



VOL. XI, NO. 47

INDIANAPOLIS, IND., AUGUST 25, 1972

PRESENT DISCIPLINE UPHELD

Vatican orders brake on 'good conscience'

WASHINGTON — The Vatican has declared that "dioceses are not to introduce procedures that are contrary to current discipline" on divorce and remarriage, Cardinal John Krol of Philadelphia, president of the National Conference of Catholic Bishops (NCCB), said in a statement issued here.



Cardinal Krol

Although Cardinal Krol did not mention individual dioceses, his statement came in the wake of a controversy over the Baton Rouge, La. diocese's initiation of a "good conscience" procedure which allows some remarried Catholics to receive the sacraments.

While the question of admitting divorced and remarried Catholics to the sacraments is under study by the Holy See and the NCCB, Cardinal Krol said, "It would be rash to conclude that a study must necessarily lead to change of principles or procedure, or that a study precludes the possibility of reaffirmation of current discipline."

THE HOLY SEE'S position was expressed in a letter to the NCCB, Cardinal Krol said. An NCCB spokesman said the conference was not authorized to release the Holy See's letter. The spokesman added:

"Neither Cardinal Krol's statement nor the letter from the Holy See makes any comment on individual dioceses. I think it is fair to say that both the letter and the

statement were occasioned less by actual practices in particular dioceses—concerning which specific information is lacking at this time—than by the possibility that many sincere people may have been confused by reports about alleged departures in some places from accepted procedures in marriage cases."

Last June, Bishop Robert E. Tracy of Baton Rouge announced that the diocese had set up procedures for allowing Catholics who have divorced and remarried to receive the sacraments.

By the procedure, called a "good conscience" procedure, the Church recognizes the good conscience of a person who sincerely believes that his first marriage was not a true marriage and that his present one is.

SUCH DECISIONS apply only to cases where annulment of any previous marriage appears impossible, Claretian Father Joseph Peplansky, a member of the Baton Rouge diocesan "good conscience committee," said at the time of the announcement of the procedure's institution.

Informed of Cardinal Krol's statement, Bishop Tracy said he was "delighted" that the Holy See is undertaking a study of good conscience cases.

"In view of this development," Bishop Tracy said, "our diocese stands ready in loyalty and obedience to the Holy See to (Continued on Page 3)

National pastoral council norms may be resolved soon

ROME—The Congregation for the Clergy is expected to discuss the establishment of norms for national pastoral councils at its plenary congregation, or meeting, believed scheduled for March 1973, according to a reliable source within the Clergy Congregation.

Dutch-Vatican conflict rooted in authority

AMSTERDAM, The Netherlands — Cardinal Bernard Alfrink of Utrecht told a television audience that he thinks there is a conflict between the Vatican and Dutch bishops on how authority in the Church should be exercised.

In a TV interview the cardinal discussed the postponement of the October Dutch National Pastoral Council meeting because of Vatican objections.



Cardinal Alfrink

The Dutch bishops' secretariat had announced earlier that the Roman Curia (the Church's administrative offices) "finds that the time is not yet ripe for the institution of a pastoral council on a national level" and that "the authority of the bishops and their position within the Church is not sufficiently guaranteed by the regulation of the Dutch National Pastoral Council."

CARDINAL ALFRINK said that in the past "authority in the Church was exercised in an authoritarian and isolated way, but now there is a tendency to exercise authority while taking into consideration the responsibility of the other person."

He said he thinks that "this new way of exercising authority is better adapted to the mentality of the people of today."

These conflicting views on the exercise of authority can be found in the whole Church community as well as in the Vatican, he added.

"THERE ARE people," the cardinal said, "who, full of concern for the Church, think that the Church must return to a pre-Vatican Council situation, and they think that that will contribute to the salvation of the community of faithful. But on the other hand, there are people, also full of concern for the Church, who want to maintain what is permanent in the Church community but who also want to adapt to the present time and who want to create room for a pluralism. I think that the development of the new view of authority that I support will continue."

The source told NC News that all bishops' conferences had been sent documentation on pastoral councils and had been asked to submit their suggestions for study by the plenary meeting of the Clergy Congregation, which will include all its members and officials.

Not all of the bishops have sent in their suggestions yet, the source said.

The congregation, he added, has not yet published norms for national pastoral councils and the matter is still being studied.

EARLIER, THE Dutch bishops' secretariat announced that the first meeting of the newly restructured Dutch National Pastoral Council had been postponed because of Vatican objections. The secretariat said that the Roman Curia (the Church's central administrative offices) "finds that the time is not yet ripe for institution of a pastoral council on a national level."

The Clergy Congregation source said that its plenary meeting will undoubtedly have to face three important issues on how national pastoral councils are to be structured:

— "How can a national council be made truly representative of the various dioceses or provinces of the Church in a country, great or small?"

— "It is known that some national conferences of bishops lean toward giving a national council a deliberative vote, but the documents of Vatican Council II and the postconciliar documents, such as *Ecclesiae Sanctae*, have limited themselves to consultation and normative votes rather than deliberative. Obviously this matter will call for long discussion in March. It is believed that this is one of the difficulties the Dutch hierarchy may be wrestling with."

— "It is seriously questioned not only in Rome but in many of the larger nations, including the United States and Canada, whether an effective national council can be organized until well organized diocesan pastoral councils have first provided a solid pyramid which will be crowned by a national council."

THE CLERGY Congregation source said that "it is widely felt that an educational program of dialogue and forum is necessary even in the smallest countries... before an attempt is made to draw up an agenda for a national council which would be equally profitable to the hierarchy and the laity."

Earlier, another official of the Clergy Congregation had said that pastoral councils "by nature" are limited in scope to individual dioceses and therefore the concept of a national pastoral council "does not fit into the constitutional structure of the Church."

The official said that a document on (Continued on Page 3)

WE

TRoubled? PReGnant?
SOMEONE CARES

-- CALL --

1-800-382-1067

Birthright - Lifeline

- 24 Hours -

READY FOR DISTRIBUTION—Copies of the above poster giving the phone number of the Birthright Lifeline at St. Elizabeth's Home will soon be appearing in schools and churches throughout central Indiana. The toll free number can be used anywhere in the state. Lifeline will offer confidential information and assistance to any woman with an unplanned or unwanted pregnancy who wishes help in having her baby.

VOLUNTARY BASIS

Approval given to adopt family life program

Announcement of Archbishop George J. Biskup's acceptance of the "Becoming A Person" program as the approved family life education program for the Archdiocese was made at Tuesday evening's meeting of the Archdiocesan Board of Education.

Father Gerald Gettelfinger, Archdiocesan Superintendent of Education, informed board members that the program would be available to parishes and schools who petition for its usage and who agree to follow guidelines to be established by the board.

Last April the board approved the family life education upon recommendation of the Catholic Office of Education, which had conducted a pilot project in five Indianapolis parishes during the preceding year.

BOARD MEMBERS this week also approved an amendment of policy regarding the requirement of a year's notification on organizational changes for Catholic schools. The policy had been in effect since 1968.

The policy amendment states that the Archdiocesan board "will no longer require one-year advance notice of changes in school organization, but through analysis and planning will work with district boards to achieve orderly change."

Action also was taken to approve a "memorandum of joint agreement" between St. Monica and St. Bridget parishes in Indianapolis, whereby former pupils at St. Bridget's School would attend St. Monica's School this fall.

In effect, St. Bridget's School will be closed because of dwindling enrollment, with about 70 pupils to be transported to St. Monica's School, a distance of approximately six miles.

Recommended and previously approved by the West Indianapolis District Board, the agreement spells out the financial arrangement between the two parishes and provides for representation from St. Bridget parish on the St. Monica parish board of education.

BOARD MEMBERS accepted the agreement, with the stipulations that wording in the document be modified to assure St. Bridget pupils of continuous operation of the plan beyond the first year and that an investigation be held to determine whether the \$350 per pupil charge to St. Bridget's parish proves to be an "equitable arrangement" to both parishes.

The West District board was charged to carry out the terms of the Archdiocesan board action.

A resolution introduced to express board displeasure of "all responsible" for the St. Monica-St. Bridget reorganization, proposal, which did not follow the previously-required one-year notification to the Archdiocesan board, was defeated.

The presentation to the Archdiocesan board was made by Robert Kern, who serves as president of both

'Becoming A Person' receives endorsement

Following are the four points outlined by Archbishop George J. Biskup for the implementation of his approval of the "Becoming A Person" program of family life education in parishes and schools of the Archdiocese:

1. The right and responsibility for Christian education of children and young people belongs primarily to parents. For this reason, they have a right to choose whether or not their children will participate in such a family education program. In doing so, parents and children must be reassured that they will not be discriminated against one way or another.

2. It be clearly understood that before any such program is inaugurated in any given parish, whether it be in the parish school or in the parish religious education program, a written application must be forwarded from the pastor and the parish council to the Archdiocesan Office of Education for approval. Approval will be forthcoming only if the parish agrees to follow most carefully the guidelines for implementation provided by the Archdiocesan Board of Education. This is to insure that the parish, the parents, the teachers, and the students are properly prepared for the implementation of the program. (In the case of consolidated schools such an application must be made by the consolidated school board.)

3. It be clearly understood that the "Becoming A Person" program is in no way to replace or curtail religious education programs.

4. It be clearly understood that the "Becoming A Person" program is the only approved family education program for the Archdiocese of Indianapolis.

the West District and the St. Monica parish board of education.

He assured the members of the Archdiocesan board that complete and thorough examination and discussion of the proposal was held in the respective parishes before approval for the action was given by the district board.

IN OTHER ACTION, the board approved a resolution asking that the board's Plans and Action Committee give high priority to the development of a plan to enable the board to recognize schools "in trouble before the crisis stage is reached" and to provide "encouragement and

St. Elizabeth's Home implements Lifeline to avoid abortion

INDIANAPOLIS — A Birthright Lifeline is now in operation at St. Elizabeth's Home, Anthony J. Logan, executive director, announced this week.

The 24-hour telephone service gives confidential assistance to women with unwanted and unplanned pregnancies, offering them information and practical alternatives to abortion.

Logan said the Lifeline was installed several weeks ago but he felt time was needed to "iron out the bugs" before formally announcing the service.

"We know the profile of the girl who comes to St. Elizabeth's. But the Lifeline contact represents a crisis situation. We had to find out specifics about the information and services that would be needed," he added.

BROCHURES OUTLINING details of the Lifeline program are being mailed today to agencies, organizations and individuals throughout the Archdiocese. Also 500 posters have been prepared for display in schools, churches and other public areas.

In addition to the factual information given in the initial contact, a full range of assistance can be provided through the Lifeline program. Many of the services are already available at or through St. Elizabeth's, Logan said, "but with the cooperation of other agencies we can arrange almost any conceivable help needed by a pregnant woman wishing to have her baby."

Seven physicians and two hospitals—St. Vincent and St. Francis—are cooperating in pregnancy testing and other medical needs; clergymen and lay professionals are available for counseling and public and private agencies can provide ongoing care for unwed mothers.

"Financial arrangements can be

worked out for those in need," Logan said.

Even educational courses, in the classroom or by correspondence, will be offered through local high schools and Indiana-Purdue University Indianapolis.

LOGAN STRESSED Birthright Lifeline is a non-profit, non-sectarian and independent program. It is patterned after similar Birthright programs across this country and in Canada.

"Any woman, single, married or divorced, of any faith or no faith will be helped," he said.

With the implementing of the local Lifeline, the statewide network of Birthright programs envisioned by the five dioceses of Indiana is nearly complete.

PROGRAMS ARE operating in Evansville, South Bend, Fort Wayne and Kokomo. The Kokomo Birthright service was announced earlier this week by the Diocese of Lafayette. There is as yet no program in the Gary diocese.

Because it is the only Catholic maternity home in the state, St. Elizabeth's is a referral institution for the other dioceses. Logan emphasized, however, that the home is only one among many which could be chosen by women seeking assistance.

"We certainly are not trying to use Birthright to add to our resident or outpatient load. We are merely making the home available to those who want the type of services we offer. In an ideal society, there would be no need for a maternity home such as ours," Logan said.

ASKED IF THE Birthright program could affect St. Elizabeth's United Fund support, Logan said no.

"Lifeline will operate independently. No funds will be used. Support will be through contributions," he stated.

(St. Elizabeth's is the sole maternity home in Marion County to receive support in the projected budget of the United Fund of Greater Indianapolis.)

The Lifeline number is 1-800-382-1067. All 11 digits must be dialed whether the call is local or long distance.

For the present, Logan said, there were no plans to recruit volunteers to man the Lifeline phone. "There are competent staff people here 24 hours a day. We don't foresee any difficulty in that area." Moreover, volunteers, he noted, would require extensive training before they could partake in the program.

Overseas relief collection shows record increase

The Laetare Sunday collection for the Catholic Relief Overseas Aid Fund totaled \$97,067 in the Archdiocese of Indianapolis, a spectacular increase of \$34,157 over last year's collection.

The hike represented more than 50 percent of the 1971 total here.

Only one other diocese, the Archdiocese of Boston, exceeded the Indianapolis increase. The nearly 4 million Catholics of Boston gave \$35,866 more than last year, for a total of \$220,966.

THE FIGURES are contained in a report from the New York headquarters of the overseas fund received here last week. Most dioceses, according to the report, registered a gain in collections over 1971. As of July 31, receipts from across the country totaled \$5,456,640 with results incomplete from 21 dioceses.

Rev. Msgr. Victor L. Goossens of the Society for the Propagation of the Faith, who directed the Laetare Sunday appeal here, said he was gratified with the results but could not account in specifics for the significant increase.

"WE HAD A letter from Archbishop Biskup read in all the churches, good promotion in the parishes and good news and feature coverage in *The Criterion*. We didn't do anything really unusual in the way of organization, just tried to do a thorough job. I guess this year everything clicked," Monsignor said.

"Of course, the success of any collection depends, as always, on the generosity of our people," he added.

The overseas relief fund, which last year helped more than 40 million impoverished persons in 70 countries, is in its 27th year.

Named pastor at Oldenburg

The Chancery Office this week announced the appointment of Father Ronan Hoffer, O.F.M., as pastor of Holy Family parish, Oldenburg, effective August 23.

In changes made by the Provincial of the Franciscan Fathers' St. John the Baptist (Cincinnati) Province, Father Gervais Goldwater, O.F.M., was named chaplain of the Immaculate Conception Convent of the Sisters of St. Francis, Oldenburg.

Father Cassian Sand, O.F.M., former pastor of Holy Family parish, and Father Vincent Kroger, O.F.M., former convent chaplain, were reassigned outside the Archdiocese.



FACULTY SPONSOR HONORED—Mrs. Ruth McCurdy, teacher at Chataud High School, Indianapolis, was honored recently upon her "retirement" from extra-curricular duties of advising the Trojan cheerleaders. She is shown above receiving an appreciation trophy from Miss Kathy Getz, left, a 1971 Chataud graduate, and Miss Pam Breiner, a senior. During her nine years as faculty adviser, Mrs. McCurdy's cheerleaders won three consecutive state championship squad awards. Last week's testimonial dinner for Mrs. McCurdy was attended by about 35 present and former Chataud cheerleaders.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Marriages 'blessed' in Macao

MACAO—Non-Christian Japanese honeymooners are starting to stop off here to have their civil marriages solemnly blessed before the altar of a Catholic church—an ecumenical ceremony increasingly practiced in Japan. The second such formal ceremony conducted here took place recently in the bishop's chapel when Father Lancelot Rodriguez blessed the marriage of Miriko Sanjo, a television star, and Takayuki Fukushima, an industrialist. Precedent was set last October when Bishop Paulo Tavares of Macao at the request of Bishop Paul Shimichia Honaga of Kagoshima, Japan, gave permission for the first such blessing ceremony to be conducted in Macao.

Claims resisters are repressed

CHICAGO—Strong South Vietnamese Catholic resistance to the "American-dominated Thieu regime" is being "savagely repressed," according to Father Frank Bonnik, president of the National Federation of Priests' Councils here. Student leaders protesting the war have been tortured in prisons, he explained. "We have letters about their torture addressed to South Vietnamese priests and calling on other South Vietnamese priests to protest the tortures," he continued. Father Bonnik's statement came in protest of an assertion by Father John McLaughlin, White House assistant, that Protestant and Catholic clergy in South Vietnam "uniformly" believe that continued resistance to the North Vietnamese is justified.

Pastoral scores urban poverty

BOSTON—Citing the "absurdity" of poverty in our cities, Archbishop Humberto S. Medeiros of Boston has issued a 59-page pastoral letter calling on all segments of the community to assist him in combatting urban ills and poverty. Appealing specifically to religious, professionals, and service officials, the archbishop asked that their expertise be dedicated to an all-out effort to help those "entombed in poverty" and victimized by a general and "fistless sharing of left-overs." He urged priests of the archdiocese to become a "symbol of evangelical poverty" to the poor people they serve.

Introduces bill on postal rates

WASHINGTON—Rep. Robert F. Drinan (D-Mass.) has introduced a revised postal rate increase bill which would limit the financial burden on publishers of magazines and newspapers with small circulations. The Drinan bill, similar to one introduced in the Senate by Sen. Gaylord Nelson (D-Wisc.), would allow the postal rate in effect June 1, 1972 to be continued for the first 250,000 copies of any publication. Any revenue lost by this rate would be assumed by congressional appropriations. The bill would be particularly helpful to religious and other nonprofit publications, most of which have circulations under 250,000.

Arab resettlement sought

JERUSALEM—Jews as well as Christian Arabs demonstrated against the Israeli government's refusal to permit resettlement of two villages near the Lebanese border by their Christian Arab natives. Although the villagers were promised an early return they have not been allowed back since 1948 and the settlements are now in ruins. Twenty demonstrators were arrested and several others were injured in scuffles with the police. Three hundred demonstrators took refuge in a church, where they were visited August 8 by Melkite-rite Archbishop Joseph Ilaya of Akko (Acro), in northern Israel, who asked them to stay there until their demands were met.

Prelate criticizes euthanasia

CHICAGO—There is no "death with dignity" when it means ending human suffering through euthanasia, Cardinal Terence Cooke told a convention of hospital and nursing associations. "Human life is a God-given gift," the archbishop of New York said in an address to the first annual American Health Congress here. "If there is to be any death with dignity," said Cardinal Cooke, "every person's right to life must be respected." But in our technological society, there is a tendency to see man only for what he produces and to overlook the source of his dignity, the cardinal said.

ARCHDIOCESE OF INDIANAPOLIS 1972-73 SCHOOL CALENDAR

FIRST SEMESTER

Tuesday, September 5 OPENING DAY

Monday, October 23 (Free) Veterans' Day

(TEACHERS' INSTITUTE—THURSDAY, NOVEMBER 2
AND FRIDAY, NOVEMBER 3)

Thursday, November 23

Friday, November 24 Thanksgiving Recess

Begins with close of school—November 22

Friday, December 22 Christmas Recess

Begins with close of school day—December 22

Monday, January 8, 1973 Classes Resume

Friday, January 26, 1973 End of First Semester
(Free Day for Students)

GRADING PERIODS: NOVEMBER 3, 1972 and JANUARY 26, 1973

SECOND SEMESTER 1973

Friday, April 20 Easter Recess

Begins at noon, Good Friday

Monday, April 30 Classes Resume

Monday, May 28 (Free) Memorial Day

Friday, June 8, 1973 Close of School

GRADING PERIODS: MARCH 23 and JUNE 8, 1973

NOTE: Catholic Schools will follow the public school calendar in regard to the following dates: the opening and closing of school, national holidays, Teachers' Institute, Thanksgiving, Christmas, and Easter Vacations.

Pupils may be exempted from attendance at school whenever a SPECIAL holiday is declared for ALL the public schools in their districts. No special day has been assigned for Spring Registration. Each school should make arrangements for the Spring Registration to be carried out before April 16, 1973.

Two professional days are allowed in the second semester.

Testify for tax credit bill

WASHINGTON—A group representing Catholic, Protestant, Jewish and nonsectarian schools told the House Ways and Means Committee that "the nonpublic school problem is not a Catholic issue nor a Jewish issue nor a Lutheran issue. It is an American issue." Rabbi Morris L. Shover, president of Citizens Relief for Education by Income Tax (CREIT), testified on behalf of the group. The group testified in support of H.R. 1641, a bill providing tax credits for parents of children in nonpublic schools. "We are here today on behalf of millions of our parents fighting to maintain a basic freedom—freedom of choice in education," Rabbi Shover said. "This is the real issue. We believe that the right of a parent to choose the place and form of education for his child is a right guaranteed by the Constitution."

Uses graphic abortion testimony

MIAMI BEACH—A 19-year-old student used grim color photographs and a premature baby to illustrate his opposition to abortion in testimony before Republican platform writers here. James Condit, Jr., showed members of a platform subcommittee pictures of dismembered fetuses and of a hospital trash barrel filled with aborted babies. The pictures were so vivid, several subcommittee members looked away. Condit, a student at Xavier University in Cincinnati, held the attention of the subcommittee members as he described in detail the saline form of abortion used at 16 weeks. It takes an hour for the fetus to die, the student said. "How he must suffer for that hour," Condit said.

Forsees vocation crisis in Ireland

DUBLIN—The Catholic Church in the Republic of Ireland has no manpower crisis,

yet, according to Father James Lennon, director of the Research and Development Unit of the Communications Institute of Ireland.

Father Lennon told a seminar on religious life in Athlone, County Westmeath, that though there was no crisis in vocations to the priesthood and the religious life in Ireland as yet, such a crisis could develop.

He said that if the present rate of "dropout" continued to exceed "entry" by more than 200, which, he said, had been the trend for the past few years, "then obviously there will be a crisis of personnel."

Father Lennon disclosed that since 1965 there was an overall decline of 45 per cent in the numbers entering the priesthood and religious life in Ireland.

Art thefts evoke police crackdown

SANTA FE—New Mexico's Gov. Bruce King has announced a statewide police crackdown to locate priceless religious objects that have been stolen from Catholic churches in recent months.

In ordering state police to "concentrate all efforts possible" in solving the robberies, Gov. King said: "The pattern of these thefts suggests a well-organized criminal conspiracy."

At the same time, the governor said he is accelerating the State Planning Office's program to record and identify religious art objects in New Mexico.

In July, thieves stole art treasures, including religious paintings more than 300 years old, from the Catholic Chapel of San Miguel in Santa Fe, one of the oldest churches in the U.S. Such objects as santos (carved wooden statues) and retables (painted panels) have been stolen from other churches for their religious and artistic values.

Wm. Weber & Sons

"Parveyors of Fine Meats"
Beach Grove, Indiana
787-1371
Breaded Fish Portions For
Fish Fries

BECKER

ROOFING CO.

ROOFING—SIDING

GUTTERING

"Above everything else, you

need a good Roof!"

+ FREE ESTIMATES +

2829 W. Michigan St., Indpls.

638-0886

Jim Giblin, Owner

2313 W. Washington St. 632-9352
Indianapolis, Indiana

USHER

Funeral Home, Inc

Anna C. Usher

Wm. A. Usher

Frank E. Johns

Pope cites phenomenon of free will

CASTELGANDOLFO, Italy—A dramatic fact in the makeup of man is that he is free to do good or evil, Pope Paul VI told a general audience August 16 at his summer residence here.

The Pope, who has used his summer weekly audiences to discuss various aspects of man's moral actions, concentrated on the idea that man is free in his latest talk.

"We are free," the Pope said. "We are free to do good. This is understood. But also we are free and capable of doing what is not good. It is dramatic, but that is the way it is."

"If we wish to respect man in his integrity, we must, yes, educate him to do good,

logically, with a sense of responsibility, a capacity for self-control and even with the exterior help of laws and authority, without which every person could be exposed to the dangers of every sort and society to anarchy."

"But we must not deprive him of his intimate, legitimate and intangible liberty. The game is extremely risky, but this is the fate of man and of society."

The Pope said that modern man is very aware of the force of moral right these days and particularly of the demands of

social justice.

HE SAID HE wants to show "the connection between liberty and right and to pay to conscience and the respect for the famous internationally recognized 'rights of man' the honor which they deserve." Among the rights, he said, is "the right to true religious liberty."

Discussing theology of freedom, Pope Paul said he is fully in accord with a theology that wants to see man free "of all his ills, remembering always the most grave and fatal, which is sin . . . and then from many other ills, sorrows and immense needs which afflict a great part of humanity."

Ten years ago Archbishop Schulte consecrated the community cemetery on the grounds of Our Lady of Grace Convent, Beech Grove.

Papal greetings

wired WCC head

CASTELGANDOLFO, Italy—Pope Paul VI sent his best wishes and assurance of prayers to Dr. Philip Potter, newly elected secretary general of the World Council of Churches (WCC).

The 51-year-old Methodist churchman from the British Antilles was elected at a meeting of the WCC central committee August 16 at Utrecht, The Netherlands. He succeeds Dr. Eugene Carson Blake, an American Presbyterian who headed the Geneva-based WCC general secretariat for the past six years.

The papal telegram, signed by the papal secretary of state, Cardinal Jean Villot, said: "The Holy Father extends his best wishes on the occasion of your nomination to such an important ecumenical responsibility, assuring you of his prayers."

In another telegram to 75-year-old Dr. Blake, Cardinal Villot said: "At the moment of the election of your successor, the Holy Father has asked me to express the esteem and gratitude for the spirit of cooperation manifested during the years of your period of office."

DAVID J. FOX
MICHAEL J. FOX
ROSS E. COFFIN
RAY FOX
FOX Insurance Agency
Area 317, 925-1454
3454 Washington Blvd.
Indianapolis, Ind. 46205

"All
Types
Exterminating"
JOE MCCARTHY Free Inspection
TERMITE LIFETIME
GUARANTEE PLAN
Indpls. 638-3333
Shelbyville 635-2047
A-1 TERMITE
CONTROL, INC.

WELCOME TO ENOCHSBURG

St. John's
PICNIC
Sunday,
Sept. 3

For
Reservations
Write to:
St. John's Church
R.R. 4,
Greensburg,
Indiana

"FAMOUS FIRESIDE INN
FRIED CHICKEN"
CHICKEN
DINNER
11 A.M. till 2 P.M.
Adults \$2.00 Children \$1.00
TURTLE SOUP
and SANDWICHES
11 A.M. till 5 P.M.

Interstate Hwy. 74 between Greensburg
and Batesville

Labor Day Picnic and Chicken Dinner

September 4, 1972

St. Peter's

Franklin Co.

9 Miles from Brookville—14 Miles from Batesville
Indianapolis, I-74 to Summit—Fountain Exit, East on 46
to Lawrenceville, follow sign.

Dinner Will Be Served—10:15-2:00 EST
Adults, \$2.00—Children under 12, \$1.00

Games and Refreshments For All
LUNCH and TURTLE SOUP

Everybody Welcome

Monsignor Goossens Says:

Don't give ONLY a dollar to the Missionary
Priest and Missionary Sister who
appeals in your parish
this summer!

Give to them as if he or she is
your very own "adopted"
Missionary Priest
or Sister!

DON'T GIVE TILL IT HURTS!

GIVE TILL IT FEELS GOOD!

CATHOLIC HOME AND FOREIGN MISSIONS

RT. REV. VICTOR L. GOOSSENS, DIRECTOR

136 WEST GEORGIA ST. INDIANAPOLIS, IND. 46225

St. Anthony's Church

MORRIS, IND.

(55 MI. Southeast of Indianapolis, on I-74 to Batesville Exit then
Hwy. 46—3 MI. East of Batesville)

September 4

LABOR DAY CHURCH PICNIC

Chicken & Beef Dinners

• TURTLE SOUP & LUNCH •

Color TV Set—To Be Given Away

Refreshments Of All Kinds

Adults—\$2.00 Children—\$1.00 FREE PARKING

Write For Reservations

MEAL HOURS: 11:00-12:00-1:00-2:00-3:00 E.S.T. Cafeteria from 4:30
Modern Dining Hall for Your Comfort and Convenience

TIC TACKER

Board takes on 'new look'

BY PAUL G. FOX

A new-style Archdiocesan Board of Education appears to be emerging, judging from this past Tuesday night's meeting, held at Secena Memorial High School, Indianapolis.

Although a half-hour late in starting, several out-of-Indianapolis members were either attending their first meeting or had never previously visited the eastside high school.

New board president Thomas Jeffers, representing the East Indianapolis District Board, steered the two-hour meeting through a long agenda in a no-nonsense, professional manner. The first hour was consumed with the closing of St. Bridget School and the transfer of its pupils to St. Monica School on Indianapolis' northwest side.

Perhaps the sometimes-lack of communications between district boards with the Archdiocesan board will be resolved in the future, via a resolution passed Tuesday night calling for regular reports from the districts and the Religious Education Department.

A series of meetings of the board's executive committee was held during the summer months to plan the streamlining of board meetings this year. The efforts were immediately obvious.

Next month's board meeting will be held September 19 at Schulte High School, Terre Haute. An indication was given that every other meeting would be held in Indianapolis, with the outlying districts receiving the opportunity of attending meetings of the Archdiocesan group.

Another encouraging factor at Tuesday's meeting: the attendance was near-perfect. A good beginning, indeed.

Don Klalber is back home again this week with his family, aided by the prayers and generosity of his many friends and neighbors.

The 43-year-old Indianapolis postal employee, a member of Holy Name parish, Beech Grove, is recuperating from a serious heart attack. The period of convalescence will be another two to three months before he can return to work.

While he was hospitalized in St. Francis

Hospital, the parish Men's Club spearheaded a renovation project on his home. His seven children are now reunited at home following care by relatives and parishioners. Don's wife died two and one-half years ago of childbirth complications.

Last Friday evening, more than \$4,000 was raised at a benefit social held at Msgr. Downey Council, Knights of Columbus, for the Klalber family. Employees of the Indianapolis Post Office contributed another \$1,200. Other spontaneous cash donations raised the total to about \$6,000.

Perhaps more important, a housemother has been secured for the family, all of school age. Mrs. Margaret Schott, a widow who has raised a large family of her own, took the position starting this week.

CURSILLO CAMP-OUT—Members of the Indianapolis Curial Movement and their friends are invited to spend the Labor Day weekend at CYO Camp Christina in Brown County. A limited number of tents will be available for those without equipment. Stoves and refrigerators provided, along with water, electrical outlets and showers. Mass will be offered at 7 p.m. Saturday, Sept. 2. Interested families may call 638-4638 for information or reservation.

PARISH PITCH-IN—Mr. and Mrs. John Brown, their family of eight and periodic "visitors," will benefit from a canned goods drive being conducted this week-end at St. Andrew's parish, Indianapolis. A truck will be parked alongside the parish office at 4050 E. 38th Street to receive cans of green vegetables and fruit or cash contributions. The truck will be positioned on Saturday afternoon and all-day Sunday. The Browns have incorporated under "The Peace of Christ, Inc." to operate a half-way house and provide emergency assistance to the poor from their 22-room home at 1624 N. Park. This canned goods and cash assistance will aid their apostolate through the winter months ahead.

Vatican orders brake

(Continued from Page 1)

follow current discipline in the matter while awaiting its final disposition from Rome and our clergy will be instructed accordingly.

Father Joel LaBauve, vice-chancellor of the Baton Rouge diocese, explained that the diocese would discontinue the good conscience procedure set up last June until the Vatican announces a decision on such procedures. Whether or not Catholics who have divorced and remarried can approach the sacraments will be decided by such individuals and their confessors, as has been the case in the past, Father LaBauve said.

Following the Baton Rouge announcement, it was learned that several other U.S. dioceses had already instituted similar procedures. These included Portland, Ore.; Birmingham, Ala.; and Boise, Idaho. A spokesman for the Chicago archdiocese said that occasional "good conscience" cases were handled there but said no uniform procedure had been instituted.

The Baton Rouge announcement prompted a flurry of statements in dioceses around the nation. Some officials questioned the Baton Rouge procedure, particularly its implications with regard to the Church's teaching on the indissolubility of marriage.

In his original announcement, however, Bishop Tracy repeated his commitment to the Church's teaching on "the sanctity and lifelong character of the marriage vows and married life." The procedure, he said, was based on "pastoral responsibility of healing and forgiveness."

IN HIS STATEMENT Cardinal Krol acknowledged the Church's "anxiety and anguish" for Catholics with problem marriages.

"The Church responds to the imperative imposed upon it by the ministry of compassion, mercy and reconciliation, but must also respond to the grave imperative imposed by the ministry of correction. The Church must be faithful to her children, by recalling them to fidelity to Christ and his Gospel," Cardinal Krol said.

"The problem is not local to any one diocese or nation. It is a problem found in the entire Church. There are no facile solutions and reputable theologians and canonists acknowledge the complexity and gravity of the problem and do not venture any ready solutions. Bishops, motivated by deep pastoral concern for people in difficult marriage situations, continue to explore the question, without presuming to hold out hopes—which could well be disappointed—of finding an easy or early answer."

Deanery meeting

NEW ALBANY, Ind.—The first quarterly open meeting of the New Albany Deanery Council of Catholic Women will be held Thursday, Aug. 31, at St. Bernard's parish, Frenchtown. The meeting will open with Mass at 7:30 p.m. (EDT) followed by the regular business meeting at 8 p.m.

Father Lawrence Richard, assistant pastor of Holy Trinity parish, New Albany, will be the guest speaker.



RETREAT MASTER—Father Fred Lawrence, M.S.S.T., director of a home for alcoholic priests in New Jersey, will conduct a Serenity Week-end Retreat for women members of Alcoholics Anonymous on September 8-10 at Fatima Retreat House. The retreat is also open to wives of AA members or women members of Alanon. Further information may be had by contacting Our Lady of Fatima Retreat House, (317) 545-7681.

BACK-TO-SCHOOL SPECIAL

STUDENT SUBSCRIPTION

1972-73 Term

\$2.50

\$2.50

Name _____

School _____

Student's address _____

Start CRITERION _____ 1972

Make check payable to THE CRITERION.

Cut out and mail to:

THE CRITERION, P.O. Box 174
Indianapolis, Ind. 46206

A PASTOR'S APPRAISAL

Parish Religious Education program

BY FATHER JOSEPH M. CHAMPLIN

(Pastor, Holy Family Church, Fulton, New York)

Those responsible for the religious education program in a parish face two alternatives: spend considerable time through the summer and early fall planning this year's efforts or be resigned to a hand-to-mouth, crisis-to-crisis situation from September until June.

The former obviously is preferable. But it demands discipline on the part of all involved—priests, Religious and laity; a discipline which can set hours, even days, aside from the normal, busy routine for lengthy discussions of both educational goals and the practical measures we hope will achieve those objectives.

The pastor, as leader of a Christian community, naturally plays an essential role here and his approach or attitude will determine much of what is or is not done in the months ahead. In my opinion, the parish priest and the religious education program he inspires or directs should be:

A. Adult-centered. This does not mean we must eliminate our Catholic schools or CCD classes. On the contrary, as I will point out below, these, particularly the latter, ought to be strengthened. But we cannot give our total attention to children; adults, especially parents, today require and deserve programs which will sustain and deepen their faith. The renewal envisioned by Vatican II is far from over. Christians have seen liturgical changes, ecumenical changes, Church law changes, and will witness further ones in the future.

B. Family-centered. The teachable-moment concept of religious education comes at a most opportune time in our history. With the demise of so many Catholic schools and the decline in stable, family units, engagement of parents in the sacramental preparation of children may supply for the one and perhaps counteract the other.

Apart from those possible, positive side effects, however, the benefits from fathers and mothers working with their sons and daughters as they prepare for First Communion, First Confession and Confirmation are enormous.

Modern man has difficulty in believing. Few question that. It becomes ever more critical, then, for parents to transmit their own basic religious beliefs and faith values to the children. The doctrinal truths required for first reception of the Eucharist are neither many in number nor difficult for a young boy or girl to grasp.

C. CCD-Centered. However our courts settle the business of financial aid for Catholic schools, it appears we must anticipate the closing of some, perhaps many, possibly most. The Church has always been extremely flexible in adapting to circumstances and I think that present adjustment process is already underway in the United States.

The solution apparently will come through the development of high quality CCD programs either within school time (e.g., the released time religious education setup in New York State) or outside classroom hours in the evening and on week-ends.

For the pastor this entails the establishment of hard priorities and a generous budget. Full or part-time coordinators, trained teachers, suitable textbooks and adequate audio-visual material cost money. With all of these items available, one still

wonders how successful he or she is with high school students; without them, I would think an instructor might feel well-intentioned efforts were absolutely disastrous, a total failure.

D. Sunday-centered. The weekly eucharistic celebration is where the action's at in any Christian community. This is where we meet the greatest number of people; this is where we can speak, preach, teach them 52 times a year; this is, for some, their only formal religious education after they leave high school.

The conclusion should be obvious. Priests must spend a substantial portion of their time and energy in preparing the Sunday liturgy. The sermon, of course, is central to this, but the preacher also has other responsibilities. He ought to write a prayer of the faithful connected with his homily, compose comments for those various occasions outlined in the new Roman Missal, and integrate, with the assistance of the organist-choir director, the music and his message.

SEEMS TO FAVOR VOUCHERS

McGovern 'vague' on school aid

WASHINGTON — Sen. George McGovern has been accused of being vague and abstract in suggesting that vouchers may be better than tax credits in aiding parents of nonpublic school children.

"He is dealing at the level of concepts and he is being nebulous on where he stands," said a Catholic education official here.

A Harrisburg, Pa., constitutional lawyer argued that McGovern's position on vouchers versus tax credit "just cannot be decided in abstract terms."

"The benefit to be derived from either the voucher arrangement, tax credit legislation or a tuition reimbursement act, depends upon the terms of the specific legislation," the lawyer said.

McGOVERN'S observation on vouchers came during a session with Catholic parochial school educators in Racine, Wisc. (Aug. 17).

McGovern said a voucher system "probably comes closest to an across-the-board aid for parents" whose children attend Catholic schools.

Because the plan has the advantage of helping the low income family in the central city, he said it was probably better than the tax credit system.

McGovern's observations on the voucher system came in a conversation with nuns, priests and lay educators in the basement of St. Edward's parochial school in Racine.

IN THEORY, the voucher system is a form of grant to parents of middle income and poor families to help them pay tuition costs in either public or nonpublic schools. The tax credit system, which is now being considered by Congress, is said to be of little help to poor families. Often they owe no income tax, and therefore cannot receive any tax credit.

The Catholic education official said that the Office of Economic Opportunity has carried out 12 feasibility programs on voucher plans.

"And the OEO hasn't been able to get to first base with the programs," the official said.

"They have generated phenomenal opposition. It may be, the official said, that McGovern has in mind some new approach to the voucher system. If he does, the official said, he ought to spell out what he means.

ON THE DAY McGovern spoke in Racine, he released a statement from his Washington campaign headquarters.

McGovern said that he believes a way can be found to preserve the parochial school system in America.

"I am, at this time, exploring the means by which the federal government can help achieve that goal with aid distributed either directly or through the tax structure," he said.

National pastoral council

(Continued from Page 1)

pastoral councils is being prepared by the congregation, headed by American Cardinal John Wright, but that it will have to be sent to Pope Paul VI for approval before it is published.

The Vatican views pastoral councils composed of priests and laymen strictly as a means of "personal contact" between the people of God and the bishops of a single diocese, the official said.

He said this does not exclude setting up an office or a secretariat or the like for the exchange of ideas or information on a level broader than a diocese, but that such an office would not be part of the juridical structure.

THE OFFICIAL, who asked not to be identified, said that the idea of a national pastoral council "does not fit" into present Church structure and "lacks a term of reference" as to whom or what it would address itself.

He said that the personal element of exchange, which he called intrinsic to the

concept of a pastoral council, would be missing on a national level.

Msgr. J. Paul O'Connor, Youngstown chancellor and chairman of the U.S. Catholic Conference Advisory Council's steering committee studying the feasibility of a national pastoral council for the United States, has said that there is a need for such a council but that it is not advisable at this time.

MSGR. O'CONNOR has said that the theological basis for a national council grows out of the Second Vatican Council's assertion that the entire people of God all make up the Church and he also cited Pope Paul's comment that man today desires to share in decisions that affect his life.

He told NC News August 17 that he was shocked to hear of the Vatican official's comment that national pastoral councils do not fit into the structure of the Church.

He said that at present, however, he intends to continue plans for developing an educational program that will help make American Catholics more aware of the role and function of a national pastoral council.

A WARNING TO MOTORISTS:
STOP, LOOK, AND LISTEN...
SCHOOL'S IN SESSION!OBSERVE THESE
SAFETY RULES:

- Make sure the car you are driving is safe — bad brakes or faulty steering, for instance, could cause an accident.
- Be sure and make a full stop at all intersections — don't just slow down!
- Pay special attention to signs warning of school traffic and obey signals of special guards at all times.
- Look before you back out of driveway!

THIS MESSAGE IS PRESENTED
AS A PUBLIC SERVICE BY

Pratt Printing Co.

Quality Printers of The Criterion

225 N. New Jersey Indianapolis 432-3497
Specializing in Printing of Newspapers, Magazines & Catalogues
ARTHUR D. PRATT, President



The Children are Going Back to School
NOT ONE CHILD shall we Lose,
IF YOU, the person in the Driver's Seat,
OBEY the Traffic RULES while on our Streets.

Indianapolis Typographical
Union No. 1

Ned A. Richer, Pres. Wilburn E. Jones, Sec.-Treas.
1245 N. Illinois St. 635-7076

Compliments of



Family Restaurants

Over 85 Family Restaurants
in Central Indiana

BEHIND THE NEWS

NEW YORK — Father Bernard Haering, the noted moral theologian, thinks the Roman Catholic Church should "radically abolish the cardinalate" and institute other reforms to guard against men of "no competence" in positions of leadership.

These steps are necessary, the German Redemptorist priest feels, in order to maintain Church authority and carry forward "maturing" Christian understanding in post-Vatican II years.

He said, in an interview with journalist Gary MacEoin, published here, that the Church cannot obtain the leaders it currently needs through "a diplomatic career or a career in church administration," which, he held, are the roads to the College of Cardinals. He added:

"Promotion is by survival, and finally the man reaches the top as a cardinal and chairman of a (Vatican) congregation in which he has never worked and in regard to which he has no competence."

THESE REMARKS were in the context of a discussion of the future of Vatican II reforms.

Father Haering, an adviser to the German bishops at Vatican II, was interviewed at the Accademia Alfonsiana

in Rome, where he teaches. MacEoin is a widely published author who frequently writes on Catholicism. His weekly column is carried in *The Criterion*.

The interview appeared in the August issue of *Worldview*, the monthly magazine of the Council on Religion and International Affairs.

The text ranges over many issues, such as abortion, medical ethics in general, the Third World, the Catholic Church in the U.S. and reasons why priests give up their vocations.

MacEoin asked Father Haering, who has had ups and downs with the Roman Curia, if he agrees with those who say Vatican II is "being betrayed."

"We don't go back," he replied. "Some are scared and anguished and concerned."

The future of reform

A CONVERSATION WITH FATHER HAERING

Thousands are disturbed. However, taking everything together, there is much force and strength in the Church to carry it forward."

HE REFERRED to some who say Vatican II liturgical renewal "is now practically over," despite the Council affirmation that "renewal would always continue."

MacEoin raised the issue of authority. Father Haering said he did not "want to destroy authority," but saw instances in which it is "unwise" to insist on the letter of the law.

As an example, he cited instruction from the Congregation of the Clergy that children must confess sins before receiving First Communion. This requirement and similar ones by various cardinals and archbishops, he continued, "are totally ignorant of what psychology

says, or even what theology says, and this does harm to authority. We must find a different way to promote people to leadership positions in the Church."

On abortion, the theologian discussed the work he is doing in embryology and described his concern that medicine and ethics enter into meaningful dialogue.

HE SAID HE would have to leave open at this point the question of whether it is murder to interfere with the process of fertilization in some very early stages.

But Father Haering was not hesitant about giving his views on the general abortion scene in the U.S.:

"In the U.S. . . . now that the war in Vietnam is winding down and the mood is one of anger, opinion seems to be growing—in what looks like an orgy of self-punishment—in favor of

wholesale destruction of human life in the mother's womb even in the fifth or sixth month. . . .

"However, I feel there will be healthy reactions in the next few years, when the nation realizes the tremendous consequences of such a concept of motherhood and relates it to the issue of euthanasia (so-called 'mercy killing')."

"There is now great concern about determining accurately the moment of death so as to guard against transplanting a vital organ before the donor is certainly dead. It is equally important to determine the beginning of human life. Otherwise, the next stop will be euthanasia."

FATHER HAERING feels that medical ethics is one of the most important fields for religion today.

On statistics showing large percentages of young priests leaving the ministry in America, he agreed that "a lack of leadership on the part of those in authority and the slow tempo of change 'since Vatican II are two reasons."

"But I think we must add a third major reason, namely, a typically American impatience," he said. "A deep renewal takes time. What is needed is more endurance."

Peace seekers without portfolio

Surely Senator George McGovern now regrets having sent a personal emissary to Paris to tell the North Vietnamese not to stall peace negotiations on his account. That was the original rationale offered for Pierre Salinger's trip. Later accounts said discussions concerned solely the early release of prisoners of war.

Whatever the reasons given by the McGovern camp, the back-door consultation was presumptuous and premature. If McGovern is elected President in November, he will have the authority to negotiate at the highest level and that is the only level at which the war will be ended or the welfare of our POWs guaranteed.

Until that time the charges of "meddling" are justified. But not the charge that the Democratic candidate risked jeopardizing the administration's quest for a settlement. The public has choked on that horseradish too often during the past three years of the Nixon administration and the Johnson administration before that.

This doesn't mean that any sincere peace seeker has the right to free lance on enemy territory, his only accreditation being a bogus claim on the national conscience. We've already been subjected to too many of these righteous ego-trippers and we do not think their reputations as a whole have been enhanced by the glamorous Jane Fonda or the famous Ramsey Clark.

It struck us a little funny that Miss Fonda would be so emphatic about being accepted as Ms. Anonymous Citizen at the same time she insisted on having a photographer at her side. To us, Miss Fonda is small potatoes. The former U.S. attorney general is not.

Clark has proven himself to be an honorable public servant, a decent, compassionate man. But in recent weeks he has also proven to be incredibly naive. He must have realized that his tour of North Vietnam—orchestrated by a group investigating U.S. war crimes—would provide political hay for Hanoi. Yet he evinced sincere surprise that his actions were being misinterpreted by both sides.

Further, Clark does a disservice to the intelligence of the American people when he pretends to return home bearing the chalice of truth from which his fellow citizens will sup for the first time.

Even worse, he exhibits anti-personnel bombs before a Senate

committee hearing with the air of a man exposing some secret weapon whose existence heretofore was known only in the innermost recesses of the Pentagon.

Millions of Americans know about the devilish fragmentation bombs. They have been the subject of innumerable articles and photographs, the target of protests before shareholders meetings of companies which manufacture them.

And, sad to say, the 10 POWs Clark interviewed and photographed are the same 10 who have talked with other peace seekers without portfolio and—unwittingly—have abetted the propaganda of the North Vietnamese government.

Either Clark isn't nearly as smart as we thought he was or he is putting on a show. Either way, he deserves a big fat zero for his performance. Those who so desperately desire peace deserve better from one who presumes to be their spokesman.

Please, Mr. Clark, Miss Fonda et al, no more postcards from the Hanoi Hilton.

—B. H. ACKELMIRE



"AS SOON AS I FIND IT, I WANT EVERY PARISH ORGANIZATION TO HAVE A COPY OF MY REPORT ON 'WAYS TO INCREASE EFFICIENCY'!"

WHERE WOULD IT LEAD US?

And now the genetic revolution

BY MARY KAY WILLIAMS

Somehow, scientists became segregated; they became a specialized caste. Were they moving too fast to take us along, or did we just not want to go? Was it the heavy formulas on blackboards in science fiction movies, or that miserable year in a biology class?

Whatever the reason, it seems that as long as the scientist was content in his laboratory, we were content to leave him there.

Then along came Hiroshima. Jolted by an awful lesson, we learned too late the

FIRST IN A SERIES

terrible truth of isolated knowledge and isolated discoveries.

What was going on in the labs—whether it was with molecules or mice—had a deeply human significance. It radically affected us too, and always would. People began to talk not only about a sharing of knowledge across many disciplines, but a sharing of responsibility for decisions too awesome to be made alone.

MEN AND WOMEN of vision saw an open forum with scientists and sociologists, lawyers and theologians, philosophers and biologists—all lending their special insights to special problems. In the process an informed public opinion would emerge to exert influence on these decisions. No one would be left out.

But in spite of World War II, it was not nuclear power and all its possibilities for abuse that was causing the greatest alarm. No, it was more along the lines of what Aldous Huxley had satirized in *Brave New World*. Although the book was written in 1932, Huxley saw the great evils of the future to be the misuse of genetics, biology, experimental reproduction and behavior modification.

These issues have now reached such dramatic proportions that, in less than three years, two American Institutes have been created to address them.

In 1969, the Institute of Society, Ethics and the Life Sciences was formed in New York to help meet the need for "sustained, professional investigation of the social impact of the biological revolution."

This was the revolution brought on by the remarkable advancements in organ transplantation; human behavior control; pre-birth diagnosis of genetic defects;

(Mary Kay Williams is editor of the Catholic Family Leader, a publication of the Family Life Division of the U.S. Catholic Conference.)

prolongation of human life, and human experimentation. The institute's credo is that each one of these advancements should be matched with ethical insights.

IN VIEW OF its brief existence and the very nature of its work, the achievements of the institute to date are encouraging. This is not only hopeful to those who have long sought this kind of direction, but very satisfying to the foundations which have contributed the seed money: Rockefeller Foundation, Rockefeller Brothers Fund, and the National Endowment for the Humanities.

Under the direction of Dr. Daniel Callahan, the Institute has:

—Prepared a 1000-page report on the ethical implications of possible population policies.

—Conducted conferences on death and dying; on psychosurgery and electrical stimulation of the brain; on behavior modification through drugs; and on genetic counseling and genetic screening.

—Formulated guidelines for mass genetic screening programs.

—Developed a pilot medical ethics program and experimental teaching programs for students in theology, law and nursing.

A SECOND Institute was founded less than a year ago in Washington, D.C. In the fall of 1971, the Joseph P. Kennedy Jr. Foundation announced a grant of \$1.25

Resign from Elks, NFPC advises clergy

CHICAGO — Roman Catholic priests have "no alternative" but to resign their memberships in the Elks fraternal order after that organization's recent decision to continue a "whites only" policy which is "blatantly racist," said a priest-official of the National Federation of Priests' Councils here.

Father Eugene J. Boyle, director of NFPC's justice and peace office, observed that the Elks delegates to a recent national convention voted nearly 2 to 1 to act against the order's advisory committee and retain the discriminatory policy.

million to establish the Kennedy Institute for the Study of Human Reproduction and Bioethics. The Institute will seek to combine ethical and scientific thought to help reach life and death decisions, and to help determine the future of human life experiments.

Headquartered at Georgetown University and directed by Dr. Andre Hellegers, the institute has made impressive first year efforts.

The subjects it is tackling include euthanasia; the ethical questions regarding the sterilization of retarded; the pressures on persons carrying abnormal genes and their right to reproduce; the creation of test-tube babies through artificial fertilization.

A highly significant project of the Kennedy Institute is the development of an Encyclopedia of Medical Ethics—the first such compilation in the world. Financed through grants from the National Endowment for the Humanities and the Raskob and Kennedy Foundations, it will take three years to complete.

THE ENCYCLOPEDIA, to be edited by Dr. Warren Reich, will carry contributions by medical scientists, and Catholic, Protestant, Jewish and Muslim ethicists. The work proposes to put an end to the "ancient but lingering notion that medical ethics is little more than medical etiquette." And it hopes to bring, to the professional and layman alike, a greater "clarity to the social and ethical problems related to biomedicine."

The institute is also developing plans for a Bioethics Information Center—a computerized service which would be available to scholars, legislators, and journalists.

The efforts of both these institutes deserve public applause. But there should also be the realization that much of what can and will be done by them is not tangible, cannot be neatly listed, cannot fit into well-defined categories, and cannot be rushed.

Those who needle the institutes for overnight answers to life-long questions fail to respect the often painful, often slow process of men and women searching for a wisdom. But the fact that we are all wonderfully impatient for what the institutes can do is a good and hopeful sign.

(Next: Discovering defects before birth.)

THE YARDSTICK

Collective bargaining

BY MSGR. GEORGE G. HIGGINS

In the last two releases of this column I have argued that the only solution to the farm labor crisis in Arizona and other States is bona fide collective bargaining between the growers and the one and only union that can legitimately claim to represent their workers, namely, the United Farm Workers Union led by Cesar Chavez.

This is not to say that contracts will bring about the millennium or that simply by signing collective bargaining agreements the agricultural industry can automatically—and overnight—resolve all of its long-standing labor relations problems. That is simply out of the question. It will take time, patience, and a lot of hard work for the parties to build a stable relationship.

In the short run, mistakes will be made and problems will arise in the administration of collective bargaining contracts. This is happening in California, and it will undoubtedly happen in Arizona when the parties get around to signing contracts.

IT IS FAR better, however, to have a certain amount of disagreement about what contracts mean and how they should be administered than to go through a five-year battle even to get contracts. In the absence of collective bargaining agreements, the agricultural industry in Arizona will have nothing but grief in the area of labor-management relations.

The fact that the Arizona legislature recently enacted a repressive farm labor bill makes the situation even more volatile than it is in California and other neighboring states. I don't mean volatile in the sense that the current crisis will lead to violence. I mean volatile in the sense that the industry, in the absence of collective bargaining contracts, can expect endless confrontations and will have to waste a lot of energy which could and should be spent on developing markets and improving the conditions of the workers.

Many growers are opposed to collective bargaining for fear that it will disrupt the industry. They fear that the farm workers will be reckless in calling strikes at harvest time and will destroy their crops and put them out of business. I can see no solution to this problem except collective bargaining contracts.

EVERY CONTRACT that has been signed thus far by the United Farm Workers Union has a no-strike clause and a no-boycott clause, and, to the best of my

knowledge, the union is living up to these agreements.

Let me conclude this series of three columns on the farm labor crisis by relating an experience I had a couple of years ago at the height of the California farm labor dispute. The largest single grower in California who has thus far signed a contract with the United Farm Workers Union was notorious in the old days for going around California saying that Cesar Chavez was a communist, that his union was a dangerously revolutionary organization, etc., etc. In spite of that, however, he finally decided that he ought to negotiate a contract with the Farm Workers Union, and I was present when it was signed.

The negotiations were carried on very amicably in the delightful atmosphere of the grower's air-conditioned home in the middle of his vast acreage in the San Joaquin Valley. Following the signing of the contract, he treated us all to a drink, and while I was talking to him informally over in the corner of the room, I said: "Tell me, Mr. . . . why did you ever agree to settle with the union? You have been on record for years as saying over and over again that Chavez is a communist, that the union is a dangerous, Marxist outfit, and that you would rather sell your property than negotiate a contract with such an organization."

WITH A TWINKLE in his eye he replied: "Well, I'll tell you, Reverend, I learned that I was wrong. I learned that Cesar Chavez is not a communist, that he is a God-fearing, Christian gentleman, but," he added, after a meaningful pause, "I also learned that I couldn't get any workers to pick my peaches."

The point of the story is that when this particular grower decided that the time had come to settle with the union and to negotiate a contract, he completely changed his tune about Chavez and the Farm Workers Union and decided to spend his energies more realistically on devising ways and means of administering the contract effectively. I cite this incident because it proves that a solution can be found to the farm labor crisis if the parties are willing to give it an honest try.

But so long as Chavez and his union are being attacked as communist agitators, etc., and so long as growers organizations go around passing out free copies of Ralph de Toledano's vicious book on Chavez, "Little Cesar," and similar books and pamphlets there is no possibility of settling the dispute. This kind of propaganda does nothing but harm. It creates a terribly bad atmosphere and delays the solution—that solution being bona fide collective bargaining.

Says Church stalls Irish peace

FALCARRAGH, Ireland — The Catholic and Protestant Churches, with the exception of a few heroic ministers, priests and lay people, are doing nothing to find solutions for the conflict in Northern Ireland and much to perpetuate it, a sociologist said here.

"Believe that radical change within the religious institutions of Ireland is the only kind of force that is essential to a just and lasting peace," said the sociologist, Anthony Spencer, a lecturer at Queen's University in Belfast.

SPEAKING AT a social studies conference, Spencer said: "A profound renewal of Irish Catholicism in the spirit of the Second Vatican Council would restore the essential Christianity it now manifestly lacks, and create a moral basis for a peaceful and contented island."

Spencer went on to say that "Ireland has been scarcely touched by the massive ongoing renewal of the Catholic Church throughout the world. Irish Catholicism remains what it has been for so long—the epitome of everything that Protestant Christians hate and fear."

SPENCER SAID that three developments are necessary in the role of the Church.

First, he said, churchmen should consciously recognize the past desecration of Christianity in Ireland and consciously affirm the ethic of love for all men. This process implies, he said, that the Churches

will avoid activity that exacerbates the conflict and that they will foster action that promotes reconciliation.

Secondly, he said, there should be a formal and symbolic rupture in the alliance between religion and politics in the Protestant and Catholic communities.

"Third, each of the Churches should seek to root out from its own culture and social structures those features which are held to be offensive in the other community, and each should support efforts within the political, social and economic spheres to remove features that are regarded as offensive in the other community," he said.

60,000 against aid

WASHINGTON, D.C. — The first installment of 60,000 signatures of persons petitioning President Nixon to reverse his policy of advocating tax aid for parochial schools was presented to a Presidential aide here.

The signatures had been solicited in a nationwide campaign undertaken by Americans United for Separation of Church and State, based here, and are continuing to come in, according to Ed Doerr, the agency's director of educational relations.

The petition "respectfully" urges the President to reverse his "present policy of promoting the use of public funds—our tax money—for parochial and private schools."

The CRITERION

124 W. Georgia, P.O. Box 174,
Indianapolis, Ind. 46206

Official Newspaper of the
Archdiocese of Indianapolis

Phone (317) 635-4531

Price \$4.50 a year

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

Editor, Rev. Msgr. Raymond T. Gossler;
Associate Editor, R. H. Achtemeier; Man-
aging Editor, Fred W. Piles; News Editor,
Paul G. Fox; Advertising Manager, James
T. Brady.

Published Weekly Except Last Week
in December.

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

TONGUES OF ANGELS?

DEL MAR, Calif. — Glossolalia or "speaking in tongues" is "linguistic nonsense" according to a Canadian linguist who has studied the phenomenon for five years.

Although he is convinced that "speaking in tongues" is nonsense in human linguistic terms, Dr. William J. Samarin does not dismiss it as meaningless.

"What I hear is nonsense," he says. "The sounds make no sense to me. But I know that what lies beyond is what counts, and that is sacred ground."

Dr. Samarin, a professor of anthropology and linguistics at the University of Toronto, reported his conclusions in the August issue of *Psychology Today*, just published here.

"Glossolalia," he says, "consists of strings of meaningless syllables made up of sounds taken from those familiar to the speaker and put together more or less haphazardly. The speaker controls the rhythm, volume, speed and inflection of his speech so that the sounds emerge as pseudolanguage—in the form of words and sentences."

According to Dr. Samarin, speaking in tongues caught on with the advent of Pentecostalism after the Civil War. Modern Pentecostalism burst forth at revival

meetings in Los Angeles at the turn of the century and spread across the globe. In recent years it has spread beyond the Pentecostal churches, and today glossolalists can be found in Congregational, Baptist, Lutheran, Episcopal-Anglican, Methodist, and Catholic churches.

AFTER FIVE YEARS of attending meetings, making tape recordings, and sending out questionnaires, Dr. Samarin says that the 14 million people who believe in glossolalia have his "respect."

Glossolalists believe that those who speak in tongues are filled with the Holy Spirit and "it is the language of angels."

"Glossolalia is language-like because the speaker unconsciously wants it to be language-like," responds Dr. Samarin. "In spite of superficial similarities, glossolalia is fundamentally not a language."

He explains that no dictionaries can be made for glossolalia, and there is no system of grammar. "A person cannot learn the same language that another person speaks when he utters the 'tongue of angels.'"

Yet Dr. Samarin feels that the legitimacy of the practice should be recognized, because it functions in "the feeling dimension of religion."

PRESIDENT'S PANEL ON NONPUBLIC EDUCATION

Before the legislation . . . study

BY DR. CLARENCE C. WALTON

My two-year role as chairman of the panel on Nonpublic Education, which recently presented its final report to President Nixon, was always challenging, sometimes frustrating and ultimately rewarding.

The challenge was based in the wide scope as well as the difficulties inherent in such a study. The reward, on the other hand, flowed not alone from the unprecedented opportunity to analyze the nation's dual system of education but also

Dr. Walton is president of Catholic University of America.

from the confident hope that if acceptable methods could be suggested to alleviate the crisis of nonpublic schools, a major contribution to the public interest could be made.

Shortly after assuming office, President Nixon decided that nonpublic schools should be the subject of a special study and requested his staff to implement it. Initially, the White House planners felt a special panel on nonpublic education represented the best organizational approach to accomplish such a study.

SECOND THOUGHTS, however, induced caution. This would be an historic step, since never before had a presidential

panel been created. To extend such unusual deference to nonpublic schools could be misunderstood by those traditionally opposed to government concern for such schools. There was the further problem that such a step might be construed as subtle encouragement of separate white academies in the South.

The Panel members were well aware of the historic belief that, in our society, public school attendance is a quasi-baptismal rite for citizenship and that refusal to attend the public school clouds one's Americanism.

Such concerns impelled some to argue that the panel ought not to be separated from the Commission on School Finance, which was still in its formative stage. Intense in-house debate was finally resolved by the decision to appoint a special panel on nonpublic education but to name its four constituents to full membership on the Commission on School Finance.

Occasionally, however, there surfaced sharp differences of opinion as to what constituted the Panel's autonomy, its mission, and the role of its chairman.

There were other moments of difficulty precipitated by the frequent need for separate meetings of the Panel, which some members of the Commission were tempted to interpret as a special cabal.

Eventually, however, an arrangement

was made which proved quite satisfactory. The Panel would prepare its own report, and channel it through the Commission prior to its submission to President Nixon. This would afford the Commission ample opportunity to inspect the report and to render its own comments. The important aspect of this solution was that the Panel maintained the autonomy so vital to the fulfillment of its mandate.

BEFORE PROGRESS could be made by the Panel itself important ideological issues called for wide discussion and eventual resolution.

In the first place, should the panel concern itself with the rights of a particular institutional sponsor, or rather with the rights of parents? A decision was made in favor of the primacy of parental rights. Then, with the Seventh Day Adventists unequivocally asserting the purpose of their schools to be the formation of proper Seventh Day Adventists, the question of opening church-related schools to non-adherents, in a sense of requesting a different kind of admission policy, called for resolution. The final posture invited the church-related school, while remaining conscious of its ecclesiastical mission, to pursue its objective in the service of all.

The actual scope of the Panel's study was also in need of definition. Should such prestigious and wealthy institutions as Phillips Exeter be likewise subject to the Panel's consideration?

The consensus was that its mandate called for the Panel to concern itself with the entire nonpublic school sector but that obviously great attention had to be given to the Roman Catholic schools, because they comprise some 83 per cent of all nonpublic schools.

And, finally, it was asked, since the church-related schools are attended mainly by the children of working and middle-class parents, should emphasis be only on them for purposes of tax relief or should it be on the very poor of the inner-city? Here again a happy solution was reached by recommending procedures that would benefit both.

THE EXTREME importance of the subject, coupled with the President's encouragement, spurred the four Panel members to neglect busy careers to give personal attention to this study. As a

opinion
reaction
analysis
background

result, the final report is no simple staff effort; it is, indeed, the work of the Panel. The experience, the philosophy, and even the personalities of all four members are readily discernible, each having contributed a specific portion and collaborated on the whole.

One of the more fascinating occurrences in the Panel's work was the testimony taken from various groups by the full commission.

This writer chaired one of these hearings and listened to clear evidence that the spokesmen for the National Education Association were quite unsympathetic to any program of aid to nonpublic schools. Representatives of Protestants and other Americans United were vehement in their denunciation of anything that would, in their judgment, breach the wall of separation between church and state.

PANEL MEMBERS also were invited to testify before the Subcommittee on Education, presided over by Congressman Pucinski of Chicago who is sympathetic to the main thrust of the report.

In a two-hour session, all aspects of the Panel's report were scrutinized. Pucinski said he was particularly pleased that the Panel did not evade the issue but "did come up with a very specific program."

A Vietnamese priest crosses the DMZ and discovers another world

BY THOMAS C. FOX

SAIGON — A South Vietnamese priest traveled across the demilitarized zone (DMZ) into North Vietnam and returned to Saigon excited and also disheartened by what he found during his journey.

Father Nguyen Cao Loc, 53, said he saw indications of a flourishing Catholic Church in North Vietnam.

Father Cao Loc said he was "invited" to travel into the north by North Vietnamese soldiers after they overran his village in Quang Tri province last April.

He returned to South Vietnam in July, having finished his tour, and came south

Mr. Fox, a former Saigon correspondent with the New York Times, now writes for Dispatch News Service International. He is fluent in Vietnamese and French.

from Quang Tri when South Vietnamese troops reoccupied his village two weeks ago.

Father Loc said he found the spirit of the North Vietnamese higher than anything he has ever seen in the south. He added that the North Vietnamese seem certain to win the war unless there is a nearly total change in the South Vietnamese army and society.

LIKE MOST SOUTH Vietnamese priests, Father Loc is a traditionally minded Catholic. The prospect of a communist victory does not settle easily with him. He does not agree with communist dogma. Yet he said that "the sense of selflessness and community" found in the north were similar to the ideals of a Catholic community.

Father Loc is now recovering in a Saigon hospital from flesh wounds he suffered last month when bombs exploded near him during his journey home.

Another priest and 10 Catholic nuns also journeyed into North Vietnam during the past few months, Catholic sources confirmed here. They too have returned to South Vietnam. The second priest said he



HOME IS WHERE you find it in refugee-swollen Vietnam.

does not want to discuss his journey with the foreign press. The 10 nuns have returned to the seclusion of a convent in Hue.

"All the North Vietnamese soldiers I encountered were extremely polite to me once they were assured I was not working for the Americans," Father Loc said as he lay in his hospital bed.

"When they entered our village they called the older women 'mother' and the older men 'father,'" he added.

"They offered to carry water from the wells. They shared their food with the villagers and they even offered to help repair our church," the priest went on.

HE CONTRASTED the "politeness" of the North Vietnamese soldiers with the "rudeness" of the South Vietnamese

soldiers who "ordered the peasants around and threw their things inside the church" when they retook the village in July.

When the North Vietnamese soldiers ate, the first ones to finish poured tea for those still eating. The last ones to finish cleaned up the tables, Father Loc said.

The priest said that after he began his trip he lived for one month in a village in Vinh Linh province. He said he was given books to read, many dealing with communist ideology. One Vietnamese history book, published in 1971, took a very "anti-Chinese slant," he said. The priest said he interpreted the book to mean that the North Vietnamese are becoming increasingly pro-Soviet.

Father Loc said he spoke to many North Vietnamese Catholics during his trip. He said his contacts were sporadic, but that Catholicism seems to remain strong in the north.

"Several North Vietnamese soldiers asked me to hear their confessions," Father Loc said. "One young boy, an assistant to a three-star general, told me that the Catholic faith in the north was strong because God had given his people the grace to deal with difficult times."

"The boy told me he was certain they would win the war against imperialism," Father Loc continued.

"Everyone (in North Vietnam) seems to believe the communist propaganda and they are convinced they are going to win the war," Father Loc said. He added that the North Vietnamese had a saying: "with every bomb that falls, we are ever more certain to win."

FATHER LOC SAID his guides treated him as a "guest from the south." For a few days he stayed in the International Hotel in Hanoi. "Everywhere I went, they greeted me and respected me as a priest."

"I could not believe their politeness," he added. "I thought it had to be political propaganda. But I found it everywhere."

Reflecting on his experiences in the north, Father Loc reluctantly seems to conclude that there has been a growth in spirit in the ideological-oriented North that

JAMES H. DREW Corporation
Indianapolis, Ind.

Aero TERMITE CONTROL INC.
786-0456
1729 Shelby—1535 N. Meridian
TERMITES, ANTS, ROACHES, RATS, MICE
Free Inspection
Ask About Our Comprehensive Lifetime Guarantee Plan

LEASE YOUR NEXT CAR OR TRUCK
From
McGINTY DODGE, Inc.
3419 So. East (U.S. 31 South)
Indianapolis, Ind.
787-8361

SHAKY'S
INTRODUCES . . . BUNCH OF LUNCH ALL YOU CAN EAT
Chicken, Salad and Potatoes (also pizza)
\$1.42 Plus Tax
Mon.—Sat. from 11:30
2. 38th at Shadeland 545-7226
V. 25th at High School Rd. 243-7337
*Service marks of Shaky's Incorporated

LA LUMIERE SCHOOL

for those parents who seek the finest possible college preparation for their sons . . .

- + A resident school for grades 9-12 operated and conducted by Catholic laymen, founded in 1963.
- + Full interscholastic Athletic program for all boys in football, soccer, basketball, wrestling, baseball, and track.
- + Member of the National Association of Independent Schools, Independent Schools Association of the Central States, certified by the State of Indiana.
- + Telephone — (219) 362-2248
- + Write — P.O. Box 609, La Porte, Indiana 46350
- + James R. Moore, Headmaster

SHERWOOD TONIGHT
2 New Dining Rooms
Mixed Drinks—Beer—Wine
ENJOY DINNER WITH US
SHERWOOD ROOM features **SHORGASBORD**
Wed.-Sat. 4 P.M. to 9 P.M. Sunday 11:30 A.M. to 9 P.M.
LION'S DEN features **STEAK and SEAFOOD**
Wed.-Sat. 2 P.M. to 10:00 P.M.
Cocktails Served in both Dining Rooms.
4330 E. Indiana—783-7831
(Just 2 miles south of I-465 on South Emerson)

Grinstainer Funeral Home

Established 1854
HAROLD D. UNGER
1601 E. New York St. — Indianapolis, Ind. — 632-5374

Patronize Our Advertisers

School Has Started
Please Drive With Care

H. D. Schneider
Electric Co., Inc.
900 Hague Rd.
Castleton, Indiana

Watch For Children
Please Slow Down

Schneider
Engineering Corp.
2675 North Post Road
Indpls.

Drive Safely!



Pepsi-Cola Bottling Co.
of Indianapolis, Ind.

INDIANA INSURANCE CO.
Consolidated Building
Indianapolis, Indiana

CHILDREN NEED YOU

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

GIVE You are needed . . . to act as a Mom or Dad to an orphan in the Holy Land, Ethiopia, or India. The cost is very little. The satisfaction is great.
CHILD A More than half of the 1,400,000 refugees in the Holy Land are boys and girls. A great many are orphans. Some barely exist by begging for milk, food, clothing. Others are in the Holy Father's care — supported by the generous friends of Near East Missions . . . You can 'adopt' one of these children and guarantee him (or her) three meals a day, a warm bed, love and companionship and preparation to earn his own living. An orphan's support costs only \$14 a month . . . \$168 a year. Send us the first month's support and we will send your 'adopted' child's photo. You can write to him or her. The Sister who cares for your child will write to you, if the child cannot write yet. A close bond of love will develop. Please send the coupon with your offering today.

WHO ORPHANS BREAD is the club (dues: \$1 a month) that comes to the rescue when orphans need milk, medicines, underwear. Like to join? SPARE \$1 Send \$1 every month.

WILL It's never too late to remember children in your POWER will. The Holy Father knows where children are the neediest. Simply tell your lawyer our legal title: CATHOLIC NEAR EAST WELFARE ASSOCIATION.

Dear Monsignor Nolan: ENCLOSED PLEASE FIND \$
FOR
NAME
STREET
CITY STATE ZIP CODE
Please return coupon with your offering

THE CATHOLIC NEAR EAST WELFARE ASSOCIATION

NEAR EAST MISSIONS
TERENCE CARDINAL COOKE, President
MSGR. JOHN G. NOLAN, National Secretary
Write: CATHOLIC NEAR EAST WELFARE ASSOC.
230 Madison Avenue • New York, N.Y. 10017
Telephone: 212/986-5840

Some singles are swinging for justice

BY FR. AL McBRIDE,
O. PRAEM.

Singles are swinging to justice causes all over our land. They marched as a peace corps. They occupy the front ranks of the new politics, struggle for women's liberation, sing it out on civil rights, take up social work with the seriousness of a knight journeying in search of the Holy Grail. They brighten up Nader's Raiders and communicate hope and optimism to the oppressed. But there is a melancholy strain getting more noticeable. The peace corps glamor has subsided. Recruits come with less frequency and abandon. The young lawyers ache under the new bureaucracy they have created. The repudiations from racial minorities at home and developing countries abroad threaten to cause the singles to stop swinging for justice.

While social causes can reduce the singles motivation to search for justice, spiritual causes are more critical. Compare the once astonishing missionary zeal of young religious who unreservedly offered their entire lives for the benefit of people around the globe. They readily took on the discomforts and deprivation of family and friends in order to live out their hopes for the people to whom they ministered.

THE SPIRITUAL VACUUM causes our young to abandon the prized projects, for nothing less than God can lay claim to the whole heart and soul of our young. When it is clear that God calls them to a life of absolute service to others, then there is released the kind of long range dedication to people that produces results in their favor.

In John's gospel there is the story of Jesus describing himself as the Living Bread. "The man who feeds on this bread shall live forever." Here is the key to the puzzle about frustrated ideals. The Living Bread of God will cause blazing idealism. Any other motivation, for the most part, seems to cause a sudden enthusiasm and an equally sudden death of the flame.

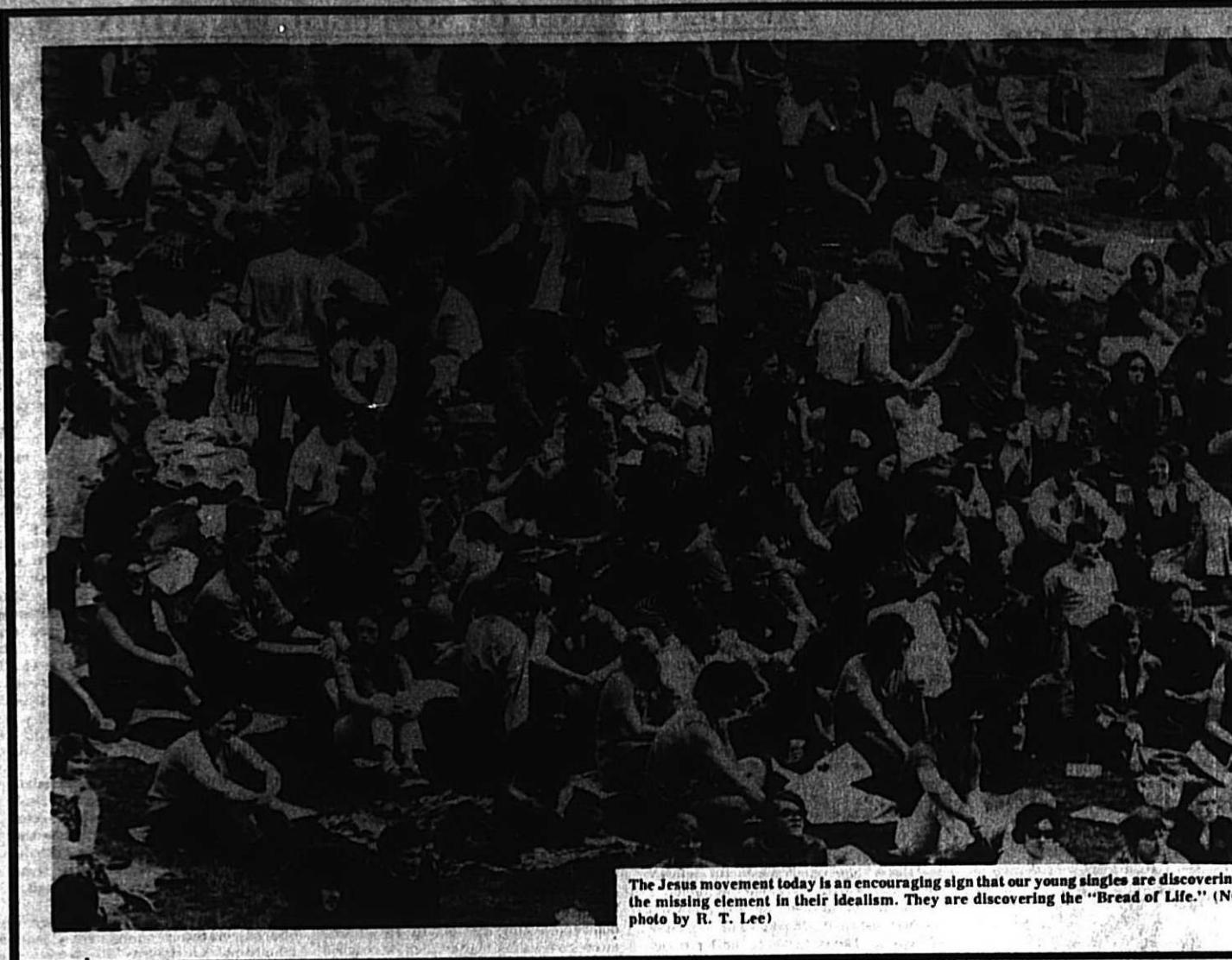
Taste and see the goodness of the Lord and there is every likelihood that you will want to share this ultimate experience with others. The experience of the ultimate drives men far beyond even the wildest first idealism. The Book of Wisdom says, "Come eat of my food and drink of the wine that I have mixed. Forsake foolishness that you may live. Advance in the way of understanding." This is the dynamism of divine wisdom that moves men beyond foolishness and discloses deeper understandings.

So many of the saints of the Church were once young singles that wished to living to justice. Francis of Assisi, the "graduate" of the Middle Ages, became a flower child and stuck to his guns. Ignatius of Loyola, the "Easy Rider" of the Renaissance, became a champion of self mastery and prayer and illumined four centuries of his brotherhood. Vincent De Paul, the "Aquarian" of the Victorian period, shed his middle class comforts to bring real charity to the poor of Paris all the rest of his days.

ALL THESE MEN started as young singles, the swingers of their day, but their spiritual depth gave them a life long ambition to establish justice on the earth. Their heritage is a blessing and a model.

The Jesus movement today is an encouraging sign that our young singles are discovering the missing element in their idealism. They are discovering the Bread of Life, Jesus Christ, who will communicate to them the splendid enthusiasm necessary for having a reach beyond their grasp. They will discover what it is like to put one's life on the line in spite of social opposition—especially an opposition from those they strive to help. After all, even Jesus had that problem, didn't he?

(Copyright 1972, NC News Service)



The Jesus movement today is an encouraging sign that our young singles are discovering the missing element in their idealism. They are discovering the "Bread of Life." (NC photo by R. T. Lee)

Needs and hopes of parish leaders

BY DR. LAWRENCE LOSONCY

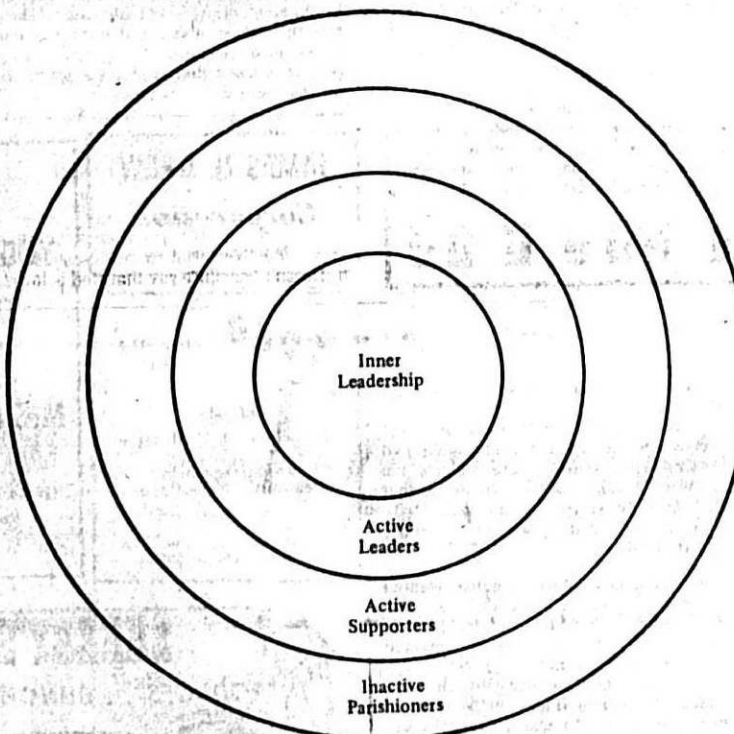
Sociologists have long observed the American parish as a phenomenon of deep significance. Although many people are deeply suspicious of mixing sociology with religion, sociologists have for the last twenty years made great contributions to our understanding of parish life and parish communities. One of the most famous of a group of deeply religious sociologists to address the sociology of parishes is Father Joseph Fichter.

One of Fichter's contributions was the concept of inner and outer parish circles, developed at some length during the 1950's. An understanding of this simple concept can help both parish leaders and parishioners at large to better understand current parish realities.

Every parish has a tiny circle of inner leadership. This inner circle may include the pastor, his assistants or curates, visiting clergy, perhaps a deacon, sometimes a school principal, a parish council president, a chairman of CCD or adult education, sometimes a chairman of the liturgy committee, a parish board member or two, perhaps a few close friends of the official leaders, perhaps a highly influential but unnoticed professional or adviser.

AROUND THE PARISH leadership is generally formed a bigger circle of the "active leaders," perhaps two or three hundred persons, sometimes as small as thirty or forty persons. These people always volunteer. They often serve as presidents or chairmen of parish organizations, committees, programs, and projects. They can be counted on to come through when the chips are down.

These people know the parish leaders on a first-name basis; they often socialize with the parish leaders. Without either them or the parish leadership realizing what is happening, they actually surround the pastor and parish leaders with a wall of good will and support. They are the only two hundred or so people whom the parish



Every parish has its tiny circle of leadership surrounded by other wider, yet less influential circles.

team actually knows very well, and yet the parish leaders have the mistaken but understandable impression that they know most of the parishioners well.

A LARGER CIRCLE of people in the parish are the "active supporters." These are the parishioners who never miss Mass, who contribute heavily, whose children appear regularly in parish programs of

education in the parish school; without actually or frequently volunteering their own personal time, these people form the week-in, week-out supporters. Although not the majority of the parishioners, the active supporters gradually influence the parish leadership and active supporters to act as though they were the majority or indeed all of the parishioners.

The last and largest circle of

parishioners, by far the majority in most parishes, are the inactive parishioners. These people sometimes come to Sunday Mass, sometimes take part in an occasional parish event, but usually remain passive. Their names may appear on the rolls, but their faces are only vaguely familiar. These people will not come into the inner circle because they feel incompetent, bashful, unworthy, underqualified, hostile, or indifferent. They are the people who give the parish leaders a feeling of being watched and listened to, but with the corresponding realization that they, the parish leaders, are the last to know what is actually being heard or seen.

This last, largest circle of parishioners are only well-heard-from when they become angry, voting with their feet or their dollars.

THE CHALLENGE to every parish is to break through to all its people. Since the whole world will not fit into the inner circle, and since not everyone in any community will always be active, new circles, smaller groups, and smaller communities based on families, friendship, or needs ought to be encouraged.

In proportion as people can find a little circle in which they are comfortable (coffee klatches, parties, Dad's club, home liturgy, social occasions), they will begin to relate better to the affairs and life of the inner leadership circle and the official parish liturgy.

(Copyright 1972, NC News Service)

Living the Scriptures

BY JOAN HEIDER

"A man of words and not of deeds
Is like a garden full of weeds."

This two line nursery rhyme is direct. It does not leave much to be imagined or misunderstood. We all know what a garden is. We all know the effects of weeds in a garden.

To be able to speak with a vast knowledge of what the Scripture says is one thing. To be able to live the life-style of the Scripture can be something entirely different.

To only have the ability to speak about the Scriptures is like a weedy garden. There is no way that this knowledge is applied to living life today. In the end the weeds overtake the whole garden. The result is words, words, words, without fruit.

The more we can see ideas and events as part of life, the easier it becomes for us to apply the message to our own situations. We find it easier to have someone show us how to do something than to have to read the instructions on our own and then figure out what to do for ourselves.

Part of our lack of having the Scriptures as part of our lives has been that many of us have been much more concerned with what it says than how to use it as a way of life. It is easier for us to say, "Christ says, 'Love God with all your heart and your neighbor as yourself,'" than for us to ask ourselves, "Because Christ says this, how am I to live? What is being asked of me if I choose to follow Christ?" It is really how we live from the Scriptures, not what the words in themselves mean that make us followers of Christ.

Scripture is our instruction book. Knowing the meanings of the words in any instruction book will not do anything unless we apply the instructions to the project. In this case the project is living. It

'Involvement' means giving of your time

BY DOLORES CURRAN

One of the main criticisms of our Catholic youth dropouts is that their parents and their Church don't care about the poor, the disadvantaged, those "others." In a recent survey by Msgr. George A. Kelly, Catholic High School seniors said that it was more important to work for racial justice than to go to Mass on Sunday. When this is compared to their parents' overwhelming belief that the Church should stay out of social affairs, we can see that the two generations aren't talking the same Christianity.

We can't keep ignoring this basic return to gospel Christianity forever. I'm not proud of it, but this same kind of unspoken reproach has occurred in our home. More than once, one of our children has remarked that "we sure talk about the poor a lot more than doing anything about them." They're right.

IT'S DIFFICULT, even if the Catholic parent sees the need for Christian involvement, to furnish anything remotely resembling the kind of involvement of which Christ spoke in the gospels. But it's also much easier for children to criticize their parents than to change their own life styles.

A mother told me that once, when her children were accusing them of affluence, they said, "Okay, we agree. We have more than we need. Others are starving. How many are willing to forego our vacation this year to send the money to a hungry Philippine family?" There were no takers. There were no more accusations, either, but the basic problem wasn't solved.

We, as parents, have to do more than talk about Christian charity. We have to show it in our own reactions and in our own lives daily. We are living in a different culture than gospel times and it isn't very realistic for the average family to "sell what we have and give it to the poor."

NEXT TO MONEY, time is our prime possession. Time is precious to us. We can spend it on ourselves or on others. The way we spend our time indicates our emphasis in life. If we're jealous of it, using any extra time for our own work or pleasure, it tells our children something. If we use it to visit the elderly, to listen to the emotionally disturbed, to help the poor find housing, to benefit others, it tells our children something.

"I don't have time..." is one of the most hated phrases our children hear today. And we parents use it all the time. We don't have time to hear them out. We don't have time to take our dinner to the park. We don't have time to help others.

Once, after hearing our kids talk about a family Seder meal, a friend of mine said, "I would like to do something like that in our family, but we just don't have that kind of time. You're lucky you do."

I clamped my teeth on my tongue to keep from saying, "Lucky! It didn't take luck to read up and prepare for the meal. It took time."

When a friend becomes ill, we go through the perfunctory actions of sending a card and/or a meal. After that, we forget him. Duty done. When a friend loses a

(Continued on Page 7)

WHAT DIFFERENCE DOES JESUS MAKE?

If you were God, what would you do?

BY F. J. SHEED

If You Were God—what would you do about suffering? The objection sounds so very unanswerable—if God cannot prevent suffering, he is not all-powerful. If he will not, he is not all-loving. That you may feel just about covers the possibilities.

O.K. If you were all-powerful and all-loving, what would you do? It's a loaded question, of course. All-powerful includes all-knowing, which you're not. But it is from your imperfect knowledge that you are putting God on trial. So go ahead. What would you do about suffering?

What, indeed, is suffering? My own definition is "Any experience you intensely dislike." The experience may be in body or mind. The measure of the suffering is the intensity of the dislike and the intensity of the desire to be rid of it. If you hate it to screaming point you call it agony. Not a perfect definition you may feel, but at any rate it makes clear what you would prevent if you were God.

YOU BEGIN, OF COURSE, by examining what causes suffering, because the causes are what you would have to remove. One way or another suffering comes either from our own collision with the laws of reality or from the effect of what other men do wrong. The laws of reality are there for the right running of the universe. Without the law of gravity, for instance, we should be swept off the earth's surface; without fire civilization could hardly have begun. But, given our combination of ignorance and free will, we are certain to find ourselves colliding with

one or other of reality's laws.

A man falling off a cliff will not appreciate the indispensability of the law of gravity, a man who has picked up a red-hot poker will not thank God for fire. Our lungs may be unable to handle air properly for the service of the body; a baby may be born with a damaged brain or venereal disease, through some earlier breach of nature's laws which the breaker of the law may not have known about.

The want of harmony may be in the mind—e.g. craving for something one cannot have, a woman perhaps. A man may be unable to have the woman because she dies (physical law), or because she can't bear the sight of him (psychological law), or because she already has a husband (moral law). In face of the moral law one may have an illusion of freedom—after all, the man could have her if she were willing. But he would only have turned from one wrong relation with reality (wanting what he should not have) to another wrong relation (taking what he should not have). He may for the moment have eased his own craving (at least until it is replaced by boredom and a craving for some other lady). But has the mass of suffering been reduced, or only shifted—to the woman's husband perhaps, or to her

children?

So what are you going to do about suffering resulting from collision with the laws of reality? What do you blame God for not doing about it? Your first answer might be that he could have made the universe without laws, so that there would be nothing for people to collide with. In regard to physical laws this obviously would not do. If the same causes did not produce the same effects, nothing could function at all. Nor would human society function without moral laws—rules for the handling of ourselves and the treatment of others. One might alter the rules, but that would merely give men different laws to collide with. And anyhow, as to the rules which best suit creatures, the Creator is likeliest to know best: clearly God has no puritanical prejudice against polygamy—he thought it suitable for stags. But definitely not for men.

THERE SEEMS TO BE only one answer left to you—that God should intervene every time we cut across one of the laws and prevent it from having its dire effect. Miracle of course is always possible, but in the nature of the case must be exceptional. If the universe were run

(Continued on Page 7)

KNOW
YOUR
FAITH



A priest speaks of the Scriptures through study and the direct action of his ministry. But:

"A man of words and not of deeds
Is like a garden full of weeds."

is a complicated project with many phases. One casual reading of the instruction book will not give us all we need to know to live it most meaningfully.

(Copyright 1972, NC News Service)

QUESTION BOX

How long do parental obligations continue?

BY MSGR. R. T. BOSLER

Q. At what age does a parent drop the last responsibility to an offspring? When am I obligated to "leave them be" as the song says? At present, I am all shook up from my children's refusing to listen to calm, good guidance. Our oldest is 17 and is constantly leaving me with the impression that I am to "leave him be." I realize that many young people are of the same nature. I am beginning to doubt my own good judgment due to his ways of helping others before he helps members of his own family or even tries to strengthen his very own ethics and morals.

A. So long as they are minors and have not established a home for themselves, you

have a responsibility to direct and educate your children as best you can. But, it would take a Solomon to answer your question adequately.

Most teen-agers want some direction and discipline, such as hours to come home by—though they rarely admit it. But they also need to experiment, to take chances, to discover for themselves what life is all about. And here is where the tension with parents arises. Some parents are over-protective; they worry excessively about the harm that might come from the mistakes their young will make. They become too strict and demanding; far from trusting them, they give the clear impression they are sure the youngsters are going to do wrong. This is perhaps the worst mistake parents can make, worse than being too trusting and lenient. The young want to be trusted; they must be trusted if they are ever to mature.

I suggest you praise your 17-year-old for

the good things he does for others; don't be jealous, show an interest in what he does. The morals he learns at this age are going to come more from your example than your commands.

All this, I know, is easier to say than to put into practice. We do what we can with teen-agers, and leaving the rest to God we trust that, as in the past, most of them will miraculously turn into sensible men and women.

Q. Some months ago my daughter got married by a justice of the peace. Her husband has no religion, but my daughter misses her own, and would like to go to confession and Communion. I asked the priest, and he said she must first right her marriage. If her husband does not wish to repeat marriage vows, does this mean she cannot ever receive the sacraments?

A. Your daughter should talk the problem over with a priest. It is possible that when her husband understands what is wanted and why, he will be willing to renew his vows before a priest. If he refuses to do this but still gives evidence that he wants his marriage with your daughter to be permanent, then the priest may apply to the bishop for what is known as a sanation of the marriage. This means that the bishop dispenses from the Catholic form of marriage and declares the union of your daughter and her husband to be valid from the very beginning. As far as the Church laws are concerned, then, this is a binding, Catholic marriage, and your daughter is in good standing with the Church.

Three things must be present before this sanation can be granted: 1.) the unwillingness of the non-Catholic party to renew the vows before a priest; 2.) there must have been true matrimonial consent in the beginning and this must persevere; 3.) the Catholic party must be willing to do everything possible to bring the children up in the Church. It is not necessary that

the non-Catholic party know about the granting of the sanation.

Q. Are we allowed to receive Communion if we break the Eucharistic fast by five or 10 minutes? This morning I forgot the time, and as usual I took some tea with milk. However, Communion time came about 10 minutes before the one hour which I was required to fast. I received anyway. Did I do wrong?

A. No. You meant no disrespect by what you did. You may not have observed the letter of the law, which requires abstinence from food or drink (except water) for one hour before Communion, but you acted in the spirit of it. By relaxing the Eucharistic fast the Church obviously is trying to make it as easy as possible for us to receive Communion. The hour's fast, therefore, need not be interpreted strictly. A short sermon might throw off the calculations of half the congregation of a Sunday Mass. The Church, we can presume, does not want to deprive these people of Communion.

Q. If I attend a wedding Mass on Saturday after 4 p.m., may I fulfill my Sunday obligation by having the intention to fulfill that obligation?

A. It is not your intention that counts but the kind of Mass you attend. The Mass that fulfills the Sunday obligation must be the Mass of the Sunday. If the wedding Mass were the Sunday Mass, then it would suffice for the Sunday obligation. It is unlikely that this would be the case. If it were, the priest, doubtless, would announce it.

(Copyright 1972)

If you were God

(Continued from Page 6)

not by the laws God built into it, but by a myriad special interventions, we could not handle our own lives, but must just let ourselves be handled. But the laws are there, some of them we know, some we don't know yet. If they were never allowed to operate to our disadvantage we could never learn what they are. It is hard to see how we could reach maturity.

So the ball is in your court. Personally, I should find it unplayable. I think you'll find it hard to escape the conclusion that you could abolish all this vast area of suffering only by abolishing men, or at least by abolishing human responsibility and human will—which would come to the same thing. In a general way the same principles apply to the suffering caused by the wrongdoing of others. If every time the strong attacked the weak, God intervened, then evildoers and victims alike would be no more than toy pieces on a chessboard. Maturity—for the individual and for the race—lies in learning to cope with the evil in others and in oneself. So far, you may think, I have been pretty cold-blooded about something with so much anguish in it. Doesn't Scripture say that God is love?

WORSHIP AND THE WORLD

Helping children understand Penance

BY FR. JOSEPH M. CHAMPLIN

Are you confused about the issue of when First Confession should come in a young child's life? Or even ask the deeper question, why must we confess our sins to a priest? Or wonder how you can improve the quality of your own confessions?

Ave Maria Press next month will publish, "I Confess: The Sacrament of Penance Today," by Father Francis Buckley, a small book which should help you resolve some of those matters.

The author gives considerable attention in his work to young people and their confessions. Using data secured from psychological studies, he suggests different approaches which could make the sacrament of Penance more effective for children at different age levels. One Friday, immediately after reading through galley sheets of the text, I tried out several of his ideas with a class of fourth graders in the local Catholic school. They worked very well.



they can profit from role-playing exercises in which one takes the part of a priest and another acts as the penitent. Two of my students swiftly volunteered for the confessor's role, but they all verbally and visually said "no" when I sought actors for the penitent's part. Finally, under pressure, Jimmy Borek agreed to confess (the really wanted to be the priest) and David Gillard heard his tale of sins.

Jimmy made a brief confession. "I'm married and I got angry at my wife." "Father" Gillard's counseling efforts were just as limited. "You shouldn't do that. You're supposed to love her and be nice to her."

THE EXPERIENCE was a serious-funny event for both the class and for the two performers. Everyone laughed—the class, the two boys, the observing teacher and the experimenting priest who started it all. But I think these young people learned a bit about good confessions through the role-playing exercise and I plan to repeat this after school resumes in the fall.

The author of I CONFESS believes children of this age appreciate penances designed in a special way for them and points out that if the confessor can't think of an imaginative one, he might ask the child.

Buckley once inquired from a little girl what she would like to do to make up with her mother. "I'd like to bake a cake," she replied. After verifying she could in fact produce one and that this would please her mother, he said, "All right, as a penance bake that cake for your mother."

We could rightly ask, considering the potential kitchen mess, if this would be a penance for the child or for the mother.

(Copyright 1972, NC News Service)

KNOW YOUR FAITH

'Involvement' means giving time

(Continued from Page 6)

spouse, we overwhelm him for two weeks with invitations and then forget him. When we read about a hungry family, we send a dollar, forgetting they'll soon be hungry again.

OUR CHILDREN see this. They sense the value of our time and they watch where we use it. If we resent requests to help others, they know it and this knowledge offsets all our words about helping others. They simply don't believe us.

I don't need to list the needs of people. I suspect that deep down, all of us who say, "We should like to do something but don't know what to do to help others," really do know something we can do. We know the alcoholic housewife who needs patience

and support, the emotionally ill neighbor who needs us to listen, the divorcing couple who needs someone to listen, the nursing home residents who need someone to chauffeur them, the drugged youth who needs adult guidance, the delinquent who needs a Big Brother, and the young mother who is held captive by babies and needs someone to bail her out once in awhile.

But these are uncomfortable uses of time to many of us. We want to do something Big, like feed the hungry. Or nothing at all. So we do nothing at all, and our children do nothing. And the needs go on and Christianity doesn't make much difference in the neighborhood.

(Copyright 1972, NC News Service)

KNOW YOUR FAITH

Welcome Back to School!

Marian College

3200 Cold Spring Rd.
Register Now — Day and Evening Classes

Pratt Poster Company

3001 East 30th Street

924-3201

Bova Fruit Company, Inc.

WHOLESALE FRUITS and VEGETABLES

Frank Bova — Paul Bova — Joe Bova
Michael Pat — Michael Paul

4101 MASSACHUSETTS AVE.

546-4741

LEE SUPPLY COMPANY

Wholesale Distributors . . . Plumbing & Heating Supplies
3025 MADISON AVE. INDIANAPOLIS, 46227 786-9268

Capitol Neon & Plastic Signs

Designed to Increase Your Sales

1718 S. Villa Ave.

786-1495

Power Brake Exchange

SALES AND SERVICE

406 E. New York

635-7161

Foster Hotel & Pearl's Lounge

116-118 McLean Place

926-6071

Grayshire Ceramics Studio

Classes Wednesday and Thursday Evenings
Open Saturday 10 a.m. till 4 p.m.
H. 40 Settlers Rd. (144th Street) Phone 946-9130 Evos.
CARMEL, INDIANA

Back-to-School

DRIVE SAFELY!

ROESINGER Plumbing Co., Inc.

2040 E. 54th Street 255-5446

"Quality Plumbing at a Reasonable Price"
• Complete Remodeling •

FOX OPTICAL CO., INC.

238 S. Meridian St. Indpls. 632-2448

Matlock Printing Co., Inc.

3307 Sutherland Ave 925-3672

Mrs. Teresa T. McQuiston

ROBERT M. COLLIER
INSURANCE AGENCY
515 Thomas Bldg.
15 E. Washington
636-1826

Grady Asphalt, Inc.

Main Office: 6144 College

Plant No. 1:

So. 8th, Nashville

Plant No. 2: E. 86th, Indpls.

Indus Division of Carlisle Corp.

1815 Madison Avenue 439-5281

Krukemeier Machine & Tool Co., Inc.

128 A in St., Beech Grove 784-7042

EISENHUT DRUGS

DICK EISENHUT PAT KINNEY 3353 English Ave. 357-4656

Associated Service Corporation

DEEP ROCK GASOLINE 4951 Madison Avenue 3082 Madison Avenue

LANTERN ROOM CHUNG'S INC.

Chinese-American Restaurant Open Daily 11 a.m.-10 p.m. 3744-48 N. Meridian 925-9700

Bob Harbison

BLACK & DECKER MFG. CO.

1125 W. 108th St.

632-5569

264-0870

SISTERS OF ST. BENEDICT Our Lady of Grace Convent and Academy

1402 E. Southern Beech Grove — 787-3227

SUPERIOR CARTAGE CO.

2612 W. Morris St. 635-8861

VELONA ITALIAN FOOD MARKET

183 City Market 631-0055 Prop.-Rocco and Lena Palmara

FINE FOODS

Groceries • Meals • Wines
Epicures • Food Gift Baskets
We Deliver—Established 1984
12 West 27th St. 924-4545

PEARSON Electric Service

Commercial & Industrial
Wiring
4331 Hull St.
Indianapolis, 46226
545-1228

GORDON WIRE CO.

General Painting Contractor
Gordon Wire, Owner
246 Detroit 638-0831

Talbot Village Flower Shop, Inc.

2158 N. Talbot 926-6009

COMPLIMENTS of a Chiropractor

Gabriel Sales Corp.

1202 North Illinois 635-8991

Emerson F. Davis INSURANCE AGENCY "All Forms of Insurance"

3719 S. East St. (Rd. 31) 787-2251

W. L. EVANS CO.

Plumbing and Heating 847 Marhart 334-3485

IARIA'S

True Italian Foods
Steak, Shrimp, Chicken, Pizza
Mixed Drinks
Air Conditioned—Free Parking
317 S. College 638-7706

Creative Composition

Betty Bennett, Owner

"COLD TYPE COMPOSITION"

1241 North Pennsylvania

636-8810

Egenolf Machine Company Inc.

460 VIRGINIA AVE.

639-4191

A FRIEND OF THE TRUCKING INDUSTRY

Wm. McGinty Inc.

BELT, GRAVITY and OVERHEAD CHAIN CONVEYORS
5004 W. Washington St. 244-3353

Marsh Garage

Carl T. Marsh and Lawrence Teipen

1368 South Belmont St. (Corner Howard and Belmont) 631-9328 — 632-4075

Joe Lepper's Pet and Supply Store

Ayr-Way East Shopping Center

6800 Pendleton Pike

544-5207

Faulkenberg Printing Co.

Photo Offset Printing

116 West Michigan

638-1359

Holy Name combo wins talent try

An overflow audience of 2,500 attended the 19th annual Junior CYO Talent Contest, held last Sunday evening in the Garfield Park amphitheatre.

"The Light Touch," a combo from Holy Name parish, won the "best of show" award of \$25 and trophy.

Awards of \$15 and trophies were presented to the following division winners:

Variety—Lois Hearne, of St. Philip Neri parish, acrobatic clown solo.

Instrumental—Mary Berlier, of St. Barnabas parish, piano solo.

Vocal—"Us," a quartet consisting of Jeannie Weddle, Cathy Jelase, Nancy James and Anna McDonough, all of Holy Name parish.

Second and third place winners of \$10 and \$7.50, respectively, were:

Variety—Donna Lannan and Nancy Zdenek, acrobatic duet from St. Anthony parish; and Sheri Johnson and Tina Corrado, novelty dance duet from Our Lady of Lourdes parish.

Instrumental—Mark Rake, drum soloist from St. John the Baptist parish, Starlight; and Terry Deery, piano soloist from Our Lady of Lourdes.

Vocal—Sandy Caulfield and Jeri Wood, duet from St. Pius X parish; and Marianne Flanagan, soloist from St. Simon parish.

Deanery Youth Council officers Bill Sahm, Jr., and Joe Weber served as masters of ceremonies.

Pope has praise for today's youth

CASTELGANDOLFO, Italy — Pope Paul VI celebrated the Feast of the Assumption of Our Lady into heaven with a simple Mass in the parish church of the town that borders on his summer home.

The 74-year-old Pontiff walked some 200 yards from the walls around the papal summer home to the town church of St. Thomas of Villanova to celebrate the Mass.

A few hundred people were inside and outside the church for the early morning Mass, at which the Pope praised modern youths for turning their backs on materialism. The Pope said young people know that "wealth cannot help them in searching for higher values and that, instead of bringing them happiness, it makes them lose sight of it."



NOVICE TENNIS TOURNEY WINNERS—Shown above are winners in the Novice Division of the recent Junior CYO Tennis Tourney. From left, front, are: Fritz Kriesse, Boys Doubles; Joe Kriech, Boys Doubles; and Bill Early, Boys Singles. Standing, from left: Lynn Patten, Girls Singles and Girls Doubles; Mary Blinz, Girls Doubles; Polly Woods, Mixed Doubles; and Don Hughtell, Mixed Doubles.



BOYS' SOFTBALL RUNNERS-UP—After a fourth place finish in 1971, the St. Pius X Junior CYO Boys' Softball team, shown here, moved all the way up to the runner-up spot in the 1972 CYO post-season tournament, losing to champion St. Barnabas in a thrilling final game 9-7. The Northsiders also finished high in regular season competition, winding up in a three-way tie for the Division Two title and winning another trophy. The man responsible for leading the St. Pius X squad through its successful season was Head Coach Al Schulz (back row, right).



GIRLS' SOFTBALL RUNNERS-UP—This St. Jude Junior CYO Softball team won the Division Three championship of the 1972 CYO Girls' League, then came on to finish second to champion Holy Name in the big post-season tournament, losing 7-4. In the final game, the softball performance comes on top of the parish's first Junior Kickball League title, which was recorded this spring. On their way to the final battle with Holy Name, St. Jude won a thrilling semi-final game with St. Roch, 9-8 in eight innings. Shown with the runners-up are Head Coach John Kesterson (back row, left), and Assistants Maurice Zwiesler (back row, second from left), Jeannie Kesterson (back row, fourth from right), and Bill Schubach (back row, right).

Football kickoff near

INDIANAPOLIS — The 52nd season of Catholic grade school football competition will shortly be underway, highlighted by the traditional opening Jamboree on Sunday, Sept. 10. Regular play begins September 13 and 17.

DATE CHANGE

The August meeting of the Indianapolis Deaneries Youth Council will be held at 7:30 p.m. Wednesday, Aug. 30, in the CYO Office. The date was changed because of conflicts with high school football jamboree schedules.

Thirty-four Cadet teams will compete in four divisions, while 33 teams are entered in four divisions of the "56" League. All coaches met for final briefings this past Thursday evening at the CYO Office. They were reminded of daily practice limitation of two hours and the Jamboree roster deadline of Friday, Sept. 1, for inclusion of the teams in the printed program.

Weight-in ceremonies for all players will be held Saturday, Sept. 9, from 9 a.m. to 1:30 p.m. at the CYO Office.

CYO NOTES

mailed. Deadline is September 11, with the season to begin September 24 or October 1.

Cadet Hobby Show Information has been sent to all parish schools, with a deadline of September 25. The Show is scheduled Monday, Oct. 30, at Little Flower parish. Parish shows will precede the Archdiocesan event.

Coaches in all four fall kickball leagues will meet at 7:30 p.m. Thursday, Sept. 7, in the CYO Office. Season schedules have now been completed.

Junior Boys Touch Football League entry blanks have been

A note about the observance of Youth Week, planned October 29 to November 5. Because of the conflicting schedule of the Teachers' Institute, the Junior CYO Banquet will be held the Wednesday prior to Youth Week, on October 25 at Secena Memorial High School.

More than 250 teens took part in this past Wednesday's Summer Spiritual Activity at Immaculate Heart of Mary parish. A special Rite of Commitment, in which the teens reaffirmed their Christian faith, was conducted within the evening liturgy.

Back-to-School

DRIVE SAFELY!

Scottsburg

MARTIN INSURANCE AGENCY

See Bob Martin or Fred Brodt For Your Life and Health Insurance
44 S. Main St.—Ph. 752-2581 Scottsburg, Ind.

Mooreville

Tom Baker Motors

Dodge — Plymouth — Chrysler — Imperial — Dodge Trucks
111 Elm Street Phone 832-2411 Clinton, Ind. 47842

French Lick

BROWNIE'S CENTRAL SERVICE and BROWNIE'S AUTO SUPPLY

936-1581 French Lick, Ind.

Knightstown

THE CITIZENS BANK KNIGHTSTOWN, IND. Member F.D.I.C.

Seymour

J. P. BATTERY & RENTAL, INC.
3rd & Ewing 522-4943
Complete Automotive Electric Shop
Batteries — Generators — Starters

Lawrenceburg

BAKER'S GROCERY
319 Walnut Street Lawrenceburg, Ind.

MERO DISTRIBUTING CORP.
D. W. Demmons, Mgr. Distributor of Fine Beers
537-2301 Lawrenceburg, Indiana

Columbus

Sap's Foods, Inc.

2741 Central Avenue Phone 372-4443

Reed Funeral Home

3729 — 25th St. 376-3341 Columbus, Indiana

New Castle

HENRY COUNTY OFFICE SUPPLY
PORTABLE TYPEWRITERS — LUGGAGE
1122 Broad St. 529-0825 New Castle, Ind.

Henry County Savings & Loan Assn.

4 Locations to Better Serve You
1311 BROAD STREET
2118 BUNDY AVE. — RAINTREE CENTER
BEECHWOOD & ROAD 236 — MIDDLETOWN
22 NORTH JEFFERSON ST. — KNIGHTSTOWN

Clinton

Mike's Motor Co.

Chrysler — Plymouth — Dodge Trucks
16 W. Main 831-1820 Mooresville

Cannelton

SNYDER'S DRUGS

510 Washington 547-2811 Cannelton, Ind.

Dublin

DOLL'S MARKET

Phone 32731 DUBLIN

Mitchell

C. E. HARRISON FURNITURE CO.
Furniture — Housewares — Appliances
505-507 W. Warren St., Mitchell, Ind. Phone 849-4943

Charlestown

ARAB TERMITE & PEST CONTROL CO.

"See a Bug... Call Arab"
138 Highway 160 Charlestown, Ind.
Phones—Charlestown, 256-2373; Madison, 273-3541;
New Albany, 941-1104

Bedford

Grade "A" Crushed Stone — Asphalt
Agricultural Lime

Oolitic Ground Limestone Co.

Garvey Lane—1/2 mi. N. of W. 14th St. 275-2428 BEDFORD

Terre Haute

The Merchants National Bank
of TERRE HAUTE
Terre Haute, Indiana

Gartland Foundry Co.

4th and Grant TERRE HAUTE
(AC 812) 232-0226

Batesville

BATESVILLE STATE BANK

137 R. Main St. 934-1411
Member F.D.I.C. — Full Service Bank

Robert Schene Radio Service

Radio — TV — Electronic Service
416 South Eastern Ave., Batesville 934-2696

Carolyn's Camera and Record Center

CAMERAS and RECORDS
100 S. George St. 934-2100 Batesville

Workshop for coaches scheduled at Roncalli

The CYO Office this week announced a training program for the certification of athletic coaches. Two or three workshops will be scheduled during the year to enable all coaches to participate.

Roncalli High School will host the initial session on Sunday, Sept. 10, from 5 to 10 p.m. Program coordinator will be Major Schnieders, assistant executive director of the CYO.

Program speakers will include: Father Donald Schneider, Archdiocesan CYO Director;

Ten years ago Mrs. Marie Ferris was honored at an open house for 25 years of service to Cathedral High School.

Charles Maas, member of the IHSAA board of control; David J. Oberling, Butler University; Father Joseph Beechem, pastor of St. Lawrence parish; and Schnieders.

In a letter announcing the program to parish youth personnel, Father Schneider indicated that attendance will not be mandatory for the coaching staff but is strongly recommended. He said that if the training program is later evaluated as beneficial, that required attendance will be asked before coaches begin their second year in CYO athletic programs.

A fee of \$2.50 will be charged for the Roncalli workshop, including supper.

Plainfield

THE FIRST NATIONAL BANK and Trust Company of Plainfield
"A Good Bank to Grow With"

Beech Grove

BEALL'S
Complete Wardrobe Service for
LADIES
224 Main St. Beech Grove

Martinsville

I.G.A. FOODLINER
Widest Selection
Lowest Prices
1229 S. Main 343-4434

Brownsburg

BROWNSBURG HARDWARE AND APPLIANCE CO.
Lawn and Garden Plants
Speed Service Appliances
Brownsburg Shopping Center
853-4567

Phelps Drug Store
No. Side of Square
"Your Prescription Store"
DI 2-3321

**Miriam Has A Dress For You
For Every Occasion**
Miriam's Town Shop
8 W. Main Brownsburg

Mooreville

KELLER'S
18 W. Main 831-4000
DIFFERENT DAILY SPECIALS
14 Variety Sandwiches
Family Room
Convenient Carry-out—Parking in Rear

CITIZENS BANK
Offers
FULL SERVICE BANKING
Member FDIC

Shelbyville

HARDIN OIL CO., INC.
and
QUICK STOP SERVICE STATIONS
Shelbyville and Franklin

Tippecanoe Stationers
Books, Gifts, Office Supplies
Business Machines
223 S. Harrison 392-3480

Whiteland

HOME FAIR
Quality Building Supplies
Rail Road St. 535-7515

Greenwood

N|B|G
NATIONAL BANK OF GREENWOOD
Personal Service Bank
Member F.D.I.C.

KELLY CHEVROLET
Greenwood, Ind. 681-9371
PATRONIZE OUR ADVERTISERS



Three Colombian priests jailed

BOGOTA, Colombia — Colombian military authorities have arrested three Catholic priests and charged them with "abetting subversion," according to a Bogota radio report.

The broadcast did not identify the clerics, beyond saying that three priests in the Rio Negro area of northern Colombia had been arrested on August 8 for "instigating peasants and attempting to disrupt public order."

TO ENTER CONVENT — Miss Rose Scherschel, daughter of Mr. and Mrs. William Scherschel of St. Vincent de Paul parish, Bedford, will enter the Benedictine Convent of Our Lady of Grace, Beech Grove, this fall. A 1970 graduate of Our Lady of Grace Academy, she has been employed by Indiana Bell.

Though the report gave no further details, it is believed that the priests may be members of the controversial Golconda Movement of Colombian clergy.

The Movement, termed by its critics "radical and anti-government," is made up of Catholic and Protestant clergy and laity.

FESTIVAL GUIDE

For the convenience of Criterion readers, following is a listing of summer festival and picnic dates still remaining on the calendar. Parishes are invited to send in the dates of other festivals and dinners which they would like included in the calendar.

Yorkville—August 27
Evanston—September 3
St. Peter, Franklin County—September 4
St. Anthony, Morris—September 4

St. Peter's plans Labor Day picnic

BROOKVILLE, Ind. — St. Peter's parish, Franklin County, will sponsor its annual Labor Day Picnic and Chicken Dinner on Monday, Sept. 4.

Country-style dinners will be served continuously from 10:15 a.m. to 2 p.m. (E.S.T.). Adult tickets are \$2, while children's dinners are \$1.

Shower orders, refreshments, booths, games and other entertainment will be featured through the day.

St. Peter's is located on St. Peter's Road, eight miles south of Brookville and three miles north of Lawrenceville, between the Sumner and St. Leon exits from I-74 onto Indiana 46. Signs will be posted.

Providence nun buried at Woods

ST. MARY-OF-THE-WOODS, Ind. — Funeral services for Sister St. Dorothy Pierce, S.P., were held at Providence Convent here August 16. She died (Aug. 13) in St. Anthony's Hospital, Terre Haute.

A Chicago native, Sister St. Dorothy entered the convent in 1918. She taught in elementary schools of the Chicago area.

One sister, Mrs. Margaret Howard, of Chicago, survives.

HEADS PRAYER GROUP
WASHINGTON, D.C. — Rep. John Myers, Indiana Republican and an Episcopalian, has been elected president of the Congressional Prayer Group.

Remember them in your prayers

CLARKSVILLE
GEORGE LEE WESBECKER, 43, St. Anthony's, Aug. 18. Husband of Carolyn G.; father of Carl Wesbecker of Sellersburg; Mrs. Robert Throckmorton of Jeffersonville; Mrs. John Graf of New Albany; Mrs. Richard Stewart and Mrs. David Miles, both of Elizabeth. Four brothers and three sisters also survive.

CLINTON
FRANK STANLEY WAZOWICK, 57, Sacred Heart, Aug. 19. Husband of Mildred, brother of Walter Wazowick of Chicago.

INDIANAPOLIS
GERTRUDE R. ERNSTES, 82, St. Mary's, Aug. 16. Mother of John, Charles M., Carl F., Alfred B., Paul C. and Wendell Ernestes, Marie C. Havens, Betty, Martin, Lucy E. Corder and Leona R. Marlett, sister of Angela Cella.

OLIVE V. LLOYD, 75, Our Lady of Lourdes, Aug. 16. Mother of Marion B. and Joseph R. Galbo and Mauna Schmitt, sister of Edith Moher, Mable Weber, Lillian Best and Dorothy Chilton.

ROBERT W. WILKERSON, 53, St. Bridget's, Aug. 17. Husband of Elizabeth, father of Tangalia Wilkerison.

ANNA C. PIERS, 78, St. Francis de Sales, Aug. 17. Mother of Arthur O., Eugene and Bernard Piers, Lucille Colgrove, Agnes Horton, Frances Spencer, Mary Humble and Joan Stahl.

MILDRED M. BORDENKECHER, 41, St. Francis de Sales, Aug. 18. Wife of Fred J., mother of Fred and William F. Bordenkecher and Judy Reel, sister of Thomas and Harry Piers and Rosemary Williams.

MARGARET M. BUCKHORN, 76, St. Lawrence, Aug. 18. Mother of Charles F. and Luan Buckhorn; sister of Lillian Harrison.

KATHERINE D. CLEMENTS, 86, Our Lady of Lourdes, Aug. 19. Aunt of Charles E. Boswell.

HENRIETTA J. DUX, 83, St. Peter and Paul Cathedral, Aug. 19. Sister of Marie W. Ziegler.

NEW ALBANY
EDWARD G. BYRNE, 80, Holy Trinity, Aug. 14. Husband of Isabel E. Byrne.

STELLA SPATH MOORE, 76, St. Mary's, Aug. 16. Wife of Clarence; stepmother of Father Edmund Moore, O.F.M., of Cincinnati; Mark Moore of Calvert City, Ky.; Mrs. Wilbur Ehalt and Mrs. Joseph Buckels, both of New Albany. A brother and a sister also survive.

NEW MIDDLETOWN
OWEN S. McPHILLIPS, 89, Most

Carl West's
Shell Service

56th and Emerson Ave.
253-6618

FRATERNAL ORDER OF POLICE INDIANAPOLIS LODGE #86

Indiana Farmers— Town and Country Companies

Home — Business — Farm — Auto

10 W. 106th St.
816-1211

Indianapolis Parish Shopping List

ASSUMPTION

BROWN'S UNION 76
1210 S. Harding St.
638-8887
Service, Accessories,
Road Service
8 a.m. to 9 p.m. 6 Days a Week

Waddy Hayden's
PKG. LIQUOR STORE
2017 W. Morris
632-5714
OPEN
8 A.M. to 11 P.M.—Mon. thru Thurs.
8 A.M. to Midnight—Fri. & Sat.

CHRIST THE KING

"Buy The Best For Less!"
Richards Market Basket
2330 E. 52nd St. at Keystone
253-9243

FARMER'S
Jewelry and Gift Shop
Accessories and Gifts
Cross Pens, Gifts, Etc. Made
U.S. Post Office 20
Remember loved ones with
Gibson Cards
Keystone Plaza—2330 E. Keystone
Phone 253-8070

Johnson's Gulf
Service Center
1017 E. 86th St.
Ph. 255-0702
"Bonus Stamps"

HOLY ANGELS

BRAUN & SCHOTT
MARKET
1144 W. 20th St. WA 4-4043
★ Fine Meats ★
Quality Fruits and Vegetables

Clark's Walgreen Agency
Photographic Equipment—Supplies
Clark Prescription Pharmacy
Plenty of Parking Space
2722 Northwestern Ave. 725-9225

HOLY SPIRIT

EAST SIDE BIKE STORE
BOB GRAY, Prop.
SCHWINN BICYCLES—New and Used
4222 E. Michigan St. 354-0213

IMMACULATE HEART

"KNOWN FOR QUALITY"
BO-KA FLORIST
CUT FLOWERS, PLANTS
FLORAL ARRANGEMENTS
5410 N. College 253-2223

LADY OF LOURDES

PEACHERS DRUGS
"PRESCRIPTION SPECIALISTS"
549 E. Washington St.
357-1195

LADY OF MT. CARMEL

USA Government Brand Choice and
Prime Meats in Our Specialty
O'Malia Food Markets
2 Convenient Locations
15408 N. College
128 E. Range Line Rd. Indianapolis Corner

SACRED HEART

MILLER'S
REGAL MARKET
"Serving The Southside Since 1950"
Terrace at Madison Ave.

TEETER'S

South Side Pharmacy
"FAMILY HEALTH SUPPLY CENTER"
1601 S. East St. 632-3583

ST. ANDREW

New and Used Quality Sewing Machines
Complete Repair Service
& Accessories
Over 45 Yrs. Experience
CANON'S SEWING MACHINES
3728 E. 38th St. Court 544-4800

WHALEY
MARATHON
SERVICE
STATE SAFETY INSPECTION
4101 N. Keystone Ave. Ph. 544-8027

ST. ANN

WALTER'S PHARMACY
Cor. Holt Rd. at Farmway
244-9005
● QUALITY DRUGS ●
● EXPERT PRESCRIPTIONISTS ●

SUZUKI

"Built to take on the Country"
A & M Cycle Sales
7749 So. Meridian St. (Indpls.)
888-1354 888-7834

ST. BERNADETTE

McKEAND DRUG STORE
"Your Parish Shopping Center"
PRESCRIPTIONS, SICK ROOM NEEDS
COSMETICS, TOYS, GREETING CARDS
4835 Southwestern Ave. Ph. 637-7771

ST. CHRISTOPHER

ROSNER PHARMACY
THE REXALL DRUG STORE
16th and Main
FREE PRESCRIPTION DELIVERY

ST. JAMES

INDIANA CENTRAL
PHARMACY
John West, R. Ph. & Sec. R. Ph.
3993 Shelby 784-2431

ST. MARK

ORME'S
Carpets and Interiors
LINOLEUM—HARDWARE—TILE
CUSTOM FLOOR DESIGN
5505 S. Meridian St. ST 6-1471

ST. MICHAEL

JOE LEPPER'S
Pets & Supplies
Supplies for All Pets, Tropical Fish,
Birds and Puppies
6800 Pendleton Pike
(Ayr-Way Center) 544-0387

ST. PATRICK

WE LOVE ALL
CREDIT CARDS
ASSOCIATED SERVICE
Deep Rock Products
4801 Madison ST 4-6444

ST. PETER

Patronize
Our
Advertisers

TERRE HAUTE
EDWARD D. DEDE, 78, St. Benedict's, Aug. 18. Husband of Mary; father of Edmund J. Dede and Mrs. Julia Cavanaugh, both of Terre Haute.

United Home
Life Insurance Co.
54 Monument Circle
636-4375

ART BERRY

Complete Insurance Service
1800 N. Meridian St.
926-6005

Baker Engineering Co.

1134 N. Tibbs Ave.
636-5126

MARIEN HARDWARE CO.

"KEYS MADE"
Hardware — Plumbing Supplies — Paints
Glass and Electrical Supplies
3604 MADISON AVENUE
INDIANAPOLIS, INDIANA 781-7551

Bryant Heating & Air Conditioning Co.

1600 East 35th Street
924-5773

BEST HOME BUYS

Near Schools, Churches, Transportation

ST. SIMON

Low Maint. 3 Br. Stone & Wood Ranch, Fully Carpeted, Drapes, A.C., Refrig., Range, W.D. 2 Car Gar. Big Fenced Yard, Patio & Florida Room. Mid \$20's. Call 515-1567

ST. LAWRENCE

1356 N. IRWIN AVE.
Beautiful 3 BR Brick "L" shaped Ranch, 1 1/2 Baths, Family Room, Carpeting, Many Extras. Walk to school. \$73,900
Jo Miller—544-7185
COLLEGE PARK REALTORS
253-1121

ST. PHILIP NERI

622 N. RURAL
School 1 Block
Nice 1 1/2 story mod frame 3 bedroom and bath up. Full size dining rm. plus large kit. Full basement has full 1 1/2 car gar. screened in porch. Priced for quick sale at \$59,800 F.H.A. or VA terms.
Wilbur Bassett—354-4253
Justus Co. Realtors
353-8311

HOLY NAME

FIRST OFFER
Beech Grove
Brick "South Grove" Features 3 bedrooms, 1 1/2 baths, circular flr. plan, in-out carpeting, drapes, central air, low cost gas ht. to kitchen, loads of cabinets, ice, carport, forced air. Call Ken Powell.
STEIN REALTY
787-1611 787-1849

Indianapolis

Business and Service Directory

BUSINESS SERVICES

COOMER ROOFING CO.
● ROOFS AND GUTTERS REPAIRED ●
NEW ROOFS—GUTTERS
Bonded and Insured
636-7261

BUSINESS SERVICES

LAWN MOWERS
Repaired in your home
255-0161

COOK'S Glass & Mirror Co.

GLASS TOPS—All kinds
MIRRORS—New and Refinished
Any Kind Glass Replaced
AUTO GLASS
1703 W. MORRIS CR 1-9344

SPIVEY

Construction, Inc.
341 E. TROY AVE.
Attics Finished
New Rooms Added
Gutters — Plumbing
Garages — Furnaces
Complete Job
ST. 6-4337
ST. 4-1942

CALL FOR FREE ESTIMATE

HELP WANTED

Waitresses

Immediate full or part-time openings available for neat appearing, reliable women. Must be dependable, honest and want steady employment. Our benefits include group insurance, plus major medical coverage, paid vacation, and liberal merchandise discounts from the HOOK DRUG CO.

Apply in person to your nearest

Knife & Fork Restaurant

Knife & Fork Restaurants

RUSCO

Storm Windows and Doors
Free Estimates
Replacement Windows
Awnings
Porch Enclosures
Siding — Jalousies
Roofing — Gutters
We Repair All Makes Storm Sash
639-6559
Carrie Home Improvement Co.
2506 W. Mich., Indpls.

CLIP THIS and MAIL

BUY — SELL — TRADE

CRITERION CLASSIFIED AD!

Business and Service Directory

4 Lines — 1 Time For Only \$1.40
(35c for each additional line — 5 words each line)

THE CRITERION
Classified Advertising — Business & Service Directory
124 W. Georgia St., Indianapolis, Ind. 46225

Please insert in your CLASSIFIED the following 4-Line Ad (20 words) to run 1 time for only \$1.40. (Must be received by Monday noon preceding Friday publication date.)

NAME _____
ADDRESS _____
CITY _____
PHONE _____

☐ Check ☐ Cash

BUSINESS SERVICES

PLUMBING
Leaks stopped, drains cleaned, faucets repaired. Water heaters, remodels, faucets our specialty.
253-9751 or 897-5962

FOR RENT

1 1/2 DBL., 1 bedroom, din. rm., and kitchen. Gar. & bsm. 1 1/2 per month. Adults only.
CALL 354-0981 between 8 & 5

Patronize Our Advertisers

MISCELLANEOUS

Can Goods and Usable Men's Clothes including work clothes always welcome at Talbot House, 1424 Central, Ph. 635-1192.

MOBILE HOMES

JORDAN
MOBILE HOMES
5621 W. Wash. St.
Indpls. 243-3236
"Jordan Has the Best For Less"

CLIP THIS and MAIL

BUY — SELL — TRADE

CRITERION CLASSIFIED AD!

Business and Service Directory

4 Lines — 1 Time For Only \$1.40
(35c for each additional line — 5 words each line)

THE CRITERION
Classified Advertising — Business & Service Directory
124 W. Georgia St., Indianapolis, Ind. 46225

Please insert in your CLASSIFIED the following 4-Line Ad (20 words) to run 1 time for only \$1.40. (Must be received by Monday noon preceding Friday publication date.)

NAME _____
ADDRESS _____
CITY _____
PHONE _____

☐ Check ☐ Cash

VIEWING WITH ARNOLD

This one's hard to believe

BY JAMES W. ARNOLD

It's about time we had a crazy movie, and "Prime Cut" has to be one of the craziest. Logically, it makes little sense—like episodes stitched together from Mayhem and Passionate Love comic books, with a touch of moralism from Reader's Digest, all in a hopeful search of a story line.



It is the first major movie in some time with ideas and characters and big visual scenes, and nothing binding them together. It's an anthology of 10-minute movies. It's so much like getting 25 pieces of a 50-piece jigsaw puzzle that one feels certain it suffered terribly in the editing room. Who knows, maybe it's better now than it was. Anyhow, it still has a ton of sex and violence, if a minimum of logic, and if that doesn't succeed, then there is no money in Las Vegas, no water in Atlantic City, and the people in Anaheim never heard of Disney.

ROBERT DILLON's script, or what remains of it, seems chiefly an excuse to visualize a "what-if" gang war—between classic Chicago gangsters (a specifically Irish Mafia led by Lee Marvin) and an apparently mythological covey of country boys from around Kansas City (bossed by Gene Hackman). The very bloody war is fought on the rural contingent's home turf: a massive stock barn and greenhouse, wheat and sunflower fields, the homespun confusion of a county fair. The KC theory seems reasonable enough. Hackman explains that the New York and Chicago rackets have fallen into disarray and that the power center is shifting westward. Indeed, the film's most interesting contribution is to suggest (for the first time I can remember) that America is crime-corrupt in its heartland. "This is my country," says the utterly villainous Hackman. "I give it what it wants—dope and flesh."

But the idea is ludicrously worked out. Hackman's thugs are all farm boys in overalls, armed with pitchforks, shotguns and baling machines, a comic-strip gang of hayseeds. The Chicago hoods have a Cadillac, dark business suits and tommyguns. When Hackman has a cattle show, drugged and naked girls share the stockpens with the beef and hogs, suggesting with Spillane subtlety that the rural mob is in the white slave trade.

Marvin. "There is." And he walks off with Miss Spacek on his arm to let the bad guy die in agony. They are going back to the more wholesome climes of Chicago. "Prime Cut," I think, is a huge put-on, an inside joke by the cast and young director Michael Ritchie ("Downhill Racer"). But I'm not sure who is more ridiculous—those who see it or those who made it. The Machine is not turning us into frankfurters but into idiots. (Rating: C—condemned.)

Marvin. "There is." And he walks off with Miss Spacek on his arm to let the bad guy die in agony. They are going back to the more wholesome climes of Chicago. "Prime Cut," I think, is a huge put-on, an inside joke by the cast and young director Michael Ritchie ("Downhill Racer"). But I'm not sure who is more ridiculous—those who see it or those who made it. The Machine is not turning us into frankfurters but into idiots. (Rating: C—condemned.)

LOVE ENOUGH

How do you go about loving enough to show you are a follower of Christ? . . . One way is by sharing what you have.

Contribute to:

Catholic Charities

950 E. Prospect

Indpls., Ind. 46203

Rev. Donald Schmidlin, Director

WE HAVE NOTHING TO RISK

Black Sisters help others toward change

LOUISVILLE—The leader of the four-year-old National Black Sisters Conference said at the group's annual meeting here that the spiritual and the political are "absolutely inseparable."

There is no spiritual decision that does not have political ramifications, she said, adding that an understanding of politics is part of the emphasis the conference has placed on the education and training of black nuns for work in the black community.

Sister Martin de Porres Grey, NBSC founding president and executive director, said in an interview, "We're already able to effect a change in institutions. There is a new awareness and we have to make a choice."

NOTING THAT one of the three institutes set up for the meetings dealt with politics (the others with penal reform and education), the nun said the conference "deals only with action," preparing people to become involved in bringing about change in the black community.

Sister Martin admitted the conference's training approach is unlike others for religious. She said other groups are "caught up in institutions that are oppressive" but that "we feel we're outside. We have nothing to risk."

She explained that the conference has been involved in work in education and prisons

and has also extended itself to international affairs with some involvement in African politics.

"We want black schools," she added, that operate in a Catholic atmosphere and "are significant to black people." These schools "belong to the black community" and it is important to have in them black women religious and for those schools to "deal with values."

THE NBSC launched a 14-month teacher education program this Summer, the nun observed. It is called DESIGN Training Lab and 34 blacks took the program at Roxbury, Mass. "We are training them to become 'trainers' in their own schools."

Commenting on the black movement in the U.S., Sister Martin said: "It is not a movement toward separation of the two races, but the movement is accepting the separatist condition."

"As far as I can see, there will be two societies (white and black). It's not our decision," she explained. "What exists has been the decision of white men."

This situation will continue until the two societies have common ground and learn how to work together, the nun said. There is no "common point now, no consensus."

Retiring as president of the NBSC, Sister Martin said she will remain as executive director.

600 attend Black Caucus

CLEVELAND—More than 600 delegates to the third annual convention here of the National Black Lay Catholic Caucus pledged themselves to "a total new awareness and a greater input into nation building in the black community."

Representatives of local chapters throughout the country adopted statements on social ills, politics, black theology, education and the black family's potential for contributing to the black

community.

A post-convention statement said that the Caucus is still focusing "on a black archbishop for Washington, D.C., and other dioceses as a means of obtaining black input in policy making decisions as they affect the lives of black people."

FOR SEVERAL years, the Caucus has urged that a black archbishop succeed Cardinal Patrick O'Boyle in Washington. "We have by no means

SCENES ARE haphazardly

exonerated the American hierarchy of racism in the Catholic Church, but we are appealing to them to support us in our struggle for total liberation and survival here in America," the delegates said.

DELEGATES called attention to an October 8 collection for the National Office for Black Catholics (NOBC) and asked that the priority for that fund raising effort be given to the "establishment and support of a black theological center."

The caucus statement also said a commission is studying "the feasibility of a black rite within the Roman Catholic Church."

Interfaith TV special planned on September 3

NEW YORK—"Why Do We Work?" a tri-faith, one-hour Labor Day religious special will be aired on the CBS network program Look Up and Live on Sunday, Sept. 3.

It will be shown at 9 a.m. on WISH-TV, Channel 8, Indianapolis, and WTHI, Channel 10, Terre Haute.

Guest participants are Father Walter J. Burghardt, S.J., editor of Theological Studies; Rev. Scott Paradise, Episcopal priest and executive director of the Boston Industrial Mission; and Rabbi Sol Roth, professor of philosophy of New York's Yeshiva University.

"The Future of Catholic Schools," a discussion of possible future directions for Catholic schools in the U.S., will be featured at 9:30 a.m. Sunday, Sept. 10, on the same network program. It will be carried by the same stations listed above.

The week's TV network films

THIS WEEK'S NETWORK TV MOVIES (Made-for-TV films are excluded as simply long TV shows. Schedules are subject to late changes):

SHERIFF OF FRACTURED JAW (1959) (ABC, Saturday, Aug. 26): A vivid, English-made attempt to do the Englishman-in-the-Wild West comedy bit, Kenneth More cleans up a tough town with a trick gun, as the late Jayne Mansfield imitates a dancehall girl. Not recommended.

ASSIGNMENT K (1968) (CBS, Sunday, Aug. 27): Still another labored child of James Bond, with Stephen Boyd disillusioned by all the double-dealing double-agency as he tries, more or less endlessly, to rescue Camilla Sparo from Leo McKern. Despite some touristy European locations, it's dull and underwhelming. Not recommended.

PROMISE HER ANYTHING (1966) (CBS, Thursday, Aug. 31): Another pre-"Love Story" Arthur Hiller film, about a girl with an infant who gets mixed up with a child psychiatrist (Robert Cummings) and a maker of skin movies (Warren Beatty). Largely tasteless and witless, the script was provided by Peter Blatty, who later went on to write "The Exorcist." This film, set in Greenwich Village, was made in England, oddly enough, and the 18-month-old baby clearly is the best thing in it. Not recommended.

ON THE DOUBLE (1961) (CBS, Friday, Sept. 1): Danny Kaye comedies are destined to become cinema classics, and this is one of the latest of them (the heyday was 1940-60). By this time scripts were running dry, but his is a marvelous display of Kaye's talent for comic impressions, as he romps through Nazi Germany as a timid spy pretending to be a dashing British general. Virtually a one-man show, recommended for Kaye fans of all ages.

JERRY MILLER CARPETS

WAREHOUSE CARPET SALE

JUST RECEIVED!

ANOTHER MILL SHIPMENT OF:

- ROLL ENDS
- FULL ROLLS
- REMNANTS

HURRY for BEST SELECTION!

REMNANTS! SAVE UP TO 50%

Stock No.	Size	Description, Color, Pile Content	Reg. Price	Sale Price
179	12"x10'3"	Gold Shag Nylon	100.00	50.00
173	12"x12'2"	Avocado Pattern Nylon	110.00	55.00
176	12"x11'9"	Gold Tip Sheared Nylon	110.00	55.00
183	12"x10'3"	Gold Tweed Shag Nylon	110.00	55.00
191	12"x13'	Gold Tweed Shag Nylon	120.00	60.00
188	12"x8'11"	Gold Shag Polyester	120.00	60.00
189	12"x11'9"	Old Brass Plush Nylon	120.00	60.00
84	12"x12'	Old Brass Pattern Nylon	120.00	60.00
103	12"x12'	Gold Textured Nylon	120.00	60.00
126	12"x11'6"	Green and Gold Tweed Nylon	130.00	65.00
116	12"x11'	Avocado Pattern Nylon	130.00	65.00
119	12"x10'11"	Gold Tweed Shag Nylon	130.00	65.00
163	15"x10'6"	Moss Green Plush Nylon	130.00	65.00
105	12"x12'4"	Gold Tweed Shag Polyester	140.00	70.00
125	12"x11'6"	Green Tweed Shag Nylon	140.00	70.00
99	12"x11'2"	Orange Tweed Loop Nylon	150.00	75.00
117	12"x10'8"	Blue and Green Loop Acrylic	140.00	70.00
51	12"x13'	Gold Textured Nylon	140.00	70.00
29	12"x11'9"	Blue-Green Rubberback Acrylic	144.00	72.00
112	12"x11'	Iceberg Green Plush Acrylic	140.00	70.00
15	15'x8'6"	Gold Plush Acrylic	140.00	70.00
17	12"x12'	Antique Bronze Shag Nylon	150.00	75.00
63	12"x17'8"	Seamist Green Plush Nylon	200.00	75.00
42	15'x11'	Antique Gold Textured Polyester	140.00	70.00
19	12'x15'	Gold Plush Acrylic	140.00	70.00
125	12'x13'6"	Gold Tweed Shag Nylon	140.00	70.00
56	12'x14'4"	Gold Pattern Rubberback Nylon	140.00	70.00
75	12'x13'6"	Limehilt Green Pattern Nylon	200.00	80.00
115	12'x15'	Gold Tweed Loop Nylon	140.00	70.00
49	12'x14'4"	Gold Shag Polyester	140.00	70.00
67	12'x10'2"	Gold Tweed Loop Acrylic	140.00	70.00
2	12'x11'6"	Bronze Shag Nylon	170.00	85.00
118	12'x12'	Rust Loop Nylon	170.00	85.00
138	12'x15'6"	Orange Tweed	170.00	85.00
164	15'x12'	Spring Green Plush Acrylic	180.00	90.00
175	12'x14'9"	Roman Gold Pattern Nylon	180.00	90.00
81	12'x10'	Off-white Shag Nylon	180.00	90.00
18	12'x17'6"	Green Tweed Shag Nylon	200.00	90.00
34	12'x10'6"	Gold Shag Nylon	180.00	90.00
90	12'x18'7"	Moss Green Shag Nylon	180.00	90.00
40	12'x12'9"	Turquoise and Green Shag Nylon	1169.00	70.00
140	12'x15'9"	Red Tweed Loop Nylon	180.00	90.00
111	12'x19'10"	Gold Tweed Shag Nylon	200.00	100.00
94	12'x17'9"	Orange Tweed Loop Nylon	200.00	100.00
98	12'x19'6"	Gold Pattern Nylon	200.00	100.00
37	12'x17'6"	Gold Textured Nylon	200.00	100.00
15	15'x17'	Gold Loop Polyester	220.00	110.00
11	12'x12'6"	Green Loop Polyester	225.00	112.50
20	12'x25'6"	Turquoise and Green Pattern Nylon	210.00	105.00
34	15'x21'8"	Blue and Green Loop Nylon	250.00	125.00
74	12'x22'7"	Candy-Stripe Loop Acrylic	300.00	150.00

CHOICE OF OVER 200 REMNANTS, ALL SOLD AS IS, ALL MERCHANDISE SUBJECT TO PRIOR SALE

TERMS AVAILABLE

OPEN MON. and THURS.

TIL 9 P.M.

Sat. and Week 9-5:30 Closed Sundays

CALL 353-2151

and a salesman will bring samples to your home at your convenience.

Jerry Miller, Inc.
A Trusted Name in CARPETS

Phone 353-2151
3839 E. WASHINGTON ST.
ONE BLOCK EAST OF SHEPARD DRIVE

New American Bible

Official Catholic Text

New Smaller Size (5 1/2" x 8 1/4" x 1 1/4")

Text includes Notes and References

Red or Black, flexible imitation Leather, ideal for students, travelers, and others.

Only . . . \$8.95

Also White Leatherette with Silver Edges . . . \$11.95

Brown or Black Leather with Gold Edges . . . \$13.95

Open Daily 9:30 to 5:30 & Saturday 'til 1:30

Mail Orders Promptly Filled—(Add 2% Ind. State Sales Tax)

"We Specialize In Service"

KRIEG BROS. Established 1892
Catholic Supply House Inc.

(1/2 Block South of Ayres)

119 S. Meridian St., Indpls., 46225

(Area Code 317) 638-3416 or 638-3417

Patronize Our Advertisers

Feeney-Kirby & Dorsey-Feeney

MORTUARIES

PRESENT YOUR PARISH ACTIVITIES

These announcements are made free of charge. To list your event, phone or bring the notice 2 weeks in advance to the Mortuary or Phone 923-4504

All Saints Home and School Association will sponsor Fish Fry, Aug. 25 at St. John's Church (Endicottburg) Parish Picnic. Leave Cathedral 12 Noon, Sun. Sept. 3rd. Adults \$2.00. Children \$1.00. Bus Trip \$2.50. For Reservations Call 634-4518

A.O.U.E. PICNIC
Sunday, Aug. 27—12 Noon
1608 W. 64th St.

Games & Refreshments—Everyone Welcome

Cathedral Legion of Mary Bus Trip to St. John's Church (Endicottburg) Parish Picnic. Leave Cathedral 12 Noon, Sun. Sept. 3rd. Adults \$2.00. Children \$1.00. Bus Trip \$2.50. For Reservations Call 634-4518

Two Locations

18th & Meridian Streets
923-45042525 E. New York
357-1172