

# New Catholic board organized to help solve urban crises



WASHINGTON — Bishop John J. Wright of Pittsburgh, episcopal moderator of the Department of Social Development, United States Catholic Conference (USCC), announced establishment of a National Advisory Board on Urban Problems.

Bishop Wright said it will be the principal instrument of Catholic involvement in inter-religious and civic programs to effect solutions to the twin crises of race and poverty.

The board, called a Task Force, is composed of experts on race and poverty drawn from a cross-section of USCC agencies and other national Catholic organizations, together with consultants who conduct programs on regional and diocesan levels across the country.

BISHOP WRIGHT said the board will offer guidance to the USCC-based Task Force on Urban Problems, of which Msgr. Aloysius J. Welsh is executive secretary.

Its members will also form the central co-ordinating body to respond to the U.S. bishops' proposal at their April meeting in St. Louis that "within our own communion, we hereby direct the various departments, offices and bureaus of the United States Catholic Conference, in collaboration with other interested Catholic organizations, to set up an Urban Task Force to coordinate all Catholic activities and to relate them to those of others working for the common good of one society, based on truth, justice and love."

INFORMAL meetings of Washington-based members of the Task Force have already taken place. A committee of educators, co-ordinated by the National Catholic Educational Association (NCEA), has agreed to identify and evaluate practical programs in the field of education. The Catholic Press Association will co-sponsor with the John LaFarge Institute a seminar for educators and reporters on "Research and Reporting on the Urban-Minority Crisis."

## Mother of 7 backs Fr. Etienne in dispute over religion classes

An Indianapolis laywoman has taken exception to Father George Eflord's stand in the current controversy over the part-time use of priests in the Archdiocesan high school religious education program.

Mrs. Thomas Miller, the mother of seven children and a member of St. Michael's parish, charges Father Eflord "has done a masterful job of side-stepping the issues brought up by Father Anthony Etienne."

Following is the complete text of Mrs. Miller's statement:

To the Editor:

It was most fascinating to read Father George Eflord's answers to statements criticizing the local high school religion program which appeared in the July 26 Critterion. He has done a masterful job of side-stepping the issues brought up by Father Anthony Etienne.

If, Father Eflord, as assistant superintendent of Archdiocesan schools, is as blind to the issues or unaware of their existence as his reply indicates, it is no wonder that the teaching of religion courses in the three diocesan high schools with which I am familiar is in such a pitiable state. As the mother of one future, four present and two former Catholic high school students, I am greatly concerned.

Naturally Father Etienne's criticisms are meant to stimulate desirable improvement, but they should not be read in that context only. What I think Father Etienne means is that something must be done now, before it is too late, or we will lose this whole generation of young Catholic students. Nor is it enough to appreciate his leadership and his efforts to upgrade the programs. We must listen to what he is telling us and do something constructive at once. He is telling us the same thing that our children have been telling us for quite some time. Religion, as it is taught in our Catholic high schools, is relatively meaningless to them.

This "general ferment" in all education is obvious to everyone concerned, but Father Eflord misses the point that all education except religious can be had cheaper and sometimes better at almost any public school. Surely he cannot be unaware of the declining enrollment in the Catholic high schools. While many attribute this to the high cost of tuition, many more parents would be happy to pay the tuition if their children would be getting even "adequate" religious instruction. It is the first duty of a Catholic high school to teach this subject best.

True, "the best of high schools are engulfed with social, racial, ethnic, vexing problems," etc., but

this is no excuse for a Catholic high school to finance a science lab, a language lab, a library and other expensive facilities and hire only the best teachers they can get for these subjects while using part-time, disinterested, inexperienced, poorly prepared, over-worked priests "to teach the one subject that really justifies the existence of a Catholic school."

Father Eflord's lengthy explanation of why it is desirable for a priest-teacher also to be involved in parish work was hardly newsworthy. There is no doubt that the priest-teacher could conceivably do both parish work and teach and do outstanding work in both fields with just the emphasis placed differently.

A priest-teacher could be assigned to a school to teach a full day, and any other duties, including parish obligations, would be secondary to his teaching job. As it is in our schools

today, a priest from a nearby parish will dash to school, often late and unprepared, "teach" one period of "religion" and dash away again into that great void of parish work. He has no rapport with his students, usually does not communicate anything other than the image of one more hurried, harried adult intruding himself into a teen's world. Then, next period, another priest from another parish... and so on. Father Eflord's explanation comes across only as a lame excuse for not keeping up with the times.

In my opinion, the most serious problem of using part-time teachers of religion is not, as Father Eflord states, the one priest out of ten who is not interested. Some of the other nine are the real problem. They may be interested, but do they have time for class preparation, time to attend every class session, time to spend with students who

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## NO 'ROMAN STRAIGHTJACKET'

## Meeting of new mission board was thoroughly 'democratic'

By PATRICK RILEY

ROME—The executive board of the Church's worldwide mission organization has met for the first time since its renovation by the Second Vatican Council, and already charges are flying that the meeting was all but strangled in a Roman straightjacket.

Not so, declared the secretary of the Congregation for the Evangelization of Peoples. The first meeting of the congregation since the inclusion—by will of the Second Vatican Council—of members directly or indirectly

engaged in mission work was "democratic from beginning to end," Archbishop Sergio Pignedoli said.

He pointed out that:

- The agenda of the meeting was decided upon through a canvass of the world's bishops' conferences, the national directors of pontifical mission aid organizations (such as national offices of the Societies for the Propagation of the Faith), and the superiors general of Religious orders and mission-sending societies.

- The meeting itself proceeded in full freedom of discussion;
- The meeting's conclusions were to be transmitted to the Pope in the precise form they had received in the meeting, without touching up.

ARCHBISHOP Pignedoli also said that the selection of the so-called Council of the Twenty-four—that is, members of the congregation who represent mission territories, pontifical mission aid organizations, Religious congregations and mission-sending societies and various hierarchies—was achieved by democratic process.

"The 12 bishops from mission territories and the four bishops from the more developed regions were chosen from among the names presented by the national or regional bishops' conferences themselves," he said.

"The four directors of the pontifical mission aid societies were in fact those who got the most votes from directors of those organizations throughout the world. The four superiors general were the very ones whose names were submitted by the Roman Union of Major Superiors."

"We presented all these names to the Pope. He accepted all of them."

THE MEETING's agenda was composed of those topics for

discussion that appeared most often among the suggestions of the bishops' conferences, of the national directors of the pontifical mission aid organizations and of superiors general.

The first topic was the relations between the Congregation for the Evangelization of Peoples and pontifical mission aid societies.

Archbishop Pignedoli said that the congregation reaffirmed that these pontifical aid societies should hold pre-eminence over all other mission aid organizations, in accordance with the wish of the Second Vatican Council. But the congregation urged that the pontifical mission

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## Special tutoring program planned for inner city

INDIANAPOLIS—Programmed tutoring will supplement classroom work in five inner-city parish grade schools this fall, according to an announcement by Mrs. Mary Cunningham, reading consultant for the Archdiocesan School Office.

The five schools are: St. Francis de Sales, St. Rita's, St. Bridget's, Holy Cross and St. Patrick's. St. Francis and St. Bridget's are new to the program this year, while the others began last year when 68 children were enrolled in the program.

Devised by Dr. D. G. Ellison, of the Indiana University psychology department, the unique tutoring method uses the Sullivan Programmed Readers, published by McGraw-Hill.

Funds for programmed tutoring are made available through the U.S. Office of Education. These pre-primary classes were conducted this past summer at St. Rita's and St. Patrick's Schools with 48 pupils enrolled.

IU CATHOLIC CENTER NEARS COMPLETION—The new Indiana University Catholic Student Center at Bloomington is nearing completion, as shown in the above photo taken last week. According to Father James Higgins, director, the residential quarters will be occupied about September 1, with completion of the church and educational facilities expected by mid-October. In addition to Father Higgins, the residential staff will include: Father George Coffin assistant director; Father Larry Thomas, of St. Paul-Minneapolis archdiocese, music director; Father Barnabas Kannenberg, O.F.M. Conv., counsellor; and six undergraduate students. The latter two priests are attending the university and will be available for part-time services.

## FEAR 'OVERSIMPLIFICATION'

## Church tension over encyclical can be resolved, America says

NEW YORK — The tension in the Church over the encyclical on birth control can be resolved, according to the Jesuit weekly America, provided the issue is not "falsified by oversimplification."

"There are right ways and wrong ways to resolve this tension," an editorial in the journal's August 17 issue declares.

"The worst possible way would be for dissenters to leave the Church, abandoning among other things their responsibility to participate in the development of the Church's doctrine," it maintains. "A close second in disastrous consequences would be for dissenters to be forced out of the Church."

If agreement with the Holy Father on birth control is not so readily conceived of as a "loyalty test" for Catholics, dissent in some could be coerced into defiance. The issue must not be falsified by oversimplification in any direction. If there is a question of obedience involved, there is also at issue a root question of the whole Church for truth."

NOTING that the encyclical cites St. Paul's plea for unanimity among the Christians in Corinth, the editorial stresses that the Church should be influenced not to "terminate" discussion within the Church on the legitimacy in some circumstances of artificial birth regulation. The Pope himself made it clear through Msgr. Ferdinando Lam-

bruschi's presentation of the encyclical to the press, that he did not intend to make an irreformable statement. "What is reformable is discussable."

The editorial maintains that the encyclical is not a mere restatement of the views of Pius XI and Pius XII on birth control.

"It is a mistake to think that Paul VI has merely reiterated what Pius XI and Pius XII have said," the magazine declares. "Humanity presents an advanced Catholic understanding, especially in concepts of conjugal love and parental responsibility. The plans of more than one national hierarchy to meet for joint study of the encyclical make this clear."

America's position on the encyclical is presented as different to the one taken by the Dutch hierarchy. The editorial quotes the following statement made by bishops in The Netherlands:

"We are approaching him [the Pope] with a group of some 150 laymen, mostly students, in a protest against what they called the wasteful spending on Pope Paul's forthcoming trip to Latin America and the Church's alliance with the rich. Pope Paul will go to Bogota, Colombia, August 22-24 for the 29th International Eucharistic Congress."

The cardinal said the day after the takeover of the cathedral that the suspension of the priests would remain in effect until they came to him, repent and "condemned what they did."

The cardinal lifted the suspension with indications that the priests would be reinstated.

On the subject of his encyclical, Humanae Vitae, the Pope said:

"You know the comments on our last encyclical, Humanae Vitae, in defense of the transcendence and dignity of love, of liberty and of the responsibility of married couples and of the integrity of the family. Very many comments are very noble and favorable, others not so."

"We ask that the Lord comfort our teaching with His authority, with His serenity and with His goodness. May all those who are blessed who have accepted it as may also they who have rejected it, so that their conscience may be illumined and guided by doctrinal and moral, true and higher upbringing. If nothing else, they have been invited to reflect on a theme of such vital importance."

"A Roman Catholic owes respect to the authority and pronouncements of the Pope. The personal conscience cannot pass over an authoritative pronouncement such as a papal letter. There are, however, many factors which determine one's personal conscience regarding marriage rules, for example, mutual love, the relations in a family and social circumstances."

THE EDITORIAL continues: "This is the position in which America has found itself. Accordingly, we are keenly aware of the need for resolving the tensions that have now arisen in the Church."

Concerning the many critics of the Pope who manage "to sound far more convinced of their infallibility than he," the Jesuit weekly has this bit of advice:

"Whatever else is clear about Human Life, it is cer-

tain that Paul VI did not intend it as the last word on life and love. For anyone else to claim the last word would be the essence of theological—or journalistic—folly."

According to the editorial, the most serious problem raised by the encyclical was not that of artificial contraception. Rather, it states, it is "an understanding of the exercise of the teaching authority within the Church."

America adds: "For our part, we have no doubt that tradition fully vindicates the right of the Pope and bishops to speak on family life and conjugal love. Indeed, it does much more than that; it establishes the duty of all Catholics to listen."

THE EDITORIAL envisions the continuation of tension in the Church if large segments of the clergy and laity are not prepared to agree with the papal letter on birth control.

"The spirit, however, who animates the People of God, will not permit tension to tear the Church apart," the magazine states. "Slowly positions will change and full consensus will be achieved... It is, however, much too early in the life of the Church to speculate on what the final word will be. It could turn out to be substantially what Paul VI has said in Human Life. It could also turn out, as we have thought most likely, to be something else but not identical."

## Teachers, principals will attend workshops

INDIANAPOLIS — The Archdiocesan School Office has announced the scheduling of three workshops for teachers and principals prior to the opening of the new school term.

A three-day Principals' Workshop will be held August 21-23 at Fatima Retreat House, 5353 E. 56th St. Moderators include three School Office personnel: Father George Eflord, Sister Ann Patrick, S.P., and Sister Mary Evelyn Eckert, O.S.B.

RESOURCE personnel for the workshop are: Sister Mary Benedict, O.S.B., Sister Eileen Ann, S.P., Sister Agnes Virginia, S.P., Dr. Gordon Alexander, Sister Dennis, S.P., Father Anthony Etienne and Ben Matthews.

A workshop for new teachers and those with only one year's experience will be held August 26 at Ladywood School, 5355 Emerson Way. The workshop is scheduled from 9 a.m. to 4 p.m.

LADYWOOD WILL also be the site for a Religious Education Workshop on August 27, from 9 a.m. to 4 p.m.

Speakers or resource personnel will include: Mrs. Eileen Anderson, co-author of the Sadler text, Forming Lay Catechists; Father Anthony Etienne, assistant principal of Ritter High School; Sister Kathleen, O.S.F., of St. Law-

rence School, Lawrenceburg; Philip McLaughlin, religious education consultant for the Archdiocese; Sister Bede Sullivan, O.S.B., of Little High School, Kansas City; and Sister Jane Lattrell, of Paulist Press.



ON CFM PROGRAM—Father Clarence Rivers, Cincinnati archdiocesan priest, noted for his compositions of new American liturgical music, will discuss "Making Community Worship Alive" at the Area Five Convention of the Christian Family Movement, to be held August 22-25 at Marian College, Indianapolis. His talk is scheduled for the first evening of the conference.

## On the Inside

Jesuit educator charges American Catholics have embraced white, Anglo-Saxon, Protestant (WASP) attitudes without contributing anything of their own to basic American culture. — Page 2

Vatican source tells story behind drafting of Pope Paul's Of Human Life encyclical... Page 3



## TRIUMPH EDITORS HEARD

## Anti-encyclical group sponsors D.C. debate

WASHINGTON — Three hundred people met here to listen to two editors of Triumph magazine debate the implications of Pope Paul VI's recent encyclical on birth control with a theologian and a demagogue.

The public meeting was sponsored by the Washington Lay Association, an organization which formally has expressed disagreement with the encyclical and endorsed the statement of the 87 United States theologians which maintains that the use of contraception is a matter of private conscience.

L. Brent Bozell, editor of Triumph magazine and frequent spokesman for the conservative Catholics, began by noting he was at the meeting to "defend the Church," not to debate the encyclical, which he considered undebatable because of its papal authority.

Father John Milhaven, S.J., a professor of pastoral theology from Woodstock College, took issue with this point, maintaining that no theologian—conservative or liberal—"would deny that papal teachings have been wrong."

BOZZELL asserted that a Catholic who does not accept the encyclical "denies the Pope, denies the Church and denies

Christ," because he is not denying truth so much as authority. When the Pope teaches with "definitive certitude," Bozell said, "Catholics have an obligation to assent to the teaching."

He said persons who "call themselves theologians" but do not accept this obligation to assent should not consider themselves capable of serious theological discussion.

Father Milhaven took exception to this argument, stating that any theological manual—old or new—would assert that when the Pope speaks infallibly, Catholics have the obligation to give interior assent to the teaching unless they have serious reasons not to do so.

When a theologian hears the Pope teaching something that seems, after thought and study, to be erroneous, he has an obligation to criticize the teaching and to try to have it changed. This has been happening for centuries, the Jesuit said, but the difference is that we are now criticizing and disagreeing in public.

Michael Lawrence, an associate editor of Triumph, also spoke in defense of the encyclical. James Gibbons, president of WLA, explained that Lawrence was invited to speak after that Sunday.

## Dutch priests stress individual conscience

THE HAGUE — In sermons throughout this country the first Sunday of August, Catholics were told the final decision on how and when to practice responsible parenthood must be made by their individual consciences.

With very few exceptions, parish priests told Catholics that Pope Paul VI's encyclical on birth control, Humanae Vitae, is an important contribution toward helping them make their decision in matters of responsible parenthood. But, the priests added, many other factors have to be taken into consideration.

THE ENCYCLICAL was the sermon topic in all churches in

The Netherlands. A few days before, the Dutch bishops issued "provisional" guidelines to be used by priests in discussing the encyclical in sermons that Sunday.

The bishops' statement, entitled "Some Thoughts on the Encyclical Humanae Vitae," noted that the individual conscience cannot ignore the encyclical, but went on to say that "Many factors that determine the individual conscience with regard to the conjugal act are already clear, for example, mutual love, relations to the family and social circumstances."

The bishops also said: "May the discussion about this encyclical contribute to a more pure evaluation and functioning of authority inside the Church."

IN INTERVIEWS for the Catholic Broadcasting Corporation, several priests said that they had told Catholics in their parishes the Pope's decision on family regulation is not the only possible decision.

Dutch Catholics have treated the encyclical respectfully for its strong defense of the holiness of married life. But there is a general feeling among them that the encyclical is not the final word on the matter. They expect planned parenthood methods to be discussed thoroughly in the next session of the Dutch Pastoral Council.

Some have also expressed hope the encyclical will be modified after further discussions between the Pope and bishops throughout the world.

Cardinal Patrick O'Boyle of Washington forbade priests to debate the encyclical in the archdiocese. Gibbons said the WLA originally had planned to have one theologian on each side of the debate, but that conservative theologians had declined the speaking invitation in deference to the cardinal's wishes. The cardinal reportedly hamed debate on the encyclical because "it is undebatable."

LAWRENCE said the questions which arose were whether the use of artificial contraception is moral and also whether the Pope has authority to teach on the subject. He maintained that the Pope does have such authority because he speaks as Christ in history. Lawrence said he was not addressing "those at Catholic University who do not accept the Church's right to teach on moral questions because they are not Roman Catholics."

He described "the other anti-papal group" as those who believe that the encyclical must be taken seriously but that the final decision is a balance between the Pope's teaching and private conscience.

This, he said, reflects a Protestant view of conscience, a belief in individual interpretation. "A Protestant has a free conscience," Lawrence maintained, "a Catholic does not."

"Conscience is that faculty which, once a man knows what is right and wrong, makes up his mind whether to do right or wrong," he asserted.

Thomas A. Burch, director of Georgetown University and a member of the Pope's commission on birth control, disagreed. He said that some statements about man in the encyclical are probably wrong and certainly unprovable.

Burch said that he came to think contraception was moral while working on the commission. After thorough study and discussion of past teachings on contraception.

WHILE SERVING on the commission, Burch said, he felt the Vatican representatives were unduly concerned about how they would be perceived by the press. He said the commission's purpose was to preserve the "appearance" of consistency.

The encyclical itself, Burch asserted, is based on a line of reasoning which was rejected by the commission, and which is not accepted by many theologians. The document also ignores developments in the physiological and demographic fields, Burch said, for example, the extent to which the infant death rate has decreased in the last 50 years.

Burch concluded his presentation by stating that one could, in his opinion, stay within the Church and try to change the teaching. In any case, he said, "The Church has been fixated in this century on the question of contraception and must deal with questions more central to the Christian religion."

## Ask Polish Reds to ease burden of clergy taxes

BOON, Germany — The pro-government Catholic Pax organization in communist-ruled Poland has urged its members in parliament to promote provisions for the building of new churches in future economic measures by the government.

Although the Polish Catholic bishops opposed a Pax-sponsored project for the erection of a memorial to Pope John XXIII in Wrocław because of the urgent need of new churches, the Pax request to its legislators supports the hierarchy's demand for new church construction.

Pax also has asked its members in parliament to use their influence in keeping to a minimum the financial burdens on the Catholic clergy, such as tax assessments which might be interpreted as a "form of administrative measures" against priests.

The memorandum to the Pax lawmakers stressed that the government must recognize "the value of Catholicism's social function" in Poland as a prerequisite for any Poland-Vatican accord. It added, however, that the bishops should acknowledge socialism as a "genuine patriotic Polish reality within which the Church's mission can be accomplished."

SPECIAL PROGRAMS MILWAUKEE, Wis. — The Milwaukee archdiocese educational television network, which will begin limited broadcasting on September 23, will include programs on Negro history in its curriculum.

GETS NEW POST — Father John Dede, S.S., rector of St. Mary's Seminary, Baltimore, and a priest of the Indianapolis Archdiocese, has been appointed president of St. Mary's Seminary and University by Father Paul P. Purta, S.S., U.S. provincial of the Society of St. Sulpice. Previously, the office of president was held by Father Purta as American provincial of the society. Father John J. Canfield, S.S., will succeed Father Dede as rector of the seminary.

## Six priests in Spain face jail

By MANUEL MIRA

BILBAO, Spain — Six Basque priests face jail terms for refusing to pay fines imposed by the governor of Vizcaya province on charges of "separatist" activities.

On the same grounds four other priests have been fined, at least a dozen more charged, and 70 reported to be under police surveillance.

The latest spurge of official action against the Basque clergy is believed to be part of the Franco government's effort to curb the nationalist movement in which Basque elements are seeking greater autonomy in language and government for the Basque provinces.

IN THE PROVINCE of Guipuzcoa, a traditional hotbed of regional independence movements, rights against search and arrest procedures have been suspended. The action of the provincial authorities there followed the killing of a second policeman at Irún in separatist disturbances. The first was slain during a highway incident in June by two youths the government said were members of the ETA (Euzkadi Ta Askatasmak, or Basque Youth Freedom), a clandestine and militant Basque nationalist organization. One of the youths was also killed by police.

The six priests marked for jail sentences did not meet the deadline set for the payment of the fines. They are: Fathers Pedro Solabarria, 38, of the parish of St. Theresa; Pedro Berrio-Aleguizur, 36, of Amorebieta; Ignacio Aurteneche Labandier, 36, of Sodupe; Domingo Arceche Amuriz, 32, of Ibarru; Manuel Orue Matagabata, 37, of Ondarroa and Jose Maria Madariaga Zugadi, 31, of Baquio.

ANOTHER PRIEST, Father Ignacio Angel Garmendia, 31, of the parish of the Sacred Heart, did not allow police to enter the rectory on grounds that ecclesiastical buildings are outside their jurisdiction, according to the concordat with the Holy See. Other priests and about 300 laymen guarded the building.

Police obtained from Bishop Pablo Gurpide of Bilbao permission to make the arrest in compliance with concordat provisions.

## JESUIT'S CHARGE

## Says Catholics give nothing to basic American culture

DETROIT — American Catholics have embraced the White, Anglo-Saxon, Protestant attitudes of their Protestant neighbors and have contributed nothing of their own to basic American culture, a Jesuit educator said here.

Addressing a summer session on the Theology of Race and Violence, Father Thomas Porter said that Negroes, having developed no value system of their own, also become WASPS as they achieve the hallmark of American culture—success.

The former rector of Jesuit-sponsored Columbiere College held that militant Negroes, rather than contributing something new to American culture, have merely become "Southern rednecks" in reverse, threatening the white man with a "dose of his own medicine."

NONE OF the contending groups in the troubled American scene has changed the basic concept of America's success-oriented culture, he said, and the sole alternative so far has

been a retreat to Haight-Ashbury or other hippie centers.

The only solution, Father Porter said, seems to be a re-study of what the American world looks like and the mechanics of the nation's cultural attitudes.

"The mainstream of our culture is white, Anglo-Saxon and Protestant," he said. "And, although we claim to be Catholics, and indeed we are, and these are our intellectual convictions and our heritage—nonetheless, insofar as we belong to the mainstream of the culture, we adopt those attitudes which the culture presents to us as real and as valuable."

"And, insofar as we are operating in the mainstream of society, our values are white, Anglo-Saxon, Protestant, and this is regardless of our race, creed or color."

Another attitude, he said, is concerned primarily with "production, utility and accomplishment," a pattern set down by the "black band of Puritan theologians in New England."

## King canonization asked by Chicago black lay group

CHICAGO — A newly formed organization of black lay Catholics called for the appointment of a Negro bishop in the Chicago archdiocese, the canonization of Dr. Martin Luther King, Jr., and greater numbers of black pastors and officials in black areas.

Joshua Alves, 38, president of the Martin Luther King Laymen's League headquartered here, charged the Catholic Church in America is "racist and indifferent."

Speaking at a press conference here, Alves said he was speaking for black Catholics throughout the country and called for increased use of Negro spirituals and statues of black saints in Catholic churches.

Alves also called for black pastors in black areas and asked that Catholic institutions in such areas be directed by black people. Alves admitted there is a small percentage of black priests and nuns in this country. He also conceded that black men and women have not been refused admission to seminaries and convents.

He said his organization is urging black laymen to work toward getting more vocations.

## Indianapolis Archdiocese

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## "Do You Remember Mastoids?"



By Bernard Keene, Pharmacist

Summer and the swimming season makes many of us remember the disease all too well. Little more than a generation ago it was often fatal. If the victim lived, he was likely to go through life with surgical scars—a hearing loss—or both. And it was an expensive disease: \$500 was the average cost of treatment.

Yet, did you know that mastoid infections are so rare today that medical colleges have trouble finding cases for study? The reason mastoids can now be cured completely for only about \$15 worth of antibiotics!

Remember this, won't you, when someone complains about the "high cost of drugs." It's one example of how medical research has helped change our world—and the way professional pharmacy has worked to bring you "miracle drugs" at fair prices. See you soon.

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**HEADS CATHOLIC UNIVERSITY**  
Dr. Terrell Hochwalt, a St. Louis businessman, has been elected chairman of the new board of trustees of the Catholic University of America in Washington, D.C. The 30-member board, chosen last April, is equally divided between laity and clergy. The vice-chairman of the board is Bishop Alexander Zaleski of Lansing, Mich., and Louisiana NAACP Chief Counsel Alexander P. Tureaud, Sr., is the board secretary. The 46-year-old chairman, who received a doctor of science degree at the University of Dayton in 1926, retired in 1964 as vice-president of research, development, basic engineering and patents at Monsanto. (RNS photo)



## People should follow consciences on birth control, Fr. Kueng says

ZURICH, Switzerland—Catholics who believe that they cannot be guided by Pope Paul VI's encyclical on birth control if they are to preserve their marital happiness must follow their own consciences, Father Hans Kueng said in a broadcast here.

The controversial Swiss-born theologian now teaching at the University of Tuebingen, Germany, gave this advice in listing three attitudes that Catholics should have in appraising the encyclical, *Humanae Vitae*.

First, he said, people must respect and take seriously the decision reached by the Pope in accordance with their consciences.

Second, he continued, people must give careful consideration to the Pope's arguments and discuss them loyally. At the same time, he said, people must not disregard their own misgivings but express them freely in order to make a contribution toward clarifying the issues at stake. People must try to understand one another and not indulge in recriminations.

THIRD, he said, those who reach the conclusion, after mature deliberation with themselves, that to preserve their marital happiness they cannot be guided by the principles enunciated in this encyclical must follow their own consciences. If they do this, he

added, they must not think that they are sinners; rather, they must continue to share in the Church's sacramental life. They undoubtedly will find their shepherds to be understanding, he said.

In reaching these conclusions, Father Kueng said, he started from the premise that the encyclical is an authentic official statement arrived at after careful study. It would be illusion, he said, to assume that it will be withdrawn or corrected on the foreseeable future. "However," the priest added, "it is a decision subject to possible error, which is admitted even in Rome, and clearly it has caused the most serious crisis in the Church in the past few decades."

IN OUR EFFORTS to carry on the renewal of the Church, Father Kueng said, "we must not be deterred, we must not lose hope. We shall overcome this crisis as we did other crises." This crisis he predicted, "will prompt the Church to re-evaluate critically its concepts of authority, of the magisterium (the Church's teaching authority), of the import of dogma and especially of infallibility. This must be done in recognition of the fact that the Divine Spirit time and again reveals the Church despite all the errors of popes, bishops, theologians, priests and men and women."

Father Kueng also stressed that the Pope let himself be guided by the teachings of his predecessors and that in the future infallibility should be interpreted not so much as a fixed doctrine but in the light of an understanding derived from Scripture. If this is done, he said, the Church will emerge from the present crisis with a new sense of responsibility and maturity.

DR. EUGENE CONLEY, a psychiatrist, declared that "under a rule prohibiting all use of contraceptives, sexuality, instead of being a positive and relaxing activity, becomes a situation filled with conflict—a source of anxiety rather than of gratification."

He said many people are "dis-trustful of an authoritative decision that comes from someone who cannot know the problems of each and every family of the five

## 'No conscience problems'

BREDA, The Netherlands—Pope Paul's encyclical on the regulation of birth will not cause a conflict of conscience for the average Catholic because those who believed they were justified in practicing contraception will continue to do so without any qualms, Breda's bishop said here.

Bishop Hubertus C. Ernst, upon his return from a vacation out of the country, said he supported the statement of the Dutch bishops on the encyclical issued during his absence, declaring that he, too, believed that individual conscience was decisive, although Catholics cannot neglect such an authoritative, if not infallible, statement as *Humanae Vitae*.

Bishop Ernst expressed sympathy for those Catholics who have been disappointed by the encyclical and find the Pope's pronouncement too narrow.

The bishop said talks with the authorities in Rome will be necessary to convince the Holy See that the attitude of the Dutch bishops is justified, although he foresaw difficulties in the way of making the Vatican understand their views. However, he said the encyclical might be a means of dialogue with the Holy See and on bringing the idea of collegiality into better focus.

## Birth control petitions stir up a controversy

SEATTLE—A Seattle man who heads the Committee for a Sane Catholic Position on Responsible Parenthood here claims he was ordered off church property when he attempted to hand out petitions opposing the recent encyclical banning birth control.

Wayne Johnson, chairman of the newly formed committee, said he went to St. James Cathedral to worship but was not permitted to enter the church with the petitions. Johnson said: "A priest ordered me out of the church. I told him I had come to worship. He said I couldn't go inside. I left the petitions outside."

Father R. A. Crowley, pastor of St. James, denied that Johnson was ordered out of the church. He said: "He merely was asked to step out of the vestibule so he'd be out of the way of those coming to worship."

THE PETITIONS ask Archbishop Thomas Connelly of Seattle to support the stand taken against the encyclical by 87 Catholic theologians. The petition contends that the Pope rejected the recommendation of the papal birth control commission, opposed the open question position of a majority of Catholic theologians and ignored the opinions of thousands of Catholics.

Johnson also said that Father Andrew Prouty of St. Theresa's Church preached a sermon against the petition. Father Prouty said that he "preached in support of the papal decree."

TWO OR THREE young people were attempting to pass out petitions, Father Prouty said, and he told them that if they continued, he would order them off church property. "I told them that I would refute the arguments in the petition—and I did," Father Prouty said.

"For one thing," he continued, "that name 'Committee for a Sane Catholic Position' is an affront. It says in effect that the Pope is insane. I couldn't let that one go by."

Johnson said he and his co-workers covered 16 churches one Sunday morning and will cover more in succeeding weeks. He said that at one church, the assistants put petitions under the windshields of cars parked near the church and that "as fast as they put out petitions, new cars came along and took them off."

Dutch Reformed church may issue birth control ban

CAPTOWN—The Nederduitse Gereformeerde Kerk (NGK), one of South Africa's three major Dutch Reformed bodies, may issue a prohibition of birth control at its next general synod in 1970, ministers of the Church said here.

The NGK has always disapproved of contraception as unscriptural without making an issue of it, the Rev. F. S. Marinowitz said. "Many of us feel that our Church should have taken a stand on this matter years ago, but it will surely inform its members of the Scriptures' ruling at the next synod."

Mr. Marinowitz, who is chairman of the NGK Commission for Topical Matters, disassociated himself from the extreme position of "some puritans in our Church who actually advocate complete abstinence from sexual intercourse except when procreation is intended."

"God has provided a natural means in the female cycle to enable family planning," he said. The Rev. C. Colyn predicted that "a decision will be taken at the synod, but it won't be far from the stand taken by the Pope of Rome."

Schools to close; pupils notified

DETROIT—Some 1,230 youngsters in nine Catholic schools in the Detroit archdiocese have been notified that their classes will be closed to them in September. Only about half of them are expected to find space in other Catholic schools.

The "basic trouble is financial," said Father John B. Zwiers, superintendent of Catholic schools, "although personnel and facilities are factors in some instances. We strain every possible resource to keep schools going but sometimes something has to give."

Six of the schools closed either partially or completely are in the inner city, and three are in outlying areas. The number of pupils in the Catholic schools in the Detroit archdiocese has decreased by more than 16,000 during the past three years.

## POPE WROTE FINAL DRAFT

## Vatican source relates story on writing of the encyclical

By PATRICK RILEY

VATICAN CITY—Pope Paul VI himself wrote the final draft of his encyclical on birth control, *Humanae Vitae*.

His principal consultant in the drafting of the long-awaited and then hotly disputed encyclical was his personal friend and personal theologian, Bishop Carlo Colombo, president of the theological faculty of the major seminary of Milan.

This information comes from a well informed source in the Vatican, who also asserted that there were two previous drafts of the encyclical. The first was written by a special commission of the Doctrinal Congregation while Cardinal Alfredo Ottaviani was the prefect. The second was written—it is believed—mainly by Pope Paul himself with the help of experts of the Papal Secretariat of State, such as Msgr. Paul Foupard, a Frenchman.

The source said that he does not know the membership of the special commission of the Doctrinal Congregation that drew up the first draft for the encyclical. He said that it "seems" that a French Jesuit, Father Gustave Martelet, worked on it for a while, but withdrew because of illness.

SEVERAL sources denied reports that German Jesuit Father Joseph Fuchs, a professor of moral theology at Rome's Gregorian University, was a member of this drafting committee. He was among the signers of the so-called majority report, a pastorally-oriented defense of contraception submitted to the Pope in the summer of 1966 by some members of his advisory commission for the study of birth regulation.

The document produced by the Doctrinal Congregation's committee was—in the words of one Vatican source—"not lacking in openness and lacking in that breath of humanity that can be found in the encyclical."

This document seems to have been completed by the time the world news of Bishops opened last autumn.

The draft that Pope Paul himself produced was ready before Christmas. It was about that time that reports went abroad that the document was ready for publication.

But Pope Paul wanted more time to weigh the encyclical. He had at hand an enormous dossier of about 2,000 pages from commissions and individuals as well as from his own questioning of experts. Also in close view appeared the appeal to him from various parts of the world. The massive documentation was arranged in good order: theological matter, moral arguments, medical information and opinion, social investigations and so on.

IN FEBRUARY and March, Pope Paul set himself to reworking the encyclical with the help of Bishop Colombo. No substantial changes were made. By early April the draft was given to translators.

But when the translators were almost ready the ency-

cal was suddenly withdrawn from the translators. It was about this time that reports went abroad that the Pope had held up the encyclical on pleas from Cardinal Leo Suñeris of Malines-Brussels; Cardinal Julius Döpfner of Munich and Cardinal Franziskus Koenig of Vienna.

Cardinal Koenig denied any role in this withdrawal, and it can be stated categorically that the withdrawal had nothing to do with any pressure from Cardinal Suñeris or Cardinal Döpfner, neither of whom knew the text of the encyclical and both of whose opinions on the subject were well known to the Pope.

ONCE AGAIN Pope Paul revised the text, but this time revisions were far less extensive. It is believed that he consulted Cardinal Franjo Šeper, the new

praelector of the Doctrinal Congregation, and followed his advice on marginal matters. He abbreviated the encyclical and heeded the suggestion that he omit a section in which he took the entire responsibility for this answer to the expectations of Catholics.

During the first half of July the finished text was assigned to translators and then to the secret section of the Vatican Polylog Press.

About July 20 first copies of the encyclical, in various languages, were sent out to papal representatives throughout the world, with instructions that the text was to be consigned to bishops' conferences on July 29. The encyclical was to be presented to the local press of the various countries on July 29.

On that day, July 29, 1968, Pope Paul VI made public his judgment that "each and every marriage act must remain open to the transmission of life."

Newark auxiliary backs McCarthy

NEW YORK—Auxiliary Bishop John J. Dougherty of Newark has endorsed Sen. Eugene J. McCarthy for president. Bishop Dougherty is president of Seton Hall University, South Orange, N.J., and chairman of the U.S. Bishops' Committee on World Justice and Peace.

The bishop was among 49 religious leaders listed as the initial supporters of a Clergymen for McCarthy Committee whose organization was announced here.

Bishop Dougherty said he is publicly supporting McCarthy because "I believe in the things he said."

Among those announcing formation of the committee was Father John B. Sheerin, C.S.P., editor of the Catholic World magazine.

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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.

## Next week in Bogota

In the next 10 days the bishops of the most Catholic of all continents will face crucial decisions on the role of the Church in an unjust society.

The Catholic Episcopal Conference of Latin America, meeting in Bogota next week in conjunction with the International Eucharistic Congress, will be opened with an address by Pope Paul.

Aside from the historic significance of the occasion, the bishops could not have asked for a more appropriate speaker. It is the Pope's encyclical, "The Development of Peoples," more than any other single factor, that propels the ferment and force at work today in the Church in South America.

The validity and the efficacy of Christian principles are at stake on that distressed continent. Excessive poverty and exaggerated wealth are rooted in centuries-old social structures which the Church, in large measure, has helped to preserve.

The question of rich and poor permeated even the planning of the Eucharistic Congress, with many priests and bishops outspokenly criticizing the vast amounts of money being spent preparing for the religious festivities. This is money, they say, that should rightly be spent in feeding the hungry and nursing the sick and the old.

Despite efforts of organizers of the bishops' conference to keep the agenda riveted on non-controversial topics, in deference to the Pope's visit, few believe peace and harmony will prevail. Socially-oriented topics have crept into a formerly all-ecclesiastical program. More and more progressive Latin-American bishops are demanding decisive, definitive statements and actions that, once and for all, will establish the Church as the champion of social change.

The very location of the Congress and the conference is expected to exercise a subtle, but strong, influence on deliberations. Colombia is a nation beset by leftist guerrilla forces as well as by powerful right-wing power structures. Not far from Bogota, in the Colombian highlands, a laicized priest, Father Camilo Torres, was shot two years ago by government forces.

Father Torres left the priesthood after becoming convinced that effective political and social reforms could not be achieved except by violent revolution. He joined guerrilla forces in the hills and in death has become the hero of priests and laity alike. Camilo Torres clubs have sprung up throughout South America. Even a number of the prelates who will be meeting in Bogota have been inspired by his example and have spoken openly of the inevitability of revolution.

Brazilian Archbishop Helder Pessoa Camara told an ecumenical poverty conference in Montreal in June that masses of poor people "will rise up whether we are with them or against them." He and other bishops like him have said they respect those who feel bound in conscience to fight, in whatever way they must, for social change.

The violent mood grows out of despair. Peaceful exhortations to justice and an acceleration of the accepted charitable works has made no dent in the poverty and misery of the great masses of the people. Conditions have worsened, not bettered, in many South American countries. Many see no hope outside revolution. Given the present temper of the two contending forces, only the most optimistic are predicting that revolution can be a peaceful one.

## Media violence

President Kennedy once scheduled a meeting with members of the Directors Guild of America to discuss the problem of excessive violence in films. The meeting never took place. It was set for November 29, 1963.

Now almost five years later, and following the assassination of another Kennedy, the film industry, with representatives from television and movies, has taken some hard looks at itself. A few of the executives are hewing blandly to the line that there is no substantial evidence connecting film violence to real-life happenings. But a satisfying number are reacting positively and concretely to the country's current mood.

While Congress—which should be responding fully to public sentiment for strict gun controls—reneges on that duty, television networks and the Hollywood movie makers are pledging to expunge violence from violence's sake from its products.

It is a happy turn of events. Letters, sermons, speeches and the like formerly have fallen on deaf ears. But those who create mass entertainment seem to have been deeply shocked by the death of Senator Robert Kennedy and sensitive to the widespread revulsion against violence aroused by that tragedy.

A "pledge of conscience" ad has been appearing in movie trade papers and the list of signatures grows in numbers and influence. Screenwriters, actors and directors are pledging not to associate themselves with films that feature unnecessary violence.

Television programs already packaged for future showing are being reviewed and scenes, even entire series, are being deleted. A re-evaluation of next season's lineup is going on at all three major networks.

"True, our national history is steeped in violence," commented one television critic, "but given that truth, is there any reason to promulgate it, reinforce it relentlessly with modern refined methods the Salem witch-burners and the frontier Indian-slayers never dreamed possible? How can a parent impress a child with the sanctity of life—all life—when all around him on the small screen life is valueless?"

The video planners are beginning to wonder, too.

How deep, persuasive, and long-lived this new change of heart and programming will be remains to be seen. Still, it must be admitted, the mass media has responded more sincerely and effectively to national feeling than the nation's representatives in Congress, who passed only one weak measure dealing with the sale and ownership of guns before leaving Washington for the national conventions.

## It could happen

The Republicans now have settled on their ticket, and the week after next the Democrats will do the same. We wish both parties and their chosen standard bearers well.

We wonder, however, whether the conventional wisdom of the American political system is prepared to give Americans what they really want this year.

A central fact of the late 1960s is that the old economic divisions that used to prompt political responses are no longer valid. They have been replaced by issues involving social changes and moral values to which the professionals in both major parties seem unresponsive, evidently in some rather desperate hope of appealing to a "broad center" that will give one or the other a victory.

It appears there is an effort among leaders of both parties to rely upon old allegiances which no longer

hold firm, while blurring the bitter divisions among the great mass of Americans about such shattering issues as Vietnam and the demands of black citizens.

Were it not for one thing, this likely would shape up as a Tweedledee-Tweedledum election. That one thing is a man named George C. Wallace.

Last Sunday, The Indianapolis Star reported in its computerized Sound Off poll of a random sampling of 1,635 Hoosiers that 35.1 per cent favored Richard M. Nixon for President. Wallace was second with an astounding 32.1 per cent, with the remainder trailing badly.

Wallace consistently has been showing up with ever-increasing strength in repeated polls, in all parts of the country, not only in the South. The professionals of the two major parties believe he has a much larger "silent vote" than even the polls indicate, and they are scared silly.

Wallace is a racist and a demagogue, but he knows

how to say things 2 cents plain that a lot of people evidently like to hear. He isn't mealy-mouthed and he says the prevailing powers of the two major parties are.

Adolf Hitler, another racist and demagogue, had the same knack. It took Hitler less than a year to come from his first successful election showing in 1932 to total dictatorial power in 1933, and this was accomplished by "legal means" in a nation that was sick of two-faced politicians, that was demoralized by a lack of civilized alternatives, and that was deluded by his pretense of being relevant to the times. The rest is history.

Unless the kingmakers of decent American politics respond swiftly and dramatically to the new alignments in the electorate, alignments that accurately reflect the sharp undercurrents of change that have marked events in the past two years, George Wallace may very well throw the election of 1968 into the House of Representatives and emerge as the kingmaker of 1969.

And he probably knows a lot more about the uses of power than Hitler did back in 1932.

## JOHN COGLEY'S VIEW

# Youth is shaping world of future

By JOHN COGLEY

The most significant thing about the present generation of young people is that they will be on the scene when the rest of us are gone. Such is the inescapable law of life. No amount of handwringing about them, worry about their ability to carry on, or doubt about their changed value system can undo it.

This means, then, that the world coming into being will be radically different from the world the present oldsters grew up in, because the young are on a different wavelength. I cannot imagine a single institution that will not be profoundly transformed in the years ahead, from politics to religion. The shape of the future, the world-in-the-making, is still hardy, to be sure, but there are many signs of the way things are going.

The social institutions of the future are still gleams in the eye of the young. However, attitudes are forming; possibilities are becoming increasingly evident; the outlines of the future they are creating can be seen like distant figures on the far horizon moving steadily toward the center of the stage.

Some of the signs of the future are undoubtedly unsettling, especially to the uncomprehending older. The older finds, for example, that values he gave great weight to are being unceremoniously junked by the young. He finds, too, that the young are frequently incapable of articulating their deepest concerns, at least in an idiom that makes sense. He is keenly aware of their intolerance, that hallmark of youth, and put off by their cavalier dismissal of the hard-learned lessons of the past.

More than one queasy elder, studying the new generation, has been known to say in effect: "If that is the future, I'm glad I won't be around to enjoy it."

I think that despair of this kind is basically unwarranted. For while the present youth

have all the perennial failings of the young, which they will outgrow, they probably think straighter, have healthier attitudes toward their fellow-man and fewer hang-ups—to use one of their own most expressive phrases—than the generations that have gone before them.

Today's young people escaped from the toils of original sin and are probably not as virtuous as they claim to be, but they will also outgrow these pretenses in time. What they do have going for them, something that is likely to survive the ravages of time, is a sense of what it is to be a man among men. More than any other generation, due perhaps to the very security of the childhood that they now identify with the hated "materialism" of their parents, they are able to live with themselves.

They do not, for example, hide their sexuality or look upon it as some kind of drag on their higher aspirations. This, certainly, is much healthier, more wholesome, and self-fulfilling than the guilt-ridden puritanism of the past. It has also, unfortunately, brought on a certain amount of grudging respect and public indecency. This, however, strikes me as a cheap enough price to pay for the elimination of the body-denial that marked the past.

After the young get through shocking their elders, the basic healthiness of their attitudes will remain to make the world a happier place to live in.

In the realm of politics, their basic attitudes are being shaped by a lively awareness of what the brotherhood of man means. They are less moved by patriotism or class consciousness or racial pride than by the general loyalty to men everywhere, and sheer confusion as to what the young are up to.

While they seem to despair of many of the structures of present-day democracy, the young are strong believers in personal freedom, and many of them sincerely aspire to setting up a non-repressive society. The emphasis, perhaps exaggerated, on personal freedom means that they are, for the most part, idealists of all kinds. They are, they insist, willing to live for

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## WHAT OF THE DAY

# Pope Paul has given an unpopular answer

By REV. JOHN DORAN

Well, the fat is certainly in the fire.

The Pope has spoken on the subject of birth control, and so has everyone else. The Pope has pointed out that he is not speaking infallibly, but he seems to be the only one who isn't. Theologians, priests both young and old, and in our local paper even a heard of a teenage youth, are all telling the Holy Father that he's "not with it."

The main thrust of the disagreement with the Holy Father seems to be that he is "out of touch with reality," not "relevant." If relevancy and reality are interchangeable words with popularity, the charges are correct.

Certainly the majority of people did hope that the Holy Father would come out with some

sort of blessing on birth control, or at least some extenuating circumstances in which it might be used. To many his restatement of the traditional teaching of the Church was a terrific disappointment.

That the Holy Father has set himself up as the target of reaction in this matter is undoubtedly true. By refusing to take the Vatican Council table up the question in open debate, by summoning a commission whose findings were adverse to his mind and whose conclusions were leaked to the press, the Holy Father placed himself as a "loner" for his pronouncement.

One may regret, as I do, the sequence of events which has left him so stranded; but one cannot conclude that he has lost his authority by them.

If one sees the Church as the prolongation of Christ through space and time, as we are taught to see it, one cannot expect that the Church will always be on the popular side of things. Christ

was not. To a Jewish nation seeking an earthly messiah-king to lead it out of bondage to Rome, Christ proclaimed Himself as a heavenly king. To a world which honored wisdom He offered the folly of a cross. He was not relevant to His day, not even "with it," and He was rejected.

The Holy Father in his lonely ponderings about birth control has had to reject the temptation to give the popular answer, the easy solution. He knew that a wave of warmth would engulf him from many a shore if he would about out to the world that birth control is acceptable. Even more, he knew that an answer of acceptance of birth control would solve many a problem in bedrooms and in nations. Why then did he not give in?

The Holy Father sees birth control as a human countermanding of the divine plan. You must say that he sees the act of intercourse as a prearranged possibilities as inseparably united by God, and the Holy Father would come out with some



"WELL, PIERRE, I SEE BISHOP SHEEN'S HITTING AT LARGE RECTORIES AGAIN."

## THE PROGRESS OF PEOPLES

# \$150 billion a year expended on arms

By BARBARA WARD

Today, we confront the curious fact that many people in the Atlantic world talk about the "drain" and "waste" of economic assistance programs

which are not much above \$6 billion a year. Yet they swallow without a wince, without any apparent trouble, the annual arms figure of some \$150 billion a year spent by all developed powers do not, of course, exhaust the terrible hemorrhage. Some developing countries spend much higher proportions of their pitifully small resources on arms. In most cases, this is because they are engaged in some ugly dispute over national frontiers. India and Pakistan, contesting Kashmir; Egypt and Israel, locked in Middle Eastern conflict, eat up resources that might be devoted to peaceful development if a solution to their quarrels could not be worked out.

But this short column cannot discuss all the dangers and griefs of our troubled world.

What is at issue here is the policy of the developed powers, above all, of the so-called "superpowers," America and Russia. It is clear that if they can find means of working together towards a general detente, the major problem of world waste through the use of resources for destruction will be some way along the road to solution. Some of the lesser problems will also look rather less intractable.

This is no longer a wholly academic problem. In recent weeks, the two great powers have not only collaborated to secure a Non-Proliferation Treaty, they are feeling their way to talks on a limitation of their own missile programs.

Taking local and regional problems first, we can therefore ask some more hopeful questions. Could America and Russia go further than to use their joint influence to check local fighting—as they did over Kashmir in 1965 and in the Middle East in 1967? Could they agree, through the United Nations, on forms of mediation and arbitration and on international police and supervisory teams to oversee possible settlements?

Above all, could they impose a cut-off of arms deliveries to the smaller contestants who tend not to be arms producers themselves? At present, Great Power rivalry renders every dispute more lethal because if America refuses to send or sell arms, the applicant to Russia to provide them and vice versa. Thus, the super-powers envenom the very issues they need, in sheer self-interest, to calm and cure.

It follows that vast sums can be saved, now and in the future, provided both Great Powers agree to accept a political solution—for instance, controlled de-escalation—say, from four times "overkill" to only twice. Thus they might keep the balance of terror within limits which both sides can live with, while they work for the day when they accept for themselves the rational controls of international arbitration and supervision.

This possibility of agreed de-escalation is no longer a pipe-dream. (Continued on page 5)

The fact that negotiations have opened in Paris to end the worst of all the local involvements—the terrible engagement in Vietnam—opens up at least the possibility that Russia and America can agree on the form of a compromise solution which both sides in Vietnam, dependent as they now are on Great Power support, may be brought to accept.

Yet in spite of the cost of the Vietnam fighting, the most heavy spending flows from the direct confrontation of strength between the super-powers. Here it is "normal" to talk of \$50 billion for the next stage of an antiballistic missile screen even though giant anti-missile lasers may make it before long as obsolete as are manned bombers today. To the arms race in this form there is no technological or rational end, since science renders every stage of defense obsolete almost as soon as it is introduced.

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## QUESTION BOX

# Can Catholic attend Baptist bible school?

By MSGR. R. T. BOSLER

Q. There is a Baptist church we pass each Sunday on our way to Mass. I would like for my husband, myself and our 11-year-old twin sons to attend Sunday school and bible school. If we can do it without committing sin, I have the impression that the Church has relaxed rules on attendance at Protestant Church services. I am not suggesting in any way that we take up membership in this Baptist Church, but attending there after Sunday Mass would give all of us another view of Our Lord. Is this permitted? Our priests visit other churches now and a Presbyterian minister has spoken twice in our Catholic Church. Why can't we listen to them in their church?

A. There have been changes. New directives since Vatican Council II permit Catholics to join with Protestants in services for church unity and to attend Protestant churches and take part in their services, short of receiving Communion, for weddings, funerals, civil observances or even occasionally out of friendship or for the sake of learning how they worship.

I would think it would be all right to attend occasional lectures on religious subjects in Protestant churches or even a series of lessons on the bible, if you have reasons to believe that the lecturer is a biblical scholar.

But, I do not see how you could attend a regular Sunday or bible school, for this would be a regular attendance at another church's worship and

would be the equivalent of membership.

Why not encourage and help your pastor to organize a regular bible school at your own church?

You are expressing a need that many Catholics feel. Maybe the day will come when the first part of the Mass, the service of the Word, will be reorganized so that it will afford some of the benefits of a bible school.

Q. In a recent column a widow wrote asking how she could "start to live with God again" after 25 years of being out of the Church because of a civil marriage. You told her she "was living with Him now." You said God never left her. How can this be? She committed a mortal sin by marrying out of the Church and mortal sin expels God from our soul.

A. If God ever left us we would cease to be. He is the creator and sustainer of our lives. He is always present with us in many ways and He always loves us even when we reject His love. Furthermore, He is always there to offer us what ever help we need to love again.

The widow to whom you refer wrote that she never lost her love for God. She ran her home as any Catholic mother would, sending her children to Catholic schools and to the sacraments. Surely anyone who perseveres in her faith under such circumstances, and passes on that faith to her children, must have God helping her in a special way.

God never deserts us no matter how grievously or willfully we disobey His laws.

Q. Will you please explain to the lay people why the priests and nuns now think it is necessary for them to speak in

"earthy" and vulgar language in the classrooms and conversation? We have always had respect for these people and thought they were people of dignity, but even the Sunday bulletin contains smutty jokes. Is this all part of the new Church?

A. There is certainly no excuse for any professional person to use vulgar or offensive language, particularly in public. Since priests and nuns are professional people and also represent in a special way Jesus and His Church, we have a right to expect an even higher standard of propriety from them. If they are guilty of public vulgarity which offends the sensibilities of intelligent people, this should

be called to their attention with the hope that they would be intelligent enough themselves to do something about it.

While it is altogether possible for certain priests and nuns to lapse into vulgarity, it is also possible for people to be overly sensitive to this kind of thing generally and to expect a too rigid code of behavior from clergy and religious in particular.

If, as you say, the remarks in the Sunday bulletin, the priests' jokes in the classroom, and the nuns' conversation were actually in bad taste, I think it would be rash to suppose that this is typical of all priests and nuns or that it is a result of

renewal in the Church. We do, of course, tend to generalize from our own experience and to assume that every situation is like our own. We are inclined, too, to look for someone or something to blame for things we do not like, and Vatican II often turns out to be the scapegoat.

I can remember priests who used vulgar language back in the Twenties.

Q. Is there anything in Scripture or Tradition concerning the further history of the century mentioned in the Gospel of the Lord Sunday, the Epiphany? What was his name? Was it his reply which inspired the "Lord I am not worthy" of the Communion?

A. Like so many of the New Testament characters who appear only briefly, the centurion disappears from history. Some writers of fiction like to use their imaginations to fill in the missing details, as in the case of a character like Barabbas.

This was even done in the case of the youth of Jesus himself. The writings which deal with this are known as apocryphal (false) Gospels.

Yes, it is from the centurion's words that the "Lord, I am not worthy" comes.

## YOUR WORLD AND MINE

By GARY MACEOIN

MOSCOW—There are many communists. The visitor to Eastern Europe quickly recalls Pope John's reminder that the practical expression of an ideology can depart startlingly, under the impact of history and experience, from the theoretical principles.

Prussian regimentation, for example, gives its tone to East Germany. Russia's obsessive suspicion of its neighbors and mystic mistrust of human nature are reflected in the total news blackout and the ubiquitous eye of Big Brother. Hungarians, by contrast, fraternize exuberantly with capitalist states, and the state-employed guide takes pot shots at the regime over the loudspeaker for their amusement.

Within the framework of a common ideological opposition to religion, the practical church-state relations vary widely from country to country. Orthodox in the USSR has been reduced to almost total dependence and impotence, largely because the Orthodox were unable to update their rites, formulae, and thinking so as to make them meaningful to the highly educated people of modern Russia. The communists are happy to keep this ancient heritage in museums and in churches that "look like museums." Its appeal to the space-age Russian is about the same as that of the Amish way of life to the average American. The resurgence of religious feeling which currently causes concern to the communists finds its expression in other ways.

In Poland and in Hungary, on the contrary, the regime has found a modus vivendi with Churches that are very much alive. Both communists and believers assumed, when the communist regime took over after World War II, that a quick fight to the death was inevitable. Today, orthodox religion and communism are still around, and both parties are reconciled to co-existence for the foreseeable future.

Even in these countries, nevertheless, the modalities of co-existence are significantly different. To take one example, the Hungarians pay the salaries of bishops and clergy, while the Polish Church depends mainly on the contributions of the people. The reverse of this coin is that Hungary has only one voice for expression of Catholic opinion: the "Catholic Action" organization which hews always close to the official line. Poland has three unofficial Catholic groups offering a wide range of views from the fellow-traveling Pax to the moderately progressive

Znak. One Polish Catholic told me that by far the greatest benefit of communism was its seizure of Church property and the consequent involvement of the faithful in the maintenance of the Church.

All the communist countries accept the principle that the state should control the means of production and prevent the exploitation of one citizen by another. But, again, the application varies widely. In Russia, one cannot rent out a room no matter how acute the housing shortage. In Poland, 90 percent of the land is in individual farms, after an abortive attempt at collectivization. In Hungary, most land is in cooperatives, but the members of the cooperative have also small personal holdings which contribute significantly to food production. In Hungary, also, a substantial part of retail trade services and small-scale manufacturing is privately owned and operated.

One thing, I think, is absolutely clear. There is no nostalgia for the past. The tensions are multiple. Particularly in Russia, but to a significant extent elsewhere, the people have been fed a single simple line. They lack objective knowledge on which to base a judgment. Their comparison is conse-

quently between the good in socialism and the bad in capitalism.

The level of knowledge is, however, rising rapidly. Moscow University alone has 45,000 students, and this does not include doctors, lawyers, architects and other professionals who are trained in separate institutes. Most radios are short-wave, and the effort to jam transmissions from the West has ceased. Knowledge of how the capitalist world lives is consequently growing rapidly.

Basically, nevertheless, the communists do not need to fear the comparison. While more educated and better informed people will demand higher levels of performance from their leaders, they will not seek to reverse the intrinsic pattern of socialism.

Incentives to make the system work more efficiently have already been successfully introduced. Restraints on freedom are being gradually reduced. But there is no wish or desire to return to liberal capitalism, and I do not think there ever will be. The growing gap between the rich and the poor in both the developed and the underdeveloped countries of the capitalist world is proof enough for the superiority of their way.

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## Pop recordings are required listening for ethics course

MIAMI — Thirty-six nuns, a Brother, a mother of two teenage daughters and two young girls have been studying their Christian ethics this summer the easy way—listening to pop records.

Among the 12 recordings they are using in the classroom at Barry College here are such "new" generation delights as Simon and Garfunkel's "Mrs. Robinson," Peter Seeger's "What Did You Learn in School Today?" Peter, Paul, and Mary's "The Big Blue Frog," and the Beatles' "She's Leaving Home."

The required listening was assigned by the course's instructor, Father Regis Ryan, O.P., a professor of theology at La Salle College in Philadelphia.

THE RECORDINGS, according to the Dominican priest, have helped the class to discuss five areas of social concern: the general disillusionment with society, social responsibility, racism, peace, and the lack of communications—particularly between generations.

"We're raising the question of whether media such as contemporary music is giving us anything more than just sound," Father Ryan explained.

The big pop Father Ryan has tried to make his class is that while the songs for the most part describe with sarcasm situations which are causing disillusionment among today's young people, the reaction can be positive. He added:

"We have not been studying for solutions, but to see if the music is trying to make us aware of what there is to do."

"You don't have to just accept the situations and say, 'This is life.' We're trying to point out that you have a personal responsibility, a Christian responsibility to do something about it."

THE REACTION of the students of the class has been highly favorable. Mrs. William O'Sullivan, the youthful appearing mother in the class, said that the pop songs "sharpen our awareness of the needs of the world."

One of the nuns in the class, Sister Maria, O.P., felt that "today's young people are to be complimented for being so aware in their music."

She found that the music has

as much to say to those in the religious life as to anyone else. "It is the human element in the music which is important," she explained, "and the religious must be as human as anyone else or they can't work with people."

One of the young girls in the class, Jo Mitchell said, "Kids listen for the message as much as for the music." She insisted that there was nothing wrong with that because "the message always is as human as what it means to you is what is important."

She noted that the students in the class have learned that after listening to records about certain subjects "we can apply the principle of action" theology to other situations."

## OPINIONS

Why leave?

To the Editor:

Maybe too many words have already been poured out too fast in the wake of Pope Paul's decision on birth control, but I can't refrain from commenting on the letter in the August 9 Criterion which invited theologians to leave the Church if they believe there is still any freedom of conscience about contraception after the encyclical. This invitation to get out has been made even more prominently by L. Brent Boll, editor of *Triumph*.

I can understand the feeling. And it is a feeling, not a theological judgment, that prompts such an invitation to depart. For many Catholics, it is the defi-

niteness and unchangeableness of Catholic doctrine which most appeals to them in this world of change and shifting values.

But I can't help thinking back to my own seminary days in the early 1950s. At the Gregorian University in Rome much stress was placed on the teaching of Gregory XVI, and Leo XIII which demanded union of Church and State and condemned religious freedom. I can't recall that one of my fellow students at the American College at that time accepted this idea. At least, disagreement with it was the chief note of our bull sessions after *Justi*. Ezechias, a classmate, successfully got Murray condemned.

A few years later Murray was the principal author of the Vatican Council's superb statement on religious liberty. He hadn't "left the Church," nor had the Church as a whole, hierarchy, clergy, and laity, had moved past this firm encyclical teaching.

Should we seminarians have been invited to leave the Church? No. We believed in the Church as the authentic teaching voice of Christ, and we still do as priests.

The question of the exact binding force of authentic, non-infallible Papal teaching is a theological problem, not a touchstone for detecting heretics.

Rev. James Doherty  
Latin School of Indianapolis

## For vacationers

To the Editor:

The St. Joseph-Immaculate Conception Parish Council would welcome editorial illumination of a problem that looms large in all rural parishes situated near recreational areas. The problem has to do with vacationers and their often curious double standard in attempting to deny material and spiritual needs.

By a strange inversion of values, people who never flinch at outrageous prices for comfort or pleasure grow suddenly coin-conscious when the Offertory basket makes a claim on their wallets.

The stark truth is that too few Catholics feel any sense of gratitude or obligation to the worshipping communities who, in the spirit of friendship, endure a summer of crowded pews and clogged aisles.

In most such churches the visitor doesn't have to have an ad-

## Ward

(Continued from page 4)  
dream. The cost of arms on both sides is pushing the superpowers toward some form of accommodation. It is not wholly fanciful to look for percentage reductions in the expenditure of arms over the next two or three years—say, a modest 10% cut on both sides.

If, in addition, the war in Vietnam is negotiated to a peace, one could envisage a fall of some \$20 to \$30 billions in America's arms budget by the early Seventies.

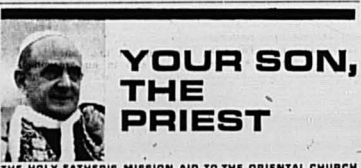
What then? The truth is that we do not know. And it is time to ask ourselves how, as taxpayers, we want such savings to be spent.

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## Doran

(Continued from page 4)  
her continues to teach that "what God has joined together let no man put asunder." Chemical and mechanical forces of birth control are, the Holy Father continues to teach, a perversion of the act of mating and, therefore, morally wrong.

What, then, shall a person do? Shall he follow those who see the Holy Father as hopelessly out of touch with the times, and teach that each person shall decide for himself what is right or wrong? Shall they say, as a group of people once said to Christ, "This is a hard saying and who can hear it?" and then walk away? Or shall we, perhaps, accept that in the "foolishness" of the Holy Father the wisdom of God may yet be making itself heard?



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Saints in the Canon

THE UNKNOWN SAINT. . . Although invoked in the Canon of the Mass, the name of St. Alexander has been handed down by history without information about its owner. It is believed that he was a martyr. His burial place is in Rome Via Nomentana. "Such unknown saints" are considered as representative of the multitude of all nations and tribes and positions and ages (cf. Ap. VII, 9) who bear witness for Christ.

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## Two activities on CYO slate

INDIANAPOLIS—As summer draws near its end, two major activities remain on the Junior CYO horizon for teenagers.

The 15th annual Junior CYO Talent Show, scheduled at 7:30 p.m. Sunday, Aug. 18, in the Garfield Park Amphitheatre, will feature 30 acts in three divisions of competition.

An audience of several hundred persons is expected to attend the outdoor talent show.

The Summer Spiritual Activity will be held Tuesday and Wednesday evenings, starting at 6 p.m. at St. Mary's Church, Knights of Columbus, 511 E. Thompson Rd. and St. Pius X Council, Knights of Columbus, 511 E. Thompson Rd. and St. Pius X Council, Knights of Columbus, 2100 E. 71st St.

Several inmates from the Indiana State Reformatory at Pendleton will make a "This is

life" presentation before the assembled teenagers each evening.

Mass and a dialogue, following the successful "whoopi" format, will complete the evening. Supper will be served for 60 cents.

### Grid coaches meet Thursday

INDIANAPOLIS—Coaches of Cadet and 100-lb. Football League entries will meet at 7:30 p.m. Thursday, Aug. 22, in the Kennedy Memorial High School cafeteria for a pre-season briefing.

A record 28 teams are entered in the 100-lb. division, making four divisions necessary. New entries this season include: St. Patrick's, Our Lady of Greenwood, St. Jude's and St. Joseph's.

Nativity is the new entry in the Cadet team roster of 36 parish entries. There will be five divisions of Cadet competition.

### Teen-age dance slated Sunday

INDIANAPOLIS—The final activity of "Summer Satisfaction '68" at St. Patrick's parish, Fountain Square, will feature a teen-age dance from 7 to 10 p.m. Sunday, Aug. 25.

"The Roosevelt Dime" combo will provide the music for the event. Other entertainment and activities are also scheduled.

Summer Satisfaction is a United Fund-CYO supported youth program for teenagers from 13 to 18. Other centers are located at Holy Angels, St. Francis de Sales and St. Rita's.

### Support Pope

HONG KONG—Three Chinese language newspapers here gave Pope Paul VI's stand against artificial birth control a friendly reception, but a fourth called it a disservice to mankind. The papers express Buddhist or pagan points of view.

## Assumption sets fish fry festival

INDIANAPOLIS—Hundreds of dollars in cash prizes will be given away at the Assumption parish fish fry festival to be held Friday and Saturday, Aug. 24 and 25 on the school grounds at 1105 S. Blaine Ave.

Fried fish, tenderloins and home baked cakes and pies will be served daily in the dining room beginning at 5 p.m. Carry-out service starts at 4 p.m. A "Generation Gap" booth will feature giveaway prizes intended to bridge the so-called generation gap. Other booths will feature fancy goods, games and linen. There will be pony rides and a fish pond for the youngsters.

Mr. and Mrs. Wilbur Stout and Mr. and Mrs. Claude Miller are general chairmen. The public is cordially invited to attend this annual event.

## FESTIVAL CALENDAR

Major summer entertainments of Archdiocesan parishes are listed below for the benefit of workers and patrons. We invite the pastors to make this list complete with information about their parish plans.

Sunday, Aug. 18—St. Pius, Ripley County: Counter Chicken Dinners and mock turtle soup served on the hour at 11 a.m.; 12 noon; 1 and 2 p.m. Adults \$1.50; children under 12, 75c. Games and attractions. Beautiful handmade quilts given away. Plenty of parking space.

Sunday, Sept. 1—St. John, Enochburg: Chicken dinner served from 11 a.m. until 2 p.m. Turtle soup and sandwiches served from 4 p.m. to 9 p.m. Beautiful handmade quilts.

Labor Day, Sept. 2—St. Peter, Brookville: Annual Picnic and Chicken Dinner.

### INDIANAPOLIS

## Calendar of Events

SATURDAY, AUG. 17  
Rummage Sale from 6 a.m. to 12 noon in Holy Angels parish cafeteria, 28th and Northwest.

Monthly Social in St. Gabriel's parish hall, 6000 West 34th St., from 7:30 to 11 p.m.

**SOCIALS**  
Friday: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall, at 6:30 p.m.; St. Joseph K of C clubrooms, at 8:30 p.m. Saturday: St. Bridget parish hall, at 6:30 p.m. Sunday: Two Card Parties at Assumption parish hall, 2 p.m.

## Nigeria fires on Biafra airlifts

ROME—Airlifts on vital foodstuffs for Biafra's starving millions have come under heavy fire from Nigeria anti-aircraft artillery, a spokesman for Caritas Internationalis, the international Catholic charities organization, reports.

However, he said that 20 of the 24 flights that Caritas had scheduled for July had gotten through to the precarious airstrip in secessionist Biafra. Flights were delayed between July 10 and 20 for lack of available planes, but they were carried over into early August.



**SOFTBALL CHAMPIONS**—St. Anthony's, Morris, captured both Boys' and Girls' Divisions in the Lawrenceburg-North Vernon Junior Softball Tourney, held in Batesville last Sunday. Runners up in both final events were teams from St. Louis parish, Batesville, who were winners in regular season league play. St. Anthony's Boys topped St. Louis in the final tilt 12 to 10, while the Girls' championship game was decided by an 11 to 9 score. In regular season play, St. Louis Boys finished with a 9-1 record, while St. Louis Girls completed the season with a 10-0 unbeaten slate.

## Bishop John J. Wright will be CSMC speaker

NOTRE DAME, Ind.—Bishop John J. Wright of Pittsburgh will be the keynote speaker for the golden jubilee convention of the Catholic Students' Mission Crusade (CSMC) scheduled for Aug. 22-25 at the University of Notre Dame.

Also highlighting the 50th anniversary of the million-member youth organization will be the presence of Father Clifford J. King, S.V.D., the Divine Word missionary who founded the CSMC. Bishop Leo A. Pursley of Fort Wayne-South Bend, a former CSMC member, will be host to the national meeting.

A PAGEANT depicting both the mission history of America and the career of the CSMC will be staged in O'Laughlin auditorium of St. Mary's College. More than 200 students from 16 areas of the United States will take part.

Student delegates will be in charge of all discussion sessions, and convention topics will include: Appalachia and the inner

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**TO ENTER CONVENT**—Miss Nancy Ann Scanlon, daughter of Mr. and Mrs. D. Emmet Scanlon of Holy Name parish, Beech Grove, will enter the Benedictine Convent of Our Lady of Grace, Beech Grove, on August 25. She is a 1968 graduate of Chartrand High School. An open house will be held Sunday, Aug. 18, from 2 to 4 p.m. at Holy Name parish hall. No invitations have been issued.

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## Plan adult education project at Providence

CLARKSVILLE, Ind. — An adult education program covering a variety of subjects will be offered at Providence High School here starting September 12. Classes will meet for 10 successive Thursdays at 7:30 p.m. Although primarily designed for CCD instructors, the program is open to everyone.

Topics to be discussed will fall into two categories — doctrine and methods. The series on doctrine will include the following subjects: Salvation History, Old Testament Concepts, New Testament Concepts, The Nature of the Church, The Sacraments, and Law and Liberty.

Discussion leaders will be Father James Hillman, St. Augustine parish, Jeffersonville;

### Appointed

LOUISVILLE, Ky. — John O. Kampschafer, Jr., 36, has been named Finance Officer at Bellarmine-Usuline College. His appointment was approved at a recent meeting of the college's Board of Trustees.

Father Robert Borchertmeyer, Our Lady of Perpetual Help parish, New Albany; Father Eugene Suding, Sacred Heart parish, Jeffersonville; Father Wilfred Day, Holy Trinity parish, New Albany; and Father Gordon Harrington, St. Mary-of-the-Knobs parish, Floyd's Knobs.

THE SERIES on teaching methods will include the following: Psychology of Young People, Use of Textbooks, Methods of Discussion, Use of Audio-Visual Aids in Teaching, and Methods of Teaching Religion. Presenting this series will be Father John Schoettliotte, St. Mary's parish, New Albany; Sister Mary Esther, S.P., Sister Mary Elizabeth, S.P., Sister Mary Maxine, S.P., and Father Joseph McNally, all of Providence High School; and Father William Gorman, head of the Bonacelli Center in Louisville, Ky.

Registration fee for the program is \$3 to cover the cost of material and facilities. A certificate will be given to those interested in CCD instruction upon completion of the series.



PLAN ST. MEINRAD REUNION—St. Meinrad Seminary will host its lay alumni for the annual reunion this week-end, August 17 and 18. A three-hour recollection is scheduled from 7 to 9 p.m. Saturday for alumni and wives, with entertainment for children also planned. Shown above discussing the reunion are Father Adrian Fuerst, O.S.B., academic dean of St. Meinrad School of Theology and director of the lay alumni, and Joseph Armbruster, of Beech Grove, alumni national president. Registration will be held Saturday morning from 10 a.m. to noon and on Sunday from 9 to 10:30 a.m.

## Theologian speaks in defense of Pontiff's stand in encyclical

NEWARK, N.J.—A professor of dogmatic theology defended Pope Paul's encyclical on birth control and told priests who dissent from the encyclical that they are going against not only the Pope but "the consensus of his brother bishops as well."

To lead (our people) by our preaching and counsel to neglect this document is a betrayal of our ministry, which is linked to that of the official Church," said Father Anthony T. Padovano of Immaculate Conception Seminary, Darlington. "It may well take them from a deeper faith in Christ, whom we serve too little, and imperil their salvation and ours, which we consider so seldom."

Father Padovano addressed 300 fellow priests of the Newark archdiocese at a meeting called to endorse the statement of dissent from the encyclical issued in Washington in the name of 77 theologians. At the conclusion of the meeting, 26 of the 300 Newark priests signed the statement of dissent, despite Father Padovano's defense of the encyclical.

Meanwhile, 16 other members of the Immaculate Conception faculty issued a statement supporting the encyclical. One faculty member joined the dissenting theologians.

"I ACCEPT the urging of some of my brother theologians that no American theologian be silent on this matter," Father Padovano stated. "I accept the encyclical Humanae Vitae without qualification." "It has been evident for years now that no matter which way the decision went, the Church would have to sustain a shattering jolt," the priest continued.

Noting that the encyclical has been overwhelmingly accepted by the bishops, Father Padovano said: "If we dissent, our argument is not only with Paul VI, but with the consensus of his brother bishops as well."

Declaring that the Pope "was careful to see that more than one side would be heard," Father Padovano said, "I am determined that more than one side of the theological question will be heard on this issue."

"Since the release of the encyclical, one side has been heard, loud and often, in the press and over the mass media. Those who disagree with them must now be heard, especially those who have demonstrated their endorsement of reform and renewal."

"Before liturgical reform and

the civil rights issue became prominent in this country, a majority (of the Church) were against both—Majority opinion is not, in itself, a guarantee of truth," Father Padovano said.

"There was no reason why Paul, or the international episcopate, was bound to accept the majority vote of a commission called in for consultation any more than the President of the United States must abide by the majority of his cabinet or endorse the latest plurality of a public opinion poll," the priest asserted.

"When Paul balanced his statements in previous encyclicals in an 'on the one hand; on the other hand' manner, he was ridiculed for indecisiveness by those same theologians who now dismiss him for having spoken decisively and unambiguously," Father Parovano stated.

FATHER PADOVANO stressed the need for compassion in implementing the encyclical. Those who sin will not be found only among those who reject this decision. They will sin none the less, perhaps more, who insist on the implementation of the encyclical not out of love and tenderness for people but who do so in a spirit of fanaticism, a spirit which has no sympathy for people, no support from the New Testament, and no ability to see the world except in terms of black and white.

"Although we believe those who practice artificial birth control are doing something wrong, no one will know whether they have sinned seriously . . . It is one thing to say something is seriously wrong; it is quite another to say someone is seriously wrong. . . ."

Father Padovano noted that some theologians have rejected the encyclical on the grounds it is not an infallible teaching. He responded: "No one can say at this point that it is certainly not infallible," only that it is not defined. "It was to be expected," he said, "that in an age when even an ecumenical council does not define that Paul would not define."

But because of this, he added, the question is open for theological development and "imaginative pastoral procedure. The encyclical does not exclude this. It does exclude outright rejection."

RESPONDING to other arguments Father Padovano said: "I reject the excessive lan-

## ST. MEINRAD SEMINARIAN

### Enjoys apostolate in the wilderness

A new kind of "wilderness apostolate" has drawn Pat Murphy, third-year theology student attending St. Meinrad's School of Theology to Yellowstone National Park this summer. The Murphy family lives in Little Flower parish in Indianapolis.

The seminarian is working for a Christian Ministry in the National Parks, an interfaith program developed during the 1950's and now sponsored by the National Council of Churches. Murphy and another St. Meinrad seminarian, Ron Knott, are two of the first three Catholics to take part in the program. Knott is working at Crater Lake National Park in Oregon.

SOME 234 students and seminarians from 21 denominations have been recruited this summer for work in 31 national parks and monuments. At Yellowstone alone, 40 summer recruits work at regular jobs as yard men, service station attendants or waitresses while in their off-duty hours serving the Park Ministry with worship services, recreation, Christian education, etc.

### Batesville parish slates auction September 30th

BATESVILLE, Ind.—St. Louis Church Committee will conduct an auction on September 30 at 7:30 p.m. in the school gym.

Offered for sale will be used school desks on runners, combination school desks and chairs, a bumper pool table, beverage cooler and serving bar and other items from school that are obsolete.

In addition parishioners are bringing all sorts of "white elephants"—lawn and house furniture, toys, utensils, appliances, sporting equipment, fruit and vegetables, tools, etc. Merchants are also donating many things. Stanley Kruckeler of the parish council will act as auctioneer. Mrs. Urban Hoff will be recorder. Refreshments will be served. Everyone is invited to "bid in" any of the items they wish.

"It is not true that the opinions of Catholic couples have been neglected," the opinions of some were disagreed with, not neglected.

"It is not true the encyclical is insensitive to the opinions of many men of good will. There were men of good will on both sides. The encyclical disagreed with one side; it was insensitive to neither side."

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## Call for upgrading of life on the farm

ST. CLOUD, Minn.—The board of directors and diocesan rural life directors of the National Catholic Rural Life Conference (NCRLC) declared that "the great human and natural resources of rural America can and must be used to expand the population and improve the quality of life in our farms, towns, and micro-cities."

At a joint meeting here, the Catholic rural leaders called for a better rural urban population balance. "It is regrettable that large numbers of people continue to migrate from countryside into metropolitan areas, sorely afflicted with traffic congestion, air pollution and civil strife," they said.

One root of the problem, according to the NCRLC, is a failure to appreciate the human, non-monetary values at stake. "The monetary gains afforded by urban living are offset by a loss of the peace and beauty of the countryside and the social and family life available in rural America," the statement said.

THE CONFERENCE urged more research on the "social efficiency" of family farming as compared with farming by corporations and large individual operators. "A perusal of the research data available to those who form public and private policy indicates that there is practically no research on other than economic values at stake," it said. "Little, for example, is known about the effect on rural community life when the family farm system is replaced by corporate farms employing migrant workers."

There is likewise a lack of research data on the effects of farm to city migration on the

families displaced in the process and the impact such families have on the cities to which they migrate. The conference asserted: "All too often policies are formed with the unspoken assumption that only economics and technology are involved. The present deterioration of many rural and urban communities is evidence that the social consequences of this policy are enormous."

NOTING THAT one of the causes of migration from the countryside has been low farm income, the Catholic rural leaders suggested bargaining with farmers in the market place as the best remedy. They chided income professors at state colleges of agriculture and government officials for their lack of support, and sometimes open opposition, to bargaining attempts by farmers.

However, they said, "It would be misleading to presume that the problems of rural America are due solely to agencies of government and educational institutions. A major obstacle to the growth of opportunity in rural America is the failure of rural people on farms and in towns to cooperate with one another."

The policy statement included a strong endorsement of the rural areas development and other resource development committees formed on a county-wide and multi-county basis during recent years. It described them as "citizens' committees which bridge community, occupational, and religious divisions." It said these committees can do much to meet the need for more job opportunities and for improved educational, health and other public services in rural America.



COMMEMORATE ARRIVAL OF FIRST MISSIONARIES—Archbishop Maurice Badoux of St. Boniface (second from left) and Archbishop Bernard Hall of Winnipeg (next to him) re-enact the arrival of the first missionaries in the American Northwest in 1818. They were greeted on the landing on the Red River in St. Boniface, Manitoba, by Lt. Gov. R. S. Bowles. The two prelates are wearing the broad-brimmed hats and the traditional dress worn by missionaries 150 years ago. (RNS photo)

## Remember them in your prayers

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ANTHONY PEARSON, 79, Little Sister of Poor, Aug. 4. Brother of Arthur of Evansville and Mrs. Norma Carter of Kansas, Mo.  
H. F. MARRISTON, 54, St. Joseph, Aug. 4. Brother of Eileen, Faith of Hudson Jr., Louis. Joseph and Mrs. Teresa Kinsal, all of Evansville.  
MARGARET EMMOTT, 82, St. Mary's, Aug. 4. Sister of Mrs. Naomi Foster of St. Louis and J. C. Beaven of Birmingham, Mo.  
LAURA PURCELL, 76, St. Boniface, Aug. 5. Wife of Benjamin, Stepmother of Mrs. Sue Hume of Galesburg, Ill.  
ANN LOUISE DAVIS, 52, St. Boniface, Aug. 5. Mother of Mrs. Theresa Gruber of North Edwardsville. Two brothers and seven sisters also survive.  
SOPHIA PRISSE, 93, St. Benedict, Aug. 6. Sister of Fred Frisse of Evansville.  
ELIZABETH MATTHEW, 86, St. Benedict, Aug. 7. Sister of Mrs. N. B. Shepard of Washington, D.C.  
BUBBIS  
ELANORA MATTHEW, 58, St. Raphael, Aug. 7. Wife of Fred, Mother of Deborah and Mrs. Norbert Lukan, both of Jasper. Sister of Robert and St. Anthony.  
HUNTINGBURG  
LEO PRAPP, 74, St. Mary, Aug. 7. Husband of Caroline, Father of Harold of Schiller Park, Ill.; Vincent of Huntingburg. Mrs. Ruth Eckler of Jasper and Mrs. Lillie Weip of St. Anthony.  
WASHINGTON  
GEORGE J. HARTIG, 87, St. Simon, Aug. 2. A brother and a sister survive.  
WILLIAM RAYMANN, 83, Father of William and Walter, both of Washington and Mrs. Harold Newton of Vandalia, Ill.  
GEORGE KASLER, 87, St. Mary, Aug. 3. Father of Mrs. John Helman, Canada. Brother of William, Anna and Dorothy. Mrs. William Burkhardt and George J. both of Washington.  
CAMBRIDGE CITY  
ELIZABETH SCHNEIDER, 78, St. Edward, Aug. 7. Mother of Lawrence Schneider of Cambridge City and Leo Schneider of St. Paul; sister of Mrs. Louise Seaman of Cambridge City.  
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ERWIN J. KRIST, 62, St. Ferdinand, Aug. 12. Brother of Mrs. Ella Beagle of Warsaw, Ind.  
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BENNY L. BAKER, 52, St. Mary of the Holy, Aug. 9. Husband of Betty; son of Mr. and Mrs. William A. Baker. Survived by wife, Clarence and Larry Baker. Mrs. Albert Baker and Mrs. Mary, both of Floyd Knobs. Maurice and LeMarie Baker, both of New Albany. Mrs. Martha Moore of Clarksville.  
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CHARLES B. ZIMMER, 60, St. Francis, Aug. 9. Son of St. Francis of Assisi, father of John and Robert Zulfach.  
JOHN MCGINNIS, 60, St. Philip Neri, Aug. 9. Brother of William, Anna and Dorothy. Mrs. Mary Clemens, Irene Marsh and Catherine McGinnis.  
ELLA COLE, 84, St. Peter and Paul, Aug. 9. Mother of George A. Douglass.  
MARY A. BREZOVAN, 72, St. Michael's, Aug. 9. Mother of Henry L. Butler and Mary E. Taylor.  
GEORGE A. KELLER, 69, St. Peter and Paul, Aug. 9. Brother of Mary Agnes Keller.  
ANNA M. SCHMIDT, 85, Immaculate Heart, Aug. 9. Mother of George A. Lawrence L. Everett, Jr. and Robert M. Schmidt. Sister of Minnie M. Burton.  
GERTRUDE BUEHLER, 78, Immaculate Heart, Aug. 9. Sister of Daisy, Dora and John Butler.  
HAZEL E. CONNAUGHTON, 79, Sacred Heart, Aug. 10. Mother of Kathryn Wagner, Francis L. and John B. Connaughton.

## Puerto Rico laity seek larger role

SAN JUAN, P.R.—Lay men and women representing three of the four Puerto Rican Sees have asked for a "real and representative" role in all decisions which affect the laity. Sixty-two lay people of the archdiocese of San Juan and the dioceses of Arecibo and Ponce forwarded the petition to the hierarchy after participating in a three-day course of pastoral theology at the diocesan center of Arecibo.

Protest planned  
MILWAUKEE—Father James Groppi has announced plans for a fair employment drive against one of Milwaukee's biggest manufacturing plants—unless the firm hires more Negroes.

## MUST CHANGE INNER MAN

# Structural reform of Church not enough, Pope Paul says

CASTELGANDOLFO, Italy — The reform of the Church and its structures is not enough, Pope Paul VI has declared. It must be accompanied by the inner reform of men.

The Pope, speaking to a weekly general audience also warned against a tendency to think that reform of the Church "consists in conformity with the mentality and the morals of our times."

The Pope's address was part of a series of didactic talks that he has been delivering at his public audiences on modern man and his aspirations.

"Still urged on by the recent council, we want to inquire into the concept of man fashioned by Christian life," he began.

"NOW, CHRISTIAN life can be defined as a continuous search for perfection. This definition is incomplete because it is purely subjective and does not refer to many other aspects of Christian life. But it is exact in the sense that God's kingdom demands and implies a transformation, a purification, a moral and spiritual elevation of the man who is called to such good fortune."

The Pope—as he had previously done in this series of talks—drew a strong distinction

between the Christian and secular notions of the ideal man.

"The point which seems to us to deserve attention on our part is that of the reform which man must work in himself," he said. "The Pope noted that the term 'reform' has come back into fashion and takes a 'prevailing exterior form.'"

He asserted: "... Many who are concerned precisely with giving Christianity a lively and modern expression put much attention and much trust in an external and juridical transformation of the church, in a change of 'structure,' as it is called."

He also noted "how often this hoped-for reform consists in conformity with the mentality and the morals of our times."

HE DECLARED that present pastoral and canonical reforms are designed to meet the need for structural changes. "But with regard to what we

are concerned with now, an outlook that fixed its regard only on this exterior reform, however necessary and legitimate, would be insufficient. And it would be illusory if it depended, on the one hand, the construction of a Church that is inconsistent with its tested tradition and that is framed according to arbitrary structures . . . and on the other hand, if reform were to fall into the pattern of secular life without regard to the demands proper to faith and to fidelity to the Lord's cross."

## Urges Protestant religious orders

LITTLE ROCK—United Methodist Bishop Paul V. Galloway of Little Rock said here he thinks all Protestantism would be wise to develop religious orders similar to those in the Catholic and Episcopal churches. The development of such religious orders, he said, would allow all Christians to move more in the common direction of taking the Gospel where the people are.

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## VIEWING WITH ARNOLD

## Poitier film rated a 'minor disaster'

By JAMES W. ARNOLD

"For Love of Ivy" proves, apparently, that Sidney Poitier is human. He is responsible for the story of this prettily mounted but creaking romantic comedy, and nothing he or an appealing cast can do as performers is capable of saving it from a minor form of disaster.



"Ivy" is about one of those filthy rich but lovingly incompetent families so dear to playwrights of a generation ago. They face a crisis in the imminent departure of Ivy, their lovely and efficient black maid, who has made up her mind after nine years to seek an identity, life and family of her own.

Everyone knows (don't you?) about the horrors of the servant shortage, and it cuts especially deep for the Austins (confused parents Nan Martin and Carroll O'Connor, kooky offspring Laurie Peters and Beau Bridges), who run a successful department store but who can scarcely be trusted to walk through the house without breaking something. Ivy (Abbey Lincoln) not only literally keeps them sane and alive, and they have treated her as family.

So the kids' gently blackmail a marriage-hating swinger (Poitier), a legit trucking executive who has a floating gambling den riding around in one of his vans, to romance the maid in hopes that sex will keep her content and in the kitchen. If you think the plan will fail because the gambler falls for the nice girl and she reforms him (after a brief outrage when she learns he was "forced" to court her), you are dead-ho-hum right.

Somehow Poitier and script-writer Robert Alan Aurthur also decide that at the end of the picture will not prosecute the hero and his friends, or else that a few years in jail will be a jolly re-

laxing experience. This happy view would seem to conflict with the court-and-jail experience of more virtuous Negroes than the gambler here.

For all its glossy triteness, "Ivy" does account for a few movie firsts. Aside from some old films with all-Negro casts (e.g., "Carmen Jones"), it is the first featuring a romance between blacks. "Ivy" doesn't rely on a sensational interracial

theme and yet is managing to do well at the predominantly box-office. It also allows Poitier his first bedroom scene, which is just as over-long and irrelevant as that of any white actor.

Poitier already had turn-downs on "Ivy" from several producers before Palomar (a new affiliate of ABC-TV) bought it. Presumably the others feared it wouldn't sell. But more likely, they realized its basic likability. One can imagine how ex-

pecting the film would be if all the characters were white (as well they might be, since race is only incidental to the plot). Deanna Durbin in her heyday might have thumbed "Ivy."

In outline the behavior of the whites in the story seems terribly crude and patronizing. Although this is not fully eradicated in the play-by-play director Daniel Mann (last film "Julia") is able to soften it con-

siderably, especially with the help of the fairly casual young Bridges, whose role in center is the freshest hippie-type on screen since Zen was invented, and if he can handle other parts as well, this son of Lord Byron Bridges could be a comer.

All the interior settings are fantastically lush, with Poitier's CU theologian throws challenge to papal critics

WASHINGTON—A member of the School of Theology at the Catholic University of America has criticized his fellow faculty members for not paying sufficient attention to Pope Paul's right to teach with authority on birth control in their public statement of dissent from the encyclical.

Father Carl J. Peter, assistant professor of Sacred Theology, said he wanted to take "serious exception" to the theologians' statement and denied that it was representative of the views of the entire faculty.

He referred to a statement critical of the encyclical which was released here in the name of 87 theologians from across the country hours after the papal teaching became known.

Several theologians from the Catholic University, including Father Charles E. Curran and Robert Hunt, were key leaders in mounting the attack on the encyclical. The statement said the encyclical "is not an infallible teaching," had not settled the question of artificial birth control, and encouraged Catholics to make up their own minds on the matter even if they find themselves in disagreement with the Pope's pronouncement.

Father James J. Toner, S.J., of the Bellarmine School of Theology in "The Experience of Love" (\$5.95, 224 pp.) assesses the thinking of many who have addressed themselves to the question. "What is Love?" Aristotle, Plato, Augustine, Aquinas, Spinoza, Freud, Tillich, Fromm.

"Craters of the Spirit," (\$6.50, 288 pp.) is a series of studies on the modern novel, the author, Anglican Father Nathan A. Scott, Jr., professor of theology and literature at Chicago Divinity School, deals with the religious theme in eight major literary figures.

Thus Corpus Books is off to a good start under the direction of Father Harold C. Gardner, S.J., who was literary editor of America magazine and more recently staff editor of The New Catholic Encyclopedia.

(Reviewed by E. Francis McDevitt, NC News Service, Washington, D.C.)

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"Jews and Gentiles are one people of God," Father Burghardt said, "and Israel did not cease to be the people of God after the death of Jesus."

Many Catholics have implicitly denied that God "continues to reveal himself to and through Jews, the here-and-now 20th-century Jews," Father Burghardt said.

Pending theological developments, Father Burghardt said, "we cannot predict what form the concrete relationship between Jews and Christians will take," but added that he has confidence that it will be "deeper and richer than we have ever thought."

Vatican Council II cleared the way for a Catholic theology of the Jew, Father Burghardt said, and emphasized that this issue is especially urgent for the United States since nearly half the world's 15 million Jews live in North America.

## WORLD OF BOOKS

The first products of the new Catholic publishing firm in Washington, D.C., Corpus Instrumentum, have been quietly appearing on the market since the first of the year. With 15 volumes in a 32-title publishing schedule for 1968 already released, it is time to keep this first venture in the book world less quiet.

The 15 volumes are the first fruits of the Corpus Instrumentum General Books program. The works just published represent a wide range of subjects and authors in accordance with the encyclical policy of Corpus, which, in turn, is based on its purpose of conceiving, editing and publishing general books, special dictionaries and full-scale encyclopedias for thinkers, scholars and mature readers throughout the world.

The general program of the publishers include the Corpus Books of about 30 titles a year; the massive Catholic Theological Encyclopedia, to be published in 1973; Corpus Dictionaries and Theological Resources. The last named to a series of 165 books designed to fill the need for critical, in-depth analyses of major theological themes in a single source.

IN THE INITIAL output of 15 volumes variety is an outstanding mark.

Father John Jay Hughes, a former Anglican priest, recently ordained "conditionally" a Roman Catholic priest, in "Absolutely Null and Void," (\$7.95, 322 pp.) questions the decision of the Papal Commission in 1896 that Anglican Orders were null and void and calls for a re-assessment of this position by Rome. It is an exciting, fast-moving account as gripping as a novel, and authentic history.

In "Absolutes in Moral Theology," (\$6.95, 320 pp.) edited by Father Charles E. Curran, an outstanding group of theologians reconsiders many of the current principles and teachings in Catholic moral theology and calls for changes.

Father James O. McGovern, in "The Church in the Churches," (\$5.95, 176 pp.) explores the new theology which affirms that all churches begin with a large "C."

"Revelation and the Quest for Unity," (\$7.50, 320 pp.) by Father Avery Dulles, S.J., professor of theology at Woodstock College, discusses recent developments in the theology of revelation, the famous controversy about Scripture and Tradition, and the quest for the historical Jesus and the death-of-God theology.

The crises of today shaking the religious life concern Father Ladislav M. Orsy, S.J., an author on canon and civil law, in his "Open to the Spirit: Religious Life after Vatican II" (\$6.50, 288 pp.) Father Orsy explores the theological implications of the practical applications for the three vows, for the role of proper government and for both the contemplative and apostolic aspects of the religious life. He takes as his point of departure the guidelines laid down by the council. Father Orsy is deeply convinced of the permanence and relevance of the religious life today but firm in advocating extensive renewal of structures so that religious life can be ever more open to the needs of the world and the fresh inspiration of the Spirit of God.

American Protestants' image of the Catholic Church has markedly shifted by the profound changes affected by Pope John XXIII through his personality and Vatican Council II. Father Eugene C. Bianchi, S.J., in "John XXIII and American Protestants" (\$6.95, 288 pp.) explores these changes and traces the many problems on the path to total Christian unity.

A UNIQUE source book explaining the historic role of the diaconate and its necessity for the Christian churches today is "The Diaconate Now" (\$5.95, 192 pp.) edited by Father Richard T. Nolan.

Father James C. Finlay, S.J., in "The Liberal Who Failed," (\$7.95, 272 pp.) has written a study of the pioneering work of Charles de Montalembert and the 19th century French movement to reconcile the Roman Catholic Church with liberal society.

"The Word in the Third World," (\$7.50, 288 pp.) edited by

Father James P. Cotter, S.J., details the success of Protestant, Catholic and Muslim participants in the first Mission Institute, on a new approach to missionary ideology and work with emphasis on the need for ecumenical collaboration.

The large number of prayers in the New Testament are linked to contemporary situations by Anglican Archbishop Donald Coggins of York, England, in "The Prayers of the New Testament," (\$4.50, 192 pp.).

Manpower expert Anglican Father F. X. Quinn edits "Population Ethics," (\$5.95, 144 pp.) a treatise on the problem of population explosion. Father Quinn is a fellow on manpower at Temple University and a member of the Federal Mediation and Conciliation Service. In this book the problems are explored with the help of an economist, a demographer, an economist, a sociologist and a theologian.

"Every Man a Brother," (\$4.95, 160 pp.) by Father William F. Drummond, S.J., is an analysis of the papal social encyclicals as they progress from a treatment of individual rights to the rights and duties of man in the national and international community.

THREE illuminating introductory chapters enhance the republication of the famous essays of Cardinal Newman "On the Inspiration of Scripture," (\$4.95, 160 pp.). It is edited by Father J. Derek Holmes and Robert Murray, S.J.

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# Pope is said to have expected dissent, dispute over encyclical

By ROBERT A. GRAHAM, S.J.

SANTA CLARA, Cal.—Any explanation of the encyclical on birth control must start from the premise that Pope Paul VI fully expected the wave of protest and dissent that ensued. For a man once characterized as a "Hamlet" unable to make up his mind, the present Pope has set a sort of record in shaking up the Catholic community. Any honest critic must pay him due credit for his courage and for his conviction. These do not make him necessarily right, but his boldness in proclaiming an unpopular doctrine should at least compel a pause for reflection.

It is hard to find a modern parallel matching the encyclical of Human Life of July 25, in which the Pontiff reaffirmed the traditional Catholic ban on contraceptives. Few Popes in our era have stepped so many toes at one time.

PERHAPS the closest precedent is the condemnation of the monarchist Charles Maurras. A self-proposed atheist, he won over many French Catholics by his assertions that France could only be restored on the basis of the Catholic religion. The Pope's condemnation touched

Frenchmen in their political convictions profoundly and many left the Church. This, however, was a local problem, while the recent papal encyclical affects a much wider area, socially and geographically.

The Pope's course is a multiple defiance of many taboos which have up to now been believed to dictate the Vatican's line of conduct. Paul VI is obviously indifferent to the fear that the renewed ban on contraceptives may prove to be another "Galileo case." This, for him, is a bugaboo that should influence only the superstitious. The Pope has also chosen to fly in the face of world opinion, meaning by that not merely Catholic opinion, but also the arbiters of secular thought.

The Holy See does not like to be bullied into taking courses against its own better judgment. It is even more wary of blandishments from those circles normally indifferent to religion, but who suddenly awaken for some reason to discover that the Church exists and might even be useful.

The Pope is even ready to sacrifice the adherence of some Catholics unable to accept the encyclical's reaffirmation of the traditional ban on contraceptives. He is aware of the statistics that the secular press delight in collecting, according to which the use of the pill is already widespread among Catholics. Finally, the Pope in effect put the dunce's cap on the anti-conceptionist theologians, and they feel the rebuff keenly.

ALL THIS adds up, in some minds, to sheer madness. Why did the Pope set out upon this seemingly sterile course and commit the Church to a position that it may not be able to sustain down the years, to the detriment of the moral leadership of the Church? Only an incorrigible simplist will contend that he buckled under the sinister pressure of the "conservatives." The pressure, if any, came from the side of the "liberals." Paul VI conceivably concluded,

after his experiences in search of a solution, that he would simply open a Pandora's box by tampering, so to speak, with the delicate moral balance which is the contemporary doctrine on sexual morality.

If that is the case, his reaffirmation of the past tradition is a challenge to the moral theologians to seek and to find answers within the old framework. Is it certain that no answers can be found in that quarter? Perhaps more clearly can be found now that the easy way, via contraception, has now been barred to representative Catholic theologians by the encyclical of Human Life.

Of all the responsible statements issued in the aftermath of the encyclical, that emanating from The Netherlands is most noteworthy, coming as it does from a country where this problem has long been a hot topic but where the faith of the people is strong. What the Dutch bishops said displays an instructive balance.

"A ROMAN Catholic," they declared, "owes respect to the authority and the pronouncements of the Pope. The personal conscience cannot pass over an authoritative pronouncement such as a papal letter. There are, however, already many factors which determine one's personal conscience regarding marriage rules, for example, mutual love, the relations in a family and social circumstances. We Roman Catholics believe in the infallibility of the Pope. Although this papal letter is not an infallible, dogmatic statement, it nevertheless is a real defense of the dignity of life as well as an appeal for responsibility in sexual relationships and marriage that is of the utmost importance to our society. May the discussion of the papal letter contribute to a better and better functioning of authority within the Church."

For a beginning of reflection on the encyclical, the Dutch statement can serve as a good guide.



MELKITE MASS OFFERED IN SAN FRANCISCO—Melkite Rite Patriarch Maximos V Hakim offers Mass in St. Francis of Assisi church, the proto-cathedral for the Archdiocese of San Francisco. The Patriarch celebrated the divine liturgy in the Byzantine Melkite Rite with six other Eastern Rite priests. The ceremony was attended by Archbishop Joseph T. McGucken and Auxiliary Bishop Mark J. Hurley of San Francisco. (RNS photo)

## Messages backing Pontiff featured in Vatican paper

VATICAN CITY—Throughout the second week following the publication of Pope Paul VI's encyclical against artificial contraception, L'Osservatore Romano, the Vatican City newspaper, has front-page letters of support from churchmen, laymen and even non-Catholics.

L'Osservatore featured a message from Orthodox Ecumenical Patriarch Athenagoras I of Constantinople to the Pope. Athenagoras wrote: "We are living near you in recent days, especially when you have done the right thing by publishing the encyclical Humane Vitae. We are in entire agreement with you, and wish you every support from God to continue your mission in the world."

The newspaper also reported a statement by Patriarch Athenagoras that during a coming synodal conference of the world's Orthodox churches the Pope's encyclical will be examined.

A Moslem living in France wrote the Pope, "As a believer in the Moslem religion I want to manifest my joy at your stand." L'Osservatore quoted or mentioned letters of support from many bishops and archbishops. It did not quote letters criticizing the encyclical.

**Bruce Company sold**  
MILWAUKEE — Bruce Publishing Company, the 77-year-old, family-owned firm which specialized in Catholic books, has been sold to Crowell Collier and Macmillan, Inc.



HUNGRY BIAFRAN CHILD—A child suffering from protein starvation sits with her mother at a Red Cross clinic in Enugu, Biafra, waiting for treatment. Relief officials expressed the fear that confusion and conflict among welfare groups might seriously hamper the multi-million dollar effort to save millions of persons facing starvation because of Nigeria's civil war. (RNS photo)

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## Nuns to probe changes in contemplative life

MONROE, Mich.—The Immaculate Heart Sisters of Monroe will be hosts to a meeting here which will make plans for various kinds of contemplative religious houses.

Full details will not be known until the 140 participants from more than 100 congregations work them out at the meeting, August 18-20. But it is expected that the new houses will have a highly inclusive, non-permanent membership and virtually none of the traditional rules.

In the future, said Mother Benedicta Brennan, superior general of the IHM Sisters here, such houses may have as their members priests, nuns and Brothers of various communities, lay men and women, Protestants and Orthodox.

SOME WILL devote their entire lives to contemplative prayer, as many Religious do now, but most will probably enter houses of contemplation for periods of their own choosing, without leaving their present congregations.

"There will be no rules from outside," Mother Benedicta said. "The participants will make their own rules and devise their own plans."

The IHM Sisters did not devote the original plan, she noted. The original suggestion was made two years ago by the well-known theologian Father Bernard Haering, C.S.S.R. Father Haering will be the keynote speaker at the forthcoming meeting.

WHEN it became clear, in preliminary discussions, that one side of the community would have to serve as a "clearing house" for all the ideas being suggested, the IHM Sisters of Monroe volunteered for that function, Mother Benedicta said.

"The forthcoming conference," she continued, "is an effort to bring many interested persons together to study, pray, and listen together in the hope that some firm direction may be worked out in this important area."

The possible outcome of the conference is still not sure, she said, indicating that more than one new type of Religious house may result. Two or more communities may wish to develop joint "houses of prayer" rather than have each one develop its own, she said.

This is not a question of bringing people together to approve a plan," she stressed, "but a meeting in which the participants will devise a plan."

## Lay control of schools under study by Brothers

LOCKPORT, Ill.—Transfer of ownership of Christian Brothers' schools to local lay boards was recommended by the first regional U.S. chapter of the society, held at Lockport, Ill.

The chapter, which was attended by more than 100 Brothers from the U.S. provinces, also called for renewed emphasis upon quality education and for efforts to keep their schools available to the poor.

Brother Leo Kirby, assistant to the superior general of the worldwide institution, presided over the sessions.

ON SCHOOL ownership, the chapter declared: "Power in our schools cannot reside in the most remote or in any of its agencies. Nor can it reside exclusively in a chancery office or a motherhouse. Rather, it ought to reside in the people who are served by the school: parents and those others in the community at large who have a legitimate concern and responsibility for the education of children."

The chapter went on to spell out two guidelines for schools

in the U.S. now owned by the Brothers:

• That title to the schools be transferred as soon as feasible to other autonomous, non-profit corporations, school boards, or similar bodies.

• That these boards be composed predominantly of laymen persons from many segments of the public having legitimate interest in the schools.

SUCH AN arrangement, a chapter spokesman said, would enable the schools to work more effectively to obtain public and private funds in order to make a free choice of schooling available to the poor, to give the people a voice in forming and evaluating policy, and to make the schools independent of chancery and religious congregation.

The chapter delegates, it was reported, "decried quite emphatically that they will not tolerate schools they staff to evolve by reason of any financial limitation into schools which are academically mediocre or economically unattainable for the population for which they were designed."

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