



VOL. XI, NO. 38

INDIANAPOLIS, INDIANA, JULY 2, 1971

OFFICIAL APPOINTMENTS

Effective July 14, 1971

REV. LARRY CRAWFORD, from associate pastor of Holy Family parish, Richmond, to associate pastor of St. Gabriel parish, Indianapolis.
REV. ROBERT DREWES, from associate pastor of SS. Peter and Paul Cathedral, Indianapolis, to co-pastor of St. Bernadette parish, Indianapolis.
REV. HENRY GARDNER, from pastor of St. Bernadette parish, Indianapolis, to assignment in the Diocese of Tucson, Arizona, for reasons of health.
REV. GERALD GETTELFINGER, from St. Andrew parish, Indianapolis, to associate pastor of St. John parish, Indianapolis, continuing as Archdiocesan Superintendent of Education.
REV. JEFFREY GODECKER, from associate pastor of St. Bernadette parish, Indianapolis, to associate pastor of St. Catherine parish, Indianapolis, continuing on the faculty of Roncalli High School.
REV. MATTHEW HEROLD, from pastor of St. Thomas parish, Fortville, to pastor of St. Ann parish, Hamburg.
REV. MICHAEL KATTAU, from associate pastor of St. Andrew parish, Indianapolis, to associate pastor of Holy Family parish, Richmond.
REV. HAROLD KNUVEEN, from associate pastor of St. Catherine parish, Indianapolis, to co-pastor of St. Bernadette parish, Indianapolis, continuing on the faculty of the Latin School.
REV. PATRICK MURPHY, from associate pastor of St. Gabriel parish, Indianapolis, to the faculty of Schulte High School, Terre Haute.
REV. FRANCIS TUOHY, from associate pastor of St. John parish, Indianapolis, to pastor of St. Thomas parish, Fortville, continuing as Chancellor of the Archdiocese of Indianapolis.

The above appointments are from the Office of the Most Rev. George J. Bishop, Archbishop of Indianapolis. Very Rev. Francis Tuohy, Chancellor.

June 22, 1971

Chancery announces 10 clergy changes

The Chancery Office this week announced 10 clerical assignments, including the naming of co-pastors for an Indianapolis parish.

Succeeding Father Henry Gardner, 57, who resigned from the pastorate of St. Bernadette's parish, Indianapolis, for reasons of health, will be Father Robert Drewes, 39, associate pastor of SS. Peter and Paul Cathedral parish, and Father Harold Kneueven, 38, associate pastor of St. Catherine's parish, Indianapolis.

FATHER GARDNER will be assigned to pastoral work in the Phoenix (Ariz.) diocese.

Father Matthew Herold, 70, pastor of St. Thomas parish, Fortville, since 1966, was named pastor of St. Ann parish, Hamburg. He will succeed Father Sylvester Bloemke, who died recently.

Named pastor of the Fortville parish was Father Francis Tuohy, 35, Archdiocesan Chancellor. He has also served as associate pastor of St. John's parish,

Indianapolis, since 1965.

IN OTHER CHANGES, Father Gerald Gettelfinger, 35, Archdiocesan Superintendent of Education, was named associate pastor of St. John's parish, Indianapolis.

Father Larry Crawford, 30, associate pastor of Holy Family parish, Richmond, will be assigned to St. Gabriel's parish, Indianapolis.

Father Michael Kattau, 28, associate pastor of St. Andrew's parish, Indianapolis, was assigned to Holy Family parish, Richmond.

Father Patrick Murphy, 28, associate pastor of St. Gabriel's parish, Indianapolis, was named to the faculty of Schulte High School, Terre Haute.

Father Jeffrey Godecker, 28, associate pastor of St. Bernadette's parish, Indianapolis, was appointed to St. Catherine's parish, Indianapolis. He will remain on the faculty of Roncalli High School.

All appointments are effective July 14

Know Your Faith opens new series

In this issue of The Criterion, the KNOW YOUR FAITH section baptizes a 12-week summer series on "Building the Parish Community." Devoted to developing a sense of community in the parish, the series will stress the need for close cooperation between pastors and parishioners, particularly parents.

We think the summer "package" is especially appropriate, not only because of its content, but because it fills the gap left by the warm weather suspension of organized religious education activities. Ending on Catechetical Sunday, Sept. 19, which marks the resumption of such activities, the series proclaims the fact that religion and education in faith are a year-round occupation.

Look for the KNOW YOUR FAITH posters we have distributed to all parishes in the Archdiocese and let them serve as a reminder not to miss any of the series.

Joining the writing team this week are two newcomers, Father Al McBride and Jim Phillips. Father McBride, a well-known catechist, is an assistant professor in Religious Education



at the Catholic University of America. He has written numerous magazine articles and several books on catechetics.

Phillips, married and the father of four, has a master's degree in Religious Education from the University of Detroit. A former high school teacher, he now directs a management consultant firm for parishes and schools.

Father Joseph M. Champlin and Father Carl J. Pfeifer will concentrate their discussion on liturgy and Scriptures, respectively, keying their columns to the overall theme of the week.

For an introduction to how all this fits together, turn to Pages 6 and 7.

Supreme Court bars salary, 'purchase-of-services' aid to church schools

BY REV. CHARLES M. WHELAN, S.J.
(NC News Service)

WASHINGTON—The U.S. Supreme Court rendered on June 28 its long-awaited decision on the constitutionality of public assistance to church-related schools, ruling that college aid is permissible, but outlawing Pennsylvania's purchase of services arrangement and Rhode Island's teacher salary supplements.

The court did not invalidate all forms of assistance at the elementary and second-

Related story and photo on Page 3.

dary level, but ruled that aid to those nonpublic schools must not take the forms adopted in Pennsylvania and Rhode Island.

The decision in the Pennsylvania case was 8-0; in Rhode Island, 8-1, and in the college case, 5-4.

Chief Justice Warren E. Burger wrote the majority opinion in Lemon and DiCenso, the Pennsylvania and Rhode Island cases. Justice Byron White was the only member of the court to vote for the Rhode Island program. He was also the only justice who wished to send the Pennsylvania case back for trial rather than declare the statute unconstitutional as a matter of law.

IN THE COLLEGE CASE, Tilton v. Richardson, Burger's opinion in favor of the federal statute was joined only by three justices (John M. Harlan, Potter Stewart and Harry Blackmun), so that there was no majority opinion. Justice White concurred in the favorable result, to make the majority of five.

Justice William J. Brennan, the only Catholic on the court, voted against the church-related institutions in all three cases, as did Justices Hugo Black and William D. Douglas. Justice Thurgood Marshall voted against the federal and the Rhode Island programs, but did not participate in the Pennsylvania decision.

In a statement released shortly after the decisions were issued, Bishop Joseph L. Bernardin, general secretary of the National Conference of Catholic Bishops and the United States Catholic Conference, highlighted the mixed picture presented by the Supreme Court's actions.

"While supporters of nonpublic education are gratified by the court's ruling in favor of federal construction aid to church-sponsored colleges," said Bishop Bernardin, "the decisions overturning two state programs of assistance to nonpublic elementary and secondary education naturally comes as a keen disappointment to them. The serious impact of this decision on nonpublic schools cannot be overestimated."

BISHOP BERNARDIN said that the decisions do not spell the end of nonpublic schools in the United States. Some forms of public assistance, such as transportation and textbooks, have been clearly established as constitutional by prior decisions of the Supreme Court and are still valid under the Pennsylvania and Rhode Island decisions.

Moreover, the court's decisions still leave open the constitutionality of public assistance provided directly to students and parents (scholarships, tuition grants, tax credits and deductions), and of programs under which public school teachers are made available to nonpublic schools for certain subjects.

The Supreme Court decisions in Tilton, Lemon and DiCenso are already under intensive study by legal and constitutional specialists on the staff of the U.S. Catholic Conference, under the direction of William R. Considine, general counsel of the conference. The results of the study will be made public when the analysis is completed.

"It is already apparent," said Mr. Considine late in the afternoon on the day the decisions were rendered, "that the (Continued on Page 3)

25 pct. drop anticipated in teaching nuns

The Archdiocesan Board of Education was told this week by the teaching communities of women that 287 teachers would be available this fall for the 76 parish elementary schools in the Archdiocese.

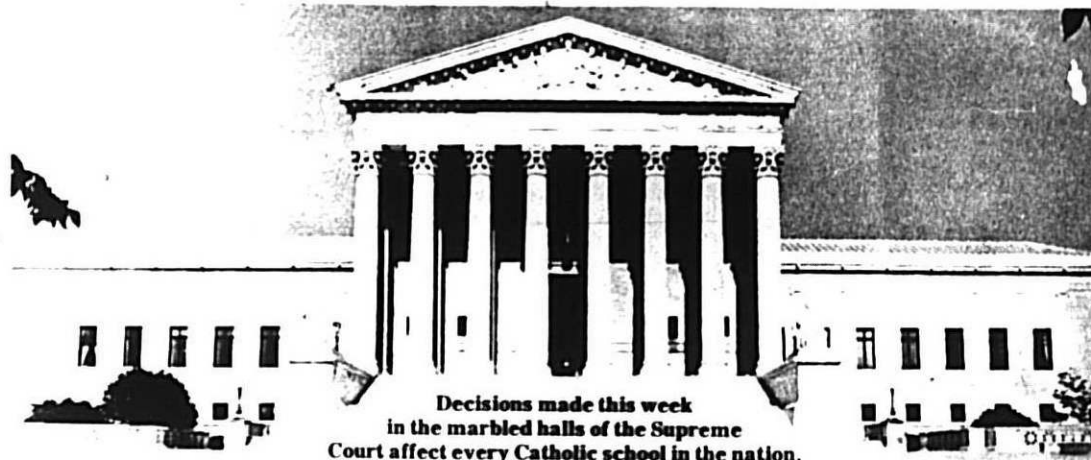
Office of Education records indicate that the total is a drop of 25 per cent from the 1968-69 school year, in which 396 Sisters were employed full time in 86 parish schools. In the 1969-70 school year, the number was 337.

Sister Thomas Carson, S.P., education consultant for the Sisters of Providence and chairman of the inter-community personnel study, presented the summary report with recommendations to the Board (Continued on Page 9)

Appeals for aid

An appeal for financial assistance to the Catholic Relief Services for emergency work with the refugees in India from East Pakistan was made this week to Archdiocesan pastors by Archbishop George J. Bishop.

He suggests to the pastors that their parishioners be given the opportunity to assist in the relief program. No specific collection was recommended. Contributions are to be forwarded to the Chancery Office, which in turn will be sent to Catholic Relief Services.



Decisions made this week in the marbled halls of the Supreme Court affect every Catholic school in the nation.

Indiana campaign is demolished by Pennsylvania case

INDIANAPOLIS—The Supreme Court decision invalidating purchase-of-services laws in Pennsylvania and Rhode Island drastically affects present efforts to obtain aid for nonpublic schools in Indiana.

The drive for aid during the 1971 state legislature concentrated solely on the purchase concept and the bill supported by the statewide Committee on Nonpublic Schools was modeled after the Pennsylvania law.

The bill, appropriating \$5 million annually in direct aid to nonpublic elementary and secondary schools, passed both houses of the General Assembly but died in a conference committee. It was the first time in this state's history that the legislature had approved tax monies in any substantial amount for nonpublic schools.

THE NONPUBLIC SCHOOL committee, representing 275 Catholic, Lutheran and National Union Christian schools throughout the state, had organized an intensive drive for public support keyed to the purchase-of-services approach and had been joined by Citizens for Educational Freedom and other groups which had in the past urged support in various forms.

Commenting on the high court's ruling, Alfred W. Meyer, committee chairman and dean of the School of Law, Valparaiso University, said:

"In rejecting the constitutionality of state purchase of secular services of nonpublic schools, the United States Supreme Court has placed a tremendous burden on the future of all public education. We must await the opportunity to analyze the court's opinion to discover whether it closes the door on alternative means of providing support, such as Illinois' recently enacted Parochial legislation."

HUMAN DEVELOPMENT CAMPAIGN

Announce fund recipients

INDIANAPOLIS—The Archdiocesan Campaign for Human Development this week awarded grants of \$3,000 each to the Indiana Welfare Rights Organization, the Perry County Housing Corporation and Martin Center of this city.

The grants were the largest recommended by the 14-member Committee on Human Development appointed by Archbishop George J. Bishop and represent the major portion of the \$16,600 retained from the nationwide collection last fall.

The welfare rights group will use the funds to aid in the organization of welfare recipients in several counties throughout the Archdiocese. The ecumenical Perry County housing group, headquartered in Troy, will purchase materials to be used in the renovation of rundown housing owned by low-income families. Martin Center has stipulated its grant will be used for staff development in programs designed to acquaint the public with conditions in the black community.

ADDITIONAL GRANTS were given to: Hispano-American Association, Indianapolis, \$2,000 to purchase equipment and materials for a neighborhood center currently housed in a building donated by the Archdiocese. A major proposal for a full-time center to serve Spanish-speaking residents here is now under consideration by the national campaign committee.

Christopher Center, Terre Haute, \$1,000 to promote broader community support. The center operates a privately-funded youth program serving the Dresser area of that city.

Bartholomew County Ecumenical Assembly, Columbus, \$1,000 to finance spade work for a clinical health care program for pre-school children from low-income families.

Community Organization for Pastoral Exchange Consumer Cooperative, Indianapolis, \$950 for aid in organizing food-buying clubs in inner-city neighborhoods. Funds will be used to rent a refrigerated truck and help pay part of the salary of an organizer.

"Catholic schools will open this fall to continue to provide a valued education. While the court decision may change our course in seeking financial assistance . . . it will not change our purpose."

—Father Gerald Gettelfinger
Archdiocesan Supt. of Education

"Although a major disappointment to the nonpublic school sector, the decision should not and cannot blunt the continuing efforts to find a constitutional accommodation . . ."

—Alfred W. Meyer, Chairman
Indiana Committee on Nonpublic Schools

"DISTINCTIONS CAN be drawn between aid which is directly channeled to the nonpublic school and legislation which would return to the parents a portion of the education tax dollar, thus permitting the parents to exercise freedom of choice in their children's education."

"Although a major disappointment to the nonpublic school sector, the decision should not and cannot blunt the continuing efforts to find a constitutional accommodation between the important values of plural education and the religion clauses of the first amendment."

Responding to the ruling, Father Gerald Gettelfinger, Superintendent of Education for the Archdiocese of Indianapolis, cautioned that there was no reason for panic here.

"Catholic schools will open in the fall to continue to provide a valued education."

he said. "While the court decision may change our course in seeking financial assistance from our governments, it will not change our purpose."

"No doubt there is disappointment with the decision among families of the Archdiocese," Father Gettelfinger continued. "On the other hand, we must not allow ourselves to become cynical. Our conviction that Catholic education is of the utmost importance and value to young people will guide us as we continue, undaunted, to seek aid that is acceptable to our constitutional governments."

"We are not, nor have we been, interested in assistance that would violate our constitutional freedoms and rights."

REFERRING TO the statewide coordinated campaign to win support for (Continued on Page 3)

APOSTOLIC EXHORTATION

Pope reaffirms value of Religious celibacy

BY FR. LEO E. McFADDEN

ROME—Pope Paul VI has reiterated the value of Religious celibacy and stressed that any apostolic involvement by Religious must be based on a well developed spiritual formation.

In an apostolic exhortation dated June 29 and announced at a Vatican news conference July 1, the Pope also called members of Religious communities to a life of prayer.

Although an international commission of experts on the Religious life collaborated for two years with the Pope in preparing the document, the final version and many of the revisions were personally written by the Pope.

A Vatican source said the commission had submitted "about twice the material" that is contained in the 50-page document,

but that obviously "Pope Paul knew what he wanted to say about Religious life and said it." The source indicated that Pope Paul's primary intention was to stress that "the Religious life has a major role in the modern world and it must be continued."

THE EXHORTATION contains no new doctrine and is phrased in general terminology to embrace all forms of Religious dedication—from a life of strict contemplation to an active ministry in the world.

An informed source said the new exhortation is intended as a corollary of the exhortation to bishops issued in January, in which the Pope reviewed the needs of the Church five years after the Second Vatican Council.

Pope Paul devotes a major part of (Continued on Page 9)

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Unions rap diocesan paper

ST. LOUIS—Labor unions here have condemned the St. Louis Review, archdiocesan newspaper, for refusing to run an ad explaining union attempts to organize the city's hospital workers. At the St. Louis Labor Council's monthly meeting in June, 150 delegates representing 250,000 AFL-CIO affiliate union workers voted unanimously to "condemn" the newspaper for "disgraceful suppression" of the advertisement. Leaders of the two unions cooperating in the organizing campaign have also written a letter to Cardinal John Carberry of St. Louis, asking him to "personally review the advertisement" and give an opinion.

Pope to continue Viet efforts

VATICAN CITY—Pope Paul VI, surveying the Church and the world in a speech to his cardinals, said that his attempts to bring about reconciliation and peace in Vietnam had so far been fruitless, but he vowed to continue them. He also observed that his efforts to bring help to suffering people in North Vietnam had met with failure. (About three years ago an interdenominational group, including the German Catholic charities organization, outfitted a hospital in North Vietnam, but there has been no similar relief work there by a Catholic organization working alone.) The Pope said he hopes for peace also in the Holy Land. But he added that it is "clear to everyone that this peace cannot be the fruit of a military victory. It is clear also that there can be no simple formula for attaining it."



Columban priest appointed

ST. COLUMBANS, Neb.—A Columban priest has been named secretary of the English-speaking section of the Vatican Secretariat for Non-Christians. Father Daniel McGinn, director of the Columban Fathers' Retreat House in Derby, N.Y., will begin his new Vatican duties in July. The priest's appointment was announced here by Father Hugh O'Rourke, director of the Columban Fathers in North America. Father McGinn, 45 headed the foreign mission society's house in Houston, Tex., from 1965 to 1968. Ordained in 1953, he was first sent as a missionary to Japan, where he also served as an auxiliary chaplain for the U.S. Air Force.

Call for retention of celibacy

TORONTO, Ontario—The Church's present rule of obligatory priestly celibacy should be retained and "its joys and advantages should somehow be made better known to modern man," according to Christians for Renewal (CFR), which meets regularly here, describes itself as a group striving "after renewal according to the spirit of Vatican Council II and Pope Paul." CFR said that the celibate priesthood "is the most effective and best form of priesthood for the work of bringing the good news of the Gospel to men" in a brief on the priestly ministry the organization sent to Archbishop Joseph A. Plourde of Ottawa, president of the Canadian Catholic Conference.

Keep sugar quotas, Nixon asked

SANTO DOMINGO, Dominican Republic—the Dominican Republic's Bishops' Conference has asked President Nixon to convince the U.S. Senate not to reduce the quota of sugar imports from this country. Maintaining the present sugar quota is "necessary to combat underdevelopment," the bishops said in a letter to the President. The bishops said that the great public outcry here to stop the proposed reduction is "a just and dignified request." In June the U.S. House of Representatives voted to reduce by 6.48 per cent the amount of sugar imported from the Dominican Republic and the four other major suppliers of sugar to North America—Brazil, Mexico, Peru, and the Philippines. The bill is now before the Senate.



Media 'pressuring' women

VIENNA, Austria—Modern women are being put under more pressure than they can bear by being forced to keep immaculate homes, raise families, work and "still be superb lovers." And this pressure comes from the mass media, according to Mrs. Anne Allen, a British newspaper writer and sociologist. She was speaking to a meeting of the Women's Ecumenical Liaison Group in Vienna, which included 60 Roman Catholic and 60 Protestant and Orthodox participants. The theme of the conference, held in Vienna June 19, was "The Image of Woman in the Mass Media." Mrs. Allen said that sex is being used in advertising in an increasingly free manner "to overcome widespread sales resistance."

Irish-British talks reported

BELFAST, Northern Ireland—Secret talks between the Irish and British governments on the reunification of all Ireland have been taking place intermittently for several months, according to unimpeachable sources close to the Irish government. The sources said that the talks have concentrated on a formula to achieve reunification between strife-torn Northern Ireland and the Republic of Ireland, in the south. No decisions have been reached, but it is clear that the government in London is now determined to solve the Irish question once and for all by separating Ulster (Northern Ireland) from the United Kingdom.

Reprisals invoked in Congo

KINSHASA, The Congo—President Joseph Mobutu drafted all Congolese students at the pontifical Catholic University of Lovanium here into the army for two years because of June 4 and 5 demonstrations at the university during which a Congolese flag was burned. The demonstrators were commemorating an incident in June, 1969, in which troops firing on a demonstration by Lovanium students killed six students and injured 12. The 1969 demonstrators were going to Mobutu's residence to present a list of grievances, primarily on the high cost of living. Those drafted included priests, seminarians and Sisters studying at the university. At first, Mobutu told Church authorities that the priests, seminarians and Sisters would be treated in accordance with the proposals of the Church authorities, but they voluntarily declared themselves in sympathy with their fellow students and have been drafted. Cardinal Joseph Malula of Kinshasa approved this decision.

Mexican Jesuits hit attacks

MEXICO CITY—A joint letter protesting the mid-June attacks on student demonstrators as excessive and violations of human rights was signed by 120 priests and Religious, most of them Jesuits. Nine persons died and 150 others were injured in the incident. The letter, printed in several daily newspapers, called for a "moral awakening by all Mexicans, especially those in a position to change our society." While disclaiming any knowledge of who was directly responsible, the priests said that guilt rests upon "not only on those who incited, armed, or trained the attackers, but also those who could have stopped them but did not." Varied reports have pinned the responsibility for the attacks on Los Halcones (The Falcons), a shock-troop-like organization allegedly connected with the police.

Ordains 13 lay deacons

DETROIT—Thirteen married men were ordained by Cardinal John F. Dearden of Detroit as deacons in the restored permanent diaconate of the Church. The ceremony, with Bishop Ernest L. Unterkoefler of Charleston, S.C., head of the U.S. Bishops' committee on the permanent diaconate, and Auxiliary Bishop Walter J. Schoenherr of Detroit participating, was held June 18 in Blessed Sacrament cathedral. Father Edward J. Baldwin, director of the archdiocesan permanent diaconate project, said the program entailing two years of training during off-work hours began two years ago with 30 volunteers. He said there now are more than 50 men involved in the program.



Calls for Mideast conference

LONDON—Anglican Archbishop George Appleton of Jerusalem has called for an international conference of church leaders to try to ease the tense situation in the Middle East. The archbishop, who has had close contacts with both sides in the Arab-Israeli conflict since going to Jerusalem three years ago, told Christian and Jewish leaders in London: "There is one last thing for which I would plead and that is a peace conference. The demonic power in the Middle East is one of fear and mistrust engendered by no personal contact over more than 20 years. . . . Perhaps . . . religious leaders of all three religions—Christianity, Islam and Judaism—from inside and outside the Holy Land could meet to see what light their religious convictions could bring to the situation. . . . Such a conference should not intrude into the prerogative of the governments concerned, but in the Middle East the three Abrahamic religions could help create the right atmosphere in which peace negotiations might begin."

Catechetical guide explained

VATICAN CITY—Cardinal John Wright, in making public new guidelines on how religion is to be taught, said that they treat catechetical work "in a positive fashion." The American cardinal, who as prefect of the Congregation for the Clergy presided over the drafting of the General Catechetical Directory, called it "the first organic document" on the subject ever issued by Rome. It was written at the behest of the Second Vatican Council, and represents three years of consultation and collaboration among theologians, catechetical experts and bishops' conferences of the world. Cardinal Wright said the discovery makes "no attempt to enter into arguments with anyone." He observed that "some deviations and exaggerations" of modern catechetics are reviewed, but he emphasized that the purpose of the directory is to be of service.



Resigns over abortion issue

WASHINGTON—The Pentagon has received the resignation of its highest ranking doctor who last summer stirred up a controversy by trying to liberalize abortion rules for military wives and daughters. Dr. Louis S. Rousselot said the Pentagon forced him to make the choice of either quitting or taking a financial loss by selling personal stocks at a loss. He said the defense department had reviewed the question of some of his stock holdings and refused to let him put them in a trust as other high ranking government officials have been allowed to do. Dr. Rousselot said he could not say whether his involvement in the abortion dispute had anything to do with the Pentagon's forcing him to make a decision. "I don't know. I just don't know," he said.



AT ST. MEINRAD CONFERENCE—The First National Conference of Seminary Spiritual Directors brought nearly 200 priests from across the nation to St. Meinrad Seminary. Here they celebrate Mass in the historic Archabbey Church. The mid-June

Conference was labeled as a major breakthrough in the field of seminary spiritual direction. The main celebrant of the Mass shown is Monsignor John Gorman, of Mundelein Seminary, one of the featured lecturers at the Conference.

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ANALYZING THE DECISION

Door open to many forms of aid to nonpublic schools

BY REV. CHARLES M. WHELAN, S.J.

WASHINGTON—The Supreme Court's 5-4 decision upholding the federal government on giving construction grants to church-affiliated colleges and universities for non-religious facilities is perhaps the most dramatic and revealing aspect of the June 1971 school aid cases.

Full analysis of the decisions will take considerable time.

It seems clear already, however, the Justices Hugo Black, William O. Douglas, William J. Brennan Jr. and Thurgood Marshall have taken the position that all direct aid to church-related schools, at whatever level and in whatever form, is unconstitutional. No other member of the court was willing to adopt this simple but extreme position.

As a result, although the court was practically unanimous in its judgment against the Pennsylvania and Rhode Island programs, a bare majority succeeded in adding libraries, science buildings and similar facilities used exclusively for secular educational purposes to the list of types of aid the government may constitutionally provide at the level of higher education.

MOREOVER, ALTHOUGH the invalidation of the Pennsylvania and Rhode Island programs is a serious loss for the nonpublic schools, there is comfort in the fact that five justices on the court have deliberately left the door open for further consideration of the constitutionality of the many other types of public assistance programs now in existence or under active consideration.

In attempting to weigh which forms of assistance might be acceptable to the court, a valuable starting point is provided by the following statement of Chief Justice Warren E. Burger in *Lemon* (the Pennsylvania case) and *DiCenso* (the Rhode Island case):

"Our decisions from *Everson* to *Allen* have permitted the states to provide church-related schools with secular, neutral, or non-ideological services, facilities, or materials. Bus transportation, school lunches, public health services, and secular textbooks supplied in common to all students were not thought to offend the establishment clause."

This passage, when read in conjunction with certain other parts of the Chief Justice's majority opinion, suggests that five members of the court may be prepared to accept types of public assistance that meet the following criteria:

- (1) All school children, public and nonpublic, participate in the program.
- (2) The aid provided is in the form of secular services or materials (but not payments for secular instruction by parochial school teachers).
- (3) The assistance does not require the state to make day-by-day distinctions between what is secular and what is religious education; and
- (4) The program does not require the church-related school to sacrifice its independence in religious matters.

It must be emphasized that the Supreme Court did not itself spell out these criteria. They are, however, rather clearly suggested by an analysis of the difference between the majority and the concurring opinions. Further study of the decisions will doubtless help to refine the criteria.

MEASURED BY THESE criteria, even in their rough state, it is obvious that such programs as the Elementary and Secondary Education Act provides for the benefit of children in nonpublic schools have a good chance of winning 5-4 approval by the Supreme Court. State programs such as those in Vermont and Kentucky, under which public school teachers are sent into nonpublic schools for certain subjects, also have a reasonable chance of being declared constitutional.

So far as tuition payments and voucher plans are concerned, care will have to be taken not to incorporate into the programs the same secular-religious distinctions and policing that proved fatal to the Pennsylvania and Rhode Island statutes. The elimination of these restrictions, however, may well impale tuition payments and voucher plans on the other horn of the dilemma: government cannot provide funds for unrestricted use in a school that is both secular and religious.

One curious area of silence in the chief justice's majority opinion is that of the constitutionality of college scholarships. During the oral argument in the *Tilton* (college) case, the Chief Justice asked attorney Leo Pfeffer, an opponent of government aid to private schools, about his views on various types of scholarship programs. Pfeffer declined to answer, and the court has not decided to maintain the same discreet silence.

SCHOLARSHIPS, of course, are the prime example of the government providing funds for the general operations of colleges, whether church-related or not. There can be little doubt, after the result in the *Tilton* case, that a majority of the court would sustain scholarships at the college and university level. But what about high school and grammar school scholarships? It is anybody's guess.

What is certain, and not a guess, is that litigation in the school aid area will continue, and at a heavy rate, for at least the next 10 years.

Opponents of aid to nonpublic schools have been greatly encouraged by the court's decisions in *Lemon* and *DiCenso*, and they will proceed to attack the other forms of aid, particularly those provided by the Elementary and Secondary Education Act. Two suits in this area are already moving in the lower federal courts.

On the other side, supporters of aid to education in nonpublic schools will be busy in the legislatures as well as defending themselves in court. New programs will have to be created in Pennsylvania and Rhode Island. Some existing and proposed programs in other states will have to be redrafted in order to avoid the pitfalls laid bare in *Lemon* and *DiCenso*.

Decisions such as those the Supreme Court has just rendered in the school aid area are important not only for the immediate results they produce, but also for their implications for the total picture of church-state relationships in the United States.

IT IS TOO EARLY to assess all of these implications, but some are clear enough. The Supreme Court is finding it difficult to come to grips with religious pluralism at the institutional level in American life. It has accepted such pluralism at the individual level, but it is not at all clear what

it should do about the churches and especially about their growing collaboration with the state and federal governments in education, health services and welfare.

Some members of the court would adopt simple solutions. Either the churches cannot receive any government money at all, no matter what the purpose for which the funds are provided, or else, by taking the money, the churches become subject to the same constitutional restrictions as the government and thus lose their freedom.

Other members of the court reject both of these positions. They wish to preserve the freedom of the churches and the secular integrity of the government, but they are determined to apply the constitution in the context of the 20th century, not the 19th. Some forms of collaboration between the government and the churches will be sanctioned; others will not.

All in all, the school aid decisions mark an advance in church-state theory and in the constitutional position of nonpublic schools. The advance was not as great as those of us who had worked for so many years on the cases had hoped for; but perhaps too much was attempted too soon. Remembering the history of the New Deal and civil rights legislation in the Supreme Court, one can look forward with confidence to the future.

(The author has a doctorate in law from Georgetown University and teaches constitutional law as a professor at the Fordham University Law School. He is also an associate editor of *America* magazine. He participated in amicus curiae briefs in the school aid cases that went before the Supreme Court.)

Indiana

(Continued from Page 1)

purchase-of-services legislation, Father Gettelinger said, "We have lost nothing and gained much in our effort to obtain aid. All education, both public and nonpublic, shares a common problem; by working together as a community of interested citizens the financial burdens will be worked out so that both public and nonpublic education will benefit from such a solution."

Supporters of aid to nonpublic schools generally were confounded by the ruling, which appeared to be a reversal of a trend to recognize direct aid as constitutional. Most comments were vague and generalized and underscored the need for a detailed analysis of the decision.

Throughout the past few days, however, repeated references have been made to a voucher proposal introduced in the last legislature. Though the proposal contained no funding provision and it died in the House Education Committee, it attracted widespread attention.

A voucher system would involve payment of an educational subsidy to parents to be "spent" at any accredited school.

A poll conducted by *The Criterion* during the legislature revealed that 55 per cent of the legislators responding supported the voucher proposal. Thirty per cent of those who approved the voucher idea opposed the purchase-of-services approach.



THE MEN BEHIND THE RULING—The historic Supreme Court decision outlawing direct state aid to church-related schools was handed down by these nine robed justices. Front row, left to right, are Associate Justices John M. Harlan, Hugo Black, Chief Justice Warren E. Burger, Associate Justices William O. Douglas and William J. Brennan Jr. Back row, left to right, are Associate Justices Thurgood Marshall, Potter Stewart, Byron R. White and Harry A. Blackmun. Only one, Justice White, dissented from the ruling that direct financial aid involved "excessive entanglement between government and religion."

Supreme Court bars

(Continued from Page 1)

Supreme Court has come close to creating a constitutional dilemma. First they tell us that restrictions are necessary to guarantee secular use of public funds. Then they tell us that the obvious restrictions create unconstitutional entanglement."

JUSTICE WHITE makes the same point in his dissent in the Rhode Island case. He says that the majority's demand for restrictions and concurrent rejection of the limitations built into the *Lemon* and *DiCenso* programs create an "insoluble paradox for the state and the parochial schools."

It is obvious, however, that the chief justice and the other members of the majority do not believe that their reasoning is incomprehensible or incoherent.

"It is extremely significant," said Conscience, "that the majority did not say flatly that aid to education in parochial schools is unconstitutional. They said that some forms are and some are not. Our job is to find out what else is permissible besides buses, textbooks, tax exemptions and college buildings."

The task of analysis will not be easy. There are six opinions, totalling almost 100 pages. The most important opinion, commanding the backing of eight members of the court, was written by Chief Justice Burger in *Lemon* and *DiCenso*.

AFTER RECTIFYING the basic facts in

Death penalty ruling to come next court term

FROM THE NEWS SERVICES

The Supreme Court agreed this week to rule during its next session on the constitutionality of the death penalty and, in related action, voided 29 death sentences.

The reversal of sentences is based for the most part on a 1968 ruling of the court which said death sentences could not be imposed by juries from which all persons opposing capital punishment were automatically excluded.

The brief orders wiping out the death sentences did not disturb the convictions of any of the persons involved. States presumably would be free simply to give new sentences, but the death sentence may not be imposed again in any of the cases.

Besides acting on the death cases, the court took one other important step on the role of juries in criminal cases. It ordered a new hearing at its next term on the constitutionality of guilty verdicts that are reached by a less than unanimous vote of a jury.

The promised ruling on the constitutionality of the death penalty, expected early in 1972, may determine the fate of seven men on death row in the Indiana State Prison at Michigan City.

No death penalty has been executed in Indiana since 1961.

The 1965 Indiana General Assembly passed a bill outlawing capital punishment but it was vetoed by former Governor Roger Branigan. Similar legislation was introduced in the 1971 legislature but never emerged from a Senate committee.

In 1969 and again in 1971 the Indiana Catholic Conference advocated a ban on the death penalty.

the two cases, the chief justice begins his reasoning by referring to the *Everson* decision of 1947, in which the court upheld (5-4) the constitutionality of public transportation for all school children, public and nonpublic.

He notes that the *Everson* majority was aware that its decision was near the borderline of forbidden territory under the religion clauses of the first amendment. He adds: "Candor compels acknowledgment, moreover, that we can only dimly perceive the lines of demarcation in this extraordinarily sensitive area of constitutional law."

Since the first amendment provides no precisely stated prohibitions, the court must base its decisions on the main evils against which the establishment clause was directed: government sponsorship, financial support and active involvement with religious activity.

WHAT IS BASICALLY wrong with the Pennsylvania and Rhode Island programs, continues the chief justice, is that "the cumulative impact of the entire relationship arising under the statutes in each state involves excessive entanglement between government and religion."

Total separation of church and state is not possible; some relationships between government and religious organizations are inevitable. But the inevitability of these contacts does not mean that the state is free to engage in relationships that are "pregnant with dangers of excessive government direction of church schools and hence of churches."

Both the Rhode Island and the Pennsylvania programs, through the safeguards they adopted to ensure that public funds would be spent only for secular purposes, have the potential of involving the government in continuous, minute surveillance of religious education in church-related schools. The first amendment forbids such entanglement.

The chief justice also finds that the Pennsylvania and Rhode Island programs are likely to intensify political fragmentation and divisiveness on religious lines. This would tend "to confuse and obscure other issues of great urgency." Religious conflicts should not be permitted to divert attention from the vast array of political problems that confront every level of government.

IN CLOSING, the chief justice pays tribute to the role church-related elementary and secondary schools have played in our national life. "Their contribution has been and is enormous." But lines must be drawn someplace against excessive governmental involvement with religion, and the court draws them between buses and textbooks on the one hand, and purchase of services and teachers' salary supplements on the other.

In their concurring opinion, Justices Douglas and Black sound an entirely different note. They agree that the Pennsylvania and Rhode Island programs entail excessive governmental surveillance of religious education, but their attitude toward church-related schools is plainly hostile. Such schools have a constitutional right to exist, but they are the schools of dissenters, not of Americans in the mainstream of our national life. They exist for the purpose of religious indoctrination, and accordingly cannot be subsidized by the government.

Justice Brennan also accepts the excessive entanglement and indoctrination arguments. He adds that the course of American legal history is clearly against public subsidy of sectarian schools—or at

least against the type of subsidies provided by Pennsylvania and Rhode Island.

"The picture of state inspectors prowling the halls of parochial schools," says Justice Brennan, "and auditing classroom instruction surely raises more than an imagined spectre of governmental 'secularization of a creed.'"

The same dangers attend the federal program of construction grants for college buildings, because the government exacts a promise that no sectarian instruction or religious worship will take place in the subsidized building.

JUSTICE BRENNAN also advances the thesis that the establishment clause forbids any public subsidy of sectarian universities, that is, of universities "in which the propagation and advancement of a particular religion is a function or purpose of the institution." Accordingly, he would remand the *Tilton* case to the district court for a determination whether any of the defendant colleges is "sectarian."

From this survey of the majority and concurring opinions in the *Lemon* and *DiCenso* cases, it is clear that the constitutional argument that carried the day was the excessive involvement with religious affairs that the Pennsylvania and Rhode Island programs could and (in the court's judgment) probably would engender. The very restrictions on which the states relied to guarantee the secularity of the programs proved to be their undoing.

Other arguments were thrown in by the court: political fragmentation on religious lines, the practice of religious indoctrination in church-related elementary and secondary schools, the course of American legal history, and the constitutional bar against governmental subsidy of religious functions. But the overriding argument was that the undertaking by Pennsylvania and Rhode Island to limit the use of public funds to secular instruction meant that the states would constantly be engaged in policing religious education.

IN HIS DISSENT, Justice White says that he would sustain the Pennsylvania and Rhode Island legislation on the basis that the states are financing a "separable secular function of overriding importance." The substantial benefits that flow from the programs to religion and other private interests do not convert the laws into establishments of religion.

Justice White also points out the inconsistency between the court's treatment of the record in the college and the Rhode Island cases. In *Tilton* the court refused to make any assumptions about the nature and operations of the Catholic colleges involved. In *DiCenso* the court strikes down the statute, relying primarily "on its own model and its own suppositions and unsupported views of what is likely to happen in Rhode Island parochial school classrooms."

In the Pennsylvania case, unlike *Tilton* and *DiCenso*, there had been no trial. Since the plaintiffs alleged that the Pennsylvania program financed and participated in the blending of sectarian and secular instruction, Justice White would remand the case for trial on this issue. Such blending would make state support unconstitutional.

IN HIS OPINION sustaining the Higher Education Facilities Act, Chief Justice Burger (joined by Justices Harlan, Stewart and Blackmun) emphasizes the segregation of secular and religious instruction. (Continued on Page 9)

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ON THE LINE -- two pages of opinions

Still young in spirit

We rejoice this week with the clergy, parishioners and friends of Old St. John's Church in downtown Indianapolis. In impressive ceremonies last Saturday and Sunday, the 131-year-old "mother church" of Indianapolis marked the Centennial celebration of its present church, first blessed on July 2, 1871.

Visitors to the church in recent weeks have been amazed at the transformation effected by the massive renovation program underway there the past two years.

Walls of the gothic structure have been lightened and illumination improved by lowering the suspended fixtures and increasing their intensity. Red carpeting in the aisles accentuates the refinished pews and other handsome woodwork. The baptistry and portable electronic organ have been moved forward to positions of prominence and better visibility.

Nothing is less prominent, however, than the recently-installed Tennessee marble altar in the sanctuary. It was carefully selected to match the marble of the permanent high altar, which contains the Blessed Sacrament.

It is a shame, perhaps, that the church's beautiful, 1,400-pipe organ is not heard in sacred concerts outside of regular liturgical functions. Although the present console was installed about 35 years ago, the pipes were placed in the gallery chambers at the turn of the century. The organ is not short of magnificent and deserves to be heard.

Old St. John's is associated in the minds of older residents principally with three giants among the 11 pastors who have served it. Memorial tablets honoring the three—Msgr. Augustus Bessonies (1857-1890), Msgr. Francis Gavisk (1890-1932) and Msgr. Bernard Sheridan (1940-1966)—have been erected on the church's side walls near small chapels. They served a total of 101 years in their pastorates.

The responsibilities of rallying support for such an energetic restoration project in financially tight times was not an easy task—especially for a parish with fewer than 135 permanent members.

It is, therefore, to the everlasting credit of Msgr. Cornelius B. Sweeney, V.G., pastor from 1966 to 1969, who set the wheels in motion, and Msgr. Charles P. Koster, pastor the past two years and one who has spent all 26 years of his priesthood at St. John's, that the Centennial plans were completed on schedule.

The entire project could not have been accomplished without the wholehearted community support of Indianapolis-area residents and business patrons. As Msgr. Koster stated last weekend: "We thank no one by name, but everyone who assisted us in any way possible."

If ever a venerable church in the Archdiocese of Indianapolis deserves special recognition through official designation as a Minor Basilica, it is Old St. John's. For it is more than a building. It is a symbol of 100 years of spiritual and charitable services to God's people.

—PAUL G. FOX

... strong in purpose

In just five years this republic will be 200 years old, not much more than a mewling infant as history reckons time. Even so, there are sour-tongued prophets predicting our imminent downfall.

As gloomy proof of impending collapse they cite the eruption of ghetto and campus riots, the bankruptcy of our cities, the marked disaffection of the young for the goals and ideals of their elders, and the ever more factionalized interests of various segments of society.

We are no longer one people, they say, no longer sure of where we are or confident of where we are going. The Elysian dream of our forefathers is fast fading. What better proof is there, they ask, than the fact that for the first time Americans are emigrating to other countries in sizeable numbers, seeking the stability and security that eludes them at home.

To which we respond with that

resoundingly explicit Hoosierism, HOGWASH!

This nation is a lot further from collapse than it was in the tempestuous years immediately following its founding when the states seemed bent on pulling asunder the republic, or during the agonizing years of the Civil War when they did, indeed, separate into two national entities.

It is a long way from the bankruptcy of the 1930s with its soup kitchens and desolate millions.

As for our disaffected youth, when have the young of any generation or any land ever been complacently satisfied with their inheritance. Pray God they never will be!

Yes, we have been physically and morally gouged by the civil rights revolution. But we are only suffering the inevitable consequences of what was proclaimed nearly 200 years ago by the votaries of independence. Their Declaration was more than a political manifesto, it was a pledge to build a nation whose laws and institutions would make a working reality of the truth that all men are created equal. The most unsettling aspect of this revolution within a revolution is that it took nearly 200 years to materialize.

As for the emigrants, they are but a trickle. If immigration laws and quotas were lifted tomorrow, the ports of entry to this nation would be inundated with the most massive influx of immigrants mankind has ever witnessed. For the heart of the matter is that the dream of America is still very much alive, not only here but in souls of men everywhere in the world.

This remains the land of liberty and opportunity, the finest example of democratic government ever conceived and constructed. We rage at the abuses of freedom precisely because we are free men. We denounce the multiplicity of inequities that

Cuban exiles demand probe of NC story

BOSTON—Cuban exiles here continued to press their demands for an investigation of persons responsible for an NC News story printed in The Pilot, Boston archdiocesan newspaper, which quoted two Chilean bishops praising certain aspects of the current Cuban regime.

(The story was carried in the June 25 issue of The Criterion.)
"We believers in the democratic process are accustomed to hearing lies about what we know to be the truth about what is happening in Cuba, but we simply cannot understand how the Catholic Church allows its press service to plant the seed of future support for the Marxist system," said Jose Salazar, spokesman for the exile group which claims to represent Massachusetts' 10,000 Cubans.

SALAZAR ISSUED the investigation request June 19, while leading about 300 sign-carrying Cubans chanting "Cuba si, Russia no," as they picketed The Pilot's editorial offices here.

Msgr. John J. Grant, the newspaper's associate editor, met the demonstrators, whom he described as "peaceful and orderly" and read a statement saying: "The Pilot feels that a dialogue of this kind is helpful to those concerned, and the general leadership as well, in arriving at a true picture in that (Cuba) unhappy land."

THE NC STORY was based on interviews with Auxiliary Bishop Fernando Arzitia of Santiago and Bishop Carlos Gonzalez of Talca, who had returned to Chile from a two-week, fact-finding visit to Cuba. The bishops were quoted throughout the story from Santiago, with both praise and criticism of Castro's Cuban regime.

The story quoted Bishop Arzitia as saying: "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 the powerful. . . . Such bonds gave the Church a poor image."

"We challenge anybody to read this article and not arrive at the conclusion that the future Church will have to be Marxist-oriented," said Salazar.

THE EXILES SAID the fact that the story was printed in a Catholic paper "surpasses one's wildest nightmares of Marxist infiltration into the Church."

Meanwhile, in Washington, Bennet Bolton, NC News managing editor, said, "The NC story was an accurate account of what the two Chilean bishops said after their Cuban visit—nothing more and nothing less. We stand behind it."

surround us precisely because we still treasure the ideals and concepts of equality which buttressed the proclamation of independence and because we have the common sense to appreciate what sacrifices have been made to flesh the bones of that proclamation.

Because we are human, we have erred, sometimes shamefully so. We have oftentimes lost our balance and good judgment. But we have never lost our sense of purpose. We were born in the crucible of greatness and the fires which stirred within us then have not gone out.

We must cease being our own best whipping boy. We must accept that what is unique about our present condition is the speed of change. Change is a natural, necessary condition in the lives of men and nations. But the dramatic acceleration of change startles and confuses. We must learn to live with it, to bend it to the national good.

We cannot do this, however, if we hearken to the Cassandras, the prophets of gloom who see only the mote in their eye and not the vast landscape before them. They would have us retreat from challenge and wallow in depressive ennui. We must not listen to them.

We can, and must, acknowledge our failures without disclaiming our successes, successes in political, moral and economic endeavors that no other people have achieved. We have a right to be proud of this country. It is time to exercise that right of pride and affection, not in the chauvinistic nonsense of a "Love it or leave it" bumper sticker but in a sober rededication to the human and humane principles espoused on July 4, 1776.

—B. H. ACKELMIRE



"I'VE FOLLOWED HIM CLOSELY OVER THE YEARS AND I KNEW HE'D MAKE IT!"

THE YARDSTICK

A changed view of world's media

BY MSGR. GEORGE G. HIGGINS

The Second Vatican Council's Decree on Social Communications, promulgated on December 4, 1963, is generally thought to be the least satisfactory and least important of all the council documents. Most commentators have shrugged it off as a premature fizzle—premature in the sense that it was adopted too early to benefit from the subsequent debate in the council on several other key documents, notably the Pastoral Constitution on the Church in the Modern World and the Declaration on Religious Freedom.

The late Father Gustave Weigel, S.J., was being uncharacteristically restrained in his choice of language when he told the U.S. Bishops' press panel in Rome on November 14, 1963—three weeks before the final vote was taken—that "the Decree does not strike me as being very remarkable. It is not going to produce great changes." Other commentators have been much more severe in their criticism of the document.

STANLEY I. STUBER, an American Protestant expert in the field of communications, says, for example, in the Abbott-Gallagher edition of the council documents that "Unfortunately, this Decree falls far short of the high standard established by the other documents. . . . It also presents several propositions which, if taken seriously, would disrupt, if not curtail, the chief aspects of Pope John's aggiornamento. As a Catholic editor has put it, 'it is not only pre-aggiornamento, but definitely pre-Pius XII.'"

Dr. Stuber was gracious enough to add, however, that "the Decree does offer a ray of hope, in reverse. It indicates that new organizations will be established within the Church to further the cause of social communication. If the document is to be considered as a starting point rather than an end in itself . . . if it will encourage freedom of speech and the mutual support of such causes as world peace, racial justice, the war against poverty, the rights of man in a secular society, the championing of questioning youth, and if it will encourage the Catholic Church to cooperate with non-Catholic agencies in the development of a modern approach to the instruments of social communication, then this document may serve as a way to something far better and greater than it represents in and by itself."

I have quoted at such considerable length from Dr. Stuber's commentary on the Decree to indicate that most of his hopes with regard to the implementation of the document have now been realized with the publication, on June 3, of a new Pastoral Instruction on the Means of Social Communication prepared by an international committee of experts (including several American bishops, priests, and laymen) and issued under the auspices of the Pontifical Commission for the Means of Social Communication.

AS A MATTER OF fact, I suspect that Dr. Stuber will find that this Pastoral Instruction, if anything, far exceeds his

fondest expectations. For my own part, speaking as a concerned amateur in the field of communications, I would go so far as to say that the Instruction is, by all odds, one of the most important and most forward-looking documents issued by any Roman Congregation or Commission since the end of Vatican II.

I say this in spite of the fact that several of the Decree's references to the role of public authorities in regulating the media strike me as being rather fuzzy in the sense that they appear to leave the door

(Continued on Page 5)

Prelate raps 'sick culture' of anti-lifers

ST. PAUL, Minn.—An "anti-life" movement exists in the United States and is the product of a sick culture that hates human life, a Catholic cardinal said here.

Cardinal Patrick O'Boyle, Archbishop of Washington, D.C., blasted proponents of birth control and abortion in an address at the National Wanderer Forum sponsored by The Wanderer, national Catholic weekly published in St. Paul.

"Today a man who has himself sterilized is praised," the cardinal noted. "A woman who avoids pregnancy for a better reason than that she wishes to retain her girlish figure is admired."

"A physician who performs thousands of abortions is made into a synthetic folk hero."

"But—as you may have seen on television a few weeks ago—a couple who are blessed with the birth of quintuplets receive hate-mail and are treated as a horrible example by groups whose ideal is zero population growth."

CARDINAL O'BOYLE said that early Christians, while holding for the immortality of the soul, fought very strongly for the sanctity of the body and for chastity in contrast to the Gnostics.

The situation today is similar, he said. "We who hold that the soul is immortal, reject abortion and suicide. Those who hold that man's life ends at death are the proponents of 'termination of pregnancy.'"

CARDINAL O'BOYLE described "anti-life" proponents as "bandits or thieves" who steal faith, kill hope and destroy love. He said they steal faith "by denying the Church's infallibility, or at least in making an inquiry into it that amounts to a denial."

They kill hope, he said, "by denying the reality of serious sin and by calling into question the very possibility of eternal damnation."

They kill love, he continued, by emphasis on the biological aspects of sex. The cardinal said "anti-life" advocates

GIVE AND TAKE

BY REV. PAUL DRISCOLL

Here are two statements concerning the discussion between Father Ronald Luka and Mary McArdle. Which would you choose?

A) Father Ronald and Mary are both fine people, but their beliefs about the Church are poles apart—so far apart that it is difficult for them to hold a conversation with each other.

B) The beliefs of Mary and Father Ronald are remarkably close—so close that it is not easy to clearly discern where they differ.

Contrary to first impressions, could Statement B be nearer to the truth than Statement A?

FOR THE PAST WEEK, in my role as moderator, I have been trying to compose a column which would list clearly the intellectual differences between the two participants in our dialogue. I assumed I could jot down five or six such differences in a few moments.

But I cannot. Try as I might, I have found only one clear intellectual difference on our principal theme—the role of the bishop, the expert, and the layman in the decision-making process of the Church. Although I suspect further questioning might elicit a number of other differences, only one has definitely emerged at this point.

That one difference involves the role of the expert. Mary sees him as a supplier of information to the community, but never a primary decision-maker. Father Ronald believes the expert is best qualified to make certain key decisions.

Notice that this difference is not closely identified with either a liberal or conservative point of view. A progressive Catholic could easily side with Mary in limiting the role of the expert, while a traditional Catholic might find himself with Father Luka.

What about those "obvious" differences that "everybody knows exist" between liberals and conservatives? They have not yet appeared.

A traditional Catholic, for example, is supposed to be somewhat wary of granting decision-making power to laymen, while a liberal is assumed to favor such proposals. Right from the opening line, however, Mary has been talking about greater decision-making power for the layman. Father Ronald has warned that the layman is not always competent and that we need consultation and communication more than actual shared decision-making.

WE HAVE HERE an interesting reversal of roles. Does it mean that Mary is really the liberal and Father Ronald the conservative?

Before both my writers die from shock, let me hastily add that I believe they are exactly what they seem. What I am really suggesting is that the liberal and conservative positions are more complex and nuanced than we popularly assume. There is a democratic principle within liberalism, and there are certain reservations about democracy within conservatism. But there exists also a democratic principle within conservatism and certain reservations about democracy within liberalism.

If not their intellectual beliefs, then what is it that makes the Marys and the Father Ronalds appear to be so far apart? I believe it is their very different feelings and their evaluation of the actually existing situation. As mentioned last week, Mary senses a danger of domination by the experts while Father Ronald is concerned about a domination by the Church's administrative leadership. On the theoretical question itself, however—the interaction of the bishop, the expert, and the layman in decision-making—it is not yet clear how close or far apart in principle our writers are.

THEREFORE—ON with the discussion. We have, I think, achieved a certain clarity in understanding two different positions on the role of the expert. Now it might be helpful to consider the role of the bishop. Rather than discussing any actually existing bishops, let me put the problem this way. Suppose that a letter from Rome arrived in tomorrow's mail announcing that you had been appointed bishop of a diocese in the United States. What would you do? How, in other words, do you conceive the role of the bishop in today's Catholic Church?

Next week our writers begin to tackle that question.

promote a false sort of sex education which is based on the assumption that "the body is an object, a mechanism with mechanical needs and reactions, and that one merely needs to learn how to satisfy the body's needs and to avoid the consequences of its reactions."



viewpoints and observations

From Paris peace table to grass roots politics

BY ERNEST OSTRO

Father Francis Bonnike, by his own admission, is no radical. "If you want to talk to a radical," he said, "don't talk to me. I'm a priest, pure and simple."

Father Bonnike, 48, is also president of the National Federation of Priests' Councils in the United States. He was pastor of St. Mary's church, De Kalb, Ill., before assuming his present post in Chicago.

"There's been little about me or my service in the priesthood that's been extraordinary," he said. "As I say, I'm just a priest."

YET IN MAY Father Bonnike found himself in Paris along with nine other priests and some 35 Catholic laymen and laywomen from the United States dining at the tables of governments with whom the United States is at war and supporting wholeheartedly the anti-U.S. government positions of those governments.

Father Bonnike, a genial, moderate man, talked to NC News at length during and after his 10-day sojourn in Paris.

His views seemed to reflect the consensus of the American Catholic group, called the Catholic Commission on Inquiry Into a Just Solution to the War in Indochina, which had come to Paris to meet with delegates at the Vietnam War peace talks—including representatives from the United States, the Viet Cong, North Vietnam, and South Vietnam.

HERE ARE excerpts from his conversations with NC News.

NC News: What has been your impression, Father Bonnike, of this group's sessions with the Viet Cong and the North Vietnamese?

BONNIKE: All I can think of is what the Pope said about a just peace with freedom. Everything that they (the Vietnamese) seem to want—their aspirations seem to coincide with the request of the Pope for a just peace with freedom. I felt that they were sincere. I don't think anybody could help but be impressed with their sincerity.

Our major concern was with religious freedom. There were just so many evidences of this being guaranteed—the fact that they have Catholics in the (Viet Cong) delegation itself, the fact of Pere Thi's (Father Nguyen Dinh Thi, a Vietnamese priest resident in Paris) close relationships with them, the fact that the editor of the Saigon Morning News is pro-Viet Cong, that impressed me, the fact that there are South Vietnamese Catholic priests who are pro-Viet Cong, the fact that they have Catholic schools in the areas under their control. They said they had separate schools and then they had Catholics attending public schools, which would be similar to our own set up.

Xuan Thi (chief of the North Vietnamese to the Paris peace talks) said that the bishops who were ordained in North Vietnam had to be agreeable to both the Church and to the state.

This is nothing new, of course. We

A CONVERSATION WITH FR. FRANCIS BONNIKE

have this in Spain and in other countries. Now to what extent the state is in sympathy with the Church—well, there we might find a big difference between, say, Spain and North Vietnam. But the principle is the same.

NC News: What is the role of this group of American Catholics in all this? What are you all doing here?

BONNIKE: Maybe this relates to what the Pope said that if peace could not be determined by governments that, you know, the people should make a great effort toward the establishment of peace, and I see this group fulfilling that kind of mandate.

WE CAN'T always rely on governments doing our kind of work for us. Otherwise we always have the insiders controlling things. There is sort of a common cause here to which the people are responding. I see our visit as a form of that kind of response, both in terms of collection of information and in trying to understand solutions.

NC News: In terms of the name of this group, the Commission of Inquiry, what is the nature of that inquiry?

BONNIKE: The political situation, the religious situation, the military situation. And I feel the Viet Cong and the North Vietnamese have answered our questions far more satisfactorily than the Saigon government or the American delegation representatives.

THE NATURE of the Viet Cong and North Vietnamese delegates impressed me, that they were revolutionaries themselves, had been in prison, the fact that they had left their families, that they had seen so many of their people die in their cause—I really thought, my, we Christians have a long way to go in the way of commitment.

NC News: How would your former parishioners at St. Mary's, De Kalb, react to your report on these meetings with the Viet Cong and North Vietnamese?

BONNIKE: This is the hard thing to sell back home, particularly in terms of the political facts.

One thing that would really help and that is if the United States would grant visas to members of the Viet Cong, to Catholic priests of South Vietnam, of North Vietnam—the priests, for example, with whom we celebrated the Mass here yesterday. These priests from North Vietnam were amazed when people asked about religious freedom in the North. They were genuinely surprised that anyone should doubt that there is religious freedom. All I can do is tell that to the people in De Kalb. How many would

believe it, I guess, would depend on what they thought of me. Of course, some people will believe anything a priest tells them.

When you ask me what will my people think back in De Kalb, really, isn't it more important what these people, the Vietnamese, think? . . . This is the form of triumphalism that we are often given to—that we've somehow decided that this is not good for you, that it's a little socialist.

I didn't hear any just reason for the Vietnamization program. From every point of view the Vietnamization program is counter-productive. I think it is going to continue to give the young of the world the impression that the United States is an imperialist nation, a colonialist nation. That it's going to create more hostilities among this present generation. That we're going to have to kill one another, to fight in wars that we don't believe in. It's another case of American money forcing people to do things against their will.

I'M SURE THAT everybody in the group agrees that we should set a date, an early date, and simply get out.

NC News: You've invoked the name of the Holy Father a good bit. Are you putting the Pope on the side of the Viet Cong?

BONNIKE: No, no. I'm just saying that peace is one thing, but the Pope said just peace, and to be just, it has to go along with freedom. You can have peace which just means that there's no more fighting, but you build walls between people, you limit their life. The ultimate question then becomes one of permitting all the people of Vietnam to decide freely what they want.

NC News: What role do you see for Catholics? Both Vietnamese and American in the situations?

BONNIKE: I see that, first of all, at home, we have to inform ourselves far more politically, for politics is life or it is nothing. The apostolic letter of the Pope (on social problems) kept talking about this thing too, the necessity for people to inform themselves politically. I think we have been far too involved sacramentally; we didn't see the connection between politics and life, between the kind of government we have and our whole life-style and value system.

So the more Catholics we see becoming involved in international questions, the more we're going to see becoming involved locally. I think the people in this group will never be the same again. To meet with people at this level and to get some insight into the complexities of this thing will make them far more tolerant, far more inquisitive, and will make them far more passionate in the pursuit of political goals in the United States.

Shelbyville reader slams Nader

To the Editor

The words of Ralph Nader as quoted in the issue of June 11 were somewhat of a shock to me.

Previously his image had been that of a knight in shining armor slaying dragons. Now when he attacks "big business" in such a vicious manner and by inference in his statements justifies violence in the streets, this image has changed.

I thank God that I was employed by "big business" for some 43 years before retiring, and that "big business" is, through its pension board, sending me a monthly check.

It happened to be the General Electric Company but I would be surprised if most other large companies didn't have similar programs.

And as for their exploiting "by turning the masses of people against the down-trodden," Nader could be speaking of people on another planet, as far as my

experience is concerned. To me, his views represent attempted polarization in its most ugly form.

If such polarization did exist in the GE Company, how would members of his so-called downtrodden masses become president of the company? I am referring to the boy from the tough Hell's Kitchen section of New York City, who left school in the eighth grade to help support his widowed mother (Charles E. Wilson)?

Or how would he explain a company program of matching half of what you wish to contribute to a voluntary investment program? A program which, if subscribed to by the employee, becomes a significant part of his retirement earnings.

I could go on and on. Now that Nader has attacked an area that I am familiar with, I shall view with suspicion what he says from now on.

Norman Berg Jones

Shelbyville

Finding humor in a prison cell

MARQUETTE, Mich.—The illustration accompanying this story is one of the special cartoons drawn for Religious News Service by a Marquette Branch Prison inmate, who says he has discovered a "whole new world" by bringing joy and illumination to others through his art.

"Cartooning has given me an entirely new perspective on life," states Joe Giacalone, serving a term for robbery. "This is my first time in prison and I'm sure that it is the last."

He observed that "the very idea that I have actually made millions of people laugh, or at least smile, gives me such a kick that I know I'm hooked forever. I've never done anything illegal that was nearly this satisfying."

RELIGIOUS NEWS SERVICE will begin carrying Mr. Giacalone's cartoons on a regular basis. In addition to cartoons on humorous aspects of religious life, the series will touch on a wide range of social issues.

The Rev. John Duncan, Protestant chaplain at the prison and a United Presbyterian minister, said, "The same talents that brought Mr. Giacalone here to prison are now being directed by his pointed pen towards a new way of life."

The chaplain said, "We are delighted with this opportunity that has come to him and feel that the world will now be enriched by his talents rather than be made poorer because of them."

JIM MINDER, a fellow inmate who does some free-lance writing, explained that Joe's artistic talents began to emerge in the County Jail at Flint, Mich.

"In the mornings the guards would pass the milk," Minder wrote. "Having time on his hands and little else to do Joe drew up a couple of cartoons and happened to show them to the guard that escorted the trusty with the milk can."

"The guard thoroughly enjoyed the cartoons and was so engrossed that



"THE ENTIRE COLLECTION GOES TO THE POOR THIS WEEK."

everyone managed to get a second round of milk," he said. "Thereafter with the enthusiastic encouragement of the prisoners, Joe drew up a couple of cartoons a day for the guard while the men enjoyed the extra milk."

Since then, Giacalone has sold cartoons to a number of publications.

After his first "initiation" in cartooning, Giacalone used the prison library, "devouring everything he could get on the subject" of art.

MINDER NOTED that "after having an

opportunity to see Joe's work and because of the interest engendered within the institutional setting, the prison's director of education asked him if he would be willing to teach a class in cartooning and art appreciation."

"Joe is now developing the talents of other inmates along these lines," Minder said.

Commenting on his experiences, Giacalone said, "I don't like to speak well of prisons because, as everyone knows by now, they are dismal failures that hurt far more than they help. But I must admit that prison has been a good thing for me."

A changed view of world's media

(Continued from Page 4)

open, perhaps unwittingly, to a kind of government censorship which even Vice President Agnew, for all of his dissatisfaction with the media, would probably abhor.

Whatever of that, the USCC Communications Committee was not exaggerating when it pointed out, in the opening paragraph of its advance commentary on the Decree, that "in a real sense this document can be viewed as an expression of the Church's coming of age, at least conceptually, in regard to the world of modern communications."

This is particularly true, I think, with regard to those sections of the Decree which deal specifically with the problem of communications within the Church itself. What these sections of the document say about the importance of public opinion in the Church and the consequent need for free discussion (tempered by charity, of course) and the related need for the freest possible flow of information on all matters affecting the life of the Church is almost

too good to be true.

To be sure, Pope Pius XII, as far back as 1950, had taken a positive stand in favor of public opinion within the Church. Unfortunately, however, the record will show that his widely quoted statement on this subject, while conceptually very sound, made relatively little difference in the practical order. That is to say, the Church as an institution, starting with the Vatican itself, has, in recent times at least, put a heavy premium on secrecy and has tended, by and large, to be overly suspicious of the media.

THE SITUATION improved somewhat (but not a great deal) during the course of Vatican II. This was due, in considerable measure, to the initiative of the American bishops who, once they got the feel of the council, went to considerable lengths to assist the media, as best they could, in covering the council proceedings. Even as recently as 1969, however, at the time of the second Synod of Bishops, the Church's communication policy, at the Roman level, still left much to be desired.

Be that as it may, the new Pastoral

Instruction on the Media gives one reason to hope that things will be better in the future. The instruction states very pointedly that "When ecclesiastical authorities are unwilling to give information or are unable to do so, then rumor is unleashed and rumor is not a bearer of the truth but carries dangerous half-truths. Secrecy should therefore be restricted to matters that involve the good name of individuals or that touch upon the rights of people whether singly or collectively."

If this last sentence from paragraph 121 of the Decree is taken seriously—by the Vatican itself, by national conferences of bishops, by individual dioceses, and by local Church agencies—half the battle to improve the Church's internal communication policy will have been won at long last. Human nature being what it is, however, one would be naive to expect that this will happen automatically. The media (and the faithful in general) will have to help make it happen by insisting that Church agencies and institutions implement the spirit as well as the letter of the Pastoral Instruction. We can be certain, I think, that the media will not be found wanting in this regard.

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KNOW YOUR FAITH

HUNGER FOR RELIGION

BY JAMES J. PHILLIPS

Sometimes we are hungriest when we are least aware of it. This happens to me most often at a late dinner. An hour or so after what would have been dinner time, I do not feel the least bit hungry. I feel as if I could go until morning without much concern for something to eat. Then someone gives me a cocktail or an hors d'oeuvre, or the smell of cooking meat reaches my nostrils.

Immediately, like a child who has been looking for a reason to cry, my stomach sets up a clamoring for food. It takes that first taste or smell for me to realize how hungry I am.

Something very much like this seems to be present in religion these days. In the past few years, a number of things have slipped away and we no longer seem to miss them. Then something acts as a trigger and we realize there is an emptiness there.

HERE ARE THREE things I have lately noticed as lacking and for which I have been hungry. Perhaps you yearn for them, too.

—An air of mystery. The Mass as it is now celebrated is more suited to needs than was the Mass of 10 years ago. Yet, the incense that was burnt in our parish on Palm Sunday re-awakened in me a taste for the mysteriousness that once surrounded our worship.

The smell of incense, the sound of choir music, the chanting, the reverberation of Latin phrases through a semi-darkened Church used to generate an atmosphere that I indeed miss and would like to taste more frequently.

—A sense of direction. The feeling that we are on the right track is usually enough to keep my spirits high. However, every once in a while, I get a yearning

Jim Phillips, married and the father of four children, has a M.A. in Religious Education from the University of Detroit. He was a high school teacher for 7 years, and a parish director of religious education for 3 years. He is now managing director for a management consultant firm for parishes and schools, and is author of "How Do We Teach Religion Today?"

for a simpler goal, one that could be projected just a year ahead and sought by all those with whom I worship.

Raising a certain amount of money or building a church, school or shrine were the kind of short term goals we used to work together to achieve. None of these particular goals would be especially appealing to me now; but the process of working for something together would be a real delight.

—A feeling that we all share the same identity. The sparring that seems to be going on in the Church these days is getting to be very annoying. Instead of accepting one another as fellow believers, people seem to find it necessary to ask leading questions in order to determine a person's religious category.

Acceptance seems to hinge on what a person thinks of Mary, the Pope, the pill, and the Ten Commandments. I hunger for a little less sparring and a little more embracing. It will come when we, again, feel that we really do share the same Faith, the same religious identity.

It is not likely that the form these things take today would be the same as in the past. In fact, the form could probably be improved on in all three cases. However, I think it is essential that we do work to achieve an air of mystery, sense of direction and feeling of mutual identity in the Church.

Fortunately, the procedures for achieving these conditions are at hand. We need only find a way of taking advantage of them.

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Participation in the Eucharistic banquet can assuage our hunger for religion while at the same time filling the nostalgic emptiness sometimes felt when changes in the liturgy occur. (NC PHOTO by John Wright)

RELIGION TODAY

BY FR. AL MCBRIDE,
O. Praem.

Are you worried about God talk today? Do you experience a growing concern about what you hear of God, Jesus and sacraments? I could hardly be surprised should you say yes. Your very love for religion ought to prompt such concern.

This article and the ones that follow will attempt to respond to your concern and hopefully offer you



Father Alfred McBride has been a member of the faculty of The Catholic University of America since 1966 as assistant professor in Religious Education, teaching Bible and History of Catechetics. Ordained in 1953, Father McBride has a diploma from Lumen Vitae in Brussels, Belgium and has contributed articles to many magazines. He is author of *The Pearl and the Seed*, a Church history for adolescents in addition to several other books on catechetics.

considerable reassurance about what is emerging.

Why has there been a change in God talk?

1. Because of personalism. This means: be a people person. Complaints arose in recent years in our society and our Church that the warmth of the personal approach was missing. One crucial area where this appeared was in religious language. The abstract ways in which we spoke of religious matters gave the impression that God's personal presence was abstract also.

This doesn't mean that anyone intended this or wanted in any way to cloud God in impenetrable darkness. It's just that language like omnipotence, omniscience and ruler of the heavens seemed to build a wall between God and people. The God of the Bible is a warm and living presence. The effort today is to recover that fire.

2. Because of mystery. This means keeping in mind the divine side of religion. Very often the discussions about God sounded like exercises in logic. It was as though God was simply like a mathematical puzzle subject to the cleverness of our arrangements. Of course no one intended this deliberately. Part of it was due to our living in a scientific world where all truth

tends to be like the discoveries in a lab.

But God is not the result of a research project or of a neat bit of logic. He is a living mystery who chose to make his presence and existence known to us. He did this through prophets and saints and good people in every age. He did it most especially in Jesus Christ.

3. Because of development. This means living by an awareness of the growing nature of our world and lives. Jesus grew in wisdom, age and knowledge. So do we and so does our world. The purpose for taking note of the growing side of our lives is to enable us to make sure we keep on growing and do it well.

One area of growing that commands us is our understanding of religious matters. In the past there was a tendency to fixate at one understanding of God. Very often this meant thinking of him as we did in childhood. But unfortunately, instead of this being a beautiful, childlike appreciation of him, it sometimes assumed a childish and limited vision of his reality.

Advanced education teaches us to develop our understanding of secular topics. Is it not also reasonable to develop our loving understanding of religious topics as well? If Jesus grew in wisdom and knowledge of his world and its relation to the divine, should we not do as much?

Naturally, there are many other reasons for the new concern about religious talk. These three are central to the discussion. Those who think this shouldn't be, ought to hear the prophet Amos as he spoke to the people of his time. "Woe to you that are at ease in Zion." (Amos 6:1) When we are too much at ease, we tend to grow

lazy. When this happens, our appreciation of the important matters of life snuffs out like a candle in a wind.

Today's discussions about God are meant to rescue us from being too much at ease in our religious understandings.

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SHEED

Fatherhood of God seen before Christ

BY F. J. SHEED

The God of Jesus Christ is a loving father, but for neither the love nor the fatherhood did men have to wait for Christ's revelation. The Old Testament has both in rich measure. It has fatherhood, of course—"Like as a father pities his children so the Lord has compassion on those who fear him" (Psalm 102:15). It has motherhood too—God will no more forget Israel than "a mother can forget her infant, the son of her womb" (Isaiah 49:15)—you will not easily surpass that in the New Testament. What could Christ add to a God whose love is already expressed so movingly?

That he does add something the Christian feels overwhelmingly. Most of us have had the same experience in our reading of the Old Testament, there are times when we feel our Lord's presence, times when we feel his absence almost physically. The truth is that in their intimacy with God the Jews were growing, growing towards a fullness they could not yet know or even conceive. In this as in so much else the Old Testament is foreshadowing, reaching out for, someone to come, with no notion of the greater uses

(Continued on Page 7)



Mystery. The Divine mystery of God is as a shadowy reflection without the faith to follow his teachings. (NC PHOTO by Frank Hey)

WORSHIP AND THE WORLD

Lay ministers of the Eucharist

BY FR. JOSEPH CHAMPLIN

Holydays at a downtown church are busy occasions. Office workers and traffic cops, sales girls and busy executives slip away from work for an hour, catch Mass, grab a bite to eat and return to their posts. Time for them is at a premium.

Those hard facts of life put pressure on the priests who staff such parishes. There can be no wasted comments, no lengthy homilies, no undue delays distributing Communion.

Last Ascension Thursday worshippers in one such crowded situation, the Cathedral of an Eastern diocese, I learned how its rector had resolved the question of very many communicants and too few clergy. The evening before he commissioned four laymen as special ministers of Holy Communion, assigned them to the most popular Masses, and had them assist the priests with this task.

It was not really a startling innovation, more an additional illustration of what has been sweeping through the country in the past year—lay ministers of the Eucharist. This all began with individual bishops seeking from the Holy See permission for that practice. The number of these single requests quickly multiplied and, to simplify matters, our National Conference of Catholic Bishops finally petitioned Rome to give approbation of the procedure to the entire nation.

CARDINAL DEARDEN announced the March 9 response from the Roman Congregation of the Sacraments and cited three instances in which qualified lay persons have been or might be used in ministering Communion: when no priest or deacon is available, in the houses of religious sisters or brothers, and at Masses with a large congregation.

I have heard, surprisingly

enough, almost no negative reactions in parishes where lay ministers of the Eucharist have been introduced. Objections usually arise in a more theoretical context and from persons who have never witnessed these designated men or women assisting priests with Communion. However, two basic questions do repeatedly come to the surface.

"If the Church permits Communion in the hand, why are these lay ministers necessary?" Debate over Communion in the hand centers on how the individual receives our Lord; it does not zero in on who distributes the Host. The Church insists that whether the method approved is in the hand or on the tongue, a minister of the sacrament should always be present. He (or she), through recitation of the words "Body of Christ," elicits an act of faith from the communicant. Our "Amen" means "I believe, I do want to receive Jesus, I do accept

Christ's invitation to share his Body and Blood."

"IT WOULD LEAD TO irreverence and, besides, only a priest may touch the Blessed Sacrament." Laymen stopped distributing the Eucharist only after a thousand years of Christianity. In the early Church, Christians frequently carried the Lord to their homes and later, during the week, communicated themselves or the sick or secluded hermits. They clearly grasped the notion that baptism gives us a share in Jesus' priesthood and makes the entire being of every baptized a new creation filled with the Holy Spirit. Hence, permitting specified lay men or women to touch the Host and assist with Communion in no way conflicts with Catholic tradition or sound theology.

The decree mentions that only persons of excellent character, who take their faith seriously and live model lives, should be ap-

pointed ministers of Eucharist. Moreover, the document directs them to see that during the distribution of Communion the greatest respect is shown to the Blessed Sacrament and any danger of irreverence is avoided.

I am inclined to believe that laity assuming this unique and unusual responsibility will fulfill their duties with care equal to, perhaps even greater than the reverence shown by priests or deacons at these moments.

DISCUSSION QUESTIONS:

1. What are some of the problems that make lay ministers of the Eucharist a welcome addition to some busy parishes?

2. What three conditions did the Roman Congregation for the Sacraments set up as prerequisites for allowing lay ministers to distribute communion?

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QUESTION BOX

Reader has problem believing in resurrection of the dead

BY MSGR. R. T. BOSLER

Q. I am a Catholic, but I can't believe in the resurrection of the dead. I can see how the Lord rose from the dead, but He was only three days in the ground. It seems too much to accept that the billions of people who have long been dead and returned to dust could become whole again.

A. You should read the 15th chapter of St. Paul's First Letter to the Corinthians. Some of the first Christians of Corinth had your problem; they seemingly accepted the resurrection of Jesus

but thought the general resurrection of the dead impossible. But, "if there is no resurrection of the dead," Paul thundered, "Christ himself has not been raised." (v. 13) There is no purpose in the resurrection of Jesus, for Paul, unless there is a resurrection for all of us humans.

Your problem comes from a faulty notion of what happened at the resurrection of Jesus. The resurrected Jesus was not a body come back to life. With the resurrection the humanity of Jesus entered a new and glorious existence that made it possible for him, not only as God but also as man, to be present in his Church everywhere, to be in the Eucharistic species

simultaneously in opposite parts of the world. The resurrection of the dead will be a sharing in this miraculous existence. It will not be a coming back to life of our corpses; it will not be a restructuring of the molecules of our bodies from the ground.

Paul poked fun at the Corinthians who thought of the resurrection in this crude fashion. "Perhaps someone will say, 'How are the dead to be raised up? What kind of body will they have?' A nonsensical question!" (vv. 35-36)

Just as a living plant is quite other than the planted seed from which it comes, so it is with the resurrected body, Paul argues: "A natural body is put down and a spiritual body comes up." (vv. 37 and 44)

That we mere humans will one day share the glorious existence of Christ is what Paul means by the resurrection of the dead: "We eagerly await the coming of our Savior, the Lord Jesus. He will give a new form to this lowly body of ours and remake it according to the pattern of his glorified body, by his power to subject everything to himself." (Philippians 3:20-21) This is the good news—the Gospel. Without it, Christianity has no meaning, either for Paul or the whole church.

Q. How old must a person be to stop paying his yearly church dues to the parish he belongs to?

A. It's not a question of age but of ability. Some old people who clip dividend coupons and enjoy good pensions can afford to give more to the church than they could when younger; it's a good time for them to "balance the books" with the Lord. Others living on social security alone may find they have nothing to spare for the church; it's time for them to let the young take up where they left off.

Q. Would it be possible to say something on "churching"? This is an old church custom which seems to have fallen by the wayside. In this age, when we are so badly in need of these beautiful ceremonies, it would seem good to re-establish this ritual.

A. Have you attended a baptism with the new rite for infants? This



The eyes of children are innocent in a beautiful, happy, peace-giving way as they prepare for reception of First Communion. Father Champlin discusses the change in attitude among Catholic teachers regarding this reception of Communion before Penance for children. (NC PHOTO by Tom Hoy)

Fatherhood of God

(Continued from Page 6)

to which its own great words would one day be put.

THE GROWING WAS at incredible speed. It was out of centuries of slavery in Egypt that Moses brought his people and slavery is not educational, mentally or religiously. In a couple of centuries after their settling down in Canaan they had reached the level of Samuel and David and Solomon. Four or five hundred years before the Incarnation, the Psalm of Creation in Genesis 1, written it would seem as a Preface to the Pentateuch, formulated and uttered a theological statement profounder than men had ever known.

The following paragraph is from the summary I made of it in Genesis Regained:

God was Someone, not just a force; He was distinct from the universe, as against Pantheism; the powers of nature, all living things were His

includes a blessing not only for the mother but also for the father.

The churching, or blessing of new mothers, was a ceremony created to take the place of something lacking in the old rite of baptism. Until recent years the baptism of infants took place almost immediately after birth. Mothers were not present. It is quite understandable, therefore, that a ceremony was required when the mother was ready to come to church to give thanks for her child. Now she comes with her husband and presents the child for baptism.

The parents were ignored in the old rite of infant baptism; the sponsors were the important people. In the new rite, the parents are involved as they should be. There no longer seems to be any need for a churching rite.

Q. Is it wrong to be interested in, or possibly believe in extra sensory perception, horoscopes and reincarnation? We have a 12-year-old girl who is going through a stage where these things seem to interest her quite a bit.

A. She's curious. Let her experiment. She'll soon grow tired of this when she discovers there are more interesting things in life—like boys.

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creatures (it is hard for us to imagine how shocked millions must have been to find the sun, their supreme god, casually brought into the picture half way through the week as a convenience thought up for man by Israel's God.) He was one, as against the myriad polytheisms; evil was not a separate creative principle, as dualism held, it was not given a place in the universe as God produced it; the universe as it came from God was "very good"—this against the vast Eastern tendency to regard matter either as evil or as illusion. And man was to be earth's Lord—no myth had ever approached that.

I TALKED IN AN earlier column of ancestral elements Israel needed to shed. There was cruelty, for instance: it was long before they ceased to assume in Yahweh the habit of slaughter common in all their world. And there was the nature of God's relation to themselves: every people had its own special god, Israel's was Yahweh. Only slowly the realization came that he alone was God, the rest no more than men's imaginings. Even more lingeringly died the conviction that he was their property, so to speak—they of course must not go whoring after other gods, but for him to love other peoples as he loved them would have been a kind of adultery.

God's desire for men's love is the specifying element of the Old Testament. Like the gods of the pagans Yahweh demanded obedience, but none of the pagans show their gods commanding love, almost begging for it, as he does. Love was the one gift the Infinite wanted of men, the one gift the weakest could refuse the omnipotent.

THE IMPERSONAL Absolute, which the Greeks were to get from India, which has fascinated Christian thinkers throughout the centuries and has taken hold of so many of our own today, is not in the Old Testament or in the New. Throughout both, God knows, loves, intervenes. God wants to be known and loved and prayed to intervene! "Your father who knows in secret will reward you in secret"—that is Jesus talking, but his listeners would hardly have found it novel.

Reading the Old Testament we cannot escape God's fatherhood. His care for his people is continually compared with a father's and we are not meeting only a figure of speech. Yet we sometimes wonder if the ancient Jewish father-image was quite ours, or Christ's: we remember "He who spares the rod hates his son." Between the two Testaments anyhow, there is a certain difference of "feel," and I think it is to be found precisely in the matter of God's fatherhood. When Our Lord tells the disciples "Many prophets and kings have desired to see what you have seen and have not seen it," he has just talked of the Father. And it was very novel, indeed. So read Luke 10:17-23.

Sunday's Scripture Readings

SUNDAY, JULY 5, 1971

Reading 1—Is. 66:10-14
Reading 2—Gal. 6:14-18
Reading 3—Lk. 10:1-12, 17-20

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

I just read the latest statistics on Church membership in the United States. As in the past, the Roman Catholic Church is the largest single religious body in our country, with three to four times more members than the second largest, the Southern Baptist Church.

After scanning the figures, I wondered what these statistics show about the meaning of "religion." Do these statistics indicate how religious Americans are today compared with Americans of twenty years ago? What impression of religion is given by such a statistical table? Are "religion" and "church membership" the same thing? Just what do we mean by "religion?"

The biblical readings for this coming Sunday throw some light on what is meant by religion. The Gospel recalls how Jesus sent his seventy-two disciples, two by two, on their first mission of preaching. Their message points to the core meaning of "religion." They were to go from city to city proclaiming: "The reign of God is at hand."

RELIGION MEANS before all else personally recognizing and accepting God's rule in my life, the "reign of God"—also called the "kingdom of God"—involves the admission of God into my life so that my life style is affected. It means in effect that I no longer act as if I were my own God, the center of my universe. The

sin of Adam and Eve—of every man—is to want to be like gods. (Gen. 3:5)

God is present to each of us, inviting us to allow His love to make a difference in our lives. His reign involves an ongoing, fragile dialogue between Him—inviting, calling, challenging, offering—and each individual who remains free all the while to accept or reject God's initiative. Each of us is free to allow God's love to enter our lives, and through us enter the lives of others, or to prefer to be our own god, motivated solely by self-interest, thinking and acting as if self-sufficient. I may trust myself to God's presence and activity, or I may decide that I have no need of God, and little need of other people. Like the Old Testament fool, I may say in practice, "There is no God" (Ps. 14:1).

Religion is primarily this personal dialogue between God and men who freely enter into relationship with Him. People inside or outside organized churches may be very religious in this sense of recognizing a power over and above themselves. Membership in a Church is itself no indication of genuine religion, because a person may be an active Church member while personally ignoring or even rejecting the call of God in his daily life.

RELIGION IS THE day to day acceptance of the presence and activity of God in one's life, with all the demands His presence brings, with all the peace and joy resulting from friendship with Him. There is no effective way to statistically measure genuine religious life. God's reign may be found everywhere, among all people who live not for themselves but for others, including some supreme being. The Vatican Council II says simply: "At all times and among every people, God has given welcome to whosoever fears Him and does what is right" (Church, 9).

This does not mean that the Church as an organized community is unimportant, or

that all religions are as good as all others, or that religion is a purely personal matter. The reading from the prophet Isaiah recalls the privileged place of "Jerusalem." If God's reign depends on His free initiative, He can freely choose certain privileged channels of His love, particular signs of His presence, special points of contact with Him. Israel believes itself to be God's chosen people, with Jerusalem as the chosen place of union with God. The Christian Churches, recognizing the role of Israel, believe that the Church, today, is the "new people of God" (Church, 9), foreshadowed and prepared for by the people of Israel.

CATHOLICS BELIEVE that every man can, with God's grace, learn to recognize the presence and activity of God in the world at large and in his own heart. But Catholics also believe that God has chosen an existing, historical community of men to be a privileged place of contact with God and to bear the demanding responsibility of being a sign of light and life for all men. "So it is that this messianic people, although it does not actually include all men, and may more than once look like a small flock, is nonetheless a lasting and sure seed of unity, hope and salvation for the whole human race. Established by Christ as a fellowship of life, charity, and truth, it is also used by Him as an instrument for the redemption of all and is sent forth into the whole world as the light of the world and the salt of the earth" (Church, 9).

Statistics alone reveal little about the vitality of religious commitment in the United States or the religious vitality of the Church. They can be an occasion to ask ourselves to what extent we let God make a difference in our lives, and what difference to the world our commitment to God really makes.

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KNOW YOUR FAITH



FIRST WEEK OF NEW SEASON—The Criterion's photographer took the above pictures recently at the two CYO camps in Brown County as the new season got underway at Camp Rancho Framasa and Camp Christina. Two campers at Rancho Framasa are shown



Camp Christina for girls. The "mess hall" at Camp Christina is a large screened tent, shown in the last photo. Added to the facilities there this year is a new building housing the kitchen and food preparation area, shown on the right. The CYO Office this week



reminded parents that a few spaces remain at Rancho Framasa for boys the weeks of July 25, August 1, 8 and 15. At Camp Christina, space is available for girls the weeks of July 25, August 1 and 8.

ACE HIGHLIGHTS TOURNEY

Eight parishes share golf outing honors

INDIANAPOLIS — Eight Indianapolis parishes were represented among the trophy and medal winners in the annual Junior CYO Golf Outing held last Saturday at the Orchard Golf Center.

Tony Holtzman of St. Barnabas posted the best medal of 62 to take top honors in the Boys' Freshman Sophomore Division. Jim Fiddler of Little Flower took second place in the younger age group with 64. Third place went to Mike Miceli of Holy Name with 68.

1,100 swimmers expected at meet

More than 1,100 individual entries are expected in next Tuesday's Subnovice Swim Meet, to be held at Brookside Park starting at 6 p.m. Weather permitting, the meet will be completed in one evening.

The defending champion in the overall and girls divisions is Holy Name parish. Trophies will be awarded at the conclusion of the evening to the team champions in boys, girls and overall competition.

A bathhouse fee of 25 cents per swimmer will be charged. Gates will open at 5:30 p.m. Spectators are welcome to attend the meet.

The CYO Office has issued an appeal for adult volunteers to staff the competition.

Deadline for entries in the Archdiocesan Swim Meet, to be held at Broad Ripple Park on July 12 and 13, is Thursday, July 8. Time trials will begin at 6 p.m. the first night.

The younger girls were paced by Barb Roemke of St. Roch with 16 and Suzette Becher. Our Lady of Lourdes, 52, respectively for their nine-hole rounds.

STRANGELY enough, the older boys in the Junior Senior Division found the going a lot rougher than their younger counterparts. Carl Brezausk, St. Andrew, took top honors with an 80, followed by fellow parishioner Dave Chandler with 81 and Jerry Herbertz, Holy Name, with 83.

Sheila Northcutt, of St. Roch, annexed her third first-place trophy in a row with a fine 34 for nine holes in the Junior Senior Division. Second place winner was Martina Davis, Our Lady of Lourdes, with 42.

Blind par winners included Joseph Matis, Holy Name, Bob Buckel, St. James, Karen Bell, Lady of Lourdes, Judy Roney, de Lourdes, and Theresa DeWitz, St. Andrew.

St. Andrew CYO slates Festival

INDIANAPOLIS — St. Andrew's Junior CYO will present a Summer Festival from 4 to 10 p.m. Saturday, July 10th, on the school grounds at 4050 E. 38th St. Hot dogs, ice cream and soft drinks will be served.

Entertainment includes booths, contests and music by the popular singing group "Soul Unlimited." The public is invited.

Ten years ago St. Catherine's Cadet and Junior Kickball teams copped both Spring League titles in deanery competition.

SCORES

JUNIOR BOYS' SOFTBALL

Games of Sunday, June 27

Division 1: St. Joan of Arc 2, St. Luke 0 (Forfeit); St. Michael 16, St. Malachy 6; Christ the King 2, Immaculate Heart 0 (Forfeit); St. Anthony 19, Sacred Heart 0 (Forfeit); St. Barnabas 15, Greenwood 10.

Division 2: St. Philip Neri 42, St. Matthew 6; Our Lady of Lourdes 2, St. Simon 0 (Forfeit).

Division 3: St. Jude 12, St. Roch 11; Greenwood 10, Nativity 7; St. Barnabas 9, St. Catherine 6.

STANDINGS

Division 1: St. Anthony 20, St. Michael 20, St. Joan of Arc 20, Christ the King 11, Immaculate Heart 12, St. Malachy 02, St. Luke 02.

Division 2: St. Philip Neri 30, Our Lady of Lourdes 20, St. Plus X 10, St. Andrew 11, St. Matthew 12, Little Flower 02, St. Simon 03.

Division 3: St. Jude 30, St. Barnabas 20, St. Bernadette 20, Greenwood 21, St. Roch 21, Nativity 11, St. Catherine 12.

JUNIOR GIRLS' SOFTBALL

Games of Sunday, June 27

Division 1: St. Rita 28, St. Anthony 20, St. Luke 2, St. Joan of Arc 0 (Forfeit); St. Plus X 2, St. Malachy 0 (Forfeit).

Results

Junior Senior Division

Boys: Carl Brezausk, St. Andrew 80; Dave Chandler, St. Andrew 81; Jerry Herbertz, Holy Name 83; Girls: Sheila Northcutt, St. Roch 34; Martina Davis, Our Lady of Lourdes 42.

Freshman Sophomore Division

Boys: Tony Holtzman, St. Barnabas 62; Jim Fiddler, Little Flower 64; Mike Miceli, Holy Name 68; Girls: Barb Roemke, St. Roch 16; Suzette Becher, Our Lady of Lourdes 52.

Adult Division

Fred W. Fries, St. Joan of Arc 43; Mrs. Mike Casse, St. Barnabas 83.

Blind Par Medalists

Boys: Joe Matis, Holy Name; Bob Holtzman, St. Barnabas; Bob Buckel, St. James; Girls: Karen Bell, Our Lady of Lourdes; Judy Roney, Our Lady of Lourdes; Theresa DeWitz, St. Andrew.

Announce donation of camperships

The CYO Office this week announced the receipt of 50 camperships for inner-city youths to attend the two Brown County camps.

Robert Vernick, manager of the Catholic Salvage Bureau, made the presentation of the camperships for the second year. They will be known as the Homer P. Huesing Memorial Camperships, named to honor the late CYO Board member.

The camperships will be distributed to various inner-city parish youths.

CYO NOTES

The annual Junior Tennis Tourney will be held July 31 and August 1 at three sites: Ellenberger, Brookside and Garfield Parks. Deadline for entries is July 28.

Entry blanks have been mailed for the annual Junior Talent Contest, to be held August 22 at the Garfield Park Amphitheatre. Deadline is July 29. Auditions are

Corydon parish schedules dinner

CORYDON, Ind. — The annual Joseph's, Most Precious Blood, Chicken Dinner and Picnic for Harrison County

here will be held Sunday, July 11, in the Fairgrounds. The country-style dinners will be served from 11 a.m. to 5 p.m. (fasttime). Home-made noodles are included in the meal.

More than 40 hand-made quilts have been prepared for the picnic booths, along with a large number of embroidered pillow cases.

Other games, booths and prizes information will be mailed next week. Deadline for entries in the Cadet and "56" Football Leagues is August 2. Fall kickball league information will be mailed next week.

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TIC TACKER

Parish plans patriotic rite

BY PAUL G. FOX

A Terre Haute parish is sponsoring a prayer celebration to note the 150th Anniversary of American Independence this week-end.

Father David Lawler, pastor of St. Ann's parish, has announced the Church and Community Service for 4 p.m. Saturday, July 3, to be attended by clergymen of all faiths. Civic officials have also been invited.

The service will consist of a blend of Judeo-Christian traditions and American traditions in prayer, song and readings.

Principal speaker will be Robert Carver, professor of American history at St. Mary-of-the-Woods College. He is history department chairman and College Council president there. "With so much to look back on as a nation these almost two centuries," Father Lawler commented, "we felt it would possibly contribute to the common good if we observe American Independence Day by including a religious dimension along with the patriotic and the family picnics."

Yes, indeed.

BROTHERS DEMONSTRATE CONCERN—The Brothers of Holy Cross, meeting recently in their Midwest Province, adopted a proposal to demonstrate their concern for charitable purposes through an annual allocation from their operating funds. The chapter's committee on finances recommended that the community establish a special fund to alleviate the sufferings and needs of victims of natural or social

calamities and to initiate a program of educational opportunity grants for disadvantaged students in inner-city schools. According to Brother Douglas Roach, C.S.C., principal of Cathedral High School and chapter member, the community is expected to maintain a fund of \$85,000 to \$100,000 annually to allow disadvantaged students to attend the 11 high schools operated in the province.

HERE AND THERE—St. Jude's parish, Indianapolis, has announced a new summer Mass schedule. The 1 p.m. Sunday Mass has been dropped and a second Saturday evening initiated. Saturday anticipation Masses will be at 5 and 7:30 p.m., while Sunday Masses will be at 7, 8:30, 10 and 11:30 a.m. Sister Jeanne Kneerle, S.P., president of St. Mary-of-the-Woods College appeared on NBC's Today Show last Wednesday, June 23. She took part in a panel discussion with two students and a dean from Hamilton College on the subject of single-sex colleges. Miss Helen Ullrich, a member of St. Mary's parish, Aurora, hosted a family reunion last Sunday attended by 86 persons in Versailles State Park.

Miss Rita Gayna, national treasurer of the Ladies Auxiliary of the Knights of Peter Claver, will attend the order's 56th annual convention July 30-August 5 in Los Angeles. She is a member of St. Rita's parish, Indianapolis. Father Boniface Hardin, O.S.B., director of the Martin Center, will celebrate a "Soul Mass of Liberation" at 7 p.m. Wednesday, July 7, in Holy Angels Church, Indianapolis. The public is invited.



HOLY ANGELS SUMMER FESTIVAL—The three-day Summer Festival at Holy Angels parish, Indianapolis, is scheduled Friday to Sunday, July 9-11. Dinners will be served from 4 p.m. on Friday and Saturday, and from 12 noon on Sunday. Various booths, games and rides will be provided for all age groups. Grand prize to be awarded is \$1,000 cash. Shown above examining some of the booth awards are, from left: Louise Galbreath, Franklin E. Morrison, John A. Haslett, Mrs. Henry T. Graves and Harold C. Everett, general chairman.

Former teacher dies at the Woods

OLDENBURG, Ind.—Funeral services for Sister Aloysius Marie Mitchel, O.S.F., were held at the motherhouse of the Sisters of Providence here June 29. She died (June 26) in the convent infirmary at the age of 76.

A native of Brazil, Ind., Sister Aloysius Marie entered the convent in 1918. She was an elementary school teacher. Archdiocesan assignments included St. Andrew's, Richmond, and Sacred Heart, Clinton. She also taught in Ohio and Missouri. There are no immediate survivors.

Pope reaffirms value

(Continued from Page 1)

this new exhortation to what he terms the essential commitments of the Religious life—poverty, chastity and obedience.

Saying that the "supreme rule of Religious life and its ultimate norm" is following Christ, the Pope asks: "Is it not this preoccupation which in the course of the centuries has given rise in the Church to the demand for a life which is chaste, poor and obedient?"

FOLLOWING CLOSELY Vatican II teachings (half the references in the exhortation are to council documents), the Pope reminds Religious that they have "vowed to Christ, generously and without reservation, that capacity to love, that need to possess and that freedom to regulate one's own life, which are so precious to man."

This, the Pope contends, helps the entire world.

The Pope's comments on the value of chastity in the modern world take on a special significance because they come just three months before the convening of the 1971 Synod of Bishops, in which a major debate could evolve over the value of a celibate priesthood.

The Pope calls chastity a "source of deep peace."

"Without in any way undervaluing human love and marriage... consecrated chastity brings that surpassing excellence to which all human love is more than ever threatened by a ravaging eroticism," consecrated chastity must be today more than ever understood and lived with uprightness and generosity.

Teaching nuns

(Continued from Page 1)

on Monday afternoon at Roncalli High School.

(Six members of the 18-member Board attended the meeting, not a quorum, which prevented any official actions.)

NOTING THE DRAMATIC decline in the number of teaching Sisters, Sister Thomas presented various recommendations to the Board in the name of the personnel study committee.

Specifically, Area Boards of Education throughout the Archdiocese were asked to review the realities of their own parish schools with the view toward possible consolidation, mergers, phasing out or maintaining single-unit schools.

Sister Thomas stated that no longer were the religious communities thinking in terms of isolated parish schools. She asked that pastors and parish education board members and area board members do the same "for the good of the Archdiocesan School System."

She noted that consolidations and "model school" concepts were bringing about an increase in inter-community staffing of Religious from more than one community.

THE COMMUNITIES HAVE rejected the suggestion to pare down their school commitments unilaterally, she said, in favor of area boards making the determination of the future direction of Catholic education.

The Sisters of St. Francis, Oldenburg, who staff 32 parish schools, will have 136 teachers available for assignment this fall. Thirty-six of the total are 61 years of age or older.

Sisters of Providence, who staff 34 parish schools, will provide 122 teachers. Twenty of that total are 61 or older.

The Benedictine Sisters of Our Lady of Grace Convent, who staff eight parish schools, will have 43 teachers, of which eight are 61 or older.

Twelve Sisters of St. Joseph of Carondelet (Mo.) staff three Indianapolis schools, while the Ursuline Sisters and the Dominican Sisters staff one school each in Madison and Jeffersonville, respectively.

The Pope insists that the value of consecrated chastity is based on "the Word of God, the teachings of Christ, the life of His Virgin Mother and also apostolic tradition."

A life of prayer must be the constant basis of any "life style" for the Religious, the Pope says.

Recognizing that the Religious is "striving to attain holiness by a narrower path," by becoming involved in problems of the world Pope Paul says that true witness in the world depends on the "formation of the inner man."

SPEAKING DIRECTLY to the Religious, the Pope continues: "In view of the hectic pace and tensions of modern life it is appropriate to give particular importance to prayer—above and above the daily rhythm of prayer—to those more prolonged moments of prayer."

In a concluding appeal, the Pope urges an authentic renewal of the Religious life to meet the needs of the world without abandoning what is genuine and valuable in current Religious institutes.

Only in this way, he says, will the goodness of Christ effectively be brought to the world.

It has been known for the past year that a document on the Religious life was being prepared for the Pope's signature. Actually experts on the Religious life began compilation of data two years ago. Their proposals underwent nine or ten revisions before the Pope wrote the final version.

Religious communities, particularly in the United States, criticized the Congregation for Religious during the past year for preparing a major document without consulting Religious around the world. The congregation had no official role in preparing the document or in advising the pope. (Traditionally, authors of or contributors to papal documents are never identified by name.)

THE POPE DID NOT incorporate all of the ideas suggested to him by his com-

mission of experts. For instance, one Vatican source said the commission suggested the Pope point out the need of proper motivation in aspiring to the Religious life and provide a thorough theological explanation of the Religious vocation.

The Pope did neither. Although he suggested that the life of the Religious is much more than simple sociological involvement, he did not develop the theological basis of the Religious life. Instead, he chose rather to emphasize the basis of modern religious life as a consecration and commitment to God nourished by prayer.

Supreme Court

(Continued from Page 3)

struction that the federal law envisages No sectarian instruction and no religious worship is to take place in college facilities constructed with the assistance of federal funds.

The chief justice and his three colleagues distinguish sharply between the dangers of entanglement at the college level and at the elementary and secondary level. College students are not as impressionable as children; religious indoctrination is not such a substantial purpose in higher education.

Moreover, the federal program is designed to provide one-time, single-purpose construction grants, with only minimal need for inspection. The Pennsylvania and Rhode Island statutes are on going programs with repeated annual grants, necessitating constant supervision.

THE ONE DEFECT that the chief justice and his brethren find in the federal statute is that it imposes the prohibition on religious use only for 20 years. The Constitution commands that the prohibition endures as long as the building has substantial value; otherwise the federal government would be making a gift of the unrestricted use of valuable property to a religious body.

Justice White also agreed that the restriction on religious use had to last for the useful life of the property. Joining with the chief justice and the other three members of the court, he cured the defect by excising the words "for 20 years" from the statute.

Justices Douglas, Black and Marshall were not content with such minor surgery. The federal statute is constitutionally infirm as a whole. The majority's distinction between the college program and the state elementary and secondary programs is pure sophistry. In effect, the majority is holding that "small violations of the first amendment over a period of years are unconstitutional while a huge violation occurring only once is de minimis" (at the very least).

Mother's concern

SYDNEY, Australia—The main concern of the mother who gave birth to nine children at a hospital near here in mid-June was that the babies would be baptized. A priest at St. Francis of Assisi's parish at nearby Paddington said that both Mr. and Mrs. Leonard Brodick "are wonderful Catholics. The first thing she wanted was that the babies be baptized. Because only a minute's delay might cause difficulties, it was arranged with the hospital authorities that a nun in training at the hospital should baptize the infants immediately after birth. This was done." The hospital where Mrs. Brodick gave birth is in Paddington.

INDIANAPOLIS
Calendar
of Events

FRIDAY, JULY 2

Nocturnal Adoration members are reminded of the customary watch.

SUNDAY, JULY 4

The Card Parties usually held at Assumption parish will NOT be held today.

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.; Secunia 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.

Downey KC
to install
officers

INDIANAPOLIS—Joseph A. Kiefer, Jr., a member of St. Mark's parish, will be installed as Grand Knight of Msgr. Downey Council, Knights of Columbus, during ceremonies scheduled at 8 p.m. Monday, July 5.

Other new officers include: Stephen Papesh, Deputy Grand Knight; Raymond Massing, Chancellor; Thomas J. Stenger, Recorder; David P. Wire, Warden; Leonard R. Speth, Treasurer; Dr. Charles W. Kelley, Advocate; James Houdek, Inside Guard; Douglas S. Lawrie and Gus J. Minardo, Outside Guards.

Msgr. Downey Council, the state's largest, has a current membership of 1,770 men. It was established in 1953.



JOSEPH A. KIEFER, JR.

Retreat season to open July 9

MT. ST. FRANCIS, Ind.—The 32nd annual retreat season at Mt. St. Francis since 1939 is the Men of the St. Francis Seminary here will Mount Retreat League, a open at 7:30 p.m. Friday, July 9, layman's organization, according to the retreat director, Mt. St. Francis is located on Father Columban Gering, O.F.M. U.S. 150, six miles from downtown New Albany in Floyd County.

Retreat openings are available for men the week-ends of July 16, July 23 and August 5. Reservations can be made by calling Father Columban or Father James Long, O.F.M. Conv., at 923-8819.

Father James will conduct the retreat conferences, assisted by Father Albert Leis, O.F.M. Conv., and Father Christian Moore, O.F.M. Conv.

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PLAN NATIVITY FESTIVAL—It's menu planning time for chairman of the Church of the Nativity Country Festival which will be held July 9-10-11 at the church grounds located at 7300 Southeastern Ave., Indianapolis. Finalizing the plans above are (left to right) Mrs. Bernard Mullen, dinner chairman, Edward Fey, general chairman, Mrs. Jack Pfeiffer, general dinner chairman, and Father Louis Gootee, pastor. Family dinners will be served from 5 to 8 p.m. on Friday and Saturday, and from noon until 8 p.m. on Sunday. There will be fun and games for all ages.

Spanish Church unity imperiled, priests warn

MADRID—The unity of the Church in Spain is in danger, two organizations of priests have warned.

"We must not permit ourselves to be broken down into classifications," cautioned a statement issued by the Brotherhood of Spanish Priests, which claims to represent a majority of the nation's clergymen.

"We are all priests of Christ, without adjectives or other modifications, and without allegiances other than those we hold by virtue of our Baptism and Holy Orders."

"We reject as artificial and divisive all labels such as traditionalist and progressive, conservative and liberal. Christ is not the head of a coalition of political parties, but the one Lord, Savior, and Master. His Church is one and united."

THE PRIESTS ALSO warned that a new Spanish concordat with the Holy See that would separate Church and state would be "a grave spiritual danger to the Church, the souls of the people, and the Spanish nation."

Another group of priests, however, maintained that it is

precisely this Church-state union that has brought the Church in Spain close to the breaking point.

These priests—a total of 115 theologians and reporters for Catholic periodicals—signed a statement appearing in the Catholic daily *Ya* criticizing this union and maintaining that it has produced "a conflict situation" for many Catholics.

PROVISIONS IN THE present concordat between Spain and the Holy See give the impression that the Church is endorsing the political and social positions of the state, they said.

This could create a conflict of conscience for Catholics who disagree with government policies, they charged.

The priests declared that the government must be relieved of its privilege of nominating candidates for bishops.

Answer papal proposal on Jerusalem

NEW YORK—Pope Paul's proposal for international protection of Jerusalem brought a courteous but firm reaction from Jewish officials here.

In an official statement, Philip E. Hoffman, president of the American Jewish Council, said the AJC "acknowledges the concerns of the Christian community... with regard to free access to the Holy Places of Jerusalem and the welfare of the Christian and Moslem populations in Israel."

He added, however, that "while we value the sensitive manner in which the Pope has expressed these concerns, we wonder why there is need to raise these issues at this time."

HE SAID ALL religious faiths have had free access to Holy Places in that city "especially in recent days... since coming under Israeli jurisdiction."

He added: "It is also a matter of objective fact that the Christian community in Israel is the most stable of any that exists now anywhere in the Middle East."

Pope Paul had reaffirmed his "right and duty" to concern himself with the protection of Jerusalem's Holy Places in an address to cardinals June 24.

The Pope said Jerusalem "should be protected by a special statute guaranteed by an international legal safeguard."

Remember them in your prayers

FRENCHTOWN
GERALD A. GETTELFINGER, Sr., 64, St. Bernard, June 24. Husband of Mary K.; father of Father Gerald A. Gettefinger, Jr., Archdiocesan superintendent of education, Indianapolis; Joseph F. Gettefinger of New Salisbury; Anthony Gettefinger of Ramsey; Mrs. Mary Ruth Ernstberger of Clarksville; Mrs. Joan Marquet of New Albany; Mrs. Jean Battiner of Floyd's Knobs.

INDIANAPOLIS
LENA C. LAUSMAN, 84, St. Patrick's, June 23. Mother of Leona E. Brunni.

Funerals held for two Sisters

ST. MARY-OF-THE-WOODS, High School, both in Terre Haute, Ind.—Funeral services for two Sisters who also taught in Chicago and Sisters of Providence were held Galesburg, Ill., and in Chelsea, at the motherhouse of the community here last week.

She is survived by a sister and Sister Paula Meaney, S.P., a brother, Miss Rita Meaney, of native of Chelsea, Mass., died on Chelsea, and Joseph Meaney, of June 22, while Sister Agnes Springfield, Mass.

Patrice Bannon died the Sister Agnes Patrice entered following day. The latter was in the convent in 1918 and was a native of County Cavan, Ireland, an elementary teacher in Hammond, Ind., Chicago and Chelsea, Mass. Her last assignment was in Chicago.

Three sisters survive: Sister Marie Angela Bannon, S.P., Sister Francis Eileen Bannon, S.P., and Miss Kathleen Bannon, of county Cavan, Ireland.

Ten years ago Rosemary Zunk, a June graduate of St. Mary Academy, Indianapolis received the "Apostle of the Word" award from the Catholic School Press Association Marquette University, for outstanding work in journalism, while maintaining a high scholastic average.

Loretta C. Storm and Wilma M. Altharcic and Delores Doyle; sister of Joseph Hejcek, Helen Komora, Anna Jakowski.

JOSEPH C. SCHWERT, 84, Christ the King, June 23. Father of Mary Pope, Elmer Brady, Emma Patterson and Rosemary Robinson.

MAUDE E. CHOQUETTE, 79, St. Mary's, June 23. No immediate survivors.

MARY D. GELARDEN, 60, Our Lady of Lourdes, June 24. Mother of Martha J. R. Joseph, John T. and James A. Gelarden, and Mary Lafferty; sister of Charles F. and John A. Davis.

HELEN KUMBE, 81, St. Joan of Arc, June 24. No immediate survivors.

DOROTHY E. WRIGHT, 51, Holy Name, June 24. Wife of Donald E. Wright; mother of Ronald E. Jr., Steve and Mary B. Wright; stepmother of Carolyn Burton, daughter of Robert Oliver; sister of Edward, Jack and Robert Oliver and Helen Goodman.

MARY BECK, 89, St. Augustine Home Chapel, June 25. Mother of Arthur Beck and Adella Schaeckelreiter.

JOSEPHINE M. MOORE, 50, Sacred Heart, June 26. Wife of Stanley; mother of Frank J. Kirkland; sister of Daniel Fertig and Mrs. James P. Kelley.

KATHALEEN J. ANDERSON, 28, St. Michael's, June 26. Wife of Earl R.; mother of Julia M. Anderson; sister of John Wolfe; daughter of Julia Plumm; stepdaughter of Basil Plumm.

AGNES DEZELAN, 75, Holy Trinity, June 28. Mother of Louis, Frank, Henry and Joseph Dezelan, Agnes

JEFFERSONVILLE
AGNES E. SWEENEY, Sacred Heart, June 26. Mother of Mrs. Willie H. Tatlock of Jeffersonville and Mrs. Dorothy S. Butler of Louisville. A sister also survives.

LEOPOLD ROSA M. DUPONT, 79, St. Augustine, June 29. Mother of John Dupont of Evansville; Mrs. Leonard Hubert of Leopold; Mrs. Jake Mullis, Mrs. Victor Goffinet, August, Edward and Lawrence Dupont, all of Tell City; sister of Joseph Flammion of Tell City; Mrs. William Flammion of Indianapolis and August Flammion of Elkhart.

SELLERSBURG
DR. GEORGE L. REAGAN, 62, St. Paul's, June 25. Husband of Betty; father of Stephen of Sellersburg; brother of Mrs. Katie M. Ehringer of Sellersburg.

TERRE HAUTE
EMMA C. ALLARD, 77, St. Patrick's, June 23. Mother of Eva Wayne of Terre Haute, Carolyn Morris of West Terre Haute and Mary Woodrum of Brazil; sister of William Meunier of Owensboro, Ky.; Clarence Meunier of Brownsburg and Ross Meunier of Indianapolis.

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VIEWING WITH ARNOLD

Here's nifty western sleeper

BY JAMES W. ARNOLD

"A Gunfight" (GP) is a nifty little western sleeper, a fascinating morality play built carefully out of the gunfighter movie legend.

It teases the audience to an incredibly suspenseful climax and then forces viewers to examine the implications of their own appetites.

Kirk Douglas and country singer Johnny Cash are cast as those familiar western types, over-the-hill gunslings whose time has gone thataway. With the arrival of law and order their function and skills have become obsolete, and they are forced to scratch a humiliating livelihood from freaky odd jobs that exploit the glories of the past.

The gimmick (and it's a fresh one, provided by scripter Harold Jack Bloom) is that they decide to exploit to the utmost the public's morbid interest in their destructive skills by staging a public shootout-to-the-death. They will sell tickets, the survivor to take the profits. They're able to dodge the law presumably by putting on the show across the border in a Mexican bullring, and this device also enables director Lamont Johnson (a newcomer moving over from TV) to in-



tercut large slabs of juicy bullfight symbolism.

ONCE THE PLAN is made, everything moves on two levels. There is the surface story, with the men brooding about their fates, the question of who will win, and Douglas' spouse (Jane Alexander) not only fretting about becoming a widow but nagging him about the stupidity of returning to his old violent ways.

Then there is the social criticism, a neat hatchet job on America's love for, and exploitation of, bloody competition.

The "normal" citizens, for example, don't really consider the gunmen to be human. They bet callously on who will kill whom. The coming match is exploited—routinely, without even a malicious thought—for commercial gain. The press comes in for interviews and photos (but the heroes insist on getting a fee). A nosy young gunman is attracted by the smell of money.

The crowd takes off for the showdown as if on their way to a picnic. Obviously, this could become a national pastime—and the connection to the modern world of sports is not far-fetched.

REGULAR FILMGOERS may remember how the western gunfight was used as a symbol for blood-and-guts Americanism in the recent Paul Newman film "Hombre," when a shootout was staged

as part of a monstrous patriotic rally. There the device seemed forced, but here it is a natural, and a double-edged sword.

For the interest in watching one guy blow the other guy's brains out is mostly what keeps the audience for "Gunfight" on their toes. Whatever applies to the bloodthirsty spectators in the film applies also to us in the theater.

When director Johnson gets to his climax, he puts it all together. There probably hasn't been such a beautifully prepared single-shot combat in horse operas since Palance vs. Elisha Cook in "Shane," and there may never have been one immediately followed by such intense moral analysis.

One feels the collective moral guilt like a blow, and the film goes on with intelligence to show that "who won" really didn't matter; it didn't change a thing. What has kept us hooked for 90 minutes has been—in terms of the relevant adult world—an illusion. And if we can't apply that insight to our own lives, we are beyond the reach of grace.

Despite some flaws and some fashionably gutsy language, "Gunfight" is the kind of offbeat movie that merits and rewards support.

The week's TV network films

AN AMERICAN DREAM (1966) (CBS, Friday, July 2): Norman Mailer's bitter and deliberately crude novel—an allegory about the anti-human qualities of power and money—is laundered and flattened into a confusing and silly Mafia melodrama. Eleanor Parker provides the only interest by tigerishly overplaying the hero's vicious, penthouse wife. Not recommended.

THE GLASS-BOTTOM BOAT (1966) (NBC, Saturday, July 3): Spy-spoof slapstick, done by a Hollywood master (director Frank Tashlin). Doris Day is helped by such gifted farceurs as Dom DeLuise, Paul Lynde, Dick Martin and John McGiver. Satisfactory as very light, almost invisible, entertainment for all ages.

BATMAN (1966) (ABC, Sunday, July 4): Two hours of high camp, featuring all the stars of the TV series, made in the full zenith of the Year of the Bat, before invention failed and boredom set in. A teenager's first crack at the nostalgia bit. Perfect for anyone in the mood for inspired nonsense.

GRECO (1966) (ABC, Monday, July 5): Mel Ferrer wields a wooden paintbrush in a typical movie version, souped-up with fictional romance and even the Inquisition, of the Life of an Artist. A dull film, and despite some good camera work, the depth and spirituality of the master's work never comes over. Not recommended.

PORTRAIT OF JENNY (1949) (ABC, Tuesday, July 6): One of the best old-Hollywood fantasies, lush and unashamedly romantic, in which painter Joseph Cotten falls in love with ghost Jennifer Jones. The exquisite photography is in various shades of color and black-and-white, and the special effects won an Academy Award. Recommended for movie buffs and all those vicarious lovers who enjoy a good cry.



ANGEL IN WHITE—With a child's hand clutched in her own, Sister Vacinta D'Crux gathers her flock around her—children she saved from the dangers of civil war in East Pakistan. When hostilities broke out between Bengali rebels and the Pakistani army, Sister Vacinta, just 22 and a little over four feet tall, left her mission at Krishnagar, near Calcutta, India, and walked 30 miles to

the East Pakistan border. Crossing the border at night, she gathered up as many children as she could and told them to follow her. By the time the weary band of 40 children and the tiny nun reached safety at the Cathedral of the Holy Redeemer in Krishnagar, Sister Vacinta had earned the name "angel in white" given to her by the children. (RNS photo)

Marriage, family dying out? Far from it, author declares

Marriage and the family are experiencing a rebirth, contrary to popular cries that they are dying institutions, believes one observer of current marital styles. Clayton C. Barbeau, a frequent writer on family problems, discusses "Marriage and Family Styles in the 70's" in the June St. Anthony Messenger, national Catholic family magazine.

Those who are pessimistic about the state of marriage today, says Barbeau, view the family as a static institution rather than as an evolving part of a changing world. The family no longer conforms to many traditional notions of what it should be, he acknowledges, and the social, cultural and religious supports for family life have weakened or disappeared.

For many young people, marriage no longer offers any particular social or economic advantages, explains Barbeau, and the family has long ceased being the only source of recreation and education. Divorce and separation are becoming more frequent. Even customary marriage ceremonies are losing importance, with many couples simplifying the elaborate trappings of wedding ritual and participating in such innovations as weddings in parks.

WHAT ALL THESE developments have done is strip marriage to "its most essential meaning—fidelity." According to the author, the deepened appreciation of marital fidelity will shape new marital styles in the future, with the emphasis on the primary family relationships of husband-wife and parent-child.

The uniqueness of each marriage will be more apparent in the next decade, he writes. The union of two individuals will express itself in diverse life styles, such as communities of families, extended families, homes in which the husband cares for the children and the wife has outside employment, and a greater emphasis on parenthood of both natural and adopted children.

At a time when more young people are living together without marriage, writes Barbeau, the vow of fidelity provides an important distinction between marriage and cohabitation. According to the writer, "There are human experiences, dimensions of freedom, dimensions of love totally impossible to the couple who do not base their love-life upon that vow of fidelity."

IT IS A COMMON heresy of the time, Barbeau observes, that human life should be without suffering and that consequently the vow of fidelity can be broken as soon as it becomes inconvenient or requires suffering. "The very risk of loving another," the author asserts, "is that we open ourselves to suffering when the loved one is hurt, are vulnerable to what that one thinks of us, how that one behaves toward us." The bond between husband and wife can grow stronger and deeper when suffering is accepted as a challenge to a more active loving, he writes.

We all have a stake in the future of marriage, says the author. "Every marriage is a cell in the system of the body politic, every family is one of those basic units that have so much to do with the health or decay of our society."

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SUMMER WORKSHOPS—Sister Carol Reuss, S.P., summer women coordinator at St. Mary-of-the-Woods College, is shown above at left with Sister Rose Michele Boudreau, S.P., coordinator of the month-long workshop in Designing Creative Learning. Not shown is the workshop coordinator, Sister Maureen Phillips, S.P.

150 ARE PARTICIPATING

Two special workshops being held at the Woods

ST. MARY-OF-THE-WOODS. Just over 150 persons gathered at St. Mary-of-the-Woods College this week to participate in two workshops on the campus. Designing Creative Learning is a month-long program on creativity in the classrooms, while the two-week Contemporary Christianity Institute deals with women in the Parish Ministry.

CBS News head wins accolade

NEW YORK—The president of CBS News has been awarded the National Catholic Office for Radio and Television's 1971 distinguished service award for "his personal integrity and commitment to the highest standards of broadcast journalism."

Richard S. Sulist received the award during a ceremony at CBS headquarters here. Sulist is one of the key figures in the Congressional investigation of the CBS documentary, "Selling of the Pentagon."

Sulist's director Charles E. Ruddy made the presentation, describing Sulist as "unyielding to fear, pressure or unwarranted compromise."

before Monday's registration with the time and efforts of the three coordinators. Sister Maureen Phillips, S.P., of Ladywood-St. Agnes in Indianapolis, combined talents with Sister Rose Michele Boudreau, S.P., of St. David's School in Chicago, for a program for educators of all levels.

"We hope to share an awareness of aesthetic education with the participants," explained Sister Rose Michele, "and to help them realize the world around them. The concepts of Aesthetic Education is the growth in perceptions of living in the present moment."

develop practical programs for their own school situation as we go into the philosophy of education and curricula ideas," Sister Rose Michele noted.

Co-ordinating speakers, films and participants for the Contemporary Christianity Institute is the job of Sister Ruth Eileen Dwyer, S.P., area chairman of religion at the college. She handled the arrangements for the first such institute last summer.

"This year, the Institute is considering the role of women in the parish ministry and covering the areas of pastoral theology, social organizations and pastoral counseling," Sister Ruth Eileen explained.

"Sister Therese Aloysie Mount gave the key to the two-week workshop during the first week of speakers," she added. "She discussed both the theology and psychology of women and their special services in the Church."

FUNDED BY THE Schmidt Foundation of Chicago, the Contemporary Christianity Institute covers current topics in the Church, according to the coordinator.

"The program this summer is geared to women interested in serving the Church through their special talents and gifts. It is also for those who are interested in knowing just what women are doing in the parishes today. This workshop is touching on a dimension of religious education largely untapped in religious education," she noted.

Speakers for the final week will include the Holy Cross (Indianapolis) parish ministry, Father James Byrne, Father Donald Schneider and Sister Kay Glass, S.P., a panel conducted by Sister Gilchrist Conway, S.P., adult religious education coordinator of the Indianapolis Archdiocese, and a discussion on urban resources by Sister Katherine Roenitz, S.P., of Catholic Charities in Chicago.

Both workshops are part of five summer institutes at St. Mary-of-the-Woods College. Sister Carol Reuss, S.P., assistant to the president, is coordinator for the summer sessions. Future workshops include an Institute on South Asia on July 19-August 30, and Women in the Middle Years, July 28-August 6. Enrollment information for these two workshops are available through Sister Carol's office.



INSTITUTE DIRECTOR—Sister Ruth Eileen Dwyer, S.P., above, is serving as coordinator of the Contemporary Christianity Institute at St. Mary-of-the-Woods College this summer. She is associate professor of religion at the college.

Soviets lashed by USSR Nobel Prize winner

PARIS—The 1970 winner of the Nobel Prize for literature charged the Soviet Union with "the cheapest kind of aesthetic pettiness" in its decision to bar publication of his new novel there so long as the name of God remains capitalized.

Soviet writer Alexander Solzhenitsyn voiced his protest in connection with the publication here of his novel "August 1914."

"Both believers and unbelievers," he said, "must agree that when the Regional Procurement Administration is written with capital letters, or KGB or ZACZ (the secret police or city registration bureau) are written in all caps, then we might at least employ one capital letter to designate the highest creative force in the universe."

"On the lips and in the understanding of the people of 1914 (with whom Solzhenitsyn deals in the novel) the word 'God' in small letters grates on the ears and is historically false."

Solzhenitsyn, in official disfavor in the Soviet Union, has been called by the Soviet poet Yevgeny Yevtushenko, "the only living classic in Russia." He received the Nobel Prize for Literature last year "for the ethical force with which he has pursued the indispensable traditions of Russian literature."

Race problem in Spain, too, says report

MADRID—A study by the Pontifical Commission on Latin America has uncovered racial discrimination in Spanish universities.

Most of the discrimination is directed against African students but it also extends to Latin Americans, the study said.

The majority of African students here come from Equatorial Guinea, which was a Spanish colony until 1968. They are fluent in Spanish and hold dual citizenship.

The pontifical commission said it encountered considerable hostility toward the Equatorial Guineans, including graffiti on the walls of several Spanish universities which read "Blacks go home."

Discrimination toward Latin American students is more subtle, the commission concurred. There are no signs of outright hostility, but neither is there full acceptance.

According to the study, most of the 12,000 Latin Americans studying in this country have few friends in the Spanish student community and even fewer off campus.

Even the Spanish churches pay little attention to the needs of foreign students, the study reported.

Calls agreement on Eucharist 'minor miracle'

WASHINGTON, D.C.—A 1970 consensus statement on the Eucharist, signed by 19 theologians from several Christian Churches, has been called a kind of "minor miracle" by Dr. Paul A. Crow, general secretary of the Consultation on Church Union (COCU).

Writing in the June issue of The American Ecclesiastical Review, a Catholic journal for priests, Dr. Crow observed that Churches which can agree upon the meaning of the Eucharist and move toward a greater shared life based on such agreement "would have the necessary understanding and power to deal with the issues of life and death which God now places before all men."

COCU's general secretary conceded that the agreement of the theologians "in no way commits their Churches to a common Eucharistic life," but insisted that, in this instance, their agreement was a kind of "minor miracle."

Five graduated

RENSSELAER, Ind.—Five Indianapolis students were among 366 who received degrees at recent commencement exercises at St. Joseph's College here.

They included: John S. Bonowski, bachelor of science in political science; John M. Osmella, bachelor of science in marketing; Robert Neville, bachelor of arts (cum laude) in political science; Mark Talbot, bachelor of science in finance and marketing; and William T. Wagner, bachelor of arts in history.



LITTLE ZAMBIANS SAY IT WITH MUSIC—Pope Paul thanks some young Zambian musicians for their musical greeting as he entered St. Peter's Basilica for his weekly general audience. A band representing Rising Star, Zambia's youth organization, played African music on the pontiff's arrival. (RNS photo)

Today's society unprincipled, Pope Paul declares

VATICAN CITY—Today's society is an unprincipled society, Pope Paul VI told a general audience June 16. And from society's lack of principle, he said, flow most of its woes.

"Life has need of principles," the Pope said.

"The confusions and revolts from which our modern life suffers derive mainly from this: that it has no real, firm and fruitful principles."

Rabbis reaffirm school aid stand

ST. LOUIS, Mo.—Opposition to public aid for nonpublic education was reaffirmed here by the official rabbinical organization for American Reform Judaism—despite growing sentiment among Reform Jews to establish schools of their own which would benefit from such aid.

The anti-aid resolution was accepted unanimously by the 600 Reform rabbis attending the 62nd annual meeting of the Central Conference of American Rabbis (CCAR) here June 21 to 24. The total number of Reform rabbis is approximately 1100.

"Or whatever principles it has are mistaken and shifting."

The Pope continued: "Unfortunately, our era has become resigned to this skepticism of thought and morality. We do not know how to affirm objective, stable truth. We play on theories and opinions. Since we no longer have a secure and valid heritage of ideas, something that is necessary to give a normal, consistent and organic expression to life, we replace it by temporary systems that emphasize the will, in an effort to save ourselves from the abyss of intellectual and practical anarchy."

The Pope then turned to one of his recurring themes: authority.

"Another influence from which all try to escape today—with a union that smacks of mimicry—is authority."

"There was a time when it was regarded with immense respect, and indeed with gratitude. Throughout human history we see that the man who commands is regarded as a benefactor. Indeed, the superior who regards the exercise of authority as a service and not as a reason for selfish prestige is in fact a benefactor."

"Today, authority is more than ever

indispensable because of society's complexity; yet it is regarded as the enemy of personal and collective liberty."

Conference called to oppose Viet war

NEW YORK—Clergy and Laymen Concerned, an ecumenical anti-war organization based here, has issued a call to a national conference in August to explore new ways of mobilizing the religious wing of the peace movement to oppose the war in Vietnam.

Announcement of the CALC conference, slated for Ann Arbor, Mich., Aug. 17 to 22, came only a few days after the general board of the National Council of Churches authorized a national ecumenical gathering some time this fall to "confront the moral issues involved in the Vietnam war."

CALC's director, the Rev. Richard Fernandez, whose office is in the same Interchurch Center here that houses national headquarters of the National Council of Churches, said that there is no possibility that the two conferences could be combined into one, even though both will appeal to the same basic constituency.



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