

# Pontiff succeeds need for social reforms in first Bogota message



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By JAIME FONSECA

BOGOTA, Colombia — Pope Paul VI has served notice on Colombians and the rest of the world that he intends to use the 39th International Eucharistic Congress forcefully to urge governments, legislators and private leadership to make radical changes that will broaden the access of the poor to the benefits of modern civilization.

At the opening ceremonies (Aug. 18) a message from Pope Paul—his official brief appointing Cardinal Piacenza Lercaro, former archbishop of Bologna, Italy, as his legate to the con-

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gress—exhorted all men to draw from the Eucharist the strength and the conviction to correct through social action the appalling social injustices of today.

In his speech at the opening Cardinal Lercaro chastised "man's perennial temptation to avoid the demands of the kingdom of God and His Justice, and instead to throw himself into personal and collective selfishness."

IT HAS BECOME known here that Pope Paul is insisting on keeping the ceremonies simple and oriented toward the poor. Obvious indications of this are his planned visit to the parish of St. Cecilia and to the farmers at San Jose, plus a stop at a hospital which primarily serves the poor.

The Colombian press, radio and television, whose writing staffs come from a struggling middle class, have quickly grasped the situation and are trying to put pressure on the rich and on governmental structures to improve their policies and open greater horizons for the poor.

Related to this is the criticism of some organizational aspects of the congress—although recognition abounds for its orderly structure, such as security, traffic, protocol and accommodations, as well as the gigantic effort to spruce up Bogota physically and culturally. Editorials and columns, however, find "an aristocratic" air in the distribution of seating at the congress site, with the closer seats reserved for the elite, while the rest of the people are separated by high fences a good hundred yards away from the main altar. Also, the "temple" with the main altar has attached to it steel platforms for the press and TV, and a long row of radio booths are behind the main throne. All of these factors—the distance and the obstructions—make many feel that they are separated from the event.

"Within the new spirit of the Church, which seeks a greater participation in liturgical functions, it is not good that the people be separated as if they are absent," said El Espectador, a Bogota daily.

ANOTHER point of criticism is the predominant role of (Continued on page 6)

## John Cogley bows out

John Cogley this week announced a decision to discontinue writing his widely syndicated column for the Catholic press because of what he describes as "a spiritual crisis" over Pope Paul's encyclical on birth control.

Cogley discusses his abrupt decision in his final column, which appears in the usual spot on Page 4 of this week's Criterion. He calls the encyclical a "disaster" and says he feels it would be dishonest to continue using space in Catholic publications while so deeply disagreeing with authentic teachings of the Church.

The void left by Cogley immediately was filled by Dr. George N. Shuster, assistant to the president of the University of Notre Dame. Henceforth "John Cogley's View" becomes "George Shuster's View."

The first Shuster column also



Cogley

Dr. Shuster, Cogley's one-time mentor, also is an "old pro" of Catholic journalism. Before World War II he was managing editor of Commonweal magazine and remains a contributing editor of that publication. Between 1940 and 1950 he earned international prominence as president of Hunter College.

Dr. Shuster did his undergraduate work at Notre Dame and received his doctoral degree from Columbia University. He is chairman of the board of the Institute for International Education, United States representative to UNESCO, and a member of the boards of the Center for the Study of Democratic Institutions, the Fund for the Republic, and the Carnegie Endowment for International Peace.

Dr. Shuster has written and edited numerous articles and books and currently is on the board of editors of Encyclopedia Britannica.

## OPERATION UP BEAT

### It was summer to be savored by inner city youths at Marian

(Special to The Criterion)

For 14 inner city youths, it was a groovy summer. Not too much money to spend, no car to drive around, but nonetheless, groovy. It was meaningful, a beginning.

The youths are sophomores from Wood and Crispus Attucks High Schools in Indianapolis. They are from very low income families. Integrated in race, religion and ability, they spent the summer at Marian College—studying, singing, acting, engaging in sports and learning how to live together as charter members of Operation Up Beat.

Under the direction of William

Pedike, assistant professor in the Marian philosophy department, and administered by Marian students Paul Kazmierczak and Susan Mailloux, Operation Up Beat was designed as an academic and social program to assist underprivileged young students through high school and into a successful college career. The summer program ran from June 16 to August 10.

THE STUDENTS were afforded virtually every opportunity available to the regular Marian student. They lived in college housing, ate in the cafeteria, took class instruction from Marian faculty members and had the assistance and companionship of many college students. They also used the college li-

brary, stage facilities, swimming pool, baseball diamonds and gymnasium. They received \$5 weekly spending money.

Participants were accepted on the recommendation of their teachers and counselors as having the potential to become good college students, though they now are considered "under-achievers."

The academic program was varied and informal. Instructors used a creative approach in presenting subject matter and placed only minor importance on grades and homework. As English is a special problem with many inner-city youths, they spent extra time improving (Continued on page 7)



MARIAN SPONSORS 'UP BEAT' — Fourteen high school youths from low-income families in Indianapolis participated in an eight-week program this summer at Marian College designed to stimulate their interest in pursuing college work.

upon completion of high school. Philosophy department instructor William Pedike, above left, served as project chairman assisted by two recent Marian graduates. Working with retarded children at Noble School occupied the Up Beat



SWISS GUARDS ON DUTY—Papal Swiss Guards in their medieval costumes are seen here at the entrance to Castelgandolfo, the Pope's summer residence. Vatican officials denied reports that the 70-man guard has threatened to strike, but admit there has been "some grumbling" over the \$160 monthly salary. (RNS photo)

## Cardinal meets with dissenters

WASHINGTON—Cardinal Patrick O'Boyle, chancellor of the Catholic University of America, met (Aug. 20) with faculty members of the university's school of theology and department of religious education. The cardinal said: "I have called this meeting to hear what you have to say about the situation following the publication of Humanae Vitae," referring to the recent encyclical of Pope Paul VI on birth control.

The "situation" at the university, mentioned by the cardinal, has arisen because a number of theologians at the university were signers of a theological statement of dissent from the encyclical and its ban on unnatural methods of birth control. Cardinal O'Boyle emphasized that he was speaking as the chancellor of the university and not as the bishop of the Washington archdiocese.

The cardinal said: "I have to fulfill my responsibilities as chancellor, and in doing so I want to make sure the rights of all concerned are properly protected," explaining his desire to get an accurate picture of the problem.

ACCORDING to a statement released after the meeting, the cardinal passed out during the meeting copies of the theological statement of dissent and asked for comments from the faculty members present. The statement for the press said that the cardinal listened for more than an hour to the views of the theologians on the problem they thought the theological statement of dissent might raise for the Catholic University of America as a pontifical institution.

Cardinal O'Boyle said that a stenotype record was made of the meeting, and that this will be transcribed and given to the faculty members.

At the end of the meeting, the cardinal said he probably would refer the situation at the university to a special meeting of the university's board of trustees.

A statement released after the meeting said that advance reports had suggested the meeting would be a showdown between the cardinal and dissenting members of the theological faculties, but, the statement said, the cardinal "did not call the meeting to lay down any ultimatum." The cardinal emphasized that he had called the meeting to listen to the comments of faculty members.

THE MEETING was attended by 20 members of the university faculties, including Father John P. Whalen, acting rector; Father Charles E. Curran, Father Richard Murphy, O.M.I., of (Continued on page 7)

## Mass at Fair

With the permission of the Indianapolis Archdiocese's Chancery Office, a Mass will be offered at 7 a.m. in the Cc'iseum at the Indiana State Fairgrounds on Sunday, Aug. 25, and Sunday, Sept. 1. The Mass has been arranged for Fair personnel who cannot conveniently leave the grounds to fulfill the Sunday Mass obligation. Again this year, the state K of C Council is sponsoring the Catholic Information Booth in the Manufacturers' Building. Pamphlets, magazines and newspapers will be distributed by the Knights. Thomas McLaughlin, of Christ the King parish, Indianapolis, is again serving as general chairman.

## Drug firm provides new park facilities

By PAUL G. FOX

An indirect challenge to leaders of business and industry to help correct social and civic inadequacies was dramatically issued in Indianapolis last Saturday by a young drug firm executive.

The occasion was the dedication of a new neighborhood park at 3300 Sutherland Avenue. Although planned with the cooperation of the Indianapolis Park Department, the recreation facilities are located on the property of the Mooney-Mueller-Ward Drug Co., which maintains the new park while remaining on the company payroll.

Photo on Page 7

Full cooperation was extended by the office of Mayor Lugar and the Park Department, obviously pleased by the firm's generosity and insistence upon providing much needed recreation for the neighborhood youth.

The neighborhood sentiment was best expressed during last Saturday afternoon's dedication ceremonies by the president of the neighborhood association, Mrs. James Barris, that until now the Mooney-Mueller-Ward (Continued on page 7)

Richard Lugar and officials of the Park Department.

Originally, the grassy area was offered to the Park Department for development of a ball diamond, playground equipment, picnic area and basketball goals. Despite the handsome offer, the Park Department was unable to finance the project because of its low position on the list of priorities.

Mooney was undaunted by the news and pushed ahead, offering to purchase the necessary equipment and bear other expenses of the program. An employee of the drug firm, an enthusiastic supporter, was enlisted to supervise the new park while remaining on the company payroll.

Principal speaker Saturday evening will be Miss Genevieve Hlat, assistant director of the Office of Economic Opportunity.

A series of eight programs will be offered during Saturday morning and afternoon work (Continued on page 6)



ground one day each week. In the second photo, Cindy Cox, a Wood High School sophomore, enjoys a swim with a youngster from Noble School. Rehearsing in the college auditorium, the final photo shows music instructor Alexander McDonald



volunteering to form a choral group. All services of college faculty members were voluntary. Several members of this summer's pioneer Up Beat group will be recruited to assist in the program next year, according to present plans.

## KC SUPREME KNIGHT

## Calls society 'perturbed, confused'

ANAHEIM, Calif. — The best ternal organization.

short description of modern society is that it is "greatly perturbed and horribly confused," the chief executive officer of the Knights of Columbus said here.

Supreme Knight John W. McDevitt said the age is "ultra-permissive... indulgently tolerant of sin... prefers vice to virtue... afflicted with an obsession for speaking out and an aversion to thinking through... rich in gadgets but poor in the joys of the spirit... rich in scientific know-how but poor in the wisdom of salvation."

McDevitt presented his pessimistic world view at the 86th annual meeting (Aug. 20-22) of the Knights' Supreme Council, the top policy-making body of the 1.2 million-member Catholic fra-

THE SUPREME knight told the 400 delegates that "inspiration and direction" are urgently needed by modern society and that their organization can meet those needs.

The Knights are well suited to do so, he said, because "we are both progressive and conservative and we are neither."

"We are progressive in our efforts to shake our country free from any prejudices which prevent a man from obtaining employment because of his race, creed or color. We are progressive in trying to create conditions which will give every American a chance to obtain decent housing. We are progressive in seeking to eliminate the causes of poverty. We are pro-

gressive when we labor for increased interreligious and interracial understanding. We are progressive in our attempts to establish and strengthen ties of co-operation with other fraternal and civic groups so we can work more effectively for the common good. We are progressive in our attitude that the Christian faith is not only a set of beliefs to hold but also of truths to live.

"WE ARE conservative in our reaction to those who lobby for causes which would rob our country of its ties to Judeo-Christian morality. We are conservative in the face of theories which would despoil our land of its tradition of dependence on God. We are conservative when faced with suggestions that

would cheapen the virtue of patriotism. We are conservative when we oppose the attempts of those who would wreck the sacred structure of our beloved Church by undermining the position of the bishops and the Pope. We are conservative in that we give more heed to the declarations of Vatican II and the pronouncements of the Popes and the bishops than to the haughty harangue or deceiving sophisms of Father So-and-so's latest re-

critical on "Why I Left the Church."—Anyway he generally is pictured with his new bride so the reason is obvious. We are conservative if anyone dares to tamper with the four great ideals on which our society is founded: charity, unity, fraternity and patriotism.

"Yet we are neither progressive nor conservative. We are not progressive because of any enchantment with the popular idea of change as such. We are not conservative because of any dedication to the static philosophy of traditionalism as such. We espouse neither progressivism nor conservatism.

"Rather we espouse the good, the true and the valuable. We become automatically progressive in our efforts to obtain what is good for society and for our Church when we find these values missing. We become automatically conservative and we battle to conserve basic moral and religious values when we find them threatened in either the Church or the community."

## Irish missionary backs Biafran genocide claim

FORT LAUDERDALE, Fla.— The war and present blockade in Biafra may be recorded in his history as the most savage program of genocide ever known, an Irish-born missionary, formerly stationed in Anugu, said here.

Father Joseph Nolan, C.S.P., who went to Biafra after his ordination in Dublin in 1956, and came to the United States after a severe attack of pneumonia last year, said the Biafrans' claim that the war is genocide seems to be substantiated by the evidence.

"It is heartbreaking, just awful," he said. "Estimates of the numbers of Biafrans who have died of starvation range as high as 2 million."

ALTHOUGH his health is not yet good enough for him to return to Biafra, Father Nolan to be ordained next year, the

keeps in close contact with other members of the Holy Ghost Fathers by mail. A letter recently received from Father Dermot Doran said: "The poor people are in a terrible way. They are lucky if they get a meal every few days. The death rate is around 3,000 a week at the moment and the Red Cross estimates that a million may die of starvation before the end of the year. The big problem is malnutrition."

"It is pitiable," wrote Father Doran, "to see all the children dying of starvation—in places it looks like the concentration camps of the last war."

According to Father Nolan, whose brother is a priest of the archdiocese of Miami and who has another brother expecting to be ordained next year, the

Ibos, Biafra's dominant tribe, are mainly Christian. Prior to the outbreak of the civil war, they had been the dominant factor in the economy and educational systems of Northern Nigeria, but when war began retreated to the western province, their traditional home.

THE CIVIL war and the establishment of Biafra were a reflection of the general "unreality" of Nigeria prior to the May secession, the priest said, adding that three distinct regions of Biafra with their definitely different and nationalistic tribal backgrounds presented a genuine antithesis to the "nation of Biafra."

As a result, the Ibos were convinced that when war came, "they would be massacred," Father Nolan explained. "And in a good many instances their fears were justified. The atrocities committed by the federalists were unbelievably brutal. There is no parallel that I know of in history of man's inhumanity to man."

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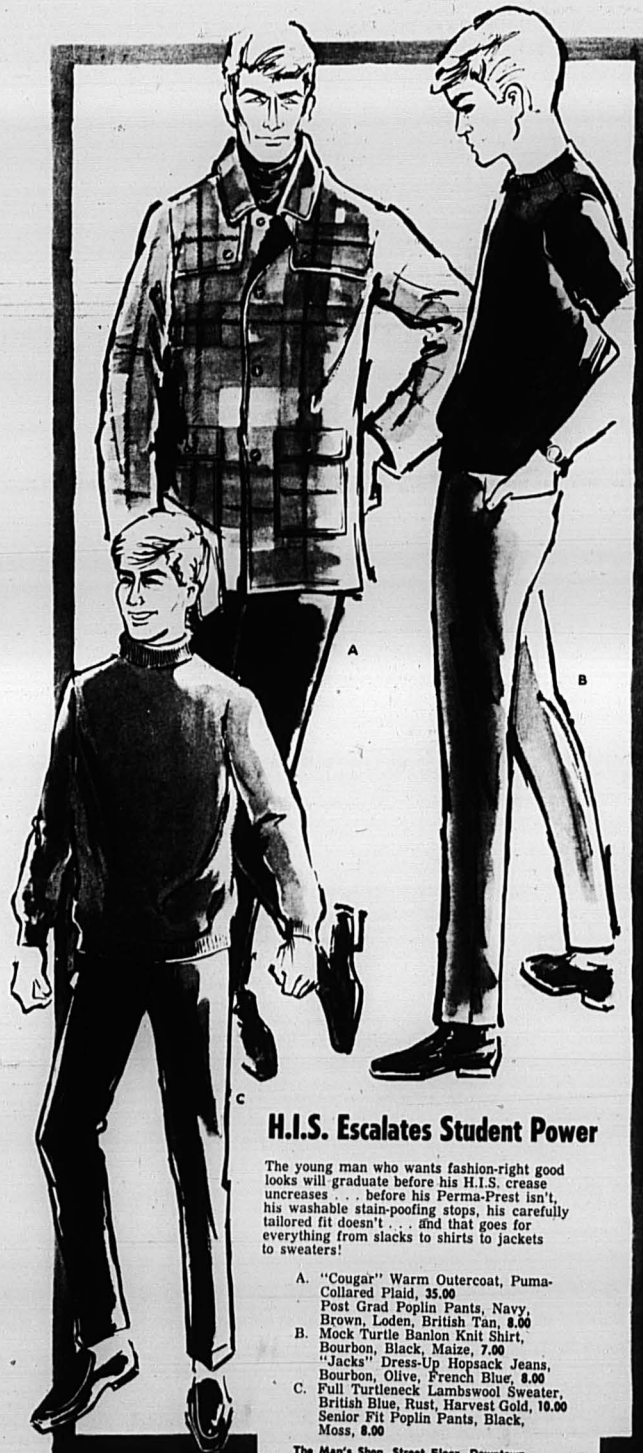
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## 'RESURRECTION WILL COME'

## Church 'suffering passional and crucifixion,' prelate says

ANAHEIM, Calif.—The Church is suffering her passional and crucifixion at the present time, according to Archbishop Joseph T. McGucken of San Francisco.

In a sermon at a Mass opening the 86th annual meeting of the Supreme Council of the Knights of Columbus, the archbishop said, "You know that all is not well with the Church at present. But her Resurrection will come."

"Meanwhile the Church needs you, valiant Knights, to be her loyal friends," he said, "and to make friendship with all who pray and labor for the unity of Christians."

"The Church needs you," he

continued, "to defend your co-religionists against the efforts of the evil one to annul her teaching authority and to destroy the charity which must bind the laity and clergy together in the family of God's love."

HE Praised the 1.2 million-member organization for its past achievements. "When the Church was attacked," he said, "the Knights of Columbus maned the ramparts against her enemies."

"In later times," he noted, "when anti-Catholic crusades died out, your order had the vitality to meet new challenges, to work for the welfare of youth, to advertise the truth of the faith

and to bring many converts into the Church."

"In your order," he said, "there is no separation between religion and patriotism. You rightly hold that one reinforces and nourishes the other."

"Our country is now seeking the co-operation of benevolent organizations, to help solve our social problems."

"You too can co-operate with the federal agencies in many fields: in building suitable housing for the poor, in providing congenial shelter for the elderly, in helping the young to qualify for the opportunities offered in this blessed land."

However, the archbishop warned the Knights that such activities while being "the consequences of true religion... are not its essence."

HE ADVISED them to avoid "the adventitious idolatry of change" which "can invade the Church with destructive force, sparing neither the sacred deposit of faith nor the structures divinely ordained to safeguard it."

"We are inclined," he said, "to think that every change is an improvement, that everything new is better."

"Before this new deity," he continued, "man must sacrifice his yearning for stability and constancy. In the storm of life he must give up his longing for the safe rock against which the wind and the waves beat in vain."

"So today," he said, "the bark of Peter rides a stormy sea. Some jump, others fall overboard. More of us travel in unnecessary fear and discomfort."

To accomplish their work in the Church, Archbishop McGucken told the delegates, "the Church offers you her only weapon, on faith, hope and love."

## Sisters score 'regimentation'

NEWTON, Mass.—"There must be less regimentation of Catholic nuns so they can find their own talents rather than fitting into a preconceived mold," a national conference of Catholic Sisters was told here.

Father John R. McCall, S.J., of Weston College, said nuns should be allowed to take their vows when they feel they are ready and they should be better educated and develop ideas spontaneously as a result of today's give-and-take living in small communities.

More than 100 nuns of various orders from across the nation attended the week-long Sister Formation Conference and for the first time nuns still in training were allowed to attend.



FIVE RELIGIOUS VOCATIONS IN ONE CLASS—The parish observance of the final profession of religious vows was the occasion last Sunday as five members of an eighth grade class at St. Joan of Arc School, Indianapolis, renewed friendship. Sister Mary Colleen Desautels, S.P., seated left, repeated her final vows before the parish congregation during the 11:30 Mass. Shown with her are Sister David Mary Morley, S.P., who will make her final profession next year, and three priest-members of the class — (from left) Father Charles Chesbrough, Father Michael Bradley and Father Joseph Wade.

## PARISH WITNESSES 'FIRST'

## A Sister goes home to repeat her vows

By PAUL G. FOX

St. Joan of Arc parish, Indianapolis, witnessed a "first" last Sunday morning as a member of the parish repeated her final religious vows before the congregation which were recited three days before at St. Mary's of the Woods.

"Joy must spread itself," was the reason cited by Sister Mary Colleen Desautels as the principal reason for the unusual ceremony. The Sister of Providence explained the occasion and its significance to the congregation at the 11:30 a.m. Mass, which included her parents and immediate family and friends.

"Very special friends" of Sister Mary Colleen were also present. Celebrating the Mass of Thanksgiving with her pastor, Mr. Clement M. Bosler, were two of her classmates from the parish school—Father Joseph Wade, assistant pastor of St. Patrick's parish, and Father Michael Bradley, assistant pastor of St. Mary's parish, Rushville, who will return to his home parish as assistant on August 29.

ANOTHER CLASSMATE from elementary, high school and college present was Sister David Mary Morley, S.P., who entered the convent one year after Sister Mary Colleen and who will recite her final vows next August 15. Still a fourth classmate was unable to attend the ceremonies. He is Father Charles Chesbrough, assistant pastor of St. Vincent de Paul parish, Bedford.

The five life-long friends were graduated together in 1952 from St. Joan of Arc parish school. Little did they realize at that time that they would all begin studies within several years for the religious life.

The former Kathleen Desautels and Mary Morley were graduated from St. Agnes Academy in 1956 and then from St. Mary-of-the-Woods College four years later. Kathleen entered the convent upon completion of college; while Mary taught one year in

the Indianapolis Public Schools before entering.

Wade, Bradley and Chesbrough were graduated from Cathedral High School in 1956 and then began college studies. Wade attended the University of Notre Dame, while Bradley and Chesbrough entered Xavier University, Cincinnati.

Independently of each other's plans, the three began seminary studies within three years. Father Wade and Father Bradley were ordained in 1965, and Father Chesbrough was ordained the following year.

Commenting upon the uniqueness of having five from one class entering religious life, Msgr. Bosler told the congregation that he hoped the "beauty of the occasion would cause other young people to think seriously about serving God in a similar capacity."

This fall, both Sister Mary Colleen and Sister David Mary will be teaching in elementary schools of the Evansville diocese within a few miles of one another. Sister Mary Colleen is assigned to St. Peter's School, Linton, while Sister David Mary will teach at St. John's School, Logansport.

CONTAINED in Sister Mary Colleen's explanation of the religious vows was the following prayer recited together with others in her final vow class August 15 in the convent church at St. Mary-of-the-Woods:

"Because you have first loved me, I come in love of all present. I accept and rejoice in the life you son, Jesus Christ, has given me and I acknowledge this same Jesus as He lives within each person before me."

"Today I ask these people to rejoice with me in the celebration of my love. Today I publicly reaffirm my covenant to these, the People of God."

"I pledge a poverty which seeks to awaken men to their

## Unity under Pope plan opposed by Anglicans

LONDON—The Anglican bishops at their 10th Lambeth Conference here turned down a proposal suggesting that the Pope might head some future reunited church including Anglicans.

The bishops rejected the proposal from a committee studying relations between the papacy and the Anglican episcopate in the first draft of a report on the renewal of the Church in unity.

The bishops also undertook debate on the most controversial question of the conference, whether to upset Anglican tradition and ordain women as deacons, priests and even bishops.

THE PROPOSAL on unity with the Pope as head of a reunited church in which Anglicans would participate stated that the papacy is an historic reality "whose claims must be carefully weighed in any scheme for the reunion of Christendom."

"Within the whole college of bishops and in ecumenical coun-

cils," the committee on renewal said, "it is evident that there must be a president whose office involves a personal concern for the affairs of the whole Church. This president might most fittingly be the occupant of the historic See of Rome."

THE PROPOSAL admitted Anglican inacceptability of papal claims of infallibility and "immediate and universal jurisdiction," but it added that Anglicans "would be prepared to accept the Pope as having a primacy of love, implying both honor and service, in a renewed and reunited Church, as would seem right on both historical and pragmatic grounds."

Archbishop Donald Coggins of York reported that the subcommittee on women and the priesthood had achieved a unanimity in favor of women ministers. He said the committee found no biblical or theological objections and recommended that the conference approve the ordination of women and ask member churches to act accordingly.

## Seek views of the laity

THE HAGUE — After two meetings in recent weeks to discuss the implications for The Netherlands of Pope Paul VI's birth control encyclical, the Dutch bishops have decided to involve the laity in any decisions about their post-encyclical course.

Accordingly, they have asked the National Council on Marriage and Family Life to make recommendations. The council consists of Catholic experts in the fields of moral and fundamental theology, psychology, anthropology, sociology and medicine.

In addition, the bishops are asking the directorate of the

Dutch National Pastoral Council to have the pastoral aspects of the Pope's letter thoroughly studied by council committees preparing reports on family life, public morality, youth and education.

These reports will be presented at the council's plenary session next January, after publication and discussion at the diocesan level this fall.

Also, the bishops have polled parish priests on a number of issues growing out of the encyclical, and will discuss the findings at a series of clergy meetings in the fall.

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## Appointed to fill Bishop Lane post

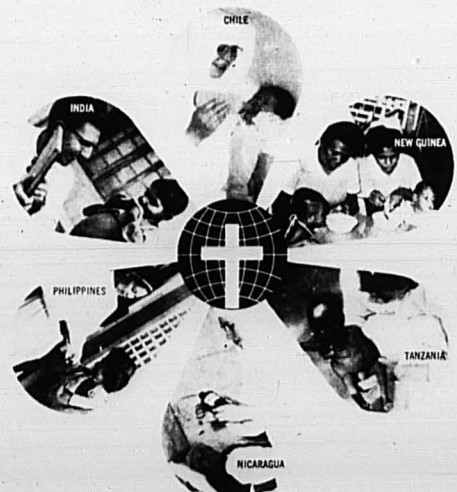
WASHINGTON — Auxiliary Bishop James A. Hickey of Saginaw, Mich., has been appointed by Archbishop John F. Dearden of Detroit, president of the National Conference of Catholic Bishops, to be acting chairman of the Bishops' Committee on Priestly Formation. The appointment was announced here by Bishop Joseph L. Bernardin, General Secretary of NCCB.

Bishop Hickey will serve the committee in place of the late Bishop Loras T. Lane until a new chairman is chosen by the entire body of U.S. bishops meeting in November.



POPE VISITS WITH PILGRIMS—Pope Paul kneels to clasp the hand of a sick boy while listening to his mother during a weekly general audience at the Pontiff's summer residence, Castelgandolfo. The photo was taken shortly before the Pope explained the Bogota Eucharistic Congress. (RNS photo)

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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.

## USA to the fore!

Last spring international humanitarian groups warned that 2.5 million Biafrans would be dead of starvation by the end of August unless massive aid was quickly given. The end of August is at hand, and aid has gotten through to the starving. The Biafran "dead count"—to paraphrase the infamous Vietnam "kill count"—is not known.

What is known is that one of history's monumental tragedies is being acted out before our eyes while all but a handful of valiant volunteers stand by as though nothing can be done. In terms of numbers of human lives, it is a tragedy comparable to Hiroshima, Nagasaki, Dresden, Coventry, Rotterdam and Dachau combined.

But, it is said, there is nothing we can do!

The so-called civilized nations are morally, politically and physically paralyzed by the niceties of international diplomacy. The United Nations, created in large measure to end genocide forever, pleads a lack of authority to intercede.

Oh, all the polite things are being said about this unrelieved horror, this Auschwitz revisited. President Johnson acknowledges that "feeding the starving and easing the suffering of civilian populations are the most basic obligations of common humanity." But, he adds, the "political aspects" prevent American intervention. Vice-President Humphrey says "peace will be built through this country's response to such situations as the suffering we now see in Biafra." But, he adds, it is up to the International Red Cross to take the initiative.

What kind of mealy-mouthed, hypocritical talk is this? The most powerful and one of the most interventionist nations in history cannot intervene to save millions of innocents from starving because that would be an improper intrusion in the internal political power struggle between Federal Nigeria and secessionist Biafra?

Why, we have intervened all over Latin America in behalf of Yankee industrial interests and bloodthirsty little dictators. Three years ago we intervened massively in the Dominican Republic, at a heavy cost in lives of young Americans, because of a mere suspicion that Communism might somehow be involved in the power struggle there. We are engaged in Vietnam in the longest and the fourth largest war in American history—a war of myths, phantoms and lost illusions, a great and terrible interventionist land war on the continent of Asia lacking even Constitutional sanction.

But the "political aspects" negate any American action to save the lives of millions of starving people in Biafra. We must wring our hands while petty warlords of Nigeria and Biafra go through a stupid charade in Addis Ababa.

To the everlasting credit of Pope Paul, he more than anybody else in the world has alerted the minds of people everywhere to the Nigerian nightmare. Many religious communities of all faiths have responded in defiance of international politesse. They have done so with passion and a fervor, slicing through danger and duplicity, that add up to one of the great humanitarian adventures of the century.

But the help they have been able to get through by perilous night-time airlifts is woefully inadequate.

"I am fast losing faith in humanity," said an Irish Marxist Brother deep in suffering Biafra. Last week, he is not alone. Every person in the world who believes in mercy is repelled by leaders more concerned with political nuances than with stark tragedy. The feeling is akin to that of sitting by and watching another Hitler fill the cattle trains with human fuel for the ovens of Buchenwald.

But what can America do, you ask? We'll tell you. Our credentials as non-saber-rattlers are impeccable, so we'll tell you.

Let America do this: Let the government of the United States announce today that it is taking charge of an immediate international mercy airlift of food to Biafra and that this airlift will be escorted by American warplanes, until the need for such an escort is proved unnecessary.

Let America intervene in the "internal affairs" of small nations for once in its history on an absolutely non-political, non-ideological mission of mercy without the slightest taint of nationalistic interest or jingo emotionalism. There will be no "incidents," beyond the whines of affected politicians and those who are more concerned with the letter of diplomatic stipulations than the spirit of human compassion.

Untold thousands, perhaps millions, of lives will be saved by this bold stroke. As by-products, we Americans will like ourselves better for having done it, and Uncle Sam will stand a lot taller in the eyes of the world.

## Whoa, there

We haven't become so ecumenically humble that we can swallow whole the statements made by Father Thomas Porter, S.J., when he addressed a seminar on theology and race in Detroit last week.

Father Porter insisted Catholics have contributed nothing of their own to basic American culture and that they have wholeheartedly embraced the White, Anglo-Saxon Protestant attitudes of their Protestant neighbors.

Last week's Criterion story on Father Porter's talk contained only quotes and not the full text. Even so, we do not feel we do him an injustice to say that he confuses WASP values with the Puritan ethic and presents the concoction as "culture."

WASP, in American usage, is the Establishment. The term represents a corner on power, wealth and influence which remains fairly intact for no other reason than sheer numbers. In a democracy, sheer numbers will determine how a nation is shaped and moved.

The Puritan ethic of self-reliance, frugality, industry and energy did not originate with what Father Porter calls the "black band of Puritan theologians in New England." It is preached throughout the Old Testament and in any civilized society of scarcity. And in many ways, it is the only ethic that will insure a stable and aggressive society. The European Catholics who immigrated here had to adopt the same ethic to survive economically.

That came first, even before the urge and the need to become political entities that could pressure the (Continued on page 8)

## Good investment

There is no equivocation about the law. Discrimination in the rental or sale of housing is illegal. The Supreme Court and the Congress have both decreed it.

But, unfortunately, law does not always guarantee justice and this is nowhere more evident than in anti-discrimination legislation. Fourteen years after a Supreme Court ruling banning segregation in education, only token integration is seen—in the North as well as the South. And, as the Supreme Court cited in its recent decision, open housing really has been the law for 100 years. But just look around and see how much effect it has had in American cities and towns in the past century.

There are many people who favor open housing but who say, pragmatically, that law alone will do nothing. The law must have a broad acceptance before it will become operable in American society.

Prevailing attitudes in sales and rentals overwhelmingly reflect stereotyped fears and prejudices on the

part of the real estate industry and its clientele.

As Dr. Martin Luther King said, "Nothing today more clearly indicates the residue of racism in our society than the response of white America to integrated housing. Here the tides of prejudice, fear and irrationality rise to flood proportions. The present resistance . . . is rooted in the fear that the alleged depravity or defective nature of the out race will infiltrate the neighborhood of the in race."

How then can we work for the broad acceptance that makes housing laws effective? One group insists it will not come until the housing industry is convinced open housing is economically feasible. In other words, that it pays off.

M-REIT (Mutual Real Estate Investment Trust), organized in 1965, set out to prove just that. Since July, 1966, it has bought and integrated nine apartment houses or complexes (some with as many as 300 units). The investment represents over \$6 million from 6,000 shareholders.

All the buildings are located in good residential

neighborhoods in several states, but in areas previously closed by de facto segregation. After purchase, M-REIT made special effort to inform the Negro community that the apartments were now "open." As vacancies occurred, the buildings were integrated.

As proof of the success of this socially-conscious, financially-sound venture, the net income from the apartments had almost tripled in the second nine-month period of ownership. Funds generated from operations had more than tripled by comparison.

Granted, the trust is waging only a skirmish, not a major battle, against discrimination. But now that it has proved its point, it is expanding.

The board of trustees and the advisory committee are composed of committed, responsible individuals, many of them religious leaders—Christian Family Movement's Patrick F. Crowley, Notre Dame's Father Hesburgh, and Mother Mary Luke Tobin, S.L., to name a few. Their commitment and M-REIT's objectives should be emulated throughout the real estate field. Then open housing will become fact as well as law.

## JOHN COGLEY'S VIEW

# Encyclical dictates his decision to quit

By JOHN COGLEY

Pope Paul's encyclical on birth control created a spiritual crisis for me as for millions of other Catholics. To put it bluntly, I think the encyclical was a disaster. One reason is that it gave a new lease on life to what modern theologians had convinced us was an old, old papal error. In the past that error was the source of untold human anguish; it will now undoubtedly cause more. Another is that it set back the total ecumenical movement and the aggiornamento, how far no one can say. A third is that it further eroded the authority of the papacy and indeed the prestige of all ecclesiastical authority.

Rightly or wrongly, the essential character of the birth control question now seems so obvious to millions of Catholics that, as Pope Paul's clinging to the ancient misreading of the moral and human issues at stake has created a kind of impossible credibility gap. That gap, I at least find, cannot be bridged by appeals to summon up loyalty to any institution, even the Church. To follow Paul, many believe, and I am with them, would be to turn one's back on humanity itself. Consequently, I believe the publication of the encyclical will mark a point of no return for many already alienated Catholics.

Now, it is certain that Pope Paul knew all this better than I. He undoubtedly weighed the fateful consequences before he made his decision. Still, he went ahead. For this kind of fidelity to his own sense of duty the Pope deserves admiration and great human sympathy.

But what is the individual Catholic who cannot accept the teaching in good conscience and who believes those effects will be the source of vast evil to do? I confess I have not fully resolved that question for myself.

I know that many leaders in the Church, including hundreds of respectable theologians, say the teaching should be ignored by those who in good conscience cannot accept it. Others, including most bishops, hold that it should be accepted in a spirit of

humble submission to the teaching authority of the Church—"Rome has spoken, the question is settled." Both responses leave me uneasy.

The first suggests that the Pope should be treated like any other theologian enunciating a dubious opinion; the encyclical on birth control, like hundreds of others, is subject to the passage over the centuries, should be treated as a latter-day Galileo blunder. But if the Pope's teaching in this matter of morals is not to be trusted, what is the present significance of the papal office? If I were to follow these theologians, I could only conclude that at least in this area the papacy is the creation of human misery and the promulgation of error with more than the usual amount of influence, for an error on the Pope's part, with his vast claims, can wreak infinitely more harm than one made by a misguided bishop or religious superior.

No matter of morality was ever more debated, studied, or seriously considered than this one. Had the Pope's decision been made by a theologian, it would certainly have been hailed by these same dissenting theologians as an authoritative response. Do we follow the Pope only when he says what we want to hear? Do we continue to follow him even when we think he is abysmally wrong? Some choice, that.

I have enough respect for the theory of papal infallibility to feel that there is something disingenuous about trying to have it both ways—to define the magisterium one way and to set in another when its teachings do not fit one's own convictions.

The second response to the present anguish, that the teaching should be humbly accepted as "God's design for the world," is more internally consistent. By this reasoning, the Church, in the person of the Pope and the bishops, speaks with divine credentials not found elsewhere; if one's conscience tells one they are abysmally wrong, one should first examine one's conscience. The presumption of truth is altogether theirs. In any case, no Catholic should publicly challenge the official teaching.

I hear priests and theologians arguing that, whatever the Pope says, conscience is supreme.

That strikes me as something less than helpful in the present crisis. Of course one should follow one's conscience; that was always true. But the question is, would one be a better man for following his conscience as Paul suggests it should be formed? If all consciences were properly informed, would they accept the Pope's position on the question? Some of these same theologians say no—the disaster is right in this case and the Pope is wrong. Should the theologians, then, start teaching the Pope the moral facts of life? Is it the papal conscience that needs straightening out? But if this is so, what kind of magisterium is it that can mislead the faithful for so long and so often, on a matter that affects human happiness and the welfare of the whole world?

These questions are bothering me. I have not resolved them, but it does seem only decent that while I feel as I do, I should not be writing for the diocesan papers. It is not fair to the bishops, the priests, editors, or the trusting readers of these papers who are turning to the Church for guidance. I am ready to be a dissenter, even a drop-out. I do not, however, believe in using the hospitality of a diocesan paper to mortify by the Church that publishes it. And that, I am afraid, is what I would be doing were I to carry on.

The Pope's encyclical, for me at least, opened a Pandora's box. The issue is not merely birth control but, more importantly, teaching authority of the Church, the role of the papacy, and the conflict between Catholic moral theory and the common good of mankind. I have wrestled with some of these questions for years, but it took the challenge flung down by that good and sincere man, Paul VI, to make me realize that I have not been facing them as squarely as I should have.

The personal showdown is still to come. It will be a lonely business. In the meantime, I have decided not to continue to write regularly in papers officially committed to upholding the papal position, thereby indicating that I go along with the teaching but do not believe it will be the source of misery in the world. This, then, will be the last of these columns.

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## GEORGE SHUSTER'S VIEW

# Cogley replacement has guns, can fire

By DR. GEORGE N. SHUSTER

John Cogley's decision to discontinue writing for the Catholic press may well be as serious as any of the rest of the comparable decisions made since the Second Vatican Council.

Should they stay at that level? What is our judgment about this possibility? If we believe that rebuilding the ghettoes should come before, say, new paint and new drapes on our homes, if the restoring of battered Vietnam should have priority over development in unravaged America, then we have to let our representatives (Continued on page 11)

of Franco. But the principal reason why I then accepted the post of president of Hunter College rather than one as a professor of comparative literature was that at Hunter I had far greater visibility both as an enemy of Nazism and later on as a defender of the Christian cause in Europe. And thus I kept one journalistic eye half open. It would have been a lot more tranquil, I assure you, if I had concerned myself with English odes.

There was young John Cogley on the scene, obviously a journalist of the best kind there is. He could keep his ears open on, not merely in the realm of everyday fact but also in the steadily more confused field of ideas. He could write with flair, succinctness and wit.

For a long time he was on one side of Father John Courtney Murray in terms of years while

But who was He?—Who was Christ? Certainly not a professor of (Continued on page 8)



"I THINK HE'S FINALLY PLANNING TO GET INVOLVED IN CIVIL RIGHTS—HE JUST BURNED AN OLD NELSON EDDY RECORDING OF 'SHORTNIN' BREAD'."

## THE PROGRESS OF PEOPLES

# Will the wealthy tax themselves for poor?

By BARBARA WARD

If, as the States come to an end, the war in Vietnam is negotiated to a solution and, at the same time, America and Russia begin to reduce the cost of their frantic technological competition in nuclear arms, it is at least conceivable that America's arms budget, running now at a level of some \$80 billion a year, may decline by some \$30 billion over the next few years.

Admittedly, this is speculation. The overt struggle in Vietnam and the pressures on Czechoslovakia reflect an unstable world balance of power with Great Powers on both sides resisting what they conceive to be dangerous extensions of rival influence. Yet the recent tentative steps toward Great Power agreement on a measure of de-escalation suggest that arms spending could stabilize and even fall.

Any such potential release of resources from the purposes of destruction must in any case be considered seriously. If citizens have no views, if they have made no judgments in advance, the first and obvious consequence of a fall in arms spending will be a reduction of taxes. The pain and grief with which the members of Congress have increased taxation in 1968 are the measure of the speed and pleasure with which they would remit them in the wake of reduced spending on arms.

But is this obvious outcome good enough for Christian citizens? If we take the average American family income—some \$7500 this year's 10% surcharge is about \$75 for a two-child family. The moral problem which the remission of this sum (or any larger tax rebate) presents to such Christian family is basically a very simple one. Given that every fam-

ily can think of a dozen desirable ways to spend or save the money for family purposes, is it absolutely certain that these desires should have priority over a number of public programs which can only be supported out of tax money?

If, for instance, a family lives in a decent house in a reasonably pleasant neighborhood, what priority should it give to the task of rebuilding the hideously battered villages of Vietnam or replacing rat-ridden tenements in the American ghettos?

If the family enjoys a good, high-protein diet, stuffed with meat and eggs and fresh fruit, what should it wish to spend on the diets of thousands in America who live below the level of proper nutrition or the millions in Asia who, without large investments in agriculture, may fall to the famine line in another decade?

If the children are attending good schools with competent teachers and excellent library services, what ought parents to feel about remedial spending for wretched drop-outs from run-down ghetto schools or about worldwide literacy campaigns needed to help millions of ignorant people to help themselves—in farming, in factories, in fact, in everything?

We are not taught, on the whole, to do this kind of moral calculus. Certainly we are not taught to do it on a planetary scale. All our folklore teaches

us to speak of the "tax-bite"—as though it alone were a painful form of spending and there were no "bite" in other expenditures. But as Christians we have to look beyond the folklore and ask ourselves the questions which confront the conscience of his whose material resources have gone way beyond the fundamental provision of their own necessities.

It is the question that God in the Bible puts to the rich, to Dives, to the man who filled up tents in his barn—even, in an enormous way, to the rich young man. What are we ready to do for those less fortunate than ourselves?

A saving on arms spending is not the only possibility that raises this issue of public versus private expenditure. There is a strong likelihood that over the next decade the American economy will continue to grow by at least \$40 to \$50 billion each year.

Taxes levied at present levels could bring in, by the simple growth of the economy, some \$15 billion extra each year. Should they stay at that level? What is our judgment about this possibility?

If we believe that rebuilding the ghettoes should come before, say, new paint and new drapes on our homes, if the restoring of battered Vietnam should have priority over development in unravaged America, then we have to let our representatives (Continued on page 11)

## THE CRITERION

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## QUESTION BOX

# Validity of marriage is subject of query

By MSGR. R. T. BOSLER

Q. Can a marriage be called invalid if the words "I delegate" were not said to the visiting priest by a priest of the home parish. This concerns a marriage which took place at a nuptial Mass, before the altar of God, in the presence of a priest, two witnesses and relatives and friends. All arrangements were made by the parish priest to have a dear friend of the family perform the ceremony. I maintain that any priest has the power to validly marry a couple and that the word "delegate" does not make the difference between being married or not. I cannot see why a few words either

gives or takes away the power of a priest to marry.

A. The priest, strictly speaking, does not marry a couple. The man and woman administer the sacrament of matrimony to each other. The priest is but the official witness of the Church and of the State. To be an official witness he must observe all the requirements of Church and State.

To be the official witness of the Church a priest must be duly authorized. The fact that he is a priest does not automatically authorize him. In the usual parish the priests having the authority to witness marriages are the pastor and assistant or associate pastors. In the case of a visiting priest, the priests of the parish can, and as you know, often do, delegate the authority. This need not be any kind of formalized delegation or even put in writing. But the au-

thority must be given if the marriage is to be valid. In the case you describe, the very fact that the pastor made the arrangements to have a priest friend of the family witness the marriage was delegation enough.

The purpose of the Church's marriage laws is to eliminate secret marriages. Hence, the public announcements of coming weddings (publication of the banns) and the requirement that those in charge of a church at least know about the wedding.

Q. In a recent column you told a Catholic woman that her civil marriage did not excommunicate her. I must admit to being ignorant as to why not. I was under the impression that any marriage of a civil nature not followed by a church ceremony carried with it this penalty. Will you explain?

or one empowered by a bishop before they could receive absolution for their sins.

Now that excommunication is no longer effective, the Church little by little is eliminating the penalty.

Q. I went to a funeral recently that confused me. This was a funeral for a Catholic married to a divorced woman and he couldn't receive the sacraments. Yet he had a Mass and a Catholic burial and received the last sacraments, too. Why?

A. Obviously when he received the last sacraments—which the Church would never refuse under such circumstances—he made his peace with God and was reconciled with the Church. Thus the Mass and Catholic burial.

Q. Can you give me a valid reason for having a casket basket passed during a nuptial Mass? The prospective bride and groom have requested that

this be eliminated, but the pastor of the church refuses and has so much as told them they either allow it or they cannot be married in that church.

A. Since you asked, yes, I can give a valid reason. If the marriage takes place at a regular Sunday Mass, as used to happen at a parish where I once served, the pastor would be justified in his demand. But at any other time the collection basket is inappropriate at a nuptial Mass. The support of the parish is the duty of the parishioners, not of those who might be invited to a wedding.

Q. After receiving Holy Communion, just how obligatory is it to first drink some water before eating?

A. There is no obligation at all. The custom grew out of an exaggerated precaution aimed at removing any particles of the host that might remain in the teeth.

Q. I would like to know by how many different names the Mother of Jesus is called.

A. I suggest you open a prayer book and take a look at the Litany of the Blessed Virgin. There you will find all the biblical titles applied to the Mother of Jesus, such as "Ark of the Covenant," "Tower of David," etc. I suspect, however, that what you have in mind are the different names she is called in popular devotion. Our Lady of Lourdes, of Fatima, of Perpetual Help. There are as many of these names as there are popular shrines, and pictures, and these are almost innumerable.

## YOUR WORLD AND MINE

## Organized religion just a Soviet front

By GARY MACDOIN

MOSCOW—Back in the hard-line days of Lenin and Stalin, the belief used to be widespread in the West that the leadership of the Orthodox Church in Russia was honey.

The constructive part played by the Russian Orthodox observers at the Vatican Council and the subsequent expansion of ecumenical activities in and out of the World Council of Churches, as well as the visits of Vatican delegates to the 50th anniversary celebration of the restoration of the Moscow Patriarchate, changed all that. Now people are beginning to look at the Orthodox Church as the providential vehicle which not only will restore but is restoring religion in the Communist heartland.

The two views are, I fear, equally arbitrary. I personally do not think that there has been or is any significant infiltration. The Marxist approach has been far more astute and subtle.

Orthodoxy at the time of the Revolution was in a cultural backwater, its formulation of beliefs and its practices alike geared to an illiterate and impoverished peasantry. The Marxists marooned it there, and there it still flounders. But in 50 years a highly educated and increasingly wealthy industrial society has replaced the peasants. The gap today is infinitely wider than the one Pope John set out to bridge between Roman Catholicism and today's world.

It seems to me quite clear that official Soviet policy encourages the survival of the Orthodox Church in this marginal and declining role. It not only serves as a showpiece for tourists and UN investigators of freedom of religion, but also helps positively in the propagation of atheism. I think the impact on a typical high school or college student taking in a conducted tour of a Moscow church must be overwhelming.

Why not let marriage remain a Holy Sacrament (until death do us part) rather than to re-

Here, the guide will tell him, what survives in this frozen form of a major element of the great Russian culture. The intellectual and spiritual flowering that developed our language and our nationhood over a thousand years has sunk to this stunted, monotonous mumbo-jumbo, with fine young men (who should be at work building the Socialist fatherland) singing monotonous chants and lighting candles endlessly, while ignorant old women kiss the ground and cross their breasts a thousand times.

A caricature of the service, if you like, but a caricature with so strong a basis in reality that it registers. All the symbols—the dress, the ornaments, the veneration of pictures, the processions, the chant—are fixed in dead and consequently meaningless forms. It is a situation that should serve to remind us here in the West that the vernacular alone does not make a living liturgy.

Zagorsk, 50 miles north of Moscow, is the center of the Orthodox administration, home of the Patriarch, a place of pilgrimage and the biggest of the country's three Orthodox seminaries. Its concentration of domed churches and ecclesiastical museums quickly confirms the visitor's impression of having stumbled into a dead past. The seminary statistics are overwhelming. Zagorsk has 250

students, as many as Leningrad and Odessa combined. Last year it graduated 20 young priests from its final year (and another 20 were graduated through correspondence courses). Allowing an equal number from the other two seminaries, we have a grand total of 80 new priests for a country more than twice the size of the United States with 230 million inhabitants.

I found the quality of the preparation even more distressing than the numbers. From talking to the seminary directors, I gained the distinct impression of a group of very dedicated men working assiduously within the theological and pastoral framework I indicated above. They seem quite un-

(Continued on page 11)

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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 to study? The reason: mastoiditis can now be cured completely for only about \$15 worth of antibiotics!

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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—the way the medical profession has helped change our world.

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## Says encyclical leaves door open

PRETORIA, South Africa—Bishop Gerard van Nelsen, O.P., a South African bishop and member of the Vatican Secretariat for Christian Unity, said that the ban on birth control is "discipline rather than doctrine, and leaves the door wide open for personal decisions."

The bishop, who is presiding over the annual assembly of the northeast section of the country, added, "I think it is not the wish, or for that matter the right of Pope Paul to overrule the supremacy of the Christian conscience to make moral decisions in the concrete situations of life."

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## OPINIONS

Asks boycott

To the Editor:

In the August 9th issue of The Criterion there was an article concerning the California farm workers. The Michigan Bishops have asked "all people of good faith to refrain from purchasing California table grapes until the farm workers obtain a fair living wage and decent housing conditions."

There is a nationwide boycott now being organized and already effective in several states. The strikers are in an all-out effort to win a three-year-old fight to gain the right to organize and bargain collectively with their employers.

These farm workers under the courageous leadership of Cesar Chavez have suffered lack of dignity long enough. As Christians we have a moral obligation to support this boycott. We must uphold and defend the freedom of EVERY individual because until ALL men are free of enslavement no one is truly free.

We ask every day "what can I do to help my oppressed brother?" This is one small sacrifice we can make by NOT purchasing California table grapes and by urging our friends to refrain also. Remember every California table grape you buy for your children keeps the children of the grape picker hungry.

Jean Ackley  
Indianapolis

## 'Moribund society' Guidelines set for Protestant church nuptials

To the Editor:

If the Church were to decide for social and economic reasons

SUPERIOR, Wis.—Bishop George A. Hammes of Superior has announced that permission for mixed marriages to take place in Protestant churches may be obtained from the Chancery office, through the diocesan ecumenical commission.

In all such cases, he said in a letter to priests of the diocese, the mixed marriage "promises" already must have been signed and there must be a commitment to rear the children as Catholics.

The official witness at a marriage would take place at a Bible vigil service constructed around the exchange of vows. The service would include the reading of Scripture, sermon and a blessing of the couple by the Protestant minister.

Such arrangements should not be actively encouraged, Bishop Hammes told priests, but "nonetheless requests of this kind can be expected in the future." Two mixed marriages already have taken place in the Superior diocese in Protestant churches with a priest and minister participating.

"Bishop Hammes noted that when the Protestant pastor at a mixed marriage is the son or daughter or close relative of a Protestant minister, he may ask that the Protestant minister officiate at the marriage. Cases such as these, he said, must be referred to Rome.

Given Ford grant

ST. LOUIS—St. Louis University has received a \$30,000 grant from the Ford Foundation for use in its program to provide new opportunities for black students.

ST. PETER, EXORCIST, was closely associated with St. Marcellinus, a priest, and they suffered martyrdom together during the reign of Diocletian 304 A.D. Their names are invoked in the Canon of the Mass and they share the same feastday, June 2. Tomb of St. Peter and St. Marcellinus was in the Catacomb of St. Tiburtius on the Via Laticlavia until the year 827 when the remains were transferred to Germany.

Saints in the Canon

## PRACTICE OPENS

# Football is ready to take spotlight

INDIANAPOLIS — The fall football schedule for Cadet and 100-pound Leagues is about to be unveiled as thousands of area youth begin practice this week. Most teams reported for action this past Wednesday, while all are expected to be in gear by August 30.

Coaches met last night at Kennedy Memorial High School to receive schedules and regulations. They also received a briefing on the forthcoming

Cadet Football Jamboree, the traditional opener set for September 8.

All players in both leagues will report to the CYO Office starting at 9 a.m. Saturday, Sept. 7, for the annual weigh-in. Each team has been assigned a definite time.

**THE CADET Jamboree** is scheduled for 1:30 p.m. Sunday, Sept. 8, at the CYO Stadium on W. 16th Street. Six minute "games" will be played.

Season play in both leagues will start Sunday, Sept. 15, with all games scheduled for Sunday afternoons through October 27. There are 36 team entries in five divisions of the Cadet League, and a record 28 teams requiring four divisions in the 100-pound League.

Previous regulations will apply regarding players and team entries with one major exception. Regular football shoes with screw-on cleats are banned in both leagues. While any type of shoe may be worn, the recommended one is a combination sole and cleat.

Weight regulations remain the same. In the Cadet League, offensive backs and ends may not exceed 125 pounds; the maximum is 85 pounds for the same positions in the 100 League. Players between 85 and 100 pounds are without restriction in the 100 League. While those between 100 and 110 must play tackle, guard or center only on both offense and defense.

**BOYS IN GRADES** five through eight may play in the Cadet League, while 100 League competition is limited to fifth and sixth graders. Fourth graders may play in the latter league if it is the parish policy. Sixty pounds is the minimum weight for players in the 100 League.

Coaches were reminded that practice sessions are limited to once each day and not to exceed two hours. Fluid intake and hot weather practice with full gear were cautioned against. Parental consent forms and physical examinations must be completed by weigh-in day, but are preferred by the first day of practice.

Judges were: Instrumental—Samuel Rhinesmith, Father Edw. Sahn and Mrs. Joan Thamy; Vocal—Mrs. Walter Sahn; Mrs. Connie Hagist; Mrs. Katie Wright; and Variety—Mrs. Samuel Rhinesmith, Mrs. David Oberling and Bernie Weiner.

Coordinator of the program with the Park Department was Mrs. Joanne Smithmyer, music supervisor for the department.



**JOINS SEMINARY FACULTY**—Sister Teresa Aloysia Mount, S.P.J., former president of Immaculate College in Washington, D.C., will be the first woman to join the faculty of St. Maur's Seminary, Indianapolis, this fall. She will teach a course on religious education of adolescents. The Providence nun is presently serving as religious superior at Ladywood High School, where she is chairman of the religion department.

## Pontiff

(Continued from page 1)

the military. Soldiers police the traffic and the grounds, most of them well armed. Security measures seem to some critics here to be extreme and involved.

About 80,000 attended the opening ceremonies. About 100 prelates, including a dozen cardinals, surrounded the main altar, along with high government and diplomatic groups.

In welcoming pilgrims to the congress at its opening ceremonies, the participants prayed for forgiveness "for our sins so that purified we may receive with a clean heart the divine word and fraternally join in the Eucharist," "for the lack of charity in the Christian community all over the world," "for the discord and violence, for the hate and enmity which separate us from you and from our brothers."

They prayed also that the congress "be able to start a fruitful dialogue between bishops and the faithful" and that the partaking of the Eucharist "lead us to share with the poor our bread and our home; that those nations represented in the congress be prompted to closer ties... that the meetings and discussions being carried out during the congress give efficient impulse to the development of our peoples."

## Final plans

(Continued from page 1)

shops. The convention will conclude after lunch on Sunday.

**REGISTRATION** will begin at 3 p.m. Friday at the W. 30th Street entrance to Doyle Hall, the men's residence hall to be used for over-night accommodations. Hospitality on Friday and Saturday evenings will be held at nearby Ritter High School.

**1,625 youngsters** attend CYO camps

More than 1,600 youngsters from around the Archdiocese took part in the CYO camping program this summer in Brown County. The actual total of 1,625 campers was 14 fewer than last year's mark.

Camp Rancho Framosa reported 1,555 boys and girls, which represented 105 per cent of camp capacity. Camp Christina had 470 girl campers.

## 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, Sept. 1**—St. John, Elmhurst, 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.

## SLCL LEADER IS KEYNOTER

# Gospel message must eradicate economic woe, liturgists told

By ANNE M. COLLINS

WASHINGTON—"In one way or another, we here belong to the richest nation in the world," the Rev. Andrew J. Young, executive vice-president of the Southern Christian Leadership Conference, told 4,500 persons in his keynote address to the 1968 Liturgical Week here.

Rev. Young spoke to the group after Father Joseph M. Connolly, president of the National Liturgical Conference, presented an award to Dorothy Day, editor of the Catholic Worker and long-time advocate of Christian social revolution.

Miss Day told the audience the only revolution possible for the Christian is the non-violent revolution, the laying down of one's life for others rather than the taking of the lives of others.

After presentation of the award, James F. Colaninzi, executive director of the Liturgical Conference, introduced Rev. Young, who replaced Dr. Martin Luther King Jr. as keynoter of the 1968 meeting.

**REV. YOUNG** asked for a "ministry of reconciliation," or brother with brother, race with race and rich with poor. Using the analogy of the world as a table, he said people in the United States are dying of obesity while the majority of the world is starving.

The SCLC leader said people must correct the mistake of seeing Christianity as a "ministry to individuals," and take up a ministry to the social structures and principles in which most of these individuals live.

The Gospel must be more than a personal message, he maintained. The ministry of reconciliation must include a reconciliation of the whole community, economic and social forces as well as problems of class and race. In short, he said, the ministry of reconciliation must be "explored conceptually," so the message of the Gospel is brought to economic realities as well as individual actions.

Speaking about the Liturgical Week theme, Revolution: Christian Responses, Rev. Young said he has no doubt that "non-violent revolution is still necessary." The question, he said, is whether non-violent revolution is still possible. He said it is not a question of the power and relevancy of non-violence, but "can America be saved and is it worth saving."

The SCLC official said it is worth saving, partially because the people don't have anything better and partly because "we as Christians are not permitted the luxury of giving up." He said it is part of the Christian ministry to die because even through death, Christ works through man.

"If it hadn't been for the Christian martyrs," he maintained, "Rome would not have fallen."

Rev. Young said people cannot only deal with sin on the part of individuals, but also must cope with the sin of institutions. Using the Southern United States as an example, he said by depriving the back men of the vote for so many years, the South caused an imbalance of power in the United States government.

**POINTING TO** Congress, he said because the South denied the Negro the vote, the one-party system prevailed and permitted Southern members of Congress to accumulate seniority and therefore to achieve an undue amount of power in Congress. This has resulted, he said, in a Congress moving into the 21st century led by "19th century men seeking to perpetuate 18th century ideas."

He said Christianity must learn to see sin not only in the lives of individuals, but in Southern institutions, in Southern laws, in the national economy and in international politics.

Pointing to Latin America, Rev. Young said the politics and economics of 11 Latin American nations are controlled by the United Fruit Co. and the Roman Catholic Church. He noted that 80 per cent of Venezuela's gross national product is taken out of the country by Shell and Standard Oil. Therefore, he said, the revolution cannot start in Latin America, because "that's

not where it's at." It has to start in Rockefeller Plaza, he said, because that is where the power is and "we are getting fat off of it."

**THE CHRISTIAN** doctrine of man, Rev. Young said, is more relevant than the Marxist one because rebirth and repentance are possible. And much of what seems evil, he said, "is not really sin but ignorance and negligence." Therefore, he said, "we must keep interpreting the Gospel" so its meaning can be seen not only in the context of the individual, but in the social reality. Earlier, he said, Christians could not see the place of the Gospel in the political life of Birmingham, Ala. Now, he said, they do see it there, but must see it also in Watts, in Latin America and in Africa.

He said Americans should not tell Latin American peasants the way to economic achievement is through frugal habits and patience.

"We had 50 million slaves for over 200 years which made it possible to collect capital so as to reach the takeoff point for the industrialization of New England. It wasn't accomplished through New England virtue," he said. "It was done through my granddaddy's blood."

Rev. Young said Christians will have to learn to understand world politics and especially economics, because "I'm just catching on that that's where the Gospel should be."

It is not too late for non-violent revolution, he said, but he urged that people understand non-violence from the poor is a favor, not a right of society.

After all, he said, "it works both ways. If we're robbing the poor—well, Mayor (Richard) Daley (of Chicago) says we should shoot looters."

**Congress delegate**

QUI NHON, Vietnam—Bishop Dominic Hoang Van Doan, O.P., of Qui Nhon is attending the international Eucharistic Congress in Bogotá, Colombia, as the official representative of the Vietnamese at the congress.



**TO ENTER CONVENT**—Miss Beverly Bond, a 1964 graduate of St. Agnes Academy, will enter the convent of the Sisters of Providence, St. Mary-of-the-Woods on August 30. Miss Bond is the daughter of Robert Bond of Holy Name parish, Beech Grove. An open house honoring Miss Bond will be held at her home, 900 Albany, Apt. C5, Beech Grove, on Sunday, Aug. 25, from 2 to 5 p.m. Relatives and friends are invited. No invitations have been sent.

## 3 named to posts in hierarchy

WASHINGTON—Pope Paul VI has made the following appointments in the hierarchy of the United States:

Most Rev. Stanislaus Brzana, who has been an auxiliary to Bishop James A. McNulty of Buffalo, is to be the Bishop of Ogdenburg.

Mgr. Michael J. Dudick, chancellor and pastor of the Church of St. George, Newark, N.J., is to be the Bishop of Passaic.

Mgr. Arthur J. O'Neill, pastor of the Church of St. Peter, Rockford, Ill., is to be the Bishop of Rockford.

The appointments were announced here by Msgr. Ubaldo Calabrese, charge d'affaires of the Apostolic Delegation.

## Fall Term Registration

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## TIC TACKER

## 'Project Commitment' emerges

By PAUL G. FOX

The twin frustrations of finding available community resources and motivating the indigent-known bugaboos to poverty workers, trained social workers and those involved in pastoral care—emerged from the third meeting this past week of a new social action group.

Known as Project Commitment, the group first met on July 23 with Father Boniface Hardin, O.S.B., associate pastor of Holy Angels parish, in response to a letter written by him and published in an Indianapolis weekly newspaper. Father Boniface, a Negro working in a predominantly Negro parish, is executive director of the Northwest Action Council.

Leadership for Project Commitment has been provided by an RCA sales executive and his wife who recently moved to Indianapolis from the Detroit area. Mr. and Mrs. Keith Ackley, members of St. Lawrence parish, were involved in similar programs before arriving in Indianapolis this past April 15.

This past Tuesday evening the group met in the Holy Angels rectory basement with representatives of Catholic Social Services and the Marion County Department of Public Welfare, in the hope of securing professional guidance and direction.

The initial efforts of home visitation in the neighborhood around Holy Angels turned up the expected human problems in persons "trapped in the ghetto"—inadequate housing, slum landlords, unemployment and underemployment, sanitation deficiencies, illiteracy, school dropouts, delinquency, alcoholism, drug addiction, mental retardation, etc.

Any single one or combination of these problems represents a massive challenge to a concerned individual or organization.

The same questions came. Where do we go to get things done? Can't something be done about slum landlords? How far do you go for someone as a concerned friend? What should be the relationship between the volunteer and a trained social worker assigned to the same case? How do you stimulate motivation so that a person will help himself to the best of his ability without becoming totally dependent?

Ernest G. Magruder, of the Welfare Department's Family Services Division, advised the group to "let them do as much for themselves as possible" to preserve human dignity. "Lead them if necessary. Offer to go with them to secure aid through the proper agency or to find employment. But don't do everything for them."

Mrs. Sara Williams, of the Welfare Department's

ment's Child Welfare Division, suggested that members of Project Commitment attach themselves to assigned social workers to provide for greater assistance and personal attention to the recipients.

Another possibility to be explored is the "twinning" of the parish with a suburban St. Vincent de Paul Society, which could provide leadership and incisive action for poverty problems.

Project Commitment is a predominantly white group—composed of Christians and other humanitarians. Its members do not consider themselves as "do-gooders." They are responding to the challenge of the injustices of life's abundance. They are growing at present. But such is the history of great movements.

**NAMES IN THE NEWS**—Robert Rix, trustee of St. Anne Council 1755, Knights of Columbus, New Castle, attended the 86th annual meeting (Aug. 17-22) of the K of C Supreme Council as a member of the Indiana delegation. He is a member of St. Anne's parish, New Castle. . . . Mrs. Helen Long Mall, an employee of the Archdiocesan Social Office the past eight years and office manager the past three years, resigned because of impending motherhood. Other duties during that time have included seven years as secretary for the Pre-Cana Courses, three years as clerical secretary for the St. Mary's Child Center Board and three years as clerical secretary for the Archdiocesan Social Board. She also set up the bookkeeping system for the central financing of teachers' payroll for the Indianapolis Deane's schools and the diocesan high schools. Her successor as office manager and secretary is Mrs. Gail James, wife of Frank James, president of the Archdiocesan Social Board. . . . First profession of religious vows in the Sisters of the Holy Cross, Notre Dame, was made by Sister Maureen Grady, of Columbus. First profession was made in the same community by Sister Mary Joan Patricia Mullen, of Indianapolis. . . . James R. Sullivan, a member of St. Joan of Arc parish, Indianapolis, was recently installed as national secretary of the Ancient Order of Hibernians at its national convention, held in Philadelphia. He is a charter member and past president of the Kevin Barry Division AOH, Indianapolis, past Indiana State president and immediate past national treasurer. The AOH will hold its 1970 convention in Indianapolis. . . . Miss Mary Anne Delan, of Indianapolis, was re-elected superior director of the Daughters of Isabella at the organization's international convention, held in St. Paul.

## It was a summer

(Continued from page 1)  
reading comprehension, writing ability and oral participation. In other classes they were introduced to the practical application of mathematics, the principles of mass media and to participation in meaningful discussions of social problems. Other subjects included geography, current events, mechanics and sewing.

**FOLLOWING** A morning of classes, the students were in the afternoon. Half of the students spent several hours each week teaching retarded children at Noble School, while the other half worked in the Indianapolis Upswing '68 program. The group held three hours weekly to practice for a choral concert, which they gave near the end of the summer program.

They spent six hours weekly practicing for two theater productions, and took an afternoon field trip each week.

Evenings ranged from Starlight Musicals and movies like "Gone With the Wind" to study in the library, reading newspapers and engaging in group discussions.

Modeled on the federal government's Upward Bound program, Operation Up Beat was operated almost completely by volunteers. Expenses for medical care, cafeteria meals and supplies were met by the Community Action Against Poverty organization of Indianapolis and by private contributions. All faculty time was donated.

Now that the summer program has ended, Operation Up Beat is just off to a good start. Throughout the school year these 14 students will continue to receive help from Up Beat's tutor corps and will return, with a new group of students, to the Marian campus next summer. When college time rolls around, Marian hopes to be able to accept as many as 100 students, flexible about admitting as full.

**'Return of tranquility'**  
SANTIAGO, Chile—Cardinal Raul Silva of Santiago celebrated a Mass in the cathedral here with priests whom he had suspended on August 12 because of their participation the day before in a demonstration involving a 14-hour takeover of the cathedral.

The cardinal lifted the ecclesiastical censure, August 14, when the priests asked for forgiveness and promised obedience to the Church authorities.

The celebrated Mass was described as a "paternal" act denoting the return of "tranquility" in the archdiocese after the disturbance in the cathedral resulting in its seizure by the priests and a group of more than 150 laymen in protest against what they called the wasteful spending on Pope Paul's visit to Latin America and the Church's alliance with the rich.

time students those Up Beat participants who have shown continued progress. Financial aid will be available as necessary.

**FOR NOW**, Professor Peddie believes the program is successful, and he is optimistic.

"Our objective with Operation Up Beat is not an easy one," he said, "but an absolutely necessary one—to help those young people who have no ability, but either won't or can't develop them, to become thinking, sensitive individuals who are alive to human values. We must get these students to reflect, to realize who they are, where they want to go, and how they plan to get there."

The very nature of our program, the quality of the material and their willingness to work hard can, I think, accomplish a lot toward this objective. I am pleased with the program thus far, but it is only a beginning. If funds are available, I hope we can expand and improve considerably."

## Report four U.S. cardinals in Rome

ROME—Four American cardinals were in Rome the first days of the week of Aug. 12 on private visits. They were Cardinal James Francis McIntyre of Los Angeles, Cardinal Patrick O'Boyle of Washington, Cardinal John Krol of Philadelphia and Cardinal John Cody of Chicago.

No report of their presence was made in any Vatican publication. There was varied speculation in Rome over the visits, but no details were made available.

The cardinals were said to have left Rome on Aug. 14. (There was no comment available in the United States.)

## Cardinal

(Continued from page 1)  
Oblate College, a canon lawyer; Thomas Flannery and George Hamilton III, attorneys for the university; and two representatives of the Washington branch of the American Association of University Professors (AAUP). The AAUP representative were invited to the meeting by Father Curran and other faculty members. Father Curran said the faculty had requested the presence of the AAUP representatives because they had not been presented with an agenda in advance.

"In discredit to myself," he said, "I tended to be rather suspicious of what might take place."

But he said his fears had been completely misplaced. He said Cardinal O'Boyle chaired the meeting and encouraged all faculty members to speak their minds freely. Father Curran said the cardinal did not enter into discussions and made no threats nor gave any hints of disciplinary action against the dissenting faculty members.

Father Curran also said he felt the right of theologians to dissent from the papal encyclical on birth control had been vindicated at the meeting. Cardinal O'Boyle did not agree with that analysis.



**DEDICATE NEW PARK**—William J. Mooney, Jr., president of the Mooney-Mueller-Ward Drug Co., is shown above during dedication ceremonies last Saturday as the firm opened a new supervised recreational area and equipment for the benefit of neighborhood youth. Mayor Richard G. Lugar and representatives of the Park Department and the neighborhood association were also present for the event.

"We have always tried to there is a tradition in the maintain that our dissent is not Church for this," Father Curran upbraid, not a rebellion, ran said.

## Drug

(Continued from page 1)  
Drug Co. did not exist in the minds of the neighbors except as a faceless building without any personality."

**ALSO ON HAND** for the afternoon's dedication were professional athletes from the Indianapolis Indians baseball club and the Indiana Pacers basketball team.

And, most important, the special guests of honor were the scores of young folks who live within walking distance of the new park. Their faces showed appreciation as they consumed complimentary soft drinks and hotdogs and tested the playground equipment.

But Mooney-Mueller-Ward Drug Co. was not looking for appreciation. The firm is genuinely happy it can achieve a degree of rapport with the neighborhood. It's good business. And it's good for the community.

## CONTRIBUTORS

THE CRITERION will carry a list of parish and educational organizations and others who have reported news for the continuing series of submitted items for this week.

MISS LUCIA FRONIER, St. Lawrence parish, St. Louis, Mo.

MRS. CLARA A. BARK, Brookville, Ind.

MARY A. ZELLER, New Albany, Ind.

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**ELECTRICAL Wiring—All Types**  
City and County Wide Service  
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100-100-300 Amps (service)  
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ROACHES, RATS, MICE  
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DEFENDABLE GLASS SERVICE  
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REPAIRS—New and Refined  
Any Kind Glass Replaced  
FREE ESTIMATE  
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OVER 20 YEARS EXPERIENCE  
Specialists in Electric Appliance Repair  
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City-County Wide Electric Service  
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**YOUR CHANGE IS VALUABLE**  
We want to buy silver dollars, silver half dollars, silver quarters and silver dimes. All coins dated prior to 1964 (including 1964) are considered silver coins. Please call us for our latest buy price.

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2324 East 10th Street  
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Sewing machine, slightly used, fancy cabinet, level on buttons, makes buttonholes, blind hem, dresses and overalls, no attachments needed. \$79. parts and service.  
COMPLETE PRICE \$155.00  
Call Collect Sewing Craft Mfg. Co. 819-1107  
IF TOLL CALL COLLECT

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1968 ZIG ZAG  
Sewing machine, slightly used, fancy cabinet, level on buttons, makes buttonholes, blind hem, dresses and overalls, no attachments needed. \$79. parts and service.  
COMPLETE PRICE \$155.00  
Call Collect Sewing Craft Mfg. Co. 819-1107  
IF TOLL CALL COLLECT

**YOUR CHANGE IS VALUABLE**  
We want to buy silver dollars, silver half dollars, silver quarters and silver dimes. All coins dated prior to 1964 (including 1964) are considered silver coins. Please call us for our latest buy price.

**INDIANA STATE EMPLOYMENT SERVICE**  
NO FEE CHARGED  
ARC WELDERS: Exp. May open positions from \$2.40 to \$5.00. Exp. May open positions from \$2.40 to \$5.00. Exp. May open positions from \$2.40 to \$5.00.

**PAINTERS** Exp. Interior & exterior painting. Exp. Interior & exterior painting. Exp. Interior & exterior painting.

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**BUSINESS SERVICES**  
STORM DOOR and window repair. All kinds. New replacement Call Kutz ME 9-4559.

**CLOTHING**  
MEN AND WOMEN SEE  
Jack & Mack's Mens Wear  
For Your New Clothing Alterations and Expert Tailoring  
28th and Post Road—Greenwood Center  
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1966 VW Sun roof sedan, green, all vinyl interior, AC, WSB, Best offer over \$1250. Must sell immediately. 253-3928.

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Free Estimates—Wrecker Service  
INSURANCE  
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Professional Car Waxing and Long-lasting Protection—Only \$5.95  
Hours: 9-5 Daily—Excludes Sunday  
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PRESTO SHINE CO.  
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GREENWOOD 861-9371  
40 Ford Galaxie 1964 12105  
4 Dr. Ford 500, V8AT, PS, Factory Air Cond.  
66 Skylark 1964 15145  
4 Dr. sedan, V8, 100 HP, automatic, radio, clean

**SPECIAL NOTICES**  
Mike Musa Catering  
In Price, Quality and Service  
Call 784-7600 after 4, Lawrence

**EMPLOYED FATHER and school age son need room and board. Both can do odd jobs around home. Rent must be reasonable. 356-4373.**

**Can Goods and Usable Men's Clothes always welcome at T & I of House, 1424 Central, Ph. 625-1192.**

**ACCOUNTING** 2 yrs exp. Some QUALITY CONTROL TECH. NEEDED. Prof. salary, exp. with exp. in control. Exp. in control. Exp. in control. Exp. in control.

**EXECUTIVE SECRETARIES** For company president. Time 10:00 AM to 5:00 PM. Exp. in control. Exp. in control. Exp. in control.

**LIBRARIAN** Love, literature & students. 1/2 degree in library science. 87000. Exp. in control. Exp. in control. Exp. in control.

**LICENSED PRACTICAL NURSE** Work in hospital. Exp. in control. Exp. in control. Exp. in control.

**MECHANICAL ENGINEER** Lay out & design work. 4 mos. in machine shop. Exp. in control. Exp. in control. Exp. in control.

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**FOR RENT**  
St. Regis Apartments  
26 East 14th St.  
Unfurnished bedroom apartment. Range, refrigerator, and all utilities included. \$87.50 per month. Includes roof garden. Near bus stop.

**Joan of Arc Parish**  
Vicinity of 30th and Penn.  
1, 2, and 3 Bedroom Apartments  
\$80 to \$150 Month  
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STUDENTS—SHIFT WORKERS  
full or part time opportunity available. Sell, Market, products, income potential \$35,000. For appointment.

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Refined lady to take charge of home for father with 10 year old daughter, room, board and wages. St. Lawrence area.  
547-6971  
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**WANTED**  
Mature woman for part-time food service in Salsers concept. Housing if desired. Husband and wife team will be considered for maintenance and food service.  
Call Evenings 8 to 10  
546-0800

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Companion and Housekeeper for blind lady, 74. Your home or her apartment. 546-0021 mornings.

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We may have a full or part time opening near your home. Why not stop in at your nearest Hook's Drug Store and see?

**Applicants** must be 21 years of age and be able to work an alternating shift, if full time employment is desired.

**Hook's**  
Dependable Drugs  
2800 Enterprise St.  
(Just East of Road 100 off 30th St.)

**HELP WANTED**  
COMMERCIAL AND PROFESSIONAL OFFICE  
10 North Senate Avenue



## INDIANAPOLIS

Calendar  
of Events

FRIDAY, AUG. 23

Rummage Sale, sponsored by the Holy Spirit Women's Club, in the school garage, 7241 E. 10th St. Household goods and clothing will be sold today and tomorrow from 9 a.m. to 5 p.m.

Fish Fry Festival on Assumption parish school grounds at 1105 S. Blaine Ave., today and Saturday. Serving begins at 5 p.m.; carry-out service at 4 p.m.

TUESDAY, AUG. 27

St. Agnes Alumnae will meet at 7:30 p.m. at St. Agnes Academy.

SATURDAY, AUG. 31

Rummage Sale, sponsored by the Daughters of Isabella, in St. Patrick's school hall, 950 Prospect St., beginning at 9 a.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: NO card party at Assumption parish today.

**TO ENTER CONVENT—Miss Linda Schrader, daughter of Mr. and Mrs. Leonard Schrader of St. Gabriel's parish, Indianapolis, will enter the convent of the Sisters of St. Francis, Oldenburg, on September 8. Miss Schrader was graduated from the Immaculate Conception Academy, Oldenburg. An open house for relatives and friends will be held from 1 to 5 p.m. Sunday, Aug. 25, at the Schrader home, 3201 Welch Drive. No invitations have been issued.**

Couple to mark  
25th anniversary

INDIANAPOLIS—Mr. and Mrs. John E. Wyss, members of St. Mark's parish, will observe their 25th Wedding Anniversary on September 4.

An open house will be held in their honor from 3 to 6 p.m. Sunday, August 25, in Holy Name parish hall, Beech Grove. No invitations have been issued.



**PLAN 25TH WEDDING OBSERVANCE—Mr. and Mrs. Robert Bonke, above, of St. James the Greater parish, Indianapolis, will mark their 25th Wedding Anniversary with a Mass of Thanksgiving at 10 a.m. Sunday, Aug. 28, in the parish church. An open house will be held in their home, 2441 Applegate St., from 4 to 8 p.m. on Sunday afternoon. They are the parents of five, including James R. Bonke, third year student at St. Meinrad School of Theology, and Margaret A. Bonke, a Marian College graduate who will begin teaching this fall at St. Catherine's School. Three other children—Mary, Jeanne and Anne—attend the parish school. Both Mr. and Mrs. Bonke are active in parish affairs and other Catholic organizations.**

## Grinstein Funeral Home

Established 1854

HAROLD D. UNGER

1601 E. New York St. — Indianapolis, Ind. — 632-5374

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MATTER OF  
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In Shirley Funerals, selection of standards depends on two elements . . .

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2. There must be a true freedom of choice for every family.

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G.H. Herrmann  
Funeral Homes

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5141 Madison Avenue

632-8488

(INDIANAPOLIS, INDIANA)

787-7211



**TO ENTER CONVENT—Miss Margie Funke, daughter of Mr. and Mrs. Robert G. Funke of St. Patrick's parish, Indianapolis, will enter the Sisters of Providence Convent next month. She is a 1967 graduate of Kennedy Memorial High School. An open house will be held from 6 to 9 p.m. Sunday, August 25, at 1335 S. East St. No invitations have been issued.**

Final plans set  
for catechetics  
workshop Aug. 27

INDIANAPOLIS — Ladywood High School will host the Religious Education Workshop in a daylong session Tuesday, Aug. 27. Registration starts at 9 a.m. with the first conference scheduled at 9:30 a.m.

Mrs. Eileen Anderson, co-author of the Saddle Creek "Forming Lay Catechists," will discuss themes in modern catechesis, an overview of the mid-elementary and high school religious classes.

Other resource personnel will include: Father Anthony Etienne and Sister Kathleen, O.S.F., representing the Archdiocese of Indianapolis; Philip McLaughlin, religious education consultant for the Geo. Pflaum Co., on the psychological approach to dialogue in the classroom; Sister Bede Sullivan, O.S.B., of Kansas City, on practical steps toward making firm the purpose of religious education; and Sister Jeanne Luttrell, C.S.C., representing the "Come to the Father" text, for primary teachers.

## Opinions

(Continued from page 5)

duce it to a legalized contract, with reservations, for experimenting in conjugal pleasure and convenience.

The Holy Father has spoken for the Universal Church. He cannot bargain with us on this important gift of human life, a gift of God. Himself. "God giveth, and God taketh away." It is imperative that this current "rebellion" be suppressed and apostasy be curtailed if the Universal Church, the One, Holy, Catholic, and Apostolic Church is to remain intact.

Anonymous Layman  
Terre Haute, Ind.

## Backs Mrs. Miller

To the Editor:

Three cheers for Mrs. Thomas Miller of Indianapolis on her reply to Father George Elford in the August 16th issue of The Criterion. Every well-written word was absolutely true. Let's don't tie the priests down with petty detail.

Bernard Lally

Tell City, Ind.

Counsels priests  
on the encyclical

PASSAU, Germany — Bishop Simon Konrad Landersdorfer, O.S.B., of Passau, in a letter to diocesan priests, has expressed understanding for couples who "cannot master married life using only the rhythm method." The bishop said that married couples who avoid conception not for selfish reasons, but on grave grounds and from a need of intimate devotion to deepen and confirm their community and the ripening of their love should not consider themselves divided from God's love if they choose another method. In case, the bishop added, should such couples feel themselves excluded from Communion.



**GOLDEN JUBILIARAINS—Mr. and Mrs. Chester Wilgus, of Tell City, will mark their 50th wedding anniversary with a Mass of Thanksgiving on Saturday, Aug. 31, in St. Paul's Church. A reception will be held for relatives and friends from 1 to 4 p.m. at the American Legion Club in Tell City. The couple had eight children, two of whom died in infancy. The living children are Merle, Indianapolis; Harold, Columbus, Ind.; Paul, Ferdinand; Charles, Shelbyville; John, Madisonville, Ky.; and Mrs. Kenneth Gander, Evansville.**

Speakers listed  
for workshop  
for new teachers

INDIANAPOLIS — Resource personnel for the Beginning Teachers' Workshop, scheduled next Monday, Aug. 26, have been announced by the Archdiocesan School Office. The workshop will be held at Ladywood School.

Principal speakers will include: Father George Elford, Assistant Archdiocesan School Superintendent; Sister Marie William, S.P., education department chairman at St. Mary-of-the-Woods College; Sister Ann Jeanine, S.P., principal of St. Matthew's School, Indianapolis; and Dr. Anthony G. Banet, Jr., assistant professor of psychiatry at the Indiana University School of Medicine.

The afternoon program will include sessions on the "creative teacher" staffed by the following persons: Grade 1—Sister Mary Richard, O.S.B.; Grade 2—Sister Marilyn, O.S.F.; Grades 3 and 4—Mrs. Edward Dreyer; Grades 5 and 6—Mrs. William Boeber; and Grades 7 and 8—Sister Rose de Lourdes, O.S.F.

The workshop is required for all new teachers in the Catholic elementary schools and those who have taught only one year.

## Visitation set

NEW ALBANY, Ind.—Father Eugene Henely, O.F.M. Conv., will make the annual visitation to the Third Order of St. Francis at a meeting scheduled at 2:30 p.m. Sunday, Aug. 25, at 1109 E. Elm St. All members are urged to be present.

## Indianapolis Parish Shopping List

## ASSUMPTION

**Brown's Service Station**  
1310 S. HARBING ST.  
632-0980  
Service, Accessories, Car Wash, Road, Repair  
7 a.m. to 10 p.m. 7 Days a Week

## CATHEDRAL

609 N. Penn.  
632-0980  
1205 N. Penn.  
632-0980  
STOREY'S FOOD SHOP  
Everyday and Special Foods  
Lowest Possible Prices  
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Expert Lubrication • Tire and Wheel Service  
Car Wash

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at  
Rickards Market Basket  
1330 E. 52nd St. at Keystone 331-9243

## HOLY ANGELS

**Clark's Walgreen Agency**  
Luncheonette — Soda Fountain  
Pharmacy — Prescription Service  
1722 WESTBURY AVE.  
CL 4-9057

## HOLY SPIRIT

**Cumberland Radio-TV**  
21415 E. Washington St.  
Cumberland, Indiana 46029  
Phone 894-3114

## IMMACULATE HEART

**SERING SHELL SERVICE**  
6402 E. Westfield Blvd.  
91-4007  
Expert Lubrication and Brake Service  
Motor Tune-up • Road Service

## LADY OF LOURDES

**LA GROTTA'S Village Super Market**  
"We Only Sell USDA Choice or Prime Meats"  
3902 N. Arlington Ave. 337-8377

## PEACHERS DRUGS

"PRESCRIPTION SPECIALISTS"  
5648 E. Washington St.  
337-1195

## BICYCLES

**EAST SIDE BIKE STORE**  
BOB GRAY, Prop.  
SCHWINN BICYCLES—New and Used  
4322 E. Michigan St. FL 4-0213

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Serving the Eastside  
for Over Forty Years  
Irvington Coal & Oil Co., Inc.  
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## LITTLE FLOWER

**DELBO DRUGS**  
1521 N. Emerson  
FL 9-4265  
PRESCRIPTIONS  
Accurately Filled

## Arlington Super Market

Choice Meats—Fancy Groceries  
Fresh Produce—Dairy Products  
The "Big Boy" Chicken and Sausage Shop  
3740 East 10th St. Indianapolis

## Bruno TV Sales &amp; Service

P.C.A. — ZENITH  
Specializing on East Side  
FL 7-3884 — FL 7-7565  
805 S. 16th St.  
501 PAIN FOOD

## McKEAND DRUG STORE

PRESCRIPTIONS FILLER  
COSMETICS, TOILET, GROOMING CARES  
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**MILLER'S REGAL MARKET**  
"Your Retail Drug Store"  
Terrace at Madison Ave.  
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PHONE 344-0200  
FREE PRESCRIPTION DELIVERY

## TEETER'S

**South Side Pharmacy**  
"FAMILY HEALTH SUPPLY CENTER"  
1601 S. East St. 633-3583

## ST. ANDREW

**Kelly Furniture Gallery**  
Interior Design by  
Joy Kelly, NSID and Irene York  
3772 E. 38th St. CL 5-5448

## ST. ANN

**WALTER'S PHARMACY**  
Car. Mail Rd. at Farnsworth  
CL 4-9005  
• QUALITY DRUGS  
• EXPERT PRESCRIPTIONS

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**BURK Standard Service**  
MECHANICAL WORK  
On All Type Cars and Trucks  
Shop 1111 E. 34th and Tenth  
81-0936 Open 8 a.m. to 10 p.m.

## Johnson and Son

We Specialize in Shell Products  
• Get Your TV Stamps Here •  
8010 Madison Ave. 861-0956

## ST. BERNADETTE

**ROSS PHARMACY**  
3809 English Ave.  
337-8200

## ST. BRIDGET

**George M. Miller Mortuary**  
1129 N. WEST STREET  
634-4780

## ST. CATHERINE

Courteous, Efficient and Economical Service.  
• Ambulance Service  
• Headstones and Grave Markers  
• Notary Public

## ST. FRANCIS

**ART'S DRUGS**  
"Your Retail Drug Store"  
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## ST. JOAN OF ARC

"KINDLY EYE QUALITY"  
BOKA FLORIST  
CUT FLOWERS, LILIES  
FLORAL ARRANGEMENTS  
5416 N. College CL 3-2323

## ST. JUDE

**WALSH PHARMACY**  
"FREE PRESCRIPTION DELIVERY"  
WA 3-1553 WA 3-1554

## ST. MATTHEW

**Jolly Foods Super Market**  
5430 North Emerson  
Open 8 a.m. to 10 p.m.  
Featuring Choice Beef, Fresh Fish from the Coast and Imported Foods

## ST. MICHAEL

**Safeway Quality Foods**  
TIBBS AVE. at LAFAYETTE RD.  
Choice "Fresh Cut" Meats

## ST. PHILIP NERI

**VERA'S REGAL MARKET**  
2106 E. 10th St.  
(at Hamilton)  
NO PACKAGE MEAT — ALL FRESH CUT  
• Shop by Phone • Free Delivery •  
ME 3-9191

## JOHANTGEN'S RURAL PHARMACY

FREE DELIVERY  
3801 E. Michigan  
ME 4-5506  
• Prescriptions •

## JORDAN Funeral Home

"Home of Personal Service"  
1428 E. 10th St. ME 4-4304  
Helen Jordan, Owner ME 4-4305

## Repair All Tires

• SALES AND SERVICE •  
• TIRE AND RIM REPAIR •  
• RECOMMENDED TV •  
Madison Ave. at Thompson  
ME 2-7956

## Chipperfield Beverages

LIQUOR — WINE — COLA  
GIFTS — ITEMS — SNACKS — ICE  
205 N. Madison Greenwood  
Open 10 a.m. to 10 p.m. across from  
Center — 881-8855

## Assumption sets fish fry festival

INDIANAPOLIS — Assumption's annual fish fry festival opens a two-day stand today on the school grounds at 1105 S. Blaine Ave.

A special attraction for teenagers will be the "Generation Gap" booth. There will be a fancy goods booth for the ladies and pony rides and a fish pond for the kiddies.

Fish, taterolins and french fries will be served both days beginning at 5 p.m., with carry-out service available at 4 p.m. Mr. and Mrs. Wilbur Stout are general chairmen.



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Come Early! — Avoid the last minute rush.

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Convenient FREE Parking First Lot South of Store

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CATHOLIC SUPPLY HOUSE

107 S. Pennsylvania St., Indianapolis 46204

(Area Code 317) 637-8797

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Importer of German Grandfather-Clocks and other fine clocks  
Watches—Jewelry—Diamonds  
Expert Repairing  
3315 EAST Tenth STREET  
Phone ME 4-9941 Indianapolis 1, Ind.

## HASSE'S BAKERY

3310 E. 10th St. ME 6-8881  
• BIRTHDAY CAKES •  
• WEDDING CAKES •  
• HOT DOGS • 8:30 P.M.  
Open Mon. thru Sat. (Closed Sun.)

## Wolfe Shell Service Station

1445 E. Michigan  
Exp. Lub. — Tire Battery Service — Wash — Shampoo  
• SERVICE CALLS •  
ME 7-0855

## ST. PIUS X

**PRESTON'S SUPER MARKET**  
THE FINEST MEATS IN MEATS AND PRODUCE  
7021 N. Keystone Phone CL 3-0707

## SCHMIDT PHARMACY

1499 E. Main St. CL 1-3910  
The Finest in Cosmetics  
FREE PRESCRIPTION DELIVERY

## ST. RITA

"For the Best in Beef Shop!"  
**SHORTY'S FAIRWAY MARKET**  
Guaranteed Satisfaction — with  
Tender, Choice Beef — Free Delivery  
WE TAKE 100% STAMPS  
WE DELIVER  
134-7104 1610 Roosevelt Ave. 634-4998

## ST. ROCH

**ORME'S Carpets and Interiors**  
LINOLINUM—HARDWARE—TILE  
CUSTOM FLOOR REPAIR  
3503 S. Meridian St. CL 6-1471

## ST. MICHAEL

**Bay's Carriage House**  
Leaving to the Horseback Carriage Trade  
Electric Tunes Up with Open-Frame Saddle  
Wheel Alignment—Brake Service—Motors and Tires  
Pump—Road Service  
ST 7-4403  
U.S. 31 South of Stop 8

## ST. MATTHEW

**Jolly Foods Super Market**  
5430 North Emerson  
Open 8 a.m. to 10 p.m.  
Featuring Choice Beef, Fresh Fish from the Coast and Imported Foods

## ST. MICHAEL

**Safeway Quality Foods**  
TIBBS AVE. at LAFAYETTE RD.  
Choice "Fresh Cut" Meats

## ST. PHILIP NERI

**VERA'S REGAL MARKET**  
2106 E. 10th St.  
(at Hamilton)  
NO PACKAGE MEAT — ALL FRESH CUT  
• Shop by Phone • Free Delivery •  
ME 3-9191

## JOHANTGEN'S RURAL PHARMACY

FREE DELIVERY  
3801 E. Michigan  
ME 4-5506  
• Prescriptions •

## JORDAN Funeral Home

"Home of Personal Service"  
1428 E. 10th St. ME 4-4304  
Helen Jordan, Owner ME 4-4305

## Repair All Tires

• SALES AND SERVICE •  
• TIRE AND RIM REPAIR •  
• RECOMMENDED TV •  
Madison Ave. at Thompson  
ME 2-7956

## Chipperfield Beverages

LIQUOR — WINE — COLA  
GIFTS — ITEMS — SNACKS — ICE  
205 N. Madison Greenwood  
Open 10 a.m. to 10 p.m. across from  
Center — 881-8855

## ST. THOMAS

"FRESH CUT MEAT!"  
**FRANK DOLLEN'S**  
We buy our own fruits and vegetables from  
Indiana. That means you'll find them  
good quality.  
4907 N. Penn. WA 3-2509



## VIEWING WITH ARNOLD

## 'Prudence and Pi' is too realistic

By JAMES W. ARNOLD

The chief problem with "Prudence and Pi" is that it tries to use the celebrated birth control tablet as the hinge for a traditional bedroom farce. For Catholics these days, the pill is about as funny as sudden death.

Otherwise the movie's main drift, even in the face of the loose moral level of bedroom farces, is surprisingly positive. What essentially happens is that five couples who are loveless, arid, unhappy and "on the pill" are suddenly taken "off"—by choice,

accident or subterfuge. They all become parents, and at the fadeout their lives are filled with love and bliss.

The bizarre plot (adapted from Hugh Mills' novel) involves pill-mixers between and among a banker (David Niven) and his remote spouse (Deborah Kerr), both of whom have lovers on the side; their amorous young maid and chauffeur; Niven's relatives (Colonel Blimpish Robert Coote and Joyce Redman) and their swinging daughter (Judy Greeson, the blonde, miniskirted image of Liberated British Youth). The pill, incidentally, is shown as a standard item in the sex lives of all these varied classes and generations.

"Prudence" manages to wade through these tangled affairs

with no more than a hint of nudity or a boner scene. It is kind of a monument to the effectiveness of innuendo, and shows the irrelevance of measuring morality by cubic feet of exposed flesh.

If "Prudence" has a message, it is that the pill is a gadget, a machine that whimsical humans haven't yet learned to operate. It is associated with cold, secretive or manipulated relationships. Happiness comes from pairing off with the right partner and doing what comes naturally. If the film ridicules anyone, it is the pill-users, who toy with it for various devious or phony reasons, but wind up happier without it.

This orthodox "moral" isn't very profound; it also may be

mostly accidental. If you're not a fan of the touch-and-feel between Generations, it stereotypes both sides and then lines up with youth. The parents are hypocritical about sex, frightened of it, and overwhelmingly concerned with appearances and their effect on status.

The young adults embrace sex openly as normal fun. (The servants' romance is just old-fashioned libido; the upper-class

## Ward

(Continued from page 4)  
In Congress know his judgment loud and clear. Their own guess is that all citizens, Christian and otherwise, want a remission of taxes for their own needs. They assume that we are all, more or less, in the camp of Dives. So far, we have hardly proved the wrong. Once again, then, we confront the fundamental question of Pope Paul's Populorum Progressio. Will the rich tax themselves to help the poor?

(Copyright 1968 Features)

**Layman named**  
SYDNEY, Australia.—The Catholic bishops of Australia have appointed a layman to direct their world relief organization, the Australian Catholic Relief (ACR).

Adelaide, who has been named national executive director of Australian Catholic Relief (ACR).

## Father Berrigan

## 'ready' for jail

ST. LOUIS — Father Daniel Berrigan, S.J., said here that he is ready to face a prison term for his activities against the war in Vietnam but does not anticipate any further problems from ecclesiastical superiors.

The controversial Jesuit came to St. Louis to testify in support of Brother David Darst, who had been scheduled to go on trial here for anti-draft activity. Brother Darst's case here was dropped, but he still faces trial with Father Berrigan for allegedly burning draft boards files in Baltimore.

In answer to a television interview, he said that the direct action against draft board files had been necessary "because no other kind of protest has been effective."

"The burning of papers is better than the burning of children in Vietnam," Father Berrigan said.

on a "genuine personal relationship." Whatever you call it, the film thinks the youthful view is healthier, and will reinforce attitudes about what's right in pre-marital relationship.

Sex force is an ancient theatrical trick that arrives on bad taste, among other cradles, and it is for neither the young nor the morally fastidious. It is justifiable because it is often moral criticism, and because it is so widely contrived that no one considers the characters "real"—worthy of either sympathy or imitation.

The problem is that the audience may forget it is watching stylized artifice and begin to take all the nonsense as real, a danger that is much more likely in movies, with all their realistic traditions and tendencies. It is hard to accept characters as caricatures when they are moving about in an environment that is so real.

A good farce director can undermine this tendency to reality and sympathy by getting the players to over-act, by spoofing them (e.g., cutting from them chomping on lunch to a horse chewing hay), or by reminding us that it is only a film (e.g., having Niven turn and talk to the camera). "Prudence" has some of this, but there is also too much location shooting and use of elegantly realistic interiors (the show's main visual delight).

Worst of all, the actors are inconsistent, sometimes playing for broad laughs, sometimes so straight we get involved in their emotions (cf. especially Niven's relationship with girl friend Irina Demick, which comes across as straight romance). The confusion may be related to the fact that director Fielder Cook walked out on the production, which was then completed by Ronald Neame.

If farce is not taken as farce, we are in trouble: infidelity, adultery and vagrancy are seen as normal conditions of life for beautiful, likeable, wealthy people—conditions that can even lead to happiness, if bedroom arrangements are straightened out. You catch yourself being delighted that Niven, faced with the pregnancy of his mistress as well as his wife (by her lover), agrees to a divorce and permits a "happy" ending.

These burdens aside, "Prudence" is a talky and intoler-

ably cute film, made bearable only by the eye-soothing sets and good performances by the unfortunately aging stars. As well as we did." Is that a haps the most ambiguous line compliment to us, or a curse is a toast delivered by Dame Edith Evans (who appears pre-

## Couple talk on rhythm

NORTHVALE, N.J.—A married couple provided supplemental information for sermons on birth control given at St. Anthony's Church here.

Mr. and Mrs. Richard Vigeant of Montclair, N.J., members of the Responsible Parenthood panel sponsored by the Newark archdiocesan Family Life Apostolate, spoke at all four Masses after the sermon by Father James Ferry.

The Responsible Parenthood group gives instruction in the rhythm method of birth limitation and other aspects of married life.

Mr. and Mrs. Vigeant briefly explained the methods and testified to its effectiveness not only as a reliable method of family planning but also as a system promoting "a deeper mutual respect, a deeper spirituality."

Parishioners generally favored the appearance of the lay couple. Jules Loh, the father of seven, said: "The Church is where it ought to be discussed rather than over the back fences."

## WORLD OF BOOKS

ST. MARY-OF-THE-WOODS, Ind.—A Sister of Providence well known to many Terre Hauteans and to three generations of St. Mary-of-the-Woods College graduates is the subject of a new book published by the College's Alumnae Association.

"This is Sister" is the story of Sister Helen Agatha, a remarkable nun who directed the information office at Le Fer Hall on the campus for 40 years.

Her happy associations with Terre Haute businessmen from cab drivers to millionaires are the source of many amusing anecdotes in the book, which

was edited by Donna Forill McKeon, a 1949 graduate of the Woods.

SISTER HELEN AGATHA joined the Sisters of Providence in 1912 and soon was "vice president in charge of everything" at Guerin Hall, then new freshman residence hall on campus.

Her duties included answering the only telephone in the building, reserving space on trains and buses, and arranging for Woods girls to venture into Terre Haute where they reported hourly to Miss Stickney at Baurs Drug Store during their brief visit.

She currently is living in the college infirmary.

Mrs. McKeon, who wrote the book, received anecdotes from many persons about the retired nun. While attending the Woods, Mrs. McKeon received awards from the Terre Haute Newspaper Guild and the Catholic School Press Association.

Copies of the book are available from the Alumnae Association office at St. Mary-of-the-Woods College.

## WHAT OF THE DAY

## Doctor Doolittle censors target

By REV. JOHN DORAN

If some people get their way Doctor Doolittle will have had it.

In the current issue of "Inter-racial Books for Children" a Mrs. Isabelle Suhl takes the task for a very enlightening, English Victorian attitude toward Africans. She has incensed that these Africans whom the Doctor meets, evidently when he

dangerous to faith or morals, turn blissfully toward censorship and book burning when the books are counter to their opinions and wishes.

Doctor Doolittle must go, and with him the Push-me-pull-you and the cat's meat man, because his creator, Hugh Lofting, wrote like the Victorian he was. In his wake, I suppose, the Pigwigs of the World-Is-My-Father author who had his giant smelling the blood of an Englishman.

How juvenile can we get? The Polish who protest the Polish jokes, the Negroes who denounce Step-in-with Uncle Tomism, the Irish who cannot take an Irish joke, the Jews who shout at Seneca. If a touch of humor should have a Jew for its object, and so forth. Do we not realize that mature people have always been able to see a joke on themselves, that only the immature take themselves so seriously, have so little self-assurance, that they cannot bear a bit of humor?

Take the clergy for an example. I suppose few groups of people have more jokes about them, and some none-too-savory, than do the clergy. Perfect strangers are eternally telling us clerical jokes, toast-masters have an unending supply of them, one's parishioners hurry to be the first to tell you a new priest story which has arisen on the scene. Any padre or minister who got upset and cried foul at having a joke turned upon the clergy is a fool, worse than that, he is an immature fool who has not enough security in himself to accept that so very human thing called humor.

It is a sad comment on the babyhood of so many people of the present day that they expect the whole world to go their way, think their thoughts, accept all the limitations of living which their inadequacy imposes.

Humorlessness is a sign of insecurity; it is often a sign of incipient insanity. As Chesterton pointed out years ago, the one place in which you can be sure of finding no humor and bearing no jokes is the insane asylum.

Laughter God gave us for a katharsis, humor so that we might have humility. The man who has choked off his ability to laugh has closed an escape door upon himself, and leaves boiling within a furnace which should have found an easy exit through the fun and frolic of a laugh. The man who can see no humor when the joke is on him, or his race, or his calling, takes himself so seriously that he has chased out long ago the saving grace of humility, which is the ability to see ourselves as we really are. Indeed, the man who sees himself truly cannot fail to smile at what he sees.

We are such little things, such dumpy things, such dopes, that

the wonder is how God can love us and teach us to love each other.

I hate to see these do-gooders rectify the literature of the world, and censoring its humor, for from these mirthless people will come a pale and pallid product, where the spice of humor has been replaced by plaster dustings from these self-declared, self-concoined saints. Ugh!

## Radio and Television

**BLOOMINGTON AREA**  
Radio  
6:00 a.m.—Sacred Heart  
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