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DENIED FACULTIES

Forgeries charged in ordination of 4 mission priests

By NC News Service

ST. LOUIS—Letters officially recommending five Contemporary Mission priests for ordination were denounced here as forgeries by persons alleged to have signed them.

Three persons, two from St. Louis and the other from Austin, Tex., disavowed the letters after the St. Louis archdiocese released documentation concerning the five priests' ordination.

The Contemporary Mission priests, denied priestly faculties in the archdiocese, were ordained by Bishop Peter Sarpong of Kumasi, Ghana, on May 11 in Cromwell, Conn.

Cardinal John J. Carberry of St. Louis has refused to grant the priests faculties to offer Mass and distribute the sacraments in his archdiocese, saying that they have not given him information he requested about their academic and theological training and about the reception of clerical orders leading to the priesthood.

THE FIVE ARE Fathers Donald Middelendorf, Robert Cassidy, John O'Reilly, Joseph Valentine and John Coyne. They have said they were ordained for the Kumasi diocese, but released to work in their ministry to the poor in St. Louis' inner-city. Members of a singing group called "The Mission," they are former seminarians of the Monfort Mission, who left the order following a seminary training dispute in 1968.

The alleged forgeries were contained in documentation—part of the authentication required for ordination—submitted by the five priests to Bishop Sarpong. The bishop sent the documents to Father Leo J. Oviatt, M.S.S.A., rector of Holy Apostles Seminary, Cromwell, Conn., where the priests were ordained. Father Oviatt, in turn, made the papers available to the Hartford and St. Louis archdioceses which requested them.

The St. Louis archdiocese also released documents on the priests' alleged academic training which St. Louis University officials said were not official university transcripts.

A letter from Bishop Sarpong to Father Oviatt in which the bishop said he did not incardinate the priests into his diocese.

The same letter quoting Bishop Sar-

pong saying that he had been assured by Father Patrick J. Berkery, Contemporary Mission director, that Cardinal Carberry and Bishop J. Hines of Norwich, Conn., "had been informed of my coming and my mission and that they had no objection."

ST. LOUIS CHANCERY officials said they did not receive such information from Father Berkery.

A St. Louis archdiocesan spokesman issued a statement saying that the papers raised doubts about the status of the members of the Contemporary Mission under Church law.

"Doubts about their status in the Church have proved well founded," the statement said, "and the released documents increase the doubts." The spokesman did not elaborate on the "doubts" concerning the priests' status.

The statement said, however, that "We will gladly receive any information they can give us to clarify their position."

Contemporary Mission members, who have defended the ordinations as valid and licit, could not be reached for immediate comment.

Robert L. Hasenstab, formerly assistant dean of St. Louis University's divinity school, where the five priests studied, called a letter of recommendation allegedly signed by him a forgery.

The letter, addressed to Father Francis J. Chruma, director of a religious group in Austin, Texas, noted that the five are completing their final year at the divinity school and are "morally, spiritually and intellectually ready for ordination to the priesthood."

Hasenstab issued a notarized statement saying "I have never written, or ordered written, such a letter."

The five priests are also members of the Contemplatives in Solitude which is seeking official status from the Vatican as a religious order.

FATHER PETER J. McCrann, a Monfort priest and pastor of a local parish, also said a letter allegedly signed by him was a forgery. The letter praises the Contemporary Mission priests.

"The letter is not only a forgery, but I

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PAPAL GREETINGS—Pope Paul VI extends greetings to hundreds of townspeople and pilgrims at Castelgandolfo, where he arrived on July 15 for his annual summer sojourn. He will return to the Vatican in mid-September. He made the 15-mile trip from Rome by car, and frequently asked his chauffeur to slow down so that he could respond to the greetings of large groups along the way.

CALLED PEACE MOVE

Vatican applauds Nixon's decision to visit Red China

VATICAN CITY The Vatican expressed "great satisfaction" with President Nixon's announcement that he will visit Red China.

Federico Alessandrini, the Vatican's press officer, told newsmen here that the Holy See always has welcomed such initiatives "in the hope that they would help consolidate peace and collaboration among peoples."

"Exchanges of viewpoints that can be obtained during such a top level visit," he said, "are always considered with extreme favor by the Vatican as basic to the creation of peaceful conditions in the world."

IN A BRIEF AND unexpected announcement on nationwide radio and television from Los Angeles, on the night of July 15, President Nixon said he had accepted "with pleasure" an invitation to visit "the People's Republic of China" before May 1972. He said the invitation had been extended by Premier Chou En-lai on behalf of the Republic.

Italian Radio broadcasts, commenting on the President's announcement and the Vatican's response, remarked that Pope Paul wished to reestablish some form of contact with mainland China, where there were an estimated 3,200,000 Catholics when the Communists came to power in 1948.

Since then, the reports said, about 6,000 foreign missionaries were expelled from China, and now "next to nothing" is known about the fate of any Catholics remaining there.

A public appeal by Pope Paul in 1967 for resumption of contacts with Peking brought no response from Red Chinese leaders.

FOLLOWING THE RELEASE in July 1970 of Maryknoll Bishop James E. Walsh from an imprisonment of 12 years in Red China, the Pope said:

"We see (in this event) a sign of long awaited, better days for the cause of freedom and religion, and also for the honor and the prosperity of an immense nation which the Church has never ceased to love."

During a stopover in Hong Kong last December on his 10-day journey to the Far East, the pontiff addressed a message of love to the people of China as a whole.

He made no specific reference to Red China, but in a sermon preached at a special Mass in Hong Kong, said "While we are saying this simple and sublime word, 'love,' we have all around us—we almost feel it—all Chinese people wherever they may be."

THE VATICAN CITY daily newspaper, L'Osservatore Romano, in a front-page

editorial on July 17, observed that the significance of President Nixon's trip to China hardly needs emphasis.

Without specifying how international justice lies in with the U.S. President's visit, L'Osservatore Romano said inequalities "weigh down on everyone and can no longer be localized geographically or politically."

The newspaper continued: "It seems to us that a particular aspect comes to the front. This meeting shows that in the contemporary world, and indeed in contemporary mankind, no people whatever its numerical, economic, political or social makeup, can live apart."

"Our hope is that this sense of solidarity may become ever more deeply aware of itself and that it may develop in a systematic way for the good of all. At the Pope's stopover in Hong Kong during his return journey to Rome from his visits in Asia, Oceania and Australia, he recalled that the Church is a unifying effect of Christ's love for us. 'To love is its mission.' Precisely because of this the Church approves and encourages in the field that belongs to it, everything that can reconcile and unify."

Report resignation submitted to Pope by Cardinal O'Boyle

WASHINGTON The Washington archdiocesan chancery has confirmed that Cardinal Patrick O'Boyle has submitted his resignation as head of the Washington archdiocese to the Vatican.

Msgr. John F. Donoghue, vice chancellor, told NC News the cardinal submitted his resignation in mid-June in accordance with the Vatican directive "requesting bishops to offer their resignation when they reach the age of 75."

Cardinal O'Boyle will be 75 on July 18. Before the cardinal's resignation is effective, it must be accepted by Pope Paul VI. Msgr. Donoghue said there has been no response from Rome to date, but the cardinal "will do whatever the Holy Father wants, of course."

In 1966, the Holy See issued a directive suggesting that parish priests and bishops of dioceses submit their resignations when they reach 75.

Last November, the Vatican also said cardinals who have reached their 80th birthday will not be eligible to vote for a Pope or to retain membership as advisers in the Roman Curia, the Church's central administrative offices.

DENIAL OF VATICAN II SPIRIT

Cardinal Suenens hits draft of basic law of the Church

BRUSSELS, Belgium—Cardinal Leo J. Suenens has no kind words for the Vatican's proposed draft on the basic law of the Church, the "Lex Fundamentalis."

The archbishop of Malines-Brussels has scored the proposed draft and the men in the Vatican who are responsible for it.

As Cardinal Suenens sees it, such a law, as it stands now, poses a threat to collegiality and ecumenism, and is a denial of the spirit of the Second Vatican Council.

Furthermore, he said that "apart from the haste and lack of preparation for a valid consultation (with episcopal conferences) there remains the fact that it is being carried out in a secret or semi-secret manner."

The cardinal expressed these feelings in an exclusive copyrighted interview with Richard M. Guilderson Jr., director of NC News Service. The cardinal said he sees no way for the bishops to accept the draft when they meet for the World Synod of Bishops in Rome on Sept. 30.

HE CONCLUDED that "unhappily, we must reject the present text because it does not lend itself to correction. More time is needed to prepare a more thorough and flexible document to be discussed eventually at some future synod. Until then, let us leave all the doors and windows open."

The document is to be presented for discussion at the synod. But one expert on Church history, Prof. Giuseppe Alberigo, has said the matter may be "fundamentally decided" before the synod opens.

Alberigo, who teaches at the Institute for the Study of Religion in Bologna, Italy, said this could happen if the bishops give favorable responses to a letter sent to them by the Vatican's Commission on the Revision of the Code of Canon Law.

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

Many critics, including Cardinal Suenens, said that the second draft is no improvement over the first, and that possibly it is worse. The bishops of the world have been asked to send in their consultative vote on the second version before Sept. 1, less than a month before the opening of the synod.

"I WOULD HAVE THE utmost reserve as to the validity of such a consultation of the bishops," Cardinal Suenens said. "Insufficient time was allotted for a serious examination of a document of such importance, which was prepared in almost complete secrecy over the last five years."

"It is not possible, in such a short space of time, to adequately consult our departments of theology and canon law not to mention the specialists of other disciplines concerned with the proposed constitution."

"But mere consultation is not enough. The document should have been discussed

in a collegial manner. Yet, such discussion never took place, either in the commission of cardinals entrusted with the supervision of the work—we never even met together—or in the International Theological Commission as such," Cardinal Suenens said.

"The text is not accessible to the Christian public, and yet it is of vital concern to them, since what is at stake is a constitution they will have to live under," he said.

"Public opinion is an essential expression of human nature organized in a society. Moreover, if public opinion is to be formed in a proper manner, it is necessary that, right from the start, the public be given free access to both the sources and the channels of information and be allowed freely to express its own views."

CARDINAL SUENENS said he preferred to leave to theologians and canonists the question of whether a fundamental or constitutional law of the Church is at all possible.

"It should be noted however, that such a fundamental law would be a law above the laws, a law which would regulate and be the point of reference for all future laws."

He said care must be taken "to avoid the

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Spanish complain

MADRID The Spanish Catholic magazine, Vida Nueva, has asked why the proposed new basic law of the Church—the "Lex Fundamentalis"—was prepared in secrecy.

In a highly critical article the publication also complained about the speed with which its sponsors want to promulgate the widely criticized proposal.

Vida Nueva said the proposal "is better than the old canon law, but it is far inferior to the Second Vatican Council."

Pennsylvania bills propose 'voucher' aid

HARRISBURG, Pa.—A voucher payment of \$75-a-year to parents of every school child in Pennsylvania, as a means of providing State benefits for Catholic and other non-public schools, has been suggested in a bill filed here by Sen. Joseph F. Smith (D-Phila.).

The measure would supplant the former "purchase of educational services" system of aiding non-public schools, declared unconstitutional by the U.S. Supreme Court. The rejected system authorized state supplements toward salaries of faculty members, parochial and private, teaching "secular" subjects.

SEN. SMITH SAID that under his plan every elementary and secondary student, including those attending public school, would get the same benefit in the form of vouchers to parents. The parents would turn the vouchers over to local school authorities, who would redeem them with the state.

In the public school system, which now receives state aid of up to \$550 per pupil, the subsidy would be reduced by \$75 to offset the voucher.

"I hope this is a way of keeping together the non-public school systems," Sen. Smith said.

MEANWHILE, Rep. Martin P. Mullen (D-Phila.) is preparing legislation in the House which would provide \$75 to each grade school student and \$100 to each high school pupil, also through a system of grants to parents.

Sen. Smith estimated that his plan would cost about \$32 million a year, compared to the present \$23 million program negated by the Court. Rep. Mullen has pegged the cost of his proposal at \$50 million.

Woman named to ICC Council

LAFAYETTE, Ind.—Mrs. James R. Mills, of R.R. 2, Thorntown, chairman of the Provincial Board of the Archdiocesan and Diocesan Councils of Catholic Women, has been named a member of the Advisory Council of the Indiana Catholic Conference. The announcement was made by Bishop Raymond J. Gallagher, Advisory Council president.

Mrs. Mills is the first woman to be named to the Advisory Council since the Conference was formed in 1968. Her selection results from her appointment as co-chairman of the Public Affairs Committee of the Conference. The Advisory Council is the Conference's administrative and operational arm, acting on and forwarding recommendations of the departments and committees to the Board of Directors.

She has been a member of St. Joseph's parish, Lebanon, since 1958. She attended grade and high school in Monticello, Ill., and is a graduate of the University of Illinois.

Fr. Robert J. Walpole dies at the age of 56

JEFFERSONVILLE, Ind.—Archbishop George J. Biskup was principal celebrant at the Funeral Mass of Father Robert J. Walpole, 56, founding pastor of Sacred Heart parish here.

Attending the Funeral Mass were Bishops Francis R. Shea, of Evansville, Auxiliary Bishop Charles G. Maloney, of Louisville, and Archbishop Gabriel Verkamp, C.B., of St. Meinrad Archabbey.

Father Walpole died of cancer at St. Vincent Hospital, Indianapolis, early Saturday, July 17. The Funeral Mass took place Tuesday morning, July 20, in Sacred Heart Church. Burial was in the Priests' Circle of Calvary Cemetery, Indianapolis.

SEMINARY CLASSMATES were concelebrants of the liturgy, along with a priest-brother, Father Donald Walpole, O.S.B., of St. Meinrad Archabbey. The homily was given by Msgr. Joseph D. Brokhage, of Indianapolis.

An Indianapolis native, Father Walpole was ordained in 1939 following studies at St. Meinrad Seminary and the North American College, Rome.

Early parish assignments included: St. Patrick's, Indianapolis; St. Gabriel's, Connersville; St. Andrew's, Richmond; Our Lady of Perpetual Help, New Albany; St. Joseph's, Shelbyville; and St. Augustine's, Jeffersonville.

He was named founding pastor of Sacred Heart parish in 1953. The parish numbers more than 3,000 parishioners and maintains a large school.

FATHER WALPOLE SERVED as first president of the Priests' Association of the Archdiocese and as a member of its board of governors. He was appointed an Archdiocesan Consultor in 1969.

In addition to Father Donald Walpole, survivors include another brother and three sisters: James Walpole, Mrs. Mary O'Brien, Mrs. Herman (Alice) Kocher and Miss Rose Walpole.



FATHER WALPOLE



CARDINAL SUENENS

Rushville to host ACCW Board meeting

RUSHVILLE, Ind.—The Archdiocesan Council of Catholic Women will hold its first board meeting outside the Indianapolis area Tuesday, August 3, at the Durbin Hotel here.

Archdiocesan Council officers, commission chairmen, deanery presidents and vice-presidents and former Archdiocesan presidents will attend the 11 a.m. business meeting and 12:30 p.m. luncheon. Mrs. Carl W. Peterson, a member of St. Pius X parish, Indianapolis, is ACCW president.

Mrs. George Stragand of Richmond is in charge of reservations.



ST. JOAN OF ARC JUBILEE HIGHLIGHTS—A week-end of liturgical and social functions helped St. Joan of Arc parish, Indianapolis, observe its 50th anniversary last Friday, Saturday and Sunday. An adult reception was held on Friday evening in the rectory-administration center. Archbishop George J. Biskup was



principal concelebrant at the Saturday morning Jubilee Mass. Others shown (first photo) from left are: Father Laurence Lynch, Father Carl Shumaker, Archbishop Biskup, Msgr. Cornelius B. Sweeney, V.G., and Father Donald Schneider. The center photo shows the pastor, Msgr. Sweeney, cutting the anniversary cake. At



the right assisting the Monsignor is Mrs. W. B. Worl, a former parishioner and the oldest person to attend the homecoming celebration. In the final photo, children rummage through a pile of straw in search of coins at the old-fashioned family reunion, held at the State Fairgrounds.

Complete text of interview with Cardinal Leo Suenens

BY RICHARD M. GUILDERSON, JR.
(Copyright, NC News Service)

BRUSSELS, Belgium—The proposed basic law of the Church—the "Lex Fundamentalis"—has become a subject of sharp controversy.

The following exclusive interview on the topic was given to NC News by Cardinal Leo Suenens of Malines-Brussels, Belgium.

QUESTION: The first version of the proposed Constitution of the Church, known as "Lex Fundamentalis" (Basic Law) met widespread criticism. Nevertheless an even more unsatisfactory new version, it appears, has been sent to every bishop in the world, and they are expected to send in their consultative vote on it before Sept. 1.

Why should such a vote be asked before the Sept. 30 opening of the world Synod of Bishops in Rome and what do you think of the manner in which their consultation is being carried out?

ANSWER: I would have the utmost reserve as to the validity of such a consultation of the bishops. Insufficient time was allotted for a serious examination of a document of such importance, which was prepared in almost complete secrecy over the last five years.

It is not possible, in such a short space of time, to adequately consult our departments of theology and canon law, not to mention the specialists of other disciplines concerned with the proposed constitution.

But mere consultation is not enough. The document should have been discussed in a collegial manner. Yet such discussion never took place, either in the commission of cardinals entrusted with the supervision of the work—we never even met together—or in the International Theological Commission as such.

THE EPISCOPAL conferences have practically no time now to make a joint study of it. Everyone knows what a world of difference there is between a hasty consultation and seriously prepared consultations in the local churches over a sufficient period of time.

Furthermore, apart from the haste and lack of preparation for a valid consultation, there remains the fact that it is being carried out in a secret or semi-secret manner.

The text is not accessible to the Christian public and yet it is of vital concern to them, since what is at stake is a constitution they will have to live under.

How is it possible then, in such conditions, to discuss it openly with qualified people and with the diocesan councils of coreponsibility concerned by this constitution? How then does this conform to the desire of the Pope for "the precious collaboration of the bishops who, in their turn, will be the interpreters of the sentiments of the people of God?" (Discourse, 23 June, 1970 on the reform of the Code (of Canon Law)). And how could we not think that such a procedure, if it were to be maintained, would not be a negation of the recent instruction of the Pontifical Commission on Social Communications Media, an instruction confirmed by the Holy Father, in which we read:

"Public opinion is an essential expression of human nature organized in a society. Moreover, if public opinion is to be formed in a proper manner, it is necessary that, right from the start, the public be given free access to both the sources and the channels of information and be allowed freely to express its own views."

FINALLY, LEST there be a doubt about the applicability of these general principles to the Church itself, the communications instruction affirms: "Since the Church is a living body, she needs public opinion. . . . Without this, she cannot advance in thought and action. . . ."

"Since the development of public opinion within the Church is essential, individual Catholics have the right to all the information they need to play their active role in the life of the Church."

It would be bitter irony if, on an occasion of such importance for the

Church, we did not put into practice the principles we proclaim.

I frankly admit that I myself am all the more anxious, since it is known that the promoter of the consultation, Cardinal (Pericle) Felici (president of the Pontifical Commission for the Revision of the Code of Canon Law) wrote sometime ago in L'Osservatore Romano, that the Pope is sovereignly free to decide or not on a constitution for the Church, with or without consultation of the episcopal college.

This opinion is in accordance with the letter of the law as it stands in the Church today, but after Vatican II and the second Synod of Bishops in 1969 such a position is a denial of the spirit of Vatican II and shows how urgent it is that the meaning of true collegiality be clarified.

Replying to numerous criticisms, the undersecretary of the Commission for the Revision of the Code of Canon Law, recently declared at a Vatican press conference that the text of the Lex Fundamentalis was open to the widest consultation. This is in formal opposition to the initial instruction.

But for such a consultation to be effective, its very procedure should have been studied right from the start, and the respective roles of bishops, priests and laity in its elaboration should have been clearly defined. Here, theology and technique would have their say. This belated invitation to "openness" in an attempt to calm criticism, cannot remedy this grave initial omission.

QUESTION: But even supposing a normal procedure, with adequate preliminary study, do you think it at all possible to draw up a satisfactory Lex Fundamentalis, or basic law of the Church?

ANSWER: I prefer to leave to theologians and canonists the question of whether a fundamental or constitutional law of the Church is at all possible. It should be noted however, that such a fundamental law would be a law above the laws, a law which would regulate and be the point of reference for all future laws.

It is clear, then, that we have here a singularly difficult question, for in a project like this there is always a great risk that one will dogmatize the juridical and legalize the dogmatic.

Care must be taken to avoid the danger of not distinguishing sufficiently between what pertains to faith, theology, history or sociology, on the one hand, and what pertains to the strictly juridical, on the other hand.

Vatican II reminds us very opportunely that the Church is a mystery of God whose roots plunge deep into the Trinitarian mystery itself, and which on every side overrides our human classifications. We must remember that, during the first 20 centuries of its existence, the Church never felt the need of defining herself in such a juridical way. For those who very rightly place great importance on tradition, this deserves serious consideration.

Then again, under the title "Lex Fundamentalis," one can place very different things. Does it mean a constitution of the Church, which is analogous to a civil constitution? In every hypothesis, a constitution should contain the whole of the duties and rights of subjects and rulers, and should also provide the necessary guarantees against the arbitrariness of authority at every level. As it is, the Lex Fundamentalis, in the text given for examination, contains no guarantees of this kind. This is an unpardonable omission in a juridical document which aims at covering essentials.

Does Lex Fundamentalis aim only at giving the principal directives which should orientate the work of the Commission for the Revision of the Code of Canon Law? In this case, then, it would be a more modest contribution and a more attainable one.

When the bishops in the synod of 1967 gave the "green light" for a future Lex Fundamentalis, the consensus covered something vague and novel. One cannot reasonably argue from this that there was an agreement on a "Charter of the

Church" of this type which would be valid for all future times.

QUESTION: But, leaving the question of theology aside, do you think that if it were a possibility, Lex Fundamentalis would be opportune at this time?

ANSWER: Here I answer without hesitation: certainly not.

To begin with, I do not believe that in the way it is actually conceived, it answers a need. The council with "Lumen Gentium," illuminated by "Dei Verbum" and other complementary conciliar texts, has given us the doctrinal preface as a point of departure for the complete revision of the Code (of Canon Law). But far beyond these conciliar texts there is in the Church a fundamental law, valid for all time, which is called the Gospel. It is dangerous to try to mold the Gospel into legal texts.

One cannot say often enough that the Church is founded not on the law but on the word of God to which the magisterium itself must humbly submit.

Quotations here and there from Scripture—and these are very rare indeed—or an occasional mention of the Holy Spirit will not compensate for the absence of biblical perspective and assure its primacy.

On the other hand, a charter such as this one, if published at this time, runs the risk of completely blocking all future development, not only theological but also canonical and pastoral. Even if it is affirmed that the Lex Fundamentalis on certain points is only provisional, it should be made clear what would be the criterion for distinguishing between the fundamental and the accidental. A "fundamental" law is by definition definitive, consequently it would immobilize the present evolution on important points that Vatican II did not resolve nor even touch upon.

THESE PROBLEMS are vital for the future of the Church. To name only a few of them, they include the precise relationship between primacy and collegiality, the theology of the local churches, the nature of the synod, the place and the role of the College of Cardinals in the election of the Pope, the form of coreponsibility suited to the laity in the Church, etc. These are not secondary questions but ones which, by their very nature, are matters for collegial discussion.

A fundamental law which ignores these basic questions is doomed from the very beginning.

All this is not to say that the Church, just like any other visible society, does not need a set of "traffic regulations."

If she is "Communion and mystery," she is also a "hierarchical institution," and this implies order and authority and laws. But this Lex Fundamentalis about which we are speaking is something very different. Certain texts could serve as points of departure or working papers for the new Code of Canon Law, but they must not enjoy any privileged status. They must not be "canonized."

The warning expressed recently in a different context by Father Emile Rideau, S.J., is appropriate here: "An order which stifles life is just as harmful as the chaos of anarchy."

QUESTION: May I ask you what, in your view, is the strongest criticism of this proposal?

ANSWER: I have read numerous articles in newspapers and magazines not only from Belgium, but from France, Italy, America and many other countries. All the authors of these articles have this in common: they feel that the Lex disavows the spirit and also the letter of Vatican II. Professor Alberigo of Bologna has made a very detailed study of the Lex from this point of view. One cannot fail to be impressed by his conclusion. It is very evident that the Lex is a clear regression in regard to the orientation of Vatican II.

The inclusion of 102 quotations from Vatican II—complete quotations or sometimes curiously incomplete ones—will not eliminate this conclusion after attentive study. In fact the ecclesiology (Continued on Page 3)

Brazil arrests two more priests

RECIFE, Brazil—Police entered Recife archdiocesan offices here and arrested Father Carmil Vieira at about the same time another Recife priest, Father Geraldo de Oliveira Lima, was arrested at the Natal airport 150 miles north of here.

Both were charged with participating in "subversive activities."

Father Vieira was later released for lack of evidence. But Father de Oliveira was being held "as a dangerous person," according to an announcement made by military authorities.

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MENU — Friday

Potato Salad . . . 20c	Coffee 10c	Deviled Eggs . . . 15c
Baked Beans . . . 20c	Iced Tea 10c	Pork Barbecue . . 40c
Cole Slaw 20c	Milk 15c	Ham on Bun . . . 40c
Sliced Tomatoes . . 20c	Fish Sandwich . . . 50c	Our Own Homemade Chili . 40c
Corn on Cob . . . 20c	Coney Sandwich . . 35c	Our Own Cheese on Rye 40c
Baked Macaroni and Cheese . 20c	Hot Dog Sandwich . 30c	Pie 30c
Apple Sauce . . . 20c		Cake 25c

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Potato Salad 35c 1/2 pt.—70c pt.
Baked Beans 35c 1/2 pt.—70c pt.
Cole Slaw 35c 1/2 pt.—70c pt.
Baked Macaroni and Cheese (Friday Only) 35c 1/2 pt.—70c pt.
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Children Serving 65c

MENU — Saturday

CHICKEN DINNERS, a la carte	
Adult Servings (one-half Fried Chicken)	\$1.25
Child Serving (one-fourth Fried Chicken)	65c
Roll and Butter—5c	
VEGETABLES	
Mashed Potatoes and Gravy	20c
Corn-on-Cob	20c
Green Beans	20c
Baked Beans	20c
SALADS	
Sliced Tomatoes	20c
Cole Slaw	20c
Apple Sauce	20c
Potato Salad	20c
SANDWICHES	
Fish Sandwich	50c
Coney Sandwich	35c
Hot Dog Sandwich	30c
Ham on Bun	40c
Our Own Cheese on Rye	40c
Pork Barbecue	40c
Our Own Homemade Chili—40c	
Pie—30c	
Cake—25c	
Carry-Out Service Begins 4:30 P.M.	
Dining Room Service Begins 5:00 P.M.	
Snack Bar Service Begins 5:00 P.M.	
FESTIVAL Begins 7:00 P.M.	

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Favor optional celibacy

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." 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."

Ask objective view of Chile

SANTIAGO, Chile—U.S. missionaries in Chile have advised the Nixon Administration and the American public to judge Chile "more in terms of human needs and aspirations than in terms of political ideologies." In a letter to President Richard M. Nixon, 79 Catholic and Protestant missionaries in Chile said they are disappointed "by the generally negative reaction of the United States in regard to the new direction Chile has freely chosen." Since October an elected socialist government with strong Marxist participation has launched reform programs in banking, land tenure, mines and industry. Copper production, in which U.S. firms had heavy investments, has been nationalized. "This is an effort to build a new society, based on a new man with new values, a society with a more equal and just distribution of wealth and opportunity, in which there are no privileged classes, a society based on justice and solidarity," the letter said.



Seek to preserve Latin Mass

LONDON—Pressure is mounting in Britain to preserve at least for special occasions the traditional or Tridentine rite of the Latin Mass, which appears threatened with extinction in the next year. A large section of the Catholic community, progressive as well as conservative, favors retention of the Tridentine Mass—the Mass in Latin whose form was set up by the Council of Trent (1545-63). About 80 British and international leaders of cultural and public life including two Anglican bishops, several well-known agnostics, as well as Catholics—made a plea to the Vatican recently to save the old Mass. Their letter, published in the Times of London, bases its case on the cultural loss they feel would ensue if the old rite were to disappear completely.

Blame Vatican for dismissals

ROME—Five former editors of a prestigious Catholic magazine in Italy blamed the Vatican and the Italian bishops for their dismissal. The two laymen and three priests formed the editorial staff of Il Regno, a fortnightly publication of the Sacred Heart Fathers of Bologna. The magazine has frequently opposed official Vatican positions, thereby engendering the displeasure of Church authorities and reportedly of Pope Paul VI himself. The departing editors, allowed a final word in the current issue, said superiors of the Sacred Heart Fathers (also known as Dehonian Fathers) had fired them, "following precise demands of the Holy See and the Italian hierarchy." They indicated they would continue in journalism "as Christians, sharing the responsibility for the Church."

Sends back draft cards

WASHINGTON—Priest-Congressman Robert F. Drinan returned draft cards sent him by 11 Jesuit seminarians from St. Louis University, saying he could not remain faithful to his job as a U.S. representative if he retained the cards. "Because I have chosen to seek radical change in America as a congressman," Rep. Drinan wrote the seminarians, "I have sworn to uphold the Constitution and to avoid forms of civil disobedience. Although I respect your case of conscience and do not pretend to judge the moral integrity of civil disobedience in this case, I cannot remain faithful to the path I have chosen by retaining the Selective Service cards you sent me."



CO status denied Catholics

MADRID—Catholics will be ineligible for conscientious objector status in Spain even if the Cortes (parliament) passes a bill granting alternatives to military service. The bill, under consideration for several months and recently sent out of the National Defense Committee with a recommendation for passage, would give conscientious objector status only to those whose religious beliefs traditionally prevent them from serving in the military—such as Jehovah's Witnesses and Quakers. Conscientious objectors would be allowed to choose three years of government-approved alternative service in lieu of the now compulsory year in the armed forces.

Contraceptive ban contested

DUBLIN—An Irish woman is going to the High Court here to contend that the laws that ban contraceptives in the Republic of Ireland are unconstitutional. She has named the country's attorney general and the revenue commissioners—who administer customs regulations—as defendants in a lawsuit that could settle at least the legal side of the long-simmering contraception dispute in Ireland. Full details of her case cannot be published prior to the hearing, which is likely to come within six months. But sources say she is a private citizen, married, and not a member of any of the several pro-contraception pressure groups. Contraception devices that she ordered by mail from English companies have allegedly been confiscated by Irish customs officials.

Cataloging mission records

NEW HAVEN, Conn.—The Yale University divinity school library here has undertaken a massive task of collecting and cataloging records pertaining to Christian missionary efforts in China. Librarian Raymond P. Morris said the China Records Project would include diaries and letters of former China missionaries as well as more formal reports and publications. Impetus for the project came from the Rev. Donald E. MacInnis who, while a Methodist missionary in Taiwan some years ago, recognized the historical significance of such material. Later, in his present post as director of the China program for the National Council of Churches' division of overseas ministries, Mr. MacInnis developed the China Records Project.

Opposes terrorist position

LOURENCO MARQUES, Mozambique—Anglican Bishop Pina Cabral of Libombos claimed the people in Portugal's African territory of Mozambique do not support FRELIMO, the Mozambican independence movement, and said "it scandalizes us" to see Christian organizations supporting terrorist violence. Such violence, the bishop said in a pastoral message, "has not the slightest possibility of succeeding. If it did succeed, the unique and varied experiment here would be destroyed and Mozambique divided into white and black racial zones... (Mozambicans) would become, without wishing to, bitter enemies or defenseless victims."

Asks prelate's resignation

MILWAUKEE—Anti-war, civil rights activist Father James E. Groppi has called for the resignation of Archbishop William E. Cousins of Milwaukee. "You are not doing your job. You are not earning your salary," Father Groppi charged in a letter to the archbishop. The priest's letter was in response to a letter from the archbishop, who had warned that fellow priests questioned whether Father Groppi's wages were too high for the controversial job he performs at St. Michael's parish here. The archbishop, who has refused to comment on the demand that he vacate his post, told Father Groppi in his letter that publicity resulting from some of his endeavors "have jeopardized the status of St. Michael's as a parish serving the community." The parish picture is not enhanced, he added, "by having St. Michael's referred to as 'Father Groppi's parish.'"



'No fault' divorce bill

DETROIT—The "no-fault" divorce bill, passed by the Michigan Senate July 9, had neither official Catholic endorsement nor opposition. "We polled all of the marriage tribunal people from all of the dioceses and found they were neither opposed to nor in favor of the legislation," said Francis J. Coomes, executive director, Michigan Catholic Conference. "They felt that the bill was insignificant because it didn't get to the heart of the problem, but that it did cure some of the evils involved in the present law," he added. The legislation, endorsed by Gov. William Milliken, eliminates present grounds for divorce—adultery, cruelty, desertion, habitual drunkenness, imprisonment for three years and physical incompetency a time of marriage. In their place, the judge decides whether or not the marriage has so flourished that the "objects of matrimony have been destroyed, and there remains no reasonable likelihood the marriage can be preserved."

Move would protest racism

SAN FRANCISCO—An ecumenical huddle of San Francisco religious leaders called some surprise plays in an effort to stop the Forty Niners' football club from participating in a golf tournament sponsored by the racially exclusive San Mateo Elks Club. The tournament took place June 30, but no 49er players and only three assistant coaches took part as a result of an ecumenical boycott. Calling the initial signals was Father Eugene J. Boyle, chairman of the San Francisco Catholic archdiocese's commission on social justice. In a letter to 49er's club president Louis Spadia, Father Boyle wrote that the Elks specifically exclude non-whites from membership and asked the 49ers to cancel out of the tournament. The 49ers are "an outstanding example of an interracial team giving clear evidence that equal opportunity and integration work," Father Boyle wrote. "It is particularly painful that the 49ers would undertake a joint activity with a notoriously racist club," he added.

Family life seminar set

NOTRE DAME, Ind.—A national seminar on family life, sponsored by the Christian Family Movement (CFM), will be held at the University of Notre Dame, Aug. 26-29.

The four-day conference will confer on the theme, "Shaping Family Horizons," according to Al and Lillian Macy of San Diego, chair-couple for the Catholic organization's seminar program. Dr. Michael Novak, professor of theology and philosophy at the State University of New York, will deliver the keynote address. Other speakers will include Sister Elizabeth McAlister of Marymount College, Tarrytown, N.Y., one of the anti-war protesters indicted with Father Philip Berrigan, S.S.J.; Dr. David and Vera Mace of Wake Forest College, Winston-Salem, N.C.; and Father Gregory Baum, O.S.A., professor of theology at St. Michael's College, Toronto, and Father Henri Nouwen of Utrecht, Holland, now teaching at Yale University.

Complete text of interview

(Continued from Page 2)

implied in the Lex stresses to the maximum the absolute monarchical character of pontifical authority and minimizes to the utmost the collegiality of the bishops and the co-responsibility of Christians at every level.

The Church as a communion, as a sacramental, a eucharistic and an eschatological reality is not clearly defined. The juridical aspects predominate over the spiritual and charismatic elements in the Church; the pontifical function is isolated from the episcopal college, a thing which "Lumen Gentium" carefully avoided; the synod remains attached to the primacy, not to the collegiality of the bishops; the laity is seen again in a negative way as being non-clergy, etc.

The opinion that I express to you is not only a personal one; it is one that I have in common with a considerable number of theologians throughout the world, many of whom have recently expressed their views in a signed public document.

QUESTION: May I ask how the Lex would affect ecumenism? Would it facilitate or hinder reunion of the Christian churches?

ANSWER: I think that the non-Roman Christian churches will be struck at once by how, on important points, this text is far behind the Decree on Ecumenism adopted by the Council.

One does not find the theological perspectives underlying certain expressions used by the Pope in addressing (Orthodox Ecumenical Patriarch) Athenagoras (of Constantinople) or, more recently, in his discourse at the ceremony of the canonization of the English Martyrs, on which occasion he again called a non-Roman Christian church a "sister-church."

Furthermore, every word that underestimates or minimizes co-responsibility, at any level, is in itself an obstacle for ecumenism and, needless to say, a juridical approach to the mystery of the Church is an ecumenical route beset with difficulties.

One can understand that, from the point of view of ecumenical-minded Catholics, the Lex has been received with consternation. One of them, Father Maurice Villain, S.M., in a striking article in the (Paris daily) Figaro wrote that to adopt the Lex would result in the death of ecumenism.

Because I feel so strongly about this danger of damaging all ecumenical efforts toward visible unity, I think it is my duty to express my fears concerning this document.

QUESTION: Would you permit me to ask a question which is of particular interest to Americans. The Lex Fundamentalis speaks of the rights of man (Canon 10-24): Do you feel that these rights are adequately spelled out and sufficiently guaranteed?

ANSWER: In the "bill of rights" to which you refer, there is certainly progress, but the propositions are sometimes too timid and fearful. One would long to cry out, seeing so much emphasis placed on caution and prudence: "Do not be afraid, have confidence in the Holy Spirit at work in the hearts of all members of the Church."

But, all in all, it is a positive affirmation. However, unhappily, it remains very vague, without any juridical guarantees or possibility of due process. The law, by its very nature, should envisage the most difficult situations and the most serious conflicts. That is its function.

Summing up, I would say that I was struck to see how singularly unjust and unprecise the Lex Fundamentalis is, once it leaves the domain of pontifical authority and its modes of exercise. It is evident that a balance between rights and duties has not yet been acquired. Neither has there been an exact delineation of the different areas of responsibility nor have the principles of subsidiarity or of collegiality been clearly defined.

QUESTION: If this constitution were adopted, how do you think it would be received in the Church?

ANSWER: You know as well as I do that within the Church today there is a very definite anti-institutional trend. I strongly fear that this trend will be greatly reinforced. (Jacques) Nobécourt, Roman correspondent of the French newspaper Le Monde, emphasized the danger of such a reaction. This temptation of "disinterestedness" amongst many Christians is grave, and we must do all we can for the love of the Church to combat it.

We must be very aware that in today's world a constitution cannot be imposed on a people simply by a decree of authority. Every Christian should participate, either directly or indirectly, in the different stages of preparing the laws. This is co-responsibility.

Already in the 12th century Gratian wrote lines which have not lost their significance today: "Laws become laws when they are promulgated but they become living realities when they are incorporated in the daily lives of the people."

This does not mean that the Church is a democracy where power emanates from the people. No, but with total respect for episcopal and pontifical authority there is a participation on the level of the priests and the laity that cannot be ignored. There is no mention in the Lex Fundamentalis of priests' senates or pastoral councils. I know that these organizations are not operating efficiently in many places, since they are still only in an experimental stage. Nevertheless they cannot be left unrecognized and passed over in silence as if they did not exist.

IN CONCLUSION, I feel that, unhappily, we must reject the present text because it does not lend itself to correction. More time is needed to prepare a more thorough and flexible document to be discussed eventually at some future synod. Until then, let us leave all doors and windows open.

We must allow the Holy Spirit to lead His Church with a minimum of legalism and a maximum of openness to the dynamism of life. Our serene confidence in the Holy Spirit, present and active in His Church, is our best, our final and decisive guarantee. It is He who will tell us, step by step, through the ever-present magisterium and through the fidelity of the people of God how to live the Gospel—our Lex Fundamentalis par excellence—and so meet the needs of the men in the world of today and tomorrow.

See socialism for Argentina

CORDOBA, Argentina—More than 160 priests, members of the Third World Movement Catholicism, declared here once again that socialism is the only path for Argentina to follow.

In a resolution released following a two-day session of the priests' radical movement which claims more than 400 members in Argentina, the priests castigated the military government of President Alejandro Lanus, claiming that members of the armed forces were using their positions and power for "personal enrichment."

They charged that the country's budget "is brutally depleted in the maintenance of the armed forces."

Calling for a "new socialism unique in Latin America," the movement charged that the jails of Argentina are filled with citizens who have fought against imperialism.

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ST. MEINRAD CLERGY ALUMNI ELECT—Father Donald Ackerman, left, of the Evansville diocese, has been elected president of the St. Meinrad Seminary Clerical Alumni Association. Other new officers include, from left: Father Gerald Gettelfinger, Archdiocesan Superintendent of Education, vice president; Father William Deering, of Evansville, secretary; and Father Eric Lies, O.S.B., of St. Meinrad, executive secretary. Not shown is Father Harold Kneue, pastor of St. Bernadette's parish, Indianapolis, the new treasurer. The association has more than 1,800 living members in nearly every U.S. diocese and many foreign countries.

ON THE LINE -- two pages of opinions

Now is the time . . .

A recent report to the Archdiocesan Board of Education by the religious orders of women serving parish elementary schools indicated that the number of teaching nuns available this fall continues to drop.

For the first time within memory, the total will dip below 300. This represents a decrease of 25 per cent since 1968.

Alarming though the report was, the situation will continue to deteriorate primarily due to the advancing median age of the nun-teachers and the falling off of recruits to the teaching

profession.

We use the latter phrase intentionally to draw attention to the fact that, contrary to previous custom, young women today entering religious communities no longer are being channelled into the classroom as they once were.

One major religious community reportedly will have only 10 young women teaching who are between the ages of 20 and 30. Another will have 40 teachers in that age bracket. While both communities have been traditionally known as "teaching orders," it is obvious

that this condition is changing as young Sisters choose other forms of service, e.g. the parish ministry.

While we do not wish to take issue with the trends of the times, especially, it is distressing to those persons dedicated to preserving the parochial schools that the religious orders have fewer candidates available for classroom teaching.

The report to the board of education carried recommendations for urgent consideration. In view of the decreasing numbers of teaching nuns, it is evident that quality Catholic education will require further consolidations and cut-backs to shore up the remaining system.

The real question remains: Who will make the unpleasant decisions?

Unilateral withdrawals by the religious communities from parish schools do not win them friends. The Sisters would rather that the respective district education boards decide what is best on the local levels.

Fine. The local boards should know best and be big enough to make the selection of which schools will remain intact, which could consolidate with their neighbors and which should be closed outright.

But we fear that the boards will be frozen into inaction for fear of grassroots opposition to whatever road is taken. It would be a pity if this should happen. Unaccustomed to the leadership posture of their new function, the boards would rather "be told," we suspect, than "tell."

It is time for an infusion of backbone. The alternative is continued attrition of support and quality. Our children deserve better.

—PAUL G. FOX



ADMITS PROBLEMS, BUT VOICES OPTIMISM

How Pope views the Church

BY CANON WILLIAM PURDY

ROME—In recent months Pope Paul has made two long speeches of exceptional importance.

One was to the Italian Bishops' Conference, gathered in Rome for a plenary meeting. The conference naturally concerned itself with the agenda of the coming world Synod of Bishops. No less naturally the Pope was interested in their approach to this task, partly as a fellow-Italian, more as the supreme pastor concerned to see how conferences of bishops approach the problems which are his daily solicitude.

The second address was made to the cardinals of the Roman Curia, who had just addressed words of loyal congratulations to him. The occasion and the mood was different, but it was the more striking how both speeches centered round the same theme. He stated the theme as succinctly as could be in speaking to the cardinals: Come va la Chiesa? How goes it with the Church?

Many of the Pope's critics long ago made up their minds that he has only one answer to this question—the pessimistic one. This kind of conviction or ready-made image can become so fixed that only the most highly-colored evidence to the contrary will do much to shake it.

THE POPE DOES NOT naturally provide such highly-colored evidence. He thinks antithetically, he is not afraid of symbolic utterances and nuances; certainly he is no unambitious old-fashioned triumphalist. Yet when he tackles such a broad theme as the present state of the Church it is all the more necessary to listen to everything, and avoid the temptation to highlight only the bits that chime in with one's own prejudices.

Both the Italian bishops and the Roman Curia could find in their tradition an attitude of censorious, detached paternalism towards the world of the day with its doubts, its uncertainties, its groping after new modes of living and expression. This fatherly scepticism is the permanent temptation of the elderly churchman, and to chime in with it is an easy way to raise a cheer.

With scissors and paste you could make a patchwork from the Pope's speech to the Italian bishops which would seem to be



doing just this. Certainly he referred to the present as "a period in which everything has become a problem," certainly he spoke of "a difficult hour," "an hour of storm and squall," and quoted St. Paul's "all conflict without, all anxiety within" (II Cor. 7, 5), and even the Gospel cry of the storm-tossed Apostles, "Lord save us, we perish!"

BUT TO INSIST on these snippets would be to make a travesty of the discourse. Paul VI stated with unusual clarity that he sees his task as that given to Peter, "confirm thy brethren," and backed the statement by tackling the task with some of his most interesting recent reflections.

The reference to "this period in which everything has become a problem" he completed with "... and all can be resolved in a new epiphany of Christianity if we above all, the prime responsible ministers of the Gospel, know how to give a renewed, faithful and harmonious testimony." The emphasis is mine: it shows that the passage cannot be read as

encouragement to "censorious, detached paternalism."

To the pastor who can do no better than cry "Lord save us, we perish," Paul replies in the words of our common Master: "Why are you fearful, you of little faith?" "In the world you have trouble, but have confidence in me. I have overcome the world."

The courage one finds for oneself is likely to be no better than obstinacy or obliviousness. The courage that the pastor draws from the Good Shepherd is based on facing facts and judging them, not uncritically but not unsympathetically. The psychology of the world is in evolution, says the Pope, and we are often hard put to it to understand its features, its fallacies, its resources.

HERE HE STATES perfectly the source of his own intense strivings after sympathy and understanding, his own anxieties, the antithesis of "fallacies and resources" he seems to see as built into today's situations, but the antithesis is a challenge to apostolic courage. Courage manifests itself in a situation of stress, but it does not spring up from nothing in such a situation: it is made and stored ready.

The striking thing in Paul VI's address is that he stresses so strongly the pastor's own natural contribution to "apostolic fortitude": the Master is with him and gives what is indispensable. But, he said:

"We can also find natural sources of apostolic fortitude nearer to our internal reflection and our human experience; the study of the relations arising between ourselves, our ministry and contemporary man. It is what everybody is doing—searching out the phenomenon of modern life. This is changing or perhaps becoming better known. We perhaps do not realize this sharply enough. This mobility, this new awareness can be disconcerting, terrifying or at least intimidating. But we must look it in the face."

"WE HAVE A new duty, to emerge from habit (I do not say tradition!), from empiricism, from custom-bound formalism. It is pastoral love that will make us 'know the sheep,' make us use to the best advantage the new sciences, see the new possibilities."

"One who loves discovers, invents (Continued on Page 5)



"HERE'S A BRAND NEW ONE CALLED 'TITHING.' ALL THE LOSERS GIVE TEN PER CENT OF THEIR INCOME TO THE HOST AND HOSTESS!"

FBI DIRECTOR

Lauds religion's role in his personal life

WASHINGTON—J. Edgar Hoover has said that Christianity has given him the strength and courage to carry out his job.

The director of the Federal Bureau of Investigation also said he looks for good Christian qualities in young FBI recruits. "For me Jesus is a living reality," Hoover said in a question-and-answer interview in the July issue of Decisions, a publication of the Billy Graham Evangelistic Association.

"No matter what problems confront me, I know that I can count on our Redeemer for strength and courage," he said.

HOOPER DESCRIBED how important Christianity was to him as a boy when he attended Sunday school at the Lutheran Church of Reformation here. He later joined the Presbyterian Church of which he is still a member.

"My early life in the Church helped me to understand the personal responsibilities each of us must accept in providing a moral and spiritual example for others, both in word and in deed," he said.

Here are his answers to some other questions posed to him in the article:

Q. What are the Christian qualities you seek to inculcate in the young agents whom you train, and how do you go about it?

A. The FBI plays a critical role in American society. Our investigations affect the lives, reputations and status of many citizens. For that reason we must have special agents of unimpeachable personal character, integrity and honesty. Their investigations must be scrupulously fair and impartial, reporting the facts without prejudice or error. They must be above the temptations of bribery and dishonesty. The success of the FBI stems in large part from the high moral standards required of all our personnel.

Q. How can the churches help reestablish character and morality in people today?

A. One of the great tragedies of the free world today is a decline of moral values—honesty, integrity and fair play. Crime rates have jumped drastically. An increasing number of people—both youthful and adult—feel that the law need not be



obeyed. Many are disrespectful toward law enforcement officers and our judicial system. Often they are selfish, arrogant and disdainful of the rights of others.

Church men and women should speak out forthrightly for what is right, good and noble. The voice of the church is a powerful and meaningful voice—and it should ring forth loudly and clearly on behalf of those moral principles, which underlie our society. Christians have an obligation, both individually and through their churches, to stand up for freedom, the dignity of the individual, and those moral principles which alone make life worth living.

Q. Do you see a connection between the subversion of morality and the threat to the national security from outside enemies?

A. America's best protection lies in the integrity, morality, honesty and patriotism of its own citizens. The foreign enemy is always hoping to find the disloyal person, the individual who for a few pieces of silver or other material reward will betray his country. To a large extent this is how the Soviets, for example, attempt to recruit spies inside the United States. They contact a prospect, and endeavor to find a weakness in his personality that can be exploited.

From evil of tourism, O Lord, deliver us!

ATHENS—Greek Orthodox church authorities recommended that monks and nuns recite "day and night" a prayer asking God to have mercy on Greece, which they said is "scourged by the worldly touristic wave."

Nearly two million tourists, whom the prayer calls "these contemporary Western invaders," are expected to visit Greece this year and spend over \$240 million here.

The prayer, published in Ekklesia, official organ of the Church, was included in a list of 24 recommended by the Holy Synod, the Church's executive body of 12 bishops, for recital by monks and nuns. The accompanying circular was signed by Archbishop Ieronymos of Athens and all Greece.

GIVE AND TAKE

BY REV. PAUL DRISCOLL

(Moderator's Note: This week Mary McArdle is given the opportunity to respond to Father Ronald Luka's column on the role of the bishop. Next week Father Ronald will react to Mary's column.)

Respond of Mary McArdle: "... to make Christ more present to our world is the purpose toward which all reforms must be directed . . ."

Those are Father Luka's words and to them I add, "Amen." In reading his column, "How Should a Bishop Lead His Church," I found myself in much agreement—not only with the goals set forth but with many suggestions for achieving those goals. I'd agree with the division of dioceses into smaller units, the need for more effective communities, emphatically with the need for the bishop to inspire and with the emphasis on persons over things.

Where do I disagree? Only in one area—but it is a vital area.

Anything else? Yes. The aspect that I consider most fundamental to the role of a bishop is conspicuous by its absence.

I don't wish to cancel out my agreements when I explain these areas of disagreement, but I do believe that they are fundamental and should be discussed.

(1) My Disagreement?

It's our old question of the role of the expert, the intellectual, in Father Luka's system, the "expert"—the "scholar"—is always assumed to have prime competence in deciding what direction the Church should take.

I'm not sure that is right. Look, for instance, at our secular society. Our best leaders, men like Lincoln, knew how to use the expertise of the intellectuals in making wise decisions. But they carefully avoided getting too close to the "ivory tower" and they drew as much from the practical wisdom of the "common man" as they did from the scholarship of the intellectual.

A few weeks ago, when I said the layman was ignored when he disagreed with the scholar, Father Luka responded by saying that sometimes a person has to pull the old "mother knows best" routine, implying that intellectuals know best in the same way. That is precisely my objection! Too many experts regard the rest of us as children. What's more, they're not consistent. The same liberals who tell us that we have the freedom and maturity to disagree with the Pope on contraception will not allow us to disagree with the high-school teacher on how to teach religion to our children. If we do disagree, we're told we can go to another parish or to another school—in other words, get out!

Father Luka's system puts too much power in the hands of the scholars at the expense of the bishop and the laymen. I fear the bishop's role would be reduced to rubber-stamping the decisions of the theologians. As for the laymen who disagreed with the consensus of the sociologists or the liturgists or whatever—they would be told to "Pay, pray, and obey!"

While the idea of the philosopher-king is an old one, the fact is that philosophers do not usually make good kings—sometimes they do not even make good philosophers.

(2) What Isn't There?

In his epistle to Titus, St. Paul the Apostle says that "the bishop as God's steward must be blameless . . . in his teaching he must hold fast to the authentic message, so that he will be able both to encourage men to follow sound doctrine and to refute those who contradict it."

A bishop's primary responsibility is to reflect the authentic teaching of Christ and His Church. Because the bishop's role as teacher of tradition is not mentioned in his column, I'd like to pose this question to Father Luka:

How can today's bishop transmit to his people the authentic Catholic teaching? How can he "encourage sound doctrine"? And, when it has to be done, how should he "refute those who contradict it"?

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viewpoints and observations

Do not fear
false unity,
Church told

RENNES, France—The Church has no right to remain silent in the face of economic, political or social injustices, French Jesuit Gustave Martelet told the 58th Social Week of French Catholics here.

The Church, he explained, should not remain silent "for fear of disturbing a false economic, political or social unity of property, power or profit."

"By its silence it would veil the reality of Jesus by not denouncing the guilty and even murderous unities of property, power and knowledge and by not creating courageous oppositions that would awaken men from deadly lethargies," Father Martelet said.

Christ does not seek to reconcile men at any price, he said, but breaks up false unities and seeks true reconciliation, which is not of this world.

ANOTHER SPEAKER, French Protestant philosopher Paul Ricoeur, former dean of the University of Nanterre, said that, confronted with conflicts, Christians have a tendency to preach conciliation and reconciliation at any price. This, he said, is "a reduction of the theology of love to an ideology of dialogue."

By refusing to admit that conflict is essential to power, Ricoeur said, Christians prevent conflicts from developing to the point where they can have some beneficial effect.

But he warned against turning people from pacifism to terrorism.

Ricoeur said that there is also "an ideology of conflict at any price." This, he explained, is often carried out in practice by stirring up trouble to break up the established order of society, he said. Those who use such tactics, Ricoeur said, are in danger of losing a sense of reality, of becoming theatrical, of cutting off communication between opposing social groups and, finally, of bringing on repression.

THE PHILOSOPHICAL link between these problems, Ricoeur said, is the "relation between liberty and institution." "We are gripped by the image of a liberty without institution," he said. "But a liberty that does not become institutionalized is potentially terrorist."

He said there is a need to "multiply the channels of communication, to invent new modes of discussion, of consultation and of decision."

Doctor Zimmer
deflates balloon
of abortionists

To the Editor

So-called maternal health reasons as medical indications which seem to warrant an abortion are rare and of no significance, also there is no unequivocal psychiatric indication for therapeutic abortion.

The duration and the long term pattern of any psychosis are not altered by intra-uterine proclivity by hired burkers and suicide is rare if pregnancy is allowed to go on to term and normal birth. If there is a disease or condition of the mother that may be exacerbated by a concurrent gestation, modern medicine can accomplish as much for the mother as well as the child in utero to salvage both lives. Surely, destroying the infant is not an ethical solution but a callous and inhumane act.

Fetal indications for abortion are becoming rarer as new knowledge and techniques are developed. Anti-Rh gamma globulin makes erythroblastosis transitory but as yet German measles vaccine has not been proven to confer permanent immunity as actually having the disease does. Capital punishment for the somatotype or karyotype disordered intrauterine dweller is not a medical solution. There is no evidence that the normal fetus or those who will be born with congenital or inherited abnormalities or anomalies do not want to live or would rather not be born, because they cannot be consulted.

At the present time the fetus always dies and occasionally the mother dies when an abortion is performed. There is no artificial medium to nurture the child to full-term development or its transplant to another person or animal to accomplish this. Thus the truth is that abortion is not done in wisdom or justice of good ethical medical practice, but on a personal decision for personal reasons which may be social, economic or simply that the child is unwanted and inconvenient. Most people in the world were conceived in some degree of lust and passion, but also legally by couples in love. The pregnancies which happened were really not convenient but were accepted as a responsibility by mature adults enjoying family life.

The biological, scientific fact is that human life as an unique individual, never to be duplicated, begins the moment of fertilization. This human life will grow and develop continually as a living human



"YOU MAY REST ASSURED, MA'AM, THAT ALL OF OUR SERMONS ARE RATED G."

Calls Vietnam war
'American tragedy'

BY OWEN MURPHY JR.

WORCESTER, Mass.—"Continuing military involvement of the United States in Vietnam is neither legally nor morally justifiable," the president of Holy Cross College wrote here.

Father John E. Brooke, S.L., said: "The Indochina War... must be condemned as immoral in its origin, immoral in its conduct, and immoral in its continuation. It is an American tragedy. It reflects distorted priorities and values which have led to militarism and racism as public policy."

Father Brooke made the statements in a letter to the editor of The Catholic Free Press, Worcester diocesan newspaper, in support of a recent (June 9) sermon by Bishop Bernard J. Flanagan of Worcester condemning America's Vietnam policies.

FATHER BROOKE, who was chairman of Holy Cross theology department before his election as president of the 128-year-old liberal arts college last year, said further that "Vietnamization of the war... is a racist myth which, in bald disregard of the sacredness of all human life, prizes American lives over those of our Vietnamese brothers."

"It is, moreover, really an escalation of the brutally devastating aerial warfare. And it is not a strategy for ending the war, but an attempt to prop up a regime in Saigon which has obviously been unable to win the allegiance of its people. Vietnamization of the war must, therefore, be

How Pope

(Continued from Page 4)

the art of making approaches. A new trust should strengthen our ministry—a trust in men who are often better than they appear."

To the Cardinals a few days later, having spoken with some optimism of the "progressive internationalization of the Curia" bringing in a rich variety of traditions and increasing our consciousness of the situations and needs of local churches, the Pope quoted I. Thess. V, 19:

"Do not stifle the utterances of the Spirit, do not hold prophecy in low esteem; and yet you must scrutinize it all carefully, retaining only what is good."

And whoever thought of this as only words needed to be reminded that a few days before the Pope had, with great courtesy and at very short notice, received 400 Southern Baptists from Dallas, Texas, searching for points of contact with them, leaving on men and women in a very new and strange experience an unforgettable impression.

being and become mature in 20 to 25 years. There is no stage of development such as 12 weeks or 24 weeks that instantly confers on it the status of a living human being because it was a living human being from conception and this status was not acquired at any arbitrary stage of development.

Legalized abortion on demand gives doctors a right to kill inconvenient people. H. J. Zimmer, M.D.

Terre Haute

exposed and condemned."

Father Brooke asserted that "it is the peace which must be 'Vietnamized'."

TOWARD THAT END, he urged that America take seriously the recent peace proposals made by the North Vietnamese at the Paris Peace Talks and "set a date for the complete withdrawal of all its air and ground forces from Vietnam. Only then, as the other side has indicated, will it be possible to negotiate a cease fire and an exchange of prisoners. Such a policy does entail risks, but it offers the most honorable way for the United States to extricate itself from this miserable war."

The debate over the Vietnam War drew Holy Cross College into the headlines earlier this year when, in mid-January, the college Quarterly Magazine devoted its entire issue to a discussion of the "Burden of the Berrigans."

BOTH THE PRO and con of the activities of Jesuit Father Daniel Berrigan and Josephite Father Philip Berrigan, a Holy Cross alumnus, both imprisoned in Danbury, Conn., in connection with anti-war activities, were published in the college magazine.

Father William Van Etten Casey, S.J., editor of the Quarterly, credited Father Brooke with the idea of devoting the entire issue to the debate "as a means of continuing education for our alumni."

Archbishop Medeiros
castigates relaxed
NY abortion laws

NEW YORK—The Roman Catholic Archbishop of Boston has assailed New York State's abortion law, charging that 165,000 innocent human lives were "snuffed out" in New York City alone last year.

Archbishop Humberto S. Medeiros declared that it is not the state's business to decide who will live or die, but that it is "the state's responsibility to see to it that the life of every innocent human being, weak or strong, young or old, born or unborn, is protected from unjust attack."

HE TOLD more than 1,000 persons at St. Patrick's Cathedral, mostly members of the Guild of Catholic Lawyers, that "this is a horrendous situation crying to heaven for vengeance."

"We believe that abortion is not a matter of private morality alone, but a public issue with political implications which deserve far more consideration than they are now receiving in the courts and legislatures of our land," he declared.

THE PRELATE, noting that "a strong stand on abortion demands a consistently strong stand on social issues," said that if Americans support the right of every fetus to be born "we must equally support every man's continuing right to a truly human existence."

Citing reports of a secret Pentagon study claiming that 80 per cent of the bombing casualties in North Vietnam were civilians, Archbishop Medeiros said "if these reports are true, then our Catholic ethic of life requires that... we reaffirm that all direct attacks upon the innocent are murder."

CHRISTIAN CENTURY

Cites Scriptural precedents
for Christian 'law-breaking'

BY MARJORIE HYER

NEW YORK—Priests, nuns and other Christians who tangle with the law in their opposition to war or racism are "only the latest entries in a criminal record stretching as far back as Jesus or even Moses," according to the ecumenical weekly, Christian Century.

The law-breaking of the Berrigans, Dr. William Sloane Coffin, Martin Luther King, Jr., and others was examined in historical and biblical perspective in an article by Dr. J. Barrie Shepherd, chaplain and assistant professor of religion at Connecticut College, New London.

Dr. Shepherd concedes that probably "most Americans who call themselves Christian" consider the flouting of laws by religious leaders to be un-Christian.

"But the answer to our question is not quite so easy when Christianity is defined on the basis of the New Testament rather than of the Reader's Digest," he said.

OBSERVING THAT the biblical tradition of both Christianity and Judaism "sounds at times very much like a criminal record," Dr. Shepherd cited examples: "Moses a 'wanted' man who had to flee from Egypt, David the outlaw, hiding out in the mountains from King Saul, Isaiah and Jeremiah, accused of conspiracy and treason, spending time in jail and in the stocks, Daniel defying the law of the king and sentenced to death, Jesus arrested, tried and executed as a criminal."

The New Testament is so filled with accounts of Christians in trouble with the law, Dr. Shepherd said, that "the Acts of the Apostles might well be named the 'Arrests of the Apostles'."

He noted that "many of the New Testament epistles were written from prison cells, while the Book of Revelation was the work of a Christian prisoner in the salt mines on the island of Patmos."

The laws which the early Christians broke were not those of some viciously oppressive regime, Dr. Shepherd said. On the contrary, "the Roman Empire of the early years of the Christian era was one of the more stable, liberal and humane institutions in history (including our own century)." Roman law, the law with which the early Christians were continually tangle, is one of the finest products of the human intellect, the model for and foundation of most of the laws of the Western world to this day.

FURTHERMORE, said Dr. Shepherd, the law-breaking of the early Christians was nearly always over social, rather than theological or doctrinal, issues.

"They were not imprisoned and put to death for preaching a new religion; new religions were tolerated and even welcomed by Rome. They were persecuted and put to death because of the revolutionary implications and applications of their new faith for the power and authority of the Roman state, or of any state for that matter."

Citing Jesus' proclamation in Luke 4:18, Dr. Shepherd said: "Good news for the poor, release for captives, sight for the blind, liberty, freedom for the wretched of the earth—to those who were not in this company of the downtrodden, this could mean only revolution."

Ecumenism's come long way — or has it?

NEW YORK—Ecumenism has come a long way in the United Methodist Church, baby. But a letter-to-the-editor in a denominational magazine suggests that it still has a long way to go.

Back in April, the women's division of the Methodist Church's board of missions appointed a Roman Catholic nun, Sister Helen Vollkomer, as executive secretary of development education and training.

The appointment was duly recorded in the news columns of Together, the general circulation periodical of the Church.

Now the July issue of Together includes in its letter-to-the-editor section a dissenting view.

"Ecumenism is a great idea," a woman from Iowa wrote, "but does being Christian friends mean we have to be bedfellows?"

Mrs. Ralph De Spain of New London, Iowa, observed tartly: "With more than 10 million United Methodists, surely there's one who qualifies for this appointment. ... Are we so naive as to think her (Sister Vollkomer) previous education and training will not be biased and Rome-slanted?"

Board officials here were inclined to view the comment philosophically. Said a spokesman for the agency: "I suppose it's progress of a sort that we're able to acknowledge in print that this kind of prejudice exists."

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KNOW YOUR FAITH

TEACHING PRAYER

BY JAMES J. PHILLIPS

Getting a grasp of the meaning of prayer is like grabbing a handful of mercury. You can touch it; but, if you try to hold it tightly, it slips away.

When Jesus was asked about prayer, he prayed. He taught his followers words to use. Whether or not they really prayed depended on how they used the words.

Whether what you do—or what I do—is actually praying depends on something inside of us that cannot be described. And it depends on God. Prayer is, after all, a two-way communication.

One way of teaching prayer is to help your children say prayers, for example the Sign of the Cross. When children first learn this prayer, their major concern is with the mechanics of the thing. It is a challenge to get the proper hand to the right spots in the right order. Yet, even from the beginning, it is more than a test of dexterity.

The Sign of the Cross is a sign, not only of the Trinity, but of belonging. The people we worship with and believe with make that sign and it identifies them as belonging together. Our children establish their religious identity when they learn to make that sign. And we, in teaching them, re-establish our own sense of belonging.

MY OWN CHILDREN first learned the greatest of formal prayers, the Our Father, in a calypso version. We were getting tired of "Thank you, Jesus, for the food" before meals and went to singing our grace every once in a while.

Yet, our most frequently used mealtime prayer—at the children's request—is the Catholic version of Grace before meals. It says what we want to say; and its meaning comes, not from how old it is or how often it has been said, but from the way it seems to summarize our own feelings.

We have had a hard time with bedtime prayers. Right now we are crossing each child in the forehead and saying "Good night. God bless you." Sometimes they cross us back. Sometimes they do not.

When they were a bit younger (the oldest are 6-year-old twins), we used to sing night prayers. We always tried to sing religious songs. But they would often hold out for "When the red red robin comes bob bob bobbin along." We never thought much of that as a prayer. Yet, in their childish simplicity, maybe they knew more than we did.

They know the Our Father now. They learned that when, during its recitation at Mass, one of us would lean close to them and say the words distinctly. That is also how they learned or are learning the other standard Mass prayers: Holy Holy Holy; the Creed, the Gloria. . . .



"I just can't bring myself to say grace for a spinach casserole."

WE ARE NOT IN A hurry to teach them all the prayers we know. It hardly seems to matter how many they can say. Besides, the longer we extend the teaching process, the more we will be forced to continue thinking about prayer. As we think about it—and as we pray with them—we seem to be getting a little bit deeper into what it means for us to pray.

With children, as with older folks, there is a certain discipline required for prayer. We need to put it into some form or framework. We like to think that everything we do is a prayer. We wish we could always be conscious of God and communicate with Him. But this does not just happen. We do not automatically turn to God any more than we automatically turn to evil. Our more constant condition seems to be one of mediocrity, and we need some sort of discipline to break us out of it.

We could learn a lot about this from the eastern religions. They work hard at learning to pray and have many different frameworks within which they do their praying.

PERHAPS THERE IS a lesson, too, in the way the Hari Krishna people pray. Apparently, their only prayer is the constant repetition of the phrase "hari krishna." They say it over and over again until everything else is blocked out and they have made contact with the spirit within them.

It strikes me that we might do with more of this kind of "mindlessness" in our own praying. It is presumptuous to try to "think" God into our midst. Perhaps we ought to go the other way and close off our thoughts so He can take over.

Simplicity, a bit of levity, learning special words, discipline, "mindless" repetition, being with others—without really saying what prayer is, these things do touch on what it means to pray. That is all this article set out to do: make some comments on prayer. I suppose all that remains is for us to keep trying to do it.

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The form of God is love. Spontaneous, fully given love. (NC PHOTO courtesy Peace Corps.)

PRAYERS FOR THE 20th Century

Lord, give me a sense of direction. Make me fleet of foot like a goat, For it isn't easy to navigate. It's worse than a castle's moat.

Give me strength, oh Lord and patience, And I really need second sight When the house is full of boys That I didn't know spent the night!



JESUS AS GOD

BY FR. AL McBRIDE, O. PRAEM.

Who has spoken most eloquently of the divinity of Jesus? Saint John, Saint Paul and the Councils of Nicea and Chalcedon. They tell us there was more to Christ than the human. There was a plus side that led to utter astonishment opening men's eyes to a revelation of God.

Saint John says that Jesus is the Word that was God. (Jn. 1:1) The divine Word speaks the meaning of God to the world. John tells us that Jesus is the most astute

hearer of that Word, so much so, that it takes flesh in the body of Jesus. Speak of the humanity of Jesus as much as you wish, but allow yourself to sense the marvelous mystery of his person. He is the complete ikon of God. "He is the image of the invisible God, the first born of all creation." (Col. 1:5)

Saint Paul says that Christ's divinity is to be found in the image of his self giving. "Have this mind in you, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men." (Phil. 2:5-7)

JESUS IS NOW IN the form of God. The form of God is love. The emptying of the form is the emptying of self in acts of love. He takes the form of a man so they occur at a human level. Thus Jesus is the Man for Others.

He is obedient unto death. The word obedient comes from a Latin word meaning "to hear." Saint John already speaks of Jesus as a hearer of the Word. What did the Word ask of him finally? A martyr's death for a proof of final love. Thus Jesus masters the art of self-giving love as he obeys the ultimate Word, to die for those he loves.

John and Paul locate the divinity of Jesus: (a) as profound hearer of the Word (b) as being in the form of God through self giving love (c) as the one who hears and loves unto death and resurrection.

THESE ARE ACTION ways of speaking of the Godhead of Jesus. Nicea and Chalcedon use being ways. They speak of Jesus as "having one substance with the Father." They speak of a divine person and nature in Jesus as well as a human nature. The divine person unites the human and divine nature. This being talk is less vivid than John and Paul's action talk, but its heart is in the right place. Nicea and Chalcedon are anxious to preserve the complete vision of Jesus—his utter humanity and his exalted mystery.

The example of John, Paul and the Councils should guide us in our appreciation of the meaning of Jesus. They teach us to refuse the temptation to reduce him to a human fact and nothing more, or

to exalt him to an unreachable divine fact and nothing more. They urge us to be patient of the richness of the mystery of Jesus in the fullness of humanity and Godhead. No need to let the complexity put us off.

Following their spirit we can embark on a sincere imitation of Jesus and a contemplation of the mystery surrounding him that will yield in us a self-understanding which reveals our own humanity and our own call to be profound hearers of the Word.

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SHEED

Evangelists emphasized the Trinity

BY F. J. SHEED

We have seen in Luke 10 and Matthew 11 how Jesus told of a Father and Son within the Godhead, two selves linked in a mutual knowledge shared by none other, and himself that Son. What it meant to him to utter it we are not told.

What it meant to the disciples we are not told either—no very full comprehension, probably. We do know that when he made the eating of his flesh and drinking of his blood a condition of eternal life (John 6) they were as shocked as the rest. That time Peter spoke for them all—save one perhaps. In answer to Christ's sad question, "Will you leave me too?" he said, "To whom else shall we go? You have the words of eternal life."

But this assertion of two selves within God must have sounded more instantly shocking, as blasphemy is more shocking than mystery. At least since the return from captivity in Babylon, the Jews were monotheists to the marrow of their bones. We know from John (8:59 and 10:31) that on two occasions when the Jews suspected Jesus of teaching a duality of gods, they took up stones to slay him.

SHORT OF THAT, what could the disciples have thought he was saying? The pagan gods were forever fathering offspring, but then they were carnality itself: there was no carnality in Israel's God. What could it mean that God, a spirit, should have a son—and one who stood there among them in a body like their own? Jesus was trying them high. And two selves within the one God was not the end of it. They were to hear of a Third.

Father Karl Rahner counts 44 occasions in the New Testament where the one God is spoken of as Three. Forty years before John wrote his Gospel, Paul uses this triplicity again and again.

The formula we know best, "Father, Son and Holy Spirit," is the most common.

(Continued on Page 7)

QUESTION BOX

Why the drop in confession?

BY MSGR. R. T. BOSLER

Q. We are parents in our mid-forties and our five children range from late teens to mid-twenties. We have been called "old fashioned," "narrow minded," "Victorian," etc., about our views on the "mod" idea of religion. We are very pleased with the changes in the Church, and our children would never miss Mass and are frequent communicants, but some of them haven't been to confession in two years. This worries us, as we thought everyone had to make their Easter duty. They say these laws are "passe," and one doesn't have to go to confession if he doesn't want to. Are the modern morals so much better than in the past? Is there no such thing as "iniquity" in the world anymore?



A. Let's be honest about it. Not only the young, but the middle-aged, including priests and Religious, are not going to confession as often as used to be the case. The Church as a whole, it seems, is searching for a better use of the sacrament of penance. Some form of communal penance may ultimately be the answer. If one is offered in your locality, encourage your children to take part in it.

But, remember they are not obliged to go to confession unless they are aware of having committed serious sin. If they are receiving Communion frequently, then they are making their Easter duty. Confession is not part of the Easter duty except indirectly in the case of one in a state of serious sin.

I suspect that what bothers you—since you speak of the new morality—is that you fear your children are going along with the

new sexual freedom and therefore, in your own mind, making sacrilegious Communions. You may be unfair here, for though there is much more openness in speech and print about sex today and much freer association between the sexes, many of our young people live up to a sexual moral code as strict as their parents'. They may shock you by condoning what others are doing, but they may be more straightlaced than you in their personal lives.

Then again, maybe they are sleeping where they shouldn't be and going on to Communion because they don't believe that what they are doing is sinful. (I have had several other parents ask about this problem.) You must do all you can to convince them they are wrong, but you ought not conclude they are guilty of sacrilegious Communions. You should give them the benefit of the doubt and decide they must be in good faith.

After all, there are respectable elderly adults who are weekly communicants even though they practice the worst kind of prejudice against people of other races. We presume they don't recognize the sinfulness of their actions. If we can give the benefit of the doubt to the exploiters of the poor and the corrupt politicians who have come forward for Communion in the past, surely we can extend the same courtesy to the young today, who may be confused about the morality of premarital sex.

This much we must say for the young. They may worry less about the sins of the flesh, but they are more worried about the victims of poverty and prejudice and more aware of the immorality of war and of their obligations to create a better world than we who were brought up on the old morality. The young are going through a difficult period of history when they are questioning the morality we have passed on to them. There is much in it to question. All we can do is hope that when they have finally recognized our failures and found something better to replace them, they will also have discovered we were right in some important matters.

Q. We were taught to tell all our sins since our last confession. Now when I go, the priest stops you when you are part way through, and it is not because there is a big crowd waiting either. What are you supposed to do when this happens? Is it all right to receive Holy Communion when you do not finish?

A. Someone taught you wrongly. The only sins you have to confess are serious ones. Obviously you were taught to give a whole "grocery list" of all the sins you committed, however trivial or doubtful. Your priest is trying to break you of this habit. Stop worrying. Even though the confessor stops you before you have a chance to confess a "whopper," you have no further obligation. The sin will be included in the absolution. Go on to Communion. If anyone is at fault, it will be the priest.

Q. In my office there is an attractive, charming girl who is married and went to Catholic schools. Today, she quite openly arranged an adulterous rendezvous over the office telephone. How am I supposed to react?

A. Pray for her. And for the future stop eavesdropping the telephone conversations of attractive, charming girls.

(Copyright 1971)



A small chapel leads to relaxed, informal and personal worship—like worship by a small family at public prayer. (NC PHOTO by Richard T. Lee)

WORSHIP AND THE WORLD

Crying room doubles as weekday chapel

BY FR. JOSEPH M. CHAMPLIN

I suddenly realized on a spring Saturday morning that seeing is believing when it comes to the renovation of old churches or the construction of new ones.

We have a handsome, new, 700-plus capacity parish church. Pews are grouped around the altar in semi-circular fashion making for good acoustics, excellent visibility, and a certain sense of oneness between the celebrant and his congregation. At the structure's rear, there is a crying room which converts during the week into a small, Blessed Sacrament chapel with an altar facing the people.

Each weekday ten to twenty assemble for both the early morning and late afternoon Mass in this relatively tiny, intimate crying room-chapel setting. The atmosphere for those daily Eucharists is informal, relaxed, highly personal—the gathering of



a small family for public prayer and worship.

ON THAT SATURDAY morning, however, I offered the Holy Sacrifice instead of our main altar. It was the same Mass, of course, and with almost the same individuals, but in this spacious area, the feeling of closeness or community disappeared. People had scattered, typically enough, throughout the church, two here, one there, another way over in the corner. The difference immediately struck me and confirmed through an actual event what I have often read or heard in theory: where you celebrate the liturgy exerts an enormous influence on how well you worship the Lord.

Chapter V of the Roman Missal's General Instruction treats the "Arrangement and Decoration of Churches for the Eucharistic Celebration." Its eighteen articles offer general principles and specific norms for church art and architecture. A few excerpts from them will illustrate the connection between

theoretical suggestions from Rome and that practical eye-opening contrast I experienced this spring.

"Churches and other such places should be suitable for celebrating the Eucharist and for active participation by the faithful."

"The places for the faithful should be arranged so that the people may take full part in the celebration by seeing and by understanding everything."

"It is highly recommended that the Holy Eucharist be reserved in a chapel suitable for private prayer."

In an earlier section, the same document gives a theological basis for community worship or congregational participation.

"The Lord's Supper is the assembly or gathering together of the people of God, with a priest presiding, to celebrate the memorial of the Lord. For this reason the promise of Christ is particularly true of a local congregation of the Church. 'Where two or three are gathered in my name, there am I in their midst' (Mt. 18:20)."

We have, then, two root notions here—private, individualized prayer and public, communal worship. Each has its place in the Church, and each requires its peculiar kind of place in a church.

LITURGICAL SERVICES, the "gathering together" of God's people, means social worship, individuals welded into a single unit, a closely knit and interacting body which listens as one and responds as one. The building itself ought to facilitate that kind of joint public prayer. It does on Sundays in the main body of our church and during the week at our Blessed Sacrament chapel. It doesn't when we offer the Eucharist for a few dozen on weekdays in the section designed for several hundred.

Private prayer, on the other hand, seeks a quiet, soft atmosphere. Chair and kneelers should be near a distinctive tabernacle surrounded by rich, inspirational art work and made the focal point through appropriate use of lighting.

DISCUSSION QUESTIONS:

1. How well-planned or designed is your church for small community worship and full parish participation in the liturgy?

2. What is the difference between liturgical prayer and private prayer?

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Sheed

(Continued from Page 6)

and Holy Spirit" occurs only once, and in Matthew, not as we might expect, in John. Near the end of his time on earth Jesus tells his apostles to baptize "in the name of the Father, and of the Son, and of the Holy Spirit" (28:19-20). Otherwise the terms vary—the First of the Three is Father, or simply God; the Second is Son or Lord; but the Third is, always and only, Spirit.

After 1900 years of it, Catholics are so accustomed to the Trinity, three Persons in One God, that when they meet the Holy Spirit in Matthew, Mark and Luke it may not occur to them that if we had only these three Gospels it would not be easy to show the Spirit as a distinct Person. In John's Gospel we find the Spirit called "He," which is strange enough, since the Greek word *pneuma* is neuter. But the chances are it does not strike us that this is something we had not heard from the other three Evangelists.

IN THE OLD TESTAMENT the Spirit of God was simply God in his actions upon men. In the Synoptic Gospels too the Spirit is always in action, always doing something, at the very origin of Christ, for instance, it is by the Spirit's power that the Virgin conceives (Luke 1:35); and at the origin of the Church, coming upon the Apostles as Christ had promised (Acts 1). After the Baptism in Jordan the Spirit "Drove Jesus out into the wilderness." The Temptations over, "Jesus returned in the power of the Spirit into Galilee." By the Spirit Jesus says he casts out demons (Matthew 12:28). When the disciples returned, he "rejoiced in the Holy Spirit."

Always the dynamism of the Spirit is in him and with him. The linking of the Holy Spirit with power, action, we find again and again in the Acts and the Epistles. At Pentecost the Spirit gave the apostles utterance, gave it likewise to the first martyr, Stephen. The Spirit said "Separate me Saul and Barnabas for the work to which I have called them," told Philip to approach the eunuch whom in due course he baptized, directed Peter to the reception of the gentile Cornelius. And so on. The Acts are the Gospel of the Holy Spirit as the Four Gospels are Christ's.

That this Third One is shown us as divine is beyond question. Is he a distinct person? Outside John it would be hard to find a single text which could mean only that. The Church has always seen him so. If the first Christians did not see him so, then the 40 occurrences of the three terms, all before John wrote, are hard to explain. Clearly they knew that the Unity needs to be expressed as in some way Three. The Spirit is always there and, to quote myself, "if he is not divine as Father and Son are, his invariable presence is meaningless, almost embarrassing, as of one who does not belong but cannot be left out!"

SUNDAY'S SCRIPTURE READINGS

The fatherhood of God

Sunday, July 26, 1971

Reading Gen. 18:20-32

Reading Col. 2:12-14

Reading Lk. 11:1-13

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

I vividly remember sitting in a small room with a delinquent boy. He was about 12 at the time, confined to a state rehabilitation school for boys after being convicted for auto theft. His parents were anything but exemplary. His mother was known in the neighborhood for her loose living. His father was drunk much of the time and beat the boy mercilessly.

We were talking about his parents, and in the course of the conversation I mentioned the word "father" in relation to God. I expected that the boy's reaction would be negative because of his painful experience at home with his father. To my surprise, the notion of God as "father" made sense to the boy who proceeded to give me a most moving description of what a father should be like and what kind of a father he wanted to be when he grew up and married. From these images of an ideal father he related easily to God as "Our Father."

Many Catholics and other Christians find the image of God as Father very meaningful. Many, however, find that it poses problems. What meaning can so human a word have when applied to God? Doesn't the idea of an overprotective



"father God" tend to confirm Lenin's view of religion as an opiate of the people?

NO MATTER HOW MANY questions come to mind when we begin to think of what meaning "father" can have when applied to God, we cannot avoid the fact that Jesus himself frequently referred to God as father, his father and ours. The third reading of this Sunday's Mass recalls St. Luke's version of the prayer Jesus taught his disciples: "Father . . . St. Matthew's version (Mat. 6:9-13) is slightly more detailed and closer to our familiar prayer: "Our Father in heaven . . ." Not only do the Gospels frequently refer to God as father, but the Old Testament uses the image often. Through the centuries, Catholics and other Christians have prayed the "Our Father" or "Lord's Prayer" in every part of the world and in every language.

As with every human image of God, after affirming some positive meaning, we must modify it. God may well be our Father in some instances like our experience of human fathers, but he is certainly not a father in exactly the same way. He is not a man. He does not generate a child as a human father and mother do. He does not have human feelings and emotions. So we have to modify most of what we just affirmed: God may be a father, but not just like a human father.

What sense can it make to call him father? The three Sunday readings focus on what is most proper and good in each father and apply that to God.

THE SECOND READING gives the basic insight. Paul asserts that God can

give "new life in company with Christ." Fatherhood among men is the generation of human life. Father and child share life because of the activity of father and mother in creating that life. The implication is that we actually share God's life if we can really call him "father." This is exactly our Christian faith.

Because we are united with Christ we share in the life of God himself. "See what love the Father has bestowed on us in letting us be called children of God! Yet that is what we are" (1 Jn. 3:1). This "new life in company with Christ" we call "grace" and can say with St. Paul: "Christ lives in me." We are sons of God because we are united with his only Son Jesus Christ. We are sons in the Son and "our life is hidden with Christ in God." The Spirit of Christ, therefore, teaches us to pray "Abba Father."

THE FIRST AND third readings add another aspect of God's fatherhood: his genuine love and care for us, his children. Even the delinquent boy recognized that care and concern are the marks of true fatherhood. God's fatherhood is expressed in his love for us. The story of Moses pleading with God, and Jesus urging us to plead with God as an importunate neighbor reveals something of the "heart" of God's fatherly care for us. He loves us not with a human heart and feeling, but with a love that allows us to approach him confidently, even boldly as a child approaches his father.

"Let us pray with confidence to the Father in the words our Savior gave us: Our Father . . ."



KNOW YOUR FAITH



ARCHDIOCESAN SWIM MEET CHAMPS—These swimmers from Immaculate Heart of Mary parish, Indianapolis, recently captured the 18th annual Archdiocesan Swim Meet, with a comfortable 18½ point margin over runner-up St. Gabriel's in the overall com-

petition. Veteran coach Albie Burke, standing in the left rear, assisted by Morgan Burke, standing next to him, guided the champions. The Immaculate Heart team also captured the Novice Division and placed fifth in the Open Division.



ST. GABRIEL'S PLACES SECOND—Despite a fine showing by winning the Open Division competition in the recent Archdiocesan Swim Meet, these swimmers from St. Gabriel's parish, Indianapolis, placed second to Immaculate Heart of Mary in the

overall point total for meet championship. The northwesterners earned 70 of their 87 points in the Open Division. Coach Jim Mendelwald is shown standing on the right.



CHRIST THE KING SUB-NOVICE SWIM TEAM—Another Northwestern aggregation, this one from Christ the King, joined St. Joan of Arc and Immaculate Heart in chasing Our Lady of Greenwood during the team competition at the recent 1971 Junior CYO Sub-Novice Swim meet. Christ the King not only won the runner-up trophy in the Boys' Team competition, behind over-all champion

Greenwood, they also narrowly missed a second team award by finishing fourth in the over-all scoring. The Christ the King swimmers were handled by Kate Krauser (back row, left, Katie Akin (back row, third from left), Pat Karuser (back row, fourth from left) and Peggy Hennessy (back row, fourth from right).



ST. JOAN OF ARC SUB-NOVICE SWIM TEAM—St. Joan of Arc, always a power in the CYO's Archdiocesan Swimming Meets, added some team laurels in the 1971 version of the Junior CYO Sub-Novice Swim Meet to its long list. The Northwesterners captured the Girls' Team championship in a close race with neighborhood rival Immaculate Heart, and also came out of the meet with the third

place trophy in the over-all competition, behind champion Greenwood and runner-up Immaculate Heart. The man responsible for organizing the "Archers" for their sub-novice effort was Coach Carol Jones (back row, left). He was assisted by John Henn (back row, right).

Trevino donates part of winnings to an orphanage

LONDON—Lee Trevino, American champion golfer from Texas, gave \$4,800 of the \$13,200 prize money he received winning the British Open Golf Championship to a local Catholic orphanage.

CYO NOTES

Deadlines are approaching for both the Junior Tennis Tourney (July 28) and the Junior Talent Contest (July 30). The tennis tourney will be slated at city parks July 31, August 1 and 7. The talent contest is scheduled in the Garfield Park Amphitheatre on August 22. Auditions will be held August 5 or 6.

Cadet and "55" football league coaches will meet at 7:30 p.m. Thursday, August 26, in Roncalli

The post-season Junior Softball Tourney will begin next week at various sites.

money by Trevino at a local casino—at a supper including cocktails and champagne. The golfer had decided to give part of his winnings to charity and the casino owner whom he consulted recommended the Catholic home.

When he handed Sister Agnes the check he told her: "I don't know how many kids you have there, honey. I have a feeling something if I am helping somebody."

Trevino's gay, wise-cracking Father Michael Welch, of St. Catherine's parish, and Father favorite with British crowds. One Robert Scheidler, of Christ the King parish, will conduct the Summer Spiritual Activity for a Junior CYO members August 19, not remote experience of life's harsher realities than most of his X Council, Knights of Columbus, contemporaries ever knew.

Forty years ago, 14,000 new members were enrolled in a national Knights of Columbus membership drive.

Father Rahner giving up post

MUENSTER, Germany—Jesuit Father Karl Rahner, director of the seminar for dogmatics and history of dogma in the Catholic theology department of the University of Muenster, will officially terminate his teaching activity at the end of the summer term. The 67-year-old theologian has already had to give up lecturing this term on the advice of his doctor for health reasons. His official retirement and status as emeritus professor will begin Oct. 1. Father Rahner, a professor at the university here since 1967, is a member of the Vatican's Theological Commission. Born in Freiburg in 1904, he joined the Jesuits in 1922, earned a doctorate in theology at the University of Innsbruck, Austria in 1930 and was ordained in 1937.

SCORES

Games of Sunday, July 18

CYO JUNIOR GIRLS' SOFTBALL

Division 1: St. Anthony 13, St. Plus X 10; St. Michael 2, St. Malachy 0 (forfeit); St. Rita 2, St. Joan of Arc 0 (forfeit).
Division 2: Our Lady of Lourdes 11, St. Philip 10; St. Matthew 21, Little Flower 7; St. Lawrence 9, St. Andrew 5.
Division 3: St. Roch 39, St. Barnabas 9; St. Jude 27, Greenwood 7; St. Mark, Sacred Heart postponed.

CYO JUNIOR BOYS' SOFTBALL

Division 1: St. Joan of Arc 24, Christ the King 5; St. Anthony 2, Immaculate Heart 0 (forfeit); St. Malachy 2, St. Luke 0 (forfeit).

Division 2: St. Philip 28, Our Lady of Lourdes 4; St. Plus X 17, St. Matthew 0.
Division 3: Nativity 2, St. Roch 0 (forfeit); St. Jude 14, St. Barnabas 9.

Girls' Standings

Division 1: St. Anthony 5-1; St. Plus X 4-1; St. Rita 4-1; St. Michael 3-2; St. Luke 0-4; St. Joan of Arc 0-4; St. Malachy 0-4.
Division 2: Holy Name 5-0; St. Lawrence 5-1; St. Andrew 3-1; Our Lady of Lourdes 2-3; St. Matthew 1-3; St. Philip 0-4; Little Flower 0-4.
Division 3: St. Catherine 4-0; St. Jude 4-0; St. Roch 4-2; St. Mark 2-2; Sacred Heart 1-3; St. Barnabas 1-4; Our Lady of Greenwood 0-5.

Boys' Standings

Division 1: St. Michael 4-0; St. Anthony 4-1; St. Joan of Arc 4-1; Christ the King 2-3; St. Malachy 2-3; Immaculate Heart 1-4; St. Luke 0-5.

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TIC TACKER

RE office reports to constituents

BY PAUL G. FOX

The director of the Archdiocesan Religious Education Department has issued a comprehensive summary evaluation of the three-year-old service agency to pastors, board members, teachers and others involved in RE work.

Father Raymond Boehm, in his mid-July report, discusses the pluses and minuses obtained through an extensive survey recently completed by pastors and those persons active in the field.

Confusion appeared to be evident about the expectations of the department, as especially expressed by school principals and pastors. Full-time RE Department staffers were assigned an average of 20 parishes each, which precluded the possibility of their supplying for the lack of full-time parish workers.

Staffers deliberately refrained from entering parishes and "telling everybody what to do," focusing attention on their support of local efforts, devising new programs, functioning "more as generalists than as specialists."

The survey indicated that about half of the parishes experienced little change, while 49 per cent expressed "plus" for Archdiocesan services.

Operating within a \$65,000 budget for 1971, staff salaries, transportation and department administration will be provided via parish assessments. All money for materials, films, etc., will come from other sources.

Full-time department staff will be reduced by two members for the coming year. Reassignment of responsibilities and territories were made for other members.

The RE Department Center in Indianapolis will be staffed by Father Boehm, Sister Evelyn Eckert, O.S.B., Sister Gilchrist Conway, S.P., and Mrs. Thomas Maxwell (part-time). Sister Evelyn will continue with Parent Education programs, develop the system for interviewing and placing parish coordinators. Sister Gilchrist will develop and program pilot projects in adult education. Mrs. Maxwell is a part-time consultant for pre-school programs.

Both Father Boehm and Sister Evelyn will also serve the Tell City area as requested. All will be

available throughout the Archdiocese for service when needed.

Serving as staff secretary and general office manager is Mrs. Marge Teipes.

Working in the Indianapolis area will be: Sister Marie Werdmann, O.S.F., Sister Mary Jane Maxwell, S.P., and Sister Peggy Lynch, S.P. They will also be available for Martinsville, Bloomington, Columbus and staff programs in Terre Haute.

Msgr. James P. Galvin, former Archdiocesan Superintendent of Schools now serving as chaplain at St. Mary-of-the-Woods College, will assist in the Terre Haute area with planning and organizing.

The Richmond and Batesville-area will be served by Sister Antoinette Resinas, O.S.F., and Sister Marie Schroeder, O.S.F. Working the New Albany-Seymour area will be Sister Betty Rosenberger, S.P., Sister Mary Slattery, S.P., and a priest yet-to-be-announced.

FRANCISCAN CLERGY CHANGES—Summer assignment changes made by the Cincinnati Province of the Franciscan Fathers involve several Archdiocesan natives. Batesville-born Father Jordan Telles, O.F.M., has been named pastor of St. Joseph's parish, Roanoke, Ill. Father Melvin Hottel, O.F.M., of Oldenburg, a parish priest the past two years in Louisville, has been assigned to the Franciscan House of Prayer in Cincinnati. Newly-ordained Father Gerald Steinmetz, O.F.M., a native of Yorkville, has been named to St. Theresa parish, Grants, N. Mex.

HERE AND THERE—Best wishes to Mr. and Mrs. John F. Peterson, Sr., members of St. Paul's parish, Sellersburg, on their 25th Wedding Anniversary observed last week-end. . . . Sister Mary Rose Kohn, D.C., daughter of Mr. and Mrs. Harry Kohn of St. Ann's parish, Indianapolis, is in Europe on a sabbatical leave from Marillac College in St. Louis. The retiring academic dean at Marillac spent two months at the Goethe Institute in Berlin before starting studies in theology, scripture, French and German literature at the Institute Catholique and the Sorbonne in Paris.

NO FREEDOM FROM BASIC MORALITY

Council called Christians to holiness, Pontiff says

VATICAN CITY—The Second Vatican Council called all Christians to holiness, Pope Paul VI has declared, and not to a false freedom from basic morality.

"How explain today's pronounced tendency to interpret the council as a 'liberation' from moral obligations which Christian custom had always regarded—if not, unfortunately, always observed—as serious and binding?" he asked at his weekly general audience July 14.

Without any doubt the "prevailing feature the council wanted to impress upon Christian life" was holiness, he asserted. But he emphasized that such holiness was not "an exceptional

liberation from moral offered a sense of instinct and anything goes.

"How can anyone go so far as to call 'taboos,' especially in matters of moral decency, in terms of sex, a frivolous and certain requirements and rules of which Christian and civil violence and education has succeeded in social life, a superlative art of writing into the very style of a noble and true life?"

"We are in a period of moral and now drugs with their laxity, really serious and hardly fitting the correct interpretation of true Christian and human sense."

"In substitution for the sense of honesty and duty we are often

and disconcerting manifestations, there may be hidden a reaction against false conditions of life, against the phariseism of a social and moral pseudo-order, against the pedagogical vacuum of materialist and agnostic schools."

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BUT THE POPE SAID the world had not lost its moral sense.
"In some of these abnormal

INDIANAPOLIS
Calendar
of Events

SOCIALS

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



WED 50 YEARS—A Mass of Thanksgiving will be offered at 11 a.m. Sunday, August 1, in St. Mary's Church, Rushville, to mark the 50th Wedding Anniversary of Mr. and Mrs. Max Pearsey, Sr. Reception for relatives and friends will be held from 3 to 5 p.m. in their home, 427 W. First Street. They are the parents of James M. Pearsey, Jr., of Indianapolis, William Pearsey, of Rushville, and Mrs. Harold (Jeanine) Hill, of Muncie.

Farmworker priest says
Mass despite suspension

SAN YSIDRO, Calif.—letter of protest to Bishop Maher asking for an appointment to Victor Salandini, has continued discussing the suspension which followed five warnings from the prelate.

FARMWORKERS. Father Salandini said, have told him they do not believe use of a corn host and lack of vestments is at issue in his censure. The priest said they fear instead that the Church is responding to the threats of some of the wealthy Catholic growers in the area who have said they will discontinue their contributions to the Church unless Father Salandini is removed.

Bishop Maher, however, wrote Father Salandini that he has an obligation to see that the priest "abides by the rules and regulations laid down by the Church in reference to the Liturgy."

"Your public acts of disobedience and other matters that warrant censorship are a scandal to our people as well as to members of other religious groups," the bishop concluded.

A SPOKESMAN at the chancery in San Diego said the suspension spoke for itself and that the bishop planned no further action at this time.

Father Salandini who claims he has been removed from 13 parishes in 20 years because of incidents relating to his ministry to farmworkers and Spanish-speaking Americans, said he was willing "not to say Mass as the bishop ordered, but the workers on strike felt really hurt by my suspension and felt it was not just an injustice to me but to them as well."

Farmworkers have written a

Bishop is shot
in holdup try

MIAMI—Bishop Robert L. Hodapp of Belize, British Honduras, was shot in the back and critically wounded on a Miami street during an attempted hold-up July 19.

His condition was listed as "serious" July 21 in Mercy Hospital.

The 60-year-old U.S.-born Jesuit bishop told police that he was walking on a sidewalk near Miami International Airport when a car pulled up beside him, and a man inside called out that it was a hold-up.

Believing the man to be joking, the bishop said he turned his back and was walking away when he was shot. He was discovered by another passing motorist.

The bishop, a native of Mankato, Minn., has been working in British Honduras since 1936. He was ordained in 1941 and was consecrated as the second bishop of Belize in 1968.

Cardinal Suenens hits

(Continued from Page 1)

danger of not distinguishing sufficiently between what pertains to faith, on the one hand, theology, history or sociology, and what pertains to strictly juridical, on the other hand."

The cardinal maintained that when the bishops in the synod of 1967 gave the "green light" for a future Lex Fundamentalis, the consensus covered something vague.

"One cannot reasonably argue from this that there was an agreement on a 'Charter of the Church' of this time which would be valid for all future times," he said.

He said he was deeply concerned over the proposed draft because he sees it as a hindrance instead of an aid to ecumenism.

"I think that non-Roman Christian churches will be struck by how, on important points, this text is far behind the Decree on Ecumenism adopted by the (Second Vatican) Council," he said.

"Because I feel so strongly about this danger of damaging all ecumenical efforts toward visible unity, I think it is my duty to express my fears concerning this document."

Regarding the document's treatment of the rights of man, Cardinal Suenens said "it remains very vague, without any juridical guarantees or possibility of due process."

He said: "It is evident that a balance between rights and duties has not yet been acquired. Neither has there been an exact delineation of the different areas of responsibility nor have the principles of

subsidiarity or of collegiality been clearly defined."

The cardinal said that in today's world a constitution cannot be imposed on a people "simply by a decree of authority."

"Every Christian should participate, either directly or indirectly, in the different stages of preparing the laws. This is his responsibility," he said.

"This does not mean that the Church is a democracy where power emanates from the people. No, but with total respect for episcopal and pontifical authority there is a participation on the level of the priests and the laity that cannot be ignored."

CARDINAL SUENENS said he noted that there is no mention in the Lex Fundamentalis of priests' senates or pastoral councils.

"I know that these organizations are not operating efficiently in many places, since they are still only in an experimental stage. Nevertheless they cannot be left unrecognized and passed over in silence as if they did not exist," he said.

"We must allow the Holy Spirit to lead His Church with a minimum of legalism and a maximum of openness to the dynamism of life," he concluded. "Our serene confidence in the Holy Spirit, present and active in His Church, is our best, our final and decisive guarantee. It is he who will tell us, step by step, through the ever-present magisterium and through the fidelity of the people of God how to live the Gospel—our Lex Fundamentalis par excellence—and so meet the needs of the men in the world of today and tomorrow."

Forgeries

(Continued from Page 1)

had no knowledge of the existence of such a forgery until this date," Father McCann said in a notarized statement.

Father Edward F. Jordan, secretary of the bishop of Austin, disavowed a letter, allegedly signed by him in which he explains the status of the Contemplatives group. The letter was addressed to Cardinal Carberry.

"I have not written the letter . . . regarding the Contemplatives in Solitude," Father Jordan said. "Furthermore, this is not my handwriting."

"The archdiocese was aware of apparent irregularities in the training of the five new priests for the Contemporary Mission and apparent irregularities concerning their status as far as Church law is concerned," the archdiocesan statement said.

The statement said that "in many ways the archdiocese has been reluctant to specify some of this information out of respect for the priesthood and the men involved and concern for the Church."

The statement added that published reports about the Contemporary Mission ordination controversy, combined with "a belief that the Catholic people of the archdiocese and our friends of other faiths should know that our inability to offer faculties has not been based on arbitrary grounds."

The Contemporary Mission priests have said that Cardinal Carberry has not given them faculties because he is opposed to their inner-city work. Archdiocesan officials have denied the charge.



MY LITTLE SISTER IS HUNGRY—You're 10 years old. Suddenly you're a little girl who has to become a woman to care for a little brother and a several-months-old baby sister. You're waiting in line in Krishnagar, India, for food, just three of some 4 million Bengali refugees who left East Pakistan for Indian border states. The baby cries, and because food is several hours off from church charity kitchens, you fool her by placing a finger in her mouth. And you wonder how long it will take the baby to discover the ruse. (RNS photo)

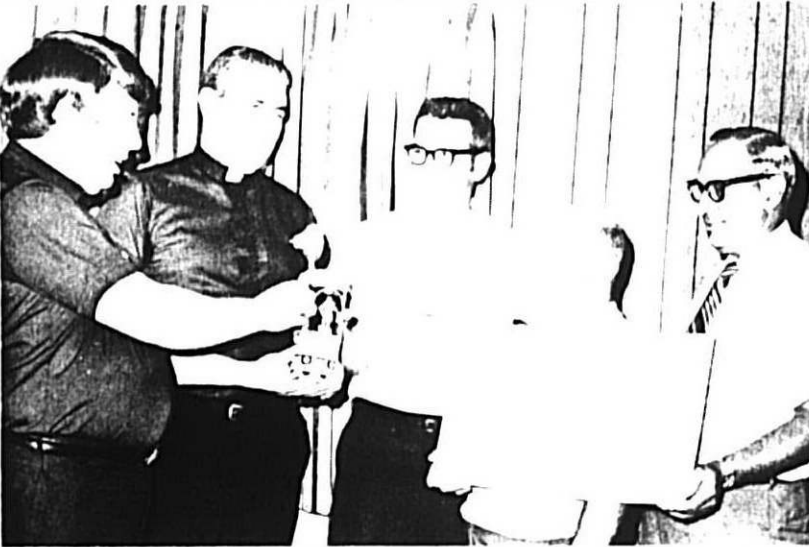
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CAMPER IS PICNIC PRIZE—The attractive trailer-camper shown above with Mrs. Dorothy Hecker and Miss Donna Valentine will be given away at Sunday's annual Picnic sponsored by St. Paul's parish, Sellersburg. The event, featuring family-style Chicken Dinner, will be held at Rock Lake Park on Indiana 60 (Old Hamburg Pike). Dinner tickets are \$1.75 and \$1. with pre-schoolers free. Proceeds of the Picnic will benefit the parish's new church fund. Special Mass schedule will be in effect this week-end for picnic workers and visitors: 5 and 7:30 p.m. Saturday, July 24, and 8:30 and 10 a.m. Sunday, July 25.



BIERGARTEN AT ST. ANDREW'S—The ceremonial Bavarian stein, used to promote the third annual Biergarten at St. Andrew's parish, Indianapolis, is handed over by the former associate pastor, Father Michael Kattau, to Father Thomas Williams, newly-appointed co-pastor. Proceeds of the fund-raising event, scheduled at 8:30 p.m. Friday, July 30, will benefit the parish athletic program. Also shown, from left, are Father Edward Kirch, co-pastor, Dr. Sidney Robertson, general chairman, and John Scott, chairman of the athletic committee. The Biergarten, to be held on the parish grounds, will feature J. Patrick Wilson's orchestra. Admission will be \$1.75 per person.



AOH AUXILIARY CARD PARTY—The silver tray shown above will be one of the prizes at the July 28 Card Party to be given by the Marion County Board of the Ladies Auxiliary, Ancient Order of Hibernians, at 7:30 p.m. in the Citizens Gas and Coke Company auditorium, 2020 N. Meridian St. Mrs. John F. Sullivan, seated left, is chairman of the event. Also shown are Mrs. Denis J. Moriarty, right, county president, and Mrs. John F. O'Brien, county treasurer. Tickets are available by calling 357-5000, 898-5831 or 898-1102.

D of I schedules Ice Cream Social

NEW ALBANY, Ind.—The Daughters of Isabella will hold their annual Ice Cream Social at St. Mary's School here from 7 until 9 p.m. Tuesday, July 27. Price for ice cream and a slice of homemade cake is only 35 cents.

An outdoor grill, complete with implements, will be awarded as a grand prize, as well as several door prizes.

Proceeds from the affair will help to finance the Daughters of Isabella Awards presented each year to winners from the Catholic elementary schools in New Albany.

FEWER MISSIONARIES

NEW DELHI—The number of foreign Christian missionaries working in India today is less than half of what it was in 1954. A statement of the Indian central government issued here revealed that foreign missionaries numbered 2,469 on January 1, 1970. In 1954, there were 5,783.

Fifty years ago, St. Francis de Sales parish, Indianapolis, observed the fortieth anniversary of its founding.

Clergy lobby + Remember them in your prayers

seeks to halt smut traffic

WASHINGTON—A Catholic priest and a Methodist minister trod the halls of Capitol Hill to hand deliver a copy of their minority report on pornography to each Congressman.

Jesuit Father Morton A. Hill and Dr. Winfrey C. Link are members of the 19-man Congressional Commission on Obscenity and Pornography, whose majority report was rejected by the Senate and President Nixon last year.

The majority report recommended the repeal of existing federal, state and local legislation which prohibits or interferes with the distribution of "obscene" materials to consenting adults.

THE SENATE and President Nixon rejected the report's findings, charged the commission with inadequate research and said it had not fulfilled the congressional mandate to research and recommend means of regulating the traffic in pornography.

William B. Lockhart, commission chairman, said the majority report called for the repeal of existing legislation because after extensive "empirical investigation" the commission found no causal relationship between pornography and anti-social behavior.

Lockhart, University of Minnesota law school dean, said he thought the president was "unhappy because scientific studies do not support the assumptions congenial to his point of view."

FATHER HILL, president of the New York-based Morality in Media and Dr. Link, director of a Methodist retirement home in Tennessee, said the majority report is a "shoddy piece of scholarship that will be quoted ad nauseum by cultural polluters."

They said they hope to convince Congress to accept their minority report instead.

The Hill-Link report recommends strong regulation of pornography traffic on the federal, state and local level.

It calls for establishment of a division of lawyers in the U.S. Attorney General's office to help district attorneys across the nation in "prosecution against sex exploiters."

Hamburg picnic set this Sunday

HAMBURG, Ind.—Country style Chicken or Beef Dinners will be served from 11 a.m. to 2 p.m. Sunday, July 25, "on the hour" at St. Ann's parish here, located near Oldenburg in Franklin County.

A modern dining hall with convenient parking will greet picnic patrons along with games and amusements the entire afternoon and evening.

Dinner tickets are \$2 for adults and \$1 for children under 10. Reservations can be made by calling (812) 934-2078.

New pastor of St. Ann's parish is Father Matthew Herold, former pastor of St. Thomas, parish, Fortville, and St. Andrew's parish, Indianapolis.

CHINA
LAWRENCE M. HEITZ, 77, St. Anthony's, July 12. Husband of Anna Y., father of Wallace Heitz and Elma Schaefer, both of Madison; brother of Frances Ringwald and Laura Geyman, both of Madison.

CONNEERSVILLE
C. FRANCIS QUINN, 55, St. Gabriel's, July 20. Husband of Helen; father of Richard L. Quinn of Dover, Del.; brother of Mrs. Charles Merrell of Connersville.

INDIANAPOLIS
HELEN K. MITCHELL, 78, Christ the King, July 15. Mother of John R. and Mary Mitchell and Marcella Keefe; sister of Marie Johnson and Marcella Usher.

HELENY DICKEY, 64, St. Patrick's, July 19. Sister of Stephen, P. J. and Joseph Dickey, Mary Sherman, Mrs. Philip Miron and Mrs. John Kamatsky.

JOHN G. HARTMAN, 81, St. James the Greater, July 19. Father of Wilfred A., John J., Morand and Leo M. Hartman, brother of Joseph and Frank Hartman, Clara Aulbach, Barbara Mauer, Marie Korte, Theresa Gutsweiler, Elizabeth Hempke and Anna Schmidt.

JOSEPH GOLC, 77, Holy Trinity, July 19. Father of Joseph Golc, Amelia Green, Josephine Hornback, Victoria Bady and Elizabeth Elder.

MARY A. JOHNSON, 80, Little Flower, July 20. Mother of David R. and Donald E. Johnson.

LEOPOLD
EARL GENET, 62, St. Augustine's, July 20.

FRANK M. McDONALD, 81, St. Augustine, July 16. Husband of Edna.

MADISON
CHARLES F. KELLEY, 55, St.

Michael's, July 12. Husband of Janet F.; father of Donna O'Neill of Columbus; brother of George D. Kelley of California; Arthur Kelley of Madison; Marie Rogers of Hanover and Emma Cole of Guilford, Miss.

NEWALBANY
CATHERINE JENKS VOYLES, 67, Holy Trinity, July 13. Wife of Benjamin. Three brothers and a sister also survive.

HELENA M. STOCKTON, 80, Holy Family, July 19. Mother of Elizabeth Stemm of Columbus; stepmother of Dale Stockton of Chicago and Lucille Harris of New Albany. A brother and a sister also survive.

RICHMOND
JOHN D. BRENNAN, 87, St.

Bridget's, July 17. Brother of Mrs. of Phoenix, Ariz., and Mrs. Joseph Robert Hedde of Camden.

TELL CITY
LAURA A. WHITAKER, 79, member of St. Andrew's, July 14. Mother of Mrs. Lawrence J. Lahrman and Mrs. Vernon Goebel, both of Richmond; and Norman Bisen of DeKalb, Ill.

ST. MARY-OF-THE-ROCK
MARY RONNEBAUM, St. Mary, Mother of Alvin Ronnebaum of Brookville; George, Bernard and Leo Ronnebaum, all of Batesville; Frances Batta of Lawrenceville; Clara Mae Schaefer of Greenwood; Delores Kaufhold of Cincinnati and Agnes Fuchs of New Alsace.

TERRE HAUTE
FRANZE LAYER, St. St. Benedict's, July 18. Husband of Edna; father of Janice, Karen, Byron and David Layer, all of Beech Grove; son of Myran Layer, stepson of Bessie Layer, both of Marenisco, Mich.; son of Mrs. Josephine Layer of Germany, brose, July 19. Husband of half brother of Richard and Joseph Layer, both of Germany.

Marian adds two majors for teaching

INDIANAPOLIS—Marian College has been approved to offer teaching majors in two more subjects—physical education and speech-theatre, beginning in September.

Majors in the subjects themselves have been offered at the college for the last two years. During the 1970-71 academic year officials sought approval by the Department of Public Instruction here for certification to offer teaching Friday, July 9. She died (July 6) majors also Approval was at the age of 80.

A native of Cincinnati, Sister Mary de Lourdes entered the convent in 1908. She was a teacher in the following Archdiocesan schools: St. Francis de Sales and St. Rita's, Indianapolis; St. John's, Dover, St.

Sister Norma Rocklage, O.S.F., the teaching area brings to 15 the number of teaching majors offered by Marian, all in addition to education and speech-theatre to elementary education.

Franciscan nun dies at age 80

OLDENBURG, Ind.—Funeral services for Sister Mary de Joseph's, Shelbyville, St. Lourdes Hampel, O.S.F., were held at the motherhouse of the Sisters of St. Francis here Friday, July 9. She died (July 6) majors also Approval was at the age of 80.

A native of Cincinnati, Sister Mary de Lourdes entered the convent in 1908. She was a teacher in the following Archdiocesan schools: St. Francis de Sales and St. Rita's, Indianapolis; St. John's, Dover, St.

Both departments revised their curriculum and upgraded their equipment to more than meet state standards, according to

Ten years ago, Pope John XXIII in his social encyclical, Mater et Magistra, said that limited socialization could benefit society and that rich countries have a duty to help the underdeveloped nations.

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VIEWING WITH ARNOLD

Nichols' film projects negative image

BY JAMES W. ARNOLD

Mike Nichols' new film, "Carnal Knowledge," is a polluted tragi-comic masterpiece that examines, exposes, and utterly destroys the sexual fantasies and hangups—the whole virility mystique—of the American male.

It's not so much that the heroes (Jack Nicholson, Art Garfunkel), whom the movie follows from undergraduate Don Juanism to raunchy middle age, fully represent American men. They are, frankly, the sort of meatheads I avoided in school, the Army, and later life, and it is a back-breaking bore to spend two intimate hours with them in "Carnal Knowledge."

But there is no doubt they permeate and crust over the environment, and that they represent an attitude that is obvious and central in American culture. Evidence, if needed, is provided by the hilarious recognition response to their antics by the audience, which is badly fooled for a while about the nature of the film. (They laugh with the heroes, instead of at them.)

JACK AND ART HAVE both bought the idea that masculinity means sexual prowess, that sex is a mechanical momentary thrill detached from the rest of life.

provided by women, who are sex objects rather than persons. Since women are pleasure machines only, they are described and valued in terms of crude physical assets. Life consists mainly in using and exploiting these assets, while avoiding as much as possible other human demands. Losing in either part of the struggle implies a loss of virility. Thus the male-female relationship is defined and fixed in adolescence. (These are kids from "Summer of '42" who never grew up.)

The main difference between the men is that the Nicholson character accepts this attitude without question or delusion. Garfunkel sincerely tries to deny it, often spouting ideals about what sex or marriage should be, ideals he has read some place as desirable and intelligent. But he is also trapped subconsciously by the virility syndrome, and never achieves satisfaction. He wanders from one ideal to the next, but he is really seeking only that Big Whoopie in the Sky. Art is more pitiful, probably because he represents more of us than Jack does.

THE FILM'S MORAL purpose eventually becomes obvious. At the end, Garfunkel is wandering the streets with an 18-year-old love child while wife Candy Bergen is home minding the kids.

The heroes continually use the roughest gutter language yet heard in the cinema. We are forced to watch them age, but not mature, through three episodes. (1) in

college, where they compete for Miss Bergen's favors; (2) in early career, where Jack becomes involved with a voluptuous broad, played grimly by Ann-Margaret, whom he refuses to marry and drives to the brink of suicide, and where Art begins to gravitate to casual adultery; and (3), the final situation, which begins

The week's TV network films

TERM OF TRIAL (1963) (CBS, Friday, July 23): A decent but unspectacular teacher in a slum school, henpecked by a vulgar wife, turns a scandalous sex charge to ironic advantage. Sordid but redeemed somewhat by the skills of Laurence Olivier and Simone Signoret and the debut of 16-year-old Sarah ("Ryan's Daughter") Miles. Satisfactory for mature viewers.

RETURN FROM THE ASHES (1965) (NBC, Saturday, July 24): A rich woman escapes Dachau only to find her playboy-husband romancing her step-daughter. This edifying situation proceeds through nastiness to murder, and at least the gunshot will wake you up. Not recommended.

TARZAN AND THE GREAT RIVER (1967) (CBS, Sunday, July 25): Tarzan in decline, surrounded by the Amazon and a jungle of clichés. The photography is ok, and there is a climactic struggle between Mike Henry (as Tarzan) and Olympic champion Rafer Johnson, who portrays a villainous Leopard Man. Not recommended.

THE FLIM-FLAM MAN (1967) (ABC, Sunday, July 25): A brief and beautiful visit with a Lovable Rascal, a philosopher con-man who scratches an uncertain living from human greed. He can cheat people only because they are trying to cheat him. This delightful collaboration between actor George C. Scott and director Irvin Kershner recalls both the innocence of old-time film comedy and the country-bumpkin world of an O. Henry or Mark Twain story, long before either Evil or Good became so organized and efficient as to become inhuman. A gentler version of "Bonnie and Clyde," the film has a superbly funny auto chase. Recommended, first-class entertainment for all ages and tastes.

A FUNNY THING HAPPENED ON THE WAY TO THE FORUM (1966) (NBC, Tuesday, July 27): Zany, low-comedy burlesque about lechery and mixed

CEF head urges goal for future parent-child aid

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 decisions seem to be body blows to freedom," said James L. J. Pie, national president of Citizens for Educational Freedom (CEF). "But this may be a shortsighted view."

Pie, an attorney and deputy city solicitor in Philadelphia, also prepared the city's brief supporting Pennsylvania's "purchase of services" law.

He said the court "rejected a method it has not destroyed an idea."

"Up to now, the spotlight might have been on aid to schools," he continued. "Now the whole country must turn its attention to the real question—aid to parents and aid to children."

Pie said "various forms of aid to children"—like tuition grants, tax credits, vouchers and other programs—"show the most promise for a fair legal and workable solution to the pressing problem of freedom of education in America."

when Jack shows Art and his new girl friend a slide show of all the females who have, since age 11, been sex objects for him—including Art's wife, Miss Bergen.

IT'S VERY MUCH like getting stuck interminably with some awful people for the sake of learning something you already know. Unlike other films that turned over sexual rocks for moral purposes ("Alfie" is the most directly comparable example), "Carnal" offers not a single positive feeling, only pity. It is all negative image, and the heroes never have even a flash of self-awareness. The film is true and moral, as far as it goes, but that doesn't make it worth enduring.

I began by calling it a masterpiece: technically, it is so fresh, so visually and dramatically exciting, so intelligently stylish, that it clearly re-establishes

identities in un-noble old Rome, highlighted by a mad chariot chase. A film for lovers of old clowns: Mostel, Silvers, Gilford, Keaton. Edited in his brilliant TV-commercial style by director Richard Lester, who made the Beatles films. A little something for everybody, but not much more. Probably a touch too raunchy for children.

THE COOL ONES (1967) (CBS, Thursday, July 29): A small bomb of a film, intended for soft-headed adolescents, about an agent-concocted romance between a rising rock singer and a fading old crooner of 23. The high point is when Mrs. Miller (remember her?) sings "It's Magic." Not recommended.

Nichols as America's premier director. The closeup has seldom been used so inventively, and the authentic and ironic music backgrounds of the '40's and '50's are a delight. Jules Feiffer's script is typically wordy, but otherwise brilliantly subtle and satiric, as well as Rabelaisian. The acting, especially by Nicholson in his big scenes of joy or anger, keeps the audience alert and responsive.

But ultimately "Carnal" reveals as much of the current state of American film as it does of the soul of the sexually immature American male. Our best artists can tell right from wrong, but they insist on showing us our aberrations for our own amusement. It's like home movies in the asylum. (B—objectionable in part for all.)

Episcopal appointments

WASHINGTON—Bishop Francis T. Hurley, who has served as auxiliary of the Juneau diocese since March 1970, has been named by Pope Paul VI to head that Alaska diocese.

In other episcopal appointments, Father Raymond A. Lucker, director of the United States Catholic Conference's (USCC) education department, and Msgr. John R. Roach, on the staff of St. John Vianney Seminary, St. Paul, were both named auxiliary bishops of St. Paul-Minneapolis.

The three appointments were announced here by Archbishop Luigi Raimondi, apostolic delegate in the U.S.

Catholic women opposed to Pastoral Council now

WASHINGTON—Few Catholic women think it is feasible or desirable to form a National Pastoral Council at this time, according to a survey by the National Council of Catholic Women (NCCW).

Slightly over 10 per cent of NCCW members, polled in 42 dioceses across the country, said the time is ripe for such a council, but more than 40 per cent disagreed.

According to Helen B. Brewer, who coordinated the study for NCCW, about 50 per cent of the respondents were ambivalent about a national council. Some suggested alternatives such as fuller use of existing structures, regional pastoral councils, pastoral consultations and national issue-centered meetings.

WOMEN SAID THEY opposed the

council at this time because they believed there is a need for fuller development of existing parish and diocesan pastoral councils and that a national council would pose practical problems of money and representation. Some said they feared polarization might result.

The NCCW, one of a number of national organizations invited to record grass-roots opinion of its members on the feasibility of a National Pastoral Council, reported that almost without exception women's groups at the province level, diocesan level, deanery level and parish level agreed that bishops, priests, Religious and laity should serve on such a council, if developed.

A majority of the respondents, Miss Brewer said, suggested a combination of appointment and election to the council, but an almost equal number said they favored election only.

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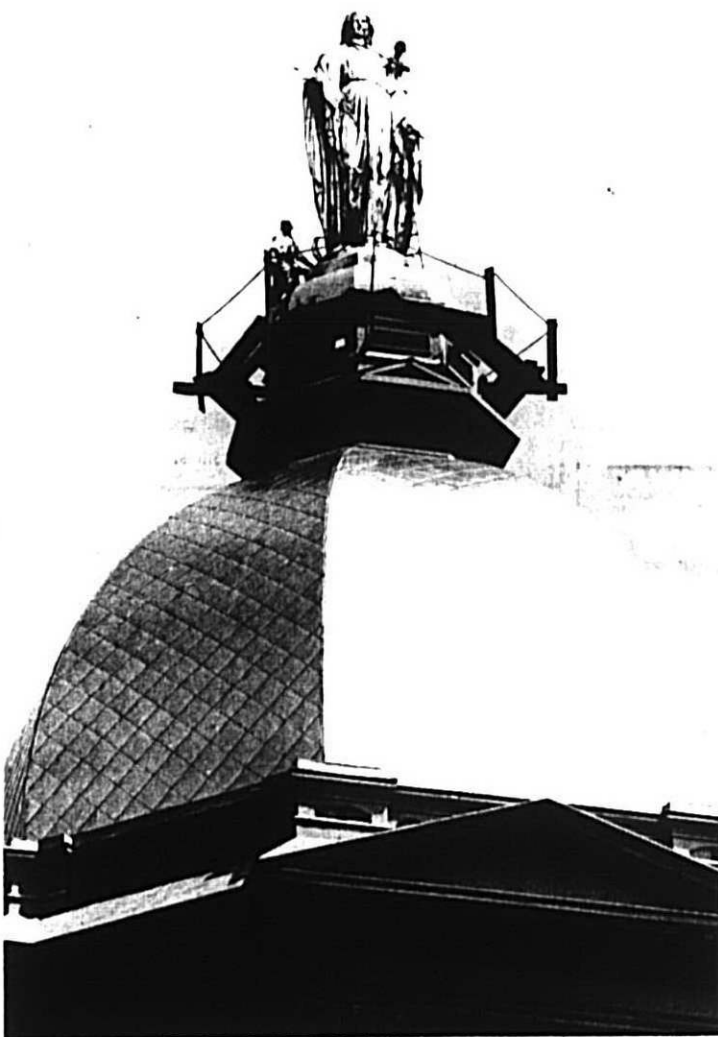
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AT OLDENBURG CHAPTER

Nuns reaffirm spiritual values

(Special to The Criterion)

OLDENBURG, Ind.—“We believe that personal and shared prayer, celebration of the Eucharist, and recitation of the Divine Office support us in living our Paschal Mystery in religious community and enable us to extend Faith-Community to the whole people of God.”

This response from the opening service of the recent Chapter of Affairs held by the Sisters of St. Francis, Oldenburg, set the time for the three-week session, June 24-July 15. Immediately preceding the Chapter, Father John Thomas Render, C.P., conducted the special four-day retreat on Creative Community for the delegates.

Under the chairmanship of Mother Marie Dillhoff, Superior General, the Chapter delegates considered proposals relating to prayer and community life, the apostolate, government, health, public relations, research and evaluation, and finance.

EARLY IN THE Chapter proceedings, the delegates accepted as basis for their discussions and deliberations the Congregation's spiritual document, *Covenant and Cautions*. This document will also serve as an interim Constitutions during the period of renewal and experimentation.

Statements of the Chapter regarding prayer, and other aspects of community living were given as broad principles rather than as minute directives. The stress is on personal responsibility to God, to the religious family and to the world family, and to oneself.

“A greater unity and love

amidst a healthy diversity” is another way of expressing the belief that each Sister is “unique in the gifts and graces given her by God,” and that a pluralism based on the realization of a common commitment to a common goal can be a source of strength and unity.

Convinced that the religious habit as sign and symbol still has a deep meaning for many people at this time and place in history, and realizing that retaining it would be a definite way of witnessing their commitment to poverty, the Chapter voted to keep the present Franciscan habit, with some options for special occasions.

A review of community government resulted in the addition of two new committees: a Personnel Committee; and a Hearings Committee; and the acceptance of the proposed Advisory Board made up of the chairmen of standing committees. The Board will act in an advisory capacity to the General Council.

This government structure is subject to revision following completion of an organization study to be projected this fall by Dr. Arthur Deegan, director of planning and research for the Archdiocese of Detroit. At one of the Chapter meetings, Dr. Deegan outlined for the delegates the procedures for this management study.

POSITION PAPERS read made recommendations relative to community life, as a means of growth; the missions, as a continuing community concern; public relations, as a “responsibility to the Oldenburg community, and the world com-

munity.” The paper on the apostolate, presented by Sister Aethen Lamping, stressed the creative vision so necessary for the future of religious communities.

The Apostolate Committee was commissioned to investigate further possibilities open to the Sisters in other types of parish ministry: adult education, youth programs, liturgical service, senior citizens' clubs, home visiting.

Mindful of the injustices and exploitation suffered by the poor, the disadvantaged, minority groups, and the victims of war, the delegates resolved to continue to care for the needs of the poor and the oppressed “through concrete efforts, as opportunities, talents, and apostolic duties allow and direct . . . to promote the cause of peace, in the spirit of St. Francis.”

THE 52 CHAPTER members voted unanimously in favor of the proposal of Sister Francesca Thompson to “take a firm stand against racism and injustice . . . to promote a program designed to help our Sisters toward a

Villanova prexy resigns his post

VILLANOVA, Pa. — Father Robert J. Welsh, O.S.A., has resigned as president of Villanova University despite efforts by the university's board of trustees to convince him to remain in office.

Board president Father James G. Sherman said a presidential search committee has been set up to recommend a replacement for the 49-year-old Augustinian who has served as Villanova's president since 1967.

Father Welsh who has been at Villanova since 1955, was unavailable for comment. Prior to his appointment as president, he acted as chairman of the university's college of arts and sciences.

Seminary Foundation adds 17 board members

INDIANAPOLIS — Seventeen new board members were elected this week by the Catholic Seminary Foundation, which operates the Catholic Seminary of Indianapolis.

The new board includes two students, four faculty members, several members of minority groups, representatives of Catholic and Protestant clergy, and ten business and professional leaders.

Those named include: Father Mario Shaw, O.S.B., past administrator of Catholic Seminary; Thomas W. Binford, president of D-A Lubricant Co., Inc.; Thomas W. Moses, president of the Indianapolis Water Company and the Shorewood Corp.; Dr. Frank P. Lloyd, director of

Catholic Seminary gets acting-rector

INDIANAPOLIS — Father Gerald W. Conway, director of field education the past two years, has been named acting-rector and administrator of the Catholic Seminary of Indianapolis for a one-year term.

A priest of the Winona (Minn.) diocese, Father Conway holds a doctorate from the Gregorian University in Rome. He has served as associate professor of doctrinal theology at CSI and faculty secretary.

Election of a new president for CSI is expected before December 15. A search committee has been named to interview and evaluate prospective candidates for the position.



FATHER CONWAY

Pope's assailant is ruled insane by Rome judge

ROME—An Italian who hurled two stones at Pope Paul VI during a general audience last September has been declared mentally unbalanced and ordered confined to an institution for at least five years.

Luigi Donno, 36, an unemployed radio-telegrapher, threw the stones as the Pope addressed a crowd in the courtyard of the papal summer residence at Castelgandolfo. The stones narrowly missed the pontiff.

A judge ruled that Donno was “totally infirm of mind” and should not be brought to trial. Under the charges against Donno, had he been adjudged sane, he would have been liable to life imprisonment.

Donno was quoted as saying that “spirits” had moved him to throw the stones at the Pope.



PART-TIME HEADQUARTERS—Offices in St. Patrick's rectory serve as part-time headquarters for Catholic Charities of the Indianapolis Archdiocese. Father Donald Schmidlin, pastor of St. Patrick's, is director of Catholic Charities with Tom Morgan (left) as associate director. Miss Connie Reynolds, center, is office secretary. Some of Catholic Charities activities will continue to be conducted through the office at 623 E. North which has been its headquarters since 1950.

PROGRAMMING IS MAJOR FUNCTION

Catholic Charities looks to expanded service role

BY ANN REIN

For several years Catholic Charities of the Archdiocese of Indianapolis has been the umbrella under which two service agencies operate—Catholic Social Services and St. Elizabeth's Home.

But the umbrella has an identity of its own. Its staff now numbers three: Father Donald Schmidlin, Archdiocesan Director of Catholic Charities; Thomas Morgan, associate director, and Connie Reynolds, a secretary who also assists in the office of St. Patrick's parish where Father Schmidlin is pastor.

The priest-director hopes that shortly Catholic Charities will have a board of directors representing all areas of the Archdiocese. The next step will be formalizing a program to be put into effect after a proposed fund-raising drive next year.

IN CONTRAST WITH the

activities of a service agency such as Catholic Social Services, the functions of Catholic Charities are in programming, planning, co-ordinating and fund-raising.

One result of its programming activity has been preparation of a Family Life Education program that is scheduled to be initiated this year by Catholic Social Services. Another is the development of the 15-part series “Perspectives for the Seventies” seminars. Though originally intended to provide clergy with authoritative background information on social issues and moral problems, this type of series also is available to other groups.

Among organizations that have been given program aid is the St. Vincent de Paul Society. Assisting with the expansion of this lay volunteer organization was one of Morgan's first assignments when he joined Catholic Charities' staff in 1969. About a dozen new parish con-

ferences were organized that year.

Catholic Charities' planning role calls for its director and his associate to work with other church organizations. For example, they have been co-operating with the Indiana Council of Churches to plan for an Institute on Religion and Aging. It will take the form of training conferences on the social problems of the aging and the theology of death.

CO-ORDINATING services also involve working with other groups, including the Christian Services Department of the Indiana Catholic Conference. Father Schmidlin is archdiocesan representative to that department and Morgan is its co-chairman.

“The department serves as something of a forum helping various Charities' agencies in the state co-ordinate their efforts and make better use of facilities,” Father Schmidlin explained.

As the result of this type of co-ordination, agencies in the Lafayette and Evansville dioceses, which have no maternity homes, are making greater use of St. Elizabeth's Home. St. Vincent's School in the Evansville diocese is beginning to concentrate on child treatment, rather than simply custodial care of children. As such a treatment center, it will be used more by Catholic Social Services of Indianapolis.

Currently, the Catholic Charities office is organizing the Indiana Catholic Conference's Birthright program in the Indianapolis Archdiocese. This program, which is to provide positive alternatives to women with unwanted pregnancies, will be developed through St. Elizabeth's Home.

The long range goal of Catholic Charities is the establishment throughout the Archdiocese of a network of agencies, organizations and programs concerned with charitable service. This will create a need for an archdiocesan appeal for funds for Catholic Charities.

The Catholic Charities office is already responsible for the Bishops' Human Development Drive in the Indianapolis Archdiocese. A 14-member committee, representative of various areas of the 39-county archdiocese, has been created to allocate the local share of funds from the drive to attack root causes of poverty.

CATHOLIC Charities' future direction undoubtedly will be influenced by the National Conference of Catholic Charities' current examination of its own goals, purposes and organization. In a preamble to a report on this study, the committee in charge implied a need to peel away from Catholic Charities activities layers of secular sophistication to return to a truly Christian approach to alleviating human misery—but without sacrificing professional competence.

In establishing its identity in the Archdiocese, Catholic Charities has had some success giving the Catholic Charities director increased opportunity to develop an archdiocesan-wide Indianapolis-based social service program.



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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

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Mr. & Mrs. John R. Welch
Mr. & Mrs. D. Joseph Fitzgerald
Mrs. Charles McGill
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