

Catholic-Masonic relations enter friendly new era

BY FR. LEO E. McFADDEN

ROME—Can a practicing Catholic join the Masons?

Given the right conditions, the answer seems to be "yes," according to experts here.

But this does not mean the Vatican is preparing a document announcing the end of the 273-year-old ban on Catholics enrolling in their local Masonic lodge, said one Vatican observer.

There is unanimous agreement around the Vatican that such a papal decree would be too dramatic, sensational and final. And it would not necessarily mean that the Masons would then give up any of their secrecy, a major reason for the Church's ban in the first place.

The ban of excommunication was enacted by Pope Clement XII in 1738, was strongly reemphasized by seven other popes, and was written into the current church law.

Canon lawyers revising book five of the current 1917 code, which deals with "offenses and penalties," are adhering to the general principle of keeping to a minimum the number of automatic excommunications left on the books of the revised code.

Accordingly, a Catholic who joined Masonry assured that it was not an anti-religious lodge could continue to receive the sacraments.

A KNOWLEDGEABLE Vatican source

Brother Gabriel Moran to talk on Religious Education for Guild

INDIANAPOLIS—Brother Gabriel Moran, theologian, author, and religious educator, will speak October 6 at 8 p.m. in the Marian College Auditorium. His appearance here is being arranged by the Guardian Angel Guild and will benefit Archdiocesan Special Education programs of the Archdiocese. His talk is open to the public.

Brother Moran, who is president of the Long Island New England Province of the Christian Brothers Schools, will speak on "The Church: Source, Setting, or Obstacle for Religious Education." An audience participation question and answer session will follow.

Author of the recently published "Design for Religion" and "The New Community," Brother Moran has written seven books and numerous articles on theology and religious education. During the 1971-72 school year, he will be visiting professor of religious education at New York University.

A native of New Hampshire and graduate of Catholic University, the 36-year old Moran has been a high school and college teacher and director of graduate religious studies at Manhattan College, New York.

In charge of arrangements for the Guild are Mrs. Herbert J. Baker and Mrs. Joseph A. Bauman. Tickets at \$2.50 may be reserved by calling (317) 357-6964, 546-7649, or 251-4862.



BR. GABRIEL MORAN

contains that a careful reading of the current ban, Canon 2335, could allow the Catholic to join a Masonic group which is avowedly neither anti-religious nor planning the overthrow of civil government.

Canon 2335 reads: "Persons who have themselves enrolled in the Masonic sect, or in other institutions of the same kind which plot against the Church or legitimate civil powers, incur ipso facto excommunication reserved simply to the Holy See."

In today's era of dialogue, this canon underscores—on the one hand—the need of Masons to make public their intentions and practices in order to show potential Catholic members that the lodges are not anti-religious, according to experts here.

On the other hand, the Church must realize it is not 1738.

It is foolish to have a blanket condemnation of all Masonry today, argues Father J. Ferrer Benimelli, a Spanish Jesuit. The one, universal condemnation is unfair, he contends, especially when each separate lodge has its own individualistic beliefs or "landmarks." Explains Father Benimelli:

"We see many groups of Masons who intend to remain rigorously and sincerely faithful to their original inspiration based on their landmarks. That is to say: faith in a supreme being and the Bible; exclusion of any discussion in the lodge on arguments strictly political or religious, and sincere respect of the law of the state."

THAT IS NOT TO say the Popes were wrong for condemning the Masonry of their day. Pope Clement XII had reason to resent masonic "contempt for orthodoxy and Church authority." Pope Gregory XVI laid the blame for all the calamities of the age on secret societies. In his condemnation of 1884, Pope Leo XIII contended that the ultimate purpose of Freemasonry was "the overthrow of the entire religious, political and social order."

Nor, in the past, have the Masons been overly kind to the Church. One of the leading figures in American Freemasonry, Gen. Albert Pike, called the papacy a "deadly, treacherous enemy." Writing to an Italian masonic leader in 1896, Pike said:

"The papacy has been for a thousand years the torturer and curse of humanity, the most shameful impostor, in its pretense to spiritual power."

Happily, those days are gone.

PERHAPS THE best known expert in Rome on Masonry, Italian Jesuit Father Giovanni Caprile, speaking of extremely limited penalties envisioned for the new canon law code, observed:

"This new style of speaking, behaving and dealing with others is gaining ground in the Church to the advantage of urbanity and charity without detriment to the truth."

In a recent issue of *Civiltà Cattolica*, the Italian Jesuit periodical known to print Vatican-backed articles, Father Caprile cited some points on modern Masonry written by fellow Jesuit Father Jean Beyer, dean of canon law at the Gregorian University in Rome and a consultant to the commission revising the code.

Analyzing the excommunication placed on Catholics who join the Masons, Father Beyer said the Masons should reveal themselves as believers in God and defenders of their government if they want Catholic members. According to him:

"Membership in such a lodge... need not imply any penalty (for a Catholic). There can be no excommunication except when this membership leads to unfaithfulness to God or alienation from Christ... any membership that does not lead to this cannot lead a Catholic to excommunication. Nothing prevents the (Catholic) freemason who finds himself in these conditions from receiving the sacraments."

Agreeing with many Vatican sources, Father Beyer said it was "not probable" that the Church would come forth with a dramatic lifting of the excommunication. He pointed out that such a ban stood validly in its time as a bulwark against "deliberate and active sectarianism."

Rather, Father Beyer looks to the revision of the code as being a silent answer to the modern dilemma: "The new

(Continued on Page 9)

Name new head of St. Meinrad Theology School

ST. MEINRAD, Ind.—Archabbot Gabriel Verkamp, O.S.B., Chairman of the Board of Trustees of St. Meinrad School of Theology, announced this week the appointment of Father Daniel Buechlein, O.S.B., as President-Rector of the school. The appointment was made by the Board at a meeting on August 16.

After the meeting, Father Daniel announced the appointment of Father Jerome Neufelder, a priest of the Evansville Diocese, as Vice-Rector, and Father Eric Lies, O.S.B., as acting Dean of Students.

Father Daniel, 33, is a native of Holy Family parish, Jasper, Ind. He completed high school, college and theological studies at St. Meinrad before ordination in May, 1964. After ordination Father Daniel studied in Rome at the international Benedictine University of Sant' Anselmo where he majored in Liturgy. He received the degree of Licentiate in Sacred Theology.

FOR THE PAST two and one-half years he has been Director of the Spiritual Formation Program in St. Meinrad College, and as a member of the college faculty, he served as chairman of the Religion Division.

In June of this year at the first National Conference of Spiritual Directors which he and Father Neufelder directed at St. Meinrad, Father Daniel was elected Chairman of the Spiritual Directors of the Midwest. He was also named to a committee which was delegated to set up a national organization of Seminary Spiritual Directors.

Father Daniel succeeds Father Adrian Fuerst, O.S.B., who served as President-Rector for the past two years. Father Adrian made many significant contributions to the School of Theology during his years as Academic Dean and Rector. Accreditation by the American Association of Theological Schools, Charter Membership in the ecumenical consortium Theological Education Association of Mid-America, Cooperative Program with Indiana University and Summer Sessions in Theology are among the most notable.

FATHER ADRIAN will continue his work for the School of Theology as Director of Special Programs, particularly those of an inter-institutional nature.

In his new position as Vice-Rector, Father Neufelder will continue as Director of the Spiritual Formation program, a post he has held for the past two years.

Father Eric, who will become acting Dean of Students, will retain his position as Associate Director of Development for St. Meinrad Archabbey and Seminary.



FATHER DANIEL



FATHER NEUFELDER



READY FOR JUBILEE—Father Edwin F. Sahn, right, pastor of renovated sanctuary. The new sanctuary plan, prepared for the Immaculate Heart of Mary Church, and Bernard Gruenke, architectural designer, make a last minute inspection of the newly-

Jubilee slated at Immaculate Heart parish

INDIANAPOLIS—Archbishop George J. Bishop will be principal celebrant of a Silver Jubilee Mass at 12 noon Sunday, Aug. 22, at Immaculate Heart of Mary Church, 5692 Central Ave.

Among concelebrants will be Father Edwin F. Sahn, pastor of the church since its founding 25 years ago, Father Edwin Soergel, present assistant pastor, Msgr. Charles E. Ross, former assistant pastor, and Fathers Francis Tuohy, Myles Smith and Michael Albright.

The homily will be delivered by Msgr. James P. Galvin, chaplain of St. Mary of the Woods College, who resided at the parish during his tenure as Archdiocesan Superintendent of Schools.

A reception will be held in the church hall following the Mass.

IN HONOR OF THE Jubilee, the sanctuary of the church has been completely renovated and a new altar installed. Designed by Bernard Gruenke of Milwaukee, the new sanctuary is planned to permit flexibility in all modern liturgical celebrations.

A curved reredos or ornamental wall partition at the rear of the sanctuary serves as a focal point and unifier for the various functions. From the reredos is suspended the original corpus on new wood, giving the impression of an entirely new crucifix.

Two small side altars, though still large enough to permit the saying of Mass, have been cut back to blend as integral parts of the main altar. The repository has been placed on a pedestal to the right rear of the altar and the baptismal font moved into the sanctuary proper. New lecterns and chairs complete the furnishings.

WILLIAM A. Brennan, Jr., is chairman of the renovation committee and of the Silver Jubilee Committee, aided by William Sahn, president of the parish council.

A party for adults of the parish will be held in the school yard tonight, Friday, Aug. 20, from 8 to 11 p.m. Strolling musicians will serenade all comers and refreshments will be served. F. Joseph Viehmann will emcee a show relating the history of the parish.

Special guests of honor at both the party this evening and at the Mass on Sunday will be the priests and Sisters who have been at the parish since its founding, charter members of the parish, and sons who have become priests.

Group faults Synod paper

PARIS—A commission of the Mission of France, an interdiocesan priest organization at the service of the French bishops, criticized the document on the priesthood to be discussed by the Synod of Bishops this fall.

The document reaffirmed the Church's law on obligatory priestly celibacy, but suggested that the bishops discuss the value of ordaining married men in priest-scarce areas.

The Mission of France group said the document does not take into account current research on priests.

The group urged that there be married as well as celibate priests. "That would better show the freedom of celibacy and its significance," it said. "It would permit taking into account circumstances in which the positive value of celibacy cannot be perceived and in which pastoral necessities seem to call for the service of married men."

The French group said that priests should not serve only the Christian community. A mission to non-Christians is an essential part of the priestly ministry.

The commission said that priests should be free to devote themselves to work other than that usually done by priests.

CARDINAL JOHN WRIGHT

Scores theologians 'who play fast, loose' with Catholic faith

ZAGREB, Yugoslavia—American Cardinal John Wright, head of the Vatican's central office for diocesan priests, has cast a quizzical eye at some Catholic "professional theologians who are playing fast and loose with the faith."

The cardinal was a principal speaker Aug. 14 at the 13th International Marian Congress, which opened here two days earlier with 800 official participants and hundreds of pilgrims.

Cardinal Wright, prefect of the Congregation for the Clergy, delivered a speech of almost 3,000 words on the theme, "Cardinal Newman's emphasis on Mary as the Second Eve."

Noting the common devotion of Eastern Orthodox and Catholic Christians to Mary, the cardinal devoted his opening remarks to observations recently made by Orthodox theologians against "erroneous humanism" found among some Catholic professional theologians today.

Cardinal Wright said the Orthodox theologians "expressed the fear that this disorientation in theology and the fast spread of secular theology by these and like theologians would reduce steadily the chances for Christian reunion."

THE AMERICAN cardinal said "one cannot deny the fraternal correction by these Orthodox brethren," but he added "One must make a single correction." He explained:

"The Orthodox critics of 'professional theologians' who play fast and loose with the faith referred to them as 'Roman theologians.' They are, of course, nothing of the sort, as they would be the first to insist."

Cardinal Wright declared that "our particular free lancers in the field of the Catholic faith would resent nothing more violently than the accusation that they hold the 'Roman position' in their theological speculations, or that they are 'Roman theologians.' We owe it to our Orthodox brethren to assure them that such is not the case—and, in so doing, we in no way offend the sensibilities of those who still claim the name of 'Catholic' although they studiously reject the name of 'Roman.'"

PASSING FROM THE general to the more specific, Cardinal Wright singled out theologians who "try to explain away or diminish" the central role of the Pope in the Roman Catholic Church.

The cardinal declared "Our Orthodox Christian brethren are perfectly aware that authentic Catholics see the bishop of Rome as the bond of their unity, the 'heart of heart' in the visible Catholic Church Catholics, as our (French



CARDINAL WRIGHT

monastic) Protestant brother, Roger Schutz, underlined at Friburg last month, see in the Roman Pontiff the universal shepherd and in the Roman Church the presidency of charity.

"Orthodox and Protestant Christians may interpret these dogmas in different ways, but they are properly scandalized though not deceived when 'professional theologians' try to explain away or diminish this central truth of the Roman Catholic creed: that as Christ is the invisible head of the Church, the successor of Peter is the visible head of the Church; that as the Church embraces by intent all the world, its center, for Catholics, is Rome, that no ecumenical spirit, however profound, prayerful and insurgent, can obscure the fact that the successor of Peter is the Vicar of Christ with all the teaching and directive plenitude of power that this truth implies.

"Authentic Protestants and faithful Orthodox understand this perfectly as the Catholic position, nor does it diminish their ecumenical spirit; only defective Catholics find fault with it."

FOLLOWING THOSE remarks the cardinal turned to the Marian theme of his talk. He stressed the ancient and common devotion and veneration of Our Lady shared by Orthodox and Catholics alike and noted that "one cannot speak of the privileges of Mary as Mother of God without still bewildering in varying degrees even our most loving Protestant Christian brethren."

Nevertheless, he said the doctrine of Mary as "Theotokos (Mother of God) and devotion to the virgin under sublime title have always been bonds between East and West, as the Greek word reminds us."

Nixon tells KC he's in favor of school aid

BY DORIS REVERE PETERS

NEW YORK—President Nixon received a standing ovation from 2,000 listeners as he pledged his personal support to parochial schools in addressing the Knights of Columbus annual dinner here August 17.

Speaking of the character of the nation, he said "We must see to it that our children are provided with the moral, spiritual and religious values so necessary to a great people in great times."

"As we see those private and parochial schools, which lay such stress on those values, close at the rate of one a day, we must resolve to stop that trend and turn it around. And you can count on my help in doing just that."

His words—added to his text—brought him the most enthusiastic of several ovations he received during the evening. Pleading for temporary sacrifices to make his 90-day wage-price freeze work, he warned against "selling America short."

"THERE IS A NEED for action up and down the line, because only by coming to grips with all of our problems can we expect to solve any of them," said the president. "And there is a need for bold decisive action because a nation can remain great only if it acts with a sure sense of destiny."

He told his audience that, "as Knights of

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TERRE HAUTE SUMMER LEAGUE BOWLING—Shown above are members of Judge Anderson Ladies Summer League at the Knights of Columbus Bowling Lanes in Terre Haute. Awards were presented recently to First Team, Madeline Nichols, Mary Slusser, Peg Staggs, Carolyn Kosco, and Jayne Butwin. High Series: Dorothy Campbell. High Average: Madeline Nichols. High Game: Elvera Yontz. Most Improved Average: Debby Morris. President of League: Georgia Dickey.



TO OBSERVE JUBILEE—Mr. and Mrs. William S. Delwart will mark their 60th wedding anniversary with an open house from 2 to 4 p.m., Sunday, Aug. 22, at their home, R.R. 2, Fairland. Mr. Delwart and the former Dorothy Gosch were married Aug. 23, 1911, in St. Joseph Church, Shelbyville, where they are still active members. They have three children, Ardell of Tarpon Springs, Fla.; John of Fairland and Mrs. Raphael (Elizabeth) Reuter, both of Fairland. There are nine grandchildren and seven great-grandchildren.

Interracial body raps school bill

PITTSBURGH — The Catholic purchase-of-secular-services law (Interracial Council (CIC) here aiding nonpublic schools, the has criticized pending nonpublic present bill—now up for school aid legislation for in-consideration in the State Senate—excluding wealthy families among would provide tuition reimbursement and for an anti-burdenment to parents of non-discrimination clause which the public school children group considers weak.

The Pittsburgh council's recent statement—aimed largely at nually for each child in a non-Pennsylvania legislators—public grade school, and \$150 per stressed that the organization is nonpublic high school student. not against nonpublic aid as such, CIC criticized the fact that but only the present form of the reimbursements would be flat aid bill passed by the state's payments to parents, regardless House of Representatives on Aug. of their income.

Drafted in the wake of the corporation executive with a recent U.S. Supreme Court \$50,000 income in the wealthy decision voiding a Pennsylvania suburbs of Pittsburgh or said.

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 other festivals and dinners which they would like included in the calendar.

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

Philadelphia gets \$75 to send his child to a private school," the council said, "and a working man in the city of Pittsburgh or Philadelphia with an \$8,000 income (or less) also gets \$75."

Calling this provision "an injustice pure and simple," CIC said it was "incredible that the Pennsylvania Catholic Conference (PCC) would be part of such a bill."

THE CATHOLIC conference, which helped draft the legislation, represents Pennsylvania's 20 bishops on various public issues.

Howard Fetterhoff, PCC executive director, said the conference was not opposed in principle to the point in the interracial council raised. "But state legislators wanted a simple, clean-cut, across-the-board bill," he added.

Noting that "the enactment of this bill would be a lot better than no bill at all," Fetterhoff said the tuition reimbursements will make it easier for many Catholic schools to continue their practice of subsidizing students unable to pay tuition fees.

Fetterhoff said the rationale of the pending aid bill is that every parent—rich or poor—has a right to a share of the education tax money he pays. "Therefore, we see no compelling necessity to penalize the wealthy person," he said.

Remember them in your prayers

BROOKVILLE
MARY LOOS, 55, St. Michael's, Aug. 12. Wife of Robert; sister of Dorothy Herter of Brookville; Mildred Eckert of Brookville; singlet of Leona McClintic of near Columbus.
CANNELTON
PATRICIA J. FULKERSON, 14, St. Michael's, Aug. 16. Daughter of Mr. and Mrs. Ray Fulkerson; sister of Roxanna, Holly, Eugene and Rodney Fulkerson, all of Cannelton; half-sister of Barbara Geynor, Beverly Tapley and Talma Tindall, all of Cannelton; granddaughter of Gertrude Sandage of Tobinsport, Agnes Achor of Zephyrhills, Fla., and William Sandage of Frankfort.

CLINTON
ANNA ROHNER DIXON, 88, Sacred Heart, Aug. 11.

INDIANAPOLIS
FRANCES R. SCHEPPER, 76, immaculate Heart of Mary, Aug. 13. Cousin of Jerry Eiter.

JESSIE T. MOORE, 70, St. Peter and Paul Cathedral, Aug. 14. Mother-in-law of John Golden.

PATRICK J. MORIARTY, 83, St. Catherine's, Aug. 14. Uncle of Thomas P. Moriarty.

BERTHA BEASON, 71, Sacred Heart, Aug. 14. Wife of Lawrence; mother of Elmer L. and Herbert Beason and Delores Hufman.

LENA E. COULOMBE, 87, Holy Cross, Aug. 14. Mother of Rudolph and Leo Coulombe and Jeanette Campbell; sister of Frank Boudreau.

WILBUR E. MATHEWS, 69, St. Joan of Arc, Aug. 16. Brother of Mrs. W. T. Dugan.

MARGUERITE L. DEERY, 78, Christ

Gibault chaplain

TERRE HAUTE, Ind.—Father Ralph W. Fisher, C.S.C., has been appointed Chaplain of Gibault School for Boys succeeding Father Edmund Campers.

Father Fisher, a native of Brazil, Ind., most recently served as Chaplain at the Alexian Brothers Hospital in San Francisco. Father Campers, Gibault Chaplain since 1969, has been assigned Chaplain of Catholic Central High School in Monroe, Mich.

RE meeting alert

RICHMOND, Ind.—A meeting and "mini" workshop for all high school religion teachers will be held Tuesday, August 24 at 7:30 p.m. in the Religious Education Center, 204 North 10th St. All teachers in parochial and CCD programs are requested to attend.

A similar meeting and workshop for elementary school teachers will be held Wednesday, September 1, at 7:30 p.m. in the center.

Upperclassmen to greet frosh

ST. MARY-OF-THE-WOODS, Ind.—Seven young women from Indianapolis are among the 41 upperclassmen at St. Mary-of-the-Woods College who will serve as student advisers welcoming freshmen to the campus.

Aiding in the special week-end of welcome, beginning Friday, August 27, will be senior Susan Kinley, daughter of Mr. and Mrs. Charles Kinley, 4607 Cherry Lane; junior Barbara Graham, daughter of Mr. and Mrs. Kenneth Graham, 6550 E. 55th Pl.; junior Jeanne Hagelskamp of 5337 Mohican, daughter of Mr. and Mrs. Harvey C. Hagelskamp; sophomore Carol Dunlap, daughter of Mr. and Mrs. W. Dale Dunlap, 3903 N. Sheridan; sophomore Jenny Howard, daughter of Mr. Dorothy Howard, 5202 Thornleigh Dr.; sophomore Nancy Crampton, daughter of Mr. and Mrs. William J. Crampton Jr., 6601 W. 13th St.; and sophomore Barbara Reidy, daughter of Mr. and Mrs. Joseph T. Reidy, 5361 Daniel Dr.

The Woods begins its 131st academic year September 2 and is now the only women's college in the state.

Ten years ago Archbishop Schulte dedicated the new Chapel of the Resurrection in the Carmelite Monastery, Indianapolis.

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WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Urge High Court abortion ruling

WASHINGTON—The YWCA, six other women's organizations and several prominent women have asked the U.S. Supreme Court to rule that laws limiting abortions are unconstitutional. In a friend-of-court brief in cases from Georgia and Texas, the seven organizations and 47 individual women said they did not advocate abortion as the best solution to social or personal problems. But they said that each woman has "the right of reproductive autonomy"—the right to decide when and where to bear children—and they asked the court to protect that right. The national board of the YWCA, two Unitarian women's federations and the American Association of University Women were among the organizations filing the brief.

Study veneration of Mary

ZAGREB, Yugoslavia—Two Orthodox scholars described their Church's love of Mary in past centuries at the Catholic-sponsored 6th International Mariological Congress, meeting for the first time in a communist country. The scholarly congress is studying the veneration of the Blessed Virgin Mary from the 6th to the 12th centuries and attracted 120 Catholic and non-Catholic theologians from 23 countries.

Challenges laity in Africa

VATICAN CITY—Africa's Catholic laity have a double commitment to the growth of the Church and to the development of Africa. Pope Paul VI told some 300 delegates attending a Pan-African-Malagasy laity seminar in Accra, Ghana. The Pope hailed the meeting as "an event which demonstrates so strikingly the vitality of the Church in your continent." The seminar, two years in preparation, drew delegates from 30 African countries to study the theme "The Commitment of the Laity in the Growth of the Church and the Integral Development of Africa." The meeting in Accra discussed Catholic participation in the economic, social, political and cultural development of Africa, and specific lay participation in the building up of the Church.

Nine Dominicans 'removed'

YAUACO, Puerto Rico—Five Dominican priests from one parish here and another four from a parish in Comerio have been removed from their duties by their superiors, at the request of their respective bishops. All but two of the priests are Dutch, and all are known for their liberal views on social reform and Church renewal. Bishop Fremont Torres of Ponce commented that he had the Yauaco priests removed "for pastoral reasons." Bishop Rafael Grovas of Caguas would make no comment. The priests said that they would appeal to the superior general of the Dominican order in Holland.

Providence bishop dies at 72

WATCH HILL, R.I.—Bishop Russell J. McViney, 72, of Providence, was found dead Aug. 10 at his summer residence here. Cause of his death was not immediately known. "It was really quite sudden," said Msgr. Daniel Reilly, diocesan chancellor. "He was up and around yesterday in ordinary health. His family was there and he was in good spirits." The bishop had been staying at his vacation home on the Atlantic seacoast since the end of June, making periodic trips to his offices in Providence.

Firms may sue churches for copying music scores

GREEN LAKE, Wis.—If the public wants new and innovative church music, then churches break the Ten Commandments as well as the civil law when they buy one copy of music support musicians by an anthem and then reproduce enough copies for choir members, representatives of two publishing companies said here. Donald Hinshaw of Carl Fischer Co., N.Y., and Donald I. Marsh of Proclamation Productions, Port Jervis, N.Y., spoke to a Church Musicians Conference at the American Baptist Assembly. Churches are stealing from composers when they duplicate musical scores, Marsh charged. "Composers and writers can't make a living because of 'Xerox' times the \$250 fine."



PREPARE FOR CANTATA—"A Song of Mankind," a seven-part cantata which employs traditional and contemporary musical forms to express mankind's belief in God and himself, has gone into rehearsal for presentation by FAITH FOR A CITY, INC. on September 26 at the Indiana War Memorial. Artistic Director Thomas Briccetti is shown leading the Inter-Faith Choir, part of the 2,000 voice chorus being recruited for this once-in-a-lifetime event. More singers are needed. Rehearsals are held Monday evenings in August at the Indianapolis Hebrew Congregation, 6501 N. Meridian St., and will shift in September to Manual High School. Singers wishing to volunteer may call 257-5426 or report to the rehearsals.

Optimistic about 'Jesus people'

NEW YORK—Retired Archbishop Fulton J. Sheen took an optimistic view of the "Jesus people" movement which is spreading predominantly among the nation's youth. In an article in the Aug. 8 issue of The New York Times, the archbishop asserted: "It is facile to question the sincerity of the 'Jesus people' and to attribute it to a 'belated hero worship of a fellow rebel.' But the new youth, unlike the 'old youth' of three years ago, are not looking to Him as a rebel, but as a savior." The movement sprouted, the archbishop wrote, after nuns had discarded their familiar habits for modern dress; "when the rosary as a devotion was dropped" and hippies put beads around their necks; when "youth sought the ecstasy not through the long haul of asceticism, but the short trip through pharmaceuticals," and when discipline was dropped from seminaries, schools and convents.

Backs Nixon trip 'with caution'

SEOUL, Korea—Korea's ranking Catholic prelate said here he welcomes President Nixon's coming visit to Red China, but "with caution." Cardinal Stephen Kim of Seoul also expressed fears about U.S. reasons for the presidential trip, saying they may be based on materialistic profit motives. Speaking slowly in English, and weighing his words carefully, the cardinal told NC News: "A visit was talked about, so I was not surprised. But perhaps it is sooner than expected. Personally, I welcome it with caution." "We inevitably have a different point of view here," he said. "North Korea remains aggressive. It has never backed down from its announced aim of communist domination. Moreover, standing as we do in proximity to China, little South Korea must confront this disciplined, gigantic thing."

Asks seal privilege for nuns

JERSEY CITY, N.J.—Laws that protect only the confidential status of what is told to a priest by a penitent in confession should be broadened to include what is told in confidence to a nun, the superior general of the Dominican Sisters of Caldwell said here. Sister Vivien, made her observations following the release of a fellow Dominican, Sister Margaret Murtha, who had been serving an indefinite jail sentence here for refusing to tell a grand jury about her conversations with a 17-year-old murder suspect. Sister Margaret was cited for contempt after a court here ruled that her claim to the "priest's privilege" of keeping certain conversations confidential was invalid. Charges against the 32-year-old nun were dropped when the defendant, Louis Cevetello, waived his right to a trial by jury which sent the case back to Juvenile Court and made the grand jury investigation unnecessary.

Sees hard struggle for Ireland

BELFAST, Northern Ireland—The violence that has become almost a daily trade mark of Northern Ireland makes an easy return to any sort of civilized normality impossible, according to many observers here. The key point is that the Irish Republican Army (IRA) and its militant wing, the Provisionals, are not, as Northern Irish Prime Minister Brian Faulkner claims, isolated terrorist groups without support in the Catholic community at large. This may have been the case during the "troubles" of the mid-1960's, when internment without trial was instituted in the Irish Republic by none other than that old Irish hero, Eamon de Valera, as well as in Northern Ireland.

Famine threat looms in India

CALCUTTA, India—Millions of hungry, sick and angry refugees continue to pour into India from East Pakistan, where widespread famine seems imminent, and the threat of an India-Pakistan holy war looms ever larger. "The future does not look bright," commented Father Dermot Doran, an official of Catholic Relief Services overseas aid agency of U.S. Catholics based in New York, which has sent more than \$3.3 million in aid to deluged refugee centers in India. "The threat of starvation is real," the priest said. "Nothing is going to be good unless the political situation is resolved." While United Nations food experts warn that millions of people in East Pakistan will face famine unless half a million tons of food can be sent to the civil war-torn area in the next few months, U.N. Secretary General U Thant told the Security Council that the avalanche of 10 million refugees could trigger a religious war between the neighboring Asian countries unless preventive action is taken.

Pope lauds Apollo 15 flight

CASTELGANDOLFO, Italy—Pope Paul VI, who followed the progress of the Apollo 15 moon flight by television, said he hopes that the space mission will promote peace and brotherhood among men. After splashdown of the Apollo 15 spacecraft, the Pope sent congratulations from his summer residence here to President Richard Nixon. At the beginning of the flight Pope Paul and Astronauts David R. Scott, Alfred M. Worden and James B. Irwin exchanged messages of goodwill. In his message to President Nixon the Pope said: "On this propitious occasion of the return of the astronauts of Apollo 15 to earth at the end of their impressive mission, which they carried out in the name of humanity, we offer our cordial congratulations to them, to you personally and to the entire American people, while we express the trust that the results of their mission can indeed promote progress, peace and brotherhood among men."

Father Berrigan put in solitary

DANBURY, Conn.—Father Philip Berrigan is in solitary confinement again. He and 30 other prisoners have been placed "in the hole" at the federal penitentiary here for taking part in a hunger strike and work stoppage.

Backs validity of voodoo cult

WASHINGTON—Catholicism and voodoo religious ritual are not incompatible, Archbishop Francois-Wolff Ligonde of Port au Prince, Haiti, said here. Interviewed by the Washington Star during a short visit to the United States, Archbishop Ligonde said he believes that one of his main tasks is spreading Catholicism in Haiti without destroying the cultural richness of the folkloric religion of voodoo. "The Church should value the riches of local traditions, customs, and folklore," the archbishop said. He added that many Haitians receive deep satisfaction from the voodoo rites of spiritual communication with higher powers and the emotional release that accompanies these rituals. He stressed, however, that voodoo is not the negative, evil cult that is portrayed in television and moving pictures, but a religion blending elements of Old World (Africa) and Western faiths, with an emotionalism not unlike the fundamentalist religions of the United States.

Nicaraguan priest censured

MANAGUA, Nicaragua—Father Ernesto Cardenal, who recently criticized Archbishop Antonetti Lorenzo, apostolic nuncio to Nicaragua, and five of the nation's seven bishops, has been publicly censured for his statements. In an open letter printed in the daily newspaper La Prensa, Magr. Pablo Antonio Vega, who directs church affairs for the prelature of Juigalpa, said that Father Cardenal's position is "completely unbalanced." He criticized the priest for "blaming Church authorities for everything that happens in the socio-political realm" and for his "easy identification of true Christianity with collectivist social systems."

BYZANTINE-RITE PRELATE

Abp. Nicholas Elko is named auxiliary in Cincinnati See

WASHINGTON—Pope Paul VI has appointed Byzantine-rite Archbishop Nicholas Elko an auxiliary bishop in Archbishop Paul Leibold's Latin-rite archdiocese of Cincinnati.

The announcement by the Apostolic Delegate in the United States gave no further details. Usually, an Eastern-rite Catholic bishop is assigned to an Eastern-rite jurisdiction rather than one of the Latin or Western rite.

While Archbishop Elko was bishop of the Byzantine-rite diocese of Pittsburgh, he was called to Rome in December 1966 during the height of a controversy in his diocese.

It was reported at the time that the Congregation of the Oriental Church in Rome was studying Bishop Elko's administration because of charges by a group of priests in his diocese.

THE PRIESTS HAD contended that Bishop Elko had failed to carry out directives of Vatican Council II. Neither Vatican nor diocesan officials would comment at the time.

In October 1967, while Bishop Elko remained in Rome, the Vatican announced that, on an appeal from Bishop Elko, Pope Paul took the investigation out of the hands of the Oriental Congregation and named a special commission of two bishops and a cardinal to study the case.

Two months later Bishop Elko was named Titular Archbishop of Dara and simultaneously resigned from the Byzantine-rite diocese of Pittsburgh.

It was reported then that the Pope's special commission, acknowledged the priestly integrity of Archbishop Elko. Such integrity, the commission said, was never a matter of doubt or discussion.

The commission concluded, however, that it would be inopportune for Archbishop Elko to return to the pastoral administration of the Pittsburgh diocese. The Byzantine diocese of Pittsburgh includes all Byzantine-rite Catholics of Ruthenian, Hungarian and Croatian

nationality or descent in most of the United States west of Pittsburgh.

(Informed sources in Rome said that, according to Eastern Church canon law, Archbishop Elko should pass from the Ruthenian-Byzantine rite to the Latin rite by virtue of his appointment to Cincinnati.)

ARCHBISHOP Leibold said in a statement in Cincinnati that he rejoiced at the news and welcomed Archbishop Elko "with open arms and heart to share with us the episcopal responsibility as shepherd of this archdiocese."

The Cincinnati archbishop said he has known Archbishop Elko personally for many years. Explaining his new auxiliary's status, Archbishop Leibold said:

"There are no Byzantine-rite parishes in the archdiocese and few Catholics of that



POPE RECEIVES NOTRE DAME LEADERS—Pope Paul VI receives Edmund A. Stephan (center), chairman of the University of Notre Dame's board of trustees, and Father Theodore M. Hesburgh, C.S.C., president of Notre Dame, during an audience at the pontiff's summer residence at Castelgandolfo. The Holy Father received an honorary degree from Notre Dame in 1960. (RNS photo)

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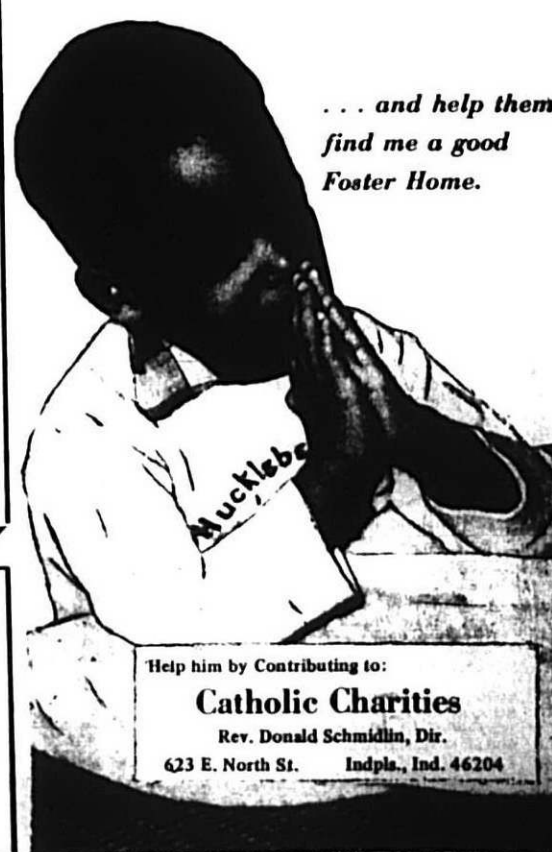
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ON THE LINE -- two pages of opinions

Good reading, sound doctrine

Since January, 1970, The Criterion has been providing its readers with a special religious education section under the heading "Know Your Faith." Material for the section, which was expanded to two pages after the first year, is developed by the National Catholic News Service in cooperation with the Education Department of the U.S. Catholic Conference.

More than 75 per cent of the nation's diocesan newspapers now subscribe to the weekly feature, putting it within reach of more than four million readers. Surveys indicate a high readership for Know Your Faith, and, significantly enough, there is evidence that 20 per cent of those who read the section regularly are under 21 years of age.

Reaction to Know Your Faith among Criterion subscribers has ranged from apathetic to enthusiastic, but there is reason to believe that a significant number

of readers regard it as one of the most substantial elements in the paper.

Since the articles have been the work of a great number of authors with a great variety of credentials, it is not surprising that readers, from time to time, have raised questions about the doctrinal soundness and orthodoxy of the viewpoints presented.

To such readers and others who might be harboring the same doubts, reassurances were provided recently by Bishop Joseph L. Bernardin, general secretary of the U.S. Catholic Conference, in a letter to members of the U.S. hierarchy.

In his letter Bishop Bernardin pointed out that guidelines have been developed by the USCC for the guidance of authors of the Know Your Faith articles. These guidelines have been approved by the Committee on Doctrine of the National Conference of Catholic Bishops. Moreover, the letter stressed, all articles in the series are submitted for approval to an advisory board of the doctrinal committee before final sanction and distribution.

A growing number of parishes in the Archdiocese have adopted The Criterion's Know Your Faith section as the basis for on-going religious education programs. We are hopeful that more parishes will find the weekly series a provocative and economical answer as they plan for the coming fall season.

—FRED W. FRIES



Divvy up the school vacation

About three weeks ago the most school-hating 11-year-old in town had his fill of summer vacation. He won't admit it to anyone, not even himself. Nonetheless, the surfeit of freedom and leisure is unmistakable in the shuffling feet and laconic speech. Our boy is just plain bored.

His mother has by now heard a hundred times the complaint that there's nothing to do. It is that between seasons time when adventure is in abeyance. The basketball court stands deserted and the sandlot diamond wreathed in shimmering drowsiness. He is water-logged from daily trips to the pool and in a mood to dry out.

According to his count, every book worthy of his attention has been read at least twice. Even the sameness of the TV reruns has penetrated his consciousness. The neighborhood camaraderie of mid-June has disintegrated into desultory bickering and tale-bearing. He is nothing short of a mess. What he needs is a good dose of school.

Surely anyone who has closely observed the mutual deterioration of summer and vacationing boyhood and girlhood has questioned the wisdom of the present school schedule. It is woefully outdated. The three-month sojourn was designed for the benefit of the old-fashioned family farm on which all hands, big and little, were used in planting and harvesting.

Today the family farm is fast disappearing in an urbanized society. Agriculture is largely

mechanized. The big seasonal chores that required the help of rural youngsters have been swallowed by the jaws of technology.

Still the archaic schedule persists. For whose benefit? Surely not for the children or their families. For the teachers? Possibly, though we suspect they could easily adapt to a different schedule, and perhaps even welcome it. So far as we can see, the real reason the schedule sticks is because it has always been that way.

We hear much talk about seizing the opportunity to use Catholic school systems to create innovative breakthroughs in education. Where those same systems aren't being forced into an obsession with survival itself, the urging is being given an attentive ear. Experiments in curricula and teaching techniques have been advanced. We have yet to hear, however, any recommendation concerning a change in the overly-long and wasteful summer vacation schedule.

How much more sensible and recuperative for young students would be a vacation divided equally between summer and winter—a month or six weeks each period, much like the old European system of school holidays. We suspect teachers, too, would benefit from a twice a year change of pace. On the practical side, with colleges and universities moving toward more pliable schedules, post-graduate studies and workshops probably could be easily integrated into a different teaching schedule. And part-time employment opportunities are often better during the winter holiday season than during the summer. Teaching communities of Religious have become so flexible in recent years that they may well view the proposal as only a minor shift in gears.

If it's innovation the educators are looking for, a drastic change in schedule is an obvious one. And, if one is familiar with 11-year-old boys, it won't be thought of as change for change's sake. At least one month of the summer vacation is a boreome waste. Ask any mother.

—B. H. ACKELMIRE

Urges laymen close ranks against rebels

BOSTON—Loyal Catholics should close ranks against rebellious theologians who have declared war against the Church, a prominent Boston attorney told the Catholic Central Union of America convention here.

Calling for a "rebirth of loyalties" in both the Church and the nation, Edward B. Hanify said: "We need Americans who can say with conviction I pledge allegiance to my flag, and Catholics who can say with faith I believe in one holy, Catholic and apostolic Church."

The Central Union, founded in 1855, is one of the oldest Catholic lay organizations in the United States.

HANIFY CRITICIZED "anti-establishment establishment" theologians whom he has attacked traditional Church doctrine.

They are engaged in a "rodent revolution," he said, "gnawing away by a series of illegal acts" at the fabric of the Church and American society.

One of the main targets of the "anti-establishment establishment," Hanify said, is the process by which bishops are elected.

The theologians, he said, cry for more democracy in the process of selecting bishops, but they "seem to ignore the possibility that the Holy Spirit might have democratic leanings."

HANIFY DENOUNCED "so-called modern liberal theologians," saying they favor a new morality calling for abortion and feticide, pre-marital sex, divorce, artificial birth control, and arrogant and self-righteous anti-war attitudes.

"We are sick and tired of cynical and supercilious disparagement... of the Baltimore catechism," he said.

Hanify said the nation's bishops have been placed in an awkward position by liberal theologians of the "anti-establishment establishment" whom he declared are constantly challenging authority.

"The anti-establishment establishment will lose no chance... to test and try them, to create an incident, to secure a headline, to humiliate, to embarrass, to put them in a false position, to try to sap their strength, disturb their repose, disparage their integrity and undo their efforts," he said.

"THERE IS AN incessant attempt to create situations where our bishops, if they are firm, are made to appear harsh, and if they are patient, are made to appear weak."

In the face of these attacks the bishops "need our active, articulate support," he added.

"Too long has the average Catholic layman and laywoman in this country watched in silent bewilderment as a small group of malcontent clergy and laity has smeared their own Church, its institutions, its doctrines, and its leaders."

Civil rights panel hits 'mini' busing policies

WASHINGTON, D.C.—Staunchly defending its position that the busing of students is "essential to eliminating segregation," the U.S. Civil Rights Commission has denounced President Nixon's policy of minimum busing to desegregate schools.

The President was accused of "undermining the desegregation effort" in a statement adopted unanimously by the six members of the Commission chaired by Father Theodore M. Hesburgh, president of the University of Notre Dame.

The Civil Rights panel's strongly-worded statement declared that the move will "almost certainly confuse the American public."

Plugs audio-visual homilies

HALES CORNERS, Wis.—A 42-year-old Capuchin priest who heads a national preaching organization, said that audio-visuals should be used to improve the quality of preaching.

"Christ was a very audio-visual person. He made constant references to objects. I would imagine he often held seeds, fish—real things to portray the spiritual message," said Father Anthony Scannell, president of the nationwide Christian Preaching Conference, during an interview here.

Father Scannell is production coordinator of the Franciscan Communications Center, Los Angeles, which produces teletheistic films and telespots seen frequently on television.

"Christ spoke in parables. Films simply are modern parables, putting a spiritual idea into a visual dramatic form," said Father Scannell, discussing the need for good preaching—what makes it good and what the laity can do to improve it.

"If people would stop to think they'd realize they are exposed to audio-visuals in church right now—the sound of bells, the color and texture of the priests' garments, the music, incense, stained glass windows," he said.

"These are traditional audio-visuals which at one time were considered innovations," he continued. "Why can't we innovate new audio-visuals? Why can't we make stained glass windows that move across the screen? Why can't we marry the arts in a form that inspires and uplifts and preaches the word of God? Why limit God to our voices when he has been using all these other ways to reveal himself?"



"I'll die if she sticks her tongue out at 'PLAYBOY' again."

THE YARDSTICK

Here's an antidote for liberal bigotry

BY MSGR. GEORGE G. HIGGINS

(Henry (H)iggins' famous question, "Why can't a woman be like a man?" was thought (even by some women) to be rather funny when it was first put to music in "My Fair Lady." Since the advent of Women's Lib, however, a mere man would have to be rather foolhardy to ask the same question in mixed company. He would be held up to wrathful scorn (even by his male peers) as an insensitive male chauvinist, and, by today's standards, of course, that's almost as bad as being called a fascist pig. In other words, male bigotry, once so respectable, is now verboten in polite society.

There is another, more elite form of bigotry, however, which is still very respectable and very "chic" in upper and upper-middle-class society in this country. Michael Lerner, a young journalist turned political scientist, described it not so long ago as follows: "An extraordinary amount of bigotry on the part of elite, liberal students goes unexamined... Directed at the lower middle class, it feeds on the unexamined biases of class perspective, the personality predilections of elite radicals and academic disciples that support their views."

In general (Mr. Lerner continued) the bigotry of a lower-middle-class policeman toward a ghetto black, or of a lower-middle-class mayor toward a rioter, is not viewed in the same perspective as the bigotry of an upper-middle-class peace matron toward a lower-middle-class mayor, or an upper-class university student toward an Italian, a Pole or National Guardsman from Cicero, Illinois—that is, if the latter two cases are called bigotry at all... Yet the two bigotries are very similar."

MR. LERNER SAYS the hidden liberal-radical bigotry toward the lower-middle-class is "stinking and covered" and argues that its consequences are tragic. "Not until the upper-middle class learns to deal

with its own hidden bigotry," he concludes, "will it be in a position to help destroy lower-middle-class bigotry as well." ("Respectable Bigotry," The American Scholar, Autumn 1969)

During the two years which have elapsed since Mr. Lerner wrote the searing indictment of upper-class bigotry, the popular media and a number of independent scholars representing a variety of disciplines have, at long last, discovered Middle America and are trying, with mixed results, to find out what the millions of ordinary people who comprise this vast segment of American society are actually like, what they are thinking at the present time, and what it is that really makes them tick. Of the many articles and books which have been written about Middle America during this short period of time, the best, in my opinion, are those which bear the name of Robert Coles.

Dr. Coles is a practicing psychiatrist with a profoundly sensitive social conscience and a wide-ranging grasp of the social sciences. He has spent the better part of the last five years interviewing—and thereby getting to know and respect and even to love—a generous sampling of middle and lower-middle class Americans. His most recent book, "The Middle Americans" (the text of which is supplemented by a series of excellent photographs by Jon Erikson) is the perfect antidote to the upper-class bigotry so severely criticized by Mr. Lerner in the article referred to above.

DR. COLES DOES not pretend to have written a scientific sociological study in the technical sense of the word. He and his collaborator, Mr. Erikson, look upon themselves "as observers, that alone." Their task has been to see and hear, in so far as they could, "how certain families live, families headed by men who are policemen, firemen, factory workers, bank tellers, or lower-level bank officers, school teachers, telephone repairmen, construction workers, clerics and typists and small farmers and small storekeepers and on and on."

What they have seen and heard has compelled them to realize that any attempt to stereotype Middle Americans into a single monolithic mold would be tragically wide of the mark. Again and again, Dr. Coles reports, they have come to realize "how various—wonderfully so, confusingly so—the human beings we here call 'Middle Americans' can turn out to be."

The aim of their book, then, is to make the "human actuality" of Middle America come across to the reader. In this writer's judgment, they have succeeded in doing so to a remarkable degree. They have portrayed Middle America with sympathy and love—the kind of love that can understand, even though it disapproves of, the bigotry and the other human faults and failures of ordinary men and women.

Dr. Coles and Mr. Erikson, in other words, are totally free of snobbery and self-righteousness. Their purpose "is not to criticize these people (Middle Americans), argue with them, praise them as America's answer to anything and everything, or use them as a means of advancing certain values or purposes we happen to have." They simply accept Middle Americans as fellow human beings with the same mixture of virtue and vice which characterizes every other segment

(Continued on Page 5)

GIVE AND TAKE

BY REV. PAUL DRISCOLL

(Moderator's Note: As they give us a final summary of their position, I have asked both our writers to suggest some books for additional reading. This week our column presents Mary McArdle's summation.)

Mary McArdle:

When a "curmudgeonly" conservative reacts against changes in the Church, liberals may shrug their shoulders. After all, what else would one expect? So, in summarizing my reservations about the liberal trends, I'd like to quote the criticisms of a recognized liberal. Other progressives may be more receptive to Neil Kluepfel, the editor of Today's Parish, who had this to say in a 1969 quotation that I recently came upon:

"I was reading a rather detailed NC News Service report on a 'concerned parents' group that was organizing in an eastern diocese to protest against the texts being used for their children's religion classes. I was mentally pitying their narrow thinking when I came across some of the quotes to which they objected. All of a sudden I could feel a surge of empathy with their concern welling up. Gad, some of the authors in an attempt to make Christ more understandable and God more loveable had reduced Christ to a rather bland but well-meaning historical figure and God to a totally benevolent, uninvolved sort of spirit. Damn it, ladies and gentlemen (the authors, I mean), can't you come up with some more dignified and impressive descriptions of Christ and still encourage man to a deeper commitment to and involvement in the world? It seems to me that our theologians to offset their misemphasis of the past wherein man was weak and had to rely totally on God (through blind obedience to the forms recommended by the Church) have now decided to offset this bit of poor advice by getting man into a totally worldly milieu where seemingly God's existence depends on men's relations with one another. I like relevancy in my religion but, please, let's not ignore the wonder and awe of our faith which must always be so long as man is so much less than his God."

SIMILAR SENTIMENTS are expressed by Fr. Andrew Greeley, the distinguished sociologist. Father says that we are de-emphasizing the sacred and mysterious aspects of our religion... and this at the very moment that modern youth is searching so desperately for just those qualities.

As far as books are concerned, I welcome the opportunity to recommend further reading—not only to extend my own summation but to offer a detailed answer to most of the questions raised last week by Fr. Luka. Two authors in particular come to mind—Christopher Derrick and James Hitchcock. Mr. Derrick's *Trimming The Ark* (Kenedy, 1967) and Mr. Hitchcock's *The Decline and Fall of Radical Catholicism* (Herder and Herder, 1971) were recently suggested as the basis for an adult education program in one parish. In my judgment that's a wonderful idea, and others may wish to pass it along in their own parishes. Traditional Catholics would rejoice in discovering a new champion, and I don't think that liberal educators would really mind. (Liberals claim to greet articulate intellectuals with open arms and these gentlemen would be a stimulating challenge.)

DO TRADITIONAL Catholics oppose all the changes? Not really. (Someone once told me that people who hate asparagus always hate marigolds, too... and I don't believe that, either!) Very important advances have been made, and perhaps we should say that more often to the liberals who made them. Unfortunately, there have been losses... most precious losses.

These are not the best of days for traditional Catholics. Where once we knew the joy and wonder of our faith, now we live in a spiritual vacuum. With all the dryness, however, we will never leave our Church, for, in the words of St. Peter, "Lord, where would we go?"

Only 'root' solution will save N. Ireland

VATICAN CITY—L'Osservatore Romano, the Vatican City daily, has called for a solution to the sectarian conflict in Northern Ireland that goes to the "root" of the Protestant-Roman Catholic differences there.

In a dispatch dated Belfast, the paper said, "For too many years civil and social inequalities and age-old hatreds have been afflicting this troubled region."

Osservatore said the root cause of the trouble was the "abundant discriminations against the Catholic population, which have given rise to conditions of economic, civic and social inferiority."

Only a solution aimed at this root cause could hope to bring peace to Northern Ireland, the paper said.

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viewpoints and observations



A portrait of Chairman Mao Tse-tung dominates an entrance to the ancient Forbidden City of Peking, whose vast walls were built to keep out invaders.

Prelates voice conflicting views of Nixon's China trip

Korean Cardinal questions 'materialistic motives'

SEOUL, Korea—Korea's ranking Catholic prelate said here he welcomes President Nixon's coming visit to Red China, but "with caution."

Cardinal Stephen Kim of Seoul also expressed fears about U.S. reasons for the presidential trip, saying they may be based on materialistic profit motives.

SPEAKING SLOWLY in English, and weighing his words carefully, the cardinal told NC News:

"A visit was talked about, so I was not surprised. But perhaps it is sooner than expected. Personally, I welcome it with caution."

"We inevitably have a different point of view here," he said. "North Korea remains aggressive. It has never backed down from its announced aim of communist domination. Moreover, standing as we do in proximity to China, Little South Korea must confront this disciplined, gigantic thing."

HE SPOKE of what he considers a present-day failure to use freedom and personal liberty in the attainment of high ideals. "In Asia and elsewhere there is little discipline or clear vision... among youths, for example. But communism has a goal," he said. "Korea must be careful vis-a-vis communism."

Cardinal Kim said he hopes the American people are not naive in this regard. Even more, that they are not poorly motivated.

"The China visit will surely help President Nixon's chances for re-election. I see it as possible that America is interested in renewing China relations for materialistic, profit motives. I see it as possible that America would sacrifice Korea for material gain," he said.

Belgian missionary says begin, maintain contacts

CINCINNATI—Don't be afraid of China, maintain respect for the Chinese people and keep hope alive for China as a future power for peace, advised a missionary bishop exiled from China, who said he favors President Nixon's proposed visit to Peking.

Bishop Carlo van Melckebeke, 73, bearded, Belgian-born Immaculate Heart of Mary missionary who headed the Ningxia diocese, has served since his exile from China by the communists in 1962 as apostolic visitor to the Chinese in "diaspora," a traditional Greek term for religious communities that have been scattered.

COMMENTING ON the President's proposed visit, Bishop Van Melckebeke acknowledged the difficulties ahead. The communist ideology, he said, remains atheistic, supports violent revolution and contradicts the principles recognized as democratic outside the communist sphere.

He said Chinese communist leader Mao Tse-tung is doctrinaire and dogmatic. "He is a fanatic. He is not interested in the human being, he has no respect for the human being."

But a country as large as China, with a population of over 700 million, cannot be kept in an international vacuum, the bishop said. "There must be contact."

THE BISHOP said he believes that when Chinese Premier Chou En-lai recently reaffirmed to visiting students Peking's opposition to the U.S. presence in Asia, he was talking to "save face" before the Chinese people.

Bishop Van Melckebeke's hopefulness about China's future is founded on his belief in the inherent goodness of the Chinese people.

THE PENNSYLVANIA ARGUMENT

Court's ruling has fundamental error

BY MSGR. VINCENT E. LEWELLIS

For the past three years, Pennsylvania has been purchasing specified secular educational services from nonpublic schools. The U.S. Supreme Court decision of June 28, 1971, seems to say that Pennsylvania can do so no longer.

The Attorney General of Pennsylvania, however, has serious doubts about what the high court did, could have done, or at least should have done. So does William B. Ball along with other attorneys for seven Pennsylvania Catholic, Protestant and Jewish schools. They have joined in filing a petition for rehearing and supplemental opinion. The petition was filed in Washington, D.C., July 21, 1971.

"For Appellees to tell the Court that it committed fundamental error is done with painful reluctance," the petition begins. "This Petition for Rehearing is submitted from a sincere and honest belief that the Court's decision in this case will result in a gross miscarriage of justice which can and should be avoided."

THE INITIAL challenge to the constitutionality of Pennsylvania's pioneer law failed even to bring the law to trial. The district court, on November 28, 1969, dismissed the challenge on a pre-trial motion for failure to state a cause of action. That action was appealed to the U.S. Supreme Court. The high court reversed the decision. But not clearly.

Did the high court merely remand the case to the district court for trial? Or did the court—without trial, without record facts, and without an iota of testimony—substitute presumption for proof and make a final determination of constitutionality? People are generally under the impression that the court did the latter.

If so, the court did not really judge. It could only have guessed. Furthermore, the recent court opinion has made guessing a legitimate function of the judiciary. For the court has elevated an arbitrary and standardless entanglement concept to a judicial standard.

THE PETITION for rehearing contends that employment of this standardless concept constitutes a vehicle for issuing overly broad judgment without trial and evidence, even in the face of contrary evidence.

The primary thrust of the petition seems to be precisely here. For if a standardless

This is the second 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.

standard, whose application can depend only upon completely subjective factors, is employed in aid to parochial education cases, similar standardless standards can be employed in any other kind of constitutional adjudication. If it is employed solely in cases involving aid to education in parochial schools, one may well wonder whether it is not an arbitrary device seized upon solely to hold such aid void.

The petition's relevance goes far beyond the case at hand to all the dangerous consequences of the necessarily arbitrary application of a standardless standard.

THE COURT may not relish a challenge to the comforting (to the court) expedient it has created. A "standard" from which even contradictory conclusions can readily flow is, indeed, a perfect response to criticism. For it makes even purely subjective judgment, however debatable, however dangerous, certainly legitimate.

The court struck down the Pennsylvania law because of the "cumulative impact of the entire relationship" which somehow causes "excessive entanglement between government and religion." The petition properly asks of what parts this whole, the "cumulative impact," consists. The court did not and could not mention—because there was not a shred of evidence before the court—whether in fact any of its fanciful fears had ever been realized during the past three years of the law's smooth operation.

But who needs evidence to verify the existence of entanglement? Entanglement abounds. Some call it the human condition. Others call it human relations. Another court might have termed it a healthy relationship favorable to the promotion of the public welfare. And evidence has now certainly become irrelevant to the determination of whether such is excessive entanglement between government and religion. One simply guesses.

Tax rich dioceses to support poor, advises Fr. Haring

SAN FRANCISCO—Redistribution of wealth within the Church would be the best way to speak of social justice to the world, said German Redemptorist theologian Father Bernard Haring here.

"We must see ourselves as a worldwide community and examine our conscience, if some of us are wealthy while others are impoverished," Father Haring said at an informal talk to a group of San Francisco priests.

Father Haring has suggested a form of taxation.

The tax would be levied on wealthier dioceses with the funds being redistributed to the Church in underdeveloped countries, freeing the poorer sectors of the Church from dependence on personal handouts.

"At the same time we must avoid any kind of paternalism," Father Haring said. "If a diocese builds a cathedral, perhaps it could send ten per cent of the cost to an African diocese where priests and people live in extreme poverty."

Thai missionary believes U.S. media distort public's perspective of war

LOS ANGELES—An American missionary bishop who has spent the past 25 years in Thailand said here he doesn't think the public is being properly informed about the Vietnam war.

Redemptorist Bishop Clarence Duhart wondered aloud, for example, whether people believe most atrocities are committed by the communists or the Americans.

"If Lt. Calley was guilty, there is no justification for what he did," Bishop Duhart stated. Furthermore, if what Calley did had the endorsement of his superior officers, they should be punished, too, the bishop said.

"But I don't think anyone is saying that the Calley situation was a result of U.S. policy."

"But terrorism is a matter of policy of the North Vietnam regime."

THOUSANDS OF Vietnamese political leaders have been killed because they would not cooperate with the North Vietnamese government, the bishop claimed.

Bishop Duhart was visiting Los Angeles as part of an archdiocesan "missionary cooperative plan."

The bishop said he doesn't have much confidence in the conclusions drawn by Americans who spend a week or two in Vietnam and who, through interpreters, gather a superficial knowledge of what is going on there.

Bishop Duhart himself has not spent much time in Vietnam, but there are large numbers of Vietnamese refugees in Udonthani. The refugees came while the French were still in Indochina. And they came in such numbers that Bishop Duhart felt an obligation to learn their language.

CATHOLIC REFUGEES near Udonthani are in sufficient numbers generally to defy Hanoi, the bishop said, but not all of them get away with it.

Where they are able to do so, the communists organize towns along party lines. "They take taxes in a town where I am and send the money to Hanoi. They operate a government within a government."

Catholics in the refugee community are often fearful of visits from the Legion of Mary because of the consequences should word of it get around, he said.



Is the view from home really out of focus?

Monsignor Higgins

(Continued from Page 4)
of American society, including upper and upper-middle class students and intellectuals.

IT IS THIS quality of humaneness—the quality of tolerance and sympathetic understanding—which makes their book required reading for the liberal critics of Middle America. One has the impression, incidentally, that Dr. Coles and Mr. Erikson wrote their marvelous human book primarily for the instruction of the so-called liberals.

It is their hope that the liberals will not, "in their rush to understand yet another 'problem,' indulge themselves in endless

hysterical and foreboding conclusions about the very same people whom, from the other direction, conservatives are likely to see excitedly and not always with reason as their new-found allies and saviors."

This is another way of saying that Middle America, with all its faults and imperfections, deserves better than to be flattered and wooed, on the one hand, by the George Wallaces of this world, and, on the other hand, to be made fun of parasitically by self-righteous students and intellectuals, who are experts at detecting the moat of bigotry in the eye of the hardhat, for example, but have yet to recognize the beam of bigotry in their own.

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KNOW YOUR FAITH

LITURGY

BY FR. AL McBRIDE,
O. PRAEM.

Remember when we talked about low Mass and high Mass? Do you recall the soft murmur of the Latin liturgy? Better yet, do your eyes blink at the memory of fiddle back vestments, birettas on the heads of priests, maniples on their wrists and the organ strains of "O Lord, I Am Not Worthy" at Communion? Times have changed, and so has the liturgy.



This did not come about easily. The images of sacred time and sacred space which dominated liturgy stood against the possibility of change.

Sacred time always spoke about the past. Every gospel reading began with the words, "At that time." The really holy time was "that time," and thus by implication our time today is not as important. But we knew today was critical also. Debts needed payment. Vacations were to be planned and dinner prepared. Still, many people enjoyed going back to the past to forget the troubles of the present. Now in the past nothing changes. Thus why should liturgy change?

SACRED SPACE worked against change. It walled in God and walled out the troublesome world. The Greek and Roman style buildings, as solid as banks, stood as trustworthy and changeless images in an all too fickle and changeable world. Small wonder that few people expected or desired a change in a liturgy conducted on so unmoveable a ground.

The major problem was that liturgy, in thus walling out the

world, gradually lost some contact with that world. Thus many people saw little relation between worship and social concern. Christ noted the problem in his time. That is why he cleansed the Temple of people who cheated the poor and could see no hypocrisy in their worship.

WHAT CORRECTIVES to sacred space and time would permit change?

As to sacred time, Jesus said, "Do this and you shall render me present." He wanted the Eucharist to be alive to our present experience. God is every bit as much of a "now" person as ourselves. He wants to commune with us in our space age life style. Thus we need a timely liturgy to meet him.

As to sacred space: Holy space locates the presence of God for us. It does not confine him there, but reminds us of his presence. The Bible had many kinds of holy spaces: (1) the mobility of the desert, (2) the solidity of the holy land, (3) the urbanity of the holy city, (4) the awe of the temple. No one place confined God's presence. Each space witnessed to his abiding presence and concern.

Israel's "desert stage" had a worship that was free form. God was seen as wide ranging and almost as nomadic as the people themselves. In their "temple stage" the worship was formal and set. Perhaps we are today more in tune with the "desert phase" than the "temple one." We don't cease to be people of faith, nor need we stop worshipping. Our God marches with us. If we forbade change we might have a petrified forest and not the tree of life. It is a healthy growth we are supporting.

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WHAT DIFFERENCE DOES JESUS MAKE?

You can't ignore spiritual realities even if you try

BY F. J. SHEED

In considering the minds we bring to the reading of the Gospels, we have glanced at the effect on them of the mental atmosphere of the world in which we live our daily lives. The books, for instance, that we ordinarily read, the periodicals, the newspapers—it would be a mockery to ask if the ears attuned to them are likely to catch all the music of the Gospel message.

In today's mind no place is left for the supernatural, whether seen as God's intervention in man's life here, or as manhood's coming to its fullness in union with God hereafter. But these are what the Gospels are about.

Throughout the ages initiation into divine mysteries has been the main point of religion; the Gospels are aglow with it. In the mental air we all breathe today there is not an echo to be caught of it. "Love the Lord thy God," which Jesus makes the First Commandment, strikes the typical modern ear as merely quaint.

On the other hand, love for our fellow men, which Jesus places second to it, receives full honor, not strictly as love, perhaps, at least as an admitted duty of service to others. Men who give no thought to God can work against cruelty and injustice with a devotion which makes the efforts of too many believers seem pallid.

But our admiration for such men can easily become part of that "sleeping in" of which I have spoken; we hear Catholics, too, speaking of the service of men here on earth as if it were the whole of religion, as if life here on earth were all that matters, with God and the hereafter left aside. To men of this mind the Gospel Christ is not attractive.

BUT QUITE apart from "the infection of the world's slow stain" there is the person each one of us is. We have our own individual minds, characters, temperaments, obliquities, stupidities, ob-

stinacies, and these can operate against a full reception of what the Gospels are there to give us.

There are things in them which this or that reader finds it hard to swallow—the Virgin Birth, or angels (especially bad ones), or future events foretold, or the dead raised to life. There are things some find morally revolting—"Depart from me ye cursed into the everlasting fire," "Whose sins you shall forgive they are forgiven," "If you love father or mother more than me, you are not worthy of me."

From all such difficulties there are two ways of escape, the way of the plain man and the way of the scholar.

The plain man simply switches off his attention. He reads them as if they were not there; people can read the Sermon on the Mount, for instance, without noticing that it mentions Hell five times.

The way of the scholar is different. He does not—not always anyhow—ignore texts he cannot accept. He simply weighs them on a separate scale. Texts that suit him he accepts without inquiry, texts that don't are subjected to microscopic scrutiny. A single text is all he needs if it says what he wants said; whereas two are dismissed if they don't. Thus, we are told that the Virgin Birth is only in Matthew and Luke—only! We are reminded that Luke alone gives Christ's visible Ascension (he is the only Evangelist scien-

(Continued on Page 7)



As we move through our mobile life, liturgical changes must keep pace with needs as "... God marches with us." (NC-CIRIC photo)

ADULT EDUCATION

BY JAMES J. PHILLIPS

In 1969, a remarkable event took place in the Archdiocese of Detroit. It was a most interesting way of preparing for an archdiocesan synod. Like an ecumenical council on the international level, this synod was to make statements and set up conditions that would influence the direction of the local Church for a long time to come.

In the past, participation in such synods was limited to a relatively small number of important people in the local Church. This one, however, was different, vastly different.

All of the people in the archdiocese were asked to participate in pre-synod "Speak Up" sessions. There were parish-based small group discussions on any of several different subjects. The participants were asked to read enough to familiarize themselves with the issues and then, in the course of six or eight meetings, to make recommendations about the subject under discussion.

Through a series of parish votes and meetings at increasingly higher levels, the recommendations were combined and refined until a rather clear set of directives was prepared for those who would make the synod decisions. These recommendations, based on the comments of tens of thousands of members of the archdiocese, formed the raw material of the archdiocesan synod.

As a model for consensus decision making, this process has much to recommend it. It also stands as an example of the best form of adult education. Let us look at it as the model for adult education.

ITS STARTING POINT is especially interesting. Rather than telling people how little they knew, it began by acknowledging how much they knew. Then, instead of offering them something, it asked something of them. It asked them to contribute their knowledge, experience and insight to the life of the Church in the archdiocese.

The "Speak Up" program did provide some information. A discussion booklet was available for each of the subjects to be covered. Besides suggesting issues that might be explored, it provided a certain amount of information on the subject at hand. What is important to note, however, is that the information was provided for the specific purpose of helping people arrive at informed decisions. The decision itself was the goal, not the giving of information.

This approach fits into the general pattern of adult behavior. Most adults do not learn something merely for the sake of learning it. They do not even study something because it might someday be useful. Adults usually study something only if they need to know it in order to do something immediately.

WHEN THE NEED to handle a situation is upon them, when an action or decision is required of them, they are most willing to learn what they need to know in order to make a good decision. What they tend to avoid is learning something merely because someone in authority feels that they should know it.

It is this difference between the immediate and the remote that marks the difference between true adult education and what can be called the education of adults. The education of adults, teaching adults things they do not know, is not a bad thing. People ought to learn things for the sake of a general kind of personal growth—and some people do.

However, the number who do learn more about their faith for something other than the immediately practical is very

small. Most of those who attend adult education classes in the Church do so to satisfy an immediate need. They are CCD teachers and attend classes so they can do a better job. Or they are parents who learn how to prepare their children for First Communion. Few of them give up their evenings merely to become more informed Catholics.

If that is the case, why not get beyond the child-oriented subjects and get right to the heart of things? Why not plunge into the most adult action of all, the making of decisions?

THE MEMBERS OF the parish are grown-ups. They have been making decisions all of their adult lives; and most of them do quite well at it. A great number of them would relish the task of being

involved in deciding what the parish is and what it should be doing. It is their parish, so it hardly seems strange to encourage them to make vital decisions about it.

Synod 69 in Detroit proved that adults will respond enthusiastically when they are asked to contribute their wisdom and judgment. If the logistics of getting their input can be handled in a 300 parish diocese, it should not be too difficult to set up an even better system of adult involvement in only one parish.

In the parishes where this has been done already, the parishioners automatically become better informed. More important than that, with their adulthood affirmed, they have taken their place as full-fledged members of the Christian community.

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WORSHIP AND THE WORLD

Expecting too much? Bored at Mass?

BY FR. JOSEPH M. CHAMPLIN

"They're bored, Father. Bored. And we have everything in our parish you recommend. Good celebrants, high quality music, a diversified Sunday schedule, carefully prepared homilies, full involvement of the congregation. And the people are still bored."

These perhaps exaggerated, but still disconcerting observations came from the lips of one priest (or seminarian, I am not sure which) during a workshop for the clergy this spring in Wayne, New Jersey. That priests' forum formed part of "Music and Liturgy in Action," an all day conference sponsored by the Association of Church Musicians in the Paterson Diocese.

Several hundred organists, choir directors, guitarists, plus other musicians concerned about music and the liturgy gathered on this Saturday for a discussion of "Music To Help Men Pray By."

THE ANGUISHED cleric's remarks bring into focus, I think some very serious questions we must face today about the liturgy. Is worship meant to be entertainment? Should we seek to give the congregation an "experience" each Sunday? Can we expect parishioners to be moved emotionally week after week? Have we failed when no one feels anything? If an individual is not "up" for the occasion, would it be better for him or her to skip Mass, stay at home, go for a walk in the woods?

In 1967, the Bishops' Committee on the Liturgy issued "The Place of Music in Eucharistic Celebrations," a statement which could well be memorized by every person directly connected with the preparation of liturgies. The following sentences from an introductory section on the "Theology of Celebration" relate precisely to this point about faith and feelings.

"We are Christians because through the Christian community we have met Jesus Christ, heard his word of invitation, and responded to him in faith. We assemble together at Mass in order to speak our faith over again in community and, by speaking it, to renew and deepen it."

"We may not feel like celebrating on this or that Sunday, even though we are called by the Church's law to do so. Our faith does not always permeate our feelings. But this

is the function of signs in the Church ...

"From this it is clear that the manner in which the Church celebrates the liturgy has an effect on the faith of men. Good celebrations foster and nourish faith. Poor celebrations weaken and destroy faith."

THE KEY word here is faith. The Mass, our liturgy, public worship essentially is an encounter with God in faith, not necessarily in feeling. To quote the revised Roman Missal: "By these signs faith is nourished, strengthened, and expressed." Sometimes we feel God's presence, we "experience" Him in liturgical services, but not all the time.

To think or hope otherwise spells despair and disaster.

Newlyweds who anticipate a marital life full of constant elation, who expect in marriage a continuous series of ever higher, more intense mountains of joy will discover, as Charlie Brown of Peanuts fame did, that life is full of rude awakenings. So, too, will the well-intentioned, but poorly informed liturgist or musician.

To thrill over a marvelous Mass almost implies that we have worshipped at other moments when the liturgy, feeling wise, seemed dull, ordinary, uninspiring. To think that each Eucharist will or must touch our emotions can only lead to frustration, for that attitude makes the liturgy, however divinely inspired and perfectly executed, more than it really is.

ALL OF this should not be interpreted as a stoical put down of our feelings or a casual disregard for the importance of good music (and other art forms) in worship. To quote our American Bishops again: "Music, more than any other resource, makes a celebration of the liturgy an attractive human experience."

But we do need to keep matters in perspective. A particular Mass may prove devoid of feeling but deep in faith, emotionally dry yet still spiritually rich.

DISCUSSION QUESTIONS:

1. Is it possible for "worship" to become "entertainment?"
2. How do good liturgical celebrations aid in fostering the faith?

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SUNDAY'S SCRIPTURE READINGS

God's love knows no limitations

Sunday, August 22, 1971
Reading: Is. 66:18-21
Reading: Heb. 12:5-7; 11-13
Reading: Lk. 13:22-30

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

From time to time I'm sure many of us ask ourselves the same question someone put to Jesus in the Gospel for this coming Sunday. "Lord, are they few in number who are to be saved?" We might phrase our question differently: "Who will be saved?" "How can I be sure of being saved?"



Jesus gives no mathematical answer. He seems rather to pose a riddle, to challenge us to reflect more deeply on our own question. He speaks in such a way as to shake any self-complacency, any unwarranted self-satisfaction. Those who heard him may well have thought that because they

were Jews, members of God's chosen people, salvation was by that very fact insured. Jesus forcefully points out that this in itself is no guarantee. They will watch many of their people, followers of Abraham, Isaac, and Jacob enter God's kingdom. They will also stand by as people come from "the east and the west, from the north and the south," and "take their place at the feast in the kingdom of God." They will hear the master say to them, "I do not know where you come from," as he locks the door.

Perhaps many Catholics have felt that being a member of the Catholic Church more or less insured salvation. We have often proudly asserted that outside the Catholic Church there is no salvation. We have tended to look at the Church almost exclusively as a safe shelter for those God chose. We have looked with sympathy at "heretics" or "atheists."

JESUS' WORDS are meant to

shake our self-complacency—not to shake our faith or trust or hope. The teaching of the Church is as clear as that of the Scriptures. God has chosen us in Christ before the foundation of the world. Why? Simply because He loves us. For this we have every reason to be thankful.

But with the choice, with the gift, God issues a call, a challenge. The community of believers is not meant to sit back self-satisfied. The Church has the challenge to share God's gifts with others, and to recognize gratefully that many outside the Church are equally blessed with God's grace. The Church's task is suggested in the first reading, from the Prophet Isaiah.

Isaiah pictures the Church as missionary, as going out among the nations and attracting them to the God of Abraham, Isaac, and Jacob. The Church, like "Jerusalem" is meant to be a sign, a point of attraction to men and women all over the world. The Church, like Jerusalem, is meant to be so attractive in its life of love that men and women will be attracted to our God, the Father of Jesus Christ, and our Father.

God's kingdom exists beyond the confines of the Catholic Church, even beyond the realm of Christianity. Catholics and other Christians need to recognize in other cultures and religions the presence of Christ's saving grace and to deeply respect the work of the Holy Spirit wherever men are committed to the service of others.

QUESTION BOX

Has the Church decided to drop censorship role?

BY MSGR. R. T. BOSLER

Q. Was the "imprimatur" dispensed with at the same time the index of forbidden books was? Who did away with it and by whose authority?

A. The "imprimatur," or permission to publish, is the church law of censorship which today has become an anachronism. It was not removed at the time the index of forbidden books was abolished, but contemporary practice and thinking in the Church is making the law meaningless.

The law actually requires that laymen as well as clerics and Religious obtain permission from church authorities to publish any book or newspaper and magazine article on religion or on any subject in which religious and moral issues are involved. Clerics and Religious, moreover, are required to seek permission to publish their thoughts even on secular subjects.

This law seems to me directly contrary to the spirit of Vatican Council II, which teaches in the Constitution on the Church in the Modern World: "Let it be recognized that all the faithful, clerical and lay,

possess a lawful freedom of inquiry and of thought, and the freedom to express their minds humbly and courageously about those matters in which they enjoy competence." (par. 62)

I do not see how the old laws of censorship can be reconciled with the latest teaching of the Church given in the Pastoral Instruction on the Means of Communication. This document stresses that "public opinion is an essential expression of human nature organized in a society." This is true, the instruction teaches, not only in civil society, but in the society which is the Church.

"If public opinion is to emerge in the proper manner," the pastoral goes on to say, "it is absolutely essential that there be freedom to express ideas and attitudes."

In order that men may usefully cooperate and further improve the life of the community, there must be freedom to assess and compare differing views which seem to have weight and validity. Within this free interplay of opinion, there exists a process of give and take, of acceptance or rejection, of compromise or compilation. And within this same process the more valid ideas can gain ground so that a consensus that will lead to common action becomes possible." This seems to me a complete acceptance of the modern contention that truth is best served by allowing a free play of thought unhampered by censorship.

There is still place for church supervision of Scripture translations and any writing that claims to give the official teaching and practice of the Church. For Scripture translations, ritual books, summaries of the teachings of the Church, codes of law, there is need to know that the Church authorizes them—even as there is need of authorization of the documents and laws of civil government. For these the "imprimatur" should be retained. For everything else, it is my contention, it should be eliminated.

The censorship laws as they apply to laymen have for all practical purposes been ignored for years. And in most places the law as it applies to newspaper and magazine articles by clerics and Religious has also been ignored. It makes no sense to apply the law to a book that may sell 5,000 copies and not apply it to a magazine article that may enter two million homes. It is not surprising, therefore, that more

WE CHRISTIANS have the responsibility to so live in accord with the gifts given us through union with Christ that we draw others to a more concerned life, to deeper worship of God our common Father, and perhaps to union with the Church. God says through Isaiah: "I come to gather nations of every language; they shall come and see my glory. I will set a sign among them."

The Church is that sign in today's world, a sign of what human life can be when people know and love God while living together in love and mutual concern. As long as our personal lives, our community lives, our life as a worldwide Church, do not make visible and tangible the effects of

and more books by clerics and Religious are appearing without the "imprimatur."

Q. Would it be wrong for me to think of God, our heavenly Father, in the fatherly image and associate a body with Him because I lack understanding of the spiritual?

A. The only way we can understand anything about God is in human terms. In His revelation God meets us on the human level. He uses our thought patterns to make Himself known to us. He wants us to think of Him and love Him as a father. He has no body, of course. Human fatherhood, at its best, is but a tiny, limited reflection of the fatherhood of God.

But it is a reflection. From it we can learn something about God. St. Paul is of this mind: "I kneel before the Father from whom every family in heaven and on earth takes its name." (Eph. 3:14-15)

The fullness of God's revelation of Himself He makes in Christ Jesus. In Christ He becomes man so that we can know Him and love Him. To know Jesus is to know God; to love Jesus is to love God. Rather, therefore, than imagining God to have a super body, it would be better to think of Jesus Christ, for in the humanity of the Messiah, God makes knowable, as far as we can comprehend it, the unfathomable divinity.

Q. I think your answer about the medical insurance was wrong. I've checked with the company my husband works for and also the union that handles their health contracts. They do not consider taking care of all the dependents of the employees with group health insurance as dishonest.

A. You misunderstood the problem. The question was not about dependents of a legitimate employee but about a person not employed by the company having the group contract who was dishonestly listed as an employee so that he might enjoy the low rate of the group contract. I said this was dishonest, and I shall stand behind it.

(Copyright 1971)



"I'll be in church next Sunday! I'll be in church next Sunday! I'll be in church next Sunday!"

God's love, we have reason to examine ourselves honestly, and to hope for salvation with fear and trembling.

As Christians we have every reason to thank God for his love

towards us in Christ, trusting that he will be with us through life and death. We need also recognize with joy that his love is not limited to those who are Christians, and that anyone who seeks his God

and tries to love his neighbor according to his conscience can be saved. We have reason as Christians to be confident, but no reason to be complacent.

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In Lebanon a deaf-mute boy becomes a tailor and learns to talk!

In Gaza a girl who is blind learns to 'see' the world and people through her fingers and Braille. In Jordan a Sister from India cleans out a lady's mouth which is full of cancer. Youngsters and old people have blankets and books, medicines and sewing machines in Jerusalem and Bethlehem, because you care. —And this month we're adding something new. In Bethlehem, after seven years of preparation, our Sisters of St. Dorothy will open a new school for the deaf and hard of hearing, called "Ephphatha" (the word Our Lord used).

Who are we? We are the Pontifical Mission for Palestine, the Holy Father's aides for the 1.5 million refugees from Palestine, — in Jordan, Lebanon, Syria and Gaza. We do our work in Jesus' name, on the basis of need.

We like what we're doing, and it works. It works because you pray with us, write to us, and share with the refugees what you can do without. The check list makes it easy for you to help. Please help all you can. We're profoundly grateful.

- \$ 3525 Equips a clinic in a refugee camp
- \$ 2475 Buys equipment to train deaf-mutes at Ephphatha in Bethlehem
- \$ 1880 Expands facilities at the Pontifical Mission Center for the Blind in Gaza
- \$ 1125 Endows a hospital bed with full medical and nursing care at St. Joseph's Hospital in Jerusalem
- \$ 950 Buys four classrooms for refugees in Jordan and Syria
- \$ 525 Establishes a child-care center in Jerusalem
- \$ 300 Enables a refugee teenager to learn a trade in the Salesian school in Bethlehem (two years)
- \$ 240 Feeds two refugee families for a full year
- \$ 120 Provides one year's full-care for an orphan
- \$ 75 Gives a sewing machine and accessories to a sewing center for village girls
- \$ 45 Furnishes a bicycle for a visiting nurse
- \$ 25 Supplies one year's medical needs for a refugee family
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Sheed

(Continued from Page 6)

tifically trained, and he gives it both in his Gospel and in the Acts).

We shall be noticing other examples of the double standard as we come to them. I mention it here as a warning to all of us.

WE HAVE considered, sketchily it must be admitted, the mind that is brought to the reading of the Gospels. A tougher problem is the mind that is not brought to such reading. There are many who could not care less what follows this life, who are as exclusively concentrated on the here and now as any cow on the patch of grass under her nose. There are people who seem to be God-deaf, as others are tone-deaf, there are God-blind people as there are color-blind. Listening to God is as meaningless to one sort of deafness as listening to music to the other. How we are to bring them to Gospel reading I don't know—the music-lover and the tone-deaf cannot communicate.

Back to ourselves. If we are to make the universe of revelation our own and live at ease in it, we must use mental muscles—for gripping spiritual reality and absorbing it—which the daily run of life seldom calls for. Otherwise we may be accepting revelation as true, without feeling it as real. Under the pressure of temptation, we may find ourselves wondering whether it is there at all. The answer is in Christ. As he grows real to us, the universe takes on some of his reality. His certainties become ours.





TOPS IN TENNIS—Overall champion in the Junior Tennis Tourney was St. Catherine's powerful net team which racked up an amazing 204 points, outdistancing runner-up Our Lady of Lourdes by 134 points. The feat marked the return to the top of St. Catherine's, which prior to 1970 had dominated tourney play for eight years. Pictured with the victors are Father Michael Welch (left), priest moderator, and Coach Jim Hanson.

CYO Council officers to MC show

Bill Sahm, Jr. and Steve McKeand will be masters of ceremonies for the 18th annual Junior CYO Talent Show to be held this Sunday evening at 7:30 p.m. in the Garfield Park Amphitheatre.

Sahm is president and McKeand vice-president of the Deanery Youth Council. Twenty-seven acts in three different divisions—vocal, variety and instrumental—will perform during the show. Acts will not be grouped in divisions, however, but scattered about the program.

A local professional singing group, the Towne Travelers, will be heard during the intermission before awards are announced. First prize, a trophy and \$25 in cash, will be awarded to the Best Act of the Show. Winners in each of the three divisions also will receive a trophy and \$15. Second and third place winners in the divisions will receive \$10 and \$7.50 respectively.

There will be three judges for each divisional category and four additional judges to determine the Best Act of the Show.

There is no admittance charge and the public is invited. An estimated 2,000 persons are expected to attend.

Football coaches to meet Aug. 26

The annual pre-season meeting for CYO football coaches will be held Thursday, Aug. 26, at 8 p.m. in the Roncalli High School cafeteria, 3300 Prague Rd.

The purpose of the meeting is to review the rules and obtain complete figures on enrollments and squads so that schedules can be completed. Non-Catholic boys enrolled in parochial schools and Catholic boys attending public schools are eligible to participate this year.

Copies of rules, lists of coaches and any extra materials needed by the coaches will be distributed. Samples of approved equipment will be available for inspection.

Coaches will also meet high school football coaching staffs. Refreshments will be served from 9:30 to 11 p.m.

Teens summer program closing

This week-end marks the close of the 1971 Summer Satisfaction Recreation Program for inner-city teen-agers held during the past 10 weeks at Kennedy Middle School and at Holy Angels, St. Francis de Sales and St. Rita parishes.

The program, coordinated by Father Fred Schmitt, is financed through the United Fund. The primary innovation this year was the reception of Federal funds through the Indianapolis Park Department, thus permitting the addition of pre-teens to the last five weeks of the program.

Total attendance figures in the teen-age programs is expected to exceed 40,000 for the summer.

The final project will be a mass group trip of pre-teens to Brown County. At least five buses are expected to make the Wednesday, Aug. 25, trip, leaving CYO Stadium at 10 a.m.



BOYS' SOFTBALL RUNNERS-UP—Runner-up honors in the recent Boys' Softball Tournament went to the team from St. Philip Neri, Indianapolis. George Walker is the coach. The assistant coach, John Williams, was not present for the photo.



GIRLS' SOFTBALL RUNNERS-UP—The team representing Holy Name parish, Beech Grove, finished second in the recent Girls' Softball Tournament. Jim Louzon and Ed Griffin are the coaches.

CYO NOTES

In the kickball field, the CYO Office is in the process of completing league alignments and it looks as though they will be very similar to those of last spring. It is expected there will be 38-39 teams in Cadet A, 30-31 in Cadet B and 32-34 in the Junior division. There will be a coaches meeting Sept. 8 or 9. Definite date on this later. The season will begin on Sept. 13 (A), 14 (B) and 15 (Junior). Remember, rules have been revised and those needing copies before the coaches meeting may obtain them at the CYO Office. Those needing more kickball eligibility blanks may have them by calling the office.

The Cadet Hobby Show entry blanks will go out next week and are due back in the office by Sept. 24. The city-wide show is tentatively scheduled for Nov. 1 at Little Flower gym.

The usual admittance prices will prevail for the Cadet Football Jamboree, Sunday, Sept. 12, at the CYO Stadium: Adults, 50 cents; grade schoolers, 25 cents, and a \$1.50 maximum family charge.

Bishop leaving mansion for five-room home

PEORIA, Ill.—It is not appropriate for a spiritual leader to live in comfort when his neighbors live in the obvious discomfort of poor living conditions, the newly-installed bishop of Peoria said here. Bishop Edward W. O'Rourke made his observations as he moved from a mansion-like residence to a five-room bungalow to be built on a diocesan owned lot, one block from St. Mary's Cathedral. "This does not mean that I intend to slum it," Bishop O'Rourke told newsmen. "I want to live as I would want them (the people) to live whenever possible. That does not mean a large and comfortable house. It means a small house, adequate and nice."

BISHOP O'ROURKE'S new neighborhood—Peoria's long-neglected near north side—is now the subject of community sponsored urban renewal projects. The prelate said the future of the former Glen Oak residence whenever possible. When his former Glen Oak residence "will require more study so that a

responsible stewardship for that large and valuable property will be worked out carefully."

The Glen Oak residence was built in 1909 by Archbishop John Lancaster Spalding to resemble his family home in Kentucky. In 1940, a chapel, library and domestic house quarters were added to the residence by Archbishop Joseph H. Schlarmann.

SOON AFTER MOVING into the Glen Oak mansion, Bishop O'Rourke invited his neighborhood to an open house. The nearly 150 guests who came-most of them long established residents—not only got a chance to get to know the new bishop, but also met other area residents for the first time.

Evening strollers in Peoria's Morton Park have witnessed the bishop—who was installed last month—taking his daily mile jog around the park. An avid walker, Bishop O'Rourke has sold the large car provided him by the diocese and gets around on foot whenever possible. When necessary, the bishop drives his own six-year-old car.

'HUMILIATING AND BRUTAL TREATMENT'

Denounces N. Ireland no-trial imprisonment

BELFAST—Cardinal William Conway of Armagh, in Northern Ireland, president of the Irish Bishops' Conference, denounced the Northern Irish government's policy of imprisoning suspected terrorists without trial or charge.

Cardinal Conway said Aug. 14: "Already there is prima facie evidence that entirely innocent men, taken from their homes... were subjected to humiliating and brutal treatment by security forces."

Assumption sets annual fish fry

INDIANAPOLIS — Food, fun and games will be featured at the annual Fish Fry Festival sponsored by Assumption parishioners Friday and Saturday, Aug. 20 and 21, on the school grounds at 1105 S. Blaine Ave.

Fish, hot pizza, tenderloins, french fries, slaw and home baked pastries will be served beginning at 4 p.m., with prompt carry-out service on tap.

Festival entertainment includes many long-time favorites—fish pond, fancy goods booth, merry-go-round, generation gap booth and pony rides. Hundreds of dollars will be given away during the event. The public is cordially invited.

"This evidence should be open to rigorous and independent examination. For an official emotion people felt in certain districts... with troops coming Ireland, that complaints should be forwarded to the police for breaking into homes, taking the examination must inevitably away the heads of families. One draw up a constitution "which seem to those concerned in the climate of Northern Ireland at the present time as bordering on cynicism."

THE CARDINAL said that hatred of imprisonment without trial, and especially of its one-sided application to Catholics, was deep and widespread among Northern Ireland's Catholic minority.

Earlier in a nationwide radio interview, Cardinal Conway had warned Catholics in Northern Ireland not to let emotions lead them into foolish actions.

He said he could understand the frustrations and sense of foreboding among Northern Irish Catholics. "But I think," he said, "that, at a time like this, one ought to be careful not to let emotion, however natural and however strong, lead one into situations or courses of action which in fact are foolish and which can very often result in serious injury or death."

"I can understand the emotion. I'm aware of this conflict within myself," he said.

"FOR EXAMPLE, I can well understand a good deal of the emotion people felt in certain districts... with troops coming Ireland, that complaints should be forwarded to the police for breaking into homes, taking the examination must inevitably away the heads of families. One draw up a constitution "which seem to those concerned in the climate of Northern Ireland at the present time as bordering on cynicism."

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"I can understand the emotion. I'm aware of this conflict within myself," he said.

being shot dead—if you sit back and consider this calmly, you can see that the emotion, which is natural, can lead you into doing something which is foolish."

Meanwhile, in Dublin, the Irish section of Pax Christi, the international Catholic peace movement, proposed a multi-sided "peace commission" to end the violence in Northern Ireland.

THE COMMISSION should represent all social, political and religious interests in Northern Ireland, the Pax Christi statement said. It could examine the political structures there and draw up a constitution "which would be fair to all sections of the community."

Pax Christi said this draft constitution would be submitted to the people of Northern Ireland in a referendum and, if approved, would be submitted to the parliaments of Northern Ireland, the Irish Republic and Britain for ratification.

The statement appealed to stoning military and putting people to resist the temptation to resort to violent reaction.

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'Lex Fundamental' proposal criticized by Michigan prelate

GRAND RAPIDS, Mich.—Bishop Joseph Breitenbeck of Grand Rapids has voiced a resounding "no" to the Vatican's draft of a proposed basic law of the Church, the so-called "Lex Fundamentalis."

Bishop Breitenbeck thus joined the list of a growing number of churchmen who have expressed opposition to the Vatican proposal which is expected to receive attention in Rome at the world Synod of Bishops in October.

OTHERS HAVE criticized the "Lex," saying it does not solve the problem of expressing propositions in canonical terms, and that it fails to reflect the progress of the Second Vatican Council. Cardinal Leo Suenens, of Malines-Brussels, Belgium is among those who have been severely critical of the proposed draft, and has called on his fellow bishops to reject it.

Bishop Breitenbeck presented his objections in a written statement to the Western Michigan Catholic, Grand Rapids diocesan newspaper, and to Bishop Joseph L. Bernardin, general secretary of the National Conference of Catholic Bishops. Bishop Breitenbeck attacked the proposed draft for its placement of bishops' synods below the college of cardinals and the Roman Curia—the central administrative offices of the Church—and for the "lack of recognition" for pastoral synods and councils.

Bishop Breitenbeck said that the "Lex Fundamentalis" was not opportune, and that its formulation and promulgation would "further erode the diminishing respect for law and ecclesiastical authority."

LISTING SOME of his other observations, the bishop said:

"What is even more disheartening is the placement of the synod of bishops behind the college of cardinals and the Roman curia as advisors and consultants to the papacy.

"Pastoral councils and synods, referred to specifically in (the Vatican Council II) 'Decree on Bishops' Pastoral Office in the Church' and highly recommended in later documents, are given no mention whatsoever.

"The senate of priests was strongly encouraged by 'Decree on Bishops' Pastoral Office in the Church (of Vatican II) and even mandated by the post-conciliar legislation. In spite of this, the

institution received neither mention nor encouragement in the text of the 'Lex.'

"National and regional conferences of bishops are not presented in the schema according to their present, actual importance as intermediary levels of Church government.

"In addition, certain prerogatives are expressed so vaguely (e.g. the right to participate in the government of the Church) that one is left with the impression that no real right has been guaranteed at all.

"There is hardly any accountability required of office-holders vis-vis the Church people."

While acknowledging the talent of the men who drew up the proposed basic law, the bishop said there is a relatively narrow spectrum of "theological and juridical background" of the men.

The proposal was drafted by the Pontifical Commission for the Revision of Canon Law.

Masonic

(Continued from Page 1)

canon law will be a unique opportunity for adopting an attitude that takes facts more into account. . . . Where condemnation is not renewed, the prohibition to join Masonry will also be removed."

FATHER CAPRILE suggested that Masons themselves make an examination of conscience and return to "their primary inspiration, riding themselves, wherever it might exist, of an obsolete sectarianism, intolerance toward the Church and an anti-Christian attitude."

Thus, Masonic lodges in each country can make a major contribution toward ending the feud by being less secret, by publicly stating exactly where they stand on "religious indifferentism, naturalism and a possible threat to Church and state"—the central reasons for the Church's long efforts to keep Catholics out of Masonry.

Lutherans plan more schools

WATERTOWN, Wis.—The Wisconsin Evangelical Lutheran Synod is opening more parochial schools and enrollment is increasing at a time when the opposite generally is true.

Ten year comparisons were presented to the Synod's biennial convention here showing that 244 congregations operated their own schools last year, an increase of 26 during the decade.

Enrollment in the schools totaled 26,070, representing an 8 per cent increase, although the birth rate dropped 17 per cent in the same period and child baptisms declined from 10,268 to 7,930 a year. Five congregations will open new schools this fall.

No Tic Tacker

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

Pontiff cites Mary's unity, peace roles

CASTELGANDOLFO, Italy — Pope Paul VI paid special tribute to Mary as contributor to "the unity, brotherhood, peace and salvation of mankind" in an Assumption feastday talk here beamed simultaneously to St. Peter's Square and to Yugoslavia.

The Pontiff's immediate audience was thousands of pilgrims who gathered at noon at the pontifical summer residence in the Alban Hills outside Rome. August 15 is "Ferragosto"—literally "August feast"—in Italy, one of the country's biggest annual holidays.

AS HE SPOKE AT Castelgandolfo his words were also transmitted across the Adriatic Sea to a shrine outside Belgrade where ceremonies ended two special Marian meetings.

Among the thousands of visitors who had come together for such a religious gathering in Yugoslavia for the first time since World War II were American Cardinals John Carberry of St. Louis and John Wright, assigned to the Vatican.

FOR A TIME it had been thought that the Pope might personally take part in the Yugoslavia observances. Nevertheless, the Pope chose his own way of making himself personally present.

He gave a personal message in the three languages of the country: Croatian, Serbian, and Slovenian.

In his message the Pope sent his best wishes to "all the good people of the area." Speaking to the participants of both the 6th Mariological Congress and the 13th Marian Congress, both held in Zagreb, Pope Paul said that in the efforts to "achieve unity, brotherhood, peace and the salvation of mankind, we cannot fail to recognize the position and mission of Mary—who brought Christ the Savior into the world."

Nixon tells KC

(Continued from Page 1)

the Catholic faith, Knights of Columbus, you as much as anyone in the nation can understand and feel that sense of destiny."

Nixon was the first president to speak before the 89-year-old fraternal organization.

The Knights cheered him as he said, in preliminary off-the-cuff remarks, that the state signs held up at individual tables "give me somewhat the feel of a convention. I didn't say which party because I realize this is an organization with one party—the United States of America."

Both Nixon and Attorney General John Mitchell, who accompanied him to New York, listened attentively as Cardinal Terence Cooke in a talk termed the rejection of public aid to parochial schools on grounds of alleged divisiveness "unreasonable and discriminatory."

IN A CLEAR reference to the impact of the U.S. Supreme Court's ruling June 28 on schools, the cardinal labeled as an "exercise in semantics" the right of parents to send their children to qualified schools of their choice when they "do not have the right—along with their fellow citizens—to receive back from the government any of the monies which they and their families are contributing to the education of America's youth."

The New York cardinal quoted an earlier statement of President Nixon "Should any single school system—public or private—ever acquire a complete monopoly over the education of our children, the result would be neither good for that school system nor good for the country."

INDIANAPOLIS Calendar of Events

FRIDAY, AUG. 19

Rummage Sale from 5:30 to 8 p.m. on the school yard of Holy Name parish, 88 N. 17th Ave., Beech Grove.

SUNDAY, AUG. 22

Third Order of St. Francis will meet at 3 p.m. in Sacred Heart Church.

SOCIALS

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

Holy Cross sets summer festival

INDIANAPOLIS — "Smile-a-While" is the theme chosen by Holy Cross parishioners for their summer festival to be held Thursday, Friday and Saturday, Aug. 26, 27 and 28, on the parish grounds at 125 N. Oriental St.

The usual festival attractions—rides, games and booths—will be cordially invited.



WEAR CRUCIFIXES FOR PROTECTION—Three Hindu boys wear crucifixes in Jalirpar, where frightened Hindus have been besieging Christian missionaries for conversion in the belief that Pakistani soldiers will not harm them if they wear crucifixes. The Hindus have been targets of military operations that began in late March when West Pakistani troops moved in to quell the East Pakistani secessionist movement. Since then nearly 7 million of the province's estimated 10.5 million Hindus have fled over the border to India. Those Hindus who remain in the predominantly Moslem area have attempted to convert to Christianity or to Islam. Christians in the district have taken to wearing crosses as visibly as possible for protection and farmers have also put white crosses on their homes and boats. Missionaries say that generally the army has respected the cross. (RNS photo)

Father Hesburgh appointed to head ODC group

NOTRE DAME, Ind.—Rev. private group formed in 1969 to promote effective aid to underdeveloped countries. The operating functions of the ODC, which has offices in a professional staff of 10 and an annual budget of some \$600,000, are to provide information and more than 40 corporations, foundations and private individuals in the area, to serve as a

development policies, and "to keep the urgency of the challenges of development before the public and responsible authorities." The non-profit corporation has a professional staff of 10 and an annual budget of some \$600,000, are to provide information and more than 40 corporations, foundations and private individuals in the area, to serve as a

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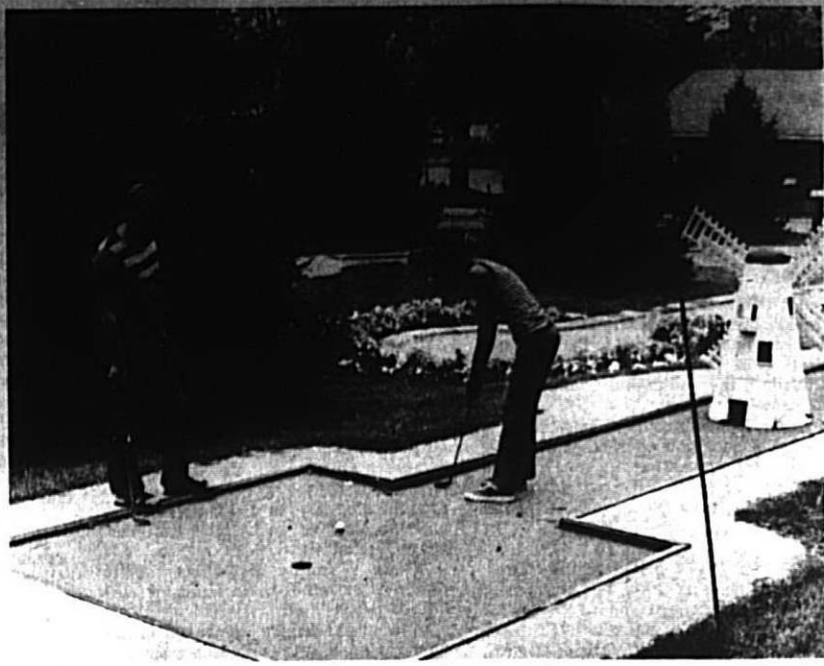
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'BIG BROTHER' IS FAMILY AFFAIR—Fourteen-year-old Joe Carroll, a member of St. Andrew's parish, is often included in family activities of his "big brother," Mike Dawson. Matched by the Big Brothers of America since February, the two are shown in



the photos above. Mike's wife, Cindy, helps them prepare an outdoor grill for barbecue outside their southside trailer home in the first photo. The Dawson's are active members of St. Roch's parish, where they are volunteers for the Junior CYO program there. The



other photos show Mike and Joe as they recreate on nearby facilities. Last week the Big Brothers agency in Indianapolis made its 100th match. Directed by Anthony Thurston, the agency is located at 15 E. Washington Street, Suite 904, in downtown In-

dianapolis. Many Catholic men are needed as volunteers to serve fatherless Catholic boys. Those interested are urged to contact Mr. Thurston at the agency's office on E. Washington St.

VIEWING WITH ARNOLD

Raunchy western is a bore

BY JAMES W. ARNOLD

Unquestionably, the role of prostitutes in building the West has been neglected until this film generation, which is correcting the imbalance with great zeal. The shady ladies have outnum-bered the cacti and gunslingers in many recent oaters ("Paint Your Wagon," "Dingus Magee," "Cheyenne Social Club") and hopefully some sort of zenith has now been reached in Robert Altman's "McCabe and Mrs. Miller." This one is grimly typical of our raunchy times, with its passion for debunking mythologizing. The setting is the sleaziest town (the big town in the area is named Bearpaw) in the 19th century shrewd ignoramus: he belches a northwest (actual locale is the lot, tells vulgar stories, and his vicinity of Vancouver). If a conversation is a rambling ob-ming town ever staggered scenery. He is also a phony, since about unshaven in its dirty he lives off a reputation for longjohns, this would be it. Much of the time the wood-frame out to be false. Interiors are dark, filthy, crowded. The people seem mostly hairy and retarded. The cockney tart who helps him backed footbridge. It is usually



THE PLACE is named, with some dearth of imagination, Presbyterian Church—probably after the first structure, a shell with nothing inside but junk and a crazy minister who appears only as an indifferent background figure. Until the end, that is, when he chases away the fugitive hero for hiding in a "house of God." Clearly this is symbolic of something, because other houses in the town offer more human warmth and protection. McCabe (Warren Beatty) is a gambler who wanders into this nearly womanless burg and brings a bit of joy to the inhabitants by starting (1) a poker game and (2) a brothel, using three seedy wenches ting is the sleaziest town (the big town in the area is named Bearpaw) in the 19th century shrewd ignoramus: he belches a northwest (actual locale is the lot, tells vulgar stories, and his vicinity of Vancouver). If a conversation is a rambling ob-ming town ever staggered scenery. He is also a phony, since about unshaven in its dirty he lives off a reputation for longjohns, this would be it. Much of the time the wood-frame out to be false. Interiors are dark, filthy, crowded. The people seem mostly hairy and retarded. The cockney tart who helps him backed footbridge. It is usually

by importing girls slightly less pitiful than the originals and by having everybody take baths. (When things get too depressing, she drags on her fancy opium pipe, an option that is unavailable to the audience). The crisis occurs, as it often does in westerns, when the big land company tries to muscle in on the business, and McCabe must reluctantly shoot it out. Writer-director Altman ("M.A.S.H.," "Brewster McClellan") is trying to tell us several things. That this is what the frontier was really like: scabrous, disheveled, unheroic. That free enterprise is a grubby game of dog-eat-dog. That the

The week's TV network films

THE WRONG BOX (1966) (CBS, Friday, August 20): A low-camp Victorian spoof involving a great many talented people, about heirs scrambling for a fortune that depends on which of their aged patriarchs survives the longest. A gallant but erratic, half-successful farce. Satisfactory for adults and teenagers.

NIGHT OF THE IGUANA (1964) (NBC, Saturday, August 21): A Tennessee Williams gallery of grotesques, neatly carved and honed by John Huston, about a crisis in the soul of a half-mad ex-minister (Richard Burton) who knows and loves God better than most but can't resist temptation—a fix that is clearly both tragic and comic. There is plenty of good dialogue involving theology and existentialist love for fellow lost creatures, and Deborah Kerr is memorable in the strange role of the and spinster as saint. Intellectually fascinating, recommended for adults who take movies seriously.

SHOOT LOUD, LOUDER, I DON'T UNDERSTAND (1967) (ABC, Sunday, August 22): This could be a spoof of Fellini. An Italian flick, with Marcello Mastroianni as an artist who can't tell dream from reality, even with Raquel Welch around to help. There is an uncle who shoots off firecrackers instead of talking. The noise is restful compared to the rest of the dialogue. Not recommended.

EL GRECO (1966) (ABC, Monday, August 23): Mel Ferrer wields a wooden paintbrush in this typical movie version, souped-up with fictional romance and even the Inquisition, of the Life of an Artist. A dull, unhistoric film, despite some good camera work, not even the depth and spirituality of the master's work is captured. Not recommended.

THE FROZEN DEAD (1967) (CBS, Thursday, August 26): A gloomy, grisly film about mad scientists trying to collect brains for bodies of some Nazis preserved on ice. (Apparently nobody did the favor for the film's producers). A dismembered head, severed limbs and Dana Andrews play key roles. Not recommended.

DOCTOR FAUSTUS (1968) (CBS, Friday, August 27): A campy collector's item, with Richard and Liz Burton and the Oxford drama club doing Kit Marlowe's medieval morality play something in the style of Vincent Price. The Seven Deadly Sins come out deadly dull, but it is a rare chance to see Liz without hearing her talk. Not recommended.

JUDGE THESE points as you will, Altman has made a boring film that never really comes to life until the shoot-out, which is an imaginative re-staging in the snow of the classic "High Noon" confrontation—the flawed hero taking on three potent gunmen while the heroine takes an opium trip. Even this bit of bravura is undercut with irony—prattfalls, mistakes, the real misery of slopping around wounded in the snow. While the fight goes on, the townsfolk—including the whores—are sliding about trying to put out a fire in the empty church.

Until then Altman's movie not only makes slow progress. It is almost impossible to hear the director's fondness for mumbled dialogue plus the stars' bad diction) and difficult to see (the past is seen artfully through a glass that is dark and fuzzy). A background score of poignant folk lyrics by Leonard Cohen is repetitive and, given the subject matter, absurdly pretentious. The sordid milieu is sometimes tastelessly exploited, at other times, as when the giggling girls ooh-and-ah over a birthday cake, it seems more like a sorority house. One hopes that the place of the brothel is now secure in western history, and we can go on to explore the other 99 percent of the forest (Rating—B—objectionable in part for all)

LAST OF SERIES

INDIANAPOLIS—St. Thomas Aquinas parish will conclude its summer film series tonight, Friday, August 20, at 8 p.m. with "Mutiny on the Bounty" (1935).

His attractive wife of ten months, Cindy, is a graduate of Indiana State University. She is an eighth grade teacher at Center Grove School in Johnson County.

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BIG FAMILY GIVES EXPERIENCE

Vet 'Big Brother' steadies fatherless boy

BY PAUL G. FOX

Mike Dawson is accustomed to being a "big brother." He is the oldest of nine children.

Now 24 and married, Mike has a new role in life. He is serving as a "big brother" to 14-year-old Joe Carroll, a recent graduate of St. Andrew's School, Indianapolis, who will enroll as a freshman this fall at Ritter High School.

Joe's father, a chemist, died two years ago when the boy was 12. Since then he has become something of a problem to his mother, a registered nurse. His grades also tumbled.

Mike and Joe were matched last February by Big Brothers of America, a non-profit agency which attempts to secure an adult male companion for fatherless boys in the community from seven to 17-years-old. A recent survey indicated more than 5,300 boys in Marion County are without fathers.

In the six months of their relationship, Mike and Joe have hit it off well. It has been a satisfying experience for both.

"While we enjoy recreation together," commented Mike, "it's not all fun and games. If there were nothing more to it than that, if there were not the opportunity to accomplish something by our relationship, then I simply wouldn't be interested."

Like any boy his age, Joe tends to be immature and needs male discipline and guidance. Mike and Joe's mother agreed on that immediately.

A MARINE CORPS veteran of Vietnam, Mike is a junior at Indiana-Purdue University of Indianapolis (IUPUI), where he is a sociology major. After graduation he plans to enter law school. Meanwhile, he is supplementing his income by driving a bus for Grace Lutheran School and working in a service station. It was while serving in Vietnam that Mike became attached to some fatherless children, deciding then to do something of like nature upon his return.

The Dawson's have a trailer. Serving as a big brother is not a mother, Mrs. Norma Carroll. The home on Indianapolis' southside, summer-time thing, it is a year-round responsibility. But if they drew's Church.

Roch's. Mike and Cindy work on budget the time, it is a ceremony took place in St. An-Although Mike and Joe probably see more of each other during the summer, their time together "comes in spurts."

Mike feels that he is not "too young" for the big brother agree that the relationship explained Mike responsibility, adding that young between Mike and Joe is "Joe sometimes spends two or men have much to offer in the wholesome, adding that their three days with us, maybe on a program because the age dif-ferential is less than the usual friends through the experience. activities as well as chat leisurely father-son gap.

For example, Mike and Cindy while watching television. A boy "Many of them are in the served as godparents a couple of his age needs someone to confide middle of something—a new job, weeks ago for the baptism of a in. He needs to be prodded and schooling or just not settled. baby recently adopted by Joe's applauded."

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SOCIAL

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St. Bernadette School Auditorium

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Assumption School Hall — 1117 Blaine Avenue

Friday-Saturday, August 20-21 — 4 P.M.

SUMMER FILM FESTIVAL

Friday, August 20 — 8 P.M.

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