



VOL. XI, NO. 44 INDIANAPOLIS, INDIANA, AUGUST 13, 1971

OFFICIAL APPOINTMENTS

Effective August 17, 1971

REV. ALOYSIUS BARTHEL, from pastor of St. Lawrence parish, Lawrenceburg, to pastor of St. Paul's parish, Sellersburg.
REV. JAMES SWEENEY, from associate pastor of St. Simon's parish, Indianapolis, to pastor of St. Lawrence parish, Lawrenceburg.
REV. JOSEPH McNALLY, to pastor of Sacred Heart parish, Jeffersonville, retaining association with Providence High School, Clarksville.
REV. THOMAS STUMPH, from associate pastor of Sacred Heart parish, Jeffersonville, to associate pastor of St. Simon's parish, Indianapolis.
REV. EDWARD RIPPERGER, from associate pastor at St. Jude's parish, Indianapolis, to associate pastor of Sacred Heart, Jeffersonville.

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

August 11, 1971

Five clergy shifts are announced

The Chancery Office this week announced clergy shifts involving the appointment of three pastors and two associate pastors.

Father Aloysius Barthel, pastor of St. Lawrence parish, Lawrenceburg, has been named pastor of St. Paul's parish, Sellersburg.

Religion Workshop slated August 25

INDIANAPOLIS—A Religion Workshop will be sponsored by the Religious Education Department of the Catholic Office of Education on August 25 at Ladywood St. Agnes High School, 5355 Emerson Way.

Miss Irene Murphy, who has conducted workshops in Religious Education and Guidance in many areas of the country, will lecture on "Education of the Student Toward Interiority" and on the sacraments of Baptism, Eucharist, Penance and Confirmation.

She has master's degrees in Religious Education, Counseling and Guidance, and Humanities from Boston College, Northeastern University and Manhattanville College, respectively.

Registration will begin at 9 a.m. with the program opening at 9:30 a.m. Summary and closing will be held at 3:34 p.m. A \$2 fee will be charged for the workshop.



MISS IRENE MURPHY

Vatican lauds anti-bias move

VATICAN CITY—The Vatican has published a letter praising the general conference of the United Methodist Church in the United States for going on record in favor of changing long time anti-Catholic interpretations contained in its "Articles of the Book of Discipline."

The letter, published in the Vatican City daily, "L'Osservatore Romano," Aug. 3, was written to Dr. Wesley Hole, secretary general of the general conference, by Cardinal Jean Villot, papal secretary of state. The cardinal said Pope Paul VI "has received with deep Christian joy" the news of the conference's decision.

The undated letter refers to a decision made by the general conference in April, 1970, to review the interpretations of the "Articles" which over the centuries have carried on the anti-Roman sentiments of the Reformation period.

Cardinal Villot said in his letter "By this generous and farsighted action you disavow not the honorable history of Methodist Christian witness, but the bitterness and harsh controversy which in the

Beneficiaries of anti-poverty drive revealed

WASHINGTON—Fifty-three self-help projects, ranging from a Chicago plan to train men to become long-distance truck drivers to a proposal seeking industrial programs for Alaskan Indians, were funded by the U.S. bishops' anti-poverty Campaign for Human Development.

Announcements of the grants, totaling \$1,072,012, were made here by Auxiliary Bishop Michael R. Dempsey of Chicago, the campaign's national director.

The only Indiana recipient was the Martin Luther King-Montessori School of Fort Wayne, which received \$7,000 to expand the school's revenue base, thus increasing the number of students.

The average grant was slightly over \$20,000, with disbursements made to all types of poor people, including blacks, Indians, Mexican-Americans, and Appalachian whites.

The Phoenix, Ariz., diocese received the largest grant—\$110,000—to build and operate a multi-purpose community center in a Mexican-American neighborhood.

CAMPAIGN OFFICIALS said the grants were distributed to self-help groups in 28 states and the District of Columbia.

A Portland, Me., group received a \$25,000 grant for economic development and a Kaneche, Hawaii, group was given \$20,000 for a multi-faceted youth program.

Other proposals funded included a mobile nursing care program in Louisville, Ky.; a day care center for Blackfeet Indians in Browning, Mont.; and a number of programs to educate and inform welfare recipients about their rights.

The recent disbursement marks the second time the bishops have distributed funds from their \$8.5 million anti-poverty campaign. Those monies were raised during the campaign's first collection last Nov. 22.

Last May, 23 proposals totaling \$586,000 were funded.

BISHOP DEMPSEY said that 180 other proposals have received initial approval, and that the majority of these should be announced by mid-November.

According to campaign ground rules, 75 per cent of the \$8.5 million is to be distributed on the national level, with the other 25 per cent remaining in the dioceses for local funding.

Campaign officials said thus far \$3.7 million has been committed, including local funding.

The grants had been recommended by the campaign's National Committee on Human Development. They were approved after a subsequent review by a bishop's committee, which has final authority over the funding, and the campaign staff.

past have so often affected in Christians even their zeal for the Gospel of Christ.

"At the same time you offer in this resolution 'tokens of the effort to repair the ancient breaches of charity and mutual understanding' the effort of which in these happier days, all of us feel is part of our very faithfulness to Christ our Lord and which was expressed many times in the Second Vatican Council."

Cardinal dies

VATICAN CITY—An Italian cardinal who for nearly half a century served in the papal household of five Popes—from Benedict XV to Paul VI—in various posts died here at the age of 81. Cardinal Federico Caffari de Vignale died in his Vatican apartment Aug. 10 after a lengthy illness. His death leaves membership in the College of Cardinals at 121, 25 of whom are over 80 and ineligible to vote for a new Pope.

'REVOLUTION' UNDERWAY

Legal reforms could make Church 'democratic' society

BY PATRICK RILEY

VATICAN CITY—If overuse or plain abuse have not stripped the word "revolution" of all meaning, then a revolution in Church law is quietly under way.

Should this revolution succeed it will turn the Church's image as a severely authoritarian society upside down, and put the Church among the most genuinely democratic societies in the world.

Should it succeed it will make ordinary recourse to Church courts simple and potentially satisfactory, rather than daunting and probably self-defeating—as for courts in most places.

This revolution goes by the name of administrative law, an unexciting term that has warded off the curiosity of journalists. That, plus the fact that the Vatican's published report on administrative law is in Latin, explains why this revolutionary turn in the current reform of church law has gone unpublished.

In a nutshell, administrative law attempts to forestall high-handed or ill-informed acts in the day-by-day administration of the Church. It offers workable remedies against such acts.

ADMINISTRATIVE LAW would create

Study upholding celibacy to be sent to bishops

BY R. LEO E. McFADDEN

VATICAN CITY—An extensive historical study of the priesthood and celibacy which concludes that they should not be separated will soon be sent to the delegates to the coming world synod of bishops at the express command of Pope Paul VI.

The priesthood is one of two topics the month long synod, opening here Sept. 30, will consider. The other subject is justice in the world.

The study is a series of scholarly articles based on biblical, historical and theological sources. Entitled "The Priesthood and Celibacy," the articles were published in book form at the Catholic University of Louvain, Belgium.

A VATICAN source indicated that the Pope admired the work very much and wished it sent as background material to all delegates. Originally published in French, the book has since been translated into Italian and Spanish. At the urgent bidding of Pope Paul, a team of English-speaking nuns is hard at work on an English version and will soon have it completed.

Edited by 74-year-old Prof. Joseph Coppens, the book considers the priesthood from Old Testament times down to the pronouncements of the Second Vatican Council and the writings of the present Pope. Included in this panorama are such diverse topics as the early Christian notion of the priesthood, the spiritual writings of Cardinal Desire Mercier, the Belgian philosopher and ecumenist who died in 1926, the encyclicals of Popes Pius X, Pius XI and Pius XII and the speeches and writings of Pope John XXIII.

The book corroborates the thinking of Vatican II by summarizing the priesthood. "The mandate of continuing the salvific

a new system of Church courts, parallel to the present system. These "administrative tribunals" would hear grievances of a less vital character. Their procedural rules would be more elastic and simplifying and would speed up cases.

Appeals to these courts would be grounded principally on the failure of the administrator—such as the bishop or a deputy of the bishop—to respect rules of administrative procedure laid down in this new legal system.

These are among the demands administrative law would make of an administrator.

He must get all the necessary information before acting.

He must consult those concerned.

He must give reasons for his action.

THERE ARE OTHER grounds for appeal. For instance, if the administrator abuses his authority, or puts forward specious reasons for his act.

Appeals can be made by anyone who feels he is oppressed. Thus an appeal against the transfer of a pastor can be made by the pastor, by his parishioners, by his successor, or by anyone who claims to have an interest in the affair, possibly even his new parishioners.

Present channels of appeal would not be

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work of Christ is made up of three elements that of prolonging the redemption act par excellence, that is, the sacrificial passion and resurrection, that of prolonging the message of salvation, and that of prolonging the infusion of grace through the gift of the Holy Spirit.

THE BOOK also studies priestly celibacy in the light of the ancient tradition of the Latin rite Church. After a meticulous survey of celibacy through the centuries, the editor concludes:

"Praise of celibacy, founded on the most secure and lofty data of Christian tradition, both biblical and patristic, seems to us to have ensured for itself a justification which protects it from any pertinent objection."

Still another conclusion of the book is that many times in the Church's history some have called for the separation of celibacy from the priestly ministry. Speaking of the present day, the book states that some are tempted "to return to less brilliant conditions of existence" that is, to a married clergy.

St. Mary-of-Rock sets annual pilgrimage

ST. MARY OF THE ROCK, Ind. The annual pilgrimage at St. Mary's Church, Franklin County, will be held Sunday, Aug. 15, at the Grotto of Our Lady of Lourdes in honor of the Assumption. The ceremonies, beginning at 8 p.m., will include sermon, candlelight procession and Benediction.

Father James Brune of St. Agnes Church, Evansville, will preach the sermon. Honor guard will be provided by the Batesville Assembly Fourth Degree Knights of Columbus. The Lourdes Grotto here has been a popular pilgrimage spot since its erection in the early 1920's.



FATHER GEORGE W. ELFORD

Teachers plan in-service day for August 30

INDIANAPOLIS—Father George W. Elford will be among guest speakers addressing an in-service workshop for all teachers in Archdiocesan schools to be held Monday, August 30, at Roncalli High School here.

Father Elford is director of the data bank of the National Catholic Education Association, Washington, D.C., and former Superintendent of Education for the Archdiocese.

The workshop, titled "Freedom to Teach, Freedom to Learn," is the only pre-school "think session" for all teachers, elementary and secondary. Attendance is obligatory. More than 1100 teachers from throughout the Archdiocese are expected to participate.

Scheduled from 9:30 a.m. to 4 p.m. (EST), the session is planned to meet teacher requests for a concentration of pre-school meetings, more unified feeling among high school and grade school staffs, and a greater opportunity for teachers to learn from one another.

THE WORKSHOP will be opened with a welcome from Father Gerald A. Gettelinger, Superintendent of Education, immediately followed by a panel discussion of "Where Are We Going? How Can We Get There?"

Joining Father Elford on the panel will be Mrs. Therese Maxwell, of the Religious Education Department of the Archdiocese of Indianapolis, Ron Wuench, executive secretary of the Indiana Optometrists Association, and Al Bynum, member of the staff of Indiana University-Purdue University of Indianapolis.

Following panel presentations, teachers may remain for extended discussion or join in smaller workshop groups on Brainstorming Techniques, Communication Skills, Listening Skills, Formation of Goals and Objectives, and Faculty Meetings for In-Service Growth.

FOLLOWING lunch, which will be available in the Roncalli cafeteria, Sister Carol Jean Kinghorn, S.P., teacher at St. Thomas Aquinas, Indianapolis, will address the meeting on creative approaches to education.

Throughout the afternoon curriculum action labs will be staffed by master teachers in all areas of learning. The labs are designed to permit an exchange of methods and techniques.

The day long program was planned by a steering committee selected last spring by teachers and administrators.

Development head

INDIANAPOLIS—Kenneth E. Tirmenstein, 42, has been appointed by the Board of Trustees of St. Vincent Hospital to the newly created position of Director of Development.

He will be in charge of St. Vincent's public relations department and generating long range development in support of hospital construction and other capital programs.

Young children should be told the truth about death

BY LINDA B. MAJOR

WASHINGTON—Children should be told the truth about death even though they may be too young to understand it, says Dr. Larry H. Dismang, a Washington area psychiatrist.

Although children are unable to comprehend the finality of death until about 10 years old, they should never be told "Daddy has gone on a trip" to explain the death of a father, the psychiatrist advised. The child, he added, also should not be prevented from observing funeral customs with the family.

Dr. Dismang told a summer institute in suicidology here that while "children do not have an adequate psychological mechanism to deal with grief and mourning and loss of a loved one," they do experience attachment and recognize loss. This is a much more fundamental feeling than grief and mourning as adults know it," the doctor said.

A child, for example, may form an attachment to the mother and after her death feels loss which adults may fear is not a strong enough reaction to suit their own mourning patterns. "Attempts to force a child to grieve," the doctor said, "are futile and harmful."

AT THAT POINT the child does not need to mourn or to be forced to talk about his

grief, Dr. Dismang said. "He needs another mother, a substitute."

It is helpful, the psychiatrist said, if there is a grandmother or a close relative to provide a permanent replacement the child can count on after his mother's death.

There are three factors which the psychiatrist thinks determine the long-range implications of the child's loss:

—The quality of mothering or intensity of the relationship before the loss. "Remember, a bad mother is better than no mother at all."

—The child's age at the time of loss. The younger the child, usually the more trauma, the older, the more able he is to take on a substitute to replace the loss.

—The replacement. "Those who can immediately be taken care of by a warm person, such as a grandmother, are less likely to have problems surrounding their loss at a later age."

Dr. Dismang, formerly of the Center for Studies of Suicide Prevention, National Institute of Mental Health, believes a replacement is vital because "infants unable to make adequate attachments never are able to form deep attachments in later life."

Dr. Dismang said communal living,

the kibbutz and other extended family arrangements pose interesting situations in grief and mourning. A child who was raised with many male and female mother and father figures around him is less troubled dealing with loss, the psychiatrist said, but tends to experience difficulty relating to a single person on a one-to-one basis later.

GRIEF AND bereavement in adults may take many exceptions to the usual pattern of initial denial of a death and emotional pain accompanied by such temporary bodily symptoms as loss of appetite or sleeplessness, said Dr. Robert Kastenbaum. He is professor of psychology at Detroit's Wayne State University, where he heads a center on death.

In some persons, he said, a sense of sorrow and grief is not the main thing felt after the death of a friend or family member.

"Often there is a fear of the dead—a fear of being haunted by ghosts," Dr. Kastenbaum said, adding that it is not uncommon—"even among psychologists and psychiatrists."

In ancient Greece, he recalled, an arm was cut off "to disarm the suicide so he could not take vengeance on the society that spurned him." In China, people were known to kill themselves so they could

"turn into ghosts and come back and haunt family members—particularly a mother in law."

In other cases, Dr. Kastenbaum said, the reaction to death may be death itself.

"The period of grief is a period of great vulnerability," he cautioned. It is a time when a person's resistance to illness may be low or his preoccupation with a loved one's death may cause him not to be aware of his surroundings and, for instance, step in front of a moving car without thinking.

There are times, as when an aging parent is dying of cancer, that the family will carry out grief before the death. At the actual time of death, "the feelings of grief may be drained or in an advanced stage." There may also be a positive satisfaction when an old person dies because the survivors feel "that the system worked."

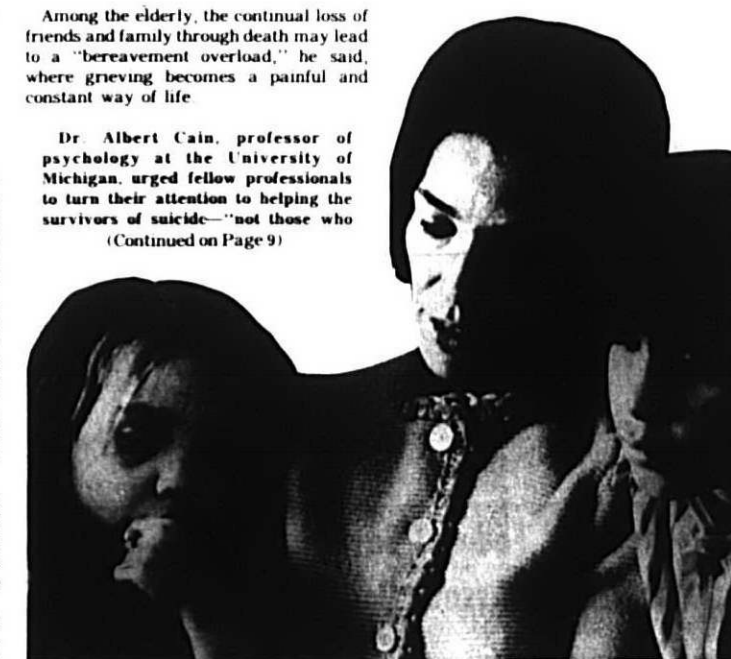
DR. KASTENBAUM explained that many persons create a mental system of death in which the old die first, or a system of death priorities they can reshuffle at will to move their own deaths out of the near future.

"They form a sort of pecking order of death... when a person your own age or younger dies there is shock that the system isn't working," he said.

Among the elderly, the continual loss of friends and family through death may lead to a "bereavement overload," he said, where grieving becomes a painful and constant way of life.

Dr. Albert Cain, professor of psychology at the University of Michigan, urged fellow professionals to turn their attention to helping the survivors of suicide—"not those who

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A child's grief demands closeness to those left behind.

THE PENNSYLVANIA ARGUMENT

Reason, justice demand court unravel tangled school ruling

(This is the first of a series of interpretive articles on the U.S. Supreme Court decision against aid to nonpublic elementary and secondary education and developments subsequent to that decision. Monsignor Lewell is information director of the diocese of Allentown, Pa.)

MSGR. VINCENT E. LEWELLIS

On June 28, 1971, the U.S. Supreme Court handed down a decision on aid-to-nonpublic-education cases in two states. Minutes later, in our age of instant communication, the news media were convinced that both a 1969 Rhode Island salary supplement law and a 1968 Pennsylvania purchase of services law had been declared unconstitutional because "the cumulative impact... arising under the statutes in each state involves excessive entanglement between government and religion."

A closer look at the high court opinions casts grave doubt on whether the court has, could have, or at least should have, arrived at this decision in regard to the Pennsylvania law. A petition filed on July 21, 1971, emphasizes an "urgent need for clarification" and asks the court to take a closer look lest the reported decision "result in a gross miscarriage of justice."

The Rhode Island (Di Censo) decision was 8-0. Mr. Justice White dissented from the court's judgment in the Rhode Island case. He concurred in the court's judgment in the Pennsylvania decision. Mr. Justice White's dissent and concurrence, as will be evident, is critical to any attempt to understand what the court has, could have, or should have decided in regard to the Pennsylvania case.

A DISTRICT court in Rhode Island, following a trial, declared that state's law unconstitutional. The U.S. Supreme Court affirmed the lower court decision. Mr. Justice White dissented and called the high court's reasoning "a curious and mystifying blend" which included "an unwillingness to accept... express finding that... none of the teachers here involved mixed religion and secular instruction."

A district court in Pennsylvania dismissed the challenge to the Pennsylvania law by granting a pre-trial motion. Mr. Justice White, although stating that he "would no more here than

in the Rhode Island case substitute presumption for proof," did not agree that the challenge to the law should have been "dismissed for failure to state a cause of action."

Therefore, Mr. Justice White said he "would remand the (Pa.) cause for trial, thereby holding the Pennsylvania legislation valid on its face but leaving open the question of its validity as applied to the particular facts of this case." It is curious, to say the least, that Mr. Justice White felt he thereby concurred in the high court's decision regarding the Pennsylvania case.

ONLY ONE of two conclusions is logically possible. Either the Pennsylvania law has not been declared unconstitutional but is now to undergo trial in the district court or Mr. Justice White did not understand what the high court decided. Either alternative, in light of the publicity given the court's decision, makes one wonder whether "a gross miscarriage of justice" might not already have been committed.

A third possibility is conceivable. But it would certainly involve an inherent contradiction, legal acrobatics and a miscarriage of justice. That is that the court has declared the Pennsylvania law unconstitutional on its face by reason of what could, but not necessarily has or would, happen in its application.

When a figure of speech becomes a principle, confusion is likely to follow. The difficulty in determining whether or how Mr. Justice White concurred in the reported decision of the court is but one immediate example of such confusion.

THE PETITION for reargument and supplemental opinion, filed by William B. Ball and other attorneys for seven Pennsylvania Catholic, Protestant and Jewish schools and joined by the Attorney General of Pennsylvania, J. Shane Creamer, attributes the confusion to the high court's elevation of an arbitrary and standardless entanglement concept to a judicial standard.

Recent court decisions have consistently disregarded the simplest view of the meaning of the First Amendment Religion Clauses publicized by contemporary opponents of aid to church-related education. In fact, this view has been widely rejected or held up to question. Even the majority

opinion in the current case admits that "we can only dimly perceive the lines of demarcation in this extraordinarily sensitive area of constitutional law."

Prior to the Pennsylvania case, however, the test used by the court to determine that a law was religiously neutral, therefore constitutional, was finding that it had both a secular legislative purpose and a primary effect that neither advanced nor inhibited religion. The entanglement concept had never been employed as an independent test apart from consideration of primary effect. To have done so would have been to say that legislation can be religiously neutral and at the same time offensive to the Constitution as an establishment of religion. But that amazing feat is what the court has now accomplished.

THE COURT'S entanglement teaching, in effect, not only creates a special exception to the neutrality test—an exception which is itself non-neutral—but also transforms the court into a superlegislature. For its arbitrary standard has clearly rendered legislatures helpless in the area of aid to nonpublic education. Failing to give clear meaning to the Constitution in order to guide legislatures in the fulfillment of their proper responsibility, the court has effectively usurped the legislative function in at least this one area. No legislature can possibly guess, in view of this standardless standard of entanglement, what the law might be.

In response to the question, "What constitutes news?" some newspaper editors have been known to say, "Whatever we consider as such." In response to the question, "What constitutes constitutional legislation in the church-state area?" no court should ever be allowed to dismiss perfectly acceptable and sensible standards of neutrality and give a similar reply. When the completely subjective judgment of the man on the bench becomes the criterion of constitutionality, in any area of law, then we shall be entangled. For then, "who sits on the bench" will become far more significant than the Constitution or any amendment to it.

If the Pennsylvania law has been declared unconstitutional without a lower court trial, without record facts, and without an iota of testimony regarding the relationships presumed (Continued on Page 9)

Remember them in your prayers

BROOKVILLE
BRENT MERTENHAL, 7, St. Michael's, Aug. 9. Son of Mr. and Mrs. Frank Mergenhal; brother of Myrna Wising of West Chester, O.; Anita Hertel, Jeffrey, Karen and Phyllis Mergenhal, all of Brookville.

CAMBRIDGE CITY
MARY SHOWRONEK, 77, St. Elizabeth's, Aug. 9. Sister of Peter Walt of Centerville.

CLARKSVILLE
ALTA MARIE BROWN, 48, St. Anthony's, Aug. 3. Wife of Carroll E.; mother of Mrs. William Gislner of Randletown, Md.; Mrs. Buckley Herrell of Jeffersonville; Joyce Marie and Donna Kay Brown, both of Clarksville; daughter of Mrs. Hubert Greenwood of Cloverport, Ky. Two brothers and a sister also survive.

LEOPOLD
HERMAN J. SCHNEIDER, 44, St. Paul, Aug. 4. Brother of Robert Schneider of Tell City; Mrs. Wayne Gale of Rockport and Mrs. Raymond Fischer of Terre Haute.

CLYDE E. WARD, 70, St. Augustine, Aug. 9. Husband of Pearl; father of Floyd Ward of Leopold; Mrs. Cleus Voges, Ralph, Elmer and Clyde D. Ward, all of Tell City; brother of John Ward of Leopold and Peter Ward of Magner.

EDWARD J. ROGIER, 79, St.

Augustine, July 27. Father of Verna Rogier of St. Croix; Cleus Rogier of Tell City; Alma Solbrig of Leopold and Regina Lasher of Bandon.

INDIANAPOLIS
JOSEPH P. CLEARY, 61, St. Anthony's, Aug. 4. Brother of Rita Wilson.

LAWRENCE E. TURNER, Jr., 51, Holy Spirit, Aug. 5. Husband of June; father of Lawrence III, Frederick, John and Diane Turner; brother of Helen F. Feeney.

JAMES D. CRAIG, 44, Christ the King, Aug. 5. Husband of Helen G.; father of J. Robert and Janet L. Craig, Carol F. Midyett and Margaret Schleicher; brother of Ralph S., and E. Elwin Craig.

EDWARD GATTON, 43, St. Francis de Sales, Aug. 6. Husband of Evelyn M.; father of Wanda Crays and Norma Nichols; brother of Royce Gatton.

WILLIAM H. SCHNEIDER, 87, Sacred Heart, Aug. 6. Father of Inez Lex.

MARTHA M. MILES, 88, St. Patrick's, Aug. 6. Wife of John; mother of Joseph A., Leo and Paul Miles and Bernice Hilarides.

JANIS ULJANS, 67, Holy Name, Aug. 7. Husband of Eleanor; father of George and Peter Uljans, Anna Foster, Elizabeth McQueen and Zenaita Hill.

LESTER E. WEISS, 48, Holy Spirit, Aug. 7. Husband of Martha J.; father of Lester P., Phillip J. and Anthony J.; Patricia A., Phyllis H. and Andrea E. Weiss and Mrs. C. R. Carl; brother of Mrs. R. W. VonWittler.

FRANCES HUBER, 85, St. Mary's, Aug. 2. Sister of Mrs. Thomas McLaughlin and Mrs. Frank Ritz, both of New Albany, and Mrs. George Renn of Arcadia, Calif.

PAUL V. SHRADER, 44, St. Mary's, Aug. 7. Husband of Gertrude; father of Jan E. Shrader of New Albany. Mrs. Donald J. Munich of Jeffersonville. A sister also survives.

PERRY COUNTY
THERESA A. HOLMAN, 72, St. Isidore, July 27. Mother of Sharon of Tell City; Capt. Curtis Holman with the U.S. Army, Ft. Lee, Va.; step mother of Carl and Earl Holman, both of Tell City.

RICHMOND
AMY CHANEY, 11, St. Andrew's, Aug. 4. Daughter of Mr. and Mrs. Tracy Chaney, brother of Tony Chaney of Richmond; granddaughter of Mr. and Mrs. Morgan Chaney of Bath, and Mrs. Don Petro of Richmond, great-granddaughter of Mrs. Albert Krone of Richmond, Mrs. Elizabeth Chaney of Hamilton, O., Mrs. Rosa Phillips of Beattyville, Ky., and Mrs. Walter Ellis of Richmond.

ST. MEINRAD
FRED LOEHRLEIN, 83, St. Meinrad, Aug. 10. Husband of Mary; father of Edmund Loehrlein of Evansville; Hubert Loehrlein of Haubstadt; Mrs. Robert Fuks of New Orleans, La.; Mrs. Linus Vail and Linus Loehrlein, both of St. Meinrad; brother of August Loehrlein of Evansville, Mrs. Ted Denning of St. Meinrad and Mrs. Frank Brenner of Denver, Colo.

TERREHAUTE
BERTHA E. NEAL, 82, St. Margaret Mary, Aug. 6. Wife of Richard; mother of Richard J. Neal, sister of Mary C. Blessinger of Huntington.

MICHAEL J. ROURKE, Jr., 26, St. Patrick's, Aug. 4. Son of Mr. and Mrs. Michael J. Rourke, Sr., brother of Debra Ann Rourke of Terre Haute, grandson of Mrs. Edna King of Terre Haute.

FESTIVAL GUIDE

For the convenience of Criterion readers, following is a listing of summer festival and picnic dates still remaining on the calendar. Parishes are invited to send in the dates of their festivals and dinners which they would like included in the calendar.

Yorkville—August 22
Enochburg—Sept. 5
Morris—Sept. 6
St. Peter's—Sept. 6

OUTDOOR DANCE SET

INDIANAPOLIS — "Lang's Gang" will furnish the music for the Parent's Outdoor Dance sponsored by the Roncalli Faculty and Parents Association, tonight, Aug. 13, on the grounds at 330 Prague Road, beginning at 9 p.m. Refreshments will be available throughout the evening. The public is invited.

Bishops warn of state monopoly in education

HARRISBURG, Pa. — The recent U.S. Supreme Court decision voiding two state aid programs benefitting nonpublic schools "ominously points to a state education monopoly," according to the 20 Catholic bishops of Pennsylvania.

In that threatened monopoly, the bishops said, "parental rights—if acknowledged at all—will be exercisable only by the wealthy, by those who can bear both the burden of school taxes and of the separate added cost of nonpublic schooling."

The right of parents to educate their children in schools of their religious choice is guaranteed by the U.S. Constitution, said Cardinal John Krol of Philadelphia and other bishops of the state's Roman and Eastern rite dioceses.

In THEIR Aug. 10 statement, the bishops referred to a 1925 Supreme Court decision invalidating an Oregon Law which required all children to attend public schools.

"The child is not the mere creature of the state," the court had ruled then in the "Pierce" case.

But the bishops said the high court's June 28 decision—outlawing a Pennsylvania purchase-of-services law and a Rhode Island nonpublic teachers' salary supplement act—"makes no mention" of a parent's right to choose a different form of education for his child.

The bishops said they were "hopeful and confident that the

commonwealth (of Pennsylvania) will promptly enact new legislation which, whatever its form, will come to the aid of Pennsylvania parents in the exercise of their rights."

THE PENNSYLVANIA hierarchy was critical of the high court's warning in the recent ruling that questions of state aid to church-related education present "hazards of religion intruding into the political arena."

"This warning must be rejected," the bishops said. "There can be no political liberty in a society in which religious groups and individual believers, as such, may not speak out on public issues. There can be no religious liberty in a society in which public issues may not be discussed in their religious dimension."

Citing another part of the recent ruling, the bishops noted that the high court had also stated that "religion must be a private matter for the individual, the family and the institutions of private choice."

"Religion is indeed a private matter," the bishops said, "but it is far more than that. Since the founding of the republic and the founding of the commonwealth, it has been deemed, in an important sense, a very public matter."

Separation of church and state is a wise policy, the bishops concluded, but "separation of religion from public life is a dangerous folly."

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WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Catholic burial for suicides?

WASHINGTON—Priests are more likely than nuns or the laity to believe that a suicide victim has the right to a Catholic burial, according to a survey taken by a Catholic psychologist. Priests affirm this belief by giving last rites to the suicide and burying him in consecrated ground, said Joseph Sweeney, who completed research on the subject while a fellow at the Center for Studies of Suicide Prevention, National Institute of Mental Health. Canon law forbids ecclesiastical burial of a suicide, Sweeney noted, but added that if it is doubtful that a suicide was fully aware of his act, the doubt is decided in his favor. In an interview at a summer institute in suicidology here, Sweeney said the priests he talked with during his survey dismissed the possibility that anyone committing suicide could have full understanding of his act.

Prelate asks end to disunity

LOUVAIN, Belgium—Cardinal Leo Suenens of Malines-Brussels, Belgium, has called for an end to Christian disunity. The cardinal spoke at the opening of a 12-day meeting of the Faith and Order Commission of the World Council of Churches which was held at the Jesuit college here. He told the 135 commission members that "division and disunity in the Church" is "the scandal of the world, and should simply not be tolerated by Christians. We do not have the right to accept an ecclesiastical status quo, which is our collective sin and a scandal for the world," he said. "We must prepare, with tenacious courage, for concrete and practical progress along our painful path toward unity."



Seek school verdict redress

HARTFORD, Conn.—Connecticut Catholic schools, facing a state order to repay \$1.5 million they got under a voided school aid law, have countered that the state should at least take into consideration expenses the schools had to absorb to get the aid. Msgr. James A. Connelly, Hartford archdiocesan school superintendent, noted the state purchase-of-secular-services law—ruled unconstitutional by the U.S. Supreme Court on June 30—had demanded a costly financial audit of each school receiving state funds. Other expenses for some schools, the superintendent said, included hiring additional clerical help to complete "very detailed" forms the state required and purchasing textbooks acceptable under the provisions of the law.

Sees minority 'revolution'

WEST DE PERE, Wis.—There is a revolution brewing in the United States by minority groups who want to "give every man a chance to stand tall and say I am a human being," a black priest told his white colleagues here. There are options open to organized religion and to society to limit the amount of violence which could accompany the revolution, Father D. Jerome LeDoux, told the Remaking of the Ministry conference at St. Norbert's College. He said the revolution is in keeping with the original intent and interpretation of the Scriptures. Organized religions have failed the minority groups—blacks, other non-whites and the poor—because they have not taken Scriptures seriously, Father LeDoux said.

To revamp Cursillo Movement

SOUTH BEND, Ind.—Cursillo Movement delegates from 75 U.S. dioceses have agreed to restructure the movement so that it may better handle the activities of local Cursillo groups. The resolution was passed at the First National Encounter of Cursillo Leaders here which also recommended that the movement "be sensitive to the needs of the overall and specific (Spanish-speaking) cultures of the United States." Elmer J. Danch, a spokesman for the Cursillos, said it was decided that each of the 11 Cursillo regions in the United States would have a locally elected representative. In the past, Danch said, each region had a sort of "unofficial" representative. But this system has proved to be inadequate to the growing needs of the Cursillo movement.

Nixon welfare bill criticized

BALTIMORE—President Nixon's welfare reform bill was criticized by a bishop here who said the measure should be amended, boosting the minimum level of assistance to poor families. Auxiliary Bishop F. Joseph Gossman of Baltimore also urged that the administration's proposal should be changed to prevent mothers with dependent children from being forced to work and to insure that recipients required to work receive the federal minimum wage. Bishop Gossman expressed his position on the welfare reform bill in a letter to Maryland Sens. Charles Mathias, Jr. and J. Glenn Beall, Jr., both Republicans.



Time for black cardinal?

JOHANNESBURG, South Africa—Twelve black Catholics, including three priests, have demanded the appointment of a black cardinal to replace Cardinal Owen McCann of Cape Town and called on Bishop Hugh Boyle of Johannesburg to resign. The 12 demonstrators walked into the conference room in Pretoria where the South African Bishops' Conference was meeting and presented a memorandum with their demands. One of the demonstrators, Djabre Koka, read the memorandum to the bishops. He said the time is ripe for a black cardinal to replace Cardinal McCann, 64, president of the bishops' conference, because blacks are a majority of South African Catholics.

Agree with plan on holy places

GENEVA, Switzerland—Israel is willing to place Christian and Moslem holy places in Jerusalem under international control, that city's Mayor Teddy Kollek told an informal meeting here. Mayor Kollek suggested that the holy places could be accorded the same status of extraterritoriality that is now given embassies in all countries. "We have nothing against the internationalization of the holy places," he told the meeting, adding, however, that Israel would not accept the internationalization of the entire Old City of Jerusalem. The matter is now up to the various Churches, the mayor said. If they are interested they must take the initiative, draft a proposal and present it to the Israeli government.

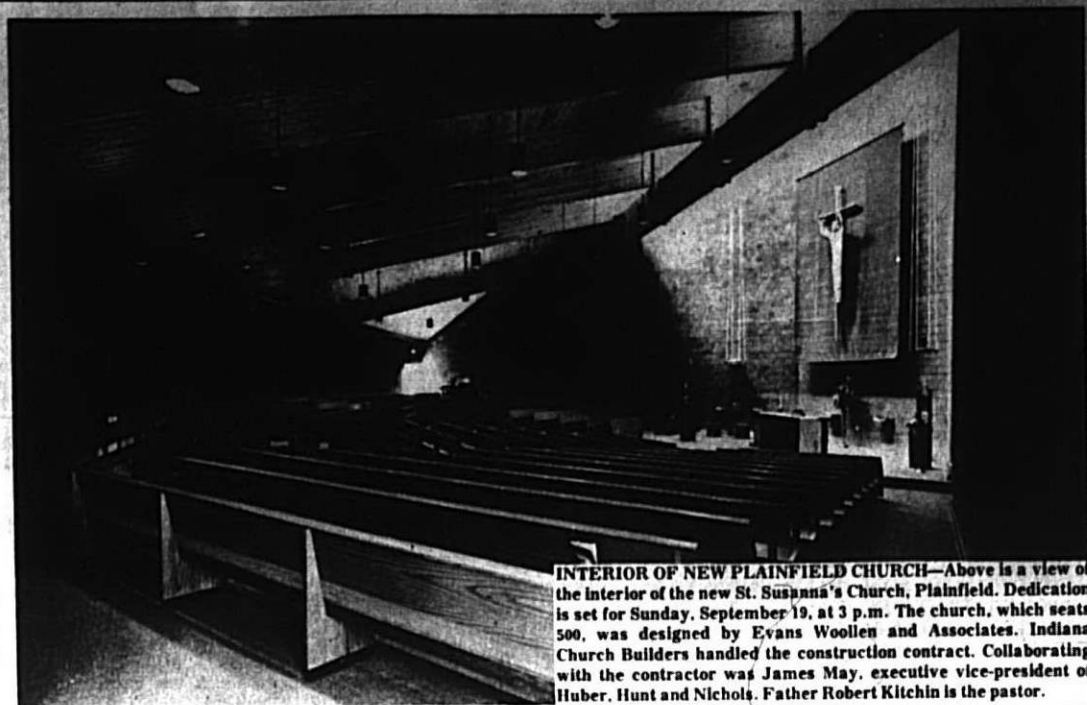
Three to chair Synod sessions

VATICAN CITY—Pope Paul VI has named three president delegates, including U.S. Cardinal John Wright, to preside over the daily sessions of the 1971 Synod of Bishops which opens here Sept. 30. President delegates take turns in order of their nomination in presiding over the meetings of the synod in the name of the Pope. The three cardinals nominated by the Pope are Archbishop Etienne Duval of Algiers, Archbishop Pablo Munoz Vega of Quito, Ecuador, and Cardinal Wright, prefect of the Congregation for the clergy.



Anglican dean pleads innocent

PRETORIA, South Africa—The Anglican dean of Johannesburg, the Very Rev. Gonville A. Brexch Beylath, pleaded innocent Aug. 2 in Supreme Court to charges of advocating the violent overthrow of the South African government. Wearing his clerical collar, the 59-year-old dean was pale but smiling. In a firm voice, he pleaded "not guilty" in the packed courtroom, a former synagogue. If convicted, he could face the death penalty. Arrested in January, the dean spent eight days in solitary confinement before being released on bail on Jan. 28. He was first charged under the Suppression of Communism Act, but in June the charges were changed to cover offenses committed under the National Terrorism Act.



INTERIOR OF NEW PLAINFIELD CHURCH—Above is a view of the interior of the new St. Susanna's Church, Plainfield. Dedication is set for Sunday, September 19, at 3 p.m. The church, which seats 500, was designed by Evans Woollen and Associates. Indiana Church Builders handled the construction contract. Collaborating with the contractor was James May, executive vice-president of Huber, Hunt and Nichols. Father Robert Kitchin is the pastor.

Oldenburg nun dies at age 77 at motherhouse

OLDENBURG, Ind.—Funeral services for Sister M. Gemma (Anna) Stenger, O.S.F., were held Tuesday, August 3, at the motherhouse of the Sisters of St. Francis here. Sister, who was 77, died July 30.

A native of Bloomington, Ill., she entered the convent in 1912. Most of her teaching assignments were in Cincinnati schools, though she did teach for a period at St. Agnes, Evansville.

She is survived by a step-mother, Mrs. Margaret Stenger, Bloomington, two sisters, Mrs. Kathryn Hayman, Chicago, and Mrs. J. P. Gorman, Peoria, Ill.; and one brother, J. A. Stenger, Norfolk, Va.

Six brothers and sisters preceded her in death.

Forestral heads K of C council

INDIANAPOLIS—Richard Forestral has been installed as Grand Knight of the Mater Dei Council, No. 437, of the Knights of Columbus.

Also installed as new officers of the group were Donald R. Cales, Deputy Grand Knight; Paul McGauley, Chancellor; Victor DeFelice, Advocate; Sidney J. Luckett, Recording Secretary; Thomas M. Luckett, Treasurer; Hugh J. Gallagher, Warden; Thomas N. Staab, Inside Guard; Delmar Wilson and William E. Sherer, Outside Guards; and Richard E. McGuinness, Pete Murphy and Louis F. Bauer, Trustees.



GIFT CAMPERSHIPS—For the second year, Catholic Salvage Bureau of Indianapolis has provided funds to the CYO Office for 50 camperships to be used by inner-city youths. They have been designated the Homer Huesing Memorial Camperships in honor of the late CYO public relations committee member, Robert Vernick, manager of Catholic Salvage, is shown above with Father Clarence Waldon, pastor of Holy Angels parish. Also shown from left are recipients of the camperships from the parish: Theresa Smith, Glenn Thompson, Joseph Culpepper and Michael Thompson. The funds were made available from Catholic Salvage proceeds because additional Catholic households are donating saleable clothing, appliances and furniture. Mr. Vernick reported to The Criterion that several of the neighborhood Salvage Bureau collection boxes had been vandalized recently resulting in losses that would have financed "an additional 15 camperships."

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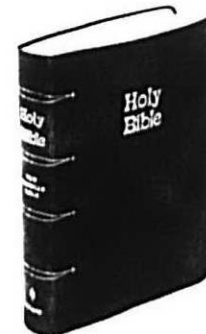
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ON THE LINE -- two pages of opinions

This 'smocks' of Vatican intrigue

Nothing from the Vatican since *Humanae Vitae* has raised such a flap in the international press as the current campaign to enforce dress regulations at St. Peter's Basilica.

The story got a fresh dimension early this summer when two nuns were assigned the unenviable job of judging the appropriateness of the dress of the young ladies (and some not so young) who sought admittance to the sacred and venerable edifice. The dress restrictions also apply to men—"no shorts or undershirts" (undershirts?)—but, for obvious reasons, the most frequent violators are members of the fair sex.

For the two nun inspectors, the job is proving to be a traumatic experience. (One has already returned to her convent "suffering from nervous exhaustion.")

The reason is clear enough. Most of the ladies denied admittance because of too scanty attire are tourists with limited wardrobes. In many cases a refusal means an expensive shopping trip down the Via Veneto for an "appropriate" dress—or simply foregoing a tour of the famed Basilica, a highlight of any visit to the Eternal City.

—FRED W. FRIES

Vatican officials have a sound argument in enforcing dress regulations to preserve the Basilica's character as a place of prayer and worship. (It makes you wonder, though, about some of the get-ups that are tolerated at week-end Masses in American resort areas during the vacation months.) Other religions have long invoked similar sanctions on places of worship or veneration, particularly in Oriental countries where visitors must remove their shoes before entering shrines and temples.

The problem at St. Peter's, it seems to us, could be solved simply and expeditiously by equipping an ante-room with a supply of light-weight smocks which mini-skirted ladies could wear over their dresses during their tour of the sacred precincts. It would obviate the necessity of resorting to such nonsensical measures as borrowing their husband's trousers. Fifty smocks (small, medium and—you'll pardon the expression, madam—large?) should be enough to accommodate the flow of visitors at any given time. This writer would be willing to donate the first dollar to the cause.

Traditionalist sees Latin as heart of faith

BY FATHER LEO E. McFADDEN

ROME—Today's traditionalist is shattered by liturgical changes, hopeful of a reprieve for his accustomed Latin rites, and tremendously devoted to the Church and to Christ.

He is convinced that the Latin Mass stood in history as a bulwark against Protestantism, as a never-changing permanent rite which has carried the strain of Catholicism through the centuries.

This is the portrait drawn by some in Rome who have observed the traditionalist liturgical movement and know the people who are deeply committed to it.

Here are what those observers feel are the frustrations and disillusionments of today's traditionalist:

Not only does the traditionalist doubt the validity of current vernacular ceremonies, he is utterly disillusioned by modern liturgies because they totally lack the artistic beauty and symmetry that the Latin liturgy possessed.

He feels these changes have been placed on him suddenly, that he has no voice and no say in the way he will be forced to worship.

WHAT HE WANTS is not a return for the Universal Church to the old way of doing things, but the right to have available to him the worship in which he was reared and which he wishes to provide for his children.

Just as he agrees that it would not be right to force his opinion on the whole world, he feels that it is wrong to have his desires run roughshod into oblivion. For him, oblivion is next Advent, when the full liturgical reform will remove the Latin Mass from the calendar of the Church Universal.

Frustration is the best description of the traditionalist. The Second Vatican Council promised him that changes would take place only in those areas where pastoral necessity dictated. More importantly, he was told that Latin would be retained, come what may. Neither has happened.

TO COMPOUND THE issue, he has the need of adoring Christ in the Eucharist, of going to Mass. He is greeted in Church with the bongo drums and the necessity of singing while approaching Communion, a shattering experience to one who feels the urgent need of contemplation at that moment.

This is bad enough, but there is something still more unsettling. He fears that rendering into the vernacular the Latin words of Consecration utterly invalidates the Mass. He reasons, for instance, that a translation of the English words of Consecration cannot produce the original, historic and essential Latin rendering.

Above all, it must be remembered that Latin for the traditionalist is not mere sentiment, a hankering for the past.

Said one expert of the movement: "Most of these people are well educated, know their liturgy and can defend the Latin Mass on much surer grounds than most advocates of the vernacular. What is more, Latin is the vernacular of the traditionalist."

"No matter what his first language, he can talk, think and read Latin better than most Roman liturgists. Latin to him is not just a universal language, it is the means through which he communicates to God."

What YOU think counts

It was proven that 38 teenagers became mentally upset because of their use of marijuana. Does the smoking of marijuana involve the possibility of breaking God's commandment against doing bodily harm to oneself or others? TAKE A STAND.

Nothing confidential?

MINNEAPOLIS—A prominent Minneapolis Roman Catholic priest says he is concerned by the recent disclosure of classified information "by persons in positions of trust."

"It is not just because of the possible harm to our national security it may bring, but rather the public acceptance of loose treatment given confidential information," wrote Father Francis Fleming, pastor of St. Olaf Catholic church.

FATHER FLEMING, writing in the parish bulletin, suggested that the "light attitude toward confidentiality" is "related to the 'openness' and 'talk syndromes' which are currently sweeping the nation."

"We are led to believe today that almost any problem can be solved by 'communication,'" he noted. "Wide-open discussions are going on constantly and at all levels of society."

"Silent retreats are out. Participants in sensitivity sessions are encouraged to reveal their deepest personal feelings to total strangers. 'Talk shows' are flooding the airways, and wide-open pornography is rapidly being accepted as part of the American heritage of freedom."

"Conversely," the priest added, "secrecy is now a pejorative term, and leaders in government, church and commerce are subjected to increasing criticism even when they use it sparingly and discreetly."

"AGAINST THIS back drop it is small wonder that public officials become casual in their treatment of confidential matters or that they succumb to pressure to reveal information the disclosure of which better judgment tells them is not in the public interest."

"It is not only the country's security which is affected when 'talk' and 'openness' get out of hand, security (in psychological sense) of its citizens is also at stake," Father Fleming wrote.



"OKAY, LOUISE, MAYBE HE ISN'T, BUT IF HE IS, AND WE DON'T STOP, WE'RE IN BIG TROUBLE!"

THE YARDSTICK

An exhausting study

BY MSGR. GEORGE G. HIGGINS

The Survey Research Center of the University of California, Berkeley, was commissioned nine years ago by the Anti-Defamation League of B'nai B'rith to conduct a major sociological study of the roots of anti-Semitism in the United States. The findings of this exhaustive study (the end of which, we are told, is not yet in sight) are being published at irregular intervals in a series of volumes known as the "Patterns of American Prejudice Series."



The most recent of the six volumes published thus far as a part of this series is entitled "Wayward Shepherds: Prejudice and the Protestant Clergy" (Harper and Row, New York, \$6.95). Whereas most of the earlier volumes in the series concentrated almost exclusively on the roots of anti-Semitism, this one, for reasons which are not entirely clear to the present writer, also takes up the question as to whether or not the Protestant clergy are effectively using the power of the pulpit to combat the major social and economic problems confronting the United States at the present time.

THE AUTHORS' findings, on both scores, are entirely negative. First of all, a substantial percentage of Protestant ministers are said to be prejudiced against Jews and Judaism on religious or theological grounds. Secondly, most Protestant clergymen are said to be failing in their duty to provide guidance to their congregations, through the medium of the pulpit, on the great social and political problems of the day. "It is as if there had been no Sermon on the Mount," the authors conclude rather sorrowfully.

I have yet to come across any scholarly reviews of this volume by professional sociologists. As a matter of fact, the only review I have seen thus far was in the form of an editorial in the May 29 issue of *The Pilot*, the official newspaper of the Archdiocese of Boston. This editorial, to put it as mildly as possible, took an extremely

dim view of the book. It dismissed it (apparently sight unseen) as a "piece of pseudo-sociology—undoubtedly similar to what preceded it in the same series."

"We cannot fail to wonder," the editorial concluded, "why the ADL goes on publishing this kind of business, except to excuse its own existence, organization and budget. Jewish-Christian relations, so vastly improved over these last years, are not assisted by such so-called revelations. Simple decency suggests that, if we are going to talk about prejudice—any of us—we begin by searching our own hearts before we go prying into one another's pulpits. If the Sermon on the Mount says anything at all to us, it tells us to reform our ways in the light of God's kingdom. When each one of us has accomplished this personal transformation, we will have hastened the promised day of blessedness."

FOR MY OWN PART, I simply don't feel qualified to say whether or not the Berkeley volume in question is as bad, from the sociological point of view, as *The Pilot* makes it out to be (or as good as its authors and sponsors presumably think it is). So far as I am concerned, that's a matter for trained sociologists to argue back and forth among themselves in the pages of their own professional journals.

It does seem to me, however, that *The Pilot* was much too caustic in its specific reference to ADL and that it should have exercised more restraint in its criticism of the methodology employed in the study. In other words, I think the editors of *The Pilot* would have been better advised to concede at the very outset that they are really not qualified to pass anything like a definitive judgment on technical matters of this kind. I also think they should have refrained from suggesting that ADL's motives in sponsoring the Berkeley project are self-serving in nature. It seems to me, in other words, that judging an organization's motives on a matter of this kind is totally uncalled for.

On the other hand, I, too, am beginning to wonder if and when the Berkeley series is ever going to come to an end. That is to say, having looked at all of the six volumes in the Berkeley series and having carefully read two or three of them, I have the impression that most of them say substantially the same thing, namely, that the Christian religion plays a crucial role in generating anti-Semitism.

A NUMBER OF professional sociologists would argue that, while this may or may not be true, the Berkeley volumes, because of certain defects in their methodology, really haven't proved it. Granted, however, for present purposes, that the Berkeley findings are substantially accurate and methodologically sound, is it really necessary or helpful to go on making the same point over and over again in what promises, or threatens, to be an almost endless series of separate volumes?

To put the question another way: Isn't it about time for the Berkeley sociologists and their sponsors at ADL to turn their attention to other matters of equal importance? After all, there is such a thing as a law of diminishing returns even in the field of sociology.

In offering this opinion, I am writing as one who thinks that anti-Semitism is still a serious problem in the United States and as one who clearly recognizes the need for religious sociology in general and the usefulness of this specific form of research in particular. Nevertheless, repeating what was said above, I must admit that six volumes on the same subject strike me as being more than enough. To this I would

GIVE AND TAKE

BY REV. PAUL DRISCOLL

(Moderator's Note: Father Ronald Luka has returned from Rome. Contrary to a suggestion voiced by Mary McArdle, he was not there to be appointed a bishop. Father Luka now responds to a question asked him a few weeks ago. Quoting St. Paul's Epistle to Titus that "the bishop as God's steward must be blameless . . . in his teaching he must hold fast to the authentic message, so that he will be able both to encourage men to follow sound doctrine and to refute those who contradict it," Mary McArdle had asked, "How can today's bishop transmit to his people the authentic Catholic teaching?")

Response of Father Ronald Luka:

Liberals and conservatives often wrongly characterize one another as if one had no regard for the past and the other had no contact with the present.

As a liberal, I'm quite concerned about the foundations of our faith. I build my life on them. But this faith must be understood and applied in a changing world. So I must separate essentials from historical accidents. Maintaining and striving for a deeper understanding of the former, I can possibly discard the latter.

I think authentic Catholic teaching is being transmitted well today. Conservatives may fear that it is not because they fail to differentiate essentials from historical variations. I am not critical of the hierarchy because they are not transmitting authentic teaching but because they are not setting the pace in effectively conveying this teaching in our technological society.

AUTHENTIC TEACHING is being transmitted, we attest to this as we recite the Creed. Additional areas of essential doctrine can probably be counted on two hands. We believe that God created, that Christ was born, died, and rose, that the Spirit was sent to us. The understanding of these beliefs may change. But, whether we believe in evolution or not, God is still the Creator. Whether theologians teach that Jesus grew in knowledge as we do or whether they say his knowledge was always perfect, Jesus is still the Son of God, our Lord and Savior.

The Church has the responsibility to transmit the message of Christ, but not exactly as she received it from the immediately preceding generation.

Christ only promised in a very general way to keep his Church from error. He never said he was entrusting all truth to her. The whole Church, including pope and bishops, must always strive for a greater penetration of that truth which is God alone. Those concerned with authentic doctrine often give the impression that they think the Church is in total possession of all truth.

FEW MEMBERS OF THE Church outrightly contradict essentials of doctrine. And few bishops would get as excited about a denial of the Trinity as about people receiving Communion in their hands. I don't want to be facetious, but we do need bishops well enough versed in contemporary theology to discern essentials from accidents. I'm trying to enhance hierarchical leadership by pleading for greater competence.

In most cases an aberration of belief will die of its own weight without any direct episcopal condemnation. Witness the recent short-lived death-of-God phenomenon in Protestant theology.

Historically, bishops, and even popes, have made some errors in teaching faith and morals. A liberal has no problem living with this realization. I wonder how a conservative integrates these facts of history into his idea of authority in the Church.

only add that if there is to be a seventh and an eighth and a ninth volume (and I suspect there will be), I doubt that I will ever get around to reading them. I am sorry about this for the sake of my friends at ADL, but there is a limit to the amount of time that one can be expected to devote to any particular subject, and I, for one, have passed that limit in the case of the Berkeley series.

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new reason for smiling

viewpoints and observations



Hope pervades global review

Father Pedro Arrupe emphasizes fundamental goodness of man

NEW YORK—In an optimistic wide-ranging commentary on issues facing both the churches and the world, Father Pedro Arrupe, S.J., said here that despite an "exaggerated distrust of institutions" man in the present age retains a universal preoccupation with the "religious."

"I would say," the Jesuit superior general affirmed, "the Spirit of God is obviously at work in the world today; that this Spirit and the fundamental goodness of man... are the two basic elements that put the future in an ever-more positive perspective."

Addressing himself to impressions of religion in the U.S., the Berrigans, the political involvement of Jesuits, new directions in theology, the decline of priestly vocations, and other matters, the superior of the Roman Catholic order spoke of a "common thread" to problems in the Church everywhere.

IT CAN BEST be described, he said, as an "efficacious desire to adapt the faith and incarnate it culturally in the present world."

Published in the Aug. 7 issue of America, Jesuit weekly review, the lengthy interview by the magazine's editors was introduced by Father Donald R. Campion, S.J., editor-in-chief in his weekly column.

He said in contrast to many today, Father Arrupe's words, "breathe the spirit" of fraternal charity, cooperation and responsibility in the renewal of the Church in an era of change.

Father Arrupe, referred to as the "globe-trotting general," said his impression of the U.S. is that it finds itself in a "period of profound reflection... aware that military and material power are not decisive or ultimate values" and that the search for moral and intellectual values "ought to become its own serious responsibility."

Noting the enormous material progress of the U.S., the Jesuit general said that simultaneously he was "amazed at the determination of youth to seek a new life style."

"IT WOULD SEEM," he went on, "there has been an awakening of the international conscience of America," referring to its interest in aiding the Third World nations. "One is tempted to imagine that America's view of the earth from the moon has given a cosmic perspective to domestic problems," he added.

Asked about his visit with Father Daniel Berrigan, the Jesuit imprisoned for destroying draft records, Father Arrupe said "the impression I had was a mixture of joy and sorrow."

He said he was happy to be able to console a brother who is suffering courageously, but sorrowful because "I realized many would misunderstand and condemn this simple gesture of affection for a brother."

COMMENTING ON Father Berrigan's situation, he advised other Jesuits to give "careful consideration" to action that might lead to prison. "I do not mean that, in defense of human rights and justice, we cannot and ought not run the risk of being punished in the name of a 'justice' that is contrary to the Gospel," he explained.

"But we cannot ourselves run counter to the Gospel at the same time we are denouncing injustices."

Speaking on the question of priests in

politics, he said he was convinced the priestly mission includes a "political dimension," but said he preferred priests to exercise political responsibility "from without" rather than "from within."

"INJUSTICE," he said, "whether it comes from the state, from structures or from economics, must be challenged." However, he added, "political responsibility exercised 'from within' poses special problems... for the priest. My spontaneous, though tentative, reaction would be opposed to this type of involvement."

(Both Father Robert F. Drinan, Democratic congressman from Massachusetts, and Father John McLaughlin, a speech-writer and advisor to President Nixon are Jesuits.)

Stating that the "independence of the priest" is basically at stake, Father Arrupe said "it would be tragic were we to trade this birthright for the apparent advantages of narrow political activism."

Turning to "intellectual" concerns for Jesuits, Father Arrupe said, "I consider theological reflection to be of prime importance. I think the great issues of our time—the human problems of today's world—urgently require rethinking in terms of a truly evangelical theology."

REFERRING TO humanism, freedom, mass culture, violence and other issues, the Jesuit leader said he is convinced that theological reflection "is incomplete" without the insights of the human sciences. "What I have in mind," he said, "are solutions that are very concrete, a contemporary incarnation of a God-view of our present world, arrived at by a search illumined by faith."

Father Arrupe, in treating the crisis in the priestly ministry, said the decline in clergy is simply a part of the transition period through which the Church is passing. He cited the decline in family life, the changing role of the laity, and the "pervasive anxiety" among youth as specific factors.

However, he indicated that the decline will do service to the future of religious vocations, initiating a process of purification and refinement. He said "religious life will emerge in a new light—an ideal worth giving one's person, talents and life for."

HE PREDICTED that the religious life

Asks magisterium change

WEST DE PERE, Wis.—Calling for a "rehabilitation" of the teaching office of Roman Catholicism and a "community development" of truth, a noted Jesuit theologian urged a more creative role for bishops as the "focus of the people of God."

"We need magnets for bishops, not managers," he said.

Seeking what he described as the liberation of bishops from the Tridentine formula of juridicism, paternalism and authoritarianism, Father Richard McCormick, S.J., developed the idea of the bishop as shepherd, listener, pastor of the diocese, and "collaborator" in the college of bishops.

He spoke during the final session of a conference on the Remaking of the

Medics scorn sex education as obsession

LONDON—Much of so-called sex education is actually nothing but sex stimulation, according to the Catholic Medical Quarterly, journal of the Guild of St. Luke, Cosmas and Damian, the English and Welsh Catholic doctors' association. In a leading article, the quarterly says, "There is one word in the English language which is used nowadays more than any other, be it on radio, television, in magazines or even in ordinary education. The word, of course, is sex."

"IT IS DIFFICULT to understand this obsession with sex, not so much with sex per se (which has always been something of an obsession), but with sex education."

The article referred to the tremendous enthusiasm for teaching the very young about sex and wondered what qualifications are needed to become an expert on sex. Journals devoted to sex are springing up like mushrooms; the very latest addition was, of course, it said, the "sex supermarket."

It said that "the inhabitants of this world, ever since the time of Adam and Eve (and that is quite a long time ago) have managed their sex lives quite successfully and without the benefits of any sex education."

THE WRITER argued that the mind of a child is not a small edition of an adult mind and that children mature at very different ages. Boys and girls could not assimilate information about bodily functions years in advance of their own physical development. He then added:

"One can only conclude that this so-called sex education is nothing of the sort; it is in fact sex stimulation. The natural reaction of a child who does not fully understand what it is being taught is to experiment, whether it be chemistry, physics or anything else, including sex."

of the future "will demand an ever greater commitment and a purer motivation than in the past." Yet, he added, "this is what will attract the enduring vocation and give it stability."

He also predicted, "in a relatively short time," the "rediscovery of the value, even human and social, of the priestly and religious life." He said the "signs are already appearing," and listed among them the growing criticism of defects in religious life and increased concern for service to mankind.

"I have found many positive and constructive elements during my travels," the Jesuit superior observed. "Immediately evident are: the intense desire for greater unity and coordination in the world; the value placed upon sincerity and authenticity; the universal preoccupation with the 'religious,' the struggle for progress."

Ministry held at St. Norbert's College here.

A professor of moral theology at the Bellarmine School of Theology, Chicago, Father McCormick urged that the teaching office of the bishop be enhanced rather than downgraded, adding that "there is great value to the magisterium."

But he would change the way the magisterium functions, with "all of us" taking a greater responsibility and a greater role in the teaching development of the Church.

"The task of the theologian is to question, hypothesize, attempt new accommodations to the faith," he said. "The task of the bishop is to discover the action of the Spirit at all levels... with their priests and laity... with other bishops and the Pope, acting collegially."

Testing the radical alternative

To the Editor:

Since I have more than academic interest in one of the articles referred to by B. H. Ackemire in her editorial for August 6 (Christian Criminality: A Dead-End Street) let me respond to a few points.

(1) (John P.) Sisk's blast from 300 yards with a tight pattern shot is more annoying than damaging. His many pestiferous points have the substance of an attack by a swarm of mosquitoes. Nevertheless it does tell me that someone is intensely enough annoyed to give a warning shot with everything he's got. And, in truth, Sisk, as well as Ackemire do the Church a favor. Our friends tell us when we're guilty of muddled thinking or engaged in dubious worthwhile or positively harmful activities; those who don't care stand by and do nothing.

We do need "disciplined patience and tolerance and the capacity to avoid both panic and apathy." But panic and apathy are relative. Isn't it possible that the radical Catholic Left see their activities as "normal," just as it's normal for the ambulance driver to violate traffic laws in the best interest of his patient? It could be criminal for him to stay in the line of traffic and within the speed limit. Again, can we accuse the med student of excess if he burns the candle at both ends working 20-hour days?

(2) I find it surprising that an article such as (J. Barrie) Shepherd's should startle anyone. Shepherd, it seems, reminds us of the long-standing tradition of religious defiance to temporal authority. Do we need the reminder that the Church is meant to be the heaven? Maybe so. The story of the prophets, the Apostles and the saints make good copy because they convict the world in its ways. Then various scriptural themes such as elements of Johannine theology (light-darkness dualism), Pauline theology (the spiritual and the unspiritual), synoptic theology of the Kingdom—all tend to simplify, making it easy for the arrogant-prone to presume they are on the right side, and that the human situation isn't ambiguous at best.

These theologies, nonetheless, point to the reality that all things human, left to themselves, will go badly. That's hardly news. The Good News is that we have reason to hope, and to act upon that hope. The flawed world has been overcome. It's been given a new direction. We are called to be more than we appear to be. Unfortunately, secular society (and we also make up secular society) forgets that fact—that humanity, and not simply isolated, graced, individuals, is called to transcend its present condition. And therefore secular society is burdened with its radical interpreters of the Gospels from time to time. These interpreters speak for the dispossessed in their own particular, dramatic way. It's not the only way to interpret the Gospels radically—by this direct confrontation with the institutions of secular society. It could be the fault of the prophet who leaves the impression that his



is the only way to express concern for the dispossessed; it could be the fault of the insecure believer who knows himself too well to "go and do likewise," that precipitates first guilt in this average believer, and then distrust and rejection of the prophet. We Catholics would do well to recall the long list of stalwarts in the Old Testament and saints in the new dispensation. Each has his own admixture of virtue and vice, and yet somehow is an exemplary imitation of Christ. Familiar with our own spiritual history, we might be willing to admire (without canonizing) a radical nut like a Berrigan, as well as a consummate compromiser like a Pope John.

(3) The major difficulty I have with the Ackemire editorial and its reliance on Sisk's analysis is its rejection of the radical alternative, whatever form that alternative takes. Most certainly the radical alternative is for the few, but it cannot be denied to those few. "Be perfect, as your heavenly Father is perfect." Intentional celibacy is a radical alternative for a few, birth prevention through the practice of continence is a radical alternative for the few. People find it burdensome to live with those who merrily go their radical way. The radical Christian is elitist; he is an idealist. He does tend to unglue the majority's thinking and rock neatly organized institutions that depend on uniform, predictable behavior. And if indeed "rage and disgust" are these idealists' primary motives, his humanity is lessened for it and his cause suspect. His action is violence disguised as loving concern.

But as much as the radical Catholic Right and radical Catholic Left may approach one another by the intensity of their concern, the more seasoned "lefty," from my experience, not only preserves a sense of humor, but cultivates it. He celebrates

life. His is the Lord of the Absurd. He doesn't dare take himself that seriously. After all, St. Peter might be tickled to find an arrow-transfixed "martyr" at his gate.

If the radical Catholic Left does deserve its critics—and I believe even shot gun toter's like Sisk have a place in the Church, voicing questions so many are asking themselves—I also believe the level to which the critic should direct his questions is that of expediency.

I guess it's the American 'pragmatist' that would ask:

"What have you accomplished, Dan and Phil?"

"You may have done what you had to do, your conscience may be clear."

"You may have inspired those who recognize the ancient scriptural tradition you carry on."

"But if you have, indeed flooded the Church with unmanageable guilt, leading to moral paralysis as it begins to understand..."

"If you exposed the inadequacies of the political-economic system more thoroughly than the Pentagon Papers by your arrogant disregard for its laws protecting property..."

"And then reasonable people still look at you and say what you have done is 'an egotistic exploitation of corruption in the interest of living more intensely,' as if to begrudge you hope for a fuller life for the many."

"Then you have convinced without persuading..."

And Rosemary Reuther would be right when, several years ago, she faulted your poor judgment, saying you were a counterproductive, "romantic idealist."

Written evidence of that sort always disqualifies candidates in the early stages of canonization.

Father Bernard Survil

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Calvary

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Bellut, Joseph P.
Faust, Leonard A.

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Doyle, Charles F.
Oechsle, Theodore P.
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Calvary

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KNOW YOUR FAITH

THE CHURCH

BY FR. M. McBRIDE,
O. PRAEM.

Several centuries ago we had an English Pope. His name was Adrian VI. During his reign he commissioned a painter to do a study of the Church. The artist accepted the commission and did a painting under the title of "The Bark of Peter."

What did Adrian see when the painting was unveiled?



A large boat occupied the center of the canvas. The boat rested on waters as calm as glass. No wind troubled the sails. On the main deck Pope Adrian knelt with folded hands, eyes lowered in the posture of prayer.

Around the Pope stood the cardinals in reverent attention. Down below, looking out through square portholes, were the lanky peering at the world.

What world did they see?

At either end of the canvas the artist portrayed storms and winds and waves. Rolling, panic-stricken, in this troubled world were Protestants, Jews, Moslems, pagans and infidels of all sorts.

POPE ADRIAN STARED a while at the picture and said: "This is not our Church. It is too removed from the problems of the world." Taking his fisherman's ring, he rapped it against the edges of the painting and said: "We must be here and here and here." Our task is to bring the Gospel of peace and hope and justice to the suffering and tortured of the world. It would be selfish of us to remain in prayerful and serene aloofness as is characterized by the scene in the middle.

Pope Adrian had a point. He would not deny the role of the Church as a haven of peace and prayer, but it must also be open to bringing this peace and prayer to others. It must beware settling on a haughty distance from the world Jesus said: "Come to me all you that labor and I will refresh you." But He also said: "Go forth and teach all nations."

The image of the Church in the painting is that of a center of peace and meaning and prayer.

The limitation of that image is that it can turn the Church into an "in group" that fears to touch the outside world. The members of the "in group" fear to lose their hard-won peace. But this repudiates the missionary quality of the Church.

THE CORRECTION TO this limitation may be caught in these words: "Ring the bell! Wake the town! Tell the people!" Hence the need to go out to help all to share the gift of God. The image to correct the peaceful boat is the new testament picture of the wedding feast to which the poor and the lame and the blind were invited. Recall that the members

of the king's house went out and personally brought the people to the feast.

The elite refused to come, but the folks were quite willing to come once they felt the touch of a loving invitation. The people of the Church must walk into the city of man. They must go forth among men to communicate the peace and comfort of Christ. The invitation is not a cold letter sent from a citadel of holiness, rather it is a personal greeting offered with a friendly hand and a loving heart.

Who needs a Church like this? Our world does. And it will be a better place for it.

Discussion groups and parish goals

BY JAMES J. PHILLIPS

We can no longer call ourselves Christians simply by the fact that we were born Catholic. Religious identity is no longer given to us. We have to find it, but there is a way of finding it.

We need to meet with others in small discussion groups in our neighborhood and explore what it means to be a Catholic or a Christian in today's world. Group dynamics is the procedure. "What are we?" is the subject.

Ten or twelve individuals who are open to one another can arrive at a sound basis for establishing a common identity on a topic being discussed. A parish with many such groups can set the stage for a more complete exploration of the identity and meaning of the Church.

WE CANNOT WORK closely with others without touching on the mystery of the human person. As we explore the meaning of Christ in our lives, we try to find something important toward which we can work. The beliefs, the hopes and the fears of those in the group will become part of the group itself. We need only

recognize and respond to them. In so doing, we will be approaching the mystery of the human person and getting a glimpse of the mystery of God.

The input for parish discussion groups may come from the Gospels, where Jesus describes his goals. It may come from the documents of Vatican II, where the Church's mission is described in detail. If a detailed study of the parish is being made, there are various books and filmstrips that describe what the local Church can be in reality. The framework for such discussions may be provided by management theory, where we can get ideas on how to establish clear objectives and how to work to achieve them.

EVERY PARISH needs realistic objectives. As many parishioners as possible should feel responsible for helping achieve these objectives by joining groups that are honestly seeking to establish the identity and set the direction for the parish. We cannot count on and probably would not tolerate being told what to establish as parish objectives. However, we have the tools at hand to help us establish these parish objectives. Group process plays a key role.

How do you go about it? (Continued on Page 7)



Although the Church serves as a haven for peace and prayer, it also has the often difficult role to "Go forth and teach all nations." (C. CRIC photo)

WHAT DIFFERENCE DOES JESUS MAKE?

Exploring Gospel teachings

BY J. SHEED

There columns have moved from the kind of man Jesus was to the teaching he gave. And whereas, among those who really know the Gospels, there is a pretty general agreement about the man, the disagreement about the teaching is fantastic. It has flowered over the centuries into hundreds of different churches bearing his name, and though ecumenism raised hopes of widening agreement, the difficulties in the way of it look all but insoluble. Yet we must try to solve them, or at least to understand them.

The differences are of such quality and quantity that whoever is right, great numbers must be wrong, which means that they are not getting what their Redeemer wants them to have. Since they all take the Gospels as basic, clearly the disagreements must arise either from the nature of the Gospels or from the minds men bring to their reading.

It would be folly to embark on a closer study of what Jesus taught without an examination of both these elements, in which better men than we have missed their way through the ages.

We begin with the second. As a first step, consider the mental atmosphere of the world we inhabit, its ideas and its assumptions, its values, intellectual and moral, its discoveries and what it makes of them, its vocabulary. We all have to live in this atmosphere, we cannot help breathing

it. In what I have to say of it I shall be using some phrases from the lengthier treatment in Chapter 2 of my *God and the Human Mind*.

EVERY AGE HAS ITS mental atmosphere. The decisive element in ours is its total secularity, the assumption that what we can experience through our senses and the instruments which extend the senses' range is the limit, not of the possible precisely, but of man's concern. God is not actually denied, he is not considered at all. Life is to be conducted without reference to him. Secular ethic for instance means deciding on rules of right conduct as if God did not exist, without settling whether he does or does not. For the mind of our time God is a question that simply does not arise. He is hidden in a cloud not of his own, but of man's unconcern.

In this atmosphere we have no choice but to live. There is a continuous seeping in from it which makes for a kind of damping and discoloration even of things we would die rather than deny. We may not accept its denials or its doubts, but we are most certainly affected by its emphases.

This is a peril even if we are strongly grounded in the Faith, to those who are not, the peril is enormous. They may

perhaps have given little mind to what Christ actually taught, being loyal Catholics they have accepted without questioning, that is without penetration, thereby reducing all virtues to the virtue of obedience. But when Christ gives a revelation, he is telling us something not merely testing our capacity to swallow.

A mere willingness to believe whatever God says: "Certainly, dear Lord, if you say so," is a poor skeleton of the virtue of obedience and no skeleton at all of the virtue of Faith. It means that from the truths themselves they receive no nourishment, and indeed expect none. The connection between doctrine and nourishment has escaped their attention.

MEANWHILE, THEIR WORLD, so brilliant technologically, so innocently sure that in it mankind has at last come of age, dismisses the whole religious "thing" as of no importance. A Catholic can feel embarrassed at the difference between his own beliefs and its cool certainties. There is great psychological value in a strong affirmation, said Hilaire Belloc. No affirmation is stronger than our world makes of its own maturity: a Catholic can all too easily find that such affirmations as he is able to make cannot match its strength. There comes a kind of scaling down and shading off, a switching of the mind away from beliefs at which the people he meets would raise an eyebrow. His instinct is to try to get into step with everybody else, while not actually abandoning truths grown insipid. This instinct is especially strong today. But it was there at the very beginning of the Church. St. Paul warned the first Christians against it: "Be not conformed to this world, but be re-formed in the newness of your mind" (Romans 12:2).

There comes a point beyond which we must be out of step with our generation. If our following of Christ is a reality and not just a gesture, we hear a music that others do not hear. It sounds for us in the Gospels, provided we have not let it be drowned out by the clamors of our world.



SUNDAY'S SCRIPTURE READINGS

Peace or the sword?

Sunday, August 15, 1971
Reading: Jer. 28: 1-6, 8-10
Reading: Heb. 12: 1-11
Reading: Lk. 12: 19-31

BY FR. CARL PFEIFER, S. J.

Jesus' words in this Sunday's Gospel are somewhat startling: "Do you think I have come to establish peace on the earth? I assure you, the contrary is true. I have come for division." He spells this out concretely: "From now on, a household of five will be divided three against two and two against three, father will be split against son, and son against father, mother against daughter and daughter against mother."

Can he really mean that? Is this the same Jesus who prayed at the Last Supper that his followers be united as closely as he and his Father are united? His every greeting seemed to be, "Peace."



How can he now say that he comes to us not to bring peace but division? Is not unity one of the marks of his Church?

Jesus' words challenge us to think about our experience in today's Church, in today's world. Certainly Jesus came into the world and comes into our lives in order to bring peace and unity through genuine love. His whole mission is to help people love each other and live together in harmony. His basic challenge is that we love each other as he loves us.

BUT HE IS NOT FOR peace at any price. He is not come to condone the superficial unity that arises from an uncritical defense of the status quo. Peace and unity cannot be bought at the price of sacrificing personal integrity or stifling individual freedom. The peace he disavows is an apparent peace, masked by uniformity, that cloaks over the very real differences that exist. Where unity is simply a disguise for complacency and self-satisfaction, he comes to divide. His Word is a two-edged sword that challenges people honestly to come to grips with real issues.

Where people risk honest involvement, it is rare that differences of opinion do not arise. When the issues and problems are as complex as in today's world, and when people grapple with them, there is bound to be division of opinion. This may be very painful, it may be extremely destructive. Divisions may also be the sign of life, of honesty, of renewal. The fact of divided opinion in the Church today may be interpreted by some as a disastrous rending of Church unity or by others as a healthy sign of renewed sensitivity to Christ's call to a deeper, more honest unity forged through genuine confrontation.

If Jesus comes to bring peace, it is a peace that grows out of deep respect for one another, genuine honesty, and mutual efforts to deal with real problems. If he comes to bring division, it is to shatter the sham, superficial peace that covers over a certain self-complacency. The ability to discern the signs of his presence, the signs of true peace, is difficult and demanding.

THE FIRST READING recalls, with an incident from the life of the prophet Jeremiah, just how difficult discernment



WORSHIP AND THE WORLD

FUTURE LITURGICAL SHOCK

BY FR. JOSEPH M. CHAMPLIN

Alvin Toffler should be a happy man these days. Five years of exhaustive research on the question of change in society are over and his work, "Future Shock", which summarizes the findings of that study, has been on the best seller lists for several months.



"In this book, I try to show that the rate of change has implications quite apart from, and sometimes more important than, the directions of change." To put this another way—what matters is not so much where we are going, but how fast we travel to get there. It takes little documentation to establish the fact that modern man moves, or is compelled to move, at an ever-increasing rate of speed. Consider,

for example, the time intervals between discovery of the wheel, the ship, the locomotive, the automobile, the propeller airplane, the jumbo jet, and the space ship.

This constantly accelerating rate of change, however, touches all areas of our life, not merely the mode of physical travel. It affects school, work, home, and to a certain extent, church.

TOFFLER OFFERS the following conclusion in a chapter on the physical dimension of future shock: "It is quite clearly impossible to accelerate the rate of change in society, or to raise the novelty ratio in society, without triggering significant changes in the body chemistry of the population. By stepping up the pace of scientific, technological and social change, we are tampering with the chemistry of the population. By stepping up the

pace of scientific, technological and social change, we are tampering with the chemistry and biological stability of the human race." He concludes similarly with regard to the human psyche in a succeeding section on the psychological dimension of future shock.

I think "Future Shock's" observations, deductions, and predictions apply with near equal force to the liturgical renewal. Very often it may not be so much the actual worship change which troubles us as the when and how of that innovation's introduction. Can you explain otherwise why certain parishes experience minimal tension with the sign of peace, standing for Holy Communion or women lectors and other congregations rise up in arms or split down the middle over such developments in the liturgy?

Perhaps we should coin a phrase, as Toffler did, to describe the type of approach needed for implementation of present and proposed liturgical changes, if we are to avoid future liturgical shock. For lack of something better, I would call it "persuasive gradualism."

"PERSUASIVE." The bishop who ordained me to priesthood frequently insisted that persuasion far exceeds mandate as a means of moving people. The trick, of course, is to win a congregation, a flock over to your side, to your point of view, to your position. Then the course of action becomes what they want, not what they must do.

A leader who can persuade touches both mind and heart. Clear, simple, reasoned, authoritative explanation opens up the mind; gentleness, a smile, a sense of humor, patience softens the heart.

"Gradualism." Too many changes too fast startle parishioners, make them uncomfortable, insecure, threatened, angry, hostile, restless, or possibly in the long run, and worse, apathetic. "Future Shock" maintains we can absorb physically, emotionally, psychologically, only a limited number of novelties at one time. Overload the human person with innovations and there will come, ultimately, a negative reaction.

We have attempted to practice this persuasive gradualism while shifting sanctuary appointments at our parish. Eventually we will be moving, mostly in a minor way, 10-15 items like the candles, the cross, and presidential chair. If all of these alterations were done within a week, the sudden change surely would strike all

Discussion

(Continued from Page 6) establishing parish objectives? A minimum condition required is for the parish council to spend a good deal of time determining the objectives and then communicate them to the rest of the parishioners. A much better approach would be to set up a system in which virtually all of the parishioners would be directly involved in establishing parish goals. There is no better way to develop a feeling of unity and fellowship than to have people work together to achieve goals that they themselves have established.

Today's average Christian experiences a hunger for discovering the mystery, identity and sense of direction of the Church. We can satisfy this hunger through group process, studying together, and worshipping together with small groups of friends. If organized and conducted properly, parish discussion groups can provide what has been missing in the Church.

Q. Can a man who joined a Masonic lodge be buried from the Catholic Church?

A. If he was sorry for his sins and returned to the Church before he died, the man may be buried from the Church.



Aspects of change, when introduced gradually, can aid parishioners to understand and implement them and lessen "future shock." (NC photo)

parishioners and alienate at least a few. But accomplished step by step over several months, with careful explanatory comments when necessary, the danger of liturgical shock from these innovations should be reduced to a minimum.

DISCUSSION QUESTIONS:

1. What are some of the reasons many churches experience liturgical change with little tension or difficulty, while others find liturgical change brings fear and division?

2. What is "persuasive gradualism"? How can it be applied to developments in the liturgy?

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Peace or the sword?

(Continued from Page 6)

difficult to discern which "side" is most in tune with God's Word, with the Spirit of Jesus. Jeremiah was proved by later events to be right, even though at the time many good people thought him wrong because what he preached disturbed and divided people.

From the disturbance and division created by Jeremiah arose a renewed more deeply united Israel. Sometimes discord and polarization are signs of Christ's presence, challenging people toward a more creative deeper harmony. How can we today discern whether the divisions in the Church arise from Christ's Spirit or not? How can we create a deeper unity out of the present polarization?

THE SECOND READING gives a basic clue: "Let us keep our eyes fixed on Jesus." This means that in honestly

grappling with issues in today's world, we honestly seek the good of others, the building up of the community of mankind and the fellowship of the Church. If we keep our eyes fixed on Christ and his will, there is less chance that we are motivated mainly by self interest. The clearest sign of this attitude is a willingness and growing ability to listen with compassion and understanding. Respectful listening can help keep our hearts open to others and to Christ speaking through them.

Pope John, in words quoted from St. Augustine and repeated in the Second Vatican Council, suggests that "The bonds which united the faithful are mightier than anything which divides them. Hence, let there be unity in what is necessary, freedom in what is unsettled, and charity in any case." (Church Today, No. 92)

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Carolyn J. Hallcraft, Mgr.

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GREAT DAY FOR THE HISPANO—The long-sought community center for Hispano-Americans in the Indianapolis area came into being last Saturday with a lot of elbow grease and happy smiles. The first photo shows Felix Espinoza (right), president of the Hispano-American Association of Indianapolis, accepting a \$2,000

check from Father Donald Schmidlin, director of Catholic Social Services and chairman of the Archdiocesan Campaign for Human Development. Shown left is Miss Olinda Gonzalez of CSS, an outreach worker with Spanish-speaking residents. The check was a grant from the local campaign and was instrumental in opening

the center. In attendance at the working festivities was Indianapolis Mayor Richard Lugar (center, second photo), who presented a \$500 check from the Church Federation of Greater Indianapolis to Tulio Guldner (left), executive director of Associated Migrant Opportunity Services, Inc., and Espinoza for

operating expenses for the center. Some of the younger members of the Hispano-American Association (third photo) were among the brigade of workers who painted, plastered walls and refinished floors in preparation for the center's full time use as a social and cultural gathering place.

Talent show scheduled for Aug. 22

The 18th annual Junior CYO Talent Show will be held at 7:30 p.m. Sunday, August 22, in the Garfield Park Amphitheatre.

Twenty-seven acts—three from the New Albany Deaneys—will compete in the three divisions, vocal, variety and instrumental.

Trophies will be presented to the best act in the show and to first place winners in each division.

There will be nine judges in all, three for each category of talent. Entrants using records are reminded that a copy of the recording must be received by the CYO Office by Monday, August 16.

TALENT SHOW ENTRANTS

In order of appearance:
"The Light Touch," Holy Name (dance band).
Tom Yost, St. Joseph Hill (vocal solo).
Jeannine Murrell, St. Francis (ballet).
David Muller, Immaculate Heart (piano).
Lola Hearnes, St. Philip Neri (acrobatic).
"Mr. Bojangles," St. Catherine (group).
Mary Beth Weber, St. Barnabas (piano).
Diane Lohr, Holy Family, New Albany (ballet).
Marianne Fox, Christ the King (vocal solo).
Mike Pritchard, St. Barnabas (guitar solo).
Mary Soberg and Theresa Hehmann, Little Flower (acrobatic).
Peggy and Claire O'Connor, Our Lady of Lourdes (vocal quartet).
Mark Catellier, St. Andrew (piano solo).
Charleston Group, Our Lady of Lourdes (dancers).
Marianne Flanagan, St. Simon (vocal solo).
Mark Rake, St. John, Starlight (drum solo).
Terry Morrow, Christ the King (ballet).
Mary Soberg, St. Barnabas (vocal solo).
Joni Kriesle, St. Catherine (piano solo).
Faith Farrington, St. Rita (ballet).
"Us," Holy Name (vocal quartet).
Bill Stevens, Our Lady of Lourdes (piano solo).
Joanna Milto, St. Barnabas (acrobatic).
Mary McGinty, Our Lady of Lourdes (vocal solo).
Paul Hilderbrand, St. Lawrence (guitar solo).
Jeri and Sandy, St. Pius X (vocal duet).
Pantomime Group, St. Lawrence.

Ten years ago, Roy E. Smith of Indianapolis was among a group of young men taking part in investiture and profession ceremonies at Notre Dame.



BOYS' SOFTBALL CHAMPIONS—This team from St. Barnabas parish, Indianapolis, defeated St. Philip Neri, 9 to 7, in the final game of the recent Junior Softball Tourney held at Metropolitan Stadium in Indianapolis. Coaches shown with the champions are Kari Todd and Keith Reiter.



GIRLS' SOFTBALL CHAMPIONS—The girls' team from St. Catherine's recently annexed the Junior Softball title, by eliminating Holy Name, Beech Grove, 9 to 3, in the finals at Metropolitan Stadium. They also were Division III champions. Coaches are Ed Gallagher, Eva Corsaro, and Lyle Wilder. Father Michael Welch is the priest moderator.

Spiritual Activity set

All Junior CYO units in the Indianapolis Deaneries have

CYO NOTES

With the deadline for football entries passed, attention is centered on preparing division pairings and readying equipment. There will be a coaches' meeting at Roncalli High School on Thursday, August 26 at 7:30 p.m.

All kickball entries—for Cadet B, A and Junior—must be in the CYO Office by Monday, August 16.

A reminder that the big Cadet Football Jamboree, formal opening of the football season, will be held Sunday, September 12, at the CYO Stadium. The weigh-in for all players will take place the previous day, also at the stadium.

been invited to participate in a Summer Spiritual Activity on Wednesday, August 18, in St. Pius X Knights of Columbus auditorium, 71st St. and Keystone Ave.

The activity will consist of a Dialogue Mass with the Fore-Liturgy being a presentation and discussion on Mass Media. Registration will begin at 7 p.m., with the program starting at 7:30 p.m. Father Myles Smith of St. Michael's parish, Indianapolis, will be in charge.

Reservations must be received in the CYO Office by August 16. A charge of 25 cents per person will be made to cover the cost of facilities.

The participation quota for each parish has been set at 10 persons, but the quota may be exceeded if the CYO Office is notified in advance.

Ten years ago, Dr. George M. Shuster of Notre Dame University said it would be better to spend U.S. money on foreign students than to spend it on getting to the moon.

SCORES

JUNIOR SOFTBALL RESULTS

PLAY-OFFS

Girls' League

Division 1: St. Rita forfeited to St. Pius X. St. Pius X forfeited to St. Anthony. St. Anthony is division champion.
Division 2: Holy Name 11, St. Lawrence 6. Final: Holy Name 13, St. Andrew 7. Holy Name is division champion.
Division 3: St. Catherine is division champion.

Boys' League

Division 1: St. Joan of Arc forfeited to St. Anthony. St. Anthony is division champ.
Division 2: St. Philip Neri 18, St. Andrew 5. Final: St. Pius X 19, St. Philip Neri 15. St. Pius X is the division champion.
Division 3: Nativity 11, Our Lady of Greenwood 8. Final: Nativity 10, St. Jude & Nativity is the division champion.

CYO RUMMAGE SALE

BEECH GROVE, Ind.—The Holy Name CYO unit will sponsor a rummage sale Thursday and Friday, Aug. 19 and 20, from 5:30 to 8 p.m. on the school yard at 89 N. 17th Ave.

Hispano-American Center in Indianapolis is dedicated

INDIANAPOLIS — An residents of the city by Msgr. Development Fund of the Ar-proclaimed the day Hispano-Hispano-American Center was Victor L. Goossens, pastor of St. chdiocese of Indianapolis and a \$500 grant from the Church Federation of Greater Indianapolis. The gifts sparked the opening of the permanent home of old floors and the bustle of focus of the Hispano community amateur but dedicated interior here.

Formerly known as the old St. more than 300 Spanish-speaking Association of Indianapolis. Joseph's Center, the building was residents accepted a \$2,000 grant offered to the Spanish-speaking from the Campaign for Human Mayor Richard Lugar, who

proclaimed the day Hispano-American Day in Indianapolis, and members of the mayor's staff, who joined the volunteer cleaning brigade.

Giving a professional touch to the "working" festivities were the Hispano-American painters, carpenters and plasterers from the Central Indiana Building and Construction Trades Council.

Indianapolis Parish Shopping List

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No Tic Tacker

Paul G. Fox is on vacation. His Tic Tacker column will be resumed in the issue of August 27.

Study made on priestly departures

ROME — A Vatican-ordered statistical study of departures from the priesthood indicates that the desire to marry is the principal factor in the vast majority of decisions to return to secular life, while loss of faith affects only one in 20.

About 11,000 priests are believed to have left the active ministry between 1963 and 1969, the period covered by the study. There are about 434,000 priests in the world.

Projections for the future based on the constantly growing number of these departures between 1963 and 1969 would put the worldwide figure for departures from the priesthood at about 20,700 between 1970 and 1975. During that same period the study expects about 15,500 ordinations. That would mean a net loss (aside from deaths) of about 1,000 priests yearly.

THE STUDY WAS ordered by the Vatican's Congregation for the Doctrine of the Faith, which is empowered to dispense from celibacy and other obligations of the priesthood. It was not intended for publication but was circulated among the world's bishops, presumably in preparation for this autumn's world Synod of Bishops. One of the principal items on the synod's agenda is problems of the priesthood.

Statistics from the study were published in newspapers in Italy, France and the United States. Although the book was printed and circulated months ago, these reports were published recently and virtually simultaneously. Although the book contains thousands of figures, these published reports cited the same dozen or so statistics. Such facts argue that leakage came from a single source.

AMONG THE statistics cited were:

—That 8,287 priests requested relief from their priestly obligations between 1963 and March 31, 1969.

—That an unknown number (thought to hover around 2,800) departed without dispensations during that period.

—That in 1969 more than 95 per cent of departing priests put forward celibacy as a cause of departure. In about 75 per cent of dispensations studied celibacy was the principal cause and in about 25 per cent a contributing cause (figures which would make

Marian grads 'outstanding'

INDIANAPOLIS — Nine women and seven men graduates of Marian College will be included in the new edition of "Outstanding Young Women" and "Outstanding Young Men in America." Five faculty members will be listed for the first time in "Outstanding Educators of America." All were nominated by the college.

Women graduates include Miss Mary Ellen Babcock ('64), currently working in child psychology on a fellowship at the University of Pennsylvania; Sister M. Michaela Barr, O.S.F. ('62), Director of Diagnostic and Prescriptive Services for Inner City Children With Learning Disabilities in Cincinnati; Miss Judith Farmer ('65), a bilingual assistant in the Department of Clinical Research of Malnutrition, Penn. State University; Mrs. Rosemary Shindler Jablonski ('61), currently working in adult education in Burbank, Ill.; Mrs. Martha Becker Janson ('59), Assistant Professor of Mathematics, California State Polytechnic College; Miss Joanne Lintzsch ('61), consulting dietitian, Indiana Department of Mental Health; Miss Margaret Ann McCarthy ('58), area nutrition and dietetic officer in Albuquerque, N.M., for the U.S. Department of Health Education and Welfare; Miss Marian Rivas ('64), Assistant Professor of Biological Sciences, Rutgers University; and Mrs. Maureen Feeney Wojcikowski ('58), Indianapolis, active in local clubs and organizations of St. Joan of Arc and Christ the King Catholic Churches.

The seven men graduates are Dr. Daniel Brown ('63), Assistant Professor of Toxicology, Indiana University Medical Center; Patrick Horn ('61), secretary-treasurer of the Monmouth (Ill.) Federal Savings and Loan Association; Russell Jansen ('61),

Office of the Chief Council, Internal Revenue Service, Cincinnati; Joseph Laker ('63), currently pursuing doctoral studies at Indiana University; William Logan ('63), manager of Scientific Information Process with Eli Lilly & Co.; Herbert Spitzer, Jr. ('62), Marion, Ind., attorney; and James White ('59), Associate Professor of Biology, St. Bonaventure University.

Faculty members honored are James J. Divita, Associate Professor of History; Dr. Dominic J. Guzzetta, past President of the college; Sister Mary Norma Rocklage, Dean of Academic Affairs; Sister Mary Carol Schroeder, chairman of the Department of History, and Sister Claire Whalen, Professor of Education.

Indian exhibit accents Woods Asia institute

ST. MARY-OF-THE-WOODS, Ind. — An exhibit of Indian costumes, maps and a large collection of photographs displayed in the campus library highlights the final week of the five-week Institute for South Asia held here for junior and senior high school social studies teachers.

The exhibit was prepared and executed by Mrs. Muriel Wasi, deputy educational advisor of the Indian Ministry of Education, who has been a key resource person for the workshop.

Speakers for the final week, Aug. 16-20, include Mrs. Wasi, Dr. Charles W. Engelland, coordinator of the Institute, and Sister Barbara Doherty, S.P., Woods professor of religion.

Twenty-five teachers are participating in the workshop.

'Big Retreat'

NOTRE DAME, Ind. — The annual "Big Retreat" at the University of Notre Dame here will be held Friday to Sunday, August 13-15. For additional information, contact the Retreat Director, (219) 234-1067.

Ten years ago, a Communist publication in Warsaw, commenting on Pope John's encyclical, *Mater et Magistra*, grudgingly acknowledged the Pontiff's solicitude for the workers' welfare and his plea for aid to underdeveloped countries.

INDIANAPOLIS — Two strong-voiced narrators are being sought for the September 26 performance of "A Song of Mankind," to be presented by Faith for a City, Inc., on the north steps of the Indiana War Memorial.

Thomas Bricetti, artistic director of Faith for a City, and associate Director of the Indianapolis Symphony Orchestra, has called auditions for 5 to 7 p.m., August 18, at the Indianapolis Hebrew Congregation auditorium, 6601 N. Meridian St.

Auditions will be open to all men who can qualify as dramatic actors or narrators. Bricetti said that the narrators need not be able to sing, but must be good readers, possessing a big voice. Each narrator will be required to compete with a massive choir and orchestra, aided by an echo-plex amplification device.

Further information may be obtained from the Faith for a City office, 2021 E. 52nd St., 257-5626. Faith for a City is a not-for-profit organization formed to present a 53-minute cantata in seven parts during the Indianapolis Sequenential celebration.

INDIANAPOLIS Calendar of Events

FRIDAY, AUG. 13

Fish Fry, from 5 to 9 p.m., Little Flower parish, 14th and Bosart.

SATURDAY, AUG. 14

Parish Homecoming Dance, St. Philip Neri school yard, 550 N. Rural St., beginning at 9 p.m.

SUNDAY, AUG. 15

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

SOCIALS

TUESDAY: St. Bernadette, 6:30 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Seeana 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 C. 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.

INTERESTS. ON THE other hand, derive not so much from basic needs as from the person and, by extension, of society. The person needs to live, and therefore has a right to the means of sustaining life. He needs to find happiness, and therefore, has a right to pursue his own perfection. Society requires order—otherwise it is no longer society—and therefore needs certain civil, or ecclesiastical, offices. Persons filling these necessary offices need and therefore have the right to the means of doing their job.

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Legal reformations

(Continued from Page 1)

closed. Appeals could still be addressed to a hierarchical superior, with the Pope at the top, or to a regular ecclesiastical court.

But here a key distinction arises. If the appellant claims that his rights have been infringed, he normally would appeal to a regular ecclesiastical court. If the appellant claims that his interests have been damaged, he normally would appeal to an administrative tribunal.

No simple rule of thumb exists to help distinguish neatly and unfailingly between rights and interests. Jurists ordinarily content themselves with saying that an interest is a lesser right.

Roughly, rights stem from the basic needs of the person and, by extension, of society. The person needs to live, and therefore has a right to the means of sustaining life. He needs to find happiness, and therefore, has a right to pursue his own perfection. Society requires order—otherwise it is no longer society—and therefore needs certain civil, or ecclesiastical, offices. Persons filling these necessary offices need and therefore have the right to the means of doing their job.

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VIEWING WITH ARNOLD

Movie relates to everybody

BY JAMES W. ARNOLD

Here's some inside market advice. Stop whatever you're doing and bring in the babysitter. The best movie of 1971 (and perhaps several years before that) may be in town right now. It is a heartbreakingly beautiful flick, probably the best the incredible Dustin Hoffman has done, and it is called "Who Is Harry Kellerman and Why Is He Saying Those Terrible Things About Me?"



This movie, directed by Ulu Grosbard ("The Subject Was Roses") from a short story and script by the Bard of Brooklyn, Herb Gardner ("A Thousand Clowns"), does it all. It is funny and moving, profound and real and up to date without being cynical or sordid. It encourages you to like people as well as understand them. It relates to everybody. It is exquisitely acted and Gardner's language bites with truth on little gusts of poetry. Above all, it is imaginative, a fabulously fresh and complex job of cinematic story telling that would warm the senses even if the only language you knew was Sanskrit.

KELLYMAN IS about the 40th birthday blues (or 20th, 10th, 60th, whenever you get the first premonitions that youth is over, that death is coming, and it will soon all be gone, and you ask what it has meant. Hoffman's Georgy Soloway is a show biz executive and performer, a wildly successful rock and pop composer who lives in a white glass, plastic mod penthouse, empty of color and people (except hangers on) that perfectly sums up his life and status. Yet he is an excellent stand-in for us all, for Desperate Modern Man. He is the medieval knight in Bergman's "Seventh Seal" transported to

contemporary New York. He wants answers. Instead of looking for God he goes to his psychiatrist.

Georgy can't sleep. He hallucinates suicide. He has gone to the analyst for seven years and finally built up self-understanding and respect, but the stranger Kellerman keeps calling up his friends and associates and bad-mouthing him. The analyst (Jack Warden) provides only the empty professional answers, charging up the time like a cabbie with a taxi meter and scheduling the next session. The film hits clever new highs in spoofing shrinks. "Blessed are the docs, for they shall inherit the meek." We flit in and out of Georgy's imagination and memory as well as his funny-terrifying paranoid present. When it is over, we understand his guilt and anguish, we know him as the brother he is, and we are ready to accept his failure as tragedy.

SOMETHING NEEDS to be said about the ending, which suggests that Georgy finally carries through with self-destruction. It is not cannot be a solution, and we watch with regret. The feeling of pain is there. No Georgy, we love you. You can begin again. Don't do it. But it happens, consistent with the logic of the character who is almost mad. And director Grosbard softens it, forgiving Georgy with one of the movie's loveliest extended metaphors, a "dance of death" as Georgy and his analyst ski in choreographed unison down an endless hill of snow, while a voice sings "I'm Going Home."

Basically Georgy has been a person who has chosen the illusion of freedom over commitment to people he might have loved. His life is one long escape into loneliness. The character is similar to Jonathan in "Carnal Knowledge" but the difference in humanity is cosmic. Ironically, he hasn't paid enough attention to the words of his own songs, in building

his company, Horizons Unlimited, somewhere he lost his vision.

The movie brims with memorable moments. Item: a fantastically funny and inventive love scene where Georgy is under the fold-out couch fixing it while the shy girl friend of his youth shivers and worries in a blanket and the ceiling plaster drops around them. Item: the history-of-a-marriage sequence, in which as time passes Georgy keeps calling to his wife to enjoy the terrace with him, and she finally comes to explain why she wants a divorce. Item: an astounding audition scene, where a lovely but aging actress (Barbara Harris—"I'm 34 prepared for 22") performs a poignant set for crass producers chatting in the dark ("I'm auditioning all the time," she comments later, "and the whole world says 'that'll be enough for now'"). The audition, and what Harris and Grosbard do with it, is the outstanding movie scene in several years.

GEORGY SEEKS answers everywhere, from all kinds of people, and doesn't find them, in a crazy mixture of insight and comedy. E.g., the psychiatrist appears as Santa Claus, and asks Georgy what he wants. "I want a new life," he replies, "and a day without fear." That's too bad, says Santa Freud. "I brought you a choo-choo train." Amid all the fancy writing and acting (Hoffman is magnificent), Grosbard is finding remarkable images to accompany them, e.g., where should a sad girl say goodbye, as she departs for an abortion, except through the crowds on the boardwalk at Coney Island?

All this barely suggests the delights of a film that finally "puts it all together." At one point, Miss Harris, ending a birthday celebration, tells Georgy, "This morning I was thinking about dying, now I'm thinking about living, that's a very happy birthday present." Indeed, it is. (Rating: A-3—unobjectionable for adults.)

The week's TV network films

THE LOST MAN (1969) (NBC, Saturday, August 14) Sidney Poitier is a black militant on the lam in Los Angeles in this confused remake of "Odd Man Out." The Irish and black revolutions are not really comparable, so the moral messages seem inappropriate and contrived. Adequate on the level of a chase thriller, this one is significant otherwise chiefly for Poitier's rare involvement in crime and violence. Satisfactory for adults and mature youth.

ST. VALENTINE'S DAY MASSACRE (1967) (ABC, Sunday, August 15) Roger Corman's loving semi-documentary account of the bloodiest days of the Chicago Capone era, with a half-dozen

preliminary slaughters leading up to the infamous garage execution. All the characters are sadists and psychopaths, and a toe-to-toe brawl between male and female is used for comic relief. It's about as uplifting as a cockfight, with the birds equipped with tommyguns. Not recommended.

A BREATH OF SCANDAL (1959) (ABC, Monday, August 16) Ever wonder what a Viennese operetta would be like without music? This is it, as exciting as watching paint peel. But the sets are opulent, and so are the gowns worn by Sophia Loren. Not recommended.

FRANKIE AND JOHNNY (1966) (NBC, Tuesday, August 17) A kitsch version of the classic folk ballad, with Donna Douglas and Elvis Presley in the title roles. It's basically Elvis Corman's loving semi-documentary account of the bloodiest days of the Chicago Capone era, with a half-dozen

KID ROULETTE (1966) (CBS,

Thursday, August 19) One of the longest. A gallant but erratic many contenders for worst half-successful farce western of all time. Filmed in Satisfactory for adults and teen agers.

CURRENT RECOMMENDED FILMS (please note NCMP moral ratings): Who Is Harry Kellerman? (A-3), This Man Must Die (A-3), Kluge (A-4), Little Murders (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).

LOCAL DOLLARS AT WORK

The giver back home makes missions tick

INDIANAPOLIS — The hard, sacrificial work of the missionary of the 15 dioceses in the southern rarely receives its due in half of South Korea. There are recognition, much less praise currently 270 students enrolled. But the same can be said of the men and women who steadfastly colony, where 400 families now contribute to the work of the raising livestock.

Last week a press release from the Columbian Fathers tucked off the almost monumental accomplishments of Archbishop Harold W. Henry (the first U.S. Columbian Father named to the hierarchy) as he retired from the now flourishing Archdiocese of Kwangju, Korea, to become administrator of an undeveloped mission area.

What the release did NOT say, however, is of importance, too. Since 1964, the mission office of the Archdiocese of Indianapolis has channeled thousands upon thousands of dollars to Archbishop Henry in Korea. As a result mission contributors from this locality have had a direct hand in his work.

MISSIONS director Monsignor Victor L. Goossens estimates that the money contributed from the Indianapolis missions office meant approximately \$1 million to Archbishop Henry when it was translated into Korean purchasing power. The dramatic assist was made possible through several large gifts, but many smaller ones were included as well.

And what did the money accomplish? It is evident in the list of credits the Archbishop left behind when he moved on to a new mission area. Those credits include:

Eighty thousand adult converts.

Construction of a major

St. Ann's parish sets card party

INDIANAPOLIS — St. Ann's Church, 2850 S. Holt Road, will sponsor a card party on Saturday, August 14, beginning at 8 p.m. in the school hall.

Chairmen are Mr. and Mrs. Casimir Petrosky and Mr. and Mrs. Sam Patterson.

Miscellaneous prizes will be awarded and refreshments will be served.

Jeffersonville parish slates annual summer festival

JEFFERSONVILLE, Ind. — be held at Sacred Heart Church. The final preparations were completed this week for the festival to 14 and 15.

Marriage fund set up for the poor

TIRUVALLA, India — Bishop unable to marry because of Mar Athanasios Cheriyan economic difficulties. Palachirakal of Tiruvalla has announced that his clergymen will contribute two per cent of diocese, the bishop appealed to their monthly incomes to a diocesan marriage fund for the poor.

The money will be used to pay dowries and other wedding expenses for women from poor families who are at present from officiating at marriages.

Present check

INDIANAPOLIS — The Women's Club of St. Simon's Church recently presented a check for \$350 to St. Elizabeth's Maternity Hospital and Infant Home to aid in paying for a portable respirator and other newly-purchased equipment.

The presentation was made to Anthony J. Logan, executive director of the home, by Mrs. Sharon Braecker, past president of the Women's Club, and Mrs. Al Dreihobl, current president.

The gift represented proceeds from club activities of the past year.

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CONGRATULATIONS

Father Robert P. Hartman
pastor of Holy Name Parish
Bench Grove who will celebrate
his 40th Anniversary of
ordination and 20th year as pastor
of Holy Name Church.

Mass of Thanksgiving
Sunday August 15th 2:30 p.m.
Public Reception and Open
House to follow in the parish hall
3:30 p.m. to 6:30 p.m.

ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

Father George Coffin, Chaplain Marian College
will conduct August 20-22 week-end retreat
for members of St. Ann's, St. Joseph,
St. Philip Neri, St. Roch's Indianapolis parishes
and women from Columbus and New Castle

FISH FRY (Parish Community)
Little Flower Church—11th and Bosart
Friday, August 13th—5 P.M.-9 P.M.
Carry Out Service

Summer Film Festival
Friday, August 20—8 P.M.
"Mutiny of the Bounty"
St. Thomas Aquinas—46th and Illinois Streets

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