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CRITICIZES TEXT, HOWEVER

Cardinal Danielou defends notion of 'fundamental law'

PARIS—Cardinal Jean Danielou, French Jesuit theologian, has defended the notion of a fundamental law of the Church, which sets down the theological and juridical principles governing the Church.

But he conceded that the present proposed text of such a law is inadequate. The controversial text—known as the "Lex Fundamentalism"—has been widely criticized by other churchmen.

In an article appearing in the Paris daily *Le Monde*, Cardinal Danielou said: "Law, in fact, is a constitutive element of the Christian mystery. Law is first of all the expression of the divine will. It describes the objective plan of God for man. It gives the very meaning of existence."

This divine law, the cardinal said, at every stage of man's history, has to be set forth in detailed form, which constitutes the charter of the people of God. The first two commandments of the law of the Gospel, love of God and love of neighbor, are defined, he said in prescriptions that govern the life of the Christian community.

"THUS IT IS," Cardinal Danielou said, "that the life of the Church is governed by a certain number of laws concerning its various aspects. The establishment of these laws depends on the governing power that Christ conferred to the Apostles and their successors. Already, in the New Testament, we see Saint Paul set forth rules concerning the holding of assemblies, the discipline of marriage, the choice of ministers, and impose sanctions on those who violated these rules."

"It is through the entirety of these prescriptions that the spirit of the Gospel can pass into the concrete reality of the individual and collective life of the Church. It is clear that their sole purpose is to permit this spirit to be realized. That means that (legislation) must not be taken for an end in itself, and that it must always be referred to the spirit. That means it can be challenged when it does not realize its goal or wanders from it. That means also that it must be revised in view of new situations."

"But it remains true that the Church, like every society, cannot exist without assembly of laws."

CARDINAL DANIELOU said the law is the instrument of liberation from the servitudes that impede the action of the Spirit in man, and to reject the law is to bind oneself in slavery.

The confusion of authentic evangelical liberty, "which is mastery of the instincts

Synod topics to be aired at public forum

ST. LOUIS—A public forum on world justice and peace will convene here in September, a few weeks before it becomes one of the topics before the World Synod of Bishops in Rome.

The forum was announced by Cardinal John Carberry of St. Louis, who invited all individuals and groups in the community to present their views at the three-and-a-half-hour forum, Sept. 8.

Cardinal Carberry said those wishing to make presentations should submit them in writing to him, along with a one-page summary and a brief background of the organization or individual, before Aug. 21.

CARDINAL CARBERRY, who is one of four U.S. bishop delegates to the synod, said: "In making my presentation to the synod, I would like to know the viewpoints of groups and individuals in American society, and in particular, St. Louis."

He said the synod will be concerned with "liberating man from those factors that adversely affect his personal rights, equality and dignity, whether they be social, economic, cultural, political or religious."

THE FORUM is under the auspices of the St. Louis Archdiocesan Pastoral Council of the Laity. Letters of invitation were sent to those who may wish to testify.

Included in the letters was background material on the forum topic prepared by division of world justice and peace of the United States Catholic Conference.

Cardinal Carberry will read all of the statements submitted and summaries of them will be printed in a journal to be distributed at the forum.



CARDINAL DANIELOU

and obedience to God," with challenging of the moral law and slavery to instincts is nothing new, the cardinal said. "And at a time when the drama of the West is the powerlessness of liberty to discipline itself, it is contrary to the Gospel that Christians should become in the Church accomplices of moral anarchy and institutional subversion," he said.

Cardinal Danielou said the Second Vatican Council did not intend to reject all laws. "The council denounced abuses, real abuses," he said. "But to denounce abuses is the contrary of calling into question the realities that are prior to these abuses. It is on the contrary to restore them in their authenticity. To denounce legalism is to give the law its true meaning. To denounce clericalism is to rediscover the essence of the ministry. To denounce triumphalism is to defend reality against appearances."

THE CARDINAL SAID that some today are using the council to attack what the council sought to restore. They are no longer denouncing triumphalism, but the certitude of the faith, he said.

"Law without liberty is oppression, but liberty without law is despair," Cardinal Danielou said. He said the Christian is called to collaborate in realizing the design of God. "It is in his complete adherence to the will of the Father that Christ showed the meaning of liberty," he concluded.

Fathers Berrigan denied parole

WASHINGTON—The U.S. Board of Parole has refused to parole Fathers Daniel and Philip Berrigan, imprisoned in Danbury, Conn., for the destruction of Selective Service records.

If parole had been granted, Jesuit Father Daniel Berrigan would have been released Aug. 2, his brother, Josephite Father Philip Berrigan Sept. 14.

The seven-member parole board voted, however, to require Father Daniel Berrigan to serve out his full term, making his mandatory release date—with time off for good behavior—Nov. 23, 1972.

They agreed to a second parole hearing in a year and a half for Father Philip Berrigan, whose mandatory release is not until Feb. 15, 1974.

William Bender, attorney for the priests, said he will appeal both decisions.

FATHER PHILIP Berrigan, 47, is also facing a possible prison term stemming from a federal indictment charging him and seven others with conspiring to kidnap presidential aide Henry Kissinger and destroy federal heating systems in Washington.

Among the specifics contained in the indictment is the charge that he discussed the conspiracy in letters which he allegedly smuggled in and out of prison. Father Daniel Berrigan, 49, was originally named as an unindicted "coconspirator" in that case, but his name was dropped when a superseding indictment was drafted.

Last year he eluded Federal Bureau of Investigation agents for more than four months after he decided to go underground rather than begin serving his prison sentence. During that time he surfaced occasionally for public speeches and press interviews.

FATHER PHILIP Berrigan, who also

e exchanges messages with moon explorers

CASTELGANDOLFO, Italy—Pope Paul VI has hailed the intelligence, ability and daring of the U.S. Apollo 15 team and has disclosed that he and the astronauts exchanged private messages about the latest moon flight.

The Pope devoted most of his usual noon Sunday talk (Aug. 1) at his summer home here to the Apollo 15 adventure. Papal aides said the Pope often interrupts his work to watch television transmissions from the flight.

Pope Paul said that he was following the flight "with our admiration, our good wishes and our prayers." He said the flight was an "incredible effort of dominion" on the part of man and added, "We admire his intelligence, his ability, his daring."

TOWARD THE END of his talk the Pope revealed that he had sent a private message of best wishes and prayers to the Apollo 15 team before take off from Cape Kennedy and had in return received a message of thanks from the three astronauts, Col. David R. Scott, Maj. Alfred M. Worden and Lt. Col. James B. Irwin, which he read.

Pope Paul told his Sunday visitors that the journey and discoveries of Apollo 15 reconfirm his belief in a supreme being behind the mysteries and immensities now being explored. As he put it, "Let us learn to admire and celebrate in ourselves the speaking God in the mute language of nature, earth and sky."

The text of the Pope's talk follows: "We, too, are closely following the fascinating undertaking of the Apollo 15 these days. It is impossible to remain aloof."

"We follow it with our admiration, our best wishes and our prayers. How many thoughts spring from the observation of such a fact, even though strictly speaking, it is not the first. But its singularity and its nature are such that we are compelled—once more—to render honor to man even before rendering honor to the event of which he is the originator."

"He appears to us engaged and victorious in an incredible effort of dominion. We admire his intelligence, his ability, his daring. He soars in an apotheosis of science and of technology. But he appears, more than ever before, as the inventor and the discoverer, not as the creator. The cosmos, being, precedes him and allows him an insight into its mysteries, its immensities, its depths. And the panorama of the physical becomes philosophical and theological."

"THERE IS ALSO imposed on us, citizens of the earth who are accustomed to look upon the scene of nature which surrounds us, an imperious sense of wonder and of metaphysical curiosity. Nor does there escape our mind the alternative of two answers: The material and natural world is its own beginning and the cause of (Continued on Page 9)

Italian Senate backs CO status

ROME—The Italian Senate has approved a bill recognizing the right of conscientious objection to military service based on religious, philosophical or moral grounds.

The bill was supported by the Christian Democrats, but opposed by the neo-Fascists, on principle, and by the Communists on the grounds that it was too restricted.

It would allow objectors to serve in branches of the armed forces that do not involve the bearing of arms or to spend an equivalent period in specific kinds of civilian service.

went underground but was captured after 12 days, was placed for several days in solitary confinement at the federal penitentiary in Lewisburg, Pa., during the latter part of his brother's flight. He charged at the time that this was harassment because of his brother's successful evasion of FBI agents.

Both priests later sued the Federal Bureau of Prisons for denying them the right to practice their religion "in a full and meaningful way" by refusing to let them send sermons outside the prison. They charged that this violated the First Amendment.

FATHER DANIEL Berrigan was hospitalized in June after he experienced a reaction similar to a heart attack while

New Spanish-American Center will be dedicated August 7

INDIANAPOLIS — Dedication ceremonies are scheduled at 12 noon Saturday, August 7, to mark the opening of the new Spanish-American Center at 617 E. North St.

Located in the former St. Joseph's parish center, a two-story building adjacent to Catholic Social Services, the Center will be operated by the Hispano-American Association. The building was donated to the group by Magr. Victor Goossens, pastor of St. Mary's parish, who administers the property.

Felix Espinoza, Association president, will receive a \$2,000 check from Father Donald Schmidlin, Archdiocesan Director



FOWL WEATHER IN SHELBYVILLE—Franciscan Father Nelson Reuter, Latin American missionary, is completing a home leave on his parents' farm on the edge of Shelbyville. The 29-year-old priest leaves next Tuesday, August 10, for the return to his

parish work in Belterra, Brazil, where he has served the past two years. Father Nelson is the second of 10 children of Mr. and Mrs. Henry Reuter of St. Joseph's parish, Shelbyville. See additional photos and story on Page 2.

Vatican seeks 'clarification' in Kung probe

VATICAN CITY—The Vatican views its present examination of Father Hans Kung's books on infallibility and the Church "not so much as an attack but as a necessary part of the constant dialectic that is aimed at clarifying issues."

A statement from the Doctrinal Congregation, which is dealing with the controversial theologian's books at Pope Paul VI's express request, said that such a view should be prompted by "a sense of fair play and of respect toward the community of the faithful."

Father Kung, professor of dogma at the University of Tuebingen in Germany, announced July 21 that the orthodoxy of his book on infallibility had come under investigation. He said his earlier work on the Church "has for some time now been the object of a similar doctrinal investigation."

THE DOCTRINAL congregation said that it had sent two letters to Father Kung, one in the spring about his book on the Church and the other early in July about his book on infallibility. "Infallible? An Inquiry"

"Each letter extracted a list of theses from the book, stated the traditional position on each thesis, outlined the congregation's critiques and courteously asked Prof. Kung to answer the critiques," the congregation said. "Such critiques were drawn up by theologians and were the summary of results of discussions here in the congregation. In these discussions, of course, both the positive as well as the negative views were treated."

THE CONGREGATION said Father (Continued on Page 9)

'SKIRTING THE ISSUE'

Heat on at St. Peter's and visitors sizzle

BY FR. LEO J. McFADDEN

VATICAN CITY—Temperatures soar in Rome as two diminutive nuns at St. Peter's entrance crisply make some of the toughest—and most unpopular—decisions in the Vatican.

These nuns decide who is appropriately dressed to enter Christendom's most famed basilica. Ladies and even sub-teens, in sleeveless gowns or mini-dresses are turned away with the flick of a wrist in five languages.

Two months ago these nuns joined the formerly all-male force to enforce the long standing regulation of appropriate attire for all within the sacred walls of St. Peter's.

One of the nuns, attired in a full black habit and veil, was asked by NC News if she enjoyed her work. She smiled wanly and said in perfect English that she was only doing a job that had to be done. What was her name and where was she from? "We are missionary Sisters from Rome," was her only reply.

THIS PARTICULAR mission of the Church, it must be reported from two hours' observation on a hot July day, is not winning many converts.

"They go out of their way to be offensive. I'll say that," fumed an Englishman to no one in particular after his wife was turned away wearing a sleeveless, but otherwise quite proper dress.

"My daughter is exactly 12 years old and is a scandal to no one," argued Mrs. Albert Nuyens of Ottawa, Ont., to a rather harried male member of the Vatican team refusing entrance to hundreds of visitors daily. Her daughter, Monica, wore a floppy white hat and was clad in a blue shift which seemed to be more than adequate for her petite figure, but it came only three inches above the knees. The Nuyens made a one hour round trip to their hotel to garb everyone in long pants and were admitted.

"I will tie my coat around my knees," wailed a teen-aged girl from Philadelphia. "I will even go in on my knees."

The missionary Sister accepted neither offer and turned away still another exasperated tourist. "I think it is stupid," said Dorte Vestergaard, a teen-aged girl from Lyngby, Denmark. She and her companion, Birgit Kierckebye, told their story inside St. Peter's.

WEARING WRINKLED raincoats, they explained that this was their third assault on the basilica. Even though they looked like refugees from a freight car, they seemed happy finally to be inside.

Said Birgit: "We certainly do not blame the nuns. In fact, we feel sorry for them because we know they are only doing their job. But when you are traveling in Europe, you try to dress for the climate and not for total coverage."

In defense of the practice of restricting entrance, it must be said that some people approaching the basilica are more properly dressed, or undressed, for a dip in the ocean. Further, it is a fact that even during the war when clothing was short, the Vatican was strict about proper dress. Italian women were not allowed entrance unless they were thoroughly covered and their heads veiled.

On the other hand, it seems that by far the greatest offender in 1971 is style. Many a modern young lady does not have a knee-length dress in her wardrobe. Even if she does, it is the



Signorina, too short!

first thing left behind in packing for a European jaunt in which the practical is paramount.

Not many of the tourists are startled by the inspection because it is common conversation in "pensione" (small hotels) and youth hostels around Rome. Still, many try to sneak in with the crowd. Few make it. The oft repeated turnaway decision of a male attendant rings out: "Signorina, too short!"

Loudly chimed an American girl who was watching the process of refusal from the front steps. "Shall we put this silly scarf over our shoulders so we won't get hassled?"

PEOPLE ARE NOT hassled. They are just turned away. It is a simple system, but a German couple clad in walking shorts demonstrated the shame of it all.

First, the woman put on the bulky pair of men's pants the man had brought along, doffed her sandals and clambered into his clodhoppers. She clomped unobstructed into the basilica, looking like a hobo on parade. Twenty minutes later she emerged, kicked off the shoes and took off the pants to allow her male companion the coverage he needed for entrance.

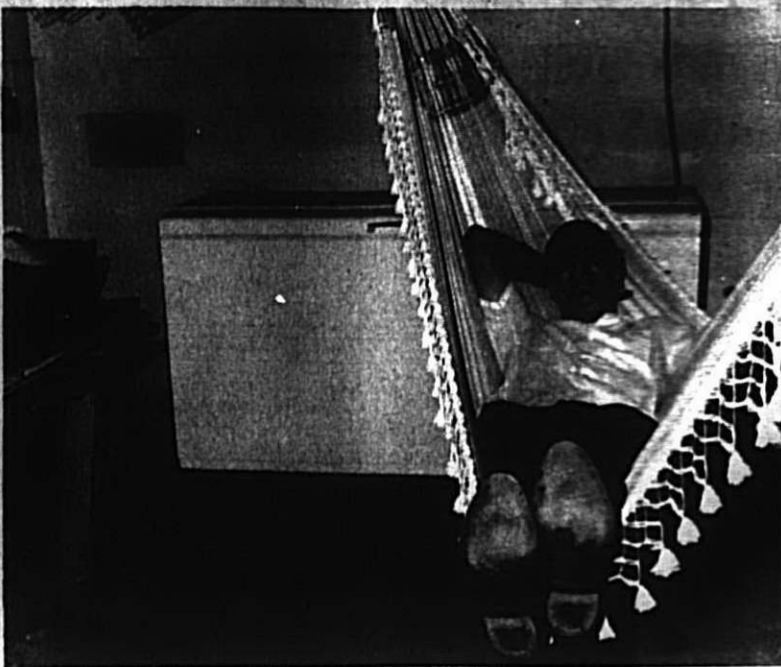
"This restriction is ridiculous," said a young lady from Washington, D.C. "I heard it was necessary to get properly dressed so I put on this pants suit. What did I see in the basilica? A bunch of Italian girls in jeans with beer cans tied around their necks. What kind of decency is that?"

Three school teachers from Denver, knowing they were going to St. Peter's, put on their "dressy" cocktail dresses, the best they had. They were turned away. They went back to their "Pensione," put on rumpled levis and pullovers to gain admission. They were admitted but sweated all the way home. They also fumed.

Temperatures and hemlines will doubtless continue to rise in an already baking Rome. So, too, will the tempers of tourists as the nuns untie belts, pull down skirts, pull up scarves and the male scout in "point" position out front calls out his singsong "Signorina, too short."



FRANCISCAN MISSIONER—Shelby County farmers Mr. and Mrs. Henry Reuter, parents of 10 children including three Franciscan priests, show their son, Father Nelson Reuter, conditions on their 175-acre farm during his present home visit from the Latin



America missions. Father Nelson, who has been in Brazil the past five years, arrived home in late May to help his parents celebrate their 50th Wedding Anniversary. One of the souvenirs he brought from Brazil's Amazon region was a hammock, made in Santarem.



He eagerly demonstrated the hammock's comfort as it was suspended in the Reuter's basement. Father Nelson and his two priest-brothers are members of the Sacred Heart (St. Louis-Chicago) Province of the Franciscans. Father Leon Reuter is doing parish work in Parma, Ohio, while Father Charles Reuter is a convent chaplain and pastor in Colorado Springs, Colo. Father Nelson will return to his post in Brazil approximately August 15.

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FRANCISCAN MISSIONARY

Home from the field -- down on the farm

BY PAUL G. FOX

SHELBYVILLE, Ind. — Franciscan Father Nelson Reuter is a "veteran" missionary in Brazil, although he has been ordained less than three years.

The 29-year-old priest, second youngest of 10 children of Mr. and Mrs. Henry Reuter of St. Joseph's parish here, is completing a two and one-half month home leave before returning to parish work in Belterra, Brazil. In all, he has spent about five years in Brazil, having studied theology there in Petropolis and Salvador before ordination in December, 1968. The opportunity gave him maximum preparation in Portuguese language and Brazilian customs.

Father Nelson, who has two brothers who are Franciscan priests, is part of a four-man team that ministers to a central parish with 30 outlying mission

stations along the Topajos River, a major tributary of the Amazon. The central base is a rubber plantation, owned by the Brazilian government.

BELTERRA is located about 35 miles from Santarem, capital of the State of Para, where additional Franciscans of the Sacred Heart (St. Louis-Chicago) Province are working. The Santarem Prelacy is headed by Chicago-born Bishop James Ryan, O.F.M.

In all, there are now about 40 priests and Brothers from the American province assigned to the prelacy, augmented by another 30 native-born members of the Franciscan order. The first two native priests were ordained there two years ago, but the outlook is slim in the immediate future for native vocations.

One of the first operations for missions in the immediate future, Father Nelson believes. Further development there will largely depend upon growth of native vocations.

Back home on his parents' 175-acre farm at the edge of Shelbyville, Father Nelson is brought up to date on the "corn blight" and other factors affecting this year's crops. He arrived home in time to help his parents observe their 50th Wedding Anniversary in June.

Father Nelson has also preached in a few midwest parish churches since his return to raise needed mission funds. Just recently, the Ladies Auxiliary of the Knights of St. John here donated a car-load of clothing and sewing machines which he gratefully transported to Chicago assignment of more American Franciscans to the Brazil.

He has also managed visits

with other members of his family, including Father Leon, a parish priest in Parma, Ohio. He was unable to arrange a visit with Father Charles, a convent chaplain and pastor in Colorado Springs, Colorado.

ONE OF THE more practical souvenirs he brought home from Brazil is a hand-made hammock, which is strung up in the Reuter's coal basement.

"Hammocks are a necessity in Brazil," he said, "because of the insects and other nuisances. Although I brought this one for my family, I manage to spend quite a bit of time in it out of habit."

About August 15 the vacation comes to an end as Father Nelson returns to his 40-mile-square adopted home in Belterra, well-rested and eager to report to work.

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Carolyn J. Heller, Mgr.

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Our Lady of Grace nuns end summer renewal

BEECH GROVE, Ind.—The Sisters of St. Benedict of Our Lady of Grace Convent here, concluding a summer renewal program, have reaffirmed their first priority as "religious Christian women dedicated to a life of prayer, poverty, celibate love and obedience according to the spirit of St. Benedict."

"Through communal, personal and shared prayer and through participation in the sacramental life of the Church, the Benedictine Sister draws from the sources of the Christian life the spirituality which gives life and support to her apostolate," according to a policy statement issued by the convent prioress, Sister Mary Philip Seib, O.S.B. "Equally as important as her prayer is her celibate community living through which the Religious bring each other to life in a faith community," she stated.

VARIOUS communities presented tabulated reports of questionnaires completed by each member of the community, designed to chart community policy.

Under the chairmanship of Sister Mary Judith Howe, the finance committee proposed the following:

"Personal allowance will be continued, but because the personal allowance is directly related to the vow of poverty, it is considered community money. Salaries from regular jobs and from extra jobs continue to be part of a communal fund."

An ad hoc committee on dress revealed that about 95 per cent of the community expressed that for them the religious habit is a sign of dedication and is still a meaningful symbol to many of the people with whom they work. The modified black and white

habit with veil will be worn at professional, liturgical and social the aged, the sick, the nursing or teaching in schools need.

Reports were given to the community by those engaged in optional after professional work, extra apostolates during the past year on vacation, or at evening social events not connected with the parish.

EARLIER IN the year, under the chairmanship of Sister Mary Margaret Funk, the committee of the present for the future had prepared a study of the apostolic works in which the community is now engaged and a projection of the shift of emphasis within the next five years.

Information gained from the study will be channeled through the education committee, under the chairmanship of Sister Mary Gilbert Schipp, which will approve the Sisters' study programs and offer guidance to those preparing for changing apostolates.

Graduate study will ordinarily be delayed until after final commitment to give priority to spiritual and theological development of the young Sister as a religious woman.

Full support was given to community members involved in apostolic works other than teaching and nursing. Sisters are encouraged to participate in all parish activities, to become involved in the interests of the civic

Church musicians to attend session

INDIANAPOLIS — The Gregorian Institute of America (GIA) will sponsor a music reading session for church musicians on Friday, August 20, in Little Flower School.

Each participant will receive a packet containing 30 new choral and congregational music publications. The three-hour session will be conducted by Rene Dosogne, head of the church music department of DePaul University, or Robert J. Louis, vice president of GIA Publications.

Participation will be limited to choir directors, organists, song leaders and others involved in the direction of parish music programs. Choir members may not attend. A fee of \$5 will be charged.

STUDY PROGRAMS on current theologians were announced for the coming school year to be held in Tell City, Ind. under the chairmanship of Sister Mildred Wanner, and the renewal committee.

Plans are underway for a weekly scripture course to be given during the school year at Our Lady of Grace by Father Francis Bryan, associate pastor of Holy Name parish and Latin School faculty member.



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WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Rejects idea of united Ireland

LONDON—Prime Minister Brian Faulkner of violence-torn Northern Ireland, where the Catholic minority and Protestant majority have been battling for more than two years, has reaffirmed his government's opposition to any steps toward linking it with the predominantly Catholic Republic of Ireland in the south. In an interview with the influential Dublin newsweekly, *This Week*, Premier Brian Faulkner declared he "could not conceive of any closer relationship on anything resembling 'federal' lines, other than on the basis of a decision by the Republic to come back into the political community of the United Kingdom (of Great Britain and Northern Ireland)." This is about as likely a development as the cheerful merger of Israel and Egypt into a United Zionist Republic. Faulkner not only ridiculed any sort of union with the Republic, but rejected any significant cooperation in areas such as tourism, industrialization, and other significant areas of modern life, even down to sports and the arts.

School body not yet formed

Reports that all major groups conducting nonpublic schools have established the first Council for American Private Education have been called "premature" by nonpublic school officials, who say they are still in the process of forming it. Cary Potter, president of the National Association of Independent Schools and previously identified as acting chairman of the private education council, told NC News he is actually chairman of an 11-member steering committee which is finalizing details for such an organization, which will be the first of its kind. Even the name of the council is not yet definite, Potter said.

Pope lashes out at abortion

CASTELGANDOLFO, Italy—Pope Paul VI slammed out at abortion and other evils which lower man's dignity. The Pope's words were contained in a speech that was controlled in language but not in impact and delivered to thousands of tourists attending his weekly general audience at his summer villa here July 28. Man's dignity calls him to the heights of "an innate and sacred beauty," but license in the guise of liberty lowers man to the levels of lust, the Pope insisted. In his direct attack on abortion, the Pope first of all called on parents to safeguard the unborn child. "Parents, first of all, the operators and ministers of human life, must hold in the highest respect the dignity of the human being," he said. "They must do this from the very moment of conception in the mother's womb."



Sugar quota subsidy criticized

WASHINGTON—The United States' sugar quota subsidy to the Republic of South Africa has been criticized sharply by the division of world justice and peace of the United States Catholic Conference and others. In a letter to members of the Senate Finance Committee, James R. Jennings, division associate director, wrote that "it is one thing for the United States to join in the United Nations' condemnation of the apartheid (strict racial segregation) policies of South Africa, but it is ludicrous for us then to provide forms of assistance to South Africa as in the sugar quota." Jennings praised an amendment introduced by Sen. Edward M. Kennedy (D-Mass.) to end the sugar quota for South Africa. Jennings said the amendment "is directed aptly against the racist practices" of that country.

Vatican plans housing for poor

VATICAN CITY—A housing development to be built by the Vatican for some of Rome's shantytown dwellers will shelter about 90 families, according to the Vatican City's daily newspaper *L'Osservatore Romano* said it will cost the equivalent of between \$800,000 and \$1 million. The paper pointed out that this money has been obtained through the sale of a building in mid town Rome.

Father Robert P. Hartman to note dual anniversary

BEECH GROVE, Ind.—A dual anniversary will be observed by the pastor of Holy Name parish here Sunday, August 15.

Father Robert P. Hartman, 64, will mark the 40th Anniversary of Ordination and 20 years as Holy Name pastor with a Mass of Thanksgiving to be offered that day at 2:30 p.m. Celebrating the Mass will be former associate pastors of the parish.

A native of Vincennes, Father Hartman was ordained in 1931 at St. Meinrad Seminary following studies there.



FATHER HARTMAN

EARLY ASSIGNMENTS in cluded St. Philip Neri parish, Indianapolis; St. Patrick's parish, Terre Haute; and Holy Trinity parish, Indianapolis. In 1946 he was appointed administrator of St. Bridget's parish, Indianapolis, where he remained until being named to Beech Grove in 1951.

One of the largest Catholic parishes in the Archdiocese, Holy Name numbers about 800 families with a parish school enrollment of 800 children in grades one through eight.

UNDER FATHER Hartman's

administration, Holy Name parish erected its present church which was dedicated in 1954. A major addition to the parish school was added in 1958. The parish is widely known for its youth and music programs.

A public reception and open house is planned following the August 15 Mass from 3:30 to 6:30 p.m. in the parish hall. No invitations have been issued.

Military men seen 'mediators'

VATICAN CITY—Vatican City's weekly magazine has called military men "the only mediators" in the political disputes of some emerging nations. "That explains the use of force as a means of political struggle," said the article in *L'Osservatore della Domenica*. The writer, veteran Vatican journalist Federico Alessandrini, pointed out that recent political struggles in three Arab countries—Morocco, Jordan and the Sudan—have all been settled by military force.

Bernstein composes special Mass

WASHINGTON—Leonard Bernstein has composed a Mass, at the request of Jacqueline Kennedy Onassis, for the gala inauguration of the Kennedy Center for the Performing Arts, Sept. 8. Bernstein said at a news conference here that about half of the text of the Mass will be from Catholic liturgy and the other half will be new. It will take more than 200 persons to perform the Mass, Bernstein revealed. There will be an orchestra of 70, a choir of about 60, a smaller boys' choir, the Alvin Ailey dance company and a group of boy dancers.

Religion on upbeat in Soviet?

NEW YORK—Gradual improvement in the religious situation in the Soviet Union was reported by a team of U.S. religious leaders back from their fifth visit to Russia in as many years. A quickening of religious interest among Soviet youth, some easing of government restrictions, a "new dynamism" in the leadership of the Russian Orthodox Church and equally vital leadership and enthusiasm among Russian Baptists were cited as some of the reasons for the "cautious optimism" reported by the visiting Americans. The inter-religious team made their tour under the auspices of the Appeal of Conscience Foundation, formed in 1965 out of concern by religious leaders in this country for the plight of Soviet Jews, and to help preserve religious freedom for all faiths. The foundation has also sponsored fact finding missions to Spain and Northern Ireland.

Nun joins World Council body

YORK, Pa.—Maryknoll Sister Gilmary Simmons left here for Geneva, Switzerland, to serve as medical staff consultant on the World Council of Churches' Christian medical commission. Sister Gilmary, a physician, gained a widespread medical reputation for her work in pediatrics in Korea for more than 15 years. She joined the Maryknoll nuns in 1951 and went to Korea three years later as a member of a Maryknoll medical team to work among war refugees. Sister Gilmary established tuberculosis control home care programs, child health clinics, preventive medicine and health education programs in Pusan and outlying areas. She became first medical director in 1962 of the 150-bed Maryknoll Hospital, Pusan, which became a medical training center and was turned over to the Koreans in 1968.

Named to direct Campus Ministry

WASHINGTON—Father John Whitney Evans will take office Aug. 1 as director of the National Center for Campus Ministry, Cambridge, Mass. Since 1969, the priest from the Duluth, Minn., diocese has been serving here as coordinator of research for the campus ministries department of the Center for Applied Research in the Apostolate (CARA). The national center in Cambridge was authorized in April, 1970, by the education department, United States Catholic Conference, and approved by the U.S. Catholic bishops. The center offers a year-long program of supervised study, research, experimentation and field work designed according to proven methods of adult self-education.

Cardinal among 'Big Wheels'

DETROIT—Cardinal John Dearden and an inner-city pastor have been selected by a panel of civic leaders as two of Detroit's "Ten Big Wheels," the "elite 10 whose power and influence help run the city." The idea for the honorary contest originated with the Detroit News, metropolitan daily with 800,000 readers. Cardinal Dearden and Msgr. Clement H. Kern, pastor of Most Holy Trinity parish in Detroit's inner city, found themselves the only clergymen listed among heads of Ford and General Motors, utility chiefs, a business tycoon, a labor union president, a financier and Detroit's mayor as the city's "movers and shakers."



Appeal college aid decision

WASHINGTON—The Connecticut taxpayers who originated the suit against a federal college aid statute upheld by the U.S. Supreme Court now want a lower court to decide whether the four colleges involved are "sectarian" institutions. In a petition filed here July 22, the taxpayers, including representatives of the Connecticut Civil Liberties Union, claimed the high court had agreed in the various opinions it handed down that a genuinely sectarian college could not receive federal funds. But the lower court, the petitioners said, never ruled whether the four colleges who received aid under that statute were "sectarian." Leo Pfeffer, special counsel of the American Jewish Congress, said the high court's June 28 decision "upholding a federal statute which allows construction grants to church-related colleges for non-religious facilities" has been "widely misinterpreted" as permitting such aid "across the board."

Given ND Liturgical Studies post

NOTRE DAME, Ind.—Father James D. Shaughnessy of Peoria, Ill., has been named the first director of the George and Mary Murphy Center for Liturgical Studies at the University of Notre Dame. Father Aidan Kavanagh, O.S.B., director of Notre Dame's doctoral program in the liturgy, said Father Shaughnessy would assume his duties at Notre Dame on September 1. The 57-year-old diocesan priest has been pastor of Sacre Coeur parish in Creve Coeur, Ill., for 19 years. Father Shaughnessy heads the Federation of Diocesan Liturgical Commissions. The Murphy Center will examine the role of ritual patterns in the psycho-social development of man.

Nun jailed for refusing to testify is released

JERSEY CITY, N.J.—A old nun, cited for contempt, said softly as she appeared before Superior Court Judge A. Alfred Fink.

"Then I have no choice but to commit you to the county jail," the judge responded. "I will leave an order for the grand jury to be convened at any time if you desire to testify before it."

SISTER MARGARET had contended that her conversation with the youth, Louis Cevitello, held by police in connection with the fatal beating of a public school attendance officer, was immune under the "priest's privilege" allowing clergymen not to divulge anything told in confession.

The nun, who steadfastly refused to answer any questions for the grand jury, was found in contempt and sentenced to jail May 8 by Superior Court Judge Samuel A. Lerner who ruled that "priest's privilege" does not apply to Sisters under existing law.

WARNS OF ABORTION SHE WAS BROUGHT to Judge Fink's courtroom and given another opportunity to cooperate after the New Jersey Supreme Court refused to review her appeal on the contempt citation.

Similar to Britain's Britain's Abortion Act was "a terrible mistake," said Mrs. Jill Knight, down a similar appeal, agreeing an Anglican and Conservative party MP. "There was a definite conflict between the law and the nun's conscience, and she chose to obey her conscience," commented jury, but Sister Margaret Father John Egan, assistant pastor of St. Barnabas Parish here in which St. Boniface convent Sister Margaret's Appellate Division of Superior Court agreed to review the issue. Police said Sister Margaret Although her appeals are and Sister Francesca Rettino, exhausted, Sister Margaret can another Dominican nun talked to still purge herself of the contempt the Cevitello youth shortly after citation by agreeing to testify before the grand jury.



TO CONDUCT RETREATS—Father Eric Lies, O.S.B., left and Father George Coffin, will conduct August retreats at Our Lady of Fatima Retreat House, Indianapolis. Widows and widowers are invited to a special retreat the week-end of August 13-15, to be conducted by Father Eric, a member of St. Meinrad Archabbey. Father Coffin, chaplain of Marian College, will conduct the August 20-22 week-end retreat for members of St. Ann's, St. Joseph's, St. Philip Neri and St. Roch's parishes, Indianapolis, and women from Columbus and New Castle. Reservations may be made with retreat captains or through the retreat house.

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ON THE LINE -- two pages of opinions

Christian criminality: A dead-end street

Conscience doth not make cowards of us all, as Shakespeare believed. It makes doughty criminals of the best of us, according to the lead article in a recent issue of Christian Century magazine.

J. Barrie Shepherd, assistant professor of religion at Connecticut College, writing on "Christianity and Criminality," develops the theme that the growing numbers of priests, nuns and ministers running afoul of the law today are worthy successors to Christ and the apostles in that they are exhibiting one of the oldest traits of the faith—defiance of temporal authority.

"The biblical tradition, not only of Christianity but also of Judaism, sounds at times very much like a criminal record," says Dr. Shepherd. And that tradition is alive and well today, he would have us believe, in those whose conscience-propelled activism for peace lands them before grand juries or behind bars.

The state, of course, judges such antiwar acts as draft board raiding as illegal. However, "In terms of the moral law of God and its first priority—which is love of God and of one's fellow men—many if not all of these acts are clearly not only legal but exemplary," says Dr. Shepherd.

Laws exist for the sole purpose of establishing justice, he contends, and "when they fail or obstruct this supreme purpose they merit about as much respect as a profitable but false-claimed cure for cancer."

This same theme has been advanced frequently in the past decade and is a first ingredient of the Berrigan syndrome within the Church. It is an alluring theme, compounded of the fervor of the crusades and the invincibility of the saints. It is also an extremely risky proposition.

It is based on an elitist view of what is just and good, not only for those touched by the charisma of civil disobedience, but for society at large. In this respect it is inimical to democratic struc-



tures, whether political or religious, and therein lies one of its major faults.

This hostility to democracy is analyzed by John P. Sisk in the current issue of The Critic magazine in what struck this reader as a penetrating and objective profile of the Catholic Left. We would recommend Sisk's perceptions of "The Berrigans and other Catholic Intransigents" to those who feel an instinctive moral camaraderie with conscience-driven militancy yet are fearful of where it will lead.

It leads up a dead-end street, according to Sisk, impeding if not indeed preventing the human advancement so earnestly sought. Unlawful activities, violent or non-violent, he contends, create moral paralysis.

"They arouse guilt by playing against a traditional tendency in our culture to believe that the commitment of the good man is intolerant, intransigent and non-negotiable. The guilt keeps us from noticing how often rage and disgust are not only an egotistic exploitation of corruption in the interest of living more intensely but are in effect a survival technique directed against the despair that would otherwise result when absolutist demands fail. On the radical Catholic Left this rage and disgust are directed at two targets at once: the institutional Church and institutional democracy, as if it

were compelled to over-compensate for the parochial triumphalism and super-patriotism that were once such conspicuous characteristics of middle-class Catholic life.

"One implication of all this is that it is easy in our society for a failure of democratic nerve to pass itself off as a heroic concern for national regeneration—just as in the Church it is easy for a failure of Christian nerve to pass itself off as a charismatic demand for immediate root-and-branch reforms."

The panic reaction, inside and out the charismatic circle, guarantees the continuance of the panic-causing situation, argues Sisk.

"Disciplined patience and tolerance, as well as a capacity to avoid both panic and apathy"—not the summons to Christian criminality espoused by Dr. Shepherd—will result in the regeneration of Church and democracy, concludes Sisk.

If this is Christian compromise, so be it. But the simple truth is that ordinary men are neither martyrs nor idealists. Their greatness lies in a stumbling but persistent effort to do a little better tomorrow and in a belief that the other guy is doing his best too. And it is this greatness that keeps such institutions as the Church and democracy glued together.

—B. H. ACKELMIRE

GIVE AND TAKE

BY REV. PAUL DRISCOLL

Since Father Luka is still away, let us continue our discussion about thermostats. Last week I wrote about a rectory with great extremes in heat, but only one thermostat as a regulator. The installation of a second thermostat solved the heating problem, and I suggested that some Church conflicts might be solved—to the satisfaction of all—by similar methods.

Which Church conflicts? Those where the possibility of diversity is accepted by both progressive and traditional Catholics.

Many controversies do not fall into this category. A traditional Catholic, for example, does not regard Pope Paul's decision on birth control as optional, and a progressive Catholic would feel the same way about the Pope's teaching on social justice.

TO CLARIFY MATTERS, it might help to distinguish a "Type A" controversy from a "Type B" controversy. In a "Type A" controversy, one party believes that there should be options, but the other party does not believe options are allowable. In a "Type B" controversy, both parties believe in principle that options are allowable.

In a "Type A" conflict, whether a person favors a solution based on options will depend on his position concerning the question under discussion. But in a "Type B" conflict it is very possible that a solution based on a "second thermostat" principle could be satisfactory to everyone.

If birth control and social justice are Type A conflicts, what is a Church example of a Type B conflict?

It seems to me that many of our liturgical controversies fall into the Type B category. Take, for instance, the dispute over the language of the Mass. Although both sides have always admitted that our Church possessed the ability to approve a Mass in the other side's favorite language, we have operated on a single thermostat principle for centuries and we continue to operate on a single thermostat. What has changed is the direction of the thermostat. In the past, a vernacular Mass was generally forbidden, even for those who desired it; in the present, a Latin Mass is generally forbidden, even for those who desire it.

Why was (and is) the Church reluctant to accept in practice those options which she recognizes in theory?

AS I UNDERSTAND IT, a major reason why the vernacular Mass was forbidden was the Protestant claim that only a vernacular liturgy was valid. Church authorities feared that a popular English Mass would be interpreted as support for this claim. In other words, to preserve the option of a Latin Mass it was considered advisable to suppress an English Mass.

Was not a similar fear behind the recent suppression of the Latin Mass? Was that not concern that the continued existence of a Latin liturgy might keep the English liturgy from ever receiving a real chance? If Latin were kept, many people might not even try an English Mass—or perhaps the priests who favored the Latin liturgy might not give the English Mass their full support. In other words, to preserve the option of an English Mass it was considered advisable to suppress a Latin Mass.

IF I AM CORRECT in my analysis, then does it not illustrate the great importance of improving intra-Church relationships? Options permissible in principle were not allowed because of the belief that they would be abused—that the freedom granted would be used to suppress options for other people. In a very real sense, it was kill or be killed—or, in this case, abolish or be abolished.

Constructive communication between Catholics with different attitudes will not necessarily solve conflicts of principle—Type A conflicts. But it could solve many Type B conflicts, as well as controversies caused by misunderstanding or lack of trust. If we can eliminate the Type B clashes, will we not be in a much better position to talk about those differences of principle that may exist among us?

about the labor movement in this country until he recovers from the cultural shock of moving north and regains his journalistic composure.

The American labor movement is admittedly a thousand miles from being perfect, but, despite its many faults and imperfections, it deserves better than to be lampooned by a journalist who may or may not be an expert in other areas of American life, but, on the record, must be dismissed as a rank amateur (and a rather jaded one at that) in the field of labor history and labor economics.

MR. CAMPBELL, as indicated above, once served as the managing editor of New Republic. It would appear that something has happened to his sense of objectivity since he left that position and moved to Toronto. With all due respect, then, I would suggest, in conclusion, that he refrain from publishing anything more



"I TOLD YOU THEY'RE STARTING TO GO TOO FAR WITH NETWORK CENSORSHIP! THAT'S THE BILLY GRAHAM CRUSADE!"

K OF C MAGAZINE EDITOR

Blasts 'entanglements' in Court's aid ruling

NEW HAVEN—The recent U.S. Supreme Court decision striking down non-public school aid laws in Pennsylvania and Rhode Island "poses serious perils to the processes of democracy and particularly to religious freedom," an editorial in a Roman Catholic journal charged here.

Characterized as the "Burger decision"—Chief Justice Warren Burger wrote the majority opinion—the ruling was described in *Columbia*, the Knights of Columbus magazine, as "even more dangerous in what it threatens than in what it did."

"The Burger decision has the unfortunate impact of heightening the establishment clause (of the First Amendment) to an insuperable mountain while reducing the free exercise clause to an insignificant molehill," the editorial stated.

SIGNED BY EDITOR Elmer Von Feldt, the editorial pointed out that the Court's

Sees education as poor's first liberating force

BY ANN GREGORY

FRIBOURG, Switzerland—"Changing political, economic and social structures in poor countries call for change in the countries of abundance," said Archbishop Helder Camara of Olinda and Recife, Brazil, in a plea for peaceful revolution.

Such a revolution, he said, should begin with moral pressure to liberate education. The Brazilian archbishop received an honorary doctorate from Switzerland's Catholic University of Fribourg, where he addressed the 50th anniversary ceremonies of Pax Romana, the international movement of Catholic students and intellectuals.

ARCHBISHOP CAMARA spared no one in his analysis of the need for change. "Those in power remain obstinately fearful of the people. Everyone mistrusts everyone," he said.

Dictatorships of the left and right show a strange resemblance, the archbishop said, and oppression also exists in the democracies, subtle though it may be. Where are the freedoms of democracy, he asked.

As for the "free" press, he said, "its freedom stops where the interests of business intervene."

Religion, said Archbishop Camara, "is used to maintain a stable situation. If the Church poses problems in terms of justice, she is invited to silence."

AND THE UNIVERSITIES—"they belong to governments which have interests . . ."

"Only the rich and the powerful are, in appearance, free," he said. But the archbishop maintained that, behind this facade of apparent freedom, "they are really the slaves of their own egoism."

The archbishop deplored the dictatorships view that liberating education is "subversion and communism." In the democracies, on the other hand, he said, there are pressures and compromises. A truly liberating education is "too

newly-proclaimed doctrine of "entanglement" is nowhere mentioned in the U.S. Constitution.

Yet, the editorial pointed out, the Court decision is fraught with a "series of allegedly impermissible entanglements between church and state" in the Pennsylvania and Rhode Island cases.

Among these are: the danger that nuns or other committed religious persons might bring faith and morals into secular subjects, that the state be forced to exercise safeguards to insure teachers to not inject religion into secular subjects, and the "divisive political potential" of state assistance programs.

BESIDES THE "entanglement" assertions of the ruling, the *Columbia* editorial took issue with the Burger opinion's claim that "under our system the choice has been made that government is to be excluded entirely from the area of religious instruction and churches excluded from the affairs of government."

The editorial said the language is "disturbingly reminiscent" of provisions governing church-state relations in most Iron Curtain countries.

"If the Burger ruling is serious in its doctrinal enunciation that 'churches (are) excluded from the affairs of government,'" the editorial added, then "Father Robert F. Drinan, S.J., must feel very uncomfortable about the tenure of his seat in Congress."

There is a way out, however, Archbishop Camara said, because "that education has an ally: a liberating moral pressure. That is, a pressure capable of peacefully attaining the overthrow of the structures of slavery."

TO THOSE WHO ask why he wants to change the structures of the developed countries, structures which have brought them prosperity, Archbishop Camara replied that the price they have paid is too high. "Why not attain the same thing without using neo-colonialism? For the effects of this colonialism, for the Third World, are terrible."

In order for education to liberate man, education must be liberated by moral pressure, he said.

"This growing moral pressure is everywhere about to burst out. The Abrahamic minorities exist already. And they are marked by the sign of God."

Archbishop Camara calls them "Abrahamic" because, like the Old Testament patriarch Abraham, they are "called upon to hope against all hope."

The archbishop's preaching of peaceful revolution was warmly received in Fribourg where it was proposed that he be made a candidate for the Nobel Peace Prize.

THE SWISS GOVERNMENT, however, warned Archbishop Camara that he had violated a decree prohibiting foreigners from publicly speaking on domestic Swiss policies.

If the controversial archbishop continues to criticize Switzerland, they warned, he could be subject to prosecution.

During a speech in Zurich, Archbishop Camara had called on the Swiss to modify their economic, cultural, and social structures.

THE YARDSTICK

Challenges book's slap at labor

BY MSGR. GEORGE G. HIGGINS

One of the most comprehensive studies of the American labor movement published in recent years is a book by Derek C. Bok and John T. Dunlop entitled "Labor and the American Community" (Simon and Schuster, New York, \$12.50). It begins with a summary of the opinions held by the public at large and several major segments of American society on the subject of American trade unionism. After examining these opinions in the light of the available facts, the authors conclude, at the end of the book, that "unions are among the least understood of our social institutions." They also point out that "interestingly enough, in contrast with opinions on most other subjects, views about unions often seem to stray furthest from the facts the higher one moves up the scale of income and education."

Though I have had occasion to quote these conclusions in an earlier release of this column, I think it's appropriate to repeat at this time if only to suggest that they are borne out to a T by the section on trade unions in Alexander Campbell's new book, "The Trouble With Americans" (Praeger Publishers, New York, \$4.95). Mr. Campbell is a British citizen who lived for a number of years in Washington, D.C., where he was managing editor of New Republic. He now lives in Toronto, Canada, where he is a member of the editorial board of the Toronto Star.

MR. CAMPBELL, who loves to indulge in sweeping generalizations, criticizes the labor movement on several different counts.

(1) He says, for example, that "while corporations have grown, the labor unions have stagnated or have shrunk in influence and membership." The factual evidence which he cites in support of this statement is woefully incomplete and far from being conclusive. A number of highly regarded labor economists would argue, to the contrary, that the evidence, taken as a

whole, points, if anything, in the opposite direction.

(2) Mr. Campbell, echoing the familiar line of many other liberal intellectuals, grossly caricatures labor leaders as a conglomerate bunch of goons or labor "bosses" and consistently lumps them all together into one homogeneous glob as though they were all just alike as peas in a pod. In order to organize, he says, labor leaders "felt they had to be the workers' bosses. The reader (he adds in another sweeping generalization) will easily recognize the parallel with the city bosses who developed political constituencies. In both cases, the rank and file have acquiesced or had their heads knocked in."

The mind boggles at this kind of uninformed and highly sensational rhetoric. One hardly knows how to react to it without completely losing his own cool. In any event, suffice it to say that offhand I can think of several hundred labor leaders, living and dead, who never knocked in anybody's head and, indeed, were never even tempted to do so.

(3) Mr. Campbell's careless disregard for factual evidence apparently knows no limits. He says, for example, that they (labor leaders as a group) "hold the numbers down, often by keeping blacks and other non-favored groups out of the union and so out of jobs."

THE FACTS of the matter are these: Some labor leaders in some specialized occupations, where unfortunately this is still possible, do, in fact, hold the numbers down, etc. With these exceptions, however, labor leaders as a group are totally incapable of keeping the numbers down even if they wanted to, and this for the simple reason that they have absolutely no control over the hiring practices of their employers and must accept into their ranks all workers employed by the corporations with which they have collective bargaining agreements.

(4) Mr. Campbell also says that "People employed by labor unions have on occasion tried to organize in order to bargain with the union about their wages and conditions. On such occasions, they have usually been sternly put down."



viewpoints and observations

TV station's editorial calls private schools taxpayers' best friend

LOS ANGELES—Television station KNBC has broadcast an editorial supporting a direct tuition aid grant paid by the state to parents of children not enrolled in a public school.

"The grant wouldn't come anywhere near covering the full cost of education, but it would help," said the editorial, read by Jim Foy, KNBC editorial director.

The July 9 KNBC editorial also advocated that the state of California provide the same supporting services to nonpublic school pupils as it does to public school students.

"WE FEEL EITHER of these forms of public assistance to private education would meet the 'no entanglement' requirement of the U.S. Supreme Court, at a relatively low cost, and still keep private schools open and thriving where they're most needed."

The Supreme Court on June 28 struck down the laws of Pennsylvania and Rhode Island which gave public funds to private schools for secular instruction. The court

held that such laws could lead to "excessive entanglement" of Church and state.

The editorial said that the court's ruling cut off some kinds of aid to parochial schools but did not rule out all kinds of support.

There are several approaches, said the editorial, "that we feel the California legislature should examine and approve in order to keep parochial schools alive here."

"It's our view that these schools are one of the taxpayers' best friends."

IN SOUTHERN California, about 175,000 children attend private schools. At a tax saving of about \$800 per year each, that's \$140 million being absorbed by parents or by the collection baskets of the Catholic, Protestant and Jewish churches that support most private schools.

Statewide we're talking about well over \$300,000,000 every year in property, income and sales taxes no one ever had to pay.

Times demand sensible change

LIVERPOOL, England—"If times change, religion must also change," Cardinal Heenan of Westminster said in an article in the Liverpool Post.

But this is not the same as saying "that religion must change with the times," the cardinal explained.

He was archbishop of Liverpool for six years before being named head of the Westminster archdiocese in 1963.

"The Church," he wrote, "has to look after the people who actually exist... The Church has to care for the people as they are now."

THE CHURCH, he said, is sometimes accused "of being too soft with youngsters." But it is not being soft, "it is being sensible," the cardinal replied.

"The outlook of young people has altered radically," he said. "It is not a question of whether they are better or worse than their parents were at the same age. The real difference is that in the last generation young people acknowledged the Ten Commandments even when they did not observe them."

"Today the very idea of a commandment is unacceptable. Nobody must tell anybody else what to do. Love conquers all. Everything is done by persuasion and compassion. That at least is the theory."

"One result is that young people today have a greater sense of responsibility towards the underdog than anyone in authority. To some extent this is a great improvement. In the past too little thought was given to strangers, social drop-outs and unfortunates of every kind."

BUT, SAID the cardinal, "the pendulum may have swung too far. Some neglect their primary duty in order to pursue works of charity. It is even possible to do soup runs for social rejects while not acknowledging the more pressing duty of looking after your own old mother and father. The pendulum may have swung too far but every pendulum has the habit of swinging back again."

The chief difference between the youths of today and those of 50 years ago "is that today there is much more outright rejection of God," the cardinal said. "People are no longer ashamed to call themselves atheists."

Young people, he added, "are what they are as a result of their environment and their education. Above all they have been molded by their elders. Those who complain at the lack of religion among the young may need to examine their own religious record."

DEMOGRAPHER'S VIEW

Problem not too many people, it's urbanization

CINCINNATI—The population problem consists of too many people in one place, not too many people in the world, says a noted English demographer. Dr. Colin Clark, who has spent the last 40 years studying world agricultural production and population trends, is quoted in an interview with writer Rhea Felkner in the August St. Anthony Messenger.

Since 1940, admits Clark, there has been an unprecedented increase in total world population. But taken country by country, the picture is different.

"A few countries in Western Europe, the United States and Japan are producing children at slightly more than the replacement rate," he reports. "But other countries are not. In Soviet Russia, for example, a considerable depopulation is taking place in Siberia. In many parts of Europe there is actually a shortage of workers."

IN FACT, population densities of major cities are lower today than they were a generation ago, says Dr. Clark. But he believes that most major cities are still overcrowded, and hopes that deurbanization will continue, perhaps spurred on by government action to limit city size. "I don't think any city ought to have more than 500,000 people," he asserts.

An important fact ignored by the advocates of population control, according to the demographer, is that countries with the highest rate of population increase are the countries with the greatest rate of

economic growth.

"The only places where agriculture has failed to keep pace with population have been those, like Cuba, where the economy has been disrupted by civil war," he reports. "And the converse is also true. The countries with declining populations have been those countries with lowest economic growth."

THE AGRICULTURAL situation is better than scare reports would have us believe, indicates Dr. Clark. He calls the increase in agricultural output "nothing short of phenomenal." New agricultural discoveries are constantly revising old predictions of food production. "Of course, we cannot feed an indefinitely large population," he says, "but the limits of agricultural potentiality are much further in the future than is generally supposed."

Given improvements in food production efficiency, Dr. Clark foresees no shortage of agricultural land. He further observes, "Even if there were no agricultural advances beyond what we have today, there is no possibility of a population problem for several centuries into the future."

That's how much land there is." The problem of many countries today, he notes, is not a shortage of food, but rather an embarrassing surplus.

Dr. Clark is presently conducting agricultural research at Monash University in Melbourne, Australia. From 1953 to 1969 he directed the Institute for Research in Agricultural Economics at England's Oxford University.

Ecumenism dead? Ask Methodists

BY CANON WILLIAM PURDY

ROME There is a true, very recent story of a married English lady living in Rome, a graduate of Cambridge University of Methodist upbringing although no longer actively one, who could not summon the courage to telephone an acquaintance who lived in the Vatican. One part of her at least would have been prepared for any result: even for the telephone to blow up in her face.

REFLECTIONS

FROM

ROME

She was not particularly strange in this, just a little out of date. Albert Outler, the brilliant and genial scholar of Southern Methodist University in Dallas, Tex., reflecting on the revelation that Vatican Council II brought to him and his fellow Methodist observers, quotes a completely solemn sentence of a Methodist theological textbook of 1953: "This is not to say that all Roman Catholics are idolaters." Let us hastily add that Roman Catholics could easily match any ignorance and prejudice with their own attitudes to Methodists.

WHEN THE WISEACRES tell us that ecumenism is petering out, a few perspectives of this sort from recent history are needed before we react. History moves swiftly in the jet age. The world Methodist Conference (WMC) meets every five years. It met last in London in 1966 and is due to come together again in Denver, this month (Aug. 18-26). The two meetings will share one peculiarity, one that even the prophetic eye of John Wesley, Methodism's founder, could not have glimpsed. They will both have been addressed by Roman Catholic cardinals. Cardinal John Heenan of Westminster welcomed and encouraged the London conference five years ago. In Denver Cardinal Jan Willebrands, president of the Vatican Secretariat for Promoting Christian Unity, will give a major address at the Conference's invitation.

If we didn't believe that there is wisdom to be gained beyond the grave, we might well expect Methodist and Catholic leaders much more recent than Wesley to be turning in theirs.

On April 23, 1970, the general conference of the United Methodist Church, assembled in St. Louis, Mo., ruled a line and began a new chapter in its own history. The earlier chapters are not cancelled. The articles remain. But more effectively than quietly dropping them, the conference solemnly repudiated the traditional, polemical interpretation of the articles.

ANYONE TEMPTED to think of this as a fine, big gesture of the sort large assemblies can easily make has a number of remedies open to him, at various levels. If his memory is long enough (and quite a young man's will be) he can look at the changes which have come over Methodists and Catholics in their day-to-day living, side-by-side, as Christians.

He may conclude that there is still room for betterment, but if he compares the fruits of the past five years with those of the preceding 200 he will hardly be pessimistic.

Next he can observe the progress of the dialogue between Roman Catholics and Methodists, ranging from the world to the parish levels.

Denver's 2,000 or more delegates will hear a 35-page report by an international Methodist Roman Catholic team that has been meeting for four years. The United States has its own team as well.

The report will not be a 'final' document. It will neither suggest that all difficulties have been overcome, nor admit that there is the slightest reason for relaxing effort. Rather it is hoped that Denver will give a new push to the effort, streamlining it. Methodism (which started as a revitalizing spiritualizing force within Anglicanism) and Roman Catholicism believe they have something specific to say jointly to the modern world—witness to give together to values which are in danger of perishing.

This is something far beyond defensive ecumenism, something which can stand up to the real strain of doctrinal discussion.

YOUR WORLD AND MINE

Papal pastoral on Media takes positive approach

BY GARY MACEOIN

When the Vatican Council issued the decree on the media of communications in 1963, it directed that it should be followed up with "a pastoral instruction" which would develop in detail the broad principles laid down in the decree. The decree itself had already been severely criticized as excessively negative and condemnatory, as justifying widespread civil and ecclesiastical censorship, and as attributing to the press a teaching function foreign to its nature.

The tone of the pastoral instruction is much more positive. The activities of the press in distributing the information which society needs to function smoothly, involving continual dialogue, it says, "coincides with the Christian understanding of how men should live together."

The instruction gets away from a widely held misunderstanding of public opinion as something existing in an unstructured mass of people and waiting to be discovered. Instead, it is clear that public opinion requires a structuring of society, the creation of intermediate groups between the individuals and authority. These groups express "opinions, attitudes and emotions" as a preliminary to reaching a consensus which becomes a group conviction or custom. The implication is clearly drawn that public opinion requires freedom of speech, even though obviously some of the opinions, attitudes and emotions expressed in the process of seeking a consensus will be inaccurate or misleading.

THE APPLICATION OF these principles to the Church itself is spelled out with admirable clarity. The Church, as "a living body," needs public opinion in order to advance "in thought and action." Its members should understand that they have a "real freedom to speak their minds," and that "free dialogue within the church does not injure her unity and solidarity."

As regards secrecy, the same rules as are "normal in civil affairs" apply to the

church, which presumably means—among other things—that we are going to have the same public scrutiny of finances which is normal in our society at the federal, state and local level. It is also noteworthy that the instruction dwells on the dangers of having the authorities monopolize control of the media of communications, a point of particular importance and sensitivity for the Catholic press in many countries.

"The free expression of opinions, diversity of presentations and points of view are recommended to the Catholic press, even for periodicals which are regarded as speaking officially for the Church." Here is a principle totally at variance with the still widely touted view that the publisher is morally entitled, as he is legally entitled, to print and promote only his own ideology. To the argument that people may become confused, the instruction gives the answer. "It is up to the public itself to exercise its critical sense and thus avoid taking opinions as the authentic teaching of the church."

AT ONE VERY IMPORTANT point, nevertheless, the instruction failed to get out of a trap into which the council fell in its decree. Speaking of the obligations of the newsman, that document said that the material he communicates must be "objectively true," a statement repeated in the instruction.

The phrase is, at best, dangerous. It has already been used by the Vatican information office to justify a ruling that accreditation may be withdrawn from any correspondent deemed by the office to have "an incorrect attitude." Its repetition in the instruction raises the danger that it may again be used to impose arbitrary restrictions on the press in its relations with the church.

The primary concern of the newsman is not with objective truth as already established, but with truth in the process of being discovered, little fragments of truth inextricably mixed with lies, half-truths and misunderstandings as they exist in "opinions, attitudes and emotions." He is neither theologian nor philosopher—and even they do not possess objective truth in the sense of the totality of truth. He works with opinion, confident that out of dialogue and discussion will ultimately come a closer approximation to the truth.

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The first blessing of newly ordained priests is a ceremony which leads to further service to people in the parishes. (NC PHOTO by John Wright)

Priest and Parish Community

BY JAMES J. PHILLIPS

"He smiles so much, you wonder if he knows something you don't know."

"He is like a gentle prod. Not pushy but always prodding."

"He listens to what you have to say, makes a suggestion here and there, helps you get started, then moves away to give his attention to someone else who needs help."

"He is much more concerned about what you feel than about what he has to say."

"Sometimes you don't even know he is at a meeting until he leaves. Then you realize all that he has done."

"Optimistic. That's what he is. Optimistic. And in these pessimistic times, we need



someone like that."

"He's the genuine article. When he says something or does something, you have to respect it—even though you would never tolerate anyone else doing the same thing."

"You don't see much of what he feels when you are with him. He is more interested in your needs and the needs of the community. But then, when he prays, he wears a big burning heart on his sleeve. He pours his prayers—and our prayers—from his heart. We can't help being moved to join him."

IT IS A PRIEST these comments are describing—rather, several different priests. I asked some people to tell me about a good priest, someone who is happy and productive in today's Church.

They told me. They talked about one man who was just ordained last year, another who has been ordained ten years and another

who celebrates his silver jubilee this year. All three men are doing what I suppose we could call building the new parish community. They are most concerned about being with people in small groups, about affirming the adulthood of the parishioners, about finding ways in which the people feel more fully a part of the parish.

The leadership style of these priests differs from the style to which we became accustomed. They are all most concerned about involving all of the parish in deciding the identity and goals of the parish. Yet, for all the ways in which their actions differ from the priests who lived in a more authoritarian age, the qualities that make them good are very much the same as they have always been.

A good priest is—and always was—a genuine, open-hearted, skillful and prayerful man. The only difference between now and then is in the way these qualities are put to use. Today, we are not as needful of a compassionate man to tell us what to do as we require that same man to help us become involved. We are not so

much in need of a good man we can look up to as we are of a holy man who will walk with us.

THE SKILLFUL MAN who runs things from the peak of the parish hierarchy is not our need. What we require is the skill of a man who can stand tall and function well in the middle of a whole complex of group interactions.

The differences are important, yet, there remain the basic needs we have for a priest. We need one who will spend his life helping us find meaning in our own. And we need one who will gather our confusion, success, hurt, pleasure, joy and sorrow, offer it to the Father and return with the Father's gift of His Son.

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WHAT DIFFERENCE DOES JESUS MAKE?

Christ the Revealer

BY F. J. SHEED

I have been trying to show that there is no way of making sense of man's earthly life as a short story complete in one installment. This had already been shown in the Old Testament better than I could do it—in Ecclesiastes, better than anyone ever has done it—in Job. My advantage over both of them is that they had no real notion of what other installment there might be. They could only cling to the certainty that God is over all. Whatever the sufferings of life, God must—blindly, often enough—be trusted. God must be obeyed.

It was for Christ to bring light to the



blindness, or rather full light to the half-light, in which all the Old Testament is wrapped. Once he had unveiled God's own personal life, the supreme phrase "God is love" could at last be uttered. With that God, Christ shows that we can have union here on earth to the limit of our willingness—any refusal is ours, there is no refusal in God, and he shows what the next installment of our life can be in union with God and so with all men who have not refused him. For refusal remains to every man a possibility. Salvation is no automatic machinery.

To pack and label men for God. And save them by the barrel load. Acceptance or refusal is for each of us.

ECCLESIASTES accepts, Job accepts obedience as the sole rule of life in a suffering world. (Continued on Page 7)

HOLY SPIRIT

BY FR. AL McBRIDE,
O. PRAEM.

Have you noticed how the drug culture is influencing religious talk? People speak of God "turning them on" and "blowing their minds." Others speak of a dancing God presiding over a "feast of fools." What's causing this? It's an effort to aid people to see that religion is the best source for rich emotional experience.

No need to turn to drugs. God provides the "best trip" of all. In quieter days people spoke of this in terms of the Holy Spirit. But Spirit images have their limits. Look at the dove and the ghost.

Every child's first image of the Spirit is that of a chaste dove floating in the air and sending forth thin rays. I once asked a ten year old who the Holy Spirit was. She replied, not meaning any irreverence, "He's a plain pigeon." Linking the Spirit to the dove may have fine biblical credentials, but poor educational value.

Doves fly beyond our reach. How do you get a "bird in the hand?" Tell us as much as you will that He dwells in our hearts. But we know better, for our imaginations see Him flying quietly and almost invisibly in a realm which is out of touch with us.

AS TO THE GHOST, we have softened that by speaking of spirit. But He still comes across as an invisible agent who is somewhat active at Confirmation time, but generally inaccessible. Some speak of him as the "forgotten Person of the Trinity."

What can we say to correct these impressions?

Somehow, we must recover a central biblical teaching about the



Holy Spirit, namely, that He is always linked with the experience of God. When biblical people experience God, they almost always resort to Holy Spirit talk.

Mary's profound religious experience of conceiving Jesus is attributed to the Spirit. Zachary says he can sing again because the Spirit loosened his tongue. When the apostles tumble out of the Upper Room on Pentecost Day, they say the Spirit touched them.

Prophets of the Old Testament speak of religious experiences that precede their public utterance of prophecy. Isaiah attributes his Temple Vision (ch. 6) to God's Spirit. The Creed at Mass says that the Spirit spoke through the prophets.

When the Old Testament Hebrews want to have Saul as king, they demand he show he has had an experience of God. Saul goes to a community of prophets to seek this religious experience. And so it was: "Behold a band of prophets met Saul. And the Spirit of God came mightily upon him, and he prophesied among them." (1 Samuel 10:10)

MANY SAY THAT modern man has lost power to feel. Thus the rise of encounter groups and sensitivity sessions. Thus also the rise of Cursillo and Pentecostal groups which call upon the Spirit to evoke religious feeling and solid devotional experience. As the graduates testify, God's Spirit is a movin' all over this land.

What images are stronger than dove and ghost? What about the wind and fire of Pentecost. These are images of intimacy and experience. Wind brushes our skin. Fire penetrates and warms us. This is how God comes to us, to touch and warm us with his concern.

Come Spirit, fire and breath of God. Fill our hearts so we can renew the face of the earth.

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The wind and fire of celestial phenomenon can remind us of the presence of the Holy Spirit without recourse to more earthly examples. (NC PHOTO by Steve Murray)

WORSHIP AND THE WORLD

Most parishioners in favor of banners

BY FR. JOSEPH M. CHAMPLIN

"Our new church seemed so severe that I actually felt chilly when I walked into it. Now that we've started making banners for the church, you really feel the difference in warmth. There's heart there now."

These words from an amateur parish banner maker appeared in a story by Robin Worthington on "Banners: Fabric of Life, Fabric of Joy." Published originally in the January, 1971 issue of St. Anthony's Messenger, it now is available as an inexpensive reprint.

I highly recommend this illustrated piece, written by a California housewife and mother of five, which describes the what,



why, and how of banners and includes a bibliography of seven valuable reference books.

FATHER JAMES O'Connor, pastor at St. Francis of Assisi church in Finleyville, Pennsylvania, may not need to read Mrs. Worthington's article. His parish, a combination rural and small town community outside Pittsburgh, already has an extensive, organized banner program in operation. Some 30 members of the congregation, mostly women, regularly produce original, artistic banners and have accumulated through the past few years over 50 for use on Sundays or special occasions.

Two large (4'x6') banners are suspended near the main altar. One, relatively permanent, is dedicated to St. Francis, the patron saint, and the other, equally imposing, but easily

changed, has as its theme the current liturgical season.

In addition, the banner committee, an offshoot of St. Francis' parish worship commission, also attempts to decorate the front of the lectern and pulpit with these disposable works of art. The lectern banner may cover any subject, but the planning unit seeks to link a pulpit banner with either that Sunday's gospel text or the homilist's particular message.

Reactions to these colorful, locally created banners? A few negative criticisms. One bride wanted all of them removed for her wedding (no problem), and several others objected that in this relatively small church banners tend to dominate the scene. But overall, parishioners like both the banners and the involved participation which goes into their production.

HERE ARE A FEW OF my own observations on this subject:

—The Church certainly encourages such modern expressions of faith. The Roman Missal's General Instruction makes this point quite explicitly. "At all times the Church needs the service of the arts to reflect the variety of racial and local expression. While preserving the art of former times, it also tries to adapt to new needs and to promote the art of each age" (Article 254).

In another section (280), the General Instruction bluntly remarks: "The layout of the church and its surroundings should be contemporary."

—We should allow in the church only banners of good quality. I don't mean by this that we must limit ourselves to commercially or professionally developed materials. Part of the beauty in a banner making program is precisely the personal involvement of parishioners and the opportunity it offers for imaginative exercise of their talents.

But, to quote again the above document, "high artistic standards should be followed when commissioning artists and choosing works of art for the church." Nothing sloppy, quickly slapped together, cheap or maudlin.

—There needs to be moderation in the number, kind, and placement of banners. Official directives from the Holy See concerning statues and images of the saints apply to banners as well. "They should be placed so as not to distract the faithful from the actual celebration. Also, they should not be too numerous, and there should not be more than one image of the same saint, and the correct proportion should be observed."

DISCUSSION QUESTIONS:

1. Why does the General Instruction specify that a church's layout and surroundings should be contemporary?

2. What sizes and kinds of banners would enhance the liturgy in your church, and where should they be placed?

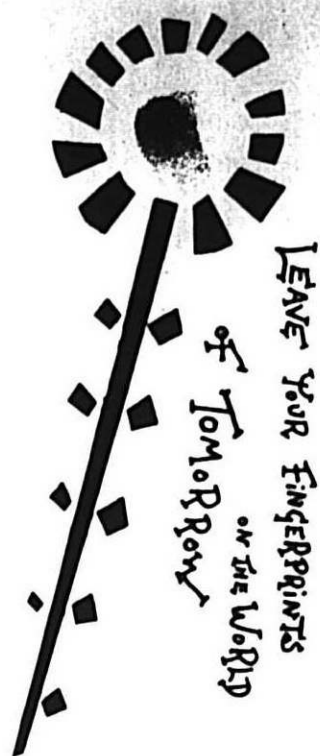
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sake of saving lives that God sent me here ahead of you." (Gen. 45:5) The Bible is full of lessons like this of how God turns the evil of men into good.

Q. Is it possible to say the rosary without use of the beads, keeping account of the prayers? I do this often and it bothers me whether I am actually saying the rosary.

A. Fingers were invented before rosary beads. If these help you keep track of the decades of "Hail Marys" and you are able to meditate on the mysteries of redemption as you pray, you are saying the rosary. The beads are helpful but not necessary.

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Imaginative banners or designs can add to the atmosphere of worship in a church if they convey a message without intruding on the celebration. (NC PHOTO)

SCRIPTURE READINGS

Examples of faith in Bible

Sunday, August 8, 1971

Reading: Wisdom 18:6-9
Reading: Hebrews 11:1-2, 8, 9
Reading: Luke 12:32-48

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

The other evening I turned on the TV. A movie was already well underway. The scene: a dark street in an African city. A native African clasps all his money in a bag. Three sullen figures stand in the shadows watching, obviously intent on the native's money. A clergyman talks with the money-clutching man. It is clear from the conversation that this man is a recent arrival in the city, unfamiliar with the ways of city life, much more comfortable in the tribal village he has just left.

The clergyman is warning him about the three figures in the shadows. He asks the man to give him his money, explaining that the would-be robbers will not attack or steal from him because he is a man of God. There is a moment of hesitation. Should he trust the clergyman and hand over all his possessions? He does and the two walk off down the dark street.

It was late. I turned off the television and prepared for bed. I could not help but reflect on that scene. What would I do in such a situation? This was really an example of faith in another person, a matter of trust. It had to do with life itself. It involved risk. It was marked by an expectancy that the other person was trustworthy.

THE THREE READINGS for this coming Sunday's Mass are about faith. The language used in all three biblical passages describes faith in the kind of terms I used in reflecting on the scene in the African city street. The Bible uses very practical, personal, experiential language. The story of the Exodus referred to in the first reading, the stories of Abraham and Sarah recalled in the second reading, and the parables of Jesus recounted in the third reading all describe faith in similar terms.

The language is instructive. The Hebrews enslaved in Egypt "awaited" salvation "with sure knowledge of the oaths in which they put their faith." They courageously waited for God to act according to the promises he made to them and their forefathers.

THE SECOND READING, selected from the Epistle to the Hebrews, describes faith as "confident assurance concerning what we hope for," and "conviction about things we do not see." The example of Abraham is cited. He "obeyed" God's call and "went forth" to the place God promised him. Scripture points out that "He went forth, not knowing where he was going." By faith he stayed for some time in the promised land "as in a foreign country." He lived there with Jacob and Isaac, "heirs of the same promise." He was

Sheed

(Continued from Page 6)

ferring world. There is fascination for us in the mysterious statement of Hebrews (5:8) that Jesus too, Son as he was, learnt obedience from the things he suffered. However it may have been for him, obedience is the last thing most of us learn. With all that we know and Job did not, it still calls for a vast effort on God's part and a vast response on ours, to bring us to the instinctive awareness that the powers of this world must be hostile, the promises of this world futile—that, as Chesterton saw,

The Devil is a gentleman
And never keeps his word.

You may be surprised that I should thus suddenly drag in the Devil. My immediate excuse is that I enjoy that particular quotation. But my deeper reason is that Satan is a convenient instance of a modern attitude to Christ as revealer, which puts a vast question mark over all I have so far written in this column—and indeed over all that Christ said and did.

What I have in mind is the tendency to choose in the Gospels whatever one happens to agree with, and either explain away the rest or placidly ignore it, as though it were more polite to Christ to act as if he hadn't said or done it. . . . I have just finished reading an article on Satan, written by a Catholic. The writer does not believe that there is any such being. But he admits that Jesus believed in Satan. Now it might seem that if a Christian decides to differ from Christ, some explanation is called for—he can hardly, one would think, say Christ believed in Satan, but I don't, and leave it at that. Yet that in effect is what our writer does.

IN A LONG ARTICLE, the fact that to Jesus Satan was a real person gets exactly four sentences. Two of these concede the fact, a third remarks that readers of simple faith may believe it, the fourth that Scripture scholars are not clear as to what Satan means but can in fact account satisfactorily for evil without him. Christ's belief thus by-passed, the writer can spread himself happily on his own disbelief—but with not a word to show why a personal spirit of evil could not exist. The whole article was as cool an example as I have seen of what I have called a placid ignoring of Jesus by a Christian—most make some effort to find a new interpretation of his words which will save his credibility!

I have dwelt on this particular matter at length not because it is about Satan—what Christ thought about him will be treated later—but because it illustrates in reverse the principle on which these columns are written—namely that we must grow in knowledge of the Jesus of the Gospels.

First, find out what the Evangelists record him as saying or doing. If you feel you must re-interpret, at least know what the original is in which you are finding a new meaning. If you feel you cannot accept it all, at least know what you are denying. But in that event think out what your own relation is to Jesus as Revealer, to Jesus as Redeemer.

On what he means to us, we dare not fool ourselves. We have no choice but to try to find out who and what Jesus thought he was, and what he meant by Redemption.

"looking forward" to the city promised by God.

Not only Abraham, but his wife Sarah lived by faith. Although she was elderly, beyond child-bearing age, she believed she would have a child, "for she thought that the One who had made the promise was worthy of trust." She and her husband lived their lives constantly "seeking," "searching" for the home promised by God. Abraham even went so far as to offer his son Isaac, so great was his trust in God's promise.

THE THREE PARABLES of Jesus, found in the third reading, dramatically convey the same personal expectancy and trust. We are told by Jesus to set our "hearts" on "a never failing treasure with the Lord," one which no thief can take from us. We are to live "like men awaiting their master's return from a wedding," ready at any moment to "open for him without delay" when he knocks. "Be on guard, therefore."

The readings suggest a dimension of faith too often neglected in an overly intellectualistic emphasis on "believing revealed truths." Obviously one needs to believe what another says if he is to believe in that person. Several verses from the Epistle to the Hebrews omitted in the second reading explicitly speak of truths to be believed. "Through faith we perceive that the worlds were created by the word of God." "Any one who comes to God must believe that he exists, and that he rewards those who seek him." Faith does involve accepting God's truths.

But these three readings suggest that faith involves much more. It is like the African man placing all his possessions in the hand of another person. That is what Abraham did. He packed up all his possessions and went off into the unknown, placing his future in God's hands, trusting that God was with him. When I say "I believe in God," I mean that I believe in him, in his presence with me in daily life, and I entrust myself, my life, my future into his hands.

Vatican Council II teaches that faith is "an obedience by which man entrusts his whole self freely to God" while "freely assenting to the truth revealed by Him" (Revelation, No. 5).

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QUESTION BOX

Pines for statues of yesteryear

BY MSGR. R. T. BOSLER

Q. Why must our new Catholic churches be so modern? Recently we built a church, and I get sick about it when I go to Mass—there is only the Risen Christ. No statues of the Blessed Mother or other saints. If you want to say a rosary you have only a brick wall to say it to. Difference between the old Church and the new Church is night and day.

A. "Only the Risen Christ!" You have understood the lesson of the new liturgy well. Church buildings are to be designed so that the Risen Christ and his altar of sacrifice are to be the center of attraction. The church proper is to be a place of assembly where the Risen Christ will come to be in the midst of his people to make them one with him and one another in The Eucharistic Sacrifice. That is why it is recommended that the tabernacle be separate from the main altar and preferably in a separate chapel.

There is something confusing about preparing in the Mass for the sacramental coming of the Risen Lord when his Eucharistic presence is already proclaimed by a prominent tabernacle. The ideal situation is to have a separate chapel for the reserved Sacrament where devotion to the Real Presence can be fostered. Statues honoring Our Lady and the saints are not by any means forbidden, but they should be in separate chapels (such as a "Lady Chapel") or in niches where they will not dominate the main church and not in any way call attention away from the altar of sacrifice.

All this seems strange to those of us who were brought up in a culture where the more statues a church had the more Catholic it seemed to be. The new church architecture does seem severe

and cold until you get used to it, and then the realization comes upon you that the statues that cluttered even the main altar of our churches were an abuse.

I am sure you did not pray to statues but before them, but your way of expressing yourself ("you have only a brick wall to say" the rosary to) is rather revealing, isn't it? It was this way of speaking about and using statues that misled Protestant Christians into thinking Catholics were statue worshippers. Maybe your parish was a bit hasty in getting rid of all statues, but if your attitude is at all typical, your community may have needed a drastic reform.

Q. Is it true that if a person murders someone he can go to confession and receive absolution, yet a woman who has an abortion is excommunicated? Not that I believe in doing either, but if this is so, surely murder is murder and what is sauce for the goose is sauce for the gander.

A. The woman who has an abortion can also go to confession and receive absolution if she is sorry for her action. It may seem odd to you that the penalty of excommunication is attached to the sin of abortion but not to other forms of murder. But there is a reason.

All men are agreed that other forms of murder are sinful. About abortion there is not this agreement. It is the Church that teaches abortion is sinful. By attaching the penalty of excommunication the Church adds emphasis to this teaching. If you are guilty of abortion, the Church says in effect, you reject the authority of the Church, you do not want to be in communion with it.

Q. A dear friend of mine married a young man back from Vietnam. Unfortunately he now drinks, gambles and even beats her. Why did God allow this to happen? She's a good girl. Why is she being punished?

A. I don't know. She'll have to wait for God's answer. The story of Joseph in the Book of Genesis may help here. Joseph must have wondered why God permitted his brothers to sell him into slavery to the Egyptians. But years later, when his brothers came to Egypt seeking food during the famine, he was able to tell them: "Do not reproach yourselves for having sold me here. It was really for the



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PLAN CITY-WIDE DANCE—The Junior CYO of Our Lady of Lourdes parish, Indianapolis, will sponsor a City-Wide Sock Hop at 8 p.m. Saturday, August 7. Music will be provided by Major Tom Lewis. Admission is \$1 with an active CYO card and \$1.50 without. Shown above preparing posters for the event are, from left: Suzanne Becker, Joe Bozzelli, Susie Wheatley, Nick Spigel and Janet Deery.

St. Catherine netters sweep tennis honors

St. Catherine's strong netters continued their domination of the courts by annexing the Junior Tennis Tourney championship with an amazing 204 points, outdistancing the runner-up team by 134 points.

The southsiders made their strongest showing in the Novice Division, with 166, adding another 38 points in the Open Division.

Runner-up was Our Lady of Lourdes, which scored all 70 points in novice competition. St. Luke's and St. Barnabas were next in line with 61 and 31 total points, respectively.

St. Luke's took the Open Division title with 46, followed by St. Catherine's and St. Barnabas. Immaculate Heart of Mary was third in the Novice Division, behind St. Catherine's and Lourdes.

Double winners were scored by Rick Wall, of Lourdes, in the Novice Boys' Singles and Doubles, Joan Kriesse, of St. Catherine's, in the Open Girls' Singles and Mixed Doubles, and Martha Mullin, of St. Catherine's, in the Novice Girls' Singles and Mixed Doubles.

Southsiders take titles in softball

Two southside parishes captured the championships of the Junior Softball Tourneys in post-season play completed this week. St. Barnabas defeated St. Philip Neri in the finals of the Boys' Tourney 9 to 7. The consolation trophy was won by Nativity, which defeated St. Pius X 19 to 7.

In the Girls' Tourney, St. Catherine's dropped arch-rival Holy Name of Beech Grove 9 to 3 in the championship game. St. Anthony's won the consolation prize over St. Roch's 14 to 11.

Final games were played Tuesday evening at the Metropolitan Softball Stadium.

An indication of the balance in the two leagues this summer was the fact that five of the six divisions ended in three-way ties for first place in regular season play.

Ten years ago, Pope John XXIII counseled a large group of children at a general audience "always to respect older people and to surround them with every kindness."

SCORES

TENNIS TOURNAMENT RESULTS

NOVICE DIVISION

Girls' Singles: Martha Mullin, St. Catherine, def. Mary Mullin, St. Catherine, 6-4, 4-6, 6-4.

Boys' Singles: Rick Wall, Lourdes, def. Mike Williams, St. Lawrence, 5-7, 6-3, 6-3.

Girls' Doubles: Rick Wall, Jim Mackel, Lourdes, def. Jim Perry, Byron Hopper, St. Catherine, 6-3, 6-4.

Boys' Doubles: Barb Roembke, Cissy Murray, St. Roch, def. Chris Kienne, Kathy Johnson, St. Catherine, 6-4.

Mixed Doubles: Jeff Lawrie, Martha Mullin, St. Catherine, def. John Mullin, Mary Mullin, St. Catherine, 6-3.

OPEN DIVISION

Girls' Singles: Joan Kriesse, St. Catherine, def. Ann Simmons, St. Luke, 6-4, 6-3.

Boys' Singles: Bob Garber, St. Luke, def. Craig Blanton, St. Barnabas, 6-3, 6-3.

Girls' Doubles: Ann Simmons, Mary Kay Burns, St. Luke, def. Joan Kriesse, Claire Kriesse, St. Catherine, 6-3.

Boys' Doubles: John Courtney, Tim Perry, St. Joan of Arc, def. John Poland, Curt Hedegard, St. Catherine, 6-3.

Mixed Doubles: John Poland, Joan Kriesse, St. Catherine, def. Bob Garber, Ann Simmons, St. Luke, 6-4, 7-5.

TEAMS SCORING

Novice Team Scoring: St. Catherine, 166, Our Lady of Lourdes, 70, Immaculate Heart, 29.

Open Team Scoring: St. Luke, 46, St. Catherine, 38, St. Barnabas, 29.

Over All Team Scoring: St. Catherine, 204, Our Lady of Lourdes, 70, St. Luke, 61, St. Barnabas, 31.

JUNIOR SOFTBALL LEAGUE

FINAL STANDINGS

Girls' League

Division 1: St. Anthony 5-1, St. Rita 5-1, St. Pius X 5-1, St. Michael 3-3, St. Luke 0-6, St. Malachi 0-6, St. Joan of Arc 0-6. (NOTE: Three way tie for the division championship.)

Division 2: Holy Name 5-1, St. Andrew 5-1, St. Lawrence 5-1, St. Matthew 2-3, Our Lady of Lourdes 2-4, St. Philip Neri 1-4, Little Flower 0-6. (NOTE: Three way tie for the division championship.)

Division 3: St. Catherine 6-0, St. Mark 4-2, St. Roch 4-2, St. Jude 4-2, Sacred Heart 2-4, St. Barnabas 1-5, Our Lady of Greenwood 0-6. (NOTE: St. Catherine wins the division championship.)

Boys' League

Division 1: St. Joan of Arc 5-1, St. Michael 5-1, St. Anthony 5-1, St. Malachi 3-3, Christ the King 2-4, Immaculate Heart 1-5, St. Luke 0-6. (NOTE: Three way tie for the division championship.)

Division 2: St. Philip Neri 5-1, St. Pius X 5-1, St. Andrew 5-1, Our Lady of Lourdes 2-4, St. Matthew 2-4, St. Simon 0-6, Little Flower 0-6. (NOTE: Three way tie for the division championship.)

Division 3: St. Jude 5-1, Our Lady of Greenwood 5-1, Nativity 5-1, St. Barnabas 3-3, St. Catherine 2-4, St. Roch 1-5, St. Bernadette 0-6. (NOTE: Three way tie for the division championship.)

TOURNAMENT RESULTS

Girls' Tournament: St. Catherine 11, St. Anthony 8, Holy Name 7, St. Roch 4. Finals: Tuesday, Aug. 3, 7:30 p.m. Metropolitan Softball Stadium—St. Catherine vs. Holy Name.

Boys' Tournament: St. Philip Neri 16, St. Pius X 14, St. Barnabas 10, Nativity 5. Finals: Tuesday, Aug. 3, 8:15 p.m. Metropolitan Softball Stadium—St. Philip Neri vs. St. Barnabas.

Consolations: Girls' 5 p.m., Boys' 6:15 p.m.

Fish fry slated at Little Flower

INDIANAPOLIS—A fish fry is slated Friday, Aug. 13, at Little Flower parish, 14th and Bosart, from 5 to 9 p.m.

Menu includes fish sandwich, french fries, alaw and choice of beverage for only \$1. Children under 12 may have hot dog or fish sandwich, french fries and soft drink for 50c.

Several musical groups will entertain, and door prizes for adults and children will be given away every 15 minutes. The public is invited.

Young people draft campaign against VD

JACKSON, Miss. — The by public health officials on teenager plagued with problems, Venus has the potential for a Mississippi Catholic Youth causes, symptoms, testing and treatment of gonorrhea and youth-to-youth campaign against venereal disease with the help of the State Board of Health.

The campaign's new approach to an old problem is based on the philosophy that "a teenager will listen to another kid before he will an adult," said Father Francis Cosgrove, Natchez-Jackson diocesan youth director, and State Health Officer Hugh B. Cottrell.

The program, dubbed Operation Venus, will be carried out by teenage volunteers trained

Today, the diocesan newspaper, the trained volunteers will man Operation Venus telephones to answer callers' questions about venereal disease and will furnish transportation when needed to get a teenager to a physician or clinic for examination.

"This youth-to-youth service in which confidentiality prevails has two main aims," Dr. Cottrell said. "First it will furnish reliable information to any

Father Cosgrove said discussions are underway to explore the possibility of establishing a pilot Operation Venus on the Gulf Coast.

STATE CYO President Chris Beard of Yazoo City said the Mississippi pattern is patterned after a similar plan in Philadelphia which began last winter and has gained national attention as a new method of attacking venereal disease.

"It is heartening today to see young people organizing an attack on one of our most serious teenage problems," Dr. Cottrell told Mississippi Today. "With adequate guidance and supervision," he added, "Operation

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Institute on South Asia in third week at Woods

ST. MARY-OF-THE-WOODS, sponsored by the Indiana Con-Ind—The five-week Institute on South Asia has entered its third week on the campus of St. Mary-of-the-Woods College here.

Directed by Dr. Charles W. Engelland, of Indiana State University, the Institute includes topics on political relations, government in action and South Asia leadership.

The Institute, designed for junior and senior high school and social studies teachers, is Indiana State University.

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SECOND PLACE WINNERS—The swim team from St. Joan of Arc parish, Indianapolis, finished second in the Open Division of the annual Archdiocesan Meet held recently at the Broad Ripple Pool. Coaches Carl Jones and John Henn are in the back row, at the extreme left and right, respectively. Father Carl Shumaker, parish CYO moderator, is in the center of the back row.



HOLY SPIRIT SWIMMERS—The swimming team from Holy Spirit, Indianapolis, finished third in both the Open and Over-All Divisions at the annual Archdiocesan Swim Meet. Coach Jerry A. Krug is at the left.

TIC TACKER

Starts Latin America parish co-op

BY PAUL G. FOX

Father Steve Hay, Archdiocesan priest serving with the Missionary Society of St. James in Latin America, reports this week on a unique plan for the economic, social and industrial development in his parish of La Guardia, Bolivia.

The Tell City native, who has served four years in South America, helped to develop a cooperative about six months ago in his parish of 10,000 people. Each of the 250 cooperative members deposits a monthly savings in the common fund, to be used for the production and the industrialization of the area.

Progress Cooperative, as it is known, serves an area of 50 square miles which is rich in agriculture possibilities. Although the majority of the people are farmers, 80 per cent are improperly fed, poorly clothed and lacking basic medical attention.

THE OTHER 20 PER CENT with the good fortune to meet basic needs immigrate to the city because it offers them a better way of life. Consequently the zone has lost its most capable and talented people, leaving it more impoverished and incapable of solving its problems.

But these conditions are about to change. The new cooperative, which strives toward a goal of 800 members, is gradually breaking down religious, ethnic and political barriers. It is uniting forces and giving a true economic orientation to the zone. Since the Bolivian people have a history of communal work in their native villages, Father Hay reports, they feel very comfortable with the cooperative way of doing things.

Various administrative and vigilant committees have been organized to educate the cooperative members and to develop a master plan of development.

For example, the technical committee has divided the region into four zones to develop production possibilities:

In the Fruit Zone, the people will dedicate themselves to the production of all types of fruits—apples, lemons, lemons, grapefruits, tangerines, bananas, pineapples and others. They plan to finance machinery for the extraction of juices and production of marmalade to eliminate avoidable losses through exploitation and waste.

GROUPS OF MEMBERS in the Straw Zone will make brooms, to be sold to other cooperatives throughout the nation. This activity provides work and brings better prices for brooms.

The Agricultural Product Zone will have newly-constructed silos, grinding mills and other small industry to make a corn-extract

product. The area will grow potatoes, corn, wheat, sugar cane and other products.

Perhaps the most ambitious project is the Irrigation Zone, which will require an irrigation canal to provide water for 1,000 acres. The estimated cost of \$65,000 will be trimmed in half by area farmers. They will need an estimated \$17,000 for cement, iron bars, lumber and other equipment.

DEVELOPMENT OF THE Third World is a high priority item among many international companies, but Father Hay and the members of his parish have concluded that the natives know best about their own people and needs. On this they are more capable than foreigners in administration of development projects.

Yet, as in all developing nations, seed money is desperately needed on the local level for grassroots projects. Any form of assistance or collaboration from individuals or organizations back in the States would be gratefully appreciated by him and the cooperative directors.

Father Hay's address is: Rev. Steve Hay, Casilla 919, Santa Cruz, Bolivia.

NAMES IN THE NEWS—Father James Rogers, Beech Grove-born priest of the Evansville diocese, has completed two years with the Missionary Society of St. James the Apostle in Latin America and has been named co-pastor of Christ the King parish, Evansville.

Best wishes to Mr. and Mrs. Hermie Haas, members of St. Michael's parish, Bradford, on the occasion of their 25th Wedding Anniversary on August 6. They have five children. Also to Mr. and Mrs. John V. Hand, members of Holy Trinity parish, Edinburg, as their 62nd Wedding Anniversary approaches on August 18.

Two members of the St. Meinrad School of Theology faculty will pursue doctoral studies this fall, Father Nathan Mitchell, O.S.B., will study theology at the University of Notre Dame, while Father Ephrem Carr, O.S.B., will write and defend his thesis in theology at the international San Anselmo College in Rome. Father Joseph McCracken is scheduled to undergo heart surgery August 17 in the Indiana University Hospital, Indianapolis. Also hospitalized recently were Father Robert Borchertmeyer, associate pastor of St. Charles parish, Bloomington, and Father John Stahl, pastor of American Martyrs parish, Scottsburg.

ARMENIAN LITURGY—Father Casimir Rozyko, Polish-born Armenian scholar in residence at the Catholic Seminary of Indianapolis, will offer the Divine Liturgy in the Armenian Rite at 10:30 each Sunday morning in the Christian Broadway Center, located at 17th and Broadway, Indianapolis. The new location was chosen because of its central location in the city. Attendance will satisfy the Sunday Mass obligation for Latin Rite Catholics.

FATHER BLUM ON RULING

Court made Catholics second-class citizens

MILWAUKEE, Wis. — Catholics have been relegated to the level of second class citizens by one of the arguments the U.S. Supreme Court used recently to strike down two nonpublic school aid programs, according to a Jesuit educator.

In a letter sent to every American bishop and others interested in the fate of nonpublic schools, Father Virgil C. Blum said the argument to which he referred was reminiscent of an 1896 high court ruling which allowed the partial suppression of Negroes' civil rights. Father Blum is chairman of the political science department at Marquette University here and author of

Ten years ago non Catholic clergy and laity were invited to attend the North American Liturgical Week conference held in Oklahoma City.

numerous books and articles on Catholic education.

THE PRIEST cited a section from the high court's June 20 majority opinion in the school aid cases. One case concerned a purchase of secular services aid law in Pennsylvania, another, a nonpublic teachers' salary supplement law in Rhode Island. Both statutes were voided by the court, largely on grounds of "entanglement" between Church and state.

"In these cases," Father Blum wrote, "the court declared that Catholics may not work through the democratic processes to win religious freedom in education."

"Our involvement in the democratic processes for education aid, said the Court, creates 'political division along religious lines.' Such religious division, ruled the Court, was 'one of the principal evils against which the First Amendment was intended to protect.'"

THE JESUIT educator claimed this ruling "deprives Catholics and other minority religious groups of the fundamental right to participate in the democratic processes in order to influence public policy-making."

"By judicial fiat," he continued, "Catholics in America have been disenfranchised with respect to all public policy questions about which they as Catholics have religious convictions. If majority opinion disagrees."

Father Blum compared this situation to the Supreme Court's 1896 ruling in Plessy vs. Ferguson that Negroes could be kept in their place—in this instance the back of a railroad car—to preserve "the public peace and good order."

"The civil rights of Catholics are suppressed in the name of 'no religious division,'" the priest said, "the civil rights of Negroes were suppressed in the name of 'peace and good order.'"

CATHOLICS today "are still, after two centuries, the fat boy in the block—they are fair game to anyone who wants to kick them about—newspaper reporters and editors; film and play producers; local, state and federal bureaucrats; members of state

Pope exchanges

(Continued from Page 1)

its being. This is the monistic, pantheistic answer, which checks the progress of the transcendent understanding of things and compels it to renounce the enrapturing dialogue with the living, wise, all-powerful and loving principle of the universe. Or else the world is created, is generated by a Thought, by a Word, which expresses itself mysteriously in the very being of things and in their decipherable intelligibility.

"The world then appears to us like a book that we must read, by means of use, study and science, which then overflows in prayer and religiosity. If then by a very happy chance, a direct word were to come to us directly from the very lips of the Creator, we would have faith, direct conversation, the beatitude of a super-vision of the universe.

"We reconfirm, in any case, our

Vatican

(Continued from Page 1)

Kung could reply either by letter or personally in Rome "to discuss his views with theologians appointed officially as representatives of the congregation in such discussions."

It concluded: "It seems that a sense of fair play and of respect toward the community of the faithful would view this procedure not so much as an attack but as a necessary part of the constant dialectic that is aimed at clarifying issues and prescinds from the person involved."

DATE BACK TO 1835

Priestly censures not something new

WASHINGTON—The censure of Cardinal John Cody by a group of priests in the Chicago archdiocese was not the first in the history of the kind, according to Father John Tracy Ellis, Church historian.

The Association of Chicago Priests, which represents about 900 of the 2,340 priests in the Chicago archdiocese, voted 144-126 to censure Cardinal Cody and his six auxiliary bishops for their alleged silence on new forms of priestly life and ministry at the April meeting of the National Conference of Catholic Bishops

1864 to 1872, recently completed by Brother Thomas W. Spalding, C.F.X., of Spalding College in Louisville. The letter of protest, Father Ellis said, "was dated Nov. 10, 1835, a quarter century almost to the day of Flager's own episcopal ordination. The priests' action was not successful, inasmuch as the Bishop Chabrat served as administrator of the diocese during the late 1830's, although he was never the Ordinary, having resigned and returned to France in 1847."

FATHER ELLIS said that another example of groups of priests acting together against their bishop or some other bishop was a lengthy letter sent to Cardinal James Gibbons, of Baltimore, dated April 20, 1912, and signed by the auxiliary bishop, nine consultants and the "irremovable rectors" of the archdiocese of Baltimore.

"They respectfully suggested," Father Ellis noted, "that he initiate action for a coadjutor with the right of succession of his own choosing. Gibbons was then 78, and Baltimore should suddenly find itself confronted with a nominee proposed by one whose power at the Holy See at that moment was seen as frighteningly real (Cardinal William O'Connell, archbishop of Boston)."

IN THE SEQUEL, Father Ellis added, Cardinal Gibbons "chose

that our role could be negative" if parents try to enroll their children in Catholic schools to bypass the court order. "Even the appearance of such a trend would be detrimental to the community effort and would be at odds with the basic philosophy and objectives of the Catholic schools," he said in a July 29 statement.

The superintendent said public school applicants should not be accepted unless "There is evidence that the application is due to a change of address of the family."

"The children are Catholic residents of the parish or already have brothers or sisters enrolled at the parish school."

"Class size will not exceed school or archdiocesan norms."

"WE PRACTICALLY have a full house in every one of our schools in the city," Father Cummins said later, adding that his office wants to "hold the line on class size."

Though he has taken the precautionary measure of establishing the new admission policy, the superintendent noted enrolling children in Catholic schools for racist motives will do no good anyway.

"If parents think they're going to avoid integration by sending their kids to our schools, they're mistaken," Father Cummins said. "Thirty-six per cent of our students in San Francisco are minority group members."

Ten years ago, Franciscan scholars completed the first Catholic translation of the entire Bible into Chinese.

belief that the place of religion in the immense and astonishing framework of reality when it becomes truth is not mythical, abusive or superfluous but central, luminous and vital.

"It was not in vain, even though it is now remote, that the precursor of modern astronomy, Kepler, perceived the analogies of innate mathematical forms of the human spirit with the fundamental laws of the cosmos.

"Let us learn to admire and celebrate in ourselves the speaking God in the mute language of nature, earth and sky."

"Here is now private news of great and common interest. It is the answer to a confidential message of good wishes which we sent them before the departure of the three cosmonauts."

THE ANSWER WAS addressed to our apostolic delegation in Washington:

"We of the Apollo 15 team wish to express our sincere appreciation for the thought and prayers of His Holiness Pope Paul VI and for your consideration in sending us the message as well as your good wishes."

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not to act on the suggestion, and in August, 1921, five months after his death, there was appointed the Irish-born Michael J. Curley, bishop of St. Augustine, Fla., a choice that the cardinal himself would almost certainly not have approved."

Father Ellis said another instance of censure of a bishop by American priests occurred in the Chicago diocese when Bishop James Duggan went abroad in 1867. The four leading priests of the diocese—all members of the bishop's council, "asked the Holy See for Duggan's removal on the score of general incompetence and arbitrary conduct. In the sequel," Father Ellis wrote, "Bishop Duggan had to be removed for insanity."

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Calendar
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FRIDAY, AUG. 6

Nocturnal Adoration members are reminded of the customary watch.

SUNDAY, AUG. 8

The Third Order of Mt. Carmel will meet at 1:30 p.m. at the Carmelite Monastery.

WEDNESDAY, AUG. 11

Luncheon-Card Party in St. Mark's parish hall, Edgewood and 31 South beginning at 11:30 a.m.

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.; Secina 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.

Dance slated

INDIANAPOLIS—St. Philip Neri Church will hold an all-alumni and parish homecoming dance on Saturday, Aug. 14, from 9 p.m. to 1 a.m. The dance, featuring live music, will be held in the school yard, 550 North Rural St. In case of rain, festivities will be held in the parish hall.

Reservations may be made by calling Mrs. George Bendner, 849-9198; Mrs. Leo McNulty, 632-1750; or Mrs. Frank Kistner, 786-7910.

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GLENMARY DIRECTOR — Father John Brockman, son of Martin Brockman of Oldenburg, Ind., has been named director of the Glenmary House of Studies at Loyola University in New Orleans, where all Glenmary prospective priests and Brothers receive their college education. The Batesville native, ordained in 1966, served the past two years as pastor of a parish in New Bloomfield, Pa.

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VIEWING WITH ARNOLD

'Klute' rated best since 'Patton,' 'Z'

BY JAMES W. ARNOLD

It is odd that two new films should suddenly appear relying heavily on the tape recorder as a thematic device, both dealing with the New York underworld: The films are "Klute" and "The Anderson Tapes," and both could be generally categorized as sordid thrillers. But their moral visions are worlds apart: It is like seeing a horse race from the viewpoint of the horse and from the viewpoint of the Mafia.

"Klute," all things considered, is the best film through the wickets since "Patton" and "Z." It is fascinating in about 500 ways, perhaps chiefly as a beautifully crafted (by director Alan Pakula) rein-



The week's TV network films

TERM OF TRIAL (1963) (CBS, Friday, August 6): 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 non-demanding mature viewers.

SEBASTIAN (1968) (NBC, Saturday, August 7): Another good British cast stiff upper lips its way through a tedious mish-mash of "in" subjects: cold-war intrigue and sex, female code-breakers laboring under government bureaucracy, an LSD freakout. Not recommended.

AFRICA, TEXAS STYLE (1967) (ABC, Sunday, August 8): An Ivan Tors idea, which later became a TV series, about cowboys lassoing and domesticating zebras and gazelles in the veldt. The film has animals, Hugh O'Brian and warmth. Strictly for kids.

NERGEANT DEADHEAD (1965) (ABC, Monday, August 9): A relic of the unaltered Frankie Avalon era. Frankie plays a dual role with equal no-talent in this dim-witted comedy about an astronaut. There is a too-brief appearance by the late Buster Keaton. Not recommended.

AFTER THE FOX (1966) (NBC, Tuesday, August 10): A wild, sometimes hilarious, sometimes embarrassing burlesque of almost everything—but especially of foreign movies—combining the talents of DeSica, Simon, Bacharach and Sellers. Full of slapstick and "inside" film buff jokes: the best is Sellers' spoof of Fellini. Satisfactory broad farce for almost everyone.

WHO'S MINDING THE STORE? (1963) (CBS, Thursday, August 12): Jerry Lewis again, directed here by Frank Tashlin, let loose in a department store with predictable but occasionally funny results. This is basic Three Stooges slapstick, but Lewis gets good support from Agnes Moorehead, John McGiver and Ray Walston. Satisfactory only for those with a strong tolerance for pratfall comedy.

CURRENT RECOMMENDED FILMS (please note NCOMP moral ratings): Who Is Harry Kellerman? (A-3). This Man Must Die (A-3). Klute (A-4). Little Mur-

der (A-4). Klute, the small-town cop (Sutherland), quiet, dedicated, unflappable, comes to the Big City jungle to search for a missing friend. The key contact is Bree (Miss Fonda), an expensive call girl, with whom he slowly falls in love. Eventually, in solving the case, he becomes a kind of

Orpheus to her Eurydice, leading her back to the unsullied environs of Tuscarora, Pa. It is just that fragile. You feel that if they ever look back, both will be wandering the shadowy Gotham dungeons forever.

DIRECTOR PAKULA (last film: "The Sterile Cuckoo") uses the tale as an excuse for an in-depth study of prostitution, and the oldest profession probably hasn't received such icy moralistic analysis since Cotton Mather went roaring to his reward. It's a bit tricky at first, because Bree is at the top of her class, so crashingly attractive and convincing in helping men enjoy their hangouts that you can hear masculine hearts crumbling all over America.

But it is soon clear that she is a poignantly sick girl and that her subtly exciting line—"nothing is wrong"—although it comes from Jane Fonda, the all-purpose revolutionary, is about to be violently undercut. For one of her customers, an upper-class type who digs instant tape replays of his orgies and plays Bree's words over and over in his high-rise executive suite, takes her advice and becomes a sex maniac. ("Perhaps," he says finally, "those little dark corners are best left alone.") The supreme irony is utterly audio-visual, as her taped voice is played over the horrible destruction the bad guy has wreaked on her apartment.

BREE DEALS IN THE illusion of love, not the reality, because it is all she can handle. Only the decent, compassionate Klute can begin to mend her spirit. (In one lovely scene, the simple pleasure of grocery shopping with a loved one is given the soft-focus romantic treatment reserved for sex or beach romps in lesser films.) If the classy, high-income Bree still retains glamor, it is put into honest context as, in tracking down one of her hooker friends, we travel figuratively into her probable future. It is a Dantesque journey from brothel to brothel, progressively lower on the social scale, through lesbianism and heroin addiction to un-mourned, violent death in the river.

The material is shocking, but its truth is viewed with an unpatronizing pathos, not simply for kicks. When Bree and Klute look in anguish through an endless police photo file of the faces of female corpses—real, not fictional victims of society—it is as artful, moving and moral a moment as films have shown in a long time.

"THE ANDERSON TAPES" is Sidney

Revised Breviary in Latin will be ready by Advent

BY PATRICK RILEY

VATICAN CITY—The last of the big liturgical reforms promoted by the Second Vatican Council is completed. By Advent, the beginning of the new liturgical year, priests everywhere should have the new Breviary—in Latin—in hand.

But not priests alone, emphasized Father Gottardo Pasqualetti, an official of the Vatican office that has carried out the seven-year-long reform of the Divine Office.

"We want to do away with the notion that the Breviary is only for priests," he said. "This is the prayer of the Christian community."

The official of the Congregation for Divine Worship pointed to Pope Paul's apostolic constitution announcing publication of the new Breviary. There the Pope said that "various forms of celebration" have been introduced to allow Christians to participate in the Divine Office.

"WE HAVE SOME indication that this effort will be successful," the young Italian Consolata Missionary observed.

"A provisory edition of the new Breviary, published in France and in French, has sold close to a quarter-million copies. This is far beyond the number of priests in France and indicates that Religious and laypersons are interested in praying the prayer of the Church."

Father Pasqualetti said the same provisory version of the Breviary had been widely circulated when published in other languages: English, German, Spanish, Portuguese and Dutch.

The provisory version of the new Breviary was first published in France two years ago at the request of the French bishops, who wanted to give a more substantial and satisfying daily prayer to priests. Father Pasqualetti said.

The provisory version, like the fully revised Breviary, was arranged so that the psalter was recited through in four weeks rather than in one. The division of the Breviary into "hours" was also similar to the new Breviary, with lauds and vespers becoming veritable morning and evening prayers, with prime suppressed, with a small midday prayer (the "hor media"), with longer readings from the Bible and the Church Fathers to be made at one's convenience, and with a brief bedtime prayer.

ders (A-4), Gimme Shelter (A-4), Investigation of a Citizen Above Suspicion (A-4), Le Mans (A-1), Waterloo (A-2), Act of the Heart (A-4), Goin' Down the Road (A-3), A Gunfight (A-3), The Andromeda Strain (A-2).

"The new Breviary is briefer, but that does not necessarily mean it will take less time to recite," Father Pasqualetti said.

"It is hoped that the priest will see more clearly what he is praying, and therefore pray it more slowly, savoring it."

"In that regard, we hope the clear division of the daily office into integral hours that can be recited at the fitting times during the day will be of help to priests."

"There are fewer psalms to recite daily. But other things have been added, such as prayers and longer readings."

HE SAID THAT SOME psalms have been omitted altogether—"those that call for vengeance, for a terrible punishment upon one's enemies. Some have been abbreviated, through the omission of such hard sentiments. Others are used only for reading, and not for public singing."

The Pope spoke in his apostolic constitution on the Breviary of the omission of "what does not respond to historical truth."

Father Pasqualetti explained that such texts "were chiefly from lives of the saints, and told of marvelous events that strike the modern mind as highly unlikely. We have taken a different approach. We present a few notes about the life of the saint to put him in historical perspective. Then, to give a flavor of his peculiar holiness, we let him speak for himself through his own writings."

"For example, we may have St. Teresa of Avila writing on the spiritual life. We may have St. John of God writing of serving God through the suffering poor."

"What is interesting is not so much the events of the saint's life as his spiritual countenance."

FATHER PASQUALETTI said that about three years ago all bishops and Religious superiors were sent an extract indicating the structure and norms of the new Breviary, along with some examples of the daily liturgy of the hours.

"We asked them their opinion, after consultation with those they thought fit," he said.

"In some dioceses there was very active consultation. This was also true among some Religious and monks."

The whole office, he said, "will be available in Latin for the new liturgical year, as needed. That is, the first volume for Advent and Christmas is already available. The second, for Lent and Holy Week and Easter, will be out in August. The third and fourth volumes divide the rest of the liturgical year between them, and will be ready when needed; the third in September and the fourth somewhat later."



BRIDGING THE GENERATIONS—Bridging the generations, six-year-old Barbara Krus congratulates a neighbor, Sister Imelda Henke, C.P.P.S., on the occasion of her 70th anniversary as a nun. Barbara lives next door to the St. Stephen parish convent, where 91-year-old Sister Imelda resides. (RNS photo)

Lumet's clearly money-grubbing film of the Lawrence Sanders best-seller, which was constructed so that the whole story of a burglary caper (the cleaning-out of a plush East Side apartment house) was told via a jigsaw puzzle of recordings of the action. The participants were all being "bugged" illegally by various agents, good and bad, as they plotted and carried out the crime.

The movie continues, is in fact dominated by, this theme—not only a comic comment on our intrusive society, but a sardonic inquiry into the real definition of "crime." It probably sets some sort of record for the clever use of films, tapes and TV images within a film. But unfortunately none of the venal characters are interesting or credible, and

every situation, from boudoir to intimate family life among the Mafia, is schooled up for exploitation. The GP rating is ludicrous. (Sweet irony: the fancy "apartment house" locale is actually the Manhattan Convent of the Sacred Heart.)

It's getting so crime teams must be as representative as platoons in old war movies: this one has the required hairy-chested hero and sexy blonde (sluggish Sean Connery and Dyan Cannon), plus a flaming fag (Martin Balsam, playing for laughs), a super-cool black, a hippie drug addict, an old Jew and a mafioso. All the ethnic appeals are covered, and that sweet little old lady, Judith Lowry, is back again to spout obscenities and hip talk for the amusement of the gallery. (Rating not available.)

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Projected merger of ND, St. Mary's nearing reality

NOTRE DAME, Ind.—Chicago Attorney Edmund A. Stephan, chairman of the University of Notre Dame's Board of Trustees, looked up after signing his name to an historic document last May 14 and remarked, wryly, "So what do we do about that line 'While her loyal sons are marching'?"

What to do about that line which most people will recognize as coming from Notre Dame's famous "Victory March"—is one of the least of the problems which stemmed from the paper the Board Chairman had just signed, a joint agreement to unify Notre Dame and neighboring St. Mary's College by 1974.

For more than 100 years, the two schools had grown up on either side of U.S. Highway 31, with Notre Dame and the Congregation of Holy Cross educating young men while St. Mary's and the Sisters of the Holy Cross educated young women (Notre Dame's Graduate School has, however, been open to women). The unification decision climaxed progressively closer collaboration between the two institutions which began in 1966 with a student exchange program and culminated in a unification recommendation last March by the executive committees of the boards of trustees of both institutions.

SOME UNITS OF the schools have already combined, including the Registrar's and Admissions Offices. The Department of Information Services at Notre Dame will assume the public information function of St. Mary's, and academic departments of the two institutions have been given a goal of September 1 to complete unification.

While the eventual goal is one co-educational institution, one administration, one faculty, and one board of trustees, 1971-72 will bear the signs of a transitional year. For example, former department heads at St. Mary's

will be associate chairmen of cognate departments at Notre Dame, and Sister Alma Peter, C.S.C., will hold two titles—president of St. Mary's and vice-president for special projects at Notre Dame. She is the first female officer of the University.

On the students' side, 1971-72 will see no change in the housing pattern, which has women on the St. Mary's campus and men at Notre Dame. But women now can register in any of the degree programs of the unified academic departments and, starting in 1973, women undergraduates will receive Notre Dame degrees with St. Mary's as the college of record. Integration of the student governments of the two schools is being planned, and should take place without problems because of the increasing presence of women in Notre Dame student activities—from campus media to lecture planning over the last few years.

THE CHIEF hurdle remaining is a study of the financial arrangements of unification and an initial report on this phase is due to be presented to the trustees of both institutions this fall.

Enrollment projections include 1,625 Notre Dame freshmen and a total student body, including graduate and professional students, of 8,050, down about 100 from last fall due to an expected dip in the Graduate School. St. Mary's expects about 515 freshmen and an undergraduate student body of 1,775, about 175 more than in 1970-71.

Amidst all the change, there is one constant. Rev. Theodore M. Hesburgh, C.S.C., will be starting his 20th year as Notre Dame's president.



FATHER HESBURGH

ELECT BLACK PRIEST

WASHINGTON, D.C.—Father Eugene A. Marino, S.S.J., has become the first black vicar general of a Roman Catholic religious order in the U.S. He was elected to the post by the Josephite Fathers, a community founded to serve black people.



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NON-CATHOLIC SERVICE AT NOTRE DAME—Three ministers of the National Conference of Community Churches participate in a liturgy service in Sacred Heart church at the University of Notre Dame, the first non-Catholic service ever conducted in the 100-year-old campus landmark. They are, from left: the Rev. Herbert Freitag of Scottwood Community church, Columbus, Ohio; the Rev. Fred Perkins of Tennessee Valley Community church, Florence, Ala.; and the Rev. Sterling W. McHarg of First Community church, Joplin, Mo. Delegates from several states attended the conference, the latest in a series of meetings held on Notre Dame's campus during the summer.

STUDY COMMITTEE REPORTS

National Pastoral Council deemed unfeasible at present

POMFRET, Conn.—A national until the Advisory Council has a pastoral council for the Roman Church in the U.S.

"We are leaving the whole 'not feasible' at this time, as question wide open to whatever a 'consultation' on pastoral councils in Chicago. Since then it has been gathering information and opinions from Catholics across the nation. The deadline for submitting ideas and suggestions for a pastoral council was May 1.

The impetus for the national body came from Vatican II requests for added responsibility and participation by priests and laity in the operation of the Church.

The Council declaration on bishops specifically urged the participation of priests, religious and laity "in investigating and weighing matters which bear on pastoral activity and formulating practical conclusions regarding them."

The handwriting appeared to be on the wall earlier this month when the National Council of Catholic Women (NCCW) released the findings of a survey among their members indicating that only 10 per cent of those polled favored a national advisory body or pastoral council at the present time.

That survey noted that almost 40 per cent opposed the idea, and the remainder could not take a definitive position on the question.

The NCCW was one of several national Catholic agencies asked by the steering committee to gauge grassroots opinion on the question of a national pastoral council.

THE STEERING committee, headed by Msgr. O'Connor, was formed in August, 1970, by the USCC Advisory Council following a "consultation" on pastoral councils in Chicago. Since then it has been gathering information and opinions from Catholics across the nation. The deadline for submitting ideas and suggestions for a pastoral council was May 1.

Msgr. J. Paul O'Connor of Youngstown, Ohio, chairman of the steering committee, told Religious News Service that a full report of the committee's findings will be provided to the 50 member Advisory Council of the U.S. Catholic Conference when it meets Sept. 10 at the provincial house of the Sisters of Bon Secours, Marriottsville, Md.

He said the council can then decide what the next move on a national pastoral council will be. The council may instruct the steering committee to go ahead with a full working paper on a pastoral council or suspend its study of the project.

Although admitting that the committee's findings do not favor a national pastoral council now, Msgr. O'Connor said the entire report of his group is "very positive" about setting up some kind of national level body.

In effect, the committee's statement noted, "The Church's need to establish a renewed credibility with significant numbers of her people lends importance to the process and structure of an instrument such as a national pastoral council."

Noting that a fully developed national pastoral council is not a plausible alternative at this time, the committee statement said, however, that "from the same study and consultation this committee judges as highly desirable some structure on a national level through which representative priests, religious and laity can share with the bishops in the decision-making process."

The committee statement went on to recommend strongly the use of a "vehicle," possibly the USCC Advisory Council itself, to "serve as a working model for future developments of a structure that would implement this shared-responsibility on a national level."

Court gives Chavez' son status of CO

FRESNO, Calif.—Charges of refusing military induction involving Fernando Chavez, son of farm labor leader Cesar Chavez, were dismissed in Federal Court here.

Judge M. D. Crocker based his decision on recent Supreme Court rulings that religious beliefs cannot be the only reason for classifying a person as a conscientious objector.

Young Chavez refused to step forward when his name was called at the Fresno induction center, April 23, 1969. He attended the center accompanied by several hundred farm workers and his mother.

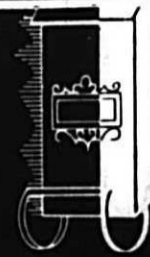
A PRAYER service was conducted on the curb outside, which was also attended by six Fresno priests, the FBI and local law enforcement agencies. At that time, young Chavez claimed conscientious objection, and charged that the Delano, Calif., draft board had not given him a fair hearing. He said the board spent less than a minute hearing his petition, and the appeals board had spent less.

Cesar Chavez appeared in court to testify for his son and told the jury that it was a family practice to oppose violence. Outside the court, Fernando told newsmen that he had been influenced by books on nonviolence that his father had given him, including those on Gandhi and Martin Luther King.

BOTH CHAVEZ and his son asserted that if it was a question of kill or be killed they would

"follow the path of non-violence," apply the proper religious standard.

With the jury absent, Judge Crocker declared that although the judge said, however, all he was dismissing the charges, had been changed by the Supreme Court ruling of June, originally refused to grant young 1970, which asserted that persons Chavez conscientious objector with strong moral or ethical status because the board did believe also qualify for CO status.



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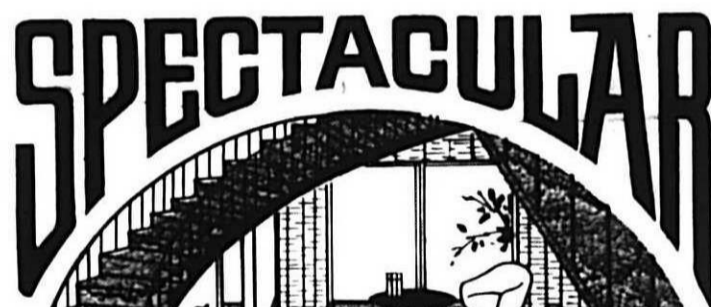
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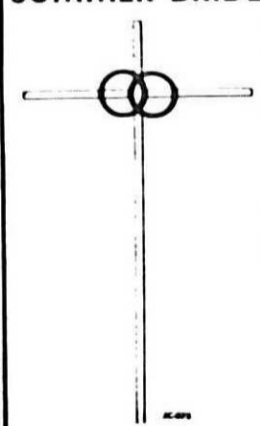
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