

Pope Paul adds 24 names to membership in Synod

By JAMES C. O'NEILL

VATICAN CITY—Pope Paul VI has chosen a total of 24 cardinals, bishops and priests — including three Americans and one Canadian — to be additional members of the synod of bishops, which begins in Rome, September 29.

The papal choices bring to a total of 197 the members who will participate in the month-long meetings, which seek to assist the Pope in the government of the universal Church as an expression of the collegiality of the world bishops.

Four U.S. prelates have already been elected by the National Conference of Catholic Bishops (NCCB) to represent the U.S. at the meetings. They are: Cardinal Lawrence Shehan of Baltimore, Archbishop John F. Dearden of Detroit, NCCB president; Cardinal John Krol of Philadelphia; and Bishop John J. Wright of Pittsburgh. Archbishop Ambrose Senyszyn of the Ukrainian-rite archdiocese of Philadelphia will attend the meetings under the norms of the synod because of his position in an Eastern-rite church.

THE NEW U.S. NOMINATIONS by the Pope are Cardinal Francis Brennan of the Curia; Archbishop Martin J. O'Connor, head of the Pontifical Commission for Communications Media; and Bishop Fulton J. Sheen of Rochester. The Canadian addition is Cardinal Maurice Roy of Quebec.

By the norms of the synod, the Pope limited himself to nominating no more than 15% of the synod membership, in this case 25 additional members. The Pope, however, named only 24, so it is possible he will add another before the synod meets.

The Pope's choices included eight cardinals of the Roman Curia, the Church's central administrative offices, but also a broad selection of residential bishops from all parts of the world, including India, Spain, Brazil, the U.S., Italy, Switzerland, Lebanon and Burundi.

The full list of the Pope's choices was made public at a press conference held by Bishop Ladislav Rubin, secretary general of the synod of bishops. Bishop Rubin is the delegate of Cardinal Stefan Wyszyński of Warsaw for the pastoral care of

Polish emigrants throughout the world. He has been living in Rome since 1949.

He reported that the synod has been living in Rome since 1949.

He reported that the synod will be made up of 135 representatives from 95 episcopal conferences, 13 Eastern-rite prelates, 13 cardinals who head congregations or secretariats of the Curia, 10 representatives of the Union of Superiors General, 25 nominations of the Pope and one secretary general, for a total of 197.

Bishop Rubin also said that the Pope has made special arrangements for some national areas with only one bishop, such as Gibraltar, Luxemburg, the principality of Monaco, and the Turkish diocese of Izmir. Malta has been allowed to send a representative, although its national episcopal conference is not fully formed. He added that it is possible the number of representatives will increase before the synod opens, because some countries have not sent any lists such as Burma.

BISHOP RUBIN released the order of discussion of the five reports which make up the agenda of the meetings. The synod will begin by discussing the guidelines for the revision of canon law, then pass on to seminaries, the sacred liturgy, doctrinal problems and, lastly, mixed marriages.

Bishop Rubin expressed the opinion that the synod will complete its work within a month—September 29 to October 29—although the Pope has provided for its continuation beyond that date if work requires it. A meeting will be held in the morning six days a week, with Sundays and holy days off, and commissions of the synod will also work in the afternoons.

In discussing press arrangements (Continued on page 7)



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Pope Paul may face operation

VATICAN CITY—The doctors of Pope Paul VI have indicated that surgery may be necessary for the "complete and definitive cure" of the Holy Father from a kidney and urinary infection.

Despite repeated assurances that the Pope's condition is improving, the Vatican issued a communique (Sept. 13) following an examination by Dr. Pietro Valdoni, a Roman surgeon; Dr. Mario Arduini, a urinary specialist; and Dr. Mario Fontana, the papal doctor.

THE COMMUNIQUE stated: "The Holy Father is noticeably improved in regards to the episode of cystoplethitis he suffered. Doctors plan continuing the therapeutic treatment under way, reserving to themselves eventual modification of it in a surgical sense with the aim of achieving the complete and definitive cure of the August patient."

The communique would indicate possibly urinary tract or prostate gland problems. However, it remained silent on any further details.

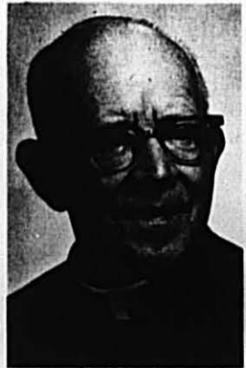
A MILAN, Italy, newspaper, Corriere della Sera, had reported in its morning edition of September 13 the possibility of the need for surgery. The report, denied later, was still confirmed by the doctors' communique.

The night before the joint examination, the Pope received Msgr. Agostino Casaroli, secretary of the Congregation for Extraordinary Ecclesiastical Affairs, to go over urgent Church matters.

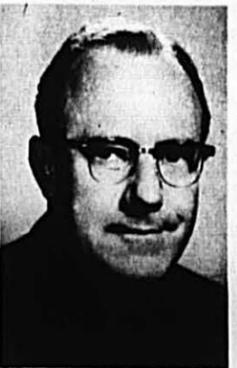
Franklin parish reports bequest

FRANKLIN, Ind.—St. Rose of Lima parish here has realized \$4,500 from the sale of property bequeathed to the parish by the late Miss Catherine Hanahan, who died several years ago.

Father James Byrne, administrator, said the sum would be applied to the parish's debt.



FR. RIEBHENTHALER



FR. MCCRISAKEN

Clergy shifts announced by the Chancery Office

The Chancery Office this week announced the resignation of Father Carl Riebhenthaler as pastor of Immaculate Conception parish in Millhouses.

Father Richard Lyons was named to St. Mary's parish, North Vernon.

All appointments are effective September 30.

A NATIVE OF Evansville, Father Riebhenthaler was ordained in 1917 following studies at St. Meinrad's Seminary.

Early assignments included: St. Mary's, New Albany; and St. Paul's, Tell City. In 1923 he was named pastor of St. Mary's parish, Diamond, and mission. Five years later he was appointed pastor of the Millhouses parish.

Father McCrisaken is a native of Terre Haute. He was ordained at St. Meinrad's in 1947 following seminary studies there.

He served a number of assignments as assistant pastor, including: St. Catherine's, Holy Cross, St. Patrick's and Holy Name, all in Indianapolis; St. Mary's, Richmond; and St. Joseph's, Shelbyville. He also was assigned as chaplain at St. Edward's Hospital, New Albany, and pastor of St. Mary-of-the-Rocks parish, Franklin County.

Father Robert Mohrhaus, St. Lawrence parish in Lawrenceburg, was named to Holy Cross parish, Indianapolis.

Father Patrick Commons, temporary assistant at Holy Cross, Indianapolis, was named to St. Lawrence parish, Indianapolis.

Father Henry Herpel, St. Lawrence parish, Indianapolis, was appointed to St. Joan of Arc parish, Indianapolis. He will also teach at Chatard High School.

Father Bernard Koopman, St. Mary's parish in North Vernon, will be appointed to St. Lawrence parish, Indianapolis.

Doctrine courses are scheduled in two locations

Northside and southside Indianapolis will be the locations for two Confraternity of Christian Doctrine courses starting this month.

The northside class will be held at Chatard High School from 7 to 10 p.m. each Wednesday for 10 weeks beginning September 27. A southside class will meet at Our Lady of Grace Convent for 10 weeks beginning Thursday, Sept. 28. Both courses are directed by the Catholic School Office with Sister Evelyn Eckert, O.S.B., as coordinator.

Priest-lecturers will discuss doctrinal and scriptural subjects during the first half of each weekly session. Those who do not plan to become lay catechists, but who wish to attend only this portion of the weekly portion may do so, according to Sister Evelyn.

The second half of the weekly sessions will be devoted to specific methods for teaching religion to the various age groups — pre-school through high school.

Enrollment is open at either CCD center. Arrangements may be made by calling the School Office, 634-4453. Two CCD courses serving the city's east and west sections will start after Christmas, Sister Evelyn told The Criterion.



PARISH TO OBSERVE ANNIVERSARY—St. Ann's parish, located at 2850 S. Holt Rd., Indianapolis, will note the 50th Anniversary of its founding with a Mass of Thanksgiving at 10 a.m. Sunday, Sept. 17. A picnic will also mark the occasion at the Holy Family Council, Knights of Columbus, on Sunday afternoon. Father Carl L. Wilberding is pastor, assisted by Father Francis Eckstein.

SOUNDS CAUTION NOTE

Parley slows down pro-abortion express

By RUSSELL SHAW
Copyright, 1967

WASHINGTON—A potentially significant roadblock was thrown in the path of the current drive for relaxed abortion laws by an international, interdisciplinary conference here on abortion.

The conference, sponsored by the Harvard Divinity School and the Joseph P. Kennedy Jr. Foundation, did not go on record against abortion. Nor did it take any stand for or against liberalized abortion laws. The meeting, September 6-8, was purely for discussion, and no resolutions or other policy statements were adopted.

But despite this, the conference dramatized the fact that—contrary to the impression given by some pro-abortion groups—scholars representing many different disciplines and ideologies view arguments for abortion with skepticism on moral, legal and other grounds. It showed, too, that opposition to abortion is not simply a "Catholic" issue.

These lessons are timely. Three states—Colorado, California and North Carolina—enacted liberalized abortion statutes this year. Efforts to pass such laws have been made in nearly 30 more.

The cautionary note sounded at the Harvard-Kennedy Conference could help to slow if not necessarily halt this movement, which one conferee described as a "headlong" rush to enact liberalized laws.

During the three days it became apparent that not enough is known yet about the incidence of abortion, its causes and results, the alternatives, and other key points, for legislative revision to proceed intelligently. It also became apparent that many besides Catholics do not regard abortion as a moral solution to personal or social problems.

THE MEETING was held under prestigious auspices in a setting of ultra-modern opulence, the new Washington-Hilton Hotel. The first two days were devoted to private sessions involving about 75 participants in the fields of medicine, law,

ethics and the social sciences. More than 1,000 persons attended the open meeting on the third day.

The list of participants included top names in their fields. Among them were Supreme Court Justices Abe Fortas and Potter Stewart, Sen. Mark Hatfield of Oregon, Whitney Young, Executive Director of the National Urban League, Erwin N. Griswold of the Harvard Law School, and Protestant theologians R. Paul Ramsey and Jaroslav Pelikan, U.S. Ambassador to the United Nations Arthur Goldberg gave the closing address, an elevated but un-specific exhortation against personal and societal violence.

Prominent throughout the proceedings was Mrs. Eunice K. Shriver, sister of the late President Kennedy, wife of anti-poverty head Sargent Shriver, and executive vice president of the Kennedy Foundation, who was generally regarded as the guiding spirit behind the project.

Catholics were well represented at both the closed and open sessions. Among those taking part in the closed discussions were theologians Father Bernard J. F. Lonergan, S.J., of Regis College, Toronto, and Father Charles Curran of the Catholic University of America, Bishop Walter Curtis of Bridgeport, Conn., Episcopal Moderator of the U.S. Catholic Conference's Family Life Bureau, Boston College law dean

Father Robert F. Drinan, S.J., historian and legal scholar John T. Noonan, Dr. Andre Hellegers of the Georgetown University Medical School, and British Conservative M. P. Norman St. John-Stevens, who led the fight in the House of Commons against the pending British abortion liberalization.

WHILE THE conference reached no official conclusions, reports on the private discussions, as well as give and take during the plenary session, indicated consensus on a number of points. One was that while nobody really knows the exact number of U.S. abortions and abortion deaths per year, the figures usually cited in debate are gross distortions. For example, it is generally said that there are 10,000 abortion deaths each year. But Hellegers, reporting on the discussions among the medical men, noted that it is known "for certain" that in 1964 there were in reality only 247 such deaths and the total, including those unreported, is probably not over 500.

As for the total number of abortions per year, it was pointed out that estimates ranging from 200,000 to 1.2 million are given, and nobody knows for sure what the truth is.

This prompted St. John-Stevens to remark that factual data on the incidence of abortion is "nothing like thorough" (Continued on page 7)

Notre Dame announces \$52 million fund drive

NOTRE DAME, Ind.—The University of Notre Dame has announced a five-year \$52 million fund-raising program designed to expand graduate education and research. The program also aims to attract top-flight faculty to the university by endowing some 40 professorships, and will pay the cost of seven major new buildings.

Father Theodore M. Hesburgh, C.S.C., 50, Notre Dame president since 1952, said the program has been named "Summa: Notre Dame's Greatest Challenge." He described the fund-raising effort—relying entirely on gifts and pledges by alumni and friends—as "probably the greatest ever undertaken by a Catholic university anywhere in such a brief period."

The action also marked the first major project undertaken by the university since its administration passed to predominantly lay control last May.

SPEAKING AT an inaugural dinner on the campus attended by the trustees, senior faculty, members of the SUMMA national committee, and 300 campaign leaders from 39 cities, Father Hesburgh disclosed that \$20.8 million in gifts has already been committed. He said it was probable Notre Dame will reach its \$52 million goal long before the official five-year pledge period ends.

The priest said the major segments of the planned program include \$20 million for faculty development; \$13,925,000 for graduate education; \$13,525,000 for general university development; and \$4,555,000 for special research programs.

Dr. Oliver C. Carmichael, Jr., chairman of the board of the Associates Investment Company in South Bend, is the national chairman of SUMMA. J. Peter Grace, president of W. R. Grace and Company, New York City, is honorary chairman. Both men are members of the board of trustees.

CARMICHAEL said the SUMMA program embraces 21 projects which he termed "a blueprint for a university growing in greatness." In addition to new buildings and endowed chairs, the program will develop

new resources for many areas of university activity including science and engineering, business administration, theology, urban studies, psychology, educational television, foreign study, student aid and library development.

New buildings to be erected at Notre Dame include three 11-story residence halls which will accommodate a total of 1,500 undergraduates, a complex to house a new Institute for Advanced Religious Studies, a Life Science Center incorporating the departments of biology and microbiology and the Lobund Laboratory; a Chemical Research Building; and a new College of Engineering building providing quarters for the chemical, electrical and metallurgical engineering departments and the department of engineering science.

Dutch send revised catechism to curia

UTRECHT, The Netherlands—Rewritten passages on contested points in the new Dutch catechism, together with an extensive explanation have been sent to the Roman Curia, the Church's central administrative offices, by Cardinal Bernard Alfrink of Utrecht. The catechism bore his imprimatur.

It is expected here that these corrections will take away all objections against the new catechism which were made recently by theologians of the Curia.

APPROVAL of the second edition is urgently desired by the publishers of the English, French, German, Spanish and Italian editions.

Cardinal Alfrink will now await the final decision of Vatican authorities before making the copyright available to foreign publishers.

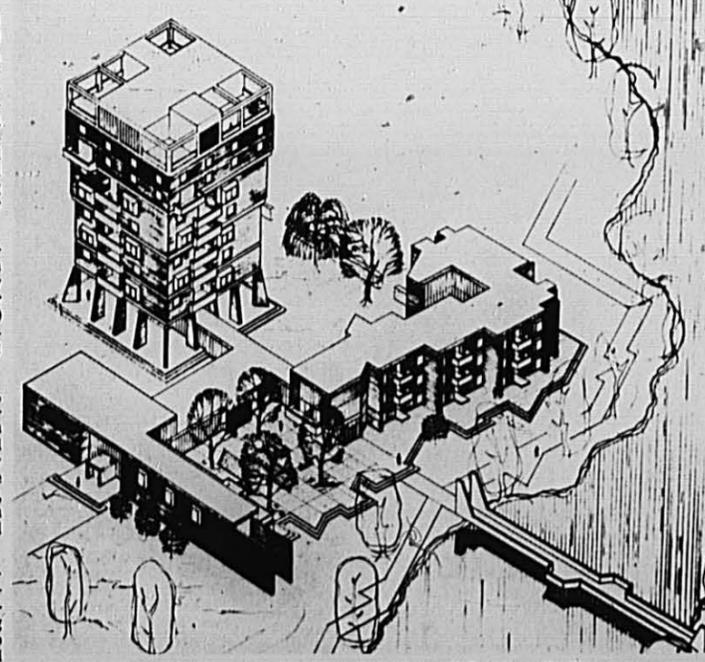
The new texts have been written by the Dutch Higher Catechetical Institute at Nijmegen and its director, Father William Bless, S.J.

CARDINAL Alfrink in June agreed in a personal audience with Pope Paul VI that the new edition would be rewritten and later a special investigation committee of cardinals accepted this suggestion.

The committee of cardinals that now will study the new edition consists of Cardinal Joseph Frings of Cologne, Germany, its president; Cardinal



HONORED—Seaman First Class Bruce Ray, son of Mr. and Mrs. Bonnie Ray, of St. Rita's parish, Indianapolis, and a 1966 graduate of Scenic Memorial High School, has recently been appointed by the U.S. Navy to the President's honor guard. A former varsity basketball star at Scenic, he is the only Negro serving in the honor guard and is currently stationed with the U.S. Navy in Washington, D.C.



Notre Dame's proposed Institute for Advanced Religious Studies.

Closing of Mexican monastery raises interesting questions

By JAIME FONSECA

The closing of the Benedictine monastery near Cuernavaca, Mexico, after most of the monks left to pursue further experiments in psychoanalysis, raises many questions. Among them are: who owns the buildings and what is the future of the head of the monastic psychoanalytic experiment, Father Gregoire Lemercler, O.S.B.?

Another is whether the new Emmaus Psychoanalytical Center will succeed in its attempt to form what Father Lemercler describes as "an ecumenical family united by faith in man and by a common trust in the techniques of psychoanalysis."

The former Benedictine priest said that his move does not mean "a break" with the Catholic Church on his part.

"For the purpose of my present work at Emmaus I consider it best that I perform my duties as a lay person," he told NC News Service. "I simply asked to be dispensed from my priestly duties, a decision accepted in Rome."

Twenty-one of the 24 monks that originally formed the Benedictine community at Nuestra Señora de la Resurreccion in the hills near Cuernavaca joined the priest in asking the Holy See to be dispensed of their religious vows.

All except Father Lemercler have received the dispensation. "My case is still pending," he stated.

ON SEPT. 4 the apostolic delegation in Mexico City released a decree, issued earlier in Rome by the abbot primate of the Benedictine Confederation, Cardinal Benno Gut, ordering the closing of the Benedictine monastery.

At the time of the decree only three of the 24 monks had remained in the community. They have sought monastic quarters elsewhere.

The decree climaxed a two-year investigation and canonical process as complex as the issue of psychiatry in Religious life itself. Church authorities frowned on the Cuernavaca abbot's attempts to use psychoanalysis in the religious guidance of novices and monks, after undergoing treatment himself six years ago.

On May 18 of this year a three-cardinal commission revoked a Doctrinal Congregation decree of October, 1965, which recalled Father Lemercler to his native Belgium and prepared the closing of the monastery. The commission, however, prohibited the abbot, under pain of being suspended from his priestly rights, to defend the theory and practice of psychoanalysis ever again.

Father Lemercler was at the time in Rome, under an eight-day suspension.

Shortly after, he returned to Cuernavaca and announced in a widely publicized press interview that he and a majority of the monks were asking Rome for dispensation from their vows and forming a new monastic community open to all faiths and conditions in life.

(Press reports asserting that the closing decree also "excommunicated" all the monks involved in the experiment have been denied at the Rome headquarters of the Benedictine Confederation. An official there said that no specific excommunications have been issued. He added, however, that a public rebellion against earlier decisions of the Holy See could automatically carry such censure, particularly in the case of Father Lemercler.)

"I HAVE NO comment on the decree," the former abbot said in his interview with NC News Service.

"In regard to my own situation, it is simply a cessation of a bilateral agreement between the Church authorities and myself. This does not mean a diminishing of my quality as a believer and a Christian. I have continued receiving the sacraments."

Then, referring to having been

branded as a "rebel" by some Mexican papers, he added: "I am not against the Vatican. I only regret some feelings and words on the part of some officials. I feel compassion, but no bitterness. We have taken the right course in my opinion, and I am calm and serene."

Of his new Emmaus group, headed by Psychoanalysts Gustavo Quevedo, Frida Zmud and Jose Luis Gonzalez, Father Lemercler said:

"We are doing very well. In the last three months since the center opened 11 new members joined the original 33. We had to stop accepting new ones for lack of space."

The priest refused to elaborate on the ownership of the buildings composing the monastery facilities and the additions built for the center, except to say that "a private group" owned the property.

The Center for Social Communications (CENCO S), a Church-run information office in Mexico City, confirmed that under Mexican law religious denominations, including the Catholic Church, cannot own or administer property.

The Benedictine decree closing the monastery implies technical ownership of the Cuernavaca buildings, a display of modern architecture set against a hilly area of 30 acres. The first building was started by the monks in 1950, helped by contributions.

Father Lemercler said the private owners consider the possibility of donating part of the property to an orphanage in the same locality. The orphanage is run by Father William Wasson, a U.S. citizen.

The new center supports itself partially from growing avocados and from the sale of artifacts made by the members, considered outstanding works of modern art.

MEXICAN Catholic reaction to the monks' move is mixed. Bishop Sergio Mendez Arceo of Cuernavaca, now in Rome trying to clarify the issues involved, said in a pastoral letter at the time of Father Lemercler's decision:

"For many years, the monastery has been a radiant center of Christian life. It has attempted to renew Benedictine monasticism. Its celebration of the liturgy foreshadowed the reforms we now enjoy. Moreover, the monks have offered the Church an example of poverty, peacemaking, labor, charity, in a word, their love and the luminous quality of their art."

The monastery was the first and only contemplative group for men in Mexico.

The national Catholic weekly, Union, has written: "Lemercler has the right to ask for dispensation, although his timing might be open to debate. Our readers can agree or disagree with the monastic experiment in psychoanalysis at Emmaus, but no one can tell whether it will work or fail. The whole issue does not mean that Lemercler and his monks have broken away from the Church...."

"Even if they fail, history tells us that humankind, and for that matter the Church, would have never progressed but for the men that were willing to risk failure."

Senal, another influential Catholic magazine, while criticizing what it calls "excessive publicity and food for scandal," concedes that "the Lemercler affair might be proof and sign of the maturity and strength of the Church in Mexico," and sees in the move "one of the many inevitable adjustments that follow great Church events as the Vatican council is."

CENCOS officials, who keep a weekly rating of public opinion trends on Church matters, said

PARENTS TO TEACH

New parish initiates home religion instruction plan

COLUMBIA, Md.—School children of Columbia in Howard County will receive religious instruction this year under a plan as new as the community itself.

Religion classes will be held in homes. The children, divided into small groups, will be taught by volunteering parents.

Explaining the plan, Father Paul G. Cook, Baltimore archdiocesan director of the Conferenciam of Christian Doctrine, said:

"If you have 30 children in the first grade, you will have three first grades of 10 children each, meeting in three homes and being taught by parents."

This concept for formal teaching of religion is also designed to draw in the parents of the new St. John the Evangelist parish in Columbia. Father John J. Walsh, executive secretary of the Christian Unity Commission, is pastor of the parish which will be formed this fall.

Because the parish has no permanent operating facilities yet, the classes will be conducted out of necessity in homes.

THE PROGRAM, Father Cook said, was begun also out of necessity, by a priest in San Jose, Calif., Father Donald Casella, who found it impossible in his parish to continue CCD classes by the usual method.

Attendance was dropping off. The priest called off classes. He then appealed to parishioners to take children—about 10 each—into their homes and teach them religion.

The idea worked so well the priest presented it in a paper to CCD directors at their 31st annual convention in Los Angeles last spring.

Columbia will be one of the first cities to try the idea.

Father Cook said the small groups "will insure the teacher knowing the children individually and the children knowing one another. So there you have the nucleus of a community right away."

The number of 10 to 15 is usual for CCD instruction anyway," he said, and the usual organization of the CCD parish board will be retained.

Father Walsh would have parent-teachers in once every two weeks. When he meets with them he will go over material for one or two classes at a time.

Classes at home are considered the first stage of the system, according to Father Cook.

The second, he said, is periodically "to bring the children in to the church for a liturgical service. The idea is to make the children feel that this is their church."

Thirdly, Father Walsh will bring in the parents of all the children "to give them an idea

of what the instruction is all about."

"THIS KIND of thing is going to draw the parents into the parish in an active way," said Father Cook, and "it's part of an effort to create an organic parish. You reach the children through the parents."

"The advantage the Columbia plan must have over this (the regular CCD program) lies in the fact that the present structure of CCD has only a minimum involvement of parents in a parish.

Among Father Cook's hopes is that "the CCD may prove to

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be more than a child education program at Columbia. "It is an experiment. Nothing else is practical at this point" he declared.

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MORE THOUGHT URGED

Architectural parley sees need to slow down church building

NEW YORK—If delegates to the International Congress on Religion, Architecture and the Visual Arts had their way, there would be few if any new churches or synagogues built in the next decade.

Running throughout the meetings of the week-long congress here was the common concern that the structures of most religious institutions—if not the institutions themselves—are anachronistic.

Representatives from 30 countries and most of the world's major religions attended the congress. World renowned artists, architects, writers, theologians, city planners and educators were among them.

The mood of the congress seemed to be: hold everything; let's stop building and start thinking; let's figure out just what we mean by such terms as "church," "neighborhood," and for that matter, "man."

Delegates expressed the need for a better understanding of the nature of the revolutions society is passing through, before erecting more churches. More than one seminar group questioned whether an architect is morally bound to reject any commission to build a new church from a congregation which does not understand the nature of the times.

ANOTHER STRONG theme running through the congress was the idea that worship and celebration can take place in structures other than a building set aside for religious purposes. Early in the week, Father Jean Capellades, O.P., editor, L'Art Sacre, Paris, speaking on "The French Church and Urbanization," stated that a reaction against the presentation of the church as "the house of God" has "brought to light the primitive doctrine, conforming more to the gospel message, of the

church as the 'House of Christian Assembly.'

"The Church is not primarily a symbol of the glory of God, a monument of faith. It is essentially the countenance, the visible expression of a community living the Gospel."

Father Capellades stressed that "the Church is not only conceived as the place of liturgical worship but as the center of all the usual activities of the Christian community: instruction, meetings, work... hence the notion of the house of the Church."

Multiple use of buildings was suggested by others including representatives from Holland and Israel as well as North America who gave international testimony that this is a highly feasible plan in today's mobile culture.

Others stressed the need for "practical ecumenicity" at the grass roots level—several faiths using the same building.

Many were troubled by the problems raised by institutions in general—their impersonality, their tendency toward rigidity, their resistance to change. And yet, most agreed, institutions were necessary.

Again and again the need for education at all levels was expressed. The delegates agreed that the laity and the clergy must be adequately educated in the basic precepts of their religion and its relation to what is happening in the world today. Throughout the concept of the Church as a "ministry" to the people of all ages, classes and conditions of men was stressed above that of the Church as "institution."

It was also emphasized that the interdisciplinary approach is crucial for any kind of church planning, neighborhood planning or city planning. The architect must be exposed to the theologian, the theologian to

the sociologist, the sociologist to the technician.

IN A SESSION on the "Significance of Symbols" two questions were raised. "What role do symbols play in man's religious life?" "What are symbolic correlations to contemporary reality?"

Father John M. Culkin, S.J., director, department of communication, Fordham University, in discussing symbols and visual arts expressed the thought that schools and churches must move away from their preoccupation with print media and into a situation where they help the child to experience, analyze and create in a variety of media, especially electronic media.

"Literacy," he said, "was the skill needed for literature but 'mediacy' is the skill needed for the all-media environment. The skills needed to understand, analyze or appreciate the offerings of television, radio and the films are quite different from those needed to learn to read and understand."

"The electronic media feed the senses and the emotions while the traditional media often leave them starved," Father Culkin declared. "We must close the gap. Traditional organizations for teaching the young, such as the school and the church, have to pass the test of relevance. It is not enough to be older and bigger."

Other speakers at the congress included: Abbe Francois Houtart, general secretary, International Federation of Institutes for Social and Sociological Religious Research, Louvain; Father Thoman F. Matthews, S.J., art historian; Dom Frederic Debuyst, O.S.B., editor, Art D'Eglise, Bruges, Belgium; and Daniel Callahan, executive editor of Commonweal.

CLERGY NECROLOGY

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

- September 16, 1933 — Rev. S. Schland, O.F.M. Conv.
- September 17, 1957 — Father Carl Sahn
- September 18, 1890 — Rev. C. Cuchiarini, O.F.M. Conv.
- September 19, 1896 — Abbot Martin Marty, O.S.B.
- September 20, 1928 — Rev. Joseph Villinger, O.S.B.
- September 20, 1892 — Father F. X. Seegmueller
- September 22, 1925 — Father Emil Goossens
- September 22, 1906 — Father Francis Meltrier
- September 22, 1905 — Father Edward R. Kenny



STATE D of I OFFICERS—Several state officers of the Daughters of Isabella were on hand last Sunday during an Open House at St. Elizabeth's Home for Unwed Mothers, a state project of the D of I organization. Shown above with Father Donald L. Schmidlin, director of Catholic Charities for the Indianapolis Archdiocese, are (from left): Mrs. Ralph Dappe, of Columbus, trustee; Miss Loretta Eckstein, of Shelbyville, state vice regent; Mrs. Frank Kehoe, of Shelbyville, state regent; and Miss Mary Anne Dolan, of Indianapolis, supreme director. A residence hall for young women at St. Elizabeth's will be erected during the next few months with funds provided by the D of I.

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'NEGRO WITH WHITE SKIN'

Father James Groppi: civil rights leader

By FRANK A. AUKOER
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MILWAUKEE, Wisc. — "He has given the Pope respect in our black ghettos for the first time in history."

The speaker was Negro comedian and civil rights activist Dick Gregory, and he was talking about a white Catholic priest in Milwaukee, Father James Edward Groppi.

When Gregory made the statement last week, the crowd of more than 1,000 persons at a rally in St. Boniface Catholic church erupted in a deafening roar of cheers and clapping. Most of them were Negroes.

Such is the typical black reaction to this white priest who in recent weeks has shaken Milwaukee and into some of its suburbs.

Editorial, Page 4

waukee and received national attention in his drive for a city open housing ordinance with the Milwaukee youth council of the National Association for the Advancement of Colored People.

Father Groppi, 36, is the youth council's adviser. He is an assistant pastor at St. Boniface, once a German parish but now a mission church in the heart of Milwaukee's run-down north side, where most of the city's 90,000 Negroes live.

GREGORY's statement about Father Groppi is only one of many judgments of him in this midwestern city on the shores of Lake Michigan.

The priest also has been called a "white nigger"—usually with some obscenity attached—a saint, a troublemaker and a disturber of the peace. The mayor of Milwaukee, Henry Maier, speaks of him in the same breath with H. Rap Brown, the anti-white head of the Student Nonviolent Coordinating Committee.

But to those who love him and those who hate him, Father Groppi is the symbol of civil rights in Milwaukee.

Says Sydney Finley, a regional director for the NAACP: "Father Groppi is a tremendous person who has complete and total support from the Negro community. This is rare—even for a Negro—in these days."

While Finley may have been overstating somewhat, there is no question but that the current open housing campaign by Father Groppi and the youth council has produced an unprecedented re-

Frank A. Aukoer is a civil rights reporter for the Milwaukee Journal. He was in Selma with Father Groppi in 1965 and has covered his activities since. In 1966-1967 Aukoer studied civil rights and civil liberties at Northwestern University under a Ford Foundation grant. Most of the information about Father Groppi's background has never appeared in any publication.

sponse from the city's Negroes—and many whites, too.

As many as 1,300 persons have participated in recent open housing marches sponsored by the youth council. Support has been coming in from groups all over the country. Father Groppi himself has walked more than 100 miles in leading the daily marches around Milwaukee and into some of its suburbs.

Father Groppi (it rhymes with puppy) is a man who is totally immersed in the cause of the ghetto Negro. The pastor of the church he serves, Father Eugene F. Bleidorn, has described the young priest as a "Negro with white skin."

Father Groppi was born on Milwaukee's south side November 16, 1930, the son of an immigrant Italian grocer and brother of four boys and three girls.

As a boy, he and his friends sometimes called each other "dago" and "wop." But young Jim Groppi could never use such language, including words like "nigger" and "polack," in his father's presence. His father, he says, was extremely sensitive about such name calling, because he had known what it was like to be an Italian in American society then.

"I think he brought this sensitivity to the rest of us," he said. BUT IT WAS not until young James Groppi was studying for the priesthood at St. Francis seminary in Milwaukee that he started becoming involved with the problems of Negroes. In his spare time, he worked with priests in a small mission church in the center of Milwaukee's slums.

The church has long since been torn down, but his work there left Father Groppi with the realization of what it was like to be black and poor in a white world.

"I saw the social suffering and ostracism," he said. "I suffered with them then and I have never stopped suffering."

After his ordination, Father Groppi served as an assistant in white parishes. About four years ago, he was assigned to St. Boniface for work with the people with whom he since has become completely identified.

He wasted no time in becoming involved in the civil rights movement. During summer vacations he drove to Mississippi with young Milwaukee Negroes to participate in voter registration drives and other civil rights projects. He also integrated restaurants with Negroes in southern states.

But few people in Milwaukee even knew he existed. Father Groppi did not start getting public attention until March of 1965, when he and three other Milwaukee priests went to Selma, Alabama, to participate in the historic voting rights protest organized there by the Rev. Martin Luther King, Jr.

AFTER HIS return from Alabama, Father Groppi plunged into civil rights in Milwaukee. He joined a local organization which was protesting de facto segregation in the public schools and soon was elected second vice-chairman.

Most of his work was with Negro children. He led them in singing at rallies, marched with them on picket lines and displayed uncanny control over the young slum children.

Once, during a noisy night of picketing at the school board president's home, police warned Father Groppi that the youngsters—there were more than 100 of them—would have to quiet down or be arrested.

The priest was offered a microphone attached to a loudspeaker on a squad car. He took it and said, "This is Father Groppi."

There was dead silence in seconds, where shortly before a person had to shout to be heard two feet away.

A teacher who witnessed the incident remarked that he wished he could have that kind of control over white children in his classroom.

The organization with which Father Groppi was working sponsored a school boycott, but the auxiliary bishop of the Milwaukee archdiocese ordered the priest to stop participating in it. Father Groppi obeyed. But later he was arrested in another civil rights demonstration for blocking the entrance to the site of a school being constructed in a Negro neighborhood. The demonstrators protested that the school would become segregated.

Father Groppi has operated counter to the wishes of some of his superiors in the Milwaukee archdiocese, but he has never disobeyed a direct order. Archbishop William E. Cousins has mostly remained silent about the priest, although he has defended participation by priests and nuns in civil rights demonstrations and once described Father Groppi as a man who had "a lot of guts."

After the school demonstrations subsided, Father Groppi gathered his teen-agers and youngsters and helped them form the Milwaukee NAACP youth council. The Negroes chose him as their adviser.

IN THEIR first major campaign last summer, Father Groppi and the youth council members received national attention when they picketed the suburban Wauwatosa home of a Milwaukee county judge to protest his membership in the Eagles club, which restricts its membership to Caucasians.

Father Groppi and the youth council argued that it was morally wrong for judges and public officials, who served the total community, to belong to an all-white club.

Their picketing of the judge's home brought out angry crowds of whites, who pelted the young Negroes with eggs and rocks. Wisconsin Gov. Warren P. Knowles mobilized the national guard to protect the priest and his youngsters.



BRIEFING SESSION—Father James Groppi is shown above briefing Negro leaders and demonstrators prior to another march to point up the need for fair housing legislation in the city of Milwaukee. (Photo by John Amhauser, Milwaukee Journal)

After the Wauwatosa incidents, Father Groppi organized a separate group within the youth council—an elite corps of Negro youths 18 to 25 years old who call themselves the youth council commandos.

Their main job is to function as security guards during demonstrations — to protect the young youth council members, some of whom are of pre-school age. But Father Groppi also sees the commandos as a way of developing confidence, self-respect and leadership among the Negro youths, some of whom have police records.

Father Groppi's ability to work with the most alienated youths of Milwaukee's slums is the major difference between him and other civil rights leaders in the city. He has established Freedom Houses—rented slum houses—in Milwaukee's inner core in order to be closer to young people in dilapidated Negro neighborhoods.

The priest lived with some of his commandos in one of the Freedom Houses until the ramshackle house was condemned. Later the youth council established two more Freedom Houses. One was burned down August 29 as the young protesters returned from an open housing march to Milwaukee's south side, where they were twice attacked by rioting gangs of white toughs.

The police said the Freedom House fire was started by a fire bomb thrown from a passing car, but Father Groppi and the youth council blame the police for starting the fire.

FATHER GROPPi's commandos take their jobs seriously. Early this summer, the priest and several of the commandos helped cool a situation that threatened to turn into a race riot after gangs of white and Negro youths seemed ready to attack each other.

At least two commandos guard Father Groppi during every civil rights demonstration. All of them say they would die for the priest.

Father Groppi calls the commandos a "disciplined army." They, in turn, give him their absolute loyalty. Father Groppi is their friend, trusted confidant and bus driver. He usually drives the St. Boniface school bus to carry youth council members to the sites of some of their demonstrations.

It is the commandos who make the decisions on strategy and tactics for the youth council. Most of the time there is agreement, but the priest has sometimes been overruled by them.

This summer the tactic has been to march and picket for an open housing ordinance. The Milwaukee common council has rejected open housing four times. Each time the only vote in favor of them was by the city's only Negro alderman, Mrs. Vel R. Phillips.

Starting in June, the youth council picketed the homes of Milwaukee aldermen to protest their votes against the proposed ordinances. But it was not until the youth council marched to the city's predominantly Catholic, Polish-American south side that Father Groppi and his youngsters wound up in the national headlines again.

They were jeered and attacked by whites. Police had to use tear gas to break up the white mobs. Then the mayor issued a proclamation banning night marches and demonstrations, but the youth council violated the proclamation, saying that it infringed on their rights of free speech and assembly. Father Groppi was arrested twice for leading the marches.

After police stopped one of the marches, they fired tear gas into the St. Boniface school yard when some of the demonstrators tossed bottles and rocks at them. St. Boniface has become the center of civil rights activities in Milwaukee.

Since then, Father Groppi and the youth council have organized daily rallies and marches, with growing support from Negroes and white sympathizers. One of the demonstrations—a sit-in at the mayor's office—got out of hand. Some of the demonstrators—not all of them were youth council members—tore up the office.

Father Groppi said he did not approve of the vandalism, but would not apologize for it. His

view is that Negroes have more of a right to be violent than any other group of people in history.

The youth council differs from the anti-white, black nationalist organizations now popular among some Negroes. Although they espouse black power, their view is that blackness and whiteness is a matter of attitude rather than skin color. As a result, they welcome whites into their organization.

FOR THE MOST part, the youth council is nonviolent. But it is a technique, rather than a philosophy. Father Groppi himself believes in nonviolence, but says if the time ever comes to be violent, "the commandos will be there in the front line."

The youth council's approach also is basically moralistic and Christian, due in no small part to the presence of Father Groppi.

But the priest believes that the time has come to stop preaching what he calls "pie in the sky" to black people who are oppressed.

"The Lord ain't gonna help me," he tells his followers, "unless we get out and help ourselves."

"Jesus Christ was a civil rights worker. The greatest civil rights worker, greater than anyone here. No one here has ever been nailed to a cross."

Father Groppi says the Pharisees of today are the pub-

lic officials and "a lot of priests and ministers who walk the streets and don't do a damn thing about the black man being treated second rate."

The priest is a soft spoken young man in private conversation. But at a civil rights rally, he shouts — usually his voice cracks when he does — in anger over what he sees as the oppression of his people. He frequently uses the word "we" when speaking about Negroes.

Not many of the youth council members or the commandos are Catholics, but Father Groppi says they talk about religion quite a lot. Youth council members and commandos often are in attendance at the priest's daily Mass.

THE FACT THAT there are not many Catholics among his youngsters does not bother Father Groppi. "Catholics are Christians," he said. "They believe in brotherhood, justice and equality. That's what they (the youth council members) all believe in."

Father Groppi has the stamina and single mindedness of the true believer. He says he will not stop until injustice to Negroes is wiped out.

An editorial writer for one of Milwaukee's daily newspapers commented after a meeting with Father Groppi:

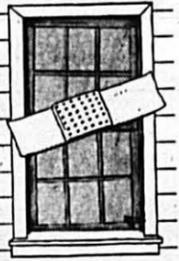
"He's one of the few consistent Christians I've ever seen. All of the rest of us stop short somewhere, but he follows right on through."

Pope sends check for Alaska relief

ANCHORAGE, Alaska—Pope Paul VI has sent a \$5,000 check to the people of Alaska for flood relief, Archbishop Joseph T. Ryan of Anchorage has announced.

The Pope also sent a wire to Archbishop Ryan extending his sympathies to all who were affected by the floods (Aug. 14-15).

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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.

Welcome aboard

The Criterion is accustomed to being bluntly informed by many readers that its editorial viewpoints are not shared by them. Catholic opinion covers a broad religious, social and political spectrum. This is a healthy situation. The thought of nearly 50 million rigid conformists would be frightening.

We therefore welcome to the fraternity of the Catholic press a new national weekly that will have a defi-

nitely conservative outlook. The Twin Circle, with editorial offices in New York and Denver, will begin publication in early November. Its arrival is eagerly awaited by some 100,000, according to Father Daniel Lyons, who is leaving Our Sunday Visitor to serve as columnist and member of the editorial board.

We frequently have disagreed with Father Lyons, of late for his hawkish sentiments about Vietnam and his charges that urban riots are directly associated with Communism. Many Catholics, however, are in full sympathy with the Jesuit priest.

Besides Father Lyons and Editor Frank Morris, who has resigned from the newly progressive Denver Register, the paper will carry the views of such columnists as William Buckley, Gina Manion (Mrs. Clarence Manion), Jim Bishop and Phyllis Schlafly, the first lady of arch-conservatism.

The National Catholic Reporter was formed to articulate liberal views within and outside the Church. Next November the other end of the spectrum will have a nation-wide go at it.

Easy does it

The squeaky threats of Father Gommar A. DePauw and his fellow Catholic "traditionalists" to "break the chains" of Rome are being drowned out these days by the hallelujah chorus of Christians seeking solidarity.

In recent weeks the Catholic press and, to a lesser degree, the secular press have been filled with speculations about prospects for some sort of reunion within the ranks of Christendom.

Last week in Taplow, near London, a joint preparatory commission of Catholic and Anglican bishops and theologians made three practical recommendations for much closer Catholic-Anglican co-operation: the common use of churches and other facilities wherever possible; common texts in such prayers and formulae as are used in both Churches, and collaboration in seminary education.

This week Britain's top churchman, the Archbishop of Canterbury, is on a coast-to-coast tour of the United States. It was his unprecedented symbolic reunion with Pope Paul in the Sistine Chapel in March, 1966, that set the stage for the commission's work. The Most Reverend Michael Ramsey, who also is Primate of the Church of England, is an ecumenist of the first rank who envisions an eventual reunion of Anglicanism and Catholicism with "diversity in practice."

Meanwhile, Catholic-Lutheran relations become more and more filled with prospects of eventual reunion. Last week two distinguished theologians, Dr. Arthur C. Peipkorn of Concordia Seminary in St. Louis and Father Harry J. McSorley, C.S.P., of St. Paul's College, Washington, agreed that the two Churches have so much in common that dialogue should be extended to the very limit. And preparations are being made for common celebrations of the 450th anniversary of the beginning of the Reformation.

Indeed, some Catholic and Lutheran leaders see the possibility that religious unity might be realized sooner between those two Churches than among some of the others. As Dr. Peipkorn pointed out, they have 15 centuries of history that belong equally to both, and there are fewer crucial differences between the two than there are between Lutherans and the other major Western denominations in the United States.

A further reason to hope the ecumenical spirit is beginning to prevail over the anachronistic caricatures and excrescences that have prevailed in the centuries of Christendom's disunity is seen in the scheduled late-autumn meeting in Rome of Pope Paul and the Patriarch Athenagoras, leader of world Orthodoxy. As Msgr. John G. Nolan, president of the Pontifical Mission for Palestine and national secretary of the Catholic Near East Welfare Association, wrote in last week's Criterion, the two oldest Christian communions share more likenesses than differences.

All this said, however, the road to Christian unity still is mined with explosive issues. It will have to be traveled cautiously and slowly lest an avoidable detonation set back the cause of ecumenism for generations. Dr. Ramsey has the right formula: first, tackle what each communion has in common, scripture and tradition, and leave sticky issues of doctrinal differences and ecclesiastical authority until later. In short, easy does it.

Hot summers...

Father James Groppi keeps right on marching for open housing in Milwaukee—and we say hurrah for him. There have been too many showcase marches of protest against racial discrimination which came to nothing. Having reached a statehouse, courthouse or city hall, the marchers patted themselves on their backs and went home. The do-nothing Establishments then went back to sleep.

Father Groppi evidently has learned by example from such men as Mohandas Gandhi that the only way to make non-violent protest work is to be a persistent pest. This strategy also is in emulation of Christ and some of the greatest saints.

Oh sure, Father Groppi is being called irresponsible and reckless. So was Christ by the establishmentarians of His time on earth. So have others who have dared attempt to fight injustice to its knees without resort to the sword.

Father Groppi is doing his part to try to spare the nation from future hot summers, not only by tackling Milwaukee's stolid and stupid bigotry head-on, but by showing disenchanted Negroes that at least a few whites have staying power and are not fair-weather friends who retreat backstage when the rotten eggs and tomatoes start flying.

...cold winters

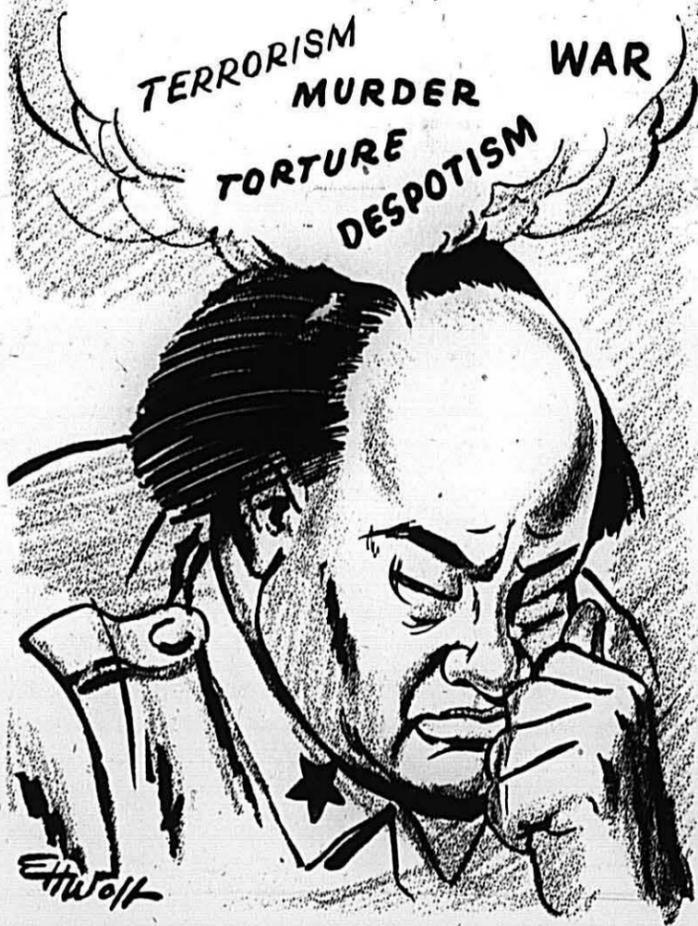
The weather has a lot to do with riotous outbreaks in the teeming ghettos of America. Most people who live in spacious, air-conditioned houses in chalk-white suburbs have no notion of how oppressive the summer heat can become in a stinking, over-crowded, ill-ventilated, rat-infested slum flat. The only relief is to loiter in the streets at night. That's where the trouble starts.

Now the nights are growing chilly, and the ghetto holes more endurable. Hence, rioting has slackened. Soon the nights will be freezing cold, and the ill-clad, ill-housed, ill-fed of the nation will be too weakened and too concerned with mere survival to protest in the streets.

Meanwhile, Congress will be lulled into a false sense that all is now well, or will be so busy hustling votes back home that no sort of remedial legislation will be enacted.

But the oppressive inner-city heat will be back next summer. So will the riots. Whitey still has not learned his lessons.

The Thoughts of Mao



JOHN COGLEY'S VIEW

DePauw movement takes an ironic turn

By JOHN COGLEY

There is a minor irony in the fact that the two significant breaks in American Catholic unity in the past 20 years have come from ultra-conservatives.

For during the same period the liberal faction, not the stand-patters, has labored under the suspicion of being not quite orthodox, being theologically shaky, and illogically and illogically adventurous.

The two breaks have been led by the now almost forgotten Father Leonard Feeney and the still prominent Father Gommar DePauw, president of the Catholic Traditionalist Movement.

In the late 1940's Father Feeney, then a Jesuit and director of St. Benedict's Center at Harvard, began to teach publicly that only Roman Catholics could gain eternal salvation. He gave a rigid, unbending interpretation to the ancient dictum that "outside the Church there is no salvation."

Father Feeney could point to many ancient Fathers and saints of the Church who shared his dire exclusivism. But by the time he got round to explicating the doctrine, it had developed—the teaching by then was that all who were saved were mysteriously related to the Church of Christ, even though they were not formally affiliated to its visible manifestation on earth.

In the stormy controversy, this "development" was upheld by the authorities of Father Feeney's Society of Jesus, the archdiocesan authorities in Boston, the curial officials in Rome, and Pope Pius XI.

An essayist and poet of some prominence, Father Feeney gathered a following who for a while made life difficult for all these authorities. Later his group was organized into a kind of religious order called the Slaves of the Immaculate Heart of Mary. Its members travelled the length and breadth of the nation preaching a weird amalgam of out-moded theology, even the lords of the far-right

super-Marxological piety, bellidose anti-Protestantism, raw anti-Semitism, simplistic anti-Communism, and ecclesiastical dissension—all in the name of an uppercase Truth.

Now Father DePauw has served notice on Pope Paul VI, warning the pontiff that if he doesn't mend his ways he is going to go down in history as "Paul the Weak." He has asked the Pope to set up a special Latin rite for Traditionalists and name a body of bishops to rule over it, chosen of course from the small group of priests who have joined his movement.

The Traditionalists have a bishop in their corner—an exiled Franciscan missionary, Bishop Blais Kurz. In his letter to the Pontiff, Father DePauw has all but threatened that if the Pope does not give in to his demands, the group will secede from the Church until such a time as a more worthy Pontiff undoes the harm wreaked by the recent council. In any case, he has said, the group will see to it that the Apostolic Succession is maintained in its ranks—that is, new bishops from the Traditionalists' ranks will be consecrated, with or without Rome's concurrence.

Then little was heard of them or from them. Now, less than two decades later, they are almost forgotten. The headlines they created during their brief hour in the limelight promise to be no more than a bizarre footnote in the history of American Catholicism. History simply passed them by.

The Boston "heretics" were hung on their own petard. Their group that took the first step toward alienation by declaring that no one who was not a member of the institutional Church ended up excommunicated from that Church!

The present split in unity, Father DePauw's traditionalists, are moving in the same direction. Father DePauw, an amiable canon law professor, strongly opposed the changes brought about by Vatican Council II.

In the beginning, according to his own account, he had the support of some powerful ecclesiastics at home and abroad. "Traditionalism" is the kind of word that wins quick support in the higher reaches of the clerical establishment, and Father DePauw got it. For some time he could count on that kind of appeal. But as time went on, he too broke ties with powerful figures: Cardinal Shehan, Cardinal Spellman, Cardinal O'Connell, Archbishop Vagnozzi, and even the lords of the far-right

Perhaps Father DePauw and his followers will come to their senses before any fatal schismatic steps are taken. But their mere threat is enough to point up their particular irony. In the name of Tradition and exaggerated papalism, they stand ready to sunder the unity of the Roman Church. In the name of their strong opposition to the ecumenical movement, they stand ready to further fragment the Church.

Cut off from the mainstream of Catholic development, this group will also provide only a pathetic footnote to history—as would any who insisted on freezing the Catholicism of the second, third, or thirteenth century as if its particular forms had been handed down from Mount Sinai.

If life were simply a matter of watching the absurdities of blind conservatism, there might be a note of bitter amusement in waiting for this inevitable de-nouement. But good and sincere people are involved, and there may be tragedy in store for them.

QUESTION BOX

Is husband head of the house?

By MSGR. R. T. BOSLER

Q. According to the Apostle Paul's teaching is not the husband the head of the family? Did he ever say that marriage is a 50-50 proposition?

A. You must have in mind Paul's statement on marriage in Ephesians, part of which states: "Wives be subject to your husbands as to the Lord." (Eph. 5:22) If we wanted to play a game of Scriptural roulette, which is used to be quite popular in theological discussions, we could spin over to Galatians and answer that Paul also said: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." (Gal. 3:28) Score a point for equality. But let's be a little more serious about this.



In the passage from Ephesians, St. Paul is speaking out of the particular culture in which he and his readers lived. Women in those days lived perpetually under the guardianship of a man, a father in the case of young or unmarried women, or a husband in the case of married women. This was a situation Paul and his contemporaries took for granted; he wisely adapted his teaching to fit a particular social structure. In effect, he is saying that wives should live out their existing situation in a Christian manner. He gives the same advice to slaves a few verses later.

When Paul is dealing with the core of the Christian message, stripped of social and cultural considerations, as he does in the passage from Galatians, he does not hesitate to proclaim the equality of all men in the life they share in Christ.

The culture, social structures, customs and attitudes Paul was familiar with were all un-Christian. He could not possibly foresee what a Christian culture and social structure would become once the glorious doctrines of the freedom of Christ, the dignity and equality of men he himself preached had fermented in society.

It took a long time before Christians recognized that slavery was utterly at odds with Christian belief. And the ladies, I wouldn't be surprised, feel that the status of women is still partly at odds with a mature Christian conception of the dignity of man. They should take heart from the encouraging words of Vatican Council's "Constitution

on the Church in the Modern World":

"The intimate partnership of married life and love has been established by the Creator and qualified by his laws and is rooted in the conjugal covenant of irrevocable personal consent. . . . Firmly established by the Lord, the unity of marriage will radiate from the equal personal dignity of wife and husband, a dignity acknowledged by mutual and total love."

This comes close to putting approval on the present-day approach to marriage as a fifty-fifty proposition.

Irate husbands are kindly asked to moderate their language when they respond to this effort.

Q. Your fine column dealt recently with the homosexual. You ended your charitable discourse with the causa finita sounding statement, "Need anything more be said?" Unfortunately, from a sense on your part of the care of souls, which your entire outlook demonstrates is profound and consistent, something more does need to be said.

When our children read about practicing homosexuals being daily communicants, they were shocked. Since your words look suspiciously like a gesture of approval for what the homosexuals do to and with each other, and one another, it does call for a reasoned explanation.

Q. My knowledge of homosexuals is nil, but what puzzles me is how one could be a daily communicant.

A. I have carefully reread the

letter from the homosexual and find that you both read into it something that I did not see.

An alcoholic can conquer his urges and not get drunk. Daily Communion can be a mighty help for him. A homosexual can conquer his urges and not give into them. Daily Communion helps him do it. The one still remains an alcoholic; the other still a homosexual.

The writer of the letter stated that several thousand dollars of therapy from a psychiatrist failed to cure him. He didn't bring this up as justification for giving into his desires. He merely pointed out that this made it impossible to have the friendship and happiness of married life and made for a lonely existence. And he pointed out that he fortunately had learned that in spite of his affliction he could be a productive and helpful member of society. Everything he wrote implied that he was mastering his urges and that kindness, understanding and friendship of others were helping him do it.

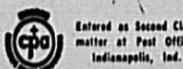
Q. If your Catholic grade schools have to drop a grade or two, what grade should it be? Third and fourth, or seventh and eighth? I should think the 7th and 8th could be dropped as these students have made their First Holy Communion as well as been confirmed. On the other hand, the 3rd and 4th have just made their First Communion and are studying, getting ready for Confirmation. I think it makes more sense to help small children as much as possible in these early years to plant the seeds of religion that will grow every day and make them understand the religion which they will practice all their lives.

A. This is a question that needs a good airing. In some places, as you no doubt know, the first two grades are dropped. Elsewhere there is considerable debate over whether, if and when the choice must be made, we should close our grade schools in favor of the high schools. Which is more important?

Many feel that parents have better control over grade school youngsters and could, therefore, get them to attend religious classes on Saturdays or Sundays or after public school hours, something much harder to do with teenagers. Others agree with you that the seeds of religion must be planted in the early years. What do other readers think?

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YOUR WORLD AND MINE

Sees Synod ranging beyond its agenda

By GARY MACEOIN

Father Francis X. Murphy, professor at the Redemptorist center for higher theological studies in Rome and one of the best-known of American peripatetics at Vatican II, likes to recall a question that stopped him in his tracks during a recent visit to India.



"Do people in Rome no longer believe in the virtue of hope or in the presence of the Holy Spirit?" he was asked. The questioner, a high government official, was a non-Christian, but familiar with and interested in Church affairs through his education in Catholic schools.

His daily reading, he explained, left him with an impression of an unwavering line of lamplight and warnings about the danger of change, extremism and defection in the Church. How, he wanted to know, could this be reconciled with the very positive call and challenge of the council to change, to renew, to update? Were the "prophecies of doom" deplored by Pope John once more in control?

The reaction of many Catholics to the official agenda of the upcoming Synod of Bishops, when it became known last May, was similar. The first item, on dangers to the faith, seemed to offer a field day for those pro-

phets of doom. Unlisted were items that today produce a more definite echo in public opinion at both popular and theological levels, such as the arms race and related expansion of armed conflict, world poverty, the population explosion, birth control, clerical celibacy and the active participation of the people of God in forming policy and reaching decisions in the Church.

It was natural to look back to the first session of Vatican II for a precedent. The Fathers, on reaching Rome in October 1962, were given a more negative and less relevant agenda, but in due course they transformed it into the positive program which the council finally implemented.

The lawyers were quick to note the difference between the bodies. A council possesses deliberative powers, as contrasted with the normally consultative status of the Synod. The council has a voice in determining the issues on which it will rule.

While this is legally correct, it has gradually emerged that other factors must be weighed. The Synod of Bishops has to be seen in its total historical perspective. It is a concrete expression, in accordance with the request of Vatican II, of that council's teaching on the collegiality of the bishops. Father E. Schillebeeckx believes, that it follows immediately after an ecumenical council on the collegial scale, or perhaps corresponding most closely to what Vatican II's Con-

stitution on the Church calls "the non-conciliar but nonetheless strictly collegial act."

Collegiality does not contradict the teaching of Vatican I on papal infallibility. It complements it. The document creating the Synod and defining its scope are accordingly careful to protect the papal prerogatives. They must be read and understood, however, in the context of the reality of which they form a part.

"It would be unthinkable" in today's climate of opinion to have the bishops of the world go to the trouble of electing representatives and have these come to Rome simply to rubber-stamp a list of decisions already reached administratively. That was how one observer summed up the situation for me.

The negative reaction would not be confined to the bishops themselves or to the Catholic body. It would extend to Protestants and the Orthodox, and one of the signs of the times is the part these other Christians now play in the decision-making processes of the Church.

(Continued on page 6)

THE YARDSTICK

No substitute for collective bargaining

By MSGR. GEORGE HIGGINS

I spent a good deal of time lounging around bustling airport terminals over the Labor Day week-end—and what a glorious end-of-the-Summer week-end it was, at least in the Middle West and up and down the Eastern Seaboard.



To while away the hours, then, I took the easy way out and spent my time sampling the Labor Day editions of a dozen or so metropolitan newspapers, including the indispensable New York Times, which, along with the Wall Street Journal, has become a national paper and is now available early in the morning in almost every major city in the United States.

I discovered, as I might have expected, that the American press—assuming that the papers I read over the week-end are representative of the press as a whole—is beginning to have serious doubts about collective bargaining as a fair and reliable means of handling labor-management relations in the United States.

To be sure, not one of the papers I sampled came out for compulsory arbitration, but almost all of them said, in one way or another, that the current labor-management crisis in the automobile industry poses a serious threat to the institution of collective bargaining.

Is the current labor-management situation really as bad as all that? I think not. Strikes, of course, are generally a wasteful way of doing business, and major strikes of the kind that we are now witnessing in De-

troit are nothing to joke about. But that doesn't mean that they represent a form of economic "warfare" which should be outlawed by the government.

On the contrary, as Theodore Kheel—on of the nation's leading experts and most successful practitioners in the field of labor-management—pointedly observed in a letter to the Times, published on Labor Day, the prospect of a strike or lockout is indispensable to collective bargaining, and collective bargaining is "the best process any society has ever developed for voluntarily settling the relations of workers and their employers."

It was hardly necessary for Mr. Kheel to add, in the course of his letter to the Times, that he, too, would like to reduce the incidence of major strikes and that he spends a good portion of his time trying to prevent them. That's putting it very mildly.

almost any living American to resolve labor-management disputes and to bring about a greater measure of industrial peace in the United States. This being the case, he deserves to be listened to very carefully when he says that "there is no workable alternative to collective bargaining and, therefore, the prospect of a strike or a lockout."

Mr. Kheel's point, in my judgment, is very well taken. Surely it would be a serious mistake to outlaw the right to strike or, in a moment of panic, to restrict its exercise unduly. What we need to do, as Kheel suggests, is to make collective bargaining, with the prospect of a strike or a lockout, work even better.

The American Foundation on Automation and Employment, of which Mr. Kheel is president, is planning to establish an Institute of Collective Bargaining for this very purpose. The mailing address of the Foundation, for those who may wish to keep abreast of its findings, is 280 Park Avenue, New York, N.Y.

The fact is that Mr. Kheel has done as much as

OPINIONS

Father Groppi

To the Editor: I just read your editorial in the current issue of The Criterion defending the action of Father Groppi. I believe you as well as Father Groppi, have ignored the law and its proper place as a means of settlement.

The purpose of his march would have been untouched and undamaged... he would have respected the law and anyone who argued against him would have been the only ones violating the law. But he ignored the law, so I feel that those who rebelled against the march were as much within their rights to ignore the law as he was.

Priest's burden

Yes, Peg Clark, there is a Santa Claus, but he isn't your parish priest. That priest who drags in "long-faced and solemn," as you put it in your letter-to-the-editor, is human—as Jesus Christ was human. He's expected to keep the stocking filled 365 days out of the year instead of one and not for a half a dozen or even a dozen children but for hundreds.

Saturday Mass privilege

BURLINGTON, Vt.—In a letter to pastors, Bishop Robert F. Joyce of Burlington announced that the diocese had received permission to fulfill the Sunday Mass obligation on Saturday.

This permits, "where necessary or very useful," the satisfying of Sunday or holy day Mass obligations at afternoon or evening Masses the previous day.

Bishop supports plan for Chicago schools

CHICAGO—Auxiliary Bishop William E. McManus of Chicago and superintendent of the city's Catholic schools, has announced approval of a plan calling for immediate efforts to mesh programs of the area's Catholic schools with the activities of the Chicago public school system.

In commenting on the plan proposed by public school superintendent James F. Redmond, the bishop said: "My reaction is one of admiration for the report's wisdom, its tone, its restraint and its frankness. It calls for vigorous efforts to enlist the cooperation of the non-public schools in a massive program for racial integration."

"OUR RESPONSE," Bishop McManus added, "is to welcome the recommendation and to measure (in board deliberations) the amount of cordiality with which we can respond."

Seminarians delay ordinations to 'work in world'

SANTANDER, Spain — Students at the seminary here have been identified as the group of seminarians who are postponing their ordination in order to work "in the world" before becoming priests.

Patriarch plans stop in Moscow

ISTANBUL, Turkey—The European tour of Orthodox Ecumenical Patriarch Athenagoras of Constantinople (Istanbul) will start Sept. 27, it was announced by a spokesman of the patriarchate.

WHAT OF THE DAY

Is work a pleasure?

By REV. JOHN DORAN

There is an interesting psychological law about labor or work that it cannot be enjoyed unless it is well done. Sounds strange, doesn't it? Yet I think the law states a true human reaction which we have experienced in our own living and can explain in our philosophy.



advance or afterwards that we really want to do, or did, had some real aspect of good in it. Our wills are made to seek and appreciate good, and they will not rest content in anything else.

If we apply this knowledge of how our wills appreciate only the good, we can see why we cannot find any happiness or pleasure in poorly done work. We see, indeed we cannot help but see, that the work we have been doing is not good, that it fails by quite a bit of the real integrity which it ought to have, that it is deformed by our laziness, aborted by our impatience.

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Our pastor is not a sheep. Wouldn't a big black sheep with a Roman collar look silly driving a school bus? And what would happen if they turned a flock of sheep loose on a golf course? (Pleasant Run sues the Archdiocese?)

I do not know what norms are set down in "Laity in the Modern World," but the norm I wish to follow as a lay person is an honest respect for another human being who is caught, as we are, in a changing world with the responsibilities of a very big family.

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Backs-Peg Clark

To the Editor: At last someone had the nerve to say what has needed saying since Vatican II. (Peg Clark's letter in issue of September 8.)

The objection to change has not been entirely to the Mass, and has not been limited to the laity. As Christians we can no longer ignore the needs of others in our community. Our schools and school halls for example, remain closed at times when the community has need of these facilities.

The Gospel preached only to the faithful is a dead religion. We all need more community involvement, this includes the religious community. We laymen have been told that we are free from prior church control but what are we free to do? This is the hard part.

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CYO football league action opens Sunday

Cadet CYO Football gets underway Sunday, Sept. 17, with defending league champions St. Monica's opening against St. Catherine's at 3:15 p.m. on the Msgr. Downey-CYO Field. Both teams are in Division III.

In Division I, league runner-up St. Andrew's will square off against St. Lawrence at 3 p.m. on the St. Andrew's field. St. Joan of Arc and St. Michael's will meet at 1:15 p.m. on CYO Field No. 2.

Christ the King and St. Mark's, both Division II hopefuls, are scheduled at 3:45 p.m. on CYO Field No. 2.

St. Philip Neri, last year's Division III winners, will meet St. Roch's at 2 p.m. on Brookside No. 1. St. Roch's captured the division honors last season when they were listed in Division IV.

In Division IV play, St. Bernadette's will meet St. Luke's on the latter field at 2:30 p.m. Holy Angels, defending champions in Division V, is scheduled against division runner-up St. Rita's at 2:30 p.m. on Riverside No. 1.

The 100 pound league also starts Sunday, with league champions St. Michael's (Division I) squared off with St. Joan of Arc at 12 Noon on CYO No. 2.

Division II champions Little Flower will play St. Andrew's at 1:30 p.m. on the latter field. St. Catherine's, defending Division III winners, will meet St. Mark's at 12:30 p.m. on the Southport High School field.

FOOTBALL SCHEDULE — SUNDAY, SEPT. 17

"100" LEAGUE	
Division 1 St. Gabriel vs. St. Thomas St. Michael vs. St. Joan of Arc Immaculate Heart vs. St. Christopher St. Monica vs. Holy Trinity	St. Gabriel, 1 p.m. CYO No. 2, 12 noon CYO No. 1, 12 noon Riverside No. 1, 12 noon
Division 2 Christ the King vs. Mount Carmel St. Lawrence vs. St. Matthew Holy Spirit vs. St. Pius X St. Andrew vs. Little Flower St. Simon, bye	Broad Ripple, 12 noon St. Matthew, 1:30 p.m. Broad Ripple, 1:15 p.m. Eisenberger, 12:30 p.m. St. Andrew, 1:30 p.m.
Division 3 St. Catherine vs. St. Mark St. Roch vs. Holy Name Our Lady of Lourdes vs. St. Bernadette Sacred Heart vs. St. Philip Neri	Southport High School, 12:30 p.m. Msgr. Downey No. 2, 12:30 p.m. Eisenberger, 12:30 p.m. Brookside No. 1, 12:30 p.m.
CADET LEAGUE	
Division 1 Little Flower vs. Holy Name St. Joan of Arc vs. St. Michael St. Andrew vs. St. Lawrence St. Pius X vs. Holy Spirit	CYO No. 1, 3:45 p.m. CYO No. 2, 3:15 p.m. St. Andrew, 3 p.m. Wagren Central, 3 p.m.
Division 2 St. Simon vs. St. Christopher St. Jude vs. Our Lady of Lourdes St. Mark vs. Christ the King St. Gabriel, bye	CYO No. 1, 2:30 p.m. Msgr. Downey No. 2, 2 p.m. CYO No. 2, 3:45 p.m.
Division 3 St. Philip Neri vs. St. Roch St. Patrick vs. Mount Carmel St. Catherine vs. St. Monica St. Matthew, bye	Brookside No. 1, 2 p.m. CYO No. 2, 2:30 p.m. Msgr. Downey No. 2, 3:15 p.m.
Division 4 Immaculate Heart vs. Holy Trinity St. Malachy vs. Sacred Heart St. Bernadette vs. St. Luke St. Barnabas, bye	CYO No. 1, 1:15 p.m. Brownsburg High School, 3 p.m. St. Luke, 2:30 p.m.
Division 5 St. Joseph vs. St. Ann Greenwood vs. St. Thomas St. Rita vs. Holy Angels St. James, bye	Baker Field, 2 p.m. Butler, 2:30 p.m. Riverside No. 1, 2:30 p.m.



VOCAL DIVISION WINNERS—Vocal Division winners of the Junior CYO Talent Contest are shown above clustered around Kathy Vincent, of Sacred Heart parish, who placed second. The Towne Travelers, of St. Christopher's parish, were the top winners in the competition. The remaining lads are members of the Boys' Chorus, of Holy Name parish, Indianapolis. They placed third.

CYO NOTES

Seccina Memorial High School will host a meeting for adult volunteers and grade school principals interested in the second annual Physical Education Program sponsored by the CYO Office. The discussion session and demonstration will be held at 7:30 p.m. Wednesday, Sept. 27. Forms, manuals and participation blanks are in the hands of the schools. Parishes are reminded to return the blanks to the CYO Office by Monday, Sept. 25.

Kickball coaches are reminded by the CYO Office to phone in scores on time for inclusion in The Criterion each week. Standing will be given periodically.

The St. Philip Neri Junior Bowling Tournament, to be held in the parish alleys on September 30 and October 1, must have entry deadlines by Thursday, Sept. 28.

National Youth Week will be observed in the Archdiocese starting Sunday, Oct. 29, with the traditional Communion Breakfast. The site will be announced later. Other sponsored activities during the week will include: Junior CYO Halloween Dance at Msgr. Downey Council, Knights of Columbus, Tuesday evening; Cadet Hobby Show at Little Flower parish gymnasium on Wednesday evening; Junior CYO Awards Banquet at Seccina Memorial High School on Thursday evening; and Junior CYO Baking Contest on Sunday evening, site to be announced. Poster material will be mailed to the parish units three weeks in advance of the observance.

MacEoin

(Continued from page 4) one or other of those headings. The procedure followed at the first session of Vatican II is thought by many to provide a precedent for the Synod. That session was devoted to a reformulation of the problems with which the council should deal and an exchange of views as to how it should deal with them. The Fathers then adjourned for ten months to permit reflection, study, and development of public opinion.

The difference this time is that the issues would return next year to a new body. Under its charter, while the Synod is "by its nature perpetual," the members are elected anew each time it is convened. Far from creating a problem, however, this provision ensures that the bishops can pick the men best qualified to deal with the concrete issues scheduled for study. Rather than quick answers, accordingly, we may expect the upcoming Synod to formulate questions. If they are the right ones, it will have been worth the effort.

Housing ordinance urged by priests

MILWAUKEE — The priests' senate of the Milwaukee archdiocese, has called for "the immediate passage of a city ordinance for open occupancy."

This action, the priests declared in a statement, "would make the city of Milwaukee the moral leader necessary at this time to facilitate a county-wide open occupancy bill and a more effective state open occupancy bill."



WINS STOKELY SCHOLARSHIP—Alfred J. Stokely, President of Stokely-Van Camp, Inc., congratulates Paul Sturm, a Marian freshman who is the first recipient of the William B. Stokely, Jr. Memorial Scholarship. The scholarship, which annually awards the student \$1,000, was made possible by a four-year grant by the William B. Stokely, Jr. Foundation. A 1967 graduate of Chartrand High School where he was an honor student, Sturm is the son of Mr. and Mrs. Walter A. Sturm, of Holy Name parish, Beech Grove. He is planning to major in chemistry.

WITH CLASS OR FAMILY

Format for First Communion varies at St. Jude parish

By ROSE MARY FOX

"Mommy, why can't I have Jesus, too?" How many parents have heard this question from their preschooler about receiving Holy Communion, and can only reply "you're too little" or "you must wait until you're in school and receive with your class."

These answers did not satisfy five-year-old Kevin Kirby, son of Mr. and Mrs. Robert Kirby, of St. Jude's parish. He continued asking—first Father William Morley, his pastor, and then his teacher, Sister Teresine, O.S.B., at Our Lady of Grace Convent, Beech Grove.

On one occasion he asked his mother if Father Morley was "God's boss." It seemed to be more the pastor's decision than God's.

TO OFFSET the difficulty, Father Morley suggested that Kevin serve Mass as an altar boy. His mother made him a special "junior size" surplice and cassock. This only served to make the matter even more urgent than when Kevin sat next to his mother in Church.

"Kevin would want to sit as close as possible to me after I had received Holy Communion," said Mrs. Kirby, "because he wanted to be nearer to Jesus."

After many discussions in kindergarten, Sister Teresine asked Mrs. Kirby to speak to Father Morley about Kevin's readiness to receive Holy Communion.

"I laughed," said Mrs. Kirby, reflecting upon the previous months. "But I became concerned because I knew I was saying no to the right reasons."

Mrs. Kirby, who teaches second grade at her parish school, prepared her class for First Communion last October. She overheard Father Morley tell another teacher that a child should receive Jesus when he is ready, regardless of age, and that some children are ready before others. Mrs. Kirby looked up, caught his eye and agreed.

SIX-YEAR-OLD Kevin Kirby, standing between his parents at the altar, received Jesus for the first time last October 17.

"He was totally unaware of dressing up," his parents recalled, "having a party afterward, or what it may be like when his class made their First Communion the following year. He knew simply that 'Jesus is coming to me.'"

Since Kevin's First Communion, a number of other children in St. Jude's parish have received Jesus, too. When parents ask Father Morley about their youngsters he supplies them with a Confraternity of Christian Doctrine booklet, which explains the parents' role. He tells them to return when they think their child is ready. The pastor talks to each child personally about God and decides when the child may receive.

Will St. Jude's dispense with the traditional First Communion class? Father Morley thinks it unlikely. "While some children who ask to receive Jesus are ready, not all children or their parents are receptive to the idea until some formal religion classes have been held."

Mrs. Kirby believes that the children in her class this fall who had already made their First Communion will add to the general preparation of the others. "They can share their feelings and perhaps dispel some fears about receiving the sacrament for the first time. From personal experience she emphasizes regular attendance at Mass to develop a youngster's proper attitude. "God must be an every day occurrence in a child's life."



A PARISH FIRST—Seven-year-old Kevin Kirby, son of Mr. and Mrs. Robert Kirby, Jr., represented a "first" for St. Jude's parish in Indianapolis when his pastor allowed him to receive Holy Communion at the age of six while still attending kindergarten. Since that time many youngsters have received the sacrament before the regular class receives in the second grade.

Seccina Band to give Butler half-time show

The Crusaders Marching Band of Seccina Memorial High School, under the direction of Richard Cashman, will present the half-time show at the Butler-Northern Illinois University football game Saturday afternoon, Sept. 16, at Butler Stadium.

The 96-member band was invited to perform by Mr. Michael Leckrone, Butler's Marching Band Director, after he had seen them perform at the Indiana State Fair Band Day contest. It is traditional that Butler invite one high school band a year to perform at one of their home games.

Seccina's band, winner of two first place awards in a band contest at Fortville, in July and of a second place in the Farmers' Day Parade at the State Fair, will present a program of precision marching and drilling built around the theme of a fantasy trip around the world.

Familiar pieces such as "Around the World in 80 Days," "Lady of Spain," "Anchors Aweigh," "Rule Britannia" and "The Hawaiian War Chant" will lead up to the locally inspired "Back Home Again in Indiana," "Hail to Old Purdue," and the "Butler War Song" which will be followed by a special routine and skit performed to the tune of "Ding Dong the Wicked Witch Is Dead." After a medley of other tunes the Crusaders will conclude their program with "God Bless America" dramatized by the presentation and carrying of a large opened American flag.

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Carolyn Says: FIRST AID TREATMENT— For Spots and Stains

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Carolyn J. Mollerath, Mgr.
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Commended by Parents' Magazine

TIC TACKER

Doffs habit for 'new job'

By PAUL G. FOX

The curly-haired nurse in short, regulation white uniform at Cedars of Lebanon Hospital, Los Angeles, is really Sister M. Crescentia Westell, a Franciscan Sister on leave from St. Francis Hospital in Cape Girardeau, Mo. The former Harriet Westell attended St. Mary's Academy and is the daughter of Mr. and Mrs. Casey E. Westell, Sr., members of Sacred Heart parish, Indianapolis.

Sister Crescentia received permission to doff her religious habit while she is employed as a cardiac care nurse in the famous West Coast hospital. The first Catholic Sister to join the institution's nursing staff, she is the first member of her order to become a salaried employee "in the world."

The Indianapolis native is one of 199 nurses trained under a U.S. Public Health Service grant in intensive cardiac care nursing. When she returns to duties in her religious community, she will prepare other Sisters for specialized cardiac nursing in the order's seven Miswestern hospitals.

NEW MATERIALS CENTER OPENS—The new Catechetical Material Center at Christ the King parish, Indianapolis, will open Sunday, Sept. 17, in the parish school library. Sunday's hours will be from 9 a.m. to 5 p.m. and from 7 to 9 p.m. Regular hours after the opening day will be from 7 to 9 p.m. on Thursday evenings, and on Sunday from 9 a.m. to noon and from 7 to 9 p.m. Available on loan to parish CCD workers from Christ the King and surrounding parishes are 943 volumes on religious subjects, 167 tapes, 129 film strips, 101 recordings, sheet music, pamphlets and poster sets. An 80-page bibliography of available material can be obtained for a \$1 fee. Sister Roselyn Bush, O.S.B., is Christ the King librarian.

NAMES IN THE NEWS — Hospitalized clergy: Father Aloysius Laugel, pastor of Holy Guardian Angels parish, Cedar Grove, in Good Samaritan Hospital, Cincinnati; Father Dennis

Spalding, retired pastor of Holy Cross parish, Indianapolis, in St. Francis Hospital, Beech Grove; Father Lawrence Weonszapel, pastor of St. Vincent de Paul parish, Bedford, released this week from Jasper Memorial Hospital. . . . Best wishes to Mr. and Mrs. Ben Uphaus, members of St. Andrew's parish, Richmond, on the occasion of their 65th wedding Anniversary. They have lived in the same home for 56 years. Mr. Uphaus is 93, while his wife is 88.

AROUND AND ABOUT—The Divine Liturgy in the Melkite Rite will be celebrated by Father Albert Ajamie at 4 p.m. Sunday, Sept. 17, in St. Mary's Church, Indianapolis. Those attending may receive the Eucharist under both species of bread and wine. . . . The publications of Chartrand High School, Indianapolis, have received high ratings from the Catholic School Press Association. Rampage, monthly newspaper, merited "All-Catholic" rating for the third consecutive year. The yearbook, Ramblings, maintained its First Honors standing. Patricia Hornberger and Ruth Lime were respective editors of the publications last year. . . . Dean's List scholars for the second semester of last year at St. Mary-of-the-Woods College included the following Archdiocesan students: Miss Alice King, Miss Penelope Higgins, Miss Patricia Ryan and Miss Judith O'Rear, all of Terre Haute; and Miss Kathryn Kinley, of Indianapolis. . . . Charles Sinclair, a June graduate of Secunia Memorial High School, Indianapolis, has received advance placement in French at Purdue University. The son of Mr. and Mrs. John S. Sinclair, Charles received 12 credit college as a result of a high score on the French proficiency test administered by Purdue. He studied French four years at Secunia. . . . Best wishes to Mr. and Mrs. Joseph P. Madden and their daughter and son-in-law, Mr. and Mrs. John B. Harding, on the joint celebration of their Wedding Anniversaries at St. Patrick's parish, Indianapolis. The Maddens are noting their 60th, while the Hardings observe their 35th on Sunday, Sept. 24.

Synod

(Continued from page 1)

ments, Bishop Rubin said that the synod will create a special commission composed of three bishop members, himself as secretary general, the special secretary who is to be elected by the synod and the director of the press office of the Holy See, Msgr. Fausto Vallaine. This commission will daily have the task of preparing a bulletin for the press which will be read in Italian by Msgr. Vallaine to the assembled press after the end of the daily sessions.

Msgr. Vallaine said that it is expected there will also be made available copies of the bulletin in four languages. French, Italian, Spanish and English. He indicated that Father Edward Heston, C.S.C., would prepare the English bulletin, but he said that Father Heston is at present in the U.S. and that final arrangements would have to wait his return.

Bishop Rubin said that Latin is to be the language of the meetings, as specified by the norms, but that attempts are being made to provide simultaneous translations in other languages. However, he said that the problem raised by this is that it is difficult to find translators adequately prepared for the technical language of the discussions in theology, canon law, etc.

Bishop Rubin, when questioned, revealed that no perit, or specially trained experts, in various branches of Church knowledge will be given official status or admitted to the meetings, as they were during the Second Vatican Council. "The bishops are the perit," Bishop Rubin said. He added that there is no provision for perit in the norms of the synod.

THE POPE WILL take part in a few of the meetings in his capacity as president of the synod, Bishop Rubin said, and these will in all likelihood include the opening and closing and ceremonies marking the Year of Faith and a special Mass to be held in conjunction with the holding of the third World Congress of the Lay Apostolate.

Bishop Rubin said the synod will open by studying the work of the Pontifical Commission for the Revision of Canon Law and the principles which should guide the revision of the Church's law books.

In the discussion of seminarians, he said, synod members will concentrate on two points. "The first concerns the task given to episcopal conferences by Vatican II for the formation of seminarians and the second concerns the preparation of the educators of the seminarians," he said.

When the synod takes up the report on the liturgy it will again concentrate on two points—the Mass and the revision of the Divine Office. Work on the Mass will aim at revision of the rubrics of the Mass so that the participation of the people becomes more real, and it is expected that during the synod the members will attend a "parochial Mass" prepared by the Consilium for the Implementation of the Constitution on the Liturgy, demonstrating the new approaches. They will also receive a book prepared by the Consilium covering "the complete panorama of the readings of the Mass over the three-year cycle of Sundays" and for other Masses.

The report on the Divine Office to be examined by the synod treats of the structural elements of the reform of the prayers. Bishop Rubin said the major change will consist of the qualitative and quantitative selection of readings, prayers and formulas in general.

The report on doctrinal questions will be in two parts. The first deals with the theological ferment following the Second Vatican Council. Bishop Rubin said: "This ferment is a sign of the vitality of the post-conciliar Church, but it presents on the margins of its results some excesses . . . and even sometimes errors. The movement should not be halted by the Church but rather she should guide it along the right path, that truly desired by the council."

THE SECOND PART of the doctrinal study deals with the problem of contemporary atheism. Bishop Rubin said: "Some extreme tendencies of contemporary theology—that of the theology described as 'secularization'—presented above all by a group of Protestant theologians of North America have an affinity with an interest exclusively (directed at) the 'earthly city' which obviously inspires modern atheism. The synod will deal with these paradoxical forms of theological thought and with atheism itself."

The synod is being asked to consider the question of mixed marriages, Bishop Rubin said, "because its extreme importance seemed to demand the school hall, 4600 N. Illinois St. authority of that assembly and, the meeting will begin at 10 on the other hand, its vastness a.m. and close at 2 p.m. Officers and delegates are urged to attend. Delegates should bring their own sandwiches. Coffee and dessert will be served.

INDIANAPOLIS—The North Deanery Council of Catholic Women will meet Tuesday, Sept. 19, in St. Thomas Aquinas tance seemed to demand the school hall, 4600 N. Illinois St. authority of that assembly and, the meeting will begin at 10 on the other hand, its vastness a.m. and close at 2 p.m. Officers and delegates are urged to attend. Delegates should bring their own sandwiches. Coffee and dessert will be served.

INDIANAPOLIS—The Mary-dale Guild of the Sisters of Good Shepherd will meet Wednesday, Sept. 20 at 111 W. Raymond St. A dinner at 8:30 p.m. will precede the business meeting. All members are urged to attend.

Card Party, sponsored by the Ladies Auxiliary, Knights of St. John, at 2 p.m. in Little Flower Auditorium, 14th and Bosart.

THURSDAY, SEPT. 21 St. Catherine's Social at 6:30 p.m. in the parish hall, 1109 E. Tabor St.



BIOGRAPHER AND SUBJECT—Father Thomas T. McAvoy, C.S.C., above, is the author of a recently published biography of the late Cardinal John O'Hara, former president of Notre Dame University. The book, entitled "Father O'Hara of Notre-Dame—The Cardinal Archbishop of Philadelphia," is published by the Notre Dame Press. Father McAvoy, who is archivist at the university, stands beneath a canvas of the late cardinal which hangs above his tomb in Sacred Heart Church on the ND campus.

Current proposals for abortion law liberalization are generally patterned on recommendations put forth several years ago by the influential American Law Institute. Dean Bayless Manning of the Stanford Law School said his legal panel had taken no stand for or against the ALI penal code.

Parley slows down

(Continued from page 1)

enough on which to base legislation." Great Britain, he said, has "rushed into legislation without any adequate investigation of the facts," and the United States would be making a serious mistake if it did likewise.

A SURPRISING degree of agreement was reached, too, by the moralists on the central issue of how to regard the fetus. Herbert Richardson of the Harvard Divinity School reported consensus that "human life begins at conception, or at least not later than the blastocyst (a term for the embryo shortly after fertilization)." There is, Richardson said, no rational basis for making a distinction from that point until death: "human life is there throughout the whole span."

This, however, did not mean that the moralists agreed in rejecting abortion in all circumstances. Richardson said some of those taking part in the ethical discussions felt that in an extreme "conflict of values" it might be "morally possible" to take the life of the unborn child.

But, he added, other discussants argued that "the fetus is the subject of inviolable human rights," and for society to invade these rights on any pretext creates a precedent which reads "in principle" to acceptance of infanticide.

Consensus seemed to disappear on social and economic issues. One which provoked considerable disagreement was the alleged "double standard" under which affluent and middle-class women can get a legal hospital abortion more easily than poor women.

SOME ARGUED that this situation requires changes to extend the right to legal abortion to the disadvantaged. But St. John-Stevens drew a laugh from the audience when he said the solution to the double standard is not to make abortion easier for the poor, but to "make it more difficult for the rich."

Some participants argued for abortion as an answer to the plight of the family with too many children and too little money. Others denied that abortion should be a weapon in the war on poverty. Thomas O'Toole of the Northeastern University Law School said that "in an inventive, affluent society, in dealing with the problem of poor people, it is an incredible approach to get rid of the people rather than the poverty." Father Drinan, calling abortion a "bankrupt non-solution," suggested that legalization might mean that "the poor would have the number of their children determined by a suburban, white society."

There was substantial disagreement about the role of law in dealing with the abortion problem. Everyone conceded that law and morality are not identical and that not everything which is immoral should be made punishable by criminal penalties. But how this principle applies to abortion was disputed.

Guild to meet

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National Catholic newspaper planned

DENVER — A new national Catholic newspaper with "faith and freedom" as its main themes will begin publication the second week in November.

The paper, named Twin Circle-The National Catholic Press, will be "a positive antidote to modern secularism and the error of modernism in certain Catholic circles," according to its editor-in-chief, Frank Morriss. He is an author and former news editor of the national Register Catholic newspaper.

Announcement of the new paper was made simultaneously here, where it will be edited and printed, and in New York, where a group of Catholic laymen have pledged up to \$500,000 to launch it.

Described by its backers as "the Year of Faith newspaper," Twin Circle will be a tabloid with 16 pages initially. It will have a guaranteed circulation of 100,000 with its first issue.

THE PAPER, Morriss said, will "oppose the trend toward a shifting and confused consensus morality and acceptance of a lack of absolutes in matters of faith and morals."

He said that Twin Circle will take its views from the teaching of the Holy Father and give "a true and balanced interpretation" of the documents of the Second Vatican Council. Any criticism in Twin Circle will be presented in a manner that will not "undermine or erode the legitimate exercise of authority by either the hierarchy or leaders of the civil government," he said.

THREE well-known Catholic journalists will be among contributors to the new paper—Bob Considine, Jim Bishop and William Buckley. Morriss will resume in Twin Circle his own column that appeared in the national Register.

Robert Flagg of Twin Circle Publishing Co., New York, is new acquaintances.

INDIANAPOLIS — "Howdy Week" will be observed September 18-24 at Secunia Memorial High School. Purpose of the week is to permit students to meet newcomers and to re-

new acquaintances.

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Unique Parish Renewal slated at St. Simon's

INDIANAPOLIS—St. Simon's parish, one of the newest in the Archdiocese, is sponsoring a four-week Parish Renewal designed to bring home the principal ideas of the Vatican II Constitution on the Church.

A real Christian community within the parish is the goal of the two Redemptorist priests—Father Vincent DeBaldio and Father Bernard Gunther—who are conducting the renewal program.

Two organizational meetings have been held prior to the actual start of the renewal, planned to weld a "team" of priests, Sisters and laity. The parish has been divided into

Sister Doloretta dies at the Woods

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Mary Doloretta Dolan, S.P., were held at the motherhouse of the Sisters of Providence here Thursday morning, Sept. 14. She died at the convent infirmary after a long illness.

A native of Jeffersonville, Sister Mary Doloretta entered the Providence convent in 1916. She taught music several years, but was retired from active duty in 1933 because of illness.

Matthew Dolan, her father, survives. Mr. Dolan and a sister, Miss Mary Dolan, reside in Louisville. A brother, Walter Dolan, lives in Jeffersonville.

Festival set at Batesville

BATESVILLE, Ind.—The annual homecoming festival at St. Louis parish will be held on Sunday, Sept. 17.

Indiana-fried chicken, roast beef dinners and the parish specialty, mock turtle soup, will be featured on the festival menu. Dinners will be served from 11 a.m. to 2 p.m. A cafeteria supper will be offered beginning at 4 p.m. Dinner reservations may be made by calling the parish office, 934-3204, Batesville.

Rides, games and other festival amusements will be operated by the parish clubs for the enjoyment of young and old. The public is cordially invited to attend.

St. Meinrad has 440 enrollment

ST. MEINRAD, Ind. — St. Meinrad's Seminary has opened another academic year here with a combined enrollment of 440 students, including 274 in the College of Liberal Arts and 153 in the School of Theology.

The student body has 99 students from the Indianapolis Archdiocese—seven in high school, 80 in college and 12 in theology. A total of three archdioceses, 32 dioceses and 16 religious communities are represented in the student body. An additional 20 students in the college are presently unaffiliated with a diocese or religious community.

Indiana dioceses account for 150 college students, 34 in theology and six in the high school. Twenty-six states, the District of Columbia and four foreign countries are represented.

DCCW to meet

INDIANAPOLIS—The North Deanery Council of Catholic Women will meet Tuesday, Sept. 19, in St. Thomas Aquinas tance seemed to demand the school hall, 4600 N. Illinois St. authority of that assembly and, the meeting will begin at 10 on the other hand, its vastness a.m. and close at 2 p.m. Officers and delegates are urged to attend. Delegates should bring their own sandwiches. Coffee and dessert will be served.

Bishops hear reports, set November meeting

WASHINGTON—At a two-day meeting here (Sept. 11-12), more than 40 bishops representing the administrative committee of the National Conference of Catholic Bishops and the administrative board of the United States Catholic Conference:

- Discussed the Canon of the Mass in the vernacular, but deferred final action.
Set dates for the U.S. bishops' November meeting: At the Hotel American, Washington, November 13 through 17.
Set the dates and place for the bishops' Spring, 1968, meeting—April 23 through 25 in St. Louis.

OSV announces staff changes

HUNTINGTON, Ind.—In staff changes at Our Sunday Visitor here:

Msgr. James P. Conroy has been named by Bishop Leo A. Pursley editor of the Fort Wayne-South Bend edition. Francis A. Pink, who has been managing editor since 1935, was named executive vice president of Our Sunday Visitor by its board of trustees. He will also continue as secretary. Donald E. Scheiber, controller of OSV since 1958, was named treasurer of the board of trustees.

Relocate offices of archdiocese

ALBUQUERQUE, N.M.—Arch-bishop James P. Davis of Santa Fe has announced the removal of archdiocesan offices from the city of Santa Fe to Albuquerque. The offices will be housed in a newly acquired building at 202 Morningside Drive, S.E., Albuquerque, obtained in a trade for Church-owned land. "The official center of the Church in the diocese should be located in a more central place in relation to the total membership of the archdiocese," Archbishop Davis said. "The move accomplishes this, at relatively little expense."

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HOLY LAND LETTER

Didn't play hooky, correspondent avers

Dear Friends:

Let some of you suspect that I have been playing hooky from classes and just gaily... I have been playing hooky from classes and just gaily...

HOW CAN I treat of these studies in column space? Not adequately, but I shall try. The course in the Dead Sea Scrolls was professionally invaluable by reason of its relevancy to the primitive Church.

cept nor even a way-of-life original with the priests and bishops of the early Church fleeing to the deserts from Nero's persecution and those which followed.

Moreover, my students will recall my emphasis on Benedictine monasticism and its rule, characterized by work, study, prayer. But the precedents for such a program stem back to Christ's lifetime, when the Jewish sect known as the Essenes first structured a community life on just such a plan.

Furthermore, the Essenes, as we learn from their Manual of Discipline, embraced a life of poverty. The candidate renounced all his personal possessions upon entrance and accepted a life of celibacy and obedience.

True, there were married Essenes, but they did not predominate and probably did not live in the community proper. After a period of testing and training equivalent to our postulancy and novitiate, the applicants became full-fledged members of the community.

For our College library at St. Mary-of-the-Woods I purchased one copy of the scrolls found in the caves near the ruins of the Essene community quarters. I selected the Manual of Discipline, the content of which gives detailed information on the Essene community life suggested above. Much more could be

Church for sale

ROTTERDAM, The Netherlands — An advertisement in the Dutch national Catholic daily De Tijd announced that the Catholic cathedral here will be sold at a public sale October 3. The rectory will be sold also. Bishop Martin A. Jansen of Rotterdam decided that age had made further use of the cathedral impractical.

said, for the content of our New Testament echoes Essene literature both positively and negatively.

THE SECOND course taught by Doctor Adzkin was most valuable; but again I am challenged to suggest adequately its scope and more severely challenged to indicate its depth and the revelatory character of its interpretations and insights.

A gifted teacher, author of various political tracts, this professor initially and skillfully elicited the interest of us American students by posing such questions as: "What ideological stimuli prompted the birth of the American nation?" The class attempted answers which Doctor accepted or rejected and then he discussed the ideological stimuli responsible for the Jewish state.

Throughout the course the professor pointed up the historical and political distinctions between the governments of the United States, Great Britain, Germany, Italy, et cetera; and between the governments of contemporary developing countries with Israel.

Doctor Adzkin dwelt on the peculiarities of Israel, her departures from established parliamentary forms, the multiparty system of Israel and her problems vis-a-vis the Arab world and vis-a-vis the major powers. In his final lectures, Professor Adzkin concentrated on Israel's foreign policy problems and program. He even dared to forecast solutions possible with the Arab states.

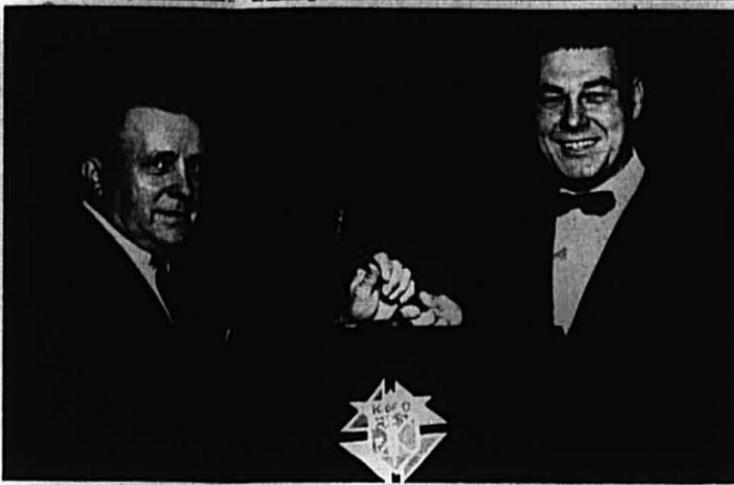
WHEREAS Israel retreated from territory conquered in the 1948 War of Independence—retreated because the UN insisted it be the first step toward treaty making — Israel subsequently found herself in the negotiation period without anything to offer at the bargaining table vis-a-vis the Arab states.

Consequently, today Israel has refused to withdraw until she sits at the negotiation table with the Arab states and, for example, offers all of West Jordan with the exception of Old Jerusalem to Hussein. Hussein on his part will have to recognize Israeli statehood, definitive boundary lines and conclude a peace treaty. There was only an armistice in 1948 with the Arab states.

Israel will be holding the Gaza strip and the Sinai peninsula she overran in the late war—trump cards with which to elicit recognition of her statehood and a treaty from Egypt. The Syrian heights will be an ace card with Syria.

Yes, I really did study dutifully. Hope I passed my exams.

Sister Mary Jean



JOINT KC INSTALLATION HELD—Paul J. Kaperak, left, of Mother, Theodora Council No. 541, Terre Haute, and Charles Sanders, right, of Father Pierrard Council No. 4377, Brazil, were installed as Grand Knights of their respective councils recently in a joint ceremony.

New Albany CCW Franciscan nun plans two retreats dies at age 93

NEW ALBANY, Ind. — Two fall retreats have been scheduled by the New Albany Deane Council of Catholic Women. Both retreats will be held at Our Lady of Fatima Retreat House, Indianapolis.

Father Mario Shaw, O.S.B., will conduct the spiritual exercises for the first retreat the week-end of Sept. 22 to 24. A chartered bus will leave 8th and Elm Sts., New Albany, at 5:15 p.m. on September 22.

Survivors are two brothers: Joseph A. Theiders, Hyattsville, Md., and Albert Theiders, Cincinnati.

OLDENBURG, Ind.—Funeral services for Sister M. Heribert Theders, O.S.F., 93, were held at the motherhouse of the Sisters of St. Francis here Friday, Sept. 8. She died in the convent infirmary September 5.

A native of Dover, Ind., Sister Heribert entered the convent in 1899. She taught within the Indianapolis Archdiocese at St. Mary's, Indianapolis; St. Joseph's, Shelbyville; St. Mary's, Aurora, and St. Lawrence, Lawrenceburg. Other assignments included schools in Evansville and Vincennes, Ind.; Cincinnati and Dayton, O., and St. Louis, Mo.

Prelates honored

PHILADELPHIA — Cardinal John Krol of Philadelphia and Methodist Bishop Fred Pierce Corson have been named co-recipients of the newly established John Wesley Ecumenical Award. The medal, named for the founder of Methodism, is being presented on the 200th anniversary of historic St. George's Methodist church in this city—the oldest Methodist church in the United States.

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Women well represented

MUNICH, Germany—Thirteen women are among the 28 lay members of the Munich diocesan advisory council. The substantial representation of women on the council is in line with the desire of Bishop Johannes Vonderach that at least one third of the council membership is composed of 15 laymen and 32 priests. The principality of Liechtenstein is also represented on the council.

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FAMILY CLINIC

Serious eye problem afflicts young girl

By JOHN J. KANE, Ph.D.

I have a nine-year-old daughter with a serious eye problem. As a result she is a very nervous child, believing that no one outside the family cares for her.



It seems, Margaret, that you have a medical, financial and social problem all in one. I wish you had spelled out in

some detail just what the condition of your daughter's eyes are because either I or quite possibly some reader would be able to help you.

Apparently, you have tried hard to find a medical solution. We are all aware that medical care today is expensive, and one of the reasons is that it is much superior to the kind of medical care available not too many years ago.

Have you fully explained your financial plight to this doctor? I am not one who believes that physicians should necessarily be asked to reduce their prices for philanthropic purposes, even though many do. There are,

however, other methods of approaching this.

I suggest you go to the Catholic Social Service in your city and discuss the matter with one of its counselors. Catholic Social Service, itself, will probably not be able to provide the funds necessary for you, but I am certain they will be able to tell you where to go.

It is unfortunate that so many Americans are completely unaware of the various community services which are available to them. All kinds of help may be obtained and if the person's financial condition warrants it even without a payment of a fee.

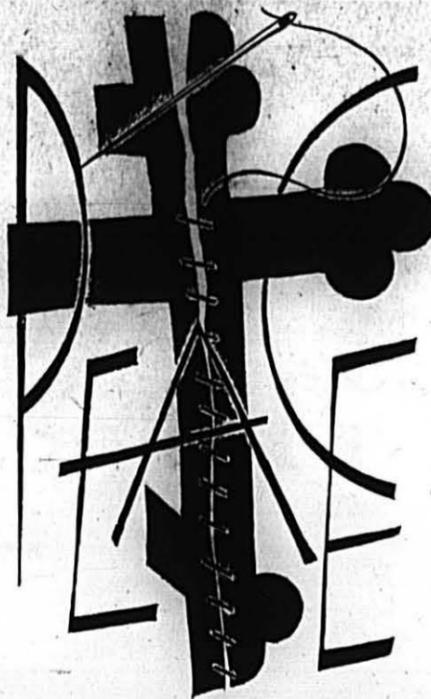
Until you do obtain such assistance and until your daughter's eye condition is corrected, there are a number of things you can do to help her. Children can be very cruel.

The fact that your daughter is so young will make an appeal to many people. It is most unfortunate that she should have to suffer this way and to be quite frank, the kind of suffering she is undergoing at the moment, could hurt her future life adjustment.

It is true that many people are somewhat callous and seem to care little about their neighbor. But, on the other hand, Americans are by and large rather generous people, a kind people and especially attracted toward alleviating the problems of youth.

You are also fortunate to be living in the United States, a country which has numerous excellent medical centers. While I do not know the names of all of them, there is a famous hospital in the city of Philadelphia, the Wills' Eye Hospital, which specializes in the treatment of the eyes.

Of course, in addition to the eye condition, it seems that your daughter may have to be treated for a nervous illness. Obviously, the first step appears to be alleviation of the eye difficulty. But even if this occurs, and I hope it will, you will probably have to carry on some



Liturgy and Life

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FESTIVAL CALENDAR

September 17 - St. Louis, Batesville.

October 27, 28 - Our Lady of Lourdes, Indianapolis.

Ex-West Baden official dies

MILFORD, Ohio—Funeral services for Father Albert F. Dorger, S.J., were held at the Jesuit Novitiate here Monday, Sept. 11.

Father Dorger had served since 1951 as spiritual adviser to the theology students and Jesuit Brothers in addition to his duties as treasurer of the college, now located at North Aurora, Ill.

kind of medical care for her to relieve the anxiety which she has suffered for several years. This too will cost money, but as I pointed out above, there are agencies which are in a position to help you and it is your task to find one.

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NEW ALBANY AREA SUNDAY TELEVISION 11:30 a.m.—Christophers (10) 4:30 p.m.—Catholic Hour (13) 6:00 a.m.—Sacred Heart (10) 6:15 a.m.—Hour of St. Francis (10) 7:45 a.m.—Sacred Heart (10) 8:15 a.m.—Sacred Heart Hour (10) 9:15 a.m.—Your Catholic Visitor (10) 6:45 p.m.—Sacred Heart Hour (10) 7:30 p.m.—Catholic Hour (10)

SALEM AREA SUNDAY TELEVISION 9:30 a.m.—Hour of St. Francis (10) SHELBYVILLE AREA SUNDAY TELEVISION 12:15 p.m.—Hour of St. Francis (10) TELL CITY AREA DAILY RADIO 6:00 p.m.—The Rosary (10) WTCJ

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Card party set CLARKSVILLE, Ind. — The Altar Society of St. Anthony's parish will sponsor a card party on Sunday, Sept. 29, in the school hall. Playing begins at 8 p.m.

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VIEWING WITH ARNOLD

'Luv' makes a better play than movie

By JAMES W. ARNOLD

"Luv" was probably the best comedy on Broadway since the days of Fiorello LaGuardia, but it's not quite that good as a movie, mainly because its goofball whimsy and satire tend to get submerged in visual splendors and film comedy cliches.



Murray Schisgal's play was bound to be difficult for films because it was very special material: a three-character spoof on the elaborate pessimism of the Theater of the Absurd, which hasn't even reached movie mass audiences yet. It also took place on one impressionistic set (itself a takeoff on absurdist sets), and brilliantly combined slapstick and verbal humor from its wildly improbable cartoon characters.

The "story" is about a suburbanite (Peter Falk) who runs into a despairing old buddy (Jack Lemmon) about to take a one-way dive from a bridge. He talks him into a love match with his wife (Elaine May), so that he in turn can marry a spunky blonde girl friend. Both new marriages end rapidly in delicious disaster, and the original spouses resolve to get together again, even if they have to push Lemmon off his original bridge.

The play's main point was the farce that society has made of "love," turning it into "luv" and using it as a repository for insincerity, physical desire, psychological tripe and financial profit, to use the words of author Schisgal, and as a cure for everything from schizophrenia to chill blains. The comedy was also adult, since it dealt with hilarious frankness about love, marriage, Freud, etc. E.g., it used the hand on breast as a comic device, since when it happens the Lemmon character instantly and madly falls in "luv."

In the film, producer Martin Manulis ("Days of Wine and Roses") and director Clive Donner ("What's New, Pussycat?") have severely trimmed the kidding of existential angst, as well as such side targets as the feminine mystique. The love spoof remains, but it is so secondary to the clowning of Lemmon as the world's premier nebbish that few are likely to notice. It's like trying to follow the melody at a concert by The Monkees.

Diocese acts to help aging

ST. PAUL—A commission on aging will be set up here by the St. Paul-Minneapolis archdiocese.

The 23-member commission was approved by Archbishop Leo Binz and the archdiocesan board of consultors.

Msgr. Francis W. Curtin, pastor of Blessed Sacrament church here and former director of Archdiocesan Catholic Charities, will head the group. It includes two priests, nine nuns and 12 laymen.

In establishing the commission, Archbishop Binz said that the work of caring for the aged is an especially important and appropriate work for the Church, "since many in modern society are increasingly inclined to ignore the needs of the aged."

Purpose of the commission, according to Msgr. Curtin, is to serve in an advisory capacity to the archbishop and his consultors in identifying and attempting to relieve the problems of the aged.

On an artistic level, there was a real effort to turn "Luv" into a movie, by setting the dialogue in various lively locations (including Niagara Falls, an amusement park, and a hectic Volkswagen ride) and by actually showing some of the marital incidents that are related second-hand on the stage. Further, some new scenes were invented (e.g., Lemmon trying to hold a job as a department store elevator operator or stumbling blind through a Japanese restaurant), but these represent the worst aspects of the film, lapses into crude Jerry Lewis slapstick.

All of this, good and bad, really works against the grain of the comedy. It is one thing to be told of the husbandly eccentricities of a clod like Lemmon and to visualize them as you will; it is another to be forced to watch them. What is funny in words is not always funny dramatized. It is very hard to set down absurd characters into realistic movie backgrounds. Either it is too obviously silly, or you begin to accept the characters as real people. "Luv" has trouble walking this line even for its

brief 90-minute length. The best example of the problem is Falk's girl friend, a sexy blond stereotype (Nine Wayne) who does not appear in the play. As soon as you show her, the audience is distracted by her well-displayed anatomical charms, and her usefulness for comedy is limited and trite. The girl is just too concrete.

Granted these defects, and the camera's over-attention to Lemmon, "Luv" is still a very wacky movie. The casting of Miss May (in her film debut) was a special stroke of luck, since her unique qualities of over-articulateness and false good cheer are perfect for this girl who has been victimized by college psychology and com-

Rites held for Providence nun

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Irene Clare Garrity, S.P., were held at the Convent Church of the Immaculate Conception here September 1. She died September 8.

A native of Chelsea, Mass., Sister Irene Clare entered the novitiate of the Sisters of Providence in 1912. She taught in Massachusetts schools and at Providence High School, Chicago. A brother, Msgr. Thomas Garrity, Somerville, Mass., is the only survivor. Two sisters, also Sisters of Providence, preceded her in death.

posers of love songs. The natty Falk is nearly as good as the fickle "but easily impressed husband who sets off on his motor scooter looking for "gold in the garbage cans of the city." But he seems forced to earn too many laughs by appearing in his underwear.

The comic highlight of "Luv" is still the exchange of atrocities ("How much do you love me?") between Lemmon and Miss May, staged now at Niagara. But director Donner scores with several new bits, the best of which is a spoof of the movie lovers-run-to-meet scene. Falk and Miss Wayne take forever surging toward each other across a playground and end up having to climb a high wire fence.

At Falk's nice suburban home, Lemmon surveys the identically flawless walled-in backyards, asks if this is "it," the object

of modern man's economic posturing. When assured it is, he tries to hang himself on a lamp-tions.)

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MEET AT NOTRE DAME

Organization seeks abrogation of compulsory celibacy law

By WILLIAM A. RYAN (NC News Service)

NOTRE DAME, Ind. — "We must mobilize such a solid front for optional celibacy that even the Roman Curia will know we mean business," said the priest for whom marriage seemed most unlikely no matter what changes are made in the long-standing custom of the Roman Catholic Church.

He was Father John A. O'Brien, C.S.C., of Notre Dame, 75 years old and the dean of American Catholic writers, addressing the organizational meeting—and the first international symposium—of the National Association for Pastoral Renewal (NAPR), here. The organization seeks to gain for Catholic priests the freedom to marry if they choose.

The original plans for NAPR were laid last Thanksgiving, when 15 priests met privately in a St. Louis motel. Since then its membership has grown to more than 800, some 25% of whom are said to be laymen. Only 211 members attended the first full-day meeting on the Notre Dame campus, but several priest-delegates said they were representing as many as

20 of their colleagues back home. The presence of Father O'Brien, lent both dignity and moral support to a group whose last June when Pope Paul VI issued an encyclical which strongly upholds the tradition of clerical celibacy for priests of the Latin Rite, and virtually ruled out any immediate change in the current prohibition.

THE ELDERLY priest urged that Pope Paul reverse his decision and recognize the "dignity of priests as human beings" in whom the urge to marry was planted by God.

"He's the hottest property we've got," said one NAPR organizer as Father O'Brien concluded his talk. Indeed he was. The ancient warrior played no small part in sparkplugging the priests to endorse almost unanimously several key resolutions. The delegates urged:

- That diocesan priests of the Latin rite have the individual option of the celibate or married state while retaining their active ministry.
- That married priests currently outside the ministry again be permitted to participate in the sacraments and that, if they

so choose, these priests be returned to the active ministry after due consideration of individual cases.

• That priests who wish to leave the active ministry be permitted to do so with dignity and honor.

• That these proposals be presented by the representatives of the National Conference of Catholic Bishops to Pope Paul VI and to the synod of bishops opening in Rome on September 29, and that the implementation of these proposals be accomplished through the various national conferences of bishops.

Delegates also voted a resolution permitting married priests to participate actively in the work of the National Association for Pastoral Renewal.

"We are persuaded that only through free and genuine choice will the charismatic meaning of virginity be safeguarded, as we hope it will within the community of Christ," said the official NAPR resolution. "We believe that in this way optional celibacy will more readily manifest the charity, justice and freedom of Christ and provide a great opportunity for a priest's personal fulfillment."

SCHOLARLY talks frequently seemed to take second place to therapy during the three days of the symposium. One highly emotional session was triggered by a young priest who told of the difficulty he encountered in attempting to leave the priesthood "with dignity and honor." The local archbishop made the road difficult, he said, among other things forcing him to get out of the state.

"We can't be like Christ in our own humble way until we end this meaningless suffering," the priest stated.

Another priest said: "If God wants to change the law of celibacy today, how can He go about it except through us—and by enabling the bishops to catch the wind of the Spirit?"

"But the bishops in practice don't really believe in the Holy Spirit—if they did, what harm could come from changing a man-made law?" he asked.

The symposium also heard from the Chicago representative of Bearings for Reestablishment, a New York-based organization which helps priests who have left the ministry make the transition to a new life. The Bearings representative was until this spring a priest-graduate student at Catholic University. He attended the symposium accompanied by his wife.

PREDICTABLY the meeting had its share of militants.

A Navy chaplain described the proceedings, in effect, as window dressing designed to give a scholarly decor to a fait accompli. "It's nice to hear these learned men, but we know what we've got to do and we're going to do it," he stated.

But his type did not predominate at the symposium. More typical was a 52-year-old priest who said he had no intention of marrying, especially after having observed the difficulties which even young people encounter in making marital adjustments. This priest said that he and many other middle-aged clergy were there not for their own sakes but because they believed the men who wanted to marry should have the right to do so.

The idea of "personal fulfillment" was much in the wind. Some priests said they felt they had been cheated by being forced to make a life-long commitment to celibacy at an age when they did not realize that marriage represents for many people the only realistic opportunity to experience a deep and satisfying relationship with another human being.

Father O'Brien said it was a "raw crime" to ask inexperienced men of 24 to choose a life-time of celibacy.

In his talk, Dr. Joseph T. English, former chief psychiatrist for the Peace Corps, said the drive to end compulsory celibacy is a healthy phenomenon. "It is not every day, nor even every year or every decade, that one finds a grouping of men who want to embrace, not avoid, reality," Dr. English said.

"We are convinced . . . that making celibacy optional would be desirable—not necessarily because a mature sexual relationship is good, but because choice is good.

"But obviously, and possibly sadly, the authoritarian Church thinks otherwise," he continued. "Out of loyalty, Pope Paul's decision must be heeded."

Dr. English suggested that the minimum age for ordination be raised to 30 since, he said, few men under that age are emotionally equipped to make a permanent commitment to celibacy.

He also warned that marriage is "no more the answer for the emotionally insecure priest than



ENTERS CONVENT — Miss Evelyn Forthofer, daughter of Mr. and Mrs. Paul Forthofer, will enter the convent of the Sisters of St. Francis, Oldenburg, on September 8. A 1967 graduate of the Immaculate Conception Academy at Oldenburg, Miss Forthofer is a member of St. Nicholas parish, Sunman.

All-English Mass slated for Canada

OTTAWA—Canada will become the first country in the world to have the whole Latin Rite Mass in English, the Canadian Catholic bishops announced at their fall meeting.

Starting October 1, the Canon of the Mass will be said in the local language in Canadian churches.

Bishop Emmett Carter of London, Ont., chairman of the Bishops' Committee on the Liturgy, announced at a press conference that a translation of the Latin Canon had been prepared by the International Committee on English in the Liturgy and is now on the press.

THE INTERNATIONAL Committee is a cooperative project sponsored by the national hierarchies of the U.S., Australia, Canada, England and Wales, India, Ireland, New Zealand, Pakistan, Scotland and South Africa.

A total of 60 to 80 million English-speaking Catholics will thus be provided with a common translation of the Mass from Latin.

Although other hierarchies have petitioned the Vatican for permission to have the whole Mass in the local language, the Canadian bishops took advantage of a general instruction from Rome and approved the translation themselves.

IN THE United States, the expectation is that an approved Latin-Rite Mass entirely in English will not be available for general use in parishes before the first Sunday of Advent, December 3.

This was the target date mentioned by Archbishop Paul J. Hallinan of Atlanta, chairman of the U.S. Bishops' Committee on the Liturgy, in a statement issued last May.

In other actions, the Canadian bishops gave approval for any priest in Canada to hear confessions anywhere in the country (not just his own diocese) and launched a study of proposals to allow the Sunday Mass obligation to be fulfilled on Saturday.

CAIP parley set

WASHINGTON—The Catholic Association for International Peace (CAIP) will hold its 40th annual conference October 27 to 29 at Dunbarton College of the Holy Cross here. Theme of the conference will be "Selective Conscientious Objection in an Age of Conflict."

It is for the insecure lay bachelor. Both may make a mess of it. "A mature sexual relationship is not a form of therapy; it is a form of sharing," Dr. English stated. "If a priest is tormented by inner discord before he marries, he will experience inner discord after he marries."

AT THE conclusion of the symposium, NAPR elected its first officers. Father Thomas M. Pucelik, 34, of the Lincoln, Neb. diocese, was elected president. Father Pucelik teaches theology at Bradley University, Peoria, Ill., and formerly taught in the religious education department at Catholic University, Father Allen E. Carter, 39, an assistant at St. John the Evangelist parish, New Haven, Conn., was elected vice president, while Father Robert M. Duggan, 27, of St. Barnabas parish, Bronx, N.Y., was chosen treasurer. Father Alfred McBride, O. Praem., of Catholic University's religious education department, was appointed by the advisory board to be executive secretary, replacing Father Robert T. Francoeur who married and left the priesthood in June.

No Catholic bishops attended the symposium although officials said all had received invitations.

Bishop Sheen to update his seminary program

ROCHESTER, N.Y.—St. Bernard's Seminary here will add 14 new staff members—among them four psychologists, a former communist and two additional spiritual directors—in an effort to update preparation for the priesthood.

Bishop Fulton J. Sheen of Rochester announced the changes in a pastoral letter on seminary renewal. Spiritual, intellectual, pastoral and psychological formation will be the major areas of change, the bishop said.

IN THEOLOGICAL formation, the letter cited the Second Vatican Council's decree on priestly training and Pope Paul VI's recent encyclical on clerical celibacy as guidelines. Priests should not be strangers to the life and conditions of men, the letter said, but neither are they to conform to the world.

Father Edward P. Callans, S.S.C., and Father John F. Fearon, S.S.C., will become spiritual directors at the seminary. Both have long experience working as pastoral counselors to priests.

In addition, a lay review board consisting of seven members will assist in selecting those who will receive ordination. The lay group will be a consultative board to the bishop and the seminary officials.

In the area of intellectual formation, several new professors—including a layman—will work toward a better integration of philosophy and theology and will provide closer study of contemporary philosophical trends.

RENEWAL in pastoral formation will involve three major steps:

- A permanent liaison between the seminary and the

inner-city ministry will be established.

Seminarians will receive field training in contemporary social problems from Dr. William Nelson of Colgate Rochester Divinity School, a Baptist.

Douglas Hyde, a former leader of British communists and a convert, will give the seminarians a course in leadership, group formation for the apostolate and utilization of existing social structures for the purposes of the Church.

IN ADDITION, Dr. Conrad Massa, a Presbyterian, former assistant professor of homiletics at Princeton Theological Seminary, will teach homiletics at St. Bernard's.

OKLAHOMA CITY—An anonymous group in a newspaper attacked for the second time the stand of Bishop Victor J. Reed of Oklahoma City-Tulsa against stepping up the war in Vietnam by the U.S.

The group, using the name Oklahoma Catholic Laymen's Association in an ad in the Sunday Oklahoman, opposed the bishop's support of Negotiation Now, a national organization seeking a halt to U.S. bombing of North Vietnam and favoring peace efforts. The ad carried no names. It urged continued bombing and suggested clerics refrain from comment on "political questions." The first ad appeared a few months ago.

New courses in psychology, the addition of four psychologists to the seminary staff and the use of psychological testing will be the major steps aimed at effecting renewal in psychological formation. In addition, students will do field work at a nearby mental hospital and will learn to distinguish between those mental

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Catholic-Methodist unity body formed

YOUNGSTOWN, Ohio—Three U.S. Catholics — a bishop, a priest-editor and a layman—have been named to an international joint preparatory commission for dialogue between the World Methodist Council and the Catholic Church.

They are Bishop James W. Malone, apostolic administrator of the Youngstown diocese; Father Bernard Law, editor of the Mississippi Register, Natchez, Jackson diocese newspaper, and Daniel Meaney, of Corpus Christi, Tex.

THE COMMISSION will hold its first formal meeting October 15-18 at Arccia, near Rome. Bishop Malone was notified in a letter from Cardinal Augustin Bea, who heads the Vatican's Secretariat for Promoting Christian Unity. The commission is similar to groups now working on Catholic-Anglican and Catholic-Lutheran relations.

Besides the three Americans, Catholic representatives on the commission include Archbishop John Murphy of Cardiff, Wales; Msgr. Francis Davis, Birmingham, England; and Dr. Edward Popham, Lancashire, England.

PARTICIPANTS from the World Methodist Council will include Bishop Gerald Ensley, Columbus, Ohio; Bishop Fred Pierce Corson, Philadelphia; Bishop Odd Hagen, Stockholm; Dean William Cannon of the theology school at Emory University, Atlanta; Rev. Dr. E. Bolaji Idowu, Ibadan University, Nigeria; Dr. Eric Baker, London; Dr. Albert Outler, Perkins School of Theology, Southern Methodist University, Dallas; Dr. Harold Roberts, Richmond College, Surrey, England; and Professor Gordon Rupp, Manchester, England.

Officials of the Secretariat for Promoting Christian Unity and the World Methodist Council will also be present at the talks. The function of the preparatory commission is to consider the feasibility of Catholic-Methodist theological dialogue, subjects to be discussed in such dialogue, and the possibility of some common projects.

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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

CARD PARTY
 Little Flower Auxiliary Knights of St. John Sunday, Sept. 17 — 2 P.M.
 School Auditorium — 14th and Bosart

REGULAR MEETING
 Marydale Guild of the Sisters of the Good Shepherd Wednesday, Sept. 20
 Marydale School — 111 West Raymond Street
 Business Meeting to Follow — 6:30 P.M. Dinner
 No Mass — Members Invited

St. Mark's Altar Society LUNCHEON — CARD PARTY
 Wednesday, Sept. 27 — 11:30 A.M.
 School Hall

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