

the CRITERION

Archdiocese of Indianapolis

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Word from the Archbishop

My dear Family in Christ:

On Wednesday, June 11, Archbishop Schulte will celebrate his 60th anniversary of priestly ordination. The first 22 years of his priesthood Archbishop Schulte spent in service at the historic Old Cathedral in St. Louis. He was then appointed Bishop of Leavenworth, Kansas, and in 1946 he became Archbishop of Indianapolis. So nearly half his sixty years in the service of God and the Church have been with us in the Archdiocese of Indianapolis.

Archbishop Schulte has requested there be no public observance of his diamond jubilee. I have advised him that his wishes will be respected in this regard, but that I felt it appropriate to request a special day of prayer for him be observed throughout the entire Archdiocese.

Consequently, I ask that public and private prayer be offered this Sunday, June 8, throughout the Archdiocese in a spirit of thanksgiving to God for the life and labor that Archbishop Schulte has given to us.

I know that you join with me in expressing to Archbishop Schulte deep appreciation for his years of service to us and best wishes for his health and happiness in his retirement years at Saint Augustine Home, Indianapolis.

Devotedly yours in Christ,

George J. Biskup

Most Rev. George J. Biskup
Archbishop of Indianapolis

Visit with Pope caps Ford's European trip

BY JOHN MUTHIG

VATICAN CITY—Pope Paul VI told President Ford that his visit to the Vatican on Tuesday emphasized the importance that "you attribute to the moral aspects of the problems" discussed with European leaders during his trip.

The Vatican press office indicated that Pope Paul had focused on the "strife-torn Middle East" during his private talk with the President.

The Pope, according to a late communiqué, "dwelt especially upon prospects for the longed-for reconciliation of the Middle East conflict." A solution to that decades-long conflict, the Pope said, should take into account the aspirations of all peoples involved.

The Pope's formal talk was given after his private conversations with the President.

The President's remarks were extemporaneous.

THE POPE and the President remained closeted for 70 minutes in the Pope's library with the U.S. Secretary of State Henry Kissinger and Archbishop Agostino Casaroli, secretary of the Vatican's Council for the Church's Public Affairs.

The Pope sat behind his desk with the President directly opposite him. At the Pope's right sat Archbishop Casaroli. Kissinger sat at the President's right.

At the formal exchange of declarations after the private discussions, President Ford gave the Pope a sculpture by Gilroy Roberts called The Great American Eagle. The Pope exclaimed: "Ah, the eagle, symbol of liberty."

President Ford was quoted as saying that his visit to Pope Paul

inspired him and that the two had "a most beneficial discussion of many problems on which we can work together for the progress of peace."

The Pope, who spoke in English, told Ford he knew that the President had been involved in discussions of military import with European and world leaders and that those "difficult problems . . . at least from the declared points of view of defense, cannot be ignored by those responsible for public life."

Pope Paul, however, said that the President knew that from him he "would hear only exhortations and words of peace and of sincere and generous collaboration for the advantage of all."

"This is our mission. It constrains us to strive to ensure that people never forget the primacy of spiritual and moral values, which direct social living no less—indeed more—than economic and military interests and preoccupations."

FORD WAS told that the Pope is "glad to be able to give the support of our counsel and our humble collaboration to the solving of the knots that mean so much suffering and peril for peoples."

Pope Paul gave the President a book on the artistic works of the contemporary Italian sculptor Lello Scorzelli, who designed one of the doors at St. Peter's Basilica. He also gave him a framed bas-relief by Scorzelli of St. Peter's Basilica and a series of medals of his pontificate in gold, silver and bronze.

The Pope gave Mrs. Ford a medallion of the Blessed Virgin Mary.

Mrs. Ford and presidential envoy Henry Cabot Lodge accompanied the President to the Vatican.

Mr. Ford wore a dark blue suit and a blue and white striped tie, while Mrs. Ford wore a blue knee-length dress with a long black mantle.

The President's party was escorted to and from the papal apartments by a group of gentlemen-in-waiting to the Pope.

The President had arrived at 6 p.m. by car from the residence of the Italian premier, Aldo Moro. He was in the Vatican about an hour and a half. He and his party went immediately to a nearby athletic circle for boys sponsored by the Knights of Columbus, where he met American priests and seminarians working and studying in Rome. Then he and his party took off from the field of the club, known as the Pontifical Oratory of St. Peter, by helicopter for Fiumicino airport, where they departed for the United States.

We regret . . .

Our front page story two weeks ago covering the joint 25th jubilee celebration at St. John's, Osgood, on May 30, carried the headline: "Four priests to note Silver Jubilee." The accompanying story, however, mentioned only three jubilarians. Inadvertently omitted was Father John Mintz, pastor of St. Gabriel parish, Connersville. Also Father Edward V. Gayso's parish should have read St. Leonard, W. Terre Haute. We regret the errors and any inconvenience they may have caused.

—The Editors

Cathedral site of solemn rites for 3 ordinands

Archbishop George J. Biskup will ordain three men as priests of the Archdiocese of Indianapolis in ceremonies beginning at 11 a.m. tomorrow, Saturday, June 7, in St. Peter and Paul Cathedral.

The candidates for ordination are Rev. Mr. Patrick A. Doyle, Rev. Mr. Jack W. Porter and Rev. Mr. William Turner.

All are graduates of St. Meinrad School of Theology and have served an internship as deacons in Archdiocesan parishes.

Each priest of the Archdiocese has been invited to join Archbishop Biskup in imposing hands and thereby assist in the bestowal of the Order of Priest on the candidates. Servers and ushers will be seminarians of the Archdiocese.

THE ORDINATION rite is part of a special Mass and will come immediately after the reading of the Gospel. The candidates will be summoned before Archbishop Biskup, who will inquire about their preparation for the priesthood and their worthiness.

Formerly the consent of the congregation was given by silence, but the new rite of Ordination calls for the active consent of the people, and this will be indicated by the applause of all present. The gesture symbolizes the whole priestly people welcoming those who will exercise the ordained priesthood.

The Archbishop will then instruct the congregation and the candidates on the duties and obligation of the priesthood. The candidates will give promises of obedience and respect and lie prostrate before the assembly. The whole church then will join in reciting the Litany of the Saints.

AFTER A FINAL prayer from the Archbishop will come the solemn laying on of hands by the Archbishop and all priests present. The ancient ceremony designates the imparting of the Holy Spirit and reception into the order of the Presbyterate.

Next, the parents of the ordinands will come forward and present the vestments. The stole worn side-wise by deacons will be turned to hang straight from the shoulders and the newly ordained are then vested in chasubles for the first time.

The palms of the new priests will be anointed with holy chrism, recalling that Jesus was anointed Lord through the power of the Spirit. After receiving the gifts of bread and wine, which represent the people, the Archbishop will present them to the ordinands. The Kiss of Peace is then given, and the liturgy of the Eucharist follows, with the new priests concelebrating their first Mass together with the Archbishop.

Music will be provided by a special mixed choir under the direction of Charles Gardner.

Immediately following Mass a reception for the new priests will be held in the Cathedral High School gym.

St. Paul-Minneapolis archbishop resigns

WASHINGTON—Pope Paul VI has accepted the resignation of Archbishop Leo Binz of St. Paul and Minneapolis, 74, and named Auxiliary Bishop John R. Roach, 53, to succeed him as archbishop.

From 1936 to 1942, Archbishop Binz was secretary to the Apostolic Delegate in the United States, then Archbishop (later Cardinal) Amleto Giovanni Cicognani.

In 1949 he was appointed coadjutor archbishop of Dubuque, becoming archbishop in 1954. In 1961 he was named archbishop of St. Paul and Minneapolis.

Mother Teresa cited

CALCUTTA—Mother Teresa of Calcutta, founder of the Missionaries of Charity who first won fame by her work among the poor in the slums of this Indian city, has been nominated for the 1975 Nobel Peace Prize.

Mother Teresa and her nuns since 1950 have rescued more than 23,000 dying persons from Calcutta streets and helped them to die with dignity in a shelter donated by the municipality.

The Missionaries of Charity now have more than 700 Sisters and 100 Brothers in more than 50 houses around the world.

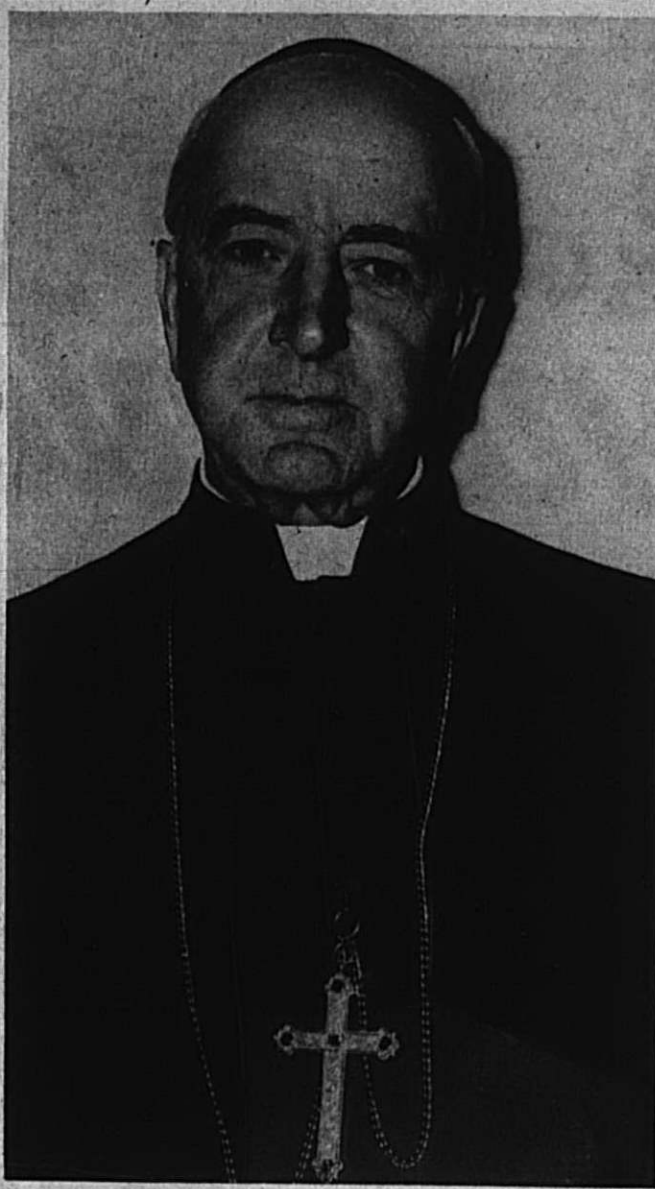
OFFICIAL APPOINTMENTS

Rev. David Hutt, OFM Conv., has been named associate pastor of St. Anthony parish, Clarksville, succeeding Rev. Alban Mitchell, OFM Conv. Effective June 1, 1975.

Rev. Magr. Cornelius B. Sweeney, V.G., has resigned as pastor of St. Peter and Paul Cathedral, retaining his post as Vicar General of the Archdiocese. Effective June 1, 1975.

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

June 2, 1975



DIAMOND JUBILARIAN—Retired Archbishop Paul C. Schulte will mark the 60th anniversary of his priestly ordination next Wednesday, June 11. The 85-year-old prelate has requested that there be no public observance of the jubilee, but Archbishop George J. Biskup urges in a pastoral letter to be read at Masses this week-end that Sunday, June 8, be designated as a day of special prayer for Archbishop Schulte. The former Ordinary is living in retirement at St. Augustine Home. Archbishop Biskup's letter is printed elsewhere on this page.

State parley focuses on justice education

INDIANAPOLIS—Putting the Church's long tradition of social justice to work in the world today was the focus of a workshop held June 1 and 2 for delegates from all five of the state's dioceses.

Sponsored by the Indiana Catholic Conference (ICC), the "Education to Justice" conference at Fatima Retreat House was the first step in a program designed to reach every Catholic in Indiana. The purpose is to increase awareness of the continuing need for liberty and justice among all persons.

The state effort dovetails with a biennial program sponsored nationally by the U.S. Bishops.

PARTICIPANTS in the workshop will establish education to justice programs in their respective dioceses and will help train local workshop leaders. By next fall, it is hoped that every parish in the state will be involved in programs centering on justice.

Representing the Archdiocese of Indianapolis at Fatima were Father Lawrence Voelker, ICC coordinator and pastor of St. Thomas More parish, Mooresville; Father Donald Schmidlin, director of Catholic Charities; Sister Marie Kevin Tighe, S.P., St. Mary-of-the-Woods; Sister Judith

Shanahan, S.P., Office of Education; Sister Olga Wittenkind, Marian College; Sister Margaret Freeman, O.S.F., and Sister Catherine Gardner, O.S.B., Indianapolis; Catherine Siffin, Bloomington; Mary Kay Tolen, Richmond; Tom Morgan, Catholic Charities, and Charles Schisla, Communications Center.

Dominant themes of the workshop were the Church and its social mission, similarities and differences of sacred and secular values, and Christianity as a modern lifestyle.

In an address Monday morning, Father Voelker discussed the constancy of Catholic social thought.

"Long before the socialist manifestos, long before the existence of capitalism or socialism, long before the emergence of the modern industrial era, there was a constant Christian understanding about the nature of property and man's possession and use of property," he said.

THOMAS AQUINAS, Father Voelker pointed out, argued for the lawfulness of private possession but also as-
(Continued on Page 3)

Richmond turns down centralized school system

RICHMOND—A proposed central Catholic school system under a single administration has been tentatively rejected by the three local parishes—St. Andrew, St. Mary and Holy Family.

However, an advisory committee, with representation from all the parishes, will continue to explore unified action to improve existing education programs. Under examination will be both school and non-school programs.

Also rejected was a proposal to expand parochial schooling to the junior high level. At present St. Andrew and Holy Family operate grades one through eight and St. Mary operates grades one through six.

THE PROPOSALS were contained in a comprehensive survey and reorganization plan which emerged from a seven-month study of Catholic educational needs in Richmond. Key recommendations included the citywide school system, a citywide board of education headed by a professional administrator, hiring of a full-time Director of Religious Education for out-of-school programs, and more vigorous recruitment of students.

The plan was subject to the approval of the three parishes. Pastors are Father Clifford Vogelsang, St. Andrew; Father Francis Van Bente, St. Mary; and Father Robert Minton, Holy Family.

Details of the plan were unveiled at a citywide meeting on May 18, then discussed at length in meetings in the individual parishes and again at a joint parish meeting.

Although the concept of a central school administration was turned down for the foreseeable future, parish representatives agreed to continue working together and recommended the formation of an advisory committee to examine more thoroughly the findings of the commissioned study. All the resource material developed in the course of the tri-parish survey will be at the disposal of the advisory committee.

MEMBERS OF the committee are expected to be announced in the near future.

Although a central school was not endorsed, parish spokesmen at the citywide meetings did not rule out the possibility of changes in the future. Several expressed the need for evaluating the recommendations at greater length. General approval was given to proposals regarding the promotion of enrollment and recruitment and the effort to establish better public relations with Catholic parents and the community at large.

Greatest concern was expressed regarding the anticipated cost of a central school administration. Many parish delegates believed a more ambitious school program with increased enrollment and a more elaborate administration would cost an estimated 20% to 40% above present school expenses. Combined school budgets now total \$190,000.

Transportation was viewed by many delegates as a serious problem in any merger proposal.

The tri-parish study was chaired by Robert E. Allen, a member of St. Mary parish. More than 50 volunteers worked on the project.

One worker commented that there had been more community spirit and cooperation shown in the past seven months than at any time in recent years. "We haven't had this much unity among Richmond Catholics since the founding of Holy Family parish 20 years ago," he said.

Groups study ways to aid refugees

Preliminary efforts to sponsor Vietnamese refugee families are taking shape in at least three parishes of the Archdiocese, according to Father Donald Schmidlin, director of Catholic Charities.

He said that a number of couples have gathered together to begin investigating what would amount to group sponsorship. One particular couple would be the official sponsor but the remaining couples would offer assistance during every phase of relocation.

SOME OF the couples are interested in sponsoring a specific family, having previously met the father when he was stationed at Fort Harrison. It was a direct request for help that prompted Mr. and Mrs. Albert Long, members of St. Michael parish, Indianapolis, to sponsor the family of Luu Vinh Lu, a displaced Saigon businessman whom they met in 1968 when he was at the fort. The Lu family is already here and residing with the Longs preparatory to moving to separate quarters.

Officials of the Migration and Bishop appointed

VATICAN CITY—Auxiliary Bishop Joseph R. Crowley of Fort Wayne-South Bend, Ind., has been named a member of the Pontifical Commission for Social Communications.

Bishop Crowley is chairman of the Committee on Communication of the U.S. Catholic Conference.

Refugee Services of the U.S. Catholic Conference have recommended that parishes rather than individuals become the chief sponsors. Father Schmidlin, however, questioned the feasibility of that approach. Most parishes, he said, were unlikely to have available funding, and he thinks having specific parties responsible for sponsorship is likely to assure a more efficient relocation.

FATHER SCHMIDLIN noted that some groups hope to work through

parish councils and thereby receive semi-official recognition and support. The parish, in those circumstances, would help by keeping members posted about refugee developments and the parish bulletin could be used to relay requests for specific assistance.

Father Schmidlin said any individual or couple interested in sponsorship is encouraged to phone the Catholic Charities Office, (317) 634-1913 or write P.O. Box 33052, Indianapolis 46203.

National Mother Seton Day proposed

WASHINGTON—Sen. Charles M. Mathias, Jr., (R-Md.) has submitted a proposed joint resolution to the Senate authorizing the President to proclaim Sept. 14, 1975 as "National St. Elizabeth Anne Seton Day."

If adopted, the national day of recognition would coincide with the date of Mother Seton's canonization.

Citing Mother Seton's "extraordinary and substantial" contributions to "academic and moral education in the United States," Mathias' resolution urges individuals and interested groups and organizations "to observe the day with appropriate ceremonies and activities."

In introducing the resolution, Mathias said, "Catholics in America and abroad will celebrate this day with thanks and hope that the ideals of Blessed Elizabeth Seton will be

carried on in religious as well as lay societies.

"I hope that we in Congress may add our voice of praise to those of persons of good will everywhere for this ultimate recognition of Blessed Mother Elizabeth Seton's devotion to God and her fellow human beings."

Senate to meet

The Priests' Senate will meet from 10:30 a.m. to 4 p.m., Monday, June 10, in the Chancery. The major part of the meeting will be devoted to finalizing a model for parish council constitutions, according to Father Robert Borchertmeyer, president.

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(3) Obviously, it costs more for travel, and probably for room and board, at an out-of-state school. Marian enrollment from the Greater Indianapolis area increases each year. There must be a reason. It could be that part-time jobs are easier to find where you're known. (About half of Marian students have jobs on the side. Many keep the same jobs they had in high school.)

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(4) Marian does not have a lot of "Mickey Mouse" regulations. But there's an emphasis on responsible Christian conduct—in the classroom and out. Most of this stems from the students themselves who have a voice in setting their own guidelines. The fact that Marian is a Catholic college also probably has something to do with the feeling that sorting out values and learning to live responsibly are a part of the educational process.

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THE TACKER

50,000 loaves

BY FRED W. FRIES

Fifty thousand small loaves of bread will be distributed by Franciscan friars of St. Francis of Assisi Church in New York City on June 13—the feast of St. Anthony of Padua.

Known by a century-old custom as "St. Anthony's Bread for the Poor," the tradition was revived last year "as a reminder to those Americans who have, to share with those who have not," according to Father John Felice, O.F.M., pastor of the midtown church on West 31st St.

The church—one of the busiest in the city with 32 associate pastors—is well aware that hunger is not a thing of the past since it still conducts a breadline, dating back to Depression days, in which an average 200 hungry people each day receive a sandwich and a cup of coffee.

Last year's supply of 30,000 loaves of bread supplied especially by a local bakery, was exhausted before noon, dictating the increase in the number of loaves this year.

HERE AND THERE—Mrs. Robert A. Crisp is the 1975-76 president of the St. Vincent Hospital Guild. . . Margaret MacDougall, a member of St. Anthony parish, Clarksville, was cited as an outstanding student in Psychology at recent Honors Day ceremonies at Catholic University of America, Washington, D.C. . . District Deputy Dick Keenan of Council 437, Indianapolis, was named Outstanding District Deputy at the Indiana State Convention of the Knights of Columbus. . . "Marriage and Family Living," monthly magazine published by St. Meinrad's Abbey Press, was awarded first place for general excellence for magazines of general interest at the Catholic Press Association Convention held May 13-16 in New York City. . . Daniele Murray of Christ the King parish, Indianapolis, and Cheryl Siegman of Holy Name parish, Beech Grove, are in the last class to be graduated from the Holy Cross School of Nursing, South Bend in commencement exercises set for June 8.

'AND A CHILD SHALL LEAD THEM'—On May 18 33 children made their First Communion at St. Rita's Church, Indianapolis. The class had chosen the theme, "Take My Hand," and at Communion time each child took the hand of their parents or godparents and led them to the altar. An impressive touch to a beautiful ceremony.

RESIGNATION OF CATHEDRAL PASTOR—The Chancery Office has announced the resignation of Msgr. Cornelius B. Sweeney, V.G., as pastor of SS. Peter and Paul Cathedral for reasons of health. As readers are aware, Msgr. Sweeney was hospitalized last March after what was described as a coronary attack and has spent recent weeks in recuperation at St. Mary's parish, Floyd's Knobs, where his brother, Father Paul Sweeney, is pastor. In a note to Cathedral parishioners announcing his resignation, Msgr. Sweeney expressed the hope that he will be able to accept some other priestly assignment when he regains his health.

FOR TEEN-AGERS ONLY—The Cerebral Palsy Clinic is looking for boys and girls, aged 13 and older, who would like to join Teen Tonics and devote a minimum of a half-day a week to assisting the handicapped. Volunteers may choose to work with infants under three, in nursery school classes or in intermediate or adult programs. A training class for new Teen Tonics is scheduled on June 10 and June 12 at the Indiana University Medical Center. Details can be obtained by calling 632-3561 or 264-8667.

GOLDEN MILESTONES—Tacker extends best wishes and happy returns to the following couples on the observance of recent or upcoming Golden Wedding anniversaries: Mr. and Mrs. Henry Luerman, Richmond; Mr. and Mrs. Joseph Hoelg, Greensburg; Mr. and Mrs. Lon Archer, Mr. and Mrs. Charles Springer, Mr. and Mrs. Bruno Roell, and Mr. and Mrs. Hugh R. Sullivan, all of Indianapolis; Mr. and Mrs. Charles Seipp of New Salisbury; and Mr. and Mrs. William G. Hessler of Franklin.

WORTHY CAUSE—For the second year in a row, Indianapolis Radio Station WNDE is conducting a Radiothon for the benefit of the St. Jude Children's Research Hospital in Memphis, Tenn., beginning at 6 a.m. this Saturday, June 7, and closing at midnight Sunday, June 8. Filling key posts in the project are Lee Brauer of St. Christopher parish, Speedway, and Robert Thompson, a member of St. Matthew parish, Indianapolis.

Remember them
in your prayers

BRADFORD
† JOSEPH G. KIBLER, 80, St. Michael, May 28. Husband of Edna; father of Henry Kibler of Washington; Melvin Kibler and Mildred Bierman, both of New Albany; Carl and Vernon Kibler and Bernice Paul, all of Greenville; and Phyllis Huber of Jeffersonville.

CANNELTON
† KIM LEE HERMANN, 18, St. Michael, May 30. Son of Mr. and Mrs. Joseph Hermann; brother of Joseph, Jr., of Tell City; Robert, Thomas and Chris, all at home; and Shari Hermann of Evansville.

CLINTON
† CAROL SUE YARNALL, 29, Sacred Heart, May 30.

COLUMBUS
† BERNARDINE L. KITZINGER, 68, St. Bartholomew, May 30. Wife of O. Chester; mother of William Kitzinger of Columbus.

FLOYD'S KNOBS
† AMANDA V. FREEMAN, 64, St. Mary-of-the-Knobs, May 28. Mother of William M. Freeman of New Albany; and Frank R. Freeman of Washington, D.C.

INDIANAPOLIS
† ROBERT J. RATZ, 74, Sacred Heart, May 28. Husband of Helen P.; brother of Mary Rosebrock, Arthur R. and Paul Ratz.

† MARY L. BRADLEY, 56, St. Roch, May 30. Wife of Austin; mother of Thomas R., Stephen M., Linda D., Cynthia N. and Greg M. Bradley; sister of Rita Nolan.

† RAYMOND L. WALPOLE, 54, St. Mark, May 31. Husband of Marie E.; father of James M. and Beth A. Walpole; son of Matthew Walpole; brother of Gertrude Curran, Mary Hall and Matthew Walpole.

† MARY MAZELIN, 68, SS. Peter and Paul Cathedral, May 31. Mother of Walter E., Joseph T. and John J. Mazelin and Mary R. Babbitt.

† DR. CYRIL S. CARR, 82, SS. Peter and Paul Cathedral, June 2. No immediate survivors.

† JUSTINE LINDER, 97, Sacred Heart, June 3. Mother of Leona Garner.

† ALOYSIUS R. SAUER, 77, St. Anne, June 3. Husband of Esther; father of Robert, Eugene and Carl Sauer, Maxine Whitaker, Norma Fisher and Eloise Gormally.

† HERBERT L. SEYFRIED, 75, St. John, June 3. Brother of Emelia Leppert and Marguerite Cietevenger.

JEFFERSONVILLE
† FRED A. HETTINGER, 86, St. Augustine, May 30. Mother of Marion and Stanley Hettinger, Margaret Isler, and Virginia Stumler, all of Jeffersonville.

NEW ALBANY
† ALBERT S. (Red) HESS, 70, Holy Family, May 29. Husband of Lorraine; father of Carroll E. Hess of Jeffersonville; Gregory Hess of Virginia Beach, Va.; Jeffery Hess and Debbie Loughmiller, both of New Albany; and Joann Rodgers of Riverside, Calif.

RICHMOND
† MARY L. MITCHELL, 75, St. Mary, May 30. Sister of Martha Mitchell of Richmond; Katherine Moak of Baton Rouge, La.; Earl and Roland Mitchell, both of Richmond.

SIBERIA
† ANTON BROECKMAN, 84, St. Martin, May 30. Father of Leo of Evansville; Oscar and Edward, both of Jasper; Albert and Linus, both of Louisville; Alfred of St. Meinrad; Donald of Mariah Hill; Mrs. Joseph Blank of Cincinnati; Mrs. Roman Bachman of Ireland; and Mrs. Frank Jamnicky of St. Meinrad.

TERRE HAUTE
† CLARA AMELIA O'Leary, 87, St. Patrick, May 27.

† GERTRUDE ANN DAYMUE, 88, Sacred Heart, May 27.

† MARY McMAHON, 79, St. Margaret Mary, May 30. A niece and a nephew survive.

† KATHARINE BOLGER, 98, St. Benedict, May 30.

Parley on justice education

(Continued from Page 1)

precipitated the social aspects of property and the duty to share with those in need.

Early encyclicals, he said, saw property as a means of preserving freedom at the same time they condemned excessive wealth and the exploitation of either workers or natural resources.

"We might say that the Church is neither so soured on human nature as to see only evil in profit and competition nor so naive as to believe that only good can come from it," he stated.

Education to justice must be seen "not as an attack on the values, attitudes or inertia of the man in the pew. It must be the exercise of the constant pastoral office of the Church to help Christians live with the tension between the Kingdom of God and the

culture in which they live," he concluded.

IN ANOTHER talk, Sister Ann Weller, C.S.J., of the Lafayette diocese, told the workshop that the beatitudes have the same "cutting edge" today that they had in the time of Christ.

"Praising the poor in spirit was heresy to the Hebrews. They believed that success and material goods were evidence that God was pleased with a person. Poverty was seen as punishment for evil or for weakness. Is that so different from the way many of us regard those on welfare today?"

One of the most difficult aspects of

educating people to justice, she said, is creating an awareness of change "without pulling the rug from under people or making them think that the Church has been on the wrong track."

Father Ken Knapp, director of Catholic Charities of the Evansville diocese, used headlines from the morning paper to illustrate "the brokenness of society."

The headlines, he said, capsulized the clash between individual and group responsibilities, whereas the Christian response must be a reconciliation of the two. He warned against the tendency of "group think" to move society away from a sense of individual responsibility.



REPRESENTATIVES from the Archdiocese (foreground) take a personal inventory on justice under the direction of Sister Ann Weller, C.S.J., Tipton, at the microphone.

Father Maurice Egloff,
Evansville priest, dies

EVANSVILLE, Ind. — Father Maurice Egloff, retired priest of the Evansville Diocese, was buried Wednesday, June 4, at Mount Calvary Cemetery, Vincennes, following the Funeral Liturgy at Christ the King Church here, his last pastoral assignment. He was retired for reasons of health in 1973.

Father Egloff, who has been residing in Florida since his retirement, died on June 2 in St. Mary's Hospital here. He was ordained at St. Meinrad in 1931.

TO NOTE JUBILEE

BEECH GROVE, Ind. — Mr. and Mrs. Leo Hartman will celebrate their 25th Wedding Anniversary at a Mass of Thanksgiving at Holy Name Church, Saturday, June 7, at 6:30 p.m. An Open House will follow at their residence, 249 N. 14th Ave. All friends and acquaintances are invited. No invitations have been sent.

CARD PARTY SET

INDIANAPOLIS — The Altar Society of St. Philip Neri Church will sponsor a card party at 8 p.m., Wednesday, June 11, in the Community Room 550 N. Rural St. The public is invited.

D O F I TO MEET

INDIANAPOLIS — The Mother Theodore Circle, No. 56, Daughters of Isabella, will hold a dinner meeting at 6:30 p.m., Tuesday, June 10, at the Knights of Columbus Hall, 13th and Delaware Sts. The dinner will not be the customary pitch-in. Mrs. William McKinzie is chairman.

Sixty years ago a civic tribute was paid to Msgr. Francis H. Gavick, diocesan chancellor, upon his election as president of the National Conference of Charities and Correction.

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Criterion Comment

"Today the Catholic newspaper is not a superficial luxury or an optional devotion. It is an instrument necessary for those ideas which feed our Faith and which in turn render a service to the profession of our Faith."

—Pope Paul VI

Congratulations

Archbishop Biskup has most appropriately singled out this Sunday as a day of prayerful thanksgiving for the person and the service of our beloved retired Archbishop Schulte.

On Tuesday, June 11, Archbishop Schulte will observe his 60th anniversary as a priest. Nearly 30 years of that period he has spent ministering to the

people of Indianapolis. We cannot repay him for that long, devoted labor but we can acknowledge it in the best way possible—through public and private prayer.

The staff of The Criterion gratefully joins in offering congratulations on this most felicitous occasion.

Teen-age marriages

Most teen-age marriages are doomed to failure and there are grim statistics to prove it. The Family Life Division of the U.S. Catholic Conference reports that one in every three divorces in this country is granted to a teen-ager.

Half of all marriages involving partners under 18 occur because of a pre-marital pregnancy. Of those marriages, only one in 10 will last beyond three years. Where there is no pregnancy, less than half succeed.

Many of those couples later file annulment claims in Church marriage tribunals, contending that the marriage was not entered into freely. Father Brendan Doyle, who heads the Jefferson City, Mo., diocesan marriage tribunal, said recently that immaturity and the bride's pregnancy are frequently factors in annulment cases.

It is little wonder, then, that teen-age marriages have become a major pastoral concern—concern that has manifested itself in recent years in diocesan policies governing the circumstances under which the marriages will be blessed by the Church.

At first those policies dealt with relatively mild measures such as mandatory counseling or short waiting periods. But as more and more dioceses have felt obligated to adopt policies, those policies have become more complicated, and restrictive.

Last week the San Antonio,

Tex., diocese said flatly that no marriage will be permitted if either party is under 18. If either party will be between 18 and 19 on the projected date of the ceremony, the rules call for extensive interviewing and evaluation before permission may be granted.

Clearly Church officials are treading on slippery ground. Marriage is a natural right. It must not be abridged or denied except for very grave reasons. And who doesn't know of numerous marriages which were contracted in the teens, blessed without hesitation by Church and society, and ripened through the years into exemplary unions that are a success by any standard.

The times and the facts, however, have changed. There is overwhelming evidence that today's teen-agers lack the maturity necessary to make the kind of commitment marriage demands. Cultural and social mores that formerly bolstered marriage and encouraged its permanence have all but disappeared. Today's environment is more an enemy than a friend to marriage.

So it is imperative that the Church be all the more alert to protecting the sanctity of the sacrament and the integrity of the institution. Rigid restrictions are controversial. They may inconvenience, anger, even alienate many young people. But many dioceses have reluctantly concluded they are necessary.

Good prescription

The ban against advertising the price of prescription drugs is a longstanding outrage against common sense and consumer welfare. A customer needing a prescription filled usually doesn't know what it will cost until it is too late. And he is probably in no position to shop around for a better deal.

This cozy exercise in free market paralysis means that at best the consumer is inconvenienced and at worst he is exploited. Now that the Federal Trade Commission has proposed that all prohibitions on such advertising be discontinued, we have two reactions—Hooray! And it's about time!

For a 60 day period the FTC will be accepting comment on the proposal, then will hold public hearings before deciding whether it will formally adopt the proposal. No doubt there

will be plenty of pressure exerted to get the FTC to forget the whole business. But the proposal is an idea whose time is long overdue and consumer groups are not going to sit back and let the power lobbies continue to have their way.

Numerous surveys in recent years have shown that the price of prescription drugs varies widely from city to city and even store to store, that there is a drastic difference between the price of a generic drug and a name-brand prescription and—most importantly—that those who suffer most from the protectionist policies of the pharmaceutical trade are the poor and the elderly.

The FTC has made a good start toward clearing up an old inequity. Let's hope it won't be deterred in getting the job completed.

Journal says smut increases sex crimes

WASHINGTON, D.C.—Christianity Today, in an editorial, said here that as the ready availability of pornography increases so does the number of sex crimes.

It based its editorial on statistical data covering rape cases over a 20-year period. "Rape can never be eliminated entirely from this sinful world. But there is good reason to believe that the frequency can be reduced considerably. One way is to stop the flood of pornography," Christianity Today said in its June 6 editorial.

It cited the most recent FBI statistics which "show that of all serious crimes, none has increased more in the last six years than rape." According to FBI data the rate of rape in the U.S. has soared from 5.7

Eyes of Texas on growing farm violence

BY MSGR. GEORGE G. HIGGINS

By the time this column appears, the California Legislature will have enacted Gov. Edmund (Jerry) Brown's Farm Labor Bill into law.

The papers referred to it as a "compromise" bill, and so it is in the sense that each of the parties had to settle for certain provisions and/or amendments not completely to its liking. It is not a "compromise" bill, however, in the sense of being a weak or wishy-washy statute. All things considered, it is an excellent bill and one that might well serve as a model for parallel legislation in other agricultural states and as well as at the Congressional level.

The need for such legislation at both the state and federal levels was dramatized with a vengeance in Texas just a few days before Gov. Brown signed the California bill. On May 26, C.L. Miller, a Rio Grande Valley farmer armed with an automatic shotgun, wounded 10 United Farm Worker (UFW) supporters, who were picketing his ranch and urging his workers (mostly Mexican nationals) to leave the fields.

MILLER MADE no excuses or apologies for shooting them at close range. To the contrary, he openly bragged about it and claimed that the local police told him he was within his rights. If they actually told him that they should be sent to jail along with Miller and kept in confinement until they can demonstrate that they understand the meaning of the First Amendment with all its implications in

the field of labor-management relations, and are prepared to live up to its requirements.

Miller's violent attempt to thwart UFW's organizing campaign in the Rio Grande Valley has already boomeranged. If he thought that by taking the law into his own hands he was going to drive UFW's organizers out of the Valley and stop the union in its tracks, he was badly mistaken. His aggravated assault on 10 supporters has already had the effect of speeding up rather than slowing down the organization of farm workers in South Texas.

IF TEXAS growers and legislators know what is good for their industry and State, they will push immediately for enactment of a farm labor bill patterned after the California statute with the indispensable help of the California bishops, among others.

On the other hand, if Texas growers and their friends in the Texas Legislature decide to fight it out with the UFW until the bitter end and blindly refuse to learn from California's experience, they can expect to pay a heavy price for their intransigence.

Eventually, moreover, after months and possibly years of needless strife and confusion—they will have to settle with the union anyhow. Why not now? Why not follow California's example by enacting, at the earliest possible date, a Texas Farm labor statute which will provide for secret ballot elections and protect the legitimate interests of workers and growers alike? The enactment—whether in California, Texas or the federal level—will not automatically resolve every issue involved in the farm labor problem. But it will provide

the parties with a set of enforceable procedures through which they can begin to settle differences in an orderly manner.

THIS WILL CALL for great maturity on the part of both the union and the growers. The growers, who have had things pretty much their own way, will have to get used to dealing with the union on a permanent basis as the elected representative of their workers.

They also will have to make up for generations of lost time by adding to their staff professional experts who have a modern approach to labor-management relations. It will not be easy for growers to adjust, but they have no choice.

The union and its supporters will also have to switch gears, psychologically speaking, and settle down to the tedious and unromantic business of making collective bargaining work effectively on the day-to-day basis in good times and bad. Again, it will not be easy for them to make this traumatic adjustment. Fr. Andrew Greeley tells us why in his latest book, "Ethnicity in the United States."

WRITING ABOUT social movements in general and not specifically about the farm labor movement, Fr. Greeley says that "Admirers of social movements often lament the fact that they eventually become 'institutionalized.' There is something raw and primal about a social movement in its early stages. Spontaneity, outrage, vigor, courage, and its principled refusal to compromise are heightened by a sense of beleaguered community. As time goes on and the movement becomes

organized and structured, the problems of administration, coalition formation, and inevitable compromise seem to deprive it of its admirable primitive energy."

"But social movements," Father Greeley reminds us, "do not come into being to provide community or entertainment but to impel social changes. Institutionalization may eventually inhibit creativity within a movement. The late Gustave Weigel remarked that all human enterprises given sufficient time go badly, but is Bobby Seale less admirable when he runs a responsible campaign to be mayor of Oakland than he was when he toted a rifle in the California State Legislature? Which tactic is likely to have more effect on the society and is more likely to improve the condition of Seale's constituency?"

FOR PRESENT purposes, let's change Bobby Seale's name to Cesar Chavez and paraphrase Fr. Greeley's questions: Is Cesar Chavez less admirable when he does the unsensational and grubby work of negotiating and administering collective bargaining contracts than when he was leading a UFW pilgrimage to the state capitol in Sacramento or walking on the picket line? Which tactic is likely to have more effect on society and is more likely to improve the condition of Chavez' membership?

These are rhetorical questions. The answer to both is obvious—at least to Fr. Greeley and myself. Whether it will be equally obvious to all of UFW's more committed supporters remains to be seen. I think—or at least I hope—it will be; but only time will tell.

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DALE FRANCIS SAYS

Even in Catholicism, over the fence is out

BY DALE FRANCIS

Hilaire Belloc wrote that many people are confused about what the Catholic Church asks of Catholics. He said they thought the Catholic Church drew a straight line and Catholics had to walk it if they were to be Catholics.

This is a misunderstanding, he said. No straight line is drawn. Rather Catholics travel a broad highway. Some may walk one side, some may walk the other, some may walk the center. There is freedom to move about on the King's Highway, but if it is broad it also is lined by fences. Beyond these fences on either side no Catholic can go and still be a Catholic. Over the fence is out.

Father Richard McBrien wrote recently on this subject of the limits of orthodoxy. The conclusion he came to was much the same as that of Belloc. There are limits, he said, to what may be held and still be a Catholic. For example, he said, "It would seem to be beyond dispute that a Catholic who regards the Petrine ministry and the papal office as entirely superfluous to the Church is himself or herself no longer a Roman Catholic."

THERE ARE limits, he agrees, beyond which one cannot go and still be Catholic. But he says that while the conservative critics are right about the question of limits, they are wrong about the precise location of these limits.

Father McBrien went on to say that some conservatives suggest one cannot be critical of the Pope and be a good Catholic at the same time, or question the propriety of the monarchical episcopate, or support the ordination of women, or advocate intercommunion under controlled circumstances, or urge the creation of diocesan pastoral councils as decision-making agencies under the presidency of the bishop.

Obviously Father McBrien accepts these all as legitimate exercises in Catholic freedom without the boundaries of orthodoxy. He adds to these freedoms the advocacy of "substantial canonical revision of the papal and episcopal offices, the election of these officers by some process that is at once public and broadly participatory."

WHILE I WOULD not necessarily agree with the propositions offered by Father McBrien, I do not see why any of them should be considered outside the limits of what can be advocated by Catholics.

Orthodoxy does not imply rigidity, a commitment to some unmovable list of beliefs. There is in orthodoxy a commitment to basic truths taught by the Church but within this commitment there must be an openness to new insights, a willingness to allow freedom in many areas.

But it seems to me the Catholic must always show a loyalty to the community of the Church, a willingness to act within the Church

per 100,000 population in 1954 to 10.7 per 100,000 in 1964, and to 27 per 100,000 in 1974.

Total reported rape cases increased from 9,054 in 1954 to 20,551 in 1964 and an estimated 56,000 in 1974.

as the Church is right now.

AN EXAMPLE will show what I am saying. Father McBrien says there should be a freedom to advocate intercommunion under controlled circumstances. I would agree there should be a right to advocate this, although I would argue it can be destructive of the hope for real unity. But surely those Catholics who advocate this have a right to do so and be

considered within the boundaries of orthodoxy.

But while they advocate change, they must show their loyalty as Catholics by acting in accordance with the rules of the Church right now. If a priest goes beyond advocacy and, certain of the validity of his own insights, goes ahead and permits intercommunion, then he acts disloyally, outside the boundaries of orthodoxy.

The Catholic who is true to what is demanded of him as a Catholic may well advocate changes—just as three decades ago many Catholics advocated acceptance of the vernacular in the Mass. But always he is faithful to the teachings and the discipline of the Church as they are taught and required now.

I BELIEVE the person who is truly Catholic instinctively follows what the Church teaches. This is not because he must submit to authority but because his commitment to the Church is one that leads him willingly to unite himself with what the Church teaches.

The orthodox Catholic will not demand there be no dissent. He will be willing to hear new voices. But he will always examine dissent with a healthy skepticism because his allegiance is to the magisterium. He is willing to accept pluralism that may broaden understanding but when what is called pluralism is in contradiction to what the Church teaches, then he cannot accept it.

There is room enough for many views on many subjects within the Church but orthodoxy always demands firm allegiance to what the Church teaches as true. Over the fence is still out.

such a personal thought provoked at the funeral service. I believe anyone interested in this type of service should consult with their priest ahead of time, if possible.

W. Thomas Porter

Greensburg, Ind.

LETTERS TO EDITOR

Personalized eulogy helps survivors

To the Editor:

In regard to Fr. Joseph Champlin's "Know Your Faith" column, "Death often brings understanding of life" (5-30-75).

My father, a funeral director, was

critically ill with cancer when I heard Father James K. O'Riley of the Archdiocese of Indianapolis deliver a talk at the Indiana Funeral Directors Association convention at the Expo Center. Fr. O'Riley's brother is a funeral director, and therefore Father is well aware of the life of a funeral director. His talk was interesting and informative.

I thought so much of his address, that, afterwards I asked if he would help with the eulogy of my father. He did so, and very eloquently.

His personal eulogy, along with the homily, was very helpful and rewarding to us as family and friends. My father's life was brought back for those brief moments and the recollections acted as a catalyst for the grief cycle we were going through. I know how much it means to have

Why quotation marks?

To the Editor:

I wish to comment on John Muthig's reporting on the International Charismatic Conference in Rome (5-23-75). In his story he carelessly uses quotation marks around the word prophecies.

(The Mass included several charismatic "prophecies," dealing with a period of darkness which Christians would be called to face.—from NC News story)

I guess he feels that the Prophets were Old Testament characters and that there are no modern prophets. If he does, isn't he putting limitations on the power of the Holy Spirit?

The next time he deals with prophecy I hope that he omits the quotations, so that I can believe that he admits of the possibility of present-day prophets.

The Spirit is a-moving all over the world. Praise the Lord!

Brother John Lavelle, C.S.C.
Notre Dame, Ind.

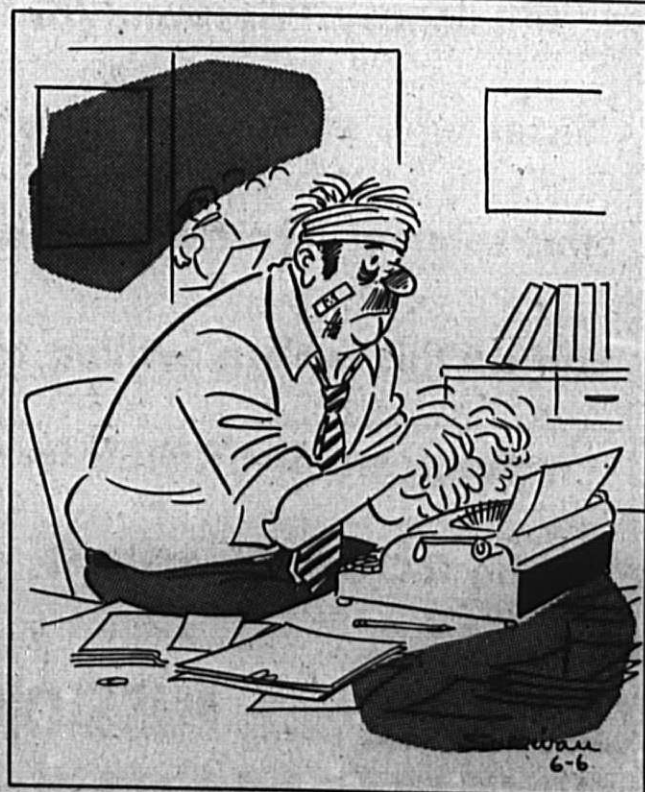
St. Monica salute

To the Editor:

It is gratifying to see some of the junior high school pupils in our Catholic school system participating in Catholic Action as a group and as part of their curriculum at St. Monica School on the city's northside. With the guidance and love of the Sisters of St. Francis, the pupils are learning that happiness is: thoughtfulness, an unselfish way of life, learning to do volunteer work in the community, and making others happy through a spirit of love.

The St. Monica pupils have adopted grandparents at the Three Sisters Nursing Home, which is located near the school. Besides making regular visits at the home, the pupils have bought the patients a wheel chair. Keep up the good works, boys and girls. May God bless each and every one of you.

Mrs. J.W. English, President
Council of Catholic Women
Indianapolis North Deanery
Indianapolis



"HAVING SAID RATHER STRONGLY IN MY LAST COLUMN THAT WOMEN SHOULD NOT BE ORDAINED TO THE PRIESTHOOD, I FULLY INTENDED TO WRITE NO MORE ABOUT IT! HOWEVER, MY WIFE HAS GIVEN ME SEVERAL STRIKING NEW INSIGHTS..."

The CRITERION

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QUESTION
BOX

Why can't teen-age youth be appointed a lay minister?

BY MSGR. R. T. BOSLER

Q. Our pastor says the bishop says lay ministers have to be 18. Why doesn't the bishop realize he is missing the boat? My boy, 17, served Mass faithfully from 4th grade through 10th grade. Since he got too tall to be comfortable with the "wee ones" on the altar, he quit. I asked him if he would like to be a lay minister and he was thrilled when he said he would. Catholic parents are urged to foster vocations to the priesthood and we are bucked at every corner—not that my boy lost a vocation because of this, but who's to say that out of 10 boys allowed to be lay ministers after a faithful serving career that even one vocation wouldn't be worth it?

No number of married lay ministers are apt to become priests (as of now, of course). When the boys finish high school they are most often too busy and too out of it to serve in this capacity. Why miss out on those intervening years? At age 16 or 17, the mere fact that a young man is willing to serve regularly in the capacity of lay minister should certainly be qualification enough for the position.

A. I am sure your bishop has good reasons for his law. But he may appreciate knowing your reactions. Your arguments have made me re-examine my own opinion. If the young men (and why not women?) were popular and respected by their peers and elders alike, your suggestion could be a most effective means of drawing

teen-agers to church. As for the argument I have heard against such a practice: teen-agers are unsettled and no one knows whether they will remain faithful to the Church when they grow up. I suppose you could retort that anyone no one knows which priests are going to remain faithful.

Q. I have a friend who because she must repeat, in confession, a sin over and over again feels so unworthy that she has decided not to go to confession and receive Communion. I am sure her sins are not serious. Who is truly worthy? As sinners, don't we all fall short? Isn't it by receiving the Body and Blood of Christ that we not only are forgiven sin but gain the graces and strength needed to overcome sin?

A. In a certain sense, the normal sacrament for the forgiveness of sins is the Eucharist, for it is through our union with Jesus in this sacrament that we are daily or weekly reconciled with the Father for our failures to love as we should and, as you say, receive the help to do better. Six different times during the Easter cycle, the Church in the new sacramentary asks

us in the "Prayer Over The Gifts" to pray: "Make us worthy of your sacraments of love by granting us your forgiveness."

When, however, we have turned from God and the Church and live in a state of serious sin, then we are required to confess our sin to the Church and seek reconciliation with God and his Church through the sacrament of penance. For many years the Church has been encouraging confessions of devotion, for the purpose of receiving special helps and graces through the sacrament of penance for the improvement and advancement of our spiritual life. It is this type of confession, with its routine repeating the same list of sins without any improvement, which Catholics—priests, religious and lay—have been finding less and less helpful and the source of the difficulty you describe.

A recent instruction from Rome calls for a completely new approach to this use of the sacrament of penance. No longer should people pop in and out of the "box." It is recommended that time be taken for the priest and penitent to read from Scripture and

pray together and then carry on a dialogue in which through counseling the priest can help the penitent understand better his or her spiritual problems and make useful decisions for improvement. Only then is the sacramental absolution given that hopefully should bring about a change for the better. If the old confessional boxes are to remain, chairs will have to replace the kneelers for the penitents.

Some of the younger priests are prepared for this new approach to the sacrament, but we old-timers and most of the people are going to need a good bit of preparation.

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ST. ANTHONY FESTIVAL—St. Anthony parish, Indianapolis, will sponsor its annual festival on June 12, 13, and 14, at 379 N. Warman Ave. The menu feature this year will be fish dinners with carry-outs available after 5 p.m. There will be booths, rides and a variety of entertainment. Committee members pictured above are, left to right, seated: Mrs. Raymond Wolfe, Father John Ryan, pastor, and Mrs. Harold Halterman; standing, Ted Koehl and Tom Moran.

Report new treatment stems art corrosion

VATICAN CITY—A worldwide battle between civilization's art treasures and the forces of corrosion, smog and pollution seems to have been won.

The Vatican announced that two researchers for the Vatican Museums have developed a treatment which, they say, will prevent further corrosion and decay of marble architecture and statuary as well as of frescoes and murals, caused by humidity or pollution.

The bauxite-based solution, developed and tested for over five years, has already been applied to Raphael's frescoes in the loggia of the Vatican's Apostolic Palace.



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RENEWAL AND RECONCILIATION

Ecumenical Reconciliation

BY FR. AVERY DULLES, S.J.
PART I—Why Separation Occurred

From the New Testament it is evident that the Church, as viewed by Paul and by John, is to be a sign of the unity of all those who believe in Christ and confess His name. In our time, however, this dream is a far cry from the reality. Christianity is split by quarrels that occurred many centuries ago. Even though the issues over which the communities originally separated are in some cases no longer vital, no effective method of overcoming the inherited divisions has yet been devised.



The present state of Protestant-Catholic relations will be considered in this article. The split goes back to the 16th century. Protestantism, generally speaking, stems from Martin Luther and from thinkers influenced by him. Luther had no desire to found a new Church, but he wished to reform the one Church in which he had been raised. He protested against certain abuses, such as the sale of indulgences, and set forth some challenging ideas concerning our relationship in faith to Jesus Christ. On the basis of his reading of Paul's letters, he became convinced that we were to be saved not by good works but by grace alone, and that consequently the essential was to make a firm act of faith in Christ as the source of forgiveness. He argued, likewise, that all Christian doctrines should be proved by recourse to the Bible. In time, Lutheranism came to be summarized in certain brief formulas such as "grace alone," "Christ alone," and "the Bible alone." Because of their doctrinal positions, the Lutheran Churches came to be separated from the Pope. Many of them also organized themselves without bishops.

IN THE 16TH and 17th centuries there were bitter disputes over the theological issues raised by Luther and his colleagues. The Catholic

(Father Avery Dulles, S.J. is a professor of theology at the Catholic University of America. A member of the Woodstock College faculty since 1960, he also taught at the Gregorian University, Fordham University, Princeton Theological Seminary, Union Theological Seminary and Weston College, serving as visiting professor at the last three. He served on the boards of directors of Georgetown and Fordham Universities and as chairman of the Jesuit Interfaculty Program Inquiry during the organization of the theological studies program for all North American Jesuit theologates. Father Dulles is the author of more than 250 works. In 1970, he received the Catholic Theological Society of America's Cardinal Spellman Award for his achievements in theology and contributions to theological studies. He is the son of the late John Foster Dulles, former U.S. Secretary of State.)

Church rejected many of Luther's teachings. Some other Protestant groups—such as the Calvinists and the Anglicans—accepted them with modifications of their own. As a result of new break-offs in the next few centuries, Christianity in the West was transformed into a tragic spectacle of hundreds of quarrelling sects.

Early in the 20th century, primarily under Protestant auspices, a movement of reunion was launched. This "ecumenical movement," as it came to be called, resulted in the foundation of the World Council of Churches (1948). Hundreds of Protestant denominations, as well as the Orthodox churches, belong to this body, but the Catholic Church is not yet a member.

Pope John XXIII and Vatican Council II (1962-65) committed the Catholic Church officially to the ecumenical movement. The Council's Decree on Ecumenism calls upon Catholics to abandon their defensive

attitudes and to join wholeheartedly with other Christian groups in promoting the unity willed by Christ for his Church. As a result of this mandate, Catholic theologians in many parts of the world have been working with their Protestant counterparts to overcome the divisions brought about by the Reformation.

FOR THOSE WHO participate in the ecumenical movement, the right attitudes are all-important. The Council speaks of a "conversion of heart" as being the "soul of the ecumenical movement." This change of outlook demands in the first place that we should try to appreciate whatever is good in communities other than our own, thanking God for what the grace of the Holy Spirit has done for them and through them. Secondly, this ecumenical conversion demands that we should be humble about our own community. The Council freely acknowledges that the Catholic Church, in its actual history, has been very imperfect and has been partly responsible for some of the divisions within Christianity. "Christ summons the Church, as she goes her pilgrim way, to that continual reformation of which she always has need, insofar as she is an institution of men here on earth" ("Decree on Ecumenism," 6).

On the other hand, we should avoid the error of idealizing other branches of Christianity and demeaning our own. To preserve and defend the good things in our heritage is a Christian and ecumenical responsibility. Believers of any denomination should seek to build on this heritage rather than to dissolve it. It would be a false ecumenism for Roman Catholicism or any other Christian communion to abandon what is sacred to it for the sake of unity. Whatever each Church has of truth and holiness it holds in trust for the good of all Christians and, in the last analysis, for the good of the whole world.

PART II—Anglican-Roman Catholic and Lutheran-Roman Catholic Dialogues

Following the directives of the (Continued on Page 7)



"Pope John XXIII and the Vatican Council II (1962-65) committed the Catholic Church officially to the ecumenical movement." (NC photo)

What will Church be like in 1985?

BY FR. JOSEPH M. CHAMPLIN

Dear Pat,
Your letter, received a few days ago, certainly put my thinking processes into operation. At least it forced me to dream a bit, to ponder and try to predict the trends of our next decade.

You posed this question: "What do I think the Church will be in 1985 and, more specifically, where will liturgy be?"

My response follows, and with it the usual disclaimers which wise prophets of future events link to their predictions.

1. "There will be increased and better pastoral planning on both the diocesan and parish level."

The very fact that your diocese is beginning to undertake some infant steps in the long-range pastoral planning process says something about what we can expect as this development matures. Moreover, the admirable effort of your own parish council to spend time now seeking to project what the parish will be like in 1985 indicates you already are where I look for most parishes to be 10 years hence.

This kind of "future shock" activity requires great discipline and effort on the part of parish leaders. Staff meetings and council deliberations must of necessity deal with many day-by-day problems. One slips easily, therefore, into a kind of hand-to-mouth pattern with plans sketched normally but for a few months and at most for a year in advance.

To step aside from those immediate concerns and spend a few hours a day or week dreaming of what could and should be is difficult for all involved. The process bears much fruit, but it does not just happen; forward thinking visionaries must make it happen.

Planning liturgies for a month or

season of Sundays is a good practical measure along this path. Many parishes are doing it; perhaps most are not. The fact is that such an integration of homily, music and other elements greatly enhances the effectiveness of liturgical celebrations. That, too, however demands discipline and effort.

We have found our annual report a useful occasion to summarize in spoken and published form the major achievements of the past and projections for the future. These are neither terribly long-range nor very comprehensive, but they do at least initiate the process of future pastoral planning.

2. "We should see a better integration of the institutional and spiritual elements of the Church."

Church history is one long series of attempts to steer a middle course between extremes. Truth rests there, of course, but we are inclined to be uncomfortable with that mysterious, gray, in-between, balanced position and seek the comfort of one side or the other.

The institutional Church of brick, mortar, laws, authority, obedience, externals dominated the scene prior to Vatican II. The spirit Church of curialism, encounter, charisma, freedom, spontaneity, feeling has come on heavily since the 1960's with its strengths and weaknesses.

I look for an increased awareness of the need for both elements in the complete Church of the 1980's.

For example, with care a good eucharistic celebration can mix an "Agnus Dei" and a contemporary song from the theater, combine the proper proclamation of an official prayer and prayerful silence at various intervals throughout the Mass, and integrate repeated words or gestures (ritual) and creative artistic expressions of our inner faith.

3. "It seems probable Catholic Christians in the 1980's will become more united within themselves and more alienated from the society in which we live."

The latter may help foster the former.

Catholics were second-class citizens living in a ghetto complex before John Kennedy became President. Then, with his election and the developments of Vatican II, we became an accepted part of the nation; barriers broke down and seemingly America was one happy, religious family.

I have a feeling this has already begun to deteriorate. If so, we should not be too surprised. Certainly Jesus spoke often enough of His followers being persecuted, hated, rejected, etc.

To illustrate: the "entanglement" decisions of the national and state supreme courts as well as the abortion legal issue mean that certain traditional Catholic values and positions no longer receive support from the existing culture.

Thus, in the name of an impartial neutrality, schools in Florida may not consider Holy and Easter week as a basis for their calendar and vacations, state employees in California may not be released for Good Friday three-hour services, children in Virginia public schools may not be released from school for one hour of religious instruction.

One can debate whether these and other moves are just or unjust, good or bad for the country, helpful or hurtful for the Church. The truth is they have happened and more like them will probably occur in the next 10 years.

It does mean nevertheless that we cannot rely very heavily on society to reinforce the Church's teaching about Jesus, His life and His message. It likewise means we must adjust our parish programs accordingly.

Tearing down the walls that separate us

BY LEONEL L. MITCHELL

Every Sunday literally millions of Christian people throughout the world join in the ringing affirmation of the Nicene Creed, "We believe in one Holy Catholic and Apostolic Church," yet they are not themselves obviously members of a single Church.

Many of those who profess their faith in the One Church of Jesus Christ will be Roman Catholics, many others will be members of one of the Eastern Orthodox Churches, still others will be Lutherans, Anglicans,

(Father Leonel L. Mitchell is an assistant professor of liturgy in the Department of Theology of the University of Notre Dame. He is a priest of the Episcopal Church and serves as a Canon of St. James Cathedral [Episcopal] in South Bend, Ind. At Notre Dame he is the chairman of the theology and liturgy summer sessions. Father Mitchell is a frequent contributor to "Worship," "Studia Liturgica," and "Anglican Theological Review." His latest book is "Liturgical Change: How Much Do We Need?" published by Seabury Press.)

or members of the Reformed or Presbyterian Churches, yet all consider themselves members of the Holy Catholic Church of Jesus Christ. It is only because we have grown up with this situation that we do not consider it both paradoxical and absurd.

For many centuries Christians faced the problem of Christian disunity by ignoring it. Other Christians officially did not exist. They were false disciples, heretics, schismatics, idolaters, wicked perverters of the Faith and of the faithful. If they could not actually be eliminated, they could at least be geographically segregated—Catholic Italy, Orthodox Greece, Lutheran Sweden, Anglican England.

FROM THE VERY beginning the United States has had to deal with members of almost every conceivable Christian Church living side by side in the same country. Often our very proximity has served only to harden differences and breed distrust. It has also forced us to work together on a number of practical local concerns.

The establishment of the World Council of Churches in 1947 marked the institutional fruition of the Ecumenical Movement. Even those who joyously participated in its founding recognized that there was real incongruity in a World Council of Churches which did not include the two largest Christian Churches, the Roman Catholic and Russian Orthodox. In the 1960s the Roman Catholic Church, through the action of Pope John XXIII and Vatican Council II, officially committed itself to the Ecumenical Movement, although without joining the World Council. This has inaugurated a new and radically different day on the ecumenical scene.

Today, not only are Christian churches working together on common social action and community concerns, they are beginning to wrestle at all levels with the hard theological questions raised by divisions of the Church. National and international theological commissions meet to deal "head on" with the theological issues separating Christians. It is not simply that Roman Catholics are talking theology with Protestants. There are Catholic-Orthodox, Anglican-Orthodox, Lutheran-Reformed, Lutheran-Anglican dialogues. There are also discussions between the Eastern and the Oriental Churches which have been out of communion since the fifth century.

IF THIS WERE ALL that was happening, it would be significant enough, but it is only one aspect. Local congregations and individual Christians have begun to talk with their opposite numbers in other Churches. If their conversations are not always productive, there is no need for discouragement. At least they are talking! The separation of Eastern and Western Christendom has lasted 900 years, the separation caused by the Reformation over 400 years ago. Deep inherited feelings are involved. The attitudes of many generations, even more than theological differences, keep us apart.

My own situation as an Episcopal priest teaching in the theology department of Notre Dame and writing for Roman Catholic newspapers and magazines is a visible fruit of the new understanding that exists among Christians of different Churches. Still, that very statement exposes the heart of the problem.

We all believe that there is and can be only One Church, the Catholic Church of the Creeds, yet we are confronted with the existence of many Churches, whose members we recognize as brothers and sisters in Christ. It was the prayer of Christ at the Last Supper that we might all be one, as He and the Father are one. It is toward this goal that we all must press.

MEANING OF DIALOGUE

BY FR. EDWARD J. KILMARTIN, S.J.

After Pope John XXIII and the II Vatican Council committed the Catholic Church in an official way to seek closer ties with other Christian communities, official dialogues were established. Concretely these dialogues take place between representatives of various churches and those selected by the Catholic hierarchy. What does the Catholic

attempts to broaden areas of mutual agreement. Consequently it is imperative that the partners be open to each other, ready to learn from one another and to change ways of thinking and acting when the truth disclosed through the conversation leads in a new direction. Precisely with this understanding the Catholic Church uses the word dialogue to characterize its official conversations on doctrinal matters with other Christian churches.

FOR THE OFFICIAL view of the Catholic Church on ecumenical dialogue, one should read the document of the Secretariat for the Promotion of Christian Unity: "Reflections and Suggestions Concerning Ecumenical Dialogue" (1970). The text may be obtained from the National Catholic Bishops' Conference, 1312 Mass. Ave. N.W., Washington, D.C. 20005. Some important observations contained in this document are the following:

1. The basis of ecumenical dialogue is the common possession of the Spirit by faith and Baptism. Christians and Christian communities, living in the Spirit, are capable of communicating to each other the riches of the Spirit they possess.

2. Moreover the Holy Spirit leads such Christians and communities to share their riches with others. The ecumenical dialogue provides one of the occasions for such a sharing.

3. The partners of the dialogue should consider each other as equal. This means that each partner should view the others as faithful to the Gospel according to their lights; both partners possess the Spirit and so are capable of teaching each other and learning from each other in speaking and listening through the one Spirit; a certain community of spiritual goods already exists between the Christian communities represented.

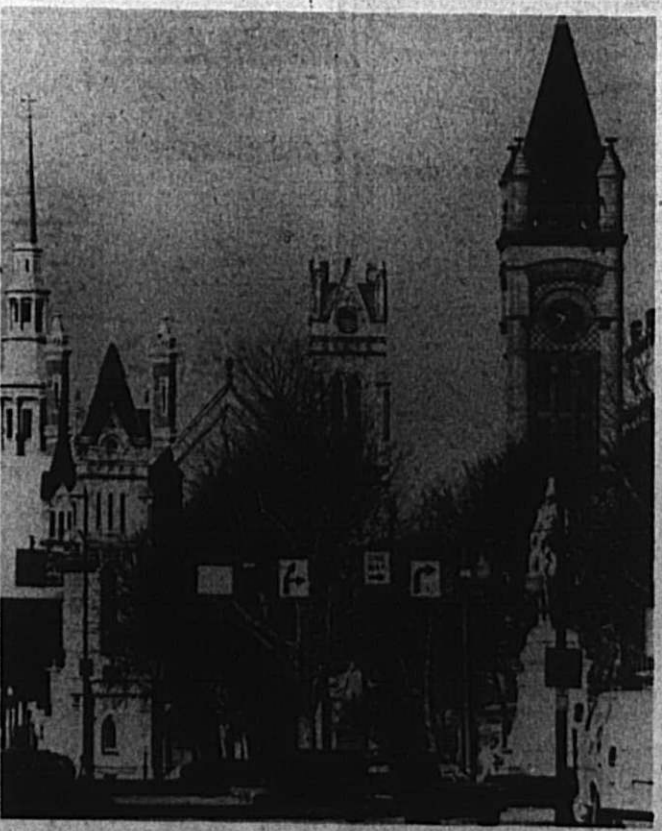
4. There is a basic inequality between the different Christian communities represented in the dialogue. This inequality, based on concrete differences, leads to the conclusion that the doctrinal positions held by the respective communities are not equivalent. So the object of the dialogue is the differences which exist in the content, development and expression of the faith of the different churches.

AN IMPORTANT implication of this document of the SPCU is the necessity of the presence of mutual love for true dialogue. The partners in ecumenical dialogue must accept the

fact that behind what one judges to be the falsest of opinions concerning Christian faith, there can be a person who is genuinely living the truth as he sees it. Such a person is loved by God and so must be loved by the true Christian. It is this love which makes dialogue possible.

But this love already unifies. Hence it is the goal of ecumenical dialogue to make every effort to insure that this love which already exists in the heart be manifested in a common profession of faith and a correspondingly common way of life. This is the goal of the ecumenical dialogue as the Catholic Church sees it: to prepare the way for the unity of faith in a church one and visible.

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Cincinnati's "spires of Eighth Street" show the diversity of religious experience in America. They include St. Peter in Chains Roman Catholic cathedral (left), a Presbyterian church and a temple. (NC photo by Anne Bingham)

THE WORD THIS SUNDAY

Prepared by a group of Indianapolis priests.

TENTH SUNDAY OF THE YEAR
June 8

"The Lord Calls"

Hosea 6:3-6
Romans 4:18-25
Matthew 9:9-13

The Lord called all types of people. They were from pleasant situations and poor situations. They were the outcasts and the good guys. He called them all. Am I as accepting as He is?

St. Simon captures girls' track title

St. Simon's Cadet Girls' track team won the Over-all trophy at last Sunday's annual City-Wide Track Meet at CYO Stadium.

Junior Girls compete in their City Track Meet this Sunday at the CYO Stadium. Heats and field events begin at 12 noon.

In the Cadet meet, Coach Carl Wagner's St. Simon troops compiled 174½ points from Classes A, B and C. The Eastsiders captured first place trophies in both the Class B and Class C Divisions. St. Plus X garnered the top Class A Award.

St. Plus X also finished second Over-all, with 154 points, followed by St. Lawrence's 119 points and St. Rita's 86½ points.

Nancy Gawry, a St. Simon seventh grader, captured four first place ribbons and

set two records. She won the Long Jump, with a record leap of 15'8". Nancy set another record in the 220 yard dash, tying Lynn Hamish of St. Lawrence, with a time of 28.3 seconds. Nancy also won the 100 yard dash in 12.3 seconds, and anchored the 440 Yard Relay winning team in 56.0 seconds.

CONTESTANTS who tied or broke existing records, in addition to Miss Gawry, included: Lynn Hamish, St. Lawrence, Class A—440 Yard Run and Class B—220 Yard Dash; Kelly Schmitt, Little Flower, Class A—Baseball Throw; Patty Jongleur, St. Plus X, Class C—100 Yard Dash and Class C—220 Yard Dash; and Jenny Gogery, St. Simon, Class C—220 Yard Dash. The St. Simon girls also

CYO NOTES

Junior Softball coaches will meet next Tuesday, June 10, at 7 p.m. in the CYO Office. All coaches are urged to attend.

Junior Girls compete in their annual City-Wide Track Meet this Sunday at the CYO Stadium at 12 noon. Executive Director Bill Kuntz asks for volunteers to time and judge events.

Entries for the 1975 Sub-Novice Swimming Meet have been mailed. Entry blanks are due no later than Wednesday, July 2.

Youth Council members and Adult Moderators have been asked to inform the CYO Office as to tentative plans regarding the CYO National Convention. They need the information today (Friday, June 6).

Set a new record in the Class C—440 Yard Relay.

Junior Council top post goes to Ed Loughery

Ed Loughery, a Cathedral High School senior and member of Immaculate Heart parish, is the new president of the 1975-76 CYO Youth Council.

Loughery will take over from the out-going president, Tom McNulty, at the June 16th meeting.

Dave Spanke of Holy Spirit, also a Cathedral senior, was elected vice-president; and Maria Cantwell, of St. Catherine and a Manual High School senior is the new secretary. Pat Gallagher of St. Joan of Arc parish, a Brebeuf senior, is the new treasurer.

The president-elect said that the Council's top priority project for this year is the CYO National Convention to be held in San Antonio, Tex., October 30-November 2.

Crown three champs in Spring Kickball

Another CYO kickball season came to an exciting conclusion last week with the crowning of three champions.

Mary and Kathy Kantner's St. Simon Junior team upended previously unbeaten St. Jude, 9-8, at Holy Spirit on Tuesday. St. Simon was the Division IV runner-up.

Other Division champions were: St. Malachy, St. Luke, St. Jude and Holy Spirit. St. Jude captured the "56" League title by beating Immaculate Heart, 32-14, at Christ the King. Suzie Wells coached the victors. Both teams were Division champions, along with Little Flower "Blue" and South Central Catholic "Blue."

Sixty years ago Bishop Joseph Chartrand officiated at the blessing of the new rectory for Holy Trinity parish, Indianapolis.

Janet Schnieders' Immaculate Heart Cadet "B" team defeated Little Flower, 17-14, for the Post-Season Tournament championship at St. James.

Couple to note Golden Wedding

JASPER, Ind. — Mr. and Mrs. William L. Jasper will mark their 50th wedding anniversary with a Mass of Thanksgiving at 9 a.m. Sunday, June 8, in St. Joseph Church here. Open House will be held in the Knights of Columbus Club from 2 until 4 p.m. No invitations have been mailed. They are the parents of two daughters: Mrs. Gordon (Frances Jean) Harris of Indianapolis and Mrs. John J. (Gloria) Fierst of Jasper.

INDIANAPOLIS Calendar of Events

FRIDAY, JUNE 6
Fish Fry at St. Gabriel parish, 6000 W. 34th St., 5:30 p.m. to 8 p.m. Carryouts available.

WEDNESDAY, JUNE 11
Luncheon-Card Party at St. Mark's parish hall, 551 E. Edgewood Ave. Luncheon will begin at 11:30 a.m.; card party at 12:30 p.m.

SOCIALS
MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. **TUESDAY:** St. Bernadette, 6:30 p.m.; Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 p.m. **WEDNESDAY:** St.

Thirty years ago 80,000 attended a Holy Name Rally in Chicago's Soldiers' Field.

Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Secunia High School Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m. **SATURDAY:** K of C Council #437, 6 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.

Title game

The Cadet CYO City Championship baseball game will be played this (Friday) evening at 5 p.m. on the new Secunia High School diamond. The game will pit St. Plus X against Nativity. The former defeated St. Christopher, 6-2, in semi-final action, and Nativity dropped St. Jude, 8-7, in 14 innings.

Ecumenical Reconciliation

(Continued from Page 6)

Second Vatican Council, many Catholic theologians since 1965 have been seeking with their Protestant counterparts to overcome, through dialogue, the doctrinal differences that separate their respective Churches. Among the many dialogues we may single out for special consideration, in this article, we shall focus on the Anglican-Roman Catholic and the Lutheran-Roman Catholic. What are these dialogues seeking to accomplish, and what have they actually achieved?

The Anglican-Roman Catholic dialogue, through its International Commission, has produced two remarkable consensus statements, one on the Eucharist, the other on Ministry and Ordination. As a result of their common investigations, both the Anglican and the Catholic members of the Commission have stated their conviction that they could agree on all essential points of doctrine in these two areas, and that consequently there is no good reason why the doctrines of the Eucharist, Ministry and Ordination, so bitterly disputed since the 16th century, should be obstacles to full communion between these two major traditions. That is not to say, of course, that there are not other doctrinal barriers, such as, perhaps, the papacy or Mariology. Thus continued dialogue is needed, and is actually occurring.

The Anglican-Roman Catholic Consultation in the United States has published important consensus statements that either parallel or comment upon those of the International Commission. It has moved ahead of the international Commission in

producing a general statement on the nature and conditions of doctrinal agreement.

The Lutheran-Roman Catholic International Study Commission produced in 1972, as a result of five years' work, a far-ranging report entitled, "The Gospel and the Church." This report dealt primarily with the nature of the Gospel and its authority over the Church, but it also took up questions such as the mutual recognition of ministries and the possibility of allowing occasional acts of intercommunion between the Catholic and Lutheran Churches.

THE AMERICAN Lutheran-Roman Catholic dialogue has produced since 1965 a series of five volumes of position papers and common statements. These volumes deal respectively with the Nicene Creed as Dogma, with Baptism, with the Eucharist, with the Ministry, and with the Papacy. The dialogue is presently studying the teaching authority in the Church and particularly the question of papal infallibility. In the issues so far treated, the dialogue has succeeded in clearing up many long-standing disagreements and reaching very significant partial agreements.

The Lutheran-Catholic consensus statements in the United States have sought to point out not only the agreements reached but also the issues on which, for one reason or another, doctrinal differences seem to remain.

The Anglican-Roman Catholic and the Lutheran-Roman Catholic conversations are typical of many bilateral discussions now taking place not only

between Catholics and Protestants but between other denominations. The work of theological dialogue is slow, and requires great patience. The whole enterprise could be undercut by hasty agreements that would later prove unsound or unacceptable to the respective communions. It would be unrealistic to expect that the centuries-long heritage of misunderstanding and disagreement could be overcome in a decade by a few dedicated theologians. But it seems certain that, if there is a general will to restore the broken unity of the Christian Churches, these scholarly efforts will prove crucially important.

THE SUCCESS OF ecumenical theology could be thwarted not only by the impatience and carelessness of theologians, but also by other factors. For any practical results to follow, it is necessary for the theological effort to be supported by genuine eagerness on the part of the official leadership of the Church and the faithful themselves. Such eagerness is not easily achieved. Only at certain rare moments, such as the period from World War II to the end of the Second Vatican Council, has ecumenism been relatively popular.

Very often the ecumenical theologian must be resigned to the fact that he will be regarded with mistrust and suspicion; he will be suspected of seeking compromise at the expense of truth. But ecumenism cannot let itself be halted by such false suspicions. Convinced that Christ wills the overcoming of dissension among His followers, ecumenists will doggedly pursue their efforts to heal and to reconcile.

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VIEWING WITH ARNOLD

Movie has smash ending



BY JAMES W. ARNOLD

"The Passenger" is a movie about a man who switches identities for personal reasons and finds himself involved in a spy story. It's an ancient plot, used in fact most often as a vehicle for comedy. But since it's done here by Michelangelo Antonioni (his first film in five years), you know it's going to be different.

Antonioni is the revered Italian director who rocked the art-film world in the Sixties, reputed for his puzzling non-plots ("L'Avventura") or plots that begin but don't quite end ("Blow-Up"). Actually, he uses traditional movie-plot setups only as a gimmick to hook the audience. He is more interested in his character, usually a Modern Man undergoing a crisis, and how he reacts to the surrounding melodrama. The

real plot in an Antonioni film goes on inside the hero's head.

THE TROUBLE IS, the camera can't see inside the skull. It can only suggest. So the pleasure of the film, aside from its rich surface colors and sounds, is akin to interpreting a painting-in-motion.

In "The Passenger," Jack Nicholson (who has clearly become the all-purpose male star of the Seventies, a Bogart for our time) plays a serious TV journalist vaguely dissatisfied with both career and marriage. On an assignment in remote North Africa, opportunity knocks. A fellow Englishman, a salesman who bears a classic "striking resemblance" to him, dies apparently of heart attack, and the switching of lives and passports is relatively simple.

But as Nicholson picks up the dead man's identity and itinerary, a series of appointments in Europe, he discovers that he was a smuggler of guns to rebels in a small black African country.

It soon becomes clear to the audience, if not to Nicholson, that he is being followed by assassins as he skips from London to Munich to Spain. But his main concern is that he's also being followed by his TV boss (Ian Hendry) and "widow" (sophisticated redhead Jennie Runacre). They suspect nothing but want to know what happened back in Africa. Amid all this, Jack picks up a pretty architectural student (Maria Schneider) as a traveling companion. Her main role is as sounding-board, someone for Nicholson to talk to as he explains his rather foggy motivations.

represents the plight of the artist-journalist in a turbulent world, a man not unlike Antonioni himself, who has tried to serve social change with both art ("Zabriskie Point," about the U.S. college radicals of the Sixties) and his documentary on China. It's a frustrating role. As Nicholson says early on, you bring people "only images" . . . fragments "that may be of little real help. But the gun-runner provides 'merchandise, concrete things' . . . people understand me."

The point, I believe, is that even when the reporter changes places with the activist, he is the same person, with his same talents for detachment and observation rather than commitment. He's a flop as

a revolutionary, and achieves nothing but getting himself killed. It's not a profound idea to begin with, and Antonioni fails to express it in the movie with complexity and impact.

FOR PEOPLE used to "listening" to movies, to getting it from dialogue, Antonioni can be a trial. Typical is an enigmatic moment in an open convertible. As they drive under a double line of trees on a country road, Ms. Schneider asks Nicholson what he's running from. He tells her to turn around and look back, and she sees what we see—the trees disappearing into the infinite past. She gets a visual answer to a verbal question. That's the heart of Antonioni's style. The ordinary scene gets meaning

(hopefully) from the context in which it's observed.

The aging (62) maestro has probably never presented so brilliant a sequence as the ending of "The Passenger." It's a 10-minute scene of a dusty village street, shot through a grating window, of nothing but normal actions and sounds. Nonetheless, they totally resolve the plot of the film, almost completely without dialogue.

Pretentious, some will say. But it's the sort of thing that stretches and challenges the audience's powers of concentration and observation. For folks who don't need everything laid out for them, Antonioni is not a puzzle: he is fun. [Rating: A-3—unobjectionable for adults]

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Sr. Mary Edna, Franciscan, dies

OLDENBURG, Ind. — The Mass of Christian Burial was offered on May 29 in the motherhouse chapel for Sister Mary Edna (Rose) Rohr, O.S.F., who died on May 26 at the age of 81. Sister Mary Edna was engaged in domestic work and served for many years at the community's missions in the Southwest. She is survived by a step-brother, Joseph Rohr of St. Louis, Mo.

Charismatics slate Renewal

INDIANAPOLIS — The Charismatic Day of Renewal will be held at St. Joseph parish, 1401 S. Mickley Ave., on Sunday, June 8. Mass at 1 p.m. will follow registration, which will open at 12:30 p.m. The program will include a pitch-in dinner.

The guest speaker at the observance will be Tom Gryniewicz, coordinator of the Word of God Community, Ann Arbor, Mich.

ZIGZAG (1970) (CBS, Friday, June 6): George Kennedy gets himself convicted of murder in a far-out insurance scheme, then discovers he must get unconvicted and find the real killer. A classy little thriller, with lots of good Los Angeles footage, and a fine cast including Eli Wallach and Anne Jackson. Satisfactory for adults and mature youth.

THE GAMES (1970) (CBS, Friday, June 6): A unique film, scripted by Erich Segal, probably the only serious dramatic movie about track. It follows four men from various countries to their inevitable confrontation in the marathon race at the Rome Olympics. Unfortunately, some of the actors (Ryan O'Neal, Charles Aznavour) are hardly credible as distance runners, and the race runs out of wind early. Not recommended.

THE PEOPLE NEXT DOOR (1970) (CBS, Friday, June 13): Despite an excellent cast, this is basically a souped-up melodrama that exploits, rather than enlightens, the current interest in affluent suburban teen-age drug problems. The harassed parents include Eli Wallach, Julie Harris, Hal Holbrook and Gloria Leachman. Not recommended.

THE WORLD OF HENRY ORIENT (1964) (NBC, Saturday, June 7): Peter Sellers, as a dandyish concert pianist who preys with uncertain success on married women, shares this occasionally delightful comedy with the lively mischief of two female adolescents making a playground of Manhattan. This is an earlier film of director George Roy Hill ("Butch Cassidy," "The Sting"). Satisfactory for all, with special appeal for teenagers.

THE MOLLY MAQUIRES (1970) (ABC, Saturday, June 7): Martin Ritt's rather dry and pointless history of the Irish coalminers who revolted violently against their exploitation in Pennsylvania in 1876, and their betrayal by an undercover Pinkerton man. With Richard Harris, Sean Connery and Samantha Eggar. An interesting failure.

WHERE IT'S AT (1969) (ABC, Sunday, June 8): Noted writer-director Garson Kanin's flop film, apparently intended as a satire of Las Vegas and its values, about a casino operator (David Janssen) who teaches his college-educated son the tricks of the gambling trade, a bit too well. Comic Don

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