

SATURDAY, JUNE 6

Ordination set at Cathedral

Archbishop George J. Biskup will ordain seven young men to the priesthood for the Archdiocese in ceremonies set for 11 a.m. Saturday, June 6, in SS. Peter and Paul Cathedral.

The ordinands are: Rev. James R. Bonke, Rev. Samuel T. Curry, Rev. Stephen P. Happel, Rev. Patrick J. Murphy, Rev. Thomas C. Stumph, Rev. Daniel H. Wagner and Rev. Dennis M. Welch.

The first five are from Indianapolis; Wagner is from Napoleon, Ind., and Welch is a native of New Albany.

The seven newly-ordained priests will celebrate a Mass of Thanksgiving at 8 p.m., Monday, June 8, in the Latin School. An informal reception will follow in the school cafeteria.

Following is a brief biographical sketch and First Mass data on each of the ordinands:

REV. JAMES R. BONKE

Bonke is the son of Mr. and Mrs. P. Robert Bonke of St. James the Greater parish. He attended the Latin School and St. Meinrad College and School of Theology.

His First Mass will be celebrated in St. James the Greater Church at 1 p.m. Sunday, June 7. Concelebrants will include Fathers John R. Betz, Richard J. Mueller, Aurelius Boberek, O.S.B., Xavier Maudlin, O.S.B., F. E. Bryan, Lawrence Voelker, James Wilmoth, Kenny C. Sweeney, James P. Dooley and Msgr. Joseph D. Brokhage, who will also deliver the homily. Serving as deacon will be Rev. Mr. Jack Okon.

Reception will be held in the Roncalli High School cafeteria from 2:30 until 5 p.m.

REV. SAMUEL T. CURRY

Curry is the son of Mr. and Mrs. Chester T. Curry of St. Jude's parish. He attended the Latin School, St. Mary's College, Kentucky, and St. Maur's Seminary.

First Mass will be celebrated at 6:30 p.m., Saturday, June 13, in St. Patrick's Church, the ordinand's native parish. Msgr. James P. Galvin will be the archpriest, and Very Rev. Brendan McGrath will give the homily. Rev. Mr. Gene Neff will be the deacon.

Reception will be held in St. Jude's parish hall beginning at 8 p.m.

REV. STEPHEN P. HAPPEL

Happel is the son of Mr. and Mrs. Hermann E. Happel of St. Andrew's parish. He attended the Latin School, St. Mary's College, Kentucky, and St. Maur's Seminary.

His First Mass will be said in St. Maurice Church, Napoleon, at 11 a.m. Saturday, June 13. Father Michael Djabasz will serve as Archpriest and deliver the homily.

A reception will be held in the parish hall immediately following the Mass.

REV. DENNIS M. WELCH

Welch is the son of Mr. and Mrs. Vincent Welch of Holy Family parish, New Albany. He was graduated from St. Xavier High School, Louisville, Ky., St. Meinrad College and the Catholic University of America.

First Mass will be celebrated at 3 p.m., Sunday, June 7, in Holy Family Church. Concelebrants will include Fathers Louis Marchino, Erwin Schweigardt, John O'Neill, James Meyers and Donald Haake and Very Rev. Hilary Ottensmeyer, O.S.B., who will also give the homily.

Serving as deacon will be Rev. Mr. Patrick Thompson of Nashville, Tenn.

Reception will follow in the school cafeteria.



REV. JAMES R. BONKE



REV. SAMUEL T. CURRY



REV. STEPHEN P. HAPPEL

Keep Catholic press free, CPA delegates told

BY BENNET BOLTON

CHICAGO—The nation's Catholic press was challenged at its annual convention here to commit itself anew to both the right to information and the need of public opinion within the Church.

The two were described as "principles which the Church champions" by the main speaker at the 1970 Catholic Press Association (CPA) meeting. Bishop Joseph L. Bernardin, general secretary of the U.S. Catholic Conference and the National Conference of Catholic Bishops.

The CPA's 60th yearly convention lacked some of the gloom and pessimism that filtered through Catholic press ranks in recent years, although serious economic problems marked by circulation losses still exist for many diocesan newspapers in the continuingly restless climate of Church and society.

The bronze St. Francis de Sales statuette awarded each year by the CPA for outstanding achievement went, at the closing banquet, to Msgr. Robert G. Peters, editor of the Catholic Post of Peoria, Ill.

THE 52-YEAR-OLD monsignor, who has edited the diocesan newspaper since 1944, was CPA president from 1963 to 1965 and has been chairman of the CPA's liaison committee with NC News Service the past ten years.

The CPA members heard Bishop Bernardin, in his talk at the award banquet, stress "the absolute necessity of effective communication techniques in promoting sound growth and development within the Church."

The 42-year-old South Carolinian, who has directed the American Catholic Church's two national structures since 1968, told the journalists that the development of public opinion "necessarily requires a free and open exchange of ideas."

"PUBLIC OPINION is an important factor in the life of both the Church and secular society because the wise use of authority demands that decisions never be made in isolation from those persons whom such decisions would affect," said Bishop Bernardin.

He credited the effectiveness of the Catholic press for much of the development of the Church since the 1962-65 Vatican Council out of past rigid institutionalism and into a community-of-people concept.

"The press has been instrumental in reflecting the real image of the Church," he said. "This image is not static, but dynamic; it is the image not simply of a vast institution but also of a People of God—a pilgrim people—called to holiness."

"We must recommit ourselves to all that is involved in two principles which the Church champions: the right to information and the necessity of public opinion within the Church."

Two appointed to pastorates

The Chancery Office this week announced the appointments of two pastors.

Father Francis Buck, assistant pastor the past 13 years at St. Charles Borromeo parish, Bloomington, has been appointed founding pastor of the new St. John's parish, now under construction in Bloomington.

Named pastor of St. Anthony's parish, Morris, was Father Bernard Schmitz, who was appointed parish administrator there only a few weeks ago. Prior to that he served as assistant pastor of Annunciation parish, Brazil, and instructor at Schulte High School, Terre Haute.

Both appointments are effective immediately.

Norway to finance private schools

OSLO, Norway—The Norwegian government will now provide 70% to 100% of the operating costs of private schools, including Catholic institutions.

There are five Catholic schools in the country with a total of 538 students. All private schools that qualify for support under the new law have a total of 5,600 students.



TO RECEIVE MARIAN COLLEGE HONORARY DEGREES—Both retired Archbishop Paul C. Schulte and former Chancellor of Indiana University Herman B. Wells will receive honorary degrees at Marian College commencement exercises on Sunday, May 31. The photo above was taken in June, 1961, when Archbishop Schulte spoke and was given an honorary degree at the IU graduation.



CONGRATULATIONS—Sister Jeanne Knoerle, right, president of St. Mary-of-the-Woods College, congratulates two longtime teachers honored with the title of professor emeritus at last Sunday's 129th annual commencement. Left, Sister Mary Olive O'Connell, and Sister Mary Joseph Pomeroy. Father John McKenzie, S.J., prominent Scripture scholar on the faculty of Notre Dame University, gave the commencement address. (Story on Page 10.)

Misquoted in press, Card. Suenens says

PARIS—Belgian Cardinal Leo Suenens has said that news reports of a sermon he gave May 17 on the celibacy controversy had misquoted him and omitted "very important nuances."

The reports claimed that the cardinal, speaking in the Malines cathedral, had said that he was hurt by Pope Paul's reaction to an interview the cardinal gave in which he criticized the Pope's refusal to open the celibacy question to discussion among the bishops and between the Holy See and the bishops.

(Although Pope Paul did not mention Cardinal Suenens by name, he expressed "pained astonishment" May 15 at statements that claim he does not respect episcopal collegiality.)

Le Monde—the Paris daily that published the interview with the cardinal—said that the report on what the cardinal had said in the cathedral sermon had been in fact a resume of his words.

THE ORIGINAL REPORT had quoted the cardinal as saying:

"I was hurt by the reaction that this interview prompted in the Pope. But I believed that it was my duty to act in that way."

"I insist on ending the distress that the incident caused in the minds of certain believers," the cardinal said, according to the report. "The Holy Father states that a commission of specialists was going to take up the problem. The opinion of priests' councils was therefore excluded. I believed that this procedure was not regular."

"I did not want to take a position in favor of any solution whatever and I insist on stressing my unflinching attachment to the Church and to the successor of St. Peter, and more especially to Pope Paul VI, whom I greatly esteem."

Cardinal Suenens has stated: "I never spoke such words, and, moreover, very important nuances were not reported, although every word of my sermon was carefully weighed," said the cardinal, who is archbishop of Malines-Brussels.

LE MONDE PUBLISHED the following statement Cardinal Suenens sent the paper on the controversy:

"The press has interpreted the Holy Fathers' recent words as a criticism of the suggestions I made in an interview (published in Le Monde). I should like to try to remove the misunderstanding these words may have caused among a certain number of the faithful by giving them a brief explanation, which they have a right to expect."

"1. I should like to tell them first of all that if I expressed my thoughts on such a delicate subject, it was because I conscientiously felt it to be my duty before God to assume the responsibility which falls on me as a bishop. I do not hide my suffering from you, but this seems to me inherent in my duty."

"2. If I have publicly expressed my thoughts on a problem of a public nature, it is because I know that in the post-conciliar Church, as in today's civil society, free and frank expression of thought is normal and healthy. Such expression is in no way irreverent. I believe that it is fully compatible with the respect due to the supreme authority, which has to make the final decision."

"3. As for the controversy itself, I think it is useful to state the following precisely: There is no question—quite the contrary—of denying the inestimable value of voluntary celibacy accepted by our priests today for the love of God in a pledge that remains for them a sacred pledge. It is solely a question of the obligatory character which ties the priesthood and celibacy together, according to present legislation."

"4. The Holy Father, having declared that this matter could not be discussed (L'Osservatore Romano, Feb. 2-3, 1970), I thought it my duty to ask that this decision be reconsidered and that the matter might be studied and discussed serenely and objectively, with the aid of experts, in our priests' and pastoral (Continued on Page 7)

Summer series at OLG open to the public

BEECH GROVE, Ind.—The Benedictine Sisters of Our Lady of Grace Convent here have announced special summer programs open to the public as part of the community's year-long renewal program.

Father Bernard Head, of Marian College, will discuss "New Trends in Sacramental Theology" in a series of ten lectures daily from June 22 to July 3 at 1:30 p.m., excluding week-ends.

Mrs. Eileen Anderson and Father Robert Kelleher will direct a Religious Education Workshop from July 13 to 16. Time schedules for the day-long programs will be announced later.

TWO MEMBERS OF THE psychology department at Xavier University, Cincinnati, will direct an Interpersonal Relations Workshop the week-end of July 17-19 for members of the Benedictine community only. Speakers are Dr. Vytautas Bieliauskas and Dr. David Hellkamp.

Three Jesuit faculty members from Brebeuf Preparatory School will present new developments in the "Theology of Religious Vows" at 9 a.m. on July 28, 29 and 30. The three are: Father Carl Meirose, Father Joseph Casey and Father Harold Meirose.

TWO RETREATS FOR Sisters will precede the summer programs. The first retreat, from June 7-11, will be directed by Father Patrick Smith, theology department chairman at Marian College. Father Roch Stack, O.F.M. Conv., will direct the second retreat June 14-18.

A workshop on "Religion and Personality", open to all Religious of the Archdiocese, will be held September 26-27. It will be conducted by a team from Duquesne University's Institute of Man.

Designed as religious renewal programs, the summer sessions offer no college credit. They are open to clergy, Religious and laity. Pre-registration information may be obtained from Sister Mary Cecile Degen, 787-3287.

Grape growers, workers sign a major pact

FRESNO, Calif.—The first major settlement in the San Joaquin Valley farm-labor dispute has resulted in contracts between Cesar Chavez' United Farm Workers Organizing Committee, AFL-CIO, and two major table grape growers.

Announcement of the contracts were made at a news conference called here by Bishop Hugh A. Donohue of Fresno and members of the U.S. Catholic Conference bishops' committee on the table grape dispute.

The growers, who signed contracts retroactive to April 15 and good for two years, were officials of the Bianco Fruit Corp., and Bruno Disposito.

The agreements provide guaranteed minimum wage rates for all jobs at \$1.75 an hour plus a 25 cents box incentive; 10 cents per hour for the union health and welfare fund and 2 cents a box for the union economic development fund. Base pay will rise to \$1.90 an hour in April, 1971.

Bishop Donohue, along with Auxiliary Bishop Joseph Donnelly of Hartford, Conn., (chairman of the bishops' committee) and Msgr. George Higgins, director of the department of urban life, U.S.C.C., sat in on the final days of the contract negotiations—which had lasted several weeks.

Richmond school pact announced

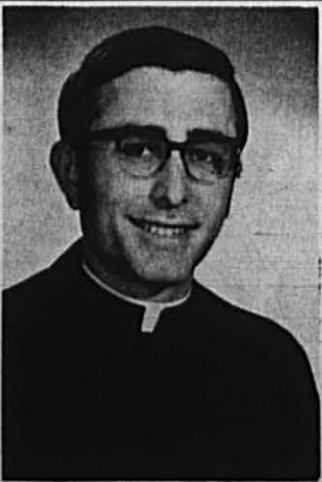
RICHMOND, Ind.—Approval has been granted here by the Richmond Community Schools Board for seventh and eighth grade pupils at the city's three Catholic schools to attend industrial arts and home economics classes in the public schools.

The board also approved attendance of parochial school pupils in instrumental music classes in the city schools.

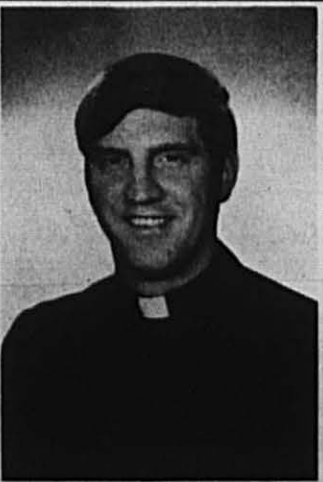
Catholic school pupils will be admitted as space permits in the public school districts in which they reside.



REV. PATRICK J. MURPHY



REV. THOMAS C. STUMPH



REV. DANIEL H. WAGNER



REV. DENNIS M. WELCH

THE BIBLE IS FOR EVANGELISM

BY FR. WALTER M. ABBOTT, S.J.

Vatican II gave us a new element of policy when it recommended interconfessional cooperation in securing easy access to the Scriptures for all. Most people may not remember the exact words of the Council: "And if, given the opportunity and the approval of Church authorities, these translations are produced in cooperation with the separated brethren as well, all Christians will be able to use them." However, most people have heard the phrase "common Bible," meaning a translation done by an interconfessional team and approved for use by the various churches, and they know that Vatican II approved this idea.

What most people still don't know, however, is that Vatican II added another new element to our Bible policy when it endorsed the use of the Scriptures themselves for the work of bringing the good news to all men. We usually call that work "evangelization." Protestants usually call it "evangelism." It is now our policy that we should use the Scriptures themselves as instruments of evangelism.

UNTIL THE SECOND Vatican Council, I think most Catholics would have called that policy a Protestant one. Certainly we Catholics did not have that policy before Vatican II. For a long time in the Catholic Church we had the idea that the handing on of the good news about Christ and the redemption of mankind was done by priests who preached, Religious who taught, and laity who lived what they were taught and in that way gave good example. The Scriptures themselves played little part in this—the Scriptures were quoted by preachers, cited for proofs of Catholic doctrine by Religious teachers, and read to the laity in the liturgy. But the Scriptures themselves were not used as an instrument of evangelization.

Vatican II adopted the new policy that the Scriptures themselves should be used for evangelism, not only by priests and Religious but by all Christians generally. This is a return to an early Christian practice. Remember, for example, that Luke's Gospel was written to be used precisely this way, as is evident from its opening verses (1:1-4).

With the policy of using the Scriptures themselves as instruments of spreading the good news of salvation we also have another, entirely new element of policy, namely: cooperation with other Christians in the work of distributing the Scriptures. Yes, all of us are now called to the work of evangelistic distribution of the Scriptures. It is clear now that we should all do our share of helping to make sure that people everywhere can have direct contact with the word of the revealing God and in that way come to the "excellent knowledge of Jesus Christ," as Vatican II put it, quoting the Epistle to Philemon.

This statement of policy comes from a

remarkable sentence near the end of the Vatican II Constitution of Divine Revelation: "Furthermore, editions of the Sacred Scriptures, provided with suitable comments, should be prepared also for the use of non-Christians and adapted to their situation. Both pastors of souls and Christians generally should see to the wise distribution of these in one way or another."

WITH THE APPROVAL of Pope Paul, Cardinal Bea took some steps toward implementing this policy as far as translation of the Scriptures are concerned. The guiding principles for the work, which we drew up together with the United Bible Societies, include the agreement that it is not necessary to have doctrinal notes in the interconfessional publication of the Scriptures resulting from the common Bible translation projects.

If these were doctrinal notes accompanying the new translation of the Scriptures in the 110 languages in which we are now cooperating, the notes would be controversial among Christians. If a

note were to say, for example, that Matthew 16:18-19 contains the doctrine of papal primacy and infallibility, it would be controverted by most of the other Christian churches. The Bible societies cannot publish any such controversial helps for the readers of their publications. If we were going to work with them, we would have to respect their policy of providing the Scriptures for all without any controversial material in the book.

With the permission of the Holy Father, it was agreed that we could and would adopt this policy for the interconfessional Bible translation publications. The Bible societies agreed that the publications could contain a number of helps for readers such as sectional headings, cross-references, objective historical, literary and cultural information, but no doctrinal or theological interpretations which would be acceptable to one or some of the churches. In other words, we were able to meet each other halfway. The result is a new realistic program that should provide Scriptures for the world's people on a

bigger and better scale than has yet been known.

OCCASIONALLY, I MEET a priest who wonders if this new agreement meets all the requirements of canon law. I can prove that it does, as a matter of fact, but even if it didn't I could rightly argue that such an agreement is valid at least for the interim between the directives of Vatican II and the revision of the Code of Canon Law. In the revision of the Code of Canon Law the "suitable comments" mentioned by Vatican II might be spelled

out as containing something more than what is in our present agreement with the Bible societies, but I doubt it because our agreement is one of the documents of conciliar implementation that has been given to the commission working on the revision of the law in order that it may guide the commission.

As the interconfessional translations of the Scriptures are produced in the different languages around the world, all of the people can then take part in spreading New Testament Gospels and various selections of the Scriptures in

fulfillment of their call to share in the work of evangelizing the world.

"Good News for Modern Man," today's English version produced by the American Bible Society, has the Imprimatur, official Roman Catholic certification that the book contains nothing against Catholic faith and morals, and it has many of the features that will be found in the interconfessional projects now under way around the world. American Catholics, therefore, can be assured that they may use this book in implementing the policy of Vatican II.



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

Thirteen years ago this month I was enjoying a brief summer vacation with a small religious community near Innsbruck in the Austrian Alps. The superior was an elderly man, warm and human, still bearing marks of sufferings endured in a concentration camp. Each evening we gathered in the old farm house for dinner, he would ask the lay brother to bring wine so that we might celebrate. We celebrated the coming of a guest, or the appearance of the warm sun after cold, bleak days, or the life-giving rains that fell on the parched garden.

We celebrated feast days and birthdays, peaceful days and busy days. Each evening wine was poured and shared to celebrate some segment of life's mystery.

As I recall those days, I smile to think of the old superior's alertness to find plausible reasons for having wine with the evening meal. I recognize also that he possessed and uncommon appreciation of the goodness and beauty so easily overlooked in the routine of daily living. He preserved an extra-ordinary appreciation of the ordinary, and made each day an occasion for celebrating some experience of the day. Recognizing God's goodness in life's daily surprises he readily celebrated with a prayer of thanks and with wine given by God to cheer men's hearts (Ps. 104:15).

HIS SPIRIT OF celebrating life was contagious and truly Christian. It is a valuable spirit in today's tense, crisis-prone world. Celebrating life, with its joys and sorrows, is a way of affirming

all that is good in human existence. It can be a sign of living faith in the creative presence and activity of God "in whom we live and move and exist" (Acts 17:28).

Christians down through the ages have periodically forgotten the art of celebrating, and focused more on the negative, threatening aspects of life in the world of men. The liturgy contains remnants of an age when Christians even prayed to despise the things of earth in their efforts to seek the things of heaven. Fear, guilt, legalism tend to kill the spirit of celebration that is the normal outcome of a firm belief in God's continuing creation and providence, and in the Incarnation and Resurrection of His Son, Who through His Spirit, is with us always and everywhere (Mt. 28:20).

Celebrating life is deeply rooted in the Christian tradition, which grows out of the more ancient tradition of the Jews. The Psalms are filled with expressions of praise and gratitude to God for almost everything in human experience. If you take up your Bible and read the last six Psalms of the Psalter, Psalms 145-150, you will sense something of the spirit of celebration which recognizes with thanksgiving and praise the loving presence and activity of God in the simplest of ordinary earthly realities.

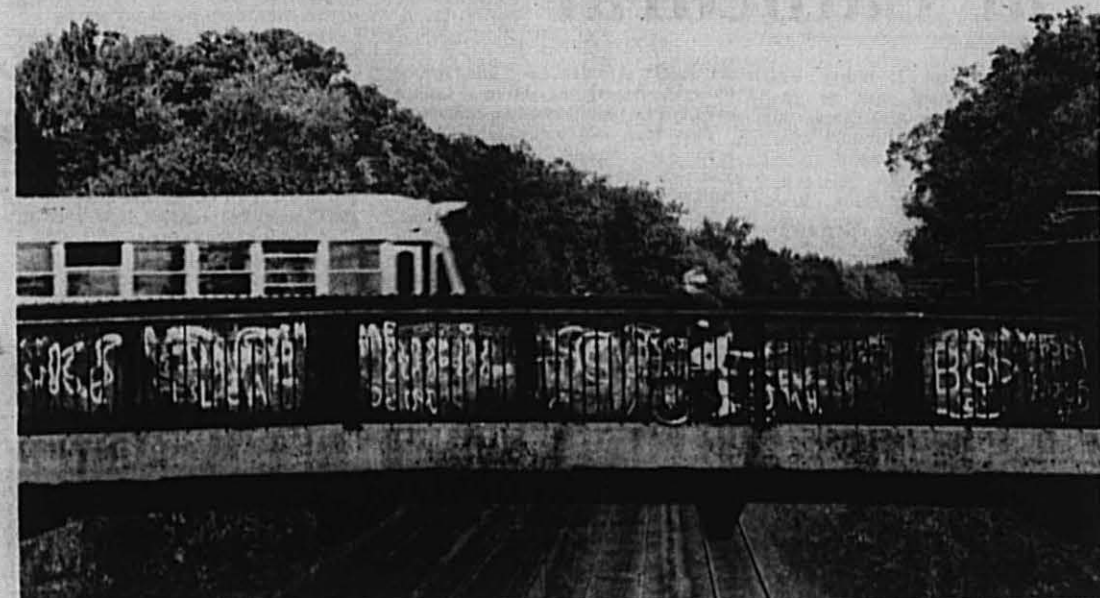
"They will celebrate your generous kindness and joyfully acclaim your righteousness. He, Yahweh, is merciful, tenderhearted, slow to anger, very loving, and universally kind; Yahweh's tenderness embraces all his creatures" (Ps. 145:6-9).

FROM THE DAYS OF King David, who danced with joy before the ark of Yahweh (2 Sam. 6:14), down to the present day, Jewish and Christian believers have prayed these Psalms. From the Psalms they have learned to celebrate God's power and kindness as it touches them in their daily experience: in food and drink, in freedom and health, in the warm sun and cooling rain, in human fellowship and love, in the achievements of human creativity, as well as in sickness and suffering, and the other diminishments of life. Even in personal suffering and national crisis the believer can learn to find reason to celebrate God's active presence in man's life. The Psalms reveal motives for celebrating life with God even in the midst of death.

The early Christians, familiar with the Psalms, were so aware of God's goodness touching them through the ordinary and extraordinary happenings of daily life that they became known as "Alleluia People" because the prayer "Alleluia"—"Praise the Lord"—was so often on their lips. Their celebrations were so exuberant that the pagans came to call them the "People of the Dance." Even in time of persecution, cramped with fear in damp catacombs, the faithful Christians continued to celebrate their life in Christ, knowing that "neither death nor life . . . nor any created thing, can ever come between us and the love of God made visible in Christ Jesus our Lord" (Rom. 8:38-39). Only people of deep faith in God's powerful love and in the Risen Christ's victory over death could celebrate the martyrdom of their relatives and friends.

Summertime may well be an occasion for growing in a Christian capacity for celebration. The book of Psalms may guide you to recognize God's presence and care as you enjoy the increased leisure and pleasures of summer.

Celebrating life



Summer approaches and parents begin receiving invitations to organize leisure time activities for their children. But, don't children still need time to collect spiders, tinker with their bikes, or even gripe about their boredom? Are we "programming" our children? (NC Photo by John Sullivan.)

LEISURE TIME

OUR PROGRAMMED CHILDREN

BY DOLORES CURRAN

On April 1, our eight-year-old Beth brought home a Brownie Day Camp application. For two solid weeks in June, the accompanying brochure told us, the bus would pick her up at our local school, deposit her at the park for a day of planned activities and return her to school at 4 p.m.—all for a nominal fee.

Two weeks later, she toted home a summer school bulletin beginning, "Let your child put his leisure time to good use," and continuing with a detailed list of classes and times.

After that we heard from the local recreation department on a planned leisure time program, the library on a vacation reading program, the parish on a summer religion school and a local children's little theatre group.

Since these invitations to organized leisure time keep arriving, we're wondering with growing horror, if there is a community conspiracy against real leisure time for children today. And, as a mother, I'm beginning to suspect that we may have lost the whole idea of leisure time, and the necessity of it in a technological world.

JUST WHAT IS leisure time? To me, it's that wide-open time when children

Dolores Curran, a native of Wisconsin, now lives in Littleton, Colo., with her husband, who is an educator, and their three children. Mrs. Curran has been active in catechesis as a teacher, writer and lecturer. She has served on the Board of Religious Education of the Denver Archdiocese. She has been published in more than 100 magazines and newspapers.

don't have to be doing anything in particular. They are accountable to nobody for the educational value of what they're doing. If they want to spend an hour collecting spiders, fine. If they want to spend an hour tinkering with bikes, fine. If they prefer to spend that hour griping about their boredom, fine.

Because leisure time is just that—leisure time. We parents get nervous when we see our children idle, so we scurry about filling their time with planned activities. After a summer or two of this, the child rebels. His nature tells him that he needs to be free to explore, to dream and to become restless, but he doesn't know how. We've successfully stripped from him any confidence in his own ability to entertain himself.

He may want to go canal-exploring or clubhouse building but he waits for us to tell him when, where and how. The pity of it is that we do. After watching his restlessness for awhile, we step in exasperatedly and say, "Well, for heaven's sake, go find Tom and go to the canal."

Wear your sneakers and be home by dinnertime."

He returns for dinner, programmed to have us tell him what to do after dinner and after breakfast and after . . .

THIS PARENTAL manipulation of a child's precious leisure time is mutually abusive. I don't know of a mother who enjoys doing it, but we find ourselves on a treadmill. Our child is bored and he refuses to entertain himself so we sign him up or frive him over or buy him something until he's bored again. But we're angry with ourselves for doing it because we know it isn't good for the child.

You've probably guessed by now that I learned this the hard way. When our eldest was three, it struck us that every time we saw her quiet and apparently bored, we stuck a toy in her hand. Soon, she looked to us rather than for a toy. When we stopped, she suffered all the withdrawal symptoms for two full days—refusal to do anything but whine, wandering from yard to room, and so on.

Then she got bored with boredom and began chasing caterpillars. Perhaps it wasn't the ideal alternative but it was a start. Today, she and her brothers consider themselves lucky to be able to "sneak" away from the house to work on their innumerable projects.

They don't envy their highly-programmed little friends a bit. And I don't envy their mothers.

WORSHIP AND THE WORLD

Why not make Communion method optional?

BY FR. JOSEPH M. CHAMPLIN

Last week we outlined the historical background and current status of a controversy concerning various methods for distribution of Holy Communion. We also sketched several reasons for retaining the traditional manner of placing a consecrated host on the tongue of each communicant. This column will summarize some of the arguments for an alternative approach—presenting our Lord in the hands of recipients who then communicate themselves.

1. Advocates can, like their adversaries, enlist support from tradition, specifically by citing the common practice of early Christian churches. St. Cyril of Jerusalem describes the fourth century procedure for Communion in this section from his

Mystagogic Catecheses: "When your approach, do not go stretching out your open hands or having your fingers spread out, but make the left hand into a throne for the right which shall receive the King, and then cup your open hand and take

the Body of Christ, reciting the Amen. Then sanctify with all care your eyes by touching the Sacred Body, and receive it. But be careful no particles fall, for what you lose would be to you as if you had lost some of your members . . ."

2. This is not a matter of doctrine, but a question of discipline. The Church can, may, has, and will alter its human, man-made laws. The manner for distributing Holy Communion is one of those regulations, helpful perhaps over many centuries but now in need of repeal or at least adjustment.

3. GOD IN GENESIS said everything He had made (including man's hand) was good. Christ by becoming like unto us in all things except sin forever sanctified this world of ours. Through baptism an individual Christian shares in the victory of Christ and by it his whole body becomes a temple of the Spirit. In light of these considerations how can we assert that the person's tongue is a reverent place for our Lord's body, but not his hand? Why should one's (clean) palm not be equally as respectful a receptacle for the Eucharist as one's mouth?

4. Many bishops during the last year have delegated lay persons in parishes to

assist with the distribution of Communion. These men and women never received sacred ordination to the priesthood; their hands lack the holy oils which in the eyes of some empower an individual to hold the host. Why, if that is the case, not permit an ordinary worshiper at Mass to accept the eucharistic Jesus in his own hands? Moreover, since some would prefer to accept Christ from these newly designated lay ministers in their hands rather than on the tongue, should they not be allowed to do so?

5. Children are fed; adults feed themselves. To receive the Lord on one's tongue smacks of infantilism; to accept Him on one's hand and then consume this holy body seems more mature, more fitting for persons who have passed beyond childhood.

6. The new guidelines for materials used at Mass encourage the development of hosts which have greater substance, look more truly like bread, and can easily be broken into portions for at least some of the faithful. To place these larger sections into a person's mouth is awkward. Further, significant particles of such innovative altar breads often drop

(Continued on Page 5)



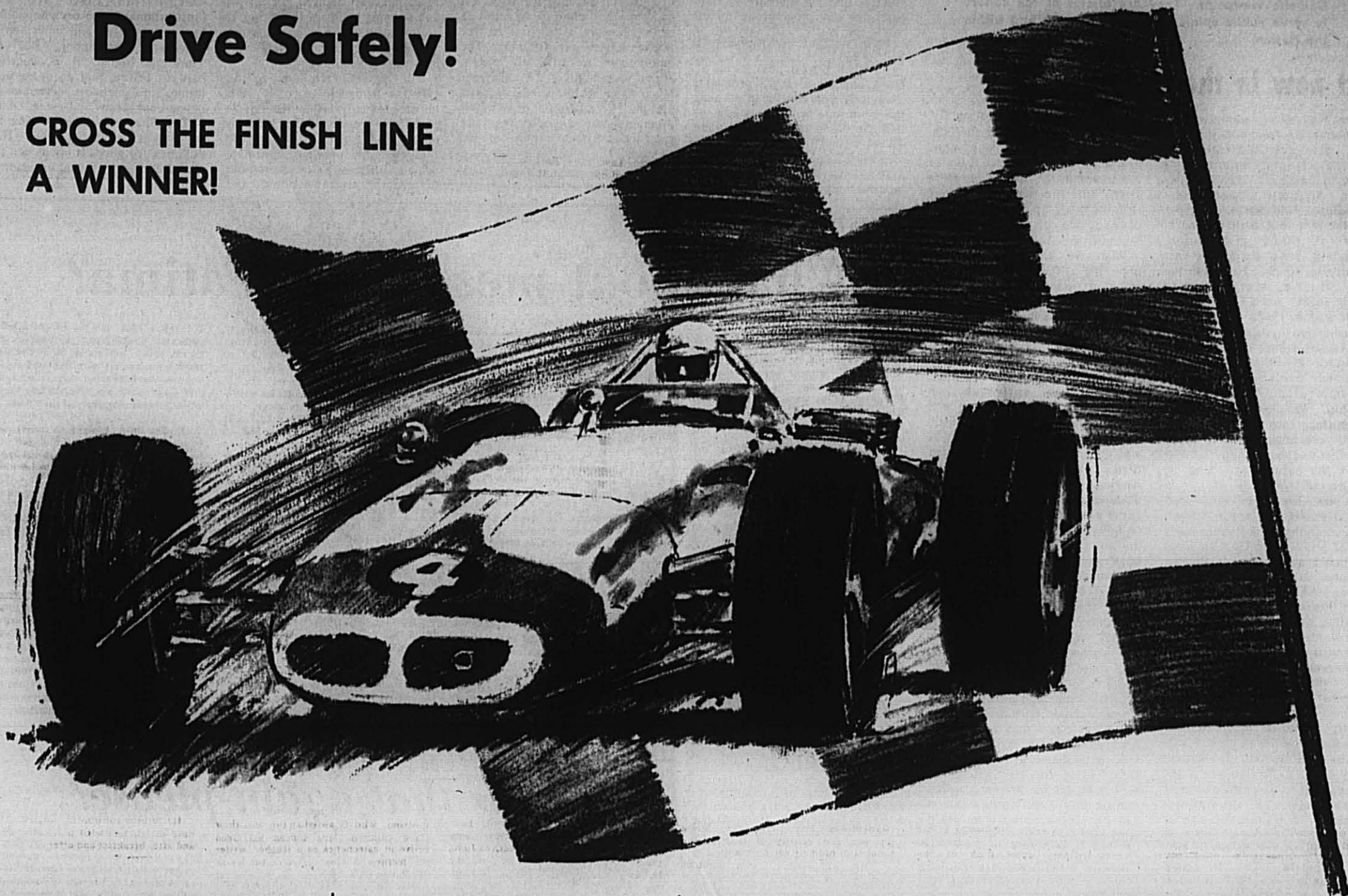
"Celebrating life, with its joys and sorrows, is a way of affirming all that is good in human existence," writes Father Carl Pfeifer. We need to have people around who can look through shadows and discover the sources of joy. (NC Photo by John Sullivan.)

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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.

Act now in the Middle East

The Washington administration has a strange foreign policy and an even stranger evaluation of national-interest priorities. It recklessly expends the lives of young American conscripts by extending a land war ever deeper into the remote Asian mainland in quest of elusive and illusory "victories." But in the Middle East it continues to play Hamlet in the face of the most dangerous development since the Cuban missile crisis in 1962.

Washington made a terrible mistake last winter by refusing to sell Israel the Phantom jets it so desperately needs to ward off the Russian-ruled United Arab Republic. Washington compounds that mistake each day it continues to dally in sending Israel the planes and other weaponry it must have to survive the onrushing challenge to its existence.

It now has been established beyond doubt that many Russian pilots are flying crack Russian-made MIG-21 jets for the UAR air force in combat against Israel. Russian personnel man the sophisticated Russian SAM missile bases in Egypt. Russian field marshals direct the whole war effort aimed at Israel by its Middle Eastern enemies.

All of this represents a change of alarming magnitude in the historic Russian policy of non-participation in combat situations which did not involve direct threats to the security of Russia or its Warsaw Pact satellites.

This bold switch in Russian policy is not to be confused as the policy of a non-existent "international Communist conspiracy." It is the selfish-interest national policy of the second most powerful nation in the world. It is so dangerous that it passes understanding that Washington would delay even for a day the dispatch of Phantoms and whatever else is needed by Israel to restore a balance of power in the Middle East and thereby thwart the Russian version of the old German Berlin-to-Baghdad dream.

The Nasser dictatorship has made it abundantly clear that it never will abide by the ineffectual cease-fire established by the United Nations after the 1967 six-day war. In fact, the Arab world has proclaimed a "war of attrition" in order to "exhaust and bleed Israel" to death. At the time Nasser announced this aim, it sounded like so much hot air. But with Russia now directly engaged in the war to destroy Israel, Nasser's windy

rhetoric takes on a grim realism.

We are not suggesting that the United States should take up arms in Israel's behalf—although if it ever came to that, it would be far more clearly in American self-interest than the taking up of arms in behalf of one side of a civil war in Southeast Asia has been.

What we are suggesting—nay, imploring—is that the United States make it unmistakably plain to Russia that this nation will defend its vital interests in the Middle East against encroachment by the Soviet Union.

One does not have to be either pro-Zionist or anti-Zionist, pro-Arab or anti-Arab, to understand that the loss of the Middle East to nationalistic aggression by any single nation would be intolerable to the United States and the other Atlantic nations. The American-European allies upheld both the Kaiser's and Hitler's air of "Drang nach Osten" (conquest of the Middle East). It did not take a deep understanding of Realpolitik to appreciate the necessity of that, just a thoughtful look at a world map. The same holds true for Russia's present ambition.

And it does no good for Washington to try to get the U.N. to solve the Middle Eastern problem. Just last week the U.S. Security Council majority showed where it stands when it condemned Israel for a raid into Lebanon to hunt down Arab terrorists. The U.S., to its shame, merely abstained from voting on the matter. The very next day murderous guerrillas crossed into Israel from Lebanon and blew up a school bus loaded with children. That is but a sample of the much larger pattern of "attrition" that lies in store for Israel's 2 million people unless the gallant little nation gets the tools it needs to withstand its enemies.

Many American "hawks" scream for U.S. action to "bomb them back into the Stone Age" in Southeast Asia, where our national interests are at best ill-defined. However, the same hawks manage to remain quite complacent about the Middle East, if not downright anti-Israel in their reaction. Yet this is the powder keg where our national interest and that of our European allies are truly threatened. It is the point of contention which almost certainly will touch off World War III unless this nation acts swiftly and firmly to restore the balance of power there.

Filling the world's stomach

In a month burdened with reports of riots, wars, and angry ideological division, there was at least one piece of good news. A group of British scientists announced they had found a way to turn ordinary starch into a new high protein food.

As they described the process, steaks of the future could be made from corn, potatoes, sugar cane, rice or any number of easily grown, widely-produced starch foods. The London food industry whose researchers developed the process called it a scientific breakthrough comparable to the moon landings. If the claims are realized, it may be a great deal more spectacular and certainly of greater moment to the world's hungry millions. The only trouble is that the food products won't be on the market for an estimated five years, at which time the ersatz steaks are expected to be refined to meet gourmet standards. The developers presumably know what they're doing, but the delay seems a crying shame considering there are

few gourmets among the starving and the undernourished.

The British, however, don't have a corner on the protein production market. The United States currently is at work—through government research programs and through grants to private programs—trying to extract protein from petroleum products and soybeans. Some food companies already have soybean substitutes selling in the supermarkets. The catch is that the meat "extenders" and the phony bacon are almost as expensive as the real thing.

Body-building protein in palatable form, inexpensively and easily produced, remains the most promising solution to world hunger. From whatever source the practical answer finally comes, public or private, domestic or foreign, the greater the chance of survival for the poor and the destitute. What most of us forget is that, for many million, survival is what life is all about.

Television's graveyard

Prime time in the television business means the hours of peak viewing, from 6 p.m. to 11 p.m.—the time when the law of averages and the diversity of taste guarantee any program, no matter what its quality or content, a sizeable segment of the television audience.

So when the Archdiocese of St. Louis announced it was producing a monthly program for prime time television on a St. Louis station, we thought there had to be a catch. There was. The program will be seen once a month on a Monday at 3:30 p.m. Granted, that's an improvement over the usual 8:30

a.m. Sunday graveyard but it is still pretty dead time for all but the cartoon crowd and the shut-ins.

Under Federal Communications Commission regulations, television stations are obliged to allot a certain portion of air time to free public service programming. The broadcasters are, after all, using a public commodity, the airwaves. Much of the public service block is given to religious or church programs, but at hours when the great mass of viewers are tuned out.

There is quality religious programming, national and local, for those who will seek it out. All

the major faiths and denominations expend sizeable sums in production and personnel costs. But we wonder whether even the cumulative audience of such efforts would produce a decent rating.

For better or for worse, television has changed the leisure and learning habits of the nation. It is the medium to which the majority of Americans turn for news, information and opinion.

For the Church not to do everything possible to employ this unprecedentedly influential vehicle creatively and dynamically is nothing short of tragic. What more compelling, intimate, immediate and comprehensive way to promote interfaith understanding and

co-operation at the grassroots level or to reach those many millions of fellow Americans who have no church affiliation and who have never received religious instruction of any kind?

It is hard to believe that in this vast nation there are not "institutional" sponsors who would bankroll tasteful and imaginative religious programming. But if there are none, it is equally hard to believe that an occasional prime time network program is beyond our means.

The Church is long overdue in investigating television's full potential for good. It could well be an adventure that paid handsome dividends.

QUESTION BOX

What about message of Fatima?

BY MSGR. R. T. BOSLER

Q. In your opinion, is this day and age with all the student unrest, rebellion, drugs and Communist movements a fulfillment of the warning at Fatima that Russia would "spread error throughout the world"? I would appreciate your opinion.

A. I am not so sure there was any warning from Fatima about Russia. Father C. C. Martindale, a promoter of the Fatima apparitions, in his book *THE MESSAGE OF FATIMA* questioned whether there were any references to Russia in connection with the apparitions of the Virgin that took place in Portugal in 1917. It was not until 20 years later that Lucia, the principal recipient of the messages of Fatima, began to speak of Russia. Father Martindale suspected that Lucia unconsciously was interpreting what she had heard in the light of subsequent developments in history.

Be that as it may, it is my opinion that the worst mistake we could make now would be to look for a simple answer to all the problems we face and to blame someone else. This is a fatal tendency of human nature against which we all must resist.

The young today are in revolt against a generation that can put a man on the moon but can't properly feed and house millions of men who are desperately poor. They are confused by a generation that teaches them to bomb and shoot in remote parts of the world to defend freedom and democracy and doesn't offer full freedom and democratic rights to minorities at home.

The unrest, rebellion and the recourse to drugs are symptoms of many things wrong in our society. Not the Russians but we ourselves are responsible for the things that are wrong. To blame others, it seems to me, is to flee from reality.

Q. In your answer to why Benediction is no longer popular you said: "The Eucharist is no longer thought of so much as something to be adored as someone to be loved." Your words have no sense of faith and devotion towards the Holy Eucharist. I was really shocked. How could anyone be so indifferent to the real presence of Jesus Christ in the Blessed Sacrament?

A. Obviously I failed to explain what was in my mind, for I was trying to make the point that a renewed and better informed belief in the Real Presence of Jesus in the Eucharist might be the reason why Benediction and Forty Hours are losing their attraction for today's Catholic.

Benediction and Forty Hours were devotions that arose at a time when the faithful rarely received Holy Communion. Feeling unworthy, they feared to approach the Holy of Holies. The Host was to be adored, not approached. It was "God on the altar," "God in the tabernacle" they worshipped. This, however, was not an adequate understanding of the "Real Presence."

God is present everywhere, but He is present in a unique way in the Eucharist as the God who made himself approachable and knowable by becoming man in Christ Jesus. The same Jesus who called his followers friends and was familiar with sinners because they needed him most is with us in the Eucharist. That's what the Real Presence has come to mean more and more today. Devotion to the Sacred Heart has had much to do with restoring this more familiar and loving attitude to Jesus in the Sacrament.

There is not a refusal to adore Jesus here, but there is a change of emphasis. He is the God-Man through whom we are saved, through whom we worship the Father, through whom we are made one in brotherhood. And the point I tried to make previously was that the prayers and

hymns used at Benediction and Forty Hours would have to reflect this change of emphasis if these devotions are to remain appealing to men of today.

Q. In your column you told a widow to "leave the poor priests alone, they have enough trouble." You should first tell the poor priests to leave the widows alone and not keep after them trying to get them to be a housekeeper. You have that just turned around. I am sure the widows will leave them alone, unless they make the first move. Your response provoked quite a few of us widows.

A. Oh, for Pete's sake—if you'll allow me to date myself.

I was writing for one widow who eagerly desires another husband and who seemingly was willing to settle for a drop-out from the priesthood. I was not implying that every widow was pining for another man. And I think you are being very unfair by implying that priests are asking widows to be housekeepers for nefarious reasons.

If priests are to remain celibate so that they can devote themselves more completely to the service of the Church, then they must be decently housed and

fed. How this can be done without dedicated housekeepers no one has yet figured out. And today as in the past these housekeepers must be found among widows who have raised their families and still want something worthwhile to do with the remaining years of their lives.

Q. The man I want to marry was baptized and raised a Catholic, but now he is an agnostic. I want to get married in the Catholic Church, but I wonder if our marriage in the Church would be valid if he does not receive the Sacraments of Penance and Holy Communion.

A. You can marry this man validly in the Catholic Church. He should not receive the sacraments of Penance and Holy Communion if he no longer believes. As far as the sacrament of matrimony is concerned, he is in the position of any other baptized person who does not believe matrimony is a sacrament. He would receive no spiritual benefits from the sacrament but he would validly contract marriage. Should he later revive his faith, he could then begin to receive the spiritual benefits from the union, which was sacramental from the beginning, even though he did not accept it as such at the time of the marriage.

THE BLACK VOICE

How is that again please?

BY REV. LAWRENCE E. LUCAS

Last week I received an interesting letter and gift from the editor of one of the papers carrying my column. The gift was a check for five bucks. The letter was more fruitful. In effect, it said:

"Larry, enclosed you will find a letter from one of our former and remarkably faithful subscribers. She wanted me to take whatever remained of her subscription, change it into dollars and shove it down your 'big racist mouth.'"

My fears were somewhat alleviated when the editor told me that he was reluctant to do such a thing both physically and philosophically. Besides, he does like my column (there are a few, you know, so you'll never guess!) although it does seem to bother many of his readers. This was reassuring because the editor in this case is a little larger than I am.

What fears remained were completely wiped away when I read the good Catholic, Christian—or is it Christian,

Catholic?—lady's letter, which was also sent to me.

SHE MENTIONED HOW she and her family had been reared in and followed Catholicism from time immemorial. Therefore, she was rather shocked and disgusted with the things I have been saying and, especially, that they should appear in a Catholic paper. (She was shocked that I say such things, not that such things are really true.) Then, in typically Catholic-kind of Christian fashion, she called me a "racist pig" (Imagine, me a pig!) and that the money left over from her subscription be shoved down my "big fat racist mouth." I am assuming that she wanted the money shoved non-violently, of course!

Man, was I relieved when she said that she was in her seventies. I began to feel safe again!

The editor suggested that I take the check and buy myself a drink on the good lady. I did, of course, after saying a prayer for her. But, then, I got a brainstorm.

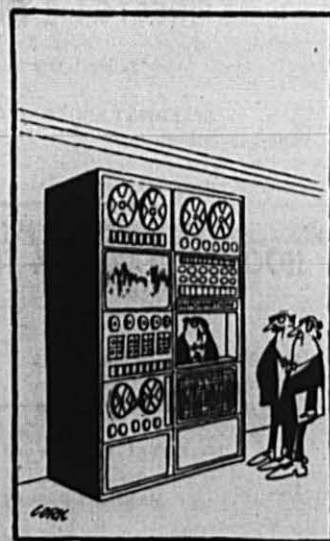
SUPPOSE THIS KIND of thing began to catch on? Suppose folks who feel that by closing their eyes and minds to what they don't like to hear will in effect, make these things disappear? Something like, "If I don't see it or want to see it, it's not there." Obviously, many publishers and, therefore, editors are not going to like their readers cancelling out. They might take the only solution (depending on their priorities, of course) and cancel me out. More seriously, I might end up with a lot more money stuffed down my throat than is good for my health.

Therefore, if you are thinking along the same lines as the good Christian lady, let me make a few suggestions. Don't shove the money down my throat (that's violence, you know!) just send the money along to me. I'll even promise to use it wisely and in a Christian manner.

There are some drawbacks to the practice, I must admit. Closing off your



'RELIGION KEEPS GETTIN' MORE AN' MORE CONFUSIN' CHUCK! I THINK I COULD BE AN ATHEIST EASY IF I DIDN'T WORRY SO MUCH ABOUT FALLIN' 46 STORIES.'



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Communion

(Continued from Page 2)

on the recipient's clothing. These practical considerations coupled with the difficulty of a short celebrant reaching to a tall communicant renders Communion in the hand not only theologically sound, but functionally desirable.

ADDITIONAL ARGUMENTS do exist, but these form the more salient ones. It should be noted that proponents do not necessarily recommend a procedure in which the faithful "help themselves" from plates or vessels left isolated on the altar or railing without intervention of priest, deacon or designated minister. Holy Communion is intended to be a person's faith contact with Jesus in the Eucharist. The individual's "Amen" to a minister's "The Body of Christ" helps bring this into sharper focus. The proposal does not automatically eliminate that practice, but refers only to placing the host in one's hand instead of on one's tongue.

What will happen in the United States? It is too early to tell. The recently established Federation of Diocesan Liturgical Commissions has undertaken a survey in each diocese to determine the opinion on this matter of those responsible for worship. If the results show a positive sentiment in favor of Communion in the hand and if the American bishops act on this affirmatively at their November meeting, Rome's Congregation for Divine Worship very likely would approve such a request.

Implementation, however, should be accomplished in a gentle, free manner. No authoritarian dictates from the pulpit, no introduction without a thorough explanation of the "why," no insistence that Communion in the hand is the only method now sanctioned.

IN FRANCE THE individual comes to a celebrant and merely opens his mouth or holds out his hand. The priest thus quickly knows the choice made and can respect this decision. Canada follows a similar policy. Father Leonard Sullivan, director of the Canadian Catholic Conference liturgy section, reported that in one of his Masses 95 out of 100 following this procedure opted for Communion in the hand.

Introduced like this, Communion in the hand ceases to be and does not become a cause for added dissension in the Church. Such implementation respects the customs of our past, but clears a path for continued change and growth. It holds the freedom of individuals in high regard and manifests a sensitivity to their personal feelings. In summary, it preserves a unity in worship while permitting a diversity of approach.

Confession to follow

First Communion

TOLEDO Ohio (NC)—Children will make their first confession at least two years after receiving First Communion as the result of a new diocesan policy here.

First Confession will be made by children who are 10 years old or in the fourth grade. Most children will continue to receive First Communion in the second grade. But, at the discretion of pastors and parents, some first graders may also receive the Eucharist.

Bishop John A. Donovan of Toledo told diocesan priests by letter that studies have shown a child's ability to make basic choices about his relationship with God and his fellow man comes later than age seven—previously considered the "age of reason."

He said most psychologists agree that this ability becomes consistent by age 11 or 12—but not before age 10.

The bishop's letter called the new confession policy "completely in accord with the theology of Vatican Council II and the research findings of so many accepted authorities in the field of religious education."



MEXICAN-AMERICAN BECOMES A BISHOP—During an unusual ceremony held in an unusual place, San Antonio's Convention Center Arena, the Rt. Rev. Patrick F. Flores distributes Communion after he was consecrated as Auxiliary Bishop of the San Antonio Archdiocese. Bishop Flores, a 41-year-old Mexican-American, was elevated to the episcopacy in ceremonies marked by homilies delivered in English and Spanish by Catholic, Jewish and Protestant clergymen and the reading of the Epistle by labor leader Cesar Chavez. (RNS photo)

FARM WORKER'S SON

Mexican-American bishop asks Church to back poor

BY E. B. DUARTE

SAN ANTONIO—Auxiliary Bishop Patrick F. Flores, a migrant farm worker's son who recently became the first Mexican-American elevated to the ranks of the hierarchy, declared here that the Church should not be afraid to speak up for the poor and the oppressed—no matter whom they may be.

"In Texas, like anywhere else," said the 40-year-old bishop who knows what it means to be poor, "the Church should not only preach about social justice but should work with all concerned to bring it about."

Much needs to be done, he said, to solve problems of equal employment, educational opportunities, fair wages, adequate housing and welfare reform.

CALLING FOR A reevaluation of the Gospel message, Bishop Flores said that in the past Church teachings over-emphasized the "salvation of souls."

"While that is our main concern in the final analysis, it is not our exclusive concern," he said.

"Christ, who was interested in the salvation of souls, was also interested in the welfare of people as human beings. He came to the defense of the oppressed and spoke out against the oppressors."

"He gave relief to the body as well as the soul," the bishop said. "We often forget that the Gospel of love is also the Gospel of service and justice."

A native of Ganado, Tex., Bishop Flores was one of nine children born to Mr. and Mrs. Patrick F. Flores, Sr., who owned a small farm in the southeast Texas rural community.

TO MAKE ENDS meet, the Flores family during the spring harvest season would enter the migrant stream to follow the crops. They picked cotton, starting in the fields in south Texas and eventually working their way north about 700 miles to the Texas Panhandle.

When he was nine, young Patrick

joined his family on the annual trips. "I wouldn't say we were starving," he recalled, "but we were definitely struggling for survival."

Bishop Flores, who was consecrated here May 5 as auxiliary to San Antonio Archbishop Francis J. Furey, said: "I think I have a special sensitivity to the poor because not only was I poor as a child but I still am."

Hungary again tightens grip

BONN, Germany—The Communist Hungarian government has taken steps in recent weeks to tighten its control over the Catholic Church which had been substantially relaxed following the signing of the Hungary-Vatican agreement of 1964.

Once again, officials of diocesan chanceries must submit all mail to the government church secretaries. Until 1964 these secretaries functioned in the chanceries but since that time work in public buildings.

It was reported that the secretaries for church affairs photocopy or confiscate diocesan mail of particular interest to them. One result is that the bishops do not receive their morning mail until late afternoon and outgoing mail from the chanceries is not forwarded until the following day.

The chancery officials and church secretaries meet every Monday at the headquarters of the Catholic Peace Committee of the National Front in Budapest. At the meetings, they consult with leaders of the Peace Priests' movement and parliamentary representatives, report on their activities the previous week and receive instructions which have been coordinated with the government's church affairs office.

Nixon education reform message seen significant

BY SUE CRIBARI

WASHINGTON—President Nixon's recent education reform message to Congress has been praised by a U.S. Catholic Conference official as the first such message to deal "explicitly rather than in generalities with the important place nonpublic schools have in American education."

Bishop William E. McManus, auxiliary bishop of Chicago and chairman of the USCC Committee on Education, offered his personal views on the significance of the President's statement. He said past presidential messages have made "oblique references" to nonpublic schools. But he called the Nixon statement "forthright and clear."

Several paragraphs of Nixon's March 3 message were devoted to nonpublic schools. And he later established (April 21) a four-member presidential panel on nonpublic schools—to which Bishop McManus was appointed—within a special commission on school finance. Dr. Clarence Walton, president of Catholic University, will chair the panel.

NIXON'S MESSAGE to Congress said nonpublic elementary and secondary schools "provide a diversity which our educational system would otherwise lack." He said nonpublic schools give a "spur of competition" to public schools; and offer a wider range of possibilities for educational experimentation as well as "special opportunities" for minorities.

Bishop McManus cited a "note of urgency" in the President's message. Nixon had urged the school finance commission to keep in mind "that nonpublic schools in America are closing at the rate of one a day."

"Up to now," the President said, "we have failed to consider the consequences of declining enrollments in private

elementary and secondary schools, most of them church-supported, which educate 11% of all pupils—close to six million school children."

The education message was also significant financially to nonpublic schools because in implementing a national "right to read" program for all school children, Nixon suggested that funds allocated to two different Titles under the Elementary and Secondary Education Act be increased to \$200 million.

As a result, the 1971 appropriations request for ESEA Title II, which assists school libraries in obtaining books, has been increased to \$89 million. In the fiscal 1970 budget, the Administration had requested no funds for the program. But Congress had raised the appropriation level to \$50 million. Title II is one of the few federally funded school aid programs in which nonpublic schools share equitably with public schools.

The 1971 appropriations request for Title III of ESEA was raised to \$120 million. The program provides funds through the states for education improvement projects, and nonpublic schools also participate in this title.

BISHOP MCMANUS SAID the President's message "reflects the mood in the United States to take seriously the financial problems confronting nonpublic schools."

"Twenty-five years ago," he said, "the mood was one of total opposition to any kind of aid for nonpublic schools. The present mood is one of quest for constitutional and practical ways to assist nonpublic education."

The Presidential panel member, who is also director of education for the archdiocese of Chicago, said private colleges have been traditionally well-accepted by the general public. But

he said nonpublic elementary and secondary schools were formerly described as "protest schools," established by parents who objected to public schools, or "withdrawal schools" where parents put children they had taken out of public schools.

Today, however, the American public "has accepted the nonpublic school as an integral component of the American educational system," the bishop said.

He attributed this acceptance to an increasing "ecumenical spirit" and to "successful experiences with state aid in a number of states." Such state aid programs have proved to be "no threat to the survival of the public school system," he said. And several court decisions have upheld the constitutionality of various forms of tax-supported aid.

In addition, he said, the landmark Elementary and Secondary Education Act of 1965, which included nonpublic students in many of its benefits, has "by and large worked out in the best interest of education—both public and private."

THE USCC EDUCATION committee chairman cited "an increased political sensitivity in Congress and state legislatures" to the problems facing nonpublic schools, due to lay involvement in the schools' decision making.

"Requests for aid used to come from bishops and priests," he said. "Now they come from the total population—notably the laity."

Due to better research techniques and facilities, Bishop McManus said, nonpublic school officials are now "in a position to present hard and reliable data" to state and federal commissions requesting it.

Rise in vocations noted in Poland

WARSAW, Poland—Vocations to the priesthood continue to rise in Poland.

Thus far this year 743 students have been enrolled in diocesan seminaries. New enrollments in 1969 totaled 706. Presently there are 3,327 students of theology in the diocesan seminaries and 998 candidates for the priesthood in religious Orders.

Among the Orders, the Salesians show the greatest growth with 102 seminarians. There are 385 seminarians in military service.

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REPEAT WINNERS

Holy Name girls take track title

Holy Name repeated as the champion in the Cadet Girls City-Wide Track Meet last Sunday at CYO Stadium in an extremely close race, with only four points separating the top three parish teams.

The final point total was Holy Name, 60 3/4, St. Pius X 56, and Holy Spirit 55 1/4.

In class competition, Holy Spirit edged St. Catherine's 28 to 26 for Class A honors. St. Pius X nosed out Holy Spirit by the narrowest 26 to 25 3/4 in Class B. In Class C it was St. Simon's over Holy Name by 31 to 22.

Double winners included: Class A—Rhonda Johnson, of Holy Angels, 50 and 100 yard dash; and Martha Mullin, of St. Catherine's, kickball and baseball throw; and Class B—Cindy Howe, of Holy Name, 50 and 100 yard dash.

New track records were established by: Class A—Holy Spirit, in 440 relay (58.5); Class B—Beth Davis, of Holy Spirit, in standing long jump; and Class C—Debbie Mariner, of St. Barnabas, in standing long jump (7 feet, 3 inches); and Ann Norton, of St. Simon's, in a new event of the baseball throw (140 feet, 4 inches).

Fifteen teams participated in the event, with 13 sharing in the scoring. Ten parishes had first place winners. Ribbons and trophies were awarded.

yard dash—Holy Spirit, 58.5 sec. (new record); standing long jump—Mary Boucher, Holy Spirit, 6 ft. 9 in.; kickball throw—Martha Mullin, St. Catherine, 104 ft. 4 in.; baseball throw—Martha Mullin, St. Catherine, 171 ft. 6 in.

CLASS B—50 yard dash—Cindy Howe, Holy Name, 6.8 sec.; 100 yard dash—Cindy Howe, Holy Name, 12.8 sec.; 200 yard shuttle relay—St. Pius X, 29.9 sec.; 440 yard relay—Holy Spirit, 59.7 sec.; standing long jump—Beth Davis, Holy Spirit, 8 ft. 5 in. (new record); kickball throw—Barb Williams, Little Flower, 93 ft. 9 in.; baseball throw—Sherry Daymude, Mount Carmel, 167 ft. 1 in.

CLASS C—50 yard dash—Terry Rodgers, Mount Carmel, 7.1 sec.; 100 yard dash—Sue Farney, St. Pius X, 13.7 sec.; 200 yard shuttle relay—Mount Carmel, 30.6; 440 yard relay—St. Simon, 64.6 sec.; standing long jump—Debbie Mariner, St. Barnabas, 7 ft. 3 in. (new record); kickball throw—Mary Ciesewski, St. Simon, 78 ft. 4 in.; baseball throw—Ann Norton, St. Simon, 140 ft. 4 in. (new record).

TEAM RESULTS

CLASS A
1.) Holy Spirit—28
2.) St. Catherine—26
3.) Holy Angels—21 (tie)
4.) St. Matthew—21 (tie)
5.) St. Barnabas—18 1/2

CLASS B
1.) St. Pius X—26
2.) Holy Spirit—25 3/4
3.) Little Flower—23
4.) Holy Name—21 3/4
5.) Mount Carmel—14

CLASS C
1.) St. Simon—31
2.) Holy Name—22
3.) St. Pius X—21
4.) Mount Carmel—18
5.) St. Michael—14

OVER-ALL

1.) Holy Name—60 3/4
2.) St. Pius X—56
3.) Holy Spirit—55 1/4
4.) St. Catherine—40
5.) St. Thomas—36 1/2
6.) Mount Carmel—35

CADET GIRLS' TRACK MEET

CLASS A—50 yard dash—Rhonda Johnson, Holy Angels, 6.7 sec.; 100 yard dash—Rhonda Johnson, Holy Angels, 12.4 sec.; 200 yard shuttle relay—St. Matthew, 28.9 sec.; 440



NEW JUNIOR KICKBALL CHAMPIONS—After more than eight years without an appearance in the throne room, Little Flower's 1970 Junior Kickball squad, shown here, made it to the title game and defeated an excellent St. Malachy team, 5-4, in a hotly-contested championship game. Featuring a sticky defense under the direction of Head Coach Mel Olvey (standing g behind the girls in the back row), the Eastsiders won a number of close games on their way to the Division Four title, then edged St. Malachy's Division Two champions, 7-6, in the first round of the play-offs, to advance to the championship contest with an 8-0 record. Little Flower also won six-months' possession of the Louis J. Benedict Memorial Travelling Trophy, which is shown in the picture with the league championship trophy. Standing next to Olvey is Assistant Coach John Henn.

Junior Kickball title goes to Little Flower

INDIANAPOLIS—Little Flower Captured its first Junior Kickball League championship in several years last week by upsetting St. Malachy in the final game by a 5 to 4 score. It was the tightest defensive game in recent championship history, according to observers.

The defense was best demonstrated in the seventh inning when St. Malachy had bases loaded with no outs, but were prevented from scoring.

It was the third appearance in the championship game for St. Malachy in three years.

Little Flower also took possession for six months of the Louis J. Benedict Memorial Traveling Trophy, named in honor of the veteran coach at St. Catherine's parish.

The champions advanced to the final game by eliminating St. Malachy's Division II winners in another tight race, 7 to 6. St. Malachy's Division I winner knocked defending champion St. Roch's of Division III by a score of 13 to 8 in advancing.

There were 34 teams that participated in the 1970 Spring Junior Kickball League.

Action in the Cadet Spring Kickball League advanced this week to the playoff round, with

CYO NOTES

Tentative meeting for coaches of Junior Boys and Girls Softball League entries has been announced for Wednesday, June 3, at the CYO Office.

Deadline for entries in the Junior Boys Match Play Golf Tourney is Thursday, June 4. The tourney, to be held at South Grove, starts June 8.

Entries have been mailed for the Junior Boys and Girls Golf Outing, to be held at the Orchard Golf Center, 9600 S. Meridian St., on June 20. Deadline is June 7. Tee times are from 10 a.m. to 1 p.m.

Bill Kuntz, director of the summer baseball program, has announced that the leagues will be organized next week and notifications sent to all participants.

Dates were announced this week for the Subnovice Swim Meet (July 6) and the Archdiocesan Swim Meet (July 13-14) at sites to be determined.

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SCORES

CADET SPRING BASEBALL

TUESDAY, MAY 19

DIVISION 1—St. Anthony 16, St. Joan of Arc 15; Immaculate Heart 19, St. Monica 9; St. Gabriel 6, Christ the King 4.
DIVISION 2—Our Lady of Lourdes 6, St. Andrew 14; St. Pius 18, St. Francis 3; St. Simon 7, St. Philip 10; St. Joseph 11, St. Matthew 5; Little Flower, bye.
DIVISION 3—Holy Name 15, Holy Cross 0; St. Mark 12, St. Bernardette 6; St. Jude 19, St. Roch 6; St. Catherine 12, St. James 5; Sacred Heart 11, Nativity 1.

FRIDAY, MAY 22

DIVISION 1—St. Michael 20; St. Anthony 3; St. Andrew 14; St. Monica 3; Christ the King 7; St. Thomas 0 forfeit.
DIVISION 2—St. Simon 10; St. Matthew 8; St. Pius X 2; Our Lady of Lourdes 1; St. Lawrence 7; St. Philip 0 forfeit; St. Andrew 7; St. Little Flower 1; St. Francis, bye.
DIVISION 3—Holy Name 6; St. Mark 0; St. Bernardette 9; Nativity 4; St. Catherine 13; St. Jude 7; St. James 11; St. Roch 5; Sacred Heart 17; Holy Cross 2.

STANDINGS

DIVISION 1—St. Christopher 5-1; Christ the King 6-2; St. Andrew 10-5; St. Michael 5-2; St. Gabriel 4-2; St. Joan of Arc 3-3; Immaculate Heart 3-4; St. Monica 2-6; St. Anthony 2-5; St. Thomas 0-8.
DIVISION 2—St. Andrew 6-1; St. Lawrence 5-1; Our Lady of Lourdes 5-2; St. Simon 5-2; St. Matthew 3-4; St. Pius 4-3; Little Flower 2-5; St. Philip 1-6; St. Francis 0-7.
DIVISION 3—Holy Name 7-0; St. Mark 6-1; St. Catherine 6-1; Sacred Heart 4-2; St. Jude 4-4; St. Bernardette 3-5; Nativity 2-5; St. James 2-6; St. Roch 1-5; Holy Cross 1-7.

CADET SPRING KICKBALL

FRIDAY, MAY 22

DIVISION 1—St. Christopher 48, St. Malachy 37; St. Gabriel 26; Assumption 11; St. Joseph 20; St. Anthony 2; St. Susanna 40; Holy Trinity 8; St. Ann 21; St. Bridget 14.
DIVISION 2—St. Matthew 23; St. Pius X 20; Mount Carmel 23; St. Andrew 14; St. Luke 17; St. Monica 9; Christ the King 27; Immaculate Heart 9; St. Joan of Arc 32; St. Michael 22.
DIVISION 3—St. Jude 44; Nativity 16; St. Roch 22; Sacred Heart 18; St. Mark 21; St. Barnabas 5; St. James 31; Greenwood 22; St. Catherine 10; St. Patrick 3; Holy Name, bye.
DIVISION 4—Our Lady of Lourdes 24; St. Simon 10; St. Lawrence 34; St. Bernardette 13; St.

Philip Neri 21; Holy Cross 4; Little Flower 11; Holy Spirit 5.

WEDNESDAY, MAY 20

DIVISION 3—Nativity 16; St. Patrick 14; Holy Name 18; St. Roch 17; St. Catherine 10; St. Barnabas 9; Greenwood 21; Sacred Heart 9; St. Mark 21; St. James 13; St. Jude, bye.
DIVISION 4—Our Lady of Lourdes 22; St. Francis 10; St. Francis 2; St. Rita 0 forfeit.

STANDINGS

DIVISION 1—St. Gabriel 8-1; St. Susanna 7-2; St. Malachy 7-2; St. Christopher 6-3; St. Joseph 5-4; St. Ann 5-4; Holy Trinity 2-7; St. Bridget 2-7; St. Anthony 2-7; Assumption 1-8; NOTE—St. Gabriel won the Division Championship.
DIVISION 2—St. Matthew 9-0; Christ the King 8-1; St. Pius X 7-2; Mount Carmel 5-4; Immaculate Heart 5-4; St. Luke 5-4; St. Andrew 3-6; St. Monica 1-8; St. Joan of Arc 1-8; St. Michael 1-8; NOTE—St. Matthew won the Division Championship.
DIVISION 3—St. Catherine 9-1; St. Jude 9-1; Holy Name 9-1; St. Mark 6-4; St. Roch 6-4; St. James 5-5; Nativity 3-7; St. Barnabas 3-7; Greenwood 2-8; Sacred Heart 1-9; St. Patrick 0-10; NOTE—St. Catherine, St. Jude, and Holy Name tied for Division Champion.

BLACK HEADS YMCA

PITTSBURGH—Donald M. Payne of Newark, N.J., 35, was elected without opposition as the first black president in the 125-year history of the Young Men's Christian Association.

DIVISION 4—Our Lady of Lourdes 9-0; Little Flower 8-1; Holy Spirit 7-2; St. Simon 6-3; St. Lawrence 5-4; St. Philip 4-5; St. Bernardette 3-6; St. Francis 2-7; Holy Cross 1-8; St. Rita 0-9; NOTE—Our Lady of Lourdes won the Division Championship.

JUNIOR KICKBALL LEAGUE FINAL STANDINGS

DIVISION 1—St. Malachy 7-0; St. Christopher 6-1; St. Michael 5-2; St. Anthony 4-3; St. Monica 3-4; St. Ann 2-5; St. Joseph 1-6; St. Gabriel 0-7; NOTE—St. Malachy won the Division Championship.
DIVISION 2—St. Matthew 8-0; St. Lawrence 7-1; Immaculate Heart 6-2; St. Luke 5-3; St. Andrew 3-5; St. Joan of Arc 2-6; Christ the King 2-5; St. Pius X 2-6; St. Thomas 0-7; NOTE—St. Matthew won the Division Championship.
DIVISION 3—St. Roch 8-0; Holy Name 7-1; St. Mark 5-3; St. Barnabas 4-4; St. Jude 5-3; St. Catherine 4-4; St. Patrick 4-3; St. Simon 3-4; St. Bernardette 1-6; St. Rita 1-6; St. Philip 1-6; NOTE—Little Flower won the Division Championship.

LEAGUE PLAY-OFFS

FIRST ROUND—St. Malachy 13, St. Roch 8; Little Flower 7, St. Matthew 6.
CHAMPIONSHIP—Little Flower 5, St. Malachy 4.
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Diehl to head

Youth Council

INDIANAPOLIS—Hugh Diehl, of St. John of Arc parish and Cathedral High School junior, was elected president of the Indianapolis Deaneries Youth Council for the coming year.

Other officers include: Mark Doll, of St. Lawrence and Cathedral, vice president; Patricia Parrott, of St. Rita and St. Mary Academy, secretary; and Cindy Adams, of St. Ann and St. Agnes Academy, treasurer.

Statuettes of St. John Bosco, patron of Archdiocesan youth, were presented to the outgoing officers: Bill Newman, Ned Miller, Mary Schnieders and Mary Cecil.

Youth Council members have selected June 27 for its summer picnic. Site will be announced later.

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TIC TACKER

Ecuador journey was too brief

BY PAUL G. FOX

More people should have the opportunity to visit or travel in Latin America. In short order, you learn the virtue of patience, forget the pressures of busy schedules and punctuality and reduce the prospects of an ulcer by leaving your watch at home.

For eight days (May 16-24) this columnist had the pleasure of viewing and experiencing Ecuador through all the senses. From the moment of touching down in the cloud-shrouded capital of Quito (seven hours late) until the final immigration clearance at departure, the brief few days appeared to stretch into two or three months.

The occasion for the trip was an invitation from the U.S. Committee for UNICEF, the United Nations Children's Fund, which sponsors a field trip and workshop each three or four years for its state representatives and metropolitan area chairmen.

Our host was the government of Ecuador, in particular the Ministries of Health and Education, which planned much of the program for the 60 North American visitors. An overview was provided by the governmental agencies of the difficulties encountered in dealing with grave problems affecting its population.

The UNICEF regional office in Bogota, Colombia, also arranged for the group to inspect current UNICEF-funded projects underway in Ecuador. These included malaria eradication, equipping health centers and aiding Otavalo Indians through teacher training schools in the Sierra.

An opportunity was also provided to visit with the Quito Chapter of the MARIAN COLLEGE Alumni Association, which consists of three sisters from the Pedro Pinto family who attended the Indianapolis college in the 1940s.

The Pintos were very gracious and hospitable, thrilled with the receipt of personal letters from Marian's president, DR. D. J. GUZZETTA, and a chatty note from several Sisters of St. Francis, Oldenburg, who were on the Marian faculty at that time.

Like all alumni who gather, even those whom you have never before met, much conversation ensued about familiar names and places.

The remaining three days of the journey were spent in the coast city of Guayaquil, larger and more commercial than Quito with about 600,000 population. Contrasts are numerous between the two cities, not restricted to the altitude and weather. It was like being in two completely different countries.

Not to be forgotten easily was the breathtaking bus trip down from the Sierra to the coast, with the memorable stop and inspection of a banana plantation. It is difficult to believe, but in a small country like Ecuador, whose chief export is bananas, there exists a considerable portion of the population that has never seen a banana tree.

After a brief eight days in "another world,"

it is not surprising to experience a little reverse culture shock upon reentering the U.S.A.

A STORY OF INVOLVEMENT—Two months ago an Indianapolis newspaper carried an account of a Vietnam veteran who was slashed with a knife and suffered damage to his new car while aiding in the capture of a suspected felon. Twenty-year-old JERRY GRIFFIN was returning from a date when he was flagged by a service station attendant in pursuit of a woman who fled his station without paying for gasoline. For his troubles, Griffin's car was rammed by the woman and he was stabbed by her when he tried to subdue her. Brought to court, the woman had no insurance which could compensate Griffin for his damages. A court official's reply to his earnest query was "That's the price you pay for being a good citizen." A sequel to this episode is that the sophomore class president of the LATIN SCHOOL composed a letter citing the plight of the good samaritan, which was published in one or more neighborhood weeklies. Shortly thereafter, and anonymous note was forwarded to the youth containing \$100, the start of a special fund to compensate the "victims" of good deeds. It was forwarded to Griffin.

PROVIDENCE RETIREES HONORED—Twenty-seven Sisters of Providence from the St. Gabriel (Indiana) Region were honored last Saturday with a special Mass of Thanksgiving and appreciation dinner held at ST. JOAN OF ARC PARISH. The 27 are retired teachers, or those soon to be retired because of reaching the mandatory retirement age in Catholic schools. According to SISTER ROSE LOUISE, S.P., of the regional staff, the combined service for the 27 amount to 1,319 years. Our thanks are due to all.

NAMES IN THE NEWS—PETER GRABLE, of Indianapolis, has been awarded the Wall Street Journal Finance Award at the recent honors convocation of Xavier University. He is a senior majoring in finance. . . SISTER RUTH ELLEN DOANE, S.P., will receive an M.S.T. degree in mathematics from Cornell University on June 8. She will serve on the faculty of OUR LADY OF PROVIDENCE HIGH SCHOOL, Clarksville, next fall. . . MISS MAUREEN SHERER, a CHATARD HIGH SCHOOL graduate now a junior at Purdue University, has been selected for the Purdue Chapter of Iota Sigma Pi, national honorary society for women in chemistry. She is also president of the Indiana Chapter of the National Society for Women in Chemistry. . . Two students at Brebeuf Preparatory School have written poetry selected for inclusion in an anthology sponsored by the Office of State Superintendent of Public Instruction. Selected were Jeff Murray, sophomore, and David Favrot, senior. . . FATHER JAMES HOFFMAN, pastor of ST. PAUL'S PARISH, Sellersburg, delivered the baccalaureate sermon last Sunday at Silver Creek High School.



BOYS' TRACK RUNNERS UP—With permanent possession of the Carl F. Gierke travelling trophy for CYO Cadet Boys' Track on the line, this St. Pius X squad made a game try for its third leg on the award, but lost out to St. Simon's champions in the team battle at the 1970 city-wide meet last Sunday. Still, St. Pius X finished its track season with a highly-respectable display of awards: second place in the team standings at the meet, the Class B title at the city-wide event, two trophies in Dual Meet League competition, five first places during the afternoon, and one new record. Shown with the boys are Coaches Rick Doucette (back row, left), Brian Walker (third from left), and Bill Farney (fourth from left). Head Coach Tom Mitchell was not able to be present for the meet.

Misquoted in press

(Continued from Page 1)

councils and consultative bodies which, in my opinion, are also competent in the matter.

"5. I made this request on the eve of the meeting of the preparatory committee named to decide on the agenda for the 1971 synod . . . The Holy Father declared that these problems, given their nature and seriousness, are to be studied by the competent bodies. These do not include the cooperation of the organizations mentioned above. For

my part, I think that in the present circumstances of the Church the refusal to involve local churches in such a study would be harmful for a number of reasons.

"6. I say again that in asking for such a study at the local level, I do not mean to propose any predetermined solution.

"7. I must add, finally, that this difference in viewpoint in no way affects my unalterable attachment to Peter and his successors, nor my feeling for profound esteem and affection for the person of Paul VI."

OPINIONS

GOOD NEWS

To the Editor:

The fact that I am more than doubling the total number of Criterion subscriptions (127 to 262) at a time when this parish is, like almost all others, very much pressed for operating funds . . . speaks loud and clear for the value and priority I place on the need for the Catholic Press. The Criterion, in my estimation, is the best single source of information and evaluation that our people have.

Father James Hoffman

St. Paul's Church

Sellersburg, Ind.

SHE AGREES

To the Editor:

I would like to say that I agree 100% in some parts with "Concerned Catholic" in praise of the "Old Mass." Other parts, 150%.

Mrs. James M. Anderson

Greenwood, Ind.

Father and Son dinner slated

INDIANAPOLIS—The annual Father-Son dinner at Assumption parish will be held immediately following the 5:30 p.m. Mass on Saturday, June 6, in the school hall at 1117 Blaine Ave. All men of the parish, including former members, are invited to attend.

Reservations may be obtained by contacting the Assumption Rectory, 1117 Blaine Ave., the 632-4157. Dinner tickets are \$1.50 for adults and 75 cents for children under 12.

*During this week 40 years ago, John A. Royce was elected Grand Knight of the Indianapolis Council, Knights of Columbus.

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Benefit dinner set at Alverna Sunday, May 31

INDIANAPOLIS—The annual benefit spaghetti dinner at Alverna Retreat House will be held Sunday, May 31, on the grounds at 8140 Spring Mill Road. Serving will be from 12 noon until 7 p.m. In the event of inclement weather there will be ample overhead covering.

New attractions this year include a \$50.00 door prize, an art display from Marian College and a raffle on a portable television set. There will also be open house that day at Alverna. The dinner is \$1.50 for adults and 75 cents for children. The public is invited.

DANCE SLATED

INDIANAPOLIS—The Holy Family Ladies Guild will sponsor a Smorgasbord-Dance on Saturday, June 6, in the KC hall at 220 N. Country Club Road, beginning at 6:30 p.m. Admission is \$3.50 per person.

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INDIANAPOLIS
Calendar
of Events

FRIDAY, MAY 29

"CHECKERED FLAG CYO OFFICE. DANCE" sponsored by The Christian Family Movement, at 9 p.m. in St. Philip Neri hall, 550 N. Rural.

WEDNESDAY, JUNE 3

CARD PARTY, St. Philip Neri CYO Room, 551 N. Rural at 8 p.m.

FRIDAY, JUNE 5

NOCTURNAL ADORATION members are reminded of the first watch.

SOCIALS

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

Camp roster up to 80 per cent

Reservations for the camping season has reached the 80 per cent capacity mark this week, according to reports from the CYO Office. At Camp Rancho Framasa for girls, only the weeks of June 14 and 28 remain open, while for boys few spaces remain in the weeks of July 19 and August 16. Camp Christina, for older girls, reports the first four weeks almost full, while the remaining weeks from July 19 are still open.

SUNDAY: Cardinal Ritter High School at 6 p.m.; two Card Parties at Assumption parish hall, 2 p.m.

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SPECIAL SCHEDULE FOR MEMORIAL DAY
Saturday, May 30th

MASSES:

8:00 A.M. (Holy Communion from 7:00 A.M. on.)
10:00 A.M. (Holy Mass offered for the success and safety of the 500 Mile Race.)
11:50 (noontime)
5:30 P.M. (Regular Sunday Anticipation Mass)
7:00 P.M. (Additional Anticipation Mass for the benefit of those returning from the Speedway.)
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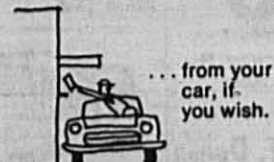
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711 E. Main St., 111 E. Main St., Lawrence, 111 E. Main St.,
SATURDAY BANKING AT BRANCHES—9 to 12



HISTORIC PHOTO—The above photo was taken in 1919 outside St. John's rectory, Indianapolis. The procession preceded services marking the elevation of the late Monsignor Francis Gavisk, (center) pastor of St. John's parish, to the rank of Domestic Prelate. The servers are holding the train of Bishop Joseph Chartrand, the officiating prelate, who is hidden from view by the priest in

the biretta. At the extreme left is Monsignor Clement Bosler, now pastor-emeritus of St. Joan of Arc parish, and at the far right is the late Monsignor Bernard Sheridan, later Vicar General and St. John's pastor. St. John's is marking the 100th anniversary of the completion of its church with special events, including a gala picnic to be held at German Park on Sunday, June 7.

Remember them in your prayers

JEFFERSONVILLE
JAMES RICHARD STIERSTADTER, 45, St. Augustine, May 21. Father of Mrs. Paul Lowe of Okoloma, Ky.; son of Mrs. Elizabeth Middleton of Jeffersonville; stepson of Arthur Middleton of Jeffersonville. Two half brothers and a half sister also survive.
WILLIE LEE BRANNON, 41, St. Augustine, May 21. Husband of Patricia; son of Arthur Brannon of Birmingham, Ala.; Mrs. Kathy Stadler, Rex and Wayne Annon, all of Folsom, Ala.; stepfather of DeWayne Cox of New Albany and Steven Cox of Clarksville. Two brothers, two sisters and a half brother also survive.

NEW ALBANY
MYRTLE T. MCKINLEY, 52, Sacred Heart, May 25. Wife of Ira; mother of Reed McKinley; sister of Lloyd Light, Melva Megraw and Mildred Dold.
LANESVILLE
BERTHA STILGER, St. Mary, May 25. Mother of Laurence and Leonard Stilger, both of Lanesville; Mrs. Dorothy Helm of Valley Station; Maurice and Jerome Stilger both of New Albany; sister of Mrs. Marie Richner of Lanesville.

TERRE HAUTE
JOHN ZACHMAN, 96, St. Patrick's, May 22.
LOUIS T. BAUMAN, 82, St. Benedict's, May 23. Husband of Clara Ann; brother of Mrs. Emma Jackson of Terre Haute.
ADOLPH FRANK WAGENHAUSER, 72, St. Benedict's, May 26.

NEW ALSACE
THOMAS W. HUGHES, 83, St. Paul, Husband of Hattie; father of Mary, S.P., J. Robert and Harry A. Dietz. Gerard Hughes and Maxine Klump, both of New Alsace; brother of John Hughes of Freeport, Ill.
TELL CITY
KRISTIE ANN SAALMAN, infant, St. Mary's Cemetery, May 25. Daughter of Mr. and Mrs. Marion Saalman, Jr.; sister of Marion Scott and Patrick Shaw; granddaughter of Mr. and Mrs. Marion Saalman, Sr., and Mr. and Mrs. Clarence Goffinet, all of Tell City; great granddaughter of Mr. and Mrs. Pete Hagman of Tell City and Mrs. Martha Saalman of Fortoria, O.

BLACKMORE
Mrs. Donald A. Harding, Sister Ann Mary, S.P., Sister Jeanne of Mary, S.P., J. Robert and Harry A. Dietz.
MARGARET NEULING, 63, St. Simon and Jude, Louisville, Ky., May 20. Burial in Indianapolis. Sister of William V. and John T. Neuling. Theresa Locks and Mrs. L. J. Reinert.
BERNARDINE McSHANE, 82, St. Joan of Arc, May 20. Mother of John J. McShane; sister of Monica McHugh, Kathleen Gillespie, Mercedes McCauley, Sister Mary Evangelina, Betty Hoag, Jerry and Josephine O'Brien.
JAMES H. LINEHAN, 63, St. Patrick's, May 21. Brother of Elmer J., John G. and Joseph W. Linehan and Margaret Rossman.
JAMES DELATORE, 75, St. Patrick's, May 21. Husband of Catherine; brother of Tony, John, Frank and Nellie Delatore.

JUDY KENNY, 46, St. Joan of Arc, May 21. Wife of James P.; mother of James, Patricia C. and Linda K. Kenny and Joyce Hostetter; daughter of Julia Allen; sister of Freda Skinner and Norma Ryder.
JOHN SCOTT, 80, St. Jude, May 23. Husband of Mary F.; father of Harold E., James L. and John Scott and Elizabeth L. Volpatti; stepfather of Frank Bloemer; brother of Mrs. Bruce Turney, Mrs. Jay Johnson and Mrs. Frank Turkington.
CLARA M. ROMMEL, 76, St. Michael's, May 23. Sister of Bertha F. Rommel.
MARTIN P. O'CONNOR, 53, St. Simon's, May 25. Husband of Betty J.; brother of Thomas O'Connor.
HELEN K. DORSEY, 76, Sacred Heart, May 25. Mother of Harold Crowe, Jr.; sister of Marie Cronin, Leo and John J. McCarty.
GEORGE PAZDER, 18, Our Lady of Greenwood, May 26. Son of George J. Pazder, Jr.; grandson of George and Frances Pazder.
ESTHER M. COMMONS, 67, St. Philip Neri, May 26. Sister of Charles P. and Joseph R. Commons; sister of Lucille McCoy, Rosemary Trombly, Richard and Francis Commons.
GEORGE V. COURTNEY, 50, St. Joan of Arc, May 27. Husband of Dorothy; father of George V., Steven J. and Suzette A. Courtney; brother of Francis Courtney and Joan Bryan.

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Msgr. Bockhold
sets observance
TELL CITY, Ind.—Msgr. Edward T. Bockhold, retired pastor of Holy Trinity parish, Indianapolis, will observe his 50th Anniversary of Ordination in St. Paul's Church here Sunday, May 31.
A concelebrated Mass of Thanksgiving will be offered that day at 1 p.m., to be followed by a banquet and reception until 6 p.m. in the Indiana National Guard Armory here.
Concelebrants will include: Father Patrick Harpenau and Father Martin Peter, grand-nephews of the jubilarian; Father Robert Hartman and Father John Hartzler, former assistants at Holy Trinity parish. Father Harpenau will give the homily, while Father Andrew Diezeman will serve as master of ceremonies.
The jubilarian, a native of St. Mark's in Perry County, retired last year after 49 years of active ministry, including 31 as pastor of the Indianapolis parish. He now makes his home in Tell City with a sister, and assists at St. Paul's parish.

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VIEWING WITH ARNOLD

New Wyler film 'terrible'

BY JAMES W. ARNOLD

"The Liberation of Lord Byron Jones" is a pretty terrible movie by director Willie Wyler about sex and racism in one of those small Southern towns left over from "Tick Tick Tick," "Easy Rider" and "In the Heat of the Night." It leans especially on "Heat," since it begins with a corrupt white cop with a strong sexual appetite.

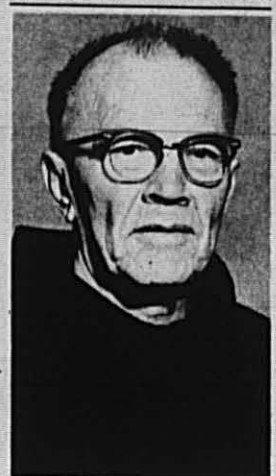
"Jones" doesn't tell movie house liberals anything they didn't know before. In fact, the stereotyped Dixie sweat and corruption is laid on in comic book dimensions, ranging from the slob in the police station to the ramshackle characters at the black bar to the white-pillared honeysuckle mansion owned by the key man in the power structure. Southern race movies are becoming as stylized as westerns. The chief difference in "Jones" is its gloomy outlook. After the violence, nothing

changes: just another wound has been inflicted on a corpse.

The Jones of the title is a dignified black undertaker (Roscoe Lee Browne) who, the writers insist, has taken on a wild young wife (Lola Falana). She does absolutely nothing in the whole film but lounge around sexily in her boudoir, decorated like a Hollywood set decorator's idea of a bordello, entertaining the sleazy white cop. Jones' pride insists on a divorce, but since that would disgrace the cop and the town, he has to be discouraged. He is—fatally—and that's about it.

ALSO INVOLVED are the prestigious local attorney (Lee Cobb), a sold-out liberal who conspires in the eventual cover-up, and his young nephew and wife (an absurd waste of Barbara Hershey) from the north. They are destined to take

over the mansion and the practice, but leave in disgust, as anyone with good sense would do. There is also Yaphet Kotto, a huge brooding black, who has come home to avenge an old injustice, and is about to let



FATHER ROMUALD

ex-provincial, to note Jubilee

OLDENBURG, Ind.—A former provincial superior of the Franciscan Fathers' St. John the Baptist (Cincinnati) Province will celebrate his 50th Jubilee of Ordination in Holy Family Church here on June 21.

Very Rev. Romuald Mollaun, O.F.M., who spent many years at the Franciscan friary here, will be the principal concelebrant at the 12 noon Mass on that day. Other celebrants will include sons of Holy Family parish. The homily will be given by Father Gordon Gehring, O.F.M., of Hamilton, O.

A public reception for the jubilarian will follow in the school hall. Father Mollaun served as master of ceremonies and was provincial from 1945 to 1951. He also served four separate terms as General Visitor of other Franciscan provinces.

The jubilarian is still active as a retreat master. A brother, Herbert Mollaun, resides in Oldenburg, while a sister, Miss Bernadette Mollaun, lives in Cincinnati.

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NAMED FOR AWARD—The

American Academy of Achievement has selected Sister Marie Angele Thomas, O.S.F., above, as one of 50 national giants of accomplishment to receive the Golden Plate Award during the ninth annual Salute to Excellence week-end (June 25-27) at Dallas. A teacher of special education at Batesville's Westwood Elementary School since 1963, Sister Marie Angele has been cited for "remarkable work in the field of retarded children's education." Sister Marie Angele, daughter of Mr. and Mrs. Donald Thomas, of Holy Family parish, Richmond, holds degrees from Marian College and St. Louis University.

Couple marks Golden Jubilee in Richmond

RICHMOND, Ind.—Mr. and Mrs. O. A. Foederer, members of St. Mary's parish, observed their Golden Wedding Anniversary on Monday, May 11. They were married May 11, 1920, at the Immaculate Conception Church, Peirron, Ill.

The jubilarians have five children: Mrs. Marie L. Cahall of Richmond; Mrs. Blanche C. Rourke of Hyattsville, Md.; Paul F. Foederer of St. Louis, Mo.; Mrs. Jo Ann B. Middaugh of St. John's Academy, of Bellevue, Wash., and David W. Foederer of Birmingham, Mich. The Foederers will receive friends and relatives during an open house Sunday, June 21.

*During this week 10 years ago, St. John's Academy, the city's first high school for girls, was closed.

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ASK END TO WAR

TAMPA, Fla.—Members of
the conference of major
superiors of Jesuits closed their
meeting here (May 14-17) with a
request to all U.S. senators that
the Indochina war be ended
without delay, that military
appropriations be reduced and
that steps be taken to heal the
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Marian will graduate largest class Sunday

INDIANAPOLIS—Marian College will graduate its largest senior class during commencement ceremonies scheduled at 2:30 p.m. Sunday, May 31, in the college auditorium.

The 179-member class will hear Indiana University Chancellor Herman B. Wells salute them and the college before they receive their bachelor of arts or bachelor of science degrees.

Wells, along with retired Archbishop Paul C. Schulte and four others, will receive honorary degrees, to be conferred by Dr. Dominic J. Guzzetta, Marian president. Other recipients include: Sam H. Jones, executive director of the Urban League; Frank M. McHale, attorney and political leader; C. Bruce McConnell, Marian trustee and businessman; and Frank J. Travers, former Marian trustee and retired insurance executive.

THE FOLLOWING is a list of Marian County graduating seniors:

Thomas J. Apostolos, Richard E. Asher, James Atlas, Laurence J. Ball, Ronald J. Banks, Barbara J. Bates, Sister Mary Frances Barnes, Michael L. Baumer, Susan Marie Beck, Sister Carlene Becker, Robert A. Bittelmeier, Janet Lee Black, Kathleen Collins Breen, Rena K. Carvo, Paul E. Cheap, Peter Chermansky, Mary E. Clark, Paula Lents Corpuz, G. Michael Crumbo, Barbara E. Dean,

Nine honored at Cathedral

INDIANAPOLIS—Nine Cathedral High School students have been recognized with membership in the Society of Outstanding American High School Students.

The group includes: Anthony Cossell, Daniel Brunette, Craig Lohman, Daniel Hurley, Patrick O'Connor and Irvin Graves, all seniors; and Mark Seal, Gregory Erickson and Patrick Enright, juniors.

Chosen on the basis of excellence in scholarship, leadership and civic contributions, the students are among 21,000 selected nationally for listing in the 1970 volume of Outstanding American High School Students.

LAITY GIVEN ROLE

CHICAGO—A 10-member lay nominating committee will help select four members of the laity to serve in the archdiocesan office of conciliation and arbitration in an experimental due process program to be adopted for the Chicago archdiocese.

Theresa Ross Desautels, Catherine D. Doyle, Donna Mann Duhamell, Daniel A. Eha, Rana Senninger Fedor, Mary Ann Fleetwood, Mary K. Francis, Valencia D.M. Geelhoed, Mary Galloway Green, Wilma J. Gorjanc, Paul S. Gutzwiller, Margery R. Hemmeter, David K. Hollingsworth, Donna R. Hurrie, Michael W. Kaiser, William F. Keyes, Mary T. Knoll, David L. Koch, Jane T. Komlanc, Chrystal LaReine Kreis, Donnal L. LeFeber, Mary A. Lettier, Roger I. Lyons, Teresa Campbell Maude, Thomas J. Mayer, Sister Nancy McCracken, Margaret A. McGuire, Father William G. McLaughlin, Harold W. McPhillips, Elizabeth Herold Mitchell, Patricia A. Morrison, John M. Morton, Peter W. Mountjoy, Gregory S. Moxley, Sister Carol Ann Munchel, Melanie C. Munchel, John A. O'Bryan, Barbara Pearsey, Pamela Pfiumm, Kathleen M. Prevost, Kathleen A. Reimer, Joseph F. Schaefer, Jr., William G. Schnieders, Patricia A. Spista, Mary E. Sweeney, Christine M. Sylvester, Mark B. Tarpey, Angela T. Taylor, Sister Rosanne Taylor, Linda J. Turk, Mary M. Turner, Charles W. Tuttle, Veena Virmani, Jennifer D. Veit, Charles A. Wadsworth, George L. Walker, Eileen O'Connor Wilkerson, Carole E. Williams, William J. Zeller and Monica A. Zore.

Other Archdiocesan graduates include: Sister Marcella Stier and Carl Zapfe, Columbus; Sister David Mary Bowman, Michael Consolino and Robert Crouch, Richmond; Sister Teresa Bachus, Oldenburg; Jacqueline Ertel, Sunman; Gary Ertel and Ronald Voegel, Batesville; Odette Zoe Karnowsky and Patrick B. McKenney, Shelbyville; Mary A. Schoettner, Sullivan; Greensburg; Louise A. Turner, St. Paul; Theresa Disque, Brownstown; Susan Daniels, Milton; Carolyn Bedel, Rushville; Sister Dorothy Kirchner and Sister Shirley Gerth, North Vernon; and Michael Smith, Brookville.

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FIRST PERMANENT DEACON—Paul M. McArdle, the first man in the U.S. to be made a permanent deacon after undergoing the specialized training program prescribed by the American Catholic hierarchy, was ordained May 24 at a ceremony held in the Shrine-Chapel of Our Lady of Orchard Lake in Michigan. Bishop Charles H. Helming of Kansas City-St. Joseph conferred the order on McArdle, who is married and the father of a 29-month-old son. (RNS photo)

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

In DE KALB, ILL., Milwaukee civil rights activist Father James Groppi, speaking at Northern Illinois University, declared that criticism of student violence is hypocritical, in view of what he termed as violent acts committed by federal, state and local governments. "Hypocrisy is apparent to the students who have watched President Nixon expand the Vietnam war into Cambodia, who have seen national guardsmen shoot Kent State University students and who have witnessed the recent (shooting) deaths of blacks in Atlanta, Ga., and Jackson State University in Mississippi," Father Groppi said.

In COLUMBUS, OHIO, a parade through downtown streets and a ceremony in Veterans Memorial auditorium marked an ecumenical milestone for Ohio—the entry of four of the State's six Catholic dioceses into the Ohio Council of Churches. The Cincinnati archdiocese and the Columbus, Toledo and Youngstown dioceses joined the previously all-Protestant OCC.

In NEW YORK, the Moscow patriarchate of the Russian Orthodox Church has finally recognized the independence of the Russian Orthodox Greek Catholic Church of America, ending a dispute dating back to the 1917 Russian Revolution.

In KANSAS CITY, MO., the keynote speaker at a Catholic-Lutheran institute, John Schwartz, director, administrative planning, U.S. Department of Health, Education and Welfare, told some 200 delegates at the institute on federal government programs and resources that the family assistance plan now before Congress is "a major step in assumption of a federal responsibility to see that all families do not have their income fall below a liveable minimum."

In PORTE ALEGRE, BRAZIL, preparations for the 5th assembly of the Lutheran World Federation (LWF) are proceeding, despite demands from Lutherans in several countries that the meeting be canceled or shifted elsewhere. The Rev. Andrew Appel, LWF general secretary who has been touring Brazil preparatory to the July meeting, admitted that reports of repression and the torture of political prisoners by Brazilian police authorities have caused tension among Lutheran circles.

In UNITED NATIONS, N.Y., four international Catholic organizations are among the 40 non-governmental organizations (NGOs) urging governments that have not yet done so to ratify the Geneva Protocol of 1925 banning the use of chemical and biological weapons. The 40 organizations, all of which have consultative status with the UN Economic and Social Council, are members of a special committee, based in Geneva, studying disarmament questions.

In WASHINGTON, Father Richard J. Drabik, chairman of the National Catholic Development Conference (NCDC) postal committee and rector of the Marian Fathers Novitiate in Brookeville, Md., testified at a House subcommittee hearing that proposed immediate rate increases for third class nonprofit mail may mean less money available for charity. NCDC, a New York based nonprofit corporation, raises most of its funds through direct mail appeals, he said. "Unlike the business sector, we cannot pass on cost increases to our donors, nor can we recover any of the increases as a cost of doing business," Father Drabik said.

In CLEVELAND, an overwhelming number of persons polled in a diocesan education planning study said that most Catholics do not financially contribute as much as they could to the Church. But an almost equally high percentage said that such support would increase if the laity were informed on how their money was being spent.

In WASHINGTON, Rabbi Arthur J. Lelyveld, president for two terms of the American Jewish Congress, said during AJC's national biennial convention that a second holocaust in Israel—or even a first one in the United States—is a fear facing Jews today. He said many Jews believe that the "growing polarization of Americans means the Jews may again be caught in the middle."

In COLOMBO, CEYLON, a seminar recommended that "specialized private groups of Religious" be shown sex education movies and that at least some Religious acquire expert knowledge of birth control methods. The six-day "renewal seminar" of Sisters, Brothers, and Religious priests—sponsored by Ceylon's Conference of Major Religious Superiors—also called for "suitably organized classes on sex education" in the nation's Catholic schools.

In CHICAGO, the National Federation of Priests' Councils (NFPC) revealed at its regular spring board meeting that further communication has been received from Rome on the case of 19 Washington priests disciplined for their stand on birth control. Father Frank Bonnike, NFPC president, said a letter from Cardinal Jean Villot, papal secretary of state, said the Pope preferred "conciliation" in the dispute. Correspondence is continuing to try to determine the exact meaning of this request, he added.

In ALBANY, N.Y., a set of 14 guidelines has been promulgated by the state Public Health Council to provide standards for doctors, nurses and hospitals in connection with the state's new permissive abortion law. The guidelines which cover incidents where a doctor or nurse do not wish to take part in an abortion, were drawn up in cooperation with the state Health Department and the state medical society, which opposed the broadened abortion bill.

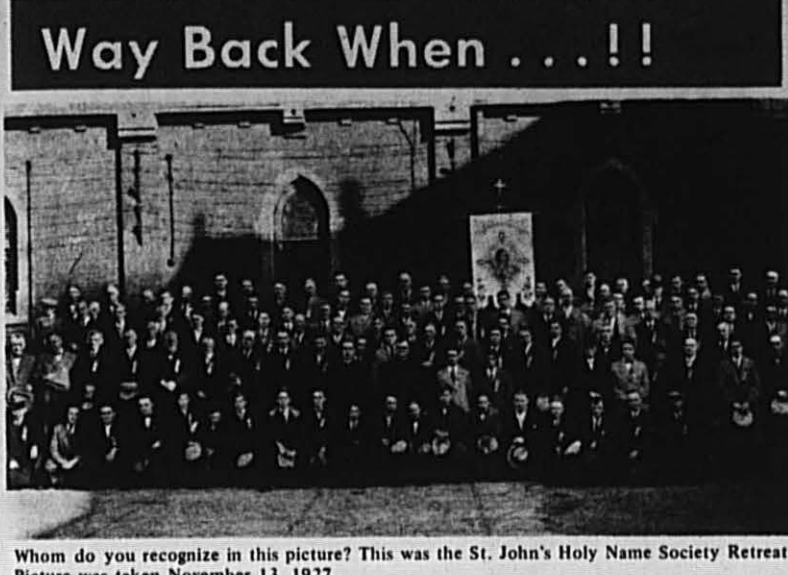
In WASHINGTON, Msgr. Geno Baroni, director of program development, Task Force on Urban Problems, U.S. Catholic Conference, said working class whites, including construction and postal workers, are resentful of intellectual liberals' attention to blacks and seem inclined toward gaining recognition by the same tactics some blacks have used.

In DENVER, Father Craig Hart, involved deeply in civil rights and anti-poverty movements who recently announced he might run for governor of Colorado next fall, has resigned from the active priesthood in service to the Denver archdiocese. He said he was asking for a leave of absence due to the appointment of Capuchin priests to Annunciation parish where he had been assistant pastor.

In LONDON, the Latin Mass Society, a small but active traditionalist group of laity and clergy, is threatening to defy English and Welsh bishops to save the Tridentine Mass (the traditional Latin Mass as established by the Council of Trent).

In OBERAMMERGAU, Germany, the famed Passion Play will be performed before full houses throughout the summer, and a supplementary season in 1971 is being considered, despite charges that the play is anti-Semitic. Over a half million persons will see the play this year and over a million requests for tickets had to be turned down.

In LONDON, reports that live aborted babies have been, and possibly still are being, sold for medical experiments have been added to the list of scandals that have been part and parcel of Britain's Abortion Act since it came into operation three years ago, according to Norman St. John Stevas, Catholic Member of Parliament and leading campaigner against legalized abortion.



Whom do you recognize in this picture? This was the St. John's Holy Name Society Retreat. Picture was taken November 13, 1927.

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Reason, not violence, urged by Woods speaker

ST. MARY-OF-THE-WOODS, reasonable discourse and that Ind.—Father John McKenzie, problems can be solved by noted scholar and theologian, agreement," he opined. spoke in defense of reason rather than violence as the way to solve the problems of society last Sunday at the 129th annual commencement exercises of St. Mary-of-the-Woods College here. One hundred and twenty-four seniors were graduated with the bachelor's degree at the exercises in the Conservatory of Music on the campus of the women's college.

Father McKenzie, a native of Brazil, Ind., and now professor of Old Testament at the University of Notre Dame, asked the graduates, "Have you got genuine moral leadership to offer, or just more bricksbats to throw?"

"HUMAN PROBLEMS are best solved by thought, the one thing man can do that lower animals cannot. We believe therefore in the primacy of

solution to violence is more violence. At this morning's mass you sang a hymn that said, 'Let there be peace on earth and let it begin with me.' It's a beautiful line. Why don't we do it?" he concluded.

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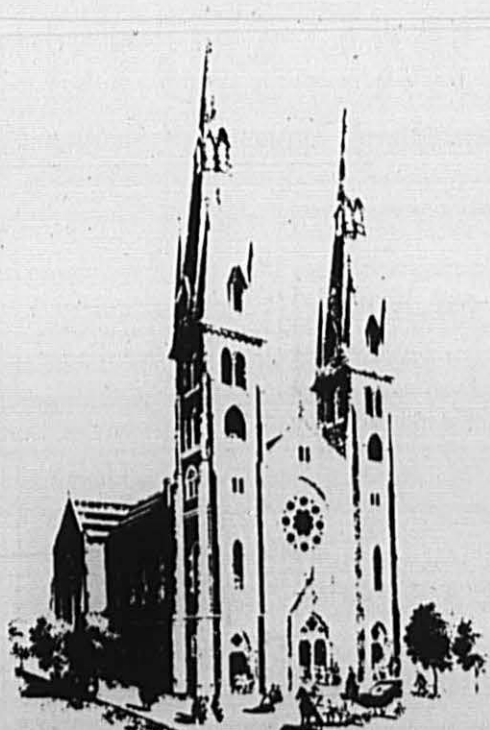
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OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

Remember in our prayers, May 30th, the war dead especially those who have lost their lives in Vietnam—"May their souls rest in peace."

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St. Mark's Church — Edgewood and Road 31
Wednesday, June 3
Luncheon: 11:30 a.m. to 12:30 p.m. — Cards: 12:30 p.m.

UNIQUE RETREAT — Alverna Retreat House
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KILL AID BILL
SPRINGFIELD, Ill.—The Illinois Senate Education Committee by a 10-6 vote killed consideration by this legislative session of a state aid to nonpublic schools measure.

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