

Forty-seven clergy changes are announced

Forty-seven clergy changes were announced this week by the Chancery Office, including three retirements and three resignations from pastorates.

Retired from active parish administration were: Father William Knapp, 70, pastor since 1951 of St. Anthony's parish, Indianapolis; Father George Sebastian, 78, pastor of St. Joseph's parish, St. Joseph Hill (Clark County) since 1957; and Father Augustine Sansone, 66, pastor of St. Ann's parish, Terre Haute, since 1956.

Two pastors resigned because of ill health. Father John Kramer, 52, was pastor of Holy Guardian Angels parish, Cedar Grove, while Father James Shanahan, 48, served as pastor of St. Anne's parish, New Castle. Father Shanahan was appointed assistant chaplain of St. Mary-of-the-Woods Convent.

ALSO RESIGNED from his pastorate at St. Mary-of-the-Knobs parish, Floyds Knobs, is Father Paul Offer, 64, pastor there the past 21 years. He was named to Holy Trinity parish, New Albany, where he will assist temporarily.

Appointed co-pastors of St. Ann's parish, Terre Haute, were two Indianapolis priests. Father David Lawler, 34, and Father Peter Scanlan, 28, will assume duties there before the end of the summer.

Among several changes in chaplains, Msgr. James P. Galvin, 55, pastor of St. Patrick's parish, Indianapolis, and former Archdiocesan Superintendent of Schools, was appointed chaplain of St. Mary-of-the-Woods College.

Father Robert Mohrhaus, 38, Assistant Chancellor, was transferred from Holy Cross parish, where he served as administrator, to St. Paul's Hermitage, the Archdiocesan retirement home in Beech Grove, where he will serve as chaplain.

NAMED CHAPLAIN of the Indianapolis Police Department was Father Laurence Lynch, 36, former faculty member at the Latin School and chaplain at St. Paul's Hermitage, Beech Grove.

Pastors transferred to other assignments included: Father Albert Ajamie, 46, from Holy Angels, Indianapolis, to St. Rose, Franklin; and Father James Byrne, 45, from St. Rose, Franklin, to Holy Cross, Indianapolis.

Other new pastors are: Father Clarence Waldon, 31, Holy Angels, Indianapolis; Father Charles Berkemeier, 45, St. Anne's, New Castle; Father Paul Sweeney, 48, St. Mary-of-the-Knobs, Floyds Knobs; Father John Ryan, 39, St. Anthony's, Indianapolis; Father Donald Schmidlin, 39, St. Patrick's, Indianapolis; Father Richard Lyons, 40, St. Francis Xavier, Henryville; and Father Edmund Banet, St. Joseph's, St. Joseph Hill (Clark County).



REV. GEORGE SEBASTIAN



REV. WILLIAM KNAPP



REV. AUGUSTINE SANSONE

OFFICIAL APPOINTMENTS

EFFECTIVE JUNE 19, 1970

REV. JOHN MEEKS, from associate pastor of Holy Trinity parish, Indianapolis, to associate pastor of St. Mary-of-the-Knobs parish, Floyds Knobs.

REV. J. LAWRENCE RICHARDT, from St. Mary-of-the-Woods College faculty, to associate pastor of Holy Trinity parish, Indianapolis.

EFFECTIVE JUNE 24, 1970

REV. ALBERT AJAMIE, from pastor of Holy Angels parish, Indianapolis, to pastor of St. Rose parish, Franklin.

REV. MICHAEL ALBRIGHT, from associate pastor of Sacred Heart parish, Jeffersonville, to associate pastor of St. Mary's parish, North Vernon.

REV. EDMUND BANET, from associate pastor of Holy Trinity parish, New Albany, to pastor of St. Joseph's parish, St. Joseph Hill (Clark County).

REV. BERNARD BECK, O.S.B., from associate chaplain to chaplain of St. Mary-of-the-Woods Convent.

REV. CHARLES BERKEMEIER, from associate pastor of St. Mary's parish, Greensburg, to pastor of St. Anne's parish, New Castle.

REV. MELVIN BERTRAND, from associate pastor of St. Therese's parish, Indianapolis, to associate pastor of St. Mary's parish, Greensburg.

REV. JAMES BONKE, newly ordained, to associate pastor of Our Lady of Greenwood parish, Greenwood.

REV. DONALD BUCHANAN, from associate pastor of St. Ann's parish, Terre Haute, to Marian College theology department and chaplain of the Indiana Boys School, Plainfield, and the Indiana Girls School, Clermont.

REV. CHARLES BURKHART, from associate pastor of St. Mary and St. Michael parishes, Madison, to associate pastor of St. Margaret Mary parish, Terre Haute and religion department of Schulte High School.

REV. JAMES BYRNE, from pastor of St. Rose parish, Franklin, to pastor of Holy Cross parish, Indianapolis.

REV. SAMUEL CURRY, newly ordained, to associate pastor of St. Paul's parish, Tell City.

REV. ROBERT DREWES, from associate pastor of St. Margaret Mary parish, Terre Haute, to associate pastor of SS. Peter and Paul Cathedral, Indianapolis.

REV. FRANCIS ECKSTEIN, from associate pastor of St. Ann's parish, Indianapolis, to associate pastor of SS. Peter and Paul Cathedral and chaplain of Methodist Hospital, Indianapolis.

REV. JOHN FINK, from associate pastor of St. Mary's parish, North Vernon, to associate pastor of St. Mary and St. Michael parishes, Madison, and religion department of Shaw Memorial High School.

REV. WILLIAM FISHER, from chaplain of Methodist and Winona Memorial Hospitals, Indianapolis, to chaplain of St. Vincent's and Winona Memorial Hospitals, Indianapolis, with residence at St. Vincent's.

REV. MSGR. JAMES GALVIN, from pastor of St. Patrick's parish, Indianapolis, to chaplain of St. Mary-of-the-Woods College.

REV. STEPHEN HAPPEL, newly ordained, to associate pastor of St. Therese parish, Indianapolis.

REV. PATRICK KELLY, from associate pastor of St. Bernadette's parish, Indianapolis, to associate pastor of St. Patrick's parish, Indianapolis, and superintendent of Roncalli High School.

REV. GERALD KIRKHOFF, from associate pastor of St. Jude's parish, Indianapolis, to associate pastor of St. Ann's parish, Indianapolis, and religion department of Roncalli High School.

REV. WILLIAM KNAPP, retired from pastorate of St. Anthony's parish, Indianapolis.

REV. CHARLES LAHEY, from associate pastor of St. Paul's parish, Tell City, to associate pastor of Holy Name parish, Beech Grove.

REV. LAURENCE LYNCH, from chaplain of St. Paul's Hermitage, Beech Grove, and Latin School instructor, to associate pastor of St. Joan of Arc parish, Indianapolis, and chaplain of Indianapolis Police Department.

REV. RICHARD LYONS, from associate pastor of Sacred Heart parish, Jeffersonville, to pastor of St. Francis Xavier parish, Henryville, with residence at St. Paul's parish, Sellersburg.

REV. ROBERT MOHRHAUS, from administrator of Holy Cross parish, Indianapolis, to chaplain of St. Paul's Hermitage, Beech Grove, and Assistant Chancellor.

REV. PATRICK MURPHY, newly ordained, to associate pastor of St. Gabriel's parish, Indianapolis.

REV. PAUL OFFER, resigned from pastorate of St. Mary-of-the-Knobs parish, Floyds Knobs. Named to assist temporarily at Holy Trinity parish, New Albany.

REV. WILLIAM PAPPANO, from associate pastor of Holy Name parish, Beech Grove, to associate pastor of St. Michael's parish, Indianapolis, and religion department of Ritter High School.

REV. JOHN RYAN, from associate pastor of St. Catherine's parish, Indianapolis, to pastor of St. Anthony's parish, Indianapolis.

REV. DONALD SCHMIDLIN, from associate pastor of St. Mary's parish, Indianapolis, to pastor of St. Patrick's parish, Indianapolis, and Archdiocesan Director of Catholic Charities.

REV. DONALD SCHNEIDER, from associate pastor of SS. Peter and Paul Cathedral, Indianapolis, to associate pastor of Holy Cross parish, Indianapolis, and Archdiocesan Director of the CYO.

REV. GEORGE SEBASTIAN, retired as pastor of St. Joseph's parish, St. Joseph Hill (Clark County).

REV. JAMES SHANAHAN, resigned from pastorate of St. Anne's parish, New Castle, for reasons of health. Named associate chaplain of St. Mary-of-the-Woods Convent.

REV. PATRICK SMITH, from Marian College theology department, to Newman Chaplain of Indiana State University, Terre Haute.

REV. THOMAS STUMPH, newly ordained, to associate pastor of Sacred Heart parish, Jeffersonville.

REV. PAUL SWEENEY, from chaplain of St. Mary-of-the-Woods Convent, to pastor of St. Mary-of-the-Knobs parish, Floyds Knobs.

REV. PAUL VOIGT, from associate pastor of St. Michael's parish, Brookville, to St. Thomas More parish, Mooresville, in residence.

REV. JOSEPH WADE, from associate pastor of St. Patrick's parish, Indianapolis, to associate pastor of St. Jude's parish, Indianapolis.

REV. DANIEL WAGNER, newly ordained, to associate pastor of St. Barnabas parish, Indianapolis.

REV. CLARENCE WALDON, from associate pastor of St. Andrew's parish and Ritter High School faculty, Indianapolis, to pastor of Holy Angels parish, Indianapolis.

REV. MICHAEL WELCH, newly ordained, to associate pastor of St. Catherine's parish, Indianapolis.

EFFECTIVE JULY 1, 1970

REV. JOHN GEIS, from associate pastor of Holy Cross parish, Indianapolis, to associate pastor of St. Michael's parish, Brookville.

REV. JOHN KRAMER, resigned from pastorate of Holy Guardian Angels parish, Cedar Grove, for reasons of ill health.

REV. DAVID LAWLER, from associate pastor of St. Joan of Arc parish, Indianapolis, to co-pastor of St. Ann's parish, Terre Haute.

REV. AUGUSTINE SANSONE, retired from pastorate of St. Ann's parish, Terre Haute.

EFFECTIVE AUGUST 26, 1970

REV. PETER SCANLAN, from associate pastor of St. Luke's parish, Indianapolis, to co-pastor of St. Ann's parish, Terre Haute, and religion department of Schulte High School.

From the Office of the Most Rev. George J. Biskup, Archbishop of Indianapolis; Very Rev. Francis R. Tuohy, Chancellor.

June 16, 1970

Msgr. Donohue resigns school conference post

WASHINGTON—Msgr. James C. Donohue has resigned as director of the Division of Elementary and Secondary Education of the U.S. Catholic Conference's Department of Education, effective next fall.

A former superintendent of schools for the Baltimore archdiocese, Msgr. Donohue will take a sabbatical year to do

some writing in the field of Catholic education. He joined the USCC department in 1965.

The announcement was made by Bishop Joseph L. Bernardin general secretary of the USCC, who described the priest as "a forthright spokesman for quality education who has been successful in representing the interests of Catholic schools in governmental circles."

New abortion laws might force close of Catholic hospitals



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CANADIAN BISHOPS SAY

Vatican to modernize clergy dispensations

OTTAWA, Ont.—The Canadian Catholic Conference (CCC) disclosed here that the Vatican's doctrinal congregation plans soon to modernize procedures for getting priestly dispensations.

In a letter to the CCC president, Archbishop Joseph A. Plourde of Ottawa, doctrinal congregation secretary Archbishop Paul Philippe said that the changes would be primarily at the diocesan level. Archbishop Philippe's letter also indicated that the form currently used in applying for clerical dispensations was experimental and would be based on experience over the past few years.

Interim English breviary contains extensive changes

LONDON—An interim English version of the new Roman Breviary, to be published here in July, contains the most extensive changes in the Divine Office, or official prayer of the Church, to be made for many centuries.

The new breviary, called "The Prayer of the Church," reflects the general plan of the completely revised Roman Breviary, which will be available in Latin in about a year and in English probably a year later. The new breviary—to be published by the Geoffrey Chapman Company—is a translation of the French version of the revised Roman Breviary.

CANON LAW obliges priests, deacons and subdeacons to say the Divine Office every day.

The bishops of England and Wales have obtained the Holy See's permission to use the interim version.

At the spring meeting of the U.S. bishops, their committee on the liturgy agreed to investigate the text to be published by Chapman and to consider it as an optional alternative to the present breviary that has been in use for centuries.

Diocesan man to be ordained in Louvain

An Archdiocesan native will be ordained to the priesthood at the American College of the University of Louvain, Belgium, on Saturday, June 27.

Rev. Robert E. Scheidler, the son of Mrs. Charles Kohlman, of Napoleon, and the late Alphonse Scheidler, of Millhouse, has studied the past four years in Louvain.

His First Solemn Mass in his home parish, Immaculate Conception, Millhouse, has been scheduled for 1 p.m. Sunday, July 19, upon his return from Europe.

Scheidler was graduated from the parish school and the Latin School of Indianapolis. He received a degree in French from St. Meinrad College in 1966.



REV. ROBERT E. SCHEIDLER

CINCINNATI—The current trend to amend laws resulting in abortion on demand poses a critical problem for Catholic hospitals, which may even force them to close, warned Father James McHugh, director of the Family Life Division, U.S. Catholic Conference (USCC).

The priest made that warning as he addressed the Conference of Bishops' Representatives for Health and Hospitals at its meeting here on the occasion of the Catholic Hospital Association's (CHA) 55th annual convention.

Father McHugh later told NC News that he was dissatisfied with a resolution proposed by the association's board of trustees asking the CHA House of delegates to recommit "its membership to give witness to the dignity of human life."

REFERRING to the "questionable value of the so-called conscience clause," the family life director said the clause "presents serious threats to the continuance of health care institutions under Catholic auspices."

The CHA resolution stated: "We are conscious that our membership faces grave problems in states where abortion is permitted. As an association we will support and assist membership in protecting their right to refuse to cooperate in the termination of innocent life."

Father McHugh said: "It is almost impossible to provide assurance that anyone will in fact be able to guarantee protection to hospitals and health care personnel who object to performing abortions. It is this fact that leads me to the awareness that the Church is being forced to withdraw from the health care field," he said.

Father McHugh emphasized that closing Catholic hospitals is "not something we want to do," but may be forced into doing by the way the laws are being changed.

"CERTAIN cultural pressure is every bit as coercive as the law itself," he explained. And in this case, he said the law itself gives rise to the cultural pressure to perform abortions on demand.

He said the "conscience clauses" are being questioned because of unfairness of the burden which would be placed on some hospitals to perform the majority of abortions when others choose to exercise the option not to do so.

Father McHugh said that Catholic hospitals could not compromise. "We would be forced out of the sponsorship of some of our hospitals," he added that there is "a lack of responsibility on the part of lawmakers who won't even consider this" when writing the laws.

Catholics increase

SAIGON—The Catholic population of South Vietnam increased by about 100,500 in the two-year period from July, 1967, to July, 1969, and Catholics now number over 1.7 million in a total population of about 16.5 million, Archbishop Henry Lemaire the apostolic delegate for Vietnam and Cambodia, announced.



RELIEF FOR QUAKE VICTIMS—Father Benedict Meyer, O.S.B. (right) of the St. Benedict's Priory in Huaraz, Peru, was present last week at the Eli Lilly & Co., Indianapolis, when the first shipment of drugs was started on its way to the earthquake devastated portions of Peru. Supervising loading were Alex Martell, secretary of Contributions Committee, Eli Lilly & Co., (center) and Jay T. Bromley, manager of shipping operations. Father Benedict, who was in the United States on a fund-raising campaign at the time of the disaster, met with Lilly officials to ask for drugs and medicine for quake victims. Five thousand doses of penicillin and 1,500 doses of typhoid vaccine make up the first shipment. More and different types of drugs are being sent according to need. Father Benedict said those wishing to contribute to the emergency relief or the rebuilding of the Huaraz priory may send contributions to Peru Mission Relief, St. Meinrad Archabbey, St. Meinrad, Ind. 47577.

SCRIPTURE TODAY

READERS RESPOND

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

Many letters have come to me from readers of this weekly column about the Bible. With the exception of one writer, who demanded that I pay attention to the revelations made at Fatima, all express joy or some kindred feeling that we meet weekly in this way to talk about the Scriptures.

Some of the letter writers have expressed their understanding of the fact that this is not a question-and-answer column, but they have artfully suggested that perhaps I could work into the column some considerations of one or another question. It will be possible to do it with some of those questions as we continue our way through the books of the New Testament. Right now, before beginning

our study of the Acts of the Apostles, I want to deal with something about which a number of readers have written to me. It is not a question. It is rather their response to a challenge I made earlier.

WHEN I WROTE ABOUT the triumphant entry of Jesus into Jerusalem, described in Chapter 19 of Luke's Gospel, I made the point, in discussing Luke's build-up to that event, that he had put 10 of his chapters into a "journey to Jerusalem" narrative (9:51-19:28) and sometimes he had not put all that early Christian material together with perfect artistry, I went so far as to say that some verses seemed to be just "thrown in" and I challenged my readers to explain, for example, how the 16th verse of Chapter 18, the saying on divorce and adultery, fitted into that chapter.

It was from the sayings of Jesus, I said, and Luke wanted to put it somewhere, but he didn't connect it with the rest of the material in that chapter the way he

usually managed to do. Such a lack of artistry I suggested, was so unlike Luke that perhaps it was some later editor who tucked the saying into that chapter.

I was delighted to learn from my mail that within a week, half a dozen people, so widely separated that they obviously had no connection with each other, sat down, studied the chapter carefully, and wrote me a clear explanation of how that saying did indeed fit into the chapter, with artistry worthy of Luke as well as of some later editor.

Before those letters reached me, a member of my own study group in Rome had taken up the challenge and produced a defense of Luke or the later editor. He is an American architect and a keen student of the Gospels. His wife had earlier surprised me by turning out to be a daily reader of the Jerome Biblical Commentary.

MY CORRESPONDENTS and the member of my own group to whom I have just referred argue that in chapter 16 Luke deals not only with the question of how Christians should handle money but also with the broader and more basic idea of fidelity to God and to God's law. They rightly point to verse 10, following Jesus' parable about the steward, or manager, and his handling of money, where Jesus is quoted as saying: "Whoever is faithful in small matters will be faithful in large ones; whoever is dishonest in small matters will be dishonest in large ones." (TEV).

True, they say, Jesus is presented in that chapter as returning to the topic of handling wealth (verses 11-15), when he returns to the broader, more basic idea in verses 16 and 17. In those verses Jesus summarizes God's intervention in human history through Revelation. Jesus makes reference to the old and new covenants, and he stresses God's seriousness about these acts by saying: "It is easier for heaven and earth to disappear than for the smallest detail of the law to be done away with."

Then, the argument continues, Luke presents Jesus as giving an example that will touch people, at least many people even more effectively than a reference to the handling of money. It is a reference to man's sexual life. It is what we read in verse 18: "Any man who divorces his wife and marries another woman commits adultery; and the man who marries a divorced woman commits adultery."

IN THIS UNDERSTANDING, verse 18, rather than being just "thrown in," is in fact climactic. Looking back at verse 10, my correspondents argue that marriage is one of the "larger" matters of life and Jesus refers to it in verse 18 as a major test of man's (and women's) fidelity to God.

Some of my correspondents made interesting applications of verse 18 to the "present crisis in the Church," with "once-royal priests, nuns and brothers now applying for divorces, that is, giving up their holy vocations." I thought, as I read those words, how much they resembled what some Fathers of the Church had written at various times in the first five centuries of the Church's history, and what commentators on the Scriptures often wrote in the Middle Ages, and what eloquent preachers of the Reformation era had done with this very same verse 18. There is a long tradition of finding spiritual meanings beyond the obvious first meaning of biblical verses, and it is still with us. The basic argument, however, that Luke 16:18 does fit into its chapter, in terms of the first meaning of the words, is something that does commend itself, and I am pleased to bring it to the attention of all of you.

WORSHIP AND THE WORLD

LIVE IN LOVE

BY FR. JOSEPH M. CHAMPLIN

A columnist and film critic for the Los Angeles TIMES wrote recently about "A Mess of Movies Look at the Mess of Marriage." The title spread carried photos of a half dozen stars with this caption:

"A gallery of actresses cope with miseries of matrimony in new films. Their woes include boredom, suffocation and husbands who are frustrated, overworked, inert, unfaithful or all four."

In his opening paragraph the Hollywood

writer observed: "Having spent more than half a century persuading us that an endless succession of Theys lived happily ever after, the movies almost as one have now coughed nervously, toed the deep-pile wall-to-wall carpet, averted our gaze and confessed that that isn't quite the whole story."

"In fact, it's hard to remember a recent movie which dared to suggest that the couple would live happily through next weekend, let alone ever after. Like our society, the movies are taking a hard and worried look at marriage, weighing it and finding it less wanted than it used to be."

Young marriageable persons know, unfortunately, that "The Graduate" and "Bob & Carol & Ted & Alice," for example, are not mere dream concoctions of the cinema, but painful slices of real life. High and rising divorce rates plus the marital misery of many who still live together but no longer love each other, trouble those ready for matrimony. They wonder what happened to these people along the way and question if the same thing will occur in their lives. Engaged couples love deeply, but in the face of such harsh evidence they legitimately ask if the love is real and will last, if the risk is worth it, if they will find happiness and bliss in marriage or discover bitterness and hell on earth.

RICHARD DALI and Jerilyn Jerry viewed those movies, weighed these alternatives and then vowed, on May 16 in St. Thomas of Canterbury Church at Cornwall-on-Hudson, New York, to be true in good times and in bad, in sickness and in health, promised to love and honor each other all the days of their lives.

Like hundreds of couples in the United States this spring and summer, Jeri and Dick planned their own wedding ceremony, picked out the readings, prayers, and blessings, produced a program booklet for the guests. A paragraph of welcome in this leaflet set the tone for a warm and personal service which involved the entire congregation. "We would like to welcome you, our friends, to share with us this, our most beautiful day; to witness and be part of, the beginning of our lives together."

The pastor of St. Thomas helped. An admiral in the navy and former chief of chaplains, Monsignor George R. Rosso several months ago purchased a handsome silver cup with handles specifically designed for use at nuptial Masses. It seems to work particularly well. Normally bride and groom gingerly raise chalice to their lips and consume but a drop or two of the Lord's Precious Blood. I found the couple more relaxed and comfortable holding Monsignor Rosso's unique "loving cup" and better disposed to drink Christ's Blood instead of merely sipping it.

Some parish priests (Father John Beno in Pueblo, Colorado comes to my mind) obtain a similar, but ceramic cup for the wedding and present it to husband and wife as a gift after the nuptial Mass. They are encouraged to reserve it for the anniversary each year as a reminder of that covenant ratified in Jesus' Blood on the first day of their wedded life.

RICHARD AND JERILYN were anxious that friends and relatives might share in the joy and love of "our most beautiful day." In this the young lovers were following the intent of the revised ritual which states: "At the words 'Let us offer each other the sign of peace,' the married couple and all present show their peace and love for one another in an appropriate way." They felt the sign of peace would be an excellent opportunity to communicate love, joy, and harmony

especially at a time when the nation is split by hatred and violence.

After the nuptial blessing, they embraced, then communicated a greeting of peace to the celebrant. Next, the groom walked to his brother, the best man, shook hands and said, "Peace be with you, Sam." The bride stepped to her sister, the maid of honor, kissed this college senior and whispered, "Barbara, may peace be with you." The priest, at their request, addressed those in the pews with these words: "Dick and Jeri obviously are very much in love and at peace. They would like to share these sentiments with all of you and hope you, too, feel the love for one another and the peace with all men which they have in their hearts on this day. They ask you to turn to those around you, shake hands or greet the person in some way, and say, 'Peace be with you' or 'Shalom' or 'God bless you' or whatever seems best."

I MUST CONFESS I was skeptical about the outcome of this sign of peace at that wedding. The guest list included Catholics, Protestants, Jews, non-believers and there had been no announcement or explanation of the gesture other than the brief remarks above. But, to quote a priest observing from the side, one could actually sense the electrifying, heart-warming effect of this experience.

Later, at the reception, an usher, a young Jewish lad, went out of his way to note how overcome and at home he felt when the word "Shalom" was mentioned. During the exchange of peace two bridesmaids had to brush tears away and one husband in the early sixties tenderly kissed his wife. Someone remarked: "It made you feel kind of good all over to see everyone so close to one another."

Jeri and Dick entitled their booklet, JOY, with the O made up of little children dancing in a circle. Along the Y they had printed, "Go in Peace. Live in Love." In an age of war and bitterness, in a period when marriage is "less wanted," perhaps more than we realize people are thirsting for peace and love, looking for courageous persons who will promise to care for each other until death do them part. Richard and Jerilyn Dali's wedding ceremony gave guests forty-five minutes exposure to just those things, then sent them home in peace, with renewed encouragement to live on in love.



A lasting and deeply felt love is what modern young couples are searching for, despite some harsh evidence of marital problems they may see in the world around them. (NC Photo by Frank Hoy.)



This youngster recognizes pleasure in the simple act of meeting a new person and shares his real enjoyment with someone else. (NC Photo by Ursula Bernath.)

SHARING PLEASURE

BY DOLORES CURRAN

All the other children were frolicking in the plastic backyard pool on that hot afternoon. But not Jimmy. He was down on his knees, dirty and sweating, pulling tiny weeds from his very own garden plot.

It bothered some of the mothers there. "Can you imagine preferring weeds to water today?" laughed one.

Jimmy's mother didn't bat a wrinkle. "Not, I can't, but I hesitate telling him what HE enjoys."

A wise mother. I wish I could be more like her. We do have a disagreeable tendency to set enjoyment standards for our families. Our biggest fault, I think, is insisting that all children enjoy the same things. We forget they are individuals just as adults are. Their pleasures might seem strange to us but they have a right to them.

Because I enjoy reading more than dishwashing, I forget that my five-year-old much prefers dishwashing. He gets enormous pleasure out of squeezing suds, breaking bubbles, and pouring water from dish to dish. But when he asks if he can wash dishes, I usually think about the slippery floor, sippy sneakers and soapy dishes and reply, "Oh, why not read instead?" He gets the message: dishwashing isn't supposed to be fun, and his pleasure in accomplishing something is diminished a little.

A SECOND PROBLEM comes from our Puritan ancestry which told us that idle hands were the devil's playground, that leisure time meant doing something profitable ("How I hated that embroidery during convent recreation," groaned a nun recently.), and that if something was fun, it had to be immoral. Add to that the old distinctions between servile and non-servile work on Sundays and we have a lot of inhibitions regarding pleasure to overcome.

Pleasure is not as immoral as it is overlooked. It doesn't have to be directed toward learning a skill or filling idle hours. Real pleasure comes in little, often unexpected, snatches—watching children's pleasure, seeing an old friend, hearing nice words—and we must be open to those snatches when they come along. Once we learn to recognize pleasure when we see it, we will relax in our search for it.

Many of us feel that we have to go some place or do something unusual or buy tickets in order to have a good time. A friend of mine who had to neglect her four-year-old daughter during her mother's terminal illness decided to make up for it by allowing her daughter to have a whole day of fun on her own terms.

"What do you want to do?" the mother asked. "We can go to the zoo or to a movie or out for lunch or anything you decide."

Her daughter didn't hesitate. "Best of anything in the world, I'd like for you and me to eat chocolates together on the couch while you read to me." So they made two trips, one to the library and one to the candy store. They cuddled together eating and reading all day. And the child still talks about it.

The irony is that while her mother suggested enjoyments outside of the home, getting away from it all, Lori recognized the pleasures at hand. She RECOGNIZED pleasure while her mother SEARCHED for it.

WHEN A FAMILY BEGINS to experience real enjoyment, it tends to share it. Parents who take their children on casual walks soon find themselves the Pied Piper of the neighborhood. Families which enjoy a game of softball together begin to draw other families into the game. Families who decide on a spur-of-the-moment picnic frequently call other children to go along.

Parents can capitalize upon this natural feeling of sharing pleasure as the first step in showing and teaching youngsters their responsibility in furnishing pleasures for

those who have none in their lives. Many families have nothing to enjoy. Their parents or single parent is too busy simply furnishing the necessities to be able to furnish fun. The working divorced mother is too tired at the end of the day to walk or read with the children. The single adult and the widow need to know that their company is of value to someone.

If, occasionally, while planning our family fun, we stop to consider how we can include others who have little enjoyment in their lives, our children will follow suit. If they see us giving of ourselves, they will realize that there's more to pleasure than self-gratification. But it takes encouragement and example.

GUIDE FOR THE 1970'S

Popular fixed prayer formulas

BY MSGR. JOSIAH G. CHATHAM

Now a word about fixed formulas of prayer. The Psalms of the Old Testament were fixed formulas of prayer and Jesus used them. When the Apostles asked Jesus to teach them to pray, he gave them the formula of the Our Father. Formulas of prayer are good—so long as we remember that prayer is communication with God. Prayer must come from the mind and heart, and, in some way, it must involve listening.

The prayer of worship is offered to God alone. Prayer to the saints is not worship, but prayer of devotion in which we ask the saints in heaven to join their prayer with ours as we pray to God. Devotion to the Mother of our Savior and the other saints is good, but it must be kept in proper balance and perspective. It should be fervent but should occupy only a small part of our prayer time.

There are certain basic formulas of prayer which every Catholic should know by heart. There is a movement to modernize the English in these formulas and this will undoubtedly prevail eventually. The most common prayer formulas are the Sign of the Cross, the Our Father, the Hail, Mary, and the doxology, Glory be to the Father.

Besides these well-known prayers, there are several other prayers with which we should be familiar. One of these is the Apostles' Creed, in which we find basic beliefs of our Faith.

THE APOSTLES' CREED: I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell; the third day He arose again from the dead; He ascended into heaven, sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Spirit, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

We should also communicate with God using other prayers, such as acts of faith, hope, love and contrition. Ideally, these prayers should be spontaneous and simple. Here are some examples of faith, hope, love and contrition:

ACT OF FAITH: O my God, I firmly believe that You are one God in three Divine persons, Father, Son and Holy Spirit; I believe that Your Divine Son became man, and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths which the Holy Catholic Church teaches

Enjoying pleasures of life

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

Most people like to have a good time. They enjoy the pleasures of life that are available to them and usually desire those that are still beyond their reach. This is nothing new in human experience. The earliest records of

civilized man indicate as clearly as do today's television commercials the important place pleasure has in people's lives. The major difference between contemporary culture and previous periods of history with regard to pleasure is perhaps only in the number and variety of pleasures available.

Because the drive for pleasures is so strong a force for good or evil, for happiness or frustration, people in every age have taken some philosophical or religious stance toward enjoyment in general or toward some pleasures in particular. The reactions cover the whole spectrum from viewing pleasurable enjoyment as the very purpose of life to considering it life's deepest threat. Some have thought in the past as well as in our own time that happiness depends on enjoying every possible pleasure as intensely and as frequently as possible. Others, past and present, see true human fulfillment to be achieved only through the denial of pleasure. Between these extremes can be found almost every conceivable variation in viewpoint.

Christians down through the centuries have seemingly fluctuated in their evaluation of pleasure. While few Christian groups seem to have considered the pursuit of pleasure as the ultimate basis of human happiness, many groups have taken very strong positions against the compatibility of pleasure and holiness. Usually their condemnations or suspicions focused on particular pleasures like sex and drink, but some went so far

(Continued on Page 5)

because you have revealed them, Who canst neither deceive nor be deceived.

ACT OF HOPE: O my God, relying on Your almighty power and infinite mercy and promises, I hope to obtain pardon of my sins, the help of Your grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

ACT OF LOVE: O my God, I love You above all things, with my whole heart and soul, because You are all-good and worthy of all love. I love my neighbor as myself for the love of You. I forgive all who have injured me, and ask pardon of all whom I have injured.

ACT OF CONTRITION: O my God, I am heartily sorry for having offended You, and I detest all my sins because of Your just punishments, but most of all because they offend You, my God, Who are all-good and deserving of all my love. I firmly resolve, with the help of Your grace, to sin no more and to avoid the near occasions of sin.

We are all familiar with the prayers said before and after meals. In addition, we should begin and end each day with a prayer. These prayers may also take different forms, depending on who is saying them. Here are two examples, of morning and evening prayers:

MORNING PRAYER: Dear God, I thank you, I worship you, I love you. Joyfully, I offer you this day, with all it holds for me. Enable me, this day, to be a better person, to love and help everyone I come in contact with, to participate in the renewal of the Church and the building of a better world. These things I ask, in the name of Jesus Christ, my Lord and Savior. Amen.

EVENING PRAYER: Dear God, I thank you for all your gifts today. Bless and reward all who have been kind to me, who, helping me, have shown their love for You. I give myself, and all I love into your keeping. Forgive our sins. Grant peace and pardon to all men and nations. Move people everywhere to love and help one another as your children, that the Church and all the world may be renewed. In Jesus' Name. Amen.

DISCUSSION QUESTIONS

1. To be meaningful how should prayer formulas be used?
2. What is the difference between prayer to God and prayer to the saints?
3. Discuss the matter of balance and perspective in prayer devotion to the saints.
4. Is the faith affirmed in the Apostle's Creed "theological faith"?
5. What is the relationship of the Morning Prayer to the daily actions of life?

(Next week—Meditative Prayer)



SONG WRITER—Sister Hilda Godecker, O.S.B., poses for a moment by her piano at the Convent of the Immaculate Conception at Ferdinand after writing her song, "Moon," which will be released soon.

Retired nun pens song for 'moon-men'

FERDINAND—The historic landing on the moon last summer by astronauts Armstrong, Aldrin and Collins has been immortalized in song.

Sister Hilda Godecker, a retired teacher now stationed at the Convent of the Immaculate Conception at Ferdinand, has received word that her song, "Moon," has been accepted for publication by The Publishing Company of New York.

According to Sister Hilda, the song, which will be released soon, is meant to impress on people the historic fact and the names of the men who risked their lives in the interest of scientific discovery.

The words are:

I called to the man in the moon,
For I'm sure he was still there in June;
Came mid of July,—no reply
From the sweet smiling man in the moon.

Three sailors from earth are to blame;
They covered his face with their fame.
Of them we are proud,—as avowed
The sweet smiling man in the moon.

Neil Armstrong, the first of the crew,
With Aldrin and Collins so true;
The first group to land on spongy rock sand,
The home of the man in the moon.

The month of July, sixty-nine.
Remember that date, darling mine.
Thus hist'ry in song keeps rolling along
By the light of the man in the moon.

Minister to study at Rome university

RUTLAND, Vt.—A Protestant minister is bound from here for a Catholic university in Rome, seeking some answers to a number of problems in the

multifaceted field of ecumenism.

The Rev. David M. Powers, a United Church of Christ minister here, said he hopes to find answers to these questions:

—Is the mission field going to be one of significant areas for real, grass-roots ecumenism to take hold?

—How will bureaucracies of the various missionary churches react?

—Will leadership guide and encourage the teaching of one Christian gospel, or will it take another tack?

So in his quest for answers, the Rev. Mr. Powers and his wife, Pam, will emplane from Boston June 28 for Rome, where he will enroll as a student at the Pontifical Urban University, known as "the missionary institute" of the Catholic Church.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

In McFARLAND, CALIF., the United Farm Workers Organizing Committee, AFL-CIO, achieved its greatest victory so far in the California farm labor dispute when it signed a contract (June 10) with Roberts' Farms, Inc., covering nearly 50,000 acres of five counties, employing some 4,800 workers. Some 600 acres of grapes are involved along with 17 other agricultural crops. Cesar Chavez, union president, said negotiations with Roberts' Farms were the best he had ever experienced. The contract is similar to that signed with other growers in the Coachella and San Joaquin Valleys.

In WASHINGTON, Msgr. James C. Donohue, director of the U.S. Catholic Conference (USCC) elementary and secondary education division since 1965, has resigned effective this fall. He will spend a year's sabbatical writing a book describing "the interplay of forces—government, Church and public—that has affected these five very dramatic years in the area of Catholic education," he said.

In BILBAO, SPAIN, Basque Bishop Jose Maria Cirarda suspended all public celebrations of the feast of the Sacred Heart in his diocese to protest against recent arrests of nine of his priests. In a pastoral letter, released to newspapers and read in all the 270 parishes of his See, Bishop Cirarda said the arrests endanger "the liberty of the Church." He considers them violations of Spain's concordat with the Holy See which prohibits arrests of priests without permission from their bishops. The priests had been arrested on charges of reading to their congregations a document alleging police torture of Basque nationalists.

In BOSTON, the state supreme court, for the second time within a fortnight, declared (June 9) that proposed legislation to aid nonpublic education would violate the Massachusetts constitution. An advisory opinion of the court held that a proposed House bill to grant \$100 annually for every student enrolled in a nonpublic school would violate an "anti-aid" amendment of the state constitution.

In CHICAGO, a Carmelite priest who disappeared halfway through his trial on charges of raiding a Selective Service office has been sentenced to a total of 10 years in prison by U.S. district court judge Edwin A. Robson. Father Nicholas Riddell, O.C.D., and two other missing defendants—Linda Quint and Charles Muse—reportedly went to Canada after leaving Chicago when their earlier attempt to avoid conviction by pleading insanity failed.

In SAIGON, statistics show the Catholic population of South Vietnam increased by about 100,500 in the two-year period from July, 1967, to July, 1969, and Catholics now number over 1.7 million in a total population of about 16.5 million. Archbishop Henry Lemaire, the apostolic delegate for Vietnam and Cambodia, announced.

In WASHINGTON, an anti-abortion rally organized by a temporary committee of Washington area Catholics fighting abortion law relaxation, resulted in the arrest of five persons, including L. Brent Bozell, editor of Triumph magazine, after about a dozen demonstrators tried to force their way into the George Washington University student clinic. Bozell's son, Christopher, 19, a founder of the Sons of Thunder, a militant Catholic youth group, charged the clash with city police was "a clear case of police brutality."

In RADNOR, Pa., the June 13 issue of TV Guide magazine forecast a major shift in television religious programming placing more emphasis on spiritual concern and less on social activism. The magazine surveyed TV-radio officials of major religious groups who said they were aware of increasing criticism of their emphasis on social activism in their network TV programming.

In WASHINGTON, two Catholics broke their fast after going without food more than a month to dramatize their appeal to President Nixon for U.S. troop withdrawal from Cambodia. Brian J. McDonnell, who fasted 36 days, and Thomas Mehany, who fasted 30 days, said in a statement their fast is "a personal failure, not the failure of non-violence." In a letter to Nixon, the two said they had believed the "non-violent action of fasting was supportive" to him and the nation. "Yet the fast has failed to reach you in any real sense," they said.

In CHICAGO, delegates to the 97th annual forum of the National Conference on Social Welfare (NCSW) elected the dean of Fordham University's School of Social Work as the conference's next national president. James R. Dumpson, former New York City welfare official, will take the NCSW office in June, 1971, to succeed Margaret Berry, executive director of the National Federation of Settlements and Neighborhood Centers and 1970-71 NCSW president.

In BOGOTA, COLOMBIA, seven Colombian bishops criticized a former president for charging that "the uncompromising attitude of the Catholic Church" is the "greatest obstacle to family planning in Latin America." Speaking in New York, former Colombian President Alberto Lleras Camargo claimed that the so-called population explosion is "more grave" and "more damaging" in Latin America than in any other area of the Third World of underdeveloped nations. But, he said, there is "no hope of an immediate solution" because of the position of the Church. The bishops charged that Lleras' "judgments are biased because of his vested interest in capitalistic institutions."

In BOSTON, a 20-page study of Massachusetts' 2,427 Christian churches—the nation's first attempt to pinpoint the economic impact of "The Church as Consumer"—indicates that the state's churches spend more than \$26.6 million annually on goods and services. The survey, organized by Project Equality, was limited to Catholic, Protestant, Unitarian and Quaker houses of worship. Inclusion of Jewish synagogues would add another \$1.5 to \$2 million to the total, a spokesman said. Project Equality is a nationwide ecumenical organization aimed at marshaling the economic power of religious institutions to promote fair employment practices by church suppliers.

In TALLAHASSEE, Fla., when the state legislature adjourned (June 5), the House had taken no action on a Senate-amended measure which would have eased restrictions on Florida's century-old anti-abortion statute. This was the third successive year that concerned efforts failed to lower the restrictions. Principal opposition to the measure came from the Florida Catholic Conference, which also opposed another bill that died when the session adjourned—a measure called a "death with dignity" bill which the Catholic opposition had described as "pure euthanasia" (mercy killing).

In GENEVA, SWITZERLAND, the Lutheran World Federation (LWF) decided to shift the locale of its fifth assembly from Porto Alegre, Brazil, to the vicinity of Geneva on the scheduled dates, July 14-24, bowing to the growing pressure from many of its members throughout the world. Because of mounting opposition by Lutheran leaders in several countries to the assembly in Brazil stemming from charges of human rights violations by the Brazilian government and torture of prisoners, LWF officials "have regretfully concluded that conditions for a strictly working assembly no longer exist in Porto Alegre where the meeting was planned."



RECEIVES I.U. DISTINGUISHED ALUMNI SERVICE AWARD—Charles (Bud) Dant (left), who was active in Catholic student affairs while attending Indiana University, receives from I.U. President Joseph L. Sutton the University's Distinguished Alumni Service Award. Now living in Los Angeles, Calif., Dant, a conductor, arranger, composer, and musical director, formerly lived in Washington, Ind., and Indianapolis. He began his musical career by organizing his own orchestra while he was a student in I.U.'s School of Music in the early 1930's. He did the arrangement for fellow I.U. Alumnus Hoagy Carmichael's "Stardust," a song which has become an American classic. Dant also has done arrangements for Andre Kostelanetz, Phil Harris, Paul Whiteman, and Pete Fountain. He has been musical director of a number of radio and television shows, and has held management positions with some of the major recording companies. He graduated from I.U. in 1932.

NCC officials voice solidarity on Brazil

NEW YORK—Officials of the National Council of Churches' Latin America department announced solidarity here with an earlier Catholic-sponsored statement condemning growing use of torture to suppress political dissent in Brazil.

In a preface that outlined the complex U.S. involvement in Latin America the NCC statement pointed out that Brazil is the third largest recipient of U.S. aid in the world... that some 600 U.S. industries operate in Brazil... and that almost 3,000 American Protestant and Catholic missionaries work in the vast country.

Commenting that the Brazilian government has frequently denied torture reports, the NCC statement countered that "the reports have been too numerous, too widely documented and recognized by too many reliable sources to be discounted."

THEN, IN a position DESPITE THIS involvement, statement, the NCC group the statement charged, the declared its solidarity with a

statement issued May 26 by the International Affairs Committee of the U.S. Catholic Conference.

The Catholic statement condemned the use of torture by anyone and urged both political and spiritual sanctions against government officials responsible for the torturing of prisoners, especially priests, nuns and others engaged in social welfare activities.

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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.

There's no biz like slow biz . . .

Senator Mike Mansfield hit the back pages of the nation's press with a bang when he warned that the country's economic situation has reached the crisis stage. "It looks like things are piling up," said the laconic majority leader.

And piling up they are. Two weeks ago unemployment finally burst through 5%, long held to be the danger point. Five percent is twice the 2.5% on Dec. 3, 1968, when the Dow Jones industrial average poised momentarily at 985 before beginning its long, slow slide. Meanwhile, inflation soars on. Conservative forecasts last week were for a 7.2% rise in the consumer price index by the end of 1970.

These are but the two most important of many yardsticks that could be cited in support of Mansfield's contention that things are piling up . . . that everything is hitting the fan at once . . . that the nation which for so long seemed to have history by the tail on a downhill pull now finds itself staring at an onrushing tiger named Depression.

The hyperbole is ours, not Mansfield's. A man who enjoys the highest measure of bipartisan respect of any person in the United States Congress, Mansfield also is the Gary Cooper of American politics. He never uses two words when one will do. When that one word is "crisis" it surely belongs on the front page, not back among the acne ads. But the secular press

persists in a naive superstition that if it buries an unhappy fact, maybe it will go away. Hence, when President Nixon says things are looking great and he'd buy stocks right now if he only had some money, he gets boxcar headlines on Page 1. Three days later when the Dow Jones plunges to a seven-year-low, the matter is treated as a routine business-page item.

In warning of crisis, Mansfield was not playing partisan politics. Although he regards Presidents as merely people, he holds the office of the Presidency in highest esteem. Criticism of any chief executive's performance is painful to him.

He suggested to President Nixon, as he did to his predecessor, that standby wage, price and profit controls ought to be readied. Both rebuffed him. So he has further suggested an easing of federal construction cutbacks. He knows it is better to have inflation and low unemployment than the explosive combination of inflation and high unemployment. "We just cannot . . . face a situation like that we faced in the 1930's," said this quiet, guileless patriot who never uses fire-alarm words such as "crisis" unless he knows what he is talking about.

And he is right. The country could not survive another depression of the magnitude of that of the 1930's and still retain its blessings of individual liberty and good order.

. . . to unfizz the war biz

Senator Mansfield's stature is such that, even though he is chief architect of the effort to curb the administration's "Cambodianization" of the war, he has not suffered the slings and arrows of others of both parties who have joined in the move. Although a "dove," Mansfield always has sought to use persuasion rather than a club. He thought the Nixon policy was in the right direction—until Cambodia came along.

Mansfield did not mention the ever-escalating war in context of his warning of economic crisis. Or, if he did, the papers we read didn't print it. But then perhaps he didn't feel any need to belabor the obvious. For the terribly costly war in Asia, to which no end is in sight, is the root cause of the onrushing new depression.

When President Johnson spiraled a relatively minor U.S. presence in Vietnam into a major land war in Asia, now the longest and third most costly in the nation's history, he also spiraled inflation out of all control.

It is so out of control that even the fantastic prime interest rate increases ordered by the Federal Reserve Board have not slowed it. But the interest rate has helped knock the country into the worst recession in many years.

It used to be imagined that war

was good for business. Indochina has proved otherwise. How much so was shown one day recently. Early in the day on Wall Street there was a mild rally in stocks, perhaps a technical rally, but nonetheless a rally. Then came a news flash that the North Koreans had claimed they had sunk an American spy ship. Kerplunk went the day's market.

The stock market is not the be-all and end-all of the nation's economy. Not, thank goodness, by a long shot. But it is an excellent barometer of the way the nation's business leaders think. What they told the stock market that day last week was what they have been feeling ever since Mr. Johnson made his disastrous Gulf of Tonkin move. To American business, war no longer is good business—if, in fact, it ever was. Let us thank God for that.

And perhaps God's will is at work in the present economic slump. It may be that when things get bad enough, the picket lines in front of the White House and the Pentagon will be manned by well-barbered men in expensively tailored suits rather than by mangy looking yippie types. When enough tycoons finally begin yelling, "Stop this crazy war!" peace will come in a hurry. God's will works in strange and wondrous ways.

has slowed to a trickle. As one lawyer put it, civil rights has lost its sex appeal. The do-good money is flirting with ecology, peace efforts and the problems of the Northern ghettos.

There aren't nearly enough black lawyers working in the South and too few are home-grown. The attrition rate among Northern blacks who have joined the fight is high; the number of black students now enrolled in law schools in the South is accelerating each year but still miserably small.

The first years of the civil rights movement in the South produced violence and bloody encounters. Though it doesn't make headlines any more, that sort of confrontation still occurs but with comparative infrequency. The real action is in the courtroom. Those producing it, however, are having a harder time than they expected.

New mood on the campuses?

On Monday of last week eight White House Staff members returned from a tour of college campuses and reported to the President. They told Mr. Nixon student disenchantment with the administration was epidemic. Vice-President Agnew's cliched name-calling was kindling new resentments, and the Cambodian adventure had driven many moderates into the radical camp.

On Thursday the President announced a youth conference originally scheduled for next June in Washington would be moved up to February.

On Saturday the President named a nine-member commission to study the causes of campus unrest and recommend measures for reconciliation and peace.

The events were sequential, not necessarily consequential, though it is clear Mr. Nixon has concluded his paternal scoldings of a few weeks past did not go over well.

The breadth and emotional intensity of youthful frustration will not yield to verbal spankings. The active, vocal disaffection of a sizable segment of the population, earnestly expressed in perfectly legitimate ways, demands attention. And it is going to get it. At least it appears that way.

Whether Mr. Nixon's blue-ribbon commission turns out to be so much window-dressing remains to be seen. Certainly the rash of commissions impeached by President Johnson contributed hardly a thimbleful of administrative change. They basked in the limelight for a while, then faded into oblivion, their voluminous reports quietly filed away in obscure pigeonholes.

The Johnson administration panels were handy devices to simulate action. And when one or two of them did happen to file a report that grappled directly and forthrightly with the issues—as did

the riot commission—Mr. Johnson wore the look of a man betrayed.

There are, however, two promising signs about the college probe. The commission has been mandated to report by Oct. 1. And it has been given subpoena powers. We shall have to wait and see what the urgency and the muscle produce.

Meanwhile, the providential lull of summer vacation has settled over the campuses. Kent State and Ohio State had commencements that were notably peaceful. Moreover, in commencement speeches throughout the country a new kind of voice was predominant. It spoke of orderly process and political realism. It was, in many instances, the voice of a moderate determined to seek aggressively but within the system a unity of purpose and direction. It spoke bitterly and sorrowfully of the senseless violence of the past months. With notable frequency, a vow was made to wrest the initiative from radicals.

James Reston of the New York Times noted this past week that "the moderates are beginning to

challenge the extremists of the right and left and change the tone and maybe even the direction of the student debate."

The prevailing arguments will not change. The rankling social grievances and the war are still there. So, as the White House staffers reported to Mr. Nixon, Cambodia DID lead many moderates into the radical camp in desperation. But the new mood on the campuses noted by Mr. Reston says they will not march to the radicals' drums, and one of their first objectives will be to revise the tactics and the tone of dissent.

If this happens, the class year of 1970-71 will be a much more mature and effective one on the nation's campuses than the one just ended was. Sturdy and sensible dissent will pose a challenge to the Washington administration which will require a sturdy and sensible response. In such case, Mr. Agnew's tired, querulous rhetoric will be considerably less in demand this coming October than it was this past May.

QUESTION BOX

What about Christ's Bar Mitzvah?

BY MSGR. R. T. BOSLER

Q. Last week I attended a Bar Mitzvah. I was very impressed by this beautiful ceremony. I can't help wondering why I have never heard of Jesus Christ's Bar Mitzvah. Can you tell me of any writings that mention Christ's Bar Mitzvah?



A. I hope you also took part in the Se'udah, or festive meal, which is a part of the ceremony, for that affords a unique opportunity to enjoy the delicious foods the Jews are famous for and to learn how religion and joy go well together.

The Bar Mitzvah is a religious initiation ceremony in which a Jewish boy formally assumes the religious duties and responsibilities of a Jew. The rite as it is followed today does not go back in history much beyond the 14th century. Hence you can not expect to find any mention of it in the New Testament. However, in the Gospel of Luke (2:41-52) there is the account of how Jesus at the age of twelve went with his parents to the temple in Jerusalem and stayed behind to question and surprise the teachers of the law. This was a year before the age when a Jewish boy officially reached manhood. The twelfth year at that time may have been marked by some initiation ceremony from which the Bar Mitzvah developed.

It seems in order to observe here that the Jewish religion is a living religion subject to the laws of growth and change. We must not expect everything in it to be the same as at the time of Christ.

Q. Help me to return to Sunday Mass. I am a teenager and the Mass turns me off. Even the guitar Mass bores me. My grandfather actually loves to go to Mass. He goes everyday. He can't understand my attitude. Is this a generation gap? I'd give anything to love to go to Mass, but I don't. The way I feel I think it's better to stay away.

A. I feel the same way about playing a piano. I envy those who can ripple the keys with great abandon and amuse

themselves and others seemingly without any effort. I can't play at all because I hated to practice and gave up after a few lessons.

All the arts, all the fine achievements of life require effort. Prayer, both private and public, is an art. We don't learn to pray naturally and without effort any more than we learn to play the piano well or paint a beautiful picture without effort. Learning to pray is a challenge to us and learning to pray the Mass, the highest form of prayer, is the greatest challenge of all. Don't give up because you find it hard.

There are probably other things that turn you off but which you keep at because you know they are important for your future success and happiness—like school.

I have no quarrel to pick with those who want to make the Mass more meaningful and attractive for teenagers, but I do take issue with those who leave them under the impression that Mass for them should always be a joyful and exciting experience and that when one is not in the mood for celebrating it might be better to worship God under the trees or by visiting the sick.

There is a time for finding God under the trees and in the sick, but there is also a time for joining with others in worshipping God in the highest form of prayer. This can be a most rewarding and satisfying experience, but like any art, particularly when performed with others, it demands discipline and much practice before it comes easy.

I have an idea that the reason why many adults who were satisfied with the old Mass are unhappy with the new is because we pastors have not asked them to discipline themselves enough by learning to sing and respond in the new liturgy. Priests and people have not worked hard enough at the new liturgy to do it with ease and therefore with satisfaction.

Q. I don't like the changing of prayers into modern English. The old form of the so-called Shakespearean English was far more beautiful. For example, consider the words of Christ to the man sick of the palsy: "Arise, take up thy bed and walk"

contrasted with the modern: "Get up and go home."

A. Let's not confuse the issue. We won't quibble about your right to prefer your prayers in old fashioned English, but the example you use is not a prayer but a quotation from Scripture.

When we read an English Bible we need a translation that not only tells us what was said by Jesus but how he said it. How did Jesus speak? It is important for us to know, or else we do not know what kind of man his contemporaries saw. Did he speak in an archaic manner? in a professional style? in a flowery sentimental way? or in a down-to-earth, manly way?

What kind of person would say "arise" instead of "stand up" or "get up"? What

kind of person would say "thy" instead of "your"? When the older translations were made, ordinary people may have said "arise" and "thy," but not today. Therefore, the old translations now give us a wrong impression of Jesus and New Testament teachings. Our modern Scripture scholars are attempting to translate the Greek original of the New Testament in such a way as to help us understand clearly what the original language says.

The language of Mark is less polished and a bit more crude than the language of Luke. A good translation will reflect this. A translation that makes both Mark and Luke read like Shakespeare is not a translation at all; it is a distortion.

THE BLACK VOICE

Is this 'in touch'?

BY REV. LAWRENCE E. LUCAS

I was talking with a student several days ago. He had been "privileged" to have been among the 60 or 80 who were invited into the executive mansion by Robert Odele, Jr., aide to communications chief Herb Klein at the Washington demonstration against our Indo-China involvement.

They were a little surprised at first but not really thrown by the maneuver. Odele explained it. "We're doing this to show demonstrators we're not a monolithic group of ogres, but that we are in touch with the campus and wish to be more so."

The young man, like so many older people, was seeing all kinds of contradictions between what the administration says and what it does and encourages.

In the midst of talk about liberty and freedom abroad and at home, we see a growing national policy that is certain to restrict and cripple the basic liberties of our society—conscience and expression. While praising the right of peaceful dissent, we see those engaged in such activity and non-committed or non-involved bystanders shot down in cold blood by those who are sworn to defend those very rights.

Moreover, we find those elected and charged with guiding the destinies of us all denouncing the young as bums when they call for an end to war, an end to political oppression and an end to racism. We find a Vice-President becoming more and more distinguished for dullness of mind, spear-heading a campaign of stupid name-calling and anti-intellectual epithets that one would expect to hear not from a leader of a nation but a frustrated, inadequate and frightened little bigot.

THE ADMINISTRATION says it is in touch. Yet we see more government-applauded harassment of the young, governmental eavesdropping condoned under the guise of law and order, restriction of lawful protest, the use of bail to extract penalties long before guilt has been established, "no-knock" and "stop-and-frisk" laws, intimidation rather than just criticism of a free communications media.

Dissent from all this is not blameworthy, but acts of highest patriotism.

Then Tricia Nixon got into the act. "I always think there are much better ways than demonstrations to get things done and get your point across," she contributed. "You listen to a few rock tunes and shout a few slogans—that is the easy way." Then she plunged on: "It is much better to talk to your congressmen and people in the administration, to write pamphlets, appear on television panel shows, take part in discussions or write letters to the editors. There are many more meaningful, constructive ways to express dissent."

NOW ALL THIS IS VERY marvelous, of course. It shows that Richard and Tricia have done some very deep and profound thinking on the serious problems that are besetting our country and upsetting particularly the young. Thus, they are coming up with some really new, unique and imaginative "suggestions."

As my student friend started to leave, I shouted after him, "Hey, by the way, I got two questions for you to ask Tricia. Does she think there is any difference between the response of congressmen, and the President to Tricia Nixon and to Joe Blow or the ability of Tricia Nixon to get on television programs and that of Joe Blow? Besides, what's the next step when those in power refuse to let that approach work?"

Tricia didn't get around to those two questions. He grinned as he walked away.



"I think our little talks are starting to help. I made three decent phone calls yesterday."

THE CRITERION

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Enjoying pleasures

(Continued from Page 2)

as to condemn all bodily pleasures because they considered the body as evil.

ALTHOUGH THE CHURCH has officially condemned the extremist view of pleasure as evil, the feeling of many Christians today is often somewhat confused and marked by tension. Strains of Jansenism and Puritanism are still found in American culture and in Christian churches. The poet, Schiller, captures something of this ambivalent feeling in an ironic verse:

"How willingly I'd serve my friends, but alas, I do so with pleasure. And so I am often worried that I am not virtuous."

Many a good Christian has shared this suspicion regarding the normal enjoyment of pleasures like eating and drinking, the warmth of friendship, sex, physical beauty, bodily comfort, and even doing good for others.

How should a Christian feel about enjoying pleasure? The Scriptures suggest a balanced, down to earth attitude toward the pleasures of life and their enjoyment.

Already in the Old Testament it is recognized that the enjoyment of pleasure is a normal part of God's plan for man's happiness. In fact the joys of living are an integral part of God's promise to His people. The blessings given by the Patriarchs to their sons are rich in the expectation of a healthy enjoyment of the good things of life. God clearly calls His people to enjoy the pleasures of married love. He expects them to take pleasure in the birth of a child. God wants men and women to find joy in work and to take pleasure in productive labor. They are to enjoy eating and drinking. In fact God gives men wine to help them be cheerful. The Scriptures praise the human joys that help a person forget his troubles and enjoy good health. The message of the Old Testament toward pleasure is that it is a part of God's plan for man's happiness and holiness.

JESUS' OWN LIFE exemplifies and confirms this positive appreciation of enjoyment. He does not speak often of pleasure, but the Gospels reveal Him as enjoying the ordinary pleasures of life. We read of Him sitting in the shade after a hot day, enjoying a drink of cool water. His enemies find fault with Him because He and His disciples do not fast but enjoy eating and drinking. At Cana He even provides wine for the wedding guests after they had depleted their supply. We know how much He enjoyed the solitude of the hills, the friendship of men and women, and the company of children. The Gospels recall one occasion when Jesus and His weary disciples set off on a

picnic. In the suffering of His last days He sought the human comfort of His friends and His Mother. The Gospels reveal a Man with a very positive and wholesome attitude toward enjoyment and pleasure.

The Scriptures, however, are not naive. Isaiah and Jeremiah, Jesus, John and Paul and James, were painfully aware of the sufferings and evils that arose from the pursuit of pleasure. They knew that men killed, stole, raped, and lied in their frenzied attempts to enjoy pleasurable experiences. But the recognition of the abuse of pleasure, of the excessive pursuit of enjoyment, in no way lessened the biblical writers' appreciation of the value of pleasure in man's life. It is not food, or sex, or music, or friendship that is in any way evil; rather it is the selfish sense of values and perspective that a person has which pollutes enjoyment.

What this suggests is that pleasures are to be enjoyed with moderation, a moderation motivated not by fear or suspicion of pleasure, but by love of self, of others, and of God. If the seeking of pleasure becomes an over-riding concern or value in a person's life, it actually ceases to be creative of human fulfillment and leads to an emptiness that ultimately even deadens the pleasure itself. Seeking pleasure without respect for other people can destroy families and entire communities. The destructive power comes not from pleasure, but from lack of respect, care and concern. It is selfishness and self-seeking that transmutes the enjoyment of the beautiful pleasures of life into demeaning and dehumanizing experiences.

WHEN HUMAN PLEASURES are enjoyed with a moderation arising from respect for one's own good and the good of others, then enjoyment shares in and leads to the deeper joy that Christ came to bring to man. Pleasure that is moderated by respectful love is creative of that joy which is a fruit of the Holy Spirit.

What this means in practice is that if the enjoyment of pleasure is to be creative of human wholeness and holiness, it must be entered into responsibly and respectfully. The responsible pursuit of enjoyment will at times demand denying one's self some pleasure, not because the pleasure is bad, but because it may involve conflict with a greater human good in a given situation. All that God gives man is good and meant for his happiness; man can accept and enjoy the good things of life with respect and love, or he can selfishly lose himself in them and drown in a swirl of pleasure. It is, as Jesus taught, not what goes into a man's mouth, but what comes from the depth of his heart, that leads to sin (Mt. 15:18).

Church in Poland strongest

VALLETTA, Malta—The Catholic Church in Poland is "the strongest and the most independent" Church behind the Iron Curtain, according to Bishop Ladislav Rubin, Auxiliary to Cardinal Stefan Wyszyński, Primate of Poland.

"Out of a population of 33 million," he said in an interview with Religious News Service, "30 million are Catholics, of whom from 75 to 80 per cent practice their religion."

Bishop Rubin was in Malta to attend the recent sessions of the International Congress on the Distribution of Priests in the World.

"IT GOES WITHOUT saying," he continued, "that administrative posts are closed to (Polish) Catholics, but they do rise high and are respected in the professions. Some are even university professors."

However, he added, these professors are exposed to state pressures that are designed "to win them over."

With regard to "religious instruction," the Polish prelate said it was confined to the churches "where ecclesiastical authorities have managed to maintain their independence, which they guard jealously."

HE EXPLAINED THAT this instruction covered the whole range "from catechism for the children to the bringing-up-to-date of adults and the intelligentsia in the latest developments in Christian knowledge."

He admitted that the government was "naturally unhappy about this state of affairs," and has tried "peaceful infiltration" in the form of offering to pay teachers' salaries.



RALLY AGAINST WAR—A huge crowd estimated at more than 100,000 fills the Ellipse, a park just south of the White House, during a rally against U.S. military involvement in Southeast Asia. A ring of buses parked bumper to bumper blocks off the Executive Mansion grounds. View is from the Washington Monument. (RNS photo)

Give recommendation on mixed marriage

NEW YORK—An Orthodox-Roman Catholic theological dialogue group recommended here that the Catholic Church as a matter of standard practice permit Catholics to marry Orthodox Christians with an Orthodox priest officiating.

The statement also recommended doing away with a canon law requirement

that a Catholic priest must be present at a mixed marriage ceremony performed by an Orthodox priest in an Orthodox church.

Such marriages are possible now only when special "difficulties" exist, according to a 1967 Vatican decree.

THE RECOMMENDATION is contained in a joint statement on Orthodox-Catholic mixed marriages drafted by 20 members of the Official Orthodox-Roman Catholic Consultation Group at the close of their semi-annual meeting.

A spokesman at the secretariat of the

U.S. Catholic Bishops' Committee for Ecumenical and Interreligious Affairs said the statement will be referred to the committee "in order that the suggestions offered may receive further serious consideration."

ARCHBISHOP IAKOVOS of the Greek Orthodox diocese of North and South America, co-chairman of the consultation, said the recommendation "is a great step forward and could greatly help the cause of unity between our two churches."

The statement said that because of the difficulties facing couples entering into an Orthodox-Roman Catholic marriage, "both of our churches discourage mixed marriage."

But because such marriages "will continue to take place," it is "imperative" that couples entering them receive counseling from clergymen of both churches, the statement cautioned.



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Annulment seen possible

NIAGARA FALLS, N.Y.—A canon lawyer said here a marital situation in which a couple find it impossible to live together can be considered grounds for nullity of the marriage.

Speaking at the annual meeting sponsored by the Eastern regional group of the Canon Law Society of America, Msgr. Marion J. Reinhardt of Brooklyn, said "essential incompatibility" not only can cause a marriage to be null and void, but it can be proven to meet the requirements of canon law evidence.

THE MONSIGNOR, who is presiding judge of the Brooklyn diocesan tribunal, said "essential incompatibility" is defined as a "constitutional incapacity" so deeply rooted in the personality of the couple that it is impossible for them to live a common life together.

"Our thesis," he said, "is that if essential incompatibility exists because of relative constitutional incapacity to lead a common life, and if this relative constitutional incapacity exists at the time of a marriage and is incurable with a reasonable amount of therapy, the marriage is invalid."

The condition makes it impossible for them to exchange permanent rights, he said.

"Permanency is an essential property of the marriage rights," he added. "Without a capacity for permanence a marriage is invalid."

"There can be fixed personality structures which, relative to each other, make it impossible for two parties to a marriage to enter a valid union," Msgr. Reinhardt said.

"Invalidity is considered to result not from the personality structure of just one of the parties, or of both of the parties, considered separately, but precisely from the interaction of both parties together—an interaction already basically present at the time of the wedding which prevents them from being able to fulfill one or more of the essential elements of the marriage contract," he said.

MSGR. REINHARDT quoted more than a dozen psychiatrists and psychologists to support the contention that there are couples who are incapable of living a common life together.

"The statements of the experts," he said, "show that they are convinced that there are cases of such basic, deep and broad incompatibility that we on our part are certainly justified in saying that at least in some of these psychiatric cases there would be present inability to fulfill the canonically essential elements of a valid marriage."

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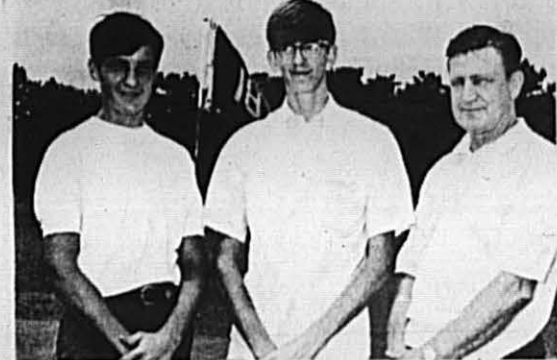
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BOYS' MATCH-PLAY GOLF, FRESHMAN-SOPHOMORE WINNERS—These lads took home all the Freshman-Sophomore Division trophies from the 1970 Junior CYO Boys' Match-Play Golf Tournament, which concluded at the South Grove Municipal Course June 11. Kneeling in the front row, left to right: Mark McConahay, Little Flower, runner-up, Vice-President's Flight; Jim Stark, Immaculate Heart, runner-up, President's Flight; Gregg Boyd, St. Monica, runner-up, Championship Flight. Second row, left to right: Paul Martell, St. Ann, winner, Vice-President's Flight; Mike Holland, St. Ann, winner, President's Flight; Jim Russell, St. Michael, winner, Championship Flight. Russell also was the Freshman-Sophomore Medalists on Qualifying Day, with a two-over par 72.



BOYS' MATCH-PLAY GOLF, JUNIOR-SENIOR WINNERS—With two flights competing in the Junior-Senior Division for the first time, these golfers won the four trophies available in the division at the 1970 Junior CYO Boys' Match-Play Golf Tournament, held at South Grove Golf Course. Left to right are: Rory Russell, Christ the King, winner, Championship Flight; John Pattyn, St. Luke, runner-up, Championship Flight; Doug Zwit, St. Pius X, winner, President's Flight; Bill Cadick, Our Lady of Lourdes, runner-up, President's Flight.



BOYS' MATCH-PLAY GOLF MEDALISTS—Host professional Bill Russell (right) of the South Grove Municipal Golf Course took time from his many duties to pose with the two golfers who won medalist honors on Qualifying Day at the recent Junior CYO Boys' Match-Play Tournament. At the left is Jim Russell, St. Michael, who won the Freshman-Sophomore Medal with a 72. Jim, as you might have guessed is Mr. Russell's son. In the middle is Brian Terrell, also of St. Michael, who took Junior-Senior honors with a one-over par 71, then lost a second-round match in the Championship Flight. More than 100 golfers signed up for the Fifth Annual tournament, a new record for the event.

Jim Russell repeats golf top honors

Jim Russell, of St. Michael's parish, repeated as unprecedented Freshman-Sophomore champion and medalist in the annual Junior CYO Boys Match Play Golf Tourney last week on the South Grove Course.

He defeated Gregg Boyd, of St. Monica's, 7 and 6 in the championship flight. The medalist honors came after carding a 72, two over par.

Mike Holland, of St. Ann's, captured the President's Flight trophy in the Freshman-Sophomore Division by eliminating Jim Stark, of Immaculate Heart of Mary 1 and 0. The Vice President's Flight was won by Paul Martell, of St. Ann's, over Mark McConahay, of Little Flower, 8 and 7.

Rory Russell, of Christ the King, won the Championship Flight in the Junior-Senior Division, by beating John Pattyn, of St. Luke's, 7 and 5. The President's Flight honors went to Doug Zwit, of St. Pius X, over Bill Cadick, of Our Lady of Lourdes, 5 and 4.

Medalist in the Junior-Senior Division was Brian Terrell, of St. Michael's, with 71.

There were 103 golfers participating in the four-day tourney.



TWO BASEBALL TITLES FOR HOLY NAME—These Holy Name Cadet baseballers are shown just after winning a second consecutive CYO Cadet Spring Baseball League championship at the CYO North Field June 9. The Beech Groves met St. Michael in the championship game for the second straight year, and repeated their 1969 triumph by the identical score of 10-5, but only after a tight battle for six innings. Holy Name also won the

championship of Division Three in regular-season competition with a 9-0 record, then advanced to the final game with a thrilling 1-0 verdict over Division Two champion St. Andrew in the first round of the league play-offs. Standing with the new champions are assistant coach Harry Schwartz (back row, left); head coach John Bailey (back row, middle); and assistant Norm Zernicke (back row, right).

CYO NOTES

The Junior Boys and Girls Golf Outing will be held Saturday, June 20, at Orchard Golf Center, 9600 S. Meridian St. Tee times are set from 10

a.m. to 1 p.m. Awards will be made in five categories at the conclusion. Blind par medals will also be awarded. Parishes not yet registered are asked to call the CYO Office on Friday because of field limitations of 160 golfers.

The site for the Junior Subnovice Swim Meet was changed this week from the Eastside YMCA to Brookside Park. Deadline for entries to the event, scheduled July 6, is Wednesday, July 1. The Archdiocesan Swim Meet will be held July 13-14 at the Northeastway Pool, 91st and Masters Road. Deadline for entries is July 9.

SCORES

C.Y.O. JUNIOR GIRLS SOFTBALL GAMES OF SUNDAY, JUNE 14

DIVISION 1—St. Michael 20, St. Joan of Arc 10; St. Anthony 10, St. Ann 3.

DIVISION 2—Our Lady of Lourdes 15, St. Matthew 14; St. Andrew 2, Little Flower 0 (forfeit); St. Lawrence 19, St. Pius X 3.

DIVISION 3—Sacred Heart 24, St. Catherine 14; St. Roch 12, St. Mark 4.

C.Y.O. JUNIOR BOYS SOFTBALL GAMES OF SUNDAY, JUNE 14

DIVISION 1—St. Michael 17, St. Anthony 6.

DIVISION 2—Little Flower 4, St. Simon 2; St. Philip Neri 26, St. Pius X 3.

DIVISION 3—Nativity 2, Greenwood 0 (forfeit); St. Catherine 12, St. Barnabas 4; St. Jude 9, Sacred Heart 8.

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TIC TACKER

House of Prayer opens

BY PAUL G. FOX

The consolidation of ST. JOSEPH'S and ST. ANTHONY'S parish schools on Indianapolis' westside this year brought about a surplus of one convent, since the Sisters of Providence will reside at the latter parish convent.

The matter was resolved with the renting of the St. Joseph's convent to four Sisters of Charity from Mt. St. Joseph, O., who will use it as a House of Prayer. The four are: Sister Irene Marie, Sister Robert Ann, Sister Ethea and Sister Francetta.

What is a House of Prayer?

The Sisters quote Father Bernard Haering's description: It is "an attempt to re-emphasize or restore contemplative values to the Church in general, but especially in religious communities."

Some of the objectives of the House of Prayer at St. Joseph's will be:

1) To provide a place where Religious may retire for a time from their myriad activities in order to revitalize their spiritual lives;

2) To render a service of prayer to the Church and to the world while at the same time giving witness to the value of prayer; and

3) To experiment with contemporary forms of prayer.

The Sisters of Charity are planning in time to be self-sustaining and are at present investigating ways and means of doing so.

MUSCATATUCK DEDICATION—ARCH-BISHOP GEORGE J. BISKUP participated in the dedicatory service last Sunday for the new Religion Center at Muscatatuck State School and Hospital, Butteville. The Archbishop read the prayer of dedication, while MSGR. CORNELIUS B. SWEENEY, V.G., administrator of ST. JOAN OF ARC PARISH, Indianapolis, read the prayer of blessing.

Indiana Governor Edgar D. Whitcomb also was present for the occasion, attended by about 500 persons. Archbishop Biskup expressed his appreciation to Archbishop Catholics who contributed toward financial support of the project.

HERE AND THERE—JAMES T. O'DONNELL, chief psychiatric social worker for the Monroe County Mental Health Clinic and a member of ST. CHARLES PARISH, Bloomington, is presenting a series of six discussions on the proposed Mental Health Comprehensive Center in Bloomington over WTTV, Channel 4. The series, which began June 11, will be aired on the second Thursday, of each month at 7 a.m. O'Donnell's discussion will focus upon today's teen-ager and his problems, particularly his difficulty in adjusting to changes. . . . FATHER ALBERT AJAMIE reports that the Divine Liturgy of the Melkite Rite, celebrated monthly at ST. MARY'S CHURCH, Indianapolis, will be discontinued during the summer months and will be resumed in September. . . . DEAN DAVID L. CLARK of the Indiana University School of Education, a member of ST. CHARLES PARISH, and DR. JOHN W. RYAN, I.U. vice president and dean for regional campuses, a member of ST. PAUL'S CATHOLIC CENTER, are among 15 faculty members included for the first time in "Who's Who in America." Dr. Ryan is president of the Indiana Newman Foundation. . . . BROTHER DOUGLAS ROACH, C.S.C., principal of CATHEDRAL HIGH SCHOOL, Indianapolis, is serving as a delegate from the school to the Midwest Brothers' Chapter meeting in their Sesquicentennial year at Notre Dame. As general chairman of the steering committee, Brother Douglas has been involved in key operations of the chapter since April and will spend the next two weeks in evaluation and assessment of the work of the Brothers. Also representing Cathedral are BROTHER RAYMOND HARRINGTON and BROTHER ROBERT BELANGER.



PLAN GUILD CARD PARTY—Our Lady of Hope Hospital Guild, whose members support the activities of the Catholic chaplain at Marion County General Hospital and the Indiana University Medical Center Hospitals, will sponsor a Card Party at 7:30 p.m. Thursday, June 25, at the Citizens Gas Company, 2020 N. Meridian St., Indianapolis. Shown above, from left, are: Mary Hickey, door prize chairman; Beulah Centracchio, general chairman; and Catherine O'Gara, table prize chairman. Blind tallies will also be honored.

Our Lady of Hope Guild supplies hospital needs

INDIANAPOLIS—One of the most active ladies guilds in the Archdiocese—the Our Lady of Hope Hospital Guild—has two principal projects on its June calendar.

Indicative of the two-fold spiritual and social nature of the organization, one activity is an evening of recollection and the other is a fund-raising card party.

Our Lady of Fatima Retreat House will be the site of the evening of recollection, to start at 6 p.m. Monday, June 29. Directors will be Msgr. Cornelius B. Sweeney, V.G., administrator

Change of name clarifies duties

WASHINGTON—The Division of Information of the United States Catholic Conference has changed its name to the National Catholic Office for Information. A 21-member advisory group made up of bishops, priests and laymen, endorsed the change. Russell Shaw, director of the office, said the new title "makes clear the fact that the National Catholic Office for Information is one of four divisions of the USCC Communications Department and also helps clarify the function of the office."



RECEIVES AWARD—Richard J. Gzibovskis, a graduate of parish hall at 6:30 p.m.; Secena Cathedral High School and High School cafeteria, 5 p.m. Indiana University, recently was FRIDAY: St. Bernardette school named to receive a regional auditorium, 6:30 p.m.; St. Rita's award from the Johnson and parish hall at 6:30 p.m.; St. Johnson Co. A native of Latvia, Joseph K of C Club rooms, at he came to the U.S. 20 years 8:30 p.m.; St. Christopher, ago. He previously served as school social room, Speedway, 7 president of the Catholic Latvian p.m. SATURDAY: St. Bridget Youth Organization and is active parish hall at 6:30 p.m.; St. in the American Latvian Francis de Sales; 6 p.m. Association. Gzibovskis has SUNDAY: Cardinal Ritter High resided in Chicago since 1967. School at 6 p.m.

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New appointments listed for CYO board

INDIANAPOLIS—Father C. O. McCormick, Jr., two-year president; Mrs. John Grande, of St. Christopher's, secretary; and Donald L. Schneider, term; and William E. Kennedy, St. Christopher's, treasurer. Archdiocesan CYO Director, this week announced appointments to the Indianapolis Deaneries Board of Directors, made by Archbishop George J. Biskup.

Re-appointed to three-year terms were: Talbot W. Denny, of St. Thomas Aquinas parish; and Dr. Fred H. Evans, of St. Monica's parish.

New officers of the board are: John A. Huser, of Little Flower, president; James M. Wilhelm, of St. Barnabas parish. Others named included: Dr. Our Lady of Lourdes, vice

California growers rebuff bishops' strike committee

CALEXICO, Calif.—Members spokesman "we were given to of a U.S. bishops group seeking settlement of a strike between unionized farm workers and melon growers in this border area were rebuffed by growers.

The motel where the group was staying was picketed by young people hired by growers with signs reading "Catholic Bishops Go Home."

At one growers' office where the group had been received earlier, a woman ordered the group off the property and told them: "You should be teaching religion and should stay out of the farm labor problems."

AUXILIARY Bishop Joseph F. Donnelly of Hartford, Conn., chairman of the group named by the U.S. bishops seeking to settle the strike, told a press conference: "I regret to report that we have made very little progress and that we have not been well received by the official spokesmen for the growers."

The bishop stated when they sought out the growers

Holy Name plans supper, dance

BEECH GROVE, Ind.—The Altar Society of Holy Name parish will sponsor an Italian dance and supper Saturday, June 27, from 9 to 11 p.m. in the Holy Name cafeteria.

Italian food will be served at 10:30 p.m. Music for dancing will be provided by the Fritz Turner band and diners will be serenaded by a strolling accordionist.

Tickets are \$2.50 per couple, by reservation only. Reservations can be made by calling 786-4556 or 784-6847. Mr. and Mrs. James McKenzie are co-chairmen.



GRAND KNIGHT—Hugh G. Baker, a member of St. Catherine's parish, has been elected Grand Knight of Msgr. Downey Council Knights of Columbus, Indianapolis. Other new officers are: Joseph A. Kiefer, Jr., Deputy Grand Knight; Stephen Papesh, Chancellor; Robert Starks, Recording Secretary; Thomas Stenger, Warden; Leo Massing, Treasurer; Bernard Greene, Advocate; Ray Best, Inside Guard; Ray Lindblom and Bernard Greene, Jr., Outside Guards; George W. Carrico, Trustee; and Ray Massing and Virgil Rohman, Realty Board members.

Brebeuf lists staff changes

INDIANAPOLIS—Father Carl E. Meirose, S.J., president of Brebeuf Preparatory School, has announced the following appointments to the administrative staff there:

Father M. Joseph Casey, S.J., director of religious activities; James L. MacGregor, director of guidance and director of summer school; Father Harold R. Meirose, S.J., director of testing and admissions; and Father J. Paul O'Brien, S.J., assistant principal and director of Summer Breeze.

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Optimism voiced on food supply

BY GEORGE BARMANN

THE HAGUE, The Netherlands—Tomorrow is not doomsday.

That is the message from the Food and Agriculture Organization (FAO) of the United Nations on the eve of the second World Food Congress.

Commenting on the breakthrough with new crop varieties, a basic paper prepared for the food congress said it is clear that in this century "we do not face the slide into widespread famine feared by many agricultural planners and demographers over the past decade."

The promising FAO statement stands in sharp contrast to the warnings of impending world-wide mass starvation being sounded in many quarters, especially in the United States.

THE WORLD FOOD Congress will be held June 16-30 in The Hague, The Netherlands.

One of the starting points for the congress is the paper entitled "Ensuring Basic Food Supplies." It is a statement of cautious optimism.

The paper focuses on the vast job facing world agriculture to provide mankind's food. But goals are not out of reach, it was declared.

The FAO's Indicative World Plan for Agricultural Development estimates that the growth of population alone in the developing world in the 20-year period ending in 1985 will increase demand for food by two-thirds. And rising living standards will lead to an even greater demand.

"NEVERTHELESS," the FAO said, "it seems quite feasible for most countries to produce the extra supplies, although several developing countries in Latin America, the Near East and North Africa could remain in a deficit position," requiring heavy imports in 1985.

At the same time, if provisional production objectives of the Indicative World Plan (IWP) are achieved, "other developing countries, particularly in Asia, will have sizable export availabilities. Cereal supplies on world markets would thus be ample by 1985."

The IWP bases its optimistic appraisal on the development of new high-yielding cereal varieties which it says could be grown on about one-third of the croplands in the developing world by 1985, compared with about five per cent today.

The paper warns, however, that population growth eventually may sweep away the short-term advances that now seem possible.

Hesburgh sees 'Christian family' by the year 2,000

PRINCETON, N.J.—By the year 2000 there will be one diversified but united Christian family, Father Theodore Hesburgh, C.S.C., predicted here.

The president of the University of Notre Dame spoke at the commencement exercises of Princeton Theological Seminary, a United Presbyterian institution. His topic was "A Roman Catholic View of 2000 A.D."

Ecumenism, he said, is a testimony to the working of the Spirit in the modern day. Father Hesburgh told the Princeton graduating class he was not bashful in predicting unity among Catholic, Orthodox and Protestant traditions. He foresaw diversity in worship but welcomed the time when a "billion people can stand up in the world and say, 'We are followers of Christ.'"

By the turn of the century, he further said, there will be an "enormous concourse" between Christians and persons of other religions. He advocated steps in the next 30 years to launch conversations with those who have no religious belief, at all. Summing up, Father Hesburgh stated:

"Ahead theologically and religiously then, is one great Christian family reunited at last, one great world of religious belief in conversation with the rest of the world."

NEW OFFICERS

INDIANAPOLIS—Mrs. Thomas Kirk was recently named president of the Women's Club of Our Lady of Lourdes parish. Other new officers include: Mrs. Fred Hofmeister, 1st vice-president; Mrs. Robert Stahl, 2nd vice-president and Mrs. Carl Ritz, recording secretary; Mrs. Michael Bell, corresponding secretary; and Mrs. David Mock, treasurer.

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VIEWING WITH ARNOLD

Will audience buy it? Why?

BY JAMES W. ARNOLD

The Gay Liberation Front has been picketing "The Boys in the Band" presumably because it puts down homosexuals, shows their life as less satisfying than it is, holds them up to scorn and ridicule, etc. Such picketing by a group of little known areas of human experience and suffering.

What indeed does "Boys" have to say about homosexuality? In what ways is it trying to entertain us? What kind of people will see it, or ought to see it? Is it the kind of movie that ought to shake up genuinely religious people, or that ought to provoke shrugs and yawns? Is it a symptom of creeping Fall-of-Rome-ism that such movies are made?

Let's first concede a bit of general corruption, which movies have in fact been doggedly documenting now for at least a decade. Thus the apparent increase in homosexuality itself and

exploring it in the arts is not entirely a matter of increased honesty, tolerance, compassion—the noble motives. Some of it is exploitations, some of it a reflection of neo-hedonism, or of real sociological confusion about sex and sex roles. Some of it is also a valuable extension of the interests of art into previously little known areas of human experience and suffering.

SHOW BIZ CLEARLY has its own problems in this matter. The large influence of homosexuals at all creative levels in the theater is well-known to insiders and critics. Until recently, these men have been forced to deal with the tensions of their life-style in disguised form—coping with homosexual hangups in heterosexual allegories. An unfortunate result has been an often distorted picture of women and marriage, and a concentration on style and design (in which homosexuals excel) at the expense of the content and ideas traditionally relevant to "straight" society.

The "coming out" of undisguised homosexual patterns in plays and films may then be a good thing. It will at least clear up confusion about the real subject, what is really being said. The remaining difficulty is

whether homosexual problem as education, and as Christian plays can be meaningful to general audience; if there is appeal, will it be for the right reasons, and without spreading the life-style to the impressionable and ignorant? Thus, it may be more honest and psychologically valid to show "Virginia Woolf" as about four men rather than two men and two women. But would an audience buy it? Would they buy it only out of sick sexual curiosity about "queers"? And would exposure to such a film for portrayal, always a magnified and dramatic image of its subject, prove attractive to some who had never really considered it before?

THERE ARE NO easy answers. Neither "Boys" writer-producer Crowley nor any of the actors (all from the original Broadway cast) are in fact homosexuals. This means it is an outsider's view, a point taken up eagerly by the GLF in the same way that blacks have criticized plays about blacks created by whites. It's a weak point. Empathy is a characteristic of all artists, and you need consider only all the great female characters created by male writers.

"Boys" (like "Staircase") is a film entirely "about" homosexuals and their particular problems and love relationships—a group of young New Yorkers who are simply observed as they gather for a birthday party and eventually face some major truths about themselves through the contrived device of a truth-telling game. It is all character revelation and confrontation, wittily written by Crowley and at times brilliantly acted, with a lot of stylish camera work (inside what is basically a two-room set) by director William Friedkin.

Crowley tries to tell what he understands as the truth: that these men are widely varying types, ranging from the theatrically effeminate to the pipe-smoking he-man with wife and children, that they are interesting and amusing as human beings, that they vary in their willingness to accept their status but that ultimately all are touched by melancholy. They cannot (whatever the true cause) achieve real fulfillment.

ALL THIS WORKS as drama, Providence nun buried at Woods

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Edna Marie Huguenard, S.P., were held at the motherhouse of the Sisters of Providence here Tuesday, June 16. She died in St. Anthony's Hospital, Terre Haute, after a brief illness.

The Fort Wayne native entered the convent in 1915. She was a teacher and administrator in several high schools staffed by the community, including St. John's, Logansport, and Our Lady of Providence, Clarksville. Her last assignment was at Marywood School, Evanston, Ill., retiring from there in 1967.

Two brothers survive: John J. Huguenard, of Peoria, Ill., and Thomas Huguenard, of Long Beach, Calif.

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As education, and as Christian plays can be meaningful to general audience; if there is appeal, will it be for the right reasons, and without spreading the life-style to the impressionable and ignorant? Thus, it may be more honest and psychologically valid to show "Virginia Woolf" as about four men rather than two men and two women. But would an audience buy it? Would they buy it only out of sick sexual curiosity about "queers"? And would exposure to such a film for portrayal, always a magnified and dramatic image of its subject, prove attractive to some who had never really considered it before?

The audience is probably not quite up to it. It is doubtful if most viewers will go to "Boys" for truth about the anguish of homosexual life, but rather for curiosity and voyeurism. Of that, they get some, but they are surely disappointed.

On its own terms, "Boys" is credible and valid, and for that Crowley and Friedkin merit something better than picket signs. (Rating A-4—approved with reservations)

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AOH ESSAY CONTEST WINNERS—First place winners in Indiana for the annual Ancient Order of Hibernians Irish Essay Contest, shown above, recently received honorable mention certificates from the National Ladies Auxiliary of the AOH. Robert Loughery, son of Mr. and Mrs. Robert J. Loughery of St. Luke's parish, and Cathy Crisci, daughter of Mr. and Mrs. Robert W. Crisci of St. Matthew's parish, received their awards from Mrs. Mary F. Barton, left, state Irish historian and a member of the St. Clare Division, and from Mrs. Margaret Lawley, right, Indiana State President and member of the St. Brigid Division. Theme of the contest was "Irish Culture—It's Poetry, Songs and Dances."

Marian College students honored

INDIANAPOLIS—Twenty-eight Marion County residents were among 40 Marian College students from the Archdiocese named to the Dean's List for the past semester.

Perfect 4.0 averages were earned by: Paula Lents Corpuz, Theresa Ross Desautels, Ellen Dugan, Mary K. Francis, Elaine Guzzetta, Patricia Morrison, Barbara Reimer, Thomas Scanlan and Lynn Schwartz.

Other Marion County scholars were: James Asher, Barbara Bates, William Beck, William Byron, Jr., Maureen F. Cook, Barbara Dean, Mary T. Eckrich, Patricia Forier, Alan Goebes, Donna R. Hurrie, Jeanne Jackson, Fred Jones, Karla Kraeszig, Anne M. Kenney, Marilyn Murphy, Barbara Pearsey, Kathleen Prevot, Kathleen Reimer and Sister Rosanne Taylor.

The list also includes: Mary Feldhaus, of Richmond; Jane Huesman, of Shelbyville; Susan J. Daniels, of Milton; Evelyn Smith, of Borden; James Ellis, of Brownsburg; Marlene Knecht, (4.0), Sister Mary Ellen Gillman and Glen Tebbe, all of Brookville; Sister Marcella Stier and Carl Zapfe, of Columbus; and Madonna Bruns, of Sunman; Martin Merkel, of Batesville; Theresa Merkel, and Jane Weigel, of Oldenburg.

Bloomfield to qualify as 'Friendly Town, USA'

BLOOMFIELD, Ind.—This community will once again become "Friendly Town, U.S.A." this summer when families here host some Indianapolis "inner city" youngsters for a week or two in the country.

This is the third summer Bloomfield has participated in hosting less fortunate big city children, according to Mrs. Roland Farris, chairman of the local project.

Two years ago some 25 Evansville black children visited homes in Bloomfield and Loogootee, both all-white communities, for one or two weeks of summer vacation. Last year the program was conducted on a smaller scale with contacts made between individual families.

THIS SUMMER, according to Mrs. Farris, the children will come from the 6,000 needy Spanish-American, Indian, Negro and Appalachian white children living in Indianapolis.

Host families in Bloomfield should specify age, sex and religious preference of the child. Mrs. Farris will forward this information to the executive offices of the Christian Churches

of Indiana and the Marion County welfare office in Indianapolis. These agencies will screen applicants and match them with the host families, Mrs. Farris said.

"Host families may select any one or two week period during the summer months of June, July or August."

Families interested in the project should contact Mrs. Farris for further information and application forms.

CHILDREN SENT to Bloomfield will be carefully selected and given physical examinations prior to leaving Indianapolis, Mrs. Farris said.

"The prime purpose of the program is simply to give less privileged children the opportunity to share a one or two week period of happy family living in new surroundings," Mrs. Farris noted.

She explained that the Friendly Town concept of rural areas helping less fortunate children began in 1877. Last year, according to Mrs. Farris, 2,000 Indiana families opened their homes to these needy children.

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OPINIONS

ANSWERS CRITICS

To the Editor:

Hoping to clarify the position of the Archdiocesan Religious Education Department, I attempted a brief summary of some key issues in The Criterion, April 17, 1970. In this instance, it would seem that brevity was the soul of witlessness.

Following are the charges recently leveled against me, and implicitly or explicitly, against the staff, most religion teachers, and the theologians in the Church today.

The Rev. "Ralph" Boehm (I've got a nickname, but it isn't "Ralph") is not Catholic, denies the efficacy of the Eucharist and Baptism, teaches "only brotherhood as the essence of the Eucharist," opts for the "latest novelty," prefers "myth over truth," and prizes himself over Pope Paul. (Kubiak, Criterion, 6-5-70)

The same offers "unequivocal defense of all modern religious texts," tends to "have shown only contempt for grass roots complaints," promotes "heresy," "never answers letters," is "hostile," "more insidious than atheism," shows "great contempt for parental religious direction," is somehow affiliated with "Communism and Marxism," and is "hiding under the mantle of the Church." (Brown, Criterion, 6-12-70)

Golly! The ladies of my mother's bridge club must think she has birthed the fifth beast of the Apocalypse. I "unequivocally defend" the Holy Trinity and the essence of the Faith, but little else, and certainly not myself. However, I would ask for a careful re-reading of my previous letter. With all of the qualifications noted, it still seems to me very theologically sound. Perhaps I was too cryptic with the word "Catholic." As a mark of the Church and in its root meaning, it stands for "universal," which I opposed to "closed." Most of the time we use the term Catholic as if it included the other marks, especially "oneness."

Very contrary to the opinions stated in the responses, I have pleaded with the staff, religion teachers, priests, etc. to listen carefully to criticism, to presume sincerity and good will, to learn from those who have valid worries. There are two attitudes, however, that sometimes make this very difficult to do patiently.

Somewhat akin to the "white glove" test in the TV commercials, there is the situation where some are going to find fault no matter what we

say or do. They will create where He wills in the great deficiencies if none are to be diversity of His gifts and fruits. found. The debate with this Christ warns us not to attribute mentality is, I'm afraid, to evil spirits too quickly that interminable.

More of a problem is the "fundamentalist" orientation that most of us absorbed from a general atmosphere in the religious educators in April, Church. This is most obvious in our appreciation of the Holy Scripture, but it applies to the future with boldness and other areas of our Faith as well.

As early as the 1400's and 1650's, men like Richard Simon had insights into the actual way the Scriptures came to be written; these historical facts were construed as attacks on religious truths.

For that matter, the same fate was suffered by those who learned more about mathematics, physics, astronomy, linguistics, and later on, biology, physiology, psychology and sociology. Truths in these areas found their way into theology, eventually, and have been presented to us officially through the many years' work of Vatican Council II.

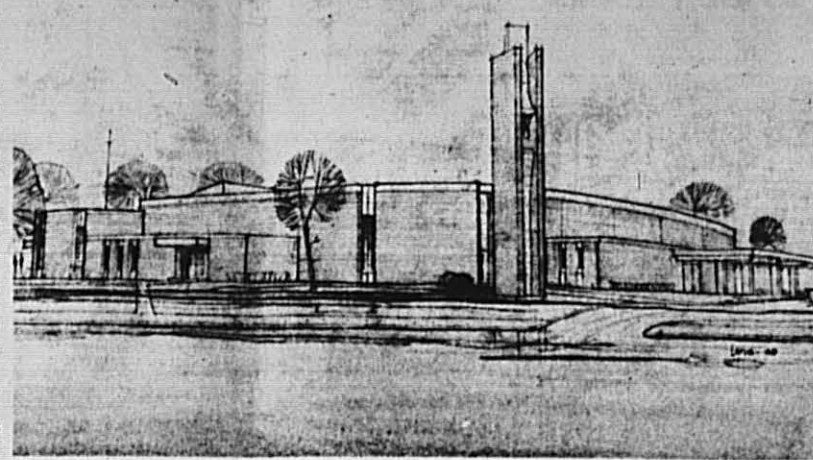
To backtrack beyond them would be disastrous; for each of us to absorb the meaning of the Council is still very much the task at hand.

The number one priority of our department is adult education. Until we develop a grass roots consensus out of Vatican II, there is very little way we can avoid confusing the children and avoid major conflict within the Church we all love. (Along this line, among many books, Ratzinger's THEOLOGICAL HIGHLIGHTS OF VATICAN COUNCIL II is a very helpful little paperback.)

A word about textbooks. Although they all have been published with the official imprimatur of a bishop, the United States Bishops have called for a total evaluation, which process is now taking place. I couldn't agree more. In keeping with the adage, "Ecclesia semper reformanda," the Church is always in need of reform.

This must include basic theological attitudes, the techniques and tools of teaching, the methods of organization, the Sunday sermon, the religion class—every last bit of it is open to correction and improvement. Evaluation is difficult work. A somewhat indiscriminate hurling of heresy charges doesn't make it any easier.

In the third chapter of MARK, Christ speaks of the unforgivable sin, a denial of the Holy Spirit. The Spirit breathes



NEW CHRIST THE KING CHURCH—Construction is now underway on the new Christ the King Church, Indianapolis. The exterior will be red brick, matching the existing school building and rectory. The main entrance, to the right in above sketch, will face south. The nave will be fan shaped and will seat 600. At the north end will be a small chapel to be used for small weddings and wakes. Because of a shortage of funds, no bell tower is being planned at this time. Cost is estimated at \$340,000 and a tentative completion date set for December. Architects are Wright Porteous & Lowe, Inc. Masses are presently being held in the cafeteria of the neighboring Chataud High School.

ON FATHER LUCAS

To the Editor:

For a long time I have wanted to write to commend you for your fine paper and for continuing Father Lucas' column despite criticism from time to time. When so many vilify him (and your paper) for writing things they don't agree with, I wonder how they can reconcile this with their belief in the U.S. Constitution—do they have any concept of what "Freedom of the Press" really means?

I particularly agree with Father Lucas in your June 5 issue, in which he describes the construction workers march in N.Y., and their violence against the students—when they are the very ones who yell loudest for law and order.

I do condemn violence: by the students, by union men, management, by police and by the military. The escalation of violence certainly threatens our country, because everyone feels "In MY case it was justified," even if they must twist the facts to vindicate themselves.

Too many people remember only a smattering of history from high school, but if more people would read biographies, autobiographies and histories perhaps they would finally agree with the students (who HAVE read these books) that

1) American IS a violent nation (perhaps no more so than many other nations, but no longer with the self-righteous halo most people think we deserve);

2) The military and police and the laws of our country have been used more against the rich and powerful transgressors; (read the history of the labor movement, civil rights Charles Church, in a double movement, and treatment of ceremony which also united in Indians and Orientals in the last marriage C. E. Peterson, brother of Mrs. Benckart, and Bess Benckart, sister of Mr. Benckart.

3) For 75 years, the establishment has screamed "Communist" or "anarchist" whenever anyone threatens their privileges (read the eye-witness accounts of the labor movement in the 80s, 90s and 30s, especially the Pullman, Homestead Steel and Anaconda Copper strikes).

To those people who are afraid of truth, don't read these books; they will shatter many of your ideals and illusions and make you bleed a little with every brave man and woman just spout clichés or play the who has tried to stand up for his beliefs against the majority. I bureaucracy, and then proclaim read them, and it changed me painless solutions to complex to a—what? I don't know. I just know I'm an angry middle-aged woman who no longer believes

our country can use "order" as an excuse against change. It must change, correcting the wrongs we refuse to see, and make it live up to its pledge of "Liberty and Justice for ALL." I have faith that our young people will follow the democratic process, PROVIDING they see some successes during the next five years in the election of representatives and officials who try to UNDERSTAND the problems facing us, and don't every brave man and woman just spout clichés or play the who has tried to stand up for his beliefs against the majority. I bureaucracy, and then proclaim read them, and it changed me painless solutions to complex to a—what? I don't know. I just know I'm an angry middle-aged woman who no longer believes

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BENEDICTINES ALL—Involved in religious ceremonies last week-end at the Benedictine Convent of Our Lady of Grace, Beech Grove, were these three young ladies, shown above with Mother Mary Philip Seib, left, prioress. Sister Rita Hall, second from left, a teacher at St. Michael's School, Bradford, made her final profession of vows. Sister Margaret Ann Dailey, second from left, and Sister Rebecca Marie Fitterer were invested in the habit. The latter two, both from Indianapolis, will continue their religious formation during the coming year.

Final vows set at Beech Grove

BEECH GROVE, Ind.—Three Sisters of St. Benedict will and Mrs. Lawrence Eberle, of St. John's parish, Starlight, will return to St. Anthony's School, Clarksville.

Sister Karen, daughter of Mr. and Mrs. Cecil Byerley, of St. Mary's parish, Floyds Knobs, will resume studies at Indiana Central College after six months' religious formation.

Sister Donna is the daughter of Mr. and Mrs. Frank Fyffe, of St. James the Greater parish, Indianapolis. Sister Linda is the daughter of Mr. and Mrs. John Woodard, of St. Joseph's parish (Four Corners). Both will teach next fall at St. Michael's School, Cannelton.

*During this week 10 years ago, 17 students of Sacred Heart Central High School, Indianapolis, received recognition in a Nationwide Latin Contest. David Amborst achieved the Summa Cum Laude rating and was awarded a gold medal.

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Tell City couple notes jubilee

TELL CITY, Ind.—Mr. and Mrs. Hobart Pyle celebrated their Golden Wedding anniversary last Sunday, June 14, with a Mass of Thanksgiving at St. Paul's Church. Concelebrants of the Mass were the Very Rev. E. J. Heuke, Msgr. William Lautner and Father Andrew Diezeman.

The couple has one son, Col. James Pyle of Kirkwood, Mo., and one granddaughter.



MR. AND MRS. ROBERT G. BENCKART, SR.

Benckart's to note 50th Wedding Anniversary

BLOOMINGTON, Ind.—Mr. Mr. Peterson now resides in Egg Harbor, New Jersey. His wife died in 1922.

Mr. and Mrs. Benckart are the parents of four children—Colonel Robert G. Benckart Jr., now stationed in Heidelberg, Germany; William E. Benckart, Bloomington; Mrs. D. Robert (Marge) Martin, Kenton, Ohio, and Mrs. C. Watson (Patty) Pearson, Bedford. They have 14 grandchildren and two great grandchildren.

The Mass will be followed with an "Open House" in the Benckart home at 230 S. Hillside Dr. from 3 to 5 p.m.

No invitations will be sent. Mr. and Mrs. Benckart have been used more against the rich and powerful transgressors; (read the history of the labor movement, civil rights Charles Church, in a double movement, and treatment of ceremony which also united in Indians and Orientals in the last marriage C. E. Peterson, brother of Mrs. Benckart, and Bess Benckart, sister of Mr. Benckart.

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