

Beran dies at age 80

ROME--With his last thoughts on Czechoslovakia and the people he loved there, Cardinal Josef Beran, the exiled archbishop of Prague, died in exile in Rome (May 17). The prelate, 80, has been ailing but active for the past year.

Cardinal Beran, throughout the past three decades, personified perhaps more than any other single Church figure the shifts and strains of the Church's struggle against totalitarianism in that time.

In World War II, for stirring the moral opposition of an occupied people to Nazi oppression, he was brutalized at Dachau. In a brief liberation period at the war's end, he sparred for public allegiance with oncoming Soviet-backed communists. When they maneuvered their way to power, he was publicly hounded in his efforts to exercise Church leadership.

In the '50's, this harassment had changed to imprisonment. He was held in confinement in his own residence for nearly two years. Then he shuttled from place to place, under guard and in isolation from his people.

In the mid-'60's, when some accommodations were being made, he was released so that he could get his cardinal's hat in Rome under conditions that amounted to exile. To the end of his life, he hoped to return to Prague, but the government indicated it would permit him back only as a "private person."

The death of Cardinal Beran, the 35th in the pontifical line of Pope Paul VI, it reduces the membership in the Sacred College to 133.

DEATH CAME swiftly to the diminutive and constantly cheerful cardinal, about three hours after he had finished celebrating daily Mass. He received the Sacrament of the Sick half an hour before he died, surrounded by students and priests of the Czech Neomuncene College where he lived.

Pope Paul, who had been notified that the cardinal was in very serious condition, arrived at his death bed about ten minutes after he died.

The cardinal's remains were taken to St. Peter's Basilica May 21, and the funeral Mass was offered in St. Peter's the following morning (May 22) by Bishop Frantisek Tomasek, apostolic administrator of Prague, in the presence of Pope Paul VI, who gave the final blessing.

Although there is nothing unusual about a Pope's presence at the funeral of a cardinal, it was noted that Pope Paul was not present for the funerals last year of two cardinals who died in Rome: Cardinals Augustin Bea and Gustavo Testa.

THE BODY of Cardinal Beran is being buried in Rome, and there were no immediate plans for its return to Prague.

It was stated by an authoritative source that ecclesiastical officials in Rome had not approached Czechoslovakia's regime about returning the body to Prague. However, Czechoslovak Catholics in Rome were insistent that the body of the archbishop of Prague should eventually be returned to Prague for burial.



CARDINAL BERAN

School at Troy to be closed

TROY, Ind.--St. Pius School here, closed in recent years to the first four grades, will close at the end of the present school year. Current enrollment is 33 pupils in two classrooms, taught by Sisters of St. Benedict.

Announcement was made of the closing by Donald Miller, superintendent of the Troy Township Metropolitan School Board, after notification from the Indiana Department of Education that state financial support would end this month.

The pupils will be absorbed by two other elementary schools in the district.



VOL. IX, NO. 33 INDIANAPOLIS, INDIANA, MAY 23, 1969

AT CATHEDRAL MAY 24

Ten to be ordained for the Archdiocese

Archbishop Schulte will ordain 10 candidates to the priesthood during ceremonies scheduled for 1 p.m. Saturday, May 24, in SS. Peter and Paul Cathedral. The newly-revised ritual of ordination will be used by the Ordinary.

The ordinands include: Rev. Peter A. Adolay, Rev. Charles L. Feld, Rev. Michael K. Albright, Rev. Gerald J. Kirkhoff, Rev. Jeffrey Godecker, Rev. Karl J. Miltz, Rev. Michael D. Kattau, Rev. Donald F. Haake, Jr., Rev. Thomas C. Widner and Rev. John L. Pink. All are from Indianapolis, except Godecker, who is from New Albany.

Eight of the 10 will offer their First Solemn Mass the following day in their home parishes.

Following is brief biographical data and First Mass information on the ordinands:

Rev. Peter A. Adolay

Adolay is the son of Mr. and Mrs. Leonard J. Adolay of St. Catherine's parish. He attended the Latin School, St. Mary's (Ky.) College and St. Maur's Seminary.

His First Mass will be offered at 4 p.m. Sunday, May 25, in St. Catherine's Church. Father Carl Busald, pastor, will serve as archpriest. Rev. Mr. John Caldwell will be deacon. Father David Kahle will give the sermon.

Reception will follow in the parish hall.

Rev. Charles L. Feld

Feld is the son of Mr. and Mrs. Godfrey M. Feld of Holy Spirit parish. He was graduated from the Latin School, St. Mary's (Ky.) College and St. Maur's Seminary.

First Mass will be celebrated at 4 p.m. Sunday, June 1, in Holy Spirit Church. Father Joseph Grothaus, pastor, will be archpriest. Deacon and subdeacon will be Father Andrew Weidekamp and Father Joseph Kos. The sermon will be given by Father John Elford, of Terre Haute.

Reception will follow in the parish hall.

Rev. Michael K. Albright

Albright is the son of Mr. and Mrs. Warren E. Albright of Immaculate Heart of Mary parish. He attended Mother of the Savior Seminary in Blackwood, N.J., and was graduated from the Latin School, St. Mary's (Ky.) College and St. Maur's Seminary.

First Mass will be offered at 2 p.m. Sunday, May 25, in Immaculate Heart of Mary Church. Serving as archpriest will be Father John Ryan and Father Edwin Soergel. The pastor, Father Edwin Sahn, will deliver the sermon.

Reception will follow in the parish hall.

Rev. Gerald J. Kirkhoff

Kirkhoff is the son of Mr. and Mrs. Edward J. Kirkhoff of Little Flower parish. He attended the Latin School, St. Meinrad College, St. John's Seminary in Little Rock, Ark., and St. Maur's Seminary.

First Mass will be celebrated at 4 p.m. Saturday, May 31, in St. Philip Neri Church. Magr. Albert H. Busald, pastor, will serve as archpriest. Rev. Mr. Thomas C. Stumph will be deacon. The sermon will be given by Very Rev. Francis R. Tuohy.

Reception will follow at Msgr. Downey Council Knights of Columbus, 511 E. Thompson Rd.

Rev. Jeffrey Godecker

Godecker is the son of Mr. and Mrs. M. A. Godecker of Our Lady of Perpetual Help parish, New Albany. He was graduated from St. Meinrad High School, St. Meinrad College and St. Meinrad School of Theology, where he received a master of divinity degree.

First Mass will be offered at 4 p.m. Sunday, May 25, in Our



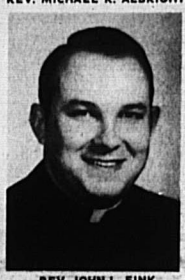
REV. PETER A. ADOLAY



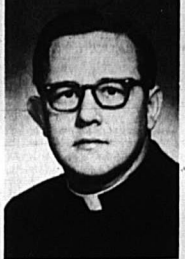
REV. MICHAEL K. ALBRIGHT



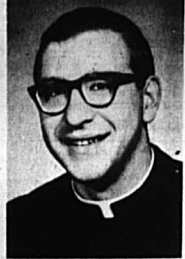
REV. CHARLES L. FELD



REV. JOHN L. PINK



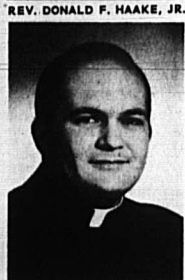
REV. JEFFREY GODECKER



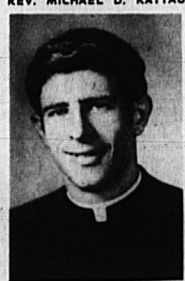
REV. DONALD F. HAAKE, JR.



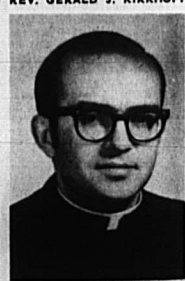
REV. MICHAEL D. KATTAU



REV. GERALD J. KIRKHOFF



REV. KARL J. MILTZ



REV. THOMAS C. WIDNER

thony's parish. He was graduated from the Latin School, St. Meinrad College and Catholic University of America.

Reception will follow in the parish hall.

Rev. Karl J. Miltz

Miltz is the son of Mr. and Mrs. Edmund Miltz of St. An-

High school graduates total 1,726

Archbishop Schulte will confer diplomas upon 1,726 graduates of the 16 Catholic high schools in the Archdiocese during the next few days.

Following is the run-down of commencement data and speakers:

Our Lady of Providence High School, Clarksville, graduated 81 boys and 79 girls in ceremonies held Thursday, May 22. Commencement speaker was Dr. Paul Campbell, of Catherine Spalding College, Louisville.

Chartrand High School, Indianapolis, will hold its final commencement at 8 p.m. Saturday, May 24, in the school auditorium. (As a result of a recently announced merger with Kennedy Memorial High School, the school will reopen next fall under the name Roncalli High School.) The commencement address will be given by Father Robert L. Kilchin, Chartrand principal. The senior class includes 84 boys and 111 girls.

BRESEUP Preparatory School, Indianapolis, will graduate 140 boys at 8 p.m. Sunday, May 25, in the school auditorium. The address will be given by Dr. Charles A. Hufnagel, of Georgetown University, Washington, D.C.

Our Lady of Grace Academy, Beech Grove, will graduate 26 girls at 8 p.m. Monday, May 26. The commencement will be held in the school's student center. Speaker will be Father Lambert Reilly, O.S.B., of St. Meinrad Archabbey.

Ladywood School, Indianapolis, will graduate 75 girls at 8 p.m. Tuesday, May 27, in the school auditorium. Sister Mary Gregory Kneier, S.P., president of St. Mary-of-the-Woods College, will give the address.

Kennedy Memorial High School, Indianapolis, will graduate 35 boys and 26 girls at its final commencement, scheduled at 8 p.m. Wednesday, May 28, in Sacred Heart Church. (The school will merge with Chartrand under the name Roncalli High School next fall.) Speaker will be Magr. James P. Galvin, pastor of St. Patrick's parish.

Immaculate Conception Academy, Oldenburg, will graduate 70 girls at 10 a.m. Thursday, May 29, in the school auditorium. The address will be given by Father Vincent Kroger, O.F.M., chaplain.

Secunia Memorial High School, Indianapolis, will graduate 81 boys and 109 girls at 8 p.m. Thursday, May 29, in the school auditorium. Speaker will be Dr. Dominic J. Guzzetta, president of Marian College.

CHATARD High School, Indianapolis, will graduate 71 boys and 102 girls at 7:30 p.m. Saturday, May 31, in the school auditorium. Father James P. Higgins, director of St. Paul's Catholic Center, Bloomington, will give the address.

Latin School, Indianapolis, will graduate 51 boys at 4 p.m. Sunday, June 1, in the school auditorium. Magr. Cornelius B. Sweeney, V.G., will confer the diplomas. The address will be given by Father James Dooley, pastor of St. Mary's parish, Rushville.

Cathedral High School, Indianapolis, will graduate 193 boys at 8 p.m. Monday, June 2, in the school auditorium. Former State Attorney General John J. Dillon, of Indianapolis, will give the address.

St. Agnes Academy, Indianapolis, will graduate 103 girls at 8 p.m. Tuesday, June 3, in SS. Peter and Paul Cathedral. The address will be given by Father Herman Briggeman, pastor of St. Mary's parish, Rushville.

(Continued on page 7)

Memorial Mass set at cemetery

Saturday, May 31

INDIANAPOLIS--The first annual Outdoor Memorial Mass to be celebrated in Calvary Cemetery will be offered at 3 p.m. Saturday, May 31. The Mass will be offered at the Priests' Circle by Father John Ryan, assistant pastor of St. Catherine's parish.

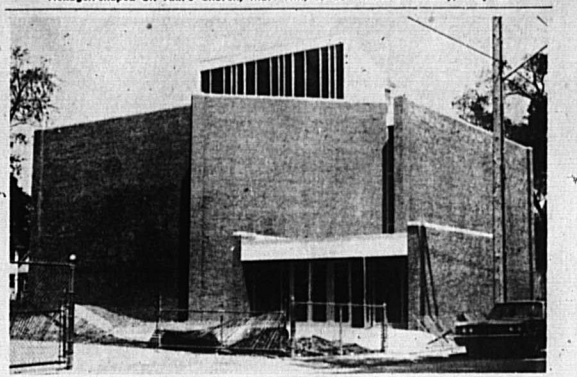
Magr. Cornelius B. Sweeney, V.G., pastor of St. John's parish and general manager of the Catholic Cemeteries Association, will deliver the sermon.

Serving as ushers for the event will be representatives of various Boy Scout units throughout the city. Chairs and other equipment will be made available by funeral directors.

According to Magr. Sweeney, information on the three Catholic cemeteries serving Marion County parishes were given to Catholic families this past week.



Hexagon-shaped St. Ann's Church, Mars Hill, to be dedicated Sunday, May 25.



The new St. Thomas Aquinas Church, Indianapolis, will be dedicated Sunday.

Schedule dedication at St. Ann

St. Thomas slates dedication, jubilee

INDIANAPOLIS--Archbishop Schulte will bless the new St. Ann's Church at 3 p.m. Sunday, May 25. A dedication Mass, celebrated by the pastor, Father Carl Wilberding, will follow.

Located at 2850 Holt Road in Mars Hill, the new church is hexagonal in shape and will accommodate 450 persons. It replaces an old frame structure erected in 1926.

THE CHURCH was designed by Michael Carr and Associates and constructed by the Pearson Construction Company, both Indianapolis firms.

Design features include fantasy seating arrangement; the baptismal font located at the main entrance in line with the altar of sacrifice, and a Blessed Sacrament chapel for meditation and week-day Mass.

THE DEDICATION program will include a procession of the representative group of school children and their parents and a CYO choir.

A reception for parishioners and guests will follow the dedication services in the school hall.

INDIANAPOLIS--A dual celebration at St. Thomas Aquinas parish Sunday, May 25, will mark the dedication of the new parish church and the 25th Jubilee of Ordination by the pastor, Father Joseph Dooley.

Coadjutor Archbishop George J. Bishop will formally bless the church and celebrate the Mass of Thanksgiving at 11:30 a.m. A reception will follow, honoring the pastor's jubilee, in the school hall.

A civic and neighborhood observance of the church dedication will be scheduled at 8 p.m. Saturday, May 24. Representatives of several area churches and civic leaders will extend greetings. The principal address will be given by Father Aidan Kavanagh, O.S.B., of the University of Notre Dame.

OTHERS on the Saturday evening program include: Rev. Edw. C. McCance, of Fairview Presbyterian Church; Rev. R. T. Andrews, of Mt. Zion Baptist Church; Rev. Lowell Bryant, of University Park Church; Rev. J. Evans Woolen, III, architect of the new church; Herbert J. Schwomeyer, of Butler University; Mrs. James Hawkins, president of the But-Tarkington Neighborhood



FATHER JOSEPH DOOLEY Association; and Canon Frederick P. Williams, of the Episcopal Diocese of Indianapolis.

Music will be provided by the St. Thomas Aquinas Men's Choir, Boys' Choir and St. Meinrad seminarians. Representing the parish on the program will be George Bischoff and Michael O. Garvey.

The contemporary church is designed in an austere style with seating for 600 persons arranged. (Continued on page 7)

WEEK'S NEWS IN REVIEW

Black militant activities, birth control, internal Church problems and the "emerging" nations were among highlights in the world of religion during the past week.

In Chicago, a police intelligence specialist charged that hundreds of thousands of dollars are being donated to militant Negro groups through the Inter-religious Foundation for Community Organization (IFCO).

Sgt. Robert Thoms of the Los Angeles Police Department was allegedly accused by IFCO's executive director, the Rev. Lucius Walker Jr., of using "unethical McCarthyite tactics to purposely mislead the public."

Thoms said Black Panthers are among those receiving church funds and declared "the issue is whether or not charitable donations should go to groups involved in disruptive tactics."

Mr. Walker admitted some IFCO funds may well go to black militants, but added that "the churches' role is to support efforts of the poor, the oppressed, the powerless, in redressing grievances in society."

James Forman and the National Black Economic Development Conference (NBEDC), in demanding \$500 million in reparations from American churches, were defended in College Park, Md., by Father Harold A. Salmon, vicar general for the seven Catholic parishes in Harlem, N.Y.

Father Salmon, addressing a meeting of the U.S. Catholic Conference Task Force on Urban Problems, said NBEDC has the right to claim this money as much as any other organization working for the betterment of black people.

Amount of money due and the organization to which it is given

are only minor details, Father Salmon said. The important thing, he pointed out, is that congregations recognize their obligation to aid black people.

Puerto Rican Catholic bishops described legislative measures favoring birth control as "an attempt to sneak massive neo-Malthusian legislation past the people of this island."

Archbishop Luis Aponte Martinez of San Juan, speaking for the Puerto Rican hierarchy, criticized two birth control bills in the Puerto Rico Legislature, saying they do not explain why family welfare means anything although the term is used in the bills.

The proposals would give the Secretary of Health power to transfer funds to government agencies and private non-profit associations for birth control activities.

A leader of Kerala state's

Chapel underway at Muscatatuck

BUTLERVILLE, Ind.--Groundbreaking ceremonies for the Muscatatuck Chapel for the Children were held last Sunday, May 18, with actual construction starting on May 20.

About 300 residents participated in the long-awaited event to provide a chapel and religion center for the residents of Muscatatuck State Hospital and Training Center. The project is expected to cost \$235,000.

Repp and Mundt, Inc., of Columbus, have the general construction contract. Estimated length of construction is nine months.

When completed, the chapel will be a gift to the residents from the Muscatatuck Church Foundation.

Latin-rite Catholics threatened agitation against what he calls the Vatican's "continuous snubbing" of that Indian community.

Joseph K. Kalapurackal, president of the All-Kerala-Latin Catholic Association, declared that it was "most dishonorable" for Latin-rite Catholics that an archbishop of a minority rite should be elevated to cardinal and "placed over their head."

Syro-Malabarite Archbishop Syro-Pareattil of Ernakulam was the subject involved. This "snubbing" of Kerala Latinities is not going to be forgotten or forgiven, Kalapurackal said.

Meanwhile in Bangalore, Cardinal Valerian Gracias of Bombay told a national seminar on the application of the decrees of the Second Vatican Council that the Church in India has been "on the wrong track" for the past 20 years in "its spirituality, its theology and its educational, social and missionary policy."

Cardinal Gracias, president of the Indian Bishops' Conference, which sponsored the seminar, appealed to delegates not to close their minds to new ideas and opinions and not to accept uncritically everything they hear or read.

Pope Paul sent a message to the delegates, urging them to be aware in their discussions and deliberations of the need for unity and concerted action.

Interfaith

DUESSELDORF, Germany--A common prayerbook prepared by a Catholic-Lutheran commission will be used in the religious education program for Catholic and Lutheran pupils in the schools of the state of North Rhine-Westphalia. The prayerbook has been approved by the state's culture ministry.

Are today's movies 'better' or 'worse'?

By JAMES W. ARNOLD
Copyright, 1969

MOVIES ain't what they used to be. By "used to be" we mean an era of rough-ly 1930-55, when most of the people who are now parents of growing children were going to the movies.

The films of that era, at least the films that we saw, were made in America. Not just in America, but in Hollywood, out of the factories of a few major studios. These were run by old-fashioned business executives, few of them known for either in-tellect or sensitivity, who had a fabulously profitable thing going, selling largely harmless and trivial assembly line enter-tainment to the families of mid-dle-class America.

The movies were short (rarely over 90 minutes). They didn't cost much to make or see. They dealt less with reality than with day-dreams: melodrama, ideal-ized romances, historical adven-tures, risqué comedies, the sen-sual, frivolous comedies, and the "typical" small-town world of Andy Hardy or Henry Aldrich, the elegant homes and playgrounds of the beautiful and wealthy. Or perhaps the make-believe world of the western, the gangster, the backstage musical, or the John Wayne war movie—the so-called "genre" pictures.

THERE WASN'T much scan-dal or controversy or seedy real-ity because the studios saw no profit in offending or alienating their vast and friendly middle-class audience, which had learned to find in inexpensive es-capist movies some comfort from the grim truths of depres-sion and war. The studios had made their peace with the cen-sors and moralists and pressure groups in the 1930's, and things were going to well to dare rock-ing the boat.

Not that some fine movies weren't made in this period. But with few exceptions the old movies that have stood the test of time were simply expertly made "genre" pieces: musicals, comedies, romances, westerns that rose above the system that pro-duced them. There were brave, occasional incursions into social and psychological truth ("The Grapes of Wrath," "Citizen Kane," "The Lost Weekend"). But they were rare, caused con-troversy, and did not pack them in at the Bijou on Saturday nights.

Whatever happened to change this huge, sound and safe in-formation industry? Certainly it happened was television, which in the early 1950's cut movie attendance in half. The half that now stayed home included small children, and children, and adults over 25 (past the movie dating syndrome), especially those who had never considered movies as anything like serious stuff or "art" and who now found their appetites for escapist en-tertainment perfectly satisfied by the Tube.

It was not only free but con-summately easy: you didn't have to dress up, you didn't curl up cozily within refrig-erator range in your own living room. For those who saw movies as something fun, TV was all the soothing fun anyone really needed.

Editor's Note—James W. Arnold is associate professor of journalism at Marquette University. He holds a master's degree in journalism and is currently working on his doctorate in communication. His movie reviews appear weekly in *The Criterion* and *Upline* 18 other Catholic newspapers.

For some film-makers, the chal-lenge of film art is the challenge of the peep show: to break new ground in the photographic dis-play of more and more "forbid-den" areas of behavior.

(Interestingly, the peep-show approach has been largely still around in the photographic dis-play of the industry to win back the lost mass audience, clearly by showing them something they could not see on TV. The effort has had some success: films like "Therese and Isabel" and "I, a Woman" have done much better in middle class theaters than in cinemas catering to in-terlectuals or youths. Obviously, some segments of the older gen-eration are more delighted than shocked by the new content of film.)

The situation, in a word, is one of complexity.

There is the art movie, try-ing to deal seriously and honest-ly in film with every subject relevant to the life of the age. Most true art films are power-fully moral in their impact. But we must realize this is a con-tribution of an ancient and im-portant dialogue—aesthetic, in-terlectual, moral—and one must expect much to be said that one does not agree with.

There is the tendency even in entertainment films to favor attitudes sympathetic to the young, the new and the sophis-ticated, to challenge established values and to encourage the style. (Note: It may be de-batable as to whether we now live in a post-Christian age, a time when the old religious and moralists are in a minority. But they are probably in a minority among those people who live in these places where mo-tion pictures are made.)

There are the exploiters, using the new grown-up status of the film to sell vicarious thrills in terms of sex and violence.

Least we lose perspective, let it be clear that in most re-spectable theaters, most of the time, are films that would shock no one, including my scrupulous Aunt Helen, who hasn't seen a movie since Irene Dunst retired. Just to name a few entirely non-controversial titles of the past month, ranging in quality from good to magnificent: "Oliver," "2001," "Fanny Hill," "Support Your Local Sheriff," "The Fiddlerman," "The Philadel-phia Story," "The Subject Was Rose," "Paper Moon," "The Old Couple," "The Changeling," "The Millionaire," and "The Whispers."

(Continued on page 3)



JAMES W. ARNOLD

CARDINAL SUEÑENS INTERVIEWED

'Diversity in unity' seen need of Church

PARIS — The fundamen-tal problem in the Church today is the difference in views of the Church's unity, said Cardinal Leo Suenens of Malines-Brussels, Bel-gium.

The 64-year-old cardinal ad-mitted that there is real tension between the Roman "center" of the Church and the "periphery," but added:

"I believe that the fundamen-tal problem that divides us, con-sistently or not, is a problem of theology, a differing initial vi-sion of the Church, particularly with regard to its necessary unity."

IN AN INTERVIEW appear-ing in the French Catholic peri-odical Informations Catholiques Internationales, Cardinal Suenens said:

"At the center, the generally prevalent tendency, even after Vatican Council II, remains very much a formalistic, juridical view of matters.

"Quite different is the ap-proach that goes from the per-iphery toward the center. That approach perceives the Church first of all as an evangelical reality, in its profound spiritual and sacramental mystery.

"There is a true and Chris-tian concept of unity that in-cludes legitimate diversity and an intact concept of that unity that prevents or ex-cludes legitimate diversity. The true Catholic notion of unity must first be brought to light."

On the relations between papal primacy and episcopal collegi-ality, Cardinal Suenens said that Vatican II "said nothing on the subject of the consequences of collegiality for the Pope in his relations with other bishops. That is an important gap from which we are suffering at the present time."

The cardinal declared that the logic of Vatican II implies that the Church in the various coun-tries of the world, through the bishops' conferences, should be consulted openly and collec-tively and should be able to collab-

rate on documents of vital in-terest to the whole Church.

This should be done, he said, with the collaboration of bis-hops' theological commissions and of laymen qualified in the matters discussed.

"NOT THAT the Pope would be only the spokesman for the Church," the cardinal added, "nor that, to validate his acts, he would need its juridical con-sent. No; but the Pope is never outside of the people of God; the head is never detached from the body."

Discussing a bishop's relation-ship to his people and to the Church's "center," Cardinal Suenens said:

"It is not difficult to foresee that, in the future, the clergy and the faithful will have a more active part in the choice of bishops, as indeed they did formerly.

"The bishop must recognize, in theory and practice, that a series of problems can no longer today be resolved by a decree of authority alone, without the support of the priests and laity."

He went on to say: "Let us suppose that the bishop accepts

th common conclusions that he himself judges as fully valid. What is going to happen when he has to say that the proper con-clusions cannot be drawn be-cause the law is blocked by the canonical legislation in force? He will be asked to un-block the ways, and he will have to answer that universal laws cannot be adapted on the spot, that experiments, which could help to make them more flex-ible, are not authorized, that the law has priority until further word, over the exigencies of life in the concrete. . . . a dramatic situation. . . ."

The cardinal said there are those who see the Second Vati-can Council as "the source of all present difficulties," and then added:

"There must be no mistake. The council has undeniably begun a defrosting. But where there is defrosting, there was frost; let us not forget that. A glacier prevents vegetation from sprouting. It oppresses by its very immobility. Our legisla-tion was and still remains tri-bally far behind the evolution of life."

THE CARDINAL continued: "In order that law and life go forward at the same pace and support one another . . . the key principle for solutions seems to me to be that of subsidiarity: that the higher authority, at each level, not assume to itself what the lower authority can normally decide; that general laws be framework laws, avoid-ing details, not confusing unity with the constraint of uniformity."

On the election of the Pope, Cardinal Suenens said: "I be-lieve, as a matter of fact, that there will be good reason to re-view one day the manner of election in the light of episcopal collegiality."

"For the good of the Church, a question of such importance deserves the thorough consid-eration of pastors and faithful; and it would falsify the concept of the Church state that the question concerns only the Pope to the exclusion of the members of the Church."

CARDINAL SUEÑENS

Who was left to go to the Bijou? Certainly the teen-agers, with their mania for getting out of the house, for having some place to go. And there were the "real" movie fans, the adults whose affection for the screen and its magic could never be satisfied by a 21-inch one-eyed monster with commercials. And finally, not won over as yet, there were the serious, the edu-cated, the intellectual, the truer and more oriented, who have never found much to interest them in the old movies and who were even less enchanted with the cotton-candy world of TV.

THE HISTORY of the movies since 1955 is perhaps best un-derstood as an effort to please this combined audience of youth, buffs and sophisticates, while largely ignoring the lost audi-ence of children. The pre-occupied people over 25 who were never really interested in mov-ies (or books or theater) as ser-vice of adult to woo back the mass audience, usually with wide-screen spectacles ("Ben-Hur") or big musicals ("Sound of Music"), and some were awesomely successful. But more often these attempts were ex-pensive failures. The habit of movie-going was a never re-established. Older movies, the average guy felt, were not that much better than TV, and unlike the 1930's and 1940's, he had more things to do with his money. Family movies played to empty theaters, and pro-ducers learned that to survive they must serve, and if possible expand, their audience.

Other factors were also im-portant: (1) the influence of foreign-made art films, which pleased buffs with their cinema-matic techniques and the sophis-ticated with their mature treat-ment of areas of personal and social truth the old movies had ignored; (2) the boom in post-war college education, which rapidly expanded the numbers of a potential audience no longer satisfied with trivia or es-capism; (3) the breakdown in the old studio monopoly of pro-duction and distribution, which gave many independent and non-conformist film-makers a chance to work without filtering their ideas through a few stal-d boards of directors.

Along with these, and perhaps crucial, was the growing real-

ization and excitement in the colleges and production centers that the movies, in fact, in fact, were not that much better than TV, and unlike the 1930's and 1940's, he had more things to do with his money. Family movies played to empty theaters, and pro-ducers learned that to survive they must serve, and if possible expand, their audience.

Other factors were also im-portant: (1) the influence of foreign-made art films, which pleased buffs with their cinema-matic techniques and the sophis-ticated with their mature treat-ment of areas of personal and social truth the old movies had ignored; (2) the boom in post-war college education, which rapidly expanded the numbers of a potential audience no longer satisfied with trivia or es-capism; (3) the breakdown in the old studio monopoly of pro-duction and distribution, which gave many independent and non-conformist film-makers a chance to work without filtering their ideas through a few stal-d boards of directors.

Along with these, and perhaps crucial, was the growing real-

ity. The shock experienced by an adult abruptly exposed to the films, an adult who was part of the group that opted out of the movie audience in the 1950's and who was conditioned by the Hollywood of Mayer, Goldwyn and Disney, is enormous. It is partly that of one who has been away, who has come back to the old neighborhood 20 years later and found it devastated by urban renewal and designed for very different tenants. It is also partly a generation gap about established practices and use, manners, propriety, style and the very nature and pur-pose of the motion picture.

BUT THIS is still not the whole story. Compared to the old movies, the new movies do try harder to be art, to deal with truth no matter how grim, and to express a new viewpoint which can be quite irreverent about established practices and institutions. The evolution from Show Biz to art-form also won for films a new freedom of ex-pression—a freedom appropriate in an open society to a medium of art and ideas. Unhappily, this kind of freedom will always be abused by some, the incompe-tent and the greedy.

Thus some of the new movies are shocking—simply or main-ly—because their producers want to make money. The film artist who has the right to deal about established practices and with adultery or psychopath-ology on the screen. The film exploiter joyfully tags along and makes dirty or sadistic movies.

heavy on normal illicit sex, it also copped explicitly with homo-sexuality and several other per-suasions. The heroine of "Georgy Girl" slept with her room-mates husband, and married a lecherous old man to provide a home for her child; there are several semi-nude bedroom scenes. "Bonnie and Clyde," a romanticized portrait of two no-torious bank robbers, lost its bedroom scenes amid a sym-phony of bloody violence. The heroine of "Rachel, Rachel" is involved with a lesbian; there are seduced in a hayfield; the hero of "The Heart is a Lonely Hunter" commits suicide.

There is no doubt that all these were highly moral and beautiful films, and that NCOM judged them correctly. But the old Legion of Decency buff will have trouble appreciating them—just as he has trouble seeing what was wrong with the film in which Doris Day preserved her virtue (harrowingly) for 120 minutes. The American Bishops have recommended that film societies to help the older gen-erations properly evaluate the new movies, but there seems to be no groundswell of activity in that area.

If the over-30's are confused, the kids are not—at least not as much. As a whole, no generation in history has had as good an education in film aesthetics. What they have not learned in school, they have picked up from almost constant exposure to a medium they (in general) like and know. The millen-nium, of course, is not here: after a century of literary education, mass taste in literature is not particularly uplifting. Film edu-cation does not work that way. But if most youngsters are far from film experts, they "read" the meaning of films far better than their elders, and they do not shock or argue as easily. Credit their parents, who have raised them with more sense (e.g., about the beauty and naturalness of sex) than they themselves were raised.

Unfortunately, the relative so-phistication of the young only adds to many parental hang-ups about movies, and leads to a kind of room battle about what should be seen. Parents simply do not believe that young-sters get a deeply moral mes-sage out of "The Graduate," and are not turned on by its sex scenes. They do not believe chiefly because (1) they them-selves do not get the message or perceive it as moral, and

(Continued on page 3)

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ACTION TRACED TO VATICAN II

World uproar over saints disturbs Vatican officials

By PATRICK RILEY

VATICAN CITY — "Why all the fuss?" asked one rather puzzled Vatican official when the newspapers and airwaves began raising a tremendous fuss over the apparent downgrading of some favorite saints.

"The council ordered this five years ago."

He may have been wrong to be surprised at "all the fuss," but he was right enough about the Second Vatican Council. In its Constitution on the Sacred Liturgy, the Council had decreed:

"Let the feasts of the saints take precedence over the feasts commemorating the very mysteries of salvation, many of them should be left to be celebrated by a particular church or nation or religious community, and those commemorating saints who are truly of universal significance should be extended to the Universal Church."

MANY AN explosive paragraph probably lies sleeping in the decrees of the Second Vatican Council. Paragraph III of the council's Constitution on the Sacred Liturgy has just now exploded.

Complying with the clear directions of Paragraph III, the Holy See has dropped many local saints from the universal liturgical calendar of the Middle Ages.

From that same calendar the Holy See has also dropped a saint so favored by such a wide variety of people—Christians or not—as St. Christopher.

Have the saints really gone "marching out" as both big American newsweeklies put it? Have some halos been whipped away?

Some "saints" have, indeed,

lost their figurative halos, but it was done in long years past. "Saint" Clement of Alexandria, for example, was formally removed two centuries ago from the Roman Martyrology. Pope Benedict XIV struck him off that list of officially recognized saints on the grounds that there never had been good reason to put him there in the first place.

Others can hardly be described as losing their halos since they probably never existed except as persons, much less as saints. St. Pudentiana is a case in point. Pudentiana is an adjective form derived from the name "Pudens," which belonged to a real person. The confusion probably arose from the "Basilica Pudentiana," or Basilica of Pudens. St. Pudentiana, who was commemorated on May 19, in the old calendar, was probably not a saint but an adjective.

STILL OTHERS have been struck from the liturgical calendar because historians cannot guarantee that they ever existed.

Among such is St. Christopher himself, who at best had been obscured by legend and at worst degraded by superstition. Another doubtful personage is St. Barbara, like St. Christopher enshrined in William Caxton's "Golden Legend." Still another is St. Catherine of Alexandria, celebrated as a lady philosopher and like St. Barbara one of the Roman liturgical calendar's Middle Ages.

Others—who quite clearly are bona fide persons and bona fide saints—have been dropped from the liturgical calendar for giving a simple communion because they fall short of the very high standard set by the Second Vatican Council: "universal significance."

Such is the fate of saints of universal fame—but apparently

not of universal significance—like St. George and St. Patrick. They are given optional commemorations on the new calendar. Yet any priest anywhere may offer the Mass on the day when he or she may be commemorated, provided no other movable feast takes precedence. And local hierarchies can keep the Mass on the calendar.

Among those left without a mention in the new calendar is St. Canute, the martyrking of Denmark. He is left to local calendars. Another is St. Martina, whose name alone has come down to us, attached to a Roman basilica. She is confined to the calendar of that basilica.

Such complications are bound to generate confusion in the minds of men, and therefore, in the columns of newspapers. That confusion was compounded by sensationalism—a temptation too powerful for those journalists who are not saints.

YET EVEN A sure grasp of the subject and the best of will did not always suffice. One old Vatican hand sent his head editorial office a clear and perceptive analysis of the revision of the Roman liturgical calendar, emphasizing its devotional and ecumenical dimensions. Transferred by the editors, the lackluster review began: "There isn't any Santa Claus, and that's official."

Actually St. Nicholas of Myra, the original Santa Claus, had been removed from his former feast day.

The Vatican City daily newspaper, shamed by such infinite footnotes and by headlines about "the purge of the saints," shrugs and says: "unavoidable doom."

"We do not know whether by the subject, the misunderstanding or in a doubtful attempt at humor, certain newspapers today give an account of the press conference of the new liturgical calendar in the sense that some 30 saints were struck from the calendar, from veneration and from devotion, because they are not saints," says an unsigned note in L'Osservatore Romano.

"Among them were saints very well known and venerated among us: St. Januarius, St. Christopher, St. Barbara."

"It seemed that the terms of the press conference were clear."

They were clear enough, but somehow the Vatican City newspaper overlooked them. The information sheet handed out at the press conference and read by the spokesman, Father Pierre Journel, stated:

"Some saints may be popular because of the legends that have been created around their names, even though no one can even guarantee that they existed, such as St. Christopher, St. Barbara, St. Pudentiana."

"They have been suppressed from the general calendar. The Christian people may not be invited to an official prayer except in truth." (In reading this, Father Journel altered the final words to say that Christians may not be invited to an official prayer "except in the certainty of truth.")

To a journalist who asked how many saints had been suppressed because of historical doubts, the spokesman of the Holy See answered: "about 30."

THE VATICAN CITY weekly magazine scored a middle course between the press conference and the denial of the Vatican City daily. Asking whether a saint's absence from the new calendar implied that he or she never existed or was not really holy, L'Osservatore Della Domenica did not formally exclude such possibilities. It said only: "It is not necessary to reach this extreme conclusion."

The magazine stated: "Given the removal of a name from the calendar does not mean passing judgment on non-existence or lack of holiness. Many have been removed because their all that remains certain about them is their name, and this would say too little to the faithful in comparison with many others."

On the question of "local sons" who no longer have their own feast days in the universal calendar, L'Osservatore Della Domenica noted that some had been kept on the calendar in one way or another.

But this did not seem to satisfy the devotees of St. Januarius, of Naples, who get a mere optional commemoration in the new calendar.

"With all respect for the Pope and the Church," huffed one dignified Neapolitan lady of a certain age, "nobody can turn a great protector into a minimalist."

The day after she spoke, the traditional "Miracle of St. Januarius" took place on schedule, to the declared satisfaction of Neapolitans. What is believed to be his dried blood liquefied in its vial.

ONE VERY HIGH official of the Holy See, surveying this scene of fallen protectors, bearded clerics and disdaining squabbling, remarked: "No saint has been devoted to a saint can continue his devotion."

For emphasis he repeated: "We really haven't abolished any saint."

He did not enter into the problem of historical criticism, the difficulty of establishing the very existence of certain saints. Perhaps the force of his words turned on his definition of the word "saint."

Somewhat, the clarifications both published and private failed to clear up all the confusion.

Yet Pope Paul himself had put the matter in perspective in his motu proprio establishing the new liturgical calendar. Step by step, he reasoned his way to the reform of the calendar and all that that reform implies:

"It is true that in the course of time the multiplication of feasts, vigils, and octaves, as well as the progressive complication of different parts of the liturgical year, have often driven the faithful to particular devotion in such a way that their minds have been somewhat diverted from the fundamental mysteries of our redemption."

"Nor, we think, is there any disagreement between the emphasis on the mystery of Christ on the one hand and on the feasts of the Blessed Virgin Mary . . . and commemorations of the saints . . . for the feasts of the saints proclaim the wonderful works of Christ in His servants, and in the faithful fitting examples for their imitation."

YET THE POPE points to the words of the council, in that explosive Paragraph III of the liturgy constitution: "lest the feasts of the saints take precedence over the feasts which commemorate the very mysteries of salvation . . . only those commemorating saints who are truly of universal significance should be extended to the Universal Church."

Therefore, says the Pope, the names of some saints have been removed from the universal calendar, while provision has been made for re-establishing saints of local interest in local calendars. On the other hand, martyrs of regions that had been misrepresented in the calendar have been inserted.

"For these reasons we think that the new universal calendar, prepared for the Latin Rite, is more in harmony with the piety and the needs of our times. We think that it better reflects the universality of the Church, in the sense that it proposes the names of the most important saints who present to all the People of God a shining example of holiness in a variety of ways."

Then comes the last word: "It is superfluous to say that this will contribute to the spiritual well-being of the entire Christian world."



RECEIVES NATIONAL AWARD — Shave Memorial High School Junior John Mussel, is shown above receiving congratulations from Harold Russell, chairman of the President's Committee on Employment of the Handicapped at the recent annual meeting of the committee in Washington, D.C. Mussel received \$400 as third place winner in the 1969 National "Ability Counts" Contest. Other activities for the top five national winners included a visit with President Nixon in the Rose Garden of the White House. He has been selected to participate in the 1969 American Academy of Achievement (June 26-28) in Dallas.

Are today's movies

(Continued from page 2)
(2) they are excited (or shocked) by the sex.

The young, of course, are the hope for the eventual creation of the sophisticated yet moral audience NCOP works for. For that end, good programs for film education at the grade, high school or college level should be enthusiastically begun and supported.

In the meantime, sincere people should not be left to drift helplessly, scared out of their wits by puritan fanatics, convinced that either they or NCOP are wildly out of touch with reality. Short of parish film study or a quick course in the complicated matters of art and morality and film as art, they can be aware of certain helpful bits of practical advice:

• Don't let the subject matter of a film throw you. More important is the film's judgment on its good and evil characters.

• The more artful the film, the more subtly is this judgment expressed in movie "language." A difficult art film like Antonioni's "Blow-Up" is a classic example of where many honest people simply misinterpreted the message.

• A film is guilty of pornography to the extent that the viewer is encouraged to participate and enjoy vicariously an illicit pleasure. The good director keeps his audience cool at such times, and encourages a moral or aesthetic response to the action. This is a handy principle for the problem of nudity.

• One "bad" scene does not ruin a film. One must weigh the overall good against the overall bad. (This is certainly the grounds for accepting films like "A.I.E.I.E.I.," "Georgy Girl," "Darling," etc.).

• Every film is to some extent both a story about specific characters and a philosophical actor and censor, he will, on his own, reject ugliness and choose beauty.

in films like "Bonnie and Clyde" (really a preaching against violence) and "Rosemary's Baby" (Satan actually visits, he finds an easy home in the modern world, and he testifies to the existence of God).

• There are other evils besides sexual ones: greed, materialism, failure to love. The artistically shabby ("harmless" content of much TV and A-1 films) is also morally evil in its corruption of the taste for beauty.

• There may be good and redeeming things in films that support beliefs and ideas we disagree with. For me, "Lion in Winter" and "Rachel, Rachel" were pertinent examples.

• If the motion picture industry were obliterated tomorrow, we would still live in an environment saturated with sex, violence, injustice, materialism, etc.

• There is no shortcut to getting advice on a movie, for adults or children. No man in his right mind would buy a car, or a new suit, without doing more than checking a letter-number rating list. The selection of art and entertainment is no less important. Read critics, preferably several.

• You are free to walk up to any box-office you like, or to go fishing. The public in general gets the kind of films it wants and supports. In sum, it gets what it deserves.

If a film is bad, and many are, for many reasons, stay away. Keep minors under your supervision always. But such a tactic with the young will have permanent value only if (1) you have rational grounds for your judgment on a film, and can explain them, and (2) you are fostering the aesthetic education of your child, so that when you are no longer around as protector and censor, he will, on his own, reject ugliness and choose beauty.

Ex-priest may seek political comeback

BERLIN — The visit to East Berlin of an ex-priest who was formerly an official of the Stalinist-line communist regime of Czechoslovakia has aroused speculation in West German Catholic circles that he is preparing a bid to return to power.

Josef Plojhar, who was minister of health under Antonin Novotny, and formerly chairman of the Christian People's party and of the abolished pro-government Peace and Democracy movement in Czechoslovakia, had talks in East Berlin with Gerald Goetting, chairman of the East German Christian Democrats and deputy chairman of the state council of East Germany.

ACCORDING to East German press reports, Goetting and Plojhar reached full agreement in promising that "the peace-loving and progressive Christian citizens of East Germany and Czechoslovakia are bound together in friendship in the fight for the maintenance of peace and completing the erection of socialism 'under the leadership of the parties of the working class.' Both advocated strengthening relations with the Soviet Union, thereby confounding the 'aggressive revisionist plans of the imperialists,' particularly in West Germany.

Plojhar was made an honorary member of the East German Christian Democrats.

IN VIEW of the political developments in Czechoslovakia involving the replacement of the liberal Communist party leadership by the German Catholic news agency, KNA, said West German observers believe that Plojhar's visit to East Berlin was a step in preparation for a political comeback.

KNA reported that while Plojhar was recently dismissed of his official residence

in an exclusive suburb of Prague and forced to move to a small two-room apartment, he is still a member of the Czechoslovakian parliament and draws a pension as a former cabinet member.

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Spain's bishops hold emergency meeting

MADRID, Spain—The permanent committee of the Spanish Bishops' Conference met in emergency session here reportedly to consider a government document on provisions in the Concordat between Spain and the Holy See that protect priests from arrest and interrogation.

This latest development in a tense series of events—worsened by prosecution of priests in Spain's Basque region—could lead to a full assembly of the bishops on the subject and a policy statement from the bishops on concordat changes already being studied.

SOURCES here said that the permanent committee dealt particularly with the crisis in the Bilbao diocese, in the heart of the Basque region. Bishop Jose Maria Cirarda, apostolic administrator of Bilbao, has opposed the prosecution and arrest of his priests on the grounds that this

violates provisions of the 1963 concordat.

Observers believe that such "the bishops' conference will have to voice its opinion regarding a comprehensive document on Church-state relations composed by several government agencies." There has been no official word on the contents of the document.

NEGOTIATIONS between the regime of General Francisco Franco and the Holy See have been going on for some time on revisions in the Concordat, and the government document probably presents the main points of negotiations, observers believe.

There have been persistent protest in the pre-government press against what it calls "ecclesiastical privileges," which make it difficult to arrest and prosecute priests, or to seek information from them regarding suspects.

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Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

ABM straight talk

In his column this week Father John Doran attacks the supposed irrationality of those who oppose the Safeguard anti-missile system. The Criterion cannot let Father Doran's interpretation of that opposition go unchallenged.

First, Father Doran implies that opposition to the ABM project is based solely on a fear that such weaponry acceleration will antagonize the Russians. Whether deliberately or not, he has completely distorted one of many arguments against the project and completely ignored the important, and basic, ones.

Opponents of the ABM system as proposed by President Nixon base their opposition, primarily, on two things:

- The system is not needed.
- The system will not work.

We cannot believe Father Doran is completely oblivious to the volumes of scientific testimony already given in Senate hearings and other respectable forums which back those arguments.

Nor can we believe Father Doran is unaware the Catholic Bishops of the United States in their November pastoral warned that "by upsetting the present strategic balance, the so-called balance of terror, there is grave danger a United States ABM system will incite other nations to increase their offensive nuclear forces, with the seeming excuse of a need to restore the balance." If Father Doran believes that exhortation to reason is "the height of madness," we can only feel sorry for him.

The Bishops were, of course, referring to the "thin" Sentinel ABM proposed by the Johnson administration. But their statements are just as valid for the revised system proposed by President Nixon.

Concerning the need for an ABM system, it should be noted the scare tactics recently employed by Secretary of Defense Melvin Laird contrast sharply with the President's public statements about the traditional defensive emphasis in Soviet military strategy and the likelihood in the not too distant future of U.S.-U.S.S.R. missile wars.

Laird put on the fright wig only after opposition to the ABM began consolidating. His real or feigned fear over a current Soviet drive for a first-strike capability just does not jibe with information published by the outgoing administration only three months earlier. Further, his calculations are rejected by too many well-informed senators and by State Department policy makers. They, and numerous experts in Soviet and Chinese affairs, insist no new element of danger exists. Nor has Laird come forward with any realistic estimate of (Continued on page 7)

Nixon's war

Those who were looking for drama in President Nixon's full-dress statement on Vietnam were disappointed. There was no announcement about a break in the Paris peace talks, no scheduled troop withdrawals, no discussion of new diplomatic maneuvers. Nothing, in fact, from which the American people could drain new hope.

Nonetheless, the speech may well be remembered as the turning point at which Johnson's war became Nixon's war. And we cannot help but feel it is in better hands.

The President said, "I pledged to end this war in a way that would increase our chances to win true and lasting peace in Vietnam, in the Pacific and the world. I am determined to keep that pledge. If I fail to do so, I expect the American people to hold me accountable for that failure."

Thereby he assumed full responsibility. In short order, we suspect, it would have been shoved on him anyway. Patience on Vietnam is in short supply. Even so, the President's straightforward acknowledgment was welcome.

Though the speech left the country hanging out on the same old limb, it was not completely devoid of optimism. The eight-point peace proposal is something more than a rehash of sterile policy. The suggestion for mutual withdrawal of the bulk of American and North Vietnamese forces is based on a specific timetable. There was noticeable unbending on the formation of a coalition government. These minor points to be sure, but they may be the wedge needed to pry the Paris talks off dead center.

What impressed us most about the talk was Mr. Nixon's candor. There were no gimmicks, no gaudy estimates of progress from cheer-leading field commanders, no pronouncements of overwhelming military superiority, no insistence that the White House was acting in consultation with and obedience to the Almighty.

The President obviously does not want to dig his own credibility gap. His assessment of the situation seemed realistic and complete. He promised to keep the public fully informed on all developments, good or bad.

Still the feeling of letdown persists. On the record it is now Nixon's war. In truth it became Nixon's war that cold January day he took office. The great majority of Americans were more than willing to let the new President get the feel of things before demanding action. But day by day the full lives mounts in this ugly, fruitless, demeaning conflict. We do not think the give-him-time attitude will prevail much longer.

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Another casualty

The Criterion noted recently that one of the unrecognized casualties of campus disorder is college presidents. They are leaving the profession in large numbers. A massive loss of experienced leadership appears likely in the near future.

Another probable casualty is demanding urgent attention. The small Negro college in the South is being drained of financial and human resources. It is due to efforts by large universities to add black professors to existing faculties or to staff faculties for newly-created black study programs. Toward that end, the universities are getting money from foundations and other private sources which formerly went to Negro schools.

The proportionately small number of black students gaining entry to prestigious universities is dwarfed by those who have been and are now being educated by black colleges. The gifted non-achievers who attend

• GEORGE SHUSTER'S VIEW •

Is counter-reformation in the offing?

By DR. GEORGE N. SHUSTER Pope Paul is indicated by a letter, presumably accurately reported, which was recently signed by a number of distinguished French lay intellectuals. Their concerns are doctrinal. To be sure they all belong to older generations, but one cannot ignore them for that reason. And though one can detect in the letter some annoyance over neo-Marxist thinking indulged in by a group of French priests, that too does not explain the letter.

Two short paragraphs read as follows: "At the close of the year 1968, we make it a point to express to you our gratitude for the Profession of Faith as well as for all the teaching whereby you have affirmed the principles of Catholic faith and practice."

No distinction was made between groups. Prelates, priests, theologians, journalists, laymen were all in the package. To all of them the Pope's teaching is guided in a special way by the Holy Spirit. He indicated that he would enter into discussion only with those who granted that this was true.

Taken in their entirety utterances are tragic, indeed heart-rending, for those who believe with all their hearts that the Spirit of God is forever at work in the Church. The Holy Father who speaks in these terms is not like a Papal tyrant of yore, some Boniface, tossing anathemas out the window like confetti. No, he is a good pastor, zealous in his quest for the holiness and unity of Christendom, a veteran worker for the cause of the poor. What, then, we may well ask, has gone so terribly wrong?

It is evident that the audience he has in mind does not consist merely of rebels, that is of men and women who dissent from the cardinal modern principle of total individualism but indeed cut them off, of their own volition, from formal communion with the Church. Anyone of us cannot avoid, with whatever degree of regret or compassion, taking it for granted that the decisions they have made are non-Catholic decisions—that is, contrary to the teaching of all the councils, including Vatican II. The Papal allocutions, however, are addressed, one can only think, to some, we would all agree who are among the holiest and wisest men and women in the Church.

I am referring to the recent resignation—a virtual firing—of Clifford L. Alexander, Jr. from his position as Chairman of the Equal Opportunities Commission. Apparently, America has regressed so far that it no longer even tries to cover up its damnable hypocrisy in regard to black people.

One way of responding to

such colleges wouldn't be accepted under standard admission policies in the universities. Yet it is these same students who return the largest social and economic dividends to the black communities. Black colleges always have stressed the imperative need of reinvesting knowledge in the progress of the race as a whole.

Black colleges, as such, should never have been founded or tolerated in a civilized society. They are the result of pure and simple racism. But they have been for many years the only recourse. In the South they still wage a frontline battle against educational privation and all its unfortunate by-products.

Lucius H. Pitts, president of Miles College in Birmingham, Ala., believes Northern universities are misdirecting their energies at the same time they are crippling black colleges. He recommends expansion of black enclaves on large campuses be curtailed. Instead present black institutions, he believes, should be developed to the point where they can move into urban ghettos around the country and directly serve the community.

"In view of the proliferation of errors concerning the worship of God, the historicity of the Gospels, the Real Presence, and the ecclesiastical ministry, it is our wish that the hierarchy of the Church exercise fully its function, namely that of keeping the deposit of the faith intact."

No doubt many of us in this country feel that way, too. But the things which are so deeply disturbing to our people are not at all spelled out in the French letter. Our concerns are hardly doctrinal. Take, for example, the findings of a recently publicized study conducted in the diocese of Worcester, Mass. It may or may not have scientific validity, but that a large percentage of parishioners (43 per cent) have

• THE BLACK VOICE •

A 'hatchet job' by Everett Dirksen

Clifford Alexander, Jr., did they are connected with law firms making millions because of their influence-peddling. Dirksen's sub-committee hearing hit a new low.

Alexander in a calm yet forceful, gentlemanly fashion set precisely what he meant in regard to business and industry violating Federal anti-bias regulations. By contrast, the Senator from Illinois in his harsh bullying and threatening manner made it clear that his "moral commitment to his constituents" was nothing more than high sounding words for protecting big business against minority groups. Big business is above the law and he would use his power to get anyone fired who thought differently.

In one of the most disgraceful hatchet jobs seen in a long time, Senator Everett Dirksen barked out almost without control that he was tired of big business being persecuted and that if this continued, he might have to "get someone's job."

Congressional committee and sub-committee hearings are frequently degenerating into situations where citizens are forced to bear the insults and abuse of power-drunk individuals lashed out with righteous indignation against people who are doing a much lesser degree what they themselves are pursuing with much greater gusto. Look, for example, at the conflict-of-interest concern that senators like Dirksen have in regard to presidential appointments while

community. Given the materials, the consultative personnel of universities and the staffs being drained away, Pitts sees black colleges making the most promising and productive contribution to real racial progress.

Many will view the proposal as a continuation of an inherently segregationist structure. Nonetheless, as a long-term interim solution it seems eminently more feasible than departments of black studies within the universities.

Desegregation of the nation's public colleges and universities has been slight. A recent survey of those schools, North and South, disclosed that fewer than 2% of the students are Negroes. That sorry situation is not going to change dramatically in the next few years. The cries for help now issuing from the black colleges must not be ignored. For too many young and women those institutions are still the only hope available.

seriously, indeed. As one distressed Catholic woman said to me the other day: "Father B. has walked out of our parish rectory with a stenographer from the telephone company. Why should we build any more expensive rectories?" This is what gravely affects the average American Catholic. What if he is to keep the spiritual accounts straight? What if he actually had to try to figure out what Vatican II was all about?

And I say this with a measure of distance, being of the age I am? What if Pope Paul began to wonder whether the practice of celibacy need be so immutable after all?

What concerns them are more practical matters. It is the fact that Father X may be running off soon with a lay teacher in St. Patrick's School, or that Sister Y is going to get a job in the Welfare Department, that seriously disturbs them. Very

stayed by no celestial traffic cop. Certainly that kind of Worcester Catholic couldn't care less about new doctrine, Biblical exegesis, belated interpretations of Vatican II's definition of infallibility, or things of that kind. They have assumed that Father X and Sister Y would keep the spiritual accounts straight, growl at the sinner and commend those who put something substantial in the collection box.

Here was a perfect example of America's hypocrisy and double standard—the unequal enforcing of the law or the application of the law to certain privileged groups and individuals. Clifford Alexander was "persecuting" big business because it was demanding that it obey the law.

You see, like so many black people given responsible positions, Alexander was supposed to know that these laws are not to be taken too seriously in regard to certain people. Like many black people, Alexander refused to play the dirty game. And so he was asked by a very moral and powerful senator using the high office for which so many of its incumbents have so little respect in order to fulfill his "moral responsibility" to his constituents.

We are going to have to realize that unless a Clifford Alexander, and a Bill Booth, former Human Rights Commissioner, are allowed to enforce all the laws of all persons, that unless a Judge Crockett of Detroit be allowed to hold the defenders of law and order to the laws police are to hold orders to, none of our laws will be worth a dime. Until we do, black people are going to continue to conclude that a President and a nation crying for "law and order" are really crying out to keep the Nigger in his place.

• YOUR WORLD AND MINE •

Fears the cardinals are no longer news

By GARY MacEOIN

Twice in the past eight or 10 weeks I heard an American bishop complain that the New York Times was devoting too much space to the affairs of the Catholic Church. The time I felt little sympathy with the complainer, recalling the recurrent criticism by Catholic spokesmen in the days before his "moral commitment to his constituents" was nothing more than high sounding words for protecting big business against minority groups. Big business is above the law and he would use his power to get anyone fired who thought differently.

Having followed the blow-by-blow coverage by the Times of the new cardinals, and their naming on March 29 through the flights to Rome, the secret consistory, the band of white wool symbolizing "the fullness of the episcopal office," and the conferring on May 1 of the red hat ("symbol of the office of cardinal") abolished by Pope Paul a month earlier, I begin to see their point. And how can I forget the cardinal's coat of arms, three feet wide by two high, painted on the fuselage of the TWA jet, "just behind the cockpit?"

In fact, just one more picture on its front page of what the Times laboriously describes as "jolly, laughing, gregarious, articulate and highly communicative" (while communicating in- in) cardinals, will push me over the narrow ledge of sanity to which I still cling.

I have been making a quick survey of other news media to compare editorial judgments on

this event. The 20-odd diocesan newspapers I see each week have gone equally overboard in triumphal phrases and fatuous words. America gave a single, unenlightened page, in which it cautiously encouraged an evolution which would substitute the synod of bishops for the college of cardinals as chief papal adviser and pope-elect.

The other opinion weeklies either gave a short item of straight news, as did Newsweek and Time, or ignored the event entirely, as did Commonweal, Christian Century, National Catholic Reporter, New Republic, and Nation. The denial of tenure by Boston College to a woman theologian got much bigger play in Commonweal and Time, or ignored the event entirely, as did Commonweal, Christian Century, National Catholic Reporter, New Republic, and Nation. The denial of tenure by Boston College to a woman theologian got much bigger play in Commonweal and Time, or ignored the event entirely, as did Commonweal, Christian Century, National Catholic Reporter, New Republic, and Nation.

There is some foundation on which to construct one's speculation. The four American cardinals were accompanied by 2,000 inner-city funds, something who gave the newly-named cardinals in Rome what the Times called, tongue-in-cheek, the saluti di fervere.

It did not add, though I have it on good authority, that each greeting—as at an Italian wedding—involved a transfer of hard cash, a transfer in round, average terms of a thousand dollars. That by simple multiplication produces a total of \$2 million, though I hasten to add that the subsequent (or antecedent) donation channels it into many pockets.

The travel and living expenses of the 2,000 well-wishers add nearly as much more. If only there was a way to put the entire sum together, it would make the nucleus of a respectable inner-city fund, something who match the million dollars Pope Paul recently lent for world development.



Sullivan

"WHAT ELSE DID YOU SAY IN THE SERMON?"

By MSGR. R. T. BOSLER

Q. If Christ was a Jew and that is a religion, then why is Catholicism the true religion? And why are the Jews God's "chosen people"? That seems to me that God showed preference to a certain group of people. Also, if we believe that Christ is our Savior, then why don't the Jews believe this? Do they believe the Savior is yet to come?

A. Jesus of Nazareth was indeed a Jew and practiced the Jewish religion faithfully all his life. He said that he had not come to abolish the Law and the Prophets but to fulfill them. (Mt. 5:17).

The first Christians were all Jews. From the Acts of the Apostles we learn that even after Pentecost and the coming of the Holy Spirit, they continued to attend the synagogue and the temple on the Sabbath. They also met

on the first day of the week, which they called the Lord's Day, for the breaking of the bread. They thought of themselves as followers of the "New Way" as special Jews who believed in the good news of Christ's resurrection and hoped for their own resurrection, but they had no notion of beginning a new religion.

It took a special revelation from God to Peter before the first Christians realized that the followers of the New Way were not the Gentiles, or non-Jews. Then as the followers of the resurrected Jesus began to be persecuted by their fellow Jews who did not join them in recognizing Jesus as the long promised Messiah or Christ, lit-

tle by little they began to understand what Jesus had said about the New Covenant at the Last Supper, and they considered themselves to be the new people of God, successors to the Israelites as the chosen people. The Church of Christ, therefore, in a sense, began with Abraham, the father of the chosen people, for the history of the Israelites is the story of how God revealed his plan to bring all people into one family. As the Constitution of the Church of Vatican Council II puts it:

"It has pleased God to make men holy and save them not only by individuals but by making them into a single people.

He, therefore, chose the race of Israel as a people unto Himself. With it He set up a covenant. Step by step He taught this people by manifesting in its history both Himself and the decree of His will, and by making it holy unto Himself. All these things, however, were done by way of preparation and as a figure of that new and perfect covenant which was to be ratified in Christ, and of that more luminous revelation which was to be given through God's very Word made flesh." This, of course, is Jesus Christ.

While the original members of the Christian community were Jews, the great majority of Jews did not recognize Jesus as the Messiah. St. Paul implies

that the principal reason was that the idea of a Messiah crucified as a criminal was a stumbling block for his people. They were, surely, quite sincerely attached to their ancient beliefs and traditions and no doubt felt that accepting the modifications introduced by Jesus would result in a loss of identity with their people. The fact that many of the Jewish converts to the New Way found it so hard to allow Gentile converts to be free from the customs and traditions of Jewish law gives some insight into the problems that the Jews faced.

The Jews have not ceased to be a chosen people dear to God, for in spite of the most horrible persecutions and efforts to wipe

them from the face of the earth, they still retain their identity. God must have something special planned for them. They are not holding out to a religion of the past. The Jewish religion has developed through the years alongside the Christian.

From our point of view we can see in this something providential, for the Jews by keeping alive the religious forms and expressions of the First Covenant, help us understand better the New Covenant which was given to us in the thought patterns and background of the Old. But, this is a narrow concept. God must have other reasons for keeping the Jewish religion intact. Through it He continues to work wonders and

prepares for the day when the Christ will come again as He promised and men will reach their perfection. In this way, at least, Jews and Christians are at one in looking forward to a Messianic era yet to come.

Q. If a couple, one Catholic and the other Jewish, who were married by a priest, bring their child up in the Jewish faith, will the Catholic be able to go to confession and receive absolution?

A. It all depends on the situation. Obviously, the Jewish partner has gone back on his promise to raise children as Catholics. He may have decided that the promises were unfairly

extracted of him; he may have given in to pressures from his family. We will not judge him.

What has the Catholic partner done? If after serious efforts she finds it impossible to change the situation, she is faced with the choice of seeking a divorce and custody of the child or giving in for the sake of peace and preserving a home where the child can have the love of a father. I should think that the choice would be in favor of keeping the family together, especially in view of the likelihood that the child might resent the decision of the mother as it grew up and came to realize what had happened.

If the Catholic partner did all she could to remain faithful to her promises to raise the child as a Catholic, then she is not guilty of sin for failing. She has long as she is determined to do what she can to familiarize the child with Catholicism and to give a lesson in the values of her faith by the way she lives it, there seems to be no reason why she cannot receive the Sacraments. She needs them more than others. It would be best for such a person to approach her pastor and explain the situation. To bring up the problem in the confessional first might lead to misunderstanding and an unfortunate result.

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WHAT OF THE DAY

Opposition to ABM is liberal nonsense

By REV. JOHN DORAN

Perhaps one of the hardest positions to understand, which the liberals have presented to us in years is their stand on the ABM project. Try as I can to fathom their reasons, I can find scant rationality to the idea they espouse that we should leave ourselves defenseless against Russian or Chinese intercontinental missiles lest the Russians see our building up of a defense as antagonistic.

Lost in the blur of the liberal mind are some rather simple facts that the Russians already possess an ABM system, and

have for several years; second, and very important, the fact that this ABM system is not offensive, but defensive; we are not by it arming against others but defending ourselves.

It is hard for me to see any sense in the position that we should remain undefended against the invasion of missiles so that we might present a more peaceful appearance to the Soviets. To gamble with the defenses of our millions of citizens in the hope that the Russians might like us better seems to me the height of madness. The Lord said: "When a strong man, fully armed, mounts guard over his own palace, his goods are left in peace." But these men are telling us, "When a weak man refuses to arm, his goods are left in peace." Somehow or other, I am more inclined to believe the Lord.

There is a lot of nonsense thought on this whole matter of being a peaceful man in the hopes that others might be led by his example to be peaceful too. It is true that there are many suggestions in the gospels about the peaceful approach, turning the other cheek and so forth; but it is quite necessary to point out that these are invitations to make a sacrificial offering of one's self, a choice which anyone is allowed to make for one's conscience, not a choice which the rulers of nations can make for their people.

One of the unspoken contracts which exist between the governed and the government is the obligation of the government to defend its citizenry from enemies both domestic and foreign. No President or Congress has the right to decide for the people that they are going to make a sacrificial presentation of those people in the hopes that foreign powers will be so moved by our deficiencies that they, too, will throw away their arms. A person can do this for himself, like St. Francis walking unarmed into the camp of the Saracens, but no government is authorized to make the decision of martyrdom for its people.

The position taken by the liberals in opposition to the ABM is amazing for another reason. If they came out in violent opposition to our offensive position in regard to armaments, they would not be at least a political stance; but to come out against our expenditures for defensive armaments is quite naive. That we do not want the United States to wage wars of attack and offense is, I think, a real decision of the American people. The confusion over Vietnam is grounded just as much in our own position in the world, or are we not? If the people of this land came to the conclusion that Vietnam is a purely offensive war, they would cause it to end quite soon. Of this I am sure. The liberals, however, are not launching out against our offensive power, but the establishment of a decent defensive protection. In this their position seems mad.

The present administration has taken, I think, the only position in regard to the ABM. Sensible people will, I think, back the decision and not place their hopes in the ability of our country to make demands of the Soviets by a posture of helplessness on our part. Sensible people will turn out in the end to be sensible.

Notre Dame gets \$1 million grant

NOTRE DAME, Ind. The University of Notre Dame was awarded \$1 million from Gulf and Western Industries, Inc., of New York. It is one of the largest corporate gifts in the history of American higher education.

Gulf and Western's chief executive officer, Charles G. Bluhdorn, said the gift to Notre Dame was made to demonstrate its belief that now is not the time for business to withdraw financial support of America's colleges and universities. He said rather it is a time for business to become more committed to helping higher education.

Bluhdorn said the gift is unrestricted because his company has no interest in the university, its trustee and in Father Theodore M. Hesburgh, C.S.C., Notre Dame president, that the funds will be used wisely and well.



THE LOST COIN . . . "Suppose a woman who has ten silver coins loses one of them—what does she do? She lights a lamp, sweeps her house, and looks carefully everywhere until she finds it. When she finds it, she calls her friends and neighbors together. 'Rejoice with me,' she tells them, 'for I have found the coin I lost!' In the same way, I tell you, the angels of God rejoice over one sinner who repents."

OPINIONS

Backs text series

To the Editor:

I recently received a copy of PARENTS ARISE, a leaflet put out of the "Catholic League of Indiana" denouncing new religious books and methods of teaching.

I was totally amazed at the naivete of parents who wouldn't think of questioning new methods of teaching math or science, and yet consider themselves experts when it comes to how religion should be taught.

I am presently completing work toward my M.A. in Religion Education at Fordham University and would like to add my name to those who support the use of the series mentioned (Christian Brothers, A.R.G.S., Saddle Creek).

Religion is life, so it is at least a good sign that there is concern about what is being taught. It would seem a much more productive channeling of that concern, however, if instead of using fear tactics (e.g. quoting passages out of context) to add to the confusion, the group would spend some time educating itself to the why behind the changes. Ignorance breeds fear. This is why religious educators across the country are making earnest efforts to keep parents in touch with what is happening in the religion classroom.

Nothing is helped by a head-in-the-sand attitude—and much is definitely hindered by playing on people's emotions, arousing more fear and tension than is already there.

The problems facing mankind—problems of survival—are vast for the Christian people ("See how they love one another") to continue to polarize. "If we don't find a way to work it out together, the whole world is going to fall apart."—Corita Kent.

Mary Gilligan

Bronx, N.Y.

Textbooks

To the Editor:

My husband and I, prior to our marriage, took an oath that we would be faithful to the Catholic and Apostolic Church, and promised to raise our children accordingly. We believe in such things as hell, purgatory, the devil, original sin, venial sin, mortal sin, the saints, confession, and the devotion of the Rosary. However, these teachings have been omitted from the textbooks our children are

using at this time. We profess to be Catholics, and we want our children to be taught Catholic doctrine.

We won't submit to the handout of so-called intellectuals who prefer to change our beliefs and do away with some of the teachings of the Church that they, themselves, find fallible.

The good priests of our parish are aware of the doctrine fully omitted from our children's texts and are trying desperately to teach them the Truths of God and the Catholic Church. Because their time is limited, my husband and I have taken it upon ourselves to teach our children from highly recommended Catholic textbooks. I hope and pray that other parents will review their children's books and do something about this grave sin of omission.

Mrs. R. E. Brouse

Indianapolis

'Cancel me out'

To the Editor:

I wish to cancel my subscription to the Criterion immediately. There are many reasons for my doing so, but I do not have time or space to write them all.

The main reason is the ultra-liberal attitude the editor seems to take on all issues. The latest case in point is the full page write up for the "draft-dodgers" who are being conscripted into the military. It is my opinion that these draft-dodgers could not be heard except possibly in the obituary column. This is a sickening attitude you have, and I truly feel sorry for your soul.

Another thing I believe should be brought to your attention is the closing of Catholic schools in this state and all over the country. It is my opinion that wage earners who support these schools could and would give more money to keep these schools open for your soul.

The Sisters and priests would take a different attitude other than the ultra-left wing position the biggest majority of

Jewish museum

MAINZ, Germany — A museum of German history is being set up by a group here including Christian scholars, in co-operation with the Central Council of Jews in Germany. Prospective site is the auditorium of the Jewish university in Worms, the only building of the former synagogue district which survived pogroms in 1940, 1941 and 1938.

'Autonomous' school to be established

PROVIDENCE — Father Edward W. K. Mullen, superintendent of Catholic schools, announced that three parishes in the Providence diocese have agreed to undertake the establishment of an autonomous school which will, in effect, bridge the ground between the Catholic and public school systems here.

The new school, to open in the fall, will be independent of all parishes and of the diocese itself, both financially and legally. A separate corporation is to be established with its own governing body.

FATHER Mullen said the new school's charter of incorporation will include a statement: "The school's philosophy is one of open enrollment. Children will be taken without respect to race, color or creed, and the school will provide religious instruction by non-Catholic clergy for non-Catholic children to the extent required. The same is true with regard to courses in Negro culture."

As a post script to the open enrollment philosophy, it was also stated that the school will exist to serve the neighborhood and do all it can to orient itself in that direction.

The governing board of the new school will include the three pastors in the area, three representatives of the Religious, Jesus and Mary, who will staff the school, and six area lay representatives. The board will be active governing agency for the school.

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BIBLICAL STUDIES		
B-511 Introduction to Old Testament	Mario Shaw, O.S.B. S.T.D. (c)	3 hrs.
B-658 Letters of St. Paul	Brandon McGrath, O.S.B. S.T.D.	2 hrs.
DOCTRINAL THEOLOGY		
DT-501 Divine Revelation	Thomas O'Connor, O.S.B. S.T.L.	3 hrs.
MORAL THEOLOGY		
MT-501 Introduction to Christian Morality	Charles Henry, O.S.B. J.C.D.	3 hrs.
URBAN PROBLEMS		
S-561 History of the Negro in America	Bernardin Patterson, O.S.B. J.C.L., LL.D.	3 hrs.
PSYCHOLOGY		
C-702 Group Dynamics	Dr. Anthony Banet, Ph.D.	3 hrs.
RELIGIOUS EDUCATION		
P-501 Religious Education of Adolescents	Sr. Teresa Aloyse, S.P., M.A.	2 hrs.

Course Dates: Monday, June 23-August 1, 1969 (Monday through Friday)

Registration: Thursday, June 19: 9:00 a.m. - 8:30 p.m.
Friday, June 20: 9:00 a.m. - 8:30 p.m.
Saturday, June 21: 9:00 a.m. - 12:00 noon

Pre-registration: call 925-9097. Pre-registration encouraged. Resident facilities available for out of Indianapolis enrollees.

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TIC TACKER

Jubilarian is an avid traveler

By PAUL G. FOX

If the crew of Apollo 11 need another passenger for their scheduled summer landing on the moon, Father Charles Walsh is ready. The 76-year-old pastor of St. Martin's parish, Yorkville, who this week is celebrating his 50th Jubilee of Ordination to the priesthood, is a known indefatigable traveler. He has made six or eight significant trips to distant parts of the world, logging over 200,000 miles in his travels. His last trip took place in 1966 when he visited Scandinavia, England and Ireland.

An Indianapolis native, Father Walsh took a lot of good-natured ribbing this past Tuesday evening at a testimonial dinner following a clergy observance of his jubilee. His fellow priests glibbed him about his propensity for travel and his monumental collection of color slides.

"He has taken pictures all over the earth," joked one priest. "The only thing left for him is a spaceman's view of the planet from the moon."

NAMES IN THE NEWS—Mrs. Harold A. Moore, former member of St. Matthew's parish, Indianapolis, and public school teacher, has been named headmistress of the Country Day School of the Sacred Heart, Philadelphia. She will be the first laywoman to be named headmistress at any of the schools of the Religious of the Sacred Heart. For the past four years Mrs. Moore has had charge of the mathematics program in the lower and middle schools at Country Day. Beginning next September the school will be administered and

staffed by laymen while still being affiliated with the Washington Province of the Sacred Heart. . . . Mrs. Wayne Telen, a member of Holy Family parish, Richmond, has been elected secretary of the Interfaith Housing Corporation there. . . . A graduate of Secunia Memorial High School, Indianapolis, has been elected president of the student government at Indiana Central College. He is Michael R. Cecil, a member of St. Philip Neri parish. . . . Best wishes to Mr. and Mrs. Edward Jacob, members of St. Michael's parish, Bradford, on the occasion of their 50th Wedding Anniversary on June 4. . . . Mr. and Mrs. John H. Grissmer, members of Christ the King parish, Indianapolis, will be attending three commencements next month. Their daughter, Miss Jane Grissmer, a Chatham High School graduate, will receive a bachelor of science degree in sociology at Purdue University; son, Thomas Grissmer, a Cathedral High School graduate, will receive a master's degree in business administration at Xavier University; and son, David Grissmer, a graduate of Cathedral and Xavier, will receive a doctorate in nuclear physics at Purdue. David's wife, Judy, the daughter of Mr. and Mrs. Alvin Meyer of St. Luke's parish, Indianapolis, will receive a master's degree in child guidance at Purdue. . . . Among the graduates of Indiana Central College on June 1 will be Mrs. Rose Mary Fox, wife of this columnist, who will receive a bachelor of arts degree in English. Also Miss Alberta Hensley, director of alumni relations at Marian College, who will receive a bachelor of science degree in business administration.

Announce plans for recollection Sunday, June 1

NEW ALBANY, Ind.—The annual recollection for the women of the New Albany Deansery will be held at Mount St. Francis Seminary, Road 150, on Sunday, June 1. Father James Long will conduct the spiritual exercises.

Registration begins at 10 a.m. followed by services at 10:30 a.m. Luncheon will be served at noon at a cost of \$1. Reservations can be made with Mrs. Edgar Day, 1635 Oriole Drive, 945-7180 or Mrs. Louise Livingston, 944-3217 during the day or 944-0832 at night. The deadline for reservations is Thursday, May 29.

St. Thomas

(Continued from page 1)

on several tiers. A separate blessed sacrament chapel is provided for private meditation. The baptistry is located at the entrance to the structure as is the sacristy, which is contained on the ground level.

Cost of construction and furnishings was approximately \$307,000. The general construction contract was held by Mid-Republic Construction Co., of Indianapolis. Designer was a Woolen Associates, also of Indianapolis.

Ultimate use for the temporary frame church, erected in 1959, has not been decided, according to the pastor. The parish has approximately 400 families and an elementary school with 270 pupils in eight grades.

FATHER DOOLEY, the jubilant, was ordained in 1944

after studies at St. Meinrad Seminary. After an early assignment to St. Mary's parish, Richmond, he attended Catholic University for graduate studies.

He has served as an instructor in history at St. Mary-of-the-Woods College, Ladywood School and Marian College. While teaching in Indianapolis he also performed parish duties at St. Mary's and St. Joan of Arc.

Father Dooley earned doctorates in sacred theology and political science from the University of Ottawa. He presently serves on the faculty of St. Mary's Seminary as a part-time instructor.

He has three priest-brothers in the Archdiocese: Father Francis Dooley, chaplain of St. Vincent's Hospital, Indianapolis; Father Paul Dooley, Marian College faculty member; and Father James Dooley, pastor of St. Mary's parish, Rushville.

High school

(Continued from page 1)
tor of St. Thomas More parish, Mooresville.

ST. MARY Academy, Indianapolis, will graduate 47 girls at 8 p.m. Wednesday, June 4, in St. Mary's Church. Speaker will be Father Peter Marlich of Chatham High School, Indianapolis.

RITTER High School, Indianapolis, will graduate 46 boys and 63 girls at 8 p.m. Thursday, June 5, in the school auditorium. Graduating seniors will give the addresses.

SCHULTE High School, Terre Haute, will graduate 59 boys and 65 girls at 8 p.m. Friday, June 6, in the school auditorium. The address will be given by Father Lawrence Richard, of St. Mary-of-the-Woods College.

SHAW Memorial High School, Madison, will graduate 17 boys and 28 girls at 2 p.m. Sunday, June 1. Coadjutor Archbishop George J. Bickup will present the diplomas. Congressman Lee Hamilton, of the Ninth District, will give the address.

Announce plans to close college in Ferdinand

FERDINAND, Ind.—St. Benedict College will close at the end of the summer session of 1970. The decision was announced on May 19 by Sister Debora Wilson, president of the college.

The major factor leading to the decision, according to Mother Julia Goebel, chairman of the Board of Trustees, was lack of financial support for the college. The board of trustees also voted to discontinue the intercollegiate athletic program and the college's public relations and development program during its last year. These offices will be closed at the end of this academic year. There will also be a cut back in the academic staff for 1969-70.

Rummage sale

INDIANAPOLIS—The St. Jude Guild of Holy Angels parish will sponsor a rummage sale and paper sale on Saturday, May 28, in the school hall at 28th and Northwestern. Hours are 8 a.m. to 4:30 p.m.

INDIANAPOLIS

Calendar of Events

FRIDAY, MAY 23

St. Christopher Social, the last until fall, at 7 p.m. in the school social room. No carry-out food service.

SATURDAY, MAY 24

Rummage Sale from 7 a.m. until 3 p.m. in St. Bridget's parish hall, 815 N. West St. Clothing and miscellaneous articles at bargain prices.

SUNDAY, MAY 25

The Sacred Heart Fraternity, Third Order of St. Francis, will meet at 3 p.m. in Sacred Heart Church. Novices will be professed.

SATURDAY, MAY 31

Spring Dance, sponsored by St. Joseph's parish Altar Society, at the Holy Family K of C hall, 220 N. Country Club Road.

SOCIALS

Thursday: St. Catherine's parish hall at 6:30 p.m. Secunia High School cafeteria, 5 p.m. Friday: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall, at 8:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m. Saturday: St. Bridget parish hall at 6:30 p.m. Sunday: Cardinal Ritter High School at 7 p.m.; two Card Parties at Assumption parish hall, 2 p.m.

Nativity Church

plans Open House Sunday, May 25

INDIANAPOLIS—The members of Nativity parish will have an "Open House" on Sunday, May 25, from 2 to 4 p.m. The public is invited to take this opportunity to view the new church which was dedicated May 11.

Members of the Parish Council will conduct a tour of the church, and the Rosary Altar Society will serve refreshments in Father Gootee Hall.

Opinions

(Continued from page 5)
them have today. After all, in order for people to buy something you have to give them something in return.

Greenfield Richard Wendholt

St. Vincent graduation set Sunday

INDIANAPOLIS—Fifty-six student nurses will be graduated from St. Vincent's School of Nursing at 3 p.m. Sunday, May 25. The ceremony will be held in St. Peter and Paul Cathedral. Archbishop Schulte will present the certificates.

The commencement address will be given by Very Rev. Francis Tuohy, Chancellor. Renato Pacini will direct the Cathedral's Schola Cantorum. Organist will be Miss Alice Hauser.

Indianapolis graduates will include: Mary Catherine Bock, Karen M. Brown, Karleen K. Catt, Kathleen Truden Flowers, Sue Meyer Hedley, Lynn Seyfried James, Maureen McDonough Kopatz, Elizabeth Tingle Kuhn, Ann Louise Laker, Judith E. Malott, Paula I. Maving, Kathleen S. Michaelis, Mary Margaret Mulhern, Ann Louise Nims, Ellen F. Phillips, Donna Martin Ragsdale, Helen Rhein, Barbara A. Robinson, Mary Jane Schmalz, Lucy Rydell Sexton, Krilla A. Sims, Linda Wance Suffer, Mary Ellen Edgar Sulloff, Andrea Thomas, Kimberly Grazier Toland, Nancy J. Walpole and Mary N. Williams.

From the Archdiocese are: Linda Belser, Columbus; Edna Brackman, Batesville; Beverly Ellis Burns, Greenfield; Glenda Carpenter, Fortville; Edith Ertel, Batesville; Margaret Fullenkamp, Batesville; Jane A. Gibbs, Pittsboro; Rebecca Komlance, Greenwood; Patricia Saxon, Rushville; and Cynthia A. Stone, Millhouse.

New Directors are appointed for two areas

The Archdiocesan Chancery Office this week announced the names of two new Deansery CVO Directors.

Father Charles Burkhardt, assistant pastor at St. Mary Michael, Madison, has been named in the North Vernon Deansery, and Father Larry Crawford, assistant pastor of Holy Family, Richmond, is the pre-term nominee in the Richmond Deansery.



ST. BRIDGET'S PLANS AFRO-AMERICAN FIESTA—Pupils of St. Bridget's School, Indianapolis, will present a fine arts festival this week-end with a black theme. Five eighth graders, above, display several masks they have made for the exhibit. From left are: Elaine Hill, Helen Jones, Bonita Hall, Tara Caldwell and Nannette Richardson. Performance will be given at 7:30 p.m. Friday, Saturday and Sunday, with a piano recital scheduled at 2 p.m. Sunday. An art exhibit will be featured throughout the week-end. Other activities include poetry readings, singing, interpretive dance and short plays.

ABM straight talk

(Continued from page 4)

Soviet intentions; he has dealt only in vague generalities which defy substantiation.

As for whether or not the proposed ABM system will work, the main thrust of most of the testimony of the scientific community is that it will not. The system has not been sufficiently tested and there is solid evidence that under combat conditions it will be rendered inoperative. It is easily penetrated by enemy missiles and nuclear explosions would knock out the radar. Even Senator John Stennis of Mississippi, an ardent supporter of the Pentagon, has expressed grave doubts as to whether the ABM is ready for deployment.

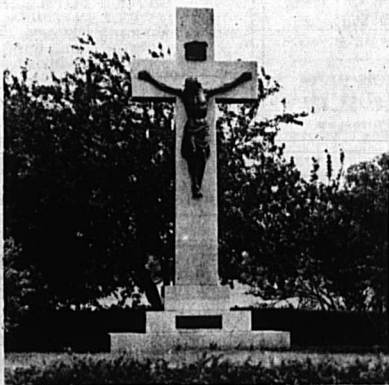
Whatever Father Doran thinks, a concern about Soviet reaction is completely reasonable. Marshall Shulman, Soviet affairs expert, has acknowledged that if the ABM is combined with development of multiple-warhead missiles (as many in the Pentagon are recommending), Russia could easily be led to think the U.S. was adopting a first-strike strategy.

The U.S. already has more missiles than originally planned or required. "Over-kill" has become common parlance. We over-reacted to inaccurate information concerning Soviet intentions in the early 1960's and wasted countless billions. Since World War II we have spent over a trillion dollars on defense. Twenty-three billion already has been spent on missiles which have been abandoned as obsolete.

There is a serious credibility gap regarding the cost of the ABM. A study by the Defense Marketing Survey, a McGraw-Hill service for industrial firms, estimated the cost between 1969 and 1975 at more than \$13 billion, 66% more than Laird's estimate. Even at that price it will drain this nation's resources. But does anyone really believe it will stop there?

Many experts believe the nuclear powers are now at a point where, possibly for the last time, a strategic balance can be stabilized. If we miss this chance we may live, or die, regretting our folly.

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UPROAR IN LONG ISLAND

Board urges 'reason, charity' in debate over sex education

ROCKVILLE CENTRE, N.Y.—The Long Island Diocesan Board of Catholic Education has issued a statement calling for "reason and charity" and cooler tempers in the emotional debate over introduction of sex education courses in diocesan schools.

The decision to introduce appropriate materials in elementary and secondary schools of the diocese has drawn the fire of opponents of such programs and the counter-fire of their advocates.

In its statement, the board deplored "the uncharitable remarks—both oral and written—by a number of people on both sides of the argument" as being "not in harmony with the spirit of reason and in the best interest of our children."

There have been a number of project meetings against the introduction of sex education materials in diocesan schools. The letters to the editor section of the Long Island Catholic, official diocesan paper, has been jammed with communications on both sides of the issue.

Among the major activities of the archdiocese in these areas have been:

- Establishment of a central planning and budget committee with an annual budget of \$250,000 for planning and support of programs chiefly in the areas of poverty and human relations.
- Sponsorship and financial support of Project Commitment, an adult education program "to help Catholic laymen and women assume their responsibilities and prepare for their proper roles in the field of interfaith justice."
- Adoption of Project Equality, a national program designed to use the purchasing power of religious institutions to promote racial discrimination on the part of their suppliers.
- Establishment of a Catholic Human Relations Commission with an annual budget and a full-time paid secretary.
- Establishment of archdiocesan poverty commissions in Dayton and Cincinnati.

THE CONTROVERSY reached its peak at a forum held in Farmingdale in April, organized by opponents of the measure. One of the planners of the diocesan sex education program and an acknowledged sex educationist was present.

The board is unanimously in agreement, the statement continued, "that to whatever extent sex education is taught in our schools, two basic ingredients will be indispensable parts of the program: first, that the parents will be thoroughly briefed and consulted; and second, that the teaching of and about sex will be done with a strongly Catholic background."

"The board, while recognizing the rights of parents, requests that judgment be withheld until the study is completed," the statement concluded.

OPPOSITION of the introduction of sex education courses in diocesan schools expressed conviction that such instruction should remain the prerogative of the parents. Others expressed fears that adequate moral injunctions would not accompany the imparting of the biological and physical facts.

Several schools in the diocese have already begun sex education courses on an experimental basis. Much of the debate of the projected program has come from the teachers and pupils at these schools and their parents.

INDIANAPOLIS—Benedictine Father Julius Armbruster, a founding member of Blue Cloud Abbey in Marvin, S.D., will observe his 25th Jubilee of Ordination with a Mass of Thanksgiving on Friday, May 30, in St. Catherine's Church here. The Mass will be offered at 1 p.m.

An open house for the jubilarian will follow until 4 p.m. at the home of a sister, Mrs. Victor Sahm, 953 E. Taber St.

An Indianapolis native, Father Julius was ordained May 30, 1944, at St. Meinrad Archabbey. He is the son of the late Mr. and Mrs. Julius Armbruster. Following early assignments at the Archabbey, Father Julius was named to the Indian missions near Devil's Lake, N.D. After one year's assignment in Evansville, he became a founding member of the Benedictine Blue Cloud Abbey in 1950. He has served in parishes of Sioux Falls and New Ulm dioceses and St. Ann's Mission, in Belcourt, N.D. The past nine years have been spent at the abbey, assigned to construction and maintenance.

TEXAS GRADUATE—Brother Glenn Rousey, C.S.C., former resident of Evansville and Madison, will be graduated from St. Edward's University, Austin, Tex., on Saturday, May 24. He attended Rex Mundi High School, Evansville, and was graduated from Shaw Memorial High School in 1964. The same year he entered the Holy Cross Brothers community. Brother Rousey will be assigned to St. Charles Boys' Home in Milwaukee this summer and Catholic Central High School, Monroe, Mich., for the 1969-70 school year.

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† CATHERINE C. MOFF, 79, St. Louis, Mo., wife of Leonard; mother of Ralph and Urban Hoff and Ethel Severs, all of Batesville; daughter of J. J. Landwehr; sister of Virginia Yorgas of Gary, sister of Mary Ann and Elsie Bousard of Bensenville and Emma Spohrs of Bensenville.

CLAREVILLE
† RICHARD M. SCHLAFMAN, 18, St. Anthony, May 19, son of Mr. and Mrs. Charles B. Schlafman, 18, St. Anthony, Robert J. and Charles B. Schlafman, Jr., grandsons of Mr. and Mrs. M. H. Hopper.

CLINTON
† HATTIE AMATI, 91, Sacred Heart, May 19, Mother of Lawrence Amati of Beach Grove.

FRENCROTCH
† ADA M. WILLIAMS, 82, St. Bernard, May 19, Wife of Lester. A brother also survives.

GREENSBURG
† ALBERT J. LAUGHER, 81, St. Mary's, May 19, Husband of Marie; father of John and Mike Ludwig, both of Greensburg; James Ludwig of Massachusetts and Joan Ludwig of Greensburg, brother of Catherine Loches of Greensburg.

INDIANAPOLIS
† DONNA J. MOFFMAN, 15, Holy Name, May 19, Daughter of Mr. and Mrs. Donald C. Hoffman, 15, Holy Name, brother of Maurice Hoffman, Mr. and Mrs. D. Joseph Hoff.

† MARY E. LOMB, 80, St. Philip, May 19, Mother of Josephine Blythe, Patricia Allison, Margaret Voss, Harold Cecil, Gerrie Swanson, Sister Grace Patricia, C.S.J., Virginia Lomb and Margaret Lomb.

† CLEO A. CUELL, 56, Sacred Heart, May 19, Brother of Bertie M. Chehier.

† ELIZABETH M. MOOREHEAD, 89, St. Luke's, May 19, Mother of Mrs. G. B. Mulliken and Mrs. George Mulliken, both of Greensburg; brother of Edward W. and Alan R. English, both of Greensburg; sister of Judy Sack and Peggy Steadman.

† DAVID J. ENGLISH, 27, St. Simon, May 19, Husband of Sharon; father of Anne, son of Mr. and Mrs. Edward English, brother of Edward W. and Alan R. English, both of Greensburg; sister of Judy Sack and Peggy Steadman.

† TWINN G. HALL, 40, St. Michael's, May 22, Father of Monica T. and Michael T. Hall, son of Sharon; brother of Amelia Houbert and Norma Rossi.

JEFFERSONVILLE
† LOUIS A. BEGG, 15, Holy Name, May 12, Husband of Virginia; father of Dawn Ellen; Joseph and Julian Bege, all of Jeffersonville; brother of Mrs. Mary Louise Davis of Spring Lake, N.C.; two brothers and four sisters also survive.

† MARY ELIZABETH NUCKLES-SAMPSON, 58, Sacred Heart, May 14, Daughter of William H. Nuckles, Louisville, mother of Mrs. Robert Wallace of Danville, Ky., and Mrs. Richard Wallace of Jeffersonville. Two brothers and two sisters also survive.

LEOPOLD
† ALBERTINE GLENN, 74, St. Augustine, April 14, Sister of Emmett and Mary Gleason, both of Leopold.

MILLINGTON
† MARIE ELIZABETH WILMER, 68, St. Mary's, May 19, Wife of Joseph of Alvina Rodago, Raymond and Vernon Wilmer, all of Greensburg; sister of Ruthie, Edna Harp of Greensburg; sister of Edward Bruns of Batesville; Harry Bruns of Rushville and Bernard Bruns of Greensburg.

ST. MEINRAD
† EDWIGE WIDENKRECH, 75, St. Meinrad, May 16, Mother of Mrs. Irvin Zael, Francis and Joseph Widenkrech, all of St. Meinrad; Mrs. Robert Fette of Tulsa, Okla.; Frank Miller of Cincinnati and Mrs. Daniel Struman of Scher, sister of Mrs. Henry Ernst of St. Meinrad.

† MARY E. SCHAEFER, 78, St. Meinrad, May 19, Mother of Louis Schaefer of Tell City, Alfred Schaefer, Mrs. William Hoffman, Mrs. Benot Zogman and Mrs. Alvin Elbert, all of St. Meinrad; Mrs. Susan Gedding of Ferdinand and Elmer Eyer of Cincinnati; sister of Albert Fetter of St. Meinrad; Joseph Fetter of Evansville and Mrs. Lambert of Indianapolis.

TERRE HAUTE
† HARRY J. RICHARD, 84, St. Patrick's, May 20, Father of Harry T. Gory, Mrs. Dorothy M. Burlingame of Tulsa, Okla.; brother of John T. Richard of Terre Haute.

† JOHN J. PICHOTA, 77, Sacred Heart, May 20, Husband of Elizabeth; stepfather of Mrs. Genevieve Zale.

† LULA L. SULLIVAN, 90, St. Leonard's, May 19.

† PAUL JOSEPH GROVER, 49, St. Margaret Mary, May 17.

21 deacons get Divinity degree
ST. MEINRAD, Ind.—Twenty-one deacons, including three Archdeacons, received the Master of Divinity degree from the St. Meinrad School of Theology during commencement exercises held May 7.

Recipients included: Jeffrey Godecker, of New Albany; Michael Kattau, of Indianapolis; and Donald Haake, of Indianapolis. Four Benedictine priests of St. Meinrad Archabbey also received the degree: Father Quentin Colgan, Father Kilian Kerwin, Father Noel Mueller and Father Louis Rague.

The commencement address was given by Father Carroll Stuhlmueller, C.P., former faculty member presently teaching at the Catholic Theological Union, in Chicago.

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Unity rite fills Mass obligation

IOWA CITY, Ia.—An ecumenical Sunday worship service, at which Catholics attending will fulfill their obligation to attend Mass, has been scheduled here on Pentecost Sunday by some 15 Protestant and Catholic churches in the area.

The service in the University of Iowa Fieldhouse will be unique in that it is believed to be the first Protestant-Catholic service which will not be considered an "extra event" added to the Sunday schedule.

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Warns of giving wrong image of Dutch Catholics

UTRECHT, The Netherlands—Cardinal Bernard Alfrink of Utrecht warned the Foreign Press Association against giving the wrong picture of Dutch Catholics to the rest of the world.

The cardinal said that Dutch Catholics are trying to be good Christians in today's world but that they have no pretensions whatsoever of being an exemplary community.

He said also that Dutch Catholics do not consider their views an export product.

The cardinal told the association that Catholics in The Netherlands will accept any criticism, but that they want to enjoy the full freedom that was offered by the Second Vatican Council. Vatican II, he explained, recognized diversity within the unity of the Church.

Cardinal Alfrink also stressed the enormous responsibility of the press today and the need for the highest moral standards in journalism.

Set smorgasbord
RICHMOND, Ind.—The Knights of St. John will serve a smorgasbord Saturday, May 24, from 6 to 8 p.m. in the clubrooms at South 5th and E. Sts. Adults \$1.50, children 75¢.

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ADVANCE AGE FOR NOVICES

Action in many areas marks Franciscan renewal chapter

CENTERVILLE, O.—Franciscan friars of the Cincinnati province, meeting at a renewal chapter here, elected six new councilors, re-evaluated their theological training program, set a higher age for acceptance into the novitiate and worked out some guidelines for Franciscan renewal.

Elected provincial councilor for friars in parish work in a five-state area was Father Stephen Schneider, O.F.M., pastor of St. Louis parish, Batesville, Ind.

The 58 delegates and six observers at the chapter represented the 383 priests, Brothers and seminarians of the province working in the midwest, southwest and the Philippine Islands.

NEW POLICY regarding the novitiate, now located at Odell, Ind., will require candidates to be 21 or 22, or college graduates. At present candidates receive the habit usually at 18 or 19, after the first or



REV. STEPHEN SCHNEIDER second year of college. Candidates for the brotherhood will continue to be accepted after graduation from high school. The new policy, however, will not be implemented until the

entire Franciscan formation program has been approved. Final approval is not expected before 1970.

Among the guidelines for renewal accepted by the delegates were "that fraternity be the prime concern of every friar both for the mutual support of the Brothers and the spread of the Christian brotherhood in the world through the work and example of the friars," and "that those friars who desire to witness to poverty by living in closer proximity to the actual poor of our society be encouraged to do so."

The theological program for Franciscan seminarians was given serious and lengthy consideration at the chapter. While not deciding to close St. Leonard's College here, the theology school for the province, the delegates did decide to investigate other theological programs to see whether a more suitable one could be found.

IF A MORE suitable theological program is found, and the delegates decide to endorse a move from St. Leonard's, it would be done as an experiment for a three-year period. Father Cyrin Maus, O.F.M., president of St. Leonard's College, was appointed to carry out the search for a more suitable theological program.

According to Father Maus, a decision to relocate will be basically an educational decision. He said that it is the judgment of the theological faculty at St. Leonard's that these objectives are not adequately attainable in the present situation without a much larger faculty and a significant increase in expenditures. There are presently 37 students in the theology.

USCC initiates Task Force on sex education

WASHINGTON — The Family Life Division of the United States Catholic Conference has established a Task Force on Sex Education.

"The Church has a commitment both to help people and to utilize its resources in the schools," said Father James T. McHugh, director of the Family Life Division, in announcing formation of the task force.

The priest said the role of the task force will be to set up program materials and guidelines, as well as to evaluate those already in existence, for sex education in the schools.

Father McHugh estimated that one-third of U.S. Catholic dioceses now have some form of sex education programs in their parochial schools. The four dioceses in New Jersey have a statewide school program of sex education.

He said the task force will make an on-going study of sex education materials "to determine how they can best be used in various locales, taking into consideration the geographical and cultural heterogeneity around the country."

Recruit students

WASHINGTON — "Georgetown and other law schools are not attracting enough minority group law students," said Thomas C. Fischer, law admissions director at Georgetown University. About 1% of American law students are in minority groups, he noted, while the U.S. minorities population is 12% to 15%.

Rev. Peter Krebs, son of Mrs. B. Z. Millet of St. Columba parish, Columbus, and the late Clarence R. Krebs, Sr., will be ordained by Auxiliary Bishop John S. Spence of Washington as a member of the Missionary Servants of the Most Holy Trinity. The ordination ceremony will be held in the chapel of Holy Trinity Mission Seminary here.

The ordination will offer a Mass of Thanksgiving on Sunday, June 22, at 1:30 p.m. in St. Columba Church. A reception will follow in the parish hall.

A native of Louisville, Krebs began his seminary studies in 1956 and made profession of vows in 1963. He attended St. Joseph Preparatory Seminary and Holy Ghost Novitiate, both in Alabama, and Holy Trinity Mission Seminary in Winchester, Va., later moved to Silver Spring.

During his years at the major seminary, Krebs spent his summers at his congregation's Spanish mission in Lorain, O., and Kilmarnock, Va. After his ordination he will take a year of pastoral training in Cleveland, where he will continue his studies toward a degree in counseling.



RECEIVE CATHEDRAL SCHOLARSHIPS—Eight academic scholarships to incoming freshmen at Cathedral High School, Indianapolis, were announced recently by Brother Douglas Reach, C.S.C., above right, principal. The recipients, from left above, are: Michael Barbas, of Nativity School; John Spanke, of Holy Spirit School; Michael Welsh, of Holy Spirit School; Peter Manning, of St. Gabriel School; Stephen Hearn, of St. Lawrence School; Daniel Krieger, of St. Christopher School; Kenneth Sella, of St. Lawrence School; and Michael Hartman, of Little Flower School.



HEAD SUMMER NEIGHBORHOOD PROGRAM—Key personnel in the summer recreation and education program announced for the Meridian-Kessler area of north Indianapolis are shown above discussing the activities. From left are: Rev. Gerald R. Johnson, of Meridian Heights Presbyterian Church and president of the Co-operative Churches Task Force; Father Michael Bradley, assistant pastor of St. Joan of Arc parish; Mrs. David Pizini, social worker who has been employed as full-time director of the program; and Gene Slaymaker, president of the Meridian-Kessler Neighborhood Association.

Interfaith summer youth project set



REV. PETER J. KREBS

Rev. Peter Krebs will be ordained Saturday, June 7

SILVER SPRING, Md. — The son of a Columbus (Ind.) couple will be ordained to the priesthood here June 7.

Rev. Peter Krebs, son of Mrs. B. Z. Millet of St. Columba parish, Columbus, and the late Clarence R. Krebs, Sr., will be ordained by Auxiliary Bishop John S. Spence of Washington as a member of the Missionary Servants of the Most Holy Trinity. The ordination ceremony will be held in the chapel of Holy Trinity Mission Seminary here.

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INDIANAPOLIS — Seven churches, including St. Joan of Arc parish, will co-operate this summer with the Meridian-Kessler Neighborhood Association in providing a wide range of recreational and educational programs for the area, according to an announcement this week.

Three Sisters of Providence have volunteered to serve as program volunteers for the educational effort, designed to supplement the regular educational and recreational activities provided by the public schools and park programs.

"THE IDEA is to make the neighborhood a community," said the Rev. Gerald R. Johnson, minister of Meridian Heights Presbyterian Church and president of the Co-operative Churches Task Force, of which St. Joan of Arc is a member.

Mrs. David Pizini, a professional social worker, has been employed as full-time director of the summer program.

"There are many children and young people who are not reached by the regular city activities," said the minister. "We hope to offer a co-ordinated program that will provide co-operation and understanding among the young people and adults of our area—one that will cross ethnic, social, religious and economic lines."

He said that more than 200 volunteers have been acquired for the program. The majority are members of the Meridian-Kessler Neighborhood Association, whose boundaries are 38th Street on the south, Kessler Boulevard on the north, Meridian Street on the west and the Monon Railroad line on the east.

THE SPONSORING churches have raised most of the funds needed for support of the program. Expenses will include professional personnel and such items as supplies for art and photographic classes, buses for outings and music for dances.

In addition to Rev. Mr. Johnson at Meridian Heights Presbyterian, co-operating clergy and churches are: Father Michael Bradley, St. Joan of Arc; Rev. Donald Elder, Bethlehem Lutheran; Rev. Frank Erdoy, Carrollton Avenue United Church of Christ; Rev. Frank Nordby, Memorial United Methodist; Rev. Paul Stouffer,

ND students propose social action institute

NOTRE DAME, Ind.—Establishment of a student-controlled institute for social action named for the late Sen. Robert F. Kennedy has been proposed by a group of University of Notre Dame students.

The Robert F. Kennedy Student Institute would be a kind of umbrella organization and research and action-oriented student projects combining classroom knowledge and practical experience while carrying, in most cases, academic credit.

Institute policy would be set by a board of fellows consisting of seven students, two faculty members, two administrators, and two persons from outside the university community.

FUNDING would come from a mixture of sources, including the university, private foundations, and organizations interested in particular projects.

The proposal drew an immediate promise of support from Father Theodore M. Hesburgh.

C.S.C., Notre Dame president. "This proposal speaks to one of the major problems of our time—the attainment of equality of opportunity and the achievement of justice which must underlie any search for law and order as a societal goal," Father Hesburgh said.

ONE OF THE initial institute projects would be heavy student involvement in minority recruitment and remedial educational programs for the culturally disadvantaged, hopefully leading toward establishment at Notre Dame of a national clearinghouse for minority group recruitment by the nation's colleges and universities.

There also would be community study projects which would carry out extensive research into the geography, population, housing, employment, business, education, power structure and other factors of small communities needing such diagnostic studies in order to plot their own future.

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