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INDIANAPOLIS, INDIANA, JUNE 25, 1971

CENTENNIAL OBSERVANCE SET

'New' St. John's to be unveiled this week-end

BY PAUL G. FOX

The "new" St. John's Church in downtown Indianapolis will be unveiled this week-end during celebrations marking the 100th anniversary of the edifice.

Extensive remodeling of the "mother church" of Indianapolis has taken more than a year to complete. And the work

A limited edition of "The Story of Old St. John's," a 355-page, hard cover history of St. John's parish, is available for \$10 per copy at L. S. Ayres and Co., Indiana Church Supply, Krieger Bros. Catholic Supply House and the Catholic Information Center. Proceeds from the sale of the book, written by Mother Rose Angela Horan, S.P., will be used for the parish centennial expenses.

continues this week with final touch-up painting, carpeting and installation of a new marble altar.

The altar will be dedicated at the 5:30 p.m. Mass on Saturday, June 26. Also to be blessed is a memorial plaque to the late Msgr. Bernard P. Sheridan, who served as pastor from 1940 to his death in 1966. The marble tablet has been erected near his regular confessional on the northside of the church.

In attendance at the Mass will be Archbishop George J. Biskup, Retired Archbishop Paul C. Schulte and Bishop Henry A. Pinger, O.F.M.

SATURDAY'S SERVICES will actually begin at 5:30 p.m., with Mass scheduled to start at 5:30 p.m.

Sunday's liturgical service will begin at 4 p.m. with a Solemn Mass of Thanksgiving, to be concelebrated by all priests formerly associated with the parish. Homilist will be Msgr. Cornelius B. Sweeney, V.G., pastor from 1966 to 1969. A jubilee reception and dinner will follow Sunday's Mass in the nearby Atkinson Hotel.

Although St. John's was originally established in 1840 at another location on W. Washington Street, it was moved to its present site at Georgia and Capitol in 1850. The present church was begun in 1867 and completed four years later.

The parish was first known as Holy Cross, but was changed to St. John's in 1850 when the second church was built on Georgia Street on the site of the present west wing of the rectory. It stood until the present church was occupied in 1871.

ST. JOHN'S CHURCH was designed by architect D. A. Bohnen as a cathedral after the style of the French gothic of the 13th century. The spires were not completed until 1893.

More than 1,600 persons attended the solemn dedication services on July 2, 1871, conducted by Archbishop Purcell of Cincinnati. Bishop Maurice de St. Palais celebrated the dedication Mass, attended by three additional bishops and two future bishops.

Afternoon vespers were attended by another 2,000 persons, while a similar throng that evening heard a lecture by Father John Lancaster Spalding, of Louisville, noted scholar and orator who later became bishop of Peoria.

Bishop St. Palais used St. John's as his pro-cathedral on his visits to Indianapolis from the See City of Vincennes. Upon his death in 1877, Msgr. Bessones served nearly a year as diocesan administrator until the appointment and arrival of Bishop Francis Chatard the following year.

BEFORE LEAVING Rome, where he was associated 16 years with the North American College as vice rector and rector, Bishop Chatard obtained Vatican approval to transfer the See City from Vincennes to Indianapolis.

Shortly after his arrival in Indianapolis, Bishop Chatard began construction of the "bishop's house" on the west side of St. John's rectory, which was connected to the old rectory and the church. (The building now contains the Archdiocesan Matrimonial Tribunal and formerly housed the Chancery Office.)

ST. JOHN'S CONTINUED to serve as the cathedral until the erection of SS. Peter and Paul Cathedral.

The first official directory of St. John's parish was issued in 1880, which offered some vital statistics to indicate the enormous size of the parish.

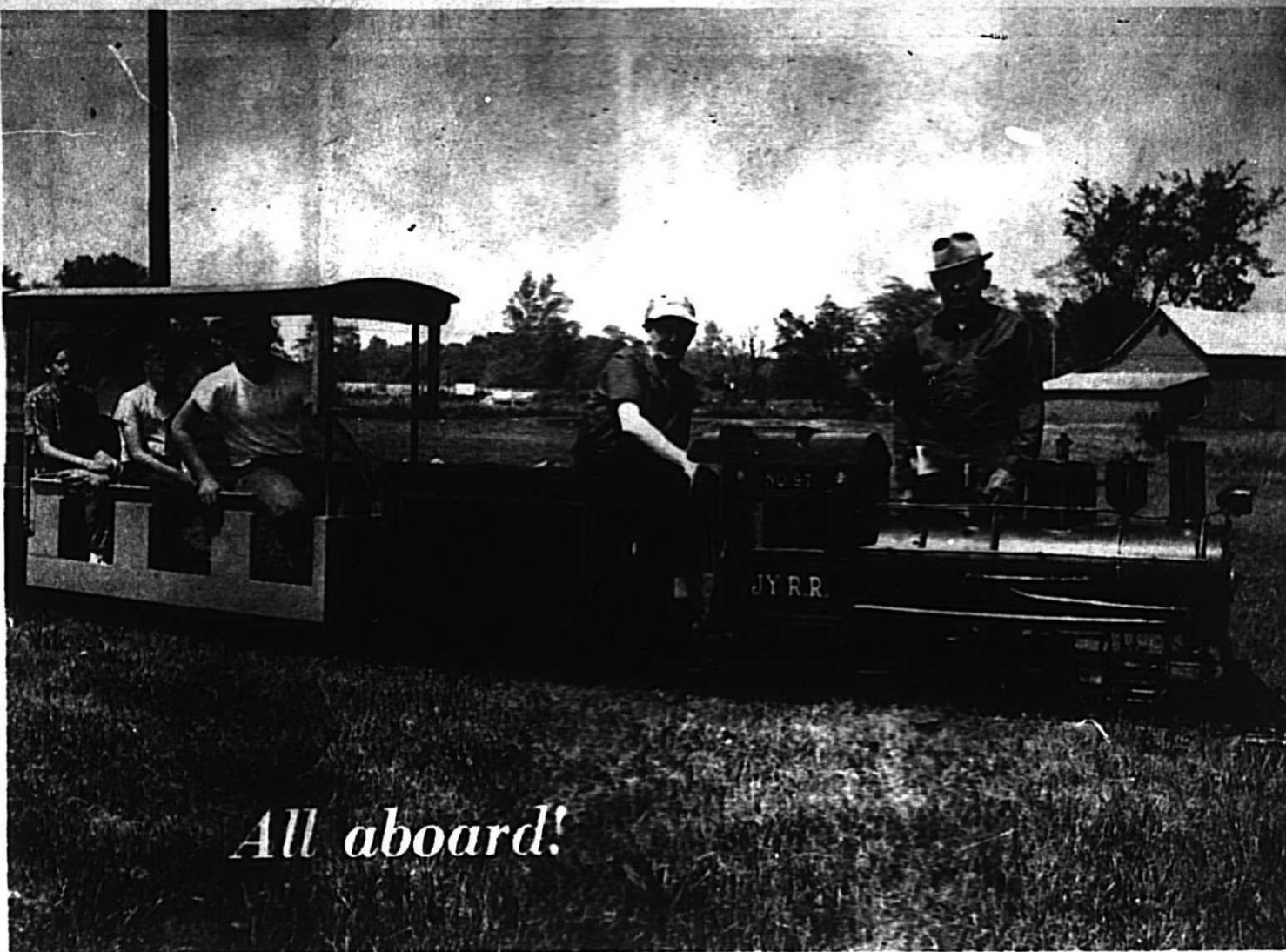
There were listed some 1,317 families or separate wage-earners, with a total of 564 children enrolled in the three parish schools (St. John's School for Boys, St. John's Academy and Parish School for Girls and the Branch School of St. Augustine).

Baptisms for that year totaled 195, while 61 marriages were performed and 101 persons were buried.

Indicative of the Irish born flavor of the parish was the fact that 17 family names accounted for 240 total family units. They included: Sullivan (26 families), Kelly (19), Murphy, Quinn and Ryan (17), Dugan (16), Griffin, O'Brien and Reilly (11), Shea (12), O'Connor (12), Donnelly (11), and Burns, Connor, Logan, Smith and Welsh (10).

In preparation for the centennial celebration of the church, an extensive

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TRAIN RIDES FOR PICNIC FANS—Rides on a miniature train will be a highlight this year at the annual Chicken Dinner and Bazaar, to be held Sunday, June 27, St. Maurice Church in Napoleon, Ind. Father Michael Djubasz, pastor of St. Maurice the past 15 years, is shown above as the locomotive engineer. Standing alongside in the car and creator of the train, Joe Youngman, who constructed the engine and passenger cars four

years ago from scrap. Also shown are two grandsons of Youngman, Bruce Dickman, 14, and Tony Waters, 11. In the last car are Mike Foster, 13, and Steve Kohman, 12. Dinners will be served in the new parish hall from 11 a.m. to 2 p.m. Evening lunch will begin at 5 p.m. Various booths and entertainment will be provided for all ages.

Pope publishes a revision of the breviary

VATICAN CITY—Pope Paul VI has published a revision of the breviary, the liturgy of the hours which is ordinarily recited by priests but is regarded as the official prayer of the entire Church.

Its revision was "prepared in such a way that not only clerics but also Religious and even lay persons can participate in it," the Pope wrote in an apostolic constitution establishing the reform.

The Pope explained: "By introducing various forms of celebration, we have tried to respond to specific demands of persons of diverse orders and levels. The prayer can be adapted to the diverse communities that celebrate the liturgy of the hours, according to their situation and vocation."

Lauds and vespers, which the Pope described as "the hinges of the entire office," now are presented as "true morning and evening prayers."

The Psalms, formerly so parceled out day by day that all 150 of them were recited in a week, now will be recited only every four-week cycle.

Biblical readings in the divine office "have been selected in such a way that they may reproduce in the course of a year the peak moments of salvation history." A very careful sifting of readings from the Fathers of the Church has also been made.

The Pope said that various accounts which proved unhistorical have been omitted from the office.

Vatican delays cut-off date for old missal

VATICAN CITY—The Vatican has delayed the Nov. 28 cut-off date for using the four-centuries-old Roman Missal, or texts of the Mass, based on the Council of Trent's decisions.

The new Missal texts, which take their orientation from the Second Vatican Council, will be mandatory in each country only after a vernacular translation has been approved by the respective conferences of bishops.

The new English form for the Ordinary, or unchanging part of the Mass, as well as the Lectionary, or book of Old and New Testament readings, went into effect in the United States on Palm Sunday, 1970.

THE NEW TEXTS for Introit antiphons, Communion verses, Collects, Prayer over the Gifts and Postcommunions, as well as some 70 new Prefaces, have not yet been translated into English. The translation is scheduled to be completed in 1972.

The bishops' conferences will also set the date for the mandatory use of the new Missal and the new breviary, the daily prayer of the priest.

The Congregation for Divine Worship, in a notification dated June 14 announcing these decisions, stated that from the day on which the new form of the entire Mass becomes mandatory, in each place, it becomes mandatory both in Latin and in the vernacular.

Only priests who for serious reasons such as advanced age find it difficult to

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A 'SPIRITED' EVENT

Carmelites to probe essence of prayer

INDIANAPOLIS—The supplication reads, "Teach us how to enter more fully into the mystery of this meeting of God with man in the holy friendship and intimacy of prayer."

It accompanies the printed invitation to join the daughters of Carmel for Three Evenings of Prayer beginning Wednesday, July 16, and culminating on Friday, July 16, the Feast of Our Lady of Mount Carmel.

Thus do the Sisters at Carmel of the Resurrection, the monastery on Cold Spring Road, take another step in their gentle departure from the 30-year tradition of summer novenas.

The break began here in 1938 when the nine-day format was replaced by an ecumenical Prayer for Peace Week, in which Protestant ministers as well as some civic officials participated. A Week of Prayer in 1969 was followed the next year by a five-day prayer service.

BESIDES CUTTING back to three evenings this year, there are other innovations. Except for a concelebrated Mass to be held outdoors on the grounds on the third evening, all services will be held inside the monastery.

Sliding panels dividing the chapel and choir will be removed, providing one large altar-centered open area the Sisters believe will be ample for all corners. Moreover, open side corridors will permit any overflow to see, hear and participate in services.

More than wall panels will be missing. Gone, too, are the medieval grates which once separated the Sisters from visitors. The reception room is now a cheerful, commodious sitting room and the turnstile through which prayer requests and offerings were passed is a decorative anachronism.

Much of the cloistered mystique is fading. Quietly and gradually, things have been changing in the Cold Spring monastery. For the past year the Sisters have been adopting modern dress. Some of the 18 Sisters in the Carmel wear completely secular dress, others are in modified religious garb. Each is free to wear what she feels is appropriate and practical.

ALL THE SISTERS will be very much in evidence during the Three Evenings of Prayer, mingling with the other participants and available after services for visiting or discussion of the evening's program.

What the Sisters are hoping for during the three nights is a close sense of sharing, communion and community.

"These people are our family," Sister

Education Board to meet June 28

INDIANAPOLIS—Teaching communities of Religious will present a combined report on projected available personnel at the June 28 meeting of the Archdiocesan Board of Education, to be held at 4 p.m. in the library of St. Francis High School, 3300 Prague Road.

Also on the agenda will be the appointment of a nominating committee to select new officers for the board.

Rose Mary said of monastery visitors and novena attendees. "We prayed some of them into the world when their mothers were expecting, suffered through their sicknesses and sorrows, rejoiced in their marriages, children and happiness. All the time praying, praying for them."

Exploring a new view of contemplative life, however, she said, "means we must be a giver of prayer as well as prayers."

Though nourished by a 400-year tradition in the spirit of prayer, living a life that is total prayer, the Sisters lay claim to no sure formula for solving the "mystery of this meeting of God with man."

"We are not experts," said Sister Jean Alice. "With us prayer is an experience, an always new experience."

BOTH SISTERS AGREE praying doesn't involve being on one's knees all day. "How would a housewife get any work done?" And it doesn't demand a predetermined pattern, such as outlined in a novena. It is a fragile thing, but as powerful as the universe. It is the sense and the feeling of that strength and openness that the Sisters want to communicate during the three evenings.

Directing the prayers will be Father Keith Henry of the Pope John XXIII Center at Hartford City, Ind., assisted by Father John Kahle, monastery chaplain. Services will begin at 7 p.m. nightly. There will be a homily, Benediction and familiar hymns and, of course, the Mass on the final night. The rest will be spontaneous.

"God will lead us," enthused Sister Rose Mary. "It will be truly spirited."

Changes approved in Church calendar, profession rites

WASHINGTON—A change in the Church calendar for 1972 and interim approval of new liturgical rites for religious profession have been announced by Cardinal John Dearden of Detroit, president of the National Conference of Catholic Bishops (NCCB).

The new service for the profession of men and women religious was issued in Latin in 1970 with a provisional English translation.

"We have now received confirmation from the Holy See," Cardinal Dearden said, "so that religious institutes and communities in the United States may employ this English translation. It is the responsibility of the religious communities themselves to adapt the service to their particular needs."

At the same time Cardinal Dearden announced that, in response to a vote of the American bishops, the Holy See has agreed that the general liturgical calendar will go into effect in American dioceses next January 1. This will replace an interim calendar in effect during 1970 and 1971.

The change affects dates for many weekday observances of the feasts of saints in the Church calendar, but it is chiefly intended to simplify the use of the lectionary of biblical readings at Mass. It will also clarify the arrangement and terminology of feasts and seasons observed in Catholic worship.



FR. SYLVESTER BLOEMKE

Father Bloemke fatally hurt in auto crash

HAMBURG, Ind.—Archbishop George J. Biskup was principal concelebrant at the funeral Mass for Father Sylvester Bloemke at St. Anne's Church here Monday, June 21.

The funeral homily was given by Father Matthew Herold.

Father Bloemke, pastor of the Franklin County parish since 1966, died in Dearborn County Hospital early Friday morning, June 18, after an automobile accident late Thursday night in Aurora. He was 60.

Burial took place on Tuesday morning in St. Andrew's Cemetery, Richmond.

The Richmond native was ordained in 1936 at St. Meinrad following seminary studies there.

Early assignments included St. Mary's parish, New Albany, and St. Magdalen's parish, Ripley County. He was named pastor of St. Peter's parish, Franklin County, in 1941, and of St. Vincent de Paul parish, Bedford, in 1950.

After serving nine years as pastor of St. Paul's parish, New Alsace, he was appointed to St. Anne's parish in 1966. He also served as a member of the Archdiocesan Mission Board.

Father Bloemke is survived by two brothers, Victor and Gregg Bloemke, both of Richmond.

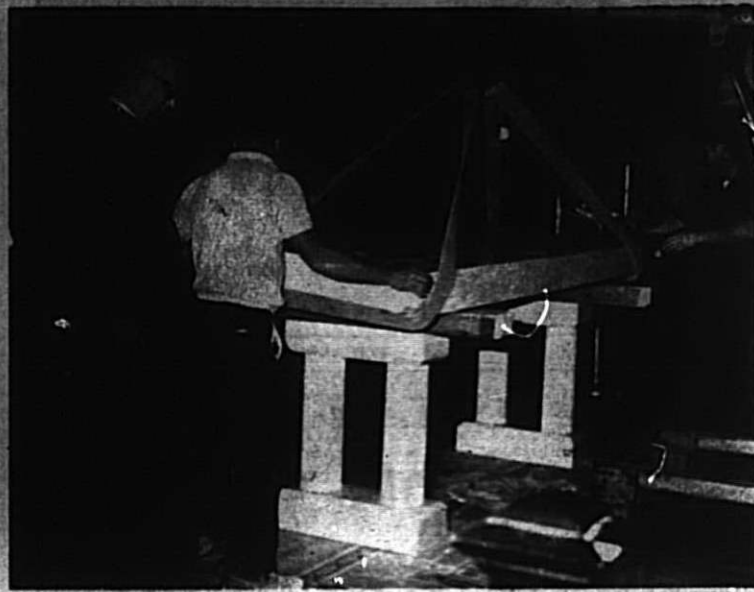
Mrs. Carl Peterson will head up NCCW

INDIANAPOLIS—The newly-elected officers of the Indianapolis Archdiocesan Council of Catholic Women are Mrs. Carl W. Peterson, Indianapolis, president; Mrs. Wayne Tolen, Richmond, recording secretary; Mrs. Robert Turner, Terre Haute, treasurer and Mrs. George B. Davis, Indianapolis, auditor. Appointed corresponding secretary was Mrs. Louis W. Krieg Jr., Indianapolis.

Chairman of ACCW commissions are: Sister Antoinette Resino, O.S.F., Richmond, Church Community Affairs; Mrs. Leo Kesterman, Brookville, Organization Services; Mrs. Patrick Lawley, Indianapolis, Family Affairs and Mrs. Louis J. Kossman, Indianapolis, Community Affairs.



RENOVATED ST. JOHN'S—centennial this week-end. (Additional photos on Page 2)



RESTORATION OF ST. JOHN'S—Shown above are three photos taken this past week at St. John's Church in downtown Indianapolis, restored and renovated at a cost of \$270,000. The parish this week-end will note the centennial observance of the completion

of the church, dedicated on July 2, 1871. At left is the view from the sanctuary, showing new carpeted aisles, redecorated pews and walls and the 1,400-pipe organ and rose window in the choir gallery. The center photo shows the baptismal font, which was removed

from a side room at the entrance of the church to a prominent position on the northeast corner in front of the Communion rail. The final photo shows the pastor, Msgr. Charles P. Koster, observing the installation of the new Tennessee marble altar in the sanctuary

this past Wednesday. The altar will be blessed at 5:30 p.m. Saturday, June 26. A Solemn Jubilee Mass of Thanksgiving will be offered at 4 p.m. Sunday, June 27, to be followed by a reception and dinner for 400 ticket holders in the nearby Atkinson Hotel.

BOOS AND A WALKOUT

Wanderer Forum faults bishops and theologians

BY DON EFFENBERGER

ST. PAUL, Minn. — American and Canadian bishops, theologians, Church experts and even one of the speakers had a rough time at the seventh national Wanderer Forum here. During the June 18-20 meeting, bishops heard repeated rebukes for depending too much on their experts, theologians were attacked for abandoning Church teachings, and one Forum speaker was faced with booing and a minor walkout by delegates for condemning the Vietnam war.

The forum is sponsored annually by The Wanderer, a national conservative Catholic weekly published here.

Although more bishops were present among the 600 delegates than ever before, the hierarchy came in for repeated criticisms from speakers and were urged by delegates themselves to heed Pope Paul's recent admonitions that the faith be defended at all costs.

THE DELEGATES, who opened each session with a prayer to St. Michael the Archangel "... to be our protector against malice and snares of the devil.

One speaker, Dr. R. A. Gallop of Winnipeg, Man., called the Canadian church "the next worse in the world after Holland."

Throughout the meeting, many of the bishops' agencies and experts came under attack as failing to protect the value of human life and as depriving Catholics of true Church teachings.

Unlike other years, participants were far more outspoken in criticizing by name those they characterized as the "left-wing clerics and laymen who monopolize religious news."

Coming in for direct criticism were Father Hans Kung, Swiss theologian; Jesuit Father Robert Drinan, the first priest-congressman, for his support of a family-planning bill; Cardinal John Krol of Philadelphia, for not releasing the entire recent comprehensive priesthood study; the Berrigan brothers; Father James McHugh, who heads the U.S. Catholic Conference's family life bureau; and the USCC department of education.

DELEGATES turned against the main speaker at the Forum's awards banquet June 19.

As Dr. Germain Grisez of Rockville, Md., called the Vietnam war and the nuclear arms race "morally unjustifiable," and condemned widespread racial discrimination, about 20 persons staged a walkout from the hall. Grisez, a prominent Catholic anti-abortionist, is a Georgetown University professor.

At the end of the speech, as

Grisez' remarks met with the lightest applause of any Forum speaker, those who had left the hall re-entered and began booing.

In the June 18 keynote address, Cardinal Patrick O'Boyle of Washington, D.C., called on Catholics to persevere despite attacks from "anti-life thieves" who steal both spiritual and human life.

H. Lyman Stebbins, national president of Catholics United for the Faith (CUFF), turning again to the hierarchy, said that bishops often do not get the best advice on such issues as national pastoral council, catechisms and sex education, programs aimed at any form of population control.

A BRITISH AUTHOR and critic, Christopher Derrick, said that the Church is paying too much attention to an "inner wing of eggheads and prigs."

"Catholics take the intelligentia and theologians too seriously—they should be there, but only like taxes," he said.

Catholic Pentecostals convene at Notre Dame

NOTRE DAME, Ind. — Some 4,000 Catholic Pentecostals gathered here to "sing a new song" to a Church they believe needs to find renewal through the Spirit.

In a keynote address, Father Edward O'Connor, C.S.C., a Notre Dame professor who is the author of a recent book on Catholic Pentecostalism, called attention to the growth of the movement that began at Notre Dame in 1967 with living-room sized prayer meetings. It now numbers more than 10,000 people.

Though Christ is the Word, Father O'Connor said, the Spirit adds the melody for a "new song" that will characterize the "second Pentecost" asked for by Pope John XXIII.

A MIXED CROWD of young and old, bearded and clean-shaven, medallion-wearing and not pantsed, lay and religious

attended the Fifth International Conference on the Charismatic Renewal in the Catholic Church. Representatives from some half-dozen of the 200 loosely-connected prayer groups associated with the movement spoke of the Spirit's work in their lives, with the audience responding in applause, spontaneous song, and shouts of "Amen."

The speakers made frequent reference to the charismatic gifts on which the Pentecostal movement centers—baptisms in the Spirit, healings, prophecies, and speaking in tongues.

At least two priest psychologists were in the audience as observers—Father Henri Houwen, a Dutch priest who is a visiting professor at Notre Dame, and Father Eugene Kennedy, who teaches at The Maryknoll Seminary in Glen Ellyn, Ill.

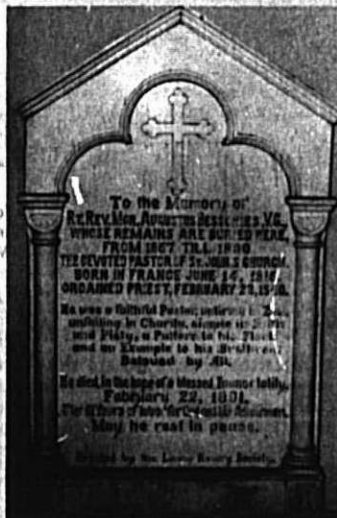
A long-standing dispute between local Pentecostal leadership and Dr. Josephine M. Ford, a Notre Dame Scripture scholar, brought one note of disharmony to the proceedings.

DR. FORD SAID, according to a South Bend Tribune report, that she had been denied admittance to the convention on the grounds that she was "disruptive."

"Dr. Ford has shown herself to be a source of division and disruption," replied the local leaders, citing instances in 1969 and 1970 when she allegedly disrupted meetings. "Refusing registration to the conference is our way of expressing our dismay and disapproval."

An early member of the Notre Dame Pentecostal community, Dr. Ford has become a critic of the movement, saying that it is becoming sectarian, that its leaders lack training in areas such as exegesis and church history, and that it denies full membership to women. She says, however, that she is still "deeply in love with the movement."

Bishop Stephen A. Leven of San Angelo, Texas, celebrated a Mass at the conference; the homily was delivered by Auxiliary Bishop Joseph McKinney of Grand Rapids, Mich. Bishop Francis R. Shea of Evansville, Ind., also participated in the conference.



MEMORIAL TABLETS—Marble tablets honoring three St. John's pastors who rendered a total of 101 years' service to the Indianapolis parish are mounted on side walls. Msgr. Augustin Bessones (first photo) served from 1857 to 1890 and was pastor when all the parish buildings were erected. He is buried in the floor

under the memorial tablet. Msgr. Francis Gavisk was pastor from 1890 to 1932, the longest span of the three. The newest memorial was erected recently to honor Msgr. Bernard P. Sheridan, pastor from 1940 to 1966.

Prelate's appointment 'slap in face' for Franco

MADRID—The appointment of Cardinal Vicente Enrique Tarancon of Toledo as apostolic administrator of the Madrid archdiocese was "a slap in the face for the government," an anonymous leaflet charged here.

The leaflet, which is receiving wide circulation, charged that the Church "snubbed" the government by giving the cardinal a second See to administer rather than let the government have a voice in the naming of a new archbishop.

A 1963 concordat between Spain and the Vatican gives the Spanish government the privilege of nominating bishops, but does not mention auxiliaries or apostolic administrators. Church authorities have used this loophole several times to place men of their choice in key places.



GRAND KNIGHT — Bernard (Bud) Kessans, above, has been elected Grand Knight of Bishop Chartrand Council, Knights of Columbus, Tell City. He succeeds Charles Laeke, who filled the position for two years. Others elected were: Glenn May, Deputy Grand Knight; Pete Zoll, chancellor; William J. Goffinet, recorder; Frank Simpson, treasurer; David Evard, advocate; Paul J. Fortwendel, warden; Dan Minter, financial secretary; Paul Bryant, inner guard; Herman Laeke, outer guard; and Art Meunier, Aloysius Biever and Tom Schaefer, trustees. Installation will take place June 28.



HOT SUMMER PROJECT—Three Cathedral High School youths and Brother Roland Driscoll, C.S.C., spent four days and used 23 gallons of paint last week to complete the painting of all the benches at the Cathedral-CYO Stadium on W. 16th Street, Indianapolis. The boys, shown above with Brother Roland, are: Joe Heckman, Tim Maley and Steve Michael.

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WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Vote to censure cardinal

CHICAGO—Members of the Association of Chicago Priests (ACP) voted to censure Cardinal John Cody and his six auxiliary bishops for alleged silence on new forms of priestly life and ministry at the April meeting of the National Conference of Catholic Bishops (NCCB). The close censure vote—144 favoring it and 126 opposing it—came at a sparsely attended meeting after a denial of the charges and a plea for unity read by Auxiliary Bishop William E. McManus of Chicago. Bishop McManus read the statement on behalf of Cardinal Cody and the other five auxiliaries. All of the archdiocese's auxiliary bishops attended the three-hour meeting except for Bishop Raymond P. Hillinger, who was ailing. Cardinal Cody said in a note read at the meeting that he had stayed away deliberately "to express sadness at the disunity and fragmentation represented in your documents as distributed and publicized."

Charges capitalism 'failing'

PANAMA CITY, Panama—Traditional capitalism is failing in Latin America and because of its abuses is actually forcing many leaders into Marxist paths, a prelate bluntly told businessmen here. Archbishop Marcos G. McGrath of Panama declared that the Church has the social doctrines that could solve the Hemisphere's economic problems. As one practical measure, he urged the businessmen to make their workers their partners in efforts to improve Panamanian social and economic conditions. The archbishop was invited to speak at Executive Conference—1971, on the impact of business practices on Panama's social conditions.

Pope has message for priests

VATICAN CITY—The first duty of priests is to be "deputies and to represent God through Christ and thus save the world," Pope Paul VI told 200 priests and seminarians studying in Rome. The Pope warned against priests who become involved in various types of non-priestly activity at the sacrifice of their essential priestly character. At a special audience, the Pope told his visitors: "Woe to the priest who would be everything, do everything, who would be a politician, a sociologist, and expert, a consultant, and organizer and so on, but who instead fails in his specific mission which makes him a priest: the glory of God by sacrificing himself for his brothers and to communicate to them divine love through the living contact with Christ."



Jerusalem plan supported

NEW YORK—Twenty-four church leaders, including Catholics active in work with Jewish groups, have announced their support of the reunification of Jerusalem under Israeli jurisdiction. In a statement released at the National Conference of Christians and Jews here, they declared their confidence in Israel's capacity to supervise the Holy Places in cooperation with Christian and Moslem bodies. They rejected charges that Israel was making life difficult for Christians and Moslems in the Holy Land.

Involved in jailhouse wedding

ATLANTIC CITY, N.J.—A local priest was blasted by this city's public safety director for allegedly arranging the jailhouse wedding of a man indicted in a shotgun slaying case and one of the prosecution's star witnesses. Mario F. Floriani, public safety director, lashed out June 10 at Father Vincent F. DiPasquale, assistant pastor at St. Monica's parish here, following the acquittal of 22-year-old black Vietnam veteran, Craig E. Jackson. Under New Jersey law, a wife cannot usually testify against her husband. Floriani claimed Pearlline Robinson, 18, a prosecution witness, "became ineligible to testify through the efforts of Father DiPasquale who arranged for the Rev. Bradley Sheeks (a Presbyterian minister) to perform the marriage ceremony in Mays Landing County Jail after the defendant had been incarcerated."

Inter-ritual concelebrations

WASHINGTON—A Vatican congregation has given the apostolic delegation here authority to grant permission for priests of the Latin and Eastern Catholic rites to celebrate Mass together. Formerly, permission for such "inter-ritual concelebrations" had to be sought directly from the Congregation for the Eastern Rites. The Vatican unit responsible for matters involving the Eastern-rite Catholics. In announcing the authorization, the delegation noted only one rite—that of the host church—can be followed during a concelebration.

Asks aid for Pakistanis

WASHINGTON—The president of the National Conference of Catholic Bishops has appealed to U.S. Catholics to contribute generously to an effort to combat the outbreak of a cholera epidemic among Pakistani refugees in India. In a letter to all U.S. bishops, Cardinal John Dearden of Detroit said that nearly "five million refugees from East Pakistan have poured" into eastern India as a result of the unrest in Pakistan. The cardinal said cholera has affected thousands of the refugees and there is a real possibility that an epidemic may result. He suggested "a special collection would be appropriate" but if that is not feasible, he asked for donations to the United States Catholic Conference through the various dioceses.



Dual school system draws suit

COVINGTON, La.—The Louisiana Conference of Major Superiors, restating its support for school integration, has endorsed a suit seeking to prohibit the Lafayette diocese from operating dual school systems for blacks and whites. The case before a federal court in Opelousas, La., "is an example of litigation by black Catholics who had exhausted all other possible ways known to them for securing social justice in the Catholic school system in the diocese of Lafayette," the conference said in a statement issued here. Twenty-six communities of Religious women, all members of the conference, signed the statement. The statement was sent to the state's bishops, school superintendents and diocesan school board presidents.

Raps Rhodesian blacks' apathy

SALISBURY, Rhodesia—A white bishop who has been outspoken in criticizing the white-supremacist government of Rhodesia was just as blunt in scolding the country's blacks for their apparent political apathy. Bishop Donald Lamont, O. Carm., of Umtali said in an interview here: "There is a fearful apathy evident among the African people in Rhodesia at present. They seem to believe that it is sufficient for them to sit idly by and permit their lives to be planned for them without their having any say in the matter." While urging the blacks to be more alert politically, the prelate cautioned them to forego violent means of expressing their grievances. He said there are legitimate means of protest open to them that would be more effective in the long run. "You don't need arms to achieve proper representation in the councils of the nation," he declared.

Deplores Chile assassinations

SANTIAGO, Chile—Political assassinations will end the dream of social justice for Chileans, warned Cardinal Raul Silva of Santiago at the funeral of the latest assassination victim, Edmundo Perez Zujovic, a Christian Democrat and former interior minister, was gunned down by ambushers, alleged to be leftists, on June 8, seven months after Gen. Rene Schneider, commander of the army, was fatally wounded by assassins reportedly hired by rightists. "Within a short time, two dear brothers who devoted their life to service fell victims of a determination to destroy. We must overcome hate before hate poisons and kills the soul of our dear Chile," Cardinal Silva told a crowded congregation during the funeral Mass for Perez.

Pastoral tenure limits set

NEW YORK—Priests who are appointed pastors here will serve a specific term of office not exceeding 12 years, Cardinal Terence Cooke of New York announced in a letter to all the archdiocese's priests. Priests were formerly appointed pastor indefinitely. The archdiocesan personnel board, whose members are elected by local priests, suggested a change to definite terms three years ago. In his letter, Cardinal Cooke said he has been making private tenure agreements with new pastors appointed since the personnel board made its recommendation. The change became official when he received permission from the Vatican, granted pending canon law revisions.



Heads Council of Churches

EDMONTON, Alberta—A priest has become the first Catholic to be elected president of the Edmonton Council of Churches. He is Redemptorist Father Edward Kennedy, director of the Catholic Information Center here. Edmonton was the first Catholic diocese in Canada to join a local council of churches. The council here is made up of nine church bodies and represents about three-quarters of affiliated Christians here.

Returning to Moscow post

WASHINGTON—An Assumptionist priest who said he had encountered "no interference whatsoever" from officials of the Soviet Union when he served there several years will return there next fall to become apostolic administrator and chaplain to American Catholics in Moscow. Father Joseph A. Richard, who served in that same capacity from 1961-65, said, "I don't hesitate to go back." He will replace Father Louis A. Dion, who has held the dual posts since 1968. Father Dion returns to the Assumptionist Fathers' American province for a reassignment after a three-year term.

Fr. Groppi arrested at Yale

NEW HAVEN, Conn.—Milwaukee activist priest Father James Groppi and six other persons were arrested here as they attempted to disrupt graduation ceremonies at Yale University. The demonstrators, numbering more than 350, were supporting the university employees' union, which has been on strike for seven weeks, demanding higher wages and pensions. Father Groppi told the strikers that they had "just cause" for the demonstration because it is one of the teachings of the Church that workers have a right to organize and participate in collective bargaining. He and the others were arrested as they tried to march through the university gates which were under tight security to protect the commencement speaker, West German Chancellor Willy Brandt.



NCC seeks Viet War probe

ATLANTIC CITY, N.J.—A massive ecumenical church conference to probe the moral issues involved in the Vietnam war was authorized by the General Board of the National Council of Churches at its meeting here. The projected conference, to be held sometime this fall, was frankly viewed as a marshalling of opposition to the Nixon administration policies in Vietnam and anticipated emergence of Vietnam as a major political issue in the 1972 election. In addition to participants from representatives of the 33 member communions of the National Council of Churches, the conference would include Roman Catholic and Jewish representatives and invited guests from Christian Churches overseas.

Irish priests defy British

BELFAST, Northern Ireland—The 30 Catholic priests in Northern Ireland who refused to fill in British census forms in April—to protest what they called anti-Catholic discrimination—were warned by the government that they will be prosecuted if they continue their refusal to fill in the forms. The priests replied that they will not comply. Speaking on behalf of the group of priests, Father B. Brady, a lecturer at St. Joseph's Training College here, affirmed that neither he nor his colleagues will comply with the demand voiced by the registrar general, who is in charge of the British census-taking. Father Brady said that his group would also refuse to pay any fines that might be levied against them.

Fr. Lucas hits nun's transfer

PHILADELPHIA—The transfer of a nun from St. Elizabeth parish school here hinges on the broad issue of white control over blacks, Father Lawrence Lucas told about 200 persons meeting at the school. "The issue is not Sister St. Hugh, the Franciscan order, the priests or even the parishioners," said Father Lucas, pastor of Resurrection Church in Harlem and author of the book "Black Priest, White Church." "We are talking about a totality of (white) control of blacks that begins before conception and ends only several hours after the last shovels of dirt have been thrown upon you," he said. "Someone is telling you where your children are to go to school, what they will be taught," Father Lucas added. "They have developed a philosophy of education for you."



Polish prelate raps regime

WARSAW, Poland—Poland's Catholic primate, Cardinal Stefan Wyszynski, has told his people that the new communist government, though claiming it wants better relations with the Church, is continuing to put obstacles in the way of such improvement. When the Gomulka regime was brought down last December in the wake of food riots, the new government said one of its objectives was to "normalize" its relations with the Church. On March 3 Cardinal Wyszynski met for three hours with Premier Piotr Jaroszewicz, and Church sources issued a statement afterward declaring "prospects are taking shape for the gradual normalization of relations." Speaking to a Corpus Christi Day through here, Cardinal Wyszynski noted that recent reports in the communist-controlled press have maintained that the Church must make the compromises leading toward better relations. The cardinal replied that the government must make the adjustments.



DIAMOND JUBILARIAN — Sister M. Philomela Weinstadt, O.S.F., in residence at St. Francis Hospital, Beech Grove, will celebrate her 68th Jubilee of religious profession in her home parish, St. Vincent's, Shelby County, on Sunday, June 27. A concelebrated Mass of Thanksgiving will be offered at 1:30 p.m., to be followed by a public reception.

Recollection set

INDIANAPOLIS — The Daughters of Isabella will sponsor an Evening of Recollection at Our Lady of Fatima Retreat House, 5353 E. 56th St., on Tuesday, June 29.

Registration starts at 6 p.m., followed by dinner. Reservations must be made in advance with Mrs. Beulah Centracchio, 638-4209.

The conferences will be conducted by Father Kenny C. Sweeney, Fatima director.

College, hospital set co-op nursing program

BEECH GROVE, Ind. — In contracts have also been signed between Central College School of Nursing and the new IUUP-I School of Nursing, which includes both the Hospital, for the clinical experience in maternity and child programs. The present two-year health phases of its nursing program affiliation with Purdue University will be phased out at the end of the 1971-72 school year, according to Sister M. Annette, O.S.F., Director of Nursing Services for the hospital. First-year and second-year students will take part in the new clinical experience under the new program beginning with the September, 1971, school year. The hospital's Child Care Center will be included in the curriculum. It will provide experience in the study of the growth and development of the normal child, part of the college's overall program. The Center, opened in 1968, is the only hospital-based day care center in the state.

"We are pleased to be affiliated with the Indiana Central program," Sister Annette said. "Hopefully, as the affiliation progresses our medical and surgical services will also become part of the program."

THE COLLEGE OFFERS a two-year associate degree nursing program with option to continue in the four-year baccalaureate program. The first student group is expected to number 15. Pediatrics, obstetrics, and the Child Care Center will be included in their areas of study at the hospital. Sister Annette added that

Asks Christian commitment to the Third World

INDIANAPOLIS — A Protestant missionary has warned that unless Catholic and Protestant churches become "part of the masses" in the Third World, Christianity will be in trouble there.

Dr. T. J. Liggett, president of the Disciples' United Christian Missionary Society, said that the gap between developed and underdeveloped countries grows wider.

"Unless Christianity becomes part of the masses, there is no hope for it in the Third World," he said in a keynote address to the meeting of Laymen of the Christian Church (Disciples of Christ) here.

He said both Catholics and Protestants are grappling with issues Christians face, although Protestant Church renewal seems slower. Signs of hope for the future in the Third World are technological advances and people's movements, he said.

He added, however, that the Gospel of Jesus Christ must "grapple with the situation" by demonstrating that it can cope with racial and technological problems and distribution of wealth, or else "the church is in trouble."

Creighton Meyer given diaconate

INDIANAPOLIS — Archbishop George J. Biskup ordained Rev. Mr. Creighton Leo Meyer to the diaconate last Saturday, June 19, in St. Philip Neri Church.

A native of St. Phillip's parish, Meyer is the son of Mr. and Mrs. Louis Meyer. He received the subdiaconate from Archbishop Biskup on June 18 in the Blessed Sacrament Chapel of St. Peter and Paul Cathedral.

Meyer is a student at the Catholic Seminary of Indianapolis.

Womanly first

NOTRE DAME, Ind.—Dr. University.

Rosemary Park, former president of Barnard College and to the board of trustees when a University of California vice chancellor, is the first woman to complete unification procedures named a trustee of Notre Dame with Notre Dame.

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ON THE LINE -- two pages of opinions

Who'd believe it?

As the Pentagon's secret Vietnam report exploded in print, showering four different administrations with iethal fall-out, a television newsmen cornered Senator Barry Goldwater.

If, back in 1964, the Senator knew about Johnsonian plans for escalation and the bombing of North Vietnam, as the Senator alleged, why didn't he tell the story to the American people?

Goldwater answered the newsmen with another question: "Who would have believed it?"

For the time under discussion was the fall of 1964 and the height of a bitter presidential campaign in which Goldwater was the militaristic villain advocating wholesale defoliation of the South and all-out bombing of the North. President Johnson, on the other hand, was the spokesman for reasoned caution, the champion of restraint and limited involvement. Election returns left no doubt as to where the people stood. The great majority wanted no part of an Asian war.

Despite all this, summaries of the 2.5 million-word, 47-volume Pentagon study published early last week revealed the sham of the Johnson campaign rhetoric. The wheels of war were already well-oiled and about to be set in motion. No amount of rationalizing about the need for "contingency plans" accounts for the fact that in June of 1964 a Canadian intermediary was instructed to inform Hanoi that the United States would rain "the greatest devastation" on North Vietnam if Viet Cong attacks in the South were not halted immediately.

The report is a devastating disclosure of deception in high places. Practitioners were an elitist corps of authoritarians nourished by the unbridled powers transferred to the executive branch of government during World War II and the ensuing years of the Cold War. They were not evil men. But they were arrogantly disdainful of the democratic principles which are supposed to be the hallmark of this republic. They were corrupted by power, so corrupted that they fed the American people and their elected representatives, the Congress, a pack of lies and half-truths and they did it without any apparent qualms of official conscience. Dissembling was an accepted way of life. The present administration's rush to quash the reports suggests it still is.

The goat—the dupe—throughout the published summaries is John Q. Citizen. The summaries exhibit an innate distrust of the people, of their intelligence and good judgment, of their ability to determine what is right and wrong for the country. The people are treated, in effect, like a bunch of children who must

TOP SECRET

be led around by the nose and told only what Big Brother wants them to know.

At the heart of the present controversy are two crucial issues: the right of a free people to know the facts and the frightening corrosion that has eaten into the historic system of checks and balances on which this nation was founded.

At the heart of the Justice Department suit to suppress publication, says the White House, is the necessity for a government "to deal with other governments in a confidential way."

It is not the winning of another government's confidence that is of paramount concern now but the shattering of the American people's confidence in their own government. The credibility gap of a few years back has become the great continental divide.

A free people must be able to trust that they are being told the truth, that their elected representatives are privy to all the information necessary to make clear and objective judgments on the national good, that official "secrets" actually do have a bearing on national security and are not simply a means of protecting the reputations or the "goofs" of administration officials.

The startling corrosion of government implicit in the report must be tended to at once. Attempts in recent years, particularly by the Senate Foreign Relations Committee, to restore the executive-legislative-judicial balance have not met with any degree of success but they must be pursued aggressively and relentlessly.

In breaking the story of the report the New York Times has taken a giant step toward alerting the public to the gross abuse of executive powers and the treacherous decline of the powers of Congress. The Times' initiative is to be applauded. A free press has the duty to probe government and the actions of its officials and it has a duty to expose fraud, manipulation and duplicity in whatever hallowed halls they are to be found.

The people of this country should feel indebted to the Times. Government does, indeed, have the right to keep security secrets but it has no right whatsoever to abuse that power by withholding information which the people have a legitimate right to possess. As Senator Goldwater observed, who would have believed that such things were countenanced in a free, democratic system of government?

—B. H. ACKELMIRE

Coping with racism calls for more than 'pious resolution'

To the Editor:

The Supreme Court of the United States recently decided that the inherent segregation of neighborhood schools does not provide equal opportunity for all children. Shortly thereafter our archdiocesan school board adopted a pious resolution that racism should not play a part in enrollment of children in Catholic schools.

I would offer a different response to the court's pronouncement. Our Christian conscience and concern for neighbor demand compliance with and even extension of the guidelines pointed out by the court.

The parish school system on which Catholic undergraduate education is based is comparable to the neighborhood public school. By virtue of enrollment of Catholics in the local parish, effective racial and economic segregation is assured. This is unjust, un-American, and un-Christian. If the Catholic school system has a right to survive, it must be based on Christian principles. Separation of the suburban, middle-class white and the poor, inner-city black by the device of parish (neighborhood) schools is in-

tolerable in a Christian institution.

For those Catholics who choose to educate their children in the public schools, other action can be taken. Specifically, in Marion County the predominantly white township schools have little exchange with the Indianapolis schools. One of the reasons for this is the wish of the suburban inhabitant to be free of the complex problems of integrated education in the Indianapolis schools. The Catholic parents with public school children should agitate for total pupil and economic integration of all schools in Marion County. Each citizen should pay his share, and education for all children in the area should be equal.

Some would object to ending de facto segregation in Catholic schools on a fiscal basis, anticipating decreased financial support with the end of the parish school. My only reply is that financial considerations bear no relationship to Christian morality.

The current system of parochial education in our archdiocese is unjust and must be ended.

E. A. Franken Jr., M.D.
Indianapolis



"GIVE US THIS DAY OUR DAILY DIET BREAD..."

REPORT FROM CUBA

No freedom to preach Christian message

SANTIAGO, Chile—"Christians in Cuba can go to Church; that is no problem," said a Chilean bishop after a two-week trip to that island.

"But there is no freedom to preach the Christian message," Auxiliary Bishop Fernando Ariztia of Santiago added.

He visited Cuba on a fact-finding mission to study the impact of socialism on the Christian community.

The Chilean magazine Mundo 71, which published his impressions, prefaced the article by saying: "There is great interest here in knowing anything that can eventually serve the best interests of the Church in Chile."

Last October a coalition of socialists, communists and other leftists under Marxist President Salvador Allende began a transformation of the Chilean economy, banking, education and land tenure along Marxist patterns. Thus far Church leaders have said they are willing to cooperate in those reforms that aid the common man.

BISHOP ARIZTIA said he was impressed several aspects of life in Cuba:

"There is poverty but not misery, and consumer goods are rationed, 'clearly for the benefit of the many who before the Castro revolution had no access to food and clothing but today have opportunity for a life with dignity.'"

"A general sense of 'egalitarianism' prevails through the country. Racial discrimination is gone."

"The new man" is the star of the revolution, "which it cares for with special devotion." The leaders "do not want a socialist Cuba just in the structures, they want to give birth to a new man motivated by solidarity, not by profit."

More than a popular democracy, Cuba is a country ruled by "the elite of the Communist party." The party is "a monolithic, hard organization. Propaganda, education, and all communications respond to the uniform directives of the party."

"The security apparatus 'is a formidable one, because the revolution, knowing it has enemies, has created a net of vigilance and of ideological control second to none.'"

"For a Chilean, accustomed to exchanging all kinds of ideas in a pluralistic society, this is suffocating," Bishop Ariztia said.

He went on to describe the conditions he saw of the life for a Christian—mostly the practicing Catholics—under the socialist regime of Fidel Castro.

"To be a Christian in Cuba means to belong to an inferior class. Christians are looked upon as second rate citizens," he said.

"THERE IS A DEEP cleavage between the revolution and the Church. Christians show resentment toward the regime, and the regime is always suspicious of the religious activities of the believer."

"Yet the Church is the only institution of the past that has survived the revolution... and the tragedy is that the revolution came before the Second Vatican Council and therefore took the Church in Cuba by surprise, with all its heavy bonds with the rich and powerful. Soon that Church became an adversary of the revolution."

"In the eyes of the people, who were beginning to see opportunities of schooling, medical attention and a better



SALVADOR ALLENDE

substance, as well as a new dignity for the nation, such bonds gave the Church a poor image."

"There is no trust among government leaders for Christians," the bishop said. "To belong to the party, one must be a Marxist-Leninist. A believer in God has no place in that party."

"Christians are also barred from taking up studies in certain professions, such as philosophy, education, sociology. They can become technicians and skilled workers with no impediments."

"Marxist indoctrination through schools and communications media," he added, "has resulted in a lower number of the faithful. Baptisms are now at one-half of pre-Revolution figures."

BISHOP ARIZTIA said Christian thought and doctrine are practically banned from public places outside of churches.

"It is even hard to find Bibles available, or the Gospels, or mere books of instruction in religion. It is impossible for a group of Christians to meet in a private place or at home for discussion. There are small parish communities but they must meet in the church or the rectory."

"The parish communities, however, are stronger now, with more lay participation. And more and more Christians are becoming involved in the works of the revolution."

The Chilean bishop said the Vatican representative in Havana, Archbishop Cesare Zaccini, has done much to fill the gap between the Castro regime and the Church.

"His influence has been felt in some improvement in the Church-government relations, in a better understanding (by Catholics) of the positive values the revolution offers, and in strengthening the faith of more mature Christians," the Chilean bishop said.

Bishop Ariztia said he brought back with him "some advice from those who lived the harsh experience of Cuba to Christians in Chile."

"First," he said, "Christians must join the revolutionary process, giving their best to building a new society, instead of

CEF efforts underrated, Bauer says

To the Editor:

I agree with your editorial "Up with the organization" (4-30-71) in which you stated that though the Indiana General Assembly failed to pass the purchase-of-services bill to aid nonpublic schools, the Indiana Committee on Nonpublic Schools accomplished much other good, such as bringing together in cooperative action Catholics and Protestants, giving Catholics in Indiana a sense of unity and making the state aware of the public good that it derives from private education.

However this was not "for the first time" that any of these desirable things have happened in Indiana, as your editorial stated. The real beginning of all this goes back to 1964 when Protestant and Catholic lay leaders and clergy got together to form Citizens for Educational Freedom (CEF). Forming chapters around the state, CEF backed the first nonpublic school aid bill, a \$50 per pupil voucher type bill known as the "Hoosier Jr. G. I. bill," as well as another—the Fair Bus bill—which had the biggest public hearing in the 1965 session. Dr. Arthur Amt, now a member of the Committee on Nonpublic Schools, also testified at that historic meeting. CEF, which also elected me state president, by the 1967 session had generated enough support so that the Fair Bus bill failed by just one vote in the House after easily passing the Senate. In the 69 session, CEF backed my textbook rental to parochial students bill which became law (our only success to date), and a tax credit bill vetoed by the Governor—which is the farthest any money bill has gone so far.

In the recent session CEF cooperated fully with the Committee on Nonpublic Schools, in a joint effort on one single bill—the Purchase of Services bill. Unfortunately, almost no recognition or publicity was given to CEF efforts or to its members except when they were identified as part of the Committee on Nonpublic Schools. This is unfortunate because it has reduced the Indiana membership of CEF which still remains the one champion of PARENTS RIGHTS in education. CEF is also the only organized group on the national scene where the ultimate battle will be fought.

The Committee on Nonpublic Schools has advanced the cause for aiding nonpublic schools, but it did not start it and certainly owes much of its success to the hardy pioneers in Indiana CEF—many of whom are still working hard for the cause and deserve acknowledgment.

Burnett C. Bauer
State President of Indiana
Citizens for Educational Freedom
South Bend

Priest-politician: can he do justice to both vocations?

ROME—Can a priest-politician be faithful to both vocations?

Hardly ever, said a Vatican cardinal in a preface to a recent biography of one of the most successful priest-politicians of modern times, Father Luigi Sturzo.

American John Wright, prefect of the Congregation for the Clergy, said in his preface to Paulino Stella's life of Father Sturzo that the Sicilian priest never allowed his priestly spirit to weaken during a lifetime connection with politics. This is something most Churchmen in politics fail to do, the cardinal added.

AS A YOUNG PRIEST, Father Sturzo was vice mayor of his hometown for 15 years. During the 1920's, he was the driving force of the Popular party, a Catholic Italian party he founded in 1919. He went into exile under Mussolini and returned in honor to Italy in 1946. By that time, his former political lieutenants had founded the Christian Democrats, the dominant party in Italy today.

Cardinal Wright gave three reasons why he thought a priest should not involve himself in political activities, unless circumstances are truly unique.

First of all, the cardinal wrote, "The priesthood is a mission which totally obligates a man to bring the love of Christ to the world, while politics at the very least divides men" and even engenders hatred among them.

SECONDLY, the cardinal said, the priest-politician must combine within himself the roles of priest and politician, but too often religion and the priest himself suffer because the secular dominates the spiritual in such a combination.

Finally, the cardinal said he concurs with the Second Vatican Council that laymen are responsible for public affairs in the temporal order, while priests should be involved in the mystery of the salvation of mankind in its fullest sense.

remaining outside with negative criticism.

"Secondly, Christians must soon come to the mature realization that their faith calls above all for involvement in the neighbor's needs."

GIVE AND TAKE

BY REV. PAUL G. DRISCOLL

Last week we looked at the very different feelings expressed by Father Ronald Luka and Mary McArdle in our intra-Church dialogue. Although neither writer claims the power to speak for anybody but himself, their attitudes seem to represent the feelings of a great many other Catholics.

Now let us turn from feelings to thoughts. What did Mary and Father Ronald say? Was there a central theme to their discussion?

I believe there was. Although there were a number of general comments about change, the dialogue soon began to focus on one key problem—the relationship between the bishops (administrative leaders), the experts (intellectual leaders), and the rest of the Catholic community (the layman, the faithful) in the decision-making process of the Church.

Notice how this problem ran all through our discussion.

IN HER INITIAL column, Mary McArdle expressed the belief that the experts were making decisions without giving sufficient weight to the views of the faithful. Why? Because their theoretical knowledge ("books" and "seminars") led them to ignore the experiential knowledge of the layman.

As Mary is concerned about the dominance of the experts over the rest of the community, so Father Ronald is concerned about the dominance of the Church's administrative leaders over the rest of the community. In his introductory column, he points out that this dominance was customary in the pre-Vatican II Church. Now there is a healthy trend towards more democratic consultation, and this trend should continue in the future, with even the possibility that bishops will be elected by some sort of democratic process.

When the time comes for questions, Father Ronald asks Mary about the experts and decisions. Shouldn't we in general have confidence in the decisions of the experts?

Mary's response indicates that she trusts the experts in their facts—but not necessarily in their opinions. For Mary, the expert is a resource person and not a decision-maker. His role is to supply the community with certain information. When it comes to value judgments based on this information, the opinions of the resource person should be given no greater weight than the opinions of anyone else.

FATHER RONALD disagrees. At times the experts must be the decision-makers, for there are certain areas in which only they are competent. Their special competence is the reason why (as opposed—perhaps—to the bishops) the theologians and the liturgists should not be elected by popular vote. What the contemporary Church needs is communication and consultation more than actual shared decision-making. While options are possible in many areas, sometimes leadership must be exercised by adopting unpopular decisions and then working for the acceptance of these decisions.

Mary agrees that at times leadership must be exercised in this way. But the leaders of the Church community are the bishops—not the theologians. Furthermore, this type of leadership should be exercised only when the decision involves safeguarding faith or morals. Decisions should not be imposed when they involve customs or non-essentials.

Is this a fair summary of the discussion to this point? I hope it is. If I have somehow erred in my interpretation of Mary or Father Ronald, I am sure these two articulate writers will let me know—especially since I intend to raise some questions of my own next week.

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viewpoints and observations

YOUR WORLD AND MINE

Antisemitism
and criticism
of the Jews

BY GARY MacEOIN

Publishers, I know, sometimes make strange choices. But when I learned that a New York publisher recently issued the first English version of a book written more than a quarter century ago by an author who died in 1963 quite unknown to the general public in this country, I wondered if someone hadn't really flipped.

It is a big book of over 400 pages, and as I read it, my wonder grew. Jesus and Israel would have been an absolutely logical choice for the early 1960s, when the immense debate within the Catholic Church over the proposal that the Vatican Council should "absolve" the Jews of "decide" made headlines around the world. But what's the point years after the mission has been accomplished and the fuss has died down?

Further reflection, however, has convinced me of the superficiality of my first reaction. While I still don't understand why Jules Isaac's book was not translated and issued earlier in English, I now think it still has a major function to perform.

For one thing, not all Christians automatically accept Rome's rulings. And antisemitism based on mistaken theological interpretations of the Scripture narratives has by no means been confined to Roman Catholicism. Others have still their homework to do, no less than we had.

EVEN AS REGARDS U.S. much still remains. As I argued in the book I wrote on the Council (What Happened at Rome?) which was published in 1966, the elimination of the word "decide" from the final Council text left biased Catholics with an escape hatch and created doubt in the minds of outside observers about the sincerity of the Church's repudiation of past offenses.

The revision of the Good Friday liturgy was an excellent start, but only a start. The selection of the Jews as the scapegoat for a crime of which all sinners are guilty has a long history. It began almost immediately after Christ's death, as his followers sought to establish an identity separate from that of the Mother Synagogue in which their leader had always worshipped. The movement was immensely strengthened from the time Rome became Christian and sought to downplay its own major part in the event.

In nearly two thousand years, antisemitism has entered our bones and our souls. That is the cruel reality which Isaac documents and which we keep trying to look away from. It is in our literature in all Western languages, in our devotional writings like Bossuet and Guenger, in theologians like Thomas Aquinas and Kierkegaard, in popularizers like Daniel Rops and Papini, in scripture scholars like Lagrange and Prat. And, of course, in spite of many protests from the most serious sources, we still have the distortions of the Passion Play of Oberammergau.

THE PERPETUATION of our antisemitism has very unfortunate side effects. We are unable to discuss objectively situations in which Jewish groups are involved. In New York, for example, at the present time we have clearly identifiable Jewish groups behaving very badly toward blacks and Puerto Ricans. A protestor who would label them as discriminatory, in the same way as Irish or Italians are properly labeled in similar circumstances, is silenced by the red herring of antisemitism.

The same problem arises with criticism of the State of Israel. It is involved in situations, not only with Arabs within its borders but with non-European Jews in which some would reasonably question at times the justice or equity of its actions. More broadly, the entire Middle East conflict is one in which—as in all human affairs—all right is not on one side. But while we live with the guilt of our antisemitism, we are prevented from discussing such vital issues on their merits.

I ACCORDINGLY recommend Jesus and Israel particularly to all religion teachers in Catholic seminaries, colleges and schools. I agree with Father Edward Flannery of the Secretariat for Catholic-Jewish Relations that it should be "in the hands of every minister of religion, catechist and homilist." Those who read it will find that Jules Isaac lives up to his claim that the book's sole purpose is to purify. His heart holds no bitterness, but only, to quote his own words, "fervor for Israel, fervor for Jesus, son of Israel."

Thirty years ago memorial services were held for Pierre Toussaint in the graveyard of Old St. Patrick's Cathedral, N.Y. Toussaint, a former Haitian slave, amassed a fortune in Manhattan as a hairdresser and gave most of it to charity.



ARCHBISHOP SHEEN

Bishop Sheen
urges return
to discipline

ATLANTIC CITY, N.J.—If the U.S. is to withstand the dangers that are weakening it from within, the boundaries and limits which have been broken down must be restored, Archbishop Fulton J. Sheen said here.

"One of the boundaries which must be restored is a return to discipline, which used to be called self-restraint or the training of the will," the retired Bishop of Rochester, N.Y., told the annual convention of the New Jersey Bankers Association.

There is a difference between the intellect and the will, but America's schools are devoting themselves only to the intellect, the 76-year-old prelate said in his talk, which he called "a state of the nation address."

"But character is in the will and not in the intellect," he said, adding that the discipline necessary to create character has completely passed out of student life.

ABOUT THE ONLY places where discipline is taught are at West Point, the U.S. Naval Academy, and the Air Force Academy and on the professional football field, he said.

"It is not taught in the seminaries as it used to be and it is generally not taught in any of the schools," Archbishop Sheen continued.

Hitting out at the violence in American society, he said:

"We will restore a little order as soon as in our homes and in our schools—we restore again the training of character and the training of the will."

This is one of the "boundaries" to which the U.S. must return, the archbishop said to one of the many rounds of applause that interrupted his speech.

THE SECOND BOUNDARY, which must be re-established, he said, is that of politics and the realization that there is only one great boundary, that of God given rights, he said. "Outside of that there are no absolutes in politics and everything else is relative and limited."

Young people today, according to Archbishop Sheen, have made politics "an absolute" and turned it into a theology.

"When students interested in politics submit demands to administrations of universities, they don't want any deliberation but expect their demands to be met instantly," he said.

The prelate blamed this on the "Dr. Spock training" which, he said, was basically to give students anything they wanted right away.

"Everyone today is concerned with their rights and liberties, but along with these freedoms we must accept responsibilities," he said.

Defends priest's
right to preach
against Viet war

FREEMONT, N.Y.—A young Irish priest who touched off a controversy here on Memorial Day when he defended Vietnam war objectors has been supported by Bishop Walter Kellenberg of Rockville Centre.

Parishioners began circulating petitions calling for removal of Father Thomas Phelan, 30, from Holy Redeemer Church after he preached at two Masses that "to object to the morality of the Vietnam war is to proclaim basic Christian morality."

Bishop Kellenberg, who said he had received several telephone calls and correspondence protesting the sermon, said in Rockville Centre that it was Father Phelan's duty "to speak out on the moral issues of our day such as war, abortion and the general lack of human life." He commended the priest's talk, "insofar as a sermon addresses itself to exposing the evils of our society."

Father Phelan, a native of Ireland who came to the U.S. last summer, said in his sermon that "patriotism is not to be equated with loyalty to the armed forces of one's country."

De Toledano
raps charges
of columnist

To the Editor:

The enclosed is an answer to three columns attacking me written by the Right Reverend George G. Higgins. If you published those columns, then I would request that in fairness you publish my rebuttal.

Washington, D.C.

Ralph de Toledano

Below is Mr. de Toledano's rebuttal published in full, as requested:

The Right Rev. George G. Higgins, sometimes known as the unofficial chaplain of the AFL-CIO, has devoted three vitriolic columns to an attack on my book, "Little Cesar." He has limited himself to ad hominem polemic, at which he is expert—nowhere attempting to refute my heavily documented account of the assault by Cesar Chavez and the United Farm Workers Organizing Committee on the rights and freedoms of California's table grape workers. Nor does he offer any factual presentation to rebut my equally documented report on the shabby falsifications which Mr. Chavez employed to win sympathy for his "union."

Instead, Father Higgins makes much of my alleged lack of "objectivity," though never informing his readers that he is sharply criticized in my book—a matter of some pertinence in evaluating his own objectivity. In fact, the burden of the three syndicated columns is that I am a very low fellow and that Anthem Books, the publisher, is a creature of the National Right to Work Committee. Even if this were true, it would be totally irrelevant. What the cold print states is what should have been under discussion. What then can be said about his attack when his allegations turn out to be based on easily demonstrable and tortured fabrications?

THOUGH FATHER HIGGINS promised to expose me as a "professional propagandist" for the NRTWC in his first column, he had not gotten around to this by the end of his third assault. Could this be because someone explained to him those provisions of libel law pertaining to the deliberate and reckless disregard of truth? Or did his conscience belatedly intervene? The good father has followed my work for many years, and his disapproval cannot have blinded him from knowing that I wear no man's collar.

I simply happen to share the views of five out of six Americans who, as a recent poll by the respected and accurate Princeton Opinion Research group, oppose the compulsory unionism of farm workers. To Father Higgins, of course, this is sufficient cause for delivering me to the Inquisition.

IN COLUMN 1, Father Higgins categorically asserts that Anthem Books is "a wholly owned subsidiary of the National Right to Work Committee." He was compelled to retract this charge in Column 3. But he nevertheless persisted in another one—that Anthem Books is a "front" for the NRTWC, even though he was informed of the contrary by me. To prove this canard, he relied on a series of absurd or false statements which he could have checked by a single phone call to me.

1. Father Higgins claims that his secretary called "all" the bookstores in Washington but found none of them stocked "Little Cesar." Fact: The book is on sale in paperback form in stores in the District and in Northern Virginia—not to mention Florida, California, New York, Arizona, etc.

2. He states that Anthem Books is not listed in the Washington telephone directory. Fact: This is true, though Anthem Books has a telephone number. But the good father nowhere adds that advertisements for the book gave us an address 1052A National Press Building, which the building's lobby directory will confirm.

3. He claims that the Library of Congress has "no record in its files of a publisher known as Anthem Books." Fact: Both "Little Cesar" and a previous Anthem Book ("Claude Kirk, Man & Myth") were copyrighted and copies are on file with the Library of Congress, as the law requires.

4. Father Higgins charges flatly that "I also happen to know, from my own end of the line, that the National Right to Work Committee is the principal distributor (I will refrain from saying the sole distributor) of 'Little Cesar' in the Washington area." Fact: There are 200,000 copies of "Little Cesar" in print and being distributed through the usual commercial channels to paperback dealers. The NRTWC purchased a small fraction of that number for presentation or re-sale to members and supporters. As a result of ads placed in the San Francisco Examiner, Human Events, and other publications, Anthem Books has filled some 4,000 mail orders. In the accepted sense of the word the NRTWC is not a "distributor" of the book—though it is no

'LITTLE CESAR' REVISITED

more surprising that the NRTWC should push "Little Cesar" than that the AFL-CIO should publish Father Higgins' columns in its newspapers.

5. The good father quotes an anonymous newspaperman who called the NRTWC to ask if it published the book. An anonymous person at the NRTWC allegedly answered, "Well—yes and no." That statement was never made.

FATHER HIGGINS calls "Little Cesar"

Monsignor Higgins replies

Dear Mr. de Toledano:

Thank you very much for your thoughtfulness in supplying me with a copy of the letter which you have sent to our subscribing papers in reply to my three-part critique of "Little Cesar." I appreciate your kindness in this regard.

I have only a few brief comments to offer in reply to your letter:

(1) You suggest on the first page of the letter that I failed to inform my readers that I was sharply criticized in "Little Cesar" and further suggest that I kept this information from my readers because I was afraid it would cast doubt on my objectivity. In point of fact, I didn't consider your criticism of me to be all that severe. To the contrary, I thought it was extremely mild. Frankly, it didn't bother me in the least, and it had absolutely nothing whatsoever to do with my reaction to your book on Chavez. I criticized "Little Cesar" so severely, not because of what it said about me personally, but because I felt and still feel that the book is venomous in tone and is extremely unfair to Chavez and to the Bishops Committee.

(2) You say that you share the views of five out of six Americans who, according to a recent Princeton Opinion Research survey, allegedly oppose the "compulsory unionism" of farm workers. With regard to this point, let me repeat that, while I happen to disagree with you on the "right-to-work" issue, I am perfectly willing to leave this matter to the judgment of the

courts. While I don't expect the courts to rule in your favor, I am prepared to wait and see I might add that if your book on Chavez had confined itself to a discussion of this particular issue, I wouldn't have bothered answering it. The only reason I felt obliged to criticize the book so severely is that, in my judgment—as indicated above—it is incredibly venomous in tone and is replete with below-the-belt statements about Chavez and the Bishops Committee on Farm Labor, among other of its intended victims. I note, in this connection, that you have yet to comment on my criticism of your totally false suggestion that the Bishops Committee has been paid off financially by UFWOC and your equally false suggestion that Chavez' penitential fast was a completely phony deal. Do you honestly believe these allegations, or do you not? If not, what are you going to do about straightening out the record?

(3) For your information, my secretary did in fact call all of the major bookstores in Washington looking for a copy of "Little Cesar," but to no avail. The fact that the book is now (several weeks later) on sale in the District is completely beside the point. It wasn't on sale when my secretary went looking for it. If it had been, you can be absolutely sure that she would have ordered copies immediately and that would have been the end of her search.

When my secretary was searching for a copy of "Little Cesar," and, to this end,

good father's ad hominem attack—and if he derives pleasure from this, I would be the last to say him nay. But, as I wrote to him after his first smear attack, "Sin-ridden though I may be, I am defending the working people of Delano, not the publishers and the Pharisees." He might give this some thought when next he rises in his wrath to justify the bondage which Cesar Chavez is imposing in the San Joaquin Valley and hopes to introduce elsewhere, in the country.

tried unsuccessfully to locate the telephone number of Anthem Books, she didn't know Anthem's mailing address, and neither did I. I am extremely curious, incidentally, as to why a publishing firm dealing with a mass market does not have a listed telephone number, but that's neither here nor there.

The Library of Congress did most certainly inform my secretary that they had no record in their files of a publishing firm by the name of Anthem Books. If that was a mistake on their part, I assume that you will want to take the matter up with them.

Finally, the newspaper reporter referred to in section 5 of your letter really does exist and, in case you are interested, is perfectly willing and ready to talk. He has definitely confirmed his conversation with one of the staff members at the headquarters of the National Right to Work Committee. In other words, he has assured me (and I believe him) that the conversation which I quoted in my column is completely accurate. If you would like to talk to him about this matter, I would be glad to put you in touch with him. Meanwhile I would suggest that you may want to reconsider your suggestion that he and I are lying about this matter.

With every best wish I remain,

Cordially Yours,

Rev. Msgr. George G. Higgins

United States Catholic Conference
Washington, D.C.

Helpful Hints

for your carpet's beauty

Carolyn Says:

FOR LENGTHENING THE LIFE OF YOUR CARPET



Carolyn J. Hallcraft, Mgr.

STAIR STEPS

Carpeting on stair steps needs attention from time to time. Start carpet edges have the heaviest abuse, so when the carpet is laid have an extra foot of carpet length folded under the top riser. When the edges begin to look worn, simply shift the carpet an inch or two down the stairs and fold the excess against the lowest riser. Heavier carpet padding over the edges protects the stairs better, too.

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WHAT
WE'RE
DOING
WORKS

In Lebanon a deaf mute boy becomes a tailor and learns to talk!
In Gaza a girl who is blind learns to 'see' the world and people through her fingers and Braille.

In Jordan a Sister from India cleans out a lady's mouth which is full of cancer.
Youngsters and old people have blankets and books, medicines and sewing machines in Jerusalem and Bethlehem, because you care.

—And this month we're adding something new. In Bethlehem, after seven years of preparation, our Sisters of St. Dorothy will open a new school for the deaf and hard of hearing, called "Ephphatha" (the word Our Lord used).

Who are we?
We are the Pontifical Mission for Palestine, the Holy Father's aides for the 1.5 million refugees from Palestine. —in Jordan, Lebanon, Syria and Gaza. We do our work in Jesus' name, on the basis of need.

We like what we're doing, and it works. It works because you pray with us, write to us, and share with the refugees what you can do without. The check list makes it easy for you to help. Please help all you can. We're profoundly grateful.

- \$ For refugees, where it's needed most
- \$3525 Equips a clinic in a refugee camp
- \$2475 Buys equipment to train deaf-mutes at Ephphatha in Bethlehem
- \$1880 Expands facilities at the Pontifical Mission Center for the Blind in Gaza
- \$1125 Endows a hospital bed with full medical and nursing care at St. Joseph's Hospital in Jerusalem
- \$ 950 Builds four classrooms for refugees in Jordan and Syria
- \$ 525 Establishes a child-care center in Jerusalem
- \$ 300 Enables a refugee teen-ager to learn a trade in the Salesian school in Bethlehem (two years)
- \$ 240 Feeds two refugee families for a full year
- \$ 120 Provides one year's full-care for an orphan
- \$ 75 Gives a sewing machine and accessories to a sewing center for village girls
- \$ 45 Furnishes a bicycle for a visiting nurse
- \$ 25 Supplies one year's medical needs for a refugee family
- \$ 10 Buys Braille books for a blind child
- \$ 5 Gives an orphan girl two dresses
- \$ 4 Provides a cripple with a pair of crutches
- \$ 2 Buys a blanket for a baby

Dear Monsignor Nolan:

ENCLOSED PLEASE FIND \$

FOR

NAME

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LET'S TAKE A BREAK

STEPPING AROUND THE PUDDLES NOT ALWAYS WISE

BY DOLORES CURRAN



I studied his shoes and speculated. Was the fun worth the leather? Yes, I relaxed my pull and let him lead. What glorious freedom. He headed for the first slushy pile of snow and splashed through with great zest. He shivered with excitement and headed for the next wet challenge. By the time we reached our neighbor's shores, this two-year-old Columbus had a smile on his face that told the world he had conquered it. Ignoring my neighbor's quizzical look at Steve's shoes, I completed my business on her front step and we began our return.

"Yes, I'll bet you are," I replied.

He went in. He waited awhile on the rug and looked at me expectantly. Then, "I got wet shoes."

"Uh-huh," I replied.

He tugged and tugged, finally asking, "Help me take my shoes off." I did and then he wanted his wet slacks off so we worked together on those. I ended up re-dressing him from bottom out—a process every mother knows—but it was at his request.

I tell the incident because it is a microcosm of child development. While we're busily steering our children around the puddles, they are looking at them longingly, wondering about the

consequences of stepping in them. The more we draw them aside, the more they are drawn to the puddles. If we have our way, they will never experience the freedom of the puddle or the discomfort of wet clothing. And it's the wet clothing we must allow them to experience.

SO MANY OF US today try to prevent our children from experiencing discomfort or pain that they actually grow up without experiencing it. Sometime in life, they are going to run into the puddles. Unless we intend to hang onto their hands forever, carefully avoiding the learning experiences which lead to maturity, they will learn the consequences of their pleasure much too late for us to be of help in re-dressing them. How much better for us to let them taste the puddles and the wet clothing at a young age.

A boy wants a paper route. His parents want to spare him the
(Continued on Page 7)

The sounds of silence, within the atmosphere of nature's beauty, can blend sight and sound for those times we feel the need to be silent and to meditate as suggested by the Old Testament. (NO PHOTO by Orville Andrews)

LEISURE ACTIVITIES

In search of silence

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

There is "a time to be silent, and a time to speak" says the Old Testament sage, Qoheleth (3:7). Summer is an ideal opportunity to do both. With the increased leisure of the summer months there is often more time to be with friends, with the family, to talk. Summer rings with the sounds of happy conversation on picnics, at the beach, on trips, or just around the back yard.



Summer is a great time to talk.

It is also a natural season to be silent—if one can find any quiet in today's technological world. It is necessary to search out silence, to look for moments of stillness. The din of city noises rarely subsides, and even at the beach the rock beat pulses incessantly from transistor radios and portable TV sets along the shore, drowning out the soothing cadence of the gentle waves. We even have a new crisis with a new name, "noise pollution." The environment is literally polluted with noise to such a level that scientists consider it a health hazard. So you have to really look for silence.

Surprisingly, satisfying silence and quieting stillness is discovered by many people who may never find a break in the relentless noise of contemporary life. Perhaps for only brief moments at a time, they are able to find an inner peace, and secure stillness. In these moments they are able to listen and hear sounds of hope, of peace, of life and of love. There is a level of hearing that is activated only in inner silence, aided by precious moments of external quiet, but not wholly dependent on them.

JUST AS WE NEED to learn to look at ordinary things in order to see how extraordinary the ordinary really is, we also need to learn to listen and hear. We can gradually learn to notice, to wonder, to see something of God's presence and activity in the visible world. We need also to learn to hear his voice in the confused voices of our age, the sounds of modern life, and the sounds of silence.

Moses climbed the mountain and heard God's voice in the midst of the deafening roar of a thunderstorm (Ex. 19:16-25). Elijah heard God not in a storm but in the gentle, whistling breeze (I Kgs. 19:12). The Old Testament describes the sun and moon as speaking of God, proclaiming His glory (Ps. 19). This Judeo-Christian tradition is continued in

our own time as Vatican Council II-teaches that "... all believers of whatever religion always hear His revealing voice in the discourse of creatures" (*Church in the Modern World*, 36).

The Council urges us to try to acquire the inner silence that allows us to hear God speaking to us of His love, His presence, His care, His call, in the varied voices of our time. In the confusing voices of our age, the voice of God can be heard—but only if we learn to find within ourselves an inner silence. "Be still, and know that I am God" (Ps. 46:10).

TO BE SILENT ENOUGH to hear God speaking to you is not easy. For some it is not possible without professional assistance. No formula can be prescribed in a brief newspaper column, but one or two suggestions may help during the summer leisure hours.

First, try occasionally to notice some particular sound and be present to it, attentively listening to it. Perhaps you may notice the chirping of a bird, the steady patter of rain falling, the happy voice of your child at play, the sound of a car passing by, the notes of a musical instrument. Just listen, forgetting cares, worries, absorbing, appreciating the particular sound.

Second, on occasion, stop momentarily what you are doing, take notice of whatever sound is most apparent and in your own words speak to God about what you hear. You might thank Him for the sound of music, the tone of voice of your husband or wife; praise Him for your ability to hear, for the wonderful variety of sounds that warn us of danger, entertain us, soothe our troubled spirits. You might ask Him to help you learn to listen, to learn to hear His voice speaking through the sounds of life. You might ask forgiveness for not taking time to enjoy and appreciate the sounds that are part of His creation.

Learning to hear God speaking through the creatures that

SHEED

***Jewish faith
gave religion
new insights***

BY F. J. SHEED

Jesus was born in, and born of, the Middle East. Before him stretched a long religious history, 40 centuries of it, from the Sumerians with their high god Enki and the Babylonians with Marduk, whom his ancestors had worshipped (Joshua 24.2). Into that history, 1,200 years before Jesus, had thrust the new religious fact of Israel, made into a people by Moses, established in Canaan by Joshua.



I call it new, and by the time it had shaken free of certain ancestral habits and settled down as itself, it was almost totally so. There is nothing to compare with it among the religions of mankind. In two matters especially it is unique. Its history is written, as no other nation's history has been, entirely as the story of its relationship with God. And this God, Yahweh, was One—Babylon counted its gods in the thousands. Reading the opening chapters of Genesis is like waking from a nightmare into daylight.

THE DEEPEST REASON for the difference between Israel and the great paganisms is that these formed their religion, gods and all, out of their experience of the natural universe while the Jews got theirs from their experience of God in the Desert. Scholars may question details of the Desert Experience, but certainly something happened there 3,000 years ago whose influence has lived on, through Jews and Christians and Mohammedans, till now. It shows no signs of dying. In some way God spoke to them, the communication was stable and preservable in words. And the words made the difference.

In our own day verbal revelation is "flipped aside as 'statement,' " "proposition," and God is held to reveal himself only in the natural universe and the history of man. But this is back to Babylon. All psychology, we say, is projection—in every human situation we read ourselves and our reactions and judge accordingly. All theology is projection too, unless God has spoken. If men can know God only as revealed in nature and man, then either they will not recognize him at all; or they will see God simply as man writ large, man writ immense—in fact, themselves rewritten as God.

So with the Babylonians. Like us, they valued power and sex: so their gods were monsters of cruelty (the goddesses especially) and madly over-sexed. The god our age finds for itself will not be a monster of cruelty—we have the long Judeo-Christian education to make that improbable. Will he be obsessed with sex? Probably. If there is a new religion it will honor its god's sexuality with sex rituals. But the God of the Old Testament differed from the gods of paganism by having no consort! Genesis places sex firmly where it belongs, not in God but in human life. Even the truth that God had a Son of his own could not safely be revealed to a world in which the Greek god Uranus was castrated by his son Zeus, the Cananite god El by his son Baal.

SUCH CRUDITIES our age will avoid; if men invent a god he will express them selves at their best. But he will not be the God of Jesus Christ. For between God as he is and any god men may make in their own image, God placed words. After all man is a word-making, word-using animal; his mastery of the universe would be impossible without words. It would be strange if God, communicating with men, should ignore the most specifically human element in them. It is true, of course, that words cannot be adequate to express infinite reality; they must always be shallower than God, but they are not shallower than we and they can take us out of our shallows.

The word of God, the speech of God, is all over the Old Testament. Whether God had "said" those individual words to the prophets and the others, or had simply given them the light and strength to see the divine reality so and utter it so. He wanted us to have the words. Indeed, one great phrase of Genesis—"man and wife become one flesh"—which we might have read as Adam's welcome to Eve or as the writer's comment on marriage, is quoted by Jesus as God's (Matthew 19:5).

The words of revelation are essential. In their light we see with new richness the God revealed in His creation; and they are a check on our tendency to re-make Him in our own image, as the Babylonians made him in theirs. So it seems to me. So it seemed to Jesus. He quoted the words of Deuteronomy, "Man does not live by bread alone, but by every word that proceeds from the mouth of God." And he emphasizes the importance of his own words—"The words I have spoken to you are spirit and life" (John 6:63)—and their permanence—"Heaven and earth will pass away, but my words will not pass away" (Luke 21:33). You can, if you will, ignore "statement" and "proposition," but Scripture does not and Christ did not.

surround us or through our own inner desires requires an inner silence that must be searched for and created. "Be still, and know that I am God."

(Copyright 1971, NC News Service)

"Why, Mrs. Rafferty! You're getting 'with it'!"

VICTORS AT SOUTH GROVE

N. Vernon,
St. Luke lads
golf champs

Billy Barlow, of St. Mary's parish, North Vernon, emerged as Junior-Senior Champion in the Freshman-Sophomore Division was Tony Krieg, of St. Matthew's, 74, while the Junior-Senior Division had co-medallists: Mike Carr, of Christ the King, and Gregg Boyd, both with 71.

He defeated Gregg Boyd, of St. Monica's parish, one up in 19 holes.

The Freshman-Sophomore Championship trophy was won by Bill Argus, of St. Luke, who defeated Joe Stark, of Im-

maculate Heart, two and one. Medalist in the Freshman-Sophomore Division was Tony Krieg, of St. Matthew's, 74, while the Junior-Senior Division had co-medallists: Mike Carr, of Christ the King, and Gregg Boyd, both with 71.

Bill Ferraro, of St. Matthew's, captured the President's Flight trophy in the Freshman-Sophomore Division, with the Vice-President's trophy awarded to Mike Lorenzano, of St. Bernadette's.

Junior-Senior President's trophy was won by Dick Jones, of Holy Spirit.

Golf Outing
set Saturday

INDIANAPOLIS — Between 120 and 160 golfers are expected to participate in the Junior Boys and Girls Golf Outing on Saturday, June 26, at the Orchard Golf Center, 9600 S. Meridian St. Tee times, posted by parish, are from 10 a.m. to 1 p.m.

Trophies will be awarded to adults, freshman-sophomore boys and girls, and junior-senior boys and girls, along with blind par medals in all divisions.

Girls will play nine holes, while the boys will play 18.

Event director will be Bill Kuntz. Late entries might be accepted if checked at the course.

MATCH PLAY

GOLF TOURNAMENT
Final Results
Vice-President's Flight—Mike Lorenzano, St. Bernadette defeated Mark Lorenzano, St. Bernadette, 4-2.
President's Flight—Bill Ferraro, St. Matthew defeated Bob Mohr, St. Michael, 4-3.
Championship Flight—Bill Argus, St. Luke defeated Joe Stark, Immaculate Heart, 2-1.
Medalist in Qualification—Tony Krieg, St. Matthew, 74.

Junior-Senior Division
President's Flight—Dick Jones, Holy Spirit defeated Mark McGlinchey, Our Lady of Lourdes, 5-4.
Championship Flight—Billy Barlow, St. Mary, North Vernon defeated Gregg Boyd, St. Monica, sudden death, 19 holes.

Co-medallists in Qualification—Mike Carr, Christ the King, 71, and Gregg Boyd, St. Monica, 71.



CADET BASEBALL RUNNERS-UP—St. Gabriel's CYO Cadet Baseball team, shown here, made the 1971 Cadet Spring season its best ever in baseball competition. The Westsiders first took top honors in Division One with an 8-0 record during the regular season. Then, they eliminated St. Plus X's Division Two winners, 7-2, to qualify for the championship game against Holy Name's defending

League champions. In that climactic affair, St. Gabriel forced Holy Name into two extra innings before bowing, 3-2, in the ninth frame. The man responsible for this surge is Head Coach Dick Hall (standing at the right, back row). At the left is Assistant Coach Dutch Beringer.

Bishops and theologians
suffer 'credibility gap'

BALTIMORE — Cardinal Lawrence Sheehan of Baltimore said a credibility gap exists between bishops and theologians in the United States, causing a painful lack of cooperation among them.

"Undoubtedly many theologians will feel that their help has never been sought or welcomed," Cardinal Sheehan told the annual meeting of the Catholic Theological Society of America here.

Many bishops no doubt feel that things have happened on the part of many theologians, particularly during the past three years, which have created and widened the existing gap.

was "painfully evident" at the April meeting of the U.S. bishops in Detroit regarding the preliminary study on the theology of the priesthood, commissioned by the bishops.

The study urged greater freedom of life style for priests, including optional celibacy, and maintained there are no scriptural or dogmatic barriers to the ordination of women.

Several bishops voiced displeasure over the study at the April meeting. Archbishop John F. Whealon of Hartford, Conn., said he felt the study fell short of the best scholarly research standards.

THE STUDY WAS written by a committee of theologians headed by Jesuit Father Carl J. Armbruster of Loyola university's theology school in Chicago. Archbishop Whealon said Father Armbruster's conclusions were more subjective than objective.

Disappointed with the theology report's findings, the bishops sent it back to the committee for further study.

Father Armbruster addressed the bishops at their opening April session, saying he regretted that the news media had focused on the issues of optional celibacy and the ordination of women which he said got minor attention in his research.

Disappointed with the theology report's findings, the bishops sent it back to the committee for further study.

Camping season
gets underway

Camping season is underway this week at both Camp Rancho Framasa and Camp Christina in Brown County.

The CYO Office has announced that some space remains for boys at Rancho the weeks of July 25, August 1, 8, 15.

Four spots are available for girls at Camp Christina the week of June 27 and five during the week of July 11. Also open at Christina are the weeks of July 25, August 1 and 8.

Information is available from the CYO Office, 1502 W. 16th St., 632-9311.

SCORES

BOYS' JUNIOR SOFTBALL

Sunday, June 20

Division 1: St. Joan of Arc 2, Immaculate Heart 0 (forfeit); St. Michael 2, St. Luke 0 (forfeit); St. Anthony 2, Christ the King 8; St. Malachi, bye.
Division 2: St. Philip Neri 2, St. Simon 0 (forfeit); St. Andrew 11, St. Matthew 4; Our Lady of Lourdes 2, Little Flower 0 (forfeit); St. Plus X, bye.

Standings
Division 1: St. Anthony 2-0; St. Michael 1-0; St. Joan of Arc 1-0; St. Malachi 0-1; Immaculate Heart 0-1; St. Luke 0-1; Christ the King 0-1.
Division 2: St. Philip Neri 2-0; St. Simon 0-1; St. Andrew 1-1; St. Matthew 1-1; St. Simon 0-2; Little Flower 0-2.
Division 3: St. Jude 2-0; St. Bernadette 1-0; Our Lady of Lourdes 1-1; St. Catherine 1-1; St. Roch 2-0; St. Bernadette 2-0.

GIRLS' JUNIOR SOFTBALL

Sunday, June 20

Division 1: St. Anthony 2, St. Malachi 0 (forfeit); St. Rita 2, St. Luke 0 (forfeit); St. Plus X 9, St. Michael 5; St. Joan of Arc, bye.
Division 2: St. Lawrence 14, Our Lady of Lourdes 7; Holy Name 30, Little Flower 10; St. Andrew 24, St. Philip Neri 8; St. Matthew, bye.
Division 3: St. Jude 19, St. Bernadette 5; St. Roch 36, Our Lady of Greenwood 9; St. Catherine 4, St. Mark 3.

Standings
Division 1: St. Rita 2-0; St. Plus X 1-0; St. Michael 1-1; St. Luke 0-1; St. Anthony 0-1; St. Joan of Arc 0-1; St. Malachi 0-2.
Division 2: Holy Name 2-0; St. Andrew 1-0; St. Lawrence 1-1; Our Lady of Lourdes 1-1; St. Philip Neri 1-1; Little Flower 0-2; St. Matthew 0-0.
Division 3: St. Catherine 2-0; St. Jude 2-0; St. Mark 1-1; St. Roch 1-1; Sacred Heart 0-1; St. Bernadette 0-1; Our Lady of Greenwood 0-2.



CYO GOLF TOURNAMENT, JUNIOR-SENIOR CHAMPION AND RUNNER-UP—These two CYO golfers are Gregg Boyd (left), St. Monica, and Billy Barlow, St. Mary of North Vernon, who between them garnered most of the top awards in the Junior-Senior Division at the recent CYO Boys' Match-Play Golf Tournament. Billy defeated Gregg in the final match of the Championship Flight, 1-up in 19 holes, to win that title, while Gregg, who had to settle for second place in match-play competition, earned an extra award by finishing as Co-Medalist in the Division with a fine 71 on Qualifying Day, tying with Mike Carr, Christ the King, for the top spot.



CYO GOLF TOURNAMENT, FLIGHT WINNERS—These lads are the champions of three of the flights in the recent Junior CYO Boys' Match-Play Golf Tournament at the South Grove course. Left to right are: Bill Ferraro, St. Matthew, Freshman-Sophomore President's Flight; Mike Lorenzano, St. Bernadette, Freshman-Sophomore Vice-President's Flight (he defeated his older brother, Mark, in the final); Dick Jones, Holy Spirit, Junior-Senior President's Flight. Bill Argus, St. Luke, Freshman-Sophomore Championship Flight winner, was not able to be present for the awards ceremonies. Tony Krieg, St. Matthew, who won Freshman-Sophomore Medalist honors in qualifying play with a 74, also was not present to receive his award.



CYO GOLF TOURNAMENT, FLIGHT RUNNERS-UP—Four of the five runners-up in flight competition at the 1971 Junior CYO Boys' Match-Play Golf Tournament at South Grove are shown in this picture taken after the last match of the final day. Left to right are: Bob Mohr, St. Michael, Freshman-Sophomore President's Flight; Mark McGlinchey, Our Lady of Lourdes, Junior-Senior President's Flight; Joe Stark, Immaculate Heart, Freshman-Sophomore Championship Flight; Mark Lorenzano, St. Bernadette, Freshman-Sophomore Vice-President's Flight. These winners were among more than 75 participating in the four-day tourney.

CYO NOTES

Entry blanks will be mailed soon for the Cadet and "56" Football Leagues. Deadline will be August 2. There will be a few changes in the Cadet eligibility rules.

Information will be sent out next week on the Junior CYO Talent Contest and the Junior Tennis Tourney.

Final entries in the Subnovice Swim Meet are due Wednesday, June 30. The event is scheduled for July 6 at Brookside Park. The games, refreshments and a sing-along will be featured.

for July 12-13 at Broad Ripple Park, will have a deadline of July 8.

Kickball league entry blanks will also be mailed soon for the fall season. Coaches who wish to suggest rule changes are asked to contact the CYO Office immediately.

Picnic slated

FORT HARRISON, Ind. — An Old Fashioned Parish Picnic will be sponsored by members of the Catholic Chapel No. 2 from 11 a.m. to 1 p.m. Saturday, June 26, on the picnic grounds of Fort June 30. The event is scheduled for July 6 at Brookside Park. The games, refreshments and a sing-along will be featured.

Indianapolis Parish Shopping List

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TIC TACKER

Pastor to double as principal

BY PAUL G. FOX

At a time when more pastors are divorcing themselves from the affairs of the parish school, a Richmond pastor will become the official principal of his school next fall.

Father Harry Hoover, who holds a doctorate in education from Catholic University and served as principal of Secena Memorial High School in Indianapolis for 17 years, has been named by the board of education at St. Mary's parish to serve as school principal.

He will head a faculty of four Sisters of Providence and two lay teachers in the six-grade school. The school was headed this past year by the first lay-principal of an Archdiocesan parochial school, Mrs. Arlene Kurre, who will remain as a teacher.

Aleis E. Gibson, education board president, announced the decision in a letter to parishioners recently. He states that Father Hoover will delegate some religious duties and seek assistance in other areas from parishioners in order to assume the role of principal, for which he is licensed.

HERE AND THERE—Miss Patricia Routen, daughter of Mr. and Mrs. Stanley Routen of St. Charles parish, Bloomington, has received the first Dr. Bonnell Souder Scholarship Loan given by the Indiana State Federation of Business and Professional Women's Clubs. Miss Routen has completed her second year at the Indiana University School of Nursing in Indianapolis. . . . Father Paul Evard is in St. Francis Hospital, Beech Grove. He recently suffered a torn catilage in a fall down in Ecuador, where he is serving with the Missionary Society of St. James. . . . Best wishes to Mr. and Mrs. George F. Meanel, Sr., of St. Roch's parish, Indianapolis, on the occasion of their 50th Wedding Anniversary. He is a retired fireman with the Indianapolis Fire Department, which he served for 32 years. They have four children, 32 grandchildren and five great-grandchildren.

ANNIVERSARY SPECIAL—The 900th television segment of the noted Sacred Heart Program will be shown at 7:30 a.m. Sunday, July 4, on WISH-TV, Channel 8, Indianapolis. The special film documentary details the dramatic and interesting story of the series from its founding at St. Louis University more than 30

years ago. Viewers will be taken on a tour of the program's offices, observing the staff at work on its many subjects. . . . A new series on Christian Unity by Father Francis L. Filas, S.J., of Chicago, will be seen on the Sacred Heart Program at 7:15 a.m. the same day on WTTV, Channel 4, Bloomington-Indianapolis.

SIXTH SUMMER BREEZE—The sixth annual Summer Breeze program at Brebeuf Preparatory School, Indianapolis, has begun for inner-city boys in the seventh and eighth grades, continuing through July 16. Fifty youths from 11 schools are participating in the daily program of small class instruction in math, English, social science and basic science. Workshops in arts and crafts, music and photography, as well as organized physical education is included. Field trips are planned to the art museum, airport, a farm, the '500' Motor Speedway, various plants, factories and cultural sights are also featured. Directed by Father J. Paul O'Brien, S.J., Brebeuf's assistant principal, the program is partially funded by the Indianapolis Foundation and Community Action Against Poverty (CAAP) of Greater Indianapolis.

NAMES IN THE NEWS—James R. May, associate administrator of St. Francis Hospital, Beech Grove, has been elected president of the Greater Indianapolis District of the Indiana Hospital Association. Don D. Hamachek, St. Francis administrator, was elected regent for the State of Indiana in the American College of Hospital Administrators. He will begin a three-year term at the annual meeting of the ACHA in Chicago on August 23. . . . Father Herman Lutz, associate pastor of St. Susanna's parish, Plainfield, and Father Lawrence Moran, pastor of St. Joseph's parish, Rockville, will sign the "sign on" and "sign off" meditations during July for WFBM-TV, Channel 6, Indianapolis. Over on WISH-TV, Channel 8, Father Charles Burkhardt, associate pastor of Little Flower parish, Indianapolis, will perform the same chores the week of July 4-10.

ARMENIAN LITURGY—The Divine Liturgy in the Armenian Rite will be offered at 7 p.m. Saturday, June 26, in the chapel of the Catholic Seminary of Indianapolis by Father F. Casimir Rosko. The services will be dedicated to the late Cardinal Peter Gregory Agagianian, Armenian patriarch, who died recently. Catholic Seminary is located at 4545 Northwestern Avenue.

New marriage court norms not as broad as American rules

BY FR. FREDERICK R. McMANUS

WASHINGTON—New and simpler rules for marriage cases in Church courts have been issued by Pope Paul VI to take effect next Oct. 1. They have the purpose of expediting and simplifying cases of alleged nullity of marriage which often drag on for years because of lack of trained personnel.

The 13 rules of the papal document will inevitably be compared with the 23 norms, with a similar purpose, followed in American diocesan tribunals since July

(Editor's Note: Father McManus, who holds advanced degrees in canon law, is dean of the School of Canon Law at The Catholic University of America and is active in the Canon Law Society of America. He is also director of the NCCB committee on the liturgy.)

1970. The earlier series of rules was prepared by the Canon Law Society of America, adopted by the National Conference of Catholic Bishops, and approved by the Holy See in an experiment that lasts until 1973.

As a whole, the new Roman document extends to the whole Church the spirit of improved and quicker procedure, but the terms are much more limited than the American version already in successful use.

ONE NOTABLE DEVELOPMENT in Pope Paul's apostolic letter—not found in the American experiment—is the recognition of lay judges, who have been excluded in modern times from ecclesiastical jurisdiction.

In matrimonial cases where three judges are still required episcopal conferences may now permit a layman (but not a laywoman) to serve as one of the three. This is related to the practice of Church law by lay advocates or lawyers, only recently spreading in the United States.

A less concrete but more significant change in the new document is the explicit statement that matrimonial tribunals express "the pastoral charity of the Church, which is well aware how much the salvation of souls is sought in marriage cases."

In 1965 Pope Paul restricted the right of bishops to dispense from procedural rules in these cases on the grounds that such dispensations "do not directly affect the spiritual good of the faithful."

MATRIMONIAL CASES which involve assertions of defective consent, inadequate intention, and different kinds of incapacity to marry demand the greatest formalities and create the

greatest delays. Like the earlier American norms, the new rules simplify: (1) the competent forum or venue for hearing such cases, (2) the makeup of the court, and (3) the appeal process.

(1) Cases may now be heard not only in the diocese where the marriage took place or where the other party lives but also where "in fact most of the depositions or proofs have to be collected."

It is thus a little easier for individuals to find a tribunal to examine the alleged nullity, but this rule is much more restricted than in the United States. Here a diocesan judge may hear a case if either party to the marriage resides in the diocese or, within certain limits, may simply decide "that his tribunal is better able to judge the case than any other tribunal."

(2) One of the most burdensome rules in marriage cases involving allegations of lack of consent, defective intention, and the like is the requirement that the tribunal include three judges. Most dioceses have only one or two specialists in Church law available, often only part time, for such responsibilities. The apostolic letter makes limited concessions so that, in individual cases, the national episcopal conference may permit a single judge to function.

IN THE UNITED STATES the 1970 norm is again somewhat broader: the episcopal conference may permit the individual tribunal "for a specified period of time" (but for all cases) to consist of a single judge.

(3) The third main area of change affects the so-called mandatory appeal. This is a requirement that, after a marriage is declared null in one court, it must be appealed and given an entirely new hearing—generally in the metropolitan tribunal or archbishop's court. That can mean a delay of one or two or more years. The solution proposed in the new document, however, is to permit the court of appeal simply to review the case and ratify the first decision without delay. It should reduce the time required for appeal to a couple of months at most. The Roman rule does not add a still further concession available in the United States—that the episcopal conference may dispense from the mandatory appeal in individual cases.

THE FORMALITIES of procedure are of secondary importance. The real point is to help Church courts to respond promptly to marriage cases which involve the needs and desires of individual persons in difficult situations.

Looked at broadly, the apostolic letter is a major simplification, which should be helpful in many countries. Because more thorough simplifications are already being followed in the United States, it is less significant here, provided the 1970 norms continue to be employed.

INDIANAPOLIS Calendar of Events

SUNDAY, JUNE 27

Ice Cream Social, sponsored by the Women's Club of St. Matthew's parish, 3 to 7 p.m. on the church grounds 4100 E. 56th St.

Sacred Heart Fraternity, Third Order of St. Francis, will meet at 3 p.m. in Sacred Heart Church.

FRIDAY, JULY 2

Nocturnal Adoration members are reminded of the customary watch.

SOCIALS

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

Back celibacy

MILWAUKEE—A group called Catholic Priests For Celibacy has been formed to enlist Catholic priests throughout the country "in a renewal for commitment to the principle of celibacy and to the special form of dedication which it involves in the life of a priest."

Msgr. Alphonse Popek, pastor of Our Lady, Queen of Peace parish here, is chairman of the committee which formed the group.

The monsignor commented: "Our group affirms its solidarity on priestly celibacy with Pope Paul and the vast majority of the world's bishops."

Fr. Lauck to note Jubilee

INDIANAPOLIS—Father Anthony J. Lauck, C.S.C., 61, director of art galleries at the University of Notre Dame, will observe his 25th Jubilee of Ordination with a Mass of Thanksgiving at 12 noon in Sacred Heart Church.

A public reception for the jubilarian will follow in the parish school hall, 1500 Union St.

The Indianapolis native was graduated from Sacred Heart High School in 1926 and later attended John Herron School of Art, Indianapolis, and the Cranbrook Academy of Art, Bloomfield Hills, Mich.

HE ENTERED the Holy Cross Seminary in 1936 and was professed two years later. Seminary studies were taken at Moreau Seminary and Holy Cross College, Washington. He was ordained to the priesthood in 1946.

St. John's

(Continued from Page 1)

renovation and restoration program was begun in recent years. Major items included a new roof and gutters, tuckpointing of the exterior, sand blasting of stone trim, refinishing and installation of some new doors, refinishing of pews and carpeting of aisles.

THE CHURCH HAS been air conditioned and completely redecorated while preserving the rich gothic lines, wood carvings and stained glass windows. The final item was the installation of the new marble altar in the sanctuary.

Msgr. Charles P. Koster, who has been associated with St. John's since ordination in 1945 and its pastor since 1969, believes that the church will have a "rebirth" of usage because of the construction of the new multi-million dollar Civic and Exposition Center directly west of the building.

He has indicated that St. John's will be made available for ecumenical services of any denomination and that the church can be used for public lectures and forums connected with the Civic Center.

It is also coincidental that the centennial celebration of St. John's Church occurs during the Sesquicentennial of Indianapolis as the state's capital.

Both Indianapolis and St. John's Church—rich in history and cultural contribution—are facing bright tomorrows.

The jubilarian also studied at the Corcoran School of Art, Columbia University and the Art Students League. He has taught art at Notre Dame since 1950, serving as chairman of the department from 1960 to 1967. He has been director of the art galleries since 1962.

In a recent interview, Father Lauck describes the simplicity of today's liturgical rubric as "great," but longs for some of the form and imagery of past.

"There's one thing I don't like to see," he admits, "and that's a priest scratching his head or something when he is approaching the altar. He would appear to be a bit more aware of what's going to happen if he had his hands folded."

THE JUBILARIAN is happy that much of what he considered "third-rate art" has been removed from churches, but he feels things have gone a bit far.

"Now, the churches are a little too severe. I like simplicity, but I don't get as severe with myself as architects are trying to become with churches."

The problem behind this relative vacuum in present liturgical art is, he suggests, that artists have simply failed to realize that the chains are off—no longer will they be told by the Church how and what to create.

FATHER LAUCK'S ART has given him

Vatican

(Continued from Page 1)

celebrate Mass according to the new rite may, with the permission of their bishop, continue to use the old Roman Missal in whole or in part. But the old Roman Missal may not be used in Masses before the people.

FOR SUCH SERIOUS reasons, again with the permission of the bishop, a priest may continue to use the old breviary.

While the old Roman Missal may not be used in Masses before the people, any priest may use either the Latin or the vernacular in Masses without the people.

The local bishop will decide whether one or more Masses should be celebrated in Latin, especially in churches frequented by Catholics of various languages.

The notification specified that, with the permission of the bishop, the vernacular may be used in the recitation of the Divine Office either singly, in community or in choir.

a patience he puts to use in discussing many contemporary attitudes toward art. His contention that many young artists lack sufficient respect for tradition is restrained, yet persistent.

"Art students really want to know what is going on in their own period, but some don't care about what has been done before."

He describes the many prizes and awards his work has received as sources of confidence, of fulfillment, as roots of encouragement to continue what is most difficult to create.

"It is not something I really enjoy, it is something I MUST DO."



FR. ANTHONY J. LAUCK, C.S.C.

Moslems, Jews join anti-abortion rally

BIRMINGHAM, England—Moslems, Jews, Anglicans and Roman Catholics held a silent march June 20 through the center of Birmingham, England's second biggest city, to protest the 1967 abortion act.

At least 5,000 people took part in the parade to a big open-air rally in a public park. The meeting was opened by a prayer from a Moslem and speakers included Archbishop George Dwyer of Birmingham, a consultant gynaecologist and two non-Catholic Members of Parliament.



AUCTION TO AID CYO—Members of the St. Andrew's parish, Richmond, Junior CYO will take to the auction block on Friday, June 25, to raise funds for their activities. The auction of household appliances, antiques and other donated items will take place at 5 p.m. on the parish grounds. More than \$900 was realized the past two years with the project. Shown above receiving donated items are, from left: Diane Maurer, Becky Miller, Steve Behr, Tony Cooper, Father William Ernst and John Herig. Herig is president of the CYO unit, while Cooper is treasurer.



BIRTHDAY MASS FOR VETERAN METHODIST—Father George Garmyn, S.J., of St. Stanislaus Catholic Parish, celebrates a Mass honoring Mrs. Martha Allmendinger (center), a Methodist who was celebrating her 100th birthday at Hampton Manor nursing home, Bay City, Mich. Father Garmyn visits the home every Friday to celebrate Mass and lead Gospel readings—"sort of an ecumenical affair"—but the birthday Mass was special. (RNS photo)

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FIREMAN HONORED—John J. Clegg, center, a member of St. Philip Neri parish, Indianapolis, was honored Monday evening by Council 437, Knights of Columbus, as 1971 "Catholic Fireman of the Year." With the nominee are Past Grand Knight Louis F. Bauer, a former winner of the award, and Father James Wilmoth, firefighters' chaplain.

Aid is still available at Marian

INDIANAPOLIS — Financial aid for students wanting to enroll in college this fall still is available at Marian College, according to Miss Patricia Jeffers, financial aid officer.

Marian offers \$600 academic scholarships to students who graduated in the upper 3 per cent of their high school classes and \$400 stipends to those graduating in the upper 15 per cent. These awards are not dependent on financial need and do not require filing the Parents' Confidential Statement.

Aid based on need as indicated in the PCS is available, however, in several forms:

1. Educational Opportunity Grants of up to \$1,000 per academic year.
 2. Indiana State Educational Grants of up to \$1,400 per academic year.
 3. National Defense Student Loans of up to \$1,000 per academic year.
 4. State Guaranteed Loans of up to \$1,000 per academic year.
 5. Federal Work Study awards of up to \$700 per academic year.
- Most awards are combinations of several available programs with as small an amount in loans as possible under the various program guidelines. Some students may qualify for enough financial aid to defray the entire costs of tuition, fees, room and board.
- Parents or students may contact Miss Jeffers or Robert L. Faust, Director of Admissions, at Marian College, 3200 Cold Spring Road, Indianapolis, 46222, 317-924-3291.

Day of Renewal set in Tell City

TELL CITY, Ind. — Father Eric Les, O.S.B., of St. Meinrad Archabbey, will be guest speaker at the Deane Council of Catholic Women's Day of Renewal, to be held at St. Paul's parish here on Tuesday, June 29.

Registration will begin at 9 a.m., with the board meeting scheduled for 9:30 a.m. Conferences and Mass will be at 2:15 p.m. in observance of the Daughters of Isabella's World Day of Prayer.

Coffee and dessert will be served by the ladies of St. Paul's parish.

St. Matthew sets Ice Cream Social

INDIANAPOLIS — Food, fun and games will be featured at the second annual Ice Cream Social sponsored by the Women's Guild of St. Matthew's parish on Sunday, June 27. The event will be held on the parish grounds, 4100 E. 56th St., from 3 to 7 p.m.

Two Sting Ray bicycles will be given away during the afternoon. The public is invited.

Ten years ago the late Cardinal Joseph E. Ritter of St. Louis received an honorary Doctor of Laws degree at Indiana University.

+ Remember them in your prayers

INDIANAPOLIS
LOUISE RIPPERGER, 48, St. Margaret Easley, Augustine Chapel, June 19. Uncle of Christopher, June 16. Mother of Robert E. and Steven J. Ripperger. Sheila A. Kercher and Sharon L. Hines, daughter of August Marschke; sister of Lena Weber, Bertha McGraw, Freida Plake, Gerome and Albert Marschke.
JOHN TONY, 48, St. John's, June 17. Husband of Mary, brother of George, David and Abraham Tony and Dorothy Russell.
DANIEL BASH, 45, Holy Name, June 17. Husband of Patricia W. Bash, daughter of Daniel Bash, Betty Thornberry and Barbara Turner, son of Sidney S. Bash, brother of Betty McClelland.
GLEN W. KNAPP, 54, Little Flower, June 18. Husband of Edna C.
ANNA C. KIRSCH, 80, St. Luke's, June 18. Mother of John W. George, Robert Granville, Thomas, Ernest and Emil Schaeffel and Rose Gaughan.
OLIVE J. SCHAEFFEL, 81, Holy Name, June 19. Mother of Joseph, Robert, Granville, Thomas, Ernest and Emil Schaeffel and Rose Gaughan.
WILLIAM J. LAFFEY, 81, St. Augustine Chapel, June 19. Uncle of Paul Cathedral, June 22. Husband of Mary T., brother of Bertha Landrigan.
FRED F. LINDER, Sr., 80, St. Gabriel's, June 19. Father of Rosemary, Randall and Delores Bowman, brother of Frank M. and Rose A. Linder and Margaret Nelson.
HELEN K. KAHN, 76, St. Augustine Chapel, June 21. No immediate survivors.
TOMASS BALANIS, 96, 55 Peter and Paul Cathedral, June 22. Husband of Emilia, father of Beniskav and Edward Balanis, Felicia Armanis, Stanislava Motulenko and Jucilia Grisans.
LEONARD BAGNOLI, 91, Christ the King, June 23. Father of Michael and Marie Bagnoli, Elizabeth Lorey and Theresa Mazzalero.
FREDERICK G. TENNER, 65, St. Catherine's, June 23. Husband of Valeria C., father of Larry E. and Fred W. Tenner, brother of Louise and Clara Tuttle, Mary Dalaney, Jr., Ronald J. and Maurus Smith, Florence Maron and Josephine Cress, all of Indianapolis.
RALPH E. BROUSE, 48, Assumption, June 23. Father of Thomas V. Brouse, Eileen Schuler, Elizabeth Phillips, Dorothy Raby and Shirley Donahue.
ROBERT MCINTYRE, 41, St. Mary's, June 15. Husband of Jean; father of Kathleen and Kimberly, both of Richmond; Sister Regina Marie S.P. of Bloomington; Sister Patricia S.P. of Cincinnati; and Mrs. David Southworth of South Bend.
RUSHVILLE
JOHN L. HERBERT, member of St. Mary's, June 16. Husband of Rosalia, father of Landon, Martin, Ellis, John and Jerry Herbert, all of Rushville. Norman, Herbert of Indianapolis. Mrs. Keith Hemmingsway of Anderson. Mrs. Glenn Colvin and Mrs. John Eldridge, both of Rushville. Brother of Louis Herbert of Rushville. Bill Herbert of Cambridge City and Mrs. Melvin Richardson of Detroit, Mich.
SIBERIA
MARY K. KUNKLER, 82, St. Martin's, June 21. Mother of Urban Kunkler of Siberia; sister of Cary Hardwick of Siberia.
TERRE HAUTE
JOHN V. BROWN, 75, St. Margaret Mary, June 19. Husband of Lola, father of Robert Brown of Terre Haute.
WALTER I. STETZ, 65, Sacred Heart, June 15. Husband of Louise.



HOT PANTS PRIMA DONNAS—Suzanne Sullivan, left, and Amy Shawn Bates, both 2½, just made it under the wire for the Hot Pants Contest at the annual Christ the King Festival, June 25 and 26. Suzanne is the daughter of Mr. and Mrs. Harold Sullivan, and Amy is the daughter of Mr. and Mrs. Donald W. Bates.



CADET VOLLEYBALL LEAGUE RUNNERS-UP—Our Lady of Greenwood's 1971 Cadet Volleyball team, shown here, couldn't quite match feats of their 1970 predecessors, who won both league and tournament titles in the same season. But these girls still came up with a performance that has to be classified as better than average, and they have the league runner-up trophy to prove it. The far Southsiders first captured the division title in the highly competitive Division Three, then beat Holy Spirit's Division Four winners in the first round of the play-offs to qualify for the final game, where they lost to St. Pius X. Shown with the girls are Coaches Chuck Dennis (back row, right) and Una Shay (back row, left).

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VIEWING WITH ARNOLD

'Andromeda Strain' thriller

BY JAMES W. ARNOLD

"The Andromeda Strain," Michael Crichton's tense best-seller about a new, humanity-threatening germ from outer space, has been turned into a quality science-fiction thriller packed with enough medical, biological, chemical apparatus and data to substitute for a Cal Tech education.

There are moments when bafflement seems caused more by clumsiness in art than complexity in science, but the film is exciting, imaginative and blurringly visual, and merits the attention of filmgoers of all but the most exacting tastes. It has the gloss of money intelligently spent, and it is so wholesome that it includes some words we thought had passed from the cinema vocabulary ("shoot" and "go fish").

Sci-fi buffs, when not dazzled by the glitter, will find much to remind them of low budget precursors. The eerie sequence of coming upon a town full of dead people cut down in normal daily activity is a "Twilight Zone" situation. Frightening



things happening at remote wilderness bases is a staple of the pandora's-box theme ("The Thing," "Them"). When we watch Andromeda bubbling and surging under microscopic examination, it looks a lot like "The Blob." Then there is the scientist (David Wayne) who theorizes that intelligent being from other worlds may be bacteria. That has the same feeling as "The Fly" (Don't step on that bug, Martha, it may be Uncle Albert!).

BUT THIS IS NOT to put "Andromeda" down. Few ideas are original, it's what you do with them that counts. Veteran producer-director Robert Wise has made a dozen great films, both creepy ("The Body Snatchers," "The Haunting") and spectacular ("West Side Story"), and "Andromeda" is classy if not immortal. The cast is also fully mature and pro (Arthur Hill, James Olson), with an especially high IQ touch in casting hoydenish, middle-aged Kate Reid as the lady scientist usually essayed by Raquel Welch.

Comparison with the greatest sci-fi antecedent, Kubrick's "2001," is probably unfair, but let's do it anyway. The action takes place "on earth now," but the situation is basically the same. Science has made a baffling first contact with an

organism from outer space, and a team is called in secretly to investigate. We are treated to a brilliant display of technology, not in spacecraft but in the biological sciences, with emphasis on the structures and processes necessary for decontamination and quarantine. Nobody walks on the ceiling, but Boris Leven's sets and gadgets are authentic and gorgeous to look at, with some delightful spectacle of their own, e.g., those accordion-pleated suits, attached to a wall opening, that doctor and nurse must wear while treating isolated patients.

There are even the wry jokes on technology (like "2001's" zero-gravity toilet), chiefly in the form of undignified germ-proofing procedures and witty answers to computer questions that the frustrated machine is unable to code. In fact, the new film has a lot more humanity and humor, ranging from the obvious (the old man patient making a pass at the nurse) to comically bureaucratic announcements over the PA system reminiscent of "M.A.S.H." In computer graphics—the numbers and visual designs representing tracking and analysis—"Andromeda," aided by Kubrick's special effects man Douglas Trumbull, is fully as slick, complex and intriguing.

BUT THE CLIMAX offers nothing as spectacular as the Jupiter trip. Instead, it is a tightly suspenseful physical problem—reaching a certain spot within given time limits. The more legitimate comparison is with the ending of "Goldfinger," when James Bond has to defuse the bomb in the depths of Fort Knox. Like the Bond films, "Andromeda" is an entertainment whose

Oppression called spiritual bonanza for black Americans

NEW YORK — Out of suffering and oppression black Americans have fashioned a "cornucopia of spiritual riches" which today offer the nation its most hopeful resources, according to a team of black psychiatrists.

Dr. William H. Grier and Dr. Price M. Cobbs say it was the "commands of conscience and the structures of religion" the "Jesus Bag"—that whites used in capping their suppression of blacks.

In a new book, called The Jesus Bag (McGraw-Hill), the physicians explore the impact of religious strictures and the way they see blacks turning this handicap to positive human value.

Almost no one these days denies that religion was used in pre-Civil War days to make docile, non-aggressive slaves and to keep them second-class citizens in later years.

A rebellion against the Christianity imposed on them—often with promises of "heavenly reward"—at Emancipation or in the current surge of black power would not have been inconceivable.

That has not happened. Drs. Grier and Cobbs see black America as deriving a positive outcome from their religion honed under oppression. They identify that experience with "soul," a quality they now see blacks bringing to their discovery of human dignity.

Indeed, the San Francisco-based psychiatrists are convinced that blacks are the most moral, humane, democratic and courageous citizens of the nation, the possessors of "spiritual riches" which the whole of America needs to tap.



BALTIMORE'S MARRIED DEACONS—Six men are shown with their wives after their ordination to the permanent diaconate by Lawrence Cardinal Shehan in Baltimore. It was the first ordination of deacons in a diocesan program to be held in the U.S. While their wives and families watched, the six men pledged obedience and

respect to Cardinal Shehan and his successors. The ordination texts were identical to those used at the ordination of priesthood candidates to the diaconate. The new deacons will work in their own parishes and be responsible to their pastors (RNS photo).

First things first, Pope tells priests, seminarians

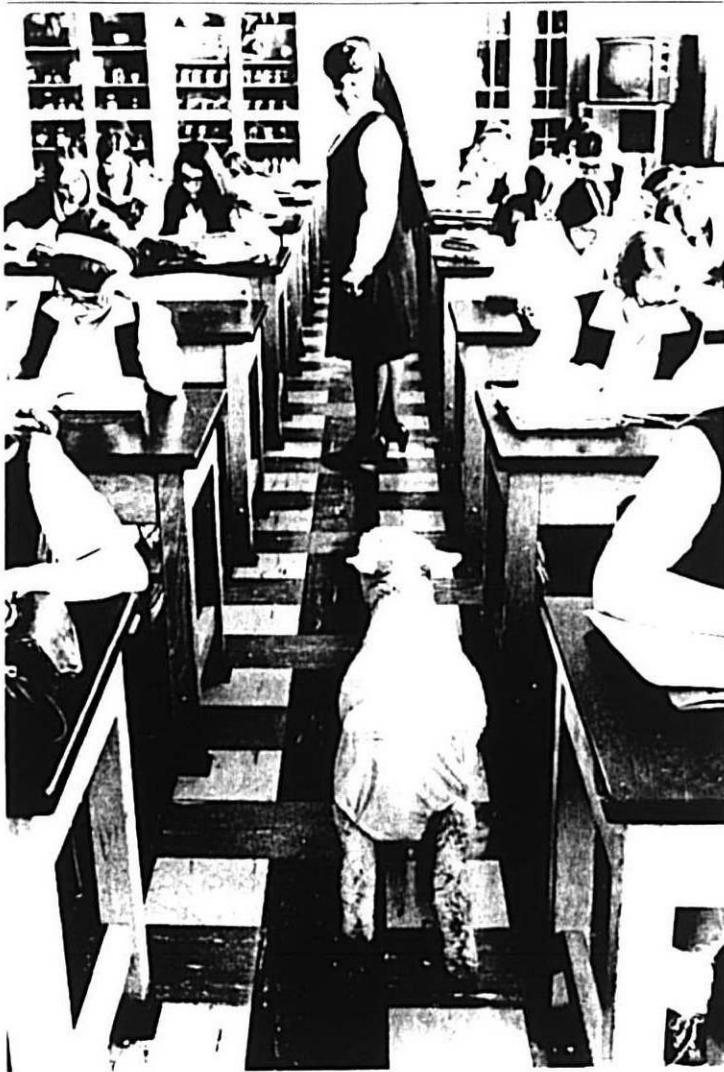
VATICAN CITY—The first duty of priests is to be "deputies and to represent God through Christ and thus save the world," Pope Paul VI told 200 priests and seminarians studying in Rome.

The Pope warned against priests who have been a lucky planet-saving bit of statesmanship.

Thus "Andromeda" is unambiguous, confident and comforting, which may help enlarge its audience. But it may represent a dangerous human posture in the face of the unknown and infinite.

become involved in various types of non-priestly activity at the sacrifice of their essential priestly character. At a special audience (June 12), the Pope told his visitors:

"Woe to the priest who would be everything, do everything, who would be a politician, a sociologist, an expert, a consultant, and organizer and so on, but who instead fails in his specific mission which makes him a priest: the glory of God by sacrificing himself for his brothers and to communicate to them divine love through the living contact with Christ."



SISTER MARY HAS A LITTLE LAMB—"Kipper" the lamb, an Easter gift to Sister Mary Leanne from her lab assistants at Marymount High School in Cleveland, follows his mistress down the aisle of her biology classroom. Kipper will stay at the school through most of the summer and then be assigned to a permanent home on a farm. His pants are strictly precautionary. (RNS photo)

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USCC OFFICIAL SAYS

Welfare proposals offer both aid and threat to recipients

OMAHA, Neb. — While some payments for voluntary sterilization, and by making government proposals seek aid for low income families, others threaten their moral welfare, a United States Catholic Conference official said.

John E. Cosgrove, director, USSCC social development department, said the government is trying to help the poor by suggesting a national health insurance program, a guaranteed minimum wage, and family assistance programs.

But at the same time he said, federal and state governments try to set up their own moral and ethical standards by almost approving euthanasia, by encouraging welfare recipients to practice birth control, by urging them to accept government

HE SAID THAT there is "almost a cosmic irony" in the fact that the government proposes legislation to help poor families and then "bombards them with the skills of communication to induce them into situational ethics and subjective forms of morality."

"The moral of the story," he said, "is that if we do not accept the moral of the temporal society's practice birth control, by urging them to accept government

alternatives on a moral basis. Cosgrove told the workshop that the "pursuit of happiness" as cited in the Constitution "includes the right to adequate food, housing, education, employment, health and legal services, and the right to participate in government."

The U.S. political system can change to facilitate the development of these programs, he said, "but it is also, based on the human rights of individuals."

Cosgrove said religion and government can be uniquely combined in the U.S. "to provide America with a government dedicated to man's rights."

STRESSING THE importance of respecting individual rights, Cosgrove said the United States should adapt a broad social program, including national health insurance. He said the costs of the program should be kept down and the quality up regardless of the means or needs of the people it serves.

"The Church and the secular society, and we as individuals, should assist the less privileged people in society to form groups to make the structural changes required and to participate in the social process by being enabled to exercise some degree of influence over events—compatible with their dignity as human beings," Cosgrove said.

Permanent diaconate 'growing'

WASHINGTON — The permanent diaconate—re-established as a ministry option for American Catholics in 1968—is continuing to grow, and reservations voiced by some hesitant priests have largely evaporated, an official of the U.S. bishops' committee on the permanent diaconate said here.

"The fear was that it might inhibit the growth of the lay apostolate," said Father William Philbin, executive director of the committee secretariat. "But I think the more people thought about that, the more they realized that far from inhibiting the lay apostolate, it could actually promote it."

ANOTHER EARLY objection to the diaconate was that it might threaten the traditional role of the priest—since a deacon can do liturgically nearly everything a priest can do except say Mass, anoint the sick and hear confessions.

But most priests who felt this way at first have apparently come to see the deacon "as a bridge bringing lay people and priests together," Father Philbin said.

"They also realize that the deacon's role is broader than just his liturgical function. The ministry of charitable service to individuals and the community is even more distinctive of the deacon."

THE SECRETARIAT director cited the four-year National Conference of Catholic Bishops (NCCB) study on priestly life and ministry.

That study showed that at least 80 per cent of U.S. bishops, Religious superiors and diocesan and Religious priests polled favored "introduction of the married diaconate whenever and however the local church chooses." Men already married may currently be ordained deacons, but single men who choose that ministry must remain unmarried.

Priests' council asks program for draft counseling

PHILADELPHIA — The Philadelphia archdiocese's Council of Priests has called for a program to guide young men on aspects of accepting or refusing to enter military service.

The council resolved that the archdiocese make a "concerted educational effort to improve the competence of the clergy" in these matters.

The council asked for the upgrading of training for priest-counselors in schools and parishes regarding the legal aspects of conscription.

The priests of the archdiocese would counsel on the teachings of the Church regarding military service and conscientious objection. They would also advise young men on the various options available to them, and the legal and social implications of their choices.

The council also called for a "vigorous educational program" for the Church's teaching on marriage. It suggested using TV commercials, newspaper features, workshops and the pulpit for implementing the marriage educational program.

ACADEMY PROPERTY TO BE SOLD—Negotiations are in progress for the transfer of ownership of the old St. Agnes Academy from the Sisters of Providence to the Paul Tipps and Associates Company, of Dayton, contingent upon completion of an FHA loan. Located at 14th and Meridian Street across from St. Peter and Paul

Seek equality only, women tell Council of Churches

BY MARJORIE HYER

ATLANTIC CITY, N.J.—Six women church leaders told the National Council of Churches' (NCC) general board that what they really want is equality—nothing less and nothing more.

"We are uniting to see that women have a full and equal part of the life of the church and of society," said Miss Thelma Stevens, formerly director of social action of the women's division of the United Methodist Board of Missions.

She said a change in structures is needed "to help women and other victimized groups take their places in the power structure."

Miss Stevens was a member of the general board for many years before her retirement. Her appeals for racial justice seemed to carry added authority because of the unmistakable Southern drawl with which they were delivered.

NOW SHE HAS turned her attention to women's rights. She and other speakers on the panel made it clear that the two causes were essentially the same.

"At least in the civil rights movement, there is a real sense of guilt about racism, but when it comes to the women's issue we're still in the laughing stage," said Miss Dorothy Height, president of the National Council of Negro Women and director for racial justice for the YWCA national board.

"As we look at the structures, let us realize that no amount of tinkering with them is going to change a structure that is basically white and basically male," said Miss Height.

Thirty years ago, 70,000 men attended a Midnight Mass celebrated in the Eucharistic Center at the Ninth National Eucharistic Congress in St. Paul and Minneapolis.

"What is really needed is a basic change to make it possible for all people to make their full contribution."

MISS ELIZABETH Miller, head of the department for social action of the American Baptist Convention, said that those who deny there is discrimination against women in the church are as misinformed as people who a few years ago proclaimed: "There's no racial problem in our community," only to have it explode into violence.

Miss Miller acknowledged that her church, like a number of other Protestant denominations, ordains women. But she said the right to ordination "like the civil rights laws, unless implemented, means little."

"There are women ministers in the American Baptist Church, but no matter how able they are or how hard they work, they never go anywhere but to the little rural churches that no one else wants. The right is there but the implementation is lacking."

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CONGRATULATIONS

to
Grand Knight Richard Forestal, and all the newly elected officers of Knights of Columbus Council No. 437.

Feeny-Kirby Mortuary

ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

ANNUAL Knights of Columbus State GOLF Tournament
American Legion Golf course—New Castle
Saturday—Sunday, August 21-22
St. Ann's Council No. 1755 to host this year's tournament
Saturday—Outdoor ox roast and banquet—7:30 P.M.
Entry Fee—\$17.00 includes Green Fees and Banquet Ticket
Reservations to be made with the St. Ann's Council by Saturday, July 17th

FISH FRY—Christ the King Church
1800 Kessler Blvd., East Drive
Friday-Saturday, June 25-26—5 P.M. till 7 P.M.
Chicken and Fish Dinners

Rides - Games - Booths

FUN for All

ANNUAL Ice Cream Social
Sunday, June 27—3 P.M.-7 P.M.
St. Matthew Church—4100 East 54th Street

ANNUAL Chicken Dinner and Bazaar
St. Maurice Church—Napoleon
Sunday, June 27—11 A.M.-2 P.M.
Food Rides Entertainment

FEENEY-KIRBY MORTUARY 100 per cent CATHOLIC OWNED AND OPERATED—
Sponsoring your Catholic parish activities . . .

These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.

923-4504



Feeny-Kirby
MORTUARY



MERIDIAN AT 19th STREET

RETREAT SLATED

INDIANAPOLIS — Reservations for a Third Order retreat to be held at Alverna Retreat House July 9, 10, 11, may be made by calling Ann Fox, 786-6191.

commercial, newspaper features, workshops and the pulpit for implementing the marriage educational program.

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