

Henry Cabot Lodge plans early lengthy visit to the Vatican



VOL. X, NO. 36 INDIANAPOLIS, INDIANA, JUNE 12, 1970

Protestant reaction is largely negative

WASHINGTON—Protestant leaders have reacted for the most part negatively to President Nixon's nomination of Henry Cabot Lodge as his personal envoy to the Vatican.

The Rev. Dr. Eugene Carson Blake, general secretary of the World Council of Churches, told NC News here he didn't like the reasons given for the appointment.

One of the reasons, he said, was that the Pope is "an outstanding moral leader," whose wisdom is worth seeking out. If that is the case, Dr. Blake asked, why doesn't the administration attempt to consult the moral leaders of the World Council of Churches and similar groups?

Dr. Blake characterized the appointment as "basically an outdated kind of relationship." He said his Roman Catholic friends both in the U.S. church, in Rome and elsewhere in the world tend to be less interested in continuing to stress the concept of the Vatican state. He said they are more interested in the concept of the universal Church.

DR. BLAKE STATED that the Vatican's status as a state is a "very unimportant relationship compared to its relationship to the Roman Catholic Church, bishops and faithful all over the world."

Dr. Glenn L. Archer, executive director of Americans United for Separation of Church and State, said he regards the appointment as "a violation of this nation's tradition of separation of church and state and a false appeal for Catholic votes."

Dr. Archer added: "The appointment of Henry Cabot Lodge to the Vatican is another of those unwise moves which brings the Nixon administration into disrepute. Administration spokesmen had given solemn assurances that no move of this kind was to be made."

Salvage Bureau to help campers

INDIANAPOLIS—Fifty camperships for inner-city youths to attend the two CYO camps in Brown County were announced this week by the Catholic Salvage Bureau director.

Robert Vernick told The Criterion that the camperships will be provided through the slight margin of operation sustained by the Bureau, located at 449 E. Washington Street.

The Bureau also provides free clothing and furniture for use by inner-city parishes and the St. Vincent de Paul Society.

BY BENNET BOLTON

WASHINGTON—Henry Cabot Lodge intends to make his first extended visit to Rome in about two weeks, as President Nixon's newly named (June 5) personal envoy to the Vatican, and will set up office in a hotel there.

The 67-year-old former U.S. Ambassador to Saigon discussed his plans with NC News when reached by telephone at his Beverly, Mass., home a few minutes before the White House announced his appointment. He was given no formal diplomatic status, although he is ranked in the U.S. State Department as a roving ambassador.

"I'm deeply grateful for the honor," said Lodge, "I'm looking forward to visiting the Vatican. I pray that this will open up great opportunities for exchanging points of view that will advance the cause of peace."

Asked how soon he expected to make his initial visit to the Vatican in his new capacity, Lodge said he expected to go "toward the end of the month." He said he would remain in Rome "a few weeks" and would live in a hotel, maintaining an office there, rather than provide himself with a leased apartment.

OCCASIONAL VISITORS to Pope Paul VI from the Nixon administration over the past year—such as Transportation Secretary John Volpe and, twice, presidential assistant Peter M. Flanagan—have stayed no more than one or two days.

Lodge was last received in papal audience on Jan. 16, 1967—after he had ended two tours as ambassador in Vietnam for President Johnson and before heading the Paris negotiating team for President Nixon throughout 1969.

Nixon's decision to name Lodge marks the first time the United States has set up a personal emissary arrangement with the Vatican since President Franklin D. Roosevelt sent Myron C. Taylor over in February 1940 as his liaison man with Pope Pius XII, less than two years before American entry into World War II.

The time Taylor actually spent in Rome covered only a few months, although he remained on the books until 1950 as special envoy.

Concern over the search for peace was evident in the Washington announcement of Lodge's appointment and in the words of government and Church officials involved.

RONALD ZIEGLER, the White House press secretary, announced the news to reporters at his regular morning briefing on June 5, saying that Nixon had asked Lodge to visit the Vatican "from time to time" (Continued on Page 7)

'Final fling' set at Saint Agnes

INDIANAPOLIS—St. Agnes Academy this week-end will close its 77-year-old institution, located at 14th and N. Meridian St., with a "final fling" for members of the school's alumnae.

Operated since 1893 by the Sisters of Providence, the school has been consolidated with newer Ladywood School, on the spacious Ladywood campus in northeast Marion County. A combined enrollment of 600 girls is expected there next fall.

The "final fling" will be sponsored by the Alumnae Association for 8 to 12 p.m. Saturday, June 13. An admission of \$1 per person will be charged, covering music and refreshments. Souvenirs of the girls' school will be provided.

No plans have been announced regarding the St. Agnes property.



MRS. FRANCES RUMELY

LaPorte woman will head new Woods board

ST. MARY-OF-THE-WOODS, Ind.—A La Porte, Ind., graduate of St. Mary-of-the-Woods College here has been named chairman of the newly-formed college board of trustees.

Mrs. Frances Murphy Rumely, the last of seven Murphy sisters to graduate from the college in 1935, will be installed as chairman officially on September 21, when the new board begins to function as the governing body of the college.

The appointment was announced by Sister Jeanne Knoerle, S.P., college president, who indicated that other members of the new board would be announced shortly.

The new board will be composed of two-thirds lay persons and one-third Sisters of Providence. It replaces the present board of directors, which is made up entirely of Sisters of Providence.

Mrs. Rumely is secretary of the LaPorte Foundry Co., which her husband, A. J. Rumely serves as president.

Relief project underway for quake victims

Emergency relief for earthquake victims in Huaraz and other hard-hit communities in Peru is underway this week in response to desperate appeals for assistance.

For several days following the May 31 quake, the only communications from Huaraz, center of the disaster area, came from Benedictine monks of St. Meinrad Archabbey who operate a ham radio there. Power is now being restored and better communications are developing with the central government in Lima and other agencies.

Catholic Relief Services this week announced that 770,000 pounds of food and clothing aboard three ships in the Atlantic and Pacific Oceans were being diverted to Peru.

BISHOP EDWARD E. SWANSTROM, executive director of the American Catholic overseas aid agency, said in New York that 530,000 pounds of U.S. government food, originally destined for neighboring countries to Peru, along with 240,000 pounds of clothing, are now being shipped to the Port of Callao for further transport to Huaraz, Chimbote and other cities in the stricken area. Total value of the food and clothing is \$444,000.

Included in the U.S. government food stocks are 150,000 pounds of vegetable oil, which was listed as a first priority, 200,000 pounds of powdered milk, 100,000 pounds of flour and 80,000 pounds of bulgur wheat.

Earlier in the week, Catholic Relief Services dispatched from New York \$35,000 of clothes, blankets and medicines, flown to Peru courtesy of Braniff International airlines. Also, the American Catholic agency made available (Continued on Page 7)

CTS COLLOQUIUM SPEAKER

Church authority changing its forms, Father Dulles says

INDIANAPOLIS—The authority of the Church is not being undermined but is changing its forms, a prominent Jesuit theologian told approximately 60 theologians meeting at Christian Theological Seminary here this week.

Father Avery Dulles' remarks were part of a major paper on the issue of authority and conflict being studied by an ecumenical gathering of Protestant and Catholic theologians.

The Jesuit is a professor of systematic theology at Woodstock College, New York, and author of several books including THE DIMENSIONS OF THE CHURCH and REVELATION THEOLOGY. His thesis, and another on stability and conflict prepared by Dr. Willis E. Elliott of New York Theological Seminary, are being studied by the group in an effort to arrive at a resolution on these issues.

The occasion was the Fifth Annual Faith and Order Colloquium, sponsored by the National Council of Churches' Department of Faith and Order, held at Christian Theological Seminary June 7 through 11.

AUTHORITY WITHIN the Church can be found in three areas, said Father Dulles. These are: juridical and public office, the private authority of the scholar and the charismatic person, and in the consensus of the faithful.

"In periods of transition... it may seem that authority itself is being undermined; but in a wider perspective, it is merely changing its forms. The danger is that new forms of authority are being too uncritically accepted."

Father Dulles underlined the difference between authority and power. "Authority," he said, "implies freely accepted influence, involves trust, is built on commonly accepted goals and procedures, is connected with right. On the other hand, power can be retained by a ruler after he exceeds his mandate, when he becomes a tyrant, can be sheerly destructive, is physical might."

While the primary and unifying authority of Christians is God, or the accepted gods of a community, the secondary authorities (public, private, consensus) are pluralistic, he said.

"This plurality of authentic Christian sources protects the believer from being crushed by the weight of any single authority, and it provides the Church with the suppleness it needs to operate in different parts of the globe in a rapidly changing world."

FATHER DULLES SAID that while for some the single authority is the Pauline doctrine of "justification by faith" and for some others, (Catholics) the contemporary teaching of the papacy

is the sole reliable guide, he preferred to say that the "word of God" is best heard when one maintains a certain critical distance from any given expression of it.

While calling for acceptance of, the greater pluralism which he said is taking place both in the Protestant and Catholic religious communities, he cautioned that expressions of faith must not be so diverse that the Church ceases to be a sign of unity.

"It remains an important task of ecclesiastical authority to see to it that the differences between particular churches, and the transformations of Christian life, do not undermine the apostolicity and catholic unity essential to the Church."

Charities head—bail money only a one-day loan

INDIANAPOLIS—Catholic Community Center funds used to post bonds for the Welfare Rights Mothers arrested in the office of the Center Township trustee June 9 represented a one-day loan, according to Father Donald Schmidlin, director of Catholic Charities.

The loan, in the amount of \$1,050, was repaid immediately by the National Welfare Rights Organization, he said.

Father Schmidlin clarified the bond situation at a press conference called to express interfaith support for the 20 mothers and one Methodist minister who were jailed on charges of interfering with the use of a public building. They had gone to the office of Trustee Dr. Benjamin Osborne in the City-County Building to seek additional funds to buy summer clothing for their children.

Father Schmidlin, speaking for the Social Action Committee of the Priests' Association of the Archdiocese of Indianapolis, and Father Lawrence Voelker, speaking for the United Southside Community Organization, denounced the trustee's arrest action and approved the WRO protest tactic.

Additional support for the mothers was voiced by Dr. John N. Fox, executive secretary of the Indiana synod, United Presbyterian Church, USA; George R. Cox, Director of Metropolitan Missions, United Presbyterian Church; L. Richard Hudson, executive director, Indianapolis Christian Church Union; and Verne Rossman, director, Indiana Interreligious Commission on Human Equality.

Terre Haute Carmel chapel wing blessed

TERRE HAUTE, Ind.—Archbishop George J. Biskup solemnly blessed the newly-constructed chapel wing during dedication ceremonies held at the Carmel of St. Joseph here last Sunday afternoon.

The vaulting chapel and attached wing, which contains a library, offices, workshops, cells and infirmary, completes the monastic quadrangle begun in 1958 and enlarged in 1962.

Thirteen Carmelite nuns, including two novices, form the cloistered community, founded in 1947 from the Carmel of the Resurrection in Indianapolis. Another convent in DesPlaines, Ill., was started by the Terre Haute community in 1959.

ARCHITECT FOR THE latest monastic addition, which overlooks U.S. Highway 41 at Allendale, South of Terre Haute, was the Indianapolis firm of Bohlen, Mayer and Gibson. Haley Brothers, of Terre Haute, served as general contractor.

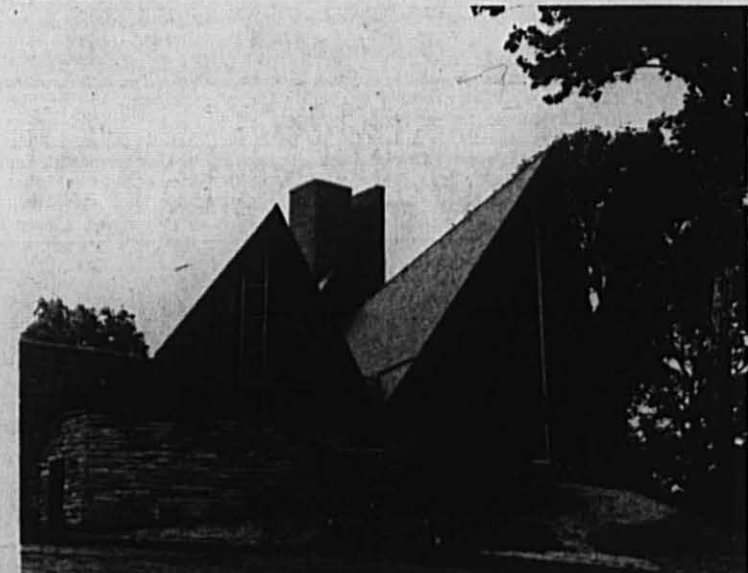
Construction of the project spanned

the past two years, with the nuns providing much carpentry work, including the altar and sanctuary furniture and all cabinets, from their own extensive workshops. Walnut trees, retained from the monastery grounds from previous construction efforts, yielded the necessary lumber.

THE CHAPEL WING IS constructed of reinforced concrete and brick, with liberal use of exposed wood beams in the public areas. St. Meinrad sandstone was used in facing the chapel walls.

Three jutting chapel roofs symbolize the scriptural three tabernacles of Christ, Moses and Elias. A modernistic bell tower, containing electronic-controlled equipment, rises on the westside of the chapel.

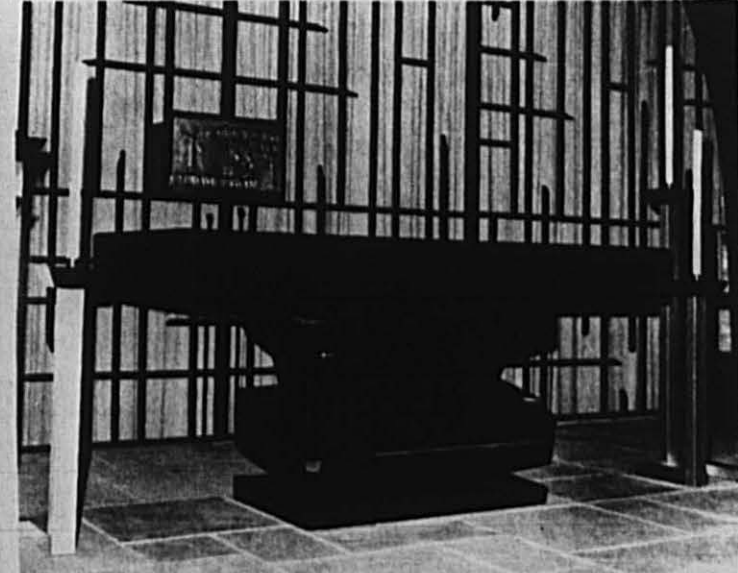
Prioresse of the Carmel of St. Joseph, whose members sustain themselves economically through the making of altar breads, vestments and monastic arts, is Mother Magdalene of the Sacred Heart.



NEW CARMELITE CHAPEL WING—The three-peaked roof and bell tower of the new chapel wing dominates the Allendale property of the Carmel of St. Joseph in Terre Haute. Archbishop George J. Biskup dedicated the new facilities there in ceremonies last Sunday afternoon. The new construction, which took two years to complete,



finishes the monastic quadrangle begun there in 1958. The center photo above shows the huge window expanse of the chapel, viewed from the sanctuary in the public area. Most of the wood furnishings for the addition, including the altar seen in the third photo at right, were made in the workshops of the Carmelite nuns who sustain



themselves partially through monastic arts designs. The wood was taken from walnut trees felled on the monastic grounds when the original construction was begun more than 12 years ago. There are 13 nuns attached to the Carmel of St. Joseph, begun in Terre Haute in 1947 from the Carmelite monastery in Indianapolis.

SCRIPTURE TODAY

The inerrancy of the Bible

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

Since the Scriptures are divinely inspired, which means, as we have seen, that they have God as their principal author, it follows that the Scriptures are free from error, or, as the technical language of Bible study puts it, the Scriptures are "inerrant."

The world's libraries contain many books, from the past four centuries especially, arguing all the aspects of that statement. In some ways the Galileo case is still with us. You will remember that Church authorities condemned him for teaching that the earth moved around the sun, since the Scriptures presented a different picture of the movements of the heavenly bodies.

Generally, archeological discoveries confirm historical statements of the Bible, but every now and then an inscription is dug up that contradicts something in the Bible. There have been, and probably always will be, people who jump on these things and give devout believers a hard time. At such moments believers will sigh and feel that, though God gave us the revelations, he could have made it easier for us.

I LIKE TO USE THIS example from the Acts of the Apostles, 17:21, "For all the citizens of Athens and the foreigners who lived there like to spend all their time telling and hearing the latest new thing." If you take it literally, you will have to say that the Athenians were not eating, drinking, or sleeping. Obviously, Luke is using a manner of speaking; he really means that they spent much or

most of their time in "telling and hearing the latest new thing," the time when they were up and about, that is.

Much of the difficulty about this matter dissolves when one clearly sees that the Scriptures contain all kinds of literature and use all kinds of natural, human literary expressions just the way the people of the time used them. Thus there will be references to the sun coming up and going down. We today still use those expressions, even though we know that scientifically the facts are otherwise. There's the point. The Bible isn't teaching or speaking scientifically; it is communicating the things about himself and his will that God wishes to communicate. He used the language of the day, just as we still do when we want to communicate things about ourselves or our wishes.

Some very fine minds in the Church have practically knocked themselves out making all kinds of distinctions in this matter. They say, for example, that you must distinguish inerrancy positively and negatively, meaning when something is being taught, or "when truth is at stake," and "in the forestalling of any teaching of error," so that one ends up saying truth need not be positively taught in every part of Scripture, although divine inspiration does completely exclude the deliberate teaching of error.

IF YOU FOLLOW ALL this, you do well. What it comes down to is that if a biblical writer mentions the sun as rising he is not in error because he is simply limiting himself to sensible perception, to what he sees, and does not go beyond this to make any judgment of an astronomical nature. In other words, he's not affirming as a scientific fact that the sun really moves around the earth; if he did, then he would indeed be in error.

Another way of putting it is to say that the sacred writer simply uses a universally accepted idea without making any judgment on it, and there is no error in doing that.

In the introductory volume of his excellent three-part series on the Bible, Father Wilfrid J. Harrington, Irish Dominican Scripture scholar, writes: "This is why, for instance, the creation of the universe is described according to the unscientific opinions of the age in which the story was formed—and it must be judged in the light of these opinions. Happily, it is no longer necessary to insist that the Bible is not a scientific manual, and one that is always up-to-date. It has been some time since the last nail was driven into the coffin of concordism."

I think you can very quickly get an idea of these distinctions by looking through the Psalms. Notice how many times the writer expresses doubts, fears,



In today's liturgy, many forms of musical accompaniment are being used as changes occur. (NC Photo)

feelings of frustration, anger, even revenge. Clearly, these are not the feelings of God. Obviously, what has happened is that God has allowed these human expressions and feelings to be put on the record, as if to say He knows they are there and that is the stuff that is in man.

It's the turning to God, the acknowledgement that we depend on Him, that without Him we can do nothing, but that with Him we can do all things—it is this that God tells us in the Psalms.

THERE IS REALLY no point in raising the question of inerrancy, or truth and error, where the human writer is obviously baring his own soul's feelings or charming us with poetic imagery. The place to bring up the matter of inerrancy is where he starts to tell us what God thinks or says or does.

Of course, all the emotional and poetic parts are inspired by God. You might say he has put his finger on the keys of the organ and commanded the music to come forth. Yes, He is the principal author, but at those points He is the author somewhat the way a writer of fiction or poetry is an author.

That observation leads us right to confrontation with the fact that in many parts of the Scriptures God does act like a novelist or poet. Thus, the parables of Jesus are made-up stories. If they have some horrible characters who say some pretty harsh things, like kings who take people's heads off for little or no reason, you don't charge Jesus with evil; he's just putting into the story characters who are appropriate and believable for his hearers. It can be held, without any damage to the faith at all, that some books of the Old Testament are didactic fiction like the parables, for example the Book of Jonah. If it is in that category of literature, you don't have to knock yourself out trying to defend the writer when he says ancient Nineveh was so big it would take a man three days to walk through it from one side to the other. No ancient city was ever that big. Today we have the biggest cities ever known, but none of them could be called that big. The writer of Jonah simply used the kind of expression that meant in his day the city was "big, man, real big."

WORSHIP AND THE WORLD

Function of parish Worship Committee

BY FR. JOSEPH CHAMPLIN

Richard E. Murphy holds a post of assistant to the General President, Service Employees International Union, A.F.L.-C.I.O. During the week he can be found either working at his desk in downtown Washington, lobbying on Capitol Hill, or talking with hospital workers around the United States.

On week-ends, this fortyish, husband, father of three assumes a different leadership role. For the past few years Murphy, who sings well and reads proficiently, has served as cantor-commentator at Blessed Sacrament church across the Potomac in Alexandria, Virginia.

Last fall the Irish-born pastor, Monsignor Martin Quinn, established a parish liturgical committee and Murphy was selected as its first chairman. The group meets on the second Thursday evening of every month at 8:30 in the rectory basement conference room of this large and sprawling suburban complex. The night I attended, about 20 were present for the discussion—the pastor, two associates, three nuns and some dozen members of the laity, including a bearded teenager and several housewives.

THE PURPOSE OF SUCH a worship or liturgical (I prefer the former term, "worship," since it embraces both liturgical and devotional activities in a parish) committee is, of course, to plan the kind of liturgy for Sundays and other occasions which will really reach the people. It constitutes a concrete and practical implementation of the directive given by article 73 of the Roman Missal's General Instruction. "All concerned should work together in preparing the ceremonies, pastoral arrangements, and music for each celebration. They should work under the direction of the rector and should consult the people about the parts which belong to them."

Worship at Blessed Sacrament before the creation of this parish liturgical committee was not bad at all; in fact, the diversity and quality of Sunday services there were and are far above average. They provide traditional hymns at some Masses, folk music at two others, and a Spanish eucharistic celebration at 11:15 a.m. in the downstairs chapel. In addition, on special feasts those responsible for the musical aspects arrange to augment and enrich this program with various instruments like a string quartet, the trumpet, flute, bass violin and drums.

The committee currently divides on different nights to discuss details about up-coming Sunday Eucharists. These sub-committees plan the theme of each Mass, choose appropriate hymns, suggest points for a homily and write an introduction for the commentator. At the monthly conference each unit reports on its efforts to secure suggestions, to eliminate overlapping and to gain an overall plan for weeks ahead.

Future projects will treat the possibility of an outdoor Mass geared especially for the young, baptism within Sunday celebrations, additional communal Penance services, and the continuation of Blessed Sacrament's successful home Eucharist program.

THE LITURGICAL committee of this Alexandria parish is experiencing the initial struggles of any infant organization. Members feel frustration, know failure, wonder about specific goals and organizational procedures. Three basic difficulties have emerged: 1) How to make sessions productive, avoid the too-long, bogged down, nothing accomplished, all talk, no action pitfalls so common in our meeting-saturated

contemporary society; 2) How to educate individual members in the principles of sound liturgy; and 3) How to staff the committee with representative, rotating, and reliable parishioners.

The Blessed Sacrament unit is moving toward a solution of the first problems through a delegation of particular questions to sub-committees and designation of a definite time in each meeting for educational purposes. The final, more general and complicated obstacle appears to demand a gradual, on-going instruction at the parish level. As people come to know what the new, flexible liturgy is or should be and the planning required for good worship, perhaps they will be more willing and able to contribute time and talent for their parish liturgical committee.

Two booklets, published by diocesan liturgy commissions in recent months should be helpful for parishes seeking to set up successful worship committees like this one in Alexandria. They are PARISH LITURGY TEAM (Liturgy Training Program, 5947 N. Mantion Avenue, Chicago, Illinois 60646) and PARISH LITURGICAL COMMITTEE HANDBOOK (Liturgy Commission, 320 Cathedral Street, Baltimore, Maryland 21201).

Types of prayer

BY MSGR. JOSIAH G. CHATHAM

Saint Paul preached to the people of Athens: "The God who made the world and everything in it, being Lord of heaven and earth, does not live in shrines made by man, nor is he served by human hands, as though he needed anything, since he himself gives to all men life and breath and everything.... Yet he is not far from each one of us, for 'In him we live and move and have our being....' (Acts of the Apostles, 17:24-28).

Prayer is communication with God, in whom we live and move and have our being. The Holy Spirit enables us to call God our living Father, and enables us to communicate with him in prayer. Jesus said: "...if you ask anything of the Father, he will give it to you in my name" (John, 16:23). To learn how to pray, to communicate with our loving Father, takes daily practice.

In learning how to pray, we must recognize that there are different types of prayer. We begin with a consideration of contemplation. Theologians distinguish between contemplation which can be acquired and contemplation which is infused into the soul as a special gift of God. Every person who is striving to love and serve God is quite capable of contemplation. There are no words in contemplation, no mental images. In contemplation there is a simple, intense openness to God, a profound realization of one's total and absolute dependence upon God, in whom we live and move and have our very being.

WE CAN CONTEMPLATE any time and any place: in church, in the waiting room, by a sickbed, in jail. It may help to read a passage of Scripture, then simply lift up one's heart in an intense experience of God's presence. There should be a time every day for contemplation—short at first, and increasing in length as one grows in the ability to pray. If God sees fit, He can catch a person up in contemplation which he infuses into a person's being. Such moments call for profound humility, for total surrender and love. At the same time, it must be noted that the great mystics have experienced long periods of "dryness" and God seemed very far away.

Next, we consider liturgical prayer. Here, we will consider briefly only the general lines of the Eucharistic liturgy, the Mass. Later we will study the liturgy of all the sacraments in greater detail (Vatican II: Constitution on the Sacred Liturgy).

Liturgical prayer is the official prayer of the Church, of Christ and his members, united by the Holy Spirit, praying together to the Father. In liturgical prayer, everyone should lay aside his individual, personal prayers and take part

Leisure and the Christian

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

Americans as a whole enjoy more leisure time than perhaps any large nation of people in human history. Although many persons work longer, the average American worker puts in a forty-hour

week. Some businesses already operate on a thirty-five hour week, and negotiations are under way to shorten the work week still more. In addition to a shorter work-week many Americans receive longer vacations and more frequent holidays. With mandatory retirement at sixty-five, many healthy men and women face years of leisure time.

Since summer is the normal time for extended vacations from work, it might be good to reflect as Christians on the values provided by increased leisure time as well as on the problems it creates or reveals.

It is a tragic fact of our time that the amount of leisure time acquired by men often far surpasses their capacity for enjoying it. Retirement can be one of the most traumatic of life's challenges. Even a two-week vacation or a long week-end causes uneasiness and tension in many families. Some psychiatrists note that emotional crises are often more frequent and more severe at holiday periods. Thousands of people are simply bored and are hard put to find new ways to "kill time." Drugs, sex, liquor, countless hours of watching television, do not seem able to fill the void revealed by time off from work.

A PARTIAL EXPLANATION of this "crises of leisure time" may be the ambivalent attitude our culture takes toward leisure. Americans are encouraged in various ways to yearn for leisure time—time for travel, time free from the toil of daily work, time to "get away from it all." But somehow this longing for free time does not fit comfortably into the "work ethic" of the American mystique. Most of us adults have been touched deeply by the attitude that views man's life chiefly in terms of work. Men are seen as alive primarily to work, to

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"God wishes to communicate. He used the language of the day, just as we still do when we want to communicate things about ourselves or our wishes." (NC Photo by John Sullivan)

CELEBRATING BY THE BOOK

BY DOLORES CURRAN

I was talking with a group of mothers recently about the home Mass, Advent wreath, nameday festivities and other home celebrations. They were obviously drawn to the idea but stymied by the newness of it all. Finally, one asked, "Do you have a booklet or something to tell us what to do when?"

"Oh, there's nothing very rigid about a nameday celebration," I replied, trying to be casual. "We just let our kids make some place mats, read a little about the saint's life, sing a song or two, have a prayer, and finish with a child-decorated cake."

It didn't work. Polite silence greeted my encouragement, a silence that told me these mothers were too uncomfortable to undertake a home celebration without a printed formula.

What a pity, but an understandable one. We have become so conditioned to scheduling and formalizing our celebrations that we can't break into spontaneous celebration when the occasion calls for it. We keep calendars telling us when to start and end seasonal festivities. We have approved days and seasons of celebration and we are uncomfortable about celebrating anything unscheduled.

BUT SOME PEOPLE STILL know how to celebrate. Last year, a friend of mine who had been trying to publish for two years, sold her first story. She was so overjoyed, she couldn't be alone. She called several of us to come over for an unplanned feast. Her house wasn't spotless, her menu was completely unplanned, her carefully guarded routine shattered, but she knew when to celebrate. The occasion and joy were there, so that's where she put the celebration.

Scheduling and detail can kill the essence of celebration. That is why children regard us with incredulity when we tell them Mass is a celebration. Not to them, Mass is a routine, a drag, a sameness down to the final blessing which shows them little of the sense of togetherness, warmth and joy that real celebrations do.

"The folk Mass, now that's different,"

a young lady told me. "People enjoy that. We know each other is there and we even smile to prove it." As good an explanation as any why children prefer the folk Mass.

IN ORDER TO LEARN to celebrate as adults, we need to experience celebration as children. A sense of celebration is easy to instill in the family if parents can overcome their own awkwardness. We can encourage it by rejoicing together over little events—the recuperation of a sick child, a good report card, a place on the team, a first date, a family act of good will, a promotion—the occasions are endless. For format, the family meal does nicely. We merely need to respond openly to our child's need to express his joy by celebrating together.

Unfortunately, it's as easy to stifle a

child's sense of celebration as it is to instill it. By refusing to respond to spontaneous calls to celebrate, by scheduling our celebrations by appointment, and by celebrating "by the book," we successfully manage to strip our celebrations of true feeling.

A few weeks ago at Mass, when the time came for the handshake of peace, I saw a small boy turn to the man behind him, his hand out and his smile wide. The man stared straight ahead. He didn't "see" the child.

The child withdrew in embarrassment. He had been openly rebuffed by a man who was celebrating in the Mass. The child's face turned red and he didn't look at anyone. I felt sorry for him but I felt sorrier for the adult who was so totally unable to celebrate that a child's gesture put him off.



Spontaneous celebration comes when the occasion calls for it. The natural need to return the heartfelt hug of a child can help break down some of the uncomfortable feeling about celebrating anything not formalized. (NC Photo by Ursula Bernath)

KNOW YOUR FAITH

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

In SPRINGFIELD, Illinois, the Illinois general assembly adjourned without providing financial assistance despite emotional lobbying efforts by both sides. Statements of concern on the financial crisis facing the state's nonpublic schools came from Chicago Cardinal John Cody, members of the Chicago archdiocesan school board, and the state's six diocesan school superintendents.

In BIRMINGHAM, Alabama, Bishop Joseph G. Vath, 45 priests and 110 nuns of the Birmingham diocese joined in a criticism of state and federal failure to provide equal educational opportunity for blacks. Their statement flatly charged that blacks were being denied a basic American freedom: the right to a quality education. Bishop Vath and other signers of the statement said that anyone who infects a child with racism "parts company with Christ."

In WASHINGTON, Venezuelan President Rafael Caldera told newsmen that the U.S. press often has turned good news into no news and relied heavily on bad news to create a poor image of Latin America. He deplored too the impression that Latin Americans get from the U.S. movies, TV and radio shows carried in Venezuela and other Latin American nations. Here to discuss inter-American commercial relations with President Nixon, President Caldera said that the U.S. suffers from an ugly American image among Venezuelans.

In NEW YORK, the executive secretary of the Association of Catholic Trade Unionists asked President Nixon to "temper the agonizing tones" of Vice-President Spiro Agnew and Atty. Gen. John N. Mitchell. At the same time, the letter charged that the entrance of U.S. troops into Cambodia "will lead to a widening of the unfortunate situation we now find ourselves in." The ACTU protest contrasted with vigorous support given to the President's war policies by some trade union members.

In DENVER, lay theologian Michael Novak, provost of Disciplines College at the State University of New York, said that violence by radicals of the left and right stems from fright, despair and hysterical emotionalism. Novak predicted that more moderate groups will take the lead in anti-war and anti-establishment movements. He also said that campus ministers have tremendous influence on campus and that the need for more clergy serving the college community has never been greater.

In CLEVELAND, Auxiliary Bishop William M. Cosgrove criticized suburbanites for failing to live up to their responsibilities to the city. He charged that suburbanites "have parasitically used the facilities provided by the city and ignored the multiple problems of the city itself." He added that some politicians have made "political hay" out of penning in urban problems.

In WASHINGTON, Catholic school officials have refined a guide for evaluating religious education programs in Catholic elementary and secondary schools. The guide outlines five major areas for examining religious education: goals, programs, organization, supporting services and evaluation. Curriculum, visual aids, textbooks and quality of instruction will be considered.

In BONN, Germany, observers report that new regulations drafted by the Slovak ministry of culture amount to a blueprint to plot the strangulation of religion in the Slovak area of Czechoslovakia. Religious orders would be forced to dismiss novices, new novices and seminarians would be limited, priestly work would be impaired, and the emerging Eastern-rite Catholic Church threatened. Moreover, the document restores to prominence the so-called "peace priests" who sided with the government in earlier anti-church measures. Most of the document deals with the Catholic Church, although other religious groups are also restricted.

In ROME, Pope Paul VI said that those who attack the priesthood cause him "the greatest anxiety and the greatest sorrow." Pope Paul admitted that much of the unrest among the clergy is due to priests' "legitimate and noble aspirations" to remedy some of the deficiencies of the priesthood. But he added that church authorities are working to improve conditions and said that those who "are inclined to liken the clerical to the lay state . . . would desecrate the priesthood."

In WASHINGTON, The Bishops' Committee on the Liturgy of the National Conference of Catholic Bishops (NCCB) asked three centers to develop programs of liturgical research. The three places selected are at the University of Notre Dame, South Bend, Ind.; St. John's Abbey, Collegeville, Minn.; and the Jesuits' new Woodstock College for Religion and Worship in New York City.

In LA PAZ, Bolivia, government officials are investigating charges that a church-supported institution is acting as an "agency of information and espionage for North American imperialism." The charge was made against the Dominican-operated Bolivian Institute of Study and Social Action. The institute asked for the investigation in an effort to give the public "an objective, impartial opinion" about its activities.



AWAIT EVACUATION—A Peruvian mother cradles her injured child as they await evacuation from the earthquake-ravaged city of Chimbote. It is estimated that "nearly 30,000" were killed by the devastating quake, which rocked a 600-mile stretch of Peru's coastline. (RNS photo)



STILL STANDING—The steeple of a church—and little else—still stands in the Peruvian town of Huaraz after a devastating earthquake shook the country, killing an estimated 50,000 and destroying cities and towns. (RNS photo)

'FUN WITH A GOAL'

Knights of St. John projects help schools for retarded

BY JEFF HAYS

One way to make a social event a success is to have a worthy cause.

Since 1966 the Knights of St. John in southern Indiana have combined fun with a goal and have raised some \$12,000 to benefit schools and retarded children.

The Knights and their Ladies Auxiliaries have rolled up their sleeves and put extra effort in their parties, dances, bus trips to baseball games and just about every other scheme imaginable to raise money for some of the "more unfortunate" Hoosier children.

"OUR NUMBER one charity—benefitting retarded children—has put new life into our organization," says John Triplett of Evansville, one of the early backers of the idea. "We want to do for the retarded children what the Shriners do for crippled children," he said.

It not only has put new life in the Knights' organization since 1966, it has put a "shot in the arm" into various schools for retarded children in the southern half of the state.

A case in point is the school at Batesville, which had the opportunity recently to participate in a federal program with a large grant if it could raise \$5,000 in local money.

Knights of St. John from Hamberg-Oldenburg, Greensburg, Millhausen and Batesville went to work on the project.

It was announced at the May convention of the Knights in Evansville that the federal

project will be granted and 75% of the money has already been raised.

THROUGH THE Years Marian Day School for Retarded Children in Evansville operated by the Benedictine Sisters from Ferdinand has been a major benefactor of the Knights.

Missioners see dark future for Cambodia Church

SAIGON—The Catholic Church in Cambodia, linked to a French colonial past and a nervous Vietnamese present, faces a bleak future.

This is the gist of the story told by four French missionary priests who fled here from Cambodia by boat, plane and then automobile as part of a mass exodus of their parishioners across the border. All of the parishioners are of Vietnamese nationality. A total of 2,000 of them decided to get out of Cambodia when they had the opportunity, and are not planning to return.

The priests, members of the Paris Foreign Mission Society, came here from the apostolic prefecture of Kompong-Cham. The priests pointed out that there are an estimated 600,000 Vietnamese in Cambodia and about 10% are Catholics. But that represents over 90% of the Catholics in the whole country. There are only 5,000 Cambodian Catholics with five Cambodian Catholic priests, the first of them ordained as recently as 1957.

charity. Much of the equipment used for this special education has been purchased from gifts from the Knights. Funds also have been given to provide Marian Day teachers with additional education.

Other southern Indiana schools helped by the Knights are the "Green Arce Retarded Children's Home in Richmond and the Gibson County School for Retarded Children at Princeton.

Triplett says that the national organization of the Knights of St. John have been watching the Indiana project and "there is a good chance" that the Knights' number one charity in Indiana will become a national project in the future.

Asks discussion of celibacy law

MEXICO CITY—Bishop Sergio Mendez Arceo of Cuernavaca told the Mexico City News that there should be open discussion on the issue of obligatory celibacy for priests. In a statement to the News, Bishop Mendez said that Pope Paul VI should relax his ban on general discussion of the celibacy issue and that it should be aired at all levels of the Church.

Bishop Mendez' plea for discussion of celibacy followed an interview in the Paris daily, Le Monde, in which Belgian Cardinal Suenens said that he had requested Pope Paul to reconsider his decision that the celibacy issue was not to be open to discussion and that it would be studied by competent bodies.

Press controls peril in Spain is reported

MADRID—The most influential Catholic magazine in Spain has joined the secular press in condemning a series of recent government actions generally regarded as steps toward further press control.

The magazine, Ecclesia, because it is the official organ of Catholic Action, has been officially exempt from government censorship, but is likely to be subject to the newer, more subtle controls.

In an editorial, Ecclesia said that it fears the government's new "norms" are "a style of (press) control with prizes and punishments." It also labeled them "dangerous."

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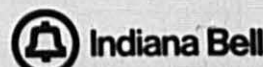
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Comment

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.

Small college money jitters

These are hard times for private colleges and universities. While enrollment at state-supported universities strain all existing facilities and administrators plead for more funds for construction, the independent institutions show a continuing erosion of student numbers.

There are 8,000 unfilled places in Indiana's private colleges and a projected 12,000 for the 1974-75 academic year. While the decline is not impressive in actual numbers, it is significant as an economic indicator.

Private colleges and universities, many of which have active church affiliations, may well become casualties of the rising cost of education. The larger ones, and those with generous endowments, will weather the present battle against inflation. But the small ones, whatever their particular contributions or appeal, are having to fight for survival.

St. Benedict College in Ferdinand, Ind., operated by the Sisters of St. Benedict, held its last formal commencement on May 17. At the end of the summer session it will close for good. In its 55 years of existence, it had grown from a two-year teacher training school for nuns to a four-year co-educational liberal arts college.

In the fall of 1968, St. Benedict's was breaking ground for a new campus in Jasper. Bishop Paul F. Leibold, then bishop of the Evansville diocese, predicted at the groundbreaking ceremonies that in

100 years people would be gathering at that spot for the centennial celebration of a great university. The forecast was not flowery rhetoric. At that point, St. Benedict's future really did look rosy. But by June of the following year gloom had descended. The promised financial support from the Jasper community did not materialize. It was announced that not only would a new campus not be built in Jasper, the Ferdinand school was closing.

St. Benedict's problems are not typical, but the source of them is a universal dilemma among small colleges—not enough money.

The lack of it may have an increasingly direct bearing on the public. Representatives of Indiana's private colleges and universities tried to make that point clear when they testified recently before a legislative study committee of the Indiana General Assembly. They asked for state aid amounting to approximately \$400 for every Hoosier student enrolled at their schools. They also asked for substantial increases in the state scholarship program, so that scholarship winners will not be deterred from attending private schools by the great disproportion between the sum they receive and actual tuition costs.

Why should taxpayers, already grousing about the budgets at state schools, worry about what is going on in the independent ones? They should, for sound economic (Continued on Page 5)

Peruvian tragedy brought home

The stories of utter devastation filtering out of Peru are almost beyond comprehension, much less acceptance. More than 50,000 are presumed dead and countless hundreds of thousands injured and homeless. What the eventual death toll may be, no one knows now and may never know. Horror followed on horror as the quake triggered slides and floods; isolation from material aid and medical attention has brought ravaging disease and hunger.

Many here in Indiana, though staggered by the dimensions of what is surely one of the great tragedies of history, felt the

tremors of the disaster in a very personal way. Fear for the lives of the 15 priests and Brothers from St. Meinrad Archabbey and the subsequent news of the death of Father Bede Jamieson, prior of the monastery at Huaraz, made it all too real and intimate.

Given the conditions of national shock, disrupted communications, and the series of disasters, the mammoth task of relief was understandably slow in getting under way. Many of the affected cities and towns are almost inaccessible at any time or were made so by slides and floods. A large assist was due with the arrival

last Monday of the U.S. helicopter carrier Guam with 14 helicopters aboard. The versatile chopper is about the only feasible means in and out of the cut-off areas. Hopefully they are now fully engaged in their life-saving mission and not hamstrung by bureaucratic wrangling.

In the first days of the relief operation, there was considerable diplomatic friction over the phrasing of the U.S. offer of assistance—a spokesman from the U.S. State Department said we were waiting for an official request for help and would give it "positive consideration" and some Peruvian bigwig promptly countered that his proud nation was not about to "beg" for any favors. Despite this,

the U.S. did respond immediately with tons of relief supplies flown in from Panama. It didn't end there. Reportedly the State Department is still smoldering over the "de-emphasis" of American assistance and the Peruvian government's refusal to acknowledge that an official request for help was made and promptly honored.

High-level pouting in the face of such monumental misery is not only out of order, it is in the poorest possible taste. One would hope that by now all the juvenile diplomatic pique would have dissolved in an all-out effort to ease the misery of survivors, and to do it as co-operatively and efficiently as is humanly possible.

QUESTION BOX

Is the Mass a 'sacrificial meal'?

BY MSGR. R. T. BOSLER

Q. Since when is the Mass a "sacrificial meal"? I always thought the Mass was the "Unbloody Sacrifice of Christ." You, too, deny the Blessed Sacrament, destroy the Holy Sacrifice—and the Church is gone. I read you for amusement. You really are funny. (Signed) A fellow priest.

A. Forgive me. I don't intend to be rude. But I don't think you are a priest at all. I am naive enough to think that no priest could be so ignorant as not to know that the first Mass was the last Supper. Wasn't that a meal? Wasn't it a sacrifice? And if you were a priest, you would be well aware of the fact that in the new order of



Mass the priest bids the faithful come to Communion with these words: "This is the Lamb of God Who takes away the sins of the world. Happy are those who are called to His supper." And any priest who tries to keep up with theology and Biblical studies knows that these words were not chosen by accident.

It is a matter of faith that the Mass is a sacrifice, but how precisely it is a sacrifice has been one of the most disputed questions of theology. Ever since the Reformation and the polemics with the Protestants who denied that the Communion Service is a sacrifice, Catholic theologians have striven to prove that what happened on Calvary and what happens at Mass is a sacrifice in the same way as sacrifices offered in the Old Testament religion or in any and all other religions. Some of the explanations of how the "unbloody" sacrifice of the Mass was like other sacrifices in which the victim or offering was destroyed were far from satisfying.

In recent years familiarity with the works of the great writers of the ancient Church and a better understanding of the religious practices of the Jews at the time of the New Testament writings have led Catholic theologians to see in the Passover meal a clue to an understanding of how the death of Christ on the cross and the Mass are linked with the Last Supper as one sacrifice. The Passover meal at the time of Christ was a sharing in a lamb that had been sacrificed in the temple. The Passover meal was a partaking in the sacrifice; it was a sacrificial meal.

In the upper room the Apostles partook, under the appearances of bread and wine, of the Lamb of God to be sacrificed on the cross the following day. In the Mass we partake of the Lamb of God already sacrificed on the cross. We think of the Mass, therefore, as the New Covenant replacement of the Old Testament sacrificial Passover meal—greater, of course, and more

marvelous as the Lamb of God is greater than the Passover lamb. The Feast of the Passover and the Exodus Story it makes vividly present, of how God gave freedom to slaves in Egypt and formed them into his people, help us understand what happened at the Last Supper and on Calvary and what takes place at Mass. Above all, they help us see how the Last Supper and the Mass are sacrifices precisely because they are sacrificial meals.

This is merely a theological explanation—and grossly over-simplified at that. It may not be wholly satisfactory; it may be supplanted in time by a better explanation. But it is an effort to support our Catholic belief that the Mass is truly a sacrifice, not an attempt to explain it away or weaken it. Those who prefer another explanation are free to choose it, but they have no right to call themselves Christian or Catholic if they accuse others of unbelief who prefer another—especially when that other explanation seems to have inspired changes in the Church's new official liturgy.

Q. To settle a friendly argument, please answer this question: Can a Protestant boy, one month after his divorce, marry a Catholic girl in the Catholic Church at a nuptial Mass?

A. Yes, if the Church declared his marriage invalid or declared that he was free to make use of the Pauline Privilege, by which a marriage between persons not baptized may be dissolved in favor of the faith. The girl he previously married may have been married before. Or the marriage could have been invalid for other reasons, e.g., she may have entered the marriage with the intention of having no children or only one child, or he or she may have not entered the marriage freely. We would presume that the Church investigations of the marriage were going on while the divorce proceedings were in progress.

Q. Frequently I cannot hear the petitions which are read from the altar every Sunday during Mass. Will you kindly tell me where I can read the texts

to which I am expected to respond: "Grant us, O Lord, we humbly pray."

A. You must be referring to what are called "The Prayers of the Faithful." These are to be composed to fit local situations and needs and the response may vary, such as "Lord, hear our prayer," "Lord, have mercy," etc.

The priests or the liturgical committee of the parish are responsible for these prayers. Several publishers of the missalettes or Mass booklets prepare "Prayers of the Faithful" and offer them as aides to the parishes. But the Church today encourages originality and spontaneity for this part of the Mass.

You should complain to your parish priests about the sloppy diction or the poor sound system.

Q. In churches where it is possible to fulfill the Sunday obligation Saturday evening, would it be permitted to receive Holy Communion three times in two days: Saturday morning and evening and again on Sunday morning?

A. Yes.

THE BLACK VOICE

Let's stop kidding ourselves

BY REV. LAWRENCE E. LUCAS

In recent years there have been a number of books written about our silly and ludicrous behavior in so many areas. They have borne such titles as GAMES MARRIED PEOPLE PLAY, GAMES CHRISTIANS PLAY, etc., etc. A lot of this would be great entertainment and pure hilarity if they did not so often lead to such fatal and tragic consequences. Many times the chief victims are not those directly responsible, but some innocent or not so

guilty bystander.

One of the great and tragic jokes of our day is the inability of us decent, responsible, fair-minded and law-abiding folks to see how we consistently judge and respond to things exclusively on the basis of who doeth it. If "good folks", i.e., those on our side do it, it's A-O-K. There is no need to ask what's being done and how it is affecting whom. The "good guys" are doing it. On the other hand, the "bad guys" can be doing the exact same for far better reasons and with more justification, and we suddenly become outraged and aghast.

HERE ARE SOME RECENT gems we

might ponder. In New York, like so many places where certain categories of people are forbidden by law to strike (rightly or wrongly), the LAW says no, but do so anyway, patrolmen threatened to strike if their pay (in spite of a contract which they signed last year after a strike) was not increased to match a certain differential with sergeants. Rather than call it a strike, they referred to it as a "job-action," wherein men would call in sick. All that this terminology did, of course, was to compound the law-breaking with a lie.

The head of the Patrolman's Benevolent Association stated that if their demands were not met, they would go through with it in spite of the law and court injunction. At the same time, these great respecters of the law were upholding the law against student demonstrations at Hunter College. When one student wisely held up a banner reading "We're with you cops in your strike," policemen retorted with, "We're not doing what you're doing."

In Chicago, several weeks ago, Father Edward Hogan was arrested twice in two days. During anti-war demonstrations, he poured red dye into the Chicago river to dramatize the fact that "blood still flows in Vietnam." Charges of polluting the river were dropped, not on the merits of the case (there were no merits from the start to justify it), but because of the awkwardness of the situation. Only six

days before Mayor Richard Daley had poured green dye in the same river. The distinguished Mayor does it every year to commemorate St. Patrick's Day. (Apparently green dye doesn't pollute.)

GOOD AMERICANS GET VERY uptight when "black militants" (any black man not a fool) talk about arming themselves for self-preservation. These same folks have no difficulty with having the likes of Ronald Reagan, Lester Maddox, George Wallace, Claude Kirk in charge of states' national guards to command at will and to use them as armed repressors. They have no difficulty with a J. Edgar Hoover directing the nation's largest "law"-agency in 1970.

Last but not least, there is the Vice-President of these United States. He talks rather loudly about many things of which he knows and understands little. So there he is talking about college students and the necessity of respect for lawful authority. And there was the same man telling students at Yale University to rise up and oust President Kingman Brewster because he said he was "skeptical of the ability of black revolutionaries to achieve a fair trial anywhere in the United States." One would think that that statement revealed a big secret.

It is nonsense like this that makes me fearful that we're going to kid ourselves right into our own destruction.

FROM THE OTHER SIDE

Prayers in school

BY ALVIN F. KLOTZ

Dow Richardson, editor of the Kokomo, (Ind.) Tribune has recently done an editorial noting the effort of Senate Republican leader Hugh Scott of Pennsylvania to resume the scrap about permitting prayer in schools and other buildings. Generally the inner Indiana newspapers seem to favor the resumption of the prayer privilege. He suggests, for example, "Scott will undoubtedly find, as did Dirksen, a solid case of support among many Americans who believe that part of what's wrong with youth and present day American society is due to the absence of prayers and Bible reading in the schools."

Well, you can't argue with that—precisely that Scott will find real support among a certain mind set of Americans.

But one could argue certainly with the rather inane assumption that a resumption of some kind of perfunctory observance which "nods to God" at the beginning of the day is the answer to all things in our somewhat tattered society. At least I certainly missed out. The one room school I attended in northern Iowa was in a religious DMZ between the rigid communities—one Irish Catholic and the

other German Protestant. In the interests of discretion we said the pledge of allegiance each morning, then went about our work. In spite of this obvious oversight, some fairly decent, outstanding citizens came out of the little school. It just may be that the whole thing has been magnified beyond reason in the last ten years.

THE "PRAYER DECISION" of the Supreme Court, as I understand it, does not prohibit prayer as such. It takes a harsh view of composed prayers such as the "Regents' Prayer" in one state. It also questions imposed prayer. The latter leads to a degree of sensitivity that has long since been overdue in the more typical white Anglo-Saxon Protestant communities of our land. I have always been thankful that the matter was brought under scrutiny in my grade school years, although I admit that it was for all the wrong reasons.

The "prayer decision" has been good in that it has raised the question of the religious majority and the right of persuasiveness in the setting that is underwritten by public taxation. It clarifies the role of the church as well as the role of public education. It does not rule out teaching about religion where the student sees religion as integral in life rather than off in a box somewhere. The (Continued on Page 5)

Movie code is a flop

The motion picture industry's self-inflicted coding system has become a gigantic hoax, according to the National Catholic Office for Motion Pictures and the National Council of Churches' Broadcasting and Film Commission. The two film offices warned that the public is so disgusted with sex and sensationalism that rigid censorship is a real threat if the moviemakers don't get busy and clean up their products.

The criticism and the prediction came in the first joint appraisal of the rating program which began in November, 1968.

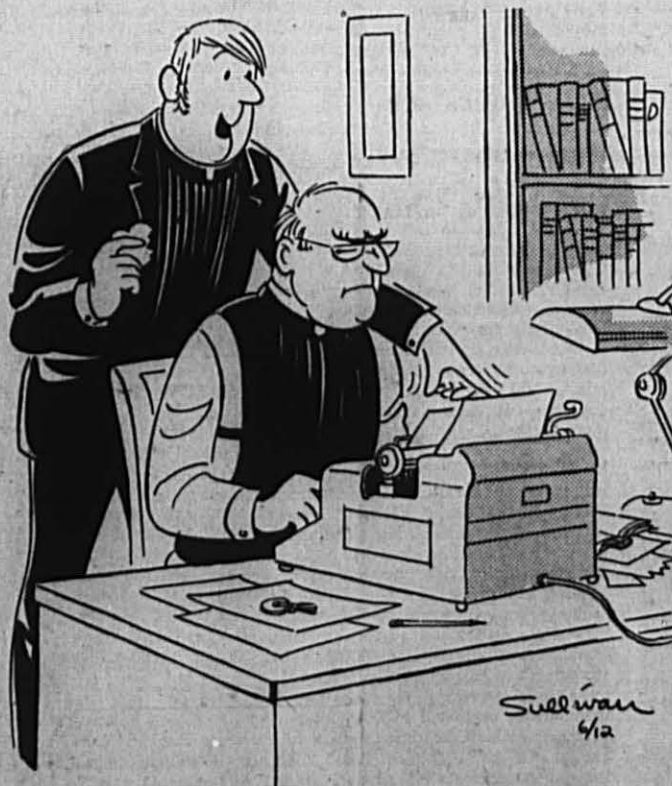
What started out as a good idea has been blatantly exploited for the sake of box office receipts. An "X" rating, designating movies off limits to those under 16, has been touted in advertising as an audience come-on, not a professional put-down. What's worse, a great many exhibitors deliberately ignore the restricted ratings and permit admission to anyone who has the price of a ticket.

The church agencies have suggested remedies, primarily in the areas of industry-wide enforcement of compliance and public education as to the meanings of the various ratings. But it is doubtful the recommendations for improvement will shake up an industry consumed with the fact, not the quality, of survival.

The old Hollywood is just about gone. Industry unemployment is running almost 65 per cent. The famed studio system is buckling under annual multimillion losses and the invasion of independent film makers. Average weekly patronage of movies has plunged to roughly 15 million, down from 90 million a week in the 1940s and 1950s.

Ironically, those most harshly critical of the industry today (those over 40) rarely attend movies, even the good ones. They are a financial cipher to those film makers competing with the sleazy imports and the underground trash being ground out by low-budget independents. But even if these people are not making an impression on Hollywood, they are being heard in state legislatures and in Congress. Legal dams to stem the flood of pornography are being loudly and forcefully demanded and the demands have political clout.

For those who want the industry cleaned up but don't want it choked to death by official censorship, Father Patrick Sullivan, S.J., executive director of NCOMP, has but one suggestion: Go to the movies. That is the only way they can support worthwhile pictures and be in a position to discuss the values and the products of the industry with those who are most influenced by it—their children.



"Wow! Knock out all that stuff about sin and you'll really be relevant!"

THE CRITERION

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Price \$4.00 a year.

Entered as Second Class Matter at Post Office, Indianapolis, Ind.

Editor, Rt. Rev. Raymond T. Bosler; Associate Editors, Rev. Joseph Zillak and Bea Ackelmir; Managing Editor, Fred W. Fries; News Editors, Paul G. Fox, Jeff Hays; Advertising Manager, James T. Brady.

Evansville Office: 208 N.W. Third St.

Phone (812) 425-4229

Published Weekly Except Last Week in December.

Postmaster: Please return FOD forms 3579 to the Office of Publication.

Our man at the Vatican

(AN EDITORIAL)

The Americans United for Separation of Church and State called it "an egregious violation of our national tradition of church-state separation."

Pope Paul may have been somewhat disappointed. He is reported to have sought an appointment that would be accorded full ambassadorial status.

But on the face of it there was general accord over President Nixon's naming of Henry Cabot Lodge as his personal emissary to the Vatican. The flak, if and when it does come, should be polite and restrained. Mr. Nixon was careful to avoid the hassle and the embarrassment that ensued when President Truman nominated Gen. Mark Clark in 1951 as ambassador and Clark three months later withdrew his name because of congressional opposition. The President clearly wants to expand relations with the Vatican, but he doesn't want to get anybody riled up about it.

Lodge's role will be similar to that maintained for 11 years by Myron Taylor as the personal representative of Presidents Roosevelt and Truman. Lodge will serve without title, without accreditation and without salary. But by making two or three trips annually to Rome, and remaining in residence there for as long as a month at a time, he will, at the least, strengthen communications between Washington and the Holy See (Nixon's stated purpose). His presence there may even result in a

"most useful measure for joint work in favor of peace" (a Vatican spokesman's evaluation). Certainly the presence at the Vatican of a man who has served as both ambassador to South Vietnam and chief U.S. negotiator at the Paris peace talks prompts the hope that the Pope's anguished appeals for an end to the war will receive a sympathetic hearing and his every constructive proposal toward that end will be given serious consideration.

Aside from Lodge's singular diplomatic background, including his earlier service as United Nations representative, he is eminently suitable for the assignment. His church affiliation is not important (he is an Episcopalian), but what is important is that he has an impeccable reputation as decent, righteous man.

It would be overstatement to place any prideful significance on this formal liaison. Nonetheless, it is gratifying to know that someone like Henry Cabot Lodge, who has been "through the mill" in Saigon and at the Paris peace table, will be on duty at the Vatican and in a position to encourage initiatives by the Pope to find a breakthrough in his thus far frustrated search for peace.

Klotz

(Continued from Page 4)

protagonists of prayer in the schools can't seem to see the distinction here. After all, a little prayer is not propagandizing—of it is?

On the other hand, the result could be a religion of secularism. Religion could become a very closed ended system which would receive its succor from the state by blessing things as they are, entangling motherhood and apple pie. Some raise serious questions even now about the emergence of civil religion, a religion of democracy or the American Way of Life which is called upon to grace the beginning of all too many public occasions. These amenities seem like such a little price for the church to pay when the state gives us free time in the schools and public gatherings to put in a little plug for God. But the price is mighty high. A religion of secularism can lead to sheer idolatry.

BUT I HAVE STRAYED from my subject. Actually the Kokomo Tribune editorial is a pretty good one since it quotes two interesting studies from "Psychology Today" a magazine widely read by the clergy. The first study done in California revealed that the average church gets a pretty sterile diet of noncontroversial material from a minister who, for the most part, is a traditionalist in his theology and his consequent attitude toward social change. The authors concluded that silent sermons to a silent majority do not make for a very bright future for the church in its grasping of the urgent problems of today.

The second study took place in a southern city where two groups emerged. The "devotionalists" were a tiny minority to which religion became a central fact and an end in itself. The "instrumentalists" were those for whom religion was a means to an end, a ticket to

Leisure

(Continued from Page 2)

work for work's sake. Have you not frequently heard people judge another person's moral fiber in terms of how well he works? We often hear it stated that if only people would work hard there would be no more poverty, drug addiction, campus revolts, or racial conflicts. Hard work is judged to be virtuous in itself. Leisure time is tolerated as necessary in order to work better, but with the caution that "idleness is at the root of all evil."

Such a schizophrenic feeling about leisure is part of the cultural fabric within which we all live. Leisure time is sought eagerly, yet it is viewed suspiciously because of the primacy of work. A sound Christian understanding of leisure is more straightforward, balanced and wholesome, and may be helpful toward fully enjoying the free time we have.

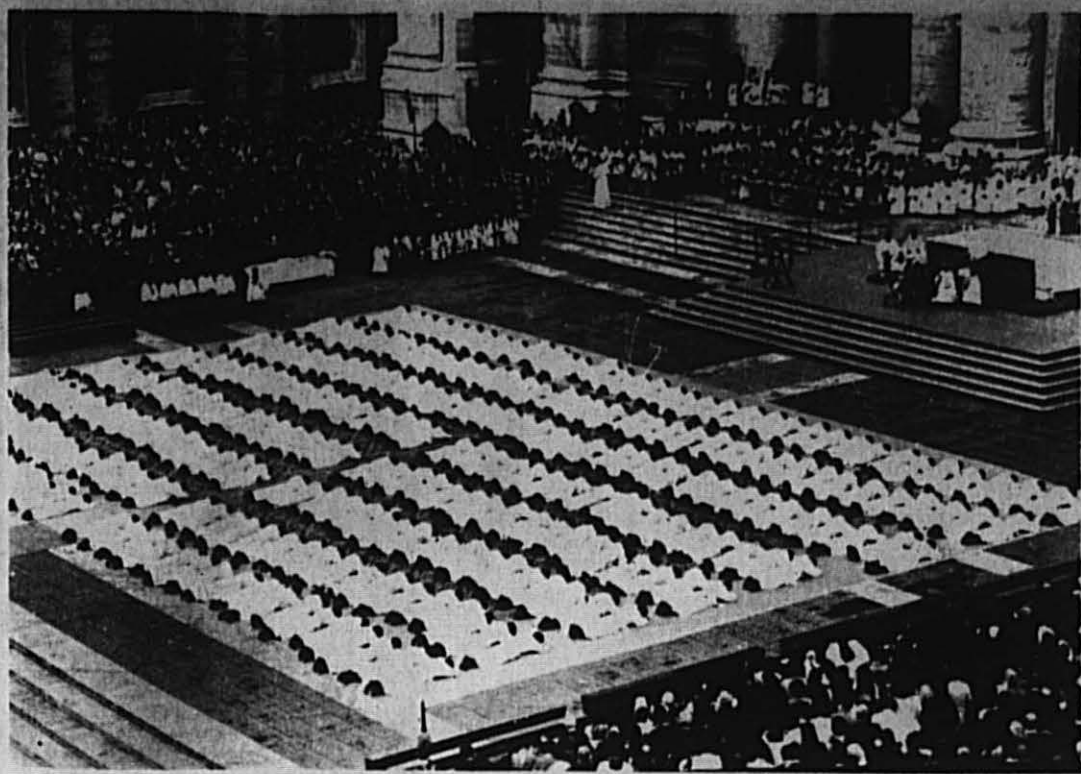
IN THE CONTEMPORARY Christian view of leisure—a view with roots in classical Greek thought, the Bible, and the great medieval Christian theologians—leisure is not only good because it helps man work better, but chiefly because it helps man become a fuller, richer human being. Leisure is good in itself. The Greek philosopher, Aristotle, went so far as to write that "man works in order to have leisure." For St. Thomas Aquinas the capacity for leisure is an aspect of Christian virtue, the opposite of which is ACEDIA, sloth.

We think of sloth or idleness as one of the "seven capital sins" and readily consider it to be the opposite of the virtue of hard work. Laziness is normally opposed to diligent and productive work. However, St. Thomas has a surprisingly different explanation. He calls it a sin against the Third Commandment, "Remember the sabbath day and keep it holy" (Ex. 20:9). The Third Commandment forbids work on the sabbath, so if sloth violates this commandment it cannot simply be the opposite of hard work. St. Thomas sees sloth as somehow violating, not the value of work, but the deeply human need to find peace of mind and body in celebrating the primacy of God's role in man's life. Sloth, laziness, idleness—ACEDIA—is the opposite of a happy affirmation of the meaning and value of life. Sloth negates faith, hope, and love, not work. In this sense it is the very opposite of the Christian virtue of leisure and actually renders it impossible. We might even define this capital sin as the incapacity for leisure.

LEISURE IS A QUALITY of the human spirit much more than a quantity of time away from the job. Leisure as an aspect of Christian virtue does not result from increased spare time, but from a person's attitude toward life—toward himself, toward the world and other people, toward God. It is a certain openness or receptivity toward the mystery of life, graced by the presence of a gracious God. Leisure involves the ability to come to rest within oneself, to be sufficiently at peace and quiet inside oneself, that it is possible to notice the

heaven and a matter of form rather than substance. The instrumentalists became less tolerant of his fellow men as his trait was intensified in the rating scale.

The editorial ends by raising the question of whether a nationwide survey on the prayer issue might reveal that the "traditionalists" and the "instrumentalists" are the ones who are really in favor of overriding the Supreme Court's decision. I would call this a very astute observation. In fact, I would bet on it. Once in a while—but mind you, no oftener—my editor does come through.



POPE ORDAINS 279 PRIESTS—In an open air ceremony in St. Peter's Square, Pope Paul VI ordains 279 young priests. The Pentecost Sunday ceremony marked the 50th anniversary of the Pope's ordination to the priesthood. The pontiff exhorted the young men, who came from 35 countries, never to doubt their vocation and "never betray it." (RNS photo)

Notes decline in mission donations

BALTIMORE, Md.—The national director of the Society for the Propagation of the Faith said here that the society was concerned but not alarmed at the declining rate of contributions to its collection for missions.

Msgr. Edward O'Meara, the national director, discussed the progress of the collection during a visit here to review plans for October's Mission Sunday collection with diocesan mission directors.

Last year the Propagation of the Faith collected \$16.5 million in the U.S., a

drop from the record total of \$17.1 million in 1968.

"However," Msgr. O'Meara said, "it is too early to tell if that is significant. In 1968 we had some large gifts that were not repeated. It may be that the 1969 figure is a more representative one."

While the mission director said he senses "anxiety in our people, brought on by the troubled state of the economy," he added that he hoped it would not affect their contributions.

To neglect the missions, Msgr. O'Meara said, "would be disastrous for the Church in the U.S. as well as the Church in mission countries."

Call for repeal

CHICAGO Delegates at the annual general assembly of the United Presbyterian Church here voted (May 26) to call for repeal of all laws that restrict abortions, make contraceptive aid hard to get and prohibit certain forms of sexual activity between consenting adults.

Small college

(Continued from Page 4)

reasons. Tuition increases at private colleges are scaring away too many students. Those young people are going to college, but to less expensive, tax-supported ones. So if taxpayers subsidize students in state universities at the rate of \$1,500 (minimum figure) a year, per capita increases of an extra 8,000 and a possible 12,000 should not be lightly dismissed. Nor can a request for \$400 when, if it is denied, it means a likely deficit of \$1,100.

It is unlikely the 1971 legislature will be kindly disposed toward helping the private colleges in any substantial way. The consensus likely will be that those schools are at the end of a long line of education priorities. But there should be an incentive, in equity and reason, for the lawmakers to devise a new scholarship program which would not only acknowledge the dedicated contributions of the private colleges but would help keep them in the running with the big guys.

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Asks voucher system for education

BY SUE CRIBARI

CAMBRIDGE, Mass.—A voucher system for education which might prove a Federal financial help to both public and nonpublic schools has been proposed by a group of researchers here.

Christopher Jencks, author and associate professor of education at Harvard University, directed the study under an Office of Economic Opportunity grant.

Jencks said the proposal—to be tried out in one or two areas in fall 1971—would probably help alleviate money troubles in nonpublic schools. One section in the proposal argues that parochial school participation in the program would be constitutional.

The plan is designed to give parents in an area more freedom to choose where their children go to school, as well as to provide the financial assistance needed to upgrade education programs in all participating schools.

PARENTS in a given area would receive one voucher per elementary school age child equal to the amount spent by neighborhood public schools for educating each pupil.

Children could then be enrolled in any area public school—or in any private school which chose to participate. Parents would present their vouchers to the respective schools which would turn them in to local government agencies for reimbursement.

No school participating in the program could charge tuition beyond the value of the voucher. This means some expensive private schools would probably not be included, but Jencks told *Nc News* the vouchers "would be substantially more than the tuition that most parochial schools would charge," since public school per pupil costs run about \$700 for middle income families on a nationwide average.

PER PUPIL costs for low



HONORED BY NEW ALBANY CYO—Recipients of the New Albany Deanery CYO "Outstanding Service Award" were, left to right, Diane Martin, Sacred Heart, Jeffersonville; Jerry Finn, St. John, Starlight; Linda Loughmiller, Holy Family, New Albany; Mark Lenfert, Our Lady of Perpetual Help, New Albany; Diane Engleman, St. Mary's of the Knobs; Father Edmund J. Banet,

New Albany Deanery CYO Director, who was given a plaque for his work with the CYO, and Debbie Wise, Most Precious Blood, New Middleton. The awards were presented at the recent Fourth Annual CYO Banquet at Our Lady of Perpetual Help Church Basement.

income children are usually higher since they sometimes need special tutoring programs and other extra help. For this reason—and to encourage schools to accept children who may be more difficult to educate—vouchers for low income children will be substantially higher, totaling around \$1,000 Jencks said.

A safeguard incorporated into the proposal would prevent using vouchers for possible segregation purposes. If a given school wanted to pick and choose which applicants to approve instead of accepting them all, it would have to fill half its places by lottery.

NEW OFFICERS

RICHMOND, Ind.—The new officers of the Young Men's Institute are Dick Jones, president; Jack Cook, first vice-president; Bob Miller, second vice-president and Joe Vogelgesand, financial secretary. Also Tom Kinsey, recording secretary and Ben Habing, B championship by 1/4 of a point over Holy Spirit, to complete a day of close finishes, and they came home with two individual first places, in addition to their two trophies.



GIRLS' TRACK RUNNERS-UP—St. Pius X, always a contender in CYO Track competition, came out of the recent CYO Cadet Girls' city-wide meet at the CYO Stadium with another impressive haul of trophies and ribbons. Coached by Mrs. Dorothy McGoff (back row, center), St. Pius X finished just 4 3/4 points behind team champion Holy Name to take runner-up honors, and just 3/4 of a point ahead of third-place Holy Spirit in the final team totals. Also, the girls won the Class secretary and Ben Habing, B championship by 1/4 of a point over Holy Spirit, to complete a day of close finishes, and they came home with two individual first places, in addition to their two trophies.

Baseball title is again won by Holy Name

INDIANAPOLIS—Holy Name parish, of Beech Grove, captured its second consecutive championship in the Cadet CYO Baseball League this past Tuesday by defeating the same team, and by the same score, as last year.

The consecutive "victim" was St. Michael's parish, who lost to the champions in the final game 10-5.

Division I champs, St. Michael's fought its way out of a four-way division tie with Christ the King, St. Andrew's "B" and St. Christopher's. They had to eliminate both Christ the King and St. Andrew's to advance to the final game.

Holy Name, the Division III winner, previously eliminated St. Andrew's "A," the Division II winner. St. Andrew's first had to break a tie against St. Lawrence to get into the division playoffs.

Swim meet set for subnovices

INDIANAPOLIS—The CYO Office this week announced that the sixth annual Junior Subnovice Swim Meet will be held at the Eastside YMCA, 501 N. Shortridge Rd. Date for the event is Monday, July 6, with entry deadline the previous Wednesday, July 1.

More than 1,100 total entries participated in the activity last year. The Subnovice Meet is limited to eligible Junior CYO members who normally do not compete in other longer-course competition.

Also announced this week was the site for the Archdiocesan Swim Meet, to be held July 13 and 14 at the Northeastway Pool.

Academy class sets reunion

INDIANAPOLIS—The 1950 graduating class of St. John Academy will celebrate their 20th anniversary at the Anchor Inn, 16th and Arlington, on Saturday, June 20. A social hour at 6 p.m. will precede the dinner.

For reservations contact Mrs. Myron G. Ball, 6908 E. 47th St., Lawrence, Ind.

CYO NOTES

The Summer Outdoor Dance, sponsored by the Indianapolis Deaneries Youth Activities Council, will be held July 10 at St. Luke's parish, 75th and N. Illinois St.

Deadline for the Junior CYO Boys' and Girls' Golf Outing is Wednesday, June 17.

Junior Boys and Girls Summer Softball League action will begin this Sunday, June 14.

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July 19—Space available
July 26—Space available
August 2—Space available
August 9—Space available
August 16—Space available

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TIC TACKER

A chapel for Muscatatuck

BY PAUL G. FOX

A dream come true, thanks to thousands of Hoosiers.

That's the way retarded residents of the Muscatatuck State Hospital and Training Center feel. A dream come true. A dream of a real church in which to worship and study God.

Residents began using the new Chapel and Religion Center on Palm Sunday. Formal dedication services will take place on Sunday, June 14, at 3 p.m.

Governor Edgar D. Whitcomb, officials of the Mental Health Department, and representatives of the many groups which funded the chapel project through voluntary donations will assist in the dedication. Former superintendent of Muscatatuck, Dr. Donald H. Jolly will speak at the dedication of the \$250,000 building.

THE DREAM OF A Muscatatuck chapel is an old one. Some have talked about it almost since the institution was established near Buttsville, Indiana. Members of the Muscatatuck Association for Retarded Children, a parents' parents' group, formed the Muscatatuck Church Foundation in 1962. The church foundation has raised the money and built the chapel. On June 14, it will be presented to Governor Whitcomb as a gift to the residents of Muscatatuck.

The building was completed in March. The chaplains hold several services each week. Multiple services are necessary, since about 600 to 650 residents attend services, and the chapel's capacity is only about 300.

Religious education classrooms accommodate about 350 each week. Now that the chaplains have their own program area, the church school and Catholic instruction programs can expand to reach more of the residents.

TWO YEARS AGO, one resident complained that she could not go to class and learn about God. At that time there was no room. Now she can go to Bible class—if the chaplains can find enough volunteer teachers for the Protestant and Catholic classes.

Open house tours of the chapel begin at 1 p.m. on June 14. While completed, the tours will reveal that many needs still exist. Another \$35,000 to \$50,000 could easily be spent on planned built-in cabinetry in class and work rooms, on furniture, and program equipment.

Catholic chaplain at Muscatatuck is FATHER JOSEPH KERN.

SUMMER MIGRANT MINISTRY—SISTER MARY RICHARD MATTINGLY, O.S.B., a teacher at ST. PAUL'S SCHOOL, Tell City, will spend the summer working with the Bishops' Committee for the Spanish Speaking in the Saginaw (Mich.) diocese. The Benedictine nun recently returned after spending three years in parish work in Cali, Colombia.

HERE AND THERE—Best wishes to MR. AND MRS. JOHN KNUYEN, members of ST. PAUL'S PARISH, New Alsace, who are observing their 50th Wedding Anniversary on Sunday, June 14. Also to MR. AND MRS. ANTHONY P. LANGE, of ST. ROCH'S PARISH, Indianapolis, who will be married 50 years on June 19. Three Marion County residents will be among 77 graduates this week-end at Holy Cross School of Nursing, South Bend. MISS JUDITH MATRY and MISS MARY E. MOLNAR are both SECICIA MEMORIAL HIGH SCHOOL graduates, while MISS THERESA NOLAN, of Beech Grove, is a graduate of OUR LADY OF GRACE ACADEMY. SISTER JEANNE KNOERLE, S.P., president of ST. MARY-OF-THE-WOODS

COLLEGE, is one of 40 college and university presidents nationally selected to participate in the 1970 Presidents Institute sponsored by the American Council on Education. The Institute is scheduled June 21-26 at Cornell University. Two youngsters will attend camp this summer through the generosity of the Fifth Wheelers, a club for widows and widowers with minor children. BARBARA SCHEIBELHUT, 12, will attend Camp Christina, while MATTHEW DESJEAN, 11, will attend Camp Rancho Framosa. Information about the Fifth Wheelers may be obtained from JOHN O'CONNOR, 357-3258, of MRS. ELIZABETH MICHAELIS, 786-4439. MR. AND MRS. ROMIE STADTMILLER, members of ST. JOSEPH'S PARISH, Shelbyville, will mark their 50th Wedding Anniversary on Sunday, June 14. Best wishes.

ST. JOHN'S HOMECOMING. A SUCCESS—Judging from the initial response to the year-long observance of the centennial of St. John's Church dedication last Sunday, it should be a gratifying year. Msgr. Charles P. Koster, pastor of St. John's, reported that several thousand persons attended the Homecoming Picnic held at German Park in southern Marion County. The weather cooperated by delivering a beautiful day. He wishes to thank all who assisted in the mammoth project. It's a difficult task when the active membership of the city's "mother church" has dwindled to fewer than 150 persons.

NAMES IN THE NEWS—SCHULTE HIGH SCHOOL junior PAT CONWAY, son of DR. AND MRS. THOMAS CONWAY, Terre Haute, is one of 15 Indiana high school students who will spend 10 weeks in Italy this summer as part of the Honors Abroad Program sponsored by the Indiana Classical Conference, Inc. The group left from Indianapolis on June 10. DR. PAUL J. GORDON, professor of management at the Indiana University Graduate School of Business and chairman of the Indiana Newman Conference, has been named Fulbright lecturer-consultant on business and public administration this summer to the National University of the Republic of Uruguay in Montevideo. He is a member of ST. PAUL'S CATHOLIC CENTER in Bloomington.

FATHER ALBERT F. KAISER, C.P.P.S., a native of HOLY GUARDIAN ANGELS PARISH, Cedar Grove, recently celebrated a Mass of Thanksgiving there observing his 50th Anniversary of Ordination. He is presently residing in San Pierre, Ind. New director of development at BREBEUF PREPARATORY SCHOOL, Indianapolis, is E. W. "BUD" BERREY, a former teacher and consultant in health occupations, biology and psychology. He will also teach a course at Brebeuf relating to the problems of pollution and environmental science. ERNEST COLLAMATI, instructor in the division of humanities at ST. MARY-OF-THE-WOODS COLLEGE, is co-author of an article appearing in the current issue of "Religious Education," the professional journal of the Religious Education Association. The report discusses the relationship of contemporary religion and sexuality. The "Singing Sisters" of OUR LADY OF GRACE CONVENT, Beech Grove, participated in the special tribute program this past Wednesday for Dr. I. Lynd Esch, the retiring president of Indiana Central College, Indianapolis. Most of the junior-professed Benedictine Sisters attend the United Methodist-related college for their undergraduate studies. ANDREW P. NIFLIS, a member of ST. ANNE'S PARISH, New Castle, and vice president of the Richmond Deanery CYO, has been accepted at the U.S. Naval Academy. He will report June 28 at Annapolis to begin study and training.

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Quake relief project

(Continued from Page 1)
\$10,000 in cash for the purchase of available relief supplies in Peru.

ONE OF THE BENEDICTINE priests assigned to the Peru mission on home leave, Father Benedict Meyer, a native of Cedar Grove, Ind., reported from Louisville this week that the nine priests and Brothers in Huaraz were continuing in the rescue and other operations there.

Upwards of 10,000 are known dead in Huaraz, a city of 50,000 high in the Andean mountains. Reports of typhoid outbreaks resulting from decomposing bodies have caused officials there to burn corpses instead of burying them.

Father Benedict further reported that Brother Pius Klein, an Aurora (Ind.) native, had sufficiently recovered from injuries suffered in the collapse of a building and was aiding in the emergency operations.

Contributions to the Peru Mission Relief this week were being received by St. Meinrad Archabbey, according to Archabbot Gabriel Verkamp. One of the first donations, amounting to \$221, was

sent by Msgr. Downey Council Knights of Columbus, Indianapolis.

In other developments this week, Msgr. Edward T. O'Meara, national director of the Society for the Propagation of the Faith, has announced that the Society has authorized the national office to send \$25,000 to Pope Paul's representative in Peru to aid the victims.

On Wednesday afternoon, the first emergency shipment of drugs was donated by the Eli Lilly and Co., for use in Peru.

Father Benedict, who had met Monday morning with officials of the pharmaceutical firm, was present when the shipment was forwarded by air to Washington's National Airport. Representatives of Project HOPE will meet the shipment there and deliver it to the agency's representatives in Lima for distribution by truck and helicopter to the stricken areas.

Contained in the Lilly shipment were 500,000 doses of penicillin and 1,500 doses of typhoid vaccine. Typhoid has broken out in Huaraz, and the city was reported this week to be under quarantine.

Henry Cabot Lodge

(Continued from Page 1)
time" and that Nixon believes the visits "will be in our national interest."

"Ambassador Lodge will be discussing any international or humanitarian subjects of interest and concern to the Vatican and the Pope and the President," said the presidential press spokesman.

Ziegler said Lodge would be "conveying the views of the President and soliciting views" on those subjects at the Vatican. He said Nixon felt it was "important to have the benefit of the Vatican's information and views on a continuing basis."

(At the Vatican, a press office spokesman said: "We welcome this appointment as a means of more direct colloquy and dialogue for peace.")

(In answer to a question, the spokesman said the Vatican had never expressed opposition to a presidential-visitor relationship, in the place of full diplomatic relations.)

In Washington, the Apostolic Delegate to the United States—who also has less than, diplomatic status, as the papal representative to American Catholics and not to the American government—expressed confidence that the Lodge appointment would be viewed favorably by other nations.

ARCHBISHOP LUIGI Raimondi, the delegate, said the naming of Lodge was "recognition of the special peace-making mission of the Holy See." He said the Vatican considers the relationship "valuable in these times" and added that the arrangement was part of an effort to

achieve "the goal of peace in international relationships."

The appointment was preceded by a weekend visit to Rome in mid-May by Peter Flanagan, U.S. Presidential assistant. Flanagan's trip went unannounced. He spent some time with Archbishop Giovanni Benelli, Vatican Undersecretary of State, but did not see Pope Paul.

The special character of Lodge's function, lacking as it does any diplomatic status, eliminates any required Congressional action. The U.S. Senate must "approve ambassadorial appointments made by a President."



HENRY CABOT LODGE

Explains Pope's stand about sex education

COLLEGEVILLE, full maturity—affection as well as Minn.—Pope Paul is "extremely positive and optimistic" in speaking of the sexual education of the young, Father James McHugh, director, Family Life Division, U.S. Catholic Conference (USCC), said.

Addressing a workshop on marriage and family life education at St. John's University here (June 8), Father McHugh said the Pope repeatedly has referred to many themes on marriage and family life which emanated from the Second Vatican Council.

He said the Pontiff has given special treatment to the question of sex education and the development in many dioceses of well-ordered programs.

FATHER McHUGH said the pope shows concern for distracting influences in today's world that would reduce human sexuality to an impersonal eroticism. "He is especially aware of the effects of such a danger on the young," he said.

He quoted Pope Paul as saying: "Without raising obstacles or having recourse to repression, it is a matter of encouraging an education that helps both the child and the adolescent to grow progressively aware of the impulses that are awakening in them, to enlist them in the construction of their personality, to master their rising forces in order to realize a

understand their sexual identity and to learn how to relate—to the deepest level of personhood—to those of the opposite sex," he recommended.

"Note that such an education should be given to the child, and not reserved for the turbulent years of puberty and adolescence," he added.

"Children should be helped to become 'progressively aware' of the gradual development of their sexual faculties, and should also be encouraged to master the normal sexual urges that accompany this development so as to realize full maturity, affection as well as sexual," Father McHugh continued.

He added that there has been considerable discussion about sex education programs, and suggested "both those who favor and those who oppose such efforts will learn much from a careful study of the Holy Father's discourse."

THE POPE BEGINS on a positive note, Father McHugh stated, by urging the avoidance of anything negative or repressive.

"Human sexuality is good; it is expressive of the whole person. Our efforts should be directed toward educating both the child and the adolescent to

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HEADS COUNCIL—Father Thomas Williams, Ladywood School chaplain, has been named president of the Archdiocesan Religion Teachers Council. Serving as vice-president will be Brother Joseph McTaggart, C.S.C., of Cathedral High School. Other officers are: Sister Jane Frey, O.S.F., of St. Mary Academy, secretary; and Fred Chandler, of Chatard High School, treasurer.

St. Anthony sets Summer Festival

INDIANAPOLIS—The annual three-day Summer Festival at St. Anthony's parish, 379 N. Warman Ave., will be held Thursday to Saturday, June 18-20.

Dinners will be served each evening after 5 p.m. Carry-outs are also available.

A special discount will be allowed on a pre-sale of tickets for rides. Booths, games and prizes for all ages are planned.

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93 PER CENT STILL IN

Group '69 realizes
'impossible dream'

BY HENRIETTA THORNTON

BLOOMINGTON, Ind.—Given a chance, youngsters from almost any background can absorb a college education. This has been proven by Indiana University's unique Group '69 project.

Of the 200 selected students who first came to the IU campus last summer under this

project—predominately black and primarily from the state's pocket of poverty—187 are still plugging away. That's 93 per cent—higher than even the most optimistic educator had dared hope.

Assistant Dean Rozelle Boyd of the IU Junior Division, who has directed the program since its inception last spring, explains that the Group students are working toward legitimate degrees, not "bargain basement diplomas."

17 get degrees

from Xavier U.

CINCINNATI—Seventeen students from the Indianapolis Archdiocese were among undergraduate degree recipients June 3 at Xavier University here.

The list includes: Michael A. Bohr, Louis H. Borgmann (cum laude), Thomas F. Duffy, Paul F. Falkner, Peter Grable (cum laude), Fred J. Green, Michael P. Hipskind, James J. Kiefer, Daniel P. Laurence, Daniel P. Liosi, Cameron F. McClure, Paul E. O'Brien (cum laude), Gregory L. Sippel and Michael J. Keller, all of Indianapolis.

Also, William G. Drockelman, of Batesville; Jack L. Powell, of Lawrenceburg; and Norman W. Myers, of Brookville.

HE POINTED out that the programs are not, in any sense, a "quota system for blacks."

The Group '69 students came to Bloomington last June and six weeks of summer school and orientation to university life. All took a special course to improve reading and writing skills. When they returned in the fall, special attention in the form of tutoring and individual counseling was provided.

They were given reduced academic work loads. Extra-curricular activities were limited. Mixed programs of loans, grants and work-study were devised to help them clear the financial hurdles of going to college. The Group '69 students

are given two full years to reach sophomore standing, after which time they are expected to be able to stand on their own.

This month Group '70 will begin its college work. This group will differ somewhat from Group '69 in that there will be more white students and perhaps as many as 20 Spanish-Americans. There will be more from the smaller cities—such as Paoli and Mitchell—and the emphasis will not always be on inner-city schools.

IN PREPARING for Group '70, small teams from the Junior Division are now making visits to high schools around the state to interview both students and parents. In addition to Dean Boyd and his assistants, the teams include experts on financial assistance, counselors, and members of Group '69.

"We let them talk to the Group '69 students who are going through the program and who know both the opportunities and problems," Dean Boyd said.

"We explain that it costs about \$55 to be admitted to Indiana University, only about \$25 of which is refundable, and they have to be admitted before we can really help them with loans, grants, and other forms of financial assistance.

"In cases of extreme hardship, where the students and/or their parents can't pay, we will try to find other sources."

Benjamin Stroud, Jr., of South Bend, a member of the Group '69, says he tells prospective students that the program is a great opportunity, and advises them to take advantage of it because they will never get a better deal.

"THE FINANCIAL help is great, but the personal attention we get is just as important," he said. "With this program, there is just no reason for not making it if you really want to."

Stroud has his eye set on law school, and thus far he has maintained a C-plus average.

"As word about Group '69 gets around, Dean Boyd said "A new spirit is evident in the cities and schools he visits.

"The black communities are taking a new look at higher education. Parents, as well as the students, are becoming college oriented. Youngsters in the 10th and 11th grades are beginning to think in terms of going to college, and their parents are beginning to realize that it is entirely possible."

"During this week 20 years ago, the official Catholic Directory published by P. J. Kennedy & Sons, set the total number of Catholics in the United States at 27,766,141, an increase of 1,047,798 Catholics over the previous year."



ENTERS CLOISTER—Sister Mary Evelyn Eckert, O.S.B., associate director of the Religious Education Department of the Catholic School Office, this week began a special 10-week spiritual retreat at the Carmelite Monastery on Cold Spring Road, Indianapolis. She will resume work with the RE department in August.

Golden Wedding
observance set

INDIANAPOLIS—Mr. and Mrs. Louis F. Gropp, members of St. Michael's parish, will observe their Golden Wedding anniversary on June 17. They were married by Msgr. Bernard Sheridan in St. John's Church, June 16, 1920.

A personal friend of the jubilarians, Father James Norton, C.S.C., will offer a Mass of Thanksgiving for Mr. and Mrs. Gropp in Los Angeles, Calif., where he is presently stationed.

Mr. Gropp is a former Grand Knight of the Westside Council, Knights of Columbus. They have one daughter, Patricia Gropp.

"During this week 20 years ago, Pope John XXIII sent greetings and blessings to the Boy Scouts of America on the occasion of their 50th anniversary."

† Remember them in your prayers

FULDA

JOHN WEAVER, 77, St. Boniface, June 8. Brother of Sam Weaver of Evansville and Paul Weaver of Haubstadt.

INDIANAPOLIS

PETER C. LINNIG, 62, St. Philip, June 3. Husband of Pearl; brother of Francis Linnig; stepfather of Bartha Otto, Jean Brown and June Frohne.

JOHN W. MORAN, 76, Our Lady of Lourdes, June 5. Father of William J. and Jack Moran, Virginia O'Connor; brother of Leo Moran.

JOSEPHINE M. RAY, 77, St. Jude, Ft. Wayne, Ind., June 6. Burial, Indianapolis. Wife of Frank R. Sr.; mother of Frank R. Jr., John P., and Joseph L. Ray; sister of Catherine Spahly.

EDNA M. FRITZ, 85, Sacred Heart, June 6. Mother of Mary E. Mueller and Lucille M. Lynch.

ROBERT P. HERMANN, 71, St. James the Greater, June 6. Father of Richard Hermann and Mrs. Joseph L. Riter; brother of William Hermann, Sister Mary Joseph, Mrs. Joseph Lappert, Mrs. Charles Schludecker and Rosemary Wilson.

JOHN F. STUCKY, 51, St. Mark's, June 8. Husband of Doris; father of Stucky, and brother of Thelma M. Stucky, Marianne Lapper and Katherine Bauer.

THOMAS J. DOBSON, 64, Holy Cross, June 8. Brother of Mary Todd.

MARGARET L. DIEHL, 62, St. Mary's, June 8. Mother of Robert, Joseph, George and Martin Diehl; sister of John, Michael, Robert and Mary Baker.

CONCETTA AGRESTA, 72, Nativity, June 9. Mother of Michael, Antoinette and Anthony Agresta; Elizabeth Chaney, Josephine Griner, Mary A. Amore, Mary Rigoli, Pearl River, Ann Femicola and Sister Angela Agresta; sister of Dominic Zappi and Theresa Sergi.

MABLE W. MALEY, 70, St. Joan of Arc, June 9. Mother of Joan Kimler.

MARGARET HEYOB, 89, St. John, June 9. Mother of George E. and Helen Heyob, Anne M. Ludwig; sister of Helen Hodges.

KATHERINE A. STEENSON, 84, Our Lady of Lourdes, June 9. Sister of Elvira Vail.

MARY E. BURNS, 75, St. Joan of Arc, June 10. Sister of Beatrice Fitzpatrick and Genevieve Burns.

MADISON

LEWIS E. MOORE, 89, St. Michael's, May 29. Father of Henry and Mary Moore, both of Madison.

ZOE MCBRIDE, 85, St. Michael's, June 2. Sister of Anna J. McBride of Indianapolis.

NEW ALBANY

JOHN M. CALLAHAN, 67, Holy Family, June 3. Husband of Ruth B.; brother of Kathryn and Margaret Callahan, both of New Albany.

JACK W. WILKINSON, 44, St. Mary's, June 4. Brother of Mrs. Beatrice Peabody of New Albany.

LOUIS A. STAUSS, 74, St. Mary, June 5. Husband of Betty; brother of Mrs. Viola Hartman of Clarksville and Mrs. Hortense Stagerwald of Lawrenceburg.

NELLIE BLOCK, 82, St. Mary, June 5.

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VIEWING WITH ARNOLD

Rock film a masterpiece

BY JAMES W. ARNOLD

Youth rock festivals are something new and wildly different in contemporary mass culture, and the prototype par excellence was the sensational three-day "be-in" last August on Max Yasgur's rolling farm near Bethel, N.Y., now recorded in perpetuity in a mind-blowing three-hour documentary called "Woodstock."



Depending partly on which side of the generation gap one sits (or cowers), the Woodstock festival was either an appalling semi-orgy or the dawning of a new and better age. The film could modify extreme views on both sides of the canyon; since it is rather honest reporting of the kind that undermines stereotypes. But in practice, few old folks over 25 are likely to be exposed to it: the music alone is enough to make sausage out of the most gallant set of pre-1945 eardrums. Here then is a reaction on you, there is also the sound, stereophonic and magnificently clear, washing over you like a Niagara, an aural apocalypse.

One must eventually decide if the subject is worth all the art lavished on it. Rock fans will think so, but their flaw is their dogged lack of discrimination. Everyone is accorded mass worship. Some performers may be worth it; others are not. There is little question of the artistry and impact, say, of Richie Havens (who steals the film just as he apparently stole the festival), or Crosby, Stills and Nash, or Jimi Hendrix (here subdued, guttaring a superbly ironic "Star Spangled Banner" into a musical statement on war).

But too many get by with exhibitionistic hysteria, a rhythmic repetition of inanity of slobbering into the mike that draw as frenzied a response as if someone had pushed an electric shock button. The performers by an open-minded old fogey, for the young who have already or soon intend to confront "Woodstock," and for the graybeards who hope they never will.

THE MOVIE IS frankly a technical masterpiece, one of the great all-time documentaries, easily the top achievement yet in the "festival" genre ("Newport," in perpetuity in a mind-blowing three-hour documentary called "Woodstock," depending partly on which side of the generation gap one sits (or cowers), the Woodstock festival was either an appalling semi-orgy or the dawning of a new and better age. The film could modify extreme views on both sides of the canyon; since it is rather honest reporting of the kind that undermines stereotypes. But in practice, few old folks over 25 are likely to be exposed to it: the music alone is enough to make sausage out of the most gallant set of pre-1945 eardrums. Here then is a reaction on you, there is also the sound, stereophonic and magnificently clear, washing over you like a Niagara, an aural apocalypse.

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34 Cathedral seniors given college grants

INDIANAPOLIS—Thirty-four Cathedral High School seniors have received 53 college scholarship offers, valued at more than \$200,000, the school announced this week.

Recipients and scholarships are: Mark Abbott, Indiana University; Earl Brinker, Marian and Huntington Colleges; Daniel Brunette, DePauw University; AROTC college choice, NROTC Miami of Ohio; John Buis, Butler University and University of Louisville; Anthony Cossell, St. Louis University.

James Curry, Ball State and Butler Universities; Steve Dreyer, Bemis Company Scholarship Special National Merit Purdue University and Junior Achievement Scholarship; Daniel Fagan, Indiana University; Irvin Graves, Memphis State, University of Evansville, Butler and Indiana State Universities; Robert Hood, General Motors Institute Evans Scholarship and Purdue University.

Walter Ittenbach, Evans Scholarship and Indiana University; Paul Jansen, Indiana Central College; Craig Lohman, Indiana University; Timothy McCalley, DePauw University; James McKenna, University of Dayton, Indiana University National Merit Scholarship;

WE NOT ONLY watch several things at once, with the images sometimes complementary and sometimes in ironic or aesthetically moving juxtaposition. But in the musical segments we get aesthetic interpretations of the performance that in effect create a new art form. It's due not to the split screen alone, but many other inventive manipulations, including speeding up and stopping the action, distorting and abstracting the view, changing the light and color values. While all this is working exercise fearsome manipulative control over the vast throng, simply by revving up their juices: it is a visualization of humanist nightmares of modern society.

Some people, of course, attend and rever events like Woodstock precisely because much of the experience and some of the music is senseless and sensual. This aspect of the youth revolution is unabashedly hedonistic. The kids came for

James McLinn, Butler University and Franklin College. Thomas Mackell, United States Coast Guard Academy; Timothy Maher, University of Notre Dame, DePauw and Purdue Universities; Mark Maley, Indiana State University; Gerald Nalley, Indiana University; Damian Neeld, Indiana University; Timothy O'Banion, Air Force Academy; Patrick O'Connor, Indiana, Ohio State and Southern Methodist Universities; Thomas Rathz, Rose Polytechnic Institute.

Jerry Renihan, Indiana University; Michael Richter, Indiana University; Kevin Riley, Northwestern University; Steve Schaefer, Purdue University; Michael Schiewer, Rose Polytechnic Institute; John Short, Notre Dame Scholar, Notre Dame Alumni Scholarship and News Carrier Scholarship to choice of college; Steve Stanich, Purdue University; Michael Waugh, Franklin and Southern Colorado State Colleges; Peter Weber, Indiana University; and Patrick Zapp, Marian College.

Calendar of Events

FRIDAY, JUNE 12
MINIATURE GOLF, 8:30 p.m., at Rustic Gardens, 1500 S. Arlington Ave., for members of Catholic Alumni Club of Indianapolis.

SUNDAY, JUNE 14
CARD PARTY, sponsored by the Little Flower Auxiliary, Knights of St. John, at 2 p.m. in Little Flower auditorium, 13th and Bosart.

CARD PARTY, sponsored by the Women's Club of St. Patrick's parish, at 2 p.m. in the school hall, 950 Prospect St.

MONDAY, JUNE 15
CATHOLIC ALUMNI CLUB meeting at 8 p.m. in home of Donna Jines, 6610 Gateshead Lane, Apt. 1-D.

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.; Secina High School cafeteria, 5 p.m.
FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m.
SATURDAY: St. Bridget parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m.
SUNDAY: Cardinal Ritter High School at 6 p.m.

CARD PARTY SET

INDIANAPOLIS—All games will be played at the card party slated Thursday, June 18, at 2 p.m., in St. Francis de Sales parish hall, 2191 Avondale Pl. Miscellaneous prizes and door prizes will be given away.

celebre, the producers invested heavily in post-production and gave Wadleigh a free hand in editing. The result is the most beautiful and creative use of the split and triple-screen device since its rebirth in the experimental films of Expo 67.

THIS GETS TO the nub of the problem, for hedonism is ultimately enslaving (as the ancients discovered), even if it is a kind of post-Christian hedonism that intends no harm to others and incorporates a good deal of Christian love.

"Woodstock" forces thoughtful viewers to ponder such issues; it is good sociology. It is certainly sympathetic to the events it celebrates, and so requires a minimal critical and moral intelligence. (Hopefully, the R rating will discourage teenyboppers). But Wadleigh retains much of the good documentarian's objectivity and cynicism. One of his major mistakes, however, is to concentrate on talking to inarticulate and kooky kids. They make it seem like a dropouts' convention, and we should not underestimate the intelligence of young people for whom "Woodstock" remains a sacred, if imperfect, event.

The film has wonderful moments of good-natured humor. The yoga exercise and mobile toilet sequences are classics, and the comments of older local citizens are choice. But Wadleigh best understands the humor in the kids themselves—phoning their worried mothers, sliding in the mud after a disastrous rainstorm, or looking, with cheery hopelessness, for a kid sister: "I lost her during Richie Havens." (Rating: A-4—approved with reservations)



GOLDEN JUBILIANS—Mr. and Mrs. John Kneuev, St. Paul's parish, New Alsace, will observe their 50th Wedding Anniversary on Sunday, June 14. A celebrated Mass of Thanksgiving will be offered in the parish church at 3 p.m. that day, followed by a reception until 7 p.m. in the school hall. The principal concelebrant will be a son, Father Harold Kneuev, of St. Catherine's parish and the Latin School, both in Indianapolis. Other children are: Clifford Kneuev and Howard Kneuev, of New Alsace; Joseph Kneuev, John Kneuev and Willard Kneuev, of Sunman; and Mrs. Charlene Rauch, of Fort Wayne.

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OPINIONS

'KEEP THE FAITH'

To the Editor:

Referring to the letter written by "A Concerned Christian" that was printed in The Criterion of May 8, I would like to take up the invitation to respond. You doubted that your letter would be printed. It was. Keep the "Faith," baby. Also "Hope" and "Charity" (Love).

I am not one iota concerned about the one-true-Catholic Church.

I have a levelling prayer I say every morning and evening. It's entitled "A Prayer for the Mature Life." It doesn't solve problems, but it sure helps me accept the message and meaning of the Ecumenical Council and the documents of Vatican II.

Pope Paul XXIII, remember him? He gently chided the prophets of doom within the Church and spoke of the world's need for the medicine of mercy. In other words, support your pastor.

Mary Ann Barbrick
Indianapolis

'DISMAYED'

To the Editor:

One cannot help but feel dismay after reading the letter to the editor in your issue of April 17, by Father Raymond Boehm.

of the Archdiocesan Education Department. I refer especially to his unequivocal defense of all modern religious text, and his special mention and defense of the Life, Love, Joy Series printed by Silver-Burdett Company, who are also the major printers and vested interests of printed material for SIECUS (Sex Information and Education Council of the United States). SIECUS has founders who have been cited by the House Un-American Activities Committee. But defeated, we dare not be for the future of Catholic religious education, though many in high places have tended to have shown only contempt for grass roots complaints even when they are from Catholic parents who have everything at stake.

We hold no malice, and we deeply respect the sincerity of those liberal opponents on the religious textbook committee, but we know that they are mistaken and, therefore, we know that we must never give up the struggle.

The heterodoxical texts so strongly defended by Father Boehm lack doctrinal integrity, and the fact of the matter is, they never do get around to teaching more than just a minute fragmented amount of Catholic doctrine, and are being protested



WINS K OF C SCHOLARSHIP—Miss Marianne Able, above center, a recent graduate of Roncalli High School, Indianapolis, received the Msgr. Downey Council Knights of Columbus Scholarship to Marian College. The four-year scholarship has been presented annually since 1964. Shown above at a recognition dinner for the present and past scholarship recipients are, from left, Mr. and Mrs. William Able, of St. Mark's parish; George W. Carrico, Grand Knight of Msgr. Downey Council; and Sister Margaret Andrea Oberle, O.S.J., principal of Roncalli High School.

and complained against all over the country by Catholic parents and nation-wide organizations. While at the same time elaborate religion teacher workshops reflect a fancy liberal, negative-to-Catholic doctrine, and deep sensitivity-training-oriented pedagogy.

When one religion teacher after about three sessions in a recent Indianapolis religion teacher workshop began to question what she was being encouraged to teach, she called a son of the late Mr. and Mrs. priest who was a dear friend and John Shea, will be honored at a posed the questions on religious Mass of Thanksgiving to be doctrine to him, explaining to him what and how she was supposed to teach as regards Catholic doctrine, and his only in the parish hall from 3:30 to 7 p.m. No invitations have been sent.

Brother Warren, a graduate of Holy Name School and Beech Grove High School, took his vows in the Brothers of Holy Cross in 1945.

Principal assignments during the past 25 years include St. Thomas Aquinas School in the sacraments. Their children are advised by the state to ignore the teachings of the home, which is also happening here, for we see great contempt shown for parental religious direction by many of the modern religion teachers who say to the children as regards Catholic doctrine: "Oh, we don't teach that old stuff any more."

Communism is a sick philosophy. In our present age we see how it has robbed over a billion people of their individuality and God-given rights, creating a faceless society. How then can educators sit idly by ignoring the preservation and teaching of Catholic doctrine, while its tentacles grope for the vitals of our own beloved America? I can only conclude that as patriotic Americans we must protect ourselves against the Communist system and the other to protect our own hearts against the root of inward corruption that grows in great part from the plant of Marxism.

We must take special care and foresight lest, while protecting ourselves against the enemy's army, WE TAKE OVER HIS IDEAS AND KNEEL BEFORE HIS GODS! The welfare of this great Republic and the Catholic Church depends upon every citizen doing his best to preserve it.

Liberal theologians and authors of religious texts are running as fast as they can with the new liberal ball from established Catholic Church teachings, yet they always want to remain under the mantle of the Church. They tend to dare anyone to expose them or any bishop to censure them. The young people of today are confused as to what truth is, for they hear it from three sources: the orthodox religion teachers within the larger ranks of the liberals, the extreme liberals and also this from the parents.

As for the adults, they frequently feel as though they are sneaking into church to attend Mass and receive the true Sacraments in spite of the pressures to conform to the new theology and the ever evolving innovation and modernistic religious thought, which in my opinion, and that of many knowledgeable clergy is considered to be more insidious than atheism. It reminds one of the conditions for Christians over the last 60 years in Russia, where they slip out to receive

Brother Warren Shea will observe Jubilee

BEECH GROVE, Ind.—A native of Holy Name parish here will return Sunday, June 14, to observe his 25th Jubilee as a member of the Brothers of Holy Cross.

Brother Warren Shea, C.S.C., encouraged to teach, she called a son of the late Mr. and Mrs. priest who was a dear friend and John Shea, will be honored at a posed the questions on religious Mass of Thanksgiving to be doctrine to him, explaining to him what and how she was supposed to teach as regards Catholic doctrine, and his only in the parish hall from 3:30 to 7 p.m. No invitations have been sent.

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BROTHER WARREN SHEA

Brooklyn, Rancho San Antonio in Chatsworth, Calif., and St. Charles Boys Home in Milwaukee, where he has spent the longest period of time. He presently is a residence hall counselor there and teaches arts and crafts.

The jubilarian has three sisters and a brother: Mrs. Joseph Piggott, Mrs. Robert McMahon and Mrs. Timothy O'Connor, all of Indianapolis; and James L. Shea, of Denver.

Downey Council notes 17th year

INDIANAPOLIS—Msgr. Downey Council Knights of Columbus, the state's largest K of C unit with nearly 1,600 members, will note its 17th anniversary with a spiritual and social event Saturday, June 13.

A special Sung Latin Mass will be offered in St. Catherine's Church, Shelby and Tabor Streets, at 5 p.m. Saturday by Father Harold Kneeven, Council chaplain. The parish choir will sing.

Saturday evening a dinner-dance is scheduled at the Council, 511 E. Thompson Rd., starting with a reception at 6 p.m. Tickets are \$4 per person and are available from the Council, 784-3660.

*During this week 20 years ago Cardinal Bernard Griffin, then Archbishop of Westminster, told a Holy Year rally of the Catholic Women's League that women who work outside the home should join trade unions and make their influence felt.

Rites are scheduled at Our Lady of Grace

BEECH GROVE, Ind.—Religious celebrations of Bartholomew's parish, final commitment and Columbus. Sister Rita will teach investiture are scheduled Friday next year at St. Michael's and Saturday, June 12 and 13, School, Bradford.

Archbishop George J. Biskup will be principal concelebrant at the Mass of Thanksgiving to be offered at 11 a.m. Friday for five jubilarians.

Diamond jubilarian is Sister Augustine Dusch, a native of Tell City, now living in retirement after teaching 50 years in public and private schools of southern Indiana.

SILVER jubilarians are: Sister Dorothy Wargel, principal of Christ the King School, Indianapolis; Sister Mary Bede Betz, who will teach in Perry County next year; Sister Mary Lucien Dippel, R.N., a nurse at St. Paul's Hermitage, Beech Grove; and Sister Freida (Mary Clement) Scheessele, seamstress at the convent.

Sister Rita Hall, a Seymour native whose parents now reside in Palm Bay, Fla., will make her final commitment in perpetual vows during Mass at 1 p.m. Saturday, June 13. Principal celebrant will be father John

DURING THE SAME Mass, two candidates will receive the Benedictine habit and begin religious formation.

Miss Margaret Dailey, daughter of Mr. and Mrs. Gerald Dailey of St. Lawrence parish, Indianapolis, and Miss Becky

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CARD PARTY
Senior Citizens St. Patricks
Wednesday, June 17 — 1 P.M.
School Auditorium — 930 Woodlawn

ANNUAL FESTIVAL
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Thursday, June 18
Carry Outs — 4 P.M. til ?
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Fitterer, daughter of Mr. and Mrs. Herman Fitterer of Holy Spirit parish, Indianapolis, will be invested in the habit. Miss Dailey attended Indiana University for two years and Indiana Central College for one year, while Miss Fitterer attended Indiana Central the past year.

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