



**CYO BAKING CONTEST WINNERS**—These six girls won the major awards in the recent Junior CYO Baking Contest, held at the St. Andrew auditorium, Indianapolis. After the crumbs from the huge field of more than 325 entries were swept from the hall, the six top winners got together for our photographer. Front row, left to right: Cathy Grismore, St. Malachy of Brownsburg, Yeast Bread Division (apricot daisy); Charlene Tri, also of St. Malachy, Quick Bread Division (bundt Kuchen); Susan Schmidt, Holy Cross, Cookie Division (ginger cookies). Second row, left to right: Sonnie Larson, St. Andrew, Cake Division (yellow cake); Nancy Schirtzinger, St. Christopher, the Grand Champion; Terry Wawrzyniak, St. Joan of Arc, Pie Division (red cinnamon apple pie).

# State-wide committee warns of dangers in 'easy' abortions

Formation of the Indiana Committee for the Preservation of Life, a ten-member group of prominent Indiana citizens organized to inform the public of the dangers involved in liberalizing Indiana's law on abortion, was announced Tuesday in Indianapolis.

Calling for the recently created legislative committee to conduct a study in depth to research all aspects of the question of abortion, the committee set forth its views in a nine-page position paper.

A spokesman for the committee stated that Governor Roger Branigan had encouraged its formation "so that the public can have a chance to get both sides of the abortion issue."

The paper traces the background of the current movement to liberalize laws governing abortion and examines various aspects of the problem—legal, medical, psychiatric, socio-economic and moral—and offers a list of alternatives to relaxed abortion legislation.

Other members include: O. D. Roberts, Dean of Men at Purdue University; Dr. Otto D. Klassen, noted clinical psychiatrist and director of the Oaklawn Center at Elkhart; Dr. Paul F. Muller of Indianapolis, past president of the Indiana Obstetrical and Gynecological Society; Rev. Theodore Mikolon of Indianapolis, executive director of the Lutheran Child Welfare Association of Indiana.

Also, Robert M. Leich, president of Chas. Leich & Company, wholesale drug and pharmaceutical house at Evansville; Dr. John I. Nurnberger of Indianapolis, professor and chairman of the Department of Psychiatry at Indiana University Medical Center; Irving L. Lewin of East Chicago, secretary-treasurer of Lewin's, Inc., past president of the East Chicago School Board and United Jewish Appeal; and Mrs. William Watson, teacher and physical education instructor at Elwood High School.

The committee challenged percentages frequently used to show the risk of deformed babies to mothers suffering from German measles in the first three months of pregnancy and warned:

"If life is not the sacred right of an unborn child, it is..." (Continued on page 12)



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## Planning session set in Education Study

The much-discussed Archdiocesan Catholic Education Study is shifting into high gear.

First meeting of the Education Study's Planning Commission will be held Thursday, Nov. 30, at 7:30 p.m. in Chartrand High School, 3300 Prague Road, Indianapolis. Although discussion at the meeting will be limited to Commission members, the public is invited to attend.

A PANEL OF laymen, educators, clergy and religious, the Commission will meet monthly during the period of the Education Study. Among its responsibilities will be:

Formulation of a statement of goals and objectives for the Archdiocesan education program;

Analysis of present and projected financial potential;

Consideration and examination of educational alternatives; Establishment of priorities for various alternatives;

Establishment of principles and procedures for change and the evaluation of changes.

Attitudes of the entire Catholic community toward future educational planning will be aired in a series of parish meetings after Christmas. A general questionnaire will also be sent to each Catholic household.

When the fact-finding phase of the Education Study winds up, the Commission will develop a formal education plan to be acted upon by the Archdiocesan Board of Education.

DISCUSSION at the November 30 meeting will include a review of Third Council of Baltimore, Canonical and Archdiocesan synod guidelines for Catholic education which: (1) require every parish of sufficient size to have a parochial school; (2) require wherever possible Catholic high schools and academies; (3) require parents or guardians to procure Christian education for children; (4) require parents or guardians to send children to

parish or Catholic school unless excused by bishop; (5) encourage curriculum improvement so that Catholic schools become the "honor and ornament, the hope and strength of the Church and the republic."

To what extent the guidelines are still valid and whether new guidelines must be developed will be explored by the Planning Commission.

Msgr. James P. Galvin, Archdiocesan school superintendent, is Commission chairman, and Father George Elford, assistant superintendent, is executive secretary.

Bloomington plans to drop seventh and eighth grades

BLOOMINGTON, Ind. — St. Charles Borromeo School here will discontinue grades seven and eight next September.

In making the announcement, Sister Rose Ellen, principal, said at the present time no plans are being made for expansion of the present facilities. "We are going to accommodate more pupils in grades one through six by dropping grades seven and eight," she said.

### AT WASHINGTON MEETING

## U.S. bishops cover many areas

By FLOYD ANDERSON  
WASHINGTON—The 1967 annual meeting of the bishops of the United States was held in a new setting this year—the Hotel America here. Formerly the annual meetings had been held on the campus of Catholic University of America, but this year a hotel was chosen—following the example of their April meeting in Chicago—for greater convenience.

The change was a welcome one; the bishops generally found the new arrangement a convenient and satisfying one. Well over 200 bishops attended the sessions, which began at 9:30 in the morning and continued until 4:30 and later in the afternoon. And the evening hours, too, were generally filled with other engagements, with committee meetings, with meetings of Catholic organizations scheduled to coincide with the annual meeting.

The site was not the only new item on the agenda. The bishops approved a collective pastoral "On the Nature of the Church," which Archbishop John F. Dearden of Detroit, president of the National Conference of Catholic Bishops, described as "a new venture of the American hierarchy... I would attach a very high importance to the collective pastoral."

In length approximately 20,000 words, the collective pastoral is to be released early next year.

THE FIVE-DAY meeting was a busy one, with statements discussed, approved and released, and various actions taken, as the following highlights indicate:

- Called Catholic elementary and secondary schools "indispensable," and said "we will do our part to continue, improve and strengthen these schools."
- Said officially for the first time that teachers should interest themselves actively in the homes and neighborhoods of their pupils.
- Said, "with a single voice, that priestly celibacy has been
- will be a source of great advantage to the Church particularly in the United States," and that it would be "irresponsible on our part to hold out any hope that this discipline will be changed."
- Acknowledged "gratefully" the "repeated efforts of the U.S. government to negotiate a termination of the conflict" (in Vietnam), and urged the government "to continue with even greater determination and action in the cause of negotiation."
- Ordered "a specific and detailed" program for the reinstatement of the permanent diaconate in the United States to be drawn up, for study by the April meeting of all the bishops and possible presentation to the Holy See.
- Moved to ask the Holy See for the authority for individual Ordinaries "to process and resolve" "Favor of Faith" marriage cases coming before their diocesan courts.
- Voted to set up a national committee "to define and apply norms" which would govern fund-raising activities by individuals and organizations seeking support of a Catholic cause on the national or international level. They said fund-raising efforts in a single diocese for a Catholic cause must have the approval of the Ordinary.
- Said of the controversial new Dutch catechism that, "We cannot recommend its adoption as a text for the teaching of religion."
- Discussed the advisability of seeking the Holy See's approval for liturgical experimentation under the direction of certain academic centers (Catholic universities) under the auspices of the local Ordinary.
- Received a report from the prelates who represented the U.S. hierarchy at the World Synod of Bishops held at the Vatican.
- Heard that the U.S. delegates to the synod had presented Pope Paul VI with an opinion on the birth control question. It was pointed out that the Pope had not asked for opinions from the bishops, but said he would receive them if the bishops cared to submit them. Therefore, it was added, the American hierarchy had not been polled on the question, but the U.S. delegates agreed on one statement among themselves and presented it to the Holy Father privately.
- During the meeting a group of seven bishops met at dinner with representatives of the National Association of Laymen, who presented NAL position papers on a number of topics. The bishops made it clear that they regarded the choice of an independent structure as perfectly legitimate for the Catholic who chooses to make it, but that they were particularly interested in exploring the type of relations such structures might have with the National Council of Catholic Men, the National Council of Catholic Women, pastoral councils and with other lay organizations which have been formally established by the Church. Both groups expressed satisfaction with communication achieved.
- Announced a detailed program for an in depth study on the ministry and life of priests under the Bishops' Committee on Pastoral Research and

watched with careful prudence, with the outlook being favorable for a complete recovery."

IN TALKING to the crowd on Sunday the Pope said: "Beloved sons,

"Here we are happy again to meet with you for our weekly prayer after our health had undergone a trial. We thank the Lord, who in His bounty restores us to our ministry, which with a bit of patience we hope soon to take up regularly.

"We are under obligation to the very fine and very careful doctors who have helped us in every way, and with every effort. And we are equally under obligation to you and to all who have comforted us with their sympathy and their good wishes, persons of great importance and the good common people.

"OF YOUR prayers we are particularly mindful and we hope that you will continue your filial assistance, for which we

(Continued on page 7)

## Convalescing Pope speaks from window

VATICAN CITY—Pope Paul VI appeared at the window of his study (Nov. 19) for the first time since undergoing a prostate operation earlier in November and blessed 20,000 well-wishers in St. Peter's square.

The Pope's voice was a bit weak, but he seemed in good health as he talked about eight minutes to the crowd gathered below. It was the first time since he underwent his operation (Nov. 4) that he had been able to show himself at the window for his customary Sunday prayer and blessing.

On the following day his doctors issued a medical bulletin announcing that the Pope had completed successfully the post-operative period and that his recovery is being watched carefully.

The bulletin said that the Pope's "serene acceptance of suffering and spirit of trusting submission" contributed greatly to his recovery. "Convalescence has already begun and it will be



**NEW MOORESVILLE CHURCH**—Archbishop Schulte will bless the new St. Thomas More Church and adjoining educational wing in Mooresville at 2 p.m. Sunday, Nov. 26. A consecrated Mass of Dedication will be offered by the pastor, Father Herman Briggeman, and the pastors of the neighboring parishes, Father Donald Coakley, of St. Susanna's parish, Plainfield, and Father Charles Sexton, of St. Martin's parish, Martinsville. Msgr. Victor L. Goossens, of Indianapolis, will preach. A public reception will follow. The building was designed by William Lynch, of Indianapolis, while the construction was done by Cord Brothers Construction Company, of Shelbyville.



**PRESERVATION OF LIFE COMMITTEE**—Serving as co-chairmen of the newly-formed committee for the Preservation of Life, announced this week in Indianapolis, are Charles E. Stimming, second from left, of Indianapolis, and Paul W. Philips, second from right, of Fort Wayne. Also among the ten-member committee, organized to combat attempts to liberalize Indiana's abortion law, are Rev. Theodore W. Mikolon, left, director of the Lutheran Child Welfare Association of Indiana, and Dr. John I. Nurnberger, chairman of the department of psychiatry, Indiana University Medical Center. Stimming is an Indianapolis businessman, while Philips practices law in Fort Wayne. The latter serves as president of the Associated Churches of Fort Wayne.

## Tax aid backed for ghetto schools

DAYTON, Ohio—Cooperative, tax-supported parochial-public school programs are called for in urban areas where public schools are undergoing racial change because of the exodus of white families to the suburbs, according to social reformer Saul Alinsky.

Alinsky is head of the Industrial Areas Foundation of Chicago, which has established community-based action organizations in a number of cities, among them Rochester, N.Y., Chicago, and Oakland, Calif.

STUDENT CAN EARN DEGREE

IU religion program breaks new ground

By HENRIETTA THORNTON

BLOOMINGTON, Ind.—Aimed at literate, disciplined and objective inquiry, Indiana University's Program in the Study of Religion is one of those being inaugurated by major universities throughout the country.

IU is one of the first of the large universities to commit itself (and public funds) to academic instruction in the field of religion since the landmark Supreme Court Decision of 1963 (Abington School District vs. Schempp).

Although a program of religion courses has been in existence since 1933, it was not until last year that a fully implemented program was established at IU whereby students may obtain a degree in religion.

APPROXIMATELY 500 students are enrolled this fall in the various courses which the program is offering, according to the chairman, Dr. William F. May. An integral part of the College of Arts and Sciences, the religion program covers courses in western and eastern religions, interpretation of man in contemporary religious thought, the New Testament, religious and social issues, and mediaeval thought.

Indiana University does not aim to recruit or to plead for particular religious communities," Dr. May said, adding that the new program is distinct from the religious cen-

ters being conducted by various churches for I.U. students.

"While approximately 70 per cent of all Americans in college or university attend public institutions, the vast majority of these students have not had the opportunity to study religion in the context of a full undergraduate major, or minor, or pursue a graduate program leading to an advanced degree.

"Not only have students been artificially cut off from work in an important field of inquiry, their work in other disciplines such as history, government, literature, art and philosophy, has been weakened to the degree that they approached the religious aspects of their subjects without full resource and background.

"The ensuring religious illiteracy has taken its toll, far beyond the walls of the university in the religious and cultural life of the country at large."

DR. MAY pointed out that it has affected adversely both the health of religious institutions and the clarity with which a secular society relates to these institutions.

Due to the high interest being exhibited by IU students in the school's academic religion program, the Graduate Council of the University has approved Dr. May's proposal for a graduate degree program to begin in the near future.

in the Study of Religion is Father Philip K. Jones of the Indianapolis Archdiocese.

Last year, Father James Deenen, of the Evansville diocese, and Father George Elford, of Indianapolis, were teaching associates.

Full-time faculty members in the program in addition to Dr. May are: Dr. Wayne A. Meeks, New Testament scholar; Dr. David H. Smith, ethics specialist; and Franke J. Neumann, Jr., Asian religions scholar.

IN ADDITION to Father Jones, teaching associates include: Father Constantinos Boudas, of the Eastern Orthodox Church, Athens, Greece; L. Ray Lynn, of Harrodsburg, Ind.; and Douglas Miller, of Bloomington.

"Since the commitment at IU is one of the first of its kind," stated Dr. May, "its success or failure may have consequences far beyond the state."

"If it is successful—and worthy—it will help to encourage other state universities to proceed with programs in religion. This development, in turn, would have consequences for the eventual establishment of programs at junior colleges and community colleges across the country."



DISCUSS RELIGION PROGRAM AT IU—Father Philip K. Jones, a priest of the Indianapolis Archdiocese, and Dr. William F. May, chairman of the IU Program in the Study of Religion, discuss the year's work schedule. The priest is serving as a teaching associate in the Program while pursuing doctoral studies at IU. Dr. May, who previously served as religion department chairman at Smith College, is a Presbyterian. He holds a doctorate from Yale University.

VARIETY IN BOOKS

The sexual revolution

Sex Incorporated: A Positive View of the Sexual Revolution," by Hans Hofmann. Beacon Press, Boston. 129 pp. \$4.95.

That there is a sexual revolution of some sort seems undeniable, though it may be only that which was spoken of before in inner chambers is now proclaimed on the housetops. It is at least true that aspects of sexual behavior are most widely publicized and it may well be that there are widespread differences in behavior and attitude from what prevailed of yore.

Hans Hofmann, president of the Institute for Human Development, Inc., Cambridge, Mass., and former professor at the Harvard Divinity School and Princeton Theological Seminary, has, as such a pedigree would suggest, liberal views. He is not, however, an advocate of libertinism.

Indeed, some of his ideas on dating and marriage seem remarkably sound.

On dating, he says, "But if a young person is not unduly narcissistic he will gradually discover that the exchange of thought and feeling creates a common bond. He will find that with one he is more at ease and can reveal more of himself than with another. Hence he will seek out those with whom he can be as true a person as he knows how to be" (p. 76).

IN DISCUSSING love, he shrewdly remarks, "The one who loves must and should force himself to ask whether or not he could live with the one he loves. This consideration distinguishes loving and being emotionally captivated by someone" (p. 77).

On the subject of marriage, he says the following: "Far more basic to the chances for marital fulfillment than shared characteristics is the personal resourcefulness of the two spouses. People who can work together on a problem, tolerating each other's idiosyncrasies and criticisms without drifting apart, can develop an intimacy and closeness much more encompassing than merely sexual or social compatibility. Without some assurance of their ability to listen to each other, to reason and learn together, and the prospective bride and groom

gamble. A certain risk is always there. The issue is whether they face it as a challenge by focusing on potentials to grow together or try to circumvent it by suppressing anything that could create tension, hardship, or controversy" (p. 88).

These are views that the most conservative cleric, were he perceptive enough to have them, could hardly feel uncomfortable in expressing.

OTHER VIEWS that Dr. Hofmann expresses on sexual activity outside of marriage are not what has been traditionally taught in Catholic circles. But as he says in his conclusion, "Not to obey blindly or to reject outright, but to argue with and to amend his contentions will fulfill the author's intention" (p. 128).

That a thing has always been taught is insufficient reason for continuing to teach it. Arguing with and amending Dr. Hofmann's contentions may well lead to a re-affirmation of what has been traditionally taught, but such a re-affirmation will be grounded on a renewed perception of reality. And it may be that looking, in a new light, at reality, which changes to some extent, may suggest modification of traditionally held concepts.

At any rate, anyone concerned with sex and marriage, from the standpoint of participation or counseling, would do well to read Dr. Hofmann's book. (Reviewed by John J. Maher, NC News Service, Washington, D.C.)

"The Time Between the Wars," by Jonathan Daniels. Doubleday, New York. 372 pp. \$4.50.

Dispute over Jonathan Daniels' reporting of the Roosevelt-Rutherford relation has dominated discussion of this entire book, and the newly-kindled dispute over the relationship itself has obscured the book. This is a shame, for Mr. Daniels has written a fast-moving, readable, and highly accurate account of what was done to America, and what America did to herself, in the hectic days bracketed by two world wars. Son of World War I Navy Secretary Josephus Daniels and press secretary to Franklin D.

Education study director deplors closing of schools

DENVER—Catholic education is suffering from a loss of confidence which has resulted in the shutdown of schools throughout the country without adequate reasons, the director of an in-depth education study has said here.

Reginald Neuwien, director of the department for educational research of the University of Notre Dame, made his remarks at an Education Guild meeting here. He said his statements were not meant in reference to the Denver archdiocese, since the study here has hardly begun.

Neuwien said that authorities in charge of Catholic education have assumed too readily that Catholics would not support expanded facilities to meet the demands of increased population. This attitude, he said, is one of "insecurity," and has caused the people to become discouraged.

Noting that Catholic education must examine its problem and be ready to adapt and change with the times Neuwien said that Catholic schools have failed to give their students "greater opportunities for experience in Christian living."

Appointed WASHINGTON—Mrs. Marcus Kilch of Youngstown, Ohio, past president of the National Council of Catholic Women and of Women in Community Service, Inc. (WICS) was among 20 American women named to the Women's Advisory Council on Poverty.

MURPHY SOAP advertisement featuring a can of Murphy's Oil Soap and the slogan 'CLEANS LIKE CRAZY'. It lists uses for auto vinyl, leather, floors, and woodwork, and is available at housewares departments.

Honored NEW YORK — Cardinal Augustin Bea, S.J., will receive the Family of Man award for excellence in the field of human relations from the Protestant Council here on November 29.

ALTERNATIVES IN CATHOLIC EDUCATION

The role of the school board

By BERNICE O'CONNOR

One of the fastest-growing developments in Catholic education is the emergence of the parish school board or board of education. Five years ago such boards were virtually unknown in Catholic schools. Today there are approximately 2,100 parish boards with new ones reported almost daily.

As the board movement flourishes, so does confusion grow among pastors, parents and principals. This confusion is documented by a survey of 78 Indianapolis Archdiocesan parishes, about half of which have either parish councils or school boards.

How much authority should the board have? How should the members be selected? Does the school board conflict with the parish council? Who needs a school board anyway?

The National Catholic Educational Association in its report, "Voice of the Community: The Board Movement in Catholic Education," answers most of the questions asked—and a few not asked—about boards of education.

Q. Our school pleases us and our pastor knows his business. Why should we have a board?

A. For several reasons. Parish education boards are a practical application of the principles laid down by Vatican II in its Constitution on the Church, the Decree on the Laity and the Declaration on Christian Education.

A board of education represents the democratic principle at work in American life. It is through the board that the Catholic parent can make his experience, insight and judgments felt in the education of his children.

"The general public looks askance at the school that provides no effective means for democratic representation in policy-making," warns the NCEA. "If Catholic education would place control in the hands of representative boards, its case before the American public would be enhanced."

As for the pastor, he should be a voting member of the parish board. The school principal, as the chief professional educator in the parish, should be the board's executive secretary.

Q. What's the difference between a school board and a board of education?

A. No difference. Board of education is the preferred term because a comprehensive, Catholic education embraces much more than the parish school. A parish board of education should be responsible for all formal education within the parish—not only the grade school, but also Confraternity of Christian Doctrine classes for children attending public schools, adult education, or discussion clubs. The Indianapolis survey showed that most of the boards are not concerned with the total educational program of the parish but are concerned only with the elementary school.

Q. Who should serve on these boards and how should they be selected?

A. Laymen who represent the community served by the school should serve on the board. While professional educators can be helpful as consultants to the board, teachers should not serve on the board, nor should any other salaried employee of the parish, nor any employee or board member of any other parish.

Again, the Indianapolis survey indicates great confusion on this point of laymen vs.

professional educators serving as board members.

The board should be elected democratically by parishioners and should not be selected unilaterally by the pastor. The election process is apparently being followed among school boards responding to the Indianapolis survey.

Q. Just what does a parish education board do—advise the pastor, make its own decisions on education policy, or handle the administration of the parish school?

A. The board coordinates all aspects of the formal education program of the parish. It is a decision-making body, not merely an advisory group serving at the pleasure of the pastor. It exercises control over the school through its official administrator, who is the school principal.

The Indianapolis Archdiocesan survey reveals widespread misunderstanding on whether boards should be advisory or decision-making groups. Most of the boards appear to be—in effect at least—only advisory.

A true board of education determines policies relating to the planning, operating and maintenance of facilities and equipment; it is responsible for the approval of the annual parish education budget; it interprets policies of the diocesan or archdiocesan board of education for the local principal; in matters where the diocesan board has no stated policies, the parish board creates policies under which its local school administration will operate.

To illustrate the difference between policy-making, which is a proper board function, and administration, which is the principal's function, the following example may help. A board will, for instance, establish certain standards of economy and utility in the purchase of school equipment. But it is not the board's job to meet supply salesmen, check catalogs or examine floor samples. This is an administrative responsibility belonging to the school principal.

Again, the Indianapolis survey showed most parish boards were involved with both policy and administration, contrary to accepted standards.

Q. Does a parish education board conflict with the work of the parish council?

A. It should not. The parish education board in its relationship to the parish council resembles a commission or department in government which depends upon a legislative appropriation. The parish council may exercise final judgment regarding the budget request of the board of education, but the judgment will concern only the total cost—not the nature or structure—of the education program.

Parish councils frequently include education committees which serve, in effect, as boards of education, according to Indianapolis survey responses.

Q. Is the parish education board the final authority in all educational matters?

A. No, at least not if there is a functioning diocesan or archdiocesan board of education. The authority of the parish board is always subject to that of the diocesan board.

Area or district education boards in some communities serve as an important link between parish and diocesan boards. An area or district board is responsible for policy-making in a certain geographic section containing several schools.

Bishop hits Catholics who ignore authority

CINCINNATI—Bishop Paul F. Leibold of Evansville expressed alarm over actions of many Catholics who ignore the Church's teaching authority and "incautiously try to adapt the doctrine of faith to the mentality of the modern world."

Preaching at a Mass commemorating the Year of Faith in St. Peter in Chains cathedral here, Bishop Leibold said some scholars engaged in the effort "too often are silent about certain truths, actually change others and even deny some according to the theories or tastes of the current opinions."

BISHOP Leibold said, "man seems launched on a program of negation, abandonment of all certitude and hence of faith." "We must reverse the process," he said, "and direct our total effort to the real goal of man's unquenchable thirst for an encounter with the living and true God—which is often used as the definition of faith." Bishop Leibold warned that

"too many people of the modern world" hold to "a kind of conventional faith, one not really understood and little practiced."

THESE ARE people, he said, "who still indeed acknowledge certain quite definite religious formulas, a kind of residual sentiment of a forgotten catechetical instruction of childhood, or go through the formality of some obsolete religious observances, such as no meat on Friday, or Sunday Mass." This is quite different from "the true concept of faith" which, he said, "completely possesses man in thought, and action—a whole attitude of spirit."

"Faith is our fortune which qualifies us as Christians," Bishop Leibold said. "Faith is our comfort in the solution of the basic problems of life: it is our certainty and consolation. Faith is the beginning of our genuine relationship with God, so it is our first duty before God. . . . Faith is our banner before the world."

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NOTE PLEASE--We will not mail a Schwarz Catalog this year. However--we will have copies of the catalog in our Toy Shops so that you may order direct if you fail to find what you wish in our presentations.



NEW FAMILIAR SCENE—Hardly had Coadjutor Archbishop George J. Biskup completed the round of welcoming meetings in the Archdiocese did he begin the fall Confirmation schedule of 13 parishes in and around Indianapolis. He is shown above administering the sacrament recently at St. James the Greater parish. Following the evening Mass and Confirmation ceremony, Archbishop Biskup personally greets the newly-confirmed in a classroom. He distributed photos of himself with a prayer for vocations on the reverse of the card.



MAJOR COMMITMENT

# Our schools 'indispensable,' American hierarchy declares

WASHINGTON—"We declare today that the Catholic elementary and secondary schools are an indispensable component of the Church's total commitment to education in the United States," the Catholic bishops of the U.S. declared in a statement issued here.

"We therefore will do our part to continue, improve and strengthen these schools," they added.

Approved at a meeting (Nov. 16) of the National Conference of Catholic Bishops, the "Statement on Catholic Schools" is concerned with Catholic elementary and secondary schools "not because they are the Church's only commitment to education, but because they are in fact a major commitment serving over six million pupils."

The bishops said that at a later date, and after more research, they can address themselves to "the larger question

of the Church's comprehensive obligation in education," and this message may take the form of a pastoral letter.

"WE DO NOT wish," the bishops said, "to gloss over the schools' financial difficulties nor to propose facile solutions to complex problems. Like our colleagues in this teaching apostolate, we too do not want to go beyond our means, nor to dilute quality for the sake of quantity nor to expend excessive resources on one kind of education with consequent neglect of other forms."

"We, therefore, acknowledge the immediate need for more research to evaluate our present endeavors, to project our future responsibilities, and to make a thorough inventory of our resources in personnel and finance."

The bishops said they wanted "with great emphasis" to "reaffirm the Second Vatican Council's explicit declaration that Catholic school teachers are engaged in a true apostolate," and

added that they "repudiate the false notion that the classroom teachers are less effective in the apostolate than our Religious and laity engaged in other apostolic pursuits."

The bishops pointed out that while a Catholic school "obviously is an ecclesiastical institution," it is "also an integral part of the civic enterprise to educate the young." They said they see "how Catholic school teachers can exercise their apostolate far beyond the limits of their classrooms."

"Catholic schools in the United States can be proud of their past," the bishops declared. "Competent research has demonstrated that the schools have been successful in accomplishing that for which they were designed."

TO HOLD A position of leadership, the statement continued, Catholic educators "will want to experiment hopefully and freely, to concentrate on areas of research and learning for which they have special abilities, to

engage in open and frank dialogue with their associates in other sectors of American education, and to submit even their best endeavors to rigorous objective evaluation."

"Being truly apostolic," the statement also said, "Catholic school teachers desire to develop environmental conditions which will help their pupils measure up to high standards of Christian conduct taught in the classroom. They therefore have an interest in their pupils' homes and neighborhoods."

The bishops noted with approval that "in most Catholic elementary and secondary schools teachers seek contact with parents at meetings of home and school associations and of similar organizations," and asserted that "this practice should be universal."

"But talk will not be enough," the bishops added. "We urge parents to respond positively and 'practically to teachers' suggestions for parental direction and guidance of the young. Teachers will, of course, be sensitive to parents' wishes for the education of their children. These wishes often will be expressed through school boards which we are pleased to observe, are becoming a highly effective means for coordinating the educational efforts of home and school."

The statement said teachers "want to be represented in local organizations endeavoring to develop a wholesome and healthy environment for the young. In that same spirit they are eager to cooperate with their public school colleagues in various projects for the betterment of educational opportunities for all children."

THE BISHOPS commended the practice of Catholic school teachers being invited to take part in meetings of parish councils and other parish organizations, and expressed "our admiration for those pastors who regard their teachers not as mere employees but as integral members of the parish staff who have a right to a prominent part in the parish apostolate."

The "broader concept" of the teacher's apostolate, the statement said, "is especially relevant in those areas where the poor and oppressed depend on Catholic schools for their education. . . . In these neighborhoods our teachers will want to take the lead in finding new and better educational techniques for fighting against the demoralizing and dehumanizing effects of poverty and injustice."

The bishops concluded by calling on Catholic school teachers "to manifest great respect for the dignity, freedom and uniqueness of each student." "This respect," they said, "should be prominent in programs of religious instruction without which it would be difficult, if not impossible, to preserve and foster these eminently spiritual values. Our schools must be an expression of what is meant by being a Christian in today's world. If they are, there will come a time, and in the not too distant future, when the trials and troubles of the present moment will be seen for what they really are, steps toward a new era for Catholic education."

ENCYCLICAL CITED

## Priestly celibacy discipline won't change, bishops declare

WASHINGTON—The bishops of the United States, "with a single voice," asserted here that priestly celibacy has been and is "a source of great advantage to the Church particularly in the United States" and declared that it would be "irresponsible on our part to hold out any hope that this discipline will be changed."

"Such expectation is without foundation," they added.

In a statement issued during a meeting of the National conference of Catholic Bishops, the prelates said they "note with gratitude the many efforts of the people of God to renew themselves in order to further the mission of Christ."

They added, however, that they "note with regret some areas in which the response seems uneven," and that "specifically we are concerned about the attitude which manifests itself in some of our beloved priests, seminarians and other of God's people in regard to the traditional discipline of priestly celibacy."

THE STATEMENT said the teaching of the Second Vatican Council on this particular discipline of the Western Church is "clear and unmistakable." It pointed to the Decree of Priestly Formation and the Decree of the Ministry and Life of a Priest.

The bishops recalled that they spoke out on this subject last April, and that Pope Paul VI, in June, solemnly reaffirmed the practice of the Western Church. "United as we are with the successor of St. Peter in the common responsibility of teaching and serving, we proclaim with a single voice the same teaching and enjoin the same discipline without reservation," the bishops declared.

"Confirmed by our Christian experience as lived in our own country and conscious of human frailty in all its dimensions, we are firmly convinced that priestly celibacy grounded in Christ's invitation has been and will be a source of great advantage to the Church particularly in the United States."

"It would, consequently, be irresponsible on our part to hold out any hope that this discipline will be changed," the bishops continued. "Such expectation is without foundation."

## Rap clergy garb changes

WASHINGTON, D.C.—Catholic bishops of the U.S. in the final session of their annual meeting here, moved to head off the growing European practice of priests discarding the clerical collar for neckties and other laymen's attire.

A resolution, adopted unanimously, called for "respect for the traditional dress for priests appearing in public in garb which identifies them as recognizable members of the clergy, and as men committed to the personal following of Christ."

The Diocese of Rome has approved a dark grey suit for street use there, but many European priests add long pointed collars, shirts of various colors, sweaters, ties and coats of every hue, including white.

## 'Cannot recommend' Dutch Catechism

WASHINGTON—The bishops of the United States have said they cannot recommend the new Dutch catechism.

"We cannot recommend its adoption as a text for the teaching of religion," they said.

This action was taken at a meeting here (Nov. 16) of the National Conference of Catholic Bishops.

THE BISHOPS' action with regard to the Dutch catechism came through the adoption of a statement read to the NCCB meeting by Bishop Alexander M. Zaleski of Lansing, chairman of the Bishops' Committee on Doctrine. The statement said: "The bishops of the United States have been asked to comment on the recently published book entitled: 'The New Catechism, Catholic Faith for Adults.' With the collaboration of the Dutch hierarchy this book is now being reviewed in Rome for more precise formulation regarding Catholic doctrine."

"Because the book is being presented to the American public as an 'authorized edition,' although it does not in fact have such approval, we cannot recommend its adoption as a text for the teaching of religion. "We call attention to the statement: (L'Osservatore Romano, Nov. 23, 1967): 'Cardinal Bernard Alfrink, archbishop of Utrecht, deplored the publication in English of the "new catechism" which has been carried out without his responsibility and before eventual modification of the text, on which the work has not yet been concluded, could be approved.' "Moreover, the English edition, 'A New Catechism—Catholic Faith for Adults,' does not have the approval of the archbishop of Utrecht; and as a result the bishop of Burlington (Vt.) has withdrawn his imprimatur before publication. The said English publication, therefore, is to be considered

lacking ecclesiastical authorization." AT THE PRESS panel following the meeting, Bishop Zaleski said the statement was adopted unanimously by the bishops, and Bishop Ernest L. Unterkoefler of Charleston, S.C., secretary of the bishops' conference, said there were no indications of "no" votes, and there were no indications of abstentions.

Asked at the press panel whether the statement made any judgment as to the validity of possible future authorization of this particular text, or the bishops' disapproval came from the fact that it did not have authorization, Bishop Zaleski replied: "This statement represents no point of view regarding the content, although I know some of us have points of view in that area." Asked if the fact that the bishops withheld recommendation would constitute a ban on the use of the catechism in any CCD class or Catholic school, Bishop Zaleski said: "I think the answer would be definitely yes."

Conference plans 'open' meetings ST. LOUIS, Mo. — The Missouri Catholic Conference — a joint organization of the state's four dioceses—has voted to expand its social welfare department and to open its regular meetings to news media in the future. The group's advisory board—composed of lay and clerical representatives from each diocese—took both actions at a meeting here. The board also voted to study the effectiveness of Catholic newspapers in the Church and the possibility of an interdiocesan Catholic newspaper to serve the entire state. They are also considering the addition of another staff member to handle educational affairs.

## \$6.9 million budget set by bishops

WASHINGTON, D.C. — The National Conference of Catholic Bishops has revealed a budget for calendar 1968 of \$9,618,000.

It is the first time in the history of the American Church that such figures have been made public. The total is believed to be a record.

The bulk of the funds, \$8,140,000, will be devoted to overseas relief, with the remaining \$1,478,000 being earmarked for the domestic program, including administrative costs of the U.S. Church and its domestic missionary program.

CARDINAL John Cody, Archbishop of Chicago, treasurer of the United States Catholic Conference, said the funds must be raised by the traditional diocesan assessments, and by the annual Laetare Sunday collections in all churches.

Because of spiraling costs, he said, assessments may have to be raised, but he asked for a formula that would not "penalize the poorer dioceses."

In a report of the Bishop's Committee for the Distribution of the Clergy, Archbishop Philip M. Hannan of New Orleans said his committee had abandoned proposals to recruit volunteer priests in the more affluent dioceses to serve in poorly-manned sees.

Instead, he said, a newly-named speakers' bureau will concentrate on seminarians in their last four years of theological study, seeking volunteers to serve after ordination in dioceses other than their own.

HE SAID that on the basis of a priest-to-people ratio, the three dioceses worst off were Brownsville, Texas; Rockville Centre, N.Y., and El Paso, but that such a ratio "doesn't always present a true picture."

A ratio of priests-to-territory gave a clearer picture, he said, and his committee asked that an analysis be made of all dioceses to determine not the number of priests, but the number of able-bodied active priests available for pastoral work.

## Israel to pay for church damage

JERUSALEM—Compensation totalling almost \$1 million will be paid by the Israeli government to churches for damages done to their properties during the Arab-Israeli war, it has been announced.

The Israeli government said that churches damaged by Jordanian firing would be included in the payments. One of these is the Dormition church on Mt. Zion. The church's roof was destroyed and the Vatican has donated \$25,000 for its repair. Israel said it will pay the balance of the cost.

## Ecumenical consecration

BUFFALO, N.Y.—The Roman Catholic cathedral here will be the scene of the consecration of an Episcopal church bishop.

Episcopal Coadjutor Bishop-elect Harold B. Robinson, 45, of the Western New York diocese, will be consecrated in St. Joseph's Catholic cathedral in January at a date yet to be selected.

Bishop Lauriston L. Scaife of the Episcopal diocese said Bishop James A. McNulty of Buffalo offered the use of the Catholic cathedral so a large congregation could attend. The Episcopal cathedral, St. Paul's, is a much smaller church. Bishop Scaife said an Episcopal bishop never has been consecrated in a Catholic cathedral in this country.

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Comment

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

Cussin' season

As Variety, the show biz weekly, might put it, Millie may have been a smasher in Montreal, but she laid an egg in Georgetown. Millie is the multilingual South American macaw that gained international notoriety at Canada's Expo '67 for her remarkable competence at cussing in English, French and Dutch.

Abortion facts

This past September 48 outstanding people—all experts in their respective fields—participated in a three-day international symposium in Washington, D.C. The topic was abortion.

The most pertinent point that emerged from the thoughtful but inconclusive dialogue was that not even medical, legal, religious or social welfare experts know enough about abortion to arrive at a consensus on the moral and legal aspects involved.

There was general agreement, however, that rushing into liberalized legislation on the basis of today's limited knowledge and outdated statistics was at the least, poor judgment.

In the past two years liberalized abortion bills have become a sort of social phenomenon, popping up in state legislatures across the country. Here in Indiana a bill was drawn hastily and debated spuriously during the General Assembly earlier this year. It was passed by both houses, but vetoed by Governor Branigan.

In recognition of the fact that it is still a very live issue here as elsewhere, a group of 10 prominent Hoosiers have organized for the purpose of informing the public of the dangers in relaxed abortion laws. The Committee for the Preservation of Life earlier this week announced its purposes and goals and distributed a nine-page position statement.

With an interfaith membership from cities ranging from East Chicago to Evansville, the committee represents the first organized opposition to the Indiana abortion bill. It is insisting that the recently-created legislative study committee conduct in-depth research into all aspects of abortion and the consequences of liberalizing present codes. To this end it is challenging the validity of statistical data placed in the record by proponents and examining angles of a controversy which heretofore have been ignored or glossed over.

The committee certainly does not swallow the philosophical rationale which governs the arguments of many supporters of liberalized abortion. In so much abortionist thinking, morality is a strictly human dimension, unrelated to and unconcerned with God. There seem to be no absolute values or standards considered, only the changing needs of society and technological advances which can translate human desires into realities. The yardstick of values is not static but flexible, determined only by community acceptance.

The Criterion welcomes the new committee to the battle. The leadership, prestige and expert witness represented by its members are impressed if the public is to be educated to the facts and impressed with the perils of relaxed abortion laws.

Right to fail

European commentators, who frequently display a surprising naivete about American politics, are congratulating the U.S. for having the political maturity to elect Negro mayors in two big cities.

The fact is that congratulations are not in order. True, Carl Stokes won in Cleveland, and Richard Hatcher won in Gary. But they just squeaked to victory. Both men were Democrats running in overwhelmingly Democratic territory. They should have won with whopping majorities, not sliver-thin margins. The racial issue was by no means defeated in those municipal elections; only its deadliness was blunted.

Speaking at a convention of Young Democrats last week, Mayor-elect Hatcher made a penetrating observation. He said this nation will not reach "political-racial maturity" until a Negro public official has the right to fail as well as succeed.

He said advance-guard Negroes making breakthroughs in new areas of leadership are examples and symbols of their race. As long as the symbolic aspect lingers, so does racial and political immaturity.

America will get used to Negro mayors just as it has gotten used to Negro baseball players. What seems absolutely ridiculous now, after the passage of almost 20 years, is the furor which attended the appearance of Jackie Robinson in the major leagues.

Perhaps in only 10 years the attention given the Cleveland and Gary municipal elections this month will seem just as ridiculous. Until that time and until a Negro mayor has the right to be as big a flop as his white counterpart, this nation awaits racial and political maturity.

For busy ecumenists

The ecumenical movement suffers far less from a credibility gap than from a communications gap, or more precisely, a lack-of-time gap. There is a vast and steady outpouring of evidence that ecumenism is making impressive strides. But some of the developments and their significance get lost in the hypertonic rush of human events.

Partly in response to this time factor, a new semi-monthly publication, Unity Trends, is being published by Our Sunday Visitor, Huntington, Ind., in collaboration with the National Council of Churches. It is edited by staff of the NCC's Faith and Order Department in consultation with the Catholic Bishops Committee for Ecumenical and Interreligious Affairs.

Unity Trends is a merger of a former Catholic magazine, Direction: Unity, with a Protestant-Orthodox publication, Faith and Order Trends. The aim of this unique publishing venture is to provide church leaders and Christians at the pavement level alike with a convenient and timely digest of ecumenical news and comment.

We share the hopes of those responsible for the new periodical that it will have a wide and enthusiastic reception. It should prove a useful compass in seeking out the paths leading to true Christian unity.

JOHN COGLEY'S VIEW

The cardinal's dispute with the nuns

By JOHN COGLEY

The California Sisters of the Immaculate Heart have long been a liberal light shining in the ultra-conservative darkness of the Los Angeles Archdiocese. That the nuns and Cardinal McIntyre, have not seen eye to eye has been one of the worst kept secrets in American Catholicism. But the tension between the Hollywood mother-house and the chancery office has finally reached the critical point.



The press has reported, without contradiction from either party, that the Sisters have been notified that if they go through with a newly devised scheme for renewal they will be obliged to give up the 20-odd parochial schools in the archdiocese they now staff.

So far the nuns show no sign of weakening, and it seems most unlikely that the chancery office will back down. The result will be that the archdiocese will lose some of the best teachers it has. The Sisters, for their part, will simply be freed of an institutional burden many of them would like to shake off, anyway.

Of course, the nuns would have preferred that their case had been handled differently. They do not relish the idea of being cast in the role of rebellious religious unwilling to bear their share of the archdiocesan burden. But they are also determined to make the changes in religious life they feel are necessary if the Sister's vocation is to be meaningful in the years ahead.

The Immaculate Heart nuns do not consider themselves disobedient. Their authority for making changes in their way of life, they hold, is found in the Vatican Council's decree on religious. They are a papal institute, not directly under the Cardinal's jurisdiction in matters affecting their own rule and governance.

In a recent interview, Sister

Anita Casper, the order's Mother General, made it clear that on the matters affecting schools, the Sisters were willing to negotiate with the archdiocese. On other questions, they are recognizing higher authority.

The crucial issue dividing the nuns and the Cardinal as far as schools go is their decision—reached during a chapter held last summer—that they will put a limit on the number of children to be taught by a single Sister (about 35) and insist that no nun be sent to a classroom who does not have the teaching credentials required of a public-school teacher. If the plan goes through, parish and archdiocesan authorities who seek their services will be required to sign a contract giving them this assurance. If the terms are not met, the Sisters will withdraw from the school.

The changes in rule approved by the chapter and backed by a careful poll of the Sisters are even more drastic. During this period of "experimentation" for

This, however, did not set at all well with the Standard, Catholic diocesan newspaper in Georgetown, capital of Guyana. The Standard editorially cussed out the country's postal department for featuring a foul-mouthed fowl as a Christmas philatelic symbol.

We wholeheartedly agree with the Standard. Some blasphemers in the Guyanan postal service are giving Christianity the bird.

Millie, however, does have a certain attraction as a pre-pre-Yule symbol if things down thataway are like things up thisaway. Here it is only the day after Thanksgiving, that lovely old forgotten holiday, and folks have been wallowing in holly ever since Halloween.

Today in communities throughout the Archdiocese, Santa Claus is coming to town by plane, train and pogo

stick, and he'll hang around ho-ho-hoing all over the joint for 30 whole days before childhood's magic night arrives and he gets down to his basic job of squeezing through chimneys.

Thirty days! More than four weeks of nerve-twang-ing pandemonium, with good wives going daft storming the citadels of commerce and trying to decide whether to buy the old man a boombass (that's a new percussion instrument you blow through and you sound like the one-man band you'd like to be) or a bow tie that lights up with the name of your favorite presidential candidate.

Personally, we think we'll put on our Chicken Inspector Badge No. 23 and pay a call on Millie. We wouldn't think of cussing in English, but not many people in these parts understand Dutch.

YOUR WORLD AND MINE

Question: what makes an atheist tick?

By GARY MacEOIN

ROME — "Atheism has been promoted by the recent Synod of Bishops to the first position among the problems confronting the Catholic Church," a theologian friend commented to me this week. Although the synod Fathers handled the issue with kid gloves, the point is a significant one.



It is certain, I believe, that atheism has ceased to be simply a derogatory word. The phenomenon is seen instead as the chief rival to the Church for men's minds, because it offers an honest and coherent explanation of the mystery of life.

"Many atheists live in good faith," Bishop Edward Neecey, of Nitra, Czechoslovakia, told his synod colleagues, "a viewpoint in which various of them explicitly concurred."

"When we speak about atheism," said Cardinal Leger of Montreal, "we should avoid condemnations and concentrate rather on the positive aspects of human dignity."

A century ago, the atheist may have been (as he is depicted in Catholic folklore) a man with a diabolical hatred of God, a hatred expressed in such perversions as "Black Masses" and demonic incantations. Today, he is more likely to agree that the Church is well-meaning and that perhaps it is still helpful to people at a certain level of intellectual and emotional development, but that its explanations

have become superfluous for whom modern science has unlocked the secrets of nature.

The position paper on "danger to the faith" prepared for the synod by the Congregation for the Faith agreed with this diagnosis, saying that many of today's atheists and agnostics do in fact have "a vivid concern about religious issues." When they criticize Christianity for giving mythical meanings to phenomena capable of a scientific explanation, they should not be ignored, because "they can help us to purify our ideas about God and spur us on to give a more urgent witness in the world around us."

The value of Christian witness as the best antidote to atheism was stressed by many of the synod Fathers who commented on the subject. As far as Czechoslovakia is concerned, Bishop Neecey said, Pope John's encyclical *Pacem in Terris* and Pope Paul's *Populorum Progressio* on world development carried far more weight than any doctrinal statements. But, he

added, "beautiful encyclicals are not enough unless we make realities of them."

Bishop Mark McGrath of Panama spoke in similar terms. In Latin America, he said, there is more indifference to the Church than resistance, and there is no ideological atheism. Even those who oppose the Church for social reasons retain an enormous good-will. "The importance of Christian example is primary," Bishop Carlos Quintero Arce of Mexico agreed.

For him and for other Latin American bishops, the main source of atheism is the scandal of social injustice, the collusion of Christians with political and economic wrongdoers. "Love counts for more than any theoretical argumentation," he said.

Two points emerged from the synod discussion. One was a stress on the pluriformity of contemporary atheism. "What we know in Japan is quite different from the atheism described in the document," is how Bishop Paul Taguchi of Osaka

side the stream of modern life, or cut them off from the professional world in which, as teachers or nurses, they have had a part to play.

Immaculate Heart Sisters have gained distinction as scholars, educators, musicians, and artists. Sister Mary Corita, their best known member, is widely respected throughout the world of art. Others are accepted as leading social scientists, psychologists, biologists. Two decades ago the nuns understood to give their most promising members a first-rate education. Their roster is now studded with Ph.D.'s from the best universities in the U.S. and in Europe.

There can be no turning back now for the California Sisters. If the archdiocesan schools are deprived of their services, the people fortunate enough to have them as the teachers of their children (as I was) can be the only losers. For the nuns themselves, there is another world awaiting.

QUESTION BOX

First wife poses a question

By MSGR. R. T. BOSLER

Q. According to the newspapers, the Catholic Church buried publicly my husband's second wife, as his wife. Now I begin to wonder, if they accepted her as his wife, did they push me out of the picture? I am no longer his wife in the eyes of the Catholic Church. I'm nothing in the eyes of the Church. So I'm free.



I hurt when I read the paper, because I never gave up the faith as she did. A death-bed repentance doesn't mean she can be buried publicly as his wife. So when I die, what then? We have a son.

A. You feel very much like the faithful brother of the prodigal son in our Lord's parable. He was bitter, you remember, because the father celebrated with such a great feast the return of the wayward son.

You might be helped by meditating on the father's response at the end of the parable: "My son, you are with me always and all I have is yours. But it was only right that we should celebrate and rejoice, because your brother here was dead and has come to life; he was lost and is found." Substitute sister for brother and you have your own case described.

Rejoice that one who had wandered away because of human weakness came back before it was too late.

By giving Christian burial to this repentant sinner the Church in your community was simply

putting into effect the teaching of our Lord in the parable of the prodigal son. The Church was in no way condoning the mistake she made. The Church still looks upon you as the true wife of the man to whom this woman was civilly married—though if you wanted to take him back you would have to fulfill the civil requirements of a marriage.

Q. I read your advice to girls in trouble suggesting they consider giving their child for adoption rather than rushing into a marriage that might not last. I must say you are all wet. A child isn't an old shoe or junk that can be thrown away.

They tell you that some family will give them a better life. Well, maybe they don't care for a better life. Maybe they would

rather know who they really are, who their folks are or what they are like and if they have any brothers or sisters.

On the other hand maybe these young mothers who give up their babies when they get to be about 40 wonder too where their child is, whether she or he is alive or not, what they look like, etc.

A. What you say undoubtedly would be true in some instances. The many adoptive agencies around the country, however, could offer abundant evidence to prove that your generalities are unfounded. The most essential element for the success of any child is that it be brought up in a home in which it is wanted and loved. Sometimes the natural parent is not able to furnish such a home. That's why there are so many adoptive agencies.

Q. Every year thousands of dollars are raised for the education of priesthood students. I'm certainly very much for this, but what about girls who want to become nuns? In several cases where girls have entered convents the dowry has been very hard for the parents of these girls to raise. The girls themselves have not had much chance to earn any money as they usually enter the convents after graduation from high school. Shouldn't there be collections for this purpose?

A. I question whether any religious order of teaching sisters today would turn down a girl for lack of a dowry. The sisters educate and support themselves from the salaries received from parochial schools. What they need is an increase in salaries from the parishes or the diocese in which they serve.

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THE YARDSTICK

Jesuit leader sets a good example

By MSGR. GEORGE HIGGINS

On November 1 Father Pedro Arrupe, General of the Society of Jesus, sent a lengthy message to the Jesuits in the United States on the current racial crisis in this country and the challenge which it involves.



It is difficult for him to determine what he wanted to say about the history and the nature of the crisis and, more specifically, what he wanted American Jesuits to do about it.

On the other hand, having determined what he wanted to say, he then had to decide, on his own initiative and responsibility, just how frankly and self-critically he ought to say it.

but in many other fields as well, has been at least as good as could have been expected, all things considered.

Father Arrupe has repudiated this approach as being unworthy of the largest and perhaps the most influential of all the men's Religious Orders in the Church and, in so doing, has set an example for the rest of us to follow.

I might add that his message on race relations can also serve as a useful, postconciliar model in terms of literary style. Its style is uniformly crisp and straightforward and is completely devoid of stilted ecclesiastical rhetoric.

It goes without saying, of course, that the General's message on race relations would be important even if it had been written in the archaically stylized language of so many ecclesiastical documents of an earlier period.

Nevertheless, the fact that the tone of the message is so refreshingly honest and its style so refreshingly up-to-date give it added significance and serves to suggest to this writer at least, that the Jesuits are getting ready to set the pace in this period of aggiornamento as they have so often done before during the past four centuries in the life of the Church.

Permits Masses in neighborhoods

LAFAYETTE, La. — Permission to celebrate neighborhood Masses has been given to pastors in the Lafayette diocese by Bishop Maurice Schexnayder.

This is an extension of a previous permission given in 1966 that neighborhood Masses could be offered once a month in each parish, but only in the homes of sick or invalids.

We are all tempted in these days of transition—for fear of embarrassing ourselves and our constituents or for fear of giving "scandal"—to pretend that our record of performance, not only in the field of race relations



NEW GUILD OFFICERS—Our Lady of Hope Hospital Guild, whose members offer spiritual and material aid to the patients of Indianapolis public hospitals, recently elected new officers.

WHAT OF THE DAY

Bishops on celibacy

By REV. JOHN DORAN

I see where the American Bishops at their annual meeting last week got a little testy on the subject of clerical celibacy. They said that any hope of chance in the ancient rule of the priestly celibacy is without foundation; and then they went on to growl at all the priests, especially priestly writers, who are so openly advocating the new concept of optional celibacy.



riage and a family. He was free to reject the priesthood, as a man was free to reject marriage to this particular girl; but he ended his freedom by the use of his freedom in making a choice.

Is the priesthood necessarily joined to celibacy? Obviously not. Is, however, celibacy an aid to the full exercise of the priesthood? I think it can be. Notice the word I used, can be.

Celibacy is not an automatic thing, does not of itself make a priesthood more fruitful; it simply opens the door to a more fruitful priesthood. It does this by excluding limitations on our love, and leaving us free to love all of our people. Celibacy makes a wide, wide love possible; it does not make it actual.

away all fences because sometimes they break down. We might ask, too, what scandals could come to the Church from a married clergy entering occasionally into the dark fields of adultery or divorce?

Fullness, in life, comes from a fullness of self-giving. Men and women can find this fullness in marriage, or fail to because of their unwillingness to give. Men can find this fullness in the priesthood, in the celibate priesthood, or fail to because of their unwillingness to give.

To be the physical father of a large family is a good, though tiring thing. To be the spiritual father of a huge family is a good, though tiring, thing. To be both would, I think, be too much. So here's a vote for celibacy.

Lutherans eye liturgy changes

STOCKHOLM—For the first time in 300 years, leaders of Sweden's Lutheran Church will have the authority to experiment with their church's worship service.

The authority comes from a government proposal eliminating liturgical restrictions imposed by the canon law of 1686.

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Gives report on aid to Latin America

By JAMES C. O'NEILL

VATICAN CITY — More than \$250 million has been sent to Church authorities in Latin America over the past decade by Catholics from other parts of the world to help build up the Church in that area.

Cardinal Antonio Samore, president of the Pontifical Commission for Latin America told a press conference that, although the world's response to appeals of the popes to come to the aid of the Church in Latin America has been great, still greater efforts are needed for the future.

Cardinal Samore said that his commission seeks to promote ways of siphoning personnel and money to the Church in Latin America in cooperation with the Latin American Bishops' Council (CELAM). In terms of personnel, Cardinal Samore cited the following statistics:

SINCE 1948 Spain has sent 1,300 diocesan priests; since 1953, Belgium has sent more than 140 diocesan priests; France has sent 120 priests and Italy 204 priests.

He noted that these figures did not include statistics for Religious priests, nor for Sisters, Brothers and laymen.

Cardinal Samore said that the U.S. Bishops' Committee for Latin America has also sent hundreds of priests and laymen. In the past six years, he reported, the U.S. has contributed 1,100 diocesan and Religious priests, 1,500 women Religious and about 800 laymen.

Canada, in the past five years, has sent 710 priests, Brothers, Sisters and laymen.

CARDINAL Samore also stated that the U.S. was the first nation to begin systematic help

for the Church in Latin America in terms of money, and he paid special tribute to Cardinal Richard Cushing of Boston, whom he said alone has channeled at least \$10 million into the Church in Latin America. He also singled out Germany's Adventist program, which devotes its collection on the first Sunday of Advent to Latin America. He said that over the years this once-a-year collection has contributed \$51 million.

Asked if Pope Paul VI would go to Colombia in 1968 for the international Eucharistic congress, Cardinal Samore said he greatly hoped so and added that he thought such a trip would be of great encouragement to Latin America and to the rest of the world's Catholics concerned with the state of the Church there.

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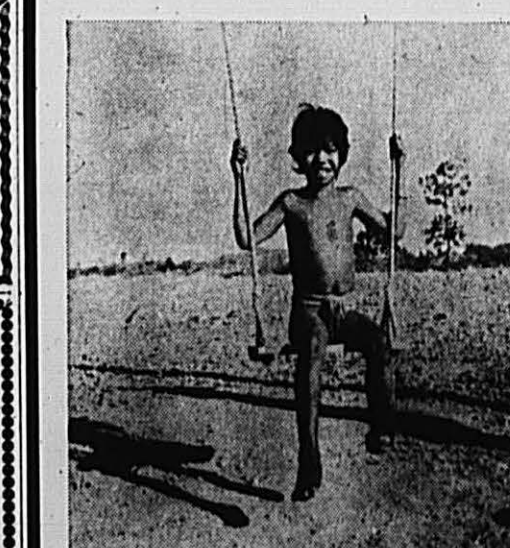
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NEAR EAST MISSIONS FRANCIS CARDINAL SPELLMAN, President MSGR. JOHN G. NOLAN, National Secretary

OPINIONS A way out?

To the Editor:

In the course of stumping the country and trying to cow dissenters, President Johnson made the startling disclosure that Thomas Jefferson is in uniform in Vietnam.

Noble sounding though this rhetoric be, it is not apropos. Mr. Jefferson served one term as Vice-President and two as President. He helped mightily to repeal the notorious Alien and Sedition Acts aimed at stifling dissent.

Perhaps there is a cue here for Mr. Johnson. The frightful, futile, immoral Vietnam War, to which no end is in sight, is costing the country \$30 billion a year as well as the lives of many thousands of brave Americans which are beyond price.

L.K.R.

'End this war'

To the Editor:

Your editorial "End this war" quotes the Fathers of Vatican II to the effect that all men "should take heed not to entrust themselves only to the efforts of others while remaining careless about their own attitude," to which I would presume to add the statement of Pope Paul before the United Nations that wars generally are caused by the selfish ambitions and false pride of our leaders.

The more I see, read and hear on the subject of Vietnam, the more I am convinced that we started the war and are the real aggressors, statements of Mr. Johnson, Mr. Rusk and Mr. Goldberg to the contrary notwithstanding, and that we should, therefore, take the initiative in bringing this war to an end.

CLERGY NECROLOGY

"All these are buried in peace, and the memory of them lives on and on." —Sir. xlv, 14

- November 25, 1966 — Rev. Barnabas Harrington, O.S.B. November 26, 1953 — Rev. Anthony Michel, O.S.B. November 26, 1948 — Rev. Bernard Riedford November 26, 1942 — Msgr. Francis B. Dowd November 27, 1943 — Rev. Boniface Benkert, O.S.B. November 28, 1943 — Rev. Walter Nugent November 28, 1913 — Rev. John A. Costello November 29, 1936 — Rev. John Vagedes December 1, 1965 — Rev. Henry Ebnet December 1, 1958 — Rev. Louis Johantges, O.F.M. December 1, 1950 — Rev. Michael J. Gorman

2313 W. Wash. St. ME. 2-9352 USHER Funeral Home, Inc. Anna C. Usher Wm. A. Usher Frank E. Johns

# Bishop stresses role of youth in today's crisis

MIAMI BEACH, Fla.—A bishop counseled some 5,000 young people here that the Gospel of Christ is the source of power through which today's youth can exert important influence among themselves, within the Church and in society.

Pope Paul VI sent the youths a message and Vice President Hubert H. Humphrey urged delegates at the ninth annual National Catholic Youth Organization Federation convention to "take a hand in building a better America" by becoming involved in the war against poverty.

Bishop Paul F. Tanner, general secretary, National Conference of Catholic Bishops, preaching at a consecrated Mass in the Hotel Fontainebleau, told the delegates: "Somehow or other you are different from the youth that walk in and out of the sensational headlines of today's paper."

"MANY YOUNG people today not only befuddle their elders but themselves as well. In your case, though, it is different," Bishop Tanner said. "Admitted youth is a baffling time in life, a time of moods and mysteries, of new emotions and strange conflicts, of mad adventure and of troubled wistful looks into the future—yet despite it all, you people seem to know where you are going and what you are doing. Not only do you have meaning for yourselves but you make sense—terribly good sense—to your elders as well. You are indeed—to use St. Paul's phrase—a model for all believers."

Bishop Tanner said at this

time when many young people say "they want out," nationwide groups such as the CYO "insistently ask in." He said Catholic young people speak and act as they do because they have listened to Christ, accepted His message and the power it imparts.

"Young people are fascinating characters—you know this even better than I," the bishop continued. "Yet one of the reasons they are so fascinating is that they are so alive. They're filled with zest and zeal. Where they go sour is when people throw wet blankets on them and leave them to smoulder. Yet neither the Church nor Christianity does this."

HE EMPHASIZED that a youth who believes in Christ and His message will know where he is going, what he is doing, why he is doing it, and will as times goes on discover that "the Gospel has a way of straightening out question marks into exclamation marks for joy and satisfaction, as the young man or woman lives a life filled with increasing meaning and purpose."

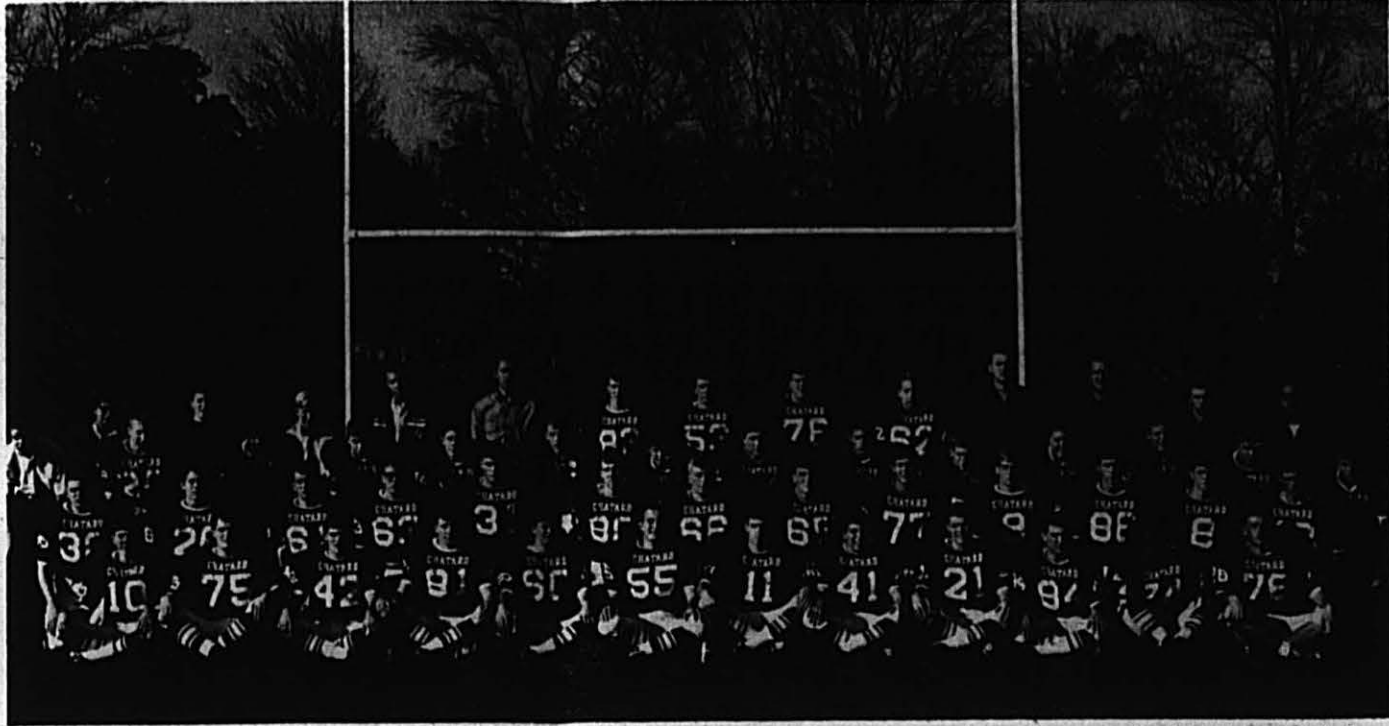
"The purpose, the objectives, of our Catholic youth apostolate is, in a word, to raise up a generation of youth who have the intelligence, the courage and the determined will to stand fearlessly and publicly for Christ," Bishop Tanner said.

## 160 net squads await whistle

A record 160 teams are entered in the four CYO Basketball Leagues set to begin play December 2-3, the CYO Office announced this week.

All coaches are asked to attend a briefing to be held at Cathedral High School on Tuesday, Nov. 28. High school division coaches will begin at 7:30 p.m., followed at 8 p.m. by grade school briefing. All Marion County Catholic high school coaches have been invited to attend.

Junior-Senior League play will continue through January 21, while Freshman-Sophomore League and Cadet League finals are scheduled January 28. The "56" League will end regular play on February 3.



**INDIANAPOLIS CO-CITY CHAMPIONS**—The varsity football team from Chatard High School posted an excellent 8-1-1 record during the past season to share the city championship with Howe. For the third year in a row Chatard was named Capital District Conference title holders. The coaching staff includes head coach Carol Purichia and assistant coaches Patrick Koers and Richard Dullaghan. The trainer is Ricardo Mendez. Chatard's only loss came at the hands of Kennedy Memorial, which finished 8-2. Chatard's reserves posted a 7-0 record.

## CYO NOTES

Basketball results from throughout the Archdiocese will be printed each week in The Criterion, provided that the information reaches the CYO Office, 1502 W. 16th St., on Monday morning.

Entry blanks for the Cadet Boys Wrestling and Cadet Girls Volleyball Leagues have been sent to the parishes. Deadline for entries is December 20. League play will begin in mid-January.

1968 Activity Calendars for Cadet and Junior CYO units will be available to parishes after mid-December, the CYO Office has disclosed.

The annual Junior CYO Style Show will be scheduled on the third or fourth Sunday in January, with an early January deadline for entries expected.

## 43 teams to vie in Quiz Contest

Forty-three Indianapolis teams are expected to square off in four brackets as the 15th annual CYO-Criterion Quiz contest prepares to begin December 3.

The first round of competition will feature material from The Criterion issues of November 10, 17 and 24. Pages 1, 3, 4, 6 and 7 will be included.

Contest rounds are scheduled for Sundays, with completion expected by mid-January.



**CITY GRID CHAMPIONS**—For the second year in a row, the reserve (top) and freshman football teams at Cathedral High School walked off with the Indianapolis city championship in each category. The reserve champs, coached by Louis Hurrie, posted a perfect 9-0 record, while the freshman team, coached by Richard Cummings and Brother George Kovatch, C.S.C., won nine games against a single loss.

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## Drug Talk

"HOW TO DESTROY OLD MEDICINES"



by **BERNARD KEENE, Jr.**, Pharmacist

I've talked before about the need to throw out old medications that clutter up your bathroom cabinet. Very often they will have deteriorated or spoiled.

But perhaps you've wondered: "How do I get rid of them? Throw them in the garbage?"

No! Never do that! Always, either burn them or, if they're liquids, flush them into the sewer system. Every year there are tragic cases of small children and pets finding and eating discarded medications in waste baskets and garbage cans. Sometimes, prompt action has saved their lives. Sometimes it has not.

So do, please, be careful. And if I can be of any help to you in determining whether an old prescription is worth saving, stop in and ask me, won't you?

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**NAMED ALL-COUNTY**—Chartrand High School linebackers Kim Cisell, left, and Wayne Stahley, both juniors, have been named by Marion County football coaches to the All-County Defensive team. The Chartrand Rams completed the past season with a 5-4-1 record.  
  
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TIG TACKER

1,775 take high school exam

By PAUL G. FOX

Last Saturday morning in Indianapolis 1,775 eighth grade pupils took entrance examinations at 12 Marion County Catholic High Schools.

Many parents—and teachers—have raised a legitimate question about the tests. Why so early? Each year the testing date is moved earlier into the school year.

The complaint of grade school teachers and parents is that the youngsters are forced to think about high school too soon.

High school administrators tell us that competition is intense among the Catholic secondary schools for good students to take the entrance test at their institutions.

There are six diocesan and six private high schools in Marion County. No geographic boundaries exist to separate the parishes into high school districts.

There is an adequate number of desks in the 12 schools to accommodate the entire graduating eighth grade.

One thing seems obvious. There appears to be no cooperation between the high schools to correct the situation.

NAMES IN THE NEWS—Father Earl Feltsman, pastor of St. Simon's parish, Indianapolis,

has been released from the hospital recently, but must recuperate away from his parish for two months. . . . Coadjutor Archbishop George J. Bishop will visit the Talbot House, 1424 Central Ave., Indianapolis, in Saturday morning, Nov. 25, for breakfast following a Memorial Mass at 8:30 a.m. in Holy Cross parish.

Residents of the Talbot House and members of the board of directors will attend the breakfast. . . . Best wishes to Mr. and Mrs. Joseph J. Croft, members of St. Joseph's parish, Clark County, on the occasion of their 60th Wedding Anniversary on November 27. . . . Also to Mr. and Mrs. Joseph Calte, members of Holy Rosary parish, Indianapolis, who observed their 55th Wedding Anniversary on Sunday, Nov. 18.

FOR SPRIGHTLY APPEARANCES—Eight members of the Indianapolis Hairdressers and Cosmetologists Association volunteered to administer 33 permanents, 14 shampoos and sets, 17 haircuts and the three neck trims for the women residents of St. Augustine's Home for the Aged in preparation for last week-end's move from downtown Indianapolis to the home's new location at 2345 W. 88th St.

Laud efforts to increase school aid

TERRE HAUTE, Ind.—There is no reason why we should not push government aid to all school children right up to the constitutional limits, Indiana Senator Birch Bayh declared here Saturday (Nov. 11).

Speaking to more than 300 delegates at the fourth annual Citizens for Educational Freedom convention at Rose Polytechnic Institute, Senator Bayh pointed out that the country's main domestic problem today is providing the best educational opportunities to all children, regardless of what church they attend.

"Are these funds designed to help the child, rather than the religion? This is the basic question to be asked in determining if educational aid is constitutional," the Senator stated. He also noted that aid to all school children would help alleviate the poverty problem because many inner city schools are parochially sponsored.

BISHOP PAUL Leibold of Evansville in his keynote address to the convention reminded the delegates of their purpose: "the protection and promotion of civil rights to parents in the choice of education for their children, and the fair and just treatment of these loyal citizens . . . who exercise that freedom."

"If the people and laws of our nation are dedicated to any virtue, it is justice," Bishop Leibold said. "Yet if it is now costing about \$600 a year to educate each child in tax-supported schools, we are talking about cheating almost eight million children and their parents out of over \$4 billion each year, just because they wish to exercise a right guaranteed by the Constitution we are all pledged to defend. I do not think any rational creature could very easily explain that evident contradiction."

Dr. Arthur Amt, superintendent of Lutheran schools in Indiana, emphasized in another address that non-public schools are rendering a public service to the state and should be publicly supported.

THE LUTHERAN educator said that sponsors of non-public schools should pay two-thirds of the cost of operation of their institutions and one-third should be paid by the general public.

Paul Mecklenborg, president of the National Federation of Citizens for Educational Freedom, stressed that CEF did not favor direct tax support to private and parochial schools. CEF's goals are to promote tuition grants to the individual child, similar to the G.I. Bill after World War II.

A tuition grant to each child could only be used at a private school meeting educational standards established by the state. Mecklenborg noted that 38,000 Protestant ministers were educated under the G.I. Bill and no constitutional objections were raised.

Gamble to speak at school seminar

INDIANAPOLIS—News manager Bob Gamble of Station WFBI will be the guest speaker at the November meeting of Cathedral High School's Contemporary Problems Seminar on Wednesday, Nov. 29, at the school.

Gamble will lead a discussion group of 25 Cathedral juniors and seniors. The question to be considered is: "Citizens' Responsibility in Urban Problems—Involvement or Apathy; and the Role of the News Media."

Auxiliary slates tea this Sunday

INDIANAPOLIS—St. Catherine of Siena Court No. 109, Ladies Auxiliary Knights of Peter Claver, will sponsor a tea from 4 to 7 p.m. on Sunday, Nov. 26 in St. Bridget's parish hall, 815 N. West St.

The "Blue Notes Combo" will entertain. Everyone is welcome.

Sarto Club to meet

NEW ALBANY, Ind. — The Sarto Club will sponsor an evening of entertainment for all single Catholics 21 or over at 8:30 p.m. Friday, Dec. 15, at the Puritan Hotel, 4th and Ormsby, Louisville, Ky.

bishop of (name of See city). To restate their respect for the traditional dress for priests appearing in public in garb which identifies them as recognizable members of the clergy and as men committed to the personal following of Christ.

It was also reported that the Bishops' Committee on Doctrine, of which Bishop Alexander M. Zaleski of Lansing is chairman, is engaged in a study of the sacrament of Penance.

U.S. bishops cover

(Continued from page 1) Practices, headed by Cardinal John Krol of Philadelphia.

● Voted to ask Archbishop Luigi Raimondi, the Apostolic Delegate, to seek from the Holy See the faculty authorizing the Ordinary of a diocese to delegate a vicar general or another non-episcopal prelate to administer the sacrament of Confirmation whenever the Ordinary is impeded (as in the case of illness).

● Revealed a plan—the first of its kind in this country—whereby an office established under the aegis of the bishops, will actively seek volunteers among seminarians in the last years of their study for the priesthood, to serve when ordained in a U.S. diocese where there is a serious shortage of priests. It was said the office probably will be located in Chicago, and that Cardinal John Cody of Chicago had released Father J. Edward Duggan of his archdiocese to work part-time in this endeavor.

● Voted tentatively a budget totalling \$9,618,000 to conduct the bishops' works next year. Of the total, \$8,140,000 was designated for overseas relief services, including Catholic Relief Services, and \$1,478,000 was marked for domestic programs.

● Adopted unanimously a resolution recommending "the immediate passage of strong and adequate legislation supporting the War on Poverty," and immediately delivered copies of the resolution to leaders of the U.S. House of Representatives at the Capitol.

● Heard a discussion of the World Congress of the Laity which was held in Rome while the Synod of Bishops was in session. Archbishop Joseph T. McGucken of San Francisco,

chairman of the Department of Lay Organizations, United States Catholic Conference, gave the report. He paid particular tribute to papers presented to the Congress by Barbara Ward, world famous economist, and U.S. astronaut James McDivitt. He spoke with great pride of the American delegates to the congress.

● Established the rule that no bishop who is not a member of the NCCB may attend its meetings, even as an observer. This resulted from a question whether Americans who are prelates in other areas, such as Puerto Rico and the Bahamas, and belong to episcopal conferences in those areas might attend meetings of the NCCB as observers.

● Heard a report from the Bishops' Committee on Pastoral Councils and received a sample constitution for a diocesan pastoral council for review.

ON THE FINAL day (Nov. 17) of the bishops' meeting Auxiliary Bishop Edward E. Swannstrom of New York, executive director of Catholic Relief Services, read a statement with particular emphasis on CRS aid in Vietnam.

Bishop Swannstrom referred to "adverse publicity" which has appeared "in connection with our efforts in Vietnam."

"It has been reported," he said, "that the major portion of our program in South Vietnam was for the members of the Popular Forces and their dependents, but more importantly that we were only assisting them at the request of General Westmoreland because the Vietnamese government was not paying them any wages. . . . The fact is that we had been assisting these men who make up sort of a home guard for the protection of their little villages against the onslaughts of the Viet Cong since the middle of June, 1965."

A report from the Bishops' Committee for the American College in Louvain, Belgium, said 87 students representing 32 U.S. archdioceses and dioceses attended the college in the school year 1966-67, and that 18 were ordained there last June. The report said the linguistic difficulties in Belgium (French is spoken in one part of the country, Flemish in another) were "highly exaggerated" in news reports, and "have had absolutely no effect on the college."

IN OTHER action at the November 17 meeting, the U.S. bishops decided:

● That retired bishops could be allowed to use some title which would identify them in some way with their former diocese, and a motion was approved that retired bishops agree to use the term "retired

Social Calendar

FRIDAY, NOV. 24 St. Rita's Social at 6:30 p.m. in the parish hall, 19th and Arsenal.

SATURDAY, NOV. 25 St. Bridget's Social at 6:30 p.m. in the school hall, 815 N. West St.

SUNDAY, NOV. 26 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.

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

FRIDAY, DEC. 1 Nocturnal Adoration members are reminded of the customary watch.

Pope

(Continued from page 1) have a paternal reciprocity in our affectionate prayers and in our humble sufferings. Also, 70 years and the ailments of this our life have made more aware to us and more warm the thought of you, of the Church and of the world. And if on the one hand it leads one to think more clearly of the precariousness and brevity of this life in time, it also makes more acute the sense of duty which all have to render the time fruitful with good works, the time so precious and so brief which is given to us to live, on the eve of the eternal day which waits us after death.

"We must be good, pious and strong in the service of our brothers if we wish to impart a sense and worth to this our present existence. And thinking of the agitated reports of the world, we are even more persuaded that one has more need of goodness, virtue and faith than of anything else. And it is to this that we are happy to contribute with the help of God, in whom now in prayer we invoke happily."



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DR. ALBERT OUTLER

Top 'Catholic-watcher' talks about crises in Church today

By STEVE LANDREGAN

MIDLOTHIAN, Tex.—A Methodist theologian recognized as one of Protestantism's most noted Catholic-watchers observed here that the ebb tide from Vatican Council II has produced a wealth of befuddled Catholic theologians.

Dr. Albert Outler, a professor at Perkins School of Theology at Southern Methodist University in Dallas, speaking of several crises in the Church today, also expressed concern "about the authentic agony of an honest-to-God conservative" in the Catholic ranks.

Speaking to some 60 Catholic and Protestant theologians at an ecumenical conference here, Dr. Outler said "the crisis among Roman Catholic theologians has reached a major level of befuddlement."

DR. OUTLER, who served as an observer during the Second Vatican Council, supported his "befuddlement" observation with a reference to publication of a University of Notre Dame symposium on Vatican II, which he said contains "some of the best stuff on the council" but also includes "some very high

class junk, some very conservative tut-tutting at the youngsters, some firebrands of ecclesiastical arson and everything in between."

Participants at the conference, held at a Salvation Army camp and co-sponsored by the Texas Catholic Conference and the Texas Council of Churches, heard Dr. Outler describe the controversial new Dutch catechism as "a strange and wonderful affair."

He said that judged as a professional theological enterprise, the catechism "has some astonishing weaknesses" but judged as an experiment in new possibilities of Christian education for adults "is one of the most exciting things I have seen."

Dr. Outler characterized the Dutch catechism as typical of the times, which present "one of the most exciting, hopeful, despairing, distressing situations in which a young man could begin to be a theologian."

MOVING FROM the befuddlement among theologians to the crisis in authority, Dr. Outler referred to the recent third World Congress of the Lay Apostolate in Rome as "laymen playing fun and games."

He expressed "complete astonishment" over Roman Catholic laymen at one end of the Via Della Conciliazione—the street which leads to the Vatican—"making as if the other end of the Via Della Conciliazione wasn't up there."

Referring to Pope Paul VI's allocation to congress participants, Dr. Outler observed that after the Pope "told them to shut up . . . they marched back down the Via Della Conciliazione and kept talking."

This he described as "a crisis of authority that has all sorts of possibilities of hope and danger."

Discussing the "crisis of the Catholic right wing," Dr. Outler described it as "something that has not been sufficiently

noticed . . . or received the kind of fundamental attention that it think it requires and deserves."

He expressed concern over "the lack of compassion of Catholic progressives for the profound disturbance going on for Catholic immobilists."

Dr. Outler posed the question to the Catholic progressive: "What do the rest of you intend to do about the authentic agony of an honest-to-God conservative?"

Conference hits war in Vietnam

BOSTON.—The executive committee of the National Catholic Social Action Conference has passed a series of resolutions deploring escalation of the Vietnam war, and calling for negotiations to end the conflict.

In a series of resolutions, the conference's executive committee also said it "deplores in a special way the heavy burden being placed on the poor" by the war—"both in monies which should otherwise be used in poverty programs and in the disproportionate number of the poor being drafted under the present selective service system."

The conference also endorsed peace efforts by Pope Paul VI and the call for an end to the war by the World Congress of the Lay Apostolate last month in Rome.

The resolutions said that negotiations should include "all interested parties including the National Liberation Front (the Viet Cong)."

Rummage sale is scheduled

INDIANAPOLIS.—The Catholic Seminary Guild will sponsor a rummage sale Saturday, Dec. 4, at St. Bridget's parish hall, 813 N. West St. A wide variety of miscellaneous articles will be sold from 7 a.m. to 4 p.m. The proceeds will benefit St. Maur's Seminary.

All donations for the sale may be left at 3722 N. Chester before November 29.

Abp. Biskup's Schedule

Unless indicated otherwise, the parishes indicated in the following Confirmation schedule are all in Indianapolis.

- November 26, Sunday, 7:30 p.m. — St. Monica.
November 28, Tuesday, 7:30 p.m. — St. Susanna, Plainfield.
December 1, 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 16, Sunday, 7:30 p.m. — Holy Trinity.



EDUCATION SPEAKER — A critical look at the future of Catholic education will be given by Sister Marie Perpetua Hayes, S.P., president of St. Mary-of-the-Woods College, at 8 p.m. Thursday, Nov. 30, in the Cathedral High School auditorium. Her appearance is sponsored by St. Agnes Academy and Cathedral High School. The public is invited without charge.



SCIENCE GRANT WINNER—Patricia Galtner, a Kennedy Memorial High School junior, is one of 15 T. A. Kleckner Science Grant Winners in a statewide science project sponsored by the Indiana Heart Association. She received a \$100 award. The Kennedy junior was also one of the top 15 winners in last year's competition.

2 Maryknoll nuns arrive in Vietnam

SAIGON.—The first of two Maryknoll Sisters who are to work with U.S. Catholic Relief Services (CRS) in Vietnam have arrived in Saigon.

Sister M. Moira Riehl of North Bergen, N.J., has been working with Chinese refugee families in Hong Kong since 1953. In that time she helped in resettling 54,000 people who fled communist China to the British Crown Colony, Catholic Relief Services gave them extensive help in food, clothing, housing and economic self-help.

Sister Marie Crowley, who has been working at Christ the King clinic on Kang Hwa in the Incheon diocese of South Korea, will join Sister Moira within a week. Sister Marie is a trained nurse. Both Sisters will work with Vietnamese refugees in community development programs and starting cottage industries. They will help war widows, too, as well as set up child-care clinics and day nurseries.

FARMER'S VIEW More than parity?

By DANA C. JENNINGS

It is good to hear the President of the United States reiterating ideas and principles that NCRLC has been preaching for a generation.

In a recent speech, the President noted that 70% of the American people are jammed into 1% of the land. He said rural people need help to assure them they are not forced by economic circumstances to immigrate to the cities against their will. A recent poll, he said, revealed that one half of the American people prefer to live in the country, meaning, he said, that millions of Americans feel deprived of the fundamental human right . . . "the right to live where they choose."

TO ANSWER this problem, he said, "We can set a higher goal than parity for farm prices. We want to achieve full parity for all rural life in all places in this country." Among the elements of the answer he mentioned bringing "jobs to the country

side rather than people to the cities." He said rural resources must be used more fully. "You have resources that no man can manufacture," he told his audience at Dallastown, Pa. "You have space, you have room to breathe, you have an extra dimension of time." One of the greatest tasks facing our generation is rebuilding American cities. But, he said, "The cities will never solve their problems of slums, crimes, pollution and transportation unless we solve the problems of the towns and the smaller areas."

HE ADDED, "We need these thriving, healthy, rural areas, and we need thriving, healthy cities." To achieve that, he said, better use must be made of the 99% of this continent which lies outside of the big cities of America. "If we can begin to stem the migration in our own land, we will make our mark on history." We think it's nice that the President agrees with us.

Recruiting team for Volunteers coming to Marian

INDIANAPOLIS.—A team of recruiters from Extension Society Volunteers will be at Marian College on Monday, Nov. 27, to discuss the work of the Society with college students or others in the community who may be interested.

Extension Volunteers work as parish aides, teachers, nurses and Newman Center assistants. The Society, now in its seventh year, has provided more than 1,400 young people for one or two years of field work throughout the nation.

Volunteers receive a six weeks' training course and are paid \$50 a month, plus allowances for living quarters, food, insurance and travel expenses while serving on their assignments. Those eligible to join the program must be at least 21 and have no dependents.

Provide housing MADRID, Spain—Members of the Jesus the Worker Cooperative here have built the first 1,000 housing units of a total of 3,000 planned to be completed in 1970.

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FAMILY CLINIC

Girl with vocation asks about orders

By JOHN J. KANE, Ph.D.

I am fifteen and certain I want to become a nun. I'd like to be a teaching Sister, but I also feel attracted to a cloistered order. I see beautiful aspects of that life but also have some repulsive feelings toward it. I try to spend more time in prayer, but I feel the time is still inadequate. How can I determine whether my vocation is the contemplative or active life?



You are indeed fortunate, Kay, that you feel so certain of a vocation to the religious life at the age of fifteen. I hope you have discussed this with your confessor, parents and probably some nuns. If you haven't done so, it might be wise at least to begin such discussions as soon as possible. At any rate I am going to accept your statement at face value that you sincerely believe you have a vocation and try to answer the dilemma you present: a cloistered order or an active order.

Perhaps the best suggestion that I can make is for you to try to learn all you can about both types of religious life. The distinction is not quite so simple as you seem to make it.

There are various types of cloistered orders and, while it is true, they have a great deal in common, they also show variations. Some have a very strict rule of life which would require excellent health both physically and psychologically. Others may make somewhat less of physical mortification but a great deal more of psychological mortification.

Then there is a sort of quasi-cloistered congregation in which part of the life is contemplative, but the Sisters also engage in teaching. I am thinking of the Visitation Nuns founded by St. Francis de Sales. St. Francis really envisioned this congregation as an active one. But at the time he founded it, this was simply impossible.

While the Visitation Nuns may in a sense be considered a contemplative order, they are not so much so as the Carmelites. The Visitation Sisters do teaching as well as lead a life of prayer, mortification and penance.

I would prefer not to make any positive suggestions to you, but in view of the fact that you appear torn between both styles of life, I mention this as a possibility for further consideration.

Of course, you realize that even in what you call an active order there is a considerable amount of prayer and mortification. The difference is really a

matter of degree. Obviously, there can be no true religious life without prayer and mortification. It may be helpful to think of these religious congregations along a continuum, that is, from those that are practically entirely contemplative to those that are very largely active.

I am intrigued by the statement that you find some aspects of the contemplative order "repulsive." You did not elaborate, and I can only speculate about what aspects do not appeal to you.

I wonder if you really fear that a wholly contemplative life does not make the contribution to society that a very active religious congregation does. If this should be the case, I want to hasten to reassure you that you are far from being correct.

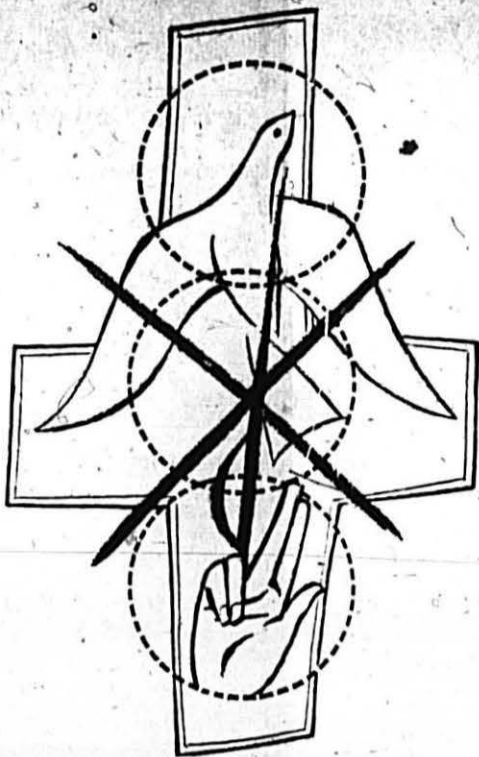
No one except God is able to say how great the contribution of the contemplative orders, men or women, make to the good of society. Some day perhaps we shall know, but at present it is impossible even to speculate about how many sinners have returned to God, how many lives of conflict have been resolved by the prayers of these Sisters and monks.

Since you are an American, it is easy to understand why the active life may make a particular appeal to you. One noted priest-sociologist once stated that he believed American girls by and large would be more attracted to the active congregations because of the culture in which they live.

We Americans tend to place a great deal of emphasis upon activity, even feverish activity. This applies not only to our work but even to our play. We seem to feel that doing merely for the sake of doing is good. We must be up and at them. Again this is a matter of degree and not necessarily wrong unless carried to extremes, as it so frequently and unfortunately is.

It is also desirable to point out to you that while you speak of active congregations in terms of teaching, they engage in many, many other kinds of activities. For example, as you probably know, many Sisters are engaged in nursing. I might mention the medical missionaries who are not only nurses, but some of whom are even physicians. There are other nuns who engage exclusively in social work. And still again there are Sisters who restrict their activities to work among the Negroes in the United States or others, in fact many, many others, who engage in missionary activity in foreign lands. We have Sisters who conduct hospitals for victims of non-curable diseases and those who suffer from Hansen's disease, more commonly known as leprosy.

These examples by no means cover the entire range of what the various religious congregations do. I strongly urge you to write to a number of these communities and ask them for literature. Some advertise in the various Catholic periodicals and offer such literature to those who write. But the best approach would be to find a priest and/or a nun who is thoroughly conversant with the various types of religious communities and ask him or her for advice. I want to congratulate you on the fact that you are making a highly realistic approach to your decision. I need scarcely add that constant prayer, reception of the sacraments and the advice of your confessor are all essential ingredients in whatever decision, with God's help, you ultimately will make.



Liturgy and Life

FINAL BLESSING . . . May almighty God bless you, the Father, and the Son, and the Holy Spirit. Amen.

Radio and Television

Table listing radio and television programs for various areas including Indianapolis, Evansville, Connersville, Madison, North Vernon, Terre Haute, and Seymour.

Sister Henrietta dies at age of 81

OLDENBURG, Ind.—Funeral services for Sister M. Henrietta Rechten, O.S.F., 81, were held at the motherhouse of the Sisters of St. Francis here Saturday, Nov. 18. She died (Nov. 19) in the motherhouse infirmary where she had been a patient several years. Born in Cincinnati, Sister Henrietta entered the convent from Covington, Ky., in 1906. She had taught at Immaculate Conception School, Millhouses, and St. Louis School, Batesville, as well as in schools in Ohio, Kentucky, Illinois and Missouri. Two sisters are her survivors. They are Mrs. Fred Hagener and Mrs. Thomas Cottingham, both of Covington, Ky.

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Richards Men's Shop. (At Rockford)

B & G Market. 716 W. Tipton

Give \$12 million for India relief

NEW DELHI, India—A record \$12 million worth of foodstuffs was donated to India by the U.S. Catholic Relief Services (CRS) during fiscal 1966-67. An official report released here by the agency's India program said that the food was distributed by 4,600 centers throughout the country.

Providing data on CRS aid for agricultural development, the report said that the agency helped provide finances totaling \$1.5 million for constructing over 4,000 irrigation wells in the states of Maharashtra, Madhya Pradesh and Gujarat.

New CCD head

WASHINGTON—Msgr. Russell J. Neighbor has been named by the Bishops' Committee of the CCD as director of the National Center of the Confraternity of Christian Doctrine. A priest of the Manchester, N.H., diocese, Msgr. Neighbor has been associate CCD director since 1961.

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LIMITED TERMS ADVOCATED

Election of Church officials advocated by Dutch Council

THE HAGUE, The Netherlands—The entire membership of the Church should be given some voice in the selection of the Church's leaders, who should serve limited rather than life-long terms.

This is among the recommendations being put before the Catholics of The Netherlands for study and debate prior to the first public meetings of the Dutch National Pastoral Council early in January.

They are part of a reexamination of the whole question of authority within the Church that has been underway in hundreds of groups discussing the Second Vatican Council throughout this country. A national commission headed by Msgr. J. J. Loeff, secretary of the Dutch hierarchy, and including three Protestants among its 12 members, prepared the position paper.

The commission has concluded that the challenge to authority within the Church is part of the overall pattern of modern life in which new demands are being made upon the whole idea of authority.

IT WAS declared that with the rise of democracy every individual feels a need to share some responsibility with the exercise of authority, and this is seen as a "happy development." But this tendency runs counter to the monarchical structure given to the Church by Christ, it was said.

The commission then commented that for many Catholics, particularly the younger ones, the institutional nature of the Church has become an obstacle in the way of the Gospel message.

It referred to the question put by Luther—what has the institutional Church with its view on authority to do with the Gospels?—and said that the question still needs an answer.

The commission stated in its draft that in the early Church there was quite a different understanding of the idea of authority. In those days, it was said, authority was regarded principally as a "servant" to the Christian community.

But over the centuries authority within the Church has become identified with the kind of authority exercised by the state or by civil units, it was stated. This led to the Church's leaders becoming rulers in a uniform body, in which, instead of taking the lead in freedom, they began to impose and enforce their power and assume a decisive voice in such fields as politics, education, social welfare and family life. Church officials, according to the commission, simply proclaimed their positions and called upon the Catholic community to accept them.

SUCH AN identification with the state or with secular organizations was called "distasteful" by the commission, which regards the Church as a body that is not comparable to such societies. The Church is the Mystical Body of Christ, it was emphasized, and this means that it is a "community in love" of its individual members.

In this view, the commission

continued, the Church's leaders—the pope, the bishops, their assistants and fellow-workers in the pastoral field—should not act as rulers, but should turn their office to the service of the faithful. Many younger Catholics, and older ones as well, regard this as the authentic order of authority according to the Scriptures, it was declared.

In practice this means, according to the commission, that the exercise of Church authority must be based on respect for human dignity and individual responsibility. Officials then will witness actions rather than enforce them, and will be in the middle of the community rather than isolated from it, will delegate many of their powers to the experts, will accept a diversity of views and encourage openness.

The commission then concluded that the selection of officials should not be a one-sided process originating from above, but should rest with the whole Christian community. Terms of office, it was recommended should not be for life but for limited periods.

In an interview, Msgr. Loeff was asked why the element of discipline was apparently bypassed in the commission draft. He contended that this aspect was amply covered in the treatment of contemporary attitudes toward democracy, willingness to enter dialogue and acceptance of a share in responsibility.

He acknowledged that there have been excesses and mistakes within the Church's lay membership, but said that these have been so well publicized that there was no need to dwell further on them. He agreed, however, that the January meeting of the pastoral council should add a chapter on the role of obedience.



TRUCK FLEET AIDS MOVE—More than 60 trucks, supplied by the Indianapolis Meter Truck Association, and 100 men from Teamsters Local 135 aided in the movement of furnishings last week-end to the new St. Augustine's Home for the Aged. The trucks are shown above assembling on the parking lot of the Murat Temple near the old St. Augustine's Home at 520 E. Vermont St. The Riley Center towers are in the background. Convoys transported equipment to the new \$2.75 million home at 2345 W. 84th St. St. Augustine's Home is conducted by the Little Sisters of the Poor. Harold Secoy served as general chairman of the move last week-end.

Deplores publicity on nuns' controversy

LOS ANGELES — Cardinal James Francis McIntyre has called it "unfortunate" that negotiations between him and the Immaculate Heart Sisters of California have "become a topic of public discussion."

In a public statement issued in Los Angeles, November 16, while the cardinal was in Washington attending the fall meeting of the U.S. Catholic bishops, the archbishop of Los Angeles deplored the publicity "since it concerns a matter which intimately affects the private spiritual life of so many devoted Religious."

The Immaculate Heart Sisters have been engaged in an on-again, off-again dispute with the cardinal for several months over proposed reforms in dress, convent government, conduct, educational standards and other measures.

In mid-November the Sisters issued a press release detailing their case and threatened to withdraw from the Los Angeles schools unless they are permitted to continue their renewal.

THE TEXT OF Cardinal McIntyre statement follows: "The news media recently have been occupied with a discussion presently being conducted between the Archdiocese and the Sisters of the Immaculate Heart."

"The Mother General of the Sisters has been quoted in the newspapers as saying that the central issue in the discussion is the initiation of experimentation with a new mode of religious life."

"The nature and structure of religious life is a subject which has profound roots in canon law, as well as dogmatic, pastoral and ascetical theology. It

VIENNA — Cardinal Franziskus Koenig of Vienna has been visiting communist-ruled Rumania at the invitation of Rumanian Orthodox Patriarch Justinian.



TO GIVE RECOLLECTION—Father Lawrence Moran, pastor of St. Joseph's parish, Rockville, will conduct the spiritual exercises for the Married Couple's Day of Recollection on Sunday, Dec. 3, at Schulte High School, Terre Haute. The day will begin with coffee and registration at 9 a.m. followed by luncheon at noon and three conferences. The day will close with the celebration of Mass at 3 p.m. All married couples are invited to attend.

Abortion

(Continued from page 1) not the sacred right of one already born."

Evidence indicates, the committee contends, that the primary reason for women undergoing abortions is for social or economic considerations and that very few women escape a sense of guilt after such an operation.

In nations with liberal abortion laws, statistics show that the incidence of illegal abortions has increased because the wom-

en seeking such operations do not want their pregnancy made public, and the costs of legal abortion are beyond the financial ability of the less fortunate.

PRINCIPALLY, however, the committee warns: "If we in Indiana are to travel the road taken by Japan and

Among the alternatives to liberalizing abortion, the committee suggests: improving the moral climate, alleviating poverty, providing better medical welfare and social services for expectant mothers; promoting proper sex instruction, and providing adequate foster home care and adoption programs.

Hungary and a few of our own states; if there is to be a disregard for the respect due to each unique human person; then materialism will replace the moral code under which we have so long prospered, and our social attitude to human life will deteriorate."

Not mandatory MADRID — The ministry of education has instructed schools at all levels to excuse non-Catholic students from Catholic religious classic. The ruling is a result of the new law on religious freedom passed last June.

Monastery organized for married couples

FONTE MORANDOLI, Italy—A monastery for married couples is being organized here by Mrs. Bice Pagnamento of Lugano, Switzerland.

Mrs. Pagnamento, a grandmother, began the project five years ago, and has the approval of Bishop Antonio Bagnoli of Fiesole, Italy.

Thirty married people have already begun living a cloistered life.

Mrs. Pagnamento believes that elderly people who have retired and who have a calling to the religious life can pursue such a calling without separating from their marriage partners.

The new monastery has a small apartment for each couple. At least one meal a day is taken in common and the couples take turns offering their services for the monastery's upkeep.

The couples surrender their incomes to the community, but are free to maintain contact with people outside the monastery, particularly with their children.

Prayer life follows, in a general way, the Benedictine rule. Vows may be taken later on, if and when the new community is formally approved by the Holy See.

Franciscan parley set at Marian



SISTER MARY OLIVIA INDIANAPOLIS — Approximately 650 Franciscan educators from 17 states are expected to attend the 16th annual Franciscan Sisters Educational Conference today and tomorrow at Marian College.

Keynote speaker this morning is Father Conan McCreary, O.F.M. Cap., Washington, D.C. Other speakers at today's sessions are: Father Ronald D. Lawler, O.F.M. Cap., St. Fidelis College, Herman, Pa.; Mother M. Viola, O.S.F., Superior General, Sisters of St. Francis, Millvale, Pa.; Sister M. Catherine Ellen, O.S.F., Our Lady of Angels College, Glenn Riddle, Pa., and Sister M. Olivia, O.S.F., Director of Education, Sisters of St. Francis, Oldenburg.

Saturday speakers are: Sister M. Angelica, O.S.F., the Community House, Chicago, Ill., and Father Roland Averbeck, O.F.M., Corpus Christi Monastery, Chicago. Father Roland is a former Indianapolis pastor.

In her paper, "Teaching as an Apostolate," to be presented at the Conference, Sister M. Olivia of the Oldenburg community notes: "There is need to reevaluate our Catholic educational system, to define its objectives that we may bring it to the excellence that the age demands."

The local Franciscan educator also notes that the improvement of religious instruction should be of vital concern and that educators should make use of "opportunities for experimentation in this area."

CCD via TV NEW YORK — The annual Catechists' Conference of the New York archdiocese was held here via closed circuit television. The archdiocesan TV facilities were used for videotaped conferences, which were then followed by discussions at the 35 viewing centers.

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ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS Junior Civic Theatre Presents: "ALI BABA" Saturday, Nov. 25 — 10:30 A.M. M.A.C.S. Home Management Division Sunday, Nov. 26 — 1-4 P.M. CARD PARTY St. Ann's School — 2850 S. Holt Road Sunday, Nov. 26 — 7:30 P.M. Ladywood Sodality Presents: "SNOW FANTASTIC" Music by Viassics Friday, Dec. 1 — 8-11 P.M. Feeney-Kirby MORTUARY