

Three will mark 50th anniversary in the priesthood

Three Archdiocesan priests will mark 50 years in the ministry next week in Indianapolis and Jeffersonville.

Msgr. John J. Doyle, Archdiocesan Historian and Archivist, Father Carl Busald, pastor of St. Catherine's parish, Indianapolis, and Father Albert Deery, pastor of St. Augustine's parish, Jeffersonville, were ordained by Bishop Joseph Chartrand on May 17, 1921, at St. Meinrad Archabbey.

Jubilee celebrations are planned by Msgr. Doyle and Father Busald on Sunday, May 16, while ill health will prevent Father Deery from a formal observance.

Msgr. Doyle's observance will take place at Marian College, where he served as chaplain and philosophy department chairman for 30 years prior to his retirement in 1967.

A concelebrated Mass will be offered in the college chapel at 2 p.m., to be followed by a reception in the Allison Mansion on campus.

FATHER BUSALD will offer a Mass of Thanksgiving at 2 p.m. Sunday, May 16, in St. Catherine's parish, followed by a public reception in the parish hall.

On Tuesday, May 18, the jubilarians will be feted at St. Meinrad Archabbey by the clergy of the Archdiocese and the Benedictine community there. They will be joined by Benedictine jubilarians and others who studied with them at St. Meinrad.

The three jubilarians are Indianapolis natives. Msgr. Doyle and Father Deery being from the same parish—old St. Joseph's in downtown Indianapolis, where they attended the parish school together from 1905 to 1911 and another year at Manual High School.

Msgr. Doyle, who is 73, entered the minor seminary at St. Meinrad in 1912 and continued his studies there until ordination. His first parish assignment was at St. Augustine's parish, Jeffersonville, now headed by his classmate and fellow-jubilarian.

He later served at Little Flower parish, Indianapolis, before attending the Catholic University of America from 1930-33, where he earned a doctorate in education. In 1933 he was assigned to St. Mary-of-the-Woods College as assistant chaplain and instructor.

Four years later he was named a charter member of the Marian College faculty when the institution was opened in Indianapolis. He remained on the faculty until 1960, when he was named professor emeritus of philosophy. The men's residence hall at Marian has been named in his honor.

MSGR. DOYLE HAS served a variety of Archdiocesan positions, including 30 years as Officialis of the Matrimonial Tribunal and synodal examiner. He also served as a member and later as chairman of the Archdiocesan School Board.

He was named a Papal Chamberlain in 1946 by Pope Pius XII, who honored him again as Domestic Prelate in 1964.

The jubilarian holds membership in more than a score of professional and community organizations, including a 20-year term as treasurer of the Indiana Philosophical Association, a group he once headed as president.

Father Busald, 74, a native of Assumption parish attended St. Patrick's School before entering the seminary.

His first parish assignment was at St. Mary's parish, New Albany. Two years later he was named pastor of St. Bernard's parish, Frenchtown.

In 1928 he was appointed pastor of St. John's parish, Osgood, and mission. Ten years later he became pastor of St. Mary-of-the-Knobs parish, Floyd's Knobs, where he remained for nearly 11 years.

Father Busald was named pastor of St.

Chancery announces clergy assignments

The Chancery Office has announced the recent appointments of two Conventual Franciscan priests to parishes in Terre Haute and Clarksville.

Father John Curran, O.F.M. Conv., has been named associate pastor of St. Joseph's parish, Terre Haute. He was ordained in March.

Father Alphonse Boardway, O.F.M. Conv., was appointed associate pastor of St. Anthony's parish, Clarksville, earlier in the spring. He was ordained in 1967.

Hits proposed draft of basic law of Church

ROME—An Italian professor of Church history said he does not think the world's Catholic bishops are sufficiently informed about the contents and implications of a newly proposed draft of the basic law of the Church.

Prof. Giuseppe Alberigo of the University of Bologna told a press conference here the Commission for the Reform of Canon Law has sent out a letter to all bishops asking them if they think promulgation of the basic law—"lex fundamentalis"—is opportune at this time. The document also sent to the bishops, consists of 94 canons which would be the "theological and juridical foundation" of all Church laws in the future.

An earlier draft of the document came under fire from many sides, principally because opponents believed it concentrated authority too greatly in the Papacy and was too legalistic in its approach to the mystery of the Church.

PROF. ALBERIGO said that in his opinion the second draft differs little from "and is slightly worse" than the original one.

He said he is opposed to the entire concept because "with measures such as the basic law we do not move toward a reform of the Church in order that it may finally become the house of the Father and thereby the house of all of us." Instead, he insisted, it would start "an incredible process" which would "lead the Roman Church to be reduced within the narrow terms of a sect, rendering the One, Holy, Catholic and Apostolic Church even more unrecognizable."

Alberigo said that as head of a Bologna study center dedicated to analyzing the basic law, he has prepared an in-depth study of the document which he plans to send to as many bishops as possible as soon as translations are completed. However, he added he is very concerned about the commission's letter, signed by its president, Cardinal Pericle Felici, asking the bishops to vote by mail on the document by Aug. 1.

THE DOCUMENT IS to be presented for discussion at the world Synod of Bishops meeting in Rome at the end of September. But the matter will be "fundamentally decided" before the synod opens if the bishops' responses to the commission's letter are generally favorable, Alberigo said. Whatever the synod might have to say on the subject would already be too late and easily ignored, Alberigo added.

Pessimistically admitting that he thought it was probable that the document will be promulgated before the end of the year, the professor insisted: "I don't think the bishops today can say yes or no on the question of a fundamental law. How can they form their conscience regarding the second draft of the document which was only published March 15 of this year, a text which was drawn up by a restricted group of 12 persons?"

The request to the bishops to vote on the document by mail, Alberigo claimed, is the first time since Vatican Council II that "the entire Catholic episcopate is called on to give a collegial vote." He asserted the bishops are being asked to decide in a matter on which "there is no formed ecclesial awareness whatever and on which" (Continued on Page 9)

Board to meet

The Archdiocesan Board of Education will meet at 7:30 p.m. Tuesday, May 18, in the Roncalli High School library.

Three Thuis brothers will note jubilees at St. Meinrad May 23

ST. MEINRAD, Ind.—Three brothers from Vincennes who have dedicated a total of 160 years as Benedictine monks will be honored at St. Meinrad Archabbey here Sunday, May 23.

Sixty years of priesthood will be observed by Abbot Columban Thuis, O.S.B., ordained in 1911, while his brother, Father Stephen Thuis, O.S.B., ordained in 1921,

Photo on Page 9

will mark 50 years as a priest. A third brother, Father John Thuis, O.S.B., is observing 50 years of profession as a monk. He was ordained in 1927.

It is believed to be the first such triple-observance in one family among Benedictine monks at St. Meinrad.

ABBOT COLUMBAN was a priest at St. Meinrad for 20 years, during which time he served as a professor in the major and minor seminaries, novice master, treasurer, head cantor, first violinist, band director and rector of the major seminary.

In 1931 he was elected abbot of St. Joseph Abbey in St. Benedict, La., a position he held for 25 years. He presently is chaplain of St. Gertrude's Convent, located near the Louisiana abbey.

Father Stephen has been a music instructor, violinist, abbey band director, head abbey organist, minor seminary spiritual director and minor seminary rector. He has also served as chaplain of various convents in Indiana, and also served at St. Charles Priory in Oceanside, Calif., and the Martyr Indian Mission in Marvin, S.D.

FATHER JOHN SERVED as abbey concert band director for 25 years and

14 PRELATES SIGN STATEMENT

New England bishops question Viet War

BOSTON—Fourteen Catholic bishops in New England have questioned the "wisdom and morality" of U.S. Vietnam policies, especially unlimited bombing, "Vietnamization," and the expansionist tendencies of U.S.-backed combat forces.

Their pastoral, published in diocesan newspapers throughout Massachusetts, Maine, New Hampshire and Vermont, called the Vietnam conflict "one of the central moral problems facing our nation today," and a "grave national crisis" that the bishops felt obliged to respond to.

Noting that peace is threatened in other areas besides Vietnam, the bishops said that Southeast Asia is "our specific concern" because of direct U.S. involvement.

The pastoral was issued by 14 prelates who serve dioceses in the four states of the Northern New England Province, headed by Archbishop Humberto Medeiros of Boston. It had been under development for several months.

PUBLISHED JUST as several anti-war groups made plans to demonstrate in Boston, the letter observed that the bishops are not "oblivious to the well-known wanton and immoral disregard for innocent lives and prisoners of war shown by the other side," but added:

"Obviously, we cannot allow their actions to become the norm by which we judge the morality of our own."

Observing that their primary moral concern is for the "consequences of American policy in Vietnam," the bishops said they did not question the sincerity of U.S. officials. But, they said, if the evidence they see and hear is accurate, "we are constrained by conscience to question the wisdom and morality of at least some aspects of our policy."

Initially, they questioned the use of massive air power which has resulted in "thousands of civilian casualties" and the practices of search and destroy missions which inflict death and injury on thousands of innocent victims. They said:

"If these policies have in fact caused the civilian deaths reported, then we must sadly but resolutely affirm that they violate the principle of civilian immunity from direct and indiscriminate attack and therefore merit the severest moral censure."

Of the Vietnamization process aimed at turning over combat roles to South Vietnam's armed forces, the bishops said:

Troop withdrawal urged by bishop

NASHVILLE, Tenn.—Bishop Joseph A. Durick of Nashville has called for removal of American soldiers from Vietnam by Jan. 1, 1972.

Citing biblical teachings to "be men of peace" and to "forgive our enemies," Bishop Durick issued a statement asking his fellow citizens of Nashville to petition for an amendment to the charter of the city-county government calling for an end to U.S. involvement in the Vietnam war. The bishop joined a number of professional and business leaders in endorsing the "end-the-war" amendment. He was the first leader of a major religious body represented in Nashville to express his thinking publicly.

the "possibility of increased mechanization of the war is fraught with troubling moral consequences."

THEY ASSERTED that it was precisely this involvement which apparently caused the "already great number of civilian casualties and refugees."

The bishops indicated they were disturbed by the announced proposal to "place no limits" on American air power in the Vietnamization program and asked if the decreasing number of American casualties is not dulling "our moral responsibility" to the tragedy of intensified human and material destruction in Vietnam.

Commending every attempt to save American lives, the prelates, however, said "we must in conscience criticize the ethical value of any doctrine, attitude or policy which seems to give American lives an intrinsic superiority over those of other people."

Referring to the U.S. Catholic bishops' pastoral of 1968, Of Human Life, the New England prelates said the passage of three years has given new emphasis to the question of "proportionality" of war and "deepened our doubts about the justice of further prosecuting this war."

They said the combat expansions into Laos and Cambodia, coupled with continuing bombing missions over North Vietnam, "testify to the effect our policies have had on the destruction of crops and long-term disruption of the ecological balance in Vietnam," all to the detriment of the civilian population.

THE PRELATES ALSO mentioned the effects of the war at home where, they noted, "Americans have turned against Americans in a degree seldom witnessed in the history of our nation." They added that "too many billions of dollars" allotted (Continued on Page 9)

Pontiff lauds hunger walks

VATICAN CITY—Pope Paul VI praised the "new spiritual strategy" of young "prophets of the future" who marched peacefully in 651 cities over the week-end of May 7-9 to raise money for the world's starving.

The Pope greeted part of the 100,000 marchers "of every tongue, every age, every belief" who streamed through St. Peter's Square May 9 during the noontime papal address.

The marchers were part of the estimated 4 million persons throughout the world who participated in the International Walk for Development to focus attention on the Third World of underdeveloped countries.

A full hour after the Pope talked, the last of the marchers passed through the square. Five hours later, the march ended with an ecumenical service in the famed Baths of Caracalla, scene of Rome's summer operas.

THE MARCH WAS organized by an Italian group, "Mani Tese" (outstretched hands) whose simple stand is that they are against hunger and for the development of peoples. Mani Tese was assisted by the United Nations Food and Agriculture Organization (FAO).

A spokesman at FAO here said early returns indicated that the Roman marchers, approximately 80,000 of whom walked the entire 16-mile circle of Rome, earned \$200,000.

Priest shortage

VIENNA — A recent survey has disclosed that more than half of the Catholic parishes in Bohemia, Czechoslovakia's westernmost province, have no priest, according to Kathpress, the Austrian Catholic news agency. Kathpress said a survey, conducted by the Faculty of Theology at Litomerice, Czechoslovakia, revealed that there are only 3,532 priests working throughout the country. (Catholics number 8,600,000 in a total population of 14,362,000.)



ROBERT LARKIN

Name layman as principal at Providence

CLARKSVILLE, Ind.—A layman from Washington, Ind., has been named principal of Our Lady of Providence High School here, effective July 1.

Robert Larkin, business education teacher and athletic director at Washington Catholic High School, was appointed to succeed Sister Marie Ellen Sullivan, S.P., who has served as principal the past four years. She will join the faculty of Mother Guerin High School in River Forest, Ill., in the fall.

New assistant principal will be Sister Jeanne Moore, S.P., presently serving at Reitz Memorial High School, Evansville.

A native of Logansport, Larkin attended Xavier University, Cincinnati, and was graduated from Indiana University and Oakland City College. He completed his graduate work in business education and secondary administration at Indiana University.

Founded in 1951 by the Sisters of Providence, Our Lady of Providence is the only Catholic coeducational high school in the New Albany Diocese, serving 16 parishes in three counties. Present enrollment is 650.

The new principal is a member of the National Association of Secondary School Principals and a member of the Theta Chapter of Delta Pi Epsilon, the national honorary graduate fraternity of business education. During the past year he was elected to the Evansville Diocesan Pastoral Council. He is married and the father of four girls.

Rome studying substitute for minor orders

BY FR. LEO E. McFADDEN

VATICAN CITY—The Vatican may suppress five present steps to the priesthood and replace them with a "meaningful modern-day ceremony of commitment to the clerical life."

Almost every Latin-rite priest today was ordained a priest only after assuming four minor and two major orders, all of which date back at least 17 centuries.

All four minor orders—acolyte, lector, exorcist and porter—plus the lowest of the major orders—the rank of subdeacon—may be placed by a simple ceremony of intention to seek the order of deacon and priesthood.

"VARIOUS VATICAN congregations have for several years been studying the possibility of composing one simple but meaningful modern-day ceremony of commitment to clerical life," a well-placed Vatican source told NC News. "This is still under study, but no conclusions have been drawn up. I myself do not yet know what to call this ceremony: a commitment, a pledge, a determination? I don't know. But I know it must be meaningful."

The full list of orders beneath the rank of deacon was given by Pope Cornelius around 251. By the 12th century the order of subdeacon, involving the vow of celibacy, had taken on such importance that it was listed as a major order along with the diaconate and priesthood.

Since the Second Vatican Council, individual bishops have received permission to ordain candidates to the priesthood who had not received all of the lesser orders or degrees.

THE FIVE ORDERS now under study were once active positions in the Church, but through the centuries they have fallen into disuse. For instance, today the role of acolyte is performed by altar boys; that of porter by a sacristan or custodian, and that of lector by a lay reader.

These first were established by the Church as separate functions not necessarily leading to the priesthood. Candidates for the priesthood are ordained to the lower orders now more as a symbol of their intention to serve as priests one day rather than to exercise the functions of the respective orders.



TRI-STATE SERRA CLUB PRESIDENTS—Newly-elected presidents of Serra Clubs from Indiana, Ohio and Kentucky gathered in Indianapolis last Saturday, along with other officers, for a Leadership Workshop. Held at Marian College, the conference was chaired by Herbert P. Kenney, Jr., a member of Christ the King parish, Indianapolis, and past District Governor of Serra. Shown from the left, above, are: Raymond H. Lasher, of Evansville; John M. Zanetta, of Vincennes; Donald Martina, of Lexington; Robert J. Cook, of Indianapolis; Joseph Hagen, of Owensboro; and Dr. William Moran, of Cincinnati.

STUDY REFLECTS VARIED OPINIONS

Hopes and fears are expressed on National Pastoral Council

BY RUSSELL SHAW
(Second in a series)

The "feasibility study" of a National Pastoral Council for the Church in this country, which has been underway for the past year, has turned up many arguments in favor of creating such a body.

It has also turned up just about as many arguments against. Paradoxically, the pro and con arguments seem in many cases to complement each other. Viewed from one direction, a particular argument favors a National Pastoral Council. Viewed from another direction, it does the reverse.

The task of sorting out the pros and cons has been entrusted to a 15-member steering committee appointed by the advisory council of the United States Catholic Conference (USCC). Ten of its members are lay people.

The advisory council was asked to undertake the study by the administrative committee of the National Conference of Catholic Bishops (NCCB) and the administrative board of the USCC. Eventually it will report back to the bishops.

A NATIONAL Pastoral Council has been described as an instrument for exercising "shared responsibility" in the Church—a body representative of the broad spectrum of interests and attitudes in American Catholicism, which would consider issues of concern to the Church.

That description, however, is so general that it leaves untouched the really hard questions about the desirability and practicality of a National Pastoral Council. Some of the questions with which the steering committee is currently wrestling are the following:

1. Is a National Pastoral Council desirable?

Proponents insist that a council is not only desirable but essential. It would, they say, help to counteract the "turned off" attitude of many groups in the Church—youth, people, minorities, extreme liberals, extreme conservatives—by giving them a practical means to share in decision-making.

Furthermore, they argue, a council would help to combat the apathy of many "middle" Catholics who currently feel no particular personal responsibility for the Church. In ad-

dition, they say, it would strengthen authority by giving more people a feeling that they had been heard during the process of making decisions.

These practical arguments in favor of a National Pastoral Council are supported by theological arguments. Since the Church, as Vatican Council II pointed out, is a "people"—a community—its communal nature should be reflected in its institutions. A council would help bring this about, it is said.

But there are also strong arguments against the desirability of a National Pastoral Council.

MANY QUESTION whether a council actually would or could represent the diversity of groups in the Church. They fear that it would instead be taken over by small, vocal special-interest groups and used by them as a lobby for advancing their pet theories.

If that happened, they say, the National Pastoral Council would be manipulated by special-interests in order to force changes which the majority of Catholics do not want and which would in fact be harmful to the Church.

Other fears have also been expressed. One is that a council would turn out to be just one more bureaucratic "structure." Another is that by providing a forum for opposed views, it would foster polarization instead of helping to reduce it.

2. Is a National Pastoral Council feasible?

At least two "values" have been cited as essential for a National Pastoral Council. One is that it be representative. The other is that it be prophetic.

But balancing these two values is no easy job—and may be impossible. A truly "representative" council might indeed be able to win general acceptance, but it would probably be very slow in reaching decisions and its decisions would probably lean toward the "safe" side. A "prophetic" council might indeed take strong stands, but it might also be disavowed by the great mass of Catholics because it spoke neither to them nor for them.

Even the task of creating a really representative council is fraught with formidable problems. There are, after all, some 47 million Catholics in the United States, of very diverse

ethnic, ideological and socioeconomic backgrounds. Would it be possible to bring together a body of manageable size that would represent all these different groups and at the same time be able to accomplish something constructive?

It has been suggested that a National Pastoral Council should be put together through a combination of methods—an appointment of some members, national election of others, designation by existing organizations of others, and selection through a graduated series of elections for still others. However, devising an equitable formula that would actually combine all these methods would obviously be a very difficult and sensitive task.

3. What would a National Pastoral Council do? Everyone agrees that a National Pastoral Council would deal with "issues." But what issues? And with what authority? Some see a council as confronting primarily the great social problems that face America—poverty, racism, youth, war and peace, drugs and so on—and offering a Christian response to them. But others say

that, if this were the case, the council would end up taking safe, predictable "liberal" stands that did not distinguish it from any other well-intentioned "think-tank" operation.

Others argue that a National Pastoral Council should also be a council itself with internal Church affairs. But problems more than a high-level debating society.

Others, seeking a middle ground, argue that a truly representative National Pastoral Council would exercise its influence through "moral suasion"—and this would be the quietest and potentially one of the most explosive in the whole debate.

This raises the sticky question

Death report 'exaggerated'

VATICAN CITY—Reports of the death of the Vatican's daily newspaper L'Osservatore Romano are greatly exaggerated, said Federico Alessandrini, the paper's associate editor, who also heads the Vatican Press office.

A Rome daily, Giornale d'Italia, reported April 28, that the Vatican Secretariat of State is considering ending the life of the 110-year-old paper because of rising publishing costs. Its place would be taken, said Giornale d'Italia, by a weekly news bulletin dealing strictly with Church affairs to be printed in several languages.

"The report is without foundation," said Alessandrini, adding it was an "invention."

Giornale d'Italia the following day said that, despite the Alessandrini denial, it had it on good authority that some sort of study proposal was being considered to reorganize Vatican City news publications. The paper also insisted that the reports were not an "invention."

* DINING FARE *

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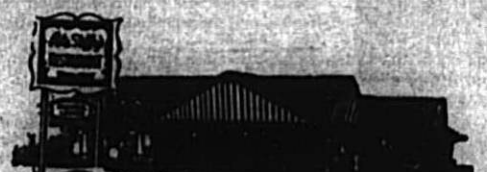
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INDIANAPOLIS, IND.



SR. BAPTISTA SR. PHILONILLA SR. JULIA

Hospital nuns to note 60th jubilee

BEECH GROVE, Ind.—Three Baptist and Sister Philonilla—honor the jubilarians who have completed 150 years of service as religious nurses.

A public reception has been scheduled from 2:30 to 4:30 p.m. in the hospital auditorium to

honor the nuns who have completed 60th anniversary of entrance into religious life.

SISTER JULIA, a native of Ottoville, O., is a registered medical technologist and has served the past 14 years as clinical laboratory supervisor at St. Francis Hospital.

She is a graduate of Creighton University and is licensed by the Medical Board of Medical Technologists and is a member of the American Society of Medical Technologists.

A native of Kansas City, Kan., Sister Baptista has been a member of the St. Francis staff since 1948. She received her nursing education at St. Elizabeth's School of Nursing, Lafayette, and has served in other hospitals in Indiana, Tennessee and Nebraska.

SISTER PHILONILLA is a native of St. Vincent's parish, Shelby County, and is licensed as a registered nurse, an X-ray technician, a medical technologist and physical therapist. She has been assigned to St. Francis Hospital since 1967 and heads the Twilight Guild, a lay association which looks after senior citizens and shut-ins.

She formerly served as administrator of St. Francis Hospital in Grand Island, Neb., and has been assigned to other hospitals in Nebraska, Colorado and Tennessee.

'Ballot' for comments of Criterion readers

Do you favor the formation of a National Pastoral Council? You can join readers of diocesan newspapers nationwide in making your voice heard on this important question—a question on which the nation's bishops very much want to know what you think. Simply fill in the brief "ballot" below and mail it to the National Catholic (NC) News Service in Washington (address below). NC News will, in turn, tabulate the results of this poll of reader opinion, making the results of the survey available to your diocesan editor for publication in a future issue, and to the Steering Committee studying the feasibility of a National Pastoral Council.

1. Would a National Pastoral Council be good for the Catholic Church in the United States?
YES..... NO..... NO OPINION.....

2. By what method should National Pastoral Council members be selected?
.....Appointment by some existing group
.....A popular, nationwide election
.....Designation by various organizations
.....Graduated elections—diocesan, regional and national
.....A combination of the above methods

3. What issues should such a Council consider? (Check as many as apply)
.....Internal Church issues (e.g. celibacy or birth control)
.....The Church's role in solutions for America's social problems
.....The Church's role in solutions for international problems

4. What role should a National Pastoral Council play?
.....The role of an official advisory body
.....The role of moral persuasion and influence
.....A definite deliberative role in Church decisions

5. Would you like to make any further comments?.....

YOUR NAME (if you wish).....

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WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Stresses role of Catholic schools

MONTREAL—Catholic schools must be maintained because they are the indispensable environment for the rebirth of Christian culture, French Jesuit Cardinal Jean Danelou told an audience here. Speaking to more than 2,000 persons in Notre Dame Church, the 65-year-old cardinal said the only remedy for the turmoil of the present day is education in a Catholic school.

Press meeting to air problems

MADRID—The next world congress of the Catholic press will "tackle the problem of public opinion in the Church and the difficulties it causes for Catholic journalists," the executive secretary of the International Union of the Catholic Press said here. The official, Father Jesus Iribarren, told the Catholic magazine Vida Nueva that the problem includes not only the infallible authority and the dogmas of the Church but also the Holy Spirit, who, he said, "does not necessarily follow public opinion but can very well inspire public opinion." The congress, to be held in Luxembourg in July, will also deal with freedom of the press under totalitarian regimes, Father Iribarren said.

Converts stage hunger strike

VELLORE, India—Convert Catholics who were members of the Hindu "untouchable" class staged a hunger strike here to protest alleged discrimination against them in the appointment of a new bishop for the Vellore diocese. Nearly 95 percent of the diocese's Catholics are former "untouchables." The hunger strike was held in front of the bishop's house to gain postponement of the consecration of then Bishop-elect Anthony Muthu. It was suspended after Archbishop Rayappa Arulappa of Madras-Mylapore, who consecrated the new bishop April 21, agreed to present the grievances of the protesters to the Pope.

Pontiff defends workingman

VATICAN CITY—The struggle of the workingman to gain his just reward for toil is still going on, Pope Paul VI told a special audience in St. Peter's Basilica on May 1, the traditional Labor Day in Europe. The rights of the laborer, the Pope said, must be the real norm in settling debates between the employer and the employee. He urged a "just distribution of the benefits deriving from the work men share in common."

First British deacons ordained

LEEDS, England—The first married deacons in the history of the Catholic Church in England were ordained May 2 in St. Anne's cathedral here by Bishop William G. Wheeler of Leeds. The new deacons are the Rev. Maurice Pearce, 51, a civil service employee and father of five, and the Rev. Anthony Winn, 46, a teacher of handicapped children and father of three.

Court of Appeals rules for nonpublic students

ST. LOUIS—The United States Circuit Court of Appeals has handed down a decision that may have far-reaching consequences for church-related schools in the 1970s.

It ordered the Western District Federal Court in Kansas City, Mo., to hear a case relating to nonpublic school children's participation in Title I of the Elementary and Secondary Education Act.

The case—Barrera vs. Wheeler—was brought against

Peace center independent of the USCC

WASHINGTON—A proposed center to study methods of solving problems of peace, justice and development will be independent of the United States Catholic Conference (USCC), Bishop Joseph L. Bernardin, USCC general secretary, emphasized.

Plans to open the center, to be known as the Center for Concern—Focus: Toward a World that is Human, were announced by Jesuit superior general, Father Pedro Arrupe, at the United Nations May 4.

News reports indicated that the center would be co-sponsored by the Jesuits and the USCC.

In a statement issued here May 7, Bishop Bernardin said that the center will be an independent enterprise "governed by its own board of directors, and will relate to all groups, religious and secular, interested in justice, development and peace."

The statement did say that the idea for the center had originated in the USCC.

Bishop Bernardin said the USCC's international affairs committee had approved the idea of exploring the feasibility of establishing an independent center for the discussion and study of issues relating to justice, development and peace.

"Accordingly," the statement said, "Msgr. Marvin Bordelon, director of the USCC department of international affairs, was authorized to take the steps necessary for a feasibility study."

Because of their interest and worldwide resources, the Jesuits were asked to assist with the project, the statement said.

the Missouri State Board of Education and former commissioner, Hubert Wheeler, in April 1970, alleging that the state administratively prohibits educationally and emotionally deprived children in nonpublic schools from participating in programs funded by the federal government.

FORMER U.S. Supreme Court Justice Tom C. Clark, sitting by special designation, agreed with the other circuit court judges that the plaintiffs were entitled to be heard on the merits of their suit. Earlier, the Federal District Court at Kansas City had refused to hear the case. It indicated it felt the children and their parents who brought the suit had not exhausted all administrative remedies. The Kansas City court also said the case involved questions relating to state law that should be decided by state courts.

The suit sought a declaratory judgment establishing the right of the plaintiffs to receive the fair benefits of the education act, an accounting of funds received and spent under the federal program from 1966 through 1969 and an award of \$13 million in lost benefits. The Kansas City court dismissed the suit on Aug. 31, 1970.

The case is considered critical to parents of nonpublic school children because the federal education act provides for nonpublic school children's right to participate and a deprivation of that right would mean that Congressional intent would not have been fulfilled.

THE CASE DREW national attention when the Missouri state department of education retained Leo Pfeffer as counsel in the suit after state Atty. Gen. John Danforth issued an opinion saying that the state board of education was not administering the act properly and was keeping children from participating in the program who should be qualified. Pfeffer is general counsel for several national Jewish organizations opposing aid to children in church-related schools.

During the appeal, the United States Office of Education had entered a friend-of-the-court brief supporting the arguments of the children.

Ten years ago Archbishop Schulte ordained 13 young men to the priesthood for the Archdiocese of Indianapolis in rites at St. Meinrad Archabbey.

Urges study of celibacy issue

SPOKANE—Bishop Bernard J. Topel of Spokane, back from the American bishops' spring meeting in Detroit, said the optional celibacy question may have drawn the most national attention there "but was not the most important topic." "It is common knowledge that the bishops favor celibacy much more than do the priests," he said in an interview in his diocesan newspaper, The Inland Catholic Register. "I am totally convinced that celibacy has been vital in my life. On the other hand," he said, "what has been so vital and good for me is not necessarily true for others today. I must therefore have an open mind. It is not easy. I feel that all the ramifications should be studied and studied accurately and in depth and without prejudice."

Three priests reinstated

WASHINGTON—At least three of 19 disciplined Washington priests who appealed their case to Rome have been fully reinstated by Cardinal Patrick O'Boyle. Meanwhile, officials of the National Federation of Priests' Council (NFPC) said they were "pleased that this case, which has dragged on since August of 1968, has come this close to a solution." Father Joseph Byron, spokesman for the disciplined priests who had refused to recant from a Statement of Conscience they signed when Pope Paul's anti-contraception encyclical, Humanae Vitae, was made public in 1968—said Cardinal O'Boyle fully restored his priestly faculties May 4.

Calls for anti-war statement

DETROIT—Bishop Bernard M. Kelly tried in vain to persuade the nation's bishops to make a strong statement on the Vietnam War at their spring meeting last week. But the 53-year-old Providence, R.I., auxiliary intends to continue his personal efforts to alert American Catholics to the moral dimensions of U.S. policy in Vietnam, especially bombing of civilians and heading refugees into camps where they live under wretched conditions. "What's going on over there is a scandal, a crime against God and man," Bishop Kelly said between sessions at a hotel here. "I don't see how the U.S. bishops can criticize our country on abortion and then say little or nothing about the inhuman treatment of these Vietnamese peasants."

Indicted in Kissinger case

HARRISBURG, Pa.—A federal grand jury here has added two more names to the list of persons indicted in an alleged conspiracy to kidnap presidential aide Henry Kissinger and blow up federal heating systems in Washington. A new indictment, handed down April 30, also added 13 new charges to the 22 "overt acts" listed on the original indictment, and gave additional details concerning those already listed. Named as additional defendants are former Notre Dame de Namur nun Mary Cain Scoblick, wife of defendant Anthony Scoblick; and Theodore Gilck, imprisoned in Ashland, Ky., for raiding a draft board in Rochester, N.Y., in 1970.

Predicts move toward WCC

ALBANY, N.Y.—A World Council of Churches (WCC) leader said here Cardinal Jan Willebrands will make a move at the World Synod of Bishops in Rome in October to pave the way for entry of the Catholic Church into the WCC. But Dr. Eugene Carson Blake, WCC general secretary, said in an interview in the Evangelist, Albany diocesan newspaper, that he did not envision entry of the Catholic Church into the WCC "any sooner than five years, at the fastest." Dr. Blake said if the Catholic entry becomes a reality, there will be "new and more effective cooperation at the world level" and eventually "one organization would represent the whole ecumenical movement."

Nixon panel backs school aid

WASHINGTON—President Nixon's panel on nonpublic education has recommended that federal agencies vigorously enforce existing legislation which authorizes participation of nonpublic students in school aid programs. That recommendation was one of six which the four-man panel made in its long-awaited interim report—sent to the White House on Feb. 12, and made public May 4. One of the interim recommendations is already being carried out. The panel—headed by Dr. Clarence Walton, Catholic University of America president—asked the Nixon Administration "to participate in a Washington conference to review the nonpublic school crisis in all its dimensions."

Pope appeals for vocations

VATICAN CITY—Modern society needs priests, Sisters and Brothers "even more than the society of times past," Pope Paul VI said in a talk May 2, the World Day of Vocations. "The Church," he said, "needs priests, Religious men and women, men and women who consecrate themselves completely to the glory of God and of Christ and to the manifold religious, educational, charitable service of the Christian community." The Pope said that Religious vocations are "also needed, very much so, by this Catholic Rome of ours, if it is to be worthy of its mission and of its history."

Cite low morale among priests

NEW YORK—Low morale, especially among young priests, is a problem among the Catholic clergy here, according to the results of a survey conducted by the New York archdiocese. The study, made by a team of professors at Columbia University, also showed that priests here favor optional celibacy for their fellow priests, but indicated that they are not interested in marriage for themselves. Father Philip Murnion, project coordinator for the Archdiocesan Clergy Personnel Board's office of research, said the survey is currently being studied by Cardinal Terence Cooke of New York. Father Murnion said publication of survey results would be premature. He said that full 300-page report is in the hands of Cardinal Cooke, who will decide what should be done with it after he completes a detailed examination.

Opposed to priests in politics

DETROIT—The American bishops have generally "little sympathy" for the idea of a priest holding an elected public office, they made clear at their spring meeting. Preparing for the 1971 World Synod of Bishops' discussion of the priesthood, the U.S. bishops worked out a general approach to guide their four synod delegates. One of the synod's proposed questions is: "To what principles or criteria is the political action of a priest, who is also a citizen, subject?" Through a series of regional discussions in Detroit, the bishops concluded that involvement in political action and seeking or holding political office are two quite different things. As a leader in the Christian community, "the priest might often be involved in political action" and especially when the community should be stimulated into "a fuller living of the Gospel," said a summary working paper.



FOUR FOR ROME SYNOD—The four delegates who will represent the United States at the World Synod of Bishops in Rome this fall meet the press following their election at the semi-annual meeting of the National Conference of Catholic Bishops in Detroit. From left are Cardinal John Carberry of St. Louis, Archbishop Leo C. Byrne of St. Paul-Minneapolis, Cardinal John Dearden of Detroit, and Cardinal John Krol of Philadelphia. Two other prelates, Archbishop Joseph T. McGucken of San Francisco and Archbishop John F. Whealon of Hartford, were named alternate delegates. (RNS photo)

Unity movement losing steam in Great Britain?

LONDON—After the first flush of enthusiasm, the Christian unity movement in Britain seems to have lost much of its drive. "But I forecast that the next great change in the unity movement will take place in about seven years time. . . . All these signs and indications have given seasoned ecumenists the idea that the time is coming when we can get down to the practicalities of union and what it will mean for the clergy and the laity."

One reason for this was the setback in the plans for an Anglican-Methodist rapprochement last year. When these two churches, so close in many respects, did not come together, people began to question the whole concept of Christian unity.

MANY OF THE early signs were misleading because they tended to concentrate primarily on areas where Christians were already in complete agreement—social and charity work and concern for the poor.

Now that such activities are regarded as the norm there is an expectancy of further progress. If this is to come, it will have to be in the field of theology, with its areas of fundamental difference where compromise will be difficult.

COMMENTING ON the present state of the unity movement Bishops Thomas Holland of Salford told a unity meeting in Manchester: "A lot of work for unity has been done generously and in love, yet our differences are persisting."

"No wonder there is a feeling abroad that there is a slump. No wonder that people think the

Priest shortage seen major issue

FRAMINGHAM, Mass.—Cardinal John Wright, prefect of the Vatican's Congregation for the Clergy, said here the shortage of priests is "the greatest and most urgent problem" facing the Church.

"As a result, he said, "we priests today must make sure that we do not die without leaving behind us two priests whom we have attracted, inspired, recruited and financed through the seminary."

Addressing members of the class of 1946 of St. John's Seminary, Cardinal Wright commended the 28 priests who were celebrating their 25th anniversary of ordination. He said:

"There were 28 the day they were ordained and there are 28 now. Nobody has received permission to die and nobody has asked permission to quit the priesthood."

Brazil reports trouble Pope

SAO PAULO, Brazil—Pope Paul VI is deeply concerned about repression in Brazil, Archbishop Paulo Evaristo Arns of Sao Paulo said here.

"Tell Brazilians that if there is torture in the country and the law of emergency of 1968 is still in force, these things are damaging the image of our nation," Archbishop Arns said the Pope told him during a recent audience.

(In December, 1968, Brazil's military regime declared a state of emergency and assumed dictatorship powers on grounds that subversives were trying to overthrow the government. Hundreds, including priests and lay leaders, were arrested.)

The archbishop also quoted the Pope as saying: "I would like to speak in favor of Brazil, but I cannot because of the frequent reports, and some rumors, that reach us these days."

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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.

Another kind of street people

Two weeks of dismaying antics from the Washington, D.C. street people were absolved at least in part by another type of street people who last Saturday marched a 27-mile route through Indianapolis.

An estimated 4,500 youngsters, most of them high school students, began the Walk for Development from CYO field on the city's westside. Not all of them finished. Blisters, aching muscles and fatigue thinned the ranks as the day went on. But twelve hours after the hike began, more than 1,000 had limped across the finish line.

They had completed a round-the-town circuit which included local sites earmarked to share in dollars contributed by less hardy citizens who sponsored a walker and cheered from the sidelines.

It is believed that the Indianapolis march will realize close to \$70,000. Worldwide, the week-end walkers are believed to have earned more than \$5 million with their feet. Contributions will be distributed among local, national and international facilities dedicated to feeding and healing the poor.

Twenty separate marches were scheduled to take place around Indiana. We don't know at this point how all the other hikes for hunger went, but we do know the

local one was impressive—for many reasons. An unexpectedly large number of young people turned out. An optimistically inflated figure of 10,000 participants was originally predicted. The number, it should be noted, did not come from young people themselves. They were too busy organizing and lining up sponsors to prophesy success. The 10,000 figure came from adult mentors trying to manufacture enthusiasm via press release.

In view of the few short weeks allowed for planning, a show of 4,500 students was much more than could realistically be expected and a tribute to both the idealism and stamina of the participants. It was a magnificent show.

Moreover, we were impressed with the proportion of Catholic students taking part. A Secina High School senior, Keith Hart, directed the march and hundreds of other Catholic students put on their track shoes or sneakers and joined the parade.

We suspect that many older people experienced a spring in their own step after watching these youngsters pounding the pavements, not in a display of belligerence but in a blister-making parade to ease the suffering of the underfed and underprivileged.

Chaplains in uniform

A study committee appointed by the General Commission on Chaplains and Armed Forces Personnel has issued a preliminary report expressing serious doubt about the feasibility of replacing the military chaplaincy system with a civilian ministry to the armed forces.

Administrative changes and problems of interdenominational cooperation involved in such a changeover were cited as "staggering," though the committee said it was reserving a definitive policy statement until the study is completed, probably sometime this summer.

Who wants to take the chaplain out of uniform? A great many people, it seems, and some of them are putting real pressure on their Churches to re-examine the role of the military chaplain. They are rekindling the old controversy over whether a priest, minister or rabbi in uniform is in reality forced to serve two masters.

There already has been a break in the traditional alliance between the Church and the defense establishment. The Wisconsin Evangelical Lutheran Synod has had full-time civilian chaplains in Vietnam since 1965. The American Jewish Congress in 1968 urged that military chaplains be replaced with civilian counselors. It is now estimated that part-time Jewish civilian chaplains outnumber Jewish military chaplains almost 5 to 1.

Moreover, the tendency to question the alliance is continuing apace. Recently 150 members of the Episcopal Peace Fellowship objected to the consecration of the

first Episcopal bishop for the armed forces, saying such a ministry cannot be carried out freely and independently by one who is an officer in the armed forces and thereby can be presumed to have some vested interest in the defense establishment.

In his book, "The Military Chaplaincy," Dr. Gordon Zahn, a Catholic sociologist, contends that the military should instruct its chaplains to consult off-base counselors, since the chaplain's allegiance to the military may prevent him from conscientiously counseling a soldier.

A conscientious examination of the role of the military chaplain is, to our mind, a wholesome development. Unfortunately too many of those demanding such a reappraisal are influenced by personal animosity toward the Vietnam war. Military chaplains, in their view, imply a Church blessing for what they see as an immoral war. Therefore, put the chaplains in mufti.

Such an attitude blurs the controversy. Approval or disapproval of any particular war or of any particular policy of the defense establishment has no real bearing in the matter. What counts is the rightness of the dual allegiance implicit in the service of the military chaplain. If the alliance, however tenuous, that exists between the Churches and the defense department inhibits the Churches in their responsibility to give religious help to all who seek it, then it deserves to be questioned—in peace or war.

Just the facts, please

Several weeks ago L'Osservatore Romano stirred up a minor tempest by publishing a highly editorialized report which left an impression in many Jewish and non-Jewish circles alike that Pope Paul VI favors a Jerusalem governed by an international body. The article also left an impression that the Pontiff is concerned lest a planned Israeli housing project on the outskirts of Jerusalem might be tied in with some sort of plot to oust Christian Arabs from the holy city and impede free access to its shrines.

The secular wire services carried news stories about the matter, labeling L'Osservatore, as always "the official Vatican daily," which it isn't. However, L'Osservatore's purely unofficial views on the Jerusalem question gained wide currency and did a

small measure of at least temporary damage to Catholic-Jewish relations. Both Jews and Catholics, therefore, are in the debt of two dependable disseminators of ecumenical good sense for setting the record straight on the matter.

Rabbi Marc H. Tanenbaum, national director of the Interreligious Affairs Department of the American Jewish Committee, and Msgr. John Oesterreicher, director of the Institute of Judeo-Christian Studies at Seton Hall University, South Orange, N.J., have gone to some pains to tell the facts as they are.

Rabbi Tanenbaum said flatly in his weekly radio broadcast that the criticism of Israel and the call for the internationalization of Jerusalem published in

L'Osservatore do not represent the views of Pope Paul. He told of recent audiences between Jewish leaders and the Pope in the Vatican in which the Pope "expressed his deepening appreciation of Judaism and his positive concern for the peace of Jerusalem."

Rabbi Tanenbaum said further that when Msgr. Oesterreicher recently visited Jerusalem he found, in the rabbi's words, that "free access to all holy places is not only a promise but today's reality in a way that it never was under Jordanian administration."

Rabbi Tanenbaum also took note of the fact that Msgr. Oesterreicher had said: "It would be insulting to the Pope's intelligence to assume that he favors a Jerusalem governed by an international body in which the Soviet Union's Brezhnev or Chairman Mao will decide the fate of the holy city and its sacred

shrines." In his statement, Msgr. Oesterreicher disclosed that three Jordanian Bishops recently had written a highly emotional letter to the Pope intended to frighten him and the world about an alleged Israeli plot. The monsignor likened the distorted account of the building project to an assertion "that modern building plans for Arlington, Va., and other suburbs of Washington would deprive the White House and the areas around it of their historic meaning."

As Rabbi Tanenbaum noted, there is no denying that real problems face Christians, Muslims and Jews in Israel. But the happy resolution of those conflicts can and hopefully will be advanced by factual, balanced approaches rather than by hysterical rhetoric appearing in L'Osservatore Romano or any other publication.

THE YARDSTICK

Why single out Johnson and Nixon?

BY MSGR. GEORGE G. HIGGINS

A Holy Week editorial published jointly by four of the most influential religious journals across the United States (Commonwealth, National Catholic Reporter, The Christian Century, and Christianity and Crisis) accuses the United States of "repeating the crucifixion of Christ" by its policies in Southeast Asia. The editorial calls on American Christians to unite with others "in effective actions that will finally shut down the machinery of this war."

I agree with the overall thrust of this composite editorial and, needless to add, prayerfully hope that it will have the desired effect. On the other hand, I am frank to state—not in a critical vein, but simply for purposes of discussion—that I have certain uneasy reservations about the highly theologized and extremely moralistic rhetoric of the editorial and about some of its political overtones.

Under the first heading, I wonder about the propriety of using the crucifixion theme so pointedly (and much too harshly for my personal taste) as a standard by which to pass definitive moral judgment not so much on ourselves as a people or a nation, but on individual public servants who are alleged to be principally responsible for the fact that the war is still going on.

TO BE SURE, a good case can be made for the position taken in the editorial that "the American Church has been too patient—not too polemical—towards national leaders" and that "we Christians have been too lenient of American men of power, too forgetful of foreign victims of such power."

By the same token, however, an equally good case can be made for the proposition, as Tom Wicker phrased it in a recent column in The New York Times with reference to the Calley case, that "greater national wisdom and unity will not be found in a search for individual villains, although there may be some; they will be found, if at all, in honest and searching study of the war's painful lessons for us all. Disillusionment may bring recommitments, but it can also bring enlightenment."

I grant that this is an arguable point. In any event, it seems to me that even if the authors of the above-mentioned Holy Week editorial felt it necessary to pass judgment

on the alleged guilt of individual Presidents, they might have been and should have been less arbitrary in their choice of villains. This is by way of pointing out that, for unstated reasons which I wouldn't even want to guess at, they directed their criticism exclusively and quite specifically at "two successive federal Administrations," or alternately, "two U.S. Presidents." Why only two? Why not four or at least three? More pointedly, why not President Kennedy as well as his two successors?

TO THE BEST of my knowledge, there is little or nothing on the public record to support their arbitrary, not to say "political," choice of villains. While some of President Kennedy's intimates and more uncritical admirers claim to know for certain that, had he lived a little longer, he definitely would have pulled out of the war in Vietnam, many of the experts, including some who were close to JFK, have come to exactly the opposite conclusion.

By way of example, I would cite a recent book by Marvin Kalb and Elie Abel entitled "Roots of Involvement: The U.S. in Asia, 1784-1971," and a somewhat earlier book by Chester Cooper entitled "The Last Crusade: America in Vietnam." Both of these studies conclude that there is no evidence whatsoever that President Kennedy, who was the first President to send any substantial number of troops to Vietnam, would have withdrawn these troops—at least until South Vietnam could stand on its own feet. "And that, in time," the first of these studies reminds us, "became Johnson's preoccupation, and Nixon's as well." There, in brief, as James C. Thomson, Jr. remarked in his review of the Kalb-Abel book in the Washington Post, "is the heart . . . of our national predicament."

I take it, incidentally, that the word "our" in this context was meant to include you and me and all of our fellow citizens and not merely Presidents Johnson and Nixon and their respective advisors.

The foregoing references to President Kennedy's Vietnam policy are in no way intended to make a villain out of JFK. To the contrary, they are meant to suggest that perhaps the time has come for all of us to stop looking for villains and, more specifically, to stop judging other people's inner motives. Indeed I would even be prepared to argue that our penchant for judging individuals and judging them very

harshly, is one of the less attractive and more worrisome signs of the troubled times in which we live.

I shivered, for example, when I found Father Daniel Berrigan saying recently in the last of three remarkably good interviews with psychologist Robert Coles that President Lyndon Johnson's visit to St. Dominic's Church in Washington the night before he decided to begin bombing North Vietnam tells us "so much about that man's soul, about his expectation from prayer . . ."

JOHNSON IS SAID to have returned from that experience "clothed in a kind of divine approval for the murder of people in cities. He not only was convinced that it was the good American thing to do; he believed he was blessed, given Christian

sanction to go ahead and press all those buttons in his big office."

That's a terrible cruel thing to say about any individual, even a war-time President, and how I wish, for his own sake and for our sake as well, that Father Berrigan hadn't said it. Criticism, even brutal criticism, of a given President and his public policies is one thing. Presuming to judge his motives and pretending to know what prayer means to him in the deepest recesses of his heart and soul is something else again. I think we had better leave that to God.

I might add, in conclusion, that the sole reason I have mentioned Father Berrigan in this context is that, Scriptural reference aside, he is the only authority quoted in the editorial which occasioned the writing of this column.

FROM THE OTHER SIDE

The parable device

BY ALVIN F. KLOTZ

The parable has always been one of the most potent instruments for revealing truth. Most of us appreciate the parables since they are a radical departure from the effrontery that is so often used to present religious truth. They do not insult a person's intelligence. Thus, they allow for us to maintain our own autonomy as a person even while the truth is seeping through. A parable is really the "Trojan Horse" approach. Like the wooden horse that was rolled into the city by the citizens themselves, it suddenly disgorges its hosts of soldiers while the defenses are fast asleep.

We are suddenly overcome with a new truth. The effort is bloodless. Of course, the use of the parable requires a great deal of trust in one's hearers. We are inclined to use the direct approach when we are certain they are not as intelligent, imaginative and innovative as we are!

JESUS HAD THIS trust. So he used the parable constantly and with real effectiveness. His homely stories often didn't break through until his hearers were trudging home. Sometimes it happened in silence, sometimes in lively and spirited discussion. Unfortunately, we tend to circumscribe the parables of Jesus with our own limiting devices. It is like the early scribe who was writing down the parable of the seed and the sower. Apparently, he was convinced that he was the only one who could possibly understand what Jesus was talking about. So in order to spare us the pain of thinking through an answer, he interjected an explanation, made to order and final. Later scribes assumed this to be Jesus' words and continued to copy it in this way. Understand, this is my explanation of what might have happened. At any rate, the simplistic explanation that Jesus gives seems quite out of character for him. Jesus trusted the intelligence of his followers. He would have known that a hide-bound explanation for one or two parables would have resulted in a similar hide-bound interpretation of them all.

This, by the way, is our most usual undoing. We completely de-fuse Jesus' parables by giving some Pabulum answer as if it is the only answer. The interpretation of the parable assumes that "one man's meat is another man's poison." The interpretation that has meaning to one person's need may be nonsense to another. This is a way of saying that there can be more than one explanation of any parable. In fact, a part of the beauty of a parable lies in this openness. It also assumes that while there are universal meanings, society is far from static. It is marked by ebb and flow. That which carries deep meaning at one point in time can emerge as meaningless at another time.

JESUS COULD HAVE used allegories. His Old Testament forebears used the allegorical story most effectively. Here the cast of characters who crossed the stage was pretty well-laid out. Nathan,

for example, told David the rather direct story of the rich man who stole the poor man's pet lamb for a barbecue. David reacted to this story which was really an allegory on his heinous treatment of Bathsheba and Uriah, her husband. Good old Nathan was so happy that his hearer was getting the point of the story that he couldn't wait to blurt out "You are the man!"

A lot of Jesus' hearers were similarly convicted by his parables. But it was a kind of do-it-yourself repentance. They had minds. Let them use them. The arrival at the real truth would then be their own victory. It would not be cluttered with images of persons playing God in their lives or the nonsense of someone "praying them through" a problem that this someone could hardly understand.

I'm not sure about Roman Catholics, but I know that many of us Protestants don't really understand the kind of religion underlying Jesus' parables. We are so anxious to be told in order that we won't have to think our way through the catcombs of religious truth. This makes us overly anxious to be proclaimers—telling someone else what it's all about when they probably already know. All they need is a bit of guidance to figure it out for themselves.

At least, that's the story of my life, and probably that story is really a parable.

OPINIONS

DEFENDS CYO

To the Editor:

I'm not normally a writer of letters about causes, but I feel compelled to say something in response to the letter to the CYO from last week. I agree that structures need questioning and evaluation. I don't agree that questioning necessarily invalidates the existing structure.

The CYO programming offers a wide assortment of things to do. Naturally, it is geared to those activities that bring kids together from all over the Archdiocese. It is a foundation and support for the whole spectrum of activities that allow creativity in kids. I find it incredible that the whole program is seen to be athletic.

The success of the Archdiocesan program has always and will continue to depend on the success of individual parish programs. I sympathize with the discouragement that comes from a scarcity of kids involved in a program. However, the total CYO program has attracted much larger numbers, not only in the 1950's but as late as 1969. And this is not hearsay but my own experience.

Certainly, the CYO does not squelch individual parish programming. Rather, it encourages and supports it. Further, the CYO Office provides the forum in which parish programs can be shared with other parishes. Witness the increase in activities in the last thirteen years.

It bothers me a bit that we seem to have lost an appreciation for foolishness, for just being together. The war, the ecological cloud, poverty, racism—all these things hang heavy over us. But while these things hang heavy over us, Nathan,

(Continued on Page 5)

THE CRITERION

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"BESIDES CHARLETON HESTON, WHO ELSE DO YOU ADMIRE AS BEING ESPECIALLY CLOSE TO GOD?"

Christian Heritage

A history of the Catholic Church

in Central and Southern Indiana

BY MSGR. JOHN J. DOYLE

(Fourth in a series)

The earliest records of the church of St. Francis Xavier that have been preserved were made in 1749. These records continue to the present time, though not without some gaps. The very first record is that of a marriage on April 21, 1749, signed by Sebastian Louis Meurin. This priest had come to Louisiana in 1741 at the age of 34, and was therefore 42 when he officiated at the marriage.

His first assignment was to Kaskaskia, where no doubt he received instruction in the language and customs of the Indians and in whatever else a missionary ought to know. There is no way of knowing how long he was at the Wabash before he wrote this oldest extant record. Perhaps he had been visiting the post occasionally for some time. It may be that his taking up residence there was due to the enlargement of the group of priests at Kaskaskia by the arrival of Father Louis Vivier in 1748.

ONE PECULIARITY of the earliest

GIVE AND TAKE

BY FR. PAUL G. DRISCOLL

Editor's Note—We have decided to change the name of Father Driscoll's column to "Give and Take." The change was prompted by a number of phone calls from readers who felt that the original title "For Catholics Only"—meant to be an eye-catcher—might create misunderstanding.

"How Is Change Within the Church Affecting You?" Ask that question of thoughtful Catholics and you will probably get as many different answers as there are persons replying. The answers, however, tend to fall into certain representative categories and it will be useful for us to examine some of these. Below is the response of Mary McArdle, who lives in Boston, is married and the mother of three children. A different reaction to change will be presented next week.

MARY McARDLE'S STATEMENT

It's hard to advise experts if you're not in their field of expertise. Well, anyway, here goes.

"How do you feel about the new, reformed Church?" I feel like a fish that's been flipped out of water. It only hurts when you try to breathe.

SUFFOCATION! You know when it's happening to you. My uncle had it happen once. He was rushed to the hospital with a failing heart . . . so they encased him in a special tent to ease the pressure on his heart and give him oxygen to help him breathe. They told me later that for days he sensed that something was amiss. He knew that he was losing, not receiving air. He pleaded urgently for help but all his desperate cries to the nurses in attendance went unheeded. Oh, they were kind enough. They covered their mild amusement with a patient bedside manner, but as his complaints persisted, they grew visibly annoyed.

After all, they were the experts—the doctors and the nurses—and my poor uncle wasn't. With no response forthcoming, he soon became suspicious. Was this some sinister design to choke him? Did someone want to sip on his air? In turn, the nurses who at first thought him only unyielding and tense began to resent his suggestion of a "plot." They referred to him as "mad" . . . as "paranoid!"

Finally, dramatically, my uncle won his bout by ripping off the tent and fleeing from the room for air. Oh yes, the nurses stopped him—as he flew down the hall in his pajamas! But his actions stirred them—finally—to check. The apparatus truly was defective!

WE HAVE OUR experts in the Church today—some priests and Sisters, laymen too—and like those nurses, they don't listen to our urgent pleas for air. They're so convinced they know what is best for "the layman." They've read the books . . . they've analyzed it at countless seminars. They're certain that they know what's really meaningful—to us!

Well, all the books may say we're being freed—renewed—enriched with gusty air—but we know how we feel. Not all of us . . . but oh how many! . . . We are suffocating!

Will the experts even notice? Will they let us breathe again? Give us a voice? Give back our customs? Our essential truths? Or will they call us paranoid and let us smother?

What is the dramatic gesture that will free us? What is the Church equivalent of running down the hall in your pajamas?

Editor's Note—The history of the Archdiocese of Indianapolis encompasses a long period of time. The territory was originally included in the Diocese of Quebec, but no bishop of Quebec ever visited what is now the state of Indiana. French missionaries, usually Jesuits, administered to the spiritual needs of the early settlers until 1763, when the French lost the Northwest Territory to the British. What is now Indiana became a part of the Baltimore Diocese when it was established in 1789. The area was largely neglected during the interim period from 1763 to 1789 because of the scarcity of frontier priests.

records of the church is the separate listing of sacraments received by the Indians and of those received by the French. This practice continued for only a short time, however. After the first few, the records for both groups occur indiscriminately. Perhaps Meurin in the beginning regarded himself as playing two roles: as missionary to the Indians and as parish priest to the French and later came to realize that he was simply serving all the people.

DEDICATED PRIEST

Like Guyenne, Meurin seems to have been a priest of exceptional ability and devotion. In Watrin's apologetics previously quoted, he had this to say about Meurin's ministry at Kaskaskia, where he was serving when the notice of expulsion came:

"At sunrise, the bell rang for prayer and Mass; the savages said prayers in their own language, and during the Mass they chanted to the air of the Roman chant hymns and canticles, also translated into their language, with the suitable prayers; at the end of the Mass, the missionary catechized the children. Having returned to his house, he was occupied in instructing the adult neophytes and catechumens, to prepare them for baptism or for penitence, for Communion or for marriage; as soon as he was free, he went through the village to arouse the believers to fervor and to exhort unbelievers to embrace Christianity. The rest of the day was needed for reciting the Divine Office, studying the language of the savages, and preparing the instructions for Sundays and feast days; for so many exercises, so varied and so continual, there was surely needed care, and a great deal of care. The savages, at least, certainly believe that the Jesuits took care of them; as for the first news of the decree declared against the missionaries, they wished to go to find the officer who commanded that

country, to beg him at least to leave Father Meurin, who was charged with that mission."

It would seem to be a valid inference that Meurin's conduct at the post on the Wabash 14 years earlier was similar to that which his colleagues described.

The Indians' protest met with refusal, and Meurin went with the other Jesuits to New Orleans on the way to France. At the last moment, however, the authorities relented and permitted him to return to the Illinois country. He was then 56 years old; he remained almost alone for many years, becoming the vicar general of the bishop of Quebec for the West. There will be more about him later.

MEURIN'S PASTORATE on the Wabash ended in 1753. His successor was the same Louis Vivier whose arrival at Kaskaskia was probably the occasion of his assignment there. Vivier was 39 when he became the parish priest at the post.

LANGUAGE BARRIER

In a letter written three years earlier when he was still a newcomer to the Illinois mission, he had told that he was residing at Kaskaskia with Father Guyenne and receiving instruction in the language of the Illinois Indians from that veteran of the missions.

The Algonquian language was common to Miami and to most of the tribes of this area, though with some dialectical differences from tribe to tribe. What the young man learned would have prepared him for his work on the Wabash. There can hardly be any doubt that he heard much about the post from his confrere, who had been there 20 years before.

Father Vivier's tenure was a brief one, as was his entire missionary career, for he died on October 2, 1754, age 42. Little is known of his life at the post; even the cause of his death seems not to be recorded. He was probably buried in or near the church.

The third and last of the Jesuits that signed the records of St. Francis Xavier was Julien Devernal, whose first entry was made in November 1758. He came just in time to observe his 37th birthday, for he was born on December 19, 1719.

He had been in America for about two years, no doubt learning the Algonquian language and the ways of the missions like his predecessors. His pastorate corresponded closely in time with the warfare between Britain and France that culminated with the cession of Canada and much of Louisiana to the former.

None of the battles of this conflict took place in this area, though some Illinois troops seem to have fought in battles farther east. Father Devernal's departure was not, however, due to the passing of Vincennes into British possession; it came

Score persecution of Spanish workers

PAMPLONA, Spain—Auxiliary Bishop Jose Larrauri Infante of Pamplona and 200 priests have denounced the persecution of workers and the torture of political prisoners arrested under semi-martial law in Spain.

"I am not a politician but a man of the Church, and as such I have no choice but to denounce the tortures inflicted upon those arrested. I have seen their effects with my own eyes," the bishop said in a statement.

Two hundred of the Pamplona archdiocese's 900 priests issued a separate statement protesting "strongly against the arrests, house searches and interrogations to which many of our people are being subjected; against the tortures and mistreatment—physical, moral and psychological—of many prisoners."

OPINIONS

(Continued from Page 4)

we worry, while we try to develop a more real relationship with God and one another, isn't it still possible to give vent to the need to just "be" and to be foolish as Harvey Cox tells us in *The Feast of Fools*? I think that this might just do worlds of good for the Eucharistic celebration.

Experience with the CYO program tells me it is a viable and creative thing. It has developed tremendously during my association with it. It is capable of still greater growth, a growth that will take place on a larger scale only when it grows in the parish. Reactions at the CYO Convention show me that this is still happening in many places. But good things can't happen unless you get kids together. I think the letter in the April 30th issue indicates that no other program is doing as well as the CYO in accomplishing this.

In short, I think the CYO program is a very worthwhile one. It needs and has always accepted re-evaluation. In re-evaluation, however, I would hate to see a CYO program that would become so top-heavy with seriousness that it neglected the kids' need for just celebrating.

Rev. Robert F. Borchertmeyer
Bloomington, Ind.

about because of the banishment of the Jesuits from Louisiana mentioned before. This action of the council of Louisiana was the result of conflicts in the Old World rather than events in America.

JESUITS SUPPRESSED

In 1763 the Parliament of Paris and several French provincial parliaments had suppressed the Society of Jesus, for reasons unrelated to American affairs. When news of these actions reached New Orleans, the council of Louisiana, observing the direction in which the wind was blowing, issued its own decree of suppression on July 9, 1763.

In addition to the charge of neglecting the missions, the reasons given were that the order was hostile to the royal authority, the right of the bishops, and the public peace and safety, and that the vows taken by the members were null.

This is not the place to inquire into the justice of the charges, which are discussed at length elsewhere. The present interest is only in the effects of the decree. The Jesuits were forbidden to call themselves such and to wear their distinctive cassock. Except for their books and clothing, all their property was to be confiscated. The sacred vessels and other religious goods were to be given to the Capuchins in New Orleans and to the crown in the Illinois district. Their chapels were to be destroyed, and the Jesuits were to return to France.

FATHER WATRIN describes Father Devernal's departure. He narrates graphically the desecration of the church at Kaskaskia, concluding, "to see the marks of spoliation in the chapel, one might have thought that it was the enemies of the Catholic religion who had caused it." He goes on to relate:

"It was at that time the Jesuits of Illinois saw their associate, Father de Vernay, arrive; he came from the post of Saint Ange, 70 or 80 leagues distant. The order to carry out the decree in regard to him had been sent also; this order was so exactly followed that from the seizure and sale of his possessions they did not except even a little supply of hazelnuts which was found in his house. Meanwhile, Father de Vernay had had the fever for six months; it remained with him until his arrival in France six months later. This was no reason for deferring his departure; the order to leave had been given, and how would he have remained in a house stripped of furniture and provisions? He set out on the way; it was then the month of November; he had to travel across very wet woods and prairies, exposed to the cold and rain. It was in this condition that Father de Vernay came



FIRST LOG CHURCH—Next to the Old Cathedral at Vincennes stands a replica of the log church built in 1749 under the administration of Father Sebastian Louis Meurin, S.J. Built according to the French style of frontier building, the church was made of timbers set on end.

to join the band of banished missionaries, who were awaiting their embarkation."

The writer knew whereof he wrote, for Father Watrin was the superior of the Illinois mission to whom the decree of expulsion was read and who had to sign his submission to it, and then witness the spoliation of the chapel at Kaskaskia.

His letter tells of the journey into exile down the Mississippi and across the Atlantic to the landing at San Sebastian on April 6, 1764 and the arrival at Paris some weeks later.

CAPUCHINS HELP

In view of the charge made that the usurpations of the Jesuits had been to the prejudice of the Capuchin Fathers, it is worthy of note that Watrin speaks with special gratitude of the hospitality of the Capuchins in New Orleans and of the great joy of the Jesuits in "accepting the invitation that had been given them; and, during the six weeks which elapsed before they embarked, there were no marks of friendship which they did not receive from these Reverend Fathers."

As an expression of their thanks the Jesuits gave their books, which they had been allowed to keep, to the Capuchins.

THE COUNCIL OF Louisiana was, in

fact, without authority in the act of expulsion. Its authority had ceased with the Treaty of Paris of February 10, 1763, by which all the territory east of the Mississippi had passed to Britain and the Treaty of Fontainebleau of November 3, by which New Orleans and the west bank had come into Spanish possession.

But the latter was a secret treaty not yet made public. It is likely that the provisions of the former were unknown in Louisiana. At any rate, the Jesuits were in no position to dispute the orders. Might was on the side of the council and in this case might was right.

Thenceafter 30 years ended the first period of the life of the church in Indiana, perhaps its happiest time—for many years to come.

Apparently the emissaries that took Father Devernal away failed in one respect to carry out with exactitude the terms of banishment. The chapel at the post on the Wabash seems not to have been destroyed. But it was not to witness the celebration of Mass for a long time. Six years were to elapse before another priest would come to the parish, and his stay would be but a brief one. It would be 22 years, with only intermittent visits of the priest, before there was a resident pastor. Meanwhile, the notary, who seems to have performed both civil and ecclesiastical functions, administered baptisms and recorded them as well as marriages and burials.

(To be continued)

HOPE IS MANY THINGS...

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

Dear Friend:

There are a million-and-a-half refugees in the Holy Land, each one the voiceless victim of a war now in its 22nd year.

Mostly children, they are refugees torn to shreds by war.

We mend them best by giving them hope. Hope is a pair of shoes, an egg, a clean blanket, a chance to receive the sacraments.

Hope is a handful of practical-action people—priests, Sisters, and qualified volunteers—who leave their own homes and become refugees in the Holy Land for the refugees.

These people, just a handful, are our Pontifical Mission for Palestine.

They are people who feed, teach, heal, clothe, mend, fulfilling the love mission of Jesus Christ, in Bethlehem, Nazareth, Cairo, Damascus, and war points in between.

Their mission is love, and peace with justice.

Their strategy is service—the works of mercy, person-to-person, in the name of Jesus Christ. There is hope in the heart of the blind child in the Gaza Strip because he is learning a trade in the Pontifical Mission Center for the Blind.

In Abu-Dis, outside Jerusalem, an elderly Muslim prays contentedly to Allah because Sister Patrick, from Ireland, is at his side.

Six Sisters from India—a physician, two nurses, three social workers—have arrived in war-torn Jordan, to work in the camps and live no better than the refugees.

You give them hope because you care.

We ask your prayers, for peace and for the safety of us all.

We beg you to help us keep hope alive. Please use the coupon below. I'll be writing to thank you for your gift.

Gratefully yours in Christ,
Monsignor Nolan

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SWORDS INTO PLOWSHARES—by Melasaye Marana, (INHS photo)

KNOW YOUR FAITH

SPIRITUAL DIRECTION

BY FR. ERNEST E. LARKIN,
O. CARM.

We hear a good deal today about pastoral counseling. A number of current movements in the Church can rightly be called group spiritual direction. But we don't hear very much about old-fashioned spiritual direction.

Pastoral counseling is psychological in orientation. It addresses itself to personal problems that have religious overtones.

Group spiritual direction differs from the classical, one-to-one relationship in method. It is a group process. It flourishes in certain apostolic organizations and prayer groups, where the members pool their insights and make their judgments by dialogue and consensus. The group itself takes the role of the spiritual director.

This new method of discernment claims to respond to a Christianity come-of-age, in which adults make their own decisions. It is also said to fit a humanistic and secular spirituality, where the specialists are those living the particular vocation.

THERE ARE advantages to both new approaches. Many religious problems are more emotional than spiritual; they are best handled by the psychological expertise of the pastoral counselor. Group sharing broadens perspectives and multiple viewpoints; the increased input gives hope for better decisions.

But the danger in both innovations is that the sharing might remain on a superficial level. It is generally easier to share deeply with one trusted person than with many persons of unequal trustworthiness. And deep sharing is what classical spiritual direction is all about.

The term spiritual direction may be misleading. It sounds as if someone else tells you what to do.

The process, however, consists in personally evaluating one's own religious experience and measuring that experience against the experience of the community, past and present. The evaluation takes place in the presence of the spiritual director, who represents the tradition of the community.

THE ROLE OF the spiritual director is to approve or disapprove the evaluation, to confirm or question the basic thrust and the important decisions of the client's life.

Spiritual direction is neither therapy nor religious education. It is not sacramental confession, or even the little sermon that sometimes follows confession. The spiritual counselor need not

be a priest. He is not an expert consultant who is called to render an opinion in a given case. Ideally, he is a Christian with personal experience in the life of the Spirit, and interested and sympathetic enough to help his brother sort out the successes and failures, the hopes and aspirations of his life.

The question for spiritual direction is this: what is the way of the Spirit for me, concretely, individually, here and now?

The answer to this question used to be fairly obvious, at least for those beginning the journey. But even in the past, once the relationship with God reached the person-to-person level, the problem of discerning the leading of the Holy Spirit was subtle and delicate. An experienced guide was sought, one who had been over the ground and knew the ways of the Spirit.

TOO OFTEN, in accord with the concept of obedience then in vogue, the director took the responsibility of making the judgment himself. The client need only obey blindly. Spiritual direction should not fall into this trap today. Growth in the Spirit as well as growth in maturity is won by accepting the challenge and the risk of personal decisions.

Why then promote spiritual direction? Because it allows wiser heads and more loving hearts to illumine one's own life. It engages the community in the growth process of each member.

There are no universal molds for sanctity. Each Christian is called to become himself, to free himself from the carnal, i.e., the non-Spirit, and become wholly spiritual, i.e., Holy Spirit.

Spiritual direction helps to bring the Holy Spirit into one's personal life and his interpersonal relationships. These two areas are the raw material of the spiritual life. They are the places where the Lord manifests his will and the Christian is called to recognize him as the Lord of history.

PASTORAL COUNSELING has a stake in questions of growth in maturity, human relationships, secular involvements, vocational choice. Spiritual direction helps to search out the Lord in all these areas and to facilitate the response to God in openness and love.

There are advantages to team effort, especially in a time of transition, when new cultural patterns are being sought out. But group direction has built-in limitations.

Its special competency lies in beginnings, in setting up new programs. On a deeper level the demands of the unique vocation of each Christian will lead many back to the guru, the holy man, with whom one can be wholly open in faith.

Old-fashioned spiritual direction has not become irrelevant, except perhaps in its name. The new developments in this subject might well encourage us to drop the name in favor of a more open term like "spiritual counseling," which would seem to encompass the best insights of this helping relationship.

DISCUSSION QUESTIONS:

1. Do you think group spiritual direction is more valuable than personal spiritual direction?
2. What value do you see in spiritual direction?

(Copyright 1971, NC News Service)



Although pastoral counseling can come from group direction, the real question a Christian faces in life is "what is the way of the Spirit for me, concretely, individually, here and now?" (NC PHOTO by Frank Hoy)

Following lead of the Spirit

BY FR. CARL PFEIFER, S.J.

One day St. Paul was surprised to find a small group of about 12 Christians in the Greek city of Ephesus. After introductions and some polite conversation Paul put a question to them: "Did you receive the Holy Spirit when you became believers?"

They answered, "We have not so much as heard that there is a Holy Spirit." (Acts 19, 1-7)

The reply of these Christians strikes me as curiously contemporary. The average Catholic adult in the United States today has certainly heard of the Holy Spirit, perhaps under his slightly older English name Holy Ghost. He may even know that the Holy Spirit is the third person of the Holy Trinity. If he went through theology classes in high school or college the average Catholic may recall that the Holy Spirit, while one in nature with the Father and the Son, is sent into the world by the Father and the Son to continue the saving mission of Jesus Christ.

Beyond that, the significance of the Holy Spirit for ordinary living is not known or widely appreciated. What does he do? What difference does his presence make? Can I say I know the Holy Spirit as a person? When is the last time I even thought of him? Has knowing him provided any help in making serious decisions in living a happy life? Many of us would be hard-pressed to give intelligent answers to these questions.

RELIGIOUS EDUCATORS are aware of the widespread ignorance of this "forgotten Spirit." They are also aware of the significant place Christ and his Church have consistently given to the Holy Spirit in the life of Christians. Therefore the doctrine of the Holy Spirit is given much greater prominence today in religious education.

In a sense religious education is a basic form of initiation into the "spiritual life" and a form of "spiritual direction." Both of these familiar terms refer traditionally to the presence and activity of the Holy Spirit. "Spiritual life" is what the scriptures call "life according to the Spirit," and "spiritual direction" is the art or skill of discerning the direction of the Holy Spirit's guidance. St. Paul sums up both elements in a single phrase: "Since you live in the Spirit, follow the Spirit's lead."

Unfortunately many good Catholics have the impression that the spiritual life is more proper to the lives of nuns and priests, and spiritual direction is also felt to be. The second Vatican Council, however, reaffirms St. Paul's teaching that every Christian lives by the Spirit and

needs to learn to follow his guidance. The lay person is encouraged to become "sensitive to the movement of the Holy Spirit who gives life to the people of God and who would impel all men to love God the Father as well as the world and mankind in him" (Decree of the Laity No. 28).

ONE OF THE MAJOR tasks of religious education is to enable young and old to grow in the sensitivity and guidance of the Holy Spirit and respond to the Spirit's guidance. It does so as spiritual directors down through the centuries have done and as the Council suggests for our own time as well.

Sensitive discernment of the Spirit's vital guidance comes from exploring one's

experience in the light of the Christian community's long experience with the Spirit's activity.

The process of religious education and spiritual direction is therefore very similar. One's experience is explored honestly with one or more others who also have experience, preferably greater experience, in Christian living. A sense of direction or orientation is looked for. Experience is reflected on, talked about, and prayed over. Certain characteristics of the Spirit's presence may be noticed: peace and joy, and openness to others in love.

THEN ONE'S SPIRIT must be assessed in the light of the living tradition of the Church, including the Church's official teaching, The Bible, Church teachings, the

liturgy and the experience of Christians down through the ages and in different places is reflected on, discussed, and prayed over. In this way the light of Christ is allowed to illuminate one's experience so that the direction of the Spirit may be discerned.

Religious education and spiritual direction are both dealing with the process of enabling others to discern the presence and guidance of the Holy Spirit. They both rest on the firm belief in the mystery of the Holy Spirit.

DISCUSSION QUESTIONS:

1. What does spiritual direction have to do with the Spirit?
2. How are spiritual direction and religious education alike?

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WHAT DIFFERENCE DOES JESUS MAKE?

God's will has the top priority

BY F. J. SHEED

Jesus has a way of speaking which is not ours. Indeed, it is sometimes so different from ours that we can miss the point of what he is saying.

This comes mainly from his being a first century Jew. His Galilean friends would not have had our difficulties (in Judea the Galilean accent might well have exposed him to a certain mockery, as did Augustine's African accent when he was speaking Latin in Italy). His ways of speech were Jewish. There were certain words very much his own, notably Abba, Father (it was not the Jewish habit to address God so intimately), and Amen—a word used as an emphatic introduction only by him in the New Testament. But in general he used Jewish idioms and thought-forms to say things no Jew had ever said, utter thoughts those thought-forms had never contained.

There was the whole Scriptural way with numbers, using them not as arithmetic but as rhetoric—the figures really were figures of speech. Forgiving unto 70 times seven was a way of saying we must never refuse forgiveness if the offender is sorry—it would need a very industrious offender to offend against us 490 times (or seven times in a day, as Luke has it). So it is with "more joy in heaven" over one sinner repenting than over 99 good men with nothing much to repent. So also with the shepherd leaving the 99 sheep to go look for one that was lost—no shepherd

would take that literally, and in human flocks, lost sheep are more than one in hundred. The numbers were to emphasize the vast importance, in the first case of forgiving, in the second of repenting, in the third of never giving up on a sinner.

OVER-STATEMENT AS A device to force attention applies not only to numbers. To those who heard him say them, the words "many are called but few chosen" (Matthew 22:14) would have meant only that not all who are called are chosen. It was a way of stating not the rarity but the difficulty of salvation. So was "the gate is narrow and the way hard that leads to life, and those who find it are few" (Matthew 7:13)—one's own salvation must not be taken for granted. There have been modern Christians brought near despair by taking both sayings literally.

Consider two examples. Jesus says that some "make themselves eunuchs for the Kingdom of God" (Matthew 19:12): that superb thinker Origen took the words literally and carried them out. Later he realized that they were no more than a way of saying, unforgettably, that one may be called on to serve God's kingdom by celibacy.

There could hardly be a more startling example than "If anyone does not hate his own father and mother, wife and children, brothers and sisters, yes even his own life, he cannot be my disciple" (Luke 14:26).

Hate sounds strange as a condition of being a disciple of the one who made all the Law and the Prophets depend on the two commands of love. One remembers the brothers Andrew and Simon, James and John among the Twelve, the love of

Lazarus and his sisters for each other and of Jesus for all three. But his Jewish hearers knew that "hate" need be no more than a colorful way of saying "love less."

In Matthew (10:37) we find it translated accordingly: "If you love father or mother more than me, you are not worthy of me." And in Matthew the context is provided. The effect, (not, of course, the purpose) of Jesus' coming would be "not peace but a sword," a deep cleavage between those who accept and those who refuse. Members of the same family will be ranged on one side of the cleavage or the other. The disciple will be on Jesus' side, whoever may be on the other.

WITH THIS WE ARE back at his values and priorities. The top priority is to do the work of God. To the man who said "Lord, let me first go and bury my father" (Matthew 8:12), his answer was "Follow me, and leave the dead to bury their own dead." It sounds harsh; it is harsh. But it is a choice that may have to be made, because of the immensity of the issues involved. We see them fitfully; Jesus saw them steadily, lived in the awareness of them. Love cannot serve men better than by doing the will of the God who is love.

Life is not a game, with prizes for the winners, consolation prizes for the losers. "Every tree that does not bear good fruit shall be cut down and cast into the fire" (Matthew 7:19). Interpret "fire" as you will, you cannot make it into a consolation prize. It is sheer desolation. Jesus is a doctor healing diseases in the self itself—it would be no kindness in a doctor not to tell us what the diseases are and what their consequences.



QUESTION BOX

Can we know
Gospels are
'authentic'?

BY MSGR. R. T. BOSLER

Q. How can I explain to a skeptic that the four gospels are historically authentic? Some non-believers seem to assume that the stories in the New Testament were made up or at least embellished to suit the purposes of the Church.

I have always held that if there are four independent non-contradictory reports about the same events, then, certainly, these events must be real and true. However, how can I prove that these reports are real, that Mark, Matthew, Luke and John actually wrote them, and not somebody else? Are historians and scientists, non-Catholic as well as Catholic, in full agreement on the original authenticity of the four Gospels?

A. I don't think you can prove that Matthew and John, the Apostles, actually wrote the Gospels that bear their names because there is considerable doubt today about how much they had to do with the composition of them. It really doesn't make any difference so long as we know they were written by men familiar with the Apostles and their immediate successors, and that we do. Serious and respected Scripture scholars and historians, Catholic, Protestant and neutral, are now in substantial agreement that the four Gospels as we now have them were completed by the end of the first century, with the exception, perhaps, of a few additions.

The enormous progress made in biblical studies during recent decades has given us a clearer understanding of what the Gospels are. They are not biographies of Jesus written by eye-witnesses giving exact accounts of His life, as Christians formerly looked upon them. They are, rather, the "catechisms" of the primitive Church.

The inspired writers selected from collections of the sayings of Jesus and accounts of His miracles, His passion, death and resurrection, what they needed to teach what it was the Church believed about the Nazarene: that He was the longed-for Messiah, that He was God become man, that He died and then rose to a new and more glorious life. They did not attempt to be accurate about facts, about how many were cured, for example, or in what circumstances Jesus did what they quoted. They did at times embellish the accounts of miracles and the parables to answer some of the questions in the minds of new Christians and to make clear what it was they did believe about Jesus.

They wrote from the fuller understanding that came after the resurrection and after the coming of the Holy Spirit at Pentecost. Hence, they did not hesitate to put words into the mouths of the Apostles or even of Jesus that express an understanding of the divinity and mission of Jesus that could only have been grasped some time after Pentecost.

History has to do with not only "what

can offer us a few ideas on the subject. They want their lay-deacons to wear a distinctive liturgical garment and, in fact, have designed a native one. Called the "kuspak" and decorated with Alaskan art work, it resembles the commonly worn parka. The minister wears a simple wooden cross hung loosely from the neck over this "kuspak."

The bi-weekly bulletin of information for and by lay-deacon candidates of Western Alaska has been fittingly named, "Nutarak Pitserkak," Eskimo for "a new beginning" or "new things to do" or "new work to do." One of the first "new things to do" is a translation of liturgical texts into the native tongue. Father Peterson and his helpers have already made substantial strides in that realm.

The sign of the cross, for example, opens the Roman Mass. It goes like this in Eskimo: "Arakin atam-chali ktunran-chali tankilrim-anrm."

DISCUSSION QUESTIONS:

1. How can liturgies in specific areas be adapted to fit the local situation?

2. Why is it important that worship liturgy reflect the culture of the people?

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SCRIPTURE TODAY

Some controversies
in the early Church

BY FR. WALTER M. ABBOTT, S.J.

At the end of Chapter 13 in St. Paul's Letter to the Romans we are counseled to meet moral situations as Jesus himself would have met them. With that significant advice as the background, in Chapter 14 and the first part of Chapter 15 Paul turns to liturgical and ascetical practices that obviously were causing a lot of trouble among the early Christians in Rome.

There was a controversy between Christians who insisted on abstaining from meat and on having fixed days for special religious purposes and other Christians who regarded all these things as unnecessary for people who have properly understood the consequences of conversion to the teaching of the Gospel of Christ.

If you suspect that the controversy was between Jewish converts who wanted to keep elements of the ritual of Old Testament times and others who wanted freedom from all that ritual, you belong to a school of interpretation that has a long history. The difficulty against its theory, however, is that while there were, of course, fixed days for religious purposes there isn't any evidence for such complete abstinence in the Jewish religion.

WE REALLY DON'T know who the "weak" brethren were, the ones who, St. Paul says, were so "weak in the faith" that they would eat only vegetables. If they were not converts from the synagogue, were they converts from some pagan sect

takes place" but more importantly with "what goes on"—with the meaning of what takes place. The early Church that composed the Gospels with the help of the Holy Spirit was more interested in teaching the meaning of what took place than in reporting the facts. As the "Instruction Concerning the Historical Truth of the Gospels," issued in 1964 by the Pontifical Biblical Commission, put it: "From the results of the new investigations it is apparent that the doctrine and the life of Jesus were not simply reported for the sole purpose of being remembered, but were 'preached' so as to offer the Church a basis of faith and of morals."

There are many discrepancies in the four Gospels; they don't all agree on the facts, but they are in complete agreement about who the Christ is and what He came to do. In this sense the Gospels give the historical truth about what happened at the beginning of Christianity.

I recommend for your study a small paperback book by Avery Dulles, S.J., called "Apologetics and the Biblical Christ," published by Newman Press, Westminster, Maryland, in 1964. Father Dulles gives suggestions on how you might develop an argument from the Gospels that would prove the Church's claims about Jesus: There may be variations in the facts and in the language, but all four Gospels give a single vision of Christ; the writers are not in the slightest doubt about their message; what they teach about Christ is utterly novel for Jewish people who before they became Christian would have shrunk in horror at the very thought of paying divine honors to a man; they describe the Apostles and first followers of Jesus as transformed into new men by the message they bore; that message is such that it could not have been fabricated by the simple people who first professed it; above all the heart of the message, the portrait of Jesus, is the greatest marvel, for what men of the first century, Jew or Gentile, would have imagined God appearing on earth in such a guise, so humble, gentle and utterly human? This is a poor sample of what awaits you. The book is just what you need.

Q. My son brought home this story from school. The priest teaching religion said that sometimes priests get tired hearing confessions and doze off. Were this to happen, he said, while a penitent confessed a mortal sin, the sinner would not be freed from sin even though the priest gave absolution. My son says the priest contends such a person would still be in danger of hell should he then die. I don't agree.

A. Neither do I. What a horrible, mechanistic, legalistic notion of the sacraments this demonstrates. It's God, after all, who forgives sin, using the priest merely as His instrument. The penitent in this case shows his sincerity by confessing his sins. God knows this, whether the priest does or not. I suspect your son misunderstood the explanation given. Children are known to do that, as almost any priest knows from sad experience.

(Copyright 1971,

who insisted on keeping the abstinence from meat observed by that sect? It remains a puzzle.

In a very true sense, however, it doesn't matter who they were, and the particular nature of the dispute doesn't matter a great deal. The important thing here is the attitude that Paul teaches Christians should have when there are different opinions about applying Christian ideals to daily life. It is clear that he's on the side of those who think the Christian life doesn't require those ritual and ascetical practices. But it is also clear that he holds Christians can legitimately have different views on the application of Christian ideals in daily life. He teaches that each should act as he or she believes conscience directs, and that charity towards those who differ from us must be the norm.

This section of the Scriptures teaches Christians to avoid criticizing one another (14:1-12), to avoid giving scandal (14:13-23), and to avoid selfishness (15:1-13). It is an exhortation to peace and unity in the Church of Rome which can be applied to the Church of every city and town.

WHEN YOU READ IT, I think you will find yourself easily making applications to current controversies about liturgical and devotional practices, about adaptation of religious life to modern situations, about how you should conduct yourself when you are socializing with other Christians whose views on recreation, drinking (note 14:21), and other things differ from your own.

Please be careful, though, about how far you go with 14:23: "Anything that is not based on faith is sin." That verse was mistakenly applied by some theologians in past ages to the acts of pagans. The verse applies only to Christians since it is in the context of an instruction to Christians about Christian life.

You may remember that in the Letter to the Galatians the "weak" are

condemned as being in the wrong. You may ask why Paul, in the case of the Romans, pleads for sympathy and understanding.

There is a good answer to this question in "A New Catholic Commentary on Holy Scripture" edited by Fathers Fuller, Johnston and Kearns (Nelson): "The weak of Galatians tried to enforce circumcision with all its subsequent observances as a sacrament necessary for salvation. Thus the observance or non-observance of the Mosaic Law became a matter of dogma, heresy, and excommunication. On the other hand, though the weak of Romans also had a high opinion of their observances, there is no indication that they regarded them as necessary for salvation. For them as well as for their opponents these observances were a matter of opinion and practice, comparable with pious customs of today."

THE CONCLUSION, therefore, is that Paul, writing to the Romans, does not contradict what he said in the Letter to the Galatians. In any case, his basic principle is that we should follow the example of Christ (15:3-5), which should certainly result in a consistent pattern of action on the part of each one of us.

Notice, also, how Paul returns to the idea that, though we may have different views and different patterns of action, it should nevertheless be possible for all of us, "together, with one voice," to "praise the God and Father of our Lord Jesus Christ" (15:6). If you are not doing this in your parish and in your town, you have not worked it out the way Paul taught that it should be.

DISCUSSION QUESTIONS:

1. What attitude does Paul have in applying Christian principles to daily life?
2. Does the problem of controversy in the Church create scandal?

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Alaskan Eskimos, such as these, can hope for a truly native liturgy and Catholic Church in Alaska. If plans continue. (NC PHOTO, courtesy, O.E.O.)

WORSHIP AND THE WORLD

ESKIMO LITURGY

BY FR. JOSEPH M. CHAMPLIN

I landed in Fairbanks, Alaska on a Pam Am 707 last February in the midst of some heat wave. The thermometer had risen to 11 degrees below zero in marked contrast to the 60 below which had socked in the airport with ice fog but a week earlier.

But aside from the cold, the cars left running while drivers stepped inside for bread, beer or business, the sign posts (South Pole-10,000 miles, North Pole-400), this northern Alaskan community is very similar to cities of 30,000 farther south.

Out in the tundra, the tough arctic prairie, however, life moves along quite differently. Distances are great, transportation mainly by air, and the population quite sparse. For example, Father Charles Peterson, S.J. (Jesuits from the main body of clergy in the Fairbanks diocese) resides in Bethel, a village of 2,300 far to the west of the see city.

His two satellite parishes, Russian Mission and Marshall, are tiny churches both 80 miles away from the home base. Father Peterson can visit people in those outer areas only once a month doing the best he can under those circumstances to care for their spiritual needs.

JESUIT BISHOP Robert L. Whelan and his missionary priests have begun some bold, imaginative measures to cope with these difficulties. They would like to see a native clergy, a native liturgy, a native Catholic Church in Alaska. They took the first step last year through diocesan-wide introduction of parish councils. The next project

is now underway—establishment of Eskimo lay deacons.

The January-February issues of "The Alaskan Shepherd," a newsletter to friends and benefactors of the developing Church in Alaska, summarizes what this program envisions:

"The idea of a lay-deacon is that a layman of sufficient spiritual and emotional maturity and motivation is given training in sacramental and liturgical theology to assist the priest when the priest is present and to conduct Communion liturgies, Baptisms and burials in the absence of the priest. The candidate can be married or single. It is not a permanent diaconate, but is intended to be preparatory for such an office. The lay-deacon fills a great need in rural Alaska as the spiritual needs in the villages increase and the number of priests decreases."

THE BISHOP AND his clergy hope for Christian Eskimo leaders coming forth from the Christian Eskimo community. Their dreams are quickly being realized. The 20 candidates now preparing for this ministry were the peoples' choices.

One pastor called a meeting of his congregation to discuss and select men suitable for the task. When he opened discussion this priest found his parishioners had met by themselves and decided beforehand on the proper individual.

The Eskimo reflects his Oriental nature and hesitates to push himself or to seek a leadership role. The lay-deacons, consequently, really represent liturgists and leaders selected by a consensus of the community.

TODAY SOME OBJECT to sacred vestments or clerical dress. Perhaps the simple, poorly educated, often illiterate Eskimos



Change involves the past merging with the present. This silhouetted statue in modern Rome reminds us of Rome's glorious past. St. Paul's letter to the Romans reveals the early Christians also experienced difficulty in accepting changes in the liturgy. (NC PHOTO, Frank Hey)

KNOW YOUR FAITH



DAY OF REALIZATION—"It was my greatest day at Secena!" "The Mass was the most meaningful I've ever attended!" "The workshops I attended helped me discover things about myself I never knew before—I found out I can really make things with my hands." "The 'Emmanuel Hotline' workshop helped me to 'really care' about people." These were some of the comments made by

several Secena students after their Day of Realization held on Friday, April 30. "Realization," a title meaning "self-discovery," served as the theme for this day of Christian life-experiences held at Secena Memorial High School and reflected in the photos above. The program, dreamed up by the junior class and their religion instructor, Father Edward Johnson, was a combination of art and



music experiences, about 25 workshops featuring prominent members of the Indianapolis community, and a mod folk Mass. Father Johnson, attempting to evaluate the impact of the experience, said that the program definitely helped school spirit a lot. "Such days provide a religious experience that is not possible in the ordinary classroom approach to religion. The long-range success

remains to be seen. In terms of deepening the faith, I do know that many kids who ordinarily dislike attendance at Mass were quite taken with our celebration. Such events have an important part to play in our program—we'll try to do something like this again." Several resource personnel, representing diocesan clergy, Religious, and lay leaders participated in the Secena program.

TIC TACKER

Allison mansion to glow again

BY PAUL G. FOX

Dancing music will again echo through the halls of the former James A. Allison mansion on the Marian College campus tomorrow evening.

Known as "The House of Wonders," the elegant one-time home of the co-founder of the Indianapolis Motor Speedway will be the scene of the college's junior-senior prom.

Students will dance in the glass-enclosed, marble-floored aviary overlooking the lake on the college's north campus. Expansiveness of the mansion and its physical arrangement will allow students to hear the music from the marble hall and continue dancing in the conservatory and on the porch.

THE LAVISH HOME once was the social centre of Indianapolis, from its completion in 1913-14 until it became the administration and classroom building of the college in the late 1930's. It was recently vacated, except for the second floor fine arts department, when the library was transferred from the building to the \$1.7 million contemporary edifice located on the south campus.

Prom-queen-candidates will descend the long mahogany stairway in the home's foyer, illuminated by the glow of blue and green lights shining in the \$10,000 German silver chandelier suspended from the second floor ceiling.

Tables for intimate conversation and refreshments will be placed in what was Allison's billiard room and the foyer. Dancers will journey to his rathskeller, with curved leather-lined ceiling, to receive their soft drinks.

ALTHOUGH THE ALLISON home has been accustomed to quieter gatherings during its 25 years as the college's library and art studios, its thick concrete and brick walls should have little trouble withstanding modern prom music.

Chords from a full aeolian organ once reverberated from its conservatory and the house was alive with parties and people when "doing your own thing" was the Charleston and Black Bottom.

It will be a study of contrasts as patrons reflect upon the past glories of the opulent past.

HOLY CROSS BROTHER MOURNED—Be-lated news has come to us of the death last December 9 of Brother Vincent Hinderich, C.S.C., one-time Cathedral High School teacher and football coach. Brother Vincent, assigned to the Indianapolis school from 1921 to 1928, served as prefect of discipline and coach of the fine 1924 football team. He spent 49 years of his religious life at Holy Cross School in New Orleans, where he died. He was about to celebrate his 60th anniversary of profession at the time of his death.

SISTERS OF PROVIDENCE HONORED—Eighteen retiring Sisters of Providence will be honored at St. Andrew's parish, Indianapolis, on Saturday, May 15. Friends and relatives are being invited to share with them in a Mass of Thanksgiving, to be offered by Father Michael Kattau. An appreciation dinner will follow. The group has an accumulative total of 950 years of service in the active apostolate.

NAMES IN THE NEWS—Miss Jena Worland, daughter of Mr. and Mrs. Luther Worland of Indianapolis, is one of nine seniors at St. Mary-of-the-Woods College to be inducted Sunday into the American Home Economics Association. Father Leo Lindemann, pastor of St. Christopher's parish, Indianapolis, was scheduled for surgery this week in Winona Hospital. He is anxious to get back to the "500" Track for the month-long activities there. As pastor of the Speedway since 1936, Father Lindemann serves as chaplain to the racetrack.

HERE AND THERE—Father Albert Ajamie will celebrate the Melkite Rite Divine Liturgy at 4 p.m. Sunday, May 16, in Little Flower Church, Indianapolis. The Sacred Heart parish choir will perform a free concert at 3 p.m. Sunday, May 16, in the Garfield Park Amphitheatre on Indianapolis' southside. The group is one of the first to be invited to perform in the summer choral concerts scheduled in Indianapolis parks through August. Under the direction of Frank Schaler, the choir will present its spring concert in the parish hall at 7:30 p.m. Sunday, May 23. Organized in April, 1970, the choir recently observed its first anniversary with Mass and a dinner.

New England bishops question

(Continued from Page 1)

to the war could have relieved poverty and domestic problems.

Noting the moral responsibility of protecting allies from savage reprisals, the bishops urged, however, "the most rapid possible termination of the war."

In a democracy, the bishops continued, the people must accept political and moral responsibility for the actions of their government. They intimated that the "moral ravages" brought to light by U.S. Vietnam policies are traceable to a "disregard" for morality in public and private lives at home.

BESIDES ARCHBISHOP Medeiros, those signing the letter were:

Archbishop Joseph Tawil, Apostolic Exarch of Melkite Rite Catholics in the U.S.; Bishop Christopher J. Weldon of Springfield, Mass.; Bishop Robert F. Joyce of Burlington, Vt.; Bishop Ernest J. Primeau of Manchester, N.H.; Bishop Peter L. Gerety of Portland, Me.; Bishop Bernard J. Flanagan of Worcester, Mass.

Also, Auxiliary Bishop Thomas J. Riley of Boston; Auxiliary Bishop Jeremiah F. Minihan of Boston; Auxiliary Bishop Timothy J. Harrington of Worcester;

Auxiliary Bishop James J. Gerrard of Fall River, Mass.; and Bishop James L. Connolly, retired bishop of Fall River.

Hits proposed

(Continued from Page 1)
the bishops themselves declare that they are completely in the dark."

ALBERIGO WARNED that "it would be very serious for the basic law if the first post-conciliar collegial experience were to take place in wholly unsuitable conditions, that is, without any effective collegial and communion context and as a mere display of individual attitudes."

In conclusion, Alberigo declared: "In such conditions, the vote on the part of the episcopate threatens to turn into an irresponsible act, precisely in such a delicate matter."

"At this point, either we admit that this 'constitutional' attempt cannot be proposed and renounce it so as not to introduce a cause of differences in ecclesial life, or else it is for the bishops themselves to give a negative vote, asking that the poll be postponed for a few years, pending an adequate debate concerning and expressing the awareness of the Church."

U.S., Canadian, Latin American Bishops to meet

MEXICO CITY—A group of bishops from the United States, Canada, and Latin America will meet here May 18-21 to examine the spiritual and social problems of the Western Hemisphere.

The meeting—the sixth in a series—will bring together 22 bishops to discuss "Man's Vocation and the Mission of the Church" and "The Priesthood in the Service of Man." Previous Catholic Bishops' (NCCB), and meetings in the series have been held in Santiago, Caracas, Detroit, and twice in Miami.

Studies for the meeting have been completed by teams of experts of the Latin American Bishops' Council (CELAM), the

only advisory.

Providence schedules graduation

CLARKSVILLE, Ind.—Commencement exercises at Our Lady of Providence High School here will be scheduled at 8 p.m. (EDT) Wednesday, May 19, in the school's stadium. There are 193 seniors to be graduated.

Principal speaker will be Dr. John E. Reiser, chairman of the division of education at the Indiana University Southeastern Regional Campus in Jeffersonville. He is a member of the school's lay advisory board.

Diplomas will be distributed by Father Gerald Gettelfinger, Archdiocesan Superintendent of Education.

Baccalaureate Mass is scheduled at 5:30 p.m. Monday, May 17, in the school gymnasium.

Finish expansion of Abbey Press

ST. MEINRAD, Ind.—Abbey Press, the commercial printing operation located on the St. Meinrad Archabbey property, has doubled its space by erecting a new two-story concrete-and-steel structure which connects the two buildings which previously housed the Abbey Press enterprise.

This is the first major expansion since 1930 when Abbey Press moved into its present building which was specially designed for printing and publishing. Because the extension is to be air-conditioned, there are no windows in it. To facilitate the handling of incoming and out-going shipments, one of the new improvements is a delivery dock.

Superior visits Father Berrigan

DANBURY, Conn.—Jesuit superior general Father Pedro Arrupe, on a tour of North and South American Jesuit institutions, stopped over here to visit Jesuit Father Daniel Berrigan.

Father Berrigan is serving a three-and-a-half year sentence here for the destruction of draft files in Catonsville, Md. He was recently dropped from a list of seven indicted persons named by a federal grand jury as "coconspirators" in an alleged plot to kidnap Presidential aide Henry Kissinger and blow up federal heating systems in Washington.

"I wanted to visit him because he cannot visit me," Father Arrupe said on leaving Danbury. He acknowledged the controversial nature of many of Father Berrigan's anti-war activities, and stressed that he was not "taking sides."

Seminarians to organize

HOUSTON—Catholic seminarians, seeking a greater voice in the Church, will hold a constitutional convention next year to set up a representative national organization.

About 130 seminarians from 37 seminaries in 17 states decided on that action after a three-day convention here.

The seminarians, members of a loosely-knit organization known as the National Seminary Convention, have held national meetings for the past four years.

INDIANAPOLIS Calendar of Events

SUNDAY, MAY 16
Carmelite Third Order will meet at 1:30 p.m. at the Carmelite Monastery.

Two Card Parties at 2 p.m. and at 7 p.m. in Assumption school hall, 1117 Blaine Ave.

MONDAY, MAY 17
Holy Stigmata Fraternity will meet at 8 p.m. at Alverna Retreat House.

SOCIALS
TUESDAY: St. Bernadette, 6:30 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Secena High School cafeteria, 5 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. **SATURDAY:** St. Bridget parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

BENEDICTINE JUBILARIANS—A total of 160 years as Benedictine monks will be observed Sunday, May 23, by the three brothers, shown above, at St. Meinrad Archabbey. From left are: Father Stephen Thuis, noting 50 years of ordination; Abbot Columban Thuis, marking 60 years of ordination; and Father John Thuis, who has been professed 50 years as a monk. (Story on Page 1)



Franciscan nun slates jubilee at Oldenburg

OLDENBURG, Ind.—The 60th Jubilee of entrance into religious life will be observed by Sister M. Bertilda Nurre, O.S.F., at the motherhouse of the Sisters of St. Francis here Thursday, May 20.

A native of St. Bernard, O., Sister Bertilda attended Nelson Business College, Xavier University and the University of Cincinnati. During her 54 years in the classroom she taught all grades, one through 12. Thirty-one years of teaching were spent in Indiana, the remaining years in Ohio, Illinois, Missouri and Montana.

Sister Bertilda has been retired the past six years and is in residence at the motherhouse. She has three sisters and a brother: Miss Catherine Nurre, Miss Elizabeth Nurre, Miss Gertrude Nurre and Bernard Nurre.

ST. JOSEPH'S PLANS DANCE—The Women's Club of St. Joseph's parish, Indianapolis, has selected "Sign of the Times" as the theme of its dance to be held Saturday, May 22, at Holy Family Council, Knights of Columbus, 220 N. Country Club Rd. Tickets to the event are \$3.50 per couple. The Dudley Storms Band will provide the music. Chairman of the event is Mrs. Carol House, above left, shown with committee members Mrs. Jodie Miller, center, and Mrs. Nancy Hines.

Parish to hold 'Champagne Sip'

INDIANAPOLIS—Plans have been completed by Holy Angels Parish Council for a Champagne Sip to be held Saturday, May 22, in the parish hall at 28th and Northwestern. Tickets are \$3 per person.

The Al Walton trio will provide music for dancing from 7:30 to 11:30 p.m. Additional information may be obtained by calling the chairman, Miss Vivian Owsley, 925-1336 or Holy Angels rectory, 928-3334.

Franciscan nun slates jubilee at Oldenburg

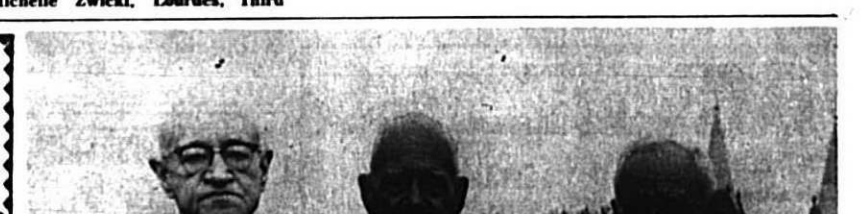
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PUBLICATIONS CONTEST WINNERS—These CYO-ers represent the majority of awards in the 1971 Junior CYO Publications Contest, sponsored by the CYO Public Relations Advisory Committee of the Indianapolis Diocesan for the Archdiocese. Parish CYO publications for the months of January, February, and March were included in the judging. Presentations took place at the closing Banquet of the recent 1971 Junior CYO Archdiocesan Convention at Secena High School. Front row, left to right, the winners are: Peggy O'Connor, Our Lady of Lourdes, holding the Second Place Best Over-all Publication plaque; Mary Ann Liddy, also of Lourdes, First Place, Best Design and Lay-out; Julie Brown, Lourdes, Second Place, Originality; Michelle Zwickl, Lourdes, Third



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OLDENBURG, Ind.—The 60th Jubilee of entrance into religious life will be observed by Sister M. Bertilda Nurre, O.S.F., at the motherhouse of the Sisters of St. Francis here Thursday, May 20.

A native of St. Bernard, O., Sister Bertilda attended Nelson Business College, Xavier University and the University of Cincinnati. During her 54 years in the classroom she taught all grades, one through 12. Thirty-one years of teaching were spent in Indiana, the remaining years in Ohio, Illinois, Missouri and Montana.

Sister Bertilda has been retired the past six years and is in residence at the motherhouse. She has three sisters and a brother: Miss Catherine Nurre, Miss Elizabeth Nurre, Miss Gertrude Nurre and Bernard Nurre.

ST. JOSEPH'S PLANS DANCE—The Women's Club of St. Joseph's parish, Indianapolis, has selected "Sign of the Times" as the theme of its dance to be held Saturday, May 22, at Holy Family Council, Knights of Columbus, 220 N. Country Club Rd. Tickets to the event are \$3.50 per couple. The Dudley Storms Band will provide the music. Chairman of the event is Mrs. Carol House, above left, shown with committee members Mrs. Jodie Miller, center, and Mrs. Nancy Hines.

First Human Development grants made

ST. LOUIS—The United Farm Workers Organizing Committee, Mexican-American groups and the rural poor received a large share of the Campaign for Human Development's initial grants totalling over \$586,000.

Announcement of the grants was made here May 3 following a meeting of the campaign's National Committee on Human Development. The U.S. bishops launched the effort last November to attack the root causes of poverty in the nation.

UNITED FARM WORKERS' projects in Delano, Calif., and McAllen, Tex., were funded for a combined total of approximately \$81,000.

About a half-dozen programs benefitting Mexican-Americans and a similar number of rural-oriented projects were also included in the first 23 self-help grants.

A CHICAGO group — the Mexican-American Legal Defense Fund—received the largest single grant. The group, based in San Francisco, was allocated \$80,000 to set up legal defense activities for Mexican-Americans in Western states and to train prospective Chicago lawyers.

Making the grant announcements were Bishop Francis J. Mugavero of Brooklyn, chairman of the U.S. Bishops' Committee on Human Development, and Dr. Albert Wheeler of Detroit, chairman of the campaign's national committee.

A campaign spokesman said the projects funded "affected all areas of the country and virtually all ethnic groups among the poor."

Thirty years ago it was announced that the late Joseph P. Kennedy, former ambassador to England, would deliver the commencement address at Notre Dame University.



ANTI-ABORTION DRIVE AT ND—Knights of Columbus members at the University of Notre Dame have initiated a pilot anti-abortion campaign with the printing and distribution of bumper stickers proclaiming the action as murder. Participating in the first display of the new sticker are, from the left, Father Jerome Wilson, C.S.C., Notre Dame's vice-president for business affairs; Father Edmund P. Joyce, C.S.C., executive vice-president; Jack Kelly, of New York, warden and program director of the Notre Dame Knights chapter; and Robert Walton, of Lakeside, Calif., grand knight. The campus chapter announced its decision to take the lead in the campaign at the National Collegiate Council meeting in New Haven, Conn., where it was selected as one of the top three councils in the nation. Both Fathers Joyce and Wilson are members of the Notre Dame chapter, which has more than 1,000 members.

Marian College alumni voting for new officers

INDIANAPOLIS — Eleven Marian College alumni are running for three offices in the college's alumni association with balloting to be completed by May 31.

All individuals who have completed the equivalent of one year of fulltime academic work at Marian are eligible to participate in the election for 1971-72 national officers.

Current first vice-president Ronald Strange, 1964, of Indianapolis, automatically will succeed current president Thomas Ego, 1965, also of Indianapolis, under terms of the organization's constitution.

Candidates for first vice-president are John M. Burkert, Jr., 1968; Anthony C. Holzer, 1967; and Neal Howe, 1969.

Graduates running for second vice-president are Miss Diane Benkovic, 1967; E. Paul Hoening, 1964; William T. Kelsey, 1961; and Joseph M. Richter, 1965.

The four women graduates running for secretary are Mrs. Joann Federle Holzer, 1968; Mrs. Norma Payne Richardson, 1963; Mrs. Patricia Able Schmalz, 1968; and Miss Jane Westerman, 1967.

Current first vice-president Ronald Strange, 1964, of Indianapolis, automatically will succeed current president Thomas Ego, 1965, also of Indianapolis, under terms of the organization's constitution.

Sister M. Eileen Hoffmann dies at motherhouse

OLDENBURG, Ind.—Funeral services for Sister M. Eileen Hoffmann, O.S.F., were held at the motherhouse of the Sisters of St. Francis on Saturday, May 8. She died (May 4) at the convent following an illness of four months. She was 70.

A native of Cincinnati, Sister Eileen entered the convent in 1923 and served in a variety of educational and administrative positions.

Elementary schools in the Archdiocese served included Immaculate Conception, Millhouse, and St. Mary's, Rushville. She was a secondary school administrator at St. Mary's Academy and Ritter High School, both in Indianapolis, and Our Lady of Angels High School, Cincinnati, where she served as principal.

She also served as dean of women at Marian College and general counselor of the congregation from 1962 to 1968.

Three brothers and three sisters survive: John Hoffman, Joseph Hoffman, Oscar Hoffman, Mrs. Marie Schildmeyer and Mrs. Margaret Bischoff, all of Cincinnati, and Sister M. Paulita Hoffmann, M.M., of Hong Kong.

Recollection set in Terre Haute

TERRE-HAUTE, Ind.—St. Joseph's Altar Society will hold an evening of recollection Monday, May 19, at the church. A carry-in-dinner will precede the recollection at 6:30 p.m. Each person is asked to bring a covered dish and table service.

Conferences will be conducted by Father John Curran, associate pastor at St. Joseph's, beginning at 7:30 p.m. The recollection will close with the celebration of Mass.

+ Remember them in your prayers

BEDFORD

DARIN CRAIG, 2, St. Vincent DePaul, May 7. Son of Mr. and Mrs. Darin Craig; brother of James Craig; grandson of Mr. and Mrs. Harold Craig and Mrs. Josephine Kopke, all of Bedford.

CLARKSVILLE

WILLIAM M. HOYLAND, 86, St. Anthony's, May 4. Husband of Anna; father of Tommy, William and Joseph Hoyland, all of Clarksville; Ruth Ann Phillips of Louisville; Alford Vintlow, Martha Franz, Richard, John and Ronald Hoyland, all of Jeffersonville.

GERTRUDE BENSHOOF, 76, St. Anthony's, May 8. Mother of Marguerite Reitzel of Clarksville. A brother also survives.

CONNERSVILLE

HARRY CAMERON BRAY, 71, St. Gabriel's, May 8. Husband of Catherine; father of Mrs. Robert Jones of Ashkegon, Mich. and Mrs. Fred Cox of Vincennes; brother of Mrs. Marie Bradburn of Connersville.

FRENCHTOWN

ALBERTA G. COLIN, 59, St. Bernard's, May 5. Wife of Cleo; mother of Joyce Briscoe of Milltown; Larry Colin, Phyllis Whitaker, Joanne Mauch and Minda Rothrock all of DePauw.

INDIANAPOLIS

HILDA J. HARTZER, 74, SS. Peter and Paul Cath., May 10. Mother of James R. and Father John E. Hartzer, assistant pastor of St. Christopher Church, Indianapolis; sister of Father Meinrad Marbaugh, O.S.B. and

JEFFERSONVILLE

BERTHA E. GUEDELHOEFER, 82, SS. Peter and Paul Cathedral, May 11. Sister of John O. and Loretta R. Guedelhoefer.

MARY R. BOOTH, 80, St. Luke's, May 12. Sister of Agnes Ferguson.

EDWARD C. KASSENBRICK, 72, Sacred Heart, May 12. Husband of Carolyn; father of Helen Ruse, Gertrude Jeffries, Gladys Skulka, June R. Moldhand; brother of John Kassenbrock, Gertrude Crail, Loraine Schvert and Othea Nagel.

ERNEST J. DUFFIN, 71, St. Anthony's, May 12. Father of Rita Petree, Lucille Stridbeck, Jean Kelly, Patricia Parent and Blanche Duffin; brother of Mrs. George Wright.

MARGARET M. FENTON, 87, Holy Cross, May 12. Mother of Timothy and John Fenton, Mary Mattingly, Lucy Warrenburg and Catherine Mason.

NEWALBANY

FANNIE MARY OTT, 85, Holy Trinity, May 4. Mother of Vincent, Carl and Cletus Ott, all of Georgetown; Marie Elmer of New Albany and Irma Loew of Louisville. Two brothers and a sister also survive.

ST. JOSEPH HILL

LINDA FINE WENNER, 32, St. Joseph, May 4. Wife of Paul; mother of Michael, Stacy and Gregory Wenner, all of Elmwood Park, Ill.; daughter of Mrs. Celestine Renn Nielson of Hayward, Wis. Two brothers and two sisters also survive.

ANNA C. (MEYER) RENN, 86, St. Joseph, May 10. Mother of William A. and Edwin E. Renn, both of Clark County; August L. Renn of Jeffersonville; Kenneth C. Renn of Floyd's Knobs; Lucille Thomas, Roberta Kaelin and Matilda Martin, all of Louisville; Henrietta Kramer and Esther Pfeiffer, both of New Albany; sister of Lena Bennett of Louisville.

JACOB L. KUNKLER, 51, St. Martin's, May 7. Husband of Mary; father of Urban Kunkler of Siberia; brother of George Kunkler of Dale; Isabelle Schlichter, Nick and Pete Kunkler, all of Siberia.

TERRE-HAUTE

IRENE MINAR, 76, St. Ann's, May 7. Wife of Joseph; mother of Margaret M. Barrett and William Minar, of Terre Haute and Julie Minar of

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VIEWING WITH ARNOLD

Foreign film castigates police

BY JAMES W. ARNOLD

How's this for an opening? Hero goes to beautiful girl's apartment. She greets him in a misty negligee, clutches him to her bosom, whispers: "How are you going to kill me today?" He says, "I'm going to cut your throat." And he does.

We quickly learn the murderer is an important cop—the chief of homicide newly promoted to head political intelligence in an Italian city, and the premise is established for "Investigation of a Citizen Above Suspicion," the recent Oscar winner as best foreign film. This is the toughest anti-

police movie yet, in the new tradition of political films like "Battle of Algiers" and "Z" student revolution flicks like "Strawberry Statement" and "Zabrizkie Point," and satires like "Drewster McClood."

"Citizen" makes its cop-hero not only personally immoral, cruel in his work, involved in a bizarre sex relationship with the strange girl he murders, and not only the ruthless cutting edge of a repressive Establishment. But it also suggests, more profoundly, that police authority within the democratic system has made a leap beyond legal restraints. The highly placed policeman has become an absolute power. He is free to do what he wants, in his job and personal life. No one dares challenge him. And even if he confesses his guilt (as the movie hero finally does), that

THE FILM'S political im-

The week's TV network films

Editor's Note—Although the following movies are scheduled for major network release on the dates indicated, they may be preempted in certain areas by other programs. Readers are asked to check the local listings.

TARZAN'S THREE CHALLENGES (1963) (CBS, Friday, May 14): This is the 34th Tarzan film and one of the best, though the hero (Jack Mahoney) has evolved into a quick-thinking, smooth-talking do-gooder, swinging through the trees in Asia. The movie, shot in Thailand, concocts marvelous trials for the ape-man, including super-villain Woody Strode. Satisfactory for all the young-in-heart.

TRIPLE CROSS (1967) (NBC, Saturday, May 15): A true World War II spy story about a wily safecracker serving as a triple agent, played mostly for parody by a fine cast that knows it's wasting its time. Directed by Terence Young, who did the Bond films. Not recommended.

VERTIGO (1958) (ABC, Sunday, May 16): One of the great Hitchcock thrillers, in which James Stewart, scared of heights, tries to figure out if Kim Novak really fell off a mission tower. The visuals are stupefyingly splendid, from the Saul Bass titles to the hair-raising final, plot-twisting minute. Undoubtedly the top TV film this week. Recommended for suspense fans who can take it.

BETTER A WIDOW (1969) (NBC, Tuesday, May 18): A minor Italian-made spoof on Mafia mores in Sicily, about a British engineer trying to woo Virginia Lisi while her father is trying to rub him out. Not recommended.

CHAMBER OF HORRORS (CBS, Thursday, May 20): A ghastly mess. In theaters, this lurid and over-the-top tale had a fear-flasher and horror-horn to warn you to avert your eyes at the scariest moments. Not recommended.

THE COOL ONES (1967) (CBS, Friday, May 21): A little bomb of a film, intended for soft-headed adolescents, about an agent-concocted romance between a rising rock singer and a fading 23-year-old crooner. The high point (honest) is when TV's own Mrs. Miller sings "It's Magic." Not recommended.

CURRENT RECOMMENDED THEATRICAL FILMS: (Please note specific NCOMP moral ratings): Promise at Dawn (A-3), The Wild Child (A-2), Goin' Down the Road (A-3), The Angel Levine (A-3), Borsalino (A-3), Ryan's Daughter (A-3), Patton (A-2), Catch-22 (A-4), The 12 Chairs (A-3), This Man Must Die (A-3), Gimme Shelter (A-4), The Confession (A-3).

may be too dangerous a truth to be accepted in a climate of revolutionary turmoil.

Applications and viewpoint are too radical ("Just a student!"), and obvious to be missed. It emerges to avoid blackmail, the hero from a European creative confesses the whole sordid mess. But the admission is taken as a conventionally left-wing, and combat on the honor of police and seriously, zealously so. If its anti-police rhetoric is understandable, dream sequence, Volonte is in light of recent and coerced into signing a confession temporary European experience of his innocence. There is no way, with police as the barely conscious saying goes, he can be trolled agents of fascist guilty. Is his dream madness or authority, it still seems strange to truth? The film lets us provide the viewer in America, where the our own ending.

"Citizen" is the work of young presented as the citizen's in-writer-director Elio Petri, who a corruptible ally against injustice few years ago (in "The 10th and subversion. These opposing Victim") also used a story of visions are now clashing head-on surface sex-and-violence to make here in the current tangle over satiric points about dangerous the FBI and its powerful 47-year director, J. Edgar Hoover.

To appreciate the film, you need not share its liberal-left bias: it works well as an oddball satire of the police-investigation genre. The murderer (Gian Maria Volonte) wants to prove that he is beyond suspicion, so he deliberately leaves clues and provides leads. He is constantly torn between his fear of capture and his desire to show that no matter how directly he implicates himself no one will suspect him: it is a psychologically blocked possibility.

In one case he clearly reveals his guilt to an elderly citizen on the street, but in the police station, the man refuses to identify him. (If this fellow is a police boss, you can see the man thinking, how could he be guilty? Or if he is, what will he do to me if I accuse him?) Power, and fear of power, provide a perfect shield.

THE LAST IRONY is that he is finally accused by a young

'Brigadoon' set this week-end

INDIANAPOLIS — "Brigadoon," the Lerner and Lowe production, will be given by students of the Latin School and Our Lady of Grace Academy at 8 p.m. Friday, Saturday and Sunday, May 14-16, in the Latin School auditorium.

Directed by Sister Jeanette Mesker, O.S.B., the major roles will be portrayed by Alan Roell, Marty Risch, Dave Kremer, Mary Flannigan, Paula Baldwin, Ralph Scheldler and Patty Martin.

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Calls laity's share in electing bishops a 'God-given' right

BY JOHN MAHER

WASHINGTON — "The laity have a God-given right to participate in the election of bishops," said the priest-editor of "The Choosing of Bishops," published by the Canon Law Society of America.

"To relegate the laity to a passive and subservient position in the Church is directly contrary to the Second Vatican Council's teaching," said the editor, Father William W. Bassett, associate professor of canon law at the Catholic University of America here.

"The laity's right to participate in the election of bishops is a very important part of the Church's traditions," Father Bassett said in an interview. "There have been past elections, including elections of Popes, that were invalidated because the laity did not participate."

"What has been done in the 19th and 20th centuries with regard to the election of bishops varies from what was done in the early Church. Secrecy and relative exclusion of laity and clergy are

very, very recent phenomena," he said.

REFERRING TO THE April meeting in Detroit of the National Conference of Catholic Bishops (NCCB), Father Bassett said: "The bishops were presented in Detroit with superabundant evidence that the authority structure in the Church is in need of change."

A \$500,000 four-year survey of the priesthood in the United States, commissioned by the NCCB and reviewed at the Detroit meeting, showed that most priests are more concerned with questions of authority than with celibacy and that they want a share in the Church's decision-making authority.

"As long as bishops are chosen secretly and sprung on people," Father Bassett continued, "there's no hope for a resolution of the authority crisis in the Church."

"Bishops should be elected for a term of office. There is nothing in theology or canon law that would prevent the election of bishops or setting a term of office."

"The basic authority crisis in the Church," the priest said, "involves the way decisions are made. This is what is in need of reform and part of it involves the process of choosing leaders in the Church."

"Greater involvement of the laity would not lead to campaigning. It would lead to a discussion of issues and to a questioning of candidates on their views. They would be accountable to the people and that would be a good thing," he said.

"Broader participation would prevent certain people in the hierarchy from controlling the hierarchy. Politics is involved in the process now, but it is a type of politics that is not acceptable to the people of today," he continued.

FATHER BASSETT said the election of bishops is not on the agenda of the world Synod of Bishops to be held in Rome in October, but is a vital part of the life and ministry of bishops. Bishops are priests, he pointed out, and the priesthood is on the synod agenda.

"I think the matter of the election of bishops has to be talked about at the synod," he said.



ROGER GRAHAM AWARD WINNERS—The most coveted award in the Archdiocese for Junior CYO members is the Roger Graham Memorial Award, presented annually to the outstanding Junior CYO boy and girl in the Archdiocese. Named in honor of a deceased CYO Board member from the Indianapolis Deaneries, the recipients are selected by the Deanery CYO Directors. The 1971 winners are shown here with Archdiocesan CYO Director Father Donald E. Schneider following the presentation at the convention-closing banquet. At the left is Dennis Welch, Holy Family, New Albany, chosen as the Outstanding Junior CYO boy. Standing at the right is the girls' winner, Pam Lebold, St. Andrew, Richmond. The two were selected from a list of 20 candidates presented by the deaneries of the Archdiocese for the Eleventh Annual award.

A COMMON CAUSE

Cancer victims' parents form 'Candlelighters'

INDIANAPOLIS—What does a practical and emotional parent do when his child is stricken with cancer? Suffer, and sometimes alone.

Relatives and friends rarely can comprehend, much less lighten, the traumatic experience that enfolds a parent in watching his child battle the often fatal ravages of runaway nature.

Only another parent with a son or daughter who is a cancer victim can fully understand and sympathize with the helplessness, the stress, fatigue and worry that become part of everyday living. There are, unfortunately, many such parents, and two gallant young mothers are trying to bring them together in a newly-formed group called Candlelighters.

Mrs. Marvin Wagner, a member of St. Gabriel parish and the mother of a four-year-old leukemia sufferer, has been coordinator of the group since its beginning two months ago. With the aid of Mrs. Phyllis Leohr, mother of another eight-year-old leukemia victim, she is trying to establish a Central Indiana organization that will be of

other parents like ourselves," Mrs. Wagner said.

There are a handful of similar parents' groups across the country, some with as many as 300 members. Mrs. Wagner recently visited with a Washington, D.C., group and was impressed with their efforts in supporting national legislation to expedite cancer research.

"We aren't in a position to do anything of that kind, though all of us are very much interested in the proposed legislation. Right now we think our job is helping one another in any way we can," she said.

Parents in Central Indiana needing Candlelighter help can phone Mrs. Wagner, (317) 293-2842 or Mrs. Leohr (317) 783-0235.

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Plan reunion

INDIANAPOLIS—The 1951 graduating class of St. Agnes Academy will hold its 20 year reunion Saturday, June 5, at the American Quality Court Motel 1501 E. 38th St. Reservations are \$5 each and some must be made by Saturday, May 29. For additional information and reservations call Ann (Leonard) Huser, 253-1043 or Sue (Kirby) Leonard, 251-7874.

Alumnae group melds 5,000 Providence grads

INDIANAPOLIS — One hundred and seventy-three Ladywood-St. Agnes seniors will be inducted Wednesday, May 19, into the Sisters of Providence Alumnae Association of Indianapolis, a newly-formed organization encompassing an estimated 5,000 women in the Indianapolis area.

Included in the association are alumnae of St. John Academy, St. Agnes Academy, Ladywood Academy, all now defunct as separate institutions, and the new Ladywood-St. Agnes School. St. John closed its doors in June, 1959, and St. Agnes and Ladywood merged last September.

"There is only one high school left in Indianapolis operated by the Sisters of Providence and we need to feel the concern, support and interest of the thousands of women such an organization as SPAAI would embody," said Sister Mary Maxine Teipen, provincial.

GROUNDWORK FOR the new association was laid March 30 in a meeting attended by representatives active in the separate alumnae groups and by Sister Sheila O'Brien and Sister Ann Casper, principal and vice-principal of Ladywood-St. Agnes.

Letters explaining the organization and its function were sent to individual alumnae early this month. Communication by newsletter will start in September. Members have been urged to attend the induction ceremonies to be held in the Ladywood-St. Agnes auditorium on Wednesday at 11 a.m.

Primary objective of the new group is moral support for the Sisters and their work. "There is strength in numbers," said Sister Ann. "Just knowing there are that many women graduates of our schools still taking an active interest is a morale booster."

Present alumnae groups will not be disbanded. "On the contrary," said Sister Ann, "they will be encouraged to retain their own identity and to continue their own Communion Breakfasts, reunions and other activities as always."

THE UNION OF the three alumnae groups in an overall organization is expected to bolster support for the one remaining Providence school. At least one joint activity a year will be promoted and all alumnae groups will be encouraged to use Ladywood-St. Agnes facilities for their separate functions.

Sister Ann said this was the first time the order had sponsored a "cover" alumnae organization. The Indianapolis association, however, may serve as a model for groups in other cities where Providence schools have closed or merged.

Public school district buys Catholic school

PORT HURON, Mich.—The Port Huron Area School District has agreed to purchase Port Huron Catholic High School—building, land, furnishings and fixed equipment—for \$1,750,000. Built in 1962 by eight area parishes to serve a maximum enrollment of 750 pupils, the closing of the school in June because of a financial squeeze had already been announced.

Cost of the structure 10 years ago was \$1.5 million. Enrollment in recent years had dropped to 525 students. Rising tuition and increasing strain on participating parishes to meet subsidy payments indicated a cut in anticipated enrollment next year to below the minimum practical number for successful operation.

The Port Huron public school district now has two major high schools which are filled to capacity. With the Port Huron Catholic High closing, these would have had to go on half-days next fall.

The school district has absorbed the lay teachers from the Catholic high school into the public school system and will place an all-new faculty at the former Catholic school for the fall term.

Rome parishes ask Vatican aid

VATICAN CITY—The ad-Church, and "the city's outskirts ministrator of Pope Paul's are becoming de-Christianized," diocese of Rome has appealed to the cardinal declared. 1,500 priests working in Vatican offices to help Christianize the Romans.

Spring Festival

CARDINAL ANGELO DELL'ACQUA, INDIANAPOLIS — Six hundred and fifty dollars will be diocese, in an impassioned hour-given away at the big Spring long speech April 27 said that, of Festival slated at St. Bridget's the 7,500 priests living in Rome, parish on Sunday, May 16, barely 1,500 are actually Festivities will begin at 3 p.m. on working in parishes. In addition the church grounds at 801 N. West to the 1,500 working in the St.

Vatican, there are some 1,500 Ham and chicken dinners, priest-students and 3,500 priests along with a wide assortment of a involved in work with some type la carte items, will be served of religious institution, he said, beginning at 4 p.m. Dinner Each year, he said, 60,000 tickets for adults are \$1.50, for persons move to Rome. The city children under 14, 80 cents. Entertainment, includes pony provide for them, but so too is the rides, booths and games.

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ARCHDIOCESAN Bulletin

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Friday, May 14 — 9 P.M.-1 A.M.
Our Lady of Lourdes parish hall
Music by: "Good Cheer" combo

Brigadeon, Sixth Annual Musical
Friday, Saturday, Sunday — May 14, 15, 16 — 8 P.M.
Latin School Auditorium — 520 Stevens Street

Presented jointly by:
Our Lady of Grace Academy and Latin School

Rummage Sale
Saturday, May 15 — 9 A.M.-2:30 P.M.
St. Ann's Old Church — 2550 S. Holt Road
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Semi Annual Meeting, Guardian Angel Guild
Monday, May 17 — 10 A.M.
Fatima Retreat House

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