

CRITERION

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To whom it may concern

The letter came addressed to The Criterion, signed only "A Neighbor," and contained no address or phone number. We reprint it in the hope that a reader may recognize the person mentioned and be moved to do something about the situation. The letter reads:

"Most religions preach charity, especially the Catholic religion. I'm not Catholic but I have a very dear lady friend who is. She will be 84 June 7, had always gone to Mass daily until bad health got her down. Now she can't. She told me last Sunday that she got ready to go to 9 a.m. Mass but a dizzy sickness came on and she couldn't walk to church.

"All this time (do believe me, please) no one has ever stopped to take her to Mass. Yes, they know her but she never asks a thing of anyone. She has been a widow for 10 years, lives alone on Social Security. I think.

"I'm wondering what charity is."

We're wondering if there's someone out there who knows what charity is and knows an 84-year-old lady who wants a ride to church.

AT ST. ANDREW, INDIANAPOLIS

Liturgical, civic Jubilee rites set

INDIANAPOLIS—St. Andrew's parish will note its 25th Anniversary of foundation this week-end with both liturgical and civic celebrations.

One of the largest Archdiocesan parishes with more than 900 families, St. Andrew's is located at 4050 E. 38th Street on the booming northeast side of the city.

The founding pastor, Father Matthew Herold, will return to join the present co-pastors, Father Thomas Williams and Father Edward Kirch, to celebrate a Mass of Thanksgiving on the athletic field at 3 p.m. Sunday. Invitations have been issued to former parish priests and priestesses of the parish to participate.

The event will be followed by an ox roast picnic for all present and former parishioners.

A GIANT ANNIVERSARY cake and coffee have been prepared for a Neighborhood Social, to begin the week-end festivities at 3 p.m. Saturday. An ecumenical gathering of area clergy, neighborhood association officers, merchants and civic leaders is expected to share in the social event.

Special recognition is planned for the 68 charter families still residing within the parish.

Saturday evening will feature an Anniversary Party at 9 p.m. The homecoming event will include dancing, cards and refreshments.

GROUND BREAKING FOR the sprawling St. Andrew's parish plant was held on June 29, 1947. Archbishop Paul C. Schulte blessed the completed school and temporary church on September 12, 1948. The convent was added later, along with the acquisition of a rectory and parish administration center.

Founding pastor was Father Herold, who served for 19 years until 1966, when he was succeeded by Father Richard A. Mode. Father Mode died of cancer in 1971 at the age of 44.

Following a brief period under an administrator, Father Gerald Gettelinger, St. Andrew's received co-pastors in July, 1971.

Pope John's death anniversary noted

VATICAN CITY—The simple tomb of Pope John XXIII in the grottoes of St. Peter's Basilica was covered with flowers on the ninth anniversary of his death June 3, and pilgrims by the thousands overflowed the facilities of his hometown, Sotto il Monte.

All Vatican offices were closed for the day on the anniversary of the death of Pope John, and more than 20 cardinals were among the thousands to attend a Mass celebrated in St. Peter's in the presence of Pope Paul VI.

Earlier in the morning Pope Paul had celebrated Mass at his predecessor's tomb. The brothers of the late Pope, Zaverio and Giuseppe Roncalli, and other relatives were present for the early morning Mass. They also attended the anniversary Mass in St. Peter's at the close of which Pope Paul personally embraced them.

Thousands of pilgrims filed past Pope John's tomb in the Basilica's grottoes. They piled up floral tributes which, over the hours, had to be shifted to make room for new offerings, including a basket of flowers sent by Pope Paul.

Seeking Protestant participation in KC

ATLANTIC CITY, N.J.—At its annual state convention the New Jersey Knights of Columbus voted to set up a committee to study ways in which non-Catholics could cooperate in the work of the Knights.

The resolution called upon the state body to look into "ways and means . . . whereby men who are Christians from other church groups and are doing the work of Christ can be allowed to participate in our activities."

In other resolutions, the Knights:

—Called on local councils to organize a special committee to combat pro-abortion efforts on the community levels.

—Requested councils to ask newspapers to eliminate advertising for X-rated films.

—Asked for a return of prayer to public schools, while rejecting a resolution to promote teaching about religion in public schools by teachers supplied and paid by various denominations.

SEWERAGE PROPOSAL

Asks more data before acting on fee increase

INDIANAPOLIS—The proposed ordinance to increase sewerage service charges for tax-exempt properties within the Indianapolis Sanitary District has reached another snag.

The Public Works Committee of the City-County Council on Wednesday, May 31, postponed any decision on the proposal until it receives more concise information as to the effect of the increases.

The next meeting of the committee is tentatively scheduled for Wednesday, June 14, 4:30 p.m. in Room 221 of the City-County Building. Donald McPherson, chairman, said that if the additional data requested from the Board of Works is available, the committee may act on the proposed ordinance at that time. Otherwise, any committee decision would be delayed until after the next Council meeting on June 19.

The proposed new rates, as structured by the Board of Public Works, would approximately double charges presently paid by all Church-owned properties, including elementary and secondary schools. Charges have been levied since 1953.

The proposed ordinance, introduced in the City-County Council on May 22, was assigned to the Public Works Committee for study and recommendation preliminary to a vote by the full Council.

INFORMATION SUPPLIED to the committee at the May 31 hearing by the city was judged incomplete by the committee. Appearing for the city were Harvey Greene, attorney for the city, and Robert Smith, administrative assistant to the Board of Public Works.

Committee questions centered on three areas:

1. The specific authority of the City-County Council to raise the rates.

2. The need for the sharp increase as reflected in the new rates.

3. The possibility of conjunctive or consolidated billings on Church-owned properties.

Very Rev. Francis Tuohy, chancellor of the Archdiocese, told the committee that Church properties are unable to take advantage of lower rates given large volume users. He pointed out that church, rectory, convent, and school structures in the various parishes are metered separately.

"We do not have the one meter advantage that is given large industries and institutions," he said.

FATHER TUOHY estimated that a minimum of \$20,000 annually is paid in sewerage charges by Catholic churches and schools here. In February, he said, charges totaled \$2,058.92.

"An increase of any kind, but particularly this size increase, will place a severe financial burden on inner-city parishes," he said.

"Moreover, many pastors are questioning the legality of the charges," Father Tuohy added. "Pastors are asking why they have to pay the charges at all if churches and schools are tax-exempt. They report that an increase in fees will only cause an attrition in the benefits and services the parishes are now providing for the city."

ARTHUR SULLIVAN, attorney for the Archdiocese, told the committee the Archdiocese gives the city an indirect tax saving of \$100,000 a year by educating the 19,676 students enrolled in Church schools.

"We have paid the sewerage charges since 1953 and without a complaint," Sullivan said. "But we also know there has been much talk about imposing other charges, particularly charges for police and fire protection. The city is moving from taxation into the area of user fees. Whatever you want to call these charges or fees, they amount to taxes on supposedly tax-exempt properties."

Pontiff re-emphasizes Eucharistic doctrine

VATICAN CITY—Pope Paul VI stressed the Church's affirmation of the Real Presence of Christ in "the mystery of the Eucharist" and warned against denials of various points of Eucharistic doctrine now in vogue at a general audience May 31, the day before the Feast of Corpus Christi.

In pointing out the importance of the Eucharist in Catholic doctrine, the Pope said that it is "for us pilgrims on earth who are destined for heaven the dazzling and illuminating focal point for the complete ordering of our Christian religious lives."

THE POPE RECOMMENDED five lines of meditation on the meaning of the Eucharist:

—The real presence of Christ under the species of bread and wine;

—Its significance not only as food but as a true sacrifice;

—The necessity of a priestly ministry to bring about the mystery;

—The need to be purified of sin before approaching the Communion table;

—The understanding of charity and unity that are the specific effects of the Eucharist.

"It would also be well," he said, "to react against certain denials here and there regarding the permanence of the Real Presence of Christ in the Eucharistic species even beyond the celebration of the



NASHVILLE CHURCH ADDITION—St. Agnes parish in Nashville is completing the addition of a catechetical wing and pastoral apartment, which is expected to be blessed this month. The \$15,000 addition includes four classrooms, expandable into a large social room, library and office. The lower floor consists of

an apartment for the pastor. Located in scenic Brown County, St. Agnes numbers about 80 permanent family residents and serves many seasonal vacationers. Administrator of the parish since 1969 has been Father Clifford Vogelsang.

Abp. Leibold of Cincinnati dies at age 57

CINCINNATI—Archbishop Paul F. Leibold of the Cincinnati archdiocese died June 1 at Good Samaritan Hospital here after suffering a stroke at his residence in nearby Norwood, O. He was 57 and had headed the archdiocese since 1969.

Archbishop Luigi Raimondi, Apostolic Delegate to the United States, was the principal celebrant at the Funeral Mass in St. Peter in Chains Cathedral on June 7.

The Senate of Priests of the archdiocese named Msgr. August J. Kramer administrator of the archdiocese to serve until a new archbishop is appointed. Msgr. Kramer was named a vicar general by Archbishop Leibold in December, 1969.

A NATIVE OF DAYTON, O., and a graduate in 1936 of the University of Dayton, Archbishop Leibold was named Auxiliary Bishop of Cincinnati in 1959 and in 1966 became Bishop of Evansville, Ind. In 1969, he was appointed to succeed the retiring Archbishop Karl Alter of Cincinnati.

He is survived by a brother, Msgr. Clarence Leibold, pastor of Holy Trinity parish, Coldwater, O.

IN A MESSAGE to the Cincinnati archdiocese, Cardinal John Krol of Philadelphia, president of the National Conference of Catholic Bishops, declared:

"The untimely death of Archbishop Leibold brought to a close a career of priestly and episcopal service distinguished by many accomplishments within and beyond the confines of the archdiocese of Cincinnati. Despite many rich talents of mind and heart, he was humble, almost self-abasing. His mildness and gentleness veiled a strong will and inflexible determination in pursuit of his duties. His indefatigable efforts were an external manifestation of a deep spirituality and a supernatural appreciation of his pastoral office. He had an intuitive sense of the needs of his flock and a genius for finding the practical means to provide for those needs."

Mass during which the bread and wine were consecrated.

THIS WAS AN ALLUSION to certain schools of thoughts that suggest the Real Presence of Christ in the Eucharist is limited to the actual celebration of Mass, after which the species revert to their original simple forms.

But, said the Pope, "Christ remains. And thus there is justified, there is even required, a very special worship of the Eucharist even outside of the Mass, as the faith and piety of the Church has always professed and as has the Church in times nearer to the present promoted with ever greater reverence and solemnity."

Cesar Chavez ends his 24-day fast

PHOENIX, Ariz.—Some 6,000 supporters of the United Farm Workers' Union attended a special consecrated Mass here June 4 and heard Cesar Chavez announce the end of his fast for justice after 24 days.

Chavez, who had entered a hospital the week before when doctors became alarmed about deterioration of his health, said he was "weak in body but strong in spirit."

A dozen priests celebrated the Mass as a memorial to President John F.

STUDY GROUP DELAYS ANSWER

No definite decision reached on Catholic membership in WCC

VATICAN CITY—A joint working group of the Roman Catholic Church and the World Council of Churches (WCC) announced that no decision has been reached on the Catholic Church becoming a member of the WCC.

The working group of 24 representatives of the two church bodies concluded a week-long study meeting June 2 and reported that, although it studied the question of Catholic membership in the WCC, it is still too early to give a definite answer.

The working group itself is powerless to make such a far-reaching decision, because it is primarily a study and guidance organization. The final decision on Catholic membership in the World Council would have to be made by the Pope and by the membership of the WCC, perhaps at the council's next general assembly, scheduled for 1975.

Catholic membership in the WCC has been a growing question ever since the Second Vatican Council.

IN A STATEMENT issued at the end of the recent meeting, the joint working group said:

"It is not realistic at present to attempt to set a date by which one must arrive at an answer to the question: should the Catholic Church apply for membership?"

CREDIT to hold parish briefings

INDIANAPOLIS The archdiocesan CREDIT organization has scheduled two district meetings here to explain the purpose of the organization to pastors, parish coordinators and parents in the Indianapolis deaneries.

Meetings will be held Wednesday, June 14, 7:30 p.m. at Immaculate Heart of Mary, 5692 Central Ave., and Monday, June 19, 8 p.m. at St. Mark's, 551 East Edgewood Ave.

CREDIT (Citizens Relief for Education Through Income Tax) is spearheading the effort to seek legislation to provide Federal tax credits for parents of children attending nonpublic schools.

Meetings are open to anyone wishing to know more about the national and archdiocesan campaigns.

District meetings for other areas of the Archdiocese will be announced later.

Surge seen in number of permanent deacons

WASHINGTON—The number of permanent deacons in the United States is expected to quadruple following a series of ordinations this summer and next winter. One hundred men will be ordained deacons this summer, more than doubling the number of permanent deacons in the country. There are now 72, according to Father William Philbin of the U.S. bishops' Committee on the Permanent Diaconate here.

By next February officials expect the total to rise to over 300.

During the Rome meetings, which Dr. Eugene Carson Blake, WCC general secretary, and Cardinal Jan Willebrands, head of the Vatican Secretariat for Promoting Christian Unity, attended as observers, both groups stressed the need for continuing cooperation and development. A special committee was set up to draw up concrete recommendations to make cooperation easier and quicker.

It was announced also that the Vatican's unity secretariat is preparing a study on regional and local levels of cooperation between the two organizations.

PARTICIPANTS in the joint working group agreed on the need for more efficient coordination of relief and assistance programs by Church agencies to avoid organizational frictions and difficulties. It was stressed that basic cooperation in this field is needed both to ease relief and assistance work and to testify to the credibility of the Christian Church.

The mixed group also studied proposals for ecumenical action making greater use of women not only in church circles but also in social fields.

A commission was approved to study educational problems of the young. This commission will be composed of specialists from the Vatican administrative offices and the WCC headquarters staff in Geneva.

Rev. C. J. Fisher to be ordained

Archbishop George J. Biskup will administer the Sacrament of Holy Orders to Rev. Charles J. Fisher at 11 a.m. Saturday, June 10, in Little Flower Church, Indianapolis.

The ordinand will concelebrate his First Solemn Mass of Thanksgiving in the parish church at 3 p.m. Sunday, June 11. Homilist will be an uncle, Father William Fisher. A public reception will follow in the parish hall.

Son of Charles J. Fisher and the late Mrs. Fisher, the ordinand was graduated from the Latin School, St. Meinrad College and St. Meinrad School of Theology, where he received the master of divinity degree.

He was assigned to St. Rose of Lima parish, Franklin, for his deacon year pastoral semester.



REV. CHARLES J. FISHER

'Catholic Abortion' listing denounced

DETROIT—Cardinal John Dearden of Detroit has denounced a listing in the Detroit metropolitan telephone directory for "Catholic Abortion."

"Abortion has always been seen by the Church as a crime against nature," the cardinal said in a statement, "and to find the word coupled with the word 'Catholic' is an insult going beyond the bounds of acceptable behavior."

Cardinal Dearden's public statement came after The Michigan Catholic, Detroit archdiocesan newspaper, and other archdiocesan offices began getting inquiries from people who had dialed the "Catholic Abortion" number.

Callers were told about an abortion "package," including round-trip transportation to New York where a permissive abortion law is in effect.

They were falsely informed that the Catholic Church would soon be changing its position on abortion, and that if their conscience was troubling them about having an abortion, the service would put them in contact with "liberal" priests who would assure them that abortion is permissible.

Cardinal Dearden is attempting to have the listing removed from the telephone directory.



WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Gives Carmelite blueprint

AYLESFORD, Ill.—The newly-elected prior general of the Carmelite Order pledged to help the poor in any part of the world and to improve communication within the order by allowing a variety of viewpoints. Father Falco Thuis, first Dutch superior in the history of the Carmelites, spoke here during a U.S. and Canadian tour. He said "poverty, misery, and injustice" exist in the United States and Europe, as well as in underdeveloped nations. This is why the Carmelites are working in parts of Poland which are poorer than parts of Latin America where 220 Carmelites also work, Father Thuis said.

Pope calls for strong morality among doctors

VATICAN CITY—Pope Paul has stressed the need for a strong morality among the men and women who are practicing medicine.

The pontiff's comments were made in an audience with delegates from the International College of Surgeons, which has 14,000 members in 56 countries.

Pope Paul said morality in the therapeutic field of medicine "is developing into a science of cases of conscience that ranges very widely and is very often of the gravest importance."

He recalled that at a recent audience a prominent surgeon asked him if he felt transplanting of human organs was licit.

He said the same man asked him also under what conditions these transplants are licit.

"MORE OFTEN," the Pope

said, "we find ourselves consulted on problems that are very well known and that keep recurring again and again."

He said the problems about which he is questioned of late include responsible parenthood as outlined by Vatican II, the matter of contraception, abortion, social diseases, torture, drugs and euthanasia.

Pope Paul refrains from replying to the questions from a scientific standpoint, he said, and instead replies in the form of defending each individual life, "both in its bodily aspect and in its moral and spiritual aspects."

The Pope called on the physicians to "act on your behalf in the midst of the confusion of current opinions, in the challenge of transplanting into practical pedagogy the right ethical and Christian norm."

THE DELEGATES were asked to join in a battle against what he said is a growing "indifference and permissive hedonism" throughout the world.

Organization study made for Sisters

OLDENBURG, Ind.—A 14 months' review of government organization for the Sisters of St. Francis here will be concluded on June 10 when Dr. Arthur X. Deegan, II, makes his final report and recommendations to Chapter delegates and other Community members.

Dr. Deegan, managerial consultant for the Archdiocese of Detroit, has worked with the government committee to prepare an evaluation of the revised government structure recommended by the Chapter last July.

His report will be based on a study of community documents, findings of a questionnaire distributed to the Community earlier in the year and interviews with key figures in community government.

Following Dr. Deegan's address, the two-day meeting will continue with the chapter delegates discussing the recommendations and deciding how they can be utilized in the Community's plan of future experimentation.

Ten years ago Mrs. Joseph Pisarcik was named Mother of the Year by the Young Christian Workers of Richmond, Ind.

Sees UN as last resort



scientists "to study and plan for the prevention of future wars."

Archbishop Sheen honored

DOYLESTOWN, Pa.—Archbishop Fulton J. Sheen was honored by more than 6,000 persons at the National Shrine of Our Lady of Czestochowa—and praised in a letter from President Nixon—as "Catholic Man of Action" for 1971. In a personal letter written just before he went to Moscow, President Nixon said he was greatly pleased to learn that the Pennsylvania State Council of the Knights of Columbus had chosen Archbishop Sheen for its third annual award. Archbishop Sheen, 78, said in accepting a hand-illuminated citation: "Whatever I am, God has made me. I'm going to accept this award on that basis—that in honoring me, you are honoring God."

Challenge school aid law

ALBANY, N.Y.—For the third time in three years, a bill designed to aid nonpublic schools was signed into state law and quickly challenged in court. The new law, signed by Gov. Nelson A. Rockefeller, will provide more than \$40 million in aid to poor and middle-income families with children in nonpublic schools. Like laws passed in 1970 and 1971, the new law was challenged by the Committee for Public Education and Religious Liberty (PEARL), a coalition of groups opposing aid to parochial schools. The earlier laws were struck down by the courts.

Mexican cardinal dies

GUADALAJARA, Mexico—Cardinal Jose Garibi y Rivera of Guadalajara died here May 26 at the age of 83 a few hours after he said Mass at a hospital where he was being treated for a lung ailment. Cardinal Garibi, who retired in March 1969, was well known for his meditation to end the Cristero war during the persecution of the Church by Gen. Plutarco E. Calles in the late 1920's. He ruled his native diocese since 1936 and was made a cardinal in 1958 by Pope John XXIII.

RETREAT LAUNCHES PROGRAM

Benedictine Sisters plan varied summer

BEECH GROVE, Ind.—The Benedictine Sisters of Our Lady of Grace Convent will begin their summer program next week. Designed for the entire community to live, work and pray together in keeping with the spirit of a Benedictine community, the program should be a period of refreshment and physical, spiritual and professional enrichment.

The program opens with the annual retreat from June 13 to June 17, conducted by Dr. I. M. Arkin of the St. Louis University theology department.

On June 29, Charles J. Schisla, executive director of Catholic Communications Center, will speak on the new legislation proposed for aid to parochial and private schools. Raymond Rufo, associate executive secretary of the Indiana Catholic Conference, will assist in the presentation.

From July 1 through July 9, Brother Ronald Fogarty, a Marist brother from Clayton Victoria, Australia, will direct a workshop on interpersonal relations in celibate religious communities and the skills of communication. He is a clinical psychologist and college president.



DR. I. M. ARKIN—retreat director

Father Francis Bryan, Associate Superintendent of Education for the Archdiocese, will give a 10-day series of lectures followed by opportunities for questions and discussion. Father Bryan's topic will be "Scripture as a Basis for Religious Education."

This lecture series is open to the public and will be held in the Student Center of Our Lady of Grace Academy from 9:30 to 11 a.m. July 17 through July 28. Fee for the series is \$5.

Investiture ceremonies for two postulants, Miss Phyllis Porter and Miss Mary Beth Hirtzel, are scheduled for Tuesday, July 11, the feast of St. Benedict.

In addition to the workshops, lectures and seminars, other activities include final commitment ceremonies and tours of LaRue Carter Hospital and Muscatatuck State Hospital.

Fun is also a part of the summer program. Our Lady of Grace Academy Alumnae will have a picnic in the grove north of the Academy on Sunday, June 25, and a Benedictine day of celebration is set for July 15.

The summer will close with community meetings summarizing results of the General Chapter meeting of the Benedictine Congregation of St. Gertrude the Great at Queen of Angels Convent, Mt. Angel, Ore., from July 16 to 28.



HOSPITAL GUILD PARTY—Our Lady of Hope Guild will sponsor a benefit card party at 2 p.m. Sunday, June 18, in the Little Flower parish auditorium, 11th and Bosart, Indianapolis. Proceeds of the event will be used for chaplain's activities at the Indiana-Purdue University Medical Center, Indianapolis, and the Muscatatuck State School and Hospital, Butlerville. Miss Elizabeth Marks, above right, is card party chairman. President of the Guild is Miss Francis Lipps. Tickets are available at \$1 each by calling 632-5228. They will also be available at the door.

Italian union files appeal

ROME—An Italian labor union that lost its first bout in efforts to unionize employees of the Pontifical North American College in Rome is hopeful of winning an appeal. The Union of Italian Workers (UIL), one of Italy's three major unions, brought action last year after officials declined to discuss unionization of its approximately 80 employees working in three institutions under its jurisdiction. The action, which could have far-reaching effects for all seminaries in Italy, was rejected at a hearing last November but has been appealed.

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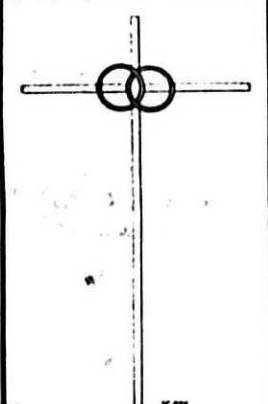
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TIC TACKER

Eighth graders leave legacy

BY PAUL G. FOX

Commencement time for eighth graders is not the big thing it used to be. For parochial school graduates it usually includes a graduation Mass, maybe a class breakfast or picnic, and the small family celebration.

Class "wills" still remain popular, along with the class picture. Both are sure to be "treasured" by parents or members, to be resurrected at the time of the periodic reunions.

The eighth grade at St. James School, Indianapolis, which compiles and publishes an occasional school newsletter, last week issued "The Farewell Address" containing several "gems" which will long be remembered.

ONE OF THE cleverest items was an article entitled "Eighth Grade's Farewell," written by Mary Ruth, who will attend Manual High School in the fall. A take-off on the famous "Gettysburg Address" the copy follows:

"Twelve and seven years ago, our fathers and mothers brought forth to this school a new bunch of kids, conceived in liberty and dedicated to the proposition that all kids are wild.

"Now we are engaged in a great graduation, testing whether we kids, so conceived and so dedicated, can make it. We have come to dedicate a portion of this school as a final resting place for the grades that have helped us to survive.

"It is altogether fitting and proper that we should do this because in a larger sense, you cannot dedicate, you cannot consecrate, you cannot hallow this school.

"We brave students, living or otherwise, who struggled here have consecrated it far above your poor power to add or detract.

"The world will little remember what we said here, but it can never forget what we did here. It is for you the struggling rather to be dedicated here to the unfinished work which we who have fought here thus far so nobly advanced.

"It is rather for you to be dedicated here to the great task remaining before you, that from these honored graduates you take increased devotion to that cause for which we gave the last full measure of devotion, that you here highly resolve that we graduates shall not have left in vain, that this school, under God, shall have a new birth in freedom, and that government of the students, by the students, for the students, shall not perish from the face of this earth."

HERE AND THERE The week of June 11 has been proclaimed as "Father Leo A. Lindemann Week" by the Speedway Town Board in recognition of the priest's 50th Anniversary of Ordination. Four Ladywood St. Agnes High

School students are among 24 winners of the Young Artists Conference competition sponsored by the Indiana State Arts Commission. Taking part in the June 4-17 conference at St. Mary-of-the-Woods College are: Abigail Greene, Betsy Ross, Raymali Mack and Dana Harnish. Miss Greene won the poetry competition, while the other three were drama winners.

Richard A. Schott, science teacher at Roncalli High School, Indianapolis, will participate in a summer institute conducted by the University of Notre Dame at Bozeman, Mont. He will receive a master's degree in earth science at ND's summer commencement August 11.

Children's rocking chairs are needed for a library at Holy Angels School, Indianapolis. The size should fit first to third graders. Transportation can be arranged by calling 926-5211. St. Mary's Child Center will benefit from the sale of double-deck playing cards, to be sold this Sunday, June 11, and the following Sunday, June 18, at several Marion County parish churches after the Masses. Additional information can be secured from Miss Mary Margaret Cunningham, 635 1491. Graduating from Holy Cross School of Nursing, South Bend, is Miss Joann F. Malloy, daughter of Mr. and Mrs. Eugene F. Malloy, of Immaculate Heart of Mary parish, Indianapolis.

REDEMPTORISTS LEAVE LEBANON The Redemptorist Fathers, who have served the residents of Lebanon and Boone County the past 43 years, will be leaving the area at the month's end. An official farewell dinner is scheduled there on Sunday, June 18. The present pastor, Father Francis J. Ryan, C.S.S.R., will be succeeded July 1 by a Lafayette diocesan priest, Father James Leah. A remembrance by the Redemptorists on their special apostolate and community type living brought about the decision a year ago by the provincial superior and council to withdraw from the 300 member parish. Since 1946, the Redemptorists have also administered the parish of St. Alphonsus in Zionsville. That parish this month will receive its first resident pastor, Father David Douglas, a diocesan priest.

BINGO PRIZES NEEDED One hundred to 150 patients at Central State Hospital, Indianapolis, look forward each Friday evening to visits by members of the Legion of Mary and the weekly bingo games. Small prizes, cookies, donuts, candy, cigarettes or fruit, are needed by the volunteers periodically. Items to be donated can be brought to St. Mary's rectory, 317 N. New Jersey St., or picked up by calling Mrs. William Hammond, 925-1395. Volunteers are also needed to expand the visitation program to area nursing homes. Mrs. Hammond can provide additional information.



SCHOLARSHIP RECIPIENTS—Seven young ladies have recently received full tuition scholarships or tuition grants for St. Mary Academy, Indianapolis, for the next school year. Shown above with Sister Lavonne Long, O.S.F., principal, are from left, seated: Virginia Gin, of Holy Cross Central School; Randi Blake, of St. Gabriel School; and Monica Earle, of Little Flower School. Standing from left are: Penny Pace, of Holy Cross Central; Barbara Knarr, of Holy Cross Central; Leslie Blake, of St. Thomas Aquinas School; and Carol Leonard, of St. Matthew's School.

Postal rate changes won't help Catholic press much

WASHINGTON — While second-class mailers will enjoy an average nine per cent decrease in proposed Postal Service rate hikes, Catholic and other non-profit magazines and newspapers will feel little relief in their second-class rates.

The Postal Service last year recommended a 331.5 per cent rise. The Postal Rate Commission made a counter recommendation June 5 of a 329 per cent hike.

But "for all practical purposes the rate increase that was proposed last year by the Postal Service will apply," explained a commission spokesman.

DINNER-MEETING SET

INDIANAPOLIS — The Mother Theodore Circle No. 56, D of I, will hold a dinner-meeting at 6 p.m., Tuesday, June 13, in the Knights of Columbus club room at 1305 N. Delaware. Members are asked to bring a covered dish.

decrease, however, will be reflected in commercial rates. Commercial mailers, including Time and Newsweek, have indicated they will fight the rates in court.

THE POSTAL Service contends that their suggested rates, which went into effect on a temporary basis in May, are still below the actual cost of handling and delivering industry's mail. According to the Postal Service this loss must be absorbed by revenues from other mail customers or subsidized by the federal government.

The Postal Rate Commission's report must be approved by the Governors of the Postal Service before final action may be taken. Though the governors are expected to accept the commission's proposals they do have the option to reject, change, or substitute their own proposals by a unanimous vote within 30 days.

Thirty years ago Dorothy Kernel and Juanita Walsh, both of Indianapolis, served as commentators for a good will broadcast to Latin America from St. Mary-of-the-Woods College.

INDIANAPOLIS Calendar of Events

FRIDAY, JUNE 9
"Around the World" concert presented by The Singing Knights at 8:30 p.m. in St. Pius X council hall, 2100 E. 71st. Concert will be followed by a dance.

SUNDAY, JUNE 10
Card Party at 8 p.m. in St. Ann's parish hall, 2850 S. Holt Road. Miscellaneous prizes and refreshments.

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.; Secena High School Cafeteria, 6 p.m.

FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 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.; Catholic Community Center, 5 p.m.

James Wilhelm heads CYO Adult Advisory Board

INDIANAPOLIS James M. Wilhelm this week was elected to head the CYO Adult Advisory Board, succeeding John A. Huser, who served the past two years. Wilhelm is a member of Our Lady of Lourdes parish, while Huser belongs to Little Flower parish.

Other new officers will include Dr. Frederick H. Evans, of St. Thomas Aquinas parish, vice president; Mrs. Hugh G. Baker, of St. Catherine's parish, secretary; and Father Donald Schneider, treasurer.

Elected to board membership was A. J. Canella, Sr., of St. Matthew's parish. Re-appointed to second terms were: Mrs. Baker, John C. Hart, Dr. C. O. McCormick, Jr., Frank E. McKinney, Jr., and John C. O'Connor.

Ex-officio appointments included Mrs. Henry K. Engel, president of the St. John Bosco Guild; Norman W. Wilkins, chairman of the Public Relations Advisory Committee; and Father Fred Schmitt, representative of the Priests' Advisory Board.

CRS assisting Viet refugees

NEW YORK Over 110,000 Vietnamese refugees in the Danang area are receiving aid and provisions from Catholic Relief Services, the American Catholic overseas aid and development organization, according to Father John McVeigh, the agency's program director in Vietnam.

Officials estimate there are some 260,000 refugees in the Danang area and possibly as many as one million newly displaced persons living either in refugee camps or with relatives in more secure areas as a result of the recent increased warfare.

Catholic Relief Services is carrying out its emergency refugee aid program in conjunction with Caritas, the Vietnamese national Catholic charities agency.

SAIGON NUN ON SPEAKING TOUR

Nun charges big powers using Vietnam for weapons' testing

MINNEAPOLIS The war in Vietnam is being waged by Washington, Moscow and Peking against the wishes of the Vietnamese people, a Catholic nun from Saigon said here.

"Vietnam is only a battlefield for the great powers," said Sister To Thi Anh at the University of Minnesota Newman Center.

"It is only a place where they can try out their modern weapons, destroying our lands and our people for their own leadership of the world."

"We have a right to life, but we don't have it because the great powers take it away from us. The decisions that control us are all made in Washington and Moscow."

HER MINNEAPOLIS appearance was sponsored by Church Women United, Clergy and Laymen Concerned, International Assembly of

Christians, Leadership Conference of Women Religious and the St. Paul-Minneapolis Sisters' Council.

Sister To Thi Anh, who recently received her doctorate from the University of San Diego, is making a two-month trip across the United States to tell the "human side" of the war what it means to the Vietnamese people.

Americans, she said, have very little information about the war, despite wide television and print coverage "because the reporters see through American eyes."

They think with American minds. You have no idea how the Vietnamese people really feel about the war.

Sister To Thi Anh said the people regard the war as brother killing brother.

She likened the situation in Vietnam to a division of

California, with the United States backing one half and Russia the other. "Kin would be killing kin and for what purpose? They are all the same. The only ones who profit are those making the guns."

THE WAR IS ALIEN to the Vietnamese, she said, because most believe in some Oriental religion (only about 10 per cent are Christian, she said). All of these teach harmony, peace, moderation, the nun noted.

These all clash with Western ideals of being No. 1, of gaining possessions, of expanding, she said. And the native culture is the one losing, she added.

In fact, Sister To Thi Anh declared, the most admired man in Vietnam is the late Ho Chi Minh, former leader of North Vietnam.

"He went through life with

Clinic slated

INDIANAPOLIS — Secena Memorial High School will sponsor a gymnastic clinic Saturday and Sunday, June 24 and 25, for boys and girls of all ages and ability levels.

Registration for the clinic is June 17. Participants may sign up for one or both days. Fee is \$4 per day. Sessions will be held from 9 a.m. to 5 p.m.

Directors will be Mrs. Rubet Zdenek and Mrs. Gayol Bell, experienced gymnastics instructors. Special guest instructor will be Dwight McPheeters, of Rubets Gym at the Athenaeum Turners.

Areas of instruction will include floor exercise, uneven bars, balance beam, vaulting and tumbling.

Additional information is available from Mrs. Zdenek, 283-4745, or Mrs. Bell, 632-1900.

nothing. He died extremely poor but he lived a good life and died for his country, seeking its freedom."

Sister To Thi Anh will return to South Vietnam to teach at the University of Saigon, following the completion of her speaking tour in July.

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BEHIND THE NEWS

BY RUSSELL SHAW

Catholic moral teaching on euthanasia is clear—but it is more complex than many imagine. The "Ethical and Religious Directives for Catholic Health Facilities" approved last year by the National Conference of Catholic Bishops state plainly that "euthanasia (mercy killing) in all its forms is forbidden."

In taking this position the "directives" were repeating the traditional stand of the Church against direct attacks on innocent human life.

As Vatican Secretary of State Cardinal Jean Villot put it in a letter written in 1970 to the International Federation of Catholic Medical Associations:

"Without the consent of the sick person, euthanasia is homicide; with his consent, it is suicide."

BEYOND THAT, however, the matter becomes rather complicated. Pope Pius XII outlined the distinctions and subtleties in statements which still provide the basis for discussion of this question by Catholics.

In his 1943 encyclical *Mystici Corporis*, Pope Pius flatly condemned compulsory euthanasia. "We deem it necessary to reiterate this grave statement today," he

II—Euthanasia *without consent, homicide* *... with consent, suicide*

said, "when to our profound grief we see the bodily deformed, the insane and those suffering from hereditary disease at times deprived of their lives as though they were a useless burden to society."

Such a practice, he said, "not only violates the natural and divine law written in the hearts of every man, but flies in the face of every sensibility of civilized society."

In an address to a medical congress in 1948, he also condemned voluntary euthanasia. "It is never lawful to terminate human life," he said, "and only the hope of safeguarding some higher good, or of preserving or prolonging this same human life, will justify exposing it to danger."

HOWEVER, IN 1957 Pius XII made a key distinction—between "ordinary" and "extraordinary" means to preserve life. Use of the former is an obligation, he said, but use of the latter is not.

As the NCCB health "directives" put it: "The failure to supply the ordinary means of preserving life is equivalent to euthanasia. However, neither the physician nor the patient is obliged to the use of extraordinary means."

What do "ordinary" and "extraordinary" mean in this context? Pius XII offered guidance on this point in his 1957 statement.

"Normally," he said, "one is held only to use ordinary means according to the circumstances of persons, places, times, and cultures, that is to say, means that do not involve any great burden for one's self or another."

To physicians and moralists this suggests that other factors enter into the decision of whether or not to prolong life besides the mere possibility of doing so.

POPE PIUS ALSO dealt in 1957 with another major issue—the use of pain-killing drugs which may also shorten the life of a terminally ill patient. His con-

clusion was that such drugs may be administered provided the patient consents and provided also that both the patient and doctor are actually seeking the relief of pain, not the shortening of life.

Thus, Catholic moral teaching now holds:

—there is no obligation to use "extraordinary" means to prolong life.

—a variety of technological, social and individual considerations enter into the decision of what constitute "extraordinary" means.

—pain-killers which shorten life can be administered, as long as this is really done for the relief of pain and not for the purpose of shortening life.

But while much discussion focuses on the more or less narrow question of what is obligatory and what is not, there is another dimension to this whole issue. It concerns the value of suffering.

Christian thought does not regard suffering as a good. It can be and often is an obstacle to holiness. But, freely accepted by an individual, it can also have redemptive value for the person who accepts his suffering in the spirit of Christ.

SIMILAR VALUE has been perceived even by some who do not share a Christian view of life. In his book, "The Doctor and the Soul," Dr. Victor E. Frankl, a Viennese psychiatrist who spent World War II in the concentration camps at Auschwitz and Dachau, wrote:

"Even a man who finds himself in the greatest distress, in which neither activity nor creativity can bring values to life, nor experience give meaning to it—even such a man can still give his life meaning by the way he faces his fate, his distress. By taking his unavoidable suffering upon himself he may yet realize values."

"Thus, life has a meaning to the last breath. For the possibility of realizing values by the very attitude with which we face our unchangeable suffering—this possibility exists to the very last moment."

It is a thought worth bearing in mind as the euthanasia controversy grows in this country.

Desperate people and ravaged land

Last March Don Luce, an American agriculturist who worked in South Vietnam for 12 years, tried to describe the ravaging of that nation's countryside to a group of Christian Theological Seminary students. The burden of his message was a familiar one: what has been done has to be seen to be believed.

Statistics involving bomb tonnage and defoliation, devastating as they are, Luce said, cannot begin to tell the story of havoc wreaked on land once so fertile it was known as the rice bowl of the East.

This year it is expected that South Vietnam will have to import 200,000 tons of rice to feed its own people. Another statistic, maybe, but surely a telling one.

Even more startling in its long-range impact on that agrarian nation are figures reported in an article in last Sunday's Chicago Tribune. Excerpted from Scientific American magazine, the article estimated that there are 26 million bomb craters pock-marking Vietnam today, 21 million of them in South Vietnam.

Based on measurements of crater depth and width and surrounding land affected by fragmentation, the article states that 423,000 acres have been rendered useless. For how long? No one knows. However, it is known that World War I craters in France's Verdun region are to this day still devoid of vegetation of any kind.

What wholesale stripping and scarring of the land will mean to the future of a people almost wholly dependent on agriculture is beyond even the glibest prophets of doom. Even so, a hint of the consequences emerged in another news story this week.

The New York Times Sunday reported South Vietnam is in the grip of the worst recession in its history. Government officials there are predicting mass rioting and economic upheaval unless solutions are found for skyrocketing unemployment in urban areas.

Saigon blames the recession on the reduced U.S. presence. Americans say the Communist offensive has paralyzed consumer spending. Whatever the reason, hundreds of thousands are jobless in the cities. For the most part they are displaced farmers and farm families.

Luce told The Criterion that of the one million mountain people in South Vietnam, three-fourths had been shunted off their farms and into city slums. Many other sources have reported that at least one-fourth of all Vietnamese

have been uprooted at least once since 1964.

Again, in a land where disaster leads but to disaster, the refugees are on the roads. By last week-end American officials were guessing that nearly 800,000 more persons had been driven from their homes since the North Vietnamese offensive began two months ago. Most of them were seeking the relative safety of cities further south, thus exacerbating the unemployment - inflation - food shortage spiral.

Even as office-seekers of every stripe promise the earliest possible "out" in this tragic war, the feeling grows that South Vietnam will for an indefinite time be critically dependent on vast amounts of American aid.

Optimists point to the fact that the Marshall Plan rebuilt industrial Europe in a relatively short period after World War II. But does the United States have the conscience and the stomach for the kind of aid needed to rebuild a land that 10 years ago was 90 per cent agricultural, whose only industrial development is based on the U.S. presence, whose people have experienced the most awesome dislocation in modern history, and whose land is haunted by the specter of generations of barrenness?

At long last common sense and compassion have persuaded us that we must get out of Vietnam. Will they also persuade us not to turn our backs on 21 million bomb craters?

—B. H. ACKELMIRE

Borman recalls Genesis flight

NEW YORK, N.Y.—Col. Frank Borman, commander of the first manned flight around the moon, told an American Bible Society meeting that the words of the Bible were "never more applicable" than now.

Borman, an Episcopal lay reader, read from the Book of Genesis on Christmas Eve, 1968, as Apollo 8 orbited the moon.

He said that the broadcast to millions had elicited reactions from millions.

Asked in an interview whether many queries had come from theologians interested in a "theology of space" he said he was "amazed" at the keen concern of Pope Paul VI, whom he met in 1969.

"He was interested in what we thought and felt as we looked back at the earth" and in the meaning of "the concept of man going beyond the earth and the solar system."

IN HIS PREPARED remarks Borman, now an airline executive, said that the voyage was the "final leg in my own personal religious experience."

"As viewed from the moon, the question of the validity or relevancy of the Christian belief was utterly absurd." After the flight, he was more firmly convinced than ever in his rejection of the idea that "the earth just happened" and that the Bible "does not relate."

Borman felt that "just as space flight opened the universe to human contact, so did Christianity herald the beginning of an active code of moral conduct."

THE KEY TO Christian belief is the Bible, he continued, whose words are "both a promise and a mandate."

"They deserve to be heard by those in our sophisticated society, who would substitute secular institutions, or reinvent cults, worshipping everything from reason, to drugs, to free love. They deserve to be heard by those whose only concern is with the here and now... by those contemporary voices who are constantly telling us that it is the things we do that count."



THE YARDSTICK Debate, yes. Shopworn ideas, no.

BY MSGR. GEORGE G. HIGGINS

Over a period of some three years a joint Roman Catholic-Protestant working committee, under the co-chairmanship of Bishop Charles H. Helmsing and the Rev. John Coventry Smith, has been studying the relationship of the National Council of Churches and the Roman Catholic Church in the U.S. Last February the committee issued a report favoring Roman Catholic membership in NCC. This report will not be acted upon either one way or the other until the bishops have had time to consult with their priests and people.

While this process of consultation is going on, it would be premature for the present writer, as a member of the bishops' national staff, to take a public stand, either pro or con, on the committee's report. On the other hand, I feel constrained to say, even at this early date, that some of the arguments being raised against Roman Catholic membership in the NCC strike me as being rather shallow.

A feature article by Robert J. Soltis in the May 7 issue of Our Sunday Visitor ("Should Catholics Join the National Council of Churches?") comes to mind immediately in this regard.

SOLTIS—A RESIDENT of Parma, O., who served at one time as president of the Adult Sodality Union of the diocese of Cleveland—says that "upon such prayerful and careful consideration, it is submitted that the answer to the question of whether the Catholic Church in America should join the NCC is a resounding 'No!'"

I am not disposed for the time being to argue either for or against this position. For present purposes, I am concerned only with Soltis' arguments—and, more specifically, with his principal argument—not with his overall conclusion.

His principal argument against Catholic membership in the National Council of Churches is that NCC allegedly has "a dangerous predilection for politics."

In developing this argument, he relies almost exclusively on a statement drafted more than a decade ago by a committee of Protestant laymen headed by the late J. Howard Pew, a wealthy oil executive from Pennsylvania. Pew, we are told, summarized the source of "lay disenchantment" with opposition to the NCC leadership, namely, "the seriousness of the problems involved in its issuance of controversial statements and studies in the fields of sociology, economics, and

politics; and the danger inherent in speaking in behalf of Protestantism on matters outside their field and for which they possessed no mandate."

PEW FURTHER stated that his committee's "premise was that, instead of appealing to government, the church should devote its energies to the work of promoting the attributes of Christianity—truth, honesty, fairness, generosity, justice and charity—in the hearts and minds of men. We attempted to emphasize," Pew continued, "that Christ stressed not the expanding state but the dignity and responsibility of the individual. . . . We as lay people were alarmed and unhappy as the National Council assumed to speak increasingly on subjects in which it was difficult to see ethical or spiritual content for that inarticulate and voiceless body called '34 million Protestants.'"

The problem raised by Pew in this context deserves to be given due consideration. There is admittedly a certain danger that organizations like the NCC—and the U.S. Catholic Conference and the Synagogue Council of America—will be tempted at times to exceed their mandate and to pontificate in a rather arbitrary manner on matters outside their particular field of competence. It's entirely possible that over the years the NCC has

done just that on particular issues.

To raise this question is one thing. It's something else again, to argue across the board, as one's major premise, that the churches should concentrate exclusively on individual responsibility and should not be concerned about the application of religious principles in the social and political order.

One can argue quite legitimately as to how the churches ought (or ought not) to carry out their social mission, but to deny, even by implication, that they have such a mission is altogether inadmissible.

IT IS ONLY fair to note that this whole problem of how the churches or their national bureaucracies ought to carry out their social mission is not restricted to the NCC. All church bodies, including the U.S. Catholic Conference, are faced with identically the same problem to one degree or another.

I dare say, in this connection, that many of the social positions taken by the U.S. Catholic Conference were just as distasteful to Pew as were the positions taken by the NCC, on the same or comparable issues. Indeed it has been my experience, as one who has worked rather closely for a quarter of a century with the NCC that our two organizations have agreed more often than they have disagreed on particular social issues.

To be sure—as Soltis very properly points out—there have been serious disagreements between the two organizations on a number of ethical issues, notably, for example, in the area of family morality. I honestly don't know how this sort of problem should be or can be resolved before any final decision is made concerning Catholic membership in the NCC.

THIS IS ADMITTEDLY a serious matter, but it is a radically different issue from the one raised by Pew. It must be said in all honesty that Pew represented an ultra-conservative point of view on social matters and apparently could not bring himself to accept the idea that religion has a role to play in the social and political order.

It is regrettable that Soltis at least appears to attach more importance to Pew's outmoded position on this matter than he does to the official social documents of his own church. Be that as it may, I can only say that while Catholic membership in the NCC may or may not be advisable, I fully agree with the Helmsing-Smith committee that the widespread criticism directed against the NCC because of its activist role in the social and political order is not "a decisive reason for the Roman Catholic Church to decide against joining."

YOUR WORLD AND MINE

Cloud over Argentina

BY GARY MacEOIN

BUENOS AIRES—How long can Argentina manage to continue in its path of permanent crisis? That is a question people ask themselves ever more insistently here, as the elections set for next year draw closer.

Twenty-seven years have passed since Juan Peron was overthrown by the military and exiled, yet the movement he created remains the dominant force in the country. From Spain, Peron himself continues his political activity. The National Civic Front he has created in anticipation of the elections is judged to have the backing of 80 per cent of the electorate, including even prominent former opponents of Peron like ex-President Frondizi.

What is most significant is that the attraction of Peronism is not its ideological content, or even the personality of Peron (though this is a factor). Its real secret is that it constitutes a power base and rallying point for the middle-class and lower middle-class.

ITS CONFLICT with the military is basic, because it sees the military as making it possible for the oligarchic

commercial interests to restore the colonial type of economy controlled by foreign interests which had existed before Peron.

In consequence, it has been able—without losing its hold on its followers—to move from its earlier semi-fascist posturings to a leftist populism with socialist overtones. It is significant that the Third World Movement, the biggest and most cohesive organization of progressive priests in Latin America, expresses approval of the social objectives of today's Peronism, although as a movement it does not ally with any political group.

The main contender in the pre-election campaign with the National Civic Front is the so-called New Force. Its platform is a liberal capitalist one, expressing the viewpoints and concerns of the business community. Well-financed, it is concentrating on television to reach the people. It regards the interior of the country as its main hope, believing there is in the backlands a silent majority that can still be persuaded to back the big landowners at the polls.

THIS IS NOT the first time that elections in which the Peronists might participate have been promised, and many fear that once again the promise will not be kept.

In support of their view is the climate of mounting corruption and violence. The growth of the drug culture, with all of the criminality it breeds, makes constant headlines. Other forms of corruption are said to be widespread. One of the three chiefs of the armed forces was recently implicated in a smuggling ring.

Violence comes from urban guerrillas, a continuing expression of social frustration here as in Latin America generally. The level is not such as to threaten the overthrow of the existing order, but it is a further factor of uncertainty. Violent crime similarly grows more common, and one also sees more of a phenomenon that is apparently worldwide, the violence of vigilante groups which seem to have a close understanding with the official police and army authorities.

MANY PEOPLE ARE talking about a military coup, like the one that took place in Brazil in 1964, to prevent an election victory by the Peronists. Should this occur, one could anticipate a development similar to that experienced by Brazil in the last eight years, namely, a constantly mounting level of oppression as the poor are forced unwillingly to pay the cost of economic expansion which benefits only the rich.

Ironically, nevertheless, such a move would not bring the two great neighboring nations closer together. All Argentines, including the military, are offended and frightened by the rapid growth of Brazil and blame the United States for elevating it to the position Argentina formerly occupied as the premier power in South America. The justification for a military dictatorship would be precisely the need for strong leadership to redress the balance. It could easily involve the two powers in a major arms race, inducing new stresses in their already distorted societies.

Expulsion of priest triggers blast from Paraguayan prelate

ASUNCION—Roman Catholic Archbishop Ismael Blas Rolon Silvero of Asuncion has strongly criticized "measures" recently taken by the Paraguayan government as "severely damaging to personal liberty."

He was referring to the expulsion from the country of Father Louis Arrabia, a top official in a Catholic organization, the Agrarian League.

In a letter to President Alfredo Stroessner, Archbishop Rolon Silvero said, "This action, like others in recent times, is outright interference and an unacceptable limitation on the Church's right to preach the Gospel message."

To underscore the Church's longstanding opposition to the Stroessner regime, particularly in the light of the latest government move, the archbishop called off the (traditional) religious celebration marking Paraguay's national independence day.

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ARCHDIOCESAN SEMINARIANS attending the North American College in Rome are (seated from left) Mark Svarczkopf of St. Michael's parish, Indianapolis, and James Farrell of Little Flower parish, Indianapolis, and (standing from left) Robert Gilday, also of Little Flower, and Father Robert Sims of St. Patrick's parish, Terre Haute. Farrell is studying this year at the Dominican university, Angelicum, while the other three are at the Jesuits' Gregorian university, discussed in the story below. Father Sims, ordained in St. Peter's Basilica last December, will return to the Archdiocese for assignment in July.

PART TWO—OUR BOYS IN ROME

Old monopoly in education of U.S. Seminarians split

BY FATHER LEO E. McFADDEN

ROME For the past 39 years, the Jesuits at their own Gregorian University here have had a monopoly on educating seminarians sent from every diocese in the United States to Rome's Pontifical North American College (NAC).

This year, that monopoly vanished as one fourth of the present student body went to study theology with the Dominicans, Redemptorists and Augustinians.

Reasons for this shift in allegiance vary from the simple to the shadowy, from the easily understood to the impossible to prove.

The Gregorian's own student newspaper, "Signs of the Times," has complained often this past year that theology professors are teaching a strictly scientific course geared to producing professional theologians rather than a pastoral theology for parish priests.

AT ONE POINT, the newspaper called for a student takeover of the Greg until the faculty promised some changes. No one took the call to action very seriously.

On the other hand, one thing the students do take seriously is failing. For the past four years, approximately one third of the North American students have had to repeat exams because of failure the first time.

"No one can prove anything," says one fourth-year student at NAC. "But it just seems funny to me that one third of each class is sufficiently stupid enough to fail. I mean, if it was the whole class or a few guys, I could understand. This, I can't."

This, too, can explain why 35 students from NAC are this year enrolled in the Dominicans' Angelicum university. One foreign educator in Rome who has coun-

'Guerrilla warfare'

LONDON Cardinal John Heenan attacked "the ecclesiastical guerrilla warfare" of theologians he said have been at loggerheads with the Holy See since the Second Vatican Council.

The chief menace of those theologians is that while claiming to expound the Council's authentic teaching they are in fact rejecting it, he said in a note to the clergy.

DIOCESAN EDITORS REACT

Refute doomsday view of Church

BY NC NEWS SERVICE

Three leading U.S. Catholic editors are asking if an Italian priest really knew what he was writing about when he predicted that within 20 years the American Catholic Church will be "annihilated."

Three separate editorials criticized Father Battista Mondin's article, which appeared in the Vatican weekly, L'Osservatore della Domenica.

The editorialists are: Joseph R. Thomas, managing editor of The Advocate, Newark archdiocesan weekly; Dale Francis, publisher of the National Catholic Register; and Msgr. Salvatore J. Adamo, executive editor of the Camden, N.J., Catholic Star Herald.

Early in May, Father Mondin warned that the Catholic Church in America "will be annihilated" unless protected by the "silent majority" of loyal U.S. Catholics who "are faithful to the basic obligations of Christianity."

FATHER ADAMO wrote that the L'Osservatore della Domenica article was "quite a nightmare to be portrayed in so prestigious a weekly. But the aim of the author is clear: to create a climate of worry in the American Catholic Church so that freedom of speech can be suppressed without a protest."

"That, I suspect, is Mondin's real game plan: to destroy freedom under the guise of preserving the Church. Unfortunately, there are many sincere and simple souls who will flock to his standard," wrote Father Adamo.

"It is wild to predict the collapse of a church of nearly 50 million people within 20 years. It is not only alarmist, it is asinine," Father Adamo said.

"Anyone can predict anything he likes and no one can convincingly repudiate such a person since only the future will provide the real commentary on what was foretold. But if you're around 20 years from now you'll see how far off the mark Mondin was."

FRANCIS CRITICIZED the attitude taken by Father Mondin but added that the Italian priest's views were not entirely inaccurate.

"But the sky isn't really falling," wrote Francis. "The Church isn't going to be annihilated in the United States; as a matter of fact, there are real signs of hope and vitality."

Francis also took exception to Father Mondin's criticism of the Catholic press in the United States. "There are different

viewpoints within the Catholic press but there is not a diocesan paper in the country that is not completely loyal in every way to the Church," he said.

"A stranger in the country is to be forgiven for seeing only the conflicts and not the real signs of hope. But the truth about the Church in the United States is that the people are overwhelmingly united behind their Pope and their bishops."

"Ahead of us is not annihilation but a new and more glorious growth and vitality. The winter of our discontent is passing and the spring of new growth is just ahead," Francis wrote.

THOMAS SAID Father Mondin's opinion that the Church in America faces annihilation within 20 years is based on comments made to Mondin by Americans.

"Distance doesn't always add per-

spective, contrary to the popular belief that the view from afar is frequently more objective than opinion formulated in the midst of turmoil," Thomas wrote.

Thomas also took issue with Mondin's faith in that "silent majority" which the priest sees as the hope for the future of the American Church.

"I suppose a great deal depends on what is meant by 'silent,' but my own opinion is that the 'silent' have dwindled in numbers to such an extent that they now comprise a minority and an apathetic minority at that."

"If controversies which the American Church has gone through in the last 10 years haven't led the silent to articulate, however inadequately and inefficiently, their own aspirations and ideas, then they are unlikely candidates for the burden Father Mondin would have them assume, which is nothing less than the survival of the Church in an American context," Thomas wrote.

Pentecostalism no threat, perhaps healing agent

ROME—The Pentecostal Movement does not present a necessary danger to the Catholic faith, according to an American Jesuit theology professor at Rome's Gregorian University.

The movement, at least as it has developed among U.S. Catholics, says Boston-born Father Francis A. Sullivan, S.J., in the current issue (Spring) of the Gregorianum, the theological quarterly of the university, also does not seem to pose a threat to Catholic unity, and its spirituality does not appear to be unhealthy.

NOTING THAT Pentecostalism is "the fastest growing sector of Christendom in the world," Father Sullivan says that theological interest in the phenomenon derives from recent scholarly investigations on the role of the Holy Spirit in the Church.

"In recent years," he writes, "Catholic theologians have been paying more attention to the free work of the Spirit, as author of the charismatic element in the life and structure of the Church, not restricted to hierarchical channels."

"Likewise," he adds, "we are now more ready than before to acknowledge such free working of the Spirit in Christian communities outside the visible limits of the Catholic Church."

Though the Jesuit theologian has certain reservations about the implications of terminology employed by Catholic pentecostals—e.g., "baptism in the Spirit," "life in the Spirit"—he concludes:

"I see nothing in Catholic doctrine that is incompatible with the conviction (the Pentecostals) have tried to express by these terms, namely that in our day God is answering the prayer of Christians for a new outpouring of the Holy Spirit with His gifts and power, and that such an outpouring of the Spirit can be the beginning of a new way of living in the Spirit, in which the presence and working of the Spirit manifests itself in ways that resemble the 'manifestations of the Spirit' which were the common experience of the (early) Christians."

TO THE QUESTION, "Does the Pentecostal movement involve any danger to Catholic unity?" Father Sullivan quotes a conclusion expressed in 1970 by a foremost authority on American Catholic neo-Pentecostalism, Father Kilian McDonnell, O.S.B.:

"There has not been in Catholicism the consistent pattern of fragmentation and division which typified much of Protestant neo-Pentecostalism. The Roman Catholic Pentecostals have, if anything, found

themselves more attached to the structural Church than before their involvement with the movement."

There is no basis whatever, Father Sullivan avers, for the impression that pentecostal Catholics constitute some kind of an "underground church."

As to whether Pentecostalism is an "unhealthy spirituality," the Gregorian University professor concludes that "there would seem to be little scientific basis" for assertions that pentecostal glossolalia must be rooted in "emotional disturbance."

TO THE QUESTION often posed by critics of neo-Pentecostalism—"If the movement really is the work of the Holy Spirit, how can one explain the fact that it came into being only at the beginning of the 20th Century?"—Father Sullivan replies:

"It seems to me one can only answer that it is a mistake to attempt to impose laws on the free intervention of the Spirit."

In Father Sullivan's opinion, there are good and solid reasons, based on observation and study of the "fruits" of the pentecostal experience in the lives of Catholic Pentecostals, that the movement is, in fact, a "work of the Holy Spirit."

The Priest, 1980 Style

LONDON, Ont.—Priests in the 1980s will not live in rectories, will probably work at a second job and will share their ministry with Protestant clergymen, according to a profile of the priest in the next decade that emerged in discussions here at the fourth annual meeting of the Central Conference of Priests.

A priest in the future, participants predicted, will:

Not live in a rectory as it is now known, or, if he does, he will live in a manner that permits him to share his life more fully with more members of the community.

Deal more and more with such issues as the gap between the rich and poor, the welfare of the families, the single parent and the divorced;

Perform his ministry on a more ecumenical basis, sharing his work with ministers of other Christian denominations;

Probably work at a second job in addition to the usually known work of the priest, but he will see this second job as part of his ministry;

Work with a team of married and single lay people who will serve in local parishes or missions caring for both the temporal and spiritual needs of the parishioners.

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WHAT DIFFERENCE DOES JESUS MAKE?

Imperfect people, imperfect Church

BY F. J. SHEED

Anyone who finds the Church on earth so imperfect as to be no longer tolerable should ask himself solidly, soberly, "How is a perfect society to be built up of people like me?" If he sees no difficulty in that then either he is a person of unique perfection, or he does not know himself very well. Even what we think of as the average decent Christian (you and I perhaps) cannot be half-witted enough to think of himself as ideal building material for a perfect social order. And Jesus did not, very definitely did not, build his Church of average decent Christians.

We have noted that the three closest to him among his chosen Twelve were Peter who was to deny him, James and John who maddened the others by going behind their backs to ask Jesus to give them the highest places in his Kingdom; coming down from the mount of Transfiguration he said to the others "O faithless and perverse generation how long shall I bear with you;" when the Temple guard seized him, they all ran like rabbits. It was to these men he gave his gifts of truth and life to be brought to all nations till the world should end (Matthew 28:19-20). And we have noted that among the first Christians almost every fault people complain of in the Church of history and the Church of now were already in full bloom.

JESUS AND HIS CHURCH cannot be understood at all unless we realize that it was his choice to unite men to himself, and continue his redemptive work, through humanity—not through some triply-refined essence of man, but through the humanity that actually exists. He took what he found, he still takes what he finds. As I said in *Theology and Sanity* there is a

thorough-going democracy about salvation. Most of the Kingdom's citizens get in as babies, and you cannot test babies as to their moral fitness for baptism. Nor for those who enter later is there any intelligence test or character test. I remember telling a woman who hesitated to join the Church because she was an alcoholic, that alcoholics are far better off inside the Church than outside.

To continue my raid on *Theology and Sanity*—there are spiritual types who find the idea revolting that Christ should be sanctifying them in and through the rag-tag and bobtail that in so many times and places the Church looks like. The hot smell of humanity is too strong for them. They would have their own direct relation with God, high above the muddled turbulence of humanity; or they would choose for companions on their spiritual pilgrimage the sorts of men and women they feel that God would choose. But this is folly. It is as though the man whom Jesus healed by the touch of his spittle had said—"Please, Lord, not spittle—so vulgar, so unhygienic." One must not be thus delicate about the gifts of God. But then one meets Christians who find Jesus himself too earthy for them—their salvation must set him quite a problem. Jesus anyhow had not their contempt for humanity; he chose to redeem mankind, not from above, but from within. He identified himself with men in man's fallenness: now he calls sin-damaged men to identification with himself in all his own suffering-won completeness.

EITHER WAY—choosing to be man, choosing to work on through men—he is true to the logic of his choice; and each choice sets the same sort of puzzle. Seeing him bleeding, thirsting, dying, the onlooker can feel only that he is a man with the limitations of a man. Seeing him raise others from the dead, seeing himself raised from the dead, how resist his claim to divinity?

So with the Church: in the area Christ has guaranteed—the teaching of revealed truth, the promulgation of the moral law, the giving of life through the sacraments, the union with Christ's heavenly intercession in the Mass—it passes the human measure; in the running by its officials of its public life, in the living by us, its members, of our daily lives, it can startle and shock. If we are ever shocked to the point of no return by its officials, we should take another solid, somber look at ourselves: the same Christ who bears with us has to bear with them.

This is the logic of his choice. The Church's members, the Church's officials do not cease to be men, each of us with his own salvation to be worked out in fear and trembling. Paul told the Galatians (4:19) "I am in travail over you, until I can see Christ's image formed in you"—so that the Christian prays, "Make me less like myself, less unlike you." The same Paul said of himself that he castigated his body lest he who had converted others should himself be cast away.

Why did Christ decide on a choice so improbable? How has it worked out? If he still cries "How long shall I bear with you?" at least we can answer, "Dear Lord, you brought it on yourself."

Blessing of oils

(Continued from Page 6)

Week wouldn't confirm that last assertion. I found the ceremony personally satisfying and indeed expressive of this union between bishop and priests. But, to be truthful, I decided only at the last moment to make the half hour drive and participate in this liturgy. Furthermore, several late pragmatic developments (a need to pick up the holy oils for our parish and to stop at the religious goods store) prompted my decision more than the lofty motivation mentioned above.

The rite in fact does beautifully convey these truths about the priesthood and the significance of oil in a Catholic's life, a further argument for making it more readily available to priests and lay people.

I CAN ENVISION young men extremely impressed and older persons deeply touched by the sight of all priests in a district promising once again to sacrifice their "own pleasure and ambition" so they might "bring his peace and love to their

Past haunts young mother

BY MSGR. R. T. BOSLER

Q. Many years ago I had a child out of wedlock. I rejected any suggestion made by anyone to have an abortion. I gave my little girl up for adoption. Two years later a young man and I were planning to marry, or so I thought. Again I became pregnant and one week before we were to marry he broke off and disappeared out of my life. I was desperate and panicked. My first pregnancy almost killed my parents. Within a few days I was in Mexico undergoing an abortion. Guilt stricken, I went to confession and received absolution.

I now have a wonderful husband and three lovely children. I try to keep close to God and receive the sacraments frequently. But I still become frightened at the destiny of my soul because of the horrible thing I have done. Will God have mercy on my soul even after what I have



done? I am so ashamed.

A. You have God's own word for it that as a converted sinner you are someone He loves in a special way. Read the fifteenth chapter of Luke's Gospel. There you will find Jesus' remarkable response to those who murmured against him: "This man receives sinners and eats with them." He described how God looks upon repentant sinners with three parables.

The first was about the shepherd who leaves the ninety-nine sheep to go after the one that was lost "until he finds it" and then calls in friends and neighbors to rejoice with him because he had found his sheep that was lost. The second was about the woman who lost her silver coin and then calls to her neighbors: "Rejoice with me for I have found the coin which I had lost." From these Jesus makes the application to God: "Just so, I tell you, there is joy before the angels of God over one sinner who repents."

Then Jesus follows with the tremendous parable of the Prodigal Son, which might more rightly be called the Parable of the Loving Father. Pray over that story of the young man who demanded his inheritance, left home, squandered all in debauchery and then returned, hoping to become a hired hand on the family estate. Study the reaction of the father in the story who sees the lost son in the distance, rushes to him, embraces him, restores him to family honors and throws a great party in celebration. With the figure of the father Jesus is telling you how your heavenly Father looks upon you. When you returned to your father's house by confessing your sin, the Father restored you to all your Christian rights and honors. Keep on renewing your sorrow for what you did, keep on thanking God for going after you when you strayed, but don't question his mercy and love by doubting the sincerity of his pardon.

Having said this, I feel that I must say something about the nature of the sin you committed. You said that you panicked. Doubtless as you look back on it now, you

must wonder how you did something so contrary to your moral convictions. It is quite possible that you were so carried away by your fears that you were not fully responsible for what you did. It may ease your mind to know that you may not have turned from God as completely as you thought you did. But whatever the sin, God assures you through Scripture that he has forgotten it.

Q. What does the Church have to say about donating organs, like kidneys or eyes, in your will? It seems to be a very noble and charitable thing to do, but I understand from some Catholics that it is against the teaching of the Church. They say it is desecrating the human body and that the body would be incomplete when it is reunited with the soul at the end of the world. What do you think?

A. Once upon a time, as you know, students of anatomy and medicine had to steal corpses from graves in order to learn how the human body was put together and how it functioned. The Church and all Christian society forbade the use of corpses to gain knowledge that would help the living. It was fear of desecrating the human body that led to such laws, not problems with the resurrection. This was in the very society that hanged people for stealing and for more serious crimes cut them down while they were still squirming and quartered their bodies. We have advanced somewhat beyond that stage, for today it is considered perfectly respectable and legal to leave one's body to medical schools for research or portions thereof, such as eyes, to hospitals for the benefit of the living. Our Church today does not oppose this. If there are any old laws forbidding it still on the books they are abrogated by an accepted custom to the contrary.

Your friends' arguments from problems about the resurrection scarcely merit a discussion. Even our ancestors knew that the human body was reduced to a handful of dust and mingled with the earth from which it came.

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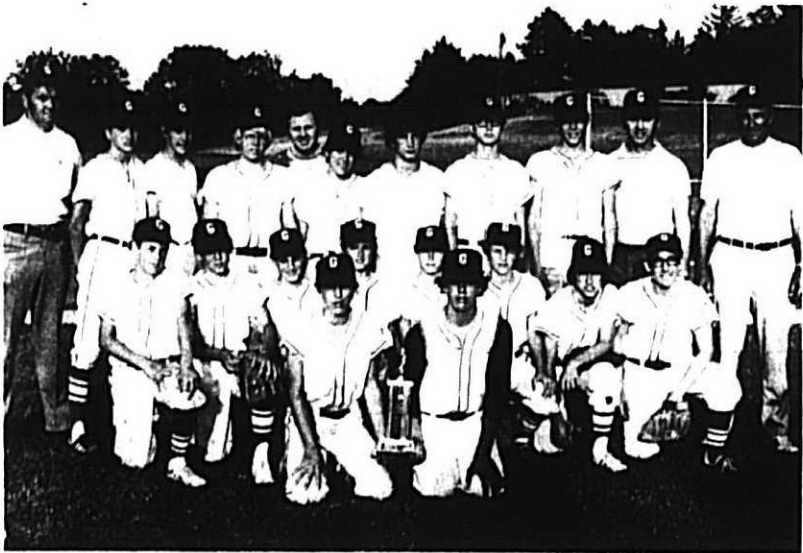
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St. Gabriel wins baseball crown



CHAMPIONS—St. Gabriel's parish captured the Cadet Baseball League championship last Sunday afternoon by downing St. Plus X, 5 to 3, at Butler University. Bill Wise was the winning pitcher, who previously threw a one-hitter against Holy Name in the opening playoff round. The Division I winners are shown above with their coaches, Dick Hall and Don Berringer, and priest-moderator, Father Larry Crawford. Division II winner St. Plus X earlier survived a division playoff against Holy Spirit by a 5-3 score. Holy Name was the Division III winner, losing to the eventual champions 5 to 0.



BREBEUF WINS 'EXERCISE'—Brebeuf Preparatory School recently won the annual "Exercise in Knowledge" competition on WLWT-TV, Channel 13, outlasting 31 other area high schools in the weekly contest. Members of the Brebeuf team were Dave Houston, Jack Tilford, Brian Aull and Tim O'Neill. Indianapolis Mayor Richard G. Lugar appeared on the contest's championship round, won by Brebeuf over Thomas Carr Howe High School.



A CADET "B" TITLE FOR HOLY TRINITY—After three seasons of "almost," Holy Trinity's Cadet "B" kickball team made the fourth campaign a thing of beauty. The Westsiders entered the play-offs as the Division One runner-up and immediately stamped themselves as a contender for the league title by defeating Holy Spirit, the Division Two winner, 23-11. In the semi-final game, Holy Trinity edged Holy Name's Division Three runners-up in a thriller, 11-13, before ousting Immaculate Heart in the championship contest. The two coaches who guided the girls through their successful season are Head Coach Melissa Zore (back row, second from left) and Assistant Pat Maxey (back row, second from right).

CYO NOTES

Entry blanks have been mailed for the Junior Boys and Girls Golf Outing, to be held June 24 at Ensley's W. 56th St. Golf Center. Deadline is June 21.

Junior Boys Match-Play Golf Tourney information has been mailed. The tourney will be held June 26-29 at the South Grove Course. June 23 is the deadline.

Dates have also been announced for the two major swim meets this summer. Brookside Pool will be the site for the Junior Subnovice Swim Meet on July 6. Deadline for entries is July 3. The Archdiocesan Swim Meet is scheduled July 10-11 at the Broad Ripple Pool.

The Junior Summer Outdoor Dance has been scheduled for Friday, July 14. Site will be announced later.

Junior Boys and Girls Softball Leagues will begin play next week, continuing through July 23 and followed by a post-season tourney. The boys will have 19 teams, starting June 11, while 23 teams have entered the girls' league, to begin June 14. Participation fees, rosters and eligibility blanks are due to the CYO Office by June 14 for both leagues.

Track, Field Meet on tap Sunday for Junior girls

INDIANAPOLIS — The first Junior Girls' City-Wide Track and Field Meet will be held Sunday, June 11, at the CYO Stadium on W. 16th Street.

Twenty events are scheduled in Classes A and B. Girls 16 and over will be in Class A, while those under 16 are in Class B. Determining birth date for classification is June 11.

Overall team trophies will be awarded in each class and with individual ribbons through seventh place.

Gates will open at 11:45 a.m. Field events will start at 12 noon, with running events at 12:30 p.m. Admission will be 50 cents adults, 25 cents school children.

Few spots left on camp slate

The "full up" sign is out for girls at Camp Rancho Framasa in Brown County, but some space is available in Camp Christina, the CYO Office announced this week.

At Camp Christina, the first four weeks for girls are filled, with places remaining the weeks of July 30, August 6 and 13.

For boys, space is available at Camp Christina the week of June 18, but the following week's camping there has been cancelled. At Rancho Framasa for boys, the week of July 16 is full and the July 23 week is nearing capacity. Space is available in the balance of the season.

Altogether, fewer than 300 spaces are available in both camps, which have a combined capacity of 1,700 campers.

Information and applications are available from the CYO Office, 1502 W. 16th St., Indianapolis, IN 46207. Phone 632-9311.

Marlowe Mullen will be chief instructor for the classes at the Ransburg (Eastside) YMCA and the Baxter (Southside) YMCA.

The schedule at Ransburg is 9 to 10 a.m. for boys 8 to 11, and 10:30 to 11:30 a.m. for boys 12 to 14. Baxter schedule is 1:30 to 2:30 p.m. for those 8 to 11, and 3 to 4 p.m. for the 12 to 14 group.

Three separate sections will be held—June 12 to 30, July 3 to 21 and July 31 to August 18.

Registration and other information is available by calling: Ransburg, 357-8441; Baxter, 881-9347; or Mullen, 787-6101.

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ND HOSTS CONFERENCE

BY SUE CRIBARI

NOTRE DAME, Ind.—Catholic Pentecostalism—a movement which has grown dramatically in the last five years—is "not an end in itself, not a substitute for the Church."

Related article, Page 5

but truly a tool for Church renewal," a leader of the movement told an international conference here.

Kevin Ranaghan, co-author of "Catholic Pentecostals," one of the first books on the subject, added that the "resources, spiritual energies, and very lives of the individuals and communities who are the Catholic charismatic renewal are to be laid down in service for the well-being of the whole Church."

Ranaghan spoke at a June 2-4 International Conference on the Charismatic Renewal in the Catholic Church, held on the University of Notre Dame campus here.

The conference attracted about 11,500 predominantly Catholic delegates from nearly every state in the U.S. and

Fifty years ago 41 young men received diplomas in Cathedral High School's first commencement exercises.

several foreign countries. About 90 people, mostly college students, attended the first such conference, held in 1967.

THE MOVEMENT is named for Pentecost Sunday, when the Holy Spirit descended upon the Apostles, and the "charisms" or gifts of the Holy Spirit described in the New Testament.

Among these charisms is the gift of tongues praising God spontaneously in a language, or what resembles a language, which is unknown to the speaker. That phenomenon—and others including charismatic "prophecy," relating what is described as a divine message—occurred several times throughout the week-end conference. Also reported were scattered instances of spiritual and physical "healings."

Pentecostal leaders say many Christians can receive these charisms through "baptism in the Spirit" something which is not a sacrament, but a "blossoming of the sacramental life of Baptism and Confirmation." Baptism in the Spirit usually occurs through prayer and a "laying of hands" on a willing individual by other Pentecostals. This "laying on of hands" is also described in the New Testament.

HILL BEATTY, a Pentecostal leader from Augusta, Ga., noted, however, that there is a danger in getting "the eyes on the gifts and off the Giver."

"I think from our point of view," said James Byrne, a member of the Catholic Charismatic Renewal Service Committee which coordinated the week-end conference, "far too much attention has been given to 'tongues'."

"It's a flashy thing and people look at it," he noted, adding that while tongues and other charismatic gifts are "important and good," the important thing is the spiritual growth they promote.

Father George W. Kosicki, another service committee member, said the charismatic movement is fostering a deeper experience of the Holy Spirit "in the lives of individuals and in community, bringing them to a continuing and fuller conversion and commitment to Jesus Christ as Lord."

During his speech however, Ranaghan, also a service committee member cautioned those attending the conference to avoid "any attitude or action which makes the charismatic renewal and its participants look like a special 'in group,' the elect of God, or the select few who have the whole truth."

You can't win 'em all

LOS ANGELES—Television station KNBC here is devoting the month of June to the "population explosion."

It has purchased large newspaper ads claiming that the "population explosion" is a "simple, unhygienic fact." The ad announces 36 programs on the station in June, plus two documentary specials and features on the KNBC news service.

Six months ago the Population Communication Center of New York sponsored an all-day conference at the Century Plaza Hotel here together with the National Academy of Television Arts and Sciences. The purpose was to urge the television industry to use its resources to promote the views of the population control advocates.

KNBC's announcement came almost simultaneously with the report from the National Center for Health Statistics that the U.S. birth rate is now even lower than it was during the depression years of the 1930s.

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FORMER ST. CLOUD MAYOR

First lay president ready to take reins at St. Mary

BY PAUL G. FOX

INDIANAPOLIS The first lay president of 127-year-old St. Mary's College at Notre Dame is assuming his post there July 1 with his eyes wide open.

Dr. Edward L. Henry, 51, knows full well the problems of one of the nation's largest Catholic women's colleges, and plans to plunge directly into the maelstrom.

HE CARRIES with him four "strong suits" of qualifications, all of which will surely be needed.

Academic credentials: doctorate in political science from the University of Chicago, classroom teacher since 1948, government department chairman 15 years at St. John's University, Collegeville, Minn., director of Center for Study of Local Government at St. John's for five years.

Political mayor of St. Cloud, Minn., for eight years, president of Minnesota Mayor's Association and the League of Minnesota Municipalities.

Fund-raiser six years as assistant to the president and development director at St. John's.

Father nine children, including five daughters, ages eight to 24.

Interviewed here last week while visiting with the St. Mary's Alumnae and his brother, Father Charles Henry, O.S.B., of St. Maur's Priory, Dr. Henry said that the South Bend college campus was "still in a state of shock" after merger



NEW COLLEGE PRESIDENT—Dr. Edward L. Henry, new president of St. Mary's College, Notre Dame, was a recent visitor to Indianapolis, where he visited with his brother, Father Charles Henry, O.S.B., a member of St. Maur's Priory. He will assume the duties at the 127-year-old women's college on July 1.

plans with neighboring University of Notre Dame were called off this past spring.

One of the immediate results of the merger was a falling off of registration at St. Mary's, whose students believed that they were to receive Notre Dame diplomas. This will cost the college about \$600,000 in revenue needed to meet its budget next year.

THE COLLEGE HAS a couple of other major problems confronting the new president.

Expanded recruitment for students will require new sources of financial aid. In the past, patronage generally came from upper middle-class families. Serious attention will be given now to attract a student body more representative of economic variations.

Fund-raising will be emphasized, Dr. Henry revealed that the college has practically no endowment. Outside sources of funds amount to about \$100,000 a year, far short of present and future needs. The

college previously met its budget through tuition and fees.

In this regard, Dr. Henry believes that women's lib trends will prove beneficial. Traditionally, the college educated breadwinner has contributed to his alma mater, but not to his wife's. Hopefully this pattern will change in favor of women's colleges.

ANOTHER GOAL of the new president will be to reorganize the college's governing board of trustees to make it conform to interests of its various constituent groups.

Despite the announced intention of neighboring Notre Dame to become coeducational in the fall, Dr. Henry is firmly convinced that the needs of young women can better be served within the framework of the small, liberal arts college for women.

St. Mary's will continue to collaborate with Notre Dame by allowing academic cross-pollination, but a brake on the exchange program is indicated by a charge of \$85 to \$100 per credit hour for each other's students.

Confronting these and other problems at St. Mary's will require a combination of all the new president's innate and acquired skills. He has a three-year contract to achieve his goals.

Pope greets Hungarian pilgrimage

VATICAN CITY—Welcoming the first large nationwide pilgrimage from Hungary since World War II, Pope Paul VI expressed the hope that future Church-state relations in that communist-dominated country will be marked by "recognition of respective rights" and by "cooperation in the service of the welfare of the Hungarian people."

Pope Paul received a pilgrimage of about 300 Hungarians who had come to Rome to commemorate the conclusion of the 10th centenary of St. Stephen, the Hungarian king who organized the Church in Hungary and the Hungarian nation. The group was accompanied by eight Hungarian bishops and 70 priests.

In receiving his visitors, Pope Paul spoke in Italian, with two bishops translating his words. During his address, the Pope made no reference to the status of Hungarian Cardinal Jozsef Mindszenty, who, after 15 years of self-imposed exile in the U.S. embassy in Budapest, is now living in Vienna, unable to return to his homeland.

Pope Paul began his talk by recalling his visit to Budapest in 1938 as head of the Italian pilgrimage to a Eucharistic congress. He expressed his joy at being at last able to welcome a Hungarian pilgrimage.

Recalling Hungarian Catholics' loyalty over centuries, the Pope urged his visitors to transmit to future generations this "unshaken loyalty to the Christian religion and generous love of the Hungarian nation."

The Pope avoided almost completely any direct references to problems faced by the Church and its members under the Communist regime. But he told them that he is aware of the situation of Hungarian Catholics.

Irish constitution changes proposed

DUBLIN—An end to the ban on divorce and contraceptives in the Republic of Ireland was recommended in a report published May 29 by the Irish Theological Association (ITA). The report, which was sent to Irish Prime Minister Jack Lynch and to a parliamentary committee on Irish unity, also recommended ending the designation of special position for the Roman Catholic Church in the Irish constitution and new rules easing religious rules in the adoption of children.

The report was prepared by a working group under the chairmanship of Dr. Edna McDonagh, a Catholic professor of moral theology at St. Patrick's College, Maynooth. The committee was unanimous in its recommendations. The issues studied have been cited as major barriers to possible reunification of the republic with Northern Ireland, which has a two-to-one Protestant majority.

† Remember them in your prayers

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ROSE E. PLEASANT, 78, St. Mary's, June 4. Mother of Paul, Philip, Fred and Robert. Pleasant, Dorothy, Snyder and Mrs. Jack Hays, sister of Fred. Wagoner, Mrs. Dorothea and Edna, Townsend.

FULDA
ALPHONSE "Bennie" RUP PRECHT, 84, St. Boniface, June 3. Husband of Olivia. Father of Mrs. Thomas, Schaefer of Tell City, Ind. Rupperecht of Jasper and Helen Rupperecht of Vincennes.

INDIANAPOLIS
MARY J. FLETCHER, 79, St. Elizabeth, June 2. No immediate survivors.

SGT. STEPHEN A. WARD, 72, St. Lawrence, June 1. Son of Howard

and Mary Burleson, brother of Ronald L. Ward, grandson of Alice Ross.

THERESA C. BAKIUS, 86, Christ the King, June 5. Mother of Florence B. Bakius and Alice Johnson.

RICHARD J. DAILEY, 74, St. Philip, June 5. Husband of Malinda M. Father of Dolores, Priscilla, brother of Fred and Elmer, Dailey.

GEORGE G. GALEMA, 59, St. Bernadette's, June 5. Husband of Claire, brother of M. J. Galema.

SUSANNAH MONROE, 72, St. Gabriel's, June 5. Wife of Eugene J. Mother of Helen, Herschell, Mary, Gerald, Virginia, Frank and Betty. Bakes, sister of Clyde, Martin and Norma, Nelson.

BERNARD H. TRISLER, 86, Nativity, June 5. Father of Dorothy A. Wolsch, brother of May, Trisler.

EDWIN V. TIERNEY, St. John's, May 5. Husband of Catherine, father of Jack M. and Joseph V.

Tierney, and Margaret A. Weinmann.

ANNA B. OLIGER, 87, St. Jude's, June 7. Mother of Robert C. Oliger and Mrs. Eugene Rattery.

ROSE V. STAHL, 63, Sacred Heart, June 7. Wife of Carl G. mother of Carl R. James F. and William H. Stahl. Rosemary, Duke, Dolores, Patricia, Margaret, Strack and Carolyn O'Donnell, sister of James F. Norris, Frances, Mooney, Lucille, Weimer, Clara Allen and Anna, Fuller.

NEW ALBANY
JOHN T. FLANAGAN, 67, Holy Trinity, May 29. Husband of Roberta, father of Mrs. Ida Gregory, Bob and James P.

Flanagan, all of New Albany. A brother and three sisters also survive.

RICHMOND
HAROLD FISHER, 43, Holy Family, June 6. Husband of Norene; father of William Fisher of Centerville, Thomas, Steven, Mark, Kenneth and Susan, all of Richmond, son of Mr. and Mrs. William Fisher of Williamsburg; brother of Ray, Fisher of Carlos, Mrs. Dorothy Tony of Farmstead and Miss Carolyn Fisher of Williamsburg.

TERRE HAUTE
EVA WELDELE ARMSTRONG, 85, St. Joseph, June 3. Mother of Shirley Armstrong, sister of Mrs. Iona Brown and Mrs. Leatha Lanther, all of Terre Haute.

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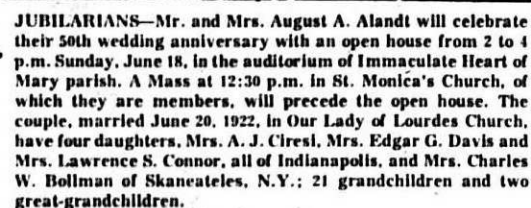
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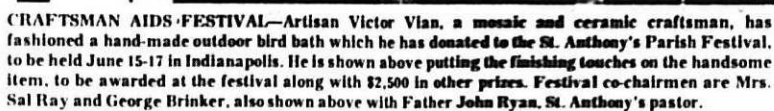
De Sica film has impact

THUS ONE treasures the exceptions that manage to get through the commercial gauntlet, like Vittorio De Sica's "Garden of the Finzi-Continis," from Italy, which recently won the best foreign film Oscar against mediocre opposition.

The Castle of Fumone was the virtual prison of Pope St. Celestine V after he resigned the papacy in 1294. Pope Paul VI visited the castle shortly after he was elected to the papacy, and his visit helped spark rumors that he would



Emotionally, De Sica builds to an extraordinary climax that is long coming but worth



waiting for—Nicol's farewell to all the beauties and memories of her home and estate, as she is borne to a new role as comforter

to fellow victims. The final track is filled with a heart-breaking Jewish lament for the dead (Rating: A-3—unobjectionable for adults.)

New Fathers' Club officers are: Joseph Morris, president; Sal Puntarelli, first vice-president; Jack Leahy, second vice-president; Ted Spanke, secretary; and Charles Fleetwood, treasurer.

INDIANAPOLIS — A parish auction is slated Saturday, June 10, at St. Joseph's Church, 1375 Mickley Ave. There will be antiques, furniture and autographed mementos from famous people. The public is invited.

"In the face of these great responsibilities is it too much to ask for a little understanding, affection and above all for the support of unceasing prayer?"

Fifty years ago Miss Sophie Cook, a student at St. Mary Academy, Indianapolis, won fourth prize in an Irish History essay contest sponsored by the national auxiliary of the Ancient Order of Hibernians.

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