



VOL. XI, NO. 40

INDIANAPOLIS, INDIANA, JULY 16, 1971

OFFICIAL APPOINTMENTS

Effective July 21, 1971

REV. JOSEPH BEECHEM, from superintendent of Schulte High School, Terre Haute, and associate pastor of St. Patrick parish, Terre Haute, to pastor of St. Lawrence parish, Indianapolis.

REV. JOSEPH MCGINLEY, from principal of Secena High School, Indianapolis, to pastor of St. Leonard parish, West Terre Haute, and, as appointed earlier this week by the Terre Haute District Board of Education, principal of Schulte High School, Terre Haute.

REV. JAMES MORIARTY, from pastor of St. Lawrence parish, Indianapolis, to pastor of St. Thomas More parish, Mooresville.

REV. PATRICK MURPHY, to associate pastor of St. Leonard parish, West Terre Haute, and as previously announced, a member of the faculty of Schulte High School, Terre Haute.

REV. JOSEPH RIEDMAN, from associate pastor of Our Lady of Lourdes parish, Indianapolis, to chaplain for the Sisters of St. Francis at Secena Convent, with residence at Secena High School, and continuing as a full time member on the faculty of Secena High School.

Effective August 17, 1971

REV. THOMAS WITHEM, from associate pastor of St. Gabriel parish, Connersville, to associate pastor of St. Lawrence parish, Indianapolis.

The above appointments are from the Office of the Most Rev. George J. Biskup, Archbishop of Indianapolis. Dated July 11, 1971.

Three pastorates in clergy shifts

Six clergy changes, including the appointment of three pastors, were announced this week by the Chancery Office.

Father Joseph Beechem, 55, superintendent and principal of Schulte High School, Terre Haute, since its opening in 1962, has been named pastor of St. Lawrence parish, Indianapolis.

He will succeed Father James Moriarty, 56, who was appointed pastor of St. Thomas More parish, Mooresville.

Father Joseph McGinley, 35, principal of Secena Memorial High School, Indianapolis, since 1969, was named pastor of St. Leonard's parish, West Terre Haute, and principal of Schulte High School, Terre Haute.

Terre Haute.

Father Thomas Withem, 38, associate pastor of St. Gabriel's parish, Connersville, was named associate pastor of St. Lawrence parish, Indianapolis.

Father Joseph Riedman, 42, associate pastor of Our Lady of Lourdes parish, Indianapolis, was assigned as chaplain of the Sisters of St. Francis at Secena Memorial High School with residence there. He continues as a full-time faculty member.

Father Patrick Murphy, 23, was named associate pastor of St. Leonard's parish, West Terre Haute. He will be a full-time faculty member at Schulte High School.

Vatican official defends proposed Church constitution

VATICAN CITY—A Vatican official has defended a controversial document that would serve as a general constitution for the Church.

The document attempts to set down the theological and juridical principles governing the Church.

Msgr. William Onclin, assistant secretary of the Pontifical Commission for the Revision of the Code of Canon Law, told a news conference July 5 that the Church, as a society, needs rules of law. These rules, he insisted, should define concretely "the modes, the manner of exercising the various functions entrusted to the Church by Jesus Christ."

The Belgian canon lawyer said that Pope Paul told the commission in November, 1965, to incorporate a written constitution into the revised laws of the Church.

IN ITS PRESENT FORM the constitution has been criticized by the Canon Law Society of America (CLSA) for allegedly reversing some progressive steps of the Second Vatican Council.

A much harsher criticism of the proposed constitution came from the Institute for Religious Science at the University of Bologna. This analysis states bluntly that the constitution is a political maneuver to stop Church renewal.

Kuntz is appointed Secena principal

William F. Kuntz this week was named principal of Secena Memorial High School, The Criterion has learned.

The former Secena teacher and coach has served on the staff of Arlington High School since 1962. He is a graduate of Butler University.

Kuntz was recommended for the position by the Catholic Office of Education and was confirmed Monday evening by the East District Board of Education.

Married and the father of nine, Kuntz is a member of Holy Name parish, Beech Grove. He has also served on the Archdiocesan Board of Education, a position he is now expected to resign.

The CLSA quoted German Jesuit theologian, Father Karl Rahner, and other theologians as saying it is impossible to write a static constitution for the Church because the Church is "always becoming and evolving in response to the promptings of the spirit of Christ."

Msgr. Onclin observed "It is difficult to understand the animosity, indeed the hostility, some showed in their evaluations."

He said that such hostile critics "distorted the intentions of the authors of the constitution and sowed confusion."

The authors of the constitution always welcomed evaluations or positive criticism "but not hostility," he continued.

It will be a "few more years" before any constitution will be in final form to be voted on by the world's bishops, Msgr. Onclin said. As it now stands, the constitution is in its second revision and will be presented to the fall session of the World Synod of Bishops, but only in the form of a progress report and not for a vote.

THE BOLOGNA CRITICISM charged that the Vatican is trying to "slip the document" through by gathering opinions from bishops during the summer vacation and then calling for a quick approval by Synod delegates in October.

"It has never been the intention of the code commission or of others to submit the present draft to the vote of the Synod," Msgr. Onclin said. "As has already been announced by the secretary general of the Synod, the president of the code commission, Cardinal Pericle Felici, will report to the bishops of the Synod on the work done so far and on the very great deal of work that remains to be done."

Msgr. Onclin said also that the present document is still very much a working paper and merely a proposal "destined to be eventually corrected or even thoroughly modified."

The CLSA evaluation, commissioned by (Continued on Page 9)

Biblical Commission gets a new ecumenical outlook

Pope's action seen answer to 'conflicts'

BY PATRICK RILEY

VATICAN CITY—Pope Paul VI has reorganized the 69-year-old Pontifical Biblical Commission, recalling it to its original mandate of stimulating biblical research and at the same time giving it a wholly new ecumenical outlook.

In structure, the commission will be converted from a virtually independent office of cardinals aided by lifetime consultants into a group of experts named for five years after consultation with the world's bishops and "linked"—as the new regulations put it—to the Vatican's Doctrinal Congregation.

In function, the biblical commission "continues its task of rightly promoting biblical studies and offering assistance to the Church's teaching magisterium (teaching authority) in interpreting scripture," Pope Paul stipulated in a motu proprio laying down the commission's new regulations.

Early in this century, an atmosphere of suspicion and defensiveness generated by the so-called Modernist crisis had diverted the commission to warnings and condemnations, but the commission now is ordered by Pope Paul to consult non-Catholic experts and to foster good relations with non-Catholic institutes of biblical studies.

A VATICAN SPOKESMAN observed that the Bible was the "apple of discord" between Catholics and Protestants in the early part of this century, but now has become the chief sustenance of the ecumenical movement.

"The future of ecumenism will depend in great part on the courage and initiative of the new Pontifical Biblical Commission," said Msgr. Piero Rossano, a Biblical scholar who is undersecretary of the Vatican Secretariat for Non-Christians.

Of the biblical commission's new relation with the Doctrinal Congregation, the Vatican spokesman declared with emphasis: "Such coordination—and it is a question of coordination and not of absorption—finally resolves a tension that had been unable to find equilibrium these past decades."

Although Msgr. Rossano did not explain such "tension" further, it is commonly held in Rome that for the past 20 years the biblical commission has been more liberal than the Doctrinal Congregation and its predecessor, the Holy Office. This, combined with a partial overlapping of competencies, was bound to occasion conflicts.

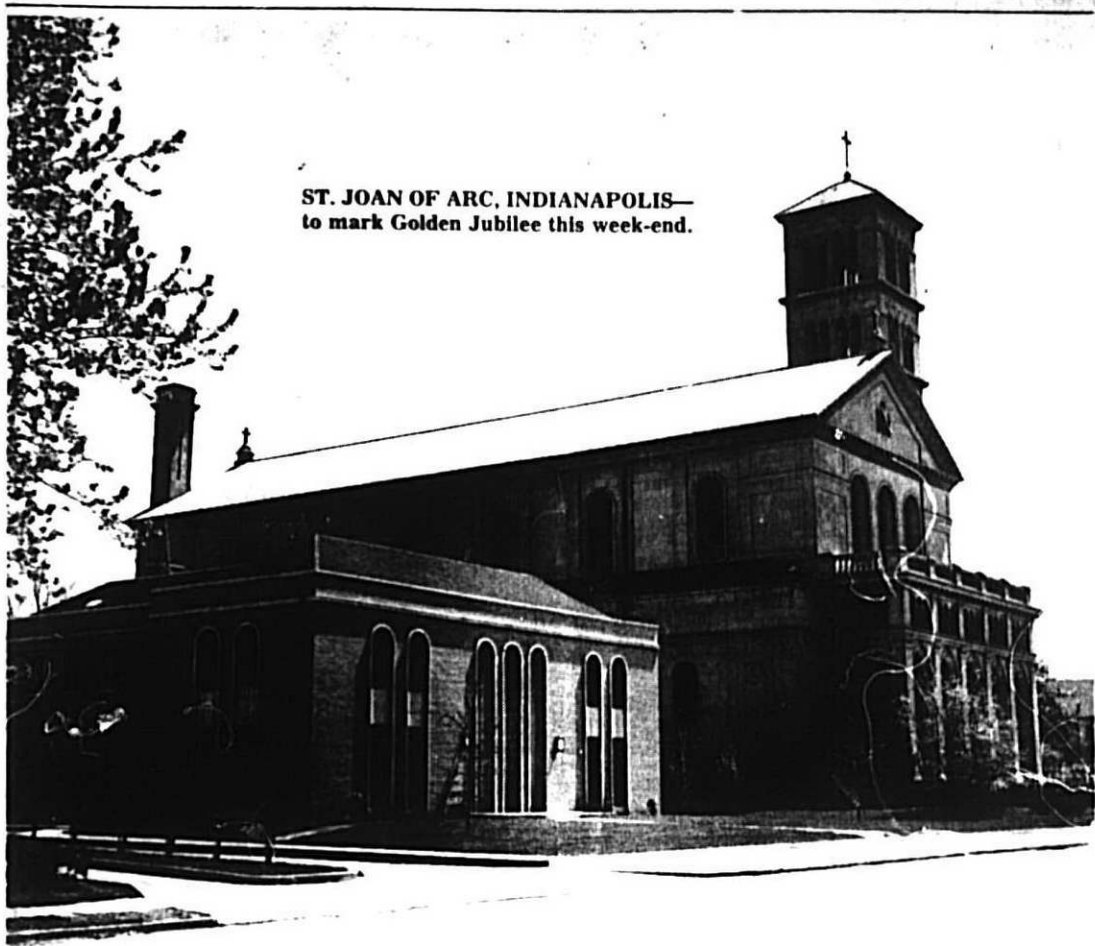
Under the new rules, the prefect of the Doctrinal Congregation—now Cardinal Franjo Seper—will automatically be president of the biblical commission. The commission's secretary, nominated by the president after consultation with the members "so far as possible," and named by the Pope, automatically becomes a consultant of the Doctrinal Congregation.

MEMBERS OF THE commission are appointed "on the proposal of the cardinal president" after consultation with the national bishops' conferences. They may number no more than 20, and may be reappointed after their five-year term is up.

There was considerable scepticism among biblical scholars in Rome that thrusting the biblical commission so deep within the shadow of the Doctrinal Congregation would not in fact mean its up.



NAMED BY VATICAN—Sister Thaddeus Kelly, 54, has been named to head the new Department for Constitutions for Religious Congregations of Women and Secular Institutes of the Vatican Congregation for Religious. The 54-year-old Sister of the Presentation of the Blessed Virgin Mary is the first woman to hold a "senior" Vatican post. A native of San Francisco, where she had been involved in administrative work at the motherhouse of her Order, Sister Kelly will help review and evaluate constitutions of women's religious Orders and secular institutes. (RNS photo)



ST. JOAN OF ARC, INDIANAPOLIS—
to mark Golden Jubilee this week-end.

HOME COMING SET THIS WEEK-END

St. Joan of Arc, Indianapolis, to observe 50th anniversary

INDIANAPOLIS A homecoming and reunion are scheduled for St. Joan of Arc parish Friday and Saturday, July 16-17, in celebration of its 50th anniversary.

An adult reception will be held Friday evening, the Jubilee Mass on Saturday morning and a family picnic Saturday afternoon.

The reception will be held at the rectory-parish center, 4217 Central Avenue, beginning at 6:30 p.m. Friday.

Hosts and hostesses will include Msgr. Cornelius B. Sweeney, pastor, John R. Welch, general chairman, Mrs. Welch, Mr. and Mrs. D. Joseph Fitzgerald, reception chairmen, and committee members.

Guests of honor will include clergy and nuns who have served the parish. A committee of women, headed by Mrs. Charles McGill, has spent months tracking down former members of the parish so that they could be specifically invited to the homecoming.

ARCHBISHOP George J. Biskup will celebrate the Jubilee Mass with present and former St. Joan of Arc clergy, at 10:30 a.m. Saturday. Father Donald Schneider, a former associate pastor, will deliver the homily.

The Columbians, Knights of Columbus singing group, will provide the musical program for the Mass. A committee headed by Robert W. Scheller arranged the liturgical events.

Entertainment, refreshments, games and prizes, all the trimmings of an old

fashioned family reunion, have been planned for the picnic Saturday afternoon from 1 to 8 p.m. in the northwest sector of the Indiana State Fairgrounds, near the entrance at 42nd Street and the Monon Railroad.

James Rivelli, chairman, John J. Roach, Joseph Higgs and Joseph L. Hunt head the list of committees for the picnic. Entertainment will be under the direction of Carol Jones and John Niemi.

Persons who need transportation to any of the jubilee events are asked to telephone Richard Gement at 283-6289.

THE ANNIVERSARY committee is planning an illustrated hard cover book covering the events of the celebration and the history of the parish church and school. Carl Henn, Jr., who will author the book, reports that he has captured some of the reminiscences of long time residents of the parish. The book will reproduce some

documents of the early days, along with photographs.

The first Mass was celebrated in the original St. Joan of Arc Church at 42nd and Park Avenue in 1921 and the adjacent parochial school opened its doors to 115 students. Father Alphonse Smith, who was pastor, became Bishop of Nashville, Tenn., three years later.

THE PRESENT CHURCH was blessed by the late Bishop Joseph Chartrand, who gave the parish its name. The ceremony was held Sunday, Dec. 15, 1929, with Father Maurice O'Connor as pastor.

In more recent years, the late Msgr. Clement M. Bosler was pastor and saw completion of the new rectory-parish center.

Originally the parish stretched north to the Hamilton County line and the congregation included members from as far away as Noblesville.

Fr. John Riedinger dies at the age of 89

A concelebrated Funeral Mass will be offered in Little Flower Church, Indianapolis, this (Friday) morning for Father John Riedinger, retired pastor of the parish who died Tuesday in St. Paul Hermitage, Beech Grove. Office of the Dead at 10:30 a.m. will precede the Mass.

Father Riedinger, 89, was the oldest priest in the Archdiocese and has resided at the Hermitage since 1966.

Archbishop George J. Biskup will be principal concelebrant, along with priest classmates and former associate pastors who served under him. The homily will be given by Father Robert Borchertmeyer.

A native of Yorkville, Father Riedinger was ordained to the priesthood in 1924 at the age of 42. He served 10 years as associate pastor of Assumption parish, Indianapolis, followed by four years as pastor of St. Michael's parish, Greenfield. From 1938 to 1942 he was pastor of St.

Ann's parish, Indianapolis.

He was appointed pastor of Little Flower parish, Indianapolis, in 1942 and served there for 24 years before retirement in 1966.

Under his administration the parish erected a rectory, convent, school addition and the present church.

The second youngest of 10 children, Father Riedinger is survived by 12 nieces and nephews.



FATHER JOHN RIEDINGER... in 50th birthday photo.

Final Carmelite service tonight

INDIANAPOLIS—The final services of the three-day prayer encounter will be held on the grounds of the Carmelite Monastery, 2500 Cold Spring Rd. this evening at 7 p.m.

Concelebrated Mass will be offered by Father Keith Hosey, director of the John XXIII Center in Hartford City, Father John Kahle, monastery chaplain, and Father Paul Dooley, of Marian College. Father Hosey will give the concluding sermon.

Also featured will be the Columbians of Mater Dei Council, Knights of Columbus, directed by Richard F. Dennis.

This is the 33rd consecutive year of the Carmelite services, which conclude on the Feast of Our Lady of Mt. Carmel.

WEEK'S NEWS IN BRIEF

BY NCNEWS SERVICE

Ask chaplains' resignation

ATLANTIC CITY, N.J.—The Policemen's Benevolent Association here has called for the resignation of its two chaplains following a squabble between local police and clergymen. The chaplains asked to resign are Magr. Vincent J. Giammarino of Our Lady Star of the Sea parish and Rabbi Aaron Krauss of Community Synagogue. Both clergymen had signed a letter sponsored by the Inter-Faith Area Clergy (IFAC), chastising the director of public safety, Mario F. Floriani, for his criticism of a local priest, Father Vincent DiPasquale. The PBA apparently believed the chaplains, because of their signing, were siding against the police.

Closed schools on the block

DETROIT—None of the Catholic schools that have been forced to close here has been leased or sold to the public school or social service system yet, according to the assistant superintendent of schools for the Detroit archdiocese. Father Bernard J. Harrington was responding to speculation in Detroit newspapers that negotiations between the parishes and various public systems had been completed. But, he noted, it became necessary for the archdiocese to investigate selling or leasing the closed schools after the state Supreme Court upheld a referendum in which the Michigan electorate earlier this year voted to prohibit the use of public funds to aid any non-public elementary or secondary school.

Seminarians oppose draft

ST. LOUIS—Twenty-seven Jesuit seminarians at St. Louis University school of divinity have announced they will no longer accept their exemptions as seminarians from the draft. They also announced that they would neither carry their draft cards as required by law nor cooperate with the Selective Service System, "which is the machinery of international murder." The 27 Jesuit scholastics represent about a third of the Jesuit seminarians studying at the divinity school. In announcing their refusal to obey Selective Service regulations, the Jesuits compared themselves to the parable workers who stood all day idle before being sent into the vineyard at the eleventh hour.

Bar sale of Fr. Kung's book

LONDON—The Catholic Truth Society (CTS), British publishers, has barred the sale at its big central London shop of Father Hans Kung's latest book "Infallible? An Inquiry," which questions papal infallibility. The society's semiautonomous shops in other large cities are expected to follow suit. Thomas Rittner, the society's general secretary, said: "It does not come within the objects of the CTS, which is to spread a knowledge of the Catholic faith. The decision is not an unusual one. We are all the time deciding what books to sell and what not to."

Named to ecumenical post

WASHINGTON—Father Daniel D. McKenzie of Cincinnati has been named associate director of the secretariat for ecumenical and interreligious affairs of the National Catholic Conference of Bishops. Father John Hotchkiss is director of the secretariat. Father McKenzie, 34, attended Catholic schools and Xavier University in Cincinnati and the Pontifical Josephinum College in Worthington, Ohio. He was ordained in 1962.

Brothers probe changes in life as Religious

SYRACUSE, N.Y.—Religious Brothers need not loosen celibacy vows for recruitment because Brothers, unlike priests, do not suffer an identity crisis over celibacy, the director of the Religious Brothers' Institute said here.

Brother Damian Carroll, editor of the biweekly magazine the Brothers' Newsletter, said that orders are simultaneously tightening their entrance requirements and extending their training programs.

Brother Damian and 150 other Brothers are now faced with making their life-style attractive, munities in the United States, he said.

Canada, New Zealand and Austria came to the Institute to discuss how to "make a better apostle by making a better Religious."

The religious orders are in a difficult stage, Brother Damian said. Although their membership has been slowly but steadily rising since 1955, at the same time young people are hesitant when it comes to committing themselves permanently to a celibate life of service.

Charge bishop was dismissed

ROME—Bishop Manuel Ferreira Cabral of Beira in Mozambique has resigned, and sources close to the Church scene in that Portuguese African territory are calling his resignation a simple dismissal. "Coming as it does right after the withdrawal of the White Fathers from Mozambique, principally from his diocese, and right after a fact-finding visit to Mozambique by a Vatican emissary, this is a dismissal," one source asserted. He claimed he had received direct confirmation that Bishop Ferreira Cabral had been asked to resign. As for the Holy See's statement that the resignation had been "presented some time ago for reasons of health," the source said: "It's a cover-up." Another source described the official explanation as "rubbish."

Deplores threat to faith

VATICAN CITY—Faith seems on the verge of being interpreted away, Pope Paul VI observed in an off-the-cuff sermon. The Church, he declared, is gripped by a crisis of faith that reaches into our moral and social life. The Pope was preaching at an evening Mass in St. Peter's Basilica on the Feast of Sts. Peter and Paul. The Vatican daily, L'Osservatore Romano, lacking a text of the sermon, published what it called "some thoughts" from the sermon. "We have become used to separating the faith from our thinking, and almost to putting the two terms in opposition, so that faith eventually is excluded. Faith has been put aside as if it were a lower and improper form of using our thought," the Pope was quoted as saying.

Decision seen 'shot-in-arm'

PHILADELPHIA—The recent U.S. Supreme Court decision barring two state aid programs benefiting nonpublic schools may be a "shot-in-the-arm" to parents' rights, according to an official of a national group backing freedom of choice in education. "On the surface, the Supreme Court decisions seem to be body blows to freedom," said James L. J. Pie, national president of Citizens for Educational Freedom. "But this may be a short-sighted view." Pie, an attorney and deputy city solicitor in Philadelphia, also prepared the city's brief supporting Pennsylvania's "purchase-of-services" law—one of the two aid programs struck down by the court on June 23. The court also outlawed Rhode Island's salary supplements to nonpublic school teachers. He said the court "rejected a method—it has not destroyed an idea."

Prelate deplors schism talk

TORONTO—Cardinal Joseph Slipyj, exiled archbishop of Lvov in the Soviet Union, told Ukrainian-rite Catholics meeting here that "it would be folly in the present state of friction and misunderstanding to fall into schism." But in a taped message to the national congress of the Ukrainian Catholic Council of Canada, the 79-year-old Ukrainian-rite cardinal said that the establishment of a Ukrainian-rite patriarchate is "the central point of our present national strivings." Cardinal Slipyj had been scheduled to take part in the congress but canceled the trip in May at the Vatican's request. Sources near the cardinal said the Vatican's request amounted to a prohibition.

Rule that nun must testify

TRENTON, N.J.—A nun does not have the right to invoke a priest's privilege and refuse to answer a grand jury inquiry about a murder, a New Jersey appeals court ruled here. Dominican Sister Margaret Murtha, 32, who works for Catholic Charities in Newark and lives at St. Boniface parish in Jersey City, was directed by the appellate division of superior court to tell a grand jury about a conversation she had last February with a 17-year-old boy who was questioned in a murder case. Sidney Goldmann, the presiding judge of the appellate division whose 12-page opinion upheld a lower court order, ruled that the priest's privilege to remain silent about information received in confession does not extend to nuns.

Bars promotion of 'apparitions'

MONCTON, Canada—Archbishop Norbert Robichaud of Moncton has banned any promotion in this archdiocese of the alleged apparitions of the Blessed Virgin at Garabandal, Spain, in 1961. The archbishop recalled that the Vatican's Doctrinal Congregation in February, 1970, "deplored that certain persons and institutions persist in spreading the movement of Garabandal" and reaffirmed the decisions of Bishop Jose Cirarda Lachiondo of Santander, in whose diocese Garabandal is located. Archbishop Robichaud said Bishop Cirarda had concluded in 1967 after an investigation that there was never any apparition or message and that the events at Garabandal had a natural explanation.

Office fields complaints on Church as employer

CHICAGO—Half the cases handled so far by the Chicago archdiocese's office of conciliation and arbitration have been complaints about the Church as an employer, according to the priest who heads the office.

Father Robert A. Reicher, sociology professor at Loyola University's Niles College and a veteran in the labor relations field, said the complaints came mostly from parishes, schools and hospitals and included charges like insufficient severance pay and unjust job termination.

The archdiocesan office—celebrating its first anniversary this month—has brought 24 complaints to a formal conciliation hearing. All but three of these were settled at that level instead of going on to binding arbitration.

THE OFFICE ALSO processed another 36 grievances informally, without a hearing, and handled numerous inquiries by phone or letter.

The conciliation and arbitration program was set up to allow Catholics to get an impartial hearing on personal grievances related to local church matters.

Hearings have dealt with a wide variety of grievances besides problems on the job, however:

Optional celibacy supported

ST. PAUL—Optional celibacy as proposed by the National Federation of Priests' Councils (NFPC) was supported by the St. Paul-Minneapolis archdiocesan Priests' Senate after study of a priests' poll taken by the archdiocesan communications office.

By a 13-to-5 vote the senate endorsed the "Moment of Truth" statement adopted by the NFPC last spring. The statement reads in part: "Celibacy is a precious tradition of the Church and must be preserved. Its witness value is an established fact. However, we are convinced that this value will be enhanced by being freely embraced and not as a necessary adjunct to the priesthood."

ENDORSEMENT of the statement here followed lengthy discussion in a three-hour, closed-door meeting, according to Father Robert Nygaard, director of archdiocesan communications.

The senate released a brief statement with its endorsement stating that its discussions had "reflected the broad range of opinions and reservations that were returned with a poll of the (NFPC) statement sent to all the priests in the archdiocese."

"In endorsing the position of the NFPC the senate recognized that only 47 per cent of the presbytery had expressed an opinion in the voting. The poll demonstrated majority support for all parts of the statement, but the senate recognized that within the presbytery there are grave reservations on the phrasing of the document."

"ALTHOUGH THE acceptance of the statement in its present form was difficult, the senate felt that all the concerns expressed in the statement ought to be discussed by the synod of bishops," it concluded.

The "Moment of Truth" statement, in addition to optional celibacy, calls for increased sharing of authority in the Church, new Church structures, respect for human rights, priestly renewal and stronger Church leadership.

Suspend pupil registration

DALLAS—Registration of new students has been suspended in Catholic schools in the Dallas diocese to keep them from becoming havens for those attempting to avoid court ordered integration.

The registration freeze affects the 29 parochial elementary schools and high schools in Dallas County and applies to all registrations except students registered in the same school during the past academic year, students transferring from another Catholic school, and students moving from out of town.

Ten years ago the Downtown Exchange Club of Indianapolis donated a 24-volume set of the Encyclopedia Britannica to the Latin School, Indianapolis.

Examine Jewish, Christian roots

SOUTH ORANGE, N.J.—The Christian needs to learn about the Jew in order to fully understand himself, participants at the third annual Menorah Institute were told here.

"We were born out of Judaism. We would simply not be if it were not for Judaism," said Eva Felschner, graduate student at Marquette University and an opening speaker at the 10-day conference.

Co-sponsored by the Anti-Defamation League of B'nai B'rith (ADL) and the Institute of Jewish Studies at Seton Hall University here, the Institute

Ten years ago, Carl J. Huesling, was elected Grand Knight of Our Lady of Fatima Council, No. 3228, Knights of Columbus.

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ST. JOAN OF ARC PARISH & SCHOOL

50th Anniversary Homecoming & Reunion

Adult Reception—Open House, 6:30 P.M.

FRIDAY, JULY 16

at the Rectory—Parish Center

GOLDEN JUBILEE MASS, 10:30 A.M.

Saturday, July 17

COLUMBIANS SINGING

Most Rev. George J. Biskup,

Archbishop of Indianapolis,

concelebrating with present and former St. Joan of Arc clergy.

OLD FASHIONED FAMILY PICNIC

Saturday, July 17, 1:00-8:00 P.M.

Northwest sector, State Fairgrounds

E. 42nd St. entrance at Monon R.R.

ENTERTAINMENT, REFRESHMENTS, PRIZES

All Friends of the Parish Invited



TELEVIEWED MASS TO START JULY 18—The first weekly televised Sunday Mass for the sick and shut-ins will begin at 7 a.m. Sunday, July 18, over WLWT-TV, Channel 13, Indianapolis. Originating from the studios of WLWT in Cincinnati, the Mass is jointly sponsored by the Catholic Information Centers of Indianapolis, Cincinnati and Covington. Archbishop Paul Leibold is

shown above celebrating the Mass. Currently scheduled for the summer months, the Sunday Mass will be continued provided that sufficient interest is shown. Letters of interest should be addressed to the Catholic Information Center, 136 W. Georgia St., Indianapolis, 46225.



SCOUTS TO VISIT PEARL HARBOR—Thirty members of Explorer Post 522, sponsored by Mgr. Downey Council, Knights of Columbus, left this week on a three-week trip to military installations in Hawaii, including Pearl Harbor. Accompanied by six adults, the group is driving to Los Angeles where they leave their bus for the flight to Hawaii. Each of the youths personally raised \$200 for his expenses and spending money on the trip.

ON TOUR OF U.S.

Prelate seeks funds to erect shrine to Martyrs of Uganda

BY PAUL G. FOX

INDIANAPOLIS—If Archbishop Emmanuel K. Nsubuga is lucky, he might get back to his home diocese of Kampala, Uganda, by December 15. That's the 25th anniversary of his ordination to the priesthood.

The archbishop has been in the U.S. since May 22 on a fund-raising tour to help erect a shrine to Holy Martyrs of Uganda, located on a site 10 miles from his See City of 400,000 population.

He is also visiting colleges and universities throughout the U.S. to secure scholarships for Ugandan youth. On both counts he is encouraged.

Archbishop Nsubuga was in Indianapolis from Sunday through Tuesday as the guest of Prior Bernardin Patterson, O.S.B., of the Benedictine St. Maur's Priory. While here he made a few personal calls on behalf of his diocese.

THE KAMPALA archdiocese, one of 12 dioceses in the land-locked East African nation, covers an area of 25,000 square miles. It includes 600,000 Catholics and is served by about 200 priests, 150 of whom are in the active pastoral ministry. Fifty per cent of the clergy are natives, the rest are foreign-born missionaries.

Archbishop Nsubuga is accompanied on his U.S. tour by American-born Father Maurice Gelin, a White Father who has served in Africa since 1963. They had traveled 7,900 miles in their non-air-conditioned car since May 22, including a trek across the southwest desert from Arizona to California.

The two will put a few more miles on the car before leaving for Canada next month.

As chairman of the Ugandan Bishops Conference, the archbishop will travel to Rome for the Bishops Synod in October before returning to his native country.



UGANDAN PRELATE IN INDIANAPOLIS—Archbishop Emmanuel K. Nsubuga of Kampala, Uganda, spent a couple days in Indianapolis this past week while on a three-month, cross-country tour of the U.S. on behalf of his archdiocese.

hopefully in December. He is one of two delegates from Uganda.

On the subject of the ministry of the priesthood, the dominating topic of the Rome Synod, Archbishop Nsubuga said that African nations do not have similar problems as the U.S. regarding the role of the priest in the Church.

For this and other reasons, he expects that the Synod will lay down broad principles and let the national conferences of

bishops carry out needed reforms within their respective jurisdictions around the world.

THE SOFT-SPOKEN archbishop, who speaks excellent English, has been Ordinary of the Kampala See since 1966, when he succeeded Africa's first native-born bishop. He was serving as vicar general and administrator of the archdiocese at the time he was selected by the Holy Father.

He pointed out that since Kampala became the first African diocese to be headed by a native-born priest, eight of the nation's 12 dioceses are now run by natives. The other bishops are white missionaries.

The Kampala archdiocese boasts the only Catholic daily newspaper in Africa. Published in the local language, the paper became a daily in 1962 after being a weekly publication since 1911.

Archbishop Nsubuga has the usual pastoral concerns of a metropolitan ordinary with a full school system, hospitals, dispensaries, social centers and catechetical schools. All need money and personnel.

THE NATIONAL SHRINE to the Ugandan Martyrs, begun in 1969, will contain not only a church, but a hostel, historical museum and possibly a dispensary.

He expects the shrine to be popular among the growing number of tourists flocking to East Africa, attracted by the many national parks and game preserves.

Meanwhile, the financial responsibilities of maintaining a large archdiocese require the prelate to make fund-raising tours. This is his second trip to the U.S., the first being in 1967 at the invitation of Archbishop Fulton Sheen, then of Rochester, N.Y.

Anti-conversion bill introduced

NEW DELHI — A bill to ban the religious conversion of minors and to make other conversions subject to permission from the local magistrate was introduced into the Indian parliament here.

Introduced by Jagannath Rao Joshi, leader of the anti-missionary Jan Sangh party, the bill provides for imprisonment up to five years or fines up to \$1,300, or both, for those who convert or assist in converting a minor.

Similar bills outlawing "forced conversions" and the conversion of minors have been enacted in the past by several state governments in India.

CO wins award

MADRID — The international Catholic peace organization, Pax Christi, has awarded its John XXIII Memorial Prize to Jose Luis Beunza, a conscientious objector sentenced to 15 months in jail by a military court in Valencia last April.

The citation says Beunza deserved the award "for his personal stand of non-violence, based on religious motivations and on ethical and humanitarian considerations."



ECUMENICAL HANDSHAKE—Dr. W. A. Criswell (left), pastor of the First Baptist church, Dallas, and former president of the Southern Baptist Convention, greets Catholic Bishop Thomas Tschoepe (center) of Dallas and Father Michael Sheehan at his home in Dallas. The Roman Catholic prelate was among the first to visit Dr. Criswell since the latter's return from a tour of the Holy Land and an audience with Pope Paul VI in the Vatican. It was the first official meeting of the two church leaders. Father Sheehan, newly appointed assistant general secretary of the United States Catholic Conference, arranged the meeting. He was in Rome when the Criswell party met with the Pope. (RNS photo)

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Expert sees slowing down of ecumenical movement

BY RICHARD KILLIAN

GENEVA — The ecumenical movement "has slowed down considerably," according to a Catholic priest who has been very active in the movement.

The priest, Jesuit Father George Dunne from St. Louis, Mo., general secretary of the joint committee on Society, Development and Peace (SODEPAX) of the Catholic Church and the World Council of Churches (WCC), told NC News: "Following Vatican II and the Vatican documents on

ecumenism, there was a great surge of enthusiasm for unity. And there has been a great change in the relationship between Rome and the WCC. But the bloom is off the rose. The enthusiasm is not quite what it was.

"For example, the Secretariat for Christian Unity in Rome has not had a lessening feeling about the promotion of Christian unity. But I think that in other circles in Rome—and I think in some there never was much enthusiasm—there is much less enthusiasm now.

"That does not mean it is totally dead."

FATHER DUNNE dressed in "civies"—dark suit, white shirt, gray tie—said he considers his present job proof that the Vatican is still basically supporting SODEPAX.

In 1968, the first year of its existence, Father Dunne was SODEPAX. "A quite unique moment," he said, "since it was the first time since the Reformation over 400 years ago that the Catholic Church had joined the Protestant and the Orthodox."

The first mandate for three years and money, \$20,000, came from the Pontifical Commission on Justice and Peace and was matched by the WCC and a Ford Foundation grant of \$20,000.

"We are certain it will be

continued for another three years, and are awaiting official too. We find that we were not as word from Rome on it." Father Dunne said. "We have done our planning for the next three years, and so one is complaining."

He said the Vatican has always approved of SODEPAX's Christian involvement in social programs, "although certain people must have their doubts about them."

He said SODEPAX's mandate is to arouse Christians and non-Christians to the problem of poverty and war and to obtain moral assurances of action.

He said the organization is primarily educational and leaves these in various areas to deal with problems after international and national conferences are held on specific subjects.

FOR THE NEXT three years, SODEPAX will concentrate on Africa, Europe and North America, Father Dunne said. "We want to arouse the vast network of church-controlled mass media to the problems we study. We don't want to abandon Asia or Latin America, but we don't want to dissipate our efforts."

He said the way to Christian unity is to prompt the churches to cooperate in dealing with social problems.

"Here at WCC (his office is in the WCC headquarters) we are of different faiths," he said. "But we get to know each other and

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ON THE LINE -- two pages of opinions

Monitoring new nightmares

Some 200 government experts from 40 countries gathered last month in Geneva to explore the possibilities of framing ground rules for the kind of wars men fight today. They came to no conclusions, much less wrote any rules. Nevertheless, some first steps were taken and for that mankind may one day have reason to be grateful.

Called by the all-Swiss International Committee of the Red Cross, which supervises the implementation of the Geneva Conventions, the conference had as its long-range goal a new accord—updated, humane guidelines for conduct in the types of warfare which defy the neat categorizing of previous conventions.

At this point the cynic will ask—and justifiably so—what is new about war and what is wrong with the old Geneva Conventions.

Americans in Vietnam and at home have found there are indeed agonizing innovations for which there are no historical equations or solutions. The ICRC conference recognized this by spending most of its time trying to work out specific definitions for such questions as: What is a civil war today, or a "war of liberation"? Who is a combatant in a guerrilla war fought by farmers and 12-year-old boys? What differentiates between an attack on civilians and an attack on a



military target which kills hundreds of civilians? Who is a prisoner of war and who is a war criminal?

What is primarily wrong with the original Geneva Convention, its subsequent revisions and related treaties such as the Hague Convention and the Prisoner of War Convention is that not all countries abide by them.

This is at the heart of American cynicism regarding the ICRC conference. North Vietnamese authorities will not allow the ICRC even to enter its territory much less inspect POW camps.

North Vietnam signed the conventions, but with a convenient "reservation" that gives them a loophole regarding POWs. Captured enemy forces are not regarded as prisoners but as "war criminals" to be tried and judged. Thus North Vietnam can tell the ICRC it has no POW camps to inspect.

In the face of such blatant

hypocrisy, the ICRC has no alternative except to petition other signatories to put pressure on the offending nation. The facts speak for the fruitfulness of that approach.

But does this mean that decent men should not try to achieve some semblance of humanity in the slaughterhouse, that they should not persevere in the search for responsible international conduct, that they should not even hope for compassion and justice where there is none? To say that no good came or will come from last month's Geneva conference is to give way to despair.

When, in 1862, Jean Henry Dunant saw the suffering of the wounded on the battlefield of Solferino, he dreamed of a volunteer aid society to minister to the victims of war. With the help of a Swiss welfare agency, he took hold of his dream and the Red Cross and the Geneva Conventions resulted. The Dunants of the 1970s must take hold of their dreams, too, if they would stave off the worst of the nightmares men inflict on each other.

—B. H. ACKELMIRE

ROUND THREE

Article on Cuba objective, says Chilean Bishop

SANTIAGO, Chile—Bishop Fernando Ariztia, auxiliary of Santiago, says he stands behind an interview on his impressions of Cuba after his recent visit to the island.

"I understand it caused commotion and adverse reaction among some groups of Catholics after its publication in The Pilot (Boston diocesan weekly)," the bishop said upon learning of the protest staged by Cuban refugees.

Explaining how his impressions first appeared in the Chilean religious magazine Mundo 71, Bishop Ariztia said:

"This was the result of a conversation held at the request of the editorial staff of the magazine, and written by one of the reporters."

"I have just read the article again and I find it quite objective."

"It is not a naive applause or an account without reservations. It is not, either, a bitter and blind criticism."

"The interview shows that there are positive values in the Cuban Revolution but also shows there are defects and a series of ideological pressures which are really painful."

A news story on the interview was distributed by the NC News Service in June, to its subscribing publications, including The Criterion.

Several Cuban organizations in Boston took issue with the story, which they called "an apparently glowing account of the effects of the Communist stranglehold on our beloved island."

The original interview spoke of social gains by the poor in Cuba, a sense of equality shown more in deeds than in words, and "the new man" whom the leaders try to mold as the soul of their revolution.

The interview also pointed out the monolithic nature of the Cuban regime, its security apparatus, and the net of vigilance and ideological control maintained in the island.

It described life for a Christian in Cuba means as belonging "to an inferior class looked upon as a second-rate citizen," distrusted by the leaders of the revolution and barred from taking up certain professions and studies. Even so, the interview added, more and more Christians are becoming involved in the revolution.

The Chilean bishop told NC News later that his impressions "do not pretend to pass judgment on the past of the Church in Cuba, but bring a warning to Chilean Catholics so that they become fully involved in the history our people is living now."

Since October Chile has been ruled by a socialist coalition under President Salvador Allende.

GIVE AND TAKE

BY REV. PAUL DRISCOLL

(Moderator's Note: Today it is Mary McArdle's turn to respond to our question—"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?")

Mary McArdle: If I received a letter from Rome announcing that I had been appointed a bishop, I'd call a family pow-wow immediately. "Okay," I'd say, "who did it? Who's responsible for this one?" First of all, I am in favor of men keeping the job. But if I were appointed a bishop, I'd like to be a blend of Cardinal Cushing and Cardinal O'Boyle.

CARDINAL CUSHING possessed a certain magic. He wore his inside outside with all the simplicity of a child, yet there was nothing childish about him. Some of his views were very strong, but a warm and loving nature always came across. You liked him even if you disagreed with everything he said.

I enjoyed the way he wore outrageous hats. It expressed in such good humor all his human dimensions, the freedom that he felt to be himself.

Basically, the Cardinal loved people. He spoke to everyone within his diocese. For many years he said the Rosary on the radio every day. (What I wouldn't give for any bishop who would personally lead us in a daily Rosary today!)

After the daily Rosary, he would often give his people some brief news of local interest—what was going on in the diocese. He had a special love for the aged, the handicapped, and children. Once he held a Confirmation Class on TV. I still smile when I recall the way he asked the class to name the twelve apostles.

As for Cardinal O'Boyle, his willingness to stand out front and defend the teaching of the Church makes him a giant in my eyes. He knew he'd get creamed by the press for asserting his convictions. It would have been so much easier to do what other bishops did—remain on the sidelines, uninvolved, giving token support to the Pope but then remaining silent forever more. I'd like to think I'd have his courage.

IF I WERE BISHOP, I'd work to keep my diocese aware of the needs of all people—the poor, the black, or anyone who might need help—without regard for nationality or creed. Yet I'd also find the means to emphasize the Catholic community, the importance of the Catholic family, the traditions that we cherish, our identity.

If some priests disagreed on birth control (or any other matters of doctrine or morals), I'd strive to actively defend the Pope as Cardinal O'Boyle did, but I'd try to come across to all who doubt like Cardinal Cushing—a person who does love them even while he must stand up for the truth received from Christ.

My primary obligation would be to affirm—to present the entire teaching of the Church in its full splendor. Our Church traditions are our roots. Were I a bishop, I would help my people deepen their appreciation of traditions—help them recognize their vigor and their freshness—their timelessness—their power to unite.

Win Viet war, U.S. is advised

LOS ANGELES—The ordinary people of Asia cannot understand why after eight years the United States has not been able to win its million-dollar-a-day war against communism in Vietnam, according to Bishop Joseph Cheng, O.P., of Kaohsiung, on the southern tip of Taiwan.

Withdrawal from Vietnam will mean that the people in Asia will lose faith in the United States," the Chinese bishop said here in an interview.

"Only force is effective with the communists," the bishop said. "How many years have you been talking with them in Paris, spending money to keep a staff in an expensive hotel? And the communists laugh at you."

THE SENTIMENT in Taiwan, said the bishop, "is for the U.S. to win the war."

His opinion is that Vietnam cannot be settled because of communist China. New diplomatic developments in regard to mainland China and America are not popular in Taiwan.

"We do not like the policy of two Chinas. And the communists don't like a policy of two Chinas either," he said.

"There can be no compromise. Communism is destructive of humanity and morality. Communism is



"CELEBRATING LIFE WOULD COME EASIER IF YOU WEREN'T SO UNCOORDINATED."

Less science-religion conflict seen today in Catholic schools

BY DORIS REVERE PETERS

NEW YORK—There has been less conflict between science and religion in Catholic schools in the U.S. during the past 20 years than there has been in Protestant schools, cultural anthropologist Dr. Margaret Mead said here.

Recalling her efforts on the World Council of Church's Working Committee on Church and Society, Dr. Mead told NC News:

"About 15 years ago when we were working on the image of the scientist, we got sets of Catholic school books to see what was being taught. At that time there was already a clear separation in these books between what is taught by science and what is taught by religion."

"Both science and religion have their truth and there is no reason to mix them up. At that time some Protestant books were still suggesting that one had to choose between the two kinds of truth. 'We'll see who is right in the end, science or religion.'"

Dr. Mead, an Episcopal laywoman, also said in the interview that Catholic schools have "excellent" biology textbooks for both students and teachers, and that on the whole, science is being taught "very well" in Catholic schools.

SCIENCE AND religion are not in competition, she said, because they are not dealing with the same realm. "Today there is much more willingness on the part of theologians—Catholic, Protestant and Jewish—to recognize that science is one way of looking at reality while religion is quite another way, a way that cannot be proved or disproved by the scientific method," she said.

"There are theologians who regard theology as an all embracing science, who make greater claims for theology and find it hard to give science its due. More important is their widespread criticism of technology. Some theologians, confusing science with technology, accuse science for the harmful effects of the machine on human life. The internal combustion engine may indeed cause a great deal of pollution but to blame science for the bad effects of this is like blaming Christianity for the sins of Christians."

The anthropologist said the emphasis of the Church and Society Committee was previously on economic and legislative points and the consequences of rapid technological change. During its last meeting, the committee explored the whole question of science and technology and decided to make that topic its major theme.

Dr. Mead said work is now "advancing in the discussions of the ecumenical committees between the Vatican and WCC. Our new commitment is to pay attention to the

against every freedom, every religion."

Bishop Cheng said communism in China is "very different from communism in Poland or Hungary. In those countries communism has let religion exist. But in China there are three million Catholics without Mass, without priests.



problems of a future-oriented, science-based society.

She cited a breakthrough at a conference on science-based technology, and said that a dialogue initiated there could "signal the end of a long and generally sterile conflict between science and religion. The scientists prodded churchmen into fresh thinking on the major ethical problems resulting from modern biological discoveries."

VIEWING THE DIALOGUE as important, Dr. Mead said, "We hoped the theologians could help us in the realm of responsibility in setting up ethical standards. All of the consequences we're worrying about are, in the end, ethical problems. How are scientists going to judge what they should work on? And when they do find particular things should they become guardians of their use?"

Citing an example she said, "the bomb epitomizes all this. Should the scientists have refused to make the bomb? After they made it they did try to prevent its use, but it was too late."

In the application of technology she said science is amenable to direction from the church. "We have a tremendous need for some kind of ethical responsibility and the churches are most able to provide it," she said. "They can still mobilize the largest amount of ethical concern."

Dr. Mead said modern technology is considered by some as a "second loss of innocence," because it gives man unprecedented powers for good and evil. She pointed to possible harmful effects caused by birth control pills.

"I'm not talking now about the contraceptive effects of the pill, but about its effect on the female organism which we don't know anything about. And of course the other things that come under the heading of 'genetic engineering,'" she said.

"Any manipulation of the population puts a terrific moral responsibility on human beings. It's human beings playing God. And that's a dangerous thing to do."

THE YARDSTICK

Who said peonage is thing of past?

BY MSGR. GEORGE G. HIGGINS

The word "peon," which comes to us unchanged in spelling from the Spanish language, has taken on different meanings in different parts of the world. (1) In India, according to Webster's Collegiate Dictionary, it means a foot soldier, or a native policeman, or an attendant of one kind or another. (2) In Latin America, it means a landless member of the working class who is forced to serve virtually in bondage or servitude to his creditors. (3) In certain southwestern states in our own country, states which were formerly a part of Mexico, it refers to a person bound to service for owing a debt or a prison convict leased to a labor contractor.

The second of these definitions is probably the most common of the three. Strictly speaking, there are no peons in the United States in that particular sense of the word. In other words, there are no members of the working class in this country, whether in agriculture or any other industry, who are held in a state of compulsory servitude to a master.

On the other hand, it would not be an exaggeration to say that, even at this late date, the farm labor system in some parts of the United States closely resembles peonage, at least in certain major respects.

WITHIN RECENT weeks, for example,

Laud Pope's letter on Religious life

WASHINGTON—The Conference of Major Superiors of Men has hailed Pope Paul's apostolic exhortation on "Renewal of the Religious Life" as highly encouraging to Religious.

Father Paul Boyle, C.P., president of the CMSM, said it is noteworthy that for the first time a papal letter concerning Religious was sent directly to the heads of religious congregations instead of through the bishops.

At a press conference, Father Boyle praised the Pope's letter for not making any distinctions between men and women Religious, or between priests and Brothers.

The CMSM in the past has been critical of the Holy See's Congregation for Religious for preparing major documents without consulting Religious around the world.

"We are very well pleased with the letter," Father Boyle said. "The Pope is speaking directly to the Religious in a document that relates quite clearly to today's society in which the Religious must work."



viewpoints and observations

DIALOGUE IN PRINT

What it means to be a Catholic

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

Conservative . . .

BY CHRISTOPHER DERRICK

This word "Catholic" in common usage, it seems to me to have a two-fold meaning. It concerns a man's beliefs, and it also concerns his relationship to a socially recognizable society or group. It hardly ever concerns his character or behavior. A man can be a grotesquely bad Catholic, guilty of all manner of wickedness, and no less "a Catholic" on that account.

This word refers you to a question of fact, not a question of value, of approval or disapproval. I have a nasty suspicion that in the last analysis, it's a word of the institutional and juridical kind. If so, we can't expect it to mean very much to those among us who dislike the whole institutional and juridical aspect of the Christian brotherhood or Church.

The rest of us more incarnationally minded, perhaps, will find it a useful and necessary word, but one that always needs to be clarified. Who is, and who isn't, "a Catholic"? Who decides?

COMPARABLE QUESTIONS arise elsewhere. When the state of Israel was established with its Law of Return, it became necessary to formulate some working definition of Jewishness. One of the proposed definitions was "Anyone who says he's a Jew is a Jew." Can we follow this example? Can our rule be "Anyone who says he's a Catholic is a Catholic"? If so, we shall be wrenching language rather violently, and making that word mean something wholly unrelated to what

it has meant hitherto—and that's never a helpful thing to do with language.

But if we reject that formula, we shall be admitting—perhaps with reluctance—the possibility that one of these days some man may claim to be "a Catholic," and have that claim challenged or disallowed perhaps in respect of his declared beliefs, perhaps in respect of his relationship to the ecclesial brotherhood, the visible Church. But who is to make such a decision?

It seems to me that if the word "Catholic" is to exist meaningfully in our vocabulary, existence must also be allowed to two less palatable words, "heresy" and "schism." It seems to me also that this word "Catholic" implies (in principle) one particular answer to the concrete problems so arising—it implies that in any

case of doubt, we appeal to the historical and current witness of those distinctive people to whom God said "He who hears you, hears me"—that is, to the witness and decision of the apostolic or episcopal college, defined as such by its unity with the See of Peter. When the chips are down, it is on their terms that we are, or are not, "Catholics."

THE TROUBLE IS THAT the chips don't seem to be down just now. In the past, there were loud and swift decisions, excommunications, tough rebukings of heresy and schism, real or alleged. But now, a great many priests and laymen say what our fathers would have considered wildly un-Catholic things, and their right to call themselves "Catholic" still is questioned very mildly or not at all—from on high.

This new situation can be seen in various ways. Here I only want to suggest that it is not necessarily a permanent situation. I expect it to change, and to confront some of us with agonizing reappraisals. What will you decide if, in the near future, the Pope and bishops crack the whip and tell you to make up your mind, to be "a Catholic" in their sense and on their terms or not at all?

It could be a real question, it might even compel you to re-scrutinize that most sacred dogma, the infallibility of the contemporary trend.

Rebuttal

BY DONALD J. THORMAN

The difficulty I have with Mr. Derrick's position is that it clearly reflects a view of the Church I find incomplete. He seems to say there are two classes within the Church: the Pope and the bishops on one side, and the rest of us on the other.

I have grave reservations about this concept of the Church from at least two points of view.

How do we reconcile this concept with the basic assumptions of the People of God and the Pilgrim Church? Mr. Derrick's military view of the Church—with officers who make the rules for the rest of us and we enlisted men below obeying them—is not in keeping with the fundamental view of Christianity as a personal relationship with Christ. I fear his approach will make the necessary institutional structures an obstacle rather than an aid in any such relationship.

Second, I think we may soon find ourselves re-reading Cardinal Newman's work on consulting the faithful in matters of doctrine and applying it to the 20th century. When we do perhaps we shall end up with some vastly different views on who makes the rules and how they are to be enforced. In the meantime, let's hope no one is foolish enough to crack the whip.

Liberal . . .

BY DONALD J. THORMAN

Even to debate the subject of what it means to be a Catholic in the postconciliar church is to admit there is a question. And indeed, there is one.

An underlying assumption of the question is that a preconciliar Catholic was a different breed of cat, as the postconciliar generation would say. We cannot help but agree there is a certain validity to this observation, yet the real change has taken place in the community of believers as a group. Since the council introduced many to the concept of the People of God for the first time, there has been growing a kind of group consciousness, aware of itself as an entity and of its present and potential power.

What I mean is that we realize we have to deal with the reality that existentially, no matter what the rules say, the Christian community will make its own decisions and definitions of community membership as the Spirit moves in and through them. I have enough confidence to believe that the Spirit will continue, as he has in the past, to manifest himself.

IT IS MY OWN PERSONAL belief that the parameters of what it means to be a Catholic in the postconciliar world will be greatly expanded in the future.

The Roman Catholic Church will most certainly become more catholic. To be specific, I mean that the concept of the Church is already changing in the minds of the community—so much so that perhaps

even in our own lifetime we shall see a Church broad and big enough to enclose such diverse people as iconoclastic ex-priest Louis Evelly, theologian Hans Kung and ex-priest Charles Davis, alongside Cardinals Wright, O'Boyle and McIntyre.

The problem we face today is that if there is to be a religious salvia test, who is to give it? What should be the ultimate criteria of membership? The Apostles' Creed? The Pauline Creed? How legalistic should it be?

SOMEHOW IN THE PAST most of us had a shared definition of what it meant to be a "practicing Catholic." I submit that today this is no longer true as a whole in the Church. Now there are many people who are selective in what they believe. This has always gone on to some degree in the Church, but the great significance of this today is that these people do not feel guilty about it.

Those of us who are older will remember the sad cases of people who married outside the Church or who were using contraceptives who would faithfully attend Mass for years and yet never approach the altar for communion. Today, there are large numbers of people who apparently in good conscience say "This is my church and no one is going to dismiss me from it simply because I don't agree with everything the authorities say."

There is also the problem of meanings. If at the celebration of the Eucharist there are 100 persons reciting the Creed together, the chances are that there are at least 100 different comprehensions of what it means, depending largely on the background, education, theological training and other aspects of those

Donald J. Thorman, 16, was graduated from DePaul University in Chicago and holds a master's degree from Loyola University there. After service in the U.S. Marine Corps in World War II, he taught at Loyola for five years, then turned to editing. He was managing editor of several periodicals before joining National Catholic Reporter in 1965 as publisher. He and his wife have seven children. Thorman is author of "Emerging Laymen," "Christian Vision," "American Catholics Face the Future" and "Power to the People of God."

present. Who is to say ultimately any one or more of these individuals is or is not a Catholic? I think we all agree that at some ultimate point it must be decided that there should be some criteria, but what point and what criteria is the crucial question here.

THIS LEADS US TO THE second reality we must deal with. We are in a period of whirlwind change and transition in which meanings and beliefs are being subjected to a rigorous analysis and rethinking. As only one of many possible examples of this I refer to Father Hans Kung's current book on infallibility, which only 10 years ago would without doubt have caused him to be excommunicated.

Two conclusions. First, we are today as a community of believers substituting a much broader understanding of what it means to be a Catholic, a good practicing Catholic, for the much more closed and legalistic view of the past.

Second, we must be most cautious in matters of excommunication or reading anyone out of the Church (the People of God) until there is once again some kind of consensus among the People as to what it means to be a Catholic. And this, I can safely predict, will take more than a few years.

Rebuttal

BY CHRISTOPHER DERRICK

In his usual lively way, Mr. Thorman describes a situation which (I agree) is very likely to arise—is already arising. Our problem concerns the most realistic way of describing it.

In this new situation, there are indeed elements which I would be quite willing to describe in his terms. But as seen from where I'm standing, it contains other and large elements that can only be described in terms more old-fashioned and much less optimistic—in terms of many people losing their faith, turning their backs upon the one Church that Christ established, and wandering off into a kind of vague pan-Protestant fog, into something that will quite plainly not be "Catholic," and will most probably cease before long to be Christian, or religious at all, in any meaningful sense of those words.

It isn't only a question of the Pope cracking the whip: it's a question also of English usage and intellectual clarity. If a man's religion differs radically and violently from what St. Augustine brought to Canterbury, from what Thomas More died for, from what Newman was converted to, and from what Archbishop Carroll preached in Baltimore, does it really make linguistic sense to call him "a Catholic"? It would be like calling me a vegetarian or a teetotaler.

Msgr. Higgins

(Continued from Page 4)
afraid we'd be connected with the union. We are not tied in with the union. Even one of our agents who used to work for Del Monte couldn't get us in."

COMMUNITY HEALTH aides were also barred from Del Monte's camps until very recently. At the present time the doctors and health aides from the federally funded Migrant Family Health Center in Toppenish may go into the camps, but only if they make special arrangements with Del Monte officials in advance. A spokesman for the Migrant Family Health Center has met several times with many of the larger growers of the Yakima Valley to seek access to the camps for his bilingual medical workers. He reports that rumors of national boycotts and strikes against Del Monte triggered no trespassing signs and official hostility on the part of Del Monte officials.

This may or may not be peonage in the strict sense of the word but, call it what you will, it's dirty business. Or, in the words of the health official quoted in the previous paragraph, "It's a hell of a thing."

The irony of the whole thing is that while Del Monte officials rationalize their policy on the specious grounds that their workers don't want Cesar Chavez' union to represent them and must therefore be protected from outside agitators (including priests and seminarians), the workers themselves on one of Del Monte's larger ranches voted overwhelmingly last summer, by secret ballot, to become a part of the United Farm Workers Organizing Committee.

IN THE LIGHT of the foregoing facts, it is simply incredible to this writer at least, that the many West Coast growers' associations which as a part of their strategy to keep their workers from joining UFWOC, constantly talk about the value of freedom and the basic rights of farm workers have yet to utter so much as a syllable in criticism of Del Monte's indefensible practice of forbidding even the clergy to enter its labor camps. Frankly this is a great disappointment.

I would have expected these growers'

associations to condemn this practice as a clear violation of a basic human right. In any event, if the growers themselves, acting through their own organizations, are unwilling or unable to correct abuses of this type in the agricultural industry, government agencies will have to do it for them. The State of New Jersey, as indicated above, has already taken the lead in this regard. It seems to me that the State of Washington ought to follow suit—and the sooner the better.

Pakistani aid

To the Editor

We at the Catholic Medical Mission Board thought you would be interested—and your readers also—in hearing that a large shipment of CMMB medicine is arriving in East Pakistan just at this time.

This shipment approached Pakistan at the height of the recent trouble. It was diverted to Karachi since the port of Chittagong, where it was destined, was closed to shipping at the time.

Word just reached us that Chittagong is open to shipping once again, so our shipment of more than 4 tons, carrying a wholesale value of \$470,144.00 is headed for East Pakistan at the present time. We are consoled, and we know our friends are also, that we were able to offer medical assistance where it is needed so desperately.

Besides this precious shipment for East Pakistan, during June alone, we were able to send shipments to 20 other countries around the world.

Our program, which helps millions of sick and poor around the world, is made possible by generous friends who support our program and the pharmaceutical companies whose gifts make it all possible. We take this occasion to thank them publicly.

If your readers would wish to assist us with our program, they may send contributions to: Catholic Medical Mission Board, Inc., 18 West 17th Street, New York, N.Y. 10011.

(Rev.) Joseph J. Walter, S.J.
Director

Helpful Hints

for your carpet's beauty

Carolyn Says:



Carolyn J. Halliwell, Mgr.

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STAIR STEPS

Large steps and stair steps need extra care. They take the most wear and tear, and when they get worn, they look old and ugly. To keep them looking new, use a good carpet conditioner. When the conditioner is applied, it will keep the carpet fibers soft and pliable, and it will also help to keep the carpet from getting too dry. This will help to keep the carpet looking new and beautiful.

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The CRITERION

124 W. Georgia, P.O. Box 174,
Indianapolis, Ind. 46206Official Newspaper of the
Archdiocese of Indianapolis

Phone (317) 635-4531

Price \$4.00 a year

Entered as Second Class Matter at
Post Office, Indianapolis, Ind.Editor, Rev. Msgr. Raymond T. Bosier;
Associate Editor, B. H. Ackmire; Man-
aging Editor, Fred W. Fries; News Editor,
Paul G. Fox; Advertising Manager, James
T. Brady.Published Weekly Except Last Week
in December.Postmaster: Please return POD forms
3579 to the Office of Publication

WORSHIP AND THE WORLD

GIFTS FOR GOD
AND HIS POOR

BY FR. JOSEPH M. CHAMPLIN

Harping on money matters from the pulpit always has been and still is an instant, automatic way of alienating people. Yet, in fact, the offering of gifts or collection of money constitutes an integral aspect of Mass itself.



I know that sounds like the rationalization of a pastor concerned about reducing the parish debt, but the thoughts actually come from our new Roman Missal.

Paragraph 49 from the General Instruction describes the "Preparation of Gifts" in these words:

"The offerings are then brought forward: it is desirable for the faithful to present the bread and wine, which are received by the priest or deacon at a suitable place. The gifts are then placed on the altar with the accompanying prayers.

The rite of carrying up the gifts continues the value and spiritual meaning of the ancient custom when the people brought bread and wine for the liturgy from their own homes.

"This is also the appropriate time for the collection of money or gifts for the poor and the Church.

These are to be placed in a suitable area, but not on the altar."

THE FOLLOWING procedure represents a model "offertory procession" which has been tested with great success in many churches throughout our country.

We begin by urging that, whenever possible, second (and third) collections be eliminated. I frankly know no easy method to handle this in view of those occasional (but frequent) mandated diocesan offerings.

Donations for the seminary, the Holy Father, the missions, all have their place, but it does trouble me to watch ushers pass the basket during the period while parishioners are pausing for silent prayer after Communion.

In any event, the celebrant sits down after the General Intercessions while an adequate number of well-trained individuals come forward and hand baskets to persons nearest the aisle. Phrases in this sentence were selected with care.

LET ME EXPLAIN:

"The celebrant sits down"—The presentation of offerings is part of the worship service, not a necessary evil function to be performed quietly, unobtrusively while the priest carries on "sacred" duties at the altar.

He instead waits until the task has been completed, then moves from his presidential chair and accepts the gathered gifts.

"Adequate number of well trained"—The delay will not seem irksome or a waste of time, if, and note the if, the parish has sufficient, competent ushers.

Too few and the time required for the collection becomes excessive; poorly prepared and the process itself is sloppy or irritating.

"Individuals"—Men have traditionally in the United States acted as church ushers, but women often serve in similar roles, for example, at concerts or in the theater. Why not here?

"Hand baskets"—Better to use baskets which must be passed from one to the other than long-handled receptacles worked in and out more or less gracefully by well intentioned, but sometimes over-eager ushers. The former engages each parishioner more actively, more personally in the process.

ONCE THE GIFTS have been collected, designated individuals (ideally a different family each week) carry the bread, wine, water, chalice, money (and perhaps some other symbolic offering) and present them to the celebrant.

It would be good if he, too, at this point, in clear view of the congregation, dropped his own envelope into the basket. The priest leads the community in worship and is entitled to their support, true, but he also stands as a member of it and would do well to contribute his own fair share.

The celebrant now steps toward the center, speaks to, shakes hands with and accepts from the gift bearers their offerings. Those who bring the money itself might remain standing before the altar until the priest finishes the "Prayer over the Gifts," an oration designed precisely for that purpose.

They would then place the monetary offerings in some conspicuous location (but not on the altar itself, which would clutter the table and distract worshippers).

A final point. "The gifts on the altar and the altar itself may be incensed. This is a symbol of the Church's offering and prayer going up to God." In recent years we apparently have forgotten about the use of incense or judged it inappropriate for modern man. Perhaps we discarded this ancient symbol too quickly and now should reconsider.

DISCUSSION QUESTIONS:

1. Why do people object so much to discussions of parish money matters from the pulpit?

2. How do you think asking for and offering of money should be handled in the Sunday liturgy?

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when one is aware of having seriously offended God. People in the eighties who believe seriously in God are not likely to turn away from God. How often you might find it helpful to go to confession would be your own decision to make.

Q. The newest instructions of the Vatican on the liturgy speak of the "wide choice of texts and the flexibility of the rubrics." In an argument I contended that the flexibility would include the whole liturgy, i.e., music used and the entire liturgy. The other stated that this means the official readings and texts only. Who is right?

A. The new order of the Mass encourages variety and adaptability. There are options for the penitential rite at the beginning of Mass, and Form C allows the celebrant to compose his own phrases to accompany the "Lord have mercy." There are many prefaces to choose from and four Eucharistic prayers, with four options for the acclamations. The prayers of the faithful are to be composed for the occasion. The prayers on most weekdays may be chosen from any Mass in the missal. The readings are normally to be those assigned for the day, but for special occasions they



"Y'know, you're right. Maybe we SHOULD put as much in the plate as we pay at the movies."

SUNDAY'S SCRIPTURE READINGS

Scripture stories dramatize
God's daily presence with us

Sunday, July 19, 1971
Reading Gen. 18:1-10
Reading Col. 1:24
Reading Lk. 10:38-42

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

"What is God like if there is a God?" Just last week a group of 11-year olds asked me what God is like. They wondered what He did before He made the world, where He came from, why He made us, how He could always be.

They had real questions and few answers. They had learned God was "Creator" and "Savior," but neither word was very meaningful to them.

Many adults also wonder about God. If there is a God, how can He permit suffering and evil? If He is all powerful, what need does He have of us? Why should He even bother about us? Many adults couldn't care less, because they feel that whether there is a God or not, man has to solve his own problems anyway. Others proclaim the death of God.

What is God like? There is no simple definition of God. Man's experience of God has been so rich and varied that he has expressed his knowledge of God with a variety of images. Each image of God needs to be balanced by other images. The scriptures use a surprising variety of images to express what Jews and Christians believe God is like. The readings of this coming Sunday center on one biblical image of God—that of God who is at home with man, comfortable in the dining room of His friends. Without denying God's transcendence, this image stresses the surprising reality that God is as close as the nearest field, as near as the next person at table, at home in the ordinary daily experiences of people.

THE FIRST READING tells the story of Yahweh (the ordinary name for God in the Old Testament) coming to visit Abraham at his tent under the shade of a terebinth tree at Mamre. Yahweh and two companions arrive one day at Abraham's tent as he is sitting under the tree. Abraham welcomes them and tells his wife Sarah to prepare a meal for the three visitors. Yahweh sits down with Sarah and Abraham and eats with them. That's how close, how present, how surprisingly ordinary He is.

The third reading recalls an even more may be chosen from any others in the great variety offered in the lectionary. Whether to sing hymns is optional and so is the choice of hymns. In fact there are so many options that a priest who is serious must give considerable time to planning each day's Mass and is urged to use the help of the faithful in doing this.

(Copyright 1971)

human and warm meeting with God. Jesus stops one evening at Bethesda at the home of His friends, Lazarus, Martha and Mary. Apparently, He visited them often whenever He was in the neighborhood of Jerusalem. The Gospel recalls how this particular evening, Martha prepares dinner for Him while Mary sits and chats with Jesus. When dinner is ready, Jesus shares their food and friendship. He is with them as a guest, a friend, almost as a member of the family.

That is how the Bible frequently expresses what God is like. His presence with us in the ordinary events of daily life is dramatized by such stories. While it is true that He is the great God who with a word creates the sun and stars, He is at home with us in our everyday lives. He is closest when we are close to each other. Sharing food and fellowship is a common symbol of our unity with each other. The meal has, therefore, become a common religious symbol of union with God.

THIS IMAGE OF GOD present with man at a meal reveals God as very close, an intimate sharer in our lives, at home in our homes. Interestingly, the Gospels portray the presence of Christ after His Resurrection at meals with His friends—in the upper room, on the seashore of Galilee, at the inn in Emmaus. Christians celebrate the intimate presence of the risen Lord by gathering together for the Eucharistic meal. The mass is the

sacramental meal which celebrates Christ's presence with us always and everywhere.

That God is so close to us in Christ in such common experiences as eating and drinking is a mystery. The second reading reminds us of the hidden mystery of God's constant love for us in Christ. It helps us remember that even in the intimacy of our home, God is present as one who cares about us, but one who is not just one of us. He is our God whose power permeates the entire universe and all its human mystery.

THIS BIBLICAL image is no definition or simple answer. Perhaps it raises as many questions as it resolves. Most of all it challenges us to look at our experience and wonder as Jacob did centuries ago: "Truly the Lord is here although I did not know it" (Gen. 28:16).

None of us will begin to recognize the presence of God in daily life without the attitude of openness and generosity exhibited by Abraham and Sarah, Martha and Mary. God does not force Himself on us. He enters only if we allow Him to come in. Christians call this attitude of openness faith. Without faith, neither you nor I will come to understand what God is like or to recognize Him in our lives. As Jesus says in the last book of the Bible: "Here I stand, knocking at the door. If anyone hears me calling and opens the door, I will enter his house and have supper with him, and he with me" (Rev. 3:20).

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QUESTION BOX

When will Church
sanction divorce?

BY MSGR. R. T. BOSLER

Q. Well, here I am divorced 32 years, held on to my Faith, Communion regularly. A good Catholic, and what happens? Changes in the Catholic faith that are unbelievable. Now they're talking about married priests. How about changing the rules on divorce? I am in the clear, but that does not help a lonely man of 62. How about a proper answer? I'm ready to give up my Faith.

A. Celibacy for priests is a Church law—like abstinence on Friday. What the Church made the Church can change. But the indissolubility of marriage is considered a law established by Christ himself. A law of this kind the Church considers itself powerless to change.

This may be the "proper" answer, but I am sure it does not satisfy you. What you want to know is whether with all the new thinking in the Church anyone is asking questions about people in your situation. You are not being forgotten.

Though the indissolubility of marriage



Sheed

(Continued from Page 6)

to make about the relation of Father and Son within the Godhead—"No one knows who the Son is but the Father, and no one knows who the Father is but the Son and him to whom the Son shall reveal him." John's Gospel could shed light upon this but could not add to it.

IT WAS NO MERE rhetorical exaggeration that something unknown to the "wise and prudent" of Israel was being revealed to these nobodies. Jesus repeats it: "Many prophets and kings desired to see and hear what you see and hear and did not see it, did not hear it." God is not only Father of men: there was fatherhood and sonship within God himself. There is a unique balance of being between Father and Son, expressed in a unique balance of inter-knowledge.

With all the splendor surrounding it, the utterance itself has a simple matter-of-factness, not as of one saying something which (as Newman said of pious exaggerations about Our Lady) can be explained only by being explained away. The Son knows the Father as the Father knows him. But he is not hugging the knowledge jealously to himself; he has come to enrich our knowledge with his. Not only that—he has come as our brother to enrich our sonship with his.

When the new Christians addressed God as Father, it was in the knowledge that God was a Father with a Son of his own, and that by that Son their own sonship had been lifted to a new level.

may be something the Church can not change, there is room for discussion about what makes a marriage indissoluble. In the past the Church has dissolved marriages contracted by exchange of vows but not physically consummated. The consummation was considered necessary to make the vows indissoluble. Some canonists, or church lawyers, today are arguing that the old concept of consummation was inadequate, that since man is an intelligent being capable of love, it would take more than a mere biological act to consummate a marriage.

Some marriages seem doomed from the start. One or both of the spouses never accept the responsibilities of marriage, never truly give a meaning to the vows exchanged, never respond to the other intelligently and lovingly. Are such marriages really consummated? The Church might decide someday they are not and therefore dissolve them so that the parties could enter a more serious union.

Your marriage did not last very long. Perhaps it fits the description I have given. If so, don't count on any immediate relief. The proposal for broadening the notion of consummation is merely in the talking stage. But then, the same is true about celibacy and the priesthood. So hang on, don't give up now.

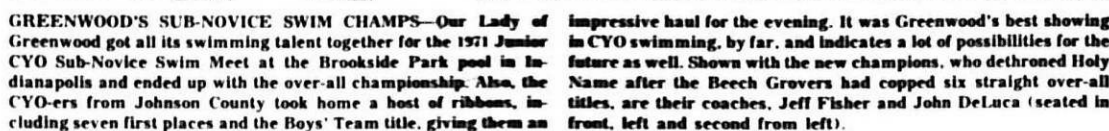
Q. In the nuptial Mass and in quite a few other Masses of the new missal there are readings from the "Book of Sirach." Where do we find this book? I can not find it in any of the several bibles we have.

A. The older Catholic bibles and the new Jerusalem Bible call this book "Ecclesiasticus." The New American Bible derives the title from the author, Jesus, son of Eleazar, son of Sirach. The book is listed among the apocrypha in Protestant bibles. "Liber Ecclesiasticus," as it was called in Latin, means church book. It may have been so called because the Church made use of this book in presenting moral teaching to the catechumens.

Q. I am a widow of 82 years. Please let me know how often it is necessary for me to go to confession.

A. At your age, more than likely, it would never be necessary to go to confession, for confession is required only





Immaculate Heart takes swim title

COUNCIL HEAD — Father Edward Johnson, above, religion department chairman at Secunia Memorial High School, Indianapolis, was recently elected president of the Archdiocesan Religion Teachers Council. Other officers include: Brother Joseph McTaggart, C.S.C., of Cathedral, vice president; Sister Jane Frey, O.N.F., of St. Mary Academy, secretary; and Fred Chandler, of Chetard, treasurer.

Ten years ago the University of Notre Dame was awarded a construction permit by the Federal Communications Commission for a low-power non-commercial educational FM broadcasting station.

Goal of the eligibility assist small parishes in program and to make programs to more pros the community.

change primarily is to maintaining a sports available good athletic perspective participants in

Activities are sponsored at the sites daily except Sunday from 3 to 9:30 p.m.

Center directors include: Mrs. Marvia Williams, Holy Angels; Mike McGinley, St. Francis de Sales; Jack Durham and Charles Gwynn, St. Rita's; and John Merredith, Kennedy Middle School.

Additional personnel is being provided through work-study programs at Marian College and Indiana University, parish volunteers and the Neighborhood Youth Corps.

Games of Sunday, July 11
Division 1: St. Anthony 2, St. Joan of Arc 0 (forfeit); St. Michael 2, St. Luke

Frank E

E. Johns

Anna C. Usher Wm. A. Usher
Frank E. Johns

MEMBER
OF THE
ORDER
OF THE
GOLDEN
EAGLE

TIC TACKER

Faith for a City observance set

BY PAUL G. FOX

Archbishop George J. Blakup has been named among 18 religious, educational, civic, government, business and cultural leaders to serve as honorary chairman of a unique musical chronicle of man's faith, to be performed in Indianapolis on September 26.

Faith for a City sponsors are recruiting 2,000 singers and 200 musicians to take part in the hour-long performance scheduled on the north steps of the Indiana World War Memorial before an audience of as many as 100,000 persons.

Also to be included are the Indianapolis Symphony Orchestra, the Indianapolis Symphony Choir, a rock-jazz group, special instrumentalists, a 500-voice choir recruited from area churches and synagogues, and a 1,000-voice choral group assembled from high school choir volunteers.

Thomas Bricecetti, associate conductor of the Indianapolis Symphony, has been named artistic director of the project. He will coordinate the efforts of the composers, singers and musicians unifying the whole in scoring the composition and conducting its performance. Text of a composition by Richmond poet Jamie Lee Cooper will be set to music by seven Indiana composers.

According to Chester W. Browne, Jr., president of the Faith for a City board of directors, the musical tribute "will affirm man's worth and help restore to him the sense that he can and does achieve the good and beautiful."

The multi-faceted purpose of the project, as outlined by the board, states: "There are many forces around us that divide, polarize, cause distrust and generate hatred and violence. There is uncertainty and violent change. The project has as its purpose the joining together of the entire community—young and old, disadvantaged and well-to-do, every creed and color—in reaffirming our common faith in God, dreaming of a brighter future, and demonstrating we can worship together."

Father Francis Tuohy, Archdiocesan Chancellor and board vice president, said the event will include inter-denominational vespers services in the late afternoon with an interfaith pairing of church congregations prior to the 6:30 p.m. musical performance.

He said that efforts are now underway to link suburban and inner-city churches in joint services, joining together in multi-group delegations assembled at the Memorial for the hour-long, community-wide service.

Serving as project coordinator is Gene Slaymaker. Inquiries may be made by writing Faith for a City, 2021 E. 52nd St., Indianapolis, Indiana, 46205, or by calling 257-5626.

CENTENNIAL CAMPAIGN COMMENCES—

26 Providence Sisters to observe their Golden Jubilee

ST. MARY-OF-THE-WOODS, Ind.—Twenty-six Sisters of Providence have observed their Golden Jubilee as Religious in stance Greig, Camille Ostendorf, special ceremonies here Friday, July 16. A liturgical celebration is Margaret Thomas Lang, Alicia set for 11 a.m. in the Church of Haslup, Consuelo Burtisch, Edmund Day, Marian Celeste Brigid Boyle, Marguerite Anne Bisch, Mary Francisca Bowes, Kelly, Marie Elizabeth Lin, Rose Celeste Mihula, Agnes denschmidt, Mary Elise Isabelle Hartman, Mary Agnese

Members of Sacred Heart parish, Indianapolis, have begun thinking about the 1975 Centennial Year. A special collection will be taken up the first Sunday of each month, beginning in August, for an "improvement fund." Extensive repairs and redecoration is planned for the gothic, cathedral-sized church which will require more than \$50,000. Earlier this year the parish liquidated its last \$11,000 of indebtedness.

RECTORIES A-GO-GO—Two more Archdiocesan parishes have traded housing arrangements between convents and rectories. The pastoral and administration needs of parish priests and the declining numbers of nuns assigned to parish schools is responsible for the shifts. Last week at St. Thomas Aquinas parish, Indianapolis, the Sisters of Providence traded their brick convent to the clergy in exchange for the frame building which has served as the rectory for many years. The same thing is happening over at Holy Family parish, Richmond, where the Sisters of St. Francis are trading housing facilities with the parish priests.

And at St. Jude's parish, Indianapolis, a minor rhabarb was created last week-end as a frame house was being moved from parish property to a new site a block away to make room for construction of a new rectory. The house was being transported across the parish athletic field when a cable broke, stranding the house (on rollers) in the middle of the baseball diamond. At last report, the athletic and building and grounds committees were hopping mad because of the ruts made in the field.

NAMES IN THE NEWS—Hospitalized last Sunday at St. Francis Hospital, Beech Grove, was Father John Sellarra, pastor of St. Barnabas parish, Indianapolis. Sister Marietta Luekne, O.S.B., of Our Lady of Grace Convent, Beech Grove, was a speaker at the Beech Grove Lions Club last week. She described life in a religious community, goals and directions in which religious communities are headed. Dr. Paul F. Muller has been named to the newly-created full-time position of medical director of St. Vincent Hospital by the board of trustees there. He will be responsible for liaison between the medical staff, hospital administration staff and the board of trustees.

GOLDEN AGE CLUB OUTING—The Golden Age Club of Holy Cross parish, Indianapolis, is making a three-day pilgrimage (July 14-16) to the Shrine of Our Lady of the Snows in Belleville, Ill. Included in the trip will be a cruise on the Mississippi River aboard the S.S. Admiral and return stops at the Old Cathedral and St. Vincent's Home in Vincennes. The tour was arranged by Sister Martina Marie, S.C., and Sister Marie Berenice, S.C.



SUB-NOVICE SWIM MEET, OVER-ALL RUNNERS-UP—Immaculate Heart's Sub-Novice CYO swim team, shown here, captured its second consecutive runner-up trophy in the over-all competition at the recent 1971 renewal of the Junior CYO Sub-Novice Meet, held at Brookside Park. The Northsiders couldn't match the strength of Greenwood's new champions, but they garnered enough points to edge St. Joan of Arc for second place.

finishing 30 points behind the champions. Also, Immaculate Heart came out of the competition with the second place trophy in the Girls' competition, giving them two awards for the evening, plus a nice accumulation of ribbons in individual events. Shown with the swimmers are their coaches, Albe Burke (back row, right), and Morgan Burke (standing at the left in the back row).

INDIANAPOLIS
Calendar
of Events

FRIDAY, JULY 16
Holy Spirit Festival begins a 3-day run today on the parish grounds at 7200 E. 10th St.

SUNDAY, JULY 18
Card Party, sponsored by the Ladies Aux., Knights of St. John, at 2 p.m. in Little Flower auditorium, E. 14th and Bosart.

Open House, sponsored by the St. Mary Academy Class of 1944, in honor of Sister Rita Carol Jones of the Franciscan Handmaids of Mary, from 2 to 4 p.m. at St. Mary Academy.

Dual Card Parties, at 2 p.m. and at 7 p.m., in Assumption school basement, 1117 S. Blaine Ave.

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.; Seecina 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.

Prendergast, Francis Angela Colb, Gertrude Louise Donahue, Anna Gertrude Meyer and Mary Aloyse Elsassner.

mittee, which set the procedures for the selection of the auditors, had earlier invited the bishops and the Conference of Major Superiors of Men Religious, to suggest the names of priests for the nomination list. Another NCCB committee, composed of three bishops and four priests, drew up the list from among those suggested.

The bishops' synod, scheduled to open Sept. 30 in Rome, will consider two topics—the priesthood and world justice. U.S. bishops selected as delegates to the meeting are Cardinal John Dearden of Detroit, Cardinal John Krol of Philadelphia, Cardinal John Carberry of St. Louis and Coadjutor Archbishop Leo Byrne of St. Paul-Minneapolis.

Biblical

(Continued from Page 1)
virtual absorption by the Doctrinal Congregation.

However, members of the International Theological Commission, which is juridically "within the bosom" of the Doctrinal Congregation, have frequently stated that they enjoy broad liberty under the present prefect of the Doctrinal Congregation, said Cardinal Seper who is president also of the theological commission.

It was not immediately clear what relationship will exist between the theological commission and the biblical commission. However, Msgr. Rossano said he thought that there would be a "cross-fertilization" between the two.

ANOTHER UNRESOLVED question was what the new ecumenical orientation of the biblical commission will imply for the biblical commission now functioning within the Vatican Secretariat for Promoting Christian Unity.

However, the motu proprio did resolve a question that had been in the air since last autumn, when consultants of the commission were told to stop functioning because a new biblical commission was in the making. Scholars who had been preparing for degrees under the commission's degree-giving authority, and who had been in a sort of limbo of uncertainty since the fall, now learn that the commission "continues to confer academic degrees in biblical studies."

'PASTORAL AREA'

Three parishes
join forces

BY GERARDE SHERRY

MERCED, Calif. — An experimental "pastoral area" has been established in this San Joaquin Valley community which joins priests, religious and laity of three parishes in a cooperative effort to make the best use of the talents of each Church member.

Involved are the three parishes in Merced, a town of 26,000, with a Catholic population of some 5,000. It is believed to be the first such "pastoral area" established in the United States and is considered an extension of the experimental "team ministry" operating in many dioceses.

Bishop Hugh A. Donohoe of Fresno said that historically "the parish evolved into the key administrative unit of the Church. A pastor was assigned to a well-defined geographical area and was alone responsible for all the needs of the people living within that territory."

"TODAY'S NEW life styles require new directions, if we are adequately to provide for all the needs of our people," Bishop Donohoe stated. "It becomes increasingly difficult to maintain what have become artificial divisions in a homogeneous area such as Merced. Religious, social, and economic needs transcend parish boundaries. In any one of the parishes, the needs are greater than one or even two priests alone can meet."

Bishop Donohoe stressed that his action in forming the Merced Pastoral Area was not a downgrading of existing parishes, but a removal of existing limitations. "Priests of diverse talents and interests can now work together with lay and religious leaders in planning how best to serve the community at large, without regard to artificial boundaries. Children from the three parishes study and play together, parents

and other adults work and shop together. It is a logical extension of the secular life-situation to combine the religious life-situation in a comprehensive effort encompassing the entire Catholic community," he said.

FOUR PRIESTS HAVE been appointed to the pastoral area. They will all live together at the rectory of Our Lady of Mercy parish. The other rectories will be either sold or put to other use. This arrangement will allow them to discuss parish problems more easily, develop programs for the entire area, and be a source of mutual support in developing their own spiritual lives.

Each parish will retain its canonical identity, with a specific pastor being named for each of the three parishes. The four priests assigned to Merced, however, will move about freely without restriction to any person or institution where they can best serve.

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Reveal priest-auditor candidates

WASHINGTON—Names of five diocesan and five Religious priests, to be voted on by the U.S. bishops as possible priest-auditors at the upcoming world Synod of Bishops, have been made known to NC News by a reliable source outside of Washington.

The diocesan priests, according to the source, include Father Francis J. Bonnikke of Chicago, president of the National Federation of Priests' Councils; Msgr. George Higgins of Washington, D.C., director of the United States Catholic

Conference's urban life division; Msgr. Bernard Law, vicar general of the Nat-chez Jackson, Miss., diocese; sociologist Father Andrew Greeley of Chicago and Msgr. Colin MacDonald of Manchester, N.H.

Religious priests named by the source are Passionist Father Paul Boyle, president of the Conference of Major Superiors of Men Religious; Sulpician Father Raymond Brown of Baltimore; Maryknoll Father Eugene Kennedy of Chicago; Jesuit Father Walter Farrell of Detroit; and Passionist Father Barnabas Ahern of Chicago.

ASKED TO COMMENT on the names, Bishop Joseph L. Bernardin, general secretary of the United States Catholic Conference (USCC) and the National Conference of Catholic Bishops (NCCB), said:

"This office does not plan any official announcement on the subject until the process of nominating and appointing the priest-auditors has been completed."

The U.S. bishops have been asked by the NCCB to nominate two priest-auditors—one diocesan and one Religious—from the list. The names of the two nominees will be submitted to Pope Paul who will appoint the auditors to the fall synod in Rome.

Each bishop will vote for one diocesan and one Religious priest. The diocesan and Religious priests receiving the most votes will be nominated as auditors, while runners-up in both categories will be proposed as alternates.

THE NCCB'S administrative com-

Vatican

(Continued from Page 1)

the American bishops, criticized—the constitution for allegedly exalting the role of the Pope over the place of the bishops, for ignoring new institutions recommended by the Vatican Council and for being a possible deterrent to the ecumenical movement.

MSGR. ONCLIN DID NOT comment on the secret approach the Vatican has taken in developing the document, but he did observe that bishops of the world have from the outset been urged to "consult priests and laymen who are evidently experts in order to effect a true consultation of the people of God."

Msgr. Onclin said that after the Synod the constitution will eventually be sent to the bishops for further updating and in "a few years time" a final draft will be voted on, "probably during one of the upcoming Synods."

Nuns offer to forego salary hike

PHILADELPHIA—Two religious communities representing over two-thirds of the teaching Sisters in the Philadelphia archdiocese have offered to give up 20 per cent salary increases because of the recent U.S. Supreme Court action nullifying a state school aid program.

The high court ruled June 28 that a Pennsylvania purchase-of-secular-services law and a Rhode Island nonpublic teacher salary supplement law were unconstitutional. The Pennsylvania aid plan would have meant \$8.9 million to Philadelphia archdiocesan schools next year.

In a joint letter to Cardinal John Krol of Philadelphia, Mother M. Claudia, superior general of the Sisters, Servants of the Immaculate Heart of Mary; and Mother Alice Anita, superior general of the Sisters of St. Joseph, said their teaching Sisters in the Philadelphia archdiocese wanted to sacrifice their salary increases for the 1970-71 school year, due to the court-inflicted financial crisis.

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'YOU BUY CRACKERJACKS, TOO, BISHOP?'—The episcopal ring of Archbishop Humberto S. Medeiros was the center of attention when the prelate visited St. Francis of Assisi School in the Roxbury district of Boston's inner city. Inspecting the archbishop's ring are Kerry Coleman, who sports a gold star for reading expertise, Anacle Amechi and Anthony Frederick. (RNS photo)



GOLDEN JUBILIANS—Mr. and Mrs. Ken Reilly, Sr., members of St. Joseph's parish, Terre Haute, will celebrate their 50th Wedding Anniversary with a Mass of Thanksgiving at 9 a.m., Sunday, July 25, in their parish church. They were married June 21, 1921, in St. Joseph's Church, Youngstown, Ohio. A reception for relatives and friends will be held from 1 to 4 p.m., July 25, in the Visqueen Recreation Center, Ft. Harrison Road, Terre Haute. No invitations will be sent, and the couple requests that gifts be omitted. Mr. and Mrs. Reilly are the parents of Ken Reilly, Jr. of Terre Haute; Mrs. Dolores Guerin of Greenwood; Mrs. Patricia Larson of Somerset, N.Y.; and Mrs. Barbara McDaniel of Michigan City. There are 14 grandchildren and two great-grandchildren.

Funeral services held for 2 Oldenburg nuns

OLDENBURG, Ind. — Funeral services for two Franciscan nuns were held recently at the motherhouse of the Sisters of St. Francis here.

Sister Mary Severine Ungreue, O.S.F., 75, was buried Wednesday, July 7. She had been an invalid in the community infirmary the past 16 years. A native of St. Bernard, O., Sister Mary Severine entered the convent in 1917. She performed a variety of household services at St. Mary Academy, Indianapolis, St. Mary's parish, New Albany, St. Francis de Sales, Indianapolis, and the motherhouse. She is survived by two brothers and three sisters: Frank Ungreue, Charles Ungreue, Mrs. Louise Luken, Mrs. Catherine Williams and Mrs. Bernadette Henkenberns. Services for Sister M. Radeundis Lehnert, O.S.B., 83, were held Tuesday, July 13. She died (July 11) in the convent infirmary.

The Madison native entered the convent in 1912 and taught in the following Archdiocesan schools: St. Nicholas, Sunman, St. Louis, Batesville, Holy Family and Immaculate Conception Academy, Oldenburg, and St.

Mary-of-the-Rocks. She retired to the motherhouse in 1966. She was preceded in death by seven brothers and two sisters.

Louisiana school aid still valid

BATON ROUGE — The U.S. Supreme Court ruling against direct state aid to parochial elementary and secondary schools apparently will not affect any of the current programs of the State of Louisiana in this area.

In addition to striking down state aid involving teacher salary supplements in Rhode Island and Pennsylvania, the Court rejected a plea from Louisiana parochial teachers that it review a Louisiana Supreme Court decision banning aid to non-public school teachers.

Louisiana currently provides \$6 to \$7 million each year to parochial schools in the form of assistance for school lunches and transportation, textbooks and other programs. The Supreme Court decision is regarded here as applying only to purchase-of-services grants involving instructors who teach secular subjects in church-related

Bazaar slated

INDIANAPOLIS — St. Catherine of Siena Court No. 109, Knights of St. Peter Claver Auxiliary, will present a "Christmas in July Bazaar" on Sunday, July 18, in St. Bridget's school cafeteria, 802 N. West St. Beautiful handmade items will be sold beginning at 8 a.m. The public is invited.

A top Louisiana official said the state eventually will have to ask St. Louis for a ruling by the attorney general's office on the state's position.

Remember them in your prayers

BROOKVILLE

AMOS LIVERS, 49, St. Peter's, July 9. Husband of Ada; father of Robert Livers of Brookville; Joseph Livers of Sunman; Sharon Rauch, Shellah and James A. Livers, all of Brookville.

CHARLESTOWN

EDMOND W. MARSHALL, 82, St. Michael's, July 10. Husband of Frances; father of Leo Marshall of Leitchfield, Ky.; Dr. Thomas R. Marshall of Louisville, Ky.; brother of John Marshall of Sebring, Fla.

Terre Haute CCW

to meet July 20

WEST TERRE HAUTE, Ind.—The first quarterly meeting of the Terre Haute Deaneery Council of Catholic Women will be held at St. Margaret Mary Church, 627 Voorhees St., on Tuesday, July 20.

Mass at 9 a.m. will be followed by breakfast and a business meeting with Mrs. Dominic Romalia president.

HENRYVILLE

ROSE E. HOEHN, 89, St. Francis, July 4. Mother of Lucille Hamm of Memphis; Arthur Hoehn of Jeffersonville; Robert Hoehn of Sellersburg.

INDIANAPOLIS

WILLIAM HALLORAN, 84, St. John's, July 10. Father of William P. Thomas P. and Daniel C. Halloran; brother of Patrick Halloran.

ANNA M. WALSH, 83, St. Joan of Arc,

July 12. Mother of Joseph Walsh, Margaret Weinkauf and Patricia Green.

CLARENCE H. SALLEE, 62, Sacred

Heart, July 12. Husband of Eileen; father of Richard and Paul Sallee; Pauline Kearley and Carol Sallee; brother of William and George Sallee and Katherine Jensen.

LENOA E. SELLMEYER, 73, Little

Flower, July 12. Wife of Gilbert J.; mother of June Heidenreich and Margie Coleman; sister of Arthur and Chmer Dudley, Elsie Dunn, Irene Kelley, Donna Johnson and Mrs. Leroy Dudley.

CATHERINE DAVIDSON, 84, Little Flower, July 12. Mother of Francis M., Raymond J. and Ralph L. (Violet) Parr of Clarksville and Mrs.

Davidson and Rosemary Lee; sister of Sister Marceline de St. Paul.

ROBERT H. OLIVER, 88, Nativity,

July 13. Father of Robert J., Edward W. and John C. Oliver; and Helen Goodman.

FREDERICK S. HARBIDGE, 65,

Christ the King, July 13. Husband of Margaret T.; father of Frederick D. and Malcolm J. Harbridge; brother of Malcolm D. Harbridge and Josephine Walker.

THEODORE "Ted" OCHSLE, 81,

St. Patrick's, July 2. Husband of Ruth; father of John Ochse; brother of Frances Hutchison and Lottie Clark.

NEWALBANY

LOUISE E. BUSSE, 87, St. Mary's, July 7. Mother of Anna Fultz and Matthew Busse, both of New Albany; sister of John Missi of Charlestown and Josephine Brook of Starlight.

ANITA NIRMAYER, 76, St. Mary's,

July 8. Sister of Marjolaine Kelly of Jeffersonville and Sister Mary Pauline, O.S.B.

ROSA RENN, 86, St. Mary's, July 10. A niece and nephew survive.

ANN BUHLER, 81, St. Mary's, July 10. Mother of Mrs. Ralph (Violet) Parr of Clarksville and Mrs.

James (Bonnie) Kehoe of Danville, Ky.

THOMAS R. KENNADY, 24, St.

Mary's, July 12. Husband of Anne; father of Thomas Charles Kennedy; son of Alma Kennedy of New Albany.

RICHMOND

GERTRUDE A. RYAN, 89, St. Mary's, July 9. Aunt of Mary Kay Siegrist of Lansing, Mich.

EARL J. KAMP, St. Mary's, July 12,

Husband of Myrtle; father of Mrs. Fred E. Craft of Richmond; Douglas Kamp of Glendale, Fla. and John Kamp of Fort Lauderdale, Fla.

ST. JOSEPH HILL

CARL M. ZIMMERMAN, 75, St. Joseph, July 7. Father of Edward of North Vernon; Julius of Floyd's Knobs; Wilbur of Otisco and Marie Heil of New Albany.

TERRE HAUTE

CPL. MARK HOUSTON, 22, Sacred Heart, July 9. Son of Mr. and Mrs. William E. Houston of Terre Haute; brother of William S. Houston of Indianapolis and Brent Houston of Terre Haute.

WEST TERRE HAUTE

EFFIE MAY DAY, 82, St. Leonard's, July 9. Mother of Dallas, Lawrence and George Day, all of West Terre Haute.

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VIEWING WITH ARNOLD

Latest 'Ape' film has a strong moral

BY JAMES W. ARNOLD

"Escape From Planet of the Apes" figured, as the third and least expensive in the series based on Pierre Boulle's novel, to be beating a dead monkey. But instead we get a minor delight—one of those almost extinct second-grade films that manages to amuse without zapping you with sex or gobs of violence. It also offers some brain-food along with the expected bananas and oranges.

"Escape," scripted by Paul Dehn, cleverly reverses the situation in the original, so that now intelligent ape-astronauts (the very and gentle scientist couple played by Roddy McDowall and Kim Hunter, conveniently with child) land on present-day Earth. But the same problem exists as before: when intelligence appears in a previously brute species, to what extent must moral relationships toward its members be altered? What is the moral definition of "a person"? Beyond all the talking-ape nonsense is one of the most crucial issues in social morality. Visually, the new film is less spectacular than its predecessors, since there are only two actors in monkey suits and the rest are familiar Hollywood human-types acting beastly.

In "Escape" we have come a long way both from the sci-fi horror and low comedy of the first film and the tough social satire of Boulle's novel. The apes-in-Los Angeles idea is played mostly for fun, and considering the possibilities of, say, having the ape couple get pregnant or attend such

social rites as a California cocktail party, it is all G movie innocent.

Humans, by and large, are pretty decent to the apes, except for one intellectual who obviously thinks too much. This is a handsome Strangelove-type (Eric Braeden), the President's scientific adviser, who figures that if apes are destined to take over the planet, the time to wipe them out is now (what used to be called a pre-emptive strike).

LUDICROUS AS it may sound, considerable compassion is then generated for the likeable ape family obliged to flee a fashionable collection of villains: scientists, army, police, and CIA. (William Windom's president is one of the more urbane politicians to hit movies in years).

Don Taylor's direction is tight, and some final plot twists are handled with art-film finesse. We are not only entertained but

forced to ponder some big questions, notably the wisdom of man's attempts to alter the destiny posed for him by God, fate, nature. Miss Hunter has most of the good lines, and brings off some incredibly tough moments, including the tender loving of her new-born chimp. (Recommended for general audiences, although children may be upset by a rather anguished ending to what is otherwise a lovable-animal movie).

"LeMans" is an extraordinary road-racing documentary, obviously "The Son of Grand Prix," that is much less successful than its illustrious Daddy in both aestheticizing the fast car mystique and in integrating fiction with reality. "LeMans," which runs about 45 minutes before Steve McQueen says his first word ("Hello"), has only a sham interest in character and story, but probably enough to hold a mass audience for all the speed stuff.

The new film has a confused directorial history (Lee Katzin, and Emmy-nominated TV veteran, gets credit) but it works superbly as an audio-visual description of the famous annual 24-hour struggle between Porsche and Ferrari for world sports car supremacy. It is almost all either racing action or crowd color, shot in every conceivable way, including the car-mounted cameras pioneered in "Grand Prix," and magnificently edited

about a gang trying to return money to the U.S. mint. Jack Gilford is great as a half-deaf safecracker. Silly but satisfactory for all.

EYE OF THE CAT (1969) (NBC, Monday, July 19): An undistinguished camp horror film, with overtones of incest, in which two young nephews try to do in their rich invalid aunt in a San Francisco mansion aswarm with repulsive cats. Not recommended.

BOY, DID I GET A WRONG NUMBER (1966) (NBC, Tuesday, July 20): Elke Sommer spends most of this film in a towel, as a European movie sex queen famed for bubble baths who winds up somehow in an Oregon woods cabin owned by Bob Hope, who has a maid named Phyllis Diller. A vapid farce. Not recommended.

SONS AND LOVERS (1960) (CBS, Thursday, July 22): An intelligent but somewhat uncinemantic condensation of the D. H. Lawrence novel about a young man's baffled quest to understand life and parents in a Welsh mining town. Wendy Hiller is lovely as the mother and Trevor Howard's gruff, insensitive patriarch is a classic. Recommended for adults and youth.

The week's TV network films

BATTLE OF THE VILLA FLORITA (1965) (CBS, Friday, July 16): Mindless soap opera, bubbling with tears and violence, that didn't even make it to most theaters in its original unenthusiastic release. Maureen O'Hara is the hapless heroine, and Olivia ("Juliet") Hussey appears as one of the kids victimized by parental adultery. Not recommended.

HELLFIGHTERS (1968) (NBC, Saturday, July 17): A very old-fashioned John Wayne actioner, in which Texas he-man Wayne and Jim Hutton fight two hours of oil fires while their wives try to decide whether to worry at home or at their sides. Not recommended.

TWO FOR THE ROAD (1967) (ABC, Sunday, July 18): The story of a marriage, brightly told in five auto trips across Europe that occur at different times, jumbled together in associative editing. This may be hard to follow on TV, with commercials interlarded in between, but it's well worth the trouble. Both moving and funny, acted by Audrey Hepburn and Albert Finney, written by Frederic ("Darling") Raphael, and directed by the ebullient Stanley Donen. Recommended for adults and mature young people.

JACK OF DIAMONDS (1967) (CBS, Sunday, July 18): If the prospect of George Hamilton as a suave international jewel thief plotting a \$5 million theft at a Bavarian ski resort turns you on, then you deserve this picture. Not recommended.

WHO'S MINDING THE MINT? (1967) (ABC, Monday, July 19): A slapstick caper film, using a lot of TV comedy talent,

NAL sees court ruling as 'plus'

NEW YORK—The National Association of Laymen, a predominantly Catholic organization, hailed the U.S. Supreme Court decision barring state salary supplements to teachers of private and parochial schools.

The NAL admitted that the decision "will be harsh on some elements of Catholic education."

But the long-range effects, it held, will be "a total plus for Catholic education in that the Court's decision makes it necessary for Catholics to support the common efforts of all Americans in the public school system and to develop those alternate forms of Catholic education which the NAL has repeatedly suggested."



RECEIVES BROTHERS' AWARD—Brother Joseph Davis, S.M. (left), director of the National Office for Black Catholics, Washington, D.C., receives the annual Brothers' Newsletter award for outstanding contributions as a religious Brother. Presenting the award at the Brothers' Institute held at LeMoyne College in Syracuse is Brother Damian Carroll, C.P. (center), director of the Institute. Looking on is Father Charles D. Burns, S.V.D., a staff member of the Campaign for Human Development. (RNS photo)

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Hemisphere working paper asks all-out social drive

BY JAIME FONSECA

WASHINGTON—What has gone wrong, and why, in the United States and Canada to create a "pervasive sense of crisis" is the frank subject of a new study circulated among the Catholic bishops of both countries.

The study, a working paper originally discussed in Mexico City at a May meeting of 22 bishops from North and South America, cited eight "points of stress."

—**Poverty and illiteracy:** "Large pockets of poverty still trap 20 to 25 per cent of Americans and Canadians."

—**Uncontrolled technology and threat to environment:** "There is an almost crippling fear that technical advance may make the environment inhospitable for man, even for life itself."

—**The urban crisis:** "Some major cities appear to face paralysis, some are considered ungovernable. The anonymity they impose on lonely crowds results in an absence of community."

—**The alienation of youth:** "The growing disenchantment and mounting anger of many youth (is described) by commentators as a counterforce in the making, one formed consciously and deliberately in opposition to the one-dimensional perspective of technical man."

—**Frustrations of the older generation:** "There is much surprise, resentment and fear among the older generations at seeing the American experiment radically called in question."

—**The Vietnam War:** "Widespread revulsion is leading to a very critical examination of the United States, present course and social priorities."

—**Arms race:** "Many North Americans regard the staggering fiscal and psychological burden of the arms race as ultimately suicidal."

—**Violence:** "Angry demonstrations, bombings, kidnappings and murders have become almost common. The excesses of the new left in turn have revived the old right, which favors law and order to a repressive degree."

The working paper commented after its litany of calamities that "meanwhile the urgent demands of social justice are neglected."

THE STUDY WAS released July 1 jointly by the justice and peace commissions on the U.S. Catholic Conference (USCC) and the Canadian Catholic Conference.

Copies went out to all the bishops of the United States, along with a covering letter in which the USCC general secretary, Bishop Joseph L. Bernardin, one of the Mexico City participants, explained:

"The paper in no way represents an official position taken by any of the conferences represented at the meeting. Just as it had proved useful in the deliberations at Mexico City, however, it was felt that the paper might well serve as a useful instrument in promoting dialogue among our priests and people on the subject of world justice, especially insofar as it pertains to the Americas."

Bishop Bernardin said that, because the working paper was so well received by most of the 22 bishops at the meeting, the document was now being released. Its title is "The Liberation of Men and Nations."

AMONG THE reasons indicated in the study for the current crisis are "tendencies to separate human enterprise from the divine." Another is selfish pursuit of power.

"For each individual person there is always more to know, more to love, more to do, and so more for him to become. But no one makes this long quest for self-fulfillment alone. Each fashions his own history in collaboration with others."

"Since social order and social history are made by men, they are neither neutral nor value-free. They offer clues to whether men's social relationships are in harmony with divine purpose."

Still another related reason cited in the paper is the degree of freedom men enjoy to realize their potential. "The range of concrete opportunities to exercise this freedom varies enormously according to economic, political, social and cultural situations."

"In fact for much of entrapped humanity today, freedom is an empty word."

"Much more pernicious than enslavement to nature are the many ways in which men are imprisoned by one another. Many today are enslaved by poverty, illiteracy and powerlessness which unjust social orders impose."

OTHER REASONS for the crisis were said to derive from technology, which the study credits for "positive contributions to human development." But, it added, when "technological man weighs all questions in the light of output, efficiency, then predictability and manageability tend to become first values, (while) questions about the quality of life and the human cost of techniques become secondary."

A Church drive for renewal and social reform in Latin America spurred most of the working paper's considerations as applied to North America. The drive in turn was fostered by the famous guidelines passed by the general assembly of the Latin American bishops in Medellin, Colombia, in 1968.

"There is evident need for a North American equivalent of the social overview initiated by the Church in Latin America at Medellin," the new study states. "There is a need for a sustained effort to bring about a genuine change of heart among affluent North Americans—one which could trigger far-reaching reforms at home and abroad."

"In the present appraisal of priorities in North American society, the Christian perspective brings a particular focus to the search for liberated development," the study adds.

"To the planners' statistical projections of the predictable future, the Christian can bring the essential dimension of the desired future—the quality of life towards which ordinary people aspire."

"In North as well as Latin America, the Church's effectiveness in providing the Gospel's reasons for living and hoping will depend on deeds that match words."

"As a community of discernment, as a voice of social conscience, the Christian people have insights to share for the good of all."

Christians, however, must face squarely a self-examination about key points of their past conduct, the Justice and Peace Commissions warned.

HAS THE CHURCH made Christians "vitality aware of their personal responsibilities for social justice?" the two bodies asked.

"Re-education is necessary for bishops, priests and laity if social, political and economic realities are to be confronted in the light of the Gospel."

"What future training is needed for Christians to discuss critically socialist and marxist models for development?"

"How may the Church influence leaders of government and business, without identifying herself with government or business?"

"Is there need for extraordinary measures, such as voluntary surrender of wealth, or the imposition of ecclesiastical penalties, in order to demonstrate the central importance of the social mission of the Church?"

The first draft of the document was prepared by members of the Social Action Office of the Canadian Catholic Conference and of the recently established Center of Concern in Washington. The Inter-American Bishops Meeting made some revisions and decided the document should be given wide circulation.



From Latin America... guidelines.

Seek to halt referendum

ROME — Supporters of Italian divorce legislation are trying to head off an impending national referendum against the law they brought into being only seven months ago.

They have put before parliament a one-paragraph bill to outlaw referendums that would abrogate "laws which guarantee the exercise of the rights of freedom, which protect religious and linguistic minorities, which establish conditions for dissolving marriage."

Socialist Deputy Eugenio Scalfari denied, however, that the wide-ranging legislation he had introduced was simply an "expedient" to balk the anti-divorce referendum, which was petitioned by almost three times the half-million voters required by law. (Even the most fervent pro-divorce politicians admit that

this massive turnout means the Italian nation would reject divorce at the polls.)

Socialist Deputy Loris Fortuna, co-author of the divorce law, described the anti-referendum legislation as an "authentic interpretation" of the Italian constitution.

But the question immediately arose as to whether the Italian nation's constitutionally guaranteed right to override a parliamentary law could be modified by a parliamentary law. This question will probably be examined first by the constitutional committee of the Chamber of Deputies.

If the anti-divorce referendum overcomes obstacles such as the one backed by the Italian League for Divorce, it should take place next spring.

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NEW YORK — A young Jesuit teacher is the first Roman Catholic to receive the Christian Century's Kyle Haselden Fellowship in Religious Journalism.

Father Robert J. Bueter, S.J., will work as an intern in the editorial and business offices of the Chicago-based weekly. The Christian Century has functioned for more than 60 years as a major ecumenical voice of mainline Protestantism.

A graduate of Fordham, since 1967 he has been an instructor in theology and director of media at Loyola Academy in Wilmette, Ill.

The fellowship awarded to Father Bueter honors the late Kyle Haselden, a Christian Century editor who died in 1968.



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Marian College alumni elect John Burkert, Jr.

INDIANAPOLIS — Marian College alumni have elected John M. (Jack) Burkert, Jr., Indianapolis, class of 1968, first vice-president of the Alumni Association in recent balloting.

Burkert will automatically succeed to the presidency for the 1972-73 academic year, succeeding J. Ronald Strange, class of 1964, who assumes the 1971-72 presidency in September.

THOMAS EGOLD, class of 1965, current MCAA president, also announced that alumni elected E. Paul Hoeing, Rockford, Ill., second vice-president and Mrs. Norma Payne Richardson, Cincinnati, secretary.

Strange has served as first vice-president this year and was treasurer in 1967 and vice-president in 1968. He is budget supervisor for Stokely-Van Camp Co. and budget director of Martin Center.

BURKERT chaired the 1970-71 MCAA fund drive which surpassed the previous year's drive both in number of participants and the dollars donated to Marian College by alumni. He is administrative manager of the accounting firm of Fowler, Suttles & Co.

Hoeing, who was graduated in 1964, is personnel manager for the Goss Division of Miehle-Goss-Dexter, Chicago. He was an

Work for social, political reform

BARQUISTIMETO, Venezuela — A study group of priests and lay leaders have recommended a Church action program to spur social, political and economic change in Venezuela.

The recommendations drafted at a meeting here are to be implemented by a special committee, also charged with preparing a Catholic national convention for 1972.



JOHN BURKERT, JR.

organizer of the Chicago chapter of MCAA and served on homecoming committees in 1969 and 1970.

Mrs. Richardson, graduated in 1963, is a registered dietitian. She is therapeutic instructor at Good Samaritan Hospital in Cincinnati.

Inner city cool to lay deacons

ST. LOUIS — Laymen in the inner city here—especially blacks who comprise most of the population—are showing little interest in the idea of being served by permanent deacons, according to the Catholic Vicar for the Urban Apostolate.

Auxiliary Bishop Joseph A. McNicholas, who has been given special responsibility for needs of the inner city areas of the Archdiocese of St. Louis, said a number of white priests working in the inner city are favorable to the idea.

However, creating a permanent diaconate for black inner-city Catholics could create the impression of a "second-class priesthood" for blacks, Bishop McNicholas said.



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