



VOL. XI, NO. 22 INDIANAPOLIS, INDIANA, MAY 22, 1971

ST. MARY'S AND HOLY TRINITY

New Albany schools to merge in the fall

NEW ALBANY, Ind.—A merger of St. Mary's and Holy Trinity parish schools has been announced for September which will utilize both school buildings in the neighboring parishes.

To be known as Catholic Central School, the primary division of grades one through four will be located at St. Mary's, while the middle school division of grades five through eight will be housed at Holy Trinity.

Pre-registration has indicated a total enrollment of 350 pupils, about evenly divided between St. Mary's and Holy Trinity parishes.

CATHOLIC CENTRAL will be administered by a single principal. Serving as full-time principal will be Sister Paul Marie Gutzell, S.P., presently at Holy Trinity School.

The middle school faculty will consist of two Sisters of Providence, two Sisters of St. Francis and two lay teachers. At the primary school, the faculty will include two Sisters of Providence, two Sisters of St. Francis and two lay teachers.

Although no tuition will be charged, eligibility for enrollment is limited to those families providing financial support to their parishes.

A minimum contribution of three per cent of all wage earners in both parishes will be required to maintain the two schools.

A NEW CATHOLIC Central School Board was established with representation from both parishes. Serving as president is Huston Ernstberger. Other officers include: George Tinius, vice president; Mrs. Sue Harvey, secretary; and Miss Pat Kraemer, treasurer.

Also serving on the board are: Msgr. James Jansen, V.F., pastor of St. Mary's; Father Bernard Gordon, pastor of Holy Trinity; Father Gerald Burkert, of St. Mary's; Father Lawrence Richard, of Holy Trinity; Sister Paul Marie, Mrs. Ruth Ivey, Mrs. Doris Hammett, Robert Nord, Paul Kraft, Mrs. Rita Moncrief, Marion Shoup, Wilbur Cogswell and James Russell.

Sister Paul Marie will serve as executive secretary to the board.

Named principal of model school in Terre Haute

TERRE HAUTE, Ind.—A principal has been named for the new St. Ann Model School here by the parish school board. She is Sister Joanne Golding, S.P., who will head a staff of five full-time Sisters of Providence in addition to para-professionals when the school opens in September.

Sister Joanne will be awarded a doctorate on June 6 at Indiana State University, where she has been a graduate fellow the past two years. The degree is in educational administration and supervision.

SHE IS A GRADUATE of St. Mary-of-the-Woods College and holds a master of science degree in education and elementary administration from ISU. She has also done graduate work in mathematics at the University of Northern Iowa and the Illinois Institute of Technology.

At St. Ann's, Sister Joanne will also teach junior high-age pupils. Three other group teachers and a music education teacher will complete the full-time faculty for the ungraded school.

THE NEW MODEL SCHOOL will have five purposes, according to the newly-appointed principal:

- 1) To make the school a joyful place where the child is free to learn and to share the excitement of living and learning with others around him;
- 2) To teach the basic subjects in such a manner as to guide the child's own natural curiosity and channel his energies so that he becomes the master of knowledge and of himself;
- 3) To lead each child to a knowledge and love of God;
- 4) To develop in the child a love of country based on a knowledge of what it means to live freely and responsibly in a democracy; and
- 5) To help the child develop an appreciation of the aesthetic values of art, music and dance.

The school enrollment will be limited to 120, and will be divided into four age groups:

Group One—6, 7, 8-year-olds; Group Two—8, 9, 10-year-olds; Group Three—10, 11, 12-year-olds; and Group Four—12, 13, 14-year-olds.

Within the groups, the pupils may work on some projects in small groups, while others will work individually depending on the speed of the child's progress.

Evaluation will be done through means of the Iowa Tests of Basic Skills, a standard test that is also administered in other parochial and public schools of the area.

Welcome

LONDON—The St. Vincent de Paul Society in Britain is now accepting non-Catholics as members with episcopal permission. Cardinal John Hume of Westminster and several other bishops have already approved the move in the dioceses following a decision to admit non-Catholics at the society's annual meeting. The society said that a number of non-Catholics have asked to help in its work in various parts of the country.

Report Vietnam Catholics urging moves for peace

BY ERNEST OSTRO

PARIS—A strong movement toward a negotiated peace is evident in the Catholic Church in South Vietnam, a group of 45 U.S. Catholics—including 10 priests—were told by Father Nguyen Din Thi, a Vietnamese priest now living here who recently returned from South Vietnam.

The American Catholics, calling themselves the Catholic Commission for a Just Solution to the War in Indochina, are here for 10 days to promote a negotiated settlement to the Vietnam war and to obtain information on the situation of the Catholic Church in Indochina.

"We want to go back to America and tell our brethren the truth about the church in Vietnam—north and south," said Mrs. Marianne Hamilton, a Minneapolis housewife and mother of eight who organized the trip to France.

THE GROUP INCLUDES Father Francis Bonnik, president of the National Federation of Priests' Councils; Father Richard Griffin, Catholic chaplain of Harvard University, and Father Edward Kohler, assistant national chaplain of the Christian Family Movement, as well as other priests, housewives and professional men and women.

Their first three days here—May 21 to 23—were spent at an International Assembly of Christians in Solidarity with the Vietnamese, Laotian and Cambodian Peoples, sponsored by a French Catholic social action committee. About 250 Catholics representing Church-affiliated groups in some 17 countries attended.

Father Thi, reporting on the shifting opinion in the Church in South Vietnam, acknowledged that the movement is still embryonic. "But there is no longer the talk of a bloodbath or of exodus to Australia that there was in 1968 (if the Saigon regime is replaced)," he said.

The Vietnamese priest pointed out that, although Catholics in South Vietnam, who number about 1.6 million, are only 10 per cent of the population, they virtually run the country. "The President, the prime minister, half the congress and army officer corps and three-quarters of the higher-ups in government are Catholics," he said.

But, he went on, there is no longer the solid opposition to a negotiated peace or to a coalition government that formerly characterized South Vietnamese Catholics.

"MANY PEOPLE ARE naturally still fearful of coexistence with the (Viet Cong) but slowly more and more Catholics are accepting that. A congress against the war was recently held openly in Saigon. Previously this sort of thing was dangerous and unthinkable. The congress included priests, deputies (members of the legislature), students and civil servants."

"We are still a minority within a minority," Father Thi said, identifying himself unequivocally with the Catholics supporting a negotiated peace, "but the momentum is there."

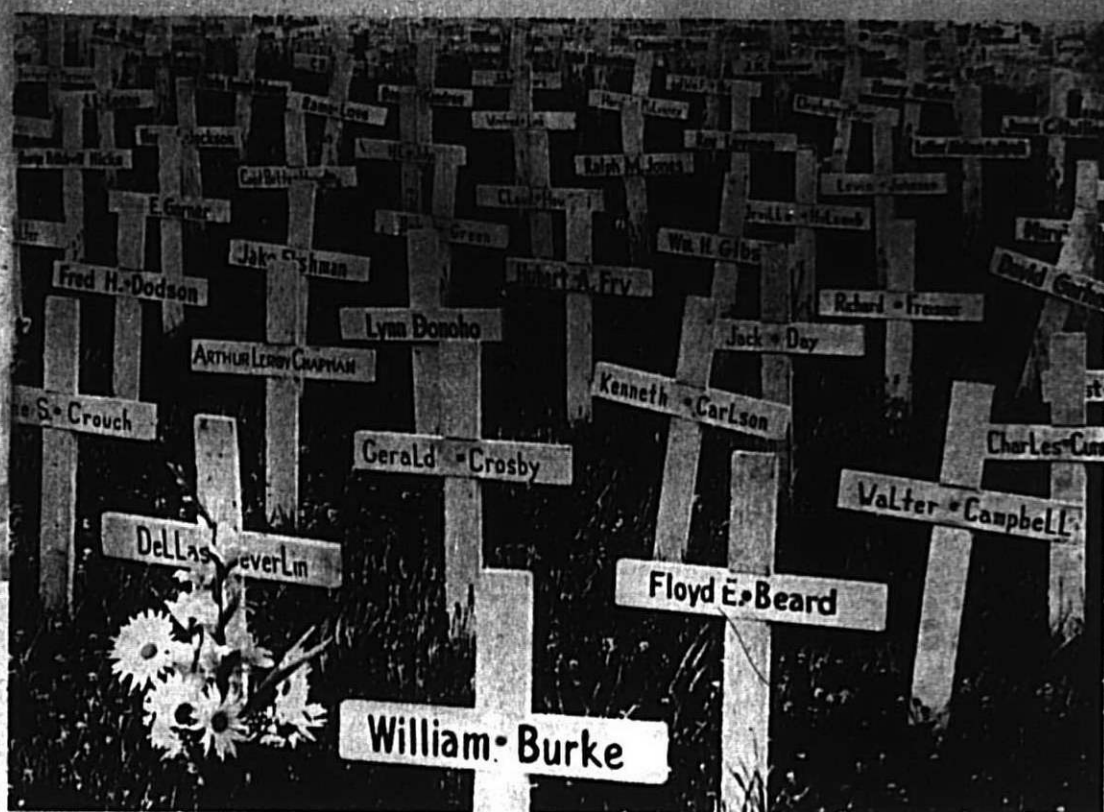
The assembly, conducted largely in French, also heard a letter from Archbishop Paul Nguyen Van Binh of Saigon, who said he regretted that he was unable to be in Paris for the gathering, and that he and the Catholic community in South Vietnam wholeheartedly support peace in Indochina.

A conference observer pointed out that, although it may be true to proclaim one's dedication to peace—"after all, who wants (Continued on Page 9)

Cemetery Mass

INDIANAPOLIS—The annual Memorial Mass sponsored by the Catholic Cemeteries Association will be held at the Priests' Circle in Calvary Cemetery at 12 noon Monday, May 31.

Celebrant will be Father Paul J. Bolton, Catholic chaplain at Fort Benjamin Harrison.



TO HONOR WAR DEAD—While most Americans set aside Memorial Day to pay homage to the nation's war dead, the citizens of Salem, Ill., have set up a monument they can observe all year. Rows of small crosses bearing names of the town's war dead have been placed at the entrance to Salem's cemetery. People cannot enter the cemetery without seeing the reminders—over 500 crosses—of the horror and toll of war. (RNS photo)

SJA Learning Center slates summer series

INDIANAPOLIS—A summer school program "to help children who did not do as well as hoped during the past school year and those who want to get an extra good start in school next fall" will be offered at the St. Joan of Arc Learning Center beginning June 14.

The center, staffed and equipped by Learning Foundations International, an electronic tutoring systems corporation, has been operating since January, giving remedial and enrichment courses to SJA pupils and those from neighboring public schools.

Facilities are located in the basement of the parish school, 42nd and Ruckle Sts.

Eligible for enrollment in the summer program will be SJA pupils and those from "cooperating" schools serviced by the center. The schools are Brebeuf Prep, Shortridge, Immaculate Heart, St. Thomas Aquinas, and Public Schools 66, 70, 84, 43 and 86. Residents of SJA parish and the Meridian-Kessler and Butler-Tarkington neighborhoods also are eligible.

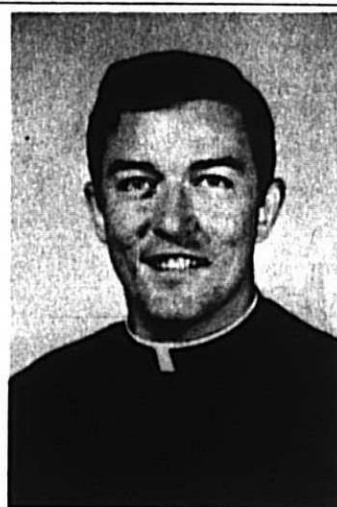
THE SUMMER PROGRAM will be divided into three sections for different age levels. The Early Elementary Program will be limited to children entering first or second grade next fall. It will stress phonics and readiness for learning reading and math.

The General Summer Program is designed for grades 3 through 12. A large variety of courses will be offered at various levels, with emphasis on English, Math and perception.

Both of these sections will be operated in 5-week sessions, beginning on June 14 and July 19. Students will attend two hours daily, Monday through Friday, for the five weeks.

A Special Enrichment Courses Program, apart from the 5-week schedule, will be available to adults and college students. Such courses, with no set starting date, are usually given on the basis of two or three hours a week and adjusted to the pace of the individual. Youngsters not enrolled in the summer school also may participate.

Mrs. Louis Lamb, director of the learning center, said she anticipates that cutbacks in summer programs in public schools will spark additional interest in the center. She noted that several students at (Continued on Page 9)



REV. JOHN C. JORDEN

Terre Haute man to be ordained

TERRE HAUTE, Ind.—A Terre Haute native will be ordained to the priesthood May 29 in St. Peter-in-Chains Cathedral, Cincinnati.

Rev. John C. Jorden, son of Mr. and Mrs. Robert Jorden of St. Patrick's parish here, will be a priest of the Cincinnati Archdiocese, where he attended high school and college.

Graduate studies were taken at Indiana State University, Terre Haute, and Xavier University, Cincinnati. He received a master of divinity degree from the Athenaeum of Ohio.

The ordained will offer a Mass of Thanksgiving in St. Patrick's Church at 7:30 p.m. Tuesday, June 1.

Pleads for freedom of Leningrad Jews

SOUTH ORANGE, N.J.—The director of The Institute of Judeo-Christian Studies here pleaded for the freedom of Soviet Jews the day before they were sentenced in Leningrad for their part in a plot to hijack a plane from the Soviet Union and flee to Israel.

Msgr. John M. Oesterreicher, institute director at Seton Hall University, appealed in the name of a new humanity, "in which every individual's dignity is recognized" that the Leningrad Jews now on trial be freed and permitted to go to the land of Israel to which their hearts draw them.

Gives assurance Synod will hear priests' views

VATICAN CITY—Delegates at this fall's meeting of the Synod of Bishops will be able to voice the concerns of their priests and not be confined to viewpoints expressed in a Vatican statement on priestly life, Polish Bishop Ladislav Rubin told a press conference in the Vatican press room May 21.

Bishop Rubin is general secretary of the synod secretariat.

The 212 synod delegates (15 per cent of them personally appointed by the Pope) are scheduled to tackle the problems of world justice and the modern priesthood. They will also hear a progress report on a revision of the Church's canon law.

THE MONTH-LONG session, set to begin Sept. 30, may be held in a section of the new papal audience hall still under construction next to St. Peter's Basilica. After reviewing the work done by the synod secretariat on the priesthood and justice, Bishop Rubin was asked if the Vatican is aware that priests in the United States and other countries are discussing problems not found in the still incomplete Vatican studies.

"THE SYNOD DELEGATES will bring the problems of their priests to the synod hall," Bishop Rubin said. "Each delegate will have every opportunity to present these opinions on behalf of their priests."

Bishop Rubin said that the two synod papers, on world justice and the priesthood, are "basic documents, or better, working instruments offered to the bishops (for their own study and comments) and since they are written along general lines, are necessarily incomplete."

The synod paper on the priesthood speaks of misconceptions of the priestly vocation today and firmly insists that the synod "define what is the priestly ministry according to the perennial faith of the Church."

The paper suggests that the priesthood of the faithful be carefully distinguished from a ministerial priesthood. It also strongly defends the necessity of a celibate priesthood, while admitting the possibility of ordaining married men who are "of mature age and who have given testimony of a holy professional and family life."

Seminary hosts clergy parley

ST. MEINRAD, Ind.—About 200 priests are expected to participate in the first National Conference of Seminary Spiritual Directors, to be held at St. Meinrad Archabbey here June 6-12.

Serving as co-directors of the conference are Father Daniel Buechlein, O.S.B., and Father Jerome Neufelder.

Auxiliary Bishop Thomas Grady of Chicago, chairman of the Bishops Committee on Priestly Formation, will serve as keynote speaker at 8 p.m. Sunday, June 6.

Major conference presentations will be given by Father Eugene Kennedy, M.M., psychologist and author, on June 7 and 8; Msgr. John Gorman, president of Our Lady of the Lake Seminary, Mundelein, Ill., on June 8; Father Edward Malatesta, S.J., of Rome's Institute of Spirituality, on June 9; Father Gerald Broccoli, of Our Lady of the Lake Seminary, Mundelein, on June 9 and 10.

Also scheduled are group workshops, panel discussions, observer reactions and project reports.

Board to meet

INDIANAPOLIS—The Archdiocesan Board of Education will meet at 4 p.m. Tuesday, June 1, at Remcoll High School.



FRIAR GERALD

Yorkville man to be ordained as Franciscan

YORKVILLE, Ind.—A son of St. Martin's parish, Yorkville, will be ordained as a Franciscan priest on June 12 in Dayton, O.

Friar Gerald Steinmetz, O.F.M. son of Mr. and Mrs. Clem Steinmetz, of R.R. 1, Guilford, will be ordained by Cincinnati Archbishop Paul F. Leibold in the chapel of St. Leonard College, Dayton.

The ordination will celebrate a Mass of Thanksgiving at 1 p.m. Sunday, June 13, in St. Martin's Church. Concelebrants will include Friar Douglas Quigley, O.F.M., and Father Ronald Niniel, O.F.M. The latter, president of St. Leonard College, will preach the homily.

A public reception will follow until 5:30 p.m. in the American Legion Hall in New Alsace.

The Yorkville native attended the parish school and was graduated from North Dearborn High School, Guilford, and Duns Scotus College, Southfield, Mich. His theology studies were taken at St. Leonard's College.

His first parish assignment will be in New Mexico.

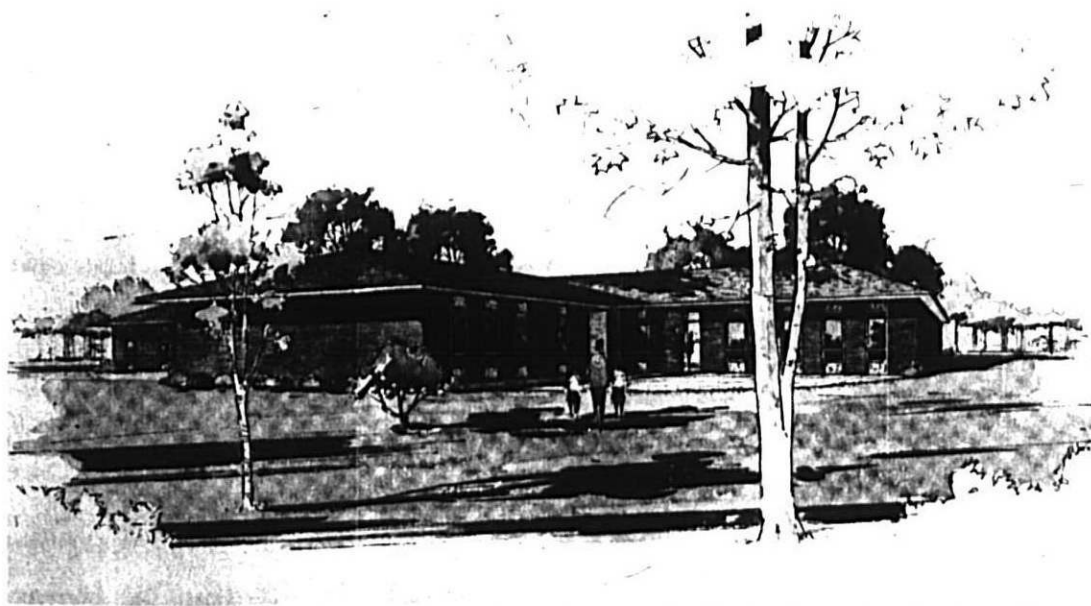
Self-study started by RE Department

INDIANAPOLIS—A self-study of the Religious Education Department has been announced by the director, Father Raymond Boehm.

All pastors, principals, staff members and parish directors of religion programs have received questionnaires, connected with the Catholic Office of Education.

Ratings are asked in all areas of concern from pre-school through senior citizens. Teacher-training, teaching resources and publicity values will be scored in the questionnaires.

Results of the self-study will be made available to the Archdiocesan Board of Education, pastors and the press.



NEW GIBAULT RESIDENCE HALL—The first of three projected new residence halls for the Father Gibault School for Boys, Terre Haute, is shown above in an artist's sketch. Now under construction, the 24-boy unit will be completed later in the year. The three new halls will replace the senior boys dormitory at Gibault, a protective institute for boys 10 to 16 sponsored by the Indiana Knights of Columbus.

UNICEF noting 25th anniversary

BY KATHLEEN McLAUGHLIN

UNITED NATIONS, N.Y.—The homeless and destitute children who survived the Second World War have grown up now, and have homes and families of their own. Millions of them can and do thank the United Nations Children's Fund (UNICEF), which this year is observing its 25th anniversary as a rescue agency dedicated to the care and well-being of children.

Many things have changed in the quarter-century since the UN General Assembly voted into existence—as a temporary expedient—the UN International Children's Emergency Relief Fund, with a mandate to salvage as many as possible of the young helpless victims of the conflict, primarily in European countries.

What remains constant is the compassionate spirit that has supported UNICEF's activities unflinchingly—from governments down to private organizations and individuals. When aid through UNICEF is in question, it has rarely been withheld for considerations of politics, race or creed.

THE VATICAN has long been among the consistent donors to the Children's Fund. In 1970, Pope Paul's personal endorsement was reflected in a message from Cardinal Jean Villot, papal secretary of state, accompanying the Holy See's 18th annual token contribution of \$1,000. The cardinal wrote:

"He is only too well aware of the magnitude of the needs, and the complexity of the problems facing organizations such as the United Nations Children's Fund, in helping the little ones in every part of the world. . . I am to assure you of the Holy Father's prayers for UNICEF in your great and meritorious work of helping children in need and distress, and that your activities in this field will be blessed with abundant support and success in 1970."

UNICEF's 30-nation executive board recently concluded a session at Geneva reviewing the work of the past year and outlining the broad problem areas affecting children and youth that should receive greater

emphasis in the interval up to 1980. UNICEF's executive director, Henry R. Labouisse, hopes to confer with Pope Paul VI on the Vatican's 1971 participation in the agency's program.

THE EXECUTIVE director's annual progress report to the board emphasized UNICEF's capacity to double its volume of aid to children, and stressed the importance of reaching the new income target of \$100 million set for 1975.

He noted that the number of governments regularly contributing to UNICEF has risen from 35 in 1951 to over 120 in recent years, including virtually all of the developing and the industrialized countries.

Total income in 1970 was just over \$59 million, an increase of \$12.4 million over the 1969 figure of \$47 million.

Much of last year's responses by governments and the public, however, was in answer to UNICEF's appeal for special contributions for emergency relief and rehabilitation work in Nigeria, Pakistan, Jordan and Peru.

Although they were gratefully received and helped to fill a vast need, Labouisse commented, a stronger base for regular governmental donations will be required to finance UNICEF's long-term aid to developing regions.

UNICEF was formally established by the General Assembly on Dec. 11, 1946, in its initial, ad hoc phase, it inherited from the UN Relief and Rehabilitation Administration (then being disbanded), both residual funds and some personnel, plus many thousands of abandoned and destitute children picked up by Allied troops along the roads or in ruined towns and villages, and assembled at collection points hastily established.

AT THE PEAK of these operations, 6 million children were fed daily supplementary meals through 50,000 centers in 12 countries. More than 8 million were vaccinated against tuberculosis, and clothing and

shoes made from processed raw materials provided by UNICEF were distributed.

Outside Europe, within the next few years, UNICEF provided health and feeding programs in China and other Asian countries; to Palestinian refugee mothers and children; and to North African, Eastern Mediterranean and Latin American countries.

In 1950, the General Assembly decreed three more years of life for UNICEF, and in 1953 continued the agency indefinitely, dropping from the title the words

"international", and "relief". Highlights of the silver jubilee will be offered this summer on the campus of St. Mary-of-the-Woods College here.

The workshop will deal with new approaches in elementary and secondary education with particular emphasis on using the arts to help awaken enthusiasm for learning in children. A number of noted speakers, teachers, educators, and artists will take part in the workshop, which will open June 28 and continue through July 24. Among those serving on the workshop faculty are:

—Dr. Harry Brondy, expert on aesthetic learning from the University of Illinois;
—Dr. Jack Morrison, Arts in Education Program, JDRHII Fund;
—Dr. Leon C. Karel, National Association for Humanities Education;
—Lloyd N. Hohansen, Educational Consulting Associates;
—Dr. Dan Bauman, Teacher Education Research Center, State University of New York; levels and areas of teaching;
—Dr. Morton Leeds, Department of Housing and Urban S.P., coordinator of summer sessions at the college.

Creative learning workshop on Woods summer agenda

ST. MARY-OF-THE-WOODS, Ind.—A month-long workshop on "Designing Creative Learning" will be offered this summer on the campus of St. Mary-of-the-Woods College here.

The workshop will deal with new approaches in elementary and secondary education with particular emphasis on using the arts to help awaken enthusiasm for learning in children. A number of noted speakers, teachers, educators, and artists will take part in the workshop, which will open June 28 and continue through July 24. Among those serving on the workshop faculty are:

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—Dr. Dan Bauman, Teacher Education Research Center, State University of New York; levels and areas of teaching;
—Dr. Morton Leeds, Department of Housing and Urban S.P., coordinator of summer sessions at the college.

Confirm dissolution of Papal Volunteers

WASHINGTON — The Papal Volunteers for Latin America (PAVLA) program is being phased out of existence, Thomas Quigley, PAVLA's national director, confirmed here.

It had been reported earlier this month that PAVLA was "alive but not well."

The national office is no longer recruiting or training volunteers, Quigley said, "but I expect that those already in Latin America will finish out their terms of service."

The PAVLA program, established in 1960, has been "under reconsideration and reevaluation" for a year and a half, he added.

"We have a lot of data suggesting that it is no longer a feasible program."

SPECIFIC reasons behind the decision to drop the PAVLA projects were contained in a memorandum sent to the international affairs department of

the United States Catholic Conference by the conference's division for Latin America, of which Quigley's office is a part. Although millions of dollars were spent on PAVLA programs in the past decade, "there is little to show for this," the memorandum revealed.

THERE IS "virtually nothing in Latin America itself" to give testimony to this expenditure, and "we have little evidence that former Papal Volunteers have done much to raise the North American consciousness of the Latin American reality."

"More negatively," the memorandum said, "PAVLA has had its share of serious failures, people whose lives have become more messed up, who in effect have been at least temporarily ruined precisely because of PAVLA."

"These are the people for whom the burden of trying to function in a highly unstructured situation in another country proved too much."

Gibault reports \$12,000 pledge

TERRE HAUTE, Ind.—"The Golden Seventies," the development program underway at Gibault School for Boys here, has received a \$12,000 pledge from the institution's staff.

George Dunkin, Gibault director, termed the staff gift a dramatic gesture of support. He said that the funds will be applied directly to the new residence hall under construction on the campus.

Chairman of the development program is Forrest Sherer, of Terre Haute.

Now in its 50th year of service as a private, protective institution for boys 10 to 16 years of age, Gibault is owned by the Indiana Knights of Columbus and staffed by Brothers of Holy Cross and laymen.

GUILD LUNCHEON

INDIANAPOLIS — Twenty new members will be welcomed to St. Augustine's Guild at a spring luncheon to be held at 12:30 p.m. Wednesday, June 9, in the home of Mrs. Thomas O'Brien, 5102 N. Pennsylvania St.



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LIBRARY CHAIRMAN—Father Simeon Daly, O.S.B., head librarian at St. Meinrad Archabbey and Seminary, has been elected chairman of librarians serving a consortium of five theological schools in Indiana and Kentucky. The schools include: St. Meinrad School of Theology, Asbury Theological Seminary, Lexington Theological Seminary, Louisville Presbyterian Seminary and Southern Baptist Seminary. Libraries of the five schools are presently investigating areas of greater library cooperation.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Attend Mass for Adolf Hitler

MADRID—About 200 Spaniards attended a Mass here for the repose of the soul of Adolf Hitler and, according to the Mass's sponsor, "all those who died in defense of Western Christian civilization." Hitler was baptized and confirmed a Catholic, but, according to many historians, rarely attended church. Madrid Church officials have not commented on the annual memorial Masses for Hitler here. According to Church custom, anyone can request that a Mass be said for the soul of any deceased person.

Pope refers to social statement

VATICAN CITY—Pope Paul VI called his recent apostolic letter on social problems, "a doctrine that can interpret the experiences of the new times" in the promotion and defense of man. This doctrine can lead man "toward his true temporal and eternal destinies," the Pope said in a major address to workers of Rome at a Mass in St. Peter's basilica May 16. One day and 80 years before, Pope Leo XIII published the first of the great modern social encyclicals, *Rerum Novarum*, in which the Church championed the cause of the impoverished workers and condemned the abuses of enslaving capitalism. Pope Paul chose the anniversary to commemorate and summarize Pope Leo's teachings and to say that the work of the Church for the poor and oppressed is continuing.

Joins school aid task force

WASHINGTON—A U.S. Catholic Conference (USCC) education official has been named to a government task force here studying participation of nonpublic school children in certain federal school aid programs. Frank J. Monahan, assistant director for governmental programs in USCC's elementary and secondary education division, was named May 14 to a study task force of President Richard Nixon's National Advisory Council on Supplementary Centers and Services. The National Advisory Council was established to review, evaluate, and recommend improvements for Title III of the 1965 Elementary and Secondary Education Act. ESEA was the first federal legislation to include provisions for participation of nonpublic students in the school aid programs it outlines.

Links ecology with religion

NEW YORK—It will take a new religion—with respect of nature as a top priority—if the ecological crisis is to be solved, according to Edward B. Fiske, theologian and journalist. "A new religious system capable of meeting the ecological crisis must contain a radically new ethic," declared Fiske. He is religion editor of the *New York Times* and an ordained United Presbyterian minister. "We must recognize crimes against nature and society; we must weigh personal comfort against ecological realities. We must challenge the right of every couple to decide how many children to have. . . . We must question an individual's prerogative to utilize limited natural resources, such as seashore property, for private rather than public use," he added.

Spanish women rap use of pill

MADRID—Fifty-eight per cent of the Spanish women polled in a national survey said they would not use birth control pills even if the Church approved of them. Sixteen per cent said they would favor use of the pill if the Church were to reverse its position and endorse artificial contraceptives, and 25 per cent said they were unsure if they would use it or not. Many women refused to discuss the subject.

Church defends art preservation

VATICAN CITY—The Vatican, stating that works of art are "the patrimony of all mankind," has urged bishops to preserve Church works of art from neglect or reforming zeal. The Congregation for the Clergy, in a letter signed by its prefect, American Cardinal John J. Wright, further reminded bishops that the sale of valuable sacred objects without permission from the Vatican is expressly forbidden by Church laws. A source close to the clergy congregation explained: "Members of the congregation have for a long time been disturbed by the appearance in Rome's famed Flea Market and in similar second-hand bargain centers of Paris, London and Naples, not to mention antique shops in American cities, of religious articles formerly used in the liturgy."

Pope hopeful about vocations

VATICAN CITY—Pope Paul VI, prophesying that today's crisis in priestly vocations will be overcome, declared that it is "up to priests themselves to make the priesthood shine with a light that renders it attractive." He told national directors of vocations from 25 countries: "Where the priest leads a really evangelical life, drawing love and courage and joy from a ministry carried out in deep union with Christ, this witness cannot long remain sterile of vocations." And, he added: "Every sagging of the priestly ideal, every hesitation about it, just as all mediocrity of life and all bickering among the clergy, inevitably dries up its source."

Abortion referral racket hit

NEW YORK—A commercial abortion referral agency was declared illegal in a New York Supreme Court decision that could have widespread effects on the multimillion-dollar referral business here. Court Justice Sidney H. Asch barred the Abortion Information Agency, Inc., from continuing its business of referring pregnant women for a fee to physicians and hospitals for abortions. "The law which sought to emancipate women from servitude as unwilling breeders did not intend to deliver them as helpless victims of commercial operators for the exploitation of their misery," the justice declared. He referred to the New York statute which permits medically approved abortions up to 24 weeks from conception without residency requirements.

Bishop chides Catholic press

HOUSTON—The Catholic press has done nothing for Mexican-Americans, the nation's only Chicano bishop said here. "Stop calling us, treating us and writing about us as savages," Auxiliary Bishop Patrick F. Flores of San Antonio told the Catholic Press Association's annual convention here May 11-14. Social injustices toward Mexican-Americans, he said, have created an atmosphere that may cause some Chicanos to resort to violence. "I don't foster or encourage such violence, but violence is inevitable if needed changes don't come," he warned.

'FAMILY RELATION OF SISTER CHURCHES'

Catholic-Anglican talks see no 'superstructure'

BY JO-ANN PRICE

YONKERS, N.Y.—Roman Catholic-Anglican unity talks do not envision a religious superstructure but "a family relation of two sister churches," two panelists told Catholic and Anglican priests of 10 New York counties taking part in a closed circuit television clergy conference.

"Whatever structural forms emerge, it is hoped that cultural and liturgical variety will remain so that the values of both the Roman and Anglican ethos will survive and develop," said Jesuit Father Herbert Ryan of Woodstock College, the Catholic representative on the program.

Example is best vocations spur

VATICAN CITY—Pope Paul VI, prophesying that today's crisis in priestly vocations will be overcome, declared that it is "up to priests themselves to make the priesthood shine with a light that renders it attractive."

He told national directors of vocations from 25 countries: "Where the priest leads a really evangelical life, drawing love and courage and joy from a ministry carried out in deep union with Christ, this witness cannot long remain sterile of vocations."

And, he added: "Every sagging of the priestly ideal, every hesitation about it, just as all mediocrity of life and all bickering among the clergy, inevitably dries up its source."

He urged the 50 participants in a congress of vocations directors, May 13: "It is up to you to study this situation deeply and objectively in order to initiate adequate spiritual and educational remedies."

He said "the first urgent need" is to "make the Christian people—families—aware of the grandeur and necessity of vocations, specifically of the priesthood, which is demanded by the blossoming of the 'Baptismal priesthood' of laymen themselves."

"We are not going to build some enormous superstructure over the two churches," he said.

The union would be "more like the relating of two families than of two corporations," added the other panelist, Anglican theologian Dr. Robert E. Terwilliger, director of Trinity Institute, New York.

The first-of-its-kind theological conference originated in the Instructional Television Studio of the Catholic New York archdiocese at St. Joseph's Seminary here.

THE TELECAST was beamed to 19 outlets where clergy of both churches met to assess progress toward eventual Anglican-Roman Catholic organic union. After the presentation by Father Ryan and Dr. Terwilliger, the program went off the air and the clergy in the local areas held their own discussions. They phoned in questions to the studio.

Back on camera, the two panelists—joined by Suffragan Episcopal Bishop J. Stuart Wetmore of New York and Msgr. James F. Rigney, rector of St. Patrick's Cathedral, New York—responded to the queries.

"We want to get a more realistic understanding of the victories achieved in the dialogue, and to clear away the sentimental views that there are no more struggles," said Bishop Wetmore.

"These discussions are geared to complete corporate union," he added. "We Episcopalians need to be satisfied that we are moving together in a way which would maintain our historic integrity without abandonment of our significant place."

The panelists' presentation was introduced by taped messages by Cardinal Terrence Cooke and Episcopal Bishop Horace W. B. Donegan, both of New York. Many of the 2,400 Catholics and 300 Episcopal clergy from the New York Catholic archdiocese and the New York Episcopal diocese joined the local dialogues.

FATHER RYAN noted that the Second

Vatican Council's decree on ecumenism singled out the 40-million member Anglican Communion as holding "a special place among churches separated from Rome."

"Do we feel a special affinity for one another, and is this affinity mutual?" Father Ryan asked.

The national Anglican-Roman Catholic (ARC) conversations began in the U.S. in 1965. The aim of the Anglican-Roman Catholic International commission (ARC), established a year later, aims to find out "if there actually exists a community of faith" between the two churches, Father Ryan said.

"Looking to the ultimate goal, the dialogue groups believe it should be no less than organic union," he continued. "However, we have not yet come to that measure of profound and wide agreement at this time to be able mutually to recognize one another as two communions professing the same faith and subsisting in the one church."

REFERRING TO the effects of the Roman Catholic-Lutheran conversations and the Episcopalian Church discussions with Protestant churches, Father Ryan observed that such dialogues are "asking the same fundamental question—'What should the Church be in order to fulfill Christ's mission to the world?'"

Dr. Terwilliger recalled that when Cardinal Leo Suensens of Malines-Brussels, Belgium last year conducted a joint conference with Anglican Archbishop Michael Ramsey of Canterbury for Episcopal bishops in New York, the primate of England remarked that it was "daft" for the two of them to be in separate churches because their theology seemed so much the same.

Catholic-Anglican difficulties "will not be solved in terms of our solitariness," Dr. Terwilliger said. "We must find our affinities."

"This is not to say the Pope is about to become an Episcopalian," he added. Dr. Terwilliger said the papacy, infallibility, the universal jurisdiction of the Roman Catholic bishop of Rome and the "old vexed question" of valid Anglican orders remain obstacles to unity.

APPEALS FOR CATHOLIC UNITY

Cardinal hits criticism of modern 'catechetics'

LONDON—Cardinal John Heenan of Westminster has made a personal plea to end disunity in the Catholic Church in England and Wales.

In an address to the Westminster Diocesan Pastoral Council he spoke of "the contemporary outburst of sectarianism in the field of catechetics." And he warned that if those with "the grace and courage" to teach religion are to become automatically suspect because they use modern methods, "there will soon be nobody in our schools to teach Catholic doctrine."

The cardinal referred to recent public attacks on modern methods of religious education. One group here had criticized individual priests by name and another had accused catechetical teachers of diverging from the Church's teaching. The Latin Mass Society declared unrelenting opposition to offering Mass in English and deplored the decline of the old "Penny Catechism" as a basic statement of faith.

"DESPITE THE blessings it brought, one evil has persistently plagued the Church ever since the (Second Vatican) Council ended," Cardinal Heenan said. "It is disunity within the Church. The work of God would have been done much more efficiently in recent years if the workers in the Lord's vineyard had not spent so much of their energy in recrimination."

"Take for example the liturgy. The time spent in defending and attacking the use of Latin or English could have been much more usefully spent in prayer in either language."

"Too many Catholics by talking or writing letters to the press foment divisions and promote intolerance. The foolish and misleading labels 'progressive' and 'conservative' have been responsible for much of the misunderstanding and lack of charity."

"I want to refer in particular to the contemporary outburst of sectarianism in the field of catechetics. A great disservice is done to Christian doctrine by those who refuse to acknowledge that new methods are as necessary in religious as in secular education."

"PARENTS MAY BE baffled by the teaching methods of modern mathematicians. Children approach such elementary exercises as multiplication and division in a

totally new way. Wise parents do not immediately accuse teachers of subversion. They may be convinced that the old ways were better, but they do not accuse teachers of deliberately setting out to prevent the children from learning the truth about mathematics," the cardinal said.

"In catechetics, however, devoted teachers are now commonly accused of deliberately undermining the faith of Catholic children; apart from being uncharitable this kind of talk is unwise and dangerous. Already many Catholic teachers refuse to give religious instruction on the grounds that they have become too confused. If those who have the grace and courage to teach religion are to become automatically suspect through using modern catechetical methods there will soon be nobody in our schools to teach Catholic doctrine," Cardinal Heenan said.

"I am not suggesting that we have no right to disagree with any of the current theories of religious education. Still less am I saying that all who write books of popular theology and catechetics are beyond criticism. Theology is not an easy discipline, and too many regard themselves as competent theologians after attending a course or reading a couple of books. It is obviously dangerous for nuns and laity to be given speculative theology without the background of philosophy and faith."

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More school aid seen in offing

WASHINGTON — A bishop-educator told members of the Diocesan Attorneys' Association here that current legislation holds many signs of hope for more aid to nonpublic schools.

"Twenty-five years ago, only New York and New Jersey had effective laws for bus rides for Catholic school children," said Auxiliary Bishop William E. McManus of Chicago, chairman of the U.S. Catholic Conference (USCC) education committee. "Louisiana and Mississippi loaned a few text books. That's all there was."

But today, the bishop told over 100 diocesan lawyers and heads of state Catholic Conferences, nine states have laws benefitting nonpublic school students, and at least six others are "seriously considering substantial assistance."

theology considered to be essential in the training of a priest.

CARDINAL HEENAN continued: "It is often forgotten that catechetics is in an experimental state as a result of the Second Vatican Council. Scarcely a name among modern catechists was known before the council. Theology itself is in a turmoil, but this is no cause for alarm. This '70, yearbook of St. Mary has always happened at the time of great councils. The unrest recent Wabash Valley Press inevitably has had an effect on catechetics."

"In some ways Our Lady is the test of the genuine catechist. The teacher who does not tell Day in Muncie. Last fall the children that May is the month of publication was awarded an "A" rating from the National School Hymns to Our Lady has lost the Yearbook Association and the spirit of the Catholic religion. Catechists have copied errors from popular theologians, but Association. Miss Melissa Zore, they will be corrected in due above, served as editor. time. Within a decade many of Moderators were Sister Mary de the present theological fashions Paul Schweitzer, O.S.F., and will be out of date."

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ANNUAL MEMORIAL MASS

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Clergy Circle

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Bishop Topel moves into \$4,000 house

SPOKANE—A four-room house in a low-to-moderate income area is Bishop Bernard J. Topel's new home here.

The one-story frame house on a standard size city lot was purchased for about \$4,000 with "money from gifts that were mine to use as I please," said Bishop Topel of Spokane.

The bishop, who is known for reversing the old rags to riches story, moved two years ago from the bishop's mansion to the rectory of Our Lady of Lourdes Cathedral to live with its associate pastors. Now he is in his little house, where he said he intends "to get to know my neighbors in a far more personal, immediate way than I could otherwise know them. I hope to get firsthand knowledge of their attitudes, difficulties, anxieties and aspirations."

It is possible, he said, that "in a couple of years I will feel that I should move again in order to get first hand knowledge of another situation."

Newman Guild seats officers

INDIANAPOLIS — Mrs. Walter Maloney was recently installed as president of the Newman Guild of Butler University. Other new officers installed were Mrs. Olin Klein, vice-president; Mrs. Cleo Clingerman, recording secretary; Mrs. Cecil Enlow, corresponding secretary; Mrs. Eugene Galdsbini, treasurer; and Mrs. William McMahon, auditor.

Father William Munshower, assistant pastor at St. Thomas Aquinas parish, is guild chaplain.

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.

Neither 'new' nor 'grave'

Most of the graduates leaving college this week and next are accepted by all but the hopelessly soured as young citizens with good minds and stout hearts. Accepting them as such, we are confident they will remain undaunted by the flood of gloomy tidings about the scarcity of jobs.

And we hope the youngsters will not be embittered by the ill-concealed glee in some of the reportage about their plight but will remember with forgiveness that a fractional minority among the middle-aged are spiritually warped by envy at the very existence of human beings younger than they.

The graduating class of 1971 is the largest in history—816,000. It is entering the national job market at a time of persistent economic sluggishness when a college degree has ceased to be a sure ticket to suitable employment.

In a lengthy article about the dearth of desirable jobs for the class of '71, Time magazine last week told how the placement office of an Eastern university prominently displays a sign reading "Grave New World." Time uses that tedious play on the title of Aldous Huxley's novel as the title of its cover story.

The pun is puny. Worse, it is wildly misleading. The situation, looked at in a sensible historical perspective, is not "grave." And there is nothing "new" about it unless it is measured against a trifling span of a few years of runaway super-prosperity which ended December 3, 1968. Furthermore, it is parochial to equate the United States with the "world" in this context. In some areas of the globe, job markets are wide open.

None of this, of course, is any comfort to the young person who entered college in September, 1967, when times were booming and looked forward to May-June, 1971, when he or she would be

graduated with what had come to be looked upon as a certified credential for a well-paying position in a burgeoning Great Society. Now he finds that the sheepskin opens doors only for the high-ranking graduates.

According to Time, many of the class of 1971 are angered at their alma maters for having "trained" them to no seeming purpose. If such is the case, those new graduates should be angry instead at not having been adequately taught in their college years that "careerism" always has been a frail reed at best in the attainment of a bachelor's degree.

Time rightly assails the "tyranny of diplomaism" which has disseminated too many twisted notions about the nature of human society. It is also right in seeking to puncture the idea, so widely held in this country, that education is a "secular religion." And we agree with the magazine that a lot of rethinking about the relationship between college and work is in order.

We could tell the class of 1971 about how its parents and grandparents walked out into the world in the years of the Great Depression, college degrees in hand, and took what jobs they could find and eventually did all right, too, even taking time out to win the world's most horrible war.

But we credit the class of '71 with knowing all that, without our gumming about it. And we already have said we credit it with spiritual courage and mental clarity. So it should go without saying that we are confident it will find the world not so "grave." The initial shock of finding Easy Street is no longer just around the corner will soon wear off.

Welcome, graduates, to a world that sorely needs the finest you have to offer—even though many of you may not get very fancy paychecks at the start.

Public funding for ego trips

If Congress has any sympathy for the United States taxpayer—or any sensitivity to the public temper—it will proceed posthaste to repeal the Presidential Libraries Act of 1955.

The splendid ramifications of what seemed at its inception a modest, unassuming piece of legislation promises to become a major budgetary item to be shouldered by all citizens.

The 1955 law authorizes the Federal government to accept and operate any Presidential library presented to it as a gift. Just such a gift was accepted over the week-end by President Nixon from former President Johnson and other contributors to the new University of Texas memorial honoring Mr. Johnson.

But before the present chief executive said "thank you" the taxpayers already had paid a \$3 million C.O.D. charge. That was in the form of a construction cost overrun Congress agreed to assume. It is only the beginning. The government will shell out an estimated \$850,000 annually to maintain the lavish eight-story library-museum complex. Inflation being what it is, the cost will escalate to \$1 million annually in no time.

The Johnson library is, pure and simple, a monument to an ego. Johnson buffs and admirers are entitled to build all the monuments they want as long as their money holds out. But it is grossly unfair to expect the American public to be forever saddled with the burden of maintaining a grandiose bid for personal immortality on the part of any citizen, former president or no.

Surely Congress never bargained for such an annual expenditure when it offered to

take over Presidential libraries. Most certainly it forgot to consider how easily any trend can snowball. The American taxpayer is now maintaining the Truman, Eisenhower and Johnson libraries, the multimillion Kennedy library is being constructed at Harvard University and studies for a Nixon library are underway. Before the century is out such edifices will be as commonplace as football stadiums.

There is more than the public cost that should be re-examined. Scattered about the country as they now are and will continue to be, are such libraries really a service to scholars and students of history? Wouldn't it be much more sensible and convenient to have all such collections assembled in one location, preferably the nation's capital?

An expanded Library of Congress would be the most appropriate depository for the heart of any Presidential library, the archives. As one reporter pointed out after surveying the Johnson monument, the archives as such could be housed in an oversize garage or a small warehouse. It is the personal memorabilia—including 500,000 still photos of Mr. Johnson and 500,000 feet of movie film starring Mr. Johnson—that takes up all the room.

In addition, Congress or some Congressionally-appointed commission should draw up guidelines as to what can be regarded as personal papers belonging to a President and what should be retained as property of the government and the people of the United States. That determination has been loosely applied, even abused, in the past. It will continue to be until Congress rethinks the consequences of its 1955 generosity.

Movies get 'X' for effort

The National Catholic Office for Motion Pictures and the Broadcasting and Film Commission of the National Council of Churches last week withdrew their support for the movie's industry rating system. Not reliable or realistic, the church groups said of the system.

It is a parting of the ways that climaxes three years of frustration and disappointment on the part of the religious organizations and three years of mostly film-flamming on the part of film makers, who thought public relations would be enough to fend off parental retaliation. Things came to a head over the

"GP" rating which permits the admittance of persons of all ages and was supposed to serve as a guide to family-approved entertainment. Too many parents have complained bitterly that some movies so labeled were anything but fit for the tender eyes and ears of children.

"This pivotal rating," the joint church statement said, "has become worse than useless because a parent, once having been misled, has no way of knowing whether other 'GP' rated films contain similar material."

Trapped in the sex and sadism cycle, the film industry now faces some hard decisions. It has lost its

two best allies in a half-hearted attempt at self-regulation. It can no longer make hypocritical hay about cooperating with the churches in protecting the young and innocent while at the same time giving free-wheeling "mature" adults the violence and eroticism they allegedly demand.

The alternatives are few. The industry can continue the reckless reaping of receipts and hope that any kind of nationwide clamp-down is remote. Or it can realistically accept the possibility that demands for government censorship will be heeded by an election-year Congress.

No thoughtful citizen wants government censorship, but there is mounting evidence that the majority of the people will settle

for it in lieu of unlabeled filth. There is only one good that can come from the whole business. The movie makers may decide in earnest that survival as a credible, respectable medium of entertainment rests in a full-scale housecleaning and a meaningful, dependable rating system that is based on what are commonly called community standards. The standards of an industry that calls "Ryan's Daughter" family fare are obviously not those of family-oriented groups or agencies, much less families themselves.

The Catholic and Protestant film boards are hoping their action will prompt a wholesome reappraisal in the movie business. We hope they are not disappointed again.

YOUR WORLD AND MINE

Catholic education still has a place

BY GARY MacEON

The long-threatened crisis in the Catholic school system is finally here. Cardinal John Dearden of Detroit recently spelled it out for his diocese on a television program. Some 56 of the 289 Catholic schools are slated not to reopen in the next school year. Another 26 are in serious danger of not reopening, and 31 others face sharp cutbacks in enrollments. Similar reports are coming from dioceses in many parts of the country.

Much of the institutional effort to save the schools has been concentrated on seeking aid from public funds. Although success has so far been limited, it would not surprise me if significant openings in this direction were to occur in the next year or two. The public authorities around the country have enough trouble on their hands without having to deal with the educational chaos that would result from the precipitate dismantling of the Catholic school system.

We should not, however, close our eyes to the real significance of such public funding. All through history the one who paid the piper has called the tune. State subsidies will bring state control and the gradual elimination of such differences as survive between public and denominational schools.

WHATEVER THE OUTCOME of the campaign for public funds, it seems at the moment to be confusing some of the basic issues. In New York, for example, Governor Rockefeller is being presented as the villain who will be to blame if Catholic schools are forced to close. Since when was the Governor the policy maker for these schools? Catholics built and manned the system when they were poor. The relative burden on them is much lighter, now that they are middleclass.

To say this is not to reject offhand the equity of their claim for relief. It is simply to point out that they could easily keep the schools open without such relief, if they felt they were that important. The change in the scale of values has occurred, not in the minds of State governors, but in the minds of Catholics. If anyone is to blame, it is ourselves.

The objective situation has undoubtedly changed. When we built the Catholic schools, the public schools in many places offered an environment which was little conducive to the flowering of the Christian virtues. Father Theodore Hesburgh, president of the University of Notre Dame, does not tire of reminding us that today the situation is often reversed. Last month, for example, he told the National Catholic Educational Association that today's

students of secular institutions tend to show more concern for the church's traditions of human dignity and human rights than those educated in Catholic schools.

If Father Hesburgh's judgment is valid, we cannot lightly dismiss the decision of parents who have stopped supporting Catholic schools as expressing a weakening of faith or a loss of Christian commitment. Rather we must ask ourselves bluntly which of our schools justify their continued existence by giving values which are not obtainable in the public schools.

WHAT THIS MEANS is that we should

FROM THE OTHER SIDE

Government vacillation worsens plight of conscientious objector

BY ALVIN F. KLOTZ

Besides having to live under the constant cloud of the draft, our young men are called upon to weather a great deal of vacillation on the part of those who administer the military system. A recent

shifting of the Supreme Court from a previous precedent relating to the select war for those who are conscientious objectors is a good case in point. This decision upended the precedent by declaring that CO's who are objectors to a particular war are not entitled to the same treatment given to conscientious objectors to all wars.

The decision is particularly discriminatory against Roman Catholic CO's since their rationale for objection is basically that of the "just war" theory. Springing from the theology of Thomas Aquinas this theory states that there are good wars and bad wars, wars that can be supported and wars that cannot. The real burden of the decision seems to rest heavily upon whether or not a draft law can be made workable with this kind of selective objection at work.

SOME OF US WHO are members of the "peace churches" have some real feeling about this, too. By the way, the peace churches include the Quakers, Mennonites, and Church of the Brethren. It means that our sons really receive some preferential treatment over your sons. In

stop thinking of a monolithic public school system facing a monolithic denominational school system. The reality is quite different. Some public schools provide an excellent human and moral environment within a framework which permits the parallel training in Christian virtues and the Catholic faith which is our additional need as Catholics. Others do not.

Those which do not are generally to be found in the slums of our great cities and in areas of rural poverty. That fact has just been demonstrated graphically in Newark, New Jersey, where parents have shown minimal concern about a school strike that has dragged on for months.

Their attitude is that the children are no worse off roaming the streets than in the only schools available to them.

On this analysis, any school closing we have to do should be on a selective basis, starting in the wealthy and well-served suburbs, and holding on with all our might to the limited and desperately-needed facilities we have in the inner cities. Whatever else may be questioned, the Catholic school has still one unchallengeable function. It can symbolize the Christian presence to the poor and simultaneously challenge the public schools to perform the function they are neglecting for the citizens who most need them.

fact, there is enough ferment about this that many young men in the churches noted are inclined to take the much stronger stand of draft resistance, thus bringing pressure against the draft system itself. A good case would be a young Brethren man, Ted Glick, whose name has recently been linked with the Berrigans. All of these men are interested in the ultimate prospect of disrupting the system. The question of universal, conscientious objection as over against selective objection would likely seem elementary for them.

While there is a great deal of public pressure against those who take this ultimate position, we must remember that

they are taking plenty of risks in the process. None of the risks they take are for their personal aggrandizement, but are out of deep sense of personal commitment to the social order. The conscientious objector, too, has this personal commitment and some willingness to risk, but does not see his involvement in quite the terms of broad and long range purposes of the social enterprise.

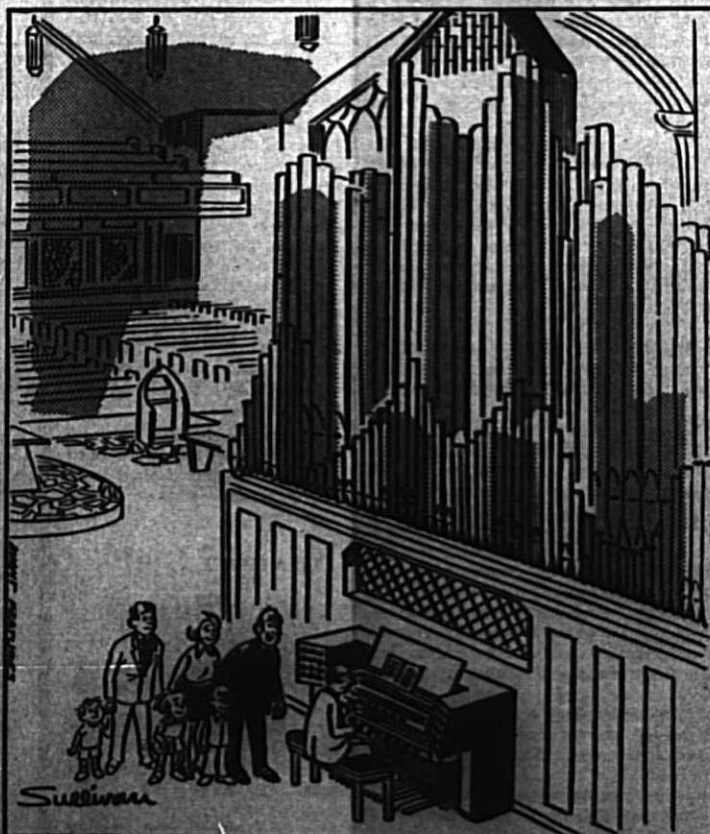
WHILE I WAS RESTING in an Iowa hospital last January, I read an interesting letter-to-the-editor of the Des Moines Register and Tribune. Bud Troutner wanted people to know why he had refused induction into the armed services. He gives two reasons—both of which have deep meaning to anyone who has wrestled with his conscience, or attempted to help someone else through the problem. (1) "The law makes it impossible for the courts to review a CO claim except as a part of a criminal prosecution against refusal of induction." This means that a young man's refusal to kill places him paradoxically in a no-man's-land of depersonalization with his rights stripped from him. (2) "The fundamental decency and sanity of the commandment 'Thou shalt not kill' is such that I cannot, under any circumstances, submit to involvement in an institution whose admitted purpose is to kill."

Bud's final statement was likely not read by the persons who needed to most—simply because they turned their minds off too soon. It read: "What I have done is not primarily a rejection of our country. It is, rather, an affirmation of the primal importance of our fellow human beings; and if our allegiance to our fellowman gets in the way of those things that we are supposed to do as members of this country, then we cannot do other than what we do." It is this kind of affirmation of life that marks much of the activity of our young people today in relation to conscientious objection and the draft.

any of these areas, but things are certainly on their way up.

ANYONE WHO THINKS that changes in the Church are going to level off, is in for a disappointment. Barring a worldwide catastrophe, change in the world will continue, so change in the Church will have to continue. We can expect a development of adult religious education for clergy and laity, a greater democratization and sharing of authority, possibly the election of bishops, a changing priestly life-style—optional celibacy, part-time priests, a breaking down of large impersonal parish structures into smaller communities of believers, an abandonment of the general education system with a concentration on quality religious formation, a simpler church concerned with building personal relationships rather than expensive parish plants, the greater utilization of radio and television in religious education.

Some are impatient that change has not come fast enough. I develop a great sense of sympathy with the changing Church as I reflect on the difficulty I have in growing; how much time and effort must go into my developing intellectually, socially, emotionally, spiritually. I multiply my own experience by millions and then I get the one, holy, Catholic, and apostolic Church. I wish I had developed as well as she has in the past ten years.



"OH, COME NOW, MR. QUIGLY, THE LORD WON'T MIND IF YOU PLAY A FEW BARS OF SESAME STREET'S 'RUBBER DUCKY' SONG!"

DIALOGUE IN PRINT

Priesthood of the future

(Editor's Note: Many are concerned about polarization in the Church. Too often polarization develops and grows because both sides are not dialoging with one another. In the interest of bringing liberals and conservatives together, NC News Service asked liberal Donald J. Thorman, publisher of National Catholic Reporter, and Christopher Derrick, noted conservative author and lecturer, to dialogue in print. This is the third in a series of such dialogues in print in which they will discuss questions and issues being debated in the Church today. Readers may want to express their own opinions on these issues in the letters-to-the-editor columns.)

Liberal . . .

BY DONALD J. THORMAN

The safest prediction to make about the priesthood of the future is that it will be different.

For one thing, the vocation statistics foreshadow a drastic change in the role of the priesthood. There simply aren't going to be enough priests in the future to maintain the same kind of ratio between priests and people which we have become accustomed to in the past.

This means that with fewer clergy to go around, the average priest will have to develop a new lifestyle to serve more people with fewer colleagues to help him. The possibilities are enormous, as are the difficulties.

In the recently released half-million dollar study, funded by the American Catholic bishops, Father Andrew Greeley noted that while there are many strong and positive forces at work in the priesthood of today, there are also many serious problems. He lists these latter as mainly centering around "the highly volatile subjects of power and sex, which indicate trouble and conflict in the years ahead."

Aside from all this data, it seems to me that the most troublesome problem facing us now and in the future is that we don't really have a fully developed and well understood role of what the entire Church should be about.

WE HAVE SPENT the sixties talking about the role of the layman; now it appears as if we shall spend the seventies on the priesthood. We are always discussing the parts—laity, priests, sisters, bishops, women in the Church—but seldom do we

turn our attention to the purpose of the whole.

In the past we rarely had to concern ourselves with basic issues. We simply "knew" what a priest, a bishop or a layman did; we didn't have to debate the matter, or even to question it. Now with the Council experience behind us we are beginning to rethink the roles within the Church. But perhaps what we should be doing is to be rethinking the most fundamental issue involved here—what is the ultimate mission of the Church? What is it we want the Church to do? What should it be doing? Then we can fit in the various elements which make up the Church and much more easily begin to define roles.

Let me use an analogy. A key point in the thinking of Abel Jeanniere in "The Anthropology of Sex" centers on the ultimate

meaning of the man-woman encounter. Jeanniere notes our assumption has been that the assumed masculine and feminine roles or natures establish what the encounter between man and woman is all about. It is much more true to say that the very essence of what it means to be masculine or feminine is established by the man-woman relationship.

WOMAN-OR MAN—as such do not exist. Sexual differentiation occurs within the framework of the interpersonal encounter. A man becomes a man in relationship to a woman; a woman, a woman, in relationship to a man. It is what he calls "a phenomenon of reciprocal humanization." It is a dynamic, existential relationship, not something decided on theoretically in advance.

And this, I believe, is what the priesthood of the future will be: something to be worked out, not in accord with predetermined notions, but based on the experiences of the future with the people and situations of the future—both reacting to each other and to each other's needs.

No one can guess for certain what forms it will take, but it could be disastrous if the priests of today attempt to write the new rules before the future arrives. The future role(s) of tomorrow's priests must be worked out vis-a-vis the needs of the entire Christian community of the future and in terms of how we all conceive the mission of the Church of the future. And that it will be a different Church we can be sure.

Rebuttal

BY CHRISTOPHER DERRICK

Mr. Thorman is right, I believe, in seeing two separate problems about the priesthood. How many priests are there going to be? Much fewer, perhaps, than in the past. But then, I suspect that the number of unquestionably "Catholic" lay-people will also diminish, so that the ratio may possibly remain much what it was.

But these are secondary and administrative problems; the key issue concerns our concept of the whole Church and therefore of the priesthood, as Mr. Thorman rightly says. Here, it seems to me that he wildly and romantically exaggerates the fluid and evolutionary element in the Church's life—the extent to which the Church can be rethought and re-modelled from one age to another, while still retaining its continuity with what Christ established.

My experience, at least, confirms the idea that the problem of priesthood is essentially the problem of faith. Where any priest or layman stands firm in Catholic belief, in the actual teaching of the visible Church, avoiding all neo-modernism, all gnosticism and Teilhardism and subjectivism and Harvey-Cox-ism and the like, I seldom find that he has (in principle) very much trouble about the priesthood, its point and function and relevance.

Individual priests may well cause him worry and annoyance and despair; but that's another problem, and a very old one.

Conservative . . .

BY CHRISTOPHER DERRICK

"The priesthood of the future"—it appears to be a subject of dwindling scope. More and more men leave the priesthood, fewer and fewer young men are drawn into it. Statistically at least, we face something of a crisis.

There can, of course, be palliative measures. A permanent diaconate, a part-time priesthood, a married priesthood: such new arrangements might help. But they cannot touch the heart of the matter. This lies deeper, and concerns the whole concept of priesthood, its meaning and function. My own contribution to this

larger question can be put in the form of pompous advice, offered by myself to some young man who now hesitates on the seminary doorstep.

"To begin with, please remember that you are proposing to be 'another Christ'; that is, you are proposing to live sacrificially, you are inviting rejection and a sense of failure and (in the end) something like crucifixion, a feeling that even God has betrayed you. Your resurrection will come in due course. But don't, for Heaven's sake, enter the priesthood meanwhile if what you want is 'job satisfaction'; you may possibly get this, but it most emphatically is not in the contract.

"Then, remember that a priest is essentially a holy man, a man of God. This is a theological fact, but it's a psychological fact and an anthropological fact as well. People need the shaman, the guru, the sage, the father in God, the hieratic mediator between themselves and the unseen mysteries. If the Catholic priesthood does not give them its objective fulfillment of that subjective need, they will look elsewhere, leaving you out of a job.

"FOR THIS REASON among others, you will have to be—first and foremost—a man of solitude, prayer and sacrifice. You must expect to agree to be, if nothing else, just the man who (in this parish) offers the sacrifice, recites the Church's office, contemplates eternity, and wrestles in the desert with God and Satan. That's where you're to find meaning and purpose. As with John the Baptist, as with Christ, as with so many of the saints, your vocation begins as something like the hermit's vocation. Upon that foundation, you can then erect a lifetime of fruitful outward activity—apostolic, humanitarian, the lot. I hope you do. But if the foundation decays, if you ever cease to be a man of prayer first of all, it will all come to nothing: you

(Christopher Derrick, son of noted artist Thomas Derrick, was educated at the Benedictine Abbey in Douai, France, and at Magdalen College, Oxford. He was a pilot in the R.A.F. during World War II, has pursued a career as a writer, critic, editor and lecturer. In 1964 he was visiting fellow at Wesleyan University in Middletown, Conn., and for the next three years was editor of "Good Work," publication of the Catholic Art Association in the U.S. His books include "Honest Love and Human Life" and "Trimming the Ark," as well as several edited volumes. He is a contributor to *Triumph* magazine. He lives in Wallington, Surrey.)

will end up as just another angry deserter. "Finally, do please remember that it isn't your job to put forward your own views or your congregation's. As a priest, you sign on to be the mouthpiece or spokesman or deputy of some bishop and (through him) of the whole Church and of Christ. You may therefore need to correct and rebuke your parishioners, and even yourself, in the light of what the visible Church actually teaches. It isn't a remote likelihood.

"IF YOU CAN'T DO this in good conscience, don't be a priest. It is grossly dishonest to accept money and status for teaching one thing, and then to teach something different. Don't be too vain. You cannot reverse the sacramental priesthood too highly; but even so, in one sense you're taking on a very humble job. As priest, as bishop some day, perhaps as Pope, your primary task—at the doctrinal and intellectual level—will resemble the pedestrian task of the letter-carrier or messenger-boy: you have to pass on, intact, the message that was entrusted to you for passing on.

"Celibacy? Oh, if you insist. But I've only one thing to say—that unless we're to drop all pretense of religion and morality, a freely given promise has to be kept. In this respect and otherwise, don't expect your priesthood to be anything but a life of sacrificial suffering."

Have I inspired that young man? Or have I frightened him away?

Rebuttal

BY DONALD J. THORMAN

There is much in Mr. Derrick's remarks with which I agree, but I must part company with him on one crucial point. His "pompous advice" is based, I believe, on an archaic view of the priesthood; it reflects the priesthood of the past, not the future. He seems certain of what a priest is or should be, and it is my contention it is precisely at this point that the real problem exists.

To illustrate: During the past five years I have had many opportunities to be in rap sessions with priests and bishops at meetings here and in Canada. I shall not be violating any confidences to say that many priests are most bothered by the fact they no longer "know" what a priest is supposed to do.

I remember vividly one group of priests saying to some bishops, "What is it that really makes us different from laymen except for our 'cultic functions,' particularly our celebrating the Eucharist and preaching for one hour on Sunday? Everything—with the exception of sacramental functions—that is said about the priest can also be said about the priesthood of the laity."

The priest of the future faces an indefinite role, an agonizing vocation in a world which prizes security. Perhaps the special mission of tomorrow's priests in salvation history is to live out a new priesthood in an age of uncertainty.

Wanderer defends criticism of NFPC

ST. PAUL—Defending his newspaper's criticism of the National Federation of Priests' Councils (NFPC), an editor of *The Wanderer* said a priest's orthodoxy may be challenged if he backs a concept contradicting the Church's own definition of itself.

"At how many points does the NFPC's vision of a 'restructured democratic Church' depart from Vatican II's Dogmatic Constitution of the Church," asked A. J. Matt, Jr., in a rebuttal to NC News syndicated columnist Msgr. George G. Higgins.

Matt's rebuttal and a column written earlier by Msgr. Higgins appeared in a recent issue of *The Wanderer*, an independent weekly paper published by conservative Catholic laymen.

Msgr. Higgins, in the column, attacked *The Wanderer's* criticism of the NFPC over the actions the priests' organization took at its March convention in Baltimore.

HE SAID THE newspaper had a right to disagree with the federation's stand favoring optional celibacy. But he added that *The Wanderer's* criticism was directed, also at several socio-economic resolutions adopted by the NFPC.

Msgr. Higgins said that the resolutions—on farm labor, the plight of the day laborer, conscientious objection, the Vietnam war, the Harrisburg Six case, etc.—were "simply moderate restatements of parallel resolutions previously adopted by the National Conference of Catholic Bishops . . ."

Noting that *The Wanderer* had labeled the resolutions "revolutionary," Msgr. Higgins said this was not the first time that the newspaper had "tried to impose their own ultra-conservative social philosophy views on the entire Catholic community by the disreputable tactic of shouting 'heresy' or its equivalent at the opposition."

He said that *The Wanderer* "felt it necessary to impugn the loyalty and question the orthodoxy of the delegates at the NFPC convention."

MATT REPLIED: "We assert that it is legitimate to question a priest's objective loyalty when in a public and contentious manner he demands changes in a discipline of the Church after that discipline has been reaffirmed by the highest authority in the Church—the Holy Father, who also called for an end to public

discussion of the subject. "We further assert that, objectively, a priest's orthodoxy may be questioned when he publicly and contentiously approves a concept of the Church which is in serious contradiction to the Church's own definition of itself."

Justifying the use of the term "revolutionary" to describe the NFPC's resolutions, Matt suggested that the NFPC's advocacy of civil disobedience to seek changes and reform, its statements about the Catholic anti-war militants accused of plotting to kidnap presidential advisor Henry Kissinger, and its condemnation of U.S. involvement in the Vietnam war are "subversive to or exclusive of established procedure, principles" and therefore "revolutionary."

Sees academic freedom limits

NIAGARA FALLS, N.Y.—The head of the Knights of Columbus has declared that although academic freedom is important, it is "not an absolute" and must not be permitted to "ride roughshod over the priceless treasures of our Catholic faith."

Supreme Knight John W. McDermott made the remarks as he received the 1971 Caritas Medal from Niagara University here.

"Every personal freedom has limits established by the need to safeguard the freedom of others," said the chief executive of the 1,200,000-member men's society.

"Academic freedom cannot mean moral irresponsibility. It must live within the disciplines of truth and moral discrimination, just as the body must be selective in the food it consumes, lest it poison itself."

"My freedom to hurl accusations," he said, "is restricted by another person's freedom and right to his good name. My academic freedom to disseminate speciousness, sophistry and error can be limited by the student's right to truth and genuine knowledge."

Mr. McDermott observed that a Catholic university greatly aids the discipline of academic freedom.

OPINIONS

'Know Faith' wins praise of Sisters from Cincinnati

To the Editor:

I want to relate to you and the authors of the articles of *Know Your Faith* how much our community appreciates your efforts to communicate the truths of our faith to contemporary society. Since we, too, are in the midst of change, the guidelines and suggestions of Father Larkin (Penance and Spiritual Guidance) and Father Pfeiffer are welcomed and have been read more than once.

Please continue the good work. You're helping many fellow Christians.

Sister Marilyn Atwell
Sisters of the Good Shepherd
Cincinnati, O.

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KNOW YOUR FAITH

COMMUNITY

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

Community is an over-worked word today, but it would be hard to find a concept that better represents the focus of the changes in the post-Vatican II Church.

Community is difficult to define. It is a chameleon-like concept that changes with the context. Its religious connotations are especially difficult to state succinctly.

All mankind forms "the human community," and this is the broadest extension of the word. For St. Paul, the Greek word usually translated as "fellowship" or "communion" describes Christian community—the common union of all the baptized, who are united in Christ and hence with each other.

Christ's presence breaks down the barriers that separate men (Eph. 2:14) and makes them members of his one Body (Gal. 3:27-28). Catholic theologians have added the adjective, mystical, to the Pauline image, and especially since the en-



cyclical letter of Pope Pius XII in 1943 have identified the Mystical Body of Christ with the Roman Catholic Church.

Here, then, are three extensions of community: the community of all men, who share a common destiny; the community of all Christians, who believe in Christ; and the Catholic community, who are believers in Christ and members of the hierarchical Church.

GREGORY BAUM has noted that the documents of Vatican II use the word Church to refer to these three progressively restrictive meanings as well as to describe local units of these larger groupings. Church exists where community exists. Church and community are synonymous, at least ideally: the Church is called to be and to become ever more genuinely community. It is the congregation of those called by God out of separation and alienation into community with the Father and with each other. This has been the way of salvation from the beginning, the mystery fully revealed in Christ (Eph. 3:6).

Christ is the universal source of salvation, the acknowledged

center of Christian bodies, the invisible heart of the human family that lives by his grace but does not recognize him explicitly as Lord. This is to say that without community in Christ there is no salvation or sanctification.

It is imperative, then, that we understand what community really is. It is not nominal membership on the parish rolls. The call to membership in the Catholic Church is itself a marvelous grace. But to bear fruit the membership must be lived. This means to live community, that is, to love Christ and the brethren, both those near and those far off (Eph. 2:17).

COMMUNITY IS by no means opposed to the institution. On the contrary, it is the institution come alive with its God-given vitality. One enters the institution by making a profession of faith and receiving Baptism. But he does this authentically when he hears in the depths of his heart the call of God to love, to transcend himself, to enter into relationship with others, to live no longer for himself but for Christ (Gal. 2:20) and the least of His brethren (Matt. 25:40). Real community occurs in genuine mutual love. Then there are two or three gathered in the Lord's name—again, whether they are aware of this fact or not—and He is present in their midst (Matt. 18:20).

Where community is found, God is present. Christ is the invisible guest wherever there is real human communion. The Apostle of love said no less than this when he wrote: "God is love, and he who abides in love abides in God, and God in him." (1 John 4:16)

The Church today sees herself as both institution and community. As institution she is the servant-church that exists to promote community at home and outside. All her activity can be considered under the goal of community.

Her liturgy celebrates the great moments in the life of the community, culminating in the highest privilege of communion together in the Holy Eucharist (1 Cor. 10:16-17). Her preaching deepens the shared meanings and values whereby the community lives. Her relationship is the effort to break down barriers and unite brothers and families and nations.

THE CHURCH'S LIFE is the participation in the Paschal Mystery of death to self and life to God. All else is support and conditioning. Social psychology, for example, has a great deal to say to the religious community about the optimum size of functioning community units, the role of symbols, skills in communication. But the dynamism of the life is the grace of God, which gives man the power to transcend his egoism.

Community, then, is a contemporary expression of Christianity, as old as the New Testament and its biblical antecedents and as pertinent as modern man's alienation. It is the God-given antidote to alienated man, who will find himself only by losing himself . . . in community.

DISCUSSION QUESTIONS:

1. How do you define "community?"
2. In what way is the Church a community?

(Copyright 1971, NC News Service)



Church exists where community exists, writes Father Larkin this week. Reception of the Eucharist, the ultimate in community worship, illustrates this point. (NC PHOTO by Frank Hey)

'JESUS AND I'

BY FR. CARL J. PFEIFER, S.J.

"Jesus and I" was one of the most widely used First Communion catechisms in the United States about 40 years ago. Fr. Aloysius Heeg, S.J., one of the great pioneers in American Catholic religious education, lived long enough to see his attractive little catechism used by children all over the United States, and in many countries around the world.

I mention Fr. Heeg's catechism for several reasons. His lectures were a personal stimulus to me to devote myself to the work of religious education. Then, too, it is good to remember from time to time the great men whose work nourished the faith of millions of young Catholics and helped make possible the developments now officially encouraged by the Second Vatican Council. Much of what religious educators are able to do today rests on foundations laid decades ago by catechists like Fr. Heeg.

However, the main reason for speaking of "Jesus and I" at this particular time is that the title itself directs our attention to the heart of the matter of religious education: the personal involvement of Christ in the life of the believer and the believer's personal response to Him.

CHRIST'S GRACE touches the deepest center of a person, inviting and enabling a personal union with Him. The highly personal nature of grace and faith is taught by St. Paul in many passages of his letters. Paul writes, for example, "He loved me and gave Himself for me" (Gal. 2:20), and "For me, to live is Christ" (Phil. 1:21).

However, the very sharpness of focus on the individual's relationship with His Savior, "Jesus and I," tended to obscure the dimension of community in Christian life, worship and

education—something St. Paul repeatedly stressed.

The danger was that Catholics considered God's grace and their own faith in overly individualistic terms. One can too easily become preoccupied with "saving my soul," and "saying my prayers." The importance of the community in Christian life and religious education may be forgotten.

The community is the context in which Christian education takes place. Without a living, loving community—first at home, then in the wider communities of school, neighborhood, parish—little effective Christian education can be expected to take place.

Young children, older youngsters, and adults can certainly learn the content of Catholic teaching and even grow in personal contact with Christ through a highly individualistic approach to catechesis. But without the experience of a community of caring, faith-filled Christians, they will miss one of the deepest dimensions of Christian life—namely, that we are called to live as a community, God's people that Christ calls us to union with Him within the community of believers, His Church.

THE SECOND VATICAN Council teaches the role of community in Christian life with words that are repeated twice in the Council documents. "At all times and among every people, God has given welcome to whosoever fears Him and does what is right. It has pleased God, however, to make men holy and save them not merely as individuals without any mutual bonds, but by making them into a single people, a people which

acknowledge him in truth and serve him in holiness" (Constitution on the Church, 9; Constitution on the Church in Modern World, 32).

The implications of the Council's teaching, which recalls the Scripture stories of the early Christian communities, touches at the root of the contemporary crisis in religious education in so many parishes. An almost exclusive concern with "content," in religious education has led to a neglect of its "context."

The most orthodox doctrinal content may be learned thoroughly, but not be fully understood or assimilated where there is no Christian community. One can learn to define "Church" without experiencing it.

In addition to examining and evaluating textbooks according to their doctrinal content, religious educators on every level need to direct equal attention to the context of religious education, the local community of believers.

Does our parish have any characteristics of a true community? Is genuine human community possible in a parish of our size? Do members of the parish even know each other? Do priests, parents and catechists honestly cooperate? Do parish members work together on important contemporary issues? Is there a spirit of friendliness, cooperation, self-sacrifice, evidenced in the parish, and school or religious education center? To what extent could an outsider notice that "we are Christians by our love"? What can we do to create a greater sense of community?

THERE IS NO QUESTION that textbooks need evaluation and teachers need training in doctrine, scripture, liturgy, and communications skills. But there is also no question that efforts at religious education will be

(Continued on Page 7)

WHAT DIFFERENCE DOES JESUS MAKE?

God is concerned about our welfare

BY F. J. SHEED

As Christ sees the universe and man's life in it, God is at the beginning, at the end, and at every point between. Not to be aware of Him is not to be living in the real world. My older friends may remember a fable I once wrote about the man who regards the study of God as a harmless extra for those whose taste runs to religion but not relevant to life's practicalities. In my fable you were riding in a car and warned the driver to swerve or he would hit a tree, and he answered "It's no good talking to me about trees. I'm a motorist, not a botanist." You felt he was carrying respect for the rights of the specialist too far. A tree is not only a fact of botany, it is a fact. God is not only a fact of religion, He is a fact. It is not religious fanaticism but merely common sense to want to know what bearing a fact so vast has on us who depend for our very existence upon it.

But if the unsupervised man is surprised to hear us call God a fact, the hyperspiritual man is pained. "Fact" comes from a Latin verb meaning to make, and God is not made. But etymology is an unsure guide to meaning: words can grow away from their roots (as plants cannot). For us the word "fact" means really existing, not an abstraction. But for the hyper-spiritual this explanation is not enough. Their Absolute is not exactly an abstraction but might as well be—it's reality has nothing in common with any reality experienced by man. It is impenetrable by finite minds, inaccessible to our needs, touched by no care for our sufferings or sins. One wonders what grounds they have for seeing God so. Not in the Old Testament. Not in Christ.

CONSIDER WHAT HE HAS to tell us about God in Himself. (In what follows there is an occasional sentence from my book *To Know Christ Jesus*). He is the one only God, to be loved with all the power of mind and heart (Mark 12:44). He is good, He only is the plenitude of goodness (Matthew 19:17). He is perfect—from that same Latin verb—Matthew 5:48). All things are possible to him—even the salvation of the rich (Matthew 19:26). He is continuously in operation (John 5:44). He is the God of the living not the dead (Matthew 22:32). He is hidden, dwells in secret (Matthew 6:6). So far I have listed

adjectives and verbs; he uses only one noun—"God is a spirit" (John 4:24) a phrase not to be found in the Old Testament.

And God is—one almost said naturally—concerned with, involved with, the universe He created. Jesus shows Him seeing, hearing, listening, answering, caring, loving, merciful, rewarding, punishing, forgiving, (if men forgive), condemning their heartlessness, giving Himself, withdrawing Himself from those who refuse Him. He clothes the grasses of the field. No sparrow falls without God's knowledge.

NOR IN ALL THIS is Jesus simply talking down to the inadequacy of men's minds. All that he says of God is clearly his own, so wholehearted is it, so spontaneous and matter of fact. He shows no trace of fretting at the limits of language, or even at the limits of human understanding. We observe that he makes all these same assumptions of God's concern for men when he speaks directly to God the Father.

Take for instance his word from the Cross about his torturers—"Father, forgive them for they know not what they do." This simply cannot be reconciled with divine inaccessibility or with the view that what a man does makes no difference. It means that God acts differently according to whether men do or do not realize the meaning of their own acts, and that His decisions can be affected by our asking Him.

THE I-THOU RELATION between God and men, which Genesis shows established at the very beginning of mankind's existence, reaches in Christ a depth of familiarity without parallel, and he wants a like familiarity to become habitual in us. His God and ours is not the impersonal God whose existence is at the end of a chain of argument, however flawless, or of an analysis of mystical experience, however overwhelming. He is not a problem to be solved, or a solution to be admired, but a reality to be known, loved, conversed with, contemplated, possessed, enjoyed. And in all these ways of contact there is no limit to the possibility of growth, as the Christian mystics have shown.

We do not find the actual phrase "God is love," on Jesus' lips. It is in John's First Epistle. There is no question where John heard it. God loves men and wants to be loved by them. But what does it mean to love God? What can it mean?



SCRIPTURE TODAY

Problem of evil in the Church

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

After you have read it through quickly (it's only four chapters), I think you will see that St. Paul wrote the Letter to the Colossians to correct a certain development in doctrine among the people. The truth of the Gospel is that Jesus Christ is the unique mediator of salvation.

Some at Colossae were attributing too much to the influence of angels. If you think that their error is an old heresy which doesn't concern us much today and therefore this letter isn't of much concern in the light of current problems in the Church, I urge you to consider with me a few thoughts about the very first chapter, quite apart from the great hymn about Christ (1:15-20), which we will study afterwards.

Paul was in prison when he wrote this letter, we don't know where, but most probably, rather than at Ephesus or Caesarea, it was in Rome, where we know he was a prisoner in the years 61-63. The town of Colossae to which he wrote no longer exists; it was about ten miles east of Denizli in Turkey. The people of Colossae had not been converted by Paul but by Epaphras, who is identified as "our dear fellow servant, who is a faithful worker for Christ on our behalf" (1:7).

EPAPHRAS, therefore, was one of

Paul's own men. Still, one can say that Paul was going to set straight the people of another Christian leader's district. Epaphras is not necessarily put in a bad light by this. He may very likely have asked Paul to write the letter. Besides, as we have seen already in the Acts of the Apostles and the Letter to the Romans, Paul and the twelve apostles were in agreement that he had a mandate to teach throughout the gentile world.

It is very instructive to observe how Paul goes about this job. First, he makes it clear that he is "an apostle of Christ" and that the Christians in Colossae are "God's people" and "faithful brothers in Christ" (1:1-2). Then Paul prays for them.

There are two prayers. The first is a prayer of gratitude for the example of their faith and love and hope (there is some interesting theology here on the relation between these virtues), and the second is a prayer of petition, that the people may be filled with the knowledge of God's will, with "all the wisdom and understanding that his spirit gives" (1:9) and with "all the strength which comes from his glorious might" (1:11).

Paul says here why he prays for knowledge, wisdom and understanding for the people of Colossae. It is so that they may "be able to live as the Lord wants, and always do what pleases him" (1:10). He prays for strength for them that they

may "be able to endure everything with patience" (1:11).

I think it is fair to say that the implication is that not all are living as the Lord wants and not all are doing what pleases him. As you know from skimming the whole letter first, some were failing in proper understanding and knowledge of Jesus and his teaching.

YET IT IS THESE same people, Paul writes, whom God the Father has made fit to have a share of "what God has reserved for his people in the kingdom of light" (1:12). He adds, speaking now of all Christians, not merely those of Colossae, that God "rescued us from the power of darkness and brought us into the kingdom of his dear Son, by whom we are set free and our sins are forgiven" (1:13-14). In this very first chapter Paul is struggling with the great problem of doctrinal error and moral evil in the Church, that is to say, among the people of God, in the very members of Christ.

Paul writes that at one time, meaning before their conversion, the Christians at Colossae were "far away from God" and made themselves his enemies by the evil things they thought and did, but "by means of the physical death of his Son" God made them his friends in order to bring them "holy and pure and innocent into his presence" (1:21-22). It isn't working out that way all down the line, however. Paul discreetly adds: "you must, of course, continue faithful from the hope you gained when you heard the Gospel" (1:23).

WHEN GOD MAKES his gift of faith and a man or woman responds by becoming a Christian, sharing from that moment in the life of Christ in a mysterious way, there can be, and we can say there usually is, a struggle to remain faithful to the Lord.

Error can creep in. The "just" man (meaning one who always tries to do what is right) can fall, and fall frequently. This is part of the mystery, that it can be so in God's plan. It is partly why Paul says near the end of this first chapter that he is suffering for the people of Colossae. "For by means of my physical sufferings I help complete what still remains of Christ's sufferings on behalf of his body, which is the Church" (1:24).

He finished that "Christ is in you, which means that you will share the glory of God" (1:27), but Paul must "warn and teach everyone, with all possible wisdom, in order to bring each one into God's presence as a mature individual in union with Christ" (1:28). As he says, it means he has to "bail and struggle" to get the job done. For the job, however, he has "the mighty strength that Christ supplies, which is at work in me" (1:29).

DISCUSSION QUESTIONS:
1. According to Paul, who is the "just" person?
2. What was Paul's purpose in writing to the Colossians?

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The writings of early Church leaders were sometimes called of Colossae discusses the possibility of error in the teaching of some into question, even as they are today. St. Paul's letter to the people early Christians. (NC PHOTO by Frank Hay)

QUESTION BOX

Do St. Peter's altars face congregation?

BY MSGR. R. T. BOSLER

Q. Have any of the altars in St. Peter's in Rome been removed and replaced by the new altars?

A. I suppose you want to know whether the main altar in St. Peter's has been turned around and whether the tabernacle has been removed to a side altar. No changes were needed to "modernize" St. Peter's basilica. The main altar of St. Peter's, as is true of the six other principal churches of Rome, has always been "turned around" so that the celebrant faces the people. And the Blessed Sacrament is reserved in a chapel apart from the main church where people can pray undisturbed by what goes on in the basilica proper.

Q. My fiancée, who is an Episcopalian, is not allowed to receive Communion in our Church. However, she believes that she is receiving the body and

blood of Christ the same as I do. Why can't the Church accept the Episcopalian Eucharist? Why does the Church continue the practice of "closed Communion"? God doesn't discriminate. Why should the Church? If my fiancée converts, can she still receive Communion with her parents when she attends church with them? Can I receive Communion in both the Catholic and Episcopalian churches?

A. I hope the day will come soon when what you and your fiancée want to do will be permitted, but at the present moment none of the things you want is allowed. Our Church officially takes the stand that since sharing the Eucharist is a symbol of unity the practice of "open communion" would be dishonest, for it would proclaim a unity that does not yet exist. Regrettable though it is, the present practice of our Church is an honest admission of the disunity and separation of the Christian Churches.

And yet there are reasons for allowing some sharing in the Eucharist in the hope that this will lead to full unity. The Eucharist is not only the sign but also the cause of Church unity. In writing of the Eucharist to the Corinthians, Paul said: "And is not the bread we break a sharing in the body of Christ? Because the loaf is one, we, many though we are, are one body, for we all partake of the one loaf."

Our Church now encourages a limited sharing in the Eucharist with the Orthodox Christians—provided they are willing—by allowing the Orthodox to receive Communion at our Masses and permitting Catholics to receive in Orthodox churches, "if they have reasonable grounds," as the 1967 instructions from the Roman Secretariate for Promoting Christian Unity put it. These instructions permit the giving of the Eucharist to Protestants in danger of death or in urgent need, "if the separated brother has no access to a minister of his own

communion . . . so long as he declares a faith in these sacraments in harmony with that of the Church."

A Catholic in similar circumstances may not ask for the Eucharist "except from a minister who has been validly ordained," the instructions say. This raises an interesting question—what Protestant orders are then to be considered valid? Pope Leo XIII declared Anglican orders invalid. If Anglican orders are not considered valid by our Church, it is hard to see how the orders of any Protestant Church might be considered valid. What goes on here? Well, the rather perplexing permission of the Roman instructions reflects a development going on presently in our Church concerning Protestant orders.

There are reputable Catholic theologians, some of whom are part of the Roman Secretariate for Promoting Church Unity, who feel that a better knowledge of how Protestants do in reality look upon the Eucharist and orders may make it possible for our Church to accept the validity of some Protestant Eucharists as it now does that of the Orthodox. Other theologians still hold this is impossible because of the lack of apostolic succession in the Protestant Churches, namely the loss for a time at least of validly ordained bishops that could trace their orders back to apostolic times. However, more complete knowledge about what happened in the primitive Church and the early centuries is leading to reconsideration of what is meant by apostolic succession.

We need not bother our heads about all this, for there is no clear consensus among the experts. The Church is not yet ready to change its official stand. All we can do is pray that the painful fact that Christians cannot yet fully share in one another's Eucharist will compel them to work harder for unity.

(Copyright 1971)

'Jesus and I'

(Continued from Page 6)

frustrated unless equally serious attempts are made to build human communities in the local Church.

The first letter of John suggests the significance of community in religious education. "It is what we have seen and heard that we announce to you also, so that you may share our fellowship, for our fellowship is with the Father, and with his Son, Jesus Christ" (1 Jn. 1:3).

DISCUSSION QUESTIONS:

1. What do you understand by "the personal involvement of Christ in the life of the believer?"
2. What relationship should the individual Christian have to the Christian community as a whole?

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WORSHIP AND THE WORLD

Death seeds hope

BY FR. JOSEPH M. CHAMPLIN

Millions of readers and viewers already have sobbed through Erich Segal's *Love Story*. Critics may judge his novel and movie harshly but the fact remains that for many reading the book or watching the film was a very emotional experience.

Why? The tale itself—a beautiful 25-year old wife dying of a rare disease—naturally tends to bring tears. But I think the deeper, stronger reason is that most people personalize *Love Story*. Within their hearts they wonder: How would I feel in similar circumstances? What would I say?

No one knows how he would feel or what he would say, but words like "rejoice" or "celebrate" seem far off the mark. I mean would you tell Oliver Barrett IV to rejoice because Jennie has gone home to God or would you speak to him about the celebration of a Christian's death? Hardly. First comes the sharing of a bereaved's sorrow, then follows the sowing of hope for a future. Introductory principles of the renewed funeral text set these two elements as the purpose of a Christian burial service.

"Between the time of death and burial there should be sufficient opportunities for the people to pray for the dead and to profess their own faith in eternal life. . . . In this way the compassionate kindness of Mother Church and the consolation of the faith may lighten the burden of believers without offending those who mourn."

IN CERTAIN WAYS we best can comfort the survivors and share their grief during calling hours at the family residence or funeral home. Here is an occasion for mutual tears, supportive embraces, helpful words, consoling prayers. Perhaps in such a context the priest should wear for the wake service a purple stole (a blend between the severe black and joyful white) or a green one (symbolic of hope).

But we also begin the healing, hopeful process at this time. Gentle reminders that death is not simply an end, but also a beginning, that it signals not only a departure, but likewise an entrance, that it brings painful separation, true, but promises future reunion can suggest to the bereaved thoughts of resurrection and everlasting life.

Biblical passages help. "These readings proclaim the paschal mystery, support the hope of reunion in the Kingdom of God, teach respect for the dead, and encourage the witness of Christian living." That section (no. 11) from the Revised Rite of Funerals indicates why the Church prefers a scripturally oriented prayer service at the wake.

THIS SENSITIVITY to the anguish of mourners while still preaching Jesus'

victory over death should carry over to the funeral Mass. A rousing alleluia at the start may prove too much of a clash with the still heavy hearts of the deceased's family.

Later, after the songs and symbols, the prayers and readings, the liturgical ceremonies and the celebrant's words have exerted their influence and created a different climate, Palestrina's alleluia-filled hymn probably will reflect in perfect fashion the transformed feelings of those present.

The burial of a Christian truly is or should be a celebration of death. We rejoice that he or she who was buried in baptism with Jesus, who followed Christ in faith through life, now games through death to perfect joy with the Lord face to face forever. But those left behind have an empty ache and lonely tears in the midst of their confident hope for future reunion. A funeral service must find within it both the sorrow and the celebration.

DISCUSSION QUESTIONS:
1. What religious significance can be gained from movies?
2. How can the death of a loved one be made into an experience of Christian joy?

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A helping hand guided by understanding and love can be a source of comfort for any person in despair. (NC PHOTO by Frank Methe)

KNOW YOUR FAITH



track season, plus a year's possession of the new Carl F. Glorin Memorial travelling trophy, which they must win three times to take permanent possession. Finally, St. Simon's boys accounted for eight first places among the 30 events in the city-wide meet. So, the parish obviously has had a busy, and productive, Spring as far as CYO track is concerned. The man responsible for all this success is Head Track Coach Carl Wagner, who is standing second from the left in the back row.

SCORES

CADET "B" KICKBALL LEAGUE
Games of Tuesday, May 18
Division 1: St. Malachy 50, St. Gabriel 17; All Saints 28, St. Joan of Arc 26; Immaculate Heart 31, Mount Carmel 11; St. Christopher 10, St. Michael 5; Holy Trinity 20, St. Monica 9.
Division 2: St. Matthew 29, Little Flower 10; Christ the King 33, Our Lady of Lourdes 30; St. Philip Nerl 23, St. Pius X 11; Holy Spirit 27, St. Lawrence 18; St. Andrew 15, St. Simon 8.
Division 3: St. Roch 25, Holy Name 24; St. Barnabas 24, St. James 17; St. Mark 42, Our Lady of Greenwood 8; St. Jude 48, Nativity 37; St. Catherine 42, Sacred Heart 5.
Games of Thursday, May 20
Division 1: St. Malachy 29, All Saints 8; Holy Trinity 31, St. Joan of Arc 19; Mount Carmel 20, St. Monica 12; St. Gabriel 42, St. Christopher 14; Immaculate Heart 27, St. Michael 9.
Division 2: Mount Carmel 15, St. Joan of Arc 12; St. Lawrence 16, St. Andrew 7; Immaculate Heart 2, St. Luke 10 (forfeit); St. Matthew 20, Christ the King 5, Pius X, bye.
Games of Sunday, May 23
Division 1: St. Anthony 47, St. Ann 21; St. Christopher 2, Assumption 0 (forfeit); St. Gabriel 20, St. Thomas 17; St. Michael 18, St. Martin 17; St. Malachy, bye.
Division 2: St. Lawrence 41, Mount Carmel 22; St. Matthew 22, St. Luke 0 (forfeit); Immaculate Heart 25, St. Joan of Arc 10; St. Pius X 26, St. Andrew 14; Christ the King, bye.
Division 3: St. Mark 28, St. Barnabas 21; St. Roch 26, St. Jude 21; Sacred Heart 2, St. Patrick 0; St. Catherine 2, St. Michael 2.
Division 4: Our Lady of Lourdes 36, Holy Spirit 28; St. Simon 2, St. Philip

TRACK MEET RESULTS
Individual
A55 A—50 Yard Dash—C

of Lourdes 3; St. Philip Nerl 20, St.
Simon 8; St. Lawrence 15, Little
St. Bernard 1-7; Holy Trinity 1-2;
Division 3: Holy Name all, St. James
13; St. Barnabas 2, St. Catherine o
(fortell); St. Mark 23, Sacred Heart
11; St. Roch 44, Navv 23; St. Jude
19; Our Lady of Greenwood 10.
Final Division 3:
Division 1: Immaculate Heart 9-0;
St. Malachy 8-1; Holy Trinity 7-2; All
Saints 5-4; Mount Carmel 5-4; St. Joan
of Arc 4-5; St. Monica 3-6; St. Michael
all, St. Christopher 1-8; St. Gabriel
all.

(Note: Immaculate Heart won the division championship and drew the "bye" to the league championship game.)

(Note: Holy Spirit won the division championship and played St. Roch in the first round of the league play-offs.)

Division 3: St. Roch 9-0; Holy Name 1-1; St. Jude 7-2; St. Barnabas 5-4; Nativity 5-4; St. Mark 3-5; St. Catherine 3-5; St. James 3-4; Our Lady of Greenwood 0-8; Sacred Heart 0-8.

(Note: St. Roch won the division championship and played Holy Spirit in the first round of the league play.)

Division 4: Holy Name 7-0; Our Lady of Lourdes 5-2; St. Philip Nerl 4-3; Holy Spirit 3-4; St. Simon 3-4; Little Flower 2-5; St. Rita 2-5; Nativity 2-5.

(Note: Holy Name won the division championship and played St. Roch in the first round of the league play.)

CYO CADET SPRING BASEBALL LEAGUE

CADET "A" KICKBALL LEAGUE
Games of Friday, May 21

Division 4: St. Michael 19, Holy Trinity 7; St. Monica 20, St. Susanna 10; St. Ann 20, All Saints 18; St. Gabriel 46, St. Martin 31; St. Christopher 35, Assumption 8; St. Malachy, bye.

Division 5: Immaculate Heart 12, Christ the King 11; St. Joan of Arc 12, St. Michael "A" 4-0; St. Gabriel 4-0; St. Christopher 4-3; Immaculate Heart 3-3; St. Joan of Arc 3-3; St. Luka 2-4; Christ the King 1-4; St. Saints 1-0.

Division 2: St. Pius X 6-1; St. Lawrence 5-1; St. Simon 4-2; Holy Spirit 4-2; St. Andrew 4-2; Little Flower 3-3; St. Matthew 1-3; Our Lady of Lourdes 1-4; St. Michael "B" 0-0.

St. Lawrence 16; St. Luke 14, St. Catherine 5-1; Nativity 4; St. Jude 4; St. Bernadette 4-3; St. Mark 2-3; St. Peter 4-3; St. James 1-4; Holy Cross 6-7.

CADET BOYS' TRACK-DUAL MEET LEAGUE

Final Standings

Class:

Division 1: St. Ann 4-0; St. Rita 3-1; Martin 2-2; St. Michael 1-3; Holy Trinity 4-0. (NOTE: St. Ann won the division championship.)

Division 2: St. Lawrence 4-0; St. Paul 3-1; St. Luke 2-2; Mt. Carmel 1-3.

[illegible]

Division 1: St. John's 1-0; St. Lawrence 2-3; St. Thomas 1-3; St. Michael 1-3; Holy Trinity 4-0. (NOTE: St. Ann won the division championship.)
 Division 2: St. Lawrence 4-0; St. Philip 3-1; St. Matthew 2-2; St. Michael 1-3; St. Luke 4-0. (NOTE: St. Lawrence won the division championship.)
 Division 3: St. Simon 4-0; St. Phil's 1-1.

Division 2: Holy Name 8-1; St. James 7-3; St. Roch 7-3; St. Jude 6-3; St. Mark 6-3; St. Catherine 5-4; St. Barnabas 3-4; Sacred Heart 2-7; Our Lady of Greenwood 1-8; St. Patrick 0-1.

(Note: Holy Name won the division championship and played Holy Spirit in the first round of the league playoffs.)

Division 1: St. Martin 4-0; St. Rita 3-1; St. Ann 2-3; St. Michael 1-3; Holy Trinity 0-4. (NOTE: St. Martin won the division championship.)

Division 2: St. Lawrence 4-0; St.

Division 4: Holy Spirit 9-0; Little Flower 8-1; St. Philip 8-1; 7-3
 Division 4-2: St. Bernadette 5-4; St. Simon 4-3; Our Lady of Lourdes 2-1
 Holy Cross 2-7; St. Rita 1-3; St. Francis 1-8
 (Note: Holy Spirit won the division championship and played Holy Name in the first round of the league playoffs.)

JUNIOR KICKBALL LEAGUE
 Games of Wednesday, May 19
 Division 1: St. Christopher 32, St. Pius X 3-1; Mt. Carmel 2-7; St. Luke 1-3; St. Matthew 0-4. (NOTE: St. Lawrence won the division championship.)
 Division 3: St. Simon 4-0; Holy Name 3-1; St. Philip 1-2; St. Bernadette 1-3; Little Flower 0-3. (NOTE: St. Simon won the division championship.)

Thirty years ago degrees were conferred upon members of the first class to complete the four-year liberal arts program.

Other new officers are: Steve McKeand, vice president, Nativity parish, Cathedral junior; Cookie Boeding, secretary, St. Michael's parish, Ladywood-St. Agnes junior; and Rhonda Tucker, treasurer, St. Rita's parish, Tech sophomore.

The retiring officers—Hugh Diehl, Mark Dall, Patti Parrott and Cindy Adams—received statuettes of St. John Bosco

AWAIT ST. JOHN'S PICNIC.—The Sunday School class of St. John's parish, Indianapolis, is eagerly awaiting the Centennial Picnic, to be held from noon to 5 p. m. Sunday, June 8, at German Park, 6500 S. Meridian St. Girls in the class will be in the costume of the 1870's, as illustrated above. J. J. Joone is serving as general chairman of the St. John's Centennial Picnic Committee. O'Leary is picnic chairman. The 131-year-old parish is marking the 100th anniversary of the completion of the parish church during June, 1871. A formal celebration is planned for June 26 and 27, including a Mass of Thanksgiving at 4 p. m. Sunday, June 27. A reception and dinner will follow in the Atkinson Hotel. Limited number of tickets are available at \$1 for the dinner.

INDIANAPOLIS — Father Thomas McSherry, newly-ordained priest of the Oklahoma City-Tulsa diocese, will offer a first Mass in Holy Cross Church here at 10:30 a.m. Sunday, May 30. He served the parish during the past year as a deacon while attending St. Meinrad School of Theology.

Another Mass will be offered at 1:30 p.m. in the Indiana Women's Prison, located within the Holy Cross parish, which he also served. The parish will sponsor a

pitch-in dinner and public reception in the parish hall at 3:30 p.m.

Ordained in Tulsa last Sunday, May 22, Father McSherry has been assigned to the St. Joseph's Old Cathedral in Oklahoma City. A group of 10 priests, nuns and laymen attended the Tulsa ordination in the cathedral.

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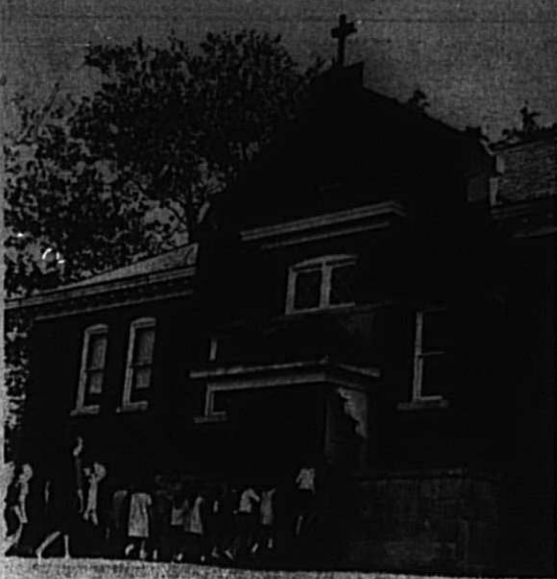
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CLOSING OF ST. VINCENT'S SCHOOL—The small Shelby County parish of St. Vincent's closed its two-room school last Friday amid mixed emotions of nostalgia and the desire for educational advancement. Located in a predominantly German neighborhood and situated upon some of the richest farmland in Indiana, the parish



school served the educational needs of its children more than 100 years. In the photo at left, a portion of the school's 60 pupils file into the 61-year-old building for a final day of classes. Served its entire 110 years by the Sisters of St. Francis, Oldenburg, this year's faculty consisted of Sister Laurene Ward, and Sister Agnese

Naberhaus, with the assistance of Sister Firmiana Greive. All have been assigned to St. Anthony's School, Morris, for the coming year. In the above photo, Sister Laurene signals the end of a recess with a handbell believed to be nearly as old as the institution. Father Anthony Seger, pastor of St. Vincent's the past 22 years, is shown in



the final photo with Sister Laurene and a third grader. The pastor was feted recently by the parish on the occasion of his 40th anniversary of ordination. Pupils from St. Vincent's will be bused next fall to St. Joseph's School, Shelbyville. (Photos by Bette Lux)

TIC TACKER

'Bud' Hook given scouting award

BY PAUL G. FOX

A prominent Indianapolis business executive is among seven nationally known public figures to be honored tonight (Friday) by the Boy Scouts of America for distinguished service to boyhood.

August F. (Bud) Hook, who earned the Eagle Scout award as a boy and is now a business executive, community leader and dedicated Scouter, will receive Scouting's highest award, the Silver Buffalo, at the 61st National Council Annual Meeting, BSA, being held this week in Atlanta.

A member of St. Thomas Aquinas parish, Hook has received the St. George Medal for outstanding service to scouting in the Indianapolis area.

Previous holders of the coveted Silver Buffalo award have included Presidents Taft, Hoover, Roosevelt, Truman, Eisenhower and Johnson, Walt Disney, Adm. Richard E. Byrd, Irving Berlin, Lowell Thomas, Gen. Douglas MacArthur, Gen. William Westmoreland and many other public figures.

Distinguished company, indeed. Our congratulations, Mr. Hook.

STUDENTS GRADUATE, RECEIVE HONORS—Two Indianapolis boys are among 45 cadets to graduate next Sunday from LeMans Academy, Rolling Prairie, Ind. Matthew Tlie is the son of Mrs. Julius A. Tlie and the late Mr. Tlie of Little Flower parish, while Peter Stach is the son of Mr. and Mrs. Peter F. Stach of St. Lawrence parish. LeMans Academy is a residential military school conducted by the Brothers of Holy Cross. . . . Larry Beaver, son of Mr. and Mrs. Dolan Beaver of St. Mary's parish, Aurora, has been selected to attend the Law Enforcement Career Camp for Boys, sponsored by the Indiana State Police. He is a senior at Aurora High School. . . . Brebeuf Preparatory School Junior Carl Bromund will attend Hoosier Boys State at Indiana State University, Terre Haute, next month. His brother, Fred, a graduating senior at Brebeuf, has received a four-year scholarship to Delta State College in Mississippi. Both scholar and athlete, he has been named a Hoosier Scholar and was offered other college scholarships. Both are the sons of Mr. and Mrs. Hugh F. Bromund of St. Lawrence parish, Indianapolis. . . . Three Archdiocesan graduating seniors at St. Mary-of-the-Woods College have been selected for membership in Delta Epsilon Sigma, national scholastic honor society. Nominated for the college's Sigma Chapter were: Sally Bowsher and Angelina Dvorak, both of Terre Haute, and Susan Quill, of Indianapolis. . . . Kathann Wyss, daughter of Mr. and Mrs. John E. Wyss of St. Mark's parish, Indianapolis, received a special gold medal in music during commencement exercises last Sunday at St. Mary-of-the-Woods College. Her award was presented for completing a four-year

program in music while completing a major course of study in another field. She is a graduate of St. Agnes Academy. . . . Two graduating seniors at St. Mary's College, Notre Dame, from the Indianapolis Archdiocese, were among 24 seniors to be nominated for membership in Kappa Gamma Pi, national Catholic collegiate women's honor society. Cited for their academic distinction and outstanding service and leadership were Robin E. Byrnes, of Bloomington, and Susan Hoke, of New Castle. They were graduated from St. Mary's on May 22. . . . Dave Williams, Secunia Memorial High School Junior, will attend the Indiana Broadcasters Association High School Broadcast Institute this summer at Indiana University. He received a scholarship from WLWT-TV, Channel 13. . . . Robert E. Steger, a former Indianapolis resident, was graduated from Regis College, Denver, on May 16. He is the son of Mr. and Mrs. Byron L. Steger. . . . Joseph W. Murphy, of Indianapolis, received a degree May 23 from the Georgetown University School of Foreign Service, Washington, D.C.

NAMES IN THE NEWS—George D. Koper, a member of St. Charles parish, Bloomington, will head that city's United Fund campaign this fall. He is manager of employee relations at General Electric. . . . Best wishes to Mr. and Mrs. Earl Marshall, Jr., of St. Paul's parish, Sellersburg, who observed their 25th Wedding Anniversary on Saturday, May 22. . . . Nicholas N. Noe, doctoral candidate in economics at Indiana University, Bloomington, received the award as the best associate instructor in the department. The Indianapolis native is the son of Mrs. Norbert Noe and holds degrees from Purdue University and Ohio State University. . . . Two Catholic high school students from Indianapolis were among 12 winners announced in the New Harmony Young Poets Conference sponsored by the Indiana State Arts Commission. Linda Kelley, of Chastard High School, and Thomas C. Nolan, of Shortridge High School, will participate in the June 11-13 conference, to be held in the historic Rappite Village in southern Indiana. They will spend a concentrated week-end of poetry reading, workshops and writing with professional poets Dan Gerber of Grand Rapids, Mich., and John Woods, poet in residence at Western Michigan University. . . . Fred Tolen, son of Mr. and Mrs. Wayne Tolen of Holy Family parish, Richmond, served as president of the First J. A. Bank which was honored as "company of the year" for Richmond's Junior Achievement. Named "president of the year" in officer competition was Chuck Fuller, son of Mr. and Mrs. Robert Fuller of St. Andrew's parish there. . . . Friar Francis Tebbe, O.F.M., son of Mr. and Mrs. Cleophas Tebbe of St. Louis parish, Batesville, will be graduated May 29 from Duns Scotus College, Southfield, Mich. He will continue his studies for the Franciscan priesthood at St. Leonard College, Centerville, O.

Religious faith seen on upsurge in Soviet Union

MUNICH, Germany — Despite more than 50 years of official efforts to wean the people away from religious traditions, there is a new intensity of belief in Christ in the Soviet Union, according to a special report of the Institute for the Study of Soviet Russia, which has headquarters here.

The institute's report described how parents are working out ways to insure that children are baptized, while evading the discrimination that is applied by officials to persons known to be loyal to their churches.

One of these procedures, the report related, is for working mothers to turn over their children to infant-care women who arrange to have the youngsters baptized. The parents, if challenged about this adherence to religious practice, then say that they were not directly responsible.

The report said also that there is a current trend among young people to break away from thought-domination by Communist activists and to display an interest in religious issues even though this is frowned upon.



TERRE HAUTE ART EXHIBIT—Six-year-old Lisa Gerold, first grader at St. Patrick's School in Terre Haute, shows her hand-made puppet to her father, William Gerold, and her brother and sisters during last Sunday's all-school art exhibit held there. The other children include: Julie, 3; John, 5 and Linda, 4.

Learning Center

(Continued from Page 1)

Brebeuf—which will have not summer school courses this year—already have enrolled.

THE CENTER is a unique alliance of parochial education and a teaching systems corporation. Approximately 100 students are enrolled during this semester, the majority taking remedial courses. Of those students, 70 are from SJA, the remainder from neighboring schools.

"We have a capacity of 450 hours of student instruction per week and we now provide 250 hours," Mrs. Lamb said.

The summer staff will consist of Mrs. Lamb, who has taught in public and parochial schools in Michigan and Indiana and is a member of St. Pius X parish, and two full-time instructor-monitors. Another elementary grade teacher will be added if enrollment warrants.

An innovative parish project, the center is viewed as an opportunity for SJA pupils and as a channel for community involvement.

"It's too early to call the center a success," said Mrs. Michael C. Kramer, "but response has been very good and most of the students are very enthusiastic."

Mrs. Kramer, a parishioner who was instrumental in locating the center at St. Joan of Arc, reported that reaction in the parish's education committee was "quite favorable."

THOUGH ENROLLMENT is not at capacity, Mrs. Lamb said Learning Foundations was more than satisfied with the gradual increment in numbers. To date the corporation has given partial scholarships to 21 SJA students.

There was, however, one disappointing factor cited by Mrs. Lamb and Mrs. Kramer. Programmed courses in many enrichment and advanced learning areas

are available to adults. But only one adult has thus far enrolled.

"We hope that picture will change this summer or next fall when we offer a parents' course in modern math," Mrs. Lamb said.

Further information about the center and its summer school may be had by phoning 283-3833.

Vietnam

(Continued from Page 1)

war?"—the fact that the archbishop sent such a warm letter to an assembly opposed to the South Vietnamese government and supporting peace on essentially North Vietnam's terms—including a coalition government with the Vietcong—is a significant shift for the South Vietnamese Catholic establishment.

THE ASSEMBLY HEARD a report on the Catholic Church in North Vietnam—"The Church of Silence"—by Father Ho Than Bien of Hanoi. "Thousands of Catholic parishes have been destroyed" by U.S. bombing, Father Bien reported. "Four hundred seventy-five churches were damaged or destroyed, among them the cathedral of the diocese of Lang Son. Among the Catholics who were killed by the bombardments, there were Father Truong Van Loc and Father Nguyen Van Diem, both pastors," he said.

Father Bien's speech praised the regime of North Vietnam, where, he said, "the material and spiritual life of everybody is cared for, human dignity highly valued . . . where not only the liberty of religion is respected but also the religious virtues and morals are encouraged."

He said that, during the bombings, Masses are conducted in underground shelters, and that there is complete identification of North Vietnamese Catholics with the Hanoi government.

Group calls present Mass 'invalid'

LONDON—The Latin Mass Society resolved here not to recognize the reformed Catholic liturgy "as a valid Mass."

At the society's annual meeting here, members passed the resolution by a large majority and agreed to continue pressure for the restoration of the former

Latin Mass, called the Tridentine Mass because its form was established by the 16th-century Tridentine Council of Trent.

The principal speaker, Dr. Eric de Saventem, president of the International Federation of Una Voce, international counterpart of Britain's Latin Mass Society, condemned Mass reforms as practiced in some countries as a "betrayal" of the Second Vatican Council's Constitution on the Liturgy.

De Saventem told the several hundred, mostly middle-aged or elderly, persons at the meeting that it is perfectly legitimate to criticize recent liturgical legislation and to work for its amendment or repeal.

"As the Latin rites have progressively been deprived of beauty, depth, tension and transcendent significance, so faith has weakened, attendance decreased, vocations have dwindled and authority has been undermined," he said.

New office

TOLEDO, Ohio—A new office of Toledo diocesan pastoral services opened here (June 1) under lay direction.

The new office will help with parish council organization, the training of parish council members, and development of an interim diocesan pastoral council.

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PRIEST-JUBILIANS CELEBRATE—The 50th Jubilee of Ordination was recently observed by five priests, shown above with Abbot Columban Thuis, O.S.B., at St. Meinrad Archabbey. Abbot Columban is noting his 60th Jubilee of Ordination this year. From left are: Msgr. Frank Hagedorn, retired priest of the Jefferson City, Mo., diocese; Father Carl Busald, pastor of St. Catherine's parish, Indianapolis; Msgr. John J. Doyle, professor-emeritus of Marian College and Archdiocesan historian and archivist; Abbot Columban; Father Stephen Thuis, O.S.B., of St. Meinrad; and Father Matthew Preske, O.S.B., of Evansville.

Remember them in your prayers

BLOOMINGTON
LLOYD C. JOHNSON, 57, St. John the Apostle, May 15.

EDWARD E. CALLAHAN, 49, St. Anthony's, May 27. Brother of Mrs. Walter Scott Johnson and Miss Dorothy L. Callahan, both of Denver, Colo.

CORREZE F. CUNNINGHAM SR., 42, St. Anthony's, May 19. Father of John W. Cunningham of Cedar Rapids, Iowa; Louis Bonacorsi of Nappanee and Rita Rotelli of Chesterfield; son of Mrs. Pina Bonacorsi of Clinton; brother of John, Deno, Bruno and Toby Bonacorsi all of Clinton.

CLINTON
JOE BONACORSI, 40, Sacred Heart, May 22. Husband of Caroline; father of Philip Bonacorsi of Cedar Rapids, Iowa; Louis Bonacorsi of Nappanee and Rita Rotelli of Chesterfield; son of Mrs. Pina Bonacorsi of Clinton; brother of John, Deno, Bruno and Toby Bonacorsi all of Clinton.



GUILD AIDS RETIREMENT HOME—The St. Pius X Guild, Knights of Columbus, recently presented a \$900 check to Sister Angela, above, superior of St. Augustine's Home, representing proceeds of the Guild's recent benefit card party. Also shown are Mrs. Alvin Schultz, seated, card party chairman and president-elect of the Guild, and Mrs. George Frazier, Guild president.

JULIA MENDEL, 84, Sacred Heart, May 22. Mother of Henry Mengel and Irene Mayrose, both of Chicago; Freida Black of Clinton; Wilma Lindsey of Hillsdale; Leona Green and Helen Keaton, both of Terre Haute.

CONNERSVILLE
BERTRAM C. POWERS, 45, St. Gabriel's, May 21. Husband of Bertha M.; father of Maureen E. Powers; stepson of Mrs. Ethel Powers; brother of Robert Powers of Indianapolis; Joseph Powers of Franklin; Mrs. Lucien Lineback, Mrs. James Fields and Mrs. Dale Marion, all of Connerville.

INDIANAPOLIS
MARIE E. MICHAELIS, 57, Immaculate Heart, May 19. Daughter of Mary A. Michaelis.
MARGARET M. BRADY, 77, St. Patrick's, May 21. Mother of Edward J. Brady, Margaret Krebsbach, Rita Schmitt and Theresa Johnson; sister of John Welsh and Sarah Lentz.

ARTHUR J. GASPARI, 64, Little Flower, May 21. Husband of Mary J.; father of Mrs. Frank A. Klinkose; brother of Betty M. Gaspari.

DONALD R. ROELL, 13, St. Catherine's, May 21. Son of Mr. and Mrs. Francis M. Roell; brother of Francis J. and Mary J. Roell; grandson of Mr. and Mrs. Bruno Roell.

MARIE A. SPRINGMAN, 70, Holy Name, May 22. Wife of Albert W.; mother of Donald Springman, Virginia Dugan, Jean Sylvester, Patricia Kriner, Dorothy Bogard, Barbara McCarthy and Mary Dickman; sister of Gilbert Stauble.

EUGENIE E. MAYER, 42, Christ the King, May 22. Wife of Otto H.; mother of Elizabeth Robinson and Ruth Rahn.

JOSEPH M. O'NEIL, 47, St. Luke's, May 22. Husband of Alexa L.; father of Joseph M., Andrew, George and Lisa O'Neil; brother of Catherine Buckner, Nancy Jones and Sally Fagan.

FLORA V. GAMMILL, 81, St. Joan of Arc, May 25. Sister of Michael, Frank, Ida and Anthony Lobraico; Anna Marone and Angelina Rooss.

JEFFERSONVILLE
GEORGIA F. WELCH, 73, St. Augustine, May 22. Mother of Charles S., John E. and Paul Welch; Margaret Bard and Leona Martin, all of Louisville.

MADISON
ANDREW J. ANGER, 62, St. Mary's, May 12. Husband of Albert P.; father of Frances Ann Anger of Columbus and Laura L. Anger of Madison; brother of Herman Anger of Madison.

NEWALBANY
JOSEPH L. GUDKESE, 44, St. Mary's, May 19. Son of Mrs. Agnes Gudkese; father of Vanessa Gudkese, both of New Albany. A brother also survives.

RICHMOND
BENNIE C. MICHAEL, 70, Holy Family, May 22. Husband of Betty; father of Mary Hall of Indianapolis; Kathryn Pickett of Richmond; brother of Sam, Joseph and Philip Michael, all of Richmond; and Anthony Michael of Phoenix, Ariz.

J. HAROLD STANTON, 48, St. Mary's, May 26. Husband of Elizabeth; father of David Stanton, serving with the U.S. Air Force at Sawyer AFB, Mich.; brother of Mrs. Katherine McCracken of Los Angeles, Calif.

TELL CITY
GEORGE J. BIEVER, 81, St. Paul's, May 24. Husband of Anna; father of Aloysius, Edward, Charles and Joseph Biever and Mrs. Mary Schneider, all of Tell City; Sister Benita, O.S.B., of Ferdinand; brother of Mrs. Helen Briggeman of Tell City and Mrs. Anna Wahl of Louisville.

TERRE HAUTE
JOSEPHINE JOHNSON, 82, St. Joseph's, May 24.

EMMA KLEIN, 80, St. Pius, May 18.

Groups receive Natural family planning grants

WASHINGTON—Three grants of \$5,000 each have been awarded by the Human Life Foundation to natural family planning clinics and associations.

Receiving the grants were the Family Life Program of Milwaukee, the Family Life Bureau of Sioux City, Iowa, and the Catholic Family Life Bureau of Baton Rouge, La.

The Milwaukee program, which will use the grant to continue its work in temperature rhythm birth control, consists of a staff of 19 physicians, 6 married couples and 11 priests. With the new funds, specialized programs in the Spanish-speaking and black communities of Milwaukee will be possible.

The grant to the bureau in the diocese of Sioux City is intended to encourage the teaching of natural family planning methods among American Indians, Afro-Americans, the Spanish-speaking and low income white families, according to a foundation news release.

In Baton Rouge, the Natural Family Planning Department of the Catholic Family Life Bureau will use its grant to develop a family planning program throughout Louisiana.

4 get degrees at Seminary

INDIANAPOLIS — Four students at the Catholic Seminary Foundation of Indianapolis received degrees during commencement exercises held Thursday, May 20.

They include: Rev. Mr. Eugene Neff, Jr., of the Belleville (Ill.) diocese, master of divinity; Rev. Mr. Eugene Keenan, of the Trenton (N.J.) diocese, master of divinity; Robert Nemergut, of Trumbull, Conn., master of divinity; and Matthew Jennett, of the Peoria (Ill.) diocese, master of religious education.

Jennett will continue his studies toward the master of divinity degree at the seminary. All four students have combined academic studies during the past year with field ministry in parishes, high schools and social services in the Indianapolis area.

Hospital Guild dinner slated

BEECH GROVE, Ind. — St. Francis Hospital Guild's "Guest Night" dinner and installation of 1971-72 officers will be held at 6 p.m. Thursday, June 3, in the hospital auditorium.

Officers to be installed include Mrs. Paul Lechner, president; Mrs. William Lossin, 1st vice-president; Mrs. Robert Pich, 2nd vice-president; Mrs. Adolph Price, secretary and Mrs. Robert Goldman, treasurer.

Deficit

LOS ANGELES—The Los Angeles archdiocesan elementary and high school system compiled a \$10.5 million deficit operation during 1970.

Statistics released by the archdiocese showed it cost \$32,810,476 to operate the schools during 1970, but income was \$10,525,734 short of expenses.



ADMINISTRATOR OF ST. ELIZABETH'S HOME SPEAKS AT BLOOMINGTON—Anthony Logan, new administrator of St. Elizabeth's Home in Indianapolis, which receives support from the Daughters of Isabella, was the speaker at a meeting of the

Bloomington chapter of the society. Talking with Logan are (left to right) Mrs. Lora Jones, Mrs. Russell Miller, Mrs. Lee Lynch, and Mrs. Fred C. Easton.

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VIEWING WITH ARNOLD

'Lawrence of Arabia' reincarnated

BY JAMES W. ARNOLD

The film industry has acquired some sense over the years, no kidding. For one thing, it is less inclined to make sequels ("Son of Monte Christo," "Frankenstein Meets the Wolf Man," etc.) because they seldom are as good, or as profitable, as the original. There are exceptions, however, like the porno, "I, a Woman" series and the indestructible James Bond, who is being readied for still another reincarnation.

Now the idea is to keep a good film in the vault for a few years, out of circulation and dimming in the memory, and then re-release it to major theaters. The second-time profits are often nearly as impressive as the first, and a movie can keep rewarding stockholders into eternity. The technique is a natural for Disney, which has a built-in generation turnover every five years. But it has also kept such films as "Gone With the Wind" and "Ben

Hur" near the top of the all-time box-office charts.

DAVID LEAN'S 1962 "Lawrence of Arabia" is the latest to try the re-trend circuit, and with apparent success. It has all the key ingredients: a unique block-buster film that won a barrel of awards, still fresh in content and style, it has never been shown on television. It may get to TV eventually, but (like "Ben Hur") it won't be the same. "Lawrence" may be the classic case of a film that must be seen on a large screen to be appreciated.

"Lawrence" is essentially a \$10 million flawed masterpiece—with weakness not in what it shows, but what it is unable to show. Technically, it is beautiful, exciting, the last word in desert movies, which have come a long way since Valentino and nowhere since "Lawrence." It also has religious fascination, because its hero (Peter O'Toole in his first great film role), while sometimes wrong, is constantly aware of the moral effects of his judgments. The movie, scripted by Robert Bolt ("A Man For All Seasons"), implies that Lawrence yearned to share the perfection of God. Inevitably lacking it, and hating his own lack, he was doomed to despair, no matter how much the world lionized him.

BUT THE MOVIE is vaguely unsatisfying. It deals grandly (for 3½ exhausting hours) with war—the British and Arab World War I assault on the Turks. Its desert setting is a distinct advantage: a sprawling stage on which men stand out like toy soldiers on a vast tabletop, their every motion stark and meaningful. Lean avoids the mistake of paying more attention to the war than the people in it, but unfortunately, the people are so unique that the audience finds little to share with them. The net outcome is spectacle, hypnotic fascination, but minimum emotional involvement.

Partly to blame is the actual historic character of T. E.

A relic of the unlamented Frankie Avalon era, Frankie plays a dual role in a dimwitted comedy about an astronaut. There is a too-brief appearance by the late Buster Keaton. Not recommended.

THE VIOLENT ONES (1967) (CBS, Thursday, June 3): This is the first and only film Fernando Lamas directed. A Mexican-American sheriff protects a group of seedy gringos from a chicano lynch mob, and it's all predictable and dull after the opening rape. Not recommended.

NINE HOURS TO RAMA (1963) (CBS, Friday, June 4): Mark Robson's off-beat film, released in the year of the Kennedy assassination, telling the true story of the political murder of Ghandi. Padded out with Hollywood clichés, but the 20 minutes devoted to history are gripping, and J. S. Cashyap's impersonation of Ghandi is deeply moving. The movie was made in the actual Indian locales. Satisfactory for adults and mature young people.

Lawrence. While inaccurate in some details (e.g., the dashing O'Toole is nearly a foot taller than the original, whose lack of height was a major psychological scar), the movie is faithful to the man's enigmatic spirit, neuroses and uncompromising rejection of common values and appetites.

The Complicated Man as hero is a special problem for movies. It's not that the medium can't handle complexity, or that the audience is too dim-witted to appreciate it. But the audience must feel strongly about this man, must in a real sense love him, and people cannot love him if he baffles them. The historic

Lawrence defies analysis, but the dramatic Lawrence cannot.

HE MUST BE explained, something that movies don't do very well, since they must rely on images: a smile, a grimace, a flash of the eyes. How much complexity can any of these communicate? O'Toole as Lawrence is a brilliant stranger, full of contradictions. He seems to crave both suffering and glory; he is alternately kind and cruel, strong and weak, humble and vain. To students of Lawrence and his inner demons, this makes some sense. But the uninitiated, trying to salvage some meaning from O'Toole's desperate facial

expressions, will let it go that the guy is unhappy because the Arabs are being double-crossed. That is only a fraction of the answer.

Certainly few films match "Lawrence" in its intoxication of the senses, from the opening motorcycle sequence to the incredible splendor of the real desert and inspired photography by Freddie Young (who just won another Oscar for "Ryan's Daughter"). Even its interior shots could be hung in a gallery.

But a great film, in the end, must hold and move. "Lawrence," like many spectaculars, doesn't quite make it. The films we remember forever are those in which we are made to see and know and love, and in the final analysis these first grade verbs are all that matter.

Film Office withdraws rating system support

NEW YORK—The National Catholic Office for Motion Pictures (NCOMP) and the National Council of Churches' Broadcasting and Film Commission (BFC) have withdrawn support from the rating system of the Motion Picture Association of America (MPAA) which they describe as unreliable.

In a joint statement, issued here, the national church film offices recalled that they had endorsed the MPAA's voluntary rating system when it was first announced in October, 1968 and urged public support for it. But in May, 1970 the offices warned that the system was not working well, the statement said.

"NOW WE MUST conclude,"



the statement continued, "that during the past year, the MPAA has not measurably improved the system and that the ratings themselves have become even less reliable."

The basic criterion for evaluating the rating program is whether it protects the young from material beyond their ability to cope. We believe that the ratings at present do not take into account sufficiently the total context of a given film, that they place too much weight on overt visual sex, and not enough on the implicit exploitation of sex and the over-all impact of violence and other anti-social aspects of the film on the child.

"IN ADDITION, overt visual sex is now finding its way into the 'GP' (All Ages Admitted, Parental Guidance Suggested) films. This pivotal rating thus has become worse than useless because a parent, once having been misled, has no way of knowing whether other 'GP' rated films contain similar material."

Noting that some elements of the industry are concerned, the offices said "apparently the pressures from motion picture companies are too great, and the spectre of governmental regulation is too remote, for the industry as a whole to take seriously its task of self-regulation at present."

Father Lauck to mark Jubilee

NEW MARIAN TRUSTEE—H. Jack Baker, president of the mechanical contracting firm of Baker, McHenry and Welch, Inc., has joined the Marian College Board of Trustees as the seventeenth member of the expanding governing body. Baker, a native of Indianapolis, is president of the Board of Directors of Junior Achievement of Indianapolis and serves on the boards of First Federal Savings and Loan Association, Mechanical Contractors Association of America and of the Indianapolis, St. Elizabeth's Home and the Indianapolis Chamber of Commerce. The Purdue University graduate is a member of Pi Tau Sigma, a Sacred Heart Church, International scholastic mechanical engineering fraternity. will be followed by a reception.

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.

LIFE WITH FATHER (1947) (CBS, Friday, May 28): A re-run of CBS' Christmas night movie. This is Michael Curtiz' fine film of the long-running 1940's play about a comically tyrannical Victorian father, expertly managed by his charming and apparently submissive spouse. William Powell and Irene Dunne are the parents, and the cast includes the teen-age Liz Taylor and comedienne ZaSu Pitts. Recommended especially as a nostalgic treat for viewers over 50.

LADY L (1964) (NBC, Saturday, May 29): A terribly silly movie by writer-director Peter Ustinov, whose talent often teeters toward the coy and precious. Sophia Loren is set to romping about in Victorian garb to save a dashing anarchist (Paul Newman) from throwing bombs at members of the ruling class. The farce is heavy and will seem hilarious only to someone at the tail end of a seven-day binge. The scenery and sets are plush. Not recommended.

THE OFF (1967) (ABC, Sunday, May 30): A routine imitation of "Those Magnificent Men in Their Flying Machines," with some of the same scenery and actors. Some turn-of-the-century types build the first rocket to the moon, in a spoof of the Cold War space race. Satisfactory camp slapstick, and don't miss the pre-title sequence.

SERGEANT DEADHEAD (1965) (ABC, Monday, May 31):

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WOODS HONOR GRADUATES—Sister Jeanne Knoerie, second from right, president of St. Mary-of-the-Woods College, and Senator Birch Bayh, commencement speaker, congratulate the winners of the three major awards given last Sunday at the 130th annual commencement of St. Mary's. From left are Mary Jo Sidwell, Peru, Ind., winner of the Alumnae Medal for Leadership and Service; Monica Dell'Ossa, Oakland, Calif., winner of the Rockwell Medal for scholarship; and Ruth Ann Kolcan, Youngstown, Ohio, winner of the John F. Kennedy Memorial Award.

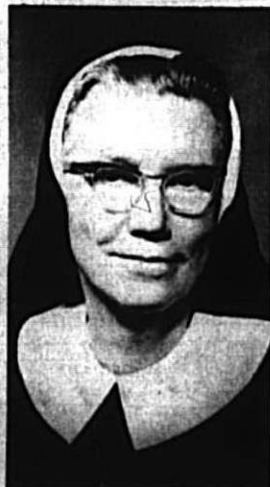
Professor-emeritus rank given twelve at Woods

ST. MARY-OF-THE-WOODS, Ind.—Two retiring faculty members and 10 who have served St. Mary-of-the-Woods College in the past, were named to professor-emeritus rank during the 130th annual commencement ceremonies last Sunday.

The rank was bestowed upon Sister Mechilde Schaaf, S.P., chairman of the home economics department and a member of the faculty for 39 years, and Sister Mary Lourdes Mackey, S.P., professor of music, who has served on the faculty for 35 years.

TEN OTHER distinguished teachers and administrators who retired before the rank was initiated were selected by the college's board of trustees to receive professor-emeritus status.

Included in the group are two former presidents, Sister Francis Joseph Elberg, S.P., now retired, and six years as president. Sister served the college 41 years as Marie Perpetua Hayes, S.P., administrator and teacher, in- president from 1960 to 1968, and cluding 30 years as vice president



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faculty. She is now professor of history at Immaculata College, Washington, D.C.

THE OTHER EIGHT retired teachers honored include:

Sister Cecilia Clare Bocard, S.P., a member of the music faculty for 50 years;

Dr. Edwin J. Bashe, now of Chicago Heights, Ill., a member of the English faculty for 35 years;

Sister Esther Newport, S.P., a member of the art faculty for 32 years;

Sister Teresa Mary Zeller, S.P., who served 23 years as instructor in business, registrar and treasurer;

Sister Mary Josephine Suelzer, S.P., administrator and professor for 29 years;

Sister Catherine Joseph Wilcox, S.P., journalism instructor and administrator for 23 years;

Sister Anne Berchmans Taylor, S.P., administrator and professor for 21 years;

Miss Margaret Waldron, now of Ayreshire, Iowa, professor of education for 23 years.



JUBILARIAN—Sister Mary Edwin Wuerz, O.S.B., a native of St. Mary's parish, Washington, Ind., observed her 25th jubilee of religious profession in her home parish with a Mass of Thanksgiving and reception on May 16. She entered the Benedictine Convent of the Immaculate Conception, Ferdinand, in 1945 and transferred to Our Lady of Grace Convent, Beech Grove, in 1956. She presently is serving as principal and teacher at St. Ambrose School, Seymour. She has also taught in Evansville, Tell City, Clarksville, Floyd's Knobs, Cannelton and St. Mark's, Perry County.

Marian to graduate 193 at commencement rite

INDIANAPOLIS — Marian College will graduate 193 students and confer four honorary degrees during commencement ceremonies Sunday at 2:30 p.m. in the college auditorium.

The largest graduating class in the history of the institution will hear Edward E. Booher, group vice-president for books and education services of McGraw-Hill, Inc., discuss utilizing educational resources.

Booher, also chairman of the New Jersey Board of Higher Education and director of the Committee for a National Trade Policy and trustee of Antioch College, will be awarded an honorary Doctor of Humane Letters degree.

RECEIVING THE same degree will be Msgr. John J. Doyle, professor emeritus of the college. Msgr. Doyle was a member of Marian's first faculty in 1937, chaired the sociology and philosophy departments and served as chaplain. The men's dormitory is named in his honor.

An honorary Doctor of Business Administration degree will be conferred on retiring trustee Clarence F. Smith, retired vice-president of marketing for Inland Container Corporation. Smith has served on the Marian board for four and a half years.

Trustees also have voted to present President D. J. Guzzetta with an honorary Doctor of Social Science degree. Guzzetta leaves Marian August 1 after a three and a half years term to assume the presidency of The University of Akron, Ohio.

Ninety-seven of the graduates are residents of the Indianapolis-area. They are:

Edgar L. Allen, Jr., Mrs. Theodore Allen, James M. Asher, Mrs. Sergio Barreno, William O. Beck, Mrs. Ernest W. Boodt, Constance Bregger, Mrs. Allen Bridgeton, Mrs. Robert Brock, Janet Cleary, David Clements, Mrs. Dennis Davidson, Nancy Devitt, William G. Divine, Thomas Doyle, Mary T. Eckrich, James A. Ellis, Theresa Eichenberger, Mrs. Robert P. Faris, Celia Fields, Kay Fleetwood, David Fleitz, Patricia Ann Forster, Linda Gabony, Ronald Gates, Joseph Gelman III, Also: William J. Gillespie, Carolyn

Goetz, Mrs. Thomas W. Grege, Larry Saler, Greensburg; Gregory Shih, C. Griffith, Mrs. Michael Guinan, Batesville; Glenn A. Tebbe, Brookville; Glenn A. Tebbe, Brookville; David Haire, Mrs. Michael Heiligenberg, Jennifer Henricks, Kenneth Hintz, Mrs. Michael Hohl, Mrs. Ronald Hubbard, Michael Hohl, Jeanne A. Jackson, William S. Jefferson, Marianne Kavanagh, Richard Kavanagh, Kathleen Killgrew, Michael F. Komlanc, Mrs. Joseph Kubala, Mrs. John Lenahan, Constance Lenta, Melvin McKinney, Roseanne Mader, Thomas Mader, Marsha Maxey, Susan Mennel, Terry Miller, Marilyn Murphy, Marlin Murry.

Also: Paula Novotny, Stephen Papesh, Christina Peck, Nancy Poinsette, Sharon Poinsette, Robert Pranger, Mrs. William Radspinner, Mrs. Michael Ransom, Sharon Reitz, Barbara Reimer, Elaine Renie, Susan Richardson, Joan Rikke, George Riley, Kevin Rogers, Mrs. John Rousset, Elizabeth Sales, Mrs. Malor Schlieders, Carol Schwab, Lynn Schwartz, Joseph Smith, David L. Smith, Mrs. Charles Sparks, John Speth, Charles Stahl, Gayle Steigerwald, Paul A. Sturm, Susan Sylvester, Judith A. Tedrick, Nannette Tomson, Larry Wagner, Edgar R. Wahl, Jerry Watson, Mary JoAnn Weber, Cynthia Weisse, Paul Weber, Barbara White, Mrs. Bernard Wisdom, Cecelia A. Wisdom, Mary Beth Worland, and John Yanney.

Others graduating from the Indianapolis Archdiocese are:

Margo Back, Brookville; Robert Baurley, Versailles; Laura Bilz, Brookville; Donald J. Bruns, Sunman; Janice Day, New Albany; Stephen Drake, Shelbyville; Sister Mary Ellen Gillman, O.S.F., Brookville; Ruth Ann Hartman, Batesville; Robert Hasty, Bloomington; Jane Jo Huesman, Shelbyville; Mary Jo Kirchgassner, Guilford; Leacarl Kneuen, Guilford; Mariene Knecht, Brookville; Harold Meyer, Batesville; Jerry Moorman, Greensburg; Junita

Golden Wedding observance set

INDIANAPOLIS — Mr. and Mrs. Howard W. Curfman of St. Anthony's parish, will observe their Golden Wedding anniversary with a Mass of Thanksgiving at 11 a.m. Sunday, June 6, in St. Anthony's Church, where they were married in 1921 on June 1.

A reception honoring the jubilarians will be held from 1 to 3 p.m., June 6, in the Knights of Columbus hall at 220 Country Club Road.

Mr. and Mrs. Curfman are the parents of Mrs. Robert P. Scott of Santa Fe, New Mexico; Donald and Richard Curfman, both of Indianapolis. There are 10 grandchildren.

Sister Caroline dies at the Woods

ST. MARY-OF-THE-WOODS, Ind. — Funeral services for Sister Caroline Hopf, S.P., were held at the motherhouse of the Sisters of Providence here Wednesday, May 26. She died (May 24) in St. Anthony's Hospital, Terre Haute, after an illness of several months. She was 77.

A native of Jasper, Sister Caroline entered the convent in 1911. She served on the household staff at the old St. John's Academy, Indianapolis, and convents in the Chicago area.

Sister Caroline is survived by three sisters and three brothers: Sister Martha Hopf, S.P., Mrs. John Vonderheide, Mrs. Emily Freck, Joseph Hopf, Frank Hopf and Henry Hopf.

New Albany CCW sets recollection

MT. ST. FRANCIS, Ind. — Mt. St. Francis Seminary here will host the annual Day of Recollection for members of the New Albany Deanery Council of Catholic Women on Sunday, June 6.

Spiritual exercises will be conducted by Father Christian Moore, O.F.M. Conv.

Registration will begin at 10:15 a.m., followed by services at 10:45 a.m. Brunch will be served. Reservations are being handled by Mrs. Joseph G. Kiesler, 923-5012; Mrs. Charles Bell, 944-5921; Miss Emma J. Kenny, 283-3286; and Mrs. Porter Nash, 364-5867. Transportation can be arranged by contacting Mrs. Thomas Belmrohr, 283-3017; Miss Edith Tighe, 945-6997; or Mrs. Robert Gonder, 944-5856. Reservations deadline is Thursday, June 3.

Fish Fry Fiesta

INDIANAPOLIS — Assumption parishioners will sponsor the "Indy" Fish Fry Festival Friday and Saturday, June 4 and 5, on the school grounds at 1105 S. Blaine Ave. Serving begins at 4 p.m. daily.

There will be booths, games and pony rides for the entertainment of young and old. A 1971 Grenlin will be given away at the close of the festival on Saturday night.

Proceeds from the event will benefit the Southwest Medical Center. The public is cordially invited.

First Mass in 55 years

DUBLIN—Mass was celebrated in Protestant Trinity College here May 14 for the first time in 55 years.

The newly appointed Catholic chaplain to the college, father Brendan Heffernan, said Mass will be celebrated daily in the examination hall.

He added: "This is a somewhat historic event. Some research has shown that the last time Mass was said in the college was when a British army chaplain said Mass for the soldiers in 1918."

Trinity College is one of the two universities in Dublin. It was founded by the English and has traditionally been strongly Protestant.

Last year, the Vatican approved the Irish bishops' request to repeal a Dublin synodal statute adopted over 100 years ago that had forbidden Catholics to attend Trinity without the permission of the archbishop of Dublin because the college was considered to constitute "a moral danger to the faith of Irish Catholics."

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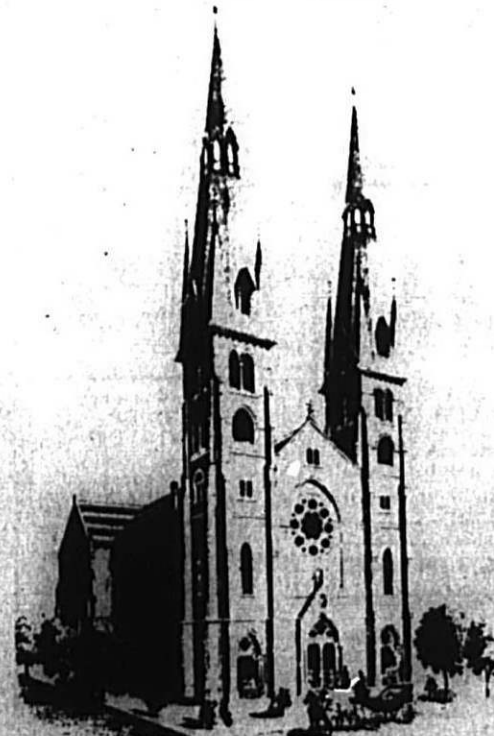
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