

Vatican delegation travels to Moscow for Orthodox talks



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VATICAN CITY—An official Vatican communique prepared by the Secretariat for Promoting Christian Unity confirmed here that Dutch-born Bishop Jan Willebrands, top aid to Cardinal Augustine Bea, has gone to Moscow to talk with Russian Orthodox Church leaders.

The statement declared that the mission is "in the framework of the regular contacts that are taking place between the Roman Catholic Church and each of the autocephalous Orthodox Churches."

Bishop Willebrands was accompanied by the secretariat's Eastern specialist, American Jesuit Father John Long. Also in the group are three specialists in social teachings of the Catholic Church.

They are: Italian Msgr. Pietro Pavan, American Msgr. George Higgins and French Jesuit Father Jean Yves Calvez. They will have an exchange of views on social problems with professors of the Theology Faculty of Leningrad.

Msgr. PAVAN, a professor at Rome's Lateran University, is credited with being the principal adviser to Pope John XXIII in the drafting of the encyclicals "Mater et Magistra" and "Pacem in Terris."

Msgr. Higgins is head of the Social Action Department of the United States Catholic Conference.

Father Calvez, now Jesuit provincial of France, is author and former director of Action Populaire, pioneer social institute in Paris suburbs.

IT WAS recalled here that at last year's World Council of Churches-sponsored Conference on Church and Society, Metropolitan Nicodim, external affairs department leader of the Moscow Patriarchate, raised the necessity of an "evolution" of Catholic views on private property.

Roman circles say the Bea group will itself stress the attitude of the Churches with regard to human liberties, including religious liberty.

No comment is available as to whether Cardinal Bea's emissary will also meet with Russian government officials on the position of Catholics in the present day Soviet Union, for instance in Lithuania, a largely Catholic country annexed by the Soviets during World War II. Neither is comment available on Bishop Willebrands' own talks at the Patriarchate in Moscow.

Backs housing law

OKLAHOMA CITY — Bishop Victor J. Reed of Oklahoma City-Tulsa has spoken in favor of a proposed fair housing ordinance for Oklahoma City. The bishop expressed his support for the measure at a meeting of the Oklahoma City Council here.

Pizzardo remained a titular prelate but without any real role.

The change in personnel produced immediate results, and this was intended by the Holy Father. After January the Congregation will change its name and will be known as the Congregation for Christian Instruction.

The envoys of the world's Catholic universities and theological faculties were summoned here to advise on the revision of the papal regulations set down in 1931 by the constitution *Deus Scientiarum Dominus*.

Their guide was Vatican II's decrees on the formation of the clergy and the updating of curriculum and methods in the light of current requirements of scientific research and university standards. They had before them the suggestions earlier solicited by the Congregation from the 130 institutions.

There were 44 in the study group, of whom some were chosen from Rome itself because of their special competence. Twenty-eight were from Europe, six from North America (four from the United States and two from Canada), five from Asia, three from Latin America and one each from Australia and Africa.

THE AGENDA was chiefly on organizational matters—the academic structure, ways and means of enhancing and correlating degrees, relations between the faculties of theology and of philosophy, relations between studies preparatory to the priesthood and academic studies proper. (Continued on page 7)

SEMINARY MEETING CITED

Curia showing signs of 'aggiornamento'

By REV. R. A. GRAHAM, S.J.

VATICAN CITY — The new Roman Curia passed a significant test recently when the representatives of 130 Catholic universities and theological faculties met here with the Vatican organization dealing with priestly formation.

Only a few years ago, the Congregation for Seminaries and Universities was regarded as a "little Holy Office."

On the eve of the Vatican Council the congregation seemed embarked on a course aiming at absolute centralization and in an ultra-conservative direction.

Attacks on original Catholic scholars in Rome and elsewhere, encouraged by the Congregation, were tolerated by Pope John XXIII, who seemed unable or

unwilling to check them. It was this pre-aggiornamento situation that was described in the now-famous article in the New Yorker in October, 1963, by the pseudonymous Xavier Byrne.

This body, however, suffered the same decline of influence as the Holy Office headed by Cardinal Alfredo Ottaviani, with which it had worked in close collaboration. Pope Paul VI called Archbishop (now Cardinal) Emile Garrone, from the French see of Toulouse, to be pro-prefect of the Congregation.

A GERMAN bishop, Joseph Schroeffer, of Eichstatt, was asked to leave his diocese to become secretary general. He replaced Archbishop Dino Staffa, a dynamic and forceful prelate credited with being the real decision-maker, who was promoted to another but remote Vatican post. Cardinal Joseph

ST. MICHAEL'S:

Fire seriously damages Indianapolis church

INDIANAPOLIS—A two-alarm fire swept through St. Michael's Church here early Wednesday evening causing an estimated \$500,000 damage according to fire investigators. The structure at 3354 West 30th Street, completed in 1954, was extensively damaged by the blaze.

Investigators are probing the possibility of arson. Msgr. Richard Kavanagh, V.F., St. Michael's pastor, told *The Criterion* that a small fire was discovered in a rest room of the church basement last week with arson strongly suspected.

Fire Chief John J. O'Leary said that the fire apparently broke out near the main altar, which was completely destroyed, and then spread through the nave to the rear of the building on West 30th Street. Msgr. Kavanagh turned in the alarm at 7:15 p.m. He reported that a group of parishioners working in the church basement left the building 30 minutes previous without detecting any fire or smoke.

PORTIONS OF the ceiling were destroyed and the walls were extensively charred. New carpeting recently installed was ruined.

Msgr. Kavanagh related that Fire Chief O'Leary and a parishioner, Dr. John Suelzer, retrieved the Blessed Sacrament from the sanctuary during the blaze.

Insurance investigators and parish leaders were to confer Thursday morning to determine replacement possibilities. Msgr. Kavanagh speculated to *The Criterion* that the church roof would probably be replaced.

Anti-abortion plea

TORONTO—More than 3,000 Canadian pastors are being asked to circulate petitions in their parishes against proposed relaxation of Canadian abortion laws.



NEW IMMACULATE CONCEPTION ACADEMY BUILDINGS—Archbishop Schulte blessed two new buildings at Oldenburg's Immaculate Conception Academy on Friday, Dec. 8. On the left above is the academic building, which includes offices, 10 classrooms and typing, science and home economic labs. A gymnasium is also located there. Up the hill to the right is the auditorium and music department. The auditorium has a 552-seat capacity with full stage production facilities. Situated immediately behind the stage is the music department, which includes offices and 26 small, carpeted practice rooms for piano and instrumental students. Current enrollment of the Academy is 370 girls. Principal is Sister Therese de Lourdes, O.S.F. Other photos can be found on Page 12.

Archbishop rejects use of cathedral

Related story, Page 8

SAN FRANCISCO—Archbishop Joseph T. McGucken of San Francisco said here the archdiocese has declined an offer by Episcopal Bishop C. Kilmer Myers that Grace Episcopal cathedral be used for Catholic services.

Archbishop McGucken thanked Bishop Myers for the "very gracious offer," but said he had concluded the plan would not work.

Bishop Myers had offered the use of the Episcopal cathedral both for the consecration of Auxiliary Bishop-designate Mark J. Hurley of the Catholic archdiocese on January 4, as well as for continuing and general use.

"I met with Bishop Myers and with Dean Bartlett of Grace cathedral," Archbishop McGucken stated, "and we discussed the possible scheduling of respective Catholic and Episcopal services. The problem is that we have six or seven Masses every Sunday and the Episcopalians need it for 11 a.m. and for evensong."

St. Mary's Roman Catholic cathedral was destroyed by fire in September, 1962. Parish services since then have been held in Sacred Heart High School auditorium near the construction site of the new cathedral whose cornerstone was blessed recently by Archbishop Luigi Raimondi, apostolic delegate to the United States. Completion of the new cathedral is several years in the future.

Unique interfaith corporation set up

BALTIMORE—The Baltimore archdiocese and the Columbia Cooperative Ministry—a body of 13 Protestant denominations—have announced formation of a corporation which will provide jointly owned religious facilities in the new city of Columbia, Md., halfway between Baltimore and Washington, D.C.

Cardinal Lawrence Shehan of Baltimore and the Rev. Clarence Sinclair, executive minister of the Columbia Cooperative Ministry, jointly issued a statement announcing the new corporation, known as the Religious Facilities Corporation, which will construct buildings for worship and church-related activities and lease them to participating congregations in Columbia.

THE CORPORATION, described as the first of its kind, will act in cooperation with an Ecumenical Planning Commission which will determine what facilities will be required.

The statement said the inter-

Raps report on welfare legislation

WASHINGTON—The head of the National Conference of Catholic Charities has called on the Senate to reject the House-Senate conference committee report on Social Security amendments.

Msgr. Lawrence J. Corcoran, NCCC executive secretary, sent a telegram to key Senate leaders asking them to push for a new report. He said he was making the appeal in response to widespread urging on the part of Catholic Charities offices around the country.

The conference committee report deleted most liberal welfare provisions which had been approved by the Senate. It would require all able welfare recipients, including mothers of dependent children, to take jobs or job training and would freeze federal aid to dependent children funds at the level reached on January 1, 1968.

FATHER WALSH, who is also pastor of the Catholic parish in Columbia, said "the decree on ecumenism, issued from Vatican Council II, pointed out that while deep divisions exist among Christian churches, nevertheless we do share in one Baptism and worship one God."

Msgr. CORCORAN told Senate leaders, "We are extremely dismayed over the conference committee reports on the Social Security amendments." (Continued on page 7)

Vatican daily treats of heart transplant

VATICAN CITY—The Vatican City daily newspaper, commenting on the transplantation of a human heart from a corpse into a critically ill patient in South Africa, has restated the teaching of Pope Pius XII on various kinds of surgical transplantation.

The front-page article in L'O-

servatore Romano said that, although there is "no question whatever" about transplants of self-regenerating organic matter, such as blood from one person to another, there may be no licit transplantation "in the case of removals which are not reparable and are regarded as real mutilations seriously undermining the wholeness of the organism."

THE ARTICLE, by Italian Franciscan Father Gino Conetti, observed that those who maintain the licity of transplants seriously undermining the wholeness of the donor's organism "usually advance as justification the motive of charity or of mankind's unity." But he recalled that Pope Pius XII rejected this notion.

However, in the case of twin (Continued on page 7)

Woods names lay development head

ST. MARY-OF-THE-WOODS, Ind.—A layman has been named director of development at St. Mary-of-the-Woods College here, according to an announcement by Sister Marie Perpetua, S.P., college president.

Appointed to the post, held the past 11 years by Sister Mary Joseph, S.P., was John G. McNamara, of Denver. McNamara is currently assistant to the director of development at the University of Denver. Sister Mary Joseph was named to the new position of coordinator of development.

McNamara is a native of Washington, D.C., and attended Villanova University and the University of Denver. He is a member of the American College Public Relations Association.



HEROIC ABBEY MURAL DEPICTS HISTORY—Benedictine artist-monk Father Donald Walpole, of St. Meinrad Archabbey, executed the 24x11 mural (above) for a lounge at Blue Cloud Abbey in Marvin, S.D. The painting depicts monks of St. Meinrad in the late 1800's coming to work among the Indians of the Dakotas. The extension of that work is conveyed by showing the structure of Blue Cloud Abbey in the background on the far right end. Founded in 1950 and built by the monks themselves, the new abbey church was completed and dedicated this past summer by Bishop Lambert Hoch, of Sioux Falls. The church was dedicated to Mary under the title Our Lady of the Snow. Father Donald is a native of Indianapolis and a brother of Father Robert Walpole, pastor of Sacred Heart parish, Jeffersonville.

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PARISH CHRISTMAS PROJECTS—Two special projects marked the Christmas season at St. Matthew's parish, Indianapolis. On St. Nicholas Day (Dec. 6) pupils brought in gifts to be distributed to aged and needy persons in the community. In the photo at the left are, left to right: Jeff Clancy, eighth grade; Julie Seal, fourth; Colleen Schemschock, eighth; Patricia Molnar, sixth; Jean Heerman, sixth; and Melinda Wiesen, first grade. In the second photo are three second graders who have roles in an original Christmas play, "Bright Stars," to be presented at 8 p.m., Thursday, Dec. 21. They are, left to right: Kelly Butler, the Angel Angela, Matt Roberts, "Impy" the tiny devil, and Denny Bowden, the Angel Gabriel. Tickets may be purchased at the door at 50 cents for adults and 25 cents for children. Author and director of the play is Mrs. James Butler. Mrs. D. J. Bowden was the costume designer.

BISHOPS OF AMERICAS

Probe hemispheric problems

By JOHN CONSIDINE, M.M.

SANTIAGO, Chile—Nine bishops of the United States have met here with a team of eight top leaders of the Church in Latin America for a discussion of common interests of the Church in the Western Hemisphere.

The sessions ran from November 27 through December 1 at a suburban retreat house.

Cardinal Raul Silva Henríquez, S.D.B., of Santiago, who

The author of this article is director of the Latin American Bureau, United States Catholic Conference.

chaired the sessions, sounded the keynote. "We have a bold objective," he said, "that of the service of God in the entire hemisphere."

Archbishop John F. Dearden of Detroit, president of the National Conference of Catholic Bishops, seconded the cardinal's words. "We aim to build greater understanding," he said. "If Atlanta, Bishop Humberto Medeiros of Brownsville, Aux-

iliary Bishop Joseph M. Breitenbeck of Detroit, Bishop Joseph Green of Reno and Auxiliary Bishop Jerome Hastrich of Madison.

The participants for Latin America, in addition to Cardinal Silva were Archbishop Avelar Brandao Vilela of Teresina, Brazil, president of the Latin American Bishops' Council (CELAM); Archbishop Pablo Muñoz y Vega of Quito, Ecuador, first vice president of CELAM; Archbishop Anibal Muñoz Duque, apostolic administrator of Bogota and president of the Colombian Bishops' Conference; Bishop Marco G. McGrath, C.S.C., of Santiago de Veraguas, Panama, second vice president of CELAM; Bishop Bernardino Pinera of Temuco, Chile, Auxiliary Bishop Gabriel Larrain of Santiago; and Father Manuel Edwards, S.S.C., president of the Latin American Confederation of Religions (CLAR).

DISCUSSIONS centered on the major tasks of the Church in Latin America and the avenues to their fulfillment, with special reference to the cooperation that might come from abroad particularly from the United States.

Care was taken not to consider exclusively the major sees built around Latin America's national capitals.

The series of topics considered was deeply revealing in its portrayal to the North Americans of the problems of the Church in Latin America. Cardinal Silva reminded the group that the meeting of CELAM held near Rio de Janeiro in 1955 initiated a profound self-examination of the Church in Latin America that is still in process. He said that it aims at renewing and updating Church institutions in every area. It has uncovered many episcopal leaders of a high order genuinely tuned to the needs of the destitute masses, which number about 70 million. It has encouraged effective apostolic action by numerous clergy and able and resourceful Sisters. Talented laymen, driven often by the scarcity of religious, are guiding their fellow Catholics in relevant Christian programs.

LEADING churchmen early recognized as one of their tasks the introduction of trained technicians for strengthening Christian life in their nations. They have used sociologists and researchers such as developed in various nations by the Jesuit network of offices of the Center for Research and Social Action (CIAS). Religious data is collected and processed by Latin American staff workers of the International Federation of Catholic Institute of Social and Socio-Religious Research (FERES) in order to provide Church authorities with working information on current problems.

Possibly no phase of effort is quite so unique as the continental network set up by the Latin American Committee on the Faith (CLAF), an organization to advance the faith by religious education. It has established in Santiago, Chile, and in Manizales, Colombia, two regional centers for training top catechetical leaders to provide direction at the national and diocesan levels. It is, then, furnishing methods and teaching implements which are steadily

(Continued on page 10)

ALTERNATIVES IN CATHOLIC EDUCATION

Meeting the needs of adults

By FATHER GEORGE W. ELFORD, Director, Catholic Education Study

At a summit conference of American Catholic religious educators, it was the unanimous consensus of the participants that religious education today is blissfully ignoring the adult Christian. Religious education is not treated as an ongoing process that continues into adulthood, the participants concluded, and this failure is causing grave problems.

America magazine, in reporting the conference, stated:

"First of all, the religious education experts held, the adult was not being given sufficient instruction so that his own faith might continue to grow. Such instruction was all the more needed today because of the vast ferment and change going on in every area of Christian life.

"MANY ADULTS found themselves psychologically and theologically unprepared to assimilate the new insights of Vatican II. Religious educators had not paid sufficient attention to the importance of the home as the operative environment where religious attitudes are born and developed. Though Vatican II specifically states that parents are the primary faith teachers of their children, religious educators were still not doing enough, in the practical order, to prepare parents for this major catechetical responsibility.

"The experts felt so strongly about this point that they considered making it the only official statement to be issued at the close of their four days of deliberation. One suggested formulation was worded something like this:

"A primary concern of religious education in the future must be the inauguration of diocesan and parish programs to develop religious educators who will be able to help parents to understand and to exercise effectively their proper role as catechists."

It would not be accurate to say that adult education has been ignored. Some significant beginnings have already been made. Catholic colleges such as Marian College have been vital centers for Catholic adult education, especially religious education. Catholic colleges are becoming even more sensitive to community needs in recent years.

Inter-parish programs such as the Lenten programs at Chatham High School, the programs in Richmond, Terre Haute, etc., have been conducted for a number of years. The early pioneer program was the Chartrand

Lecture Series conducted for many years at Cathedral High School.

Recently, individual parishes such as St. Joan of Arc in Indianapolis and St. Mary's in Greensburg have launched highly successful adult programs. The Confraternity of Christian Doctrine teacher training programs in the Archdiocese which offer both introductory and advanced courses have been designed to couple adult religious education with teacher training.

PROGRAMS for engaged couples comparable to the Pre-Cana Conference have been conducted in various centers throughout the Archdiocese. New materials such as recordings, films and tapes increase the potential for worthwhile programming at the parish level.

Some future possibilities include the establishment of diocesan catechetical or religious education centers and the development of specialized teams which would present programs on a parish or area basis.

Among the problems besetting adult religious education are the pressure of time and crowded schedules. Also, many of the individuals who attend these programs are not those who are most in need. Some Catholics are so upset by recent changes in the Church that they avoid attending programs which attempt to explain these changes.

Some recent textbook controversies concerning Catholic school religion materials are a by-product of our present deficiencies in adult education.

Brother Gabriel Moran, F.S.C., in an article in the forthcoming special education issue of "Marriage" magazine scheduled for January, 1968, contends that the main catechetical question today concerns the adult world. This noted expert offers some bold proposals for a shift in emphasis in the Catholic educational program.

One sign of the increasing importance of Catholic adult education is the publication of "A New Catechism" popularly known as the Dutch catechism. The Roman Catholic bishops of The Netherlands introduced this celebrated work with the following words:

"In the following pages, we hope to present anew to adults the message which Jesus of Nazareth brought into the world, to make it sound as new as it is. As such, this book is an attempt to render faithfully the renewal which found expression in the Second Vatican Council. This is why it is called 'A New Catechism.'"

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INACTION DOES JOB

School aid bill hits Senate snag

By JOHN R. SULLIVAN

WASHINGTON—It won't go on record as a filibuster, but that's what it amounted to.

Without ever saying a word in public, Southern senators managed for more than a week to keep the Senate from taking any meaningful action on the 1967 Elementary and Secondary Education Act, which would pump \$14.2 billion into the nation's public and private schools over the next three years.

chinery of civil rights enforcement which has been constructed by the federal Office of Education.

But the Southerners, instead of launching a noisy, hackle-raising campaign—the usual course of such events—spiced with charges of subversion in government, visions of the specter of central control and redolent with the odor of racism, relied on the courtly manners of Sen. Wayne Morse of Oregon, the floor manager of the bill, and Sen. Morse's uncertainty over Administration strength.

SEN. MORSE and other Democratic leaders obliged. Rather than force action on the bill, a move which could begin a war which could taint the senate's image and strangle its effectiveness for the next year, he waited while the Southerners caucused to develop their strategy—and the amendments which they hoped would keep the federal money coming without desegregation.

Sen. Morse waited a day. Two days, then three. The only word from the Southern bloc was that the amendments would be forthcoming. Would Sen. Morse please have the courtesy to wait a little longer? He did, until at week's end (Dec. 8) the Senate rejected a probing action—an amendment proposed by Sen. Strom Thurmond of South Carolina to eliminate educational planning grants.

A vote was scheduled on another Southern amendment which would provide state control over \$400 million for supplementary education centers. Another probing action.

signed to test the South's strength and the Administration's patience.

But with the Senate a week away from its target adjournment date, December 15, the real issue was yet to arise, and doubt grew whether it ever would.

The talk in the cloakroom and in the galleries centered more and more on what would happen to the bill next year.

What the Southerners wanted—and hope they can get—is an amendment which would prevent the Department of Health, Education and Welfare from cutting off funds from segregated school districts—at least not until after a long process of investigation, public hearings and formal publication of findings.

UNDER THE present law, the federal government can shut off funds after a preliminary investigation. In order to keep the money from going to a segregated school district, it must then institute the formal procedures, which can take almost two years.

Sen. Morse and HEW Secretary John W. Gardner offered a compromise measure by which Gardner would promise not to cut off funds between September 1 and June 1, unless the school district had been warned by March 1, and a hearing had been scheduled before September 1.

Their compromise, however, was not written into the bill, but was first made in the form of a letter from Gardner.

No word from the Southern Senators, who had two choices—a *cease* Gardner's assurances, or reject them and see the provisions written into the bill.

They would then be forced to vote or to launch their long-threatened filibuster.

The talkathon—in reality a "mini-buster," since less than a week would then remain in the session—would prevent action this year and would give all parties a chance to line up support for the next round.

Sen. Morse, for his part, has indicated unwillingness to give the Southerners a chance to stage their filibuster. He would rather suspend action on the bill than let this session of the Senate die with a whimper.



TWO MARIAN COLLEGE GRADUATES HEAD NATIONAL MUSIC SOCIETY—Mrs. Albert Ferguson (left) and Miss Eileen Mueller, review the duties of the two top offices of Delta Mu Theta National Catholic Honor Music Society. Mrs. Ferguson was elected president, and Miss Mueller, vice-president, recently at the organization's national convention in Chicago. Both teachers, Mrs. Ferguson, a member of Holy Angels parish, teaches in School 64 in Indianapolis, and Miss Mueller in the Richmond, Ind., School System. She is a member of Holy Family parish in Richmond.

Senate-House action extends poverty bill

By JOHN R. SULLIVAN

WASHINGTON—A Senate-House conference committee has approved a two-year extension of the Office of Economic Opportunity—and has authorized spending at levels close to those asked by President Lyndon B. Johnson.

The committee—whose decisions must still be approved by a majority of both houses—also approved a House-backed measure which would turn over effective control of community action programs to local governments.

The bill, which emerged after 11 days of harrowing negotiations, authorizes \$1.98 billion for the current fiscal year which began July 1 and \$2.18 billion for the following year.

President Johnson had asked \$2.26 billion a year. The Senate authorized \$2.2 billion; the House \$1.6 billion. Most observers believe that actual appropriations will be closer to the House figure, although OEO director R. Sargent Shriver has said that at least \$1.79 billion is needed to prevent cutbacks in the poverty war.

SENATE conferees succeeded in eliminating a House amendment which would have required local community action agencies to put up their 20% contribution, entirely in cash. Under the present law, they are permitted to count donated services, office space and other non-cash items as part of their contribution.

The Senators argued that a cash-only provision would severely cut the participation of agencies in poorer areas.

The agreement was announced by Sen. Joseph Clark of Pennsylvania and Rep. Carl Perkins of Kentucky, who managed the bill in their respective houses.

Both agreed that the biggest stumbling block was city hall control of community action, which was proposed by Rep. Edith Green of Oregon. The Senate conferees tried to remove the provision, but the House committee members argued that without the measure the bill would fail in the House.

They agreed, however, to delay implementation of the provision until February 1, 1969.

THE CITY HALL control provision grew out of a GOP attempt to scrap the OEO and place its various programs with existing federal agencies. The measure drew some Southern Democratic support until the Green Amendment was offered. The amendment also attracted support from Northern urban Representatives—enough to win passage over bitter Republican opposition. That opposition has not slackened, but House leaders are confident they have the votes to gain passage of the compromise measure.

The original Green Amendment did undergo other important alterations in the conference.

ence. Community action groups still have the ability to bypass city hall if the local government is either indifferent to anti-poverty programs or obstructs them.

And the poor will retain some measure of participation—originally planned.

Clark said the compromise bill—although smaller in cash outlay and less flexible than he wanted—still "holds out some hope for a meaningful program for the poor."

St. Mary faculty group supports new president

NOTRE DAME, Ind. — Fifty-two members of the faculty of St. Mary's College here have signed a statement supporting the appointment of a new president and the trustees' action in pressing for a greater collaboration with Notre Dame University.

They also supported the election of Mother M. Olivette, superior of the Sisters of the Holy Cross who operate the college, as president of the board of trustees, and the board's statement that it intends to keep the 1,500-student women's college an autonomous institution.

The signers—18 Sisters and 34 laymen—represent more than one-third of the faculty, and almost all of the nuns teaching there.

The trustees recently replaced the president, Sister Mary Grace, with Father John McGrath, a law professor at the Catholic University of America, Washington, D.C. Sister Mary Grace then charged that the action was part of a move to "merge" St. Mary's with neighboring Notre Dame. The charge was denied by Notre Dame and by Mother Olivette.

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Joke wasn't funny anyway

FLINT, Mich.—The Flint First Friday Club for years has been the target for quips by out-of-town speakers. But come January and that'll all be changed.

Invariably the out-of-towners would remark Flint had the only First Friday Club which met on Mondays. Considering the club has been operating since 1958 and lack of space on Fridays in a centrally located dining room was the reason for the Monday meetings, the joke became threadbare and unfunny over the years.

The club has announced that beginning in January the club will switch meetings from a downtown hotel to a nearby Knights of Columbus hall—and the meetings will be held on Fridays.

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U.S. meeting set by Pax Romana

PHILADELPHIA—Some 300 delegates from 55 nations will meet August 17 to 23, 1968, at St. Joseph's College here for a discussion of "Four Faces of Poverty" at the first graduate congress of Pax Romana in this hemisphere.

Pax Romana is an international organization of Catholic students and intellectuals. Dr. Joaquin Ruiz-Gimenez of Spain, president of the group, said the meeting will be one of the most crucial in the history of the organization. The graduate branch of Pax Romana, founded in 1947, has gained a large international membership, which includes presidents of some Latin American nations, U.S. legislators and Church leaders.

Germans urged to help-Latins

BONN, Germany — The German bishops have made an urgent appeal for support of the seventh Advent campaign, which aids the Church in Latin America.

Held annually during the Advent season, the campaign last year collected more than \$12 million. Most of it was used to aid catechists, social and educational programs, and the lay apostolate in Latin America.

In this year's appeal for contributions, the bishops stressed that the funds will also help support literacy programs and leadership training programs for laymen, as well as priests and Religious.

Grants to aid Aussie schools

CANBERRA, Australia—Catholic schools in the Australian Capital Territory and the Northern Territory will be aided by the federal government through a system of annual allowances which will become operational with the first term of the new year.

According to a decision by the federal authorities, payments for all students on a per capita basis will be made directly to the schools without a means test, or requirement to show need.

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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.

Realism needed

The homosexual, summarily damned and dismissed throughout most of recorded history, is beginning to receive a modicum of compassion and attention from the church community.

A handful of ministers of various denominations are seeking out the homosexual and offering, if not help, at least understanding. As experimental and niggardly as this effort is at present, it represents nevertheless a radical departure from traditional religious attitudes.

All this considered, the recent debate among almost 100 Episcopal clergymen examining a new Christian approach to homosexuality may prove a landmark in

moral and religious development.

The Christian view, as espoused by that particular convention, unfortunately may be a distorted one. "A homosexual relationship between two consenting adults should be judged by the same criteria as a heterosexual marriage—that is, whether it is intended to foster a permanent relationship of love." This was presented as a basic premise of the examination, according to one of the presiding canons.

Such a premise is unacceptable. Exception to it has already been taken elsewhere. The Criterion would add a note of caution and warning to religiously-oriented and motivated individuals who have viewed the outright persecution of homosexuals as cruel and to no avail, either to the homosexual or to the Christian community.

There can be no homosexual equivalent of marriage, and no such comparison is valid. The full mature relationship of man and woman acting the rights and duties of marriage has no acceptable parallel between two persons of the same sex.

However, in an effort to atone for past cruelty, in a rush to persuade others to a larger, more compassionate view of homosexuality, there is a tendency within certain circles to view such behavior and such relationships as social phenomena only, completely divorced from moral imperatives.

Such a turn-about is religious hypocrisy of another sort and is no service to the homosexual or to the moral and emotional disorder with which he must live.

The abandoned

Governor Ronald Reagan of California is going for the Oscar as the hard-boiled welfare budget-cutter and letting other politicians scramble for the role of do-gooder. Reagan may be performing a smarter job of self-casting than some Reagan-watchers think: never in the past 35 years has the dominant American middle class, from live-in-maid upper to ethnic lower, been more callous than now toward the plight of the poor.

A Reagan administration proposal to do away with social welfare aid to farm workers, however, is meeting spirited opposition from the California Association of Catholic Charities Directors and other organizations whose social conscience has developed beyond 16th Century standards.

At a recent hearing on the proposals, Msgr. Roger Mahony, chairman of the CACCD, urgently pleaded the case of migrant and residential farm laborers. "No other group of American workers," he said, "remains as abandoned and impoverished."

Msgr. Mahony asked: "Why is it that we become so alarmed over assuring a farm worker of earning a poverty income, but never raise our voices to question the billions of dollars of government subsidy for the rest of the agriculture industry?" He added that he did not oppose crop subsidies as long as both farmers and farm workers got fair treatment.

Lest we appear to be singling out Governor Reagan, we hasten to stress that California's treatment of seasonal farm workers is considerably better in some respects, and no worse in others, than that in Indiana and most other states.

The pathetic condition of farm workers—the poorest of this country's poor—is a moral and social scandal of national dimensions which demands strong national corrective legislation.

Since 1905 efforts have been made to win for farm workers a measure of the rights long ago taken for granted by other workers. For some strange reasons, the monumental Wagner Act of 1935 excluded agricultural laborers from its guarantees of unionization and bargain rights. They remain excluded today, after 32 years and four series of amendments to the original Wagner Act.

Under the inspired generalship of Cesar Chavez and his United Farm Workers Organizing Committee (AFL-CIO) some limited victories have been won in California against barons of agri-business. But, without federal legislation, it will take a generation of Chavezes to bring stoop-labor slaves up to minimal living standards. Until such legislation is enacted, this fatted nation deserves to suffer acute indigestion of the national conscience.

Draft decision

It was not the first time Draft Director Lewis B. Hershey had jammed his foot in his mouth.

Caught up in a wave of super-patriotic fervor, the director has overlooked such niceties as constitutional rights before. For the most part his more outlandish outbursts have been viewed as an occupational hazard.

But when Hershey began writing letters to local draft boards advising that the draft status of known war-protestors be changed arbitrarily, it was something else again. The so-called advice, which in reality was tantamount to an executive order, could not be ignored or put down as another eccentricity.

Of course, those who violated the law in their protest of the war should be punished. But not in the improper, indiscriminate fashion advocated by the director. For one thing, any just retribution would have to be applied uniformly. Certainly not every violator was eligible for the draft or subject to a change of classification.

Further, Hershey's letter was justifiably construed as an attempt to squash even legitimate, peaceable dissent.

What most distressed a great many people about the whole affair was the punitive cast which Hershey and his supporters would have placed on service in the armed forces. These same people who so loudly extol the duty of service to country, who repeatedly insist that any dissent is a disservice to the boys fighting in Vietnam, do not seem to realize the nature of their demands. By making induction into service the equivalent of punishment for a criminal act they degrade the service of the fighting man and the uniform he wears. Yet this continued blindness is one of the war's unhappy ironies.

After news of Hershey's strange suggestions to the local draft boards leaked out, reaction was not long in coming. Even congressional howls, usually carefully muted in such instances, were vigorous for a change. Attorney General Ramsey Clark jumped into the arena and as a result the Justice Department has established a special criminal unit which will be responsible for prosecuting those who unlawfully aid or counsel others to evade the draft or who violently interfere with the operation of the Selective Service system.

The creation of this special unit and the legal action it can be expected to generate no doubt create a whole new plateau of Vietnam debate and discussion. There will likely be many court trials before precise dimensions of the unit's jurisdiction are determined.

But whatever added confusion results, one point of order has been established. The director of the draft cannot run roughshod over the constitutional rights of deferres, draftees or anyone else. At least not for the time being.



Millennium—But Not Yet

• JOHN COGLEY'S VIEW

Cardinal's death was end of an era

By JOHN COGLEY

The death of Cardinal Spellman was a somber reminder that an era in the history of American Catholicism has passed, and we are not quite sure what will be put in its place. The Cardinal was undoubtedly the nation's most powerful Catholic prelate. Until the Second Vatican Council, his symbolic importance could hardly be exaggerated. Then, abruptly, his influence waned, though his juridical authority went untouched.



To his credit, he was not unbudgeable. It would have been unreasonable to expect him to take the lead in shaping an American Catholicism so different from the one he grew up with; but he did not put up any major obstacle to new approaches, methods of operation, and developments.

One heard during these past few years that the Cardinal had become more liberal as a result of the council. I believe this was a simplification of what actually happened.

Except on the two "American" issues of the council, religious liberty and the statement on the Jews, the Archbishop of New York was a conservative right down the line. He originally opposed the switch to the vernacular. He rejected the idea of episcopal collegiality. Several statements in the Decree on the Church in the Modern World veered from his point of view.

Still, as the loyal soldier he was taught to be as a seminarian, he accepted these changes with good grace after they were decreed by the Pope. For example, he approved liturgical innovations in New York that only a few years earlier he would have found reprehensible.

Cardinal Spellman was very much a man of his time, and there is pathos in the fact that his time ended before his life did. Yet it is a tribute to him that he did not let it embitter

him or provoke him into vainly using his authority to hold back the new day.

The Cardinal was a model of what was widely expected from an American Catholic churchman before the Vatican Council. He was an able administrator and trustworthy custodian of property. He never failed to keep an eye out for the material and institutional needs of the Church, not cringing from public controversies even when he must have realized they would diminish his popularity. He undoubtedly knew, for instance, that his all-out attack on Mrs. Roosevelt would alienate many powerful figures in American life.

Again, in the spirit of official Catholicism before 1962, he was adamantly opposed to experimentation in the liturgy. He never veered from the theology-by-rote he had learned in school. He was fiercely loyal to both Rome and the United States. When the chips were down, both were worthy of unquestioning service. He was, in a word, an Establishment man, on the terms that both the Vatican and the American Establishments set down for clerical membership—no rocking the boat. And he unfailingly did what he believed to be his duty—whether it was paternally handing out diplomas in the archdiocesan colleges, mercifully looking after erring priests, or pastorally visiting troops on the battlefield.

Like other Boston Irishmen, he had no qualms about using power, which his office endowed him with; but he also tempered his actions with a lively sense of noblesse oblige toward the poor and powerless.

I don't believe that he ever understood his liberal critics, in the Church or outside it. Yet he was well known for his capacity to forgive and forget what he took to be slights to his dignity and to the Church he incarnated for so many Americans.

Cardinal Spellman's ecclesiastical world was faultlessly tidy, hierarchically structured, with everyone and everything in its place. Within that airless framework he fulfilled his own responsibilities scrupulously and expected everyone else to do the

same. It was after all a very viable world, protected from the onslaughts of an unsympathetic "secularist" by a brick-and-mortar ecclesiasticism and the power of numbers, as well as by the security of having the "truth."

There was even room in that world for mavericks, like *Commonweal* and the *Catholic Worker*, which in an earlier day the Cardinal could have destroyed by a single statement. Though his patience was surely tried at times, the statement was never made.

And, then, suddenly the old Catholic world that seemed so impregnable fell apart. The Cardinal, it is clear, had not guessed what was coming. There is no hint in his pre-Vatican Council statements that he had the foggiest notion of what the genuine mood of the Church was beyond the stiff formalities and unquestioning deference he found wherever he went. But, again to his credit, when the mood broke through and became so undeniably evident he could not help but realize that for all his thousand victories he had lost a war, he accepted his defeat with unsuspected flexibility.

There will be no more Cardinal Spellmans. No American bishop will ever again achieve the kind of ecclesiastical and political power that was his in his heyday. From now on, a bishop with his simplistic approach to the spiritual needs of the faithful can only suffer disaster. Whoever occupies the position of leadership in the American Church that once was his, if there will ever be such a one again, will face problems infinitely more complex; he will need insights incomparably more subtle.

But to say this is in no way to withhold admiration from a churchman who lived up to the expectations of superiors, colleagues in the episcopate, and the Catholic faithful of another day who depended on him to think, speak and act as he did. If his successor lives up to the still undefined expectations of today, as well as he did, the Church may come through a difficult period stronger than ever.

• QUESTION BOX

What about Vatican property holdings?

By MSGR R. T. BOSLER

Q. In the Sunday newspaper supplement, "Parade," there appeared the following: "Q. Is it true that the Vatican owns the Hilton Hotel chain? A. The Vatican owns 70 per cent of the Hilton Hotel in Rome, but nothing in the U.S. hotel chain." When the Vatican has such money, and money investments, why do we, the poor people, have to give to the Church in the volume we do? What are diocesan taxes for, and where does this money go?

The central offices of the Church operate with the minimum of support from Catholics of the world. The annual collection taken up for the Holy Father is called Peter's Pence for a good reason: it does not amount to much. This is the money the Pope uses for his own charities and personal projects. So you see, the money invested by the Vatican takes a load off the people like yourself.

The money given to the diocese supports the bishop and the diocesan offices, and charitable and educational undertakings. The manner of raising these funds varies from diocese to diocese. Some of it comes from assessments (taxes) upon parishes, some from special collections.



A "Parade" answer is inaccurate. The Hilton Hotel in Rome is owned by a holding company, but it owns nothing like 70 per cent of it. This money did not come from any donation you ever made. It came from the Italian government in 1929, when the Vatican City State was set up as a solution to the vexing "Roman Question."

For many centuries the center of what is now Italy was known as the Papal States and they were governed by the Pope. In 1870 the modern Italian State was formed and took over the Papal States without so much as a "by your leave." The popes never recognized this action, claiming they needed to be independent of any state in order to exercise freely their office as head of the Church. The resulting friction between the Italian State and the papacy constituted the Roman Question. Vatican City was the solution.

This is the smallest state in the world, but it does give the pope the independence he needs. It is a state with government buildings and citizens who serve these. That this state might be truly self-sufficient and not a fiction, a steady source of money was required for it. The Italian government made a token payment for the Papal States. This created what is the equivalent of the endowment of a great university.

Because of this endowment the Vatican State functions and

posing the seal of confession will be retained, for it is based upon the right of the members of the Church to have their confidences respected. And in the new code great emphasis is to be placed upon the rights of the faithful and the dignity of the human person.

Q. Could not the confessional be made more private by having just one booth available to penitents instead of two? All too frequently I find myself able to hear a child's loudly whispered confession or that of an elderly person, as well as the priest's audible answer. Don't you agree with me that the few seconds delay between each penitent could be offset by a more relaxed dialogue between penitent and priest without having a third person just a few feet away?

A. I certainly do. There are modern confessionals with thick doors and heavy panels that do afford sufficient privacy. I think. But where they are inadequate, your suggested plan would partly solve the problem.

I suppose it is not necessary to point out that the penitent who does overhear what is said in the confessional is obliged in conscience to keep secret what he hears.

Q. Lately on TV someone told me they heard that divorced Catholics could remarry in the Roman Catholic Church. That there was a new law passed concerning this.

A. I know of no such new law. There has been some discussion in theological journals lately about the practice of the Orthodox Church of allowing remarriage after divorce in certain limited cases and the possibility of our Church changing its laws to conform with these in case there would ever be a re-union of the churches. Historians are now pointing out that the Council of Trent did not close the door to the possibility of some change in the Church's attitude toward the indissolubility of marriage, precisely because the council did not want to condemn the Orthodox practice. But for practical purposes our laws have not changed.

The bishops of the Catholic world in Vatican Council II and more recently through the Synod of Bishops have called for the creation of a new code of law for the Church. You can be sure, however, that the law im-

• YOUR WORLD AND MINE

The reign in Spain...

By GARY MacEOIN

Economically, 1967 has been a good year for Spain. Politically, the regime strengthened its position by consolidating the approval won in last December's referendum and taking further steps to ensure the smooth transfer of power after Franco. Beneath the relatively tranquil surface, nevertheless, the ferment of discontent has grown significantly in both the civil and religious spheres.



In the social area, the big event of the year was the struggle of the illegal Worker Committees to achieve a de facto recognition as the spokesmen of organized labor. The "vertical unions" which alone are authorized are not only controlled by but form part of the political apparatus of the regime. Ironically, the official unions did much in the past 30 years to create a sense of worker solidarity. Now, its meager share of a prosperity such as Spain never before knew is driving labor to a progressively more direct challenge to authority.

Minimum salaries were raised in September to 96 pesetas (\$1.37) a day, a level described by the Worker Committees as totally inadequate in view of the continuing rise in living costs because of inflation. An organi-

zation called Employers' Social Action composed of young Catholic employers has calculated that the absolute living minimum for a family with two children is 382 pesetas a day. The Worker Committees want an immediate rise to 300. The leaders of the official unions do not challenge these figures, but they are powerless. They take their orders from above.

Last October saw a new stage in the efforts of the workers to win both economic and social concessions. A week of protest against repression and rising living costs produced widespread illegal work stoppages, enormous concentrations of armed police, and hundreds of arrests. In Madrid, police dispersed demonstrators by firing over their heads. Continuing student agitation forced the authorities to close the University of Madrid in early December.

Notwithstanding the active support of university students and many young priests, the prospects of worker participation in trades-union leadership are dim. The hopes raised by the approval of the new Organic Law a year ago quickly proved illusory in almost every field. The renewal of the Cortes by the complicated system of nomination and controlled election brought no change in the political balance of power. The law on religious freedom has been widely condemned as being

totally at variance with the Vatican Council statement on religious freedom which it purported to implement. A congress of Spanish Baptists voted to refuse to register under its provisions as "incompatible with their principles."

The total political climate is accordingly one of immobilism, a belief that troubles will disappear if left undealt with long enough. Here the most striking and distressing thing is the parallelism of attitude and action of Church and State. The year has seen a further deepening of the gulf between the hierarchy and the young intellectuals—clerical and lay—who seek to implement Vatican II's teaching on the Church in the Modern World.

The selection by the bishops of a delegation to represent Spain at the World Congress of the Lay Apostolate brought into the open once more the demoralization of Catholic Action since the widespread sacking of leaders and chaplains by the bishops over the past 18 months. A young Catholic, deeply committed but very much on the outside, Jose M. Pinol, summed it up as follows: the list has good names, "but a mere glance at it shows that the group as such is far from representing the conciliar dynamism and the deep evolution of our Catholicism in recent years." For added security, six bishops led (Continued on page 11)

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THE YARDSTICK

When does civil disobedience become anarchy?

By MSGR. GEORGE HIGGINS
What justifies an act of civil disobedience? What are, or should be, the limits of civil disobedience? Is civil disobedience justified in the case of Vietnam?

The New York Times Magazine (Nov. 26, 1967) put these questions to 12 well known scholars and writers. Their answers were more or less evenly divided, pro and con. Some of those who replied in favor of civil disobedience in the case of Vietnam buttressed their argument by drawing a very sharp analogy between the Germany of Adolf Hitler and the United States of LBJ. There is undoubtedly something to be said for this analogy, but, like many other analogies in the political order, it limps rather than runs—and to abandon the metaphor—conceals almost as much as it reveals about two radically different historical situations.

In other words, it simply will not do to equate the totalitarianism of the 1930s with the remarkably free and open they must follow the dictates of American society of 1967, nor their own conscience, not mine will it do to suggest, without a or LBJ's or Robert McNamara's number of refinements and, or Bishop X's, or Father Y's or.

qualifications, that there is as much need and as much justification for civil disobedience in the latter as there was in the former. To put it another way, there is a hidden fallacy of major proportions in this all-too-facile equation between two historical situations which, in fact, are only superficially comparable.

In saying this, I am not suggesting that there is no need or justification for civil disobedience in the United States at the present time. On the contrary, I would agree with John Cogley of the Center for the Study of Democratic Institutions—and with the other Times Magazine respondents who share his point of view—that the citizens of this country, like the citizens of every other country in the world, have the moral (but not the legal) right and, in fact, the duty "to resist evil, to refuse to cooperate with evil-doing, to do all in their power to perbadly—and to abandon the metaphor—conceals almost as much as it reveals about two radically different historical situations.

The fact that I might not altogether agree with their definition of what is evil and what is not German society of the 1930s with the remarkably free and open they must follow the dictates of American society of 1967, nor their own conscience, not mine will it do to suggest, without a or LBJ's or Robert McNamara's number of refinements and, or Bishop X's, or Father Y's or.

for that matter, the collective conscience of the electorate. Needless to add, they must also be prepared to take the consequences and to pay the price of their civil disobedience, including imprisonment if that's what the courts require of them.

Granted, then, that citizens have the moral right and indeed the duty to follow the dictates of their conscience even to the point of civil disobedience—that's not the end of the story. At least two additional factors must be taken into account in any serious discussion of civil disobedience: 1) There are limits to justifiable civil disobedience; 2) civil disobedience, as Bayard Rustin, among others, points out in the Times symposium, "is not always or necessarily relevant in political terms."

John Cogley explicitly notes, with regard to the first of these two points, that "those opposed

to the Vietnam war have no right to destroy law and order at home or to practice sedition or sabotage. To say they did would be to turn the case for civil disobedience into a charter of anarchy."

Unfortunately, however, that's precisely what some proponents and practitioners of civil disobedience are doing at the present time. A couple of examples will suffice.

First, the leader of a group at Columbia University called The Resistance stated recently that ending the war in Vietnam transcends everything else and is therefore more important "than abiding by all the traditional rules," including preservation of "an orderly America."

Secondly, a Negro civil rights militant blatantly told a Congressional committee a few weeks ago that he wouldn't hesitate to shoot Mrs. Lyndon B. Johnson if he thought it necessary to do so in order to achieve equality for the Negro people of the United States.

To mouth this sort of anarchical rhetoric in the name of civil disobedience or to stomp around like American storm troopers as several hundred anti-Vietnam dissenters did in New York City a few weeks ago is to strike at the very heart of the democratic system of government.

Therefore, the argument continues, civil disobedience is not only politically relevant, but absolutely necessary as the only means of reversing the present U.S. policy with regard to Vietnam. Maybe so.

For my own part, however, I think we ought to listen very attentively to Bayard Rustin—

who knows more about the theory and the practice of civil disobedience than most of us—when he says that "no algebraic formula can guarantee that a given act of disobedience will stimulate the necessary political response."

What disturbs him, he says—and what also disturbs the editors of the New York Times and many other outspoken critics of our Vietnam policy—is that much of the recent anti-war resistance "does not seek a political response at all (and) therefore becomes self-defeating."

From where I happen to be sitting—not far from the Congress, the White House and the Pentagon—I am inclined to agree with this conclusion. I realize, of course, that many proponents of civil disobedience look at the matter differently. So be it. I think they would be well advised, however, to keep reexamining their position in the light of the cold hard facts of American political life.

WHAT OF THE DAY

Can a nation 'gamble'?

By REV. JOHN DORAN

There seems to be among some people an absolute inability to see the difference in the way an individual may choose to act and the way a nation must act. A person may willingly risk his life for a cause, or even give it. This can be a free choice, and with the correct motivation, even a noble one. With a nation it is not so.

A nation is committed to the welfare and safety of its citizens, who have banded together into a nation for protection in just these fields. A nation may not neglect the safety and the common good of its citizens, or it fails them in the very purpose of its being. A nation is not free to risk its citizenry or to neglect their protection. It may not follow an idealistic bent which can endanger its inhabitants.

I was thinking about this the other day as I read a report from a citizens' panel of the United Nations Association.

In this report we were told that the United States should not build an antiballistic missile defense because this would "trigger a costly, unnecessary and potentially suicidal competition." They went on to point out that we should not build this defense, even though the Russians do not agree to the President's invitation on limiting nuclear arms. They went on to point out further that we should open our nuclear plants to international inspection by all nations; including the Soviet, in the hope that the Soviet Union "might be inspired to follow the U.S. lead."

It is true that an individual can take these risks. He can walk unarmed, as St. Francis did, into the enemy camp. He can offer his life for his country and even regret, as Nathan Hale, that he has but one life to lose for his country. He can leave the front door of his home open to burglars and leave the keys in his car if he so chooses. He can, however, do this only as an individual.

No father of a family can reasonably be careless as to the good and welfare of his family, even though he might be of his own. No man driving his employer's car could be reasonably careless of it as he might be with his own. Carelessness which we might feel toward our own lives and property may not

OPINIONS

Twin Circle
To the Editor:
Congratulations! Surely you must be setting some sort of a record among Catholic newspapers for promoting the socialist line. Your treatment of Twin Circle in your editorial of December 8 entitled "Going in Circles" is par for just such promotion.

Catholic Traditionalists and American Conservatives welcome Twin Circle with open arms. At last a voice that seeks to retain a bit of sanity and normalcy in an insane and irregular world. At last a voice that strives to set needed limitations on the "cult of change" erupting within the Church. Of late, it is one of the best things to happen to the country—and to the Church. It is the best thing to happen to Catholic literary circles since the New Testament.

Let it be known, then, that there are many of us yet who would rather be "going in circles" than to be blindly guided down the road that you would have us take.

James A. Ritz
Corydon, Ind.
Defends atheists
To the Editor:
Gary MacEoin's column of Nov. 24th concerning atheists and the evolving Church's position relative to them is a refreshment, as is the statement of Bishop Edward Neesey: "Many atheists live in good faith."

It is about time that both lay and cleric Catholics get over using the word "atheist" as an epithet. I have known a few atheistic men and women rather well, including some "fallen-away Catholics", have undergone a few trials myself, and remain unimpressed by blanket foolishness to the effect that "no man can in good faith be a true atheist." I've never met an atheist who wasn't one in good faith.

In a country like the U.S., where religion is the norm, the atheist by and large is a thoughtful person following his careful conscience. (In Russia, where atheism is the state religion, and in countries where the Catholic faith has atrophied, mindless atheism and listless nihilism respectively are the rule.)

Most people of the Faith who become atheists do so during their transition from a child's to an adult's Catholicism—a good number, of Catholics are spared this trial by providence and live their entire lives as children, not a bad thing, perhaps. In the case of nearly all I've met it was a matter of suddenly looking at the world around them, asking questions and realizing that "the catechism answers didn't have the quality of rational force they were accustomed to demand of answers to other, non-religious questions. And that, fella, is the beginning of a long, tough road.

Some go down the road alone forever, until they die. Others finally decide the true road is the main highway they left, and return to it as confirmed (now there's a word for you!) adult Catholics. Still others weary of the search and simply quit thinking about it and drift until they die. Most live very moral, introspective, humanitarian existences, and would thank forever anyone who could convince them there is a God and a life waiting beyond death.

I'll always have a special sympathy for the young man in the movie, "Hud," grieving for his dead grandfather. Given the standard reassurance that he'd "gone to a better place," he re-

plied bleakly, "Not unless dirt's better than air."
James W. Wiggs, M.D.
San Antonio, Texas
Bucks war effort
To the Editor:
Appearing in The Criterion of October 20th was an opinion from some of the faculty and students of St. Meinrad School of Theology calling for a resistance to the Selective Service System plus a condemnation of the allies' efforts in Vietnam.

I too must voice an opinion as I too am "too often shamefully silent." I must say that I support this particular war in Vietnam, as I firmly believe that I am supporting the future peace of the world, and the long-made commitments of the United States to a far-off neighbor.

Further, I question the willingness of those opposed to the war and in favor of immediate withdrawal to account morally for the thousands upon thousands of people who will be murdered (Bernard Fall estimates 50,000 political opponents were killed outright in 1955-56; Time (7/16/65) estimates 100,000 North Vietnamese peasants were eradicated, in 1954-56) when Communist control is imposed.

I further question the critics' "commitment to the values of life, peace and personal reconciliation," when in reality, communism is committed to world "liberation" through the "wars of liberation" as espoused by General Vo Nguyen Giap in his speech quoted in Time: "South Vietnam is the example for 'national-liberation' movements of our times. If it proves possible to defeat the special warfare tested in South Vietnam by the American imperialists, this will mean that it can be defeated everywhere." General Giap is now Defense Minister of North Vietnam as well as the top military man working with Ho Chi Minh.

I add my voice to those who wish to maintain personal integrity by reaffirming my belief in the obligation of the United States to its commitments in Vietnam. I add my voice to those who hold that all the people of God are deserving of their God-given rights to self-government and legitimate defense.

Thomas D. Mugavin, C.P.
Passionist Seminary College
Louisville, Ky.

'Living Room Dialogues'

NEW YORK—The Paulist Press and the National Council of Churches of Christ in the U.S.A. announced publication of "Second Living Room Dialogues," a continuation of an original ecumenical publishing project in the United States.

The book examines problems such as race relations, world poverty, war and peace, and new morality and other areas where Christian principles need to be applied. To be used as a discussion guide by groups of Catholic and Protestant laymen, "Second Living Room Dialogues" urges participants to make to the world a Christian response that has been nurtured within their religious groups. In this way, Catholics, Orthodox and Protestants are made more aware of their essential Christian unity, the book states.

The Paulist Press and the National Council of Churches launched the first volume of "Living Room Dialogues" in 1965.



CHRISTMAS YOU'RE IN BETHLEHEM

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This Christmas you'll be remembered in the Midnight Mass in Bethlehem. The celebrant, Archbishop Albert Gori, will offer the Mass for the members and benefactors of this Association. . . . How better can we say thank you? In 18 mission countries (where Catholics, though few, are mostly of the Eastern Rites) the Holy Father helps millions because you read this column. Blind boys in the Gaza Strip (not one of them a Christian) are learning rug making, basketwork, the ABCs, at the Pontifical Mission Center for the Blind. Lepers in India are cared for by native priests and Sisters. The poor have the Gospel preached to them in Egypt, Iraq, Iran and Ethiopia. . . . This season especially, won't you remember the missions in your prayers? Our priests and Sisters depend on you. They ask the Christ Child to bless you always!

Dear Mrs. T:
Yes, priests in the Holy Land will be pleased to offer soon the Masses you request. Simply send us your intentions.
Msgr. Nolan

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Quiz Contest is pared down to 'Sweet 16'

It's "Sweet 16" time for the remaining parish entries in the annual CYO-Criterion Quiz contest, which enters the third round of pairings this Sunday, Dec. 17. Two parishes—St. Joan of Arc and Our Lady of Lourdes—have three teams each remaining in the competition, but Sunday's eliminations will result in defeat for two of the six as the parishes are slated to face each other.

In last Sunday's second round, Our Lady of Lourdes No. 2 and St. Joan of Arc No. 2 teams amassed the season's highest scores with 170 and 150 points, respectively, of a possible 200 perfect score.

OTHER HIGH scores were registered by St. Roch No. 2, Cathedral No. 1, St. Christopher No. 3, and St. Joan of Arc No. 3.

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BIBLE QUIZ WINNERS—Top honors in the third annual Bible Quiz, sponsored by the New Albany Deanery CYO, were taken by the above team from St. Mary's parish, Floyd Knobs. Shown with Father Gordon Harpring, CYO priest-moderator, and Sister M. Georgina Krueger, O.S.B., coach, are (from left): Barbara Book, Pam Feiberger, Rick Engleman and Marilyn Stumler. Runner-up in the contest was Sacred Heart parish, Jeffersonville. Team members were: Tim Ryan, Dan Elliott, Marcia Hartman and Diane Corbett. Charles Herley coached.

Scores

BASKETBALL SCORES
NEW ALBANY DEANERY
Games of Tuesday, Dec. 5
"56" League: Holy Family, New Albany 25; St. Anthony, Clarksville 15; St. Paul, Sellersburg 24; Sacred Heart, Jeffersonville 22; Holy Family, New Albany 31; St. Joseph, Clark County 21; St. Michael, Jeffersonville 26; St. Augustine, Jeffersonville 25; Holy Trinity, New Albany 20; St. Mary, New Albany 26; Our Lady of Perpetual Help, New Albany 27; St. John, St. Mary-of-the-Knobs 33; St. Joseph Hill, Clark County 31; St. John, St. Mary-of-the-Knobs 24; St. Gabriel League, Holy Family, New Albany 45; St. Anthony, Clarksville 42; St. Paul, Sellersburg 35; Sacred Heart, Jeffersonville 31; St. Joseph Hill, Clark County 47; Holy Family, New Albany 36; St. Augustine, Jeffersonville 32; St. Michael, Clark County 21; St. Mary, New Albany 39; Holy Trinity, New Albany 27; Our Lady of Perpetual Help, New Albany 61; St. John, St. Mary-of-the-Knobs 35; St. Paul, Sellersburg 47; St. Michael, Clark County 35.

INDIANAPOLIS DEANERIES
"56" LEAGUE
Division 1: Holy Trinity 30; St. Joseph 12; St. Michael 4; Immaculate Heart 14; St. Malachy 2; Christ the King 8; St. Christopher 45; St. Gabriel 13; St. Monica 4; St. Ann 28; Assumption, bye.
Division 2: St. Catherine 24; Sacred Heart 22; Holy Spirit 18; St. Roch 19; St. Patrick 34; St. Barnabas 8; Our Lady of Lourdes 28; Our Lady of Greenwood 27; St. Jude 39; St. Mark 30; Holy Name, bye.
Division 3: St. Philip Neri 29; Holy Spirit "A" 22; St. Joseph (Shelbyville) 48; Nativity 6; Immaculate Heart 20; Our Lady of Lourdes "A" 25; St. Francis 11; Our Lady of Lourdes "A" 35; St. Lawrence 22; St. Simon, bye.
Division 4: St. Christopher 37; St. Michael "A" 29; St. Joseph 21; St. Gabriel 9; Holy Trinity 32; Immaculate Heart 19; St. Ann 2; Assumption 0; St. Monica 4; Christ the King "B" 7; St. Malachy, bye.
Division 5: St. Pius X 26; Little Flower "B" 13; St. Luke 34; St. Michael "B" 18; St. Andrew 32; St. Matthew 13; Immaculate Heart "A" 26; St. John of Arc 16; Christ the King "A" 32; St. Thomas 16; Nativity Carmel, bye.
Division 6: St. Joseph 24; St. Mark 22; St. Jude 30; Holy Spirit "B" 14; Sacred Heart 40; St. Roch 13; Holy Name 34; St. Patrick 20; St. Lawrence 24; Our Lady of Lourdes 23; Our Lady of Greenwood, bye.
Division 7: Holy Spirit "A" 33; St. Francis 24; St. Joseph (Shelbyville) 33; St. Philip Neri 24; St. Simon 28; St. Bernadette 13; Our Lady of Lourdes "A" 49; Nativity 10; St. Lawrence, bye.
Standings
Division 1: Holy Trinity 30; St. Monica 22; St. Christopher 45; St. Michael "A" 29; St. Joseph 21; St. Gabriel 9; Holy Trinity 32; Immaculate Heart 19; St. Ann 2; Assumption 0; St. Monica 4; Christ the King "B" 7; St. Malachy, bye.
Division 2: St. Pius X 26; Little Flower "B" 13; St. Luke 34; St. Michael "B" 18; St. Andrew 32; St. Matthew 13; Immaculate Heart "A" 26; St. John of Arc 16; Christ the King "A" 32; St. Thomas 16; Nativity Carmel, bye.
Division 3: St. Joseph 24; St. Mark 22; St. Jude 30; Holy Spirit "B" 14; Sacred Heart 40; St. Roch 13; Holy Name 34; St. Patrick 20; St. Lawrence 24; Our Lady of Lourdes 23; Our Lady of Greenwood, bye.
Division 4: Holy Spirit "A" 33; St. Francis 24; St. Joseph (Shelbyville) 33; St. Philip Neri 24; St. Simon 28; St. Bernadette 13; Our Lady of Lourdes "A" 49; Nativity 10; St. Lawrence, bye.
Standings
Division 1: Holy Trinity 30; St. Monica 22; St. Christopher 45; St. Michael "A" 29; St. Joseph 21; St. Gabriel 9; Holy Trinity 32; Immaculate Heart 19; St. Ann 2; Assumption 0; St. Monica 4; Christ the King "B" 7; St. Malachy, bye.
Division 2: St. Pius X 26; Little Flower "B" 13; St. Luke 34; St. Michael "B" 18; St. Andrew 32; St. Matthew 13; Immaculate Heart "A" 26; St. John of Arc 16; Christ the King "A" 32; St. Thomas 16; Nativity Carmel, bye.
Division 3: St. Joseph 24; St. Mark 22; St. Jude 30; Holy Spirit "B" 14; Sacred Heart 40; St. Roch 13; Holy Name 34; St. Patrick 20; St. Lawrence 24; Our Lady of Lourdes 23; Our Lady of Greenwood, bye.
Division 4: Holy Spirit "A" 33; St. Francis 24; St. Joseph (Shelbyville) 33; St. Philip Neri 24; St. Simon 28; St. Bernadette 13; Our Lady of Lourdes "A" 49; Nativity 10; St. Lawrence, bye.
Standings
Division 1: Holy Trinity 30; St. Monica 22; St. Christopher 45; St. Michael "A" 29; St. Joseph 21; St. Gabriel 9; Holy Trinity 32; Immaculate Heart 19; St. Ann 2; Assumption 0; St. Monica 4; Christ the King "B" 7; St. Malachy, bye.
Division 2: St. Pius X 26; Little Flower "B" 13; St. Luke 34; St. Michael "B" 18; St. Andrew 32; St. Matthew 13; Immaculate Heart "A" 26; St. John of Arc 16; Christ the King "A" 32; St. Thomas 16; Nativity Carmel, bye.
Division 3: St. Joseph 24; St. Mark 22; St. Jude 30; Holy Spirit "B" 14; Sacred Heart 40; St. Roch 13; Holy Name 34; St. Patrick 20; St. Lawrence 24; Our Lady of Lourdes 23; Our Lady of Greenwood, bye.
Division 4: Holy Spirit "A" 33; St. Francis 24; St. Joseph (Shelbyville) 33; St. Philip Neri 24; St. Simon 28; St. Bernadette 13; Our Lady of Lourdes "A" 49; Nativity 10; St. Lawrence, bye.

FRESHMAN-SOPHOMORE LEAGUE
Games of Sunday, Dec. 10
Division 1: Mount Carmel 49; St. Gabriel 30; St. Thomas 48; Immaculate Heart 32; St. Joan of Arc 20; Holy Trinity 32; St. Christopher 42; St. Michael 31.
Division 2: Holy Spirit 32; Little Flower 26; St. Lawrence 34; St. Philip Neri 11; Our Lady of Lourdes 64; St. Andrew 40; St. Pius X 37; Holy Cross 32; St. Simon, bye.
Division 3: Nativity 34; Holy Name 32; Our Lady of Greenwood 31; St. James 18; St. Catherine 49; St. Barnabas 20; St. Jude 46; St. Roch 29; St. Mark, bye.
Division 4: St. Thomas 20; St. Joan of Arc 20; Mount Carmel 11; Holy Trinity 11; St. Lawrence 11; St. Philip Neri 22; St. Christopher 42; St. Michael 31.
Division 5: Holy Spirit 32; Little Flower 26; St. Lawrence 34; St. Philip Neri 11; Our Lady of Lourdes 64; St. Andrew 40; St. Pius X 37; Holy Cross 32; St. Simon, bye.
Division 6: Nativity 34; Holy Name 32; Our Lady of Greenwood 31; St. James 18; St. Catherine 49; St. Barnabas 20; St. Jude 46; St. Roch 29; St. Mark, bye.

JUNIOR-SENIOR LEAGUE
Games of Sunday, Dec. 10
Division 1: St. Anthony 37; St. Rita 52; St. Christopher 41; St. Malachy 41; St. Michael 41; St. Thomas 74; Holy Trinity 48.
Division 2: St. Philip Neri 42; Holy Cross 42; Immaculate Heart 35; Mount Carmel 29; St. Andrew 44; St. Pius X 35; St. Joan of Arc 70; Christ the King 15.
Division 3: St. Catherine 59; St. Rose of Lima 37; St. James 41; St. Roch 14; St. Mark 60; Our Lady of Greenwood 22; Holy Name 55; St. Barnabas 21.
Division 4: Little Flower 36; Nativity 24; St. Bernadette 50; St. Lawrence 42; Holy Spirit 44; Our Lady of Lourdes 26; St. Simon 64; St. Michael (Greenfield) 27.
Standings
Division 1: St. Rita 20; St. Thomas 20; St. Philip Neri 11; St. Malachy 11; Holy Trinity 11; St. Christopher 41; St. Michael 31; St. Anthony 0-2; St. James 0-2.
Division 2: St. Andrew 20; St. Joan of Arc 20; Holy Cross 11; Immaculate Heart 11; St. Pius X 11; St. Philip Neri 11; Holy Name 55; St. Barnabas 21.
Division 3: St. Catherine 11; St. Rose of Lima 37; St. James 41; St. Roch 14; St. Mark 60; Our Lady of Greenwood 22; Holy Name 55; St. Barnabas 21.
Division 4: Little Flower 20; Nativity 24; St. Bernadette 20; Our Lady of Lourdes 11; St. Simon 13; Nativity 0-2; St. Lawrence 0-2; St. Michael 0-2.

3d Order to meet
INDIANAPOLIS—The Sacred Heart Fraternity of the Third Order of St. Francis will meet at 3 p.m. Sunday, Dec. 17, in Sacred Heart Church. Following the meeting there will be a Christmas party in the CYO club rooms.

HONOR BISHOP CHARTRAND—Coadjutor Archbishop George J. Biskup offered a special Mass recently at Chartrand High School on the occasion of the 34th anniversary of the death of the late Bishop Joseph Chartrand, for whom the diocesan school is named. Archbishop Biskup (left) is shown above with Father Robert L. Kitchin, Chartrand principal, near a portrait of Bishop Chartrand in the school lobby. The observance was part of the annual Bishop Chartrand Day ceremony sponsored by the student body.

Says religion must satisfy youth needs

THIBODAUX, La.—American youth has an increasing hunger for a sense of belonging and a meaning in life that religion must satisfy, declared Father Andrew Greeley.

Father Greeley, University of Chicago sociologist, gave the keynote address before some 1,000 Confraternity of Christian Doctrine workers of the New Orleans archdiocese at their annual conference on the Nicholls State College campus.

A youth cannot "explain the chaotic phenomena he sees in this world," Father Greeley said. "He cannot see who he is. His vocation is to make the world a better place, only he does not know how."

IN RECENT years youth has been given almost limitless choices of what to do in life, he said, "but we have failed to provide norms and values for our young people to find out who they are and to find an explanation . . . for today's world."

There are four directions, Father Greeley said, that religious education should follow—education of the whole family, of the whole person, for community services, and a connection between education and community development.

Religious instruction in Catholic schools has no effect on three-fourths of the students, he said, because of a lack of reinforcement in the family.

"If we really want to have an impact on the education of children, we must educate the whole family," he declared. "To make a major change, we must seek to change the whole family."

EDUCATION of the whole person is the only really effective kind of education of teenagers, the priest-sociologist said. Educators must adjust techniques to take into account the personal, emotional development of students.

An extraordinary opportunity exists in the field of community services and education, Father Greeley noted. Classroom learning should be tied into experience in community services.

The Church has many service agencies that could use volunteer help to integrate community service to education, he added. He spoke also of the need for "deep relationships between the teacher and student, and between student and student."

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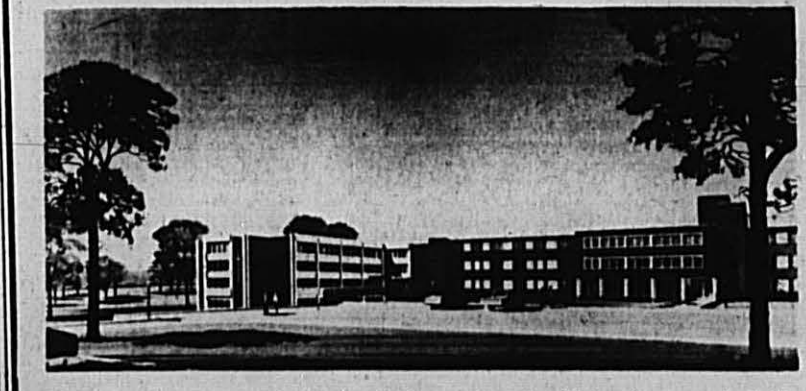
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POPE JOHN XXIII Said:
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TIC TACKER

St. Vincent's 'fixture' retires

By PAUL G. FOX

One of the familiar "fixtures" at St. Vincent's Hospital, Indianapolis, recently retired after serving the institution nearly 42 years.

During his years of service, Archie Smith performed various duties revealing his many-faceted talents. Included responsibilities are: carpenter, cafeteria porter, chauffeur for the Daughters of Charity and the hospital, hospital doorman, storeroom clerk, mail sorter and carrier.

"The job I liked best," Mr. Smith relates, "was being doorman. I was able to meet many people and to make many friends."

Some of the well-known personalities he met while performing these tasks included: Cardinal Joseph Ritter, Former Postmaster General James A. Farley, Bishop Fulton J. Sheen and financier J. P. Morgan.

The father of nine children, Mr. Smith and his wife reside in Holy Angels parish with the youngest daughter, Nellie Theresa, who attends St. Agnes Academy.

Two members of the family are in religious life—Brother Roy Smith, C.S.C., assigned in Milwaukee, and Sister Demetrius, a veteran missionary in Africa with the White Sisters now pursuing midwifery studies in England. Other daughters, all employed, include a nurse, a teacher, office worker and a hospital worker. Another son, a jet mechanic, was killed during World War II.

According to John G. Grubb, assistant administrator at St. Vincent's, "it won't seem the same at St. Vincent's without Archie."

FERDINAND COMMUNITY HISTORY PUBLISHED

The long-awaited history of the Sisters of St. Benedict of Immaculate Conception Convent, Ferdinand, has recently been published by the Bruce Publishing Company of Milwaukee. Author of "The Castle on the Hill" is Sister M. Frederica Dudine, O.S.B., Ph.D., a member of the history department faculty at St. Benedict's College, Ferdinand. She has been a member of the Benedictine convent there for more than 50 years. Publication of the volume coincides with the community's 100th anniversary of establishment from Covington, Ky., in 1867. The 330-page volume is available from the convent or from religious supply houses. Price is \$7.50.

HERE AND THERE—The Ladies Auxiliary of the Ancient Order of Hibernians has donated a billiard table to the Talbot House as a Christmas gift. Mrs. James Sullivan, organization chairman, announced the gift last Sunday during a meeting of the group at St. Michael's parish, Indianapolis. The Talbot House, a home for alcoholics making a recovery, is located at

1424 Central Ave. . . . A pleasant voice called the circulation department of The Criterion this week asking to cancel the subscription being sent to "Henry Doe" at a certain address. The party was routinely asked: "Has Mr. Doe moved?" In a different tone of voice, the reply was: "We've been divorced for 10 years and this paper keeps following me everywhere I go!" . . . Msgr. Joseph Brokhage, Latin School principal, is participating in a four-day evaluation at North White High School, Monon, this week for the North Central Association of Colleges and Secondary Schools. The Latin School is presently preparing for a similar evaluation by the regional accrediting association. . . . A recent contribution to this column was a joke about a nun and a hippie. We refrained from using it because we did not want to offend either group in our society. . . . The Christmas play planned by the first and second graders at St. Matthew's School, Indianapolis, for Friday, Dec. 15, had to be postponed until the following Thursday, Dec. 21. Reason: The Angel Gabriel caught the mumps.

NAMES IN THE NEWS—Mother Mary Plus, S.P., superior-general of the Sisters of Providence, is currently in Arequipa, Peru, to visit the Latin American mission of the community there. Her companion is Sister Agnes Virginia, S.P., one of the community councilors. . . . Father Donald Schmidlin, director of Catholic Social Services, is recuperating in St. Vincent's Hospital, Indianapolis, from injuries suffered when his car was struck by another car driven by a youth, allegedly fleeing from police. The youth's car was traveling at a high rate of speed when it collided with Father Schmidlin's vehicle at 40th and Pennsylvania St. Father Schmidlin suffered a broken nose, several facial gashes and back injuries. . . . Miss Patricia Griffin, a junior at Alverno College, Milwaukee, has been selected for membership in "Who's Who Among Students in American Colleges and Universities." The St. Mary's Academy graduate is the daughter of Mr. and Mrs. Bernard J. Griffin, of Our Lady of Lourdes parish, Indianapolis. . . . Father Albert Aljame will celebrate the Divine Liturgy of the Melkite Rite at 4 p.m. Sunday, Dec. 17, in St. Mary's Church in downtown Indianapolis. Those attending may receive the Eucharist under both species. . . . Sister Myra Ann McMahon, S.P., treasurer of St. Mary-of-the-Woods College, is listed in the recently published "Who's Who of American Women, Fifth Edition," a biographical directory of notable living women in the nation. She has been an administrative officer at the college since 1960.



HOLIDAY TREAT—Jerry Craney, music director at Holy Name parish, Beech Grove, visits with three volunteers following a recent entertainment by the Holy Name Boys Choir at St. Mary's Child Center. The event took place at the Riley Room of the Riley Towers in downtown Indianapolis. Among the 50 members of the Child Center Pre-School Guild are, from left above: Mrs. Joseph H. Niehaus, Jr., Mrs. John Tandyk and Mrs. Alfred J. Hoffman.

Seek ultimate answers, universities are urged

NOTRE DAME, Ind. — The president of St. Louis University has challenged universities to go beyond the realm of purely intellectual development and help men find answers to "ultimate" questions about the meaning of existence. . . . "For all the expansion of knowledge, for all the concern for the immediate material wants of man, for all the hopes put in the perfecting of a just political and social system, there is an ever growing feeling that present day man is cut adrift, without ultimate meaning and without guiding purpose for his life," declared Father Paul J. Reinert, S.J. . . . Father Reinert spoke at a symposium on "Universities in a Developing World Society," held in connection with the 125th anniversary of the founding of the University of Notre Dame. . . . HE SAID MAN will continue to feel adrift without answers "unless the university enters into the situation. . . . The university is the only modern instrumentality which will be able to cope with this malaise of emptiness, this seemingly hollow and vacuous re-echo of the question 'Why?'" Father Reinert stated. . . . "I am not suggesting that the university is or should be a surrogate church nor do I at all think that knowledge is a substitute for religious faith," he said. "I am simply saying there is no other institution realistically available to many men to help effectively in this most basic of queries. Only the university can begin . . . to fill this void."

Fairbanks See gets coadjutor

WASHINGTON—Pope Paul VI has named Father Robert L. Whelan, S.J., to be coadjutor with right of succession to Bishop Francis D. Gleason, S.J., of Fairbanks, Alaska. Father Whelan has been pastor of St. Anthony's church in Anchorage, Alaska. . . . In addition, he said, it must be truly Catholic or universal. It must emphasize the centrality of philosophy and especially theology among its intellectual concerns and it must not allow the intellectual and moral aspects of knowledge to become "detached and separate," he declared.

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'Peter Pan' opens today at Marian

INDIANAPOLIS—The Marian College Theatre will present "Peter Pan" at 2 p.m. today, Saturday and Sunday at the college auditorium. One evening performance is scheduled for 8 p.m. on Sunday. . . . A perennial favorite of children and adults, the musical version of "Peter Pan" is being presented by an all-student cast. Special rigging will enable Peter Pan, played by Miss Thelma Wilson, of Indianapolis, to actually soar across the stage. . . . Robert Clements, of Beech Grove, is directing the production in fulfillment of his senior drama project. Alexander McDonald of the college's music department is music director. . . . Admission is 50 cents for children and \$1 for adults. For reservations or ticket information phone the college at 924-3291.

Feast Day prayer' VATICAN CITY — For the first time since his operation in early November, Pope Paul VI left the Vatican and was driven to downtown Rome to pray before a statue of the Immaculate Conception on that feast day.

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Expect Pope to set World Peace Day

VATICAN CITY—It is expected that Pope Paul VI will proclaim January 1, 1968, as a World Day of Peace.

No official announcement of the peace day has been made by the Vatican. However, it has been learned that the project is another step in the Pope's attempt to lessen world tensions.

It has also been learned that the Pope has prepared a document pleading for peace to be sent to all heads of state and that it will be disclosed to newsmen at a Holy See press conference on December 15.

The Pope's Christmas plans, again still unannounced officially and depending on the continuation of the improvement in his health, are expected to include a Christmas midnight Mass celebrated by the Pope for diplomats and families accredited to the Holy See, and another Mass in the morning in St. Peter's before the Pope delivers his annual Christmas blessing to the city and the world.

Sacred Cantata set at Cathedral

INDIANAPOLIS — The combined St. Agnes Academy Glee Clubs will perform a Sacred Concert of Christmas Music at 8 p.m. Thursday, Dec. 21, in SS. Peter and Paul Cathedral.

Under the direction of Sister Jean Catherine, S.P., the concert will include selections from Brahms, Handel and Palestrina. Contemporary arrangements of the traditional Christmas carols are also scheduled. . . . Accompaniment on the organ will be provided by John Gates, regular organist at St. Mary's Church who serves on the faculty of St. Maur's Seminary and Indiana Central College.

Social Calendar FRIDAY, DEC. 15 St. Rita's Social at 6:30 p.m. in the parish hall, 19th and Arsenal.

St. Christopher's Social at 7 p.m. in the school social room, 5335 W. 16th St.

SATURDAY, DEC. 16 St. Bridget's Social at 7:30 p.m. in the school hall, 815 N. West St.

SUNDAY, DEC. 17 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, DEC. 21 St. Catherine's Social at 6:30 p.m. in the parish hall, 1109 E. Taber St.

Evansville hikes clergy salaries, alters stipends

EVANSVILLE, Ind.—The Evansville Senate of Priests recommended, and Bishop Paul Leibold immediately approved, increased priests' salaries.

Also approved was a plan for altering Mass stipends. Stipends will be set at \$2 a Mass, regardless of whether it is a high or low Mass. All offerings for weddings and funerals will go to the parish treasury instead of to the officiating priest, and other stole fees will be eliminated.

Priests' salaries will go from \$100 to \$145 a month, and their car allowance will be raised from \$20 to \$40 a month.

Curia

(Continued from page 1) erly so-called, the relations between the ecclesiastical faculties and the lay faculties in the interest of spreading Christian thought in the world of culture.

Delegates did not discuss current theological trends. But at the close of the meeting on November 29, Cardinal Amleto Cicognani, Papal Secretary of State, writing in the name of the Pope, stressed the importance of safeguarding the integrity of the faith and the primordial role of the higher intellectual formation of the Church's ministers.

The semi-official summary of the meeting stated that the work proceeded "in a climate of complete liberty, sincere cooperation and mutual understanding." This was confirmed by participants and, in the light of the previous reputation of the Congregation for Universities and Seminaries, it was more than a routine statement and a compliment to the new spirit instilled into the papal curia by such men as Cardinal Garrone and Bishop Schroeffer.

Heart

(Continued from page 1) organs, such as kidneys or eyes, it is considered licit to give one to a person in dire need of it.

THE ARTICLE continued: "When a transplant is made from a corpse its lawfulness is universally upheld. . . .

"Is the principle also valid regarding the replacement of a diseased organ which is considered vital for the organism, as in the specific cases of South Africa and the United States? We believe we can find the answer in the speech of Pius XII of September 30, 1956:

"In desperate cases, when a sick person is lost unless there is an intervention, and when there exists a medication, a means, an operation which, without excluding any danger still has some possibility of success, an upright and reflective mind admits without further ado that a doctor may proceed with the application of such treatment with the express or tacit consent of the patient."

Lay control

CHICAGO — Educational and financial control of de Paul University here has been transferred from a predominantly clerical to a predominantly lay board of trustees.

Raps

(Continued from page 1) Security amendments. The basic approach to public welfare embodied in the reports is not in keeping with human dignity. We urge correction of the coercive features of the reports, the elimination of the freeze on number of AFDC recipients and the limit on the amount of Medicare payments.

"Urge you to oppose conference reports and to seek return of bill to conference committee for results more in keeping with Senate bill."

A similar telegram was sent to President Lyndon B. Johnson.

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For more information about Act 335, write The Indiana Association of Church-Related and Independent Colleges Box 1917, Indianapolis, Indiana 46206 or to the college of your choice.

- Participating Colleges in the Indianapolis Archdiocese: Marian College — 3200 Cold Springs Road, Indianapolis; 46222 St. Mary-of-the-Woods College — St. Mary-of-the-Woods, Ind., 47876 St. Meinrad Seminary — St. Meinrad, Indiana; 47577 St. Maur's Seminary — 4615 N. Michigan Road, Indianapolis; 46208

Cardinal Leger off to Africa

MONTREAL—Cardinal Paul-Emile Leger has left Canada for Africa and given up the office of archbishop of Montreal for the life of a missionary to African lepers.

Some 1,000 persons, including Cardinal Maurice Roy of Quebec, gathered (Dec. 11) at International Airport to say goodbye to the 63-year-old prelate before he boarded an Air Canada flight for New York where he transferred to an Air Afrique plane for Dakar, Senegal.

Cardinal Leger, who last month announced his resignation from his Canadian See, has not yet disclosed where he will work in Africa. He said he will travel in Africa for six months before settling in a missionary post.

His final plea to the people of Montreal was, "Pray for me, remember me, and love your neighbor."

Catechetics expert cites child's needs

MINNEAPOLIS — A Chicago priest-writer has recommended that catechists start from the child's needs rather than from dogma in the teaching of religion.

"We must start getting to the guts of the person—finding out what makes Johnny tick, think and move. . . . We must stop giving first graders definitions of the Trinity," said Father Gerard P. Weber, the co-author of a new religion series for elementary schools entitled "Word and Worship."

The priest addressed a workshop at the regional Confraternity of Christian Doctrine Congress here. The congress drew 3,800 persons from a five-state area, bishops of the St. Paul and Minneapolis province, and visitors from such distant points as Winnipeg, Honolulu and Bogota.

THE OLD BELIEF in the "psychology of scholasticism" which says goodness and beauty and truth will be embraced for what they are "just isn't so," said Father Weber, whose religion series has sold over a million copies, but has also aroused the concern of some parents in Chicago and other parts of the country.

Items of controversy about the series have included its

stress on the manhood and human qualities of Christ, its description of the Rev. Martin Luther King, civil rights leader as a Christ-like man of modern times, and its emphasis on the role of Christ as brother to all mankind.

Father Weber said the new catechetics must involve a "concentrated effort on the part of teachers to educate parents." He advised teachers not to panic with the new catechetics. "You will change even though you can't change overnight," he said. "Just preach the word as you see it, and you won't be heretical."

The new habits being worn by women religious are an "encouraging sign" that teachers are both "aware that change is necessary in the religious life and that 'salvation is obtained among men,'" Father Weber stated.

URBAN G. Steinmetz, executive director of the interdenominational Upper Peninsula Family Life Bureau in Escanaba, Mich., said Catholics "have avoided loving each other by loving something which we call the Church."

He likened Catholics of the pre-Vatican Council II era to devotees of "the great Russian uncrowned St. Pavlov" who have acted, sat, stood and genuflected when commanded to do so.

Catholics, he said, have developed an "avoidance technology." They start loving where they should have finished loving, he said. "They love God by avoiding His strange people."

He accused priests, nuns and laymen of failures in openness. "Only when we conquer this lack of openness can we begin to love the Church," Steinmetz stated.



AID IN PRE-MARRIAGE COUNSELLING—A lay couple in St. Mary's parish, Rushville, has been enlisted by the pastor, Father James Dooley, to assist in the pre-marriage instructions for engaged couples. Mr. and Mrs. Robert Eder, above left, are shown at a counselling session with (from left): Becky Fletcher, Don Nidenthal, Alberta May and David Montgomery, all of Rushville.

SEES 'SPLIT' WITH LAITY

Dutch theologian contends U.S. bishops lack dynamism

ST. LOUIS—Father Edward Schillebeeckx, famed Dutch theologian, said here that he will leave the United States with "an impression that the U.S. bishops are more on the side of the minority trends of the Vatican Council than of the progressive views."

In an interview with the St. Louis Review, new weekly of the Archdiocese of St. Louis, Father Schillebeeckx said this was his viewpoint after spending a month in the U.S. meeting and visiting with dozens of priests, religious and laity.

"The American bishops are leaders," he said, "but they are leaders who seem to be without a common motive or principle—a dynamism seems to be lacking."

"There is a growing split between the hierarchy and the priests and laity—it is an acute, sharp division with laity and priests moving faster, even in other directions, than the bishops."

FATHER Schillebeeckx said that "split" was "barely noticeable" when he visited the U.S. in the Spring of 1966. "It has developed very quickly," he said, adding that this was a reason for his concern.

"No change" is the main complaint he has heard in the U.S., he said. Questions are in some part determined by the speeches

he gives, but there are "always certain questions raised which are unrelated to my topic."

Priests, he said, are concerned with their own role in a secularized world. Both priests and laymen are concerned with the relation of the church to the world and why there should be a church at all, he said. Birth control, ecumenical inter-communion, clerical celibacy and mixed marriages were covered in questions asked in every city he visited.

"We need authority," Father Schillebeeckx said, "but the manner of exercising it must change. The whole people of God must be involved in preparing directives and guidelines."

He said he was "disappointed" in the reaction of the U.S. bishops to "A New Catechism," the Dutch catechism for adults. At their recent meeting in Washington, the bishops did not ban the book, but did issue a statement saying it could not be used as a textbook for the teaching of religion.

"THE BISHOPS noted Cardinal Bernard Alfrink's expression of regret about publication here," Father Schillebeeckx said. "But Cardinal Alfrink had written publishers in different countries six months ago, asking that they hold up publication until questions by Rome were settled."

Protestors are barred from use of cathedral

SAN FRANCISCO—The Episcopal bishop of California has denied use of Grace cathedral here to a group which wants to hold a religious protest service featuring the turning in and burning of draft cards.

Bishop C. Kilmer Myers announced in a policy statement, on which he reportedly had worked for three days that the service planned by the Northern California Clergy and Laymen Concerned About Vietnam would not be permitted in the cathedral.

To allow it, the bishop said, "would symbolically place the church in the position of espousing the breaking of the law concerning the national draft as the only possible or legitimate Christian response to the moral dilemma of the war in Vietnam."

"IN REFUSING this request," said Bishop Myers, who has

himself criticized the nation's Vietnam policy, "we do not reject the right of those who feel impelled to take such drastic action in protest against the war. . . . We do not consider their proposed action as an un-Christian response to the war."

Bishop Myers said the church should not lend itself to a polarization of extremes of left and right, but to encouragement of a "rhetoric of the center."

though of divine origin, is but one institution among many" and therefore should call upon "the university, the industrial and the labor communities to join with us in the development of this rhetoric of the center."

BISHOP MYERS acknowledged that his statement will be "regarded by some as a betrayal of freedom" and "rejected by other who are not interested in a creative middle way. "Nevertheless," he added, "it is issued as a serious call to all men of good will to reject both the right and the left and to seek new alternatives to the destructive tendencies and actualities of the extremes."

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Calendar OF EVENTS

St. Anthony's . . .

Choir and Band Cantata, Monday, Dec. 18, 8 p.m.

St. Augustine's . . .

D of I Christmas Party at K of C Hall, December 19.

Sacred Heart . . .

Women's Club Christmas Party, December 20, 6:30 p.m.

Providence . . .

12th Annual Providence Alumni Christmas Dance, Saturday, Dec. 23, Floyd County Armory.

These announcements are made available without charge. To have your event listed, phone BU 2-3869—at least two weeks before event is scheduled.

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Named director of liturgy body

WASHINGTON, D.C. — James F. Colaianni, a former managing editor of Ramparts magazine, has been named executive director of The Liturgical Conference, Inc.

Mr. Colaianni, 45 years old, succeeds John B. Mannion in the top post at the Conference, a national Catholic organization with about 7,000 priests, religious, and laity as members. Mr. Colaianni assumed his new post December 1.

A member of the Ramparts staff from March 1965 to May 1967, Mr. Colaianni, also served as religion editor and assistant publisher.

CONTRIBUTORS

THE CRITERION will carry a list of parish and organizational correspondents and others who have reported news for the current issue. The following persons submitted items for this week:

MARY K. THOLA, Osgood MISS LULA K. EHRINGER, Sellersburg

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FAMILY CLINIC

Mate has a history of psycho-neurosis

By JOHN J. KANE, Ph.D.

My husband has a record of psycho-neurosis. Recently life has become intolerable. He abuses me and my teen-age son, keeps shouting, refuses to listen to us at all. My boy wanted to enter the seminary, but his father ridiculed the idea so much he seems discouraged. Priests and marriage counselors agree that he is unreasonable. His temper is uncontrolled, and we live in fear of it.



Bue the condition you describe seems to go well beyond that and would appear to be a problem requiring immediate attention. The constant fear in which you and your son live cannot continue unless both of you too succumb to some nervous or emotional disorder.

Apparently you have consulted marriage counselors and a priest, and surely they must have offered some positive approaches beyond stating that your husband is unreasonable. You do not mention them, so I hope I am not merely repeating previous advice in my reply.

The fact that your husband keeps shouting at you and your son and refuses to listen is obviously due to the fact that he is unreasonable, if not downright irrational. Since you know this, you should not expect him to listen, and even if he did, what good would it do except perhaps to make you feel a bit better? I rather doubt anything you say will influence him.

He is sick, and this you apparently may realize. Try to be as patient as you can, and above all do not do anything to arouse

While your husband has a history of psycho-neurosis, his present behavior seems much more severe than that condition usually is. The psycho-neurotic generally suffers from deep feelings of inferiority or inadequacy, or at times has an overwhelming sense of anxiety. He finds it difficult to establish satisfying relationships with others.

him needlessly. When he suffers a temper tantrum, don't feed fuel to the flames by replying, but try to remain both calm and cool—admittedly not an easy thing to do.

So far as your son is concerned, you will have to be both father and mother to him and try to reassure him when his father ridicules him. Of course, it is better to do this outside of your husband's hearing.

It is most unfortunate that his father has deterred him from entering the seminary through ridicule. But he probably resents his son and fears his success which in his distorted thinking appears to challenge him. But your son is young enough that a final decision about entering the priesthood need not be made at this moment.

Encourage him to keep considering it, and to pray for the grace of a vocation. It will also be advisable to let your son know, if he doesn't already, that his father is ill and not responsible for his present behavior.

My sympathy goes to you, your son and your husband. While I am not a psychiatrist, it seems reasonably clear that your husband is mentally ill, and perhaps severely so. You will have to understand the full implications of this, and it is not easy to do so.

Mental illness is far from rare in our society, but a true understanding of it seems to be.

Nuns teaching policemen

BOSTON—Two Catholic nuns are teaching 30 Boston policemen the rudiments of the Spanish language so they can better cope with problems of the city's fast-growing population of Spanish-speaking.

The policemen, who bought their own dictionaries and are paying other expenses incurred by the language course, will soon be graduated from the language laboratories of the Don Bosco Technical High School.

Instructors are Sisters Angelita and Carmen, of the Oblates of the Most Holy Redeemer, both of whom hold master's degrees in education.

Pope, Athenagoras exchange notes

VATICAN CITY—On the second anniversary (Dec. 7) of the Catholic-Orthodox joint declaration revoking the mutual excommunications of 1054, Pope Paul VI and Orthodox Patriarch Athenagoras of Constantinople (Istanbul) have exchanged messages.

Patriarch Athenagoras wrote the Pope: "With the recurrence today of the anniversary of the revocation of the excommunication, after having thanked God for such great blessings, we felicitate and thank Your Holiness, so beloved and venerable. Praying to the God of peace, we hope for the early arrival of the longed for day of union in the same chalice for Christ's glory."

The Pope replied: "Deeply moved by the sentiments Your Holiness expressed, we with you thank the Lord for His great mercy, awaiting from His grace that He will give to all the light and strength to move ahead on the path the Holy Spirit has bound us to, and to arrive at the partaking together in the communion of His precious redeeming blood."

Now how do you see that he obtains help? You mentioned in your letter, although I did reproduce that part, that your husband's condition developed in the armed service. You might take the matter up with an officer of the American Legion or the Veterans Bureau, who can advise you on what hospital benefits he may be eligible for under the circumstances. It seems likely he is eligible for care in a Veteran's hospital if such is necessary.

Milwaukee council backs housing law

MILWAUKEE—The judiciary-legislation committee of the Milwaukee Common Council has given unanimous backing to a city open housing ordinance which would duplicate a state law already in effect. The state law bans discrimination only in the rental or sale of housing which is not occupied by owners.

The ordinance was sent to the committee by a 13-6 vote (Nov. 28) of the Council against consideration of it on the floor. It will now go back to the Council with the 5-0 endorsement of the committee.

Father James E. Groppi and other NAACP Youth Council leaders who attended the committee meeting expressed disappointment that the ordinance proposed would be no stronger than the state law. "We are tired," Father Groppi said, "of political structures... that give to the black man his rights in piecemeal fashion."

The NAACP Youth Council has been conducting daily marches for a city open housing ordinance for three months.

Radio and Television

Table listing radio and television programs for Indianapolis, Salem, Shelbyville, Tell City, Terre Haute, and other areas.

Honolulu Diocese gets administrator

HONOLULU—Pope Paul VI has named Auxiliary Bishop John J. Scanlan to be apostolic administrator of the diocese of Honolulu.

Bishop James J. Sweeney continues to hold the title of bishop of Honolulu but the administration of the diocese is transferred temporarily to Bishop Scanlan. Bishop Sweeney, it was noted in the announcement, is in poor health.

Jesuits drop building plan

ST. LOUIS—The Jesuits Missouri province has announced plans to build a 10-story residence for its theology students attending St. Louis University here.

Father Gerald R. Shehan, S.J., said the province would continue to rent living space for its third and fourth year theology students in the Lewis Memorial Residence—formerly the Coronado hotel.

CLERGY NECROLOGY

All these are buried in peace, and the memory of them lives on.—Sir. xlv, 14
December 16, 1940 — Rev. Gerard H. Moss
December 17, 1935 — Bishop Alphonse J. Smith
December 16, 1931 — Rev. Francis Wolf
December 16, 1900 — Rev. Joseph E. Hegger
December 17, 1893 — Rev. John Gueguen
December 18, 1966 — Rev. John Holloran
December 19, 1908 — Rev. Maur Hefflich, O.S.B.
December 21, 1908 — Rev. Bernard Ewers

Board approved

KEARNY, N.J.—Archbishop Thomas A. Boland of Newark has approved the plans of the Senate of Priests for a personnel board. The board would review the first assignments of priests, and concern itself with transfers, special assignments and the disposition of parishes. It would also evaluate personnel with the assistance of a professional staff of priests and laymen.

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Your Prescription Store
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Connersville Gray Sales Company Plymouth - Valiant Sales and Service 600 Western Ave. 825-4131

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Callahan FUNERAL HOME Wabash at 25th St. 232-4331

Eldred Van & Storage Co., Inc. 547 N. 13th St. 232-0296

Hahn Shoes INC. "Folks Trust Us" 21 - 23 Meadows Center

Bowen-Oldsmobile G.M.C. Inc. "Where the Action Is" 1000 Wabash Avenue 232-0151

Shelbyville MURPHY Funeral Service 394-4477

Bryant-Roth Co., Inc. RALPH ROTH Rugs - Carpets - Linoleum Furniture - Curtains Drapes - Venetian Blinds

Greensburg UNION BANK & TRUST CO. of Greensburg

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Three major faiths back housing suit

LANSING, Mich.—The three major religious bodies in Michigan have joined in supporting the right of the state Civil Rights Commission to enforce the state constitution's anti-discrimination provisions in housing matters.

The Michigan Catholic Conference, the Jewish Community Council and the Michigan Council of Churches jointly filed a friend of the court brief with the Michigan Supreme Court in a case involving a Negro school principal who was refused a home because of his race.

The Civil Rights Commission subsequently ordered the seller—a real estate developer—to end discrimination and consider applications by Negro buyers.

THE DEVELOPER then brought suit, charging that the Civil Rights Commission had no power over such cases, and that the state constitution—which guarantees the right of people to buy, sell and rent real estate without discrimination—also required an act of the legislature before the provisions could be enforced.

The reason for the Negro's rejection is not an issue; in hearings before the Civil Rights

Commission the sales agent admitted that color was the issue because "it wouldn't be advantageous to the subdivision from our business standpoint."

In their brief, the three religious agencies argue that although the constitution—adopted in 1963—directed the legislature to pass legislation in keeping with the anti-discrimination sections, its clear intent was not to deny rights granted until the laws were passed.

THIS WAS THE developer's argument—that without a fair housing law the constitution's guarantee did not apply to housing.

The brief, however, pointed out that three attempts to make this provision explicit in the constitution failed. The brief also noted that in the same section granting the rights, the constitution created the Civil Rights Commission, and charged it with the duty to "investigate alleged discrimination" and to "secure equal protection of such civil rights without such discrimination."

The constitution says the commission must act "in a manner which may be prescribed by law."



TOYS FOR THE HANDICAPPED—Mentally and physically handicapped children and adults are cheered all during the year by toys and other items distributed regularly by the Indianapolis Toy Clinic, a volunteer workshop organized by 12 Protestant and Catholic women. In the above picture (left to right) Mrs. Kenneth G. Kurth, a member of the United Church of Christ; Mrs. Edward J. Garlyczak, a member of Holy Spirit parish, and Mrs. Robert Chapman, a Methodist, display items their group has produced for the less fortunate. The Toy Clinic also includes women from St. Lawrence and St. Pius X parishes, as well as various Protestant denominations.

'Toy Clinic' gives joy and help to the handicapped

INDIANAPOLIS—Six Protestant and six Catholic women in this city are working together to make the hours pass more quickly for handicapped and mentally retarded children and adults.

Organized as "The First Indianapolis Toy Clinic," the women meet twice monthly to make toys and other therapeutic items for the mentally and physically handicapped. Materials are donated by friends, neighbors or fellow church members. They are cleaned and repaired, or odds and ends are assembled to make brand new items.

Mrs. Edward J. Garlyczak, a member of Holy Spirit parish, is the chairman and organizer of the Toy Clinic which has its workshop in the basement of her home. The local group is a member of a national organization, Toy Clinics of America, founded in 1949 to distribute toys to hospitals, welfare agencies, orphanages and schools for the handicapped.

Since the Indianapolis Toy Clinic organized two years ago, it has distributed 187 items to St. Mary's Child Center, the Gateway Learning Center of Franklin, Ind., and the Marion County Association for Retarded Children. Central State Hospital will also receive items this year.

Key concepts in these centers are greater freedom, wider exposure and fuller cooperation, he said. "Where the old boundary lines between denominational and interdenominational schools can be crossed, and still better, where the Catholic-Protestant gulf is bridged, hopes for the future of theological education are brightest."

Probe hemispheric

(Continued from page 2) knowledgeable Latin American leaders is a resounding yes. The explanation: Christian education among 220 million Latin Americans is a vast subject. Thousands of educators from outside must aid the Church in Latin America for the many vitally important portions of the program.

In an interview in El Mercurio, a Santiago daily, Archbishop Dearden said: "In Latin America 5,400 priests, Religious and lay volunteers from the United States are already at work and we are anxious to know how best to prepare this Catholic contingent for their labors."

Top billing in the Latin American Church's work of many needs goes to the human factor. Nothing is so cruelly missed as apostolic workers. The Church in Latin America, explained Bishop Gabriel Larrain, does not make even a remote pretense that it can serve all its people. He noted that if all the Catholics in Latin America suddenly decided to go to Mass on Sunday, the churches available would not be able to accommodate a third of them. Far less could priests be supplied to provide the Masses.

The most blessed gift of all is a dedicated and competent Latin American man or woman, Religious or lay, who will give his or her life to the constructive Christian service of his fellow men.

Let it be clearly understood, that in Latin America—as in every other area of the world—the non-native-born religious worker is second best. This is the first lesson in the much-needed training for Latin American service to which Archbishop Dearden made reference.

In a score of ways, sometimes gently and subtly, sometimes otherwise, the able representatives of Latin America explained to our bishops that our workers must lose their identity, must make themselves one with the Latin American Church, must, after the pattern of John the Baptist, decrease in order that the local Church may increase.

"I think," declared Archbishop Dearden on leaving, "we came with the candor of those who come to learn and we have learned much. We realize as never before how close are the bonds which unite the Americas. We have bonds with all peoples but we possess especially intimate bonds with Latin America."

Pennsylvania bill backs school aid

HARRISBURG, Pa.—New legislation asking state aid to parochial schools, including a provision for teacher certification and placing certain limits on the type of instruction to be assisted, has been introduced in the Pennsylvania Senate.

Sen. Ernest P. Kline, Democratic floor leader, is the principal sponsor of a bill which would earmark 15 per cent of the state tax on cigarettes to finance the proposal—about \$25 million annually.

Introduction of the Senate legislation came after most of those concerned with the issue had given up on efforts to get a bill through the current session of the General Assembly.

A special "non-public school authority" would be created to administer the purchase of education service from church-related schools, but subjects

Concert slated at Ritter High

INDIANAPOLIS—The second annual Ritter High School Candlelight Christmas Concert is scheduled for 7:30 p.m. Sunday, Dec. 17, in the high school auditorium.

Featured groups will include the school's Concert Band, Ritter Singers, Archdiocesan Grade School Band, Ritter Brass Choir and a folk group. Tickets are \$1 and 50 cents and may be purchased at the door.

Play scheduled

INDIANAPOLIS—The Senior Dramatic Club of St. Agnes Academy will present the play "One Red Rose" at the Christmas meeting of the Academy Parents' Club at 8 p.m. Tuesday, Dec. 19, in the school auditorium. All St. Agnes Academy parents are urged to attend.

Group protests German draft

DUSSELDORF, Germany—Secular newspapers have rallied to the defense of German Catholic young people harassed by army officials for their attempts to distribute anti-draft literature in military barracks.

The students' protest centers around the German government's decision to cut back the allotment made to soldiers in compensation for civilian pay lost while in the armed forces. Because only one-third of the country's eligible young men get drafted, the government had been paying its soldiers an allowance aimed at offsetting the financial liability military service entails.

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6270 Chester. Huge trees from Nature's own umbrella over this lovely stone Colonial 4 Bedrms. 1 down, 2 tiled baths, 17x30 carpeted liv. rm. w/ marble floor. 13x22 screened rear porch. Full bmt. Finished rec. rm. w/ fireplace, 2 c gar. Electric door. Oil heat. Fenced. 150x300 lot. Middle 40's.

IMMACULATE HEART
6039 GUILFORD AVE.
\$10,900 \$400 Down. Ranch. \$89 Per month pays all. Large living room, woodburning fireplace, formal dining room, 2 large bedrooms, full bmt., fenced yard, front porch.

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5 BEDROOMS
7465 Avalon Trails Rd. New brick home, full basement, 2 full baths, 2 1/2 baths, carpeted throughout, fireplace in family room and living room, complete built-in kitchen, 2 car attached garage.

ST. JOAN OF ARC
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3 Bedroom, 2 story brick home, full basement, full kitchen, full bath, gas heat. \$16,500 \$700 down. 4808 N. Park.

ST. JOAN OF ARC—70 Area
3 Bedroom frame home, living room with fireplace, dining room, large modern kitchen, full basement, gas heat. Under \$10,000, 4309 N. Guilford.

ST. SIMON
Bi-Level—By Owner
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Ecumenical seminary plans move forward

ROCHESTER, N.Y.—Efforts toward creation of an ecumenical seminary here moved ahead with the scheduling of the merger of two major Protestant seminaries for next fall.

At the same time Bishop Fulton J. Sheen of Rochester again declared Catholic intention to cooperate in the new venture. He said the new study center would have "much to give" St. Bernard's Seminary in Rochester "and we trust that St. Bernard's in turn will have much to give" the merging Protestant schools.

SEPTEMBER, 1968, was set as the date for the move by Bexley Hall, Episcopal divinity school of Kenyon College in Gambier, Ohio, to Rochester. Here it will merge with Colgate Rochester Divinity School, an interdenominational Protestant institution, to form the Rochester Center for Theological Studies.

Bishop Sheen, speaking of the relationship of St. Bernard's to the new center, said: "In those things we share in common,

there will be unity; in those things in which we differ, there will be dialogue and charity."

Dr. Charles L. Taylor, retiring director of the American Association of Theological Schools, called the Rochester center "one of the more significant steps toward the pattern of seminary education for coming decades."

THE ROCHESTER Center for Theological Studies will be closely related to the University of Rochester. Dr. Taylor said the growing pattern in seminary education is for seminaries to form in "clusters" around universities in the United States and Canada.

"Key concepts in these centers are greater freedom, wider exposure and fuller cooperation," he said. "Where the old boundary lines between denominational and interdenominational schools can be crossed, and still better, where the Catholic-Protestant gulf is bridged, hopes for the future of theological education are brightest."

Remember them in your prayers

INDIANAPOLIS
† TIMOTHY J. O'BRIEN, 65, Holy Cross Church, Dec. 7, Holy Cross Cemetery, father of Father John P. O'Brien, assistant pastor of St. Mary's Church, New Albany and Timothy J. O'Brien, brother of Andrew O'Brien, Nora McKibben and Mary Foley.

† PATRICK F. MCNEILS, 55, Little Flower Church, Dec. 9, Calvary Cemetery, husband of Ruby J.; father of Patricia LeMieux, Bridget K. and Theresa L. McNeils; brother of Agnes Clegg, James, John and Donald McNeils.

† OWEN L. HEALY, 75, Holy Trinity Church, Dec. 9, Holy Cross Cemetery, husband of Ellen M.; father of Robert J., Edwin L., Myron L. and Carl M. Healy; Esther L. Miller and Ruby A. Fontaine; brother of Catherine, Marie, Marie Pierre, Audrey Wagner, Paul and James Healy.

† CHARLES E. MALEE, 60, St. John's Church, Dec. 9, St. Joseph Cemetery, husband of Mary T.; brother of Kathleen Morris.

† ROBERT M. WALSH, 66, 55, Peter and Paul Cathedral, Dec. 9, Holy Cross Cemetery, brother of Mary Sundling, Ellen Whittier, Maurice F. and Bernard E. Walsh.

† RUTH SHAUGHNESSY, 75, Sacred Heart Church, Dec. 11, St. Joseph Cemetery, mother of Mrs. Charles Eunke, Mrs. Robert Faives, George B. and Margaret Shaughnessy, sister of Mrs. Edward Pitcher.

† OSCAR J. PICKARD, 50, St. Roch's Church, Dec. 11, Calvary Cemetery, husband of Julia E.; father of Timothy J. and Tina M. Pickard; brother of James, Frank, Louis, Robert and William Pickard, Clara Altman and Mary A. Suranenko.

† GENEVIEVE G. SMITH, 81, 55, Peter and Paul Cathedral, Dec. 11, Holy Cross Cemetery, mother of J. Albert Smith, Mazha L. Brennan and Mary J. Langenkamp; sister of Mrs. Ross Richards.

† EDWARD J. JACKSON, 14, St. Michael's Church, Dec. 11, Holy Cross Cemetery, son of Mr. and Mrs. Jerome Jackson; brother of Jerome J., Jeffrey, Russell, Vincent, Janet and Joyce Jackson; grandson of Kathryn McCallister and Ruth Jackson.

† CARL O. HERGENROTTER, 61, Holy Name Church, Dec. 12, Calvary Cemetery, husband of Helen M.; brother of Irene Hart, Theodore A. and Raymond Hergenrotter.

† MARY GEISECKER, 68, St. Philip Heri Church, Dec. 12, Holy Cross Cemetery, sister of Harry Grove and Edith Stonebraker.

† MINNIE A. O'NEILL, 86, St. John's Church, Dec. 12, Holy Cross Cemetery, mother of Peggy Pittman, Daniel J., David A. and Dorothy M. O'Neill; sister of Mrs. Fred Smith.

† FRED L. MANAFFEY, 72, St. Joan of Arc Church, Dec. 12, Husband of Elinor K.; father of Elinor K., Delene C. and Maureen A. Manaffey; Mrs. Marilyn Jordan, Fred L. (Liz) and Thomas G. Manaffey; brother of Thomas K. Manaffey Jr.

RICHMOND
† JACK W. DEPREEZ, 40, St. Andrew's Church, Dec. 9, Husband of Betty L.; father of Diane, Robert W. and Bradley W. Depreez; brother of Robert Depreez, of White Plains, N.Y.

NEW ALBANY
† MARGUERITE B. LUCIE, 66, Holy Trinity Church, Dec. 9, Church Cemetery, mother of Mary Lucie, of Chicago and Kitty Smith, of Terre Haute. A brother also survives.

Newman Mothers plan luncheon

INDIANAPOLIS—Plans are complete for the Newman Mothers Club Christmas luncheon and gift exchange to be held at Stouffer's Inn Tuesday, Dec. 19, at 12:30 p.m.

Following the luncheon, Mrs. Karl Zinkan, entertainment chairman, will present a program of Christmas music featuring Mr. Carlos Pedraza singing carols in seven languages.

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VIEWING WITH ARNOLD

Waterhole No. 3 is western spoof

By JAMES W. ARNOLD

Well, you have uplift ballads, like "Cool Hand Luke," and put-down anti-ballads, like "Waterhole No. 3." The latter is a spoof on the heroic themes in the traditional western, and while it isn't much of a film, it reveals much about the spirit of the current scene, at least in Hollywood.

The western satire comes under the general heading of myth-exposing or hero-toppling. But even at its best it is timid escapism, since it prefers to attack an old legend, or more correctly, a film-making formula, rather than the innumerable

able follies, legends and false gods of our own time. That would take a bit more courage, and it would also be more useful.

The myth of the Old West has proved often to be a helpful framework for classic themes of heroism and tragedy at a time when a dominant mood of cynicism has made such themes difficult to express in modern settings.

Comedy used to be achieved in westerns by placing an inept hero (Bob Hope, Jerry Lewis) in the role of the mythic westerner; you got laughs, but it was clear that somewhere else, off-screen, the true hero still existed. That fact made the blunderings of an average fellow, trying to play hero, seem funnier. But today the attack is di-

rectly on the hero and his traditional supporting cast: the sheriff, the good woman, the cavalry officer, even the bad girls and villains. They are debunked, howled at, denied. They were, the spoof films insist, as small as we are. Truth may be served, but the danger is that the beautiful myth may be put permanently out of operation. Nihilist satire replaces it with nothing.

Talent and ingenuity can help save the spoof western at its best (e.g., John Sturges' "Hallelujah Trail"). While "Cat Ballou" was over-praised, it did have Lee Marvin's marvelously original alcoholic gunslinger. But there is little to redeem "Waterhole," and a steady diet of such tasteless epics is the probable result of "Ballou's" box-office success.

In some ways, "Waterhole" hero James Coburn is simply realistic. He takes advantage of an opponent's dishonest avarice to win at cards. Forced into a shoot-out with a tough bad guy, he grabs a rifle, hides behind a horse, and blasts the culprit down in shrewd self-defense. But later on, he coolly rapes the sheriff's daughter (she enjoys it and falls for him), cheats and lies, and eventually absconds with the loot from a gold robbery.

The humor hangs on stereotyped characters, some of whom act in unexpected ways. Thus the sheriff (Carroll O'Connor in the film's stand-out performance) says he would be a crook if being sheriff weren't such a soft job; he hopes to steal the gold, is outraged at the theft of his horse but unconcerned about his daughter's dishonor. The girl (Margaret Blye), untypical of chaste western ingenues, wants Coburn anyway she can get him. The cavalry officer (James Whitmore) assumes that every body is honorable, as they usually are in westerns, and is conned out of everything but the troop flag.

The most grievous charge against "Waterhole" is not that it is an imitation of "Tom Jones" also, but without the "Jones" moral viewpoint) or even that it threatens a noble legend. It is just not funny. There is a mock-bald background song by Roger Miller (The code of the West is do unto others before they do unto you), and at least one semi-outrageous unfight in which half the town

is demolished by double-barreled shotguns. But director William Graham (new from TV) lets the pace drag so slowly it could be passed by a quick caterpillar. (Rating: B—objectionable in part for all.)

"Games" is a neo-Hitchcock thriller about a slightly odd young couple (Katherine Ross, James Caan) who are corrupted by a slightly odd traveling salesman (Simone Signoret). The film is stylish, deliberately campy in spots, and pervaded by a faint aura of decadence. Yet it is the sort of modestly well-done scare story that could serve as an introduction for adolescents to the artful horror film.

The emphasis is on mood and strong if conventional plot: the modish young marrieds shelter Miss Signoret who alternately appears motherly and strangely satanic. She leads them to play bizarre practical jokes (e.g., the wife feigns an affair with the delivery boy) which become progressively sicker until someone

is accidentally killed. Or is he? The problem of Keeping the Body Buried occupies everyone up to the double reverse trick ending, which is not nearly as frightening as some other proffered evil possibilities suggested in the first reel.

Director Curtis Harrington (noted as a maker of very off-beat experimental short films) directs the blazes out of this suspense melodrama, playing it now as macabre humor, now as a straight gothic chiller complete with thunder, blowing curtains, creepy music, tinkling wind chimes, and the beautiful Miss Ross prowling about in her nightie candelabra in hand.

Some of this is very good indeed—a moment with Miss Ross alone on the patio in the twilight, the house dark, leaves blowing, raises the hair. But some of it, especially in color, is comically over-wrought, as when Miss Signoret pursues the ghost about the house, clutching a crystal ball, whispering, "Spik to me! Spik to me!" The film also provides the first Pop Art

MacEoin

(Continued from page 4) the delegation to Rome. The United States, like most countries, was content with one.

It is known that not all the bishops agree with the policy of total support of the regime, which extends to the extreme of authorizing the arrest and prosecution of priests who defend the efforts of the workers to vindicate their human rights, an authorization required under the Concordat. But the few bishops who disapprove feel obliged to accept in public the decision of their colleagues. The result is a progressive estrangement of the progressives, believers and unbelievers alike, from the institutional Church.

Annual party MOORESVILLE, Ind. — The second annual Christmas Party for families of St. Thomas More parish will be held in the parish social hall, 1200 N. Indiana St., from 2:30 to 4 p.m. Sunday, Dec. 17. A special Christmas program will be given by the children.

haunted house in movie history, and it is enough to bring on Andy Warhol nightmares. (Rating: A-3 — objectionable for adults.)

Sister Mary Laura, Franciscan, dies

OLDENBURG, Ind.—Funeral services for Sister Mary Laura Geis, O.S.F., were held at the motherhouse of the Sisters of St. Francis here Saturday, Dec. 9. She died (Dec. 7) in the convent infirmary at the age of 91.

A native of Indianapolis, Sister Mary Laura entered the convent from St. Mary's parish in 1897 and recently completed 70 years in religious life. She was

a music teacher, having been assigned to the following Archdiocesan parishes: St. Mary's, North Vernon; and St. Joseph's, Shelbyville. She also served in the Evansville diocese and in Ohio, Keokuk, Illinois and Missouri. Sister Mary Laura had been living in retirement since 1938. She is survived by a brother, George Geis, of Los Angeles.

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GOLDEN WEDDING NEARS—A Mass of Thanksgiving for Mr. and Mrs. Gerald T. Leahy, Sr., will be held at 10 a.m. Saturday, Dec. 23, in St. Pius X Church, Indianapolis. The Leahys are observing their 50th Wedding Anniversary on that date. An open house will be given on Sunday, Dec. 31, from 2 to 4 p.m., by their children. They have two sons—John Leahy, of Indianapolis, and Gerald Leahy, Jr., of South Bend. The jubilarians were married December 24, 1917, in Waco, Texas.

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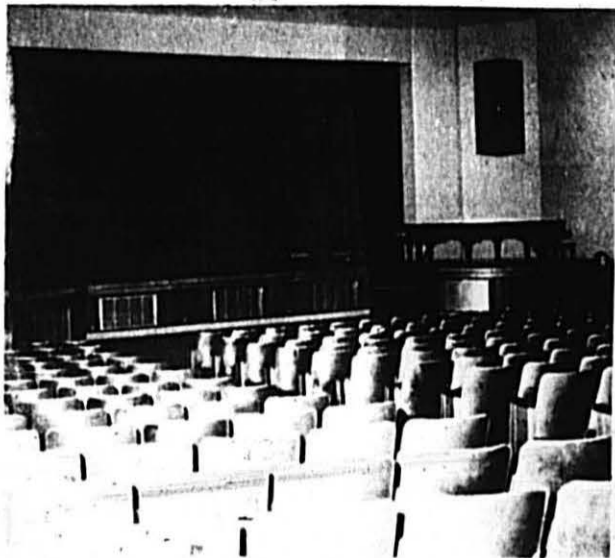
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Oldenburg's new and old — a study in contrasts



NEW OLDENBURG ACADEMY—Shown above are several views of the new Immaculate Conception Academy buildings located at Oldenburg. At the far right is the front of the old Academy building which is more than 100 years old. The

old structure, which housed an auditorium and boarding facilities, is scheduled to be demolished. Other older Academy facilities will continue in use for library, cafeteria, study rooms, sewing and art department, and boarding accommo-

ditions. The Academy presently has 40 aspirants to the Franciscan community, 125 five-day boarders and 200 day students. Bohlen and Burns designed the new buildings while the general construction contract was held by the F. A. Wil-

helm Construction Co., both Indianapolis firms. Cost of the building projects was not disclosed. Immaculate Conception Academy, conducted by the Sisters of St. Francis, is the only Catholic secondary school for girls in southeastern Indiana.

'Dogmatic' stands on war criticized

DENVER—The Register, national Catholic weekly published here, has editorially criticized the "dogmatic" stand taken by some Catholic publications on the war in Vietnam.

"We question the value of editorials taking a dogmatic stand on a vastly complicated war," The Register stated. "Few, if any, of us can fill the role of the Vietnam authority."

"WE THINK the reader is served better in this complex situation by the presentation of pointed questions, to which answers can be sought through discussion, reading, and further discussion," the editorial said.

The stand taken by the U.S. Catholic, a magazine published in Chicago by the Claretian Fathers, was cited in the Register's editorial. The U.S. Catholic said, "The war cannot be justified. It is immoral."

Said the Register editorial,

"Soon we understand, another national Catholic magazine will take a like stand, only stronger: 'Get out.'"


THE REGISTER'S editorial suggested the following questions for discussion:

- "At this already last stage, has the U.S. adopted a concrete, mutually acceptable plan for negotiations as distinguished from admirable but vague statements of principle and let this plan be known to the North Vietnamese?"
- "How can we know with certainty whether Hanoi and the Vietcong are ready to negotiate unless we make some positive gesture of de-escalation?"
- "In this light, have we given to the pursuit of peace the same effort and consistency we have given to prosecuting the war?"
- "What effect will the continuation of the war have on the many needed programs in this country?"
- "And finally, if we were to win the war militarily what assurance would we have of a 'peace' victory any more than if we now relentlessly pursued negotiations while consolidating our position in the most populous areas of the South?"

"In the weeks ahead," the editorial concluded, "we all should discuss these questions and seek possible answers from political leadership."

Aid Latin America

WASHINGTON — The U.S. Bishops' Committee for Latin America has allocated \$9,000 to the national training center for Indian catechists in Cuzco, Peru. The allocation represents a portion of donations by U.S. Catholics to the U.S. bishops' national annual collection for Latin America.



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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

"BRIGHT STAR"

St. Matthew's School Christmas Pageant
School Cafeteria — 4100 E. 56th St.
Thursday, Dec. 21 — 8 P.M.

CARD PARTY

Saturday, Dec. 16 — 3 Till 6 P.M.
Holy Angels Auditorium — 28th and Northwestern — All Games Played

ANNUAL NEW YEAR'S EVE DANCE

K of C Council No. 437
Sunday, Dec. 31 — 10 P.M. Till 2 A.M.
Music by Tom Cisco and His Orchestra
Breakfast Served after the Dance
Reservations—435-3052

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

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SODALITY OFFICER — Stephen Zinkan, a senior at Brebeuf Preparatory School, Indianapolis, is current national president of the Federation of Sodalties (high school division) and recently attended a meeting of the Board of Directors in Omaha. The organization is conducting a campaign to reactivate Sodality chapters on campuses throughout the country.

Individual contracts urged for nun-teachers

RICHMOND, Va. — Participants in an education meeting here involving more than 40 major superiors of religious communities have recommended that schools make contracts directly with teaching Sisters instead of with their communities.

They also called for a "realistic look" at the salaries of teaching nuns, stressed the importance of state certification of teachers, and asked for establishment of religious councils in high schools to assist teachers in religious instruction.

THE SUGGESTION that schools make contracts directly with teaching Sisters was made in a report by Sister Trinity of the Religious of the Sacred Heart of Mary.

A contract "would place the Sister's work on a professional basis and give her a better feeling of involvement," Sister Trinity said. Other speakers agreed that contracts, similar to those of lay teachers, would increase the sense of responsibility and professional outlook of Sisters. Most lay teachers sign contracts which include guarantee of position, salary, sick leave and other benefits.

Cleveland colleges urged to federate

CLEVELAND — A consulting committee has issued a report urging John Carroll University and the five other Catholic colleges in this area to consider operational cooperation leading to federation.

Each institution in the proposed federation would retain its identity while at the same time participating in cooperative efforts.

Among the things to which the suggestions relate are: seminary and theological studies; teacher and nursing education; continuing education; graduate study; exchange of men and women students; coordination of programs and courses; sharing of library facilities; cooperation in faculty and student recruitment, business affairs, and development.

DR. DONALD P. Gavin, director of institutional planning at John Carroll University, was executive secretary of the consulting committee.

He also will serve as secretary of the committee of presidents of the six institutions which will consider the report jointly, and also separately with their faculties, administrations and governing boards.

To remove painting

REGENSBURG, Germany — Bishop Rudolf Graber of Regensburg has promised to have a painting described as anti-Semitic removed from the wall of a church in the Bavarian town of Deggendorf. The bishop made the promise during talks with the Society for Christian-Jewish Cooperation.

Drug Talk

"HOW TO DESTROY OLD MEDICINES"



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

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