura Knaebel, O.S.B., former St. Meinrad archabbot, who is organizing a parish there. Father Hay's new address is: Padres de Santiago, Casilla 919, Santa Cruz, Bolivia.

AROUND AND ABOUT—A public Baptismal Service will be conducted at 2 p.m. Sunday, Nov. 19, when 16 persons are baptized at St. Andrew's Church in Richmond. The 16 will receive Solemn Communion during the 5 p.m. Mass, after which they will be enrolled in the Scapular of Our Lady of Carmel. . . . An evening of "appreciation" for parents will be sponsored by the Junior CYO of St. Paul's parish, Tell City, on Saturday, Nov. 11. A dinner at 6 p.m. in the school cafeteria will be followed by a dance for the adults. . . . St. Paul's School, Sellersburg, has been awarded the 1967 Fire Prevention Week trophy by the Sellersburg Volunteer Fire Department. Last year's winner was St. Joseph's School, Clark County. . . . The senior class of the Latin School were over-night guests this past Tuesday and Wednesday at St. Meinrad Seminary.

The Richmond Deane Junior CYO has pledged \$1,500 to the Citizens All-Faith Committee to aid in the building of an interfaith chapel at the Richmond State Hospital. The first payment of \$200 was made last week during the ninth annual D-Day observance in Richmond.

NAMES IN THE NEWS—Father Paul Evarad, Archdiocesan priest on loan since 1965 to the Missionary Society of St. James, has returned to the Archdiocese because of illness. He will be reassigned shortly by the Chancery Office. . . . Best wishes to Mr. and Mrs. William C. Grisley, members of St. Bernadette's parish, Indianapolis, who are celebrating their 25th Wedding Anniversary on Saturday, Nov. 11. Also to Mr. and Mrs. George Hoffman, member of St. Lawrence parish, Indianapolis, on the occasion of their 25th Wedding Anniversary on November 18. . . . Michael F. Parker, son of Mr. and Mrs. Adrian E. Parker of St. Andrew's parish, Indianapolis, has received a graduate assistantship in the Indiana University College of Business Administration, Bloomington. He is a graduate of Cathedral High School and the university of Notre Dame. . . . Marian College students Nancy Rosenacker and Stephen Miller will represent the college at the Indiana College Youth Leadership Institute this week-end at McCormick's Creek State Park. The institute offers advanced leadership training based on industrial management techniques.

Dutch

(Continued from page 1) of anthropology, psychology and sociology.

Communion: Nearly all those attending Sunday Mass receive Communion. The practice of making individual private confessions has declined sharply, but this does not indicate a deterioration of the religious life. The decline in the use of confession can be attributed to a growing realization that certain acts are not mortal sins. The beginning of changes in Church doctrine on the subject of birth control, formerly the main sin confessed, has contributed to this situation, he said.

Renewal: While the Church in other countries seems to have fallen asleep since the Second Vatican Council, the Church in The Netherlands, through its pastoral council, is trying to effect renewal as extensively as possible. The parish councils that have been established in many parishes are also contributing to this process. There are special meetings for all the members of the parish and for special groups within the parish, such as teachers and young people. At these meetings, the parishioners discuss the Sunday Mass and topics such as sin, law, conscience and married life. In the parish he visited, each parishioner received a summary of the parish revenues and expenses, he reported.

New Catechism: The theology of the new Dutch catechism is healthy, much healthier than that of the catechisms of the counter-Reformation. The difficulties that the new Dutch catechism has encountered in Rome testify to the theological delay in the translation of the Dutch catechism, which has the imprimatur (approval to publish) of the Dutch bishops, has been tolerated so long.

Organization: The efficiency of the Dutch Church can be seen in various fields. In other countries, one often sees only programs and commissions that do nothing, whereas in The Netherlands new ideas are rapidly put into practice.



MARIAN LECTURER — Dr. John I. Nurnberger, chairman of the psychology department and director of the Institute for Psychiatric Research at the Indiana University School of Medicine, will speak at 8:15 p.m. Wednesday, Nov. 15, in the Student Activities Center Auditorium on the Marian College campus. His topic will be: "Must We Conform? Dissent as Health and Illness." He is the last speaker in a special program on education commemorating Marian's 30th year as a liberal arts college.

Jesuit

(Continued from page 1) leaders of the Jesuits' U.S. provinces. It was dated November 1 and taken to New York by a messenger on November 3.

IN HIS MESSAGE Father Arrupe said that America's racial crisis offers Jesuits "a direct challenge to our sincerity in professing a Christian concept of man."

He continued: "Upon our response to this challenge and that of like-minded men will depend the extent to which the solution of the crisis will bear a Christian character. And this in turn will determine whether the crisis will develop into a great human achievement or a great human failure."

Father Arrupe said that he was concentrating on Negroes, although he was aware that much of what he had to say "is applicable to other groups victimized by discrimination and poverty."

He paid tribute to the work of such Jesuits as Fathers John LaFarge and Ann Markoe. "But unfortunately, our apostolate to the Negro in the United States has depended chiefly upon a corporate effort of the society."

American Jesuits, he said, have "tended to become identified more and more with the middle class, white segment of the population."

As for the future, he said, "our apostolate must be soundly predicated on our personal and collective testimony to the real poverty of Christ." He asked Jesuits to reduce their "personal and community expenses" before seeking financial help from others for their work with Negroes.

Aid for Latins

WASHINGTON — The U.S. Bishops' Committee for Latin America has allocated \$22,000 to the catechetical department of the Latin American Bishops' Council (CELAM).

Mass, Breakfast set for Serrans

INDIANAPOLIS—Members of the Serra Club of Indianapolis will attend a Family Communion Mass and Breakfast at 9 a.m. Saturday, Nov. 11, at Our Lady of Grace Convent in Beech Grove.

Msr. James P. Galvin, Serra chaplain, will offer the Mass and will address the membership at the breakfast. A tour of the new Student Center of Our Lady of Grace Academy will follow.

Auxiliary dies

DETROIT — Requiem Mass was offered (Nov. 8) for Auxiliary Bishop Henry E. Donnelly, 63, a vicar general of the Detroit archdiocese, at Blessed Sacrament cathedral here. Bishop Donnelly died after a long illness.

Seminary plans drama production

ST. MEINRAD, Ind. — The drama department of St. Meinrad Seminary will present Shakespeare's Henry IV, Part I, in four performances November 12, 15, 18 and 19. Father Gavin Barnes, O.S.B., will direct the production. Current time on the four dates is 2:30 p.m. (slow time). Admission is \$1 for adults and 75 cents for students. Mail orders can be obtained from: Bernard Kirsch, St. Meinrad College, St. Meinrad, Ind. 47577.

Seek grade school pupils for band

INDIANAPOLIS — Robert T. Hinkle, band director at Ritter High School, is organizing another Westside Grade School Band. Membership is open to parochial pupils in the fourth through the eighth grade. Parents interested in enrolling a child should call 241-1093 no later than Friday, Nov. 17. Musical instruments can be provided on a rental basis.

Hinkle's grade school bands have participated in the Eagle Dale Parade and have appeared at the Knights of Columbus Picnic and at the annual Christmas Concert at Ritter High School.

Set smorgasbord

GREENWOOD, Ind.—A desert smorgasbord will be featured at the Card Party sponsored by the Altar Guild and Christian Mothers of Our Lady of Greenwood parish on Thursday, Nov. 16. Playing begins at 7:30 p.m. in the school hall. Door prizes will be awarded. The admission of \$1.25 includes dessert.

Social Calendar

FRIDAY, NOV. 10  
St. Rita's Social at 6:30 p.m. in the parish hall, 19th and Arsenal.

St. Christopher's Social at 7 p.m. in the school social room, 5335 West 18th St., Speedway.

SATURDAY, NOV. 11  
St. Bridget's Social at 6:30 p.m. in the school hall, 815 N. West St.

SUNDAY, NOV. 12  
Turkey Dinner served from 11 a.m. to 5 p.m. in St. Francis de Sales parish hall, 22nd and Avondale.

Card Party at 2:15 p.m. and 7 p.m. in St. Anthony school hall, 479 N. Warman Ave. Luncheon served between sessions.

Card Party in St. Francis de Sales parish hall, 22nd and Avondale, begins at 7:30 p.m.

Two Card Parties featuring Euchre and other social games at 2 p.m. and 7 p.m. in the parish hall, 1105 S. Blaine Ave.  
WEDNESDAY, NOV. 15  
Irvington Catholic Women's Study Club will meet at 1 p.m. with Mrs. James Tarpey, 965 N. Ritter.

THURSDAY, NOV. 16  
St. Catherine's Social at 6:30 p.m. in the parish hall, 1109 E. Tabor St.

Pontiff

(Continued from page 1) room the Pope greeted his doctors, saying, "Procedamus in nomine Domini" (Let us proceed in the name of the Lord).

AFTER THE operation Cardinal Ciognani went to the papal apartments to thank the doctors for their efforts. Cardinal Ciognani was quoted in the Vatican City daily, L'Osservatore Romano, as saying that in talking with the doctors "complete satisfaction appeared in the faces of the illustrious men still sensitive to the responsibility of their service."

The doctors expressed their emotions at being able to be of service to the Pope and said that throughout the almost 45 minutes of the surgery no difficulties were encountered.

Less than 24 hours before the Pope underwent the surgery a Vatican communiqué said (Nov. 3) that the Pontiff had "started a spiritual retreat, devoting to prayer and meditation the time left to him by the ordinary cares of government."



PLAN ST. PIUS PARISH DANCE—The Women's Club of St. Pius X parish, Indianapolis, will sponsor a dance Friday, Nov. 17, to be held in the Knights of Columbus auditorium, 2100 E. 71st Street. The Nick Craig Orchestra will play, starting at 9 p.m. Tickets are \$5 per couple and may be obtained, along with table reservations, from Mrs. Barbara Keating, 849-4608. Mrs. Willard Vea, above left, is chairman of the event, assisted by Mrs. Jack Mooney, right, as co-chairman, and Mrs. David Steckbeck, decorations chairman.

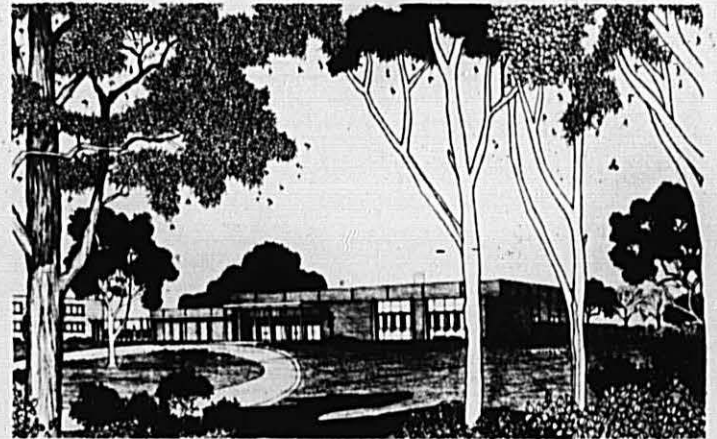
NY voters reject new constitution

NEW YORK—In a record off-year turnout, New York state voters rejected a new constitution by nearly a 3-1 margin (Nov. 7).

The defeat of the new charter also meant that the state's Blaine Amendment, a 73-year-old ban against aid to church-related institutions, will remain on the books for at least another two years.

Speaker named WEST LAFAYETTE, Ind.—Father Barnabas Aherne, C.P., Aquinas Center here Wednesday, Nov. 15. The lecture will be at St. Meinrad Seminary, will answer the current question "Is there a Biblical Basis for the Institutional Church?" at the St. Thomas Aquinas Center here Wednesday, Nov. 15. The lecture will take place at 8 p.m. in the Newman Hall.

OPEN HOUSE — Sun., Nov. 12 for 8th Grade Girls and Parents — 2-5 p.m.



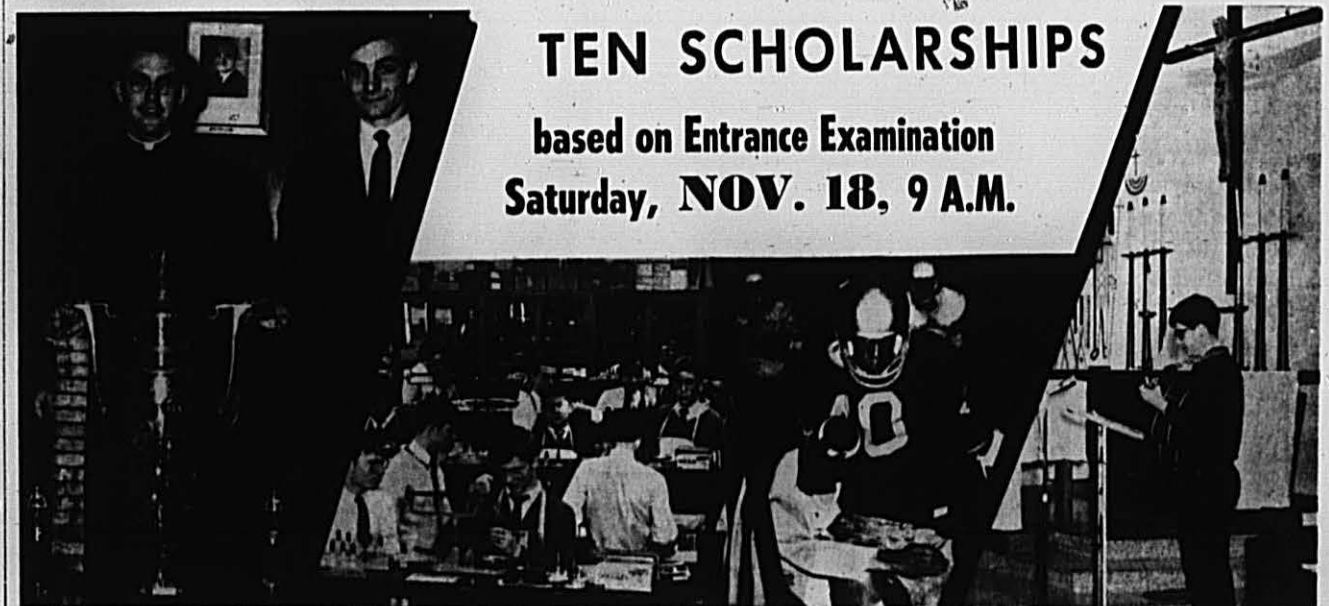
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NOV. 12

2-4

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**INEQUITIES CITED**

## Urges Catholics to find new methods to finance schools

WASHINGTON, D.C.—The financing of education in the U.S. Roman Catholic Church can be described as "philanthropy of the poor," a "summit meeting" on the future of Catholic education here was told.

Father Ernest Bartell, C.S.C., assistant professor of economics at the University of Notre Dame, strongly urged the Church to drop the "laissez-faire individualism" in the financing of its schools and install in its place "coordinated planning, at all relevant levels of decision-making."

Speaking to the Washington Symposium on Catholic Education sponsored by the National Catholic Educational Association, Father Bartell said:

"The principal sources of revenue upon which the Church and her schools have depended . . . take a larger

share of relatively low incomes than they do of high incomes."

He cited, as examples, those fund-raising methods directed to small contributions through "pay-while-you-play" bazaars, dinners, and the like.

"SELDOM is any attempt made to apply a progressive rate of the kind that has become basic to secular public finance through the graduated income tax," he said, and added:

"The same is true of titling, which simply asks the same percentage from low incomes as from high incomes."

Endowments from estates and legacies, currently in wide use in higher education, was suggested by Father Bartell as one means of raising funds. He maintained that the voluntary nature of Church giving makes it difficult to find fund-raising techniques both equitable and effective.

The Notre Dame economist, who has done extensive research on financing elementary and secondary Catholic education, said the economy of the Church resembles an early-stage, free-

enterprise system composed of more than 150 financially independent dioceses which are in turn divided further into relatively independent parishes.

ONE OF THE basic questions, said Father Bartell, is whether "the support of a given school is to be the responsibility of the users of the school, according to the benefits-received principles of public finance, or is to be drawn to some measure of the ability to pay."

Father Bartell stressed that an answer must be found to the question because the financing of Catholic schools in the U.S.—now put at some \$3 billion annually—might triple in the next decade.

In discussing briefly federal aid to Catholic education, the economist said aid would be in amounts and forms which would preclude the closing of Catholic schools but "without appreciably lightening the financial burden of Catholic schools on the Catholic community."

IN HIS position paper, one of four discussed at the symposium, Father Bartell also made the following observations:

• Recent cutbacks in school systems by U.S. dioceses may have a possible effect on Church revenues. "The effect on voluntary contributions will depend in general on the relative appeal to contributors of Church-sponsored programs offered as alternatives to discontinued school operations," he said.

• The Church gets more for its religious education money at the elementary level than at the secondary level, from the point of comparative costs and comparative benefits. However, more money is freed more quickly by curtailing elementary education because it receives a higher general revenue subsidy than does secondary education, he said.



**PLAN ANNUAL KERMIS**—Mrs. John Knue (left) and Mrs. Joseph De Julia apply finishing touches to two of the Early American milk cans which will be sold at the St. Lawrence PTO Kermis at Lawrenceburg on Sunday, Nov. 12. One of the finished products is on table in background. In addition to the crafts, other booths, games, meals and lunches will be available from noon until 7 p.m. Mrs. De Julia, Mrs. John Broughton and Mrs. Roland Horney are co-chairmen of the event.

## Action in Luther case 'seen meaningless'

STOCKHOLM, Sweden—Revocation today of the Church's centuries-old excommunication of Martin Luther would be a meaningless act that would probably do more harm than good, one of the Church's top specialists in Christian unity matters said here.

Bishop Jan Willebrands of the Vatican Secretariat for Promoting Christian Unity, in Sweden to attend celebrations of the 450th anniversary of the Reformation, made this comment in response to questions from a group of Stockholm Catholic students.

Bishop Willebrands said of a possible revocation: "It has not been requested by the Lutheran churches. From a tactical standpoint we have every reason to believe that there would be a very sharp reaction against Rome from the Lutheran churches. If we did it, such a question must be treated reciprocally, as it was with the Orthodox."

This was a reference to a joint action by Pope Paul VI and Ecumenical Orthodox Patriarch Athenagoras I of Constantinople in December, 1965, nullifying excommunications made nine centuries previously by Pope Leo IX and Patriarch Michael Coerularius of Constantinople.

Bishop Willebrands spoke also of practical difficulties: "Excommunication considers a living person. After a person's death nothing can be done. We believe that Luther now is in the community of saints. Thus a revocation would be a meaningless act."

### Abp. Biskup's Schedule

- Unless indicated otherwise, the parishes indicated in the following Confirmation schedule are all in Indianapolis.
- November 19, Sunday, 7:30 p.m. —Immaculate Heart of Mary.
  - November 21, Tuesday, 7:30 p.m.—St. Andrew.
  - November 26, Sunday, 7:30 p.m.—St. Monica.
  - November 28, Tuesday, 7:30 p.m.—St. Susanna, Plainfield.
  - December 3, Sunday, 7:30 p.m.—St. Jude.
  - December 4, Monday, 7:30 p.m.—St. Catherine.
  - December 5, Tuesday, 7:30 p.m.—St. Mark.
  - December 10, Sunday, 7:30 p.m.—Holy Trinity.

### Slate dinner and card party

INDIANAPOLIS—A turkey dinner and card party are slated Sunday, Nov. 12 in St. Francis de Sales parish hall, 22nd and Avondale Place.

Turkey dinners will be served from 11 a.m. to 5 p.m. Prices are \$1.25 adults; 75 cents children under 12, 25 cents for preschool youngsters.

Card games will be played beginning at 7:30 p.m. The public is invited.

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### George Hoffmans to note jubilee

INDIANAPOLIS — Mr. and Mrs. George W. Hoffman, members of St. Lawrence parish, will celebrate their 25th wedding anniversary with a Mass of Thanksgiving in St. Lawrence Church at 2 p.m. Saturday, Nov. 18.

A reception for friends and relatives will follow until 6 p.m. in Father Conen Hall, 4650 North Shadeland Avenue.

A family dinner will be held on Sunday.

**Style show set**  
INDIANAPOLIS—"Campus Fads and Fashions" will be the theme of the annual style show sponsored by the Mariari College Home Economics Chapter. The program will begin at 2 p.m. Sunday, Nov. 12, in the student auditorium.

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### KC plans rite

TELL CITY, Ind.—The annual Memorial Service for deceased members of Bishop Chartrand Council 1172, Knights of Columbus, will be held Monday evening, Nov. 13, in St. Paul's Church.

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## Opinions

(Continued from page 5)  
dian Angels taking up his position for the day noticed it and said to Our Lady 'Notre Dame—surely, losing the game last Saturday is not the cause of your sadness.' She replied, 'No, no, no, I didn't mind that, Holy Simeon did not have that in mind when he spoke of my Seven Sorrows. But a priest was here yesterday, one concerning whom my son said: "I call you not servant but friend" and gave him a share in His own priesthood. This man snarled his contempt of my Son's Church, and with shocking effrontery he attempted to justify his defection by claiming there are greater and more satisfying things and persons to reach for. He used this campus, dedicated to me, as the launching pad for his pride and disobedience.' The angel on a slow glide slipped over to St. Mary's to regain his angelic composure."

Msgr. Clement Bosler, Pastor, St. Joan of Arc Church Indianapolis

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## Festival slated at Terre Haute

TERRE HAUTE, Ind.—St. and friends. It will begin at 4 Patrick's Mothers Club will hold and close at 8. Booths and its annual "Fall Festival" on games will provide entertainment Sunday, November 12, in the school auditorium. The festival a spaghetti dinner. Tickets may will be opened to all members be obtained at the door.

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**Jeffersonville and Clarksville Calendar of Events**

**St. Anthony's . . .**  
Parish Hootenanny, November 12.

**St. Augustine's . . .**  
D of I Installation of Officers, Tuesday, Nov. 21, 8 p.m.

**Sacred Heart . . .**  
Rummage Sale, Friday and Saturday, Nov. 10 and 11, at Playsquare.

**Providence . . .**  
Third Order of St. Francis, at St. Anthony's, November 12, 2 p.m.

These announcements are made available without charge. To have your event listed, phone BU 2-3669—at least two weeks before event is scheduled.

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FAMILY CLINIC

Should bride reveal past indiscretions?

By JOHN J. KANE, Ph.D.

I am about to be married. A few years ago I was foolish in my choice of dates. As the result I led an indiscreet life. Shall I tell my future husband, hoping he will understand? I believe we must see a priest, and he asks about our moral state. What shall I tell him? Since this will be a joint meeting with my husband present, I am worried.



First, permit me to allay any fears you have about this joint meeting of your husband and yourself with a priest. Any questions about what you call your moral state will probably refer to whether either one of you has been married before, whether or not you were baptized in the Church and matters of this type.

Under no circumstances would the priest have the right to ask you in this type of meeting about your past moral life. Such matters would be confined to the confessional, and if he were to ask such a question, you would be justified in refusing to answer. One is not compelled to reveal one's sins in the presence of another except in the Sacrament of Penance.

The kinds of questions the priest will ask you at this meeting are essential ones. While the procedure varies from diocese to diocese, it is important to be certain that neither one of you has been previously married, married and divorced, that both of you are either baptized Catholics or that permission is sought for a mixed marriage, etc. In other words, the priest must determine that there is no impediment to your marriage:

Again depending upon your diocese, the priest may be able to discuss various aspects of married life with you. Still better, I hope that you have attended a Pre-Cana conference or a series of instructions on marriage such as they offer in many dioceses today. Through these you can gain necessary knowledge and insights into the married state, and hopefully this should result in a happier, and more stable marriage. I would also suggest, in the event that your diocese does not provide such instruction, that you seek out some Catholic books on marriage. There are many of these and any Catholic bookstore will be able to recommend some to you.

The question you pose as to whether or not you should tell your husband about past indiscretions is by no means an uncommon one. The general answer to this question is negative. Neither should your husband confess any indiscretions to you in the event he has been guilty of them. You begin marriage with a clean slate. You will take mutual vows and with God's help observe them. The question you pose as to whether or not you should tell your husband about past indiscretions is by no means an uncommon one. The general answer to this question is negative. Neither should your husband confess any indiscretions to you in the event he has been guilty of them. You begin marriage with a clean slate. You will take mutual vows and with God's help observe them.

past is over. Forget it, if you can.

Some persons suffer from a type of compulsive guilt complex by which they consider it necessary or desirable to tell their future spouses about past indiscretions. It may or may not resolve the guilt complex, but almost invariably it is likely to lead to difficulties.

In the best of marriages a certain amount of quarreling is inevitable. At times at the height of such quarrels this confession which you seem to wish to make, may be thrown back at you in an uncharitable and bitter fashion. Depending upon the kind of man you marry, it may also arouse suspicions about your future behavior even of the most innocent type. Some men may believe that since you were indiscreet in the past, you may be indiscreet in the future. There is no point in planting seeds of later suspicion in your husband's mind.

There is one exception to this, and it is a rather difficult matter to discuss. Yet I feel I must mention it. If your past indiscretions have been of such a nature that your husband is likely to learn of them from another source, then it is far better that you tell him. But since you are apparently now engaged and on the verge of marriage, it is a little late to do so.

If such a confession had to be made because of the circumstances I cite, it would have been far better to make it before you accepted his proposal. I realize that what I have said may be very disquieting to you, and that since you are now engaged it is impossible to follow the advice. You will have to evaluate the situation for yourself as objectively as you can. Generally speaking, these past indiscretions will not come to light unless they have been of a really scandalous nature and known by many persons. So again, I would recommend that you forget all about them.

If, however, sometime in the future this knowledge should reach your husband, then you will have to try to make him understand that whatever did happen, occurred largely because of your youth and inexperience. Only then would it be necessary for you to convince him that you are truly sorry for these indiscretions, and that you have resolved that such things will never occur in the future. But I would not worry about this at all—instead employ all your energies to become a good wife and perhaps later a good mother.

If you continue to worry about this matter it is indicative that you are suffering from a type of nervous anxiety. Anxiety is different from fear. Nervous anxiety is concerned about things that happened in the past and which cannot be undone or anxiety about something in the future which is not even likely to happen. In fact, if such anxieties do exist in your life and if they become quite strong, then resort to some type of professional help would be indicated. The best possible solution is to forget about these things as thoroughly and completely as possible. Do not permit your mind to dwell on them. And don't even toy with the idea of telling your husband about your past life except under the circumstances already indicated.



CARD PARTY TO AID CHILD CENTER—Two youngsters at St. Mary's Child Center help members of the Guardian Angel Guild wrap prizes for the annual card party to be held at the Indianapolis Athletic Club on Thursday, Nov. 16, at 7:30 p.m. The children are Carol Starner and Gregory Anzel. Giving them a hand, left to right, are: Mrs. William K. McGowan, Awards Chairman; Mrs. David A. M. Diehl, Guild 2nd vice-president; and Mrs. Henry K. Engel, Guild president. (Staff photo)

Seek to organize Catholic teachers

CHICAGO—Local 1700 of the American Federation of Teachers has launched a drive to organize teachers, including members of religious orders, in Catholic schools here.

The union's action engendered an "attitude of openness" on the part of officials for the Archdiocese of Chicago's school system.

"We certainly have no right to object," said Father H. Robert

Airport chapel

BOSTON—To better accommodate the growing number of Catholic airplane travelers, a second chapel is nearing completion at Logan International Airport here. Cardinal Richard Cushing of Boston ordered the second building constructed at a cost of \$100,000

Perhaps the most important point in your letter for other readers is the proof that premarital indiscretions can cause future trouble.

Even though they may remain a matter between you and the other party and never reach the ears of other people, a certain amount of anxiety has been generated by them and it is not easily dispelled. So once again to cite the old proverb, "an ounce of prevention is worth a pound of cure." This is merely another indication that the so-called new morality which is neither new nor moral, by no means eliminates the sorrow and concern that indiscretions almost inevitably leave in their wake.

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Radio and Television listings for various areas including Indianapolis, Richmond, Salem, New Albany, and Shelbyville.

Changes drafted for seminaries

BOGOTA—The rectors of 35 major seminaries in Colombia have drafted new curricula and methods for the training of priests.

The changes in philosophical, theological and pastoral courses decided on at a meeting of the rectors here will be submitted to the Colombia Bishops' Conference for approval.

A total of 1,308 students attend diocesan seminaries in Colombia, which has a Catholic population of 15 million.

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Brazil Say It With FLOWERS from Brazil Greenhouses, The Stanger Co., KIDD Insurance Agencies, HARDMAN PAINT & BODY SHOP.

Terre Haute Smith's Discount Dept. Store, Powell-Stephenson Lumber, Hills Motorcycle, Eldred Van & Storage Co., Inc., Hahn Shoes, Callahan FUNERAL HOME, Pabst Blue Ribbon, Carling Black Label.

Remember them in your prayers

INDIANAPOLIS—Elizabeth C. Nolan, 42, St. Thomas Aquinas Church, Nov. 8. Wife of Alan T. Nolan...

Funeral is held for Franciscan Sister Richarda

OLDENBURG, Ind.—Funeral services for Sister M. Richarda Wellmeier, O.S.F., were held at the motherhouse of the Sisters of St. Francis here Monday, Nov. 6...

Memorial rite slated Sunday by D-I Circle

INDIANAPOLIS—Archbishop Schulte will be special guest of a Memorial service for deceased members of Mother Theodore Circle, Daughters of Isabella, to be conducted Sunday, Nov. 12...

Couple to note 25th anniversary

INDIANAPOLIS—Mr. and Mrs. William C. Grisley, members of St. Bernadette parish, will celebrate their 25th Wedding Anniversary on Saturday, Nov. 11...

Card party planned at Little Flower

INDIANAPOLIS—A Christmas Booth will be featured at the card party sponsored by the Little Flower Church on Sunday, Nov. 12. The event will be held in the school hall at 14th and Bosart...

Secina Boosters to sponsor dance

INDIANAPOLIS—The Secina Memorial High School Band Boosters Club will sponsor the 3rd Annual Cardinal and Gold Ball Saturday, Nov. 11, from 9 p.m. to 1 a.m. at the East Side K of C Hall, 1313 South Post Road...

Marian thespians to stage 'Miser'

INDIANAPOLIS—The Marian College Theatre will present the hilarious French farce 'The Miser' at 8 p.m. Friday, Saturday, and Sunday (Nov. 17, 18, and 19) in the college auditorium.

Ladywood School mothers to meet on November 16

INDIANAPOLIS—The Ladywood School Mothers Club will meet Thursday, Nov. 16, at 10 a.m. in the school auditorium. 'Preparing Your Daughter for College' will be the discussion topic.

TRADE CLASSIFIED SELL BUY ADS LEASE

Business Services, For Sale, For Rent, Special Notices. Includes ads for home maintenance, refrigeration, and car sales.

BEST HOME BUYS Near Schools, Churches, Transportation

Real estate listings including KeyStone Real Estate School, Christ the King, Must Sell, Make Offer, St. Simon, By Owner, 4 Bedrooms, Lady of Greenwood, Holy Name, Beechcrest, and others.

Real estate listings including Cecel & Bob's Janitorial Service, Refrigeration Service, Tot Tenders, Wedding Photographs, Green & Estes Studio, and others.

Real estate listings including Howard Fentery Realtor, American Estates Co., Very Immaculate, Betty Calto Realty, Holy Spirit, 1354 No. Mitchner Ave., Franklin Realty, 660 Arthur, Executive Suite, Nativity, Beautiful Location in Wanamaker Village, C. E. Jackson Realty, Buy from US List with Us, Friendly Homes Realty Co., and others.

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RAPIDO Harley-Davidson Sales & Service advertisement featuring a motorcycle image.

VIEWING WITH ARNOLD

Subtle violence marks 'Point Blank'

By JAMES W. ARNOLD

'Point Blank' roughly resembles a medley of highlights from Mickey Spillane novels...



Lee Marvin is back again as a brutal tough guy; he will have to play a Hippie in his next film...

But there are important differences. 'Point Blank,' the first Hollywood effort by British director John Boorman...

Marvin plays an escaped convict seeking revenge on an ex-pal who has stolen both Marvin's wife and \$93,000 of his ill-gotten loot...

However, it is suggested that revenge is a fruitless activity. More importantly, 'Blank' seems to be an adult allegory about the tendency of modern life to turn men into machines...

The individual, if he is good enough, can score points. (As one hood says of Marvin, 'He's a pro—he's beautiful—he's tearing the organization apart...')

To many, it will seem pointless and even funny to say that people can be beaten up, pistol and bottle-whipped, shot and...

The content may simply not be your idea of a fun thing; in truth, one could hardly imagine a crueler, nastier picture of contemporary America than this...



ANNOUNCE THANKSGIVING BALL—The Men's and Women's Club of St. Monica's parish...

Marian will host meeting of state Religion Academy

INDIANAPOLIS — About 60 Indiana professors and instructors in theology are expected at Marian College on Saturday...

The conference will open at 10 a.m. with a talk by Dr. Henry Nelson Wieman of Grinnell College...

Dr. Marc Riedel, of Valparaiso University, will conduct a discussion of Dr. Wieman's talk...

An affiliate of the American Academy of Religion, the Indiana Academy of Religion has a membership of more than 100 professors of religion in the colleges, universities and seminaries of Indiana.

There are, to be sure, lapses in taste; e.g., a cheap camera trick enables us to follow the body from penthouse to ground; sending a girl as a decoy to a bad guy's apartment allows us the voyeur's thrill of observing a gangster's approach to love-making...

In general, 'Point Blank' is probably too well done for its likely audience. The mature will be put off by the tawdry and depressing subject; the vicarious sadists will miss the art and the meaning, and laugh as usual at the brutalizing of the human body in terms of both hatred and love.

Liturgy challenge

(Continued from page 2) Our theological training, certainly influenced by our scientific world, has made such things as candles, incense, processions, special blessings and shrines somewhat passe...

MacEoin

(Continued from page 4) they relate to the Church, whether the Church has meaning for them. They won't wait 20 or 30 years...

Murphy: "Not only the discussion on mixed marriage, but that on the liturgy sounded very legalistic and formalistic. Can we change the structure of the Mass? Should we encourage more different ways of saying the Canon? How much vernacular should be forced on people who resist?"

Heston: "The summations in the official press bulletin did not represent the complete discussion. I wouldn't say that this other element was completely lacking."

MacEoin: "Many bishops seemed anxious to get to the end of the liturgical experimentation, to hold up all movement until we are sure we have it right, then launch the new look once for all. Such an idea is totally opposed to the concept of a continually developing world in which we can never again hope to get to the end of experimentation in anything."

Visit Pope

VATICAN CITY—Pope Paul VI's brothers, Ludovico and Francesco Montini, visited him (Nov. 6) as he was recovering from his operation.

Indianapolis Parish Shopping List

A large grid of advertisements for various businesses including grocery stores, pharmacies, auto services, and home improvement. Advertisers include Brown's Service Station, United Upholstering Co., Ross Pharmacy, Keystone TV Service, Safeway Quality Foods, etc.

MODERNIZE IMPROVE YOUR HOME THIS YEAR. Advertisement for home improvement services.

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PAINTING Interior and Exterior. Advertisement for painting services.

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TOWNSEND PLUMBING AND HEATING, INC. Advertisement for plumbing and heating.

Hoffman Electric Service. Advertisement for electrical services.

SPIVEY Construction, Inc. Advertisement for construction services.

Wm. F. Steck Co. PLUMBING & HEATING. Advertisement for plumbing and heating.

THOMPSON TREE SERVICE. Advertisement for tree services.

LOCKER MEATS A Specialty. Advertisement for meat services.

ST. THOMAS WE ARE COLOR TV EXPERTS. Advertisement for color TV services.

CONTINENTAL HEATING & AIR CONDITIONING. Advertisement for heating and air conditioning.

SAVE MONEY DAY or NIGHT. Advertisement for lumber and building materials.

LASTING VALUE SEEN

# First synod session difficult to assess

By RICHARD STEWART  
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ROME — Even though it has by now yielded up most of its factual secrets, the first synod of the Roman Catholic Church as we know it remains obstinately difficult to assess. There are almost as many contrasting opinions as there are journalists arguing their last arguments over the canelloni, in Antonino's, and even among the bishops themselves there are recognizable differences of emphasis.

The problem can really be best stated, perhaps, in a relative way: the synod was by no means as good as many of the bishops had hoped, but, on the other hand, the fact that it was so much better than many of them had feared had engendered a powerful sense of relief, almost, in some cases, of euphoria. It is only a certain sense of natural scepticism that makes the experienced observer unwilling to accept all this optimism at its face value.

And yet this first session of the synod, this "test flight," as Cardinal Conway called it on the last morning, has achieved something of lasting value. This may be found not only in its doctrinal statements or emphases, or lack of them, as in its creation of a new kind of mentality among the bishops who attended it—a synodal mentality.

We all know the kind of evolution that took place during the early period of the council. There was a similar process of development in Rome last month, but it was in many ways much more subtle and—because of the shortness of the time available—more rapid.

The majority of the bishops who arrived in Rome at the end of September came with a conciliar mentality—that is, to quote the words of one North American bishop, "with fighting speeches in their pockets." In

a sense, however, even this was out of date: the synod was too small, too intimate an assembly for this kind of tactic, and in any case the one area in which it could be most effectively used (i.e. as part of a campaign to have the secrecy regulations relaxed) was soon designated an area of lesser importance.

Many of the bishops who gave up pressing for relaxation of this rule did so not because they were essentially in favor of secrecy but because they were afraid of winning the battle but finding out that they had lost the war: in addition, the gradual discovery that any further polemic on this subject would only have the effect of upsetting the Pope and probably of worsening his physical condition, made the bishops diffident about taking a stand on this particular issue.

This is not to say, however, that there was no further evolution. That there was can be judged not only from the obvious differences between the tone of many of the speeches on the mixed marriage question and the slightly-surprising trend in the voting, but in the fact that by the synod's end not a few bishops who originally had held that the synod should be an open rather than a closed institution had come back to their original point of view with a new sense of purpose, of confidence and of tact.

IF THE SYNOD created anything it was confidence, and a kind of collegiality which bore little relationship to its actual juridical position or to the lack of legislative force attaching to its decisions. Because there were only 200 bishops attending, and because of outwardly simple organizational factors such as a universal 30-minute coffee break every morning, every bishop attending was in a much better position to meet a wider cross-section of his brethren than he had been during the council, where the way you voted may have sometimes depended on what time you went for coffee in the mornings and with whom you had it.

This synodal atmosphere effectively prevented the emergence of voting "blocks," and, even during the debate on the doctrinal document, where certain geographical tendencies began to appear, this was seldom relevant to what was under discussion. The only difference of opinion, indeed, that made

any unmistakable impression on observers was that between different groups of mission bishops, some of whom took a line closely resembling that adopted by Cardinal Browne in his relation to the doctrinal document while others betrayed a considerably greater degree of optimism. Perhaps it all depended, as someone outside the synod remarked during the course of the debate, on where they went to school: those of them who had learned their theology in Rome seemed to be more likely to stress dangers than were those who had studied elsewhere.

It is in the revised doctrinal document (which, presumably, takes the place of the one presented to the bishops as an argumentum and which many of them did not even have an opportunity of discussing collegially before they left home) that the synod has its greatest theological significance. There is a sense, in fact, in which the voting on some of the other topics—notably liturgy—was less than adequate and probably even shortsighted, but the doctrinal document prepared by Cardinal Seper's own commission is in a sense the synod's own creation, and it is something of which they are justifiably proud.

ON THE FACE OF IT a simple, reasonable and progressive explanation of the Church's primary duty to preach the Gospel and of the task of the theologians in helping her to do this, the doctrinal document may be said, in fact, to contain the seeds of a new theology of the magisterium. It does this if only because, for more or less the first time in a document of this stature (the final vote in favor was almost unanimous), it elaborated an idea of theology in the Church in which it was clear that the teaching task of bishops was by no means the same as the exploratory task of the theologians and, furthermore, that there was no essential conflict between the two.

This rejection of the idea that bishops must necessarily be theologians is not only a gesture of confidence in the Holy Spirit, but a deliberate reversal of the situation which has been taken for granted almost from the beginnings of institutionalized Christianity and which has now been radically altered by a changed cultural and social context.

In the early centuries of the Church's life, the bishop was the preacher, the theologian, the "doctor" or teacher who was in general far better educated than the other members of his community and therefore in a position of natural leadership.

This situation no longer obtains: the bishop is no longer necessarily the intellectual and theological leader of his community; his leadership—which is another way of saying his service—must be exercised in a way which is more in keeping with pastoral realities. The danger here, of course, is that he becomes a mere functionary, a chancery official; it is unlikely, however, that the attitude of the contemporary People of God would allow this to remain as the state of affairs for very long. In the doctrinal document, then, this new theology of the magisterium has a double stress: it stresses the duty theologians have of helping to form the mind of the magisterium and, more importantly, it stresses the duty of the bishops to listen to the theologians. In other words, one must listen before one can speak.

IT MIGHT be worth while taking a quick look at the other subjects on the agenda, and assessing the importance of the discussion on each, together with its possible results.

Canon Law: here, perhaps, the division of opinion was sharper than it seemed on the surface, and was complicated by tricky questions such as that of a new "fundamental law" for the Church, which tended to get mixed up with the separate but equally complicated question of how the Church is to legislate canonically for communities of very different disciplines who are in communion with her. Here, too, opinions about the effectiveness of the synod's deliberations vary widely. Essentially, the opinions expressed (and there were quite a few criticisms of the work being done) should act as guidelines for the commission of Canon Law during the process of revision. Quite a few bishops feel that they have introduced an essential new element into the discussion—the idea that the nature of law itself must be redefined, together with its role and status in the Church. Other bishops, however, look askance at Cardinal Felici's ex-

panisiveness, both during the debate and after it ("when you want to bury a criticism in Rome," one observer remarked wryly, "you first of all welcome it with open arms") and in particular at a phrase in the argumentum which seemed to imply that law should be considered as in some sense sacramental.

The theological and ecumenical objections to this were pointed out by not a few speakers, but the absence of any focal point—such as the elaboration of a document by the synod itself—for their collective opinions left them with the feeling that their criticisms might, just possibly, be ignored.

**Seminaries:** Here the bishops were slow in getting down to fundamentals, although two American prelates—Archbishop Dearden and Bishop Fulton Sheen—were in the van of those who finally did so.

The discussion centered for the most part around institutional problems such as the relationships between seminaries and novitiates, the training of seminary professors, and the organization of different kinds of commissions and councils—all of them very necessary objectives, nobody doubts, but ones which can hardly be discussed before the essential problems dealing with the nature of the ministry and the crisis of identity facing the modern priests are fairly and squarely faced. One of the major points about seminaries was, in fact, made during the debate on doctrine by Cardinal Garronne, whose professional responsibility they are, when he stressed his and other bishops' concern for the theological education of the present generation of priests-in-training and hinted that the real crisis might be only just around the corner.

**Mixed Marriages:** The results of the vote on this question show a marked progression from the trend of opinion expressed in the debate: about the only foreseeable vote was the massive one in favor of giving local bishops or national episcopal conferences the power to dispense from the canonical form. The vote against the general suppression of the form for validity was fairly decisive, but even so there were over 50 Fathers who favored the idea (com-



ST. ELIZABETH HOME BENEFITS—Miss Mary Louise Elvers (right), Catholic Social Services supervisor, accepts a check for St. Elizabeth's Home from Mrs. Helene Bouchonnet, president of St. Bernardette's parish Women's Council. Over 100 items were also presented to the home at a baby shower held recently by the ladies. Looking on are Mrs. Vera Whisler, treasurer, and Mrs. Helen Padgett (extreme left), vice president of the council.

pared with 11 of those who spoke on the subject in the names of their conferences during the debate) and roughly 100 who were, broadly speaking, in favor of a much less legalistic approach to the question of the promises. This bodes well for the future.

**Liturgy:** The least satisfactory discussion and vote, perhaps, of all. About the only positive trend one can discern is a reaction, among bishops of all shades of opinion, to a new authoritarianism which may be affecting the Liturgy consilium in its search for a "once-and-for-all" solution.

There was also a recognizable hard core of opposition to the principle of experimentation itself, even to the rather rarified experimentation being carried out by the Consilium.

Apart from that, the almost casual votation of the Apostles Creed in favor of the Nicene Creed at the discretion of episcopal conferences will—if it is given the force of law by the Pope—probably help the mission and membership of bishops but could very well, if it is adopted on a wider scale, have a very deleterious effect

on ecumenical relationships both with the East and with the major churches of the Reformation. Finally, a few bishops (with the apparent exception of Archbishop Flahiff from Canada) and, again, Bishop Fulton Sheen) saw the inadequacy of any revision of the Divine Office which was as superficial as the one which has been carried out, and were prepared to vote against it.

**What of the future?** There are three main problems: conversion, representation and procedure. The conversion problem is one which involves bishops who have experienced the reality of the synod: they are in the difficult position of having to explain it to their episcopal brethren at home and even, if necessary, persuade them to change their minds on some important issues.

The representation problem is this: of its nature, the synod has no continuity of membership, and membership expires with the synod. At the same time one must realize that a totally new synod would, next time

around, have to waste valuable time re-learning the lessons its predecessors learned. The natural dynamics of national episcopal conferences—which are hardly likely to elect a totally different slate of candidates for each synod—may help here.

**THE PROCEDURAL problem** is fundamentally tied up both with the approach to secrecy and the question of collegiality. Nobody denies that the Pope has, as much as any man, the right to private advice and private assembly, but there are strong grounds for arguing that the synod is neither. And, if it is to become more truly collegial, the procedure adopted for the doctrinal question will have to be adopted more freely and deliberative force given to some of the opinions expressed.

For all its weaknesses, however, criticizing the synod will not help the next one to be any better and ignores one fundamental point: this synod, low key as it has been, has helped to allay many curial fears about its possible effects. The next time things may not be quite the same.

## Melkite cardinal Saigh succumbs at the age of 89

BEIRUT, Lebanon—Maximos IV Cardinal Saigh, Melkite-rite patriarch of Antioch, died here of cancer (Nov. 3). He was 89. Active in ecumenical affairs, the patriarch was regarded as a progressive in Catholic circles. For years he advocated a senate or college of bishops to advise the Pope.

The cardinal had been suffering from a tumor under his left eye for about a year. A spokesman said that recently the condition worsened and the cancer spread to other parts of his body. The spokesman said that the cardinal was conscious until the end but had been in intense agony.

President Charles Helou of Lebanon visited the patriarch's headquarters after the cardinal's death to extend his condolences. Radio Beirut canceled all regular programs to broadcast a tribute of traditional sacred music.

## Approve theology professor swap

WASHINGTON — The new president of Wesley Theological Seminary revealed here that the seminary will join in a program with the Catholic University of America school of theology, Howard University's school of religion, and Virginia Episcopal Theological Seminary, involving an exchange of professorships in two courses next semester. The Rev. Dr. John L. Knight cited this ecumenical development during his inaugural address as the eighth president of Wesley, official seminary of the Methodist diocese of Washington. "The seminary today is confronted by a crisis of change," and must try new approaches and develop new programs, Dr. Knight said in the address.



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GOLDEN HARVEST ANNUAL CARD PARTY  
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Friday, Nov. 10 — 8 P.M.

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Turkey or Beef  
November 12 — 11 A.M. Hill 2 P.M.  
Shelby County, I-74, State Road 244 and Highway 421

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Little Flower Church — 1401 N. Bosart  
November 12 — 2 P.M.

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