

the CRITERION

VOL. XII, NO. 41

INDIANAPOLIS, INDIANA, JULY 13, 1973

Vatican declaration reaffirms Church's 'oneness, infallibility'

Vatican orders Confession, then First Communion

BY FR. LEO E. McFADDEN

VATICAN CITY—The practice of admitting children to First Communion without going to Confession is to be phased out at the end of the 1972-73 school year, according to a Vatican declaration sent to bishops' conferences worldwide.

With Pope Paul VI concurring, the declaration, dated May 24, was signed by Cardinal Antonio Samore, prefect of the Congregation for the Sacraments, and by Cardinal John Wright, prefect of the Congregation for Clergy.

ASKED TO EXPLAIN the background of the declaration, a Vatican source told NC News in Rome:

"In 1971, the Vatican allowed experimentation in the area of (First) Communion without Confession, asking for reports on the success or failure of such experiments.

"Since two years went by with only one nation even bringing up the subject, it was decided to bring a gradual end to the experimentation, all the while allowing for due pastoral care.

"By due pastoral care is meant that as a result of this declaration, any experiments already underway, such as preparations in summer courses leading to first Communion in the fall, will continue, but all such experiments will then be ended."

The source stressed that the essential point of the declaration is that no new experiments will be started.

Further, the decree notes that the two-year period of experimentation has expired and that the "experiments are to cease at the end of the 1972-1973 scholastic year."

SOME CATECHISTS originally suggested the experiment in order to train young Catholics as they grow older that it is not always necessary to go to Confession before going to Communion.

Many Catholics who were trained on the formula of first Confession before first Communion frequently adhered to that formula in later life, even if they had no serious sins to confess.

The Church teaches that a baptized Catholic who is free of serious sin may go to Communion without Confession and even in certain extreme circumstances could go to Communion while in serious sin if he could not first go to Confession.

About the time the Vatican allowed experimentation with First Communion separate from Confession, the Congregation for the Clergy issued a guideline on catechetics with an appended recommendation that first communicants confess their sins beforehand.

At that time, an expert on catechetics in Rome said that the congregation's guidelines recognized the possibility of legitimate experimentation.

"However," the expert added, "the sins of little children may be little sins, but they are still sins."

Most parishes affected by ban

The Archdiocese of Indianapolis is among the many U.S. dioceses affected by the Vatican declaration ordering an end to administering First Communion without prior reception of Confession.

There is no study or survey available, but it is believed that the majority of parishes in the Archdiocese had adopted the practice of preparing first or second-graders for the reception of First Communion but delaying First Communion until the fourth or fifth grade.

An estimated half of all dioceses in this country were using the option to reverse the order of the two sacraments, an experiment recognized in the General Catechetical Directory issued by the Holy See in 1971. The Directory reaffirmed the traditional practice of putting Confession ahead of First Communion, but it also recognized the existence of the experimental practice and made provision for continuing it.

AS EXERCISED in the Archdiocese, the option was adopted by individual pastors with the understanding that First Communion should be given by the age of 10 and that the wishes of parents would be considered.

Regardless of parish practices, the wishes of parents requesting that their children receive First Communion prior to First Communion were respected.

The new practice seems to have been adopted gradually over a period of three years and, according to one pastor, "for purely pastoral considerations."

Many religious educators have maintained that young children are unable to

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Highlights of Vatican's doctrinal declaration

VATICAN CITY—In its "Declaration in Defense of the Catholic Doctrine of the Church against Certain Errors of the Present Day," the Vatican's Congregation for the Doctrine of the Faith declared that:

—There is only one Church of Christ, which, "constituted and organized in this world as a society, subsists in the Catholic Church."

—The Church is infallible in matters of faith and morals when: (1) "The whole People of God unhesitatingly holds a point of doctrine pertaining to these matters;" (2) The bishops "scattered throughout the world but teaching in communion with the successor of Peter present a doctrine to be held irrevocably;" (3) "The bishops by a collegial act (as in ecumenical councils), together with their visible head, define a doctrine to be held;" or (4) The Pope speaks "ex cathedra, that is, when . . . through his supreme apostolic authority he defines a doctrine concerning faith or morals to be held by the universal Church."

—Dogmatic formulas may be incomplete and depend on the circumstances and conditions under which the expressions were formulated; and they may not have the same suitability for communicating the truth at all times and places; but "to those who interpret them correctly" they are always suitable, and "the meaning of dogmatic formulas . . . remains ever true and constant in the Church."

—The ordained priesthood is permanent, and for a Mass to be valid it must be celebrated by an ordained priest.

THE CONGREGATION CONDEMNED the following ideas, saying that they cannot be held by Catholics:

—"The image that Christ's Church is nothing more than a collection (divided, but still possessing a certain unity) of churches and ecclesial communities."

—"To hold that Christ's Church nowhere really exists today and that it is to be considered only as an end which all Churches and ecclesial communities must strive to reach."

—"To see in the Church merely a fundamental permanence in truth which, as some assert, could be reconciled with errors contained here and there in the propositions that the Church's magisterium teaches to be held irrevocably, as also in the unhesitating assent of the People of God concerning matters of faith and morals."

—The opinion "that dogmatic formulas (or some category of them) cannot satisfy truth in a determinate way, but can only offer changeable approximations to it, which to a certain extent distort or alter it."

—The opinion "that these formulas signify the truth only in an indeterminate way, this truth being like a goal that is constantly being sought by means of such approximations."

The Vatican congregation also condemned the practice of Catholics attempting to perform the eucharistic sacrifice without priestly ordination. "Such an abuse . . . must clearly be eliminated by the pastors of the Church," the congregation said.

'Errors' charge seen as answer to Hans Kueng

VATICAN CITY—The Vatican Congregation for the Doctrine of the Faith, headed by Cardinal Franjo Seper, reaffirmed the oneness and infallibility of the Catholic Church and the truth of dogmatic formulas.

It also reaffirmed the necessity of the ordained priesthood for the valid celebration of Mass.

In a 15-page "Declaration in Defense of the Catholic Doctrine of the Church Against Certain Errors of the Present

Related article, Page 5

Day," the congregation, with the approval and ratification of Pope Paul VI, explained "a number of truths concerning the mystery of the Church which at the present time are being either denied or endangered."

The declaration, dated June 24, was made public July 5.

ALTHOUGH THE congregation did not attach any names to the teachings it criticized, many of the criticisms were apparently directed at Swiss-born theologian Father Hans Kueng, the director of the Ecumenical Institute of Tübingen University in Tübingen, Germany. Father Kueng's 1970 book "Infallibility? An Inquiry" is being investigated by the congregation, and a more recent work of his, "What Is the Priest To Do?" questions the necessity of sacramental ordination for the exercise of the priesthood.

While the Vatican declaration did not use any names, the Vatican press office referred to "some ideas by (Father) Hans Kueng" in its notes accompanying the declaration.

The press office also said that this declaration marks "the first time, at least (Continued on Page 3)



MEETING OF 'ANGELS'—Father Agnellus Andrew, O.F.M., (left) president of UNDA-International and Father Kenny C. Sweeney, president of UNDA-USA, exchanged progress reports when the Scottish priest visited Indianapolis last week. Father Sweeney holds the Gabriel Award which both have received for dedication to the cause of Church communications. (Staff photo by Fred W. Fries)

NO ROOM FOR AMATEURS

Spreading the Gospel in age of electronics

BY B. H. ACKELMIRE

INDIANAPOLIS—Father Agnellus Andrew, O.F.M., president of the International Catholic Association for Radio and Television (UNDA), was in town last week doing what he does best—spreading the good word about spreading the Good News.

A Scotsman whose burr has been honed smooth during 21 years with the British Broadcasting Corporation, Father Agnellus is probably the Church's best-known communicator. His voice is familiar to American Catholics as commentator of broadcasts covering the election and coronation of two popes and the funeral of one.

He was the first Catholic priest in Europe to become a trained television producer and for nearly a quarter of a century has nagged and cajoled the Church into employing the facilities and techniques of the electronic age.

FATHER AGNELLUS was here to confer with Father Kenny C. Sweeney, director of the Catholic Information Center and president of UNDA-USA, national affiliate of the worldwide trade fraternity of religious communicators. "Religious broadcasting in your country," Father Agnellus said, "has a kind of inferiority complex—as though it really doesn't belong and must depend on the tolerance of others."

He acknowledged that the perennial drawback of commercial broadcasting is that religious programming is often relegated to off hours when audiences are small.

One solution, of course, is to buy time, he said, "but prime time, particularly on television, is so expensive it's out of the question." Nevertheless, he believes that quality religious programs, professionally packaged and delivered, will attract mass audiences and possibly even commercial sponsorship.

Father Agnellus is a stickler for quality in broadcasting. "Third rate work is still third rate work, even when you sprinkle it with Holy Water."

"Whenever possible, religious broadcasting should be treated as the business of professionals," he said.

THE CHURCH NEEDS trained people in this field and it must see that the qualified personnel is available if it is going to make the best use of radio and TV, he added.

Religious programming on public-owned

(Continued on Page 3)

Amnesty policy urged by Graymoor friars

GARRISON, N.Y.—A policy of amnesty for men in prison or in exile because of their positions on the Vietnam War has been urged by the Franciscan Friars of the Atonement.

In a resolution adopted unanimously at the closing session of the order's eighth quadrennial general chapter, the friars called upon the President and the Congress to take the steps necessary to grant "an immediate, universal and unconditional amnesty."

The resolution called upon the order to "associate itself with and adopt as its own" an earlier call for amnesty issued by the national executive board of the Conference of Major Superiors of Men.

In another action, the friars deplored the injustices perpetrated upon the migrant farm workers in California and the Farah Company employees in Texas and New Mexico and pledged to reflect that concern in their purchasing policies.

Desegregation trial summons school records

INDIANAPOLIS—School enrollment records of the Archdiocese of Indianapolis figured in the public school desegregation trial which ended last week in federal district court here.

A school official and records for the years 1968 through 1972 were subpoenaed by defendants in the case to rebut testimony that there was an increase in the number of transfers of white students from Marion County public schools to private schools.

Plaintiffs in the four-week trial have contended that a legal, lasting desegregation plan for Indianapolis must involve suburban school systems in the metropolitan area as well as the Indianapolis system.

AS VERIFIED by John L. Clancy, business manager of the Catholic Office of Education, statistics show a decline in overall enrollment in Catholic schools and an increase in the enrollment of Negro students.

In September, 1969, there were 1,053 Negro children among a total of 16,334 pupils in Catholic elementary schools in Marion County and 231 Negroes among 5,477 pupils in Catholic high schools in the county.

In September, 1972, there was 1,137 Negroes among 12,350 pupils in Catholic elementary schools in the county and 311 Negroes among 4,963 students on the secondary level.

ENROLLMENT in all Archdiocesan grade schools in September, 1968, was 30,260, as compared with 21,517 in September, 1972. Secondary school enrollment totalled 7,677 in September, 1968, as compared with 6,310 in September, 1972. Clancy also submitted for the court's

(Continued on Page 3)

PUBLISHED IN PARIS DAILY

Kueng defends infallibility views

PARIS—Father Hans Kueng has published a detailed defense of his ideas about papal infallibility.

The Swiss-born theologian, who teaches at West Germany's Tübingen University, asserted that the cautious language used by the Vatican's Doctrinal Congregation to deny his teachings shows that his book "Infallible? An Inquiry" was a clear success.

Father Kueng's defense appeared in a 2,000-plus-word article in the Paris daily Le Monde.



HANS KUENG

Jesuit Cardinal Jean Danielou described the Le Monde article as "full of self-complacency and pride."

In the Le Monde article Father Kueng observed that Pope John XXIII had raised "a crowd of questions" demanding an answer when he distinguished at the opening of the Second Vatican Council between the truths of Catholic teaching on the one hand and the manner of presenting them on the other.

(The declaration critical of Father Kueng which the Doctrinal Congregation published July 5 emphasized that Pope John referred only to the manner of studying and presenting Catholic doctrine while preserving its permanent meaning.)

FATHER KUENG maintained in the Le Monde that Pope John's encyclicals on peace and social problems had offered "constructive guidelines" for answers to the questions raised by Pope John's distinction.

But the priest asserted that the Doctrinal Congregation's public statement against his teachings "unhappily has an entirely different character."

He also pointed to half a dozen documents published by Pope Paul VI—including the Pope's encyclical against contraception—which Father Kueng maintained not only failed to resolve the questions at issue but "aggravated them."

Father Kueng credited his book "Infallible? An Inquiry" (whose teachings came under the Vatican's strictures in its July 5 document) with pressuring the Doctrinal Congregation into recognizing "the historical condition of formulas of faith, considered till then as timeless."

(The Doctrinal Congregation's statement had noted: "Difficulties arise also from the historical condition that affects the expression of revelation."

"With regard to this historical condition, it must first be observed that the meaning of the pronouncements of faith depend partly upon the expressive power of the language used at a certain point in

time and in particular circumstances. Moreover, it sometimes happens that some dogmatic truth is first expressed incompletely (but not falsely), and at a later date, when considered in a broader context of faith or human knowledge, it receives a fuller and more perfect expression.")

FATHER KUENG CLAIMED that the arguments put forward in his book "Infallible? An Inquiry" have gone unanswered.

"Since the Congregation for (the Doctrine of) the Faith cannot itself bring forward any grounded reply, the possibility diminishes daily that the Roman doctrine of infallibility can be maintained in the sense understood in the 19th century."

He observed: "They no longer dare, as formerly, to speak peremptorily of infallible propositions or statements."

"In these conditions, the success of 'An Inquiry' is clear."

Father Kueng reversed the old axiom "Rome has spoken, the case is closed," and declared: "Rome has spoken, the case is open."

Cardinal Danielou, speaking by phone from his Paris residence July 9, told NC News that the congregation's declaration was "very opportune."

He said: "It comes at a moment when the magisterium (the Church's teaching

authority) is not given sufficient recognition, and when serious errors are abroad."

REFERRING TO Father Kueng's lengthy defense in Le Monde, Cardinal Danielou said: "It is full of self-complacency and pride. It also contains a certain number of errors, especially concerning the thought of Pope John XXIII. Dr. Kueng tries to oppose Paul VI to John XXIII and the (Second Vatican) Council."

The Jesuit cardinal denied Father Kueng's charge that the Doctrinal Congregation's document is "anti-ecumenical."

Said Cardinal Danielou: "The text can be considered a setback for ecumenism only by those who think ecumenism would put all confessions on the same level."

He repeated his charge that Father Kueng's reply showed pride and complacency, and once added the French adjective *insensee*, which means to be out of one's wits.

Cardinal Danielou declared: "He thinks he holds the truth. He speaks of the magisterium in a tone that is entirely unacceptable."



AT CARMELITE MONASTERY—Father Keith P. Hoesy of the John XXIII Retreat Center in Hartford City, Ind., will conduct three evenings of prayer to be held Friday, Saturday and Sunday, July 13-15, at the Carmelite Monastery, 2500 Cold Spring Road, Indianapolis. Services will begin at 7 p.m. and the public is invited. Father Hoesy also will celebrate the Mass which will be part of Sunday's services. The nights of prayer are in preparation for the feast of Our Lady of Mount Carmel, July 16.

Retired clergy collect \$89,407

During the first year of operation (10 months) of the temporary retirement fund for Archdiocesan priests, a total of \$89,407 was paid to 29 retired or disabled priests, according to a recent report issued by the Clergy Retirement Committee.

The amount includes \$8,065 paid to five religious communities which have priests serving in Archdiocesan parishes. During the 10-month period of the first fiscal year a total of \$129,464 was received by the fund from parish assessment and participation charges to the priests.

Each retired priest receives \$300 per month in benefits under the plan.

Surplus funds will be deposited to meet future needs of the program, which is expected to require expenditures of \$131,400 during the 1973-74 fiscal year. An excess of \$1,600 is anticipated at the close of the second operational year.

Members of the Clergy Retirement Committee are: Father Harold Kneuev, pastor of St. Bernadette's parish; Father Robert Mohrhaus, Assistant Chancellor; and Father Clarence Waldon, pastor of Holy Angels parish, all of Indianapolis.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Bishop hits sterilizations

MOBILE, Ala.—Bishop John L. May of Mobile has called the alleged involuntary sterilizations of clients by a federally funded birth control clinic in Montgomery "a form of genocide, almost." He was commenting on reports that as many as 11 girls may have been involuntarily sterilized by the clinic.

Refuses to ordain candidates

ALBA, Italy.—Bishop Luigi Bongianino of Alba, acting on the advice of his seminary staff, has refused to ordain this year's two candidates for the priesthood. "What use is a priest to the Church if he goes into crisis a few years after ordination?" asked a diocesan official in explaining the bishop's action.

Priests join picket lines

COACHELLA, Calif.—The strike by the United Farm Workers Union (UFWU) against table grape growers in the valley entered another phase as about 25 priests from as far away as New York and Massachusetts joined the picket lines in response to a call from UFWU leader Cesar Chavez. Chavez, faced with a series of violent incidents that caused him to fear that his strikers would threaten his consistent policy of non-violence, had asked Father Eugene J. Boyle to recruit clergy and religious to Coachella to witness for non-violence. Dozens of telegrams from priests' councils across the nation also urged Chavez and the strikers to continue their non-violent approach.



Priest quits school board post

GREEN BAY, Wis.—Father Edward Witzak, censured by his bishop for not asking permission to serve on the Green Bay public school board, has resigned from the board "in a spirit of obedience to the wishes of the bishop." Bishop Aloysius Atkinson, had expressed "keen disappointment" over the city council's naming the priest to the school board.

Urges community baptism rites

TORONTO, Canada.—Archbishop Philip Pocock of Toronto has stressed the importance of developing "a sense of community" when initiating children into the Church through sacrament of Baptism. Addressing members of the Toronto Archdiocesan Pastoral Council recently, he said it is useful to administer Baptism in a parish community setting, whereby the newly baptized are welcomed into the community. The archbishop said he also likes the idea of publicizing the names of the newly baptized and their parents in the parish bulletins. It was the same concern for community that led him to permit and encourage Masses in the home, he added.

Rhodesian racism deplored

UMTALI, Rhodesia.—Calling racism in Rhodesia "a pernicious heresy" and "disastrous in the conclusions it can lead to," Bishop Donal R. Lamont of Umtali said that the Christian Church "would cause grave scandal" if by its silence it seemed to give consent to a government inspired by "racist prejudice." The Rhodesian Catholic Bishops recently issued a statement strongly criticizing racist legislation passed last December. Bishop Lamont said that laws and decrees that contravene the moral order and that are "in opposition to the divine will, can have no binding force in conscience."

Seek conciliation in Chile

SANTIAGO, Chile.—Church leaders redoubled efforts at conciliation in the wake of a military coup against the Marxist government of President Salvador Allende. Auxiliary Bishop Ismael Errazuriz of Santiago relayed through the local dailies a call to Chileans "to peace and concord, ending hatred and violence which are destroying our nation." Hours earlier downtown Santiago had been shattered by machinegun and cannon fire, as an army unit launched an attack on the presidential offices. The rebellion was crushed the same day. Leaders of the Christians for Socialism movement, mostly priests, also condemned the attempted coup d'etat.

Pope issues warning about 'innovations'

VATICAN CITY — Change is not necessarily renewal, and those who try to change the Church superficially with "dangerous innovations" destroy trust in the Church, Pope Paul VI told a general audience in St. Peter's Basilica July 4.

The Pope's words of warning were issued one day before the Vatican's Doctrinal Congregation—responsible for safeguarding the faith—cracked down on "certain errors of the present day" propounded by some theologians.

ADMITTING that present day civilization is ripe for renewal, perhaps "revolutionary renewal," the Pope said that religion will survive any such renewal by adhering to its own authenticity.

Stating, as he has done often in the past, that not every change is the same as renewal, the Pope declared:

"(We) take note of the brazenness and superficiality with which not a few disperse dangerous and frequently inadmissible innovations not only affecting the lower structures of the Church but the constitutional structures as well."

Such innovators, the Pope continued, create not a renewal, but destroy trust in the Church.

ON THE CONTRARY, the Pope concluded, the kind of genuine renewal he proposed in calling for a Holy Year will strengthen the faithful as never before.

At a press conference in the



JUBILARIAN — Sister Petronilla Fritz, O.S.B., one of the first six Benedictine Sisters who started Our Lady of Grace Convent and Academy in 1954, will observe her 25th Jubilee on Saturday, July 14. A native of Schnellville, Ind., she entered the Convent of the Immaculate Conception, Ferdinand, in 1948. She became a founding member of Our Lady of Grace Convent when it became autonomous from Ferdinand in 1961. Sister Petronilla served at the Academy from 1956 to 1964, when she was assigned to St. Paul's Hermitage, Beech Grove, where she is in charge of the housekeeping staff.

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THE TACKER

Academy considers name change

BY PAUL G. FOX

A possible end to confusion between two Southern Indiana private girls' academies will result through the efforts of one institution to find a new name.

A "Committee Considering an Academy Name Change" has been formed at the Academy Immaculate Conception (AIC) in Ferdinand, which is operated by the Benedictine Sisters of Immaculate Conception Convent there. Two meetings have already been held.

The boarding school has been confused through the years with Immaculate Conception Academy (ICA) in Oldenburg, operated by the Sisters of St. Francis there. Both schools are more than 100 years old.

Principal reasons cited by the Ferdinand academy in suggesting a name change include: 1) confusion of the school, its records and students with the Oldenburg academy; 2) many people consider it as a pre-convent school because the convent name is the same; and 3) many seventh and eighth grade girls (potential students) have difficulty remembering the present name because it has no significance for them.

Academy alumnae, students and any other interested persons are invited to submit names for consideration to the committee, headed by Sister Joella, O.S.B. The committee has suggested the following criteria for a new name: "Mary" name, short name, meaningful name, and one reflecting the school's Catholic character.

"The Academy news release did not mention a 'prize' for the final name selected."

ARTIST JOHN LORAND DIES—Indianapolis artist John L. Lorand, who moved his family to Zurich, Switzerland, four months ago, has died according to word received this week. The Hungarian-born artist is remembered for having served on the Marian College faculty and for creating "The Evangelists," a series of panels measuring 30 square feet, which captured his impressions of the Gospel writers. He was 69.

INDIANA ACADEMY INDUCTEES—Three prominent religious leaders in Indiana history were posthumously honored recently through induction into the Indiana Academy for their contributions to Indiana culture. Formed in 1971 to recognize living and dead Hoosiers who made important contributions to the state through public service, higher education, arts, sciences and literature, the Academy has thus far announced 205 members. Named last week were: Archbishop John F. Noll, bishop of the Fort Wayne-South Bend diocese, who died in 1956; Father Thomas McAvoy, C.S.C., noted historian and professor of history at the University of Notre Dame, who died in 1969; and Sister Mary Madeleva Wolff, C.S.C., distinguished poet and president of St. Mary's College, Notre Dame, who died in 1964. Inducted into the Indiana Academy recently was Father Anthony Lauck, C.S.C., Indianapolis-born artist and gallery director at the University of Notre Dame.

NAMES IN THE NEWS—Best wishes to Mr. and Mrs. James Hardy of St. Paul's parish, Sellersburg, who recently observed their 25th Wedding Anniversary.

SCECINA EDUCATOR TO BE HONORED—Students, alumni and friends of Father Joseph Riedman, associated the past 17 years with Scecina Memorial High School, will honor the priest with a public reception from 7 to 10 p.m. Friday, July 20, in the school cafeteria. Father Riedman was recently assigned as pastor of St. Michael's parish, Greentield.

LECTURE SCHEDULE CHANGED—A change in time was announced this week for a two-week series of lectures by Dr. Irvin Meinrad Arkin, to be given at Our Lady of Grace Convent, Beech Grove. The St. Louis University School of Theology professor will lecture on "The Gospel of St. John" the weeks of July 16-20 and July 23-27 from 1:30 to 3 p.m. and from 7 to 8:30 p.m. daily. Fee for the series, open to the public, is \$10 per person.

Most parishes

(Continued from Page 1) grasp the concept of sin and that a thorough catechesis of sin is not possible until the fifth grade.

News of the Vatican action was sent to U.S. bishops in a letter from Bishop James S. Rausch, general secretary of the National Conference of Catholic Bishops (NCCB).

BISHOP RAUSCH, in his letter, recalled that at last November's general meeting of the NCCB, the U.S. bishops had voted to petition the Holy See for a two-year extension of the experiment to administer First Communion to children before First Confession.

Bishop Rausch said that after he received word of the Vatican action, the matter was discussed at a June 8 meeting of the NCCB.

Cardinal John Krol of Philadelphia, president of the NCCB, subsequently explored with the Vatican the possibility of an extension that would permit a transition with the appropriate catechesis and pastoral preparation.

Bishop Rausch said that, as a result of Cardinal Krol's inquiry, the NCCB had been advised that any experiment now in progress is to be phased out beginning with the end of the 1972-73 scholastic year. He said there would be appropriate religious education and pastoral preparation of the children, and that no further experiment of this type can be initiated.

finding tribes in the remotest villages in Central Africa huddled around transistors, listening to broadcasts in their native tongue.

"These are for the most part illiterate peoples, completely out of touch with the civilized world, and yet they can be reached with small, relatively inexpensive equipment."

FATHER AGNELUS said the Vatican Decree on the Instruments of Communication (1964) was the first affirmative statement on the role of the media in religion. He praised both the decree and the 1971 pastoral of the U. S. Bishops on its application.

"Here is the top level of the Church stating policy in what may be the two most important social documents in many years."

They embrace "in a dramatic way" all methods of communication, he said, and urge the best use of communications as instruments of social and human progress.

As for how the Church can train its priests, religious, and lay persons in broadcasting, Father Agnellus has an answer: the Catholic Radio and Television Center at Hatch End, on the outskirts of London.

THE CENTER, equipped with the most sophisticated sound and television facilities, is used for training students in

religious communications and for research and experiment. Father Agnellus is its founder and, since 1967, full-time director.

Approximately 16 to 20 students can be accommodated in specialized courses running from six weeks to three months and longer. A staff of 10 professionals conducts the small, highly-individualized workshops and classes.

One student scheduled to study at the Center this summer is John Kirby, a seminarian of this Archdiocese, who has just completed his first year of theology at the American University of Louvain. John is a member of Immaculate Heart parish, Indianapolis.

As a member of the Pontifical Commission for Social Communication, president of UNDA-International, and an inveterate traveler and booster in the cause of Church communications, Father Agnellus was a "natural" for the first Gabriel Award given by UNDA-USA.

The admiration is mutual. Father Agnellus expects great things from the newly-organized U. S. fraternity.

"I've met so many people who've already heard of the organization and say they want to become part of it. All we have to do is get together and work together."

Vatican declaration reaffirms

(Continued from Page 1)

in such an explicit way," that "a document of the Apostolic See" has recognized the historical conditionings that may have had an influence on the expression of divine Revelation.

The Congregation for the Doctrine of the Faith relied principally on the statements of the two Vatican Councils and Pope Paul VI for its declarations on the oneness of the Church and the infallibility of the whole People of God, the bishops and the Pope in matters of faith and morals.

FOR ITS DISCUSSION of the content and truth of the Church's dogmatic formulations and the necessity of ordination for priests, the congregation also quoted Pope John XXIII and the 1971 world Synod of Bishops.

The one Church of Christ, "constituted and organized in this world as a society, subsists in the Catholic Church," the congregation declared.

It said that Catholics must "joyfully acknowledge and esteem the truly Christian endowments" of other Christians, but at the same time they must "profess that... they belong to the Church which Christ founded."

Catholics cannot hold that "Christ's Church is nothing more than a collection... of churches and ecclesial communities," or that "Christ's Church nowhere really exists today" and is only an ideal to strive for, the congregation said.

ON INFALLIBILITY, the inability of the Church to err, the congregation reaffirmed that the Church's infallibility is only a sharing in the absolute infallibility of God and "is restricted to matters of faith and morals."

This infallibility, the congregation said, is to be found in the universal Church "when the whole People of God unhesitatingly holds a point of doctrine pertaining to these matters."

It is also found in the Church's bishops when "scattered throughout the world but teaching in communion with the successor of Peter (they) present a doctrine to be held irrevocably."

But the charism of infallibility "occurs even more clearly," the congregation said, "both when the bishops by a collegial act (as in ecumenical councils), together with their visible head, define a doctrine to be held, and when the Roman Pontiff speaks ex cathedra, that is, when, exercising the office of pastor and teacher of all Christians, through his supreme apostolic authority he defines a doctrine concerning faith or morals to be held by the universal Church."

In regard to the thesis that the Church would be better described as "indefectible"—remaining in truth despite occasional errors—the

congregation said:

Catholics "are in no way permitted to see in the Church merely a fundamental permanence in truth which, as some assert, could be reconciled with errors contained here and there in the propositions that the Church's magisterium (teaching authority) teaches to be held irrevocably, as also in the unhesitating assent of the People of God concerning matters of faith and morals."

THE CONGREGATION emphasized that the Church's dogmatic declarations are not the same as "the faith that leads to salvation," through which men are converted to God; "but it would be wrong to deduce from this that the Church's dogmas can be belittled or even denied," the congregation said.

It pointed out that the faith which saves "is a form of obedience, which should correspond to the nature of divine revelation and its demands," and "all dogmas, since they are revealed, must be believed by the same divine faith."

The congregation said that the notion of the Church's infallibility should not be falsified. In a tight, intricate theological argument it insisted that every dogmatic formula is an expression of an unchanging revealed truth.

But at the same time it emphasized that the "meaning of the pronouncements of faith depend partly upon the expressive power of the language used at a certain point in time and in particular circumstances," that a particular dogmatic truth can be "first expressed incompletely," and that "usually" formulations have been made to resolve a particular question or combat a particular error.

"All of these things have to be taken into account in order that these pronouncements may be properly interpreted," the congregation said.

The Church's dogmatic formulas are suitable for communicating truth "to those who interpret them correctly," the congregation said.

BUT THE SUITABILITY of a particular formula for communicating the truth is not necessarily always the same, the congregation said: "For this reason theologians seek to define exactly the intention of teaching proper to the various formulas, and in carrying out this work they are of considerable assistance to the living magisterium of the Church, to which they always remain subordinated."

The congregation said that, despite these qualifications, "the meaning of dogmatic formulas... remains ever true and constant in the Church, even when it is expressed with greater clarity or more developed."

Two opinions were cited that must be shunned by Catholics:

—"That dogmatic formulas (or some category of them) cannot signify truth in a determinate way, but can only offer changeable approximations to it, which to a certain extent distort or alter it."

—"That these formulas signify the truth only in an indeterminate way, this truth being like a goal that is constantly being sought by means of such approximations."

In a short section at the end of the declaration the Vatican congregation reaffirmed the necessity of ordained priests to preside over a valid eucharistic sacrifice.

"THE CHURCH HAS ever more closely examined the nature of the ministerial priesthood, which can be shown to have been invariably conferred from apostolic times by a sacred rite," the congregation said. It added that the Church "recognized more clearly as time went on" that the priestly character is permanent and lifelong.

Faithful to sacred tradition and to many documents of the magisterium, the Second Vatican Council taught the following concerning the power belonging to the ministerial priesthood: "Though everyone can baptize the faithful, the priest alone can complete the building up of the body in the eucharistic sacrifice," the congregation said.

Tradition and the Church's teaching, the congregation said, "make it clear that the faithful who have not received priestly ordination and who take upon themselves the office of performing the Eucharist attempt to do so not only in a completely illicit way but also invalidly. Such an abuse, wherever it may occur, must clearly be eliminated by the pastors of the Church."

Desegregation

(Continued from Page 1)

record a policy statement regarding the admission of non-Catholic students in Archdiocesan schools. Adopted in June, 1971, the statement affirms that "Catholic schools have not been, nor shall they become, havens for those wishing to avoid social problems confronting them in the public sector."

The statement includes guidelines established to assure that the practice of enrolling non-Catholic students will "not be detrimental to the community by aiding de-facto segregation."

The metropolitan desegregation suit, the second of its kind to be brought against a Northern school system, ended last Friday. A ruling by Federal Judge S. Hugh Dillin, who presided and who found the Indianapolis system guilty of segregation in 1971, is not expected for several weeks.

Spreading the Gospel

(Continued from Page 1)

systems such as the BBC can have decided advantages, according to Father Agnellus.

"The religious broadcasting department of BBC has its own staff, its own budget, certain allotted hours during the week and access to other time as needed. It is treated the same as any other department," he said.

Under such conditions it is possible for the department to produce studio shows (drama, news, discussion) as well as remote-broadcasts of special religious events (Vatican II, election of pope) or news developments with a religious aspect (on-the-spot coverage of Bloody Sunday in Londonderry, Northern Ireland or the flight of refugees from Hungary).

"IT IS ESTIMATED that five million Britons go to church on Sunday. For our regular Sunday evening religious broadcasts—two and a half hours between 6 and 10 p.m.—we have an estimated audience of 25 to 30 million. That is what television can do for the Church and we have got to take advantage of it," he said.

It is radio, however, that Father Agnellus sees as the main link between the Church and the underdeveloped world. "Transistors are incredible. They're everywhere."

He said missionaries have told him of



WORLD TRAVELER—Father Agnellus Andrew, O.F.M., who has logged thousands of miles covering religious events throughout the world, cheerfully submits to a dose of his own medicine—an interview. (Staff photo by Fred W. Fries)

INDIANAPOLIS
Calendar
of Events

SOCIALS

TUESDAY: St. Bernadette, 6:30 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Scecina High School Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; **SATURDAY:** Knights of Columbus, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

Thirty years ago a new military chapel was opened for the personnel at Stout Field, Indianapolis.



BENEDICTINE SISTERS' MILESTONES—Sister Rose Marie Scherschel, O.S.B., above left, was invested as a novice at Our Lady of Grace Benedictine Convent, Beech Grove, during ceremonies held Sunday, July 8. The daughter of Mr. and Mrs. William Scherschel of Bedford, she is a 1970 graduate of Our Lady of Grace Academy. Sister Phyllis Porter, O.S.B., right, who is completing her novitiate year, will make her first commitment of vows at 1 p.m. Sunday, July 15, at the convent. The daughter of Mr. and Mrs. Richard Porter of Beech Grove, she is a 1971 graduate of the Academy and will begin her fourth year of nursing education at Indiana University next month.



Set Biergarten

INDIANAPOLIS—The annual outdoor Biergarten Party will be held at St. Andrew's parish, 4050 E. 38th St., on Friday, July 20. Music will be provided from 8:30 p.m. to 1 a.m. by "The Headliners."

Roast beef sandwiches, franks and kraut will be available. Tickets can be secured from Mrs. Al Tuttle, 547-8749. Proceeds of the event will help support the parish's grade school athletic program.

Monsignor Goossens Says:

- Everybody needs a will. If you die without making a will, you let the state decide who inherits your property. You invite unnecessary court cost, delay and disappointment.
- Take the time now to make your will. Seven out of eight people let it wait—and die without a will.
- Don't attempt to make your own will. Your lawyer knows the intricate state inheritance laws—he can reduce tax costs. His fee is as low as fifteen to twenty-five dollars.

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BEHIND THE NEWS

FROM RELIGIOUS NEWS SERVICE

A growing trend throughout the United States in favor of "no-fault" divorce legislation has been hailed by reformers as a long-overdue legal evolution that eliminates perjury, sham, and dirty linen from divorce litigation, and so protects "the integrity of marriage."

At the same time, however, anxious questions are being raised about the possibility that the new "instant divorce" laws may be burying far too many marriages prematurely.

Pioneered by California in 1969, various forms of the "no-fault" marriage dissolution principle have been incorporated into the laws of some 14 states.

UNDER THE concept, a couple may petition the court for dissolution of marriage on the sole ground that the union is "irretrievably broken." Either or both partners may petition. Unlike the procedure in traditional adversary hearings, no attempt is made to assess guilt or fault.

(The 1973 Indiana General Assembly passed a new divorce law which makes "irretrievable breakdown of a marriage" the first of four grounds of

Those no-fault divorces

MESSY LOOSE ENDS MAR THE TOUTED EFFICIENCIES

divorce in this state. It takes effect in September.)

Proponents of the new divorce style say it encourages the spouses to part on more amicable terms than were possible a few years ago, when one or the other had to be branded "guilty" or "at fault."

The advocates say it also alleviates the harm done to children by long, drawn out, and often downright dishonest proceedings, since all that is required is to determine that a union has, in fact, broken down "irretrievably," not who is responsible for the breakdown.

LEGAL EXPERTS, and others, while approving the "no-fault" concept in principle, point out what they consider to be its basic weaknesses.

Among those, they say, are the difficulty of establishing "objective" criteria clearly

indicative of marriage breakdown and the difficulty of setting up manageable procedures to verify that the criteria have been met in a given case.

Critics of the new system also point out that without some required "cooling off" period for counseling and attempted reconciliation, a court may never be able to determine the validity of the petitioner's declaration that the marriage has collapsed.

Moreover, the critics note, the speed with which a marriage may be legally declared over and done with allows little chance for a sober re-evaluation by the parties.

In states such as California, for example, the judge asks: "Has your marriage broken down irretrievably?" If the petitioners say it has, the judge—in

many instances—probes no further, and the marriage is dissolved.

IN ALABAMA, it is possible to be divorced without being aware of it. One's spouse may simply file a "no-fault" petition and have notice of it published in a legal journal.

In Oregon, a childless couple without a large amount of property can simply fill out a notarized form stating that "irreconcilable differences" have arisen which have led to the breakdown of the marriage, and mail it to the domestic-relations court. A decree returns by mail.

Last year, according to a special report in Reader's Digest (June, 1973), over one million Americans, many of them still in their teens, "attended their own inquests—the legal term for an uncontested divorce hearing at which a judge certifies the death of a marriage and issues its death certificate: the divorce decree."

The 1972 divorce rate—4 divorces per 1,000 of population—almost made the record 4.3 of the postwar year of 1946.

In the light of a climbing divorce rate that appears to have followed in the wake of newly-loosened divorce legislation, some legal scholars and sociologists fear that "no-fault" dissolutions may well be killing many marriages that might otherwise have been saved.

ONE SUCH EXPERT, Prof. Henry H. Foster, Jr., of the New York University

Law School, remarked recently, "As one lawyer stated, 'Two things should not be done prematurely: embalming and divorce.'"

"Although I agree with breakdown as ground for divorce," said Foster, "I'm worried sick about states that grant 'no-fault' divorce without having safeguards to check whether the marriage has broken down."

According to Msgr. James T. McHugh, Director of the Family Life Division of the U.S. Catholic Conference, "very little provision is generally made by the (no-fault) states to assure availability" of reconciliation and counseling services to screen out salvageable marriages.

"Indeed," says Msgr. McHugh, "there is little more than token acknowledgement of the value of a broad-based domestic court system, with adequate social services."

"No-fault" legislation has also been faulted for placing such emphasis on the relationship between husband and wife, that children are getting lost in the shuffle.

SAFEGUARDS AROUND "no-fault" laws to protect children have yet to be constructed.

It has been suggested that some form of independent representation be arranged to protect children's rights in "no-fault" proceedings.

Advocates and critics of liberalized divorce laws are at one in holding that any long-range and practical program of reform must include serious attempts to get at the sources of marital instability.

Age of marriage, degree of preparation for married life, special circumstances (e.g., out-of-wedlock pregnancies), studies show, are factors that society must take a hard look at in granting marriage licenses in the first place.

CRITERION EDITORIALS

Ultimate solution to welfare

A million-dollar damage suit against a federally-funded family planning clinic in Montgomery, Ala., which sterilized minor girls has triggered an investigation into the extent of government promotion and financing of sterilizations among the poor.

Federal regulations permit the use of public money for voluntary sterilization of competent adults. There are, however, no guidelines or regulations regarding the sterilizations of minors or the mentally incompetent. That apparently has not prevented government social workers from playing God. The Montgomery clinic has sterilized 11 girls, all minors, and some retarded.

The damage suit in question is being brought by the father of two of the girls—aged 12 and 14. Consent for the surgery was obtained from the retarded mother of the girls, who later claimed she thought she was giving approval for additional birth control shots.

In the wake of the Montgomery case, the Department of Justice and the Department of Health, Education and Welfare have begun investigating the 3,260 government-sponsored family planning clinics around the country and reportedly have frozen funds for sterilizations until the whole story is known.

What is already known, however, is ugly enough. Besides the 11 in Alabama, at least 80 other minor girls are known to have been sterilized courtesy of Uncle Sam in the past 15 months. Is anyone foolish enough to believe that there is no connection

between the legalization of abortion and the stepped up use of sterilization—legal and illegal?

Is anyone foolish enough to believe there is no connection between pressure to reduce welfare rolls and the pressure on the poor to employ birth control, abortion and sterilization?

These attacks on human integrity, these attempts to slash the relief rolls by any means available are bad enough. More frightening is the public support that is often given to such government policies.

An example of that support was seen in Fort Wayne, Ind., recently when the right of a welfare recipient to an abortion became a cause celebre. Letters to the local papers and comment on local radio and television were overwhelmingly in favor of granting money for the abortion. Almost without exception, the reasoning went like this: the abortion would cost the public a few hundred dollars but letting the baby be born would mean thousands of dollars in Aid to Dependent Children funds in the years to come.

Msgr. James T. McHugh, director of the Family Life Bureau of the U. S. Catholic Conference has called the Montgomery sterilizations "evidence of the utilitarian ethic." That's pretty polite language for the scandal that appears to be shaping up in government-sponsored family planning. But it describes perfectly the rationale behind putting the lowest price possible on the lives of the poor.

—B. H. ACKELMIRE

Challenging public policy

Another case closer to home involves an abortion performed on a 16-year-old minor who is a ward of the Floyd County Welfare Board. Acting in loco parentis and after seeking court guidance, the board recently approved the abortion to terminate a four-month pregnancy.

The girl, unwed and already the mother of a 15-month-old child, reportedly has been a ward of the county for three years. Those facts alone are enough to make one wonder what kind of a "parent" the county has been.

However, there are several other aspects of the Floyd County case that are disturbing. There is the question of funding. Indiana Welfare Administrator Wayne A. Stanton told The Criterion that the abortion was "a local (Floyd

County) matter, locally financed." He said that he did not believe Medicaid funds were used. But if Medicaid monies were involved, then there is a question of federal money and federal policy. And as the Montgomery-promoted investigations have shown there is considerable doubt as to the legality of federally-funded abortions for minors.

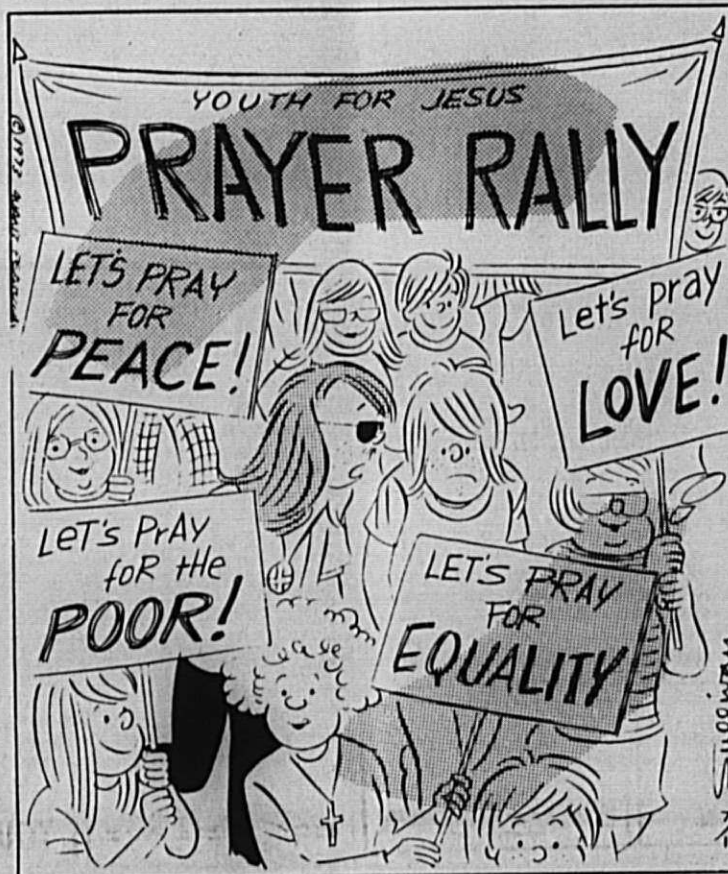
Moreover, Mr. Stanton said he could not understand Catholic opposition to the abortion in question. He doesn't believe religious groups "have the right to impose judgment on individual decisions."

Isn't it a far cry from imposing judgment on a private individual parent and judging the action of a public agency, using public funds, and establishing public policy?

As Mr. Stanton said, the Floyd County case was not the first instance in which a county welfare board has approved an abortion for a minor. We would hope, however, that such cases have been comparatively rare. And if they have been, then every additional case adds weight to exceptional policy procedure until the exception becomes the rule.

Despite Mr. Stanton's view, Catholics—individually or collectively—have every right to challenge such policy decisions and to do what they feel necessary to change public policies and laws which they consider morally and ethically wrong.

—B.H.A.



YOUR WORLD AND MINE

Kent State revisited

BY GARY MacEOIN

In just a few months the situation of many people around the country, who were due to stand trial (or were faced with retrial or appeal of verdict) on charges of having violated the law in their anti-war protests, has changed dramatically. In one case after another, the Justice Department has decided to drop charges.

The change does not reflect any change of heart on the part of the Administration. The reason is more pragmatic. With the continuing disclosure of secret violations both of laws and of basic human rights by high officials for self-seeking purposes, they



LETTERS TO THE EDITOR

Reader is critical of Luther article

To the Editor:

In regard to the article "Martin Luther and Faith" which appeared in the Know Your Faith section of The Criterion (7-6-73), I wish to submit the following.

"The one thing that counts for anything," he (St. Paul) wrote to the Galatians, is "only faith, which expresses itself in love." (Gal. 5:6) could be taken to mean that all that is necessary is to go up to the First Baptist Church—then when the minister says to "Come forward for Christ," go forward and say, "I believe, Lord; help my unbelief," then everything is all right. Troubles would soon be over in this mundane habitation.

To me this is the practical application of the praise accorded in this article because it implies there is nothing further to gain in this world and nothing to lose in the next.

Robert K. B. Saxon

Connersville, Ind.

Weary of Berrigans

To the Editor:

I have never been enamored with the antics of the Brothers Berrigan.

And now that their hypocrisy is manifest by the action of one and the cooperation of the other, I see no reason to give them any additional space as you did in the issue of July 6.

Father Francis Buck

Bloomington, Ind.

know no jury would convict men who—however misguidedly—broke the law openly for reasons of conscience.

That, I believe, says something good about the average American—the jury man and woman—when faced with clear issues of right and wrong. But it leaves some important matters hanging. What about those who had the misfortune to be tried earlier and to be in jail today? Was the evidence against them tainted by wiretapping and agents provocateurs, as it has been admitted to be in cases now dropped?

LEST ANYONE THINK too quickly that it is easy for a person who believes he has a grievance to have his case reopened, let me recall some facts about Arthur Krause, father of Allison Krause, a student killed at Kent State on May 4, 1970. For three years, he has been fighting almost alone to reverse the decision of the Justice Department not to convene a Federal grand jury.

The President's Commission on Campus Unrest established that the student protest against the United States incursion into Cambodia was peaceful until the Ohio National Guard attempted to disperse it, that there was no sniper fire against the troops, and that "the indiscriminate firing of rifles into a crowd of students and the deaths that followed were unnecessary, unwarranted and inexcusable."

THE SIX STUDENTS killed at Kent State were white, and a whitewash investigation by a state grand jury was not enough to end the protests. John Mitchell, then attorney general, tried to do that when he announced 15 months after the shootings that "the Department of Justice had taken every action to serve justice," and that consequently there would be no Federal grand jury investigation.

Even that did not end the matter. Three months later, the American Report published a 24-page supplement entitled "Kent State Revisited: an Appeal for Justice." The Report is published by Clergy and Laity Concerned, an ecumenical group of unquestioned integrity and Christian commitment.

The supplement put together the mass of information and evidence on the public record, bringing out clearly that for all too many Americans violence was an acceptable problem-solver. It revealed, in addition, what even then seemed nothing less than the outlines of a government cover-up. The motives of the attorney general in burying the many unanswered questions remained themselves in question.

THE YARDSTICK

Survey facts cleared

BY MSGR. GEORGE G. HIGGINS

vey—his ignorance is appalling.

On April 10, just as the Teamster-Farm Workers struggle in the table grape industry was getting started, a national committee of clergymen—Protestant, Catholic, and Jewish—went to Coachella, California to try to determine which union the field workers in the valley wanted to represent them.

Our survey, which was conducted on several different properties by subcommittees of the larger interfaith delegation, revealed that approximately 85 per cent of the 1,000 workers whom we interviewed and polled (by secret ballot) preferred to be represented by the United Farm Workers Union. Less than 15 per cent expressed a preference for the Teamsters.

On June 17 William Grami, director of organization for the Western Conference of Teamsters and the man in charge of the Teamster's Coachella operation, pooh-poohed the results of this survey when asked about it on a Detroit television program by Lou Gordon, moderator of the program.

SINCE MY NAME was brought into the discussion and since I was accused by Grami of having engineered a phony survey, I feel obliged—in fairness to the other members of the survey team—to set the record straight on this matter once and for all.

I have known Grami for several years and, while I could hardly expect him to be happy about my widely publicized support of the UFWU or happy about the overwhelmingly pro-UFWU results of our interfaith survey, I never expected him to call me a liar in public. I thought he was too smart—and too much of a gentleman—for that.

It's obvious, however, that I misjudged the man. He is neither as gentlemanly nor as smart as I thought he was. In fact, on the matter under discussion—the origin and the mechanics of our Coachella sur-



WHEN BACKED into a corner by the relentless Mr. Gordon, Grami completely lost his cool and deliberately left the impression with his Michigan television audience that I was principally, if not exclusively, responsible for the survey. If he was, in fact, physically present in Coachella when the survey was taken, he knows better than to say a thing like that.

The fact of the matter is that I did not initiate the Coachella survey. The mechanics of the survey were worked out by the chairman of the interfaith committee—the same man who served as convener of the delegation. In other words, I had no more to do with the survey than any of the other 20-odd members of the committee. The fact that I was delegated to announce the results of the survey to the media was purely fortuitous.

I am not trying to disassociate myself from the work of the committee or from the results of the survey. I am simply trying to give credit where credit is due. I say "credit" advisedly, for, in my judgment, the committee did its work very conscientiously and efficiently. Moreover I am perfectly willing to stand by the results of its extensive survey.

SINCE THE SURVEY was conducted, I have been back to Coachella several times. The more I see of the situation in the Valley, the more I am convinced that our findings were valid.

Grami is perfectly free to question the results of our informal poll, but he had no business saying that our survey was a phony operation. At best, that represents wishful thinking on his part; at worst, it's a deliberate lie.

Be that as it may, if Grami honestly thinks that our findings were invalid—in other words, if he is honestly convinced that the Teamsters are, in fact, the people's choice in Coachella—why isn't he willing to have a secret ballot election conducted under neutral auspices mutually agreeable to all parties concerned? The answer, I think, is obvious. He is deathly afraid that the Teamsters would lose out to the United Farm Workers.

'Ebbing' Protestant groups can teach Catholics lesson

NEW YORK—A leading Catholic theologian and editor observed here that the Catholic Church appears to be following the lead of mainline Protestant Churches which, some say, are "dying."

Father Kenneth Baker, S.J., editor of The Homiletic & Pastoral Review, based his observations on theories presented in a book, "Why Conservative Churches Are Growing," by the Rev. Dean N. Kelley, a United Methodist clergyman and official of the National Council of Churches.

"Reverend Kelley brings out one point very clearly: leniency or tolerance in a Church leads to weakness and decay; strictness produces social strength and growth," Father Baker said in the June issue of the theological journal for priests published here.

HE SAID "Kelley's book has helped me to understand better what is transpiring in the Catholic Church today. I recommend it especially to all bishops and religious superiors. Kelley not only diagnoses the problem—he also offers remedies for dying churches. I think that we Catholics can learn a great deal from him."

"Up until the time of Vatican II the Roman Catholic Church was ranked

among the strict churches," Father Baker wrote. "She demanded sacrifices, sometimes heroic, from her adherents. She expelled dissidents or heretics from among her own ranks. She demanded much study and commitment from converts. She refused to dialogue or associate with other religious groups because she held that she was the One, True Church of Jesus Christ."

"NOW THAT has changed," the editor asserted. "And the result? We seem at present to be following the lead of the mainline Protestant Churches, which, according to Kelley, are not just 'ebbing' but 'dying.'"

He said Dean Kelley's book shows that mainline Protestant Churches are in trouble because they are no longer "serious" about religion, and tolerate members and ministers who "have lost the faith."

On the other hand, Father Baker said, the Kelley book shows that conservative Churches such as Anabaptists, Southern Baptists, Jehovah's Witnesses, Assemblies of God and Mormons, are strict and intolerant about dissent, believing "they have the Truth alone and all others are in error."

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. Boller;
Associate Editor, B. H. Ackelmire; Man-
aging Editor, Fred W. Price; News Editor,
Paul G. Fox; Advertising Manager, James
T. Brady.

Published Weekly Except Last Week
in December.

Postmaster: Please return P.O. forms
1973 to the Office of Publication

MIXED APPROVAL AND CRITICISM

Theologians react to infallibility statement

BY JERRY FILTEAU

WASHINGTON—The Doctrinal Congregation's recent "Declaration in Defense of the Catholic Doctrine of the Church Against Certain Errors of the Present Day" drew mixed reactions of approval and strong criticism from American theologians.

Although the main focus of the Vatican statement was the Church's position on infallibility, theologians contacted by NC News expressed strong interest in the section in which the document describes the "historical condition that affects the expression of Revelation."

While asserting that the "meaning of dogmatic formulas... remains ever true and constant in the Church," the doctrinal congregation declared that such formulas may be incomplete and "depend partly upon the expressive power of the language used at a certain point in time and in particular circumstances."

Anyone interpreting dogmatic formulas must also take into account the particular questions being answered or the errors being corrected by the formulas, the congregation said.

Father Dulles said, "The congregation's emphasis was on the permanence of such formulas," he said, "but it was nuanced in such a way that theologians will be able to work with it."

Jesuit Father John H. Wright, professor at the Jesuit School of Theology at Berkeley, Calif., and immediate past president of the Catholic Theological Society of America (CTSA), said he thought the congregation's attention to the historical conditioning of dogmatic statements was "somewhat new."

"A short time ago people were quite willing to speak of historical conditioning in biblical studies, but there has been a hesitancy to allow this in Church pronouncements," Father Wright said.

BUT FATHER JOHN T. Ford, a professor of dogmatic theology at the Catholic University of America in Washington, accused the Vatican congregation of "not tackling the issue, ignoring what is one of the most pervasive theological issues today."

That issue, he said, is "the whole problem of the philosophical limitations of language."

Father Ford, who has written extensively on infallibility in theological journals, said he strongly disagrees with Father Hans Kueng, the controversial Swiss theologian whose views challenging the traditional concept of infallibility were apparently the main focus of the Vatican document's response to "certain errors of the present day."

But, said Father Ford, "The document is just as flagrant in its abuse of linguistic analysis as Kueng was."

According to the Doctrinal Congregation, there is a "permanent meaning" in dogmatic pronouncements that remains the same in various modes of expression.

"That you could have all types of expression with the same meaning—that's philosophically indefensible," said Father Ford.

FATHER RICHARD McBrien of Pope John XXIII National Seminary in Weston, Mass., current president of the CTSA, accused the Vatican declaration of showing "a positivistic attitude towards

Revelation" and "a serious lack of ecumenical sensitivity."

The document "equates Revelation with objective truths," he said. He also accused the congregation of a tendency to be biblically uncritical. "This document does not take modest and even conservative scholarship into account," he said.

Father McBrien also criticized the congregation for being too selective in the errors about the Church that it criticizes and for setting up "false oppositions."

He said examples of ignored errors that the congregation is listing are the ideas that "the Church is an absolute monarchy" and that "the lay apostolate is only a share in the apostolate of the hierarchy."

As an example of a false opposition, Father McBrien cited the congregation's statement that it is wrong "to imagine that

Christ's Church is nothing more than a collection (divided, but still possessing a certain unity) of Churches and ecclesial communities."

"The Church is the whole community of Christians, and the Church is divided," Father McBrien said.

HE SAID HE AND other theologians would not hold that the Church is "nothing more than" that, however. "The Church is a mystery; it is the temple of the Holy Spirit," he said. "But the Catholic Church is not the whole Church."

Father Brown pointed out that the document was expressly intended only to combat certain errors, not to provide a "complete, positive expose" of what is good theology.

"Especially in the secular press, this will be looked on as a repressive document," Father Brown said. But he added that the document must be taken in

the context of what it was intended to do, which in this case was to combat certain dangers that the Doctrinal Congregation had perceived.

In a statement of that sort, he said, "you have to look to see if the document shows a subtle appreciation of the positive things that are going on. I think it does."

Although several theologians criticized the document for being behind the times, most agreed that it represented an advance in recognizing the investigative work of theologians.

Father William Shea, a professor of theology at the Catholic University of America, said the document "takes cognizance of the fact that the Catholic Church has a history. Catholic theologians have been operating this way for a couple of decades now."

Death comes peacefully to religious, says psychiatrist

ALBANY, N.Y.—A leading expert on death and dying asserted that "truly religious people die with much more peace and equanimity." She added, however, that it would be better for a person to have no religion than a merely external one.

Dr. Elizabeth Kubler-Ross made these remarks in an interview here during a break in a day-long seminar she was offering at a state university. Dr. Ross, a Swiss-trained psychiatrist, authored "On Death and Dying," a study of dying which has gained international renown.

She wrote the book after counseling hundreds of dying patients at the University of Chicago's Billings Hospital. Currently, Dr. Ross is medical director of the Mental Health Center of South Cook County, Ill.

ASKED ABOUT religion's effect on dying people the psychiatrist recalled her initial studies of death. "I saw a lot of religious people who died with much more turmoil than non-religious people. My interpretation was that religious people have it harder. I didn't appreciate at the

time that I saw only pseudo-religious people who talked about life after death but skipped the fact that we have to die first before resurrection. These are not religious people. It is all outside.

"Really religious people," she continued, "who have internalized their faith I never see because I am consulted when people have trouble. Truly religious people die with much more peace and equanimity."

Those who have not internalized their faith, she said, are worse off than those with no religion at all. "None is better than a half," she summed up.

Reflecting on the increased interest in death in recent years, Dr. Ross called it "a very genuine change. There are now over 100 institutions offering courses on the dying patient. I go from town to town, thousands of people come out to hear me. Priests in the pulpit are talking about dying and are not afraid of it. High school kids who gather in church basements used

to talk about sex and drugs; now they talk about death and dying."

THE REASON for this turn-about, she stated, is that society has realized it was "five to 12. We came to the absolute extreme of our own destructiveness with nuclear weapons, chemical-biological warfare, wars in Cambodia and Laos. It was a question of having the courage to face this before it was too late. Americans are known as people who wait to the last minute to do something and then do it with more vigor. This is why we have made fantastic strides in the last few years."

Continuing in her softly accented voice, she said, "If we admitted that death could happen to us right here, we couldn't have children or plan for the future." The result is a fear of death that should be confronted and "come to grips with."

Dr. Ross is optimistic that the youth will accomplish this sooner than any other age group. Referring to Vietnam, she noted,

"This generation has been brutally confronted with reality. My hope is with the young who have faced it and are doing something about it. It is not too late."

Narrowing her scope to the individual faced with a dying relative or friend, Dr. Ross suggested that people "not desert the dying. If you are uncomfortable, have the courage to say so, to say, 'I don't know what to say or do but I want to help.' The dying patient will help the visitor and make him comfortable. We have to be aware of our own fears and anxieties and feelings of clumsiness. You don't have to go into the room convinced you have all the answers."

After working with so many dying patients and becoming involved "at a gut level, not just academically," Dr. Ross has found her own fears lessened. "The more you work with them, the more your own anxieties are eased, the more you come to peace. You realize that death is a part of life like birth. If we could convey this to people at a very early age, people would have much less trouble later on."

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BAPTISTS

BY WILLIAM J. WHALEN

How and when a person is baptized has been a central concern for several centuries for the Christians known as Baptists. They believe that only adults should receive Baptism and that the only proper form is immersion. They reject such practices as the baptism of infants or the pouring or sprinkling of water in administering the ordinance.

Besides the Baptists many other churches prefer immersion, including the Disciples of Christ, Churches of Christ, Brethren, Mennonites, Seventh-day Adventists, and Mormons. Sometimes the baptism will be held in a river or pond and at other times in a baptismal pool in the church building. Until the 13th century immersion was the normal form of Baptism in Roman Catholicism and it remains an acceptable form in the Western church as well as in Eastern Orthodoxy.



"How and when a person is baptized has been a central concern for several centuries of the Christians known as Baptists. They believe that only adults should receive baptism and that the only proper form is immersion." (NC photo)



"Billy Graham, a Southern Baptist minister, is probably the best known Protestant clergyman in the country and one of the most successful revivalists." (NC Photo by Robert L. Miller)

CATECHETICS

The Baptists and freedom

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

Somehow it was leaked to the news media that Harry Truman, while President of the United States, from time to time enjoyed a good shot of whiskey. Most people at the time took the revelation in stride, but not all. Some influential Baptists launched an effort to have the President, himself, a Baptist, expelled from the Southern Baptist Convention because of his occasional nip.

Truman responded in typically blunt fashion. He pointed out in no uncertain language that no one in the Convention had any power to expel him or anyone else. Although no theologian, Truman was right.

This was not a matter of executive privilege, but of sound Baptist principles. Baptist Churches have no right or procedures for excommunicating members or enforcing ethical or doctrinal standards. As a Baptist Harry Truman stood up for his freedom of conscience which is a central part of Baptist tradition.

PERHAPS NOTHING is more characteristic of Baptists in America than their jealous concern about freedom of conscience and religious liberty. For Baptists it is a deeply held conviction that



no one has spiritual authority over the individual believer.

Only God and the Bible bind the Baptist's conscience. There are no creeds, no sacraments, no ecclesiastical systems of government, no prescribed ritual. Baptists are religiously democratic because faith is necessarily a free commitment. For that same reason they refuse to baptize infants.

The Baptist insistence on religious liberty and individual freedom is something to be admired, something for which we Americans can be grateful. The fact that the Baptist interpretation of this radically Christian principle differs from that of other Christian Churches including our own, need not diminish either our admiration or our gratitude. In fact, the Baptist respect for personal freedom and recognition of personal responsibility can stimulate us to look more deeply at our own awareness of individual religious rights and responsibilities.

AS THE SECOND Vatican Council reminded us, freedom of conscience is the other side of personal responsibility, and faith is of necessity free. "For its part, authentic freedom is an exceptional sign of the divine image within man. For God has willed that man be left 'in the hand of his own counsel' so that he can seek his Creator spontaneously, and come freely to utter and blissful perfection through loyalty to him.

Hence man's dignity demands that he act according to a knowing and free

choice. Such a choice is personally motivated and prompted from within. It does not result from blind internal impulse nor from mere external pressure." (Church Today, No. 17).

It would be well worth the time to read the Council's fuller treatment of religious liberty, namely the Declaration on Religious Freedom. It is a uniquely American contribution to the Council, created chiefly by the late John Courtney Murray, S.J., out of his years of theological reflection on religious freedom within the American democratic experience. The Council states: "God calls men to serve him in spirit and in truth. Hence they are bound in conscience but they stand under no compulsion . . . man is to be guided by his own judgment and he is to enjoy freedom" (No. 11).

Undoubtedly Roman Catholic and Baptist interpretations of the shared Christian principle of individual freedom differ. However, before emphasizing the differences, it can be helpful to reflect more deeply on one's own religious tradition of religious liberty.

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PARISH LIFE

What did they look like then?

BY JAMES J. PHILLIPS

Christ did not establish a parish. But St. Paul did. At least he established some things that looked like parishes. He referred to them as "the Church at" a particular place: "The Church at Antioch" "the Church at Ephesus."

What were these Churches? They were those adults in the area who had heard and accepted St. Paul's preaching. They banded together because they had a very important thing in common: the meaning they saw in life.

They supported one another, motivated each other to greater service of The Lord, and conducted regular celebrations of the good things that had happened to them.

A list of the more important qualities of these "parishes" would include the following:

—The local Church was organized around the adult believers, who were rather actively involved in making the Church what it was

—They seem to have been quite concerned about motivating and supporting one another. They knew each other and tried to help each other become stronger Christians.

—The worship service was seen as an opportunity to celebrate Christ's Resurrection and to learn—from their bishop and from one another—more about what their Faith meant in their lives.

These same qualities ought to prevail today. It is worth taking a look to see if they do.

—Do you usually think of the parish in terms of what it is for the adults in the area, or do the children seem to get most of your attention?

—How much of an effort do you make to share your Faith with your fellow parishioners?

—How much of an effort do you make to help your priests support the Faith of those with whom you worship?

—Do you celebrate and learn at Sunday Mass?

One more question: If you found the answers to these questions less than satisfying, whom did you blame for the problem?

Something on that question next week.



LANDS OF THE BIBLE

City from which Bible got name

BY STEVE LANDREGAN

Did you know that the Bible was named after a city? It is, and that city, Byblos, on the coast of Lebanon, is one of the more fascinating spots in the lands of the Bible.

As we have seen in our exploration of the Bible lands, the Greeks were responsible for many of the names by which we know the Middle East. Like Palestine and Phoenicia, Byblos was named by the Greeks, and like the name Phoenicia, the name Byblos was derived from the seaport's most famous export . . . papyrus.

According to Bruce Conde, author of "The Way to Byblos," when the Greeks began to trade with the ancient city they discovered Egyptian papyrus in use there, and immediately began to look to the city as their primary source of the writing material.

The Phoenicians called the city Gebal, but to the Greeks it was easier to call it after its most important export. The name papyrus first became distorted to pulpos and in the vernacular of the Greek sailors it became byblos. So to the rest of the world Gebal was Byblos.



EVEN TODAY, the port is known to the Western World as Byblos, but the Lebanese still use the city's ancient name, Gebal, which is now spelled Jbeil. The name Jbeil incidentally means little mountain.

The Greek's distortion of the word papyrus had ramifications far beyond the name of the city. The word came to apply to any scroll written on papyrus, and ultimately came to be synonymous with scroll and subsequently with the idea of a collection of papyri in any form, thus it also was used to describe papyri bound into books.

The Greek word byblos for book found its way into Latin and all the romance languages, even into English, in such words as bibliography. It is easy to understand how, in a world permeated by Greek culture, the Holy Scriptures, "the book" came to be called by the Greek word for book. So the Holy Scriptures became Byblos, and in English, Bible. All because Greek sailors never learned to pronounce papyrus.

The Lebanese city of Byblos or Jbeil, is itself one of the most intriguing historical sites in a country filled with them. It is possibly the oldest continuously inhabited city in the world.

Archaeologists have determined that the city was inhabited as early as the Neolithic Age, as long as 5,000 or 7,000 years ago. Evidence of a flourishing city during the later Chalcolithic Age, and Bronze Age has also been discovered.

As a Phoenician port it was the point of export for the famous Cedars of Lebanon. It became a Roman city and a Crusader citadel in the 12th and 13th centuries A.D. and Byblos probably has the oldest surviving Crusader Castle in the Middle East.

ONE OF THE MOST interesting antiquities is the sarcophagus of King Ahiram, from the 11th century before Christ. As a warning to potential grave robbers the vault contains in early Phoenician script the words: "Warning, here thy death is below."

Inside the sarcophagus is a further inscription that contains the words: "... If any King or any governor or any army commander attacks Byblos and exposes this coffin, let his judicial scepter be broken, let his royal throne be overthrown, and let peace flee from Byblos, and as for him, let a vagabond efface his inscription!"

Much more can be said about Byblos. It is indeed one of the most intriguing spots in the "Lands of the Bible."

(Copyright 1973, NC News Service)



"One of the most interesting antiquities is the sarcophagus of King Ahiram, from the 11th century before Christ. . . Inside (are) the words: '... If any King or any governor or any army commander attacks Byblos and exposes this coffin, let his

judicial scepter be broken, let his royal throne be overthrown, and let peace flee from Byblos.'" (NC Photo courtesy Lebanese Tourist Office)

LITURGY

Unique Paschal Mass is held for children

BY FR. JOSEPH M. CHAMPLIN

El Camelo Retreat House in Redlands, California, overlooks the San Bernardino valley and from there on a smog-free spring day one can see in the distance extensive orange groves and bordering snow-capped mountains.

I conducted a priest's retreat at this beautiful spot in May, smelled for the first time that lovely fragrance of orange blossoms at night and heard young Father Ed Wood tell me about a special children's Easter Sunday Mass.

He and his pastor at St. Therese' parish in San Diego, Msgr. Sean Murray, knew that the relatively small church would be filled for the main ser-



vices on Easter. Since Father Wood had presided over liturgies for children before, it seemed like a good idea to propose this unique Paschal Mass for youngsters in grades 1-6. By having children in the nearby parish hall, the church proper would be available for more adults.

SIXTY BOYS AND GIRLS arrived on a Saturday two weeks before Easter to plan and prepare this Easter Eucharist. They had responded to pulp announcements, bulletin appeals, and letters from religious instruction teachers, all of which publicized the Mass and invited volunteers for the Saturday preparation event.

Some came to read, others to paint, still others to sing or play in the folk group.

"Do you know any of these songs we will be using?" Father Wood asked a trumpet-carrying grammar school musician who arrived late on the scene.

"No. I only know one tune, 'When the Saints Come Marching In.'"

"Fine. That can be our processional hymn."

The artists used their talents to fashion on this and the following Saturday various symbols of Easter and the Resurrection.

A PASCHAL LAMB attached to a 5' cardboard cross served as the base for countless balls of cotton which were glued to the animal and gave it a fuzzy appearance.

This with other cardboard items—an Easter lily, a beautiful butterfly, a large sun and an Easter candle with Alpha and Omega on it—were hung from the ceiling or placed around the altar together with many banners made throughout the year by students in CCD classes.

Two children, ages 6 and 9, were baptized at the Mass. Father Wood gave them large candles several weeks prior to the service with directions to decorate the tapers at home. They did so and brought the

(Continued on Page 7)

(Copyright 1973, NC News Service)



Does woman reflect image of God or of man?

Intellect

(Copyright 1973)

Intellectual Revival stirred only shallows

I have heard superb sermons. But from too many I came away wondering that a teaching Church should give so little thought to teaching its teachers to teach.

What did they look like then?

After the Mass, the youngsters left the hall, balloons in hand, and with great shouts of joy and excitement released them. Their parents and other adults were at that moment leaving the Church down the hill from the hall. They heard the commotion, looked up, and saw a cloud of colorful balloons rising, like the Lord, to a distant, heavenly destination.

(Copyright 1973, NC News Service)

SUNDAY — 1 Ford Pinto Station Wagon

FIRST SUBNOVICE TITLE

Lourdes captures swimming crown

INDIANAPOLIS—Our Lady of Lourdes captured their first team championship trophy in the Junior CYO Subnovice Swim Meet last week by edging defending champion Immaculate Heart 77 to 76. Finishing third overall was Holy Name with 63½.

The champions and runnerup swapped titles in the boys and girls divisions, with Immaculate Heart taking the boys' honors and Lourdes winning in the girls division.

Five new meet records were set in the trials or final events, while two previous records were tied.

Bill Kuntz, acting CYO executive director, served as clerk-of-course and meet director, assisted by Bob Tully. Head timer was Dave Oberling. Other officials included: starter—Jerry Krug; announcer—Major Schnieders; and scoring—Mrs. Albe Burke, Mrs. George Schnieders and Mrs. Water Germann.

Complete meet results are as follows:

SUBNOVICE SWIM RESULTS

13-14 Boys' 25 Meter Backstroke—1) Jim Connor, Holy Name; 2) Joe Strange, Holy Name; 3) Steve Heckman, St. Pius X. Time: 19.5 sec.

13-14 Girls' 25 Meter Backstroke—1) Linda Lamping, Holy Name; 2) Mary Agnew, St. Joan of Arc; 3) Lisa Richards, Immaculate Heart. Time: 18.7 sec.

15 or Over Boys' 25 Meter Backstroke—1) Ricky Rush, Little Flower; 2) Kevin McGinley, Our Lady of Lourdes; 3) Rick Schmalz, St. Pius X. Time: 16.2 sec. (Record Tied)

15 or Over Girls' 25 Meter Backstroke—1) Mary Ann Tarpey, Our Lady of Lourdes; 2) Mary Heckman, Holy Spirit; 3) Mary Gregg, Little Flower. Time: 19.3 sec. (Record of 19.1 set in trials by Mary Ann Tarpey)

13-14 Boys' 25 Meter Freestyle—1) Joe Agnew, St. Joan of Arc; 2) Jeff Vargo, St. Lawrence; 3) Steve Heckman, St. Pius X. Time: 16.0 sec.

15 or Over Boys' 25 Meter Freestyle—1) John Rush, Little Flower; 2) Steve Wheatley, Holy

Name; 3) Mark Germann, Immaculate Heart. Time: 14.1 sec.

15 or Over Girls' 25 Meter Freestyle—1) Ann Healey, Immaculate Heart; 2) Kim Sheehan, St. Andrew; 3) Mary Ann Tarpey, Our Lady of Lourdes. Time: 15.8 sec. (Record of 15.6 set in trials by Ann Healey)

13-14 Boys' 25 Meter Breaststroke—1) Kenny Grisley, St. Bernadette; 2) Jeff Vargo, St. Lawrence; 3) Dan Walker, Nativity. Time: 20.2 sec.

13-14 Girls' 25 Meter Breaststroke—1) Jean Van Blaricum, St. Catherine; 2) Peggy Border, St. Jude; 3) Cindy Strack, Holy Name. Time: 21.3 sec.

15 or Over Boys' 25 Meter Breaststroke—1) Rick Rush, Little Flower; 2) Mark Kirch, Our Lady of Lourdes; 3) Kevin Patterson, Holy Name and Ronny Bone, Our Lady of Lourdes (Tie). Time: 18.7 sec.

15 or Over Girls' 25 Meter Breaststroke—1) Kathy McAtee, Our Lady of Lourdes; 2) Terry Welsh, Holy Spirit; 3) Elsie Young, St. Luke. Time: 21.0 sec. (Record of 20.9 set, tied in trials by McAtee)

13-14 Boys' 25 Meter Butterfly—1) Joe Agnew, St. Joan of Arc; 2) Steve McLaughlin, Immaculate Heart; 3) John Boucher, Holy Spirit. Time: 16.4 sec.

13-14 Girls' 25 Meter Butterfly—1) Julie Young, St. Luke; 2) Helen Tarpey, Our Lady of Lourdes; 3) Linda Lamping, Holy Name. Time: 18.9 sec.

15 or Over Boys' 25 Meter Butterfly—1) Ed Hickman, Holy Spirit; 2) Chuck Boucher, Holy Spirit; 3) Greg Vargo, St. Lawrence. Time: 15.6 sec.

15 or Over Girls' 25 Meter Butterfly—1) Kathy McAtee, Our Lady of Lourdes; 2) Linda Koopman, St. Luke and Elsie Young, St. Luke (Tie). Time: 18.4 sec. (Record set by McAtee)

13-14 Boys' 100 Meter Freestyle Relay—1) Immaculate Heart "A"; 2) Little Flower "A"; 3) St. Pius X. Time: 1:05.1 sec. (Record)

13-14 Girls' 100 Meter Freestyle Relay—1) Holy Name; 2) Immaculate Heart "A"; 3) St. Joan of Arc. Time: 1:10.5 sec.

15 or Over Boys' 100 Meter Freestyle Relay—1) Immaculate Heart "A"; 2) Holy Spirit "A"; 3) Our Lady of Lourdes "A". Time: 57.7 sec. (Record)

15 or Over Girls' 100 Meter Freestyle Relay—1) Our Lady of Lourdes "A"; 2) St. Luke "A"; 3) Little Flower "A". Time: 1:07.4 sec.

BOYS RESULTS
1) Immaculate Heart—41½
2) Our Lady of Lourdes—34½
3) Little Flower—32½
4) Holy Name and Holy Spirit—29½ (Tie)

1) St. Pius X—19½
GIRLS RESULTS
1) Our Lady of Lourdes—42½
2) Immaculate Heart and St. Luke—34½ (Tie)
3) Holy Name—34
4) Holy Spirit—17½

OVERALL RESULTS
1) Our Lady of Lourdes—77
2) Immaculate Heart—76
3) Holy Name—63½
4) Little Flower—49
5) Holy Spirit—47
6) St. Joan of Arc—37½

CARD PARTY

INDIANAPOLIS—The Little Flower Auxiliary of the Knights of St. John will sponsor a Card Party on July 22, beginning at 2 p.m., in the Little Flower parish auditorium, 14th and Bosart Sts. The public is invited. All games will be played.



"56" BASEBALL CHAMPIONS—The 1973 championship of the CYO "56" Baseball League, which was contested for the second time, went to St. Jude's, shown here with their coaches. The far Southsiders posted a perfect 9-0 record in winning the title, and closed the season against nearest rival St. Bernadette with a double victory to clinch matters, winning a suspended game and then the regularly-scheduled contest. Assistant Coach Bob Lynch is at the left in the back row. Standing at the right is Head Coach Bill Sahm.

Plan task force on youth

WASHINGTON—The United States Catholic Conference will establish a task force on youth that will examine and make recommendations on matters concerning young people and the Church.

The task force on youth was called for by the Administrative Committee of the National Conference of Catholic Bishops (NCCB). It is an outgrowth of a large number of proposals coming from the bishops' regional meetings this spring.

Of the many recommendations concerning the subject of "Youth and the Church," some were turned over to the new task force while others were directed to the NCCB Committee on Liturgy, the USCC Education Committee and the USCC Division of Youth Activities.

THE PROPOSALS concerning youth included:

—Examination of the possibility of establishing a missionary community with a special mission to the youth of the country.

—More effective use of the communications media which appeal to young people.

—Development of special liturgies and paratiturgical services for the young. Possible creation of a special liturgical form of "commitment to Christ and the Church" for young people approaching adulthood.

—Improved training for persons working in youth ministry.

Recommendations for regional action relating to youth placed heavy emphasis on training and urged that every diocese have a fulltime director of youth activities and a fully developed youth program.

Heads Council in New Albany

NEW ALBANY, Ind.—Joann Whalen of St. Joseph's parish, Clark County, has been elected president of the New Albany Deanery Junior Youth Council. Other new officers and parish heads include: David Welch of Holy Family parish, New Albany, vice president; Connie Faske of St. John's parish, Starlight, secretary; Nancy Fulmer of St. John's parish, Starlight, treasurer; and Dennis Cromwell of Holy Family parish, New Albany, parish coordinator.

Seed money given for drought relief

ROME — Catholic relief organizations from five nations, including the United States, pledged \$460,000 to buy seeds for planting in the drought-stricken Sahelian zone of Africa, where millions of people face starvation.

Msgr. Joseph Harnett, director of programs of the U.S. Catholic Relief Services (CRS) in three of the stricken sub-Saharan nations, said that if rain comes it is absolutely essential to have the seeds on hand to avoid continuation of the famine that stalks those lands.

CRS enjoys the unique advantage of having permanent aid programs in three of the stricken nations: Mauritania, Senegal and Upper Volta. In addition, CRS workers are conducting a survey through Mali, Niger and Chad to recommend emergency measures to CRS headquarters in New York.

Wrap-up slated for softball

INDIANAPOLIS—The Junior Boys and Girls Softball Leagues will wrap up regular season play Sunday, July 22, to be followed by post-season tournaments in both leagues. Tourney schedules will be mailed next week.

Division leaders in the boys league include: Division I—St. Michael's (4-0), Division II—St. Lawrence (4-0) and Division III—St. Barnabas (5-0). Girls leaders are: Division I—St. Andrew and St. Anthony's (3-0), Division II—Holy Name and St. Simon's "A" (4-0) and Division III—St. Jude's (4-0).

Slate reunion at St. Meinrad

ST. MEINRAD, Ind.—The 45th annual reunion for alumni of St. Meinrad Seminary will be held here Tuesday and Wednesday, August 21 and 22. Both priests and lay alumni are invited.

Program highlights include a seminar on youth directed by Bishop William Borders of Orlando, Fla., reunion Mass, golf tourney at Christmas Lake Golf Course, golf awards buffet, annual meeting, special class gatherings and a closing banquet.

Father Geoffrey Gaughan, O.S.B., chaplain in the U.S. Navy, will give the banquet address, while Father Joseph Semancik, Gary pastor, will offer the reunion Mass homily.

Swimmers, note

The Archdiocesan Swim Meet, scheduled for next Monday and Tuesday, July 16 and 17, at the Broad Ripple Pool, will begin each evening at 5:30 p.m. instead of the previously-announced time of 6 p.m., the CYO Office announced this week.

All swimmers, timers and coaches are asked to be ready to begin at the earlier time.

CATHOLICS IN JAPAN

TOKYO—There were 362,530 Catholics in Japan at the end of 1972, an increase of 5,061 over the previous year.

STANDINGS

JUNIOR BOYS SOFTBALL
Division I—St. Michael 4-0; Immaculate Heart 2-1; St. Malachi 2-1; St. Anthony 2-2; St. Christopher 1-3; St. Rita 0-4.
Division II—St. Lawrence 4-0; Our Lady of Lourdes 2-2; St. Andrew 2-2; St. Pius X 2-2; Holy Spirit 2-3; St. Simon 2-3; St. Philip Neri 1-3.
Division III—St. Barnabas 5-0; St. Bernadette 3-1; St. Catherine 2-2; St. Jude 2-2; Sacred Heart 1-2; Nativity 0-3; St. Patrick 0-4.

JUNIOR GIRLS SOFTBALL
Division I—St. Andrew 3-0; St. Anthony 3-0; St. Pius X 2-2; Immaculate Heart 1-2; St. Matthew 1-2; St. Gabriel 0-4.
Division II—Holy Name 4-0; St. Simon "A" 4-0; Our Lady of Lourdes 2-2; Nativity 1-2; Holy Spirit 0-3; St. Bernadette 0-4.
Division III—St. Jude 4-0; St. Catherine 3-1; St. Roch 2-1; St. Mark 2-2; Sacred Heart 1-3; St. Barnabas 0-3; St. Simon "B" 0-3.

'Fifth Wheelers' elect officers

INDIANAPOLIS — Newly-elected president of the "Fifth Wheelers," social organization for Catholic widows and widowers, is Ed Hegarty of St. Matthew's parish.

Other new officers include: John J. Dugan of St. Anthony's parish, vice-president; Mrs. Mary Koors of St. Mark's parish, recording secretary; Mrs. Jo Martin of Holy Name parish, corresponding secretary; Mrs. Dorothy Ruch of St. Monica's parish, treasurer; Mrs. Mary Wor-

thington of Holy Name parish, program chairman.

Also, Mrs. Josephine Cheesman and Mrs. Carol Seal of St. Matthew's parish, activities co-chairmen; Mrs. Lydia Hall of Sacred Heart parish, photography chairman; and Mrs. Alene Yocum of Christ the King parish, welfare chairman.

Now in its ninth year, the group meets the first Saturday of each month at the Paternmaker's Hall, 1520 E. Riverside Dr. A bus trip to

Outdoor Dance

INDIANAPOLIS—The City-Wide Summer Outdoor Dance, sponsored by the Indianapolis Deaneer Youth Council, will be held from 8 to 11 p.m. tonight (Friday) at St. Gabriel's parish, 6000 W. 34th St. "The Light Touch" combo will provide the music. Admission is \$1.25 and a valid CYO card.

Nashville, Ind., is planned for Saturday, July 21. The outing will include dinner at the Ramada Inn and a theater party.

In Your Charity — Pray for these Souls who were buried during the month of June in our Cemeteries

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Petrosky, Casimer A.
Collins, Patrick
Allen, Jason E.
Ramsey, Mary M.
Shoopman, James H.
Lynch, Mary E.
Andrews, Elizabeth
Fleetwood, James C.
Alam, Harold J.
Diolo, Louise F. Reilly
Triplet, Fred B.
Simon, Andrew F.
Conlin, Merle
Maier, Theodore
Holloran, Clara L.
Riley, Rodgers F.
Schultz, Clayton W.
Hicks, Mary A.
Meyer, Christina H.
Jones, Clara R.
Jekel, Edward
Walsh, Mary H.
Nolan, Joseph A.

ST. JOSEPH

Gerdts, Alfred
Marten, Albert H.
Mates, George E.
Sansone, Frank C.
Whitney, Arthur J.
Angrick, Frank C.
Wechsler, Frances E.
Mullinaro, Steven
Ernstes, Rita J.
Busald, Julia M.
Moxley, Leona
Steeb, Frank S.
Stoll, Ione M.
Gueliden, Centa
Lauck, Frank J.
Frohner, Little E.
Valcins, Anna

CALVARY

Williams, Jean A.
Lamb, Ethel K.

Goebel, Gilbert F.
Green, George C. Sr.
Von Staden, Lena
Schneider, Ralph A.
Alerding, Lillian
Sahm, William S.
Dunn, Gregory P.
Black, Charles A.
Cass, Edward M.
Weber, Mable M.
Jones, Altha
Wibbels, Walter H.
Marley, Mark W.
Latz, Walter H.
Cattelier, Charles J.
Day, Arthur A.
Baumgartner, Dolores E.
Moriarty, Pauline H.
Polk, Nancy J.
Alsop, Russell
Wiles, Twins Owen & Terrence
Commons, Charles F.
Burch, Louise C.
Clegg, Donald E.
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Four retreats set at Mount

MT. ST. FRANCIS, Ind. — Four week-end retreats have been announced on the 34th annual retreat season at Mount St. Francis Seminary here.

Father Christian T. Moore, O.F.M. Conv., will serve as retreat master developing the theme "Deepening One's Prayer Life." Ample time will be provided for discussion and private consultation.

Sponsored by the Men of the Mount Retreat League, a layman's organization active since 1940, the retreats are scheduled for July 13-15, July 20-22, July 27-29 and August 3-5. All sessions begin at 7:30 p.m. Friday and close at 3 p.m. Sunday. Reservations can be made by calling (812) 923-8819.

The seminary is located on Highway 150, six miles from downtown New Albany or the Sherman Minton Bridge over the Ohio River.

Jubilee slated by Franciscan

INDIANAPOLIS — Father Peter Holzer, O.F.M., a native of Sacred Heart parish, will offer a Mass of Thanksgiving at 12 noon Sunday, July 15, in observance of his 25th Jubilee of Ordination.

A faculty member at Quincy (Ill.) College, where he served many years as academic dean, he holds a doctorate in political science from Fordham University.

Father Peter is the son of Mrs. Anthony Holzer and the late Mr. Holzer. He has three brothers and two sisters: Father Werner Holzer, O.F.M., of Chicago, Melvin C. Holzer of Indianapolis, Francis J. Holzer of Greenfield, Miss Leona and Miss Marie Holzer, both of Indianapolis.

A private family reception will follow the Mass on Sunday.

FESTIVAL GUIDE

For the convenience of Criterion readers, we are again printing a handy listing of Summer Festival and Picnic dates. Parishes are invited to submit dates of other picnics and festivals outside the Indianapolis area which they would like to see included in the weekly calendar. Affairs in the Indianapolis area will be carried in the regular Social Calendar.

Navilleton—July 15

Sellersburg—July 29

Sr. Clementine dies at age 88

FERDINAND, Ind. — Funeral services for Sister Clementine Kares, O.S.B., were held in the Benedictine Convent of the Immaculate Conception here Saturday, July 7. She died (July 5) in the convent infirmary at the age of 82.

A native of St. Philips, Ind., Sister Clementine was the 11th of 15 children. She entered the convent in 1910 from Evansville and celebrated the diamond jubilee of her religious profession last year.

She spent her religious life in prayer and domestic work, serving 19 years as head of the convent bakery and garden. She served many years as housekeeper on various Southern Indiana missions, including Floyds Knobs, St. Marks, Cannelton and Corydon.

Two brothers and three sisters survive: Henry Kares of Evansville, John Kares of Lakeview, Ore., Mrs. Carrie Diller of Indianapolis, Mrs. Edward Pies and Mrs. Frone Bendzen, both of Evansville. She was preceded in death by a sister, Sister M. Coletta Kares, O.S.B., a member of the Ferdinand Benedictine community.

Remember them in your prayers

BROOKVILLE
ROBERT R. DIRKHISING, 57, St. Peter's, July 2. Brother of Raymond J. Dirkhising of Batesville; stepbrother of Marie Buckler of Brookville.

INDIANAPOLIS
CHARLES A. FOX, 55, St. Catherine, July 9. Brother of Paul G. Fox, news editor of The Criterion. Anne Anderson, Francis Vincent Fox, Rita Dryer, Martha Williams, Theresa Fox and Virginia Ziegler.

CECELIA C. COOPER, 59, St. Rita, July 5. Sister of Aloysius R. and Fred Clements. Mary A. Estill and Virginia K. Williams.

BERNADETTE GOUGH, 70, St. James, July 5. Mother of John J. Joseph A. and William F. Gough, Helen V. Davis and Lillian M. Coker.

PATRICK M. BROWN, 28, Christ the King, July 6. Son of Mr. and Mrs. Leo P. Brown; brother of Michael and Thomas Brown, Kathleen Johnson and Anne Guerrier.

THOMAS F. PAZDER, 50, Our Lady of Greenwood, July 6. Son of Frances Pazder; brother of George and William Pazder.

CARRIE FITZPATRICK, 51, Bridget, July 6. Mother of Evelyn Bond; sister of George, Leroy and Lex Driver, and Vivian Lane.

KENNETH L. GRUNER, 11, St.

Elect officers of Third Order in Indianapolis

INDIANAPOLIS — Newly-elected Prefect of the Lay Franciscans of the Holy Stigmata Fraternity is Mrs. Eleanor Blackwell, who will preside at the next meeting Monday, July 16, following 8 p.m. Mass at Alverna Retreat House.

Other new officers include: Peter Magnant, vice prefect; Jean Magnant, novice mistress; Frances Kaffenberger, treasurer; Jeannette Wilson, secretary; Nellie Smith, infirmarian; Evelyn Bottin, librarian; and Richard Bottin, publicity.

John, July 7. Son of Mr. and Mrs. Edward Gruner; brother of Edward K. and Gerald Gruner; grandson of Mr. and Mrs. Kenneth Gruner and Elsie LaFrance.

WILLIAM F. TREACY, 47, Holy Spirit, July 7. Father of William F. and Robert E. Treacy. Mrs. William McQuillan and Mrs. Michael Mishler; brother of Joseph, Bernard, Francis, Helen and Catherine Treacy.

RAYMOND E. BICHMANN, 78, St. John, July 7. Brother of Helen Sullivan.

MARY SPALDING, 84, 55, Peter and Paul Cathedral, July 7. Mother of Dr. Joseph J. Spalding and Ann Kaza, and Mary Ortonova.

ANTHONY F. BEHLER, 85, St. Jude, July 9. Father of Mary Hartley; brother of Dorothy and Rudolph Behler. Mary Kattau, Cecelia Strutiner and Adeline Rohr.

HENRY M. OTTERBACH, 66, Holy Spirit, July 11. Husband of Mary L.; father of Marilyn Waterman, Judith Bickers and Phereena Schoenberg; brother of Louis Otterbach, Freida Steckman and Louise Kendrick.

HERMAN J. SCHICKEL, 78, St. Mary, June 28. Father of Peter J. Schickel of Lanesville, Herman E. Schickel of Maplewood, Paul J. Schickel of Louisville; Mrs. Edward Kirgester of Borden; Mrs. Fred Hobbins and Catherine R. Schickel, both of Lanesville; half-brother of Raymond Schickel of Inkster, Mich.

MADISON
KATHRYN T. HILL, 79, St. Michael, June 13. Mother of Mrs. Patricia Selig of Lexington; Joseph F. Hill and Sister Mary Karen Hill, O.S.B., of Ferdinand.

JEFFERSONVILLE
MARY A. (Mayme) CON-STANTINE, 94, St. Augustine, June 28. Sister of Margaret and Lillian Constantine, both of Jeffersonville.

NEW ALBANY
CHARLES H. DOBBINS, 69, St. Mary, June 28. Husband of Mabel; father of Kenneth E. and Irvin T. Dobbins, both of Lanesville.

HARRY J. DIEHLMAN, 79, Holy Family, July 3. Husband of Bibiana Diehlman.

BASIL F. CONTE, 74, St. Mary's, July 5. Father of Carl L. Conte of Jeffersonville.

RICHMOND
CARL E. BRAKE, 68, St. Mary's, July 10. Brother of Mrs. DeQueen Collins of Frankfort. Also surviving are nephews and nieces, including Mrs. Barbara Eadler, with whom he made his home.

STARLIGHT
DAVID A. OWEN, 25, St. John's, July 4. Husband of Arnela; son of Mr. and Mrs. Nelson Owen of Starlight; grandson of Mr. and Mrs. William Boosing of Starlight. Three brothers and two sisters also survive.

LANESVILLE
HERMAN J. SCHICKEL, 78, St. Mary, June 28. Father of Peter J. Schickel of Lanesville, Herman E. Schickel of Maplewood, Paul J. Schickel of Louisville; Mrs. Edward Kirgester of Borden; Mrs. Fred Hobbins and Catherine R. Schickel, both of Lanesville; half-brother of Raymond Schickel of Inkster, Mich.

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Slav Catholic paper seized

VIENNA, Austria — A Zagreb court ordered the confiscation of a recent issue of the Yugoslav Catholic weekly Glas Koncila (Voice of the Council) because of two articles in the paper. Reports reaching here held that the articles amounted to what is called interference in the affairs of a friendly socialist country.

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VIEWING WITH ARNOLD

'Tom Sawyer' surprisingly good

BY JAMES W. ARNOLD

"Tom Sawyer" turns out to be better—by several widths of the muddy Mississippi—than anybody had a right to expect, given that it was produced by Reader's Digest and stars Johnny Whitaker, the freckled and over-commercialized red-head from TV's "Family Affair" who has always given me symptoms of instant botulism.

It was past time to turn "Tom" into a musical, since Mark Twain's boyhood world, if it ever really existed, has now been distanced into romantic legend. As an Irish Catholic kid



in New York City, I never quite believed in Hannibal, Mo., steamboats, barefoot fishin', and the world of Huck Finn, Becky Thatcher, Aunt Polly, et al. The sentimental ideal of the mischievous all-boy who is good at heart didn't square with my experience, and since most Americans now have urban roots, it probably no longer fits theirs, either.

But "Tom" as a myth of the innocence of the virgin American heartland, as a memory of how it at least ought to have been, is worth preserving. It is also a tribute to another myth, that of male freedom before the stifling onslaught of adult responsibility and female dominance. (As Charley Pride sings in the overplayed title song, "...for once in his life is he free...").

camera in their party best, strolling down that immortal dirt road in the bright sunshine, being joined by a happy all-ages crowd that grows and sings and romps over the countryside. It ends with a dazzling montage of groups running through a field—to take their places in a mass portrait. The tintype image freezes for a lovely moment, and we know we've seen the Holiday Picnic in Smalltown USA aestheticized and nailed to the wall.

THE ADULT ACTORS are especially well-cast—Celeste Holm as Polly and Lucille Benson as the Widder, but notably Warren Oates, whose warm humanity as boozy Muff

Potter elevates the whole production. The best single moment comes after the famous funeral scene, when Tom and Huck are found sobbing at their own eulogy. The joyous Muff runs outside and gives an exuberant hee-haw to his stingy friend Dub Taylor, arriving with new caskets he won't be able to sell.

As you look back on your childhood, you realize it was characters like Muff—the loveably worthless yet priceless town drunk, in books and movies—who provided the first glimmers of social tolerance and insight.

The movie, like actor Whitaker, tends to be too cute and obvious. E.g., ruining a superb Oates farewell scene with a closeup of a tear on Whitaker's freckles. But the tone is ingrained in Twain's original. Earlier films had the same problem—in 1931 with Jackie Coogan and Selznick's 1938 version with Tommy Kelly and Walter Brennan, which is still making the school auditorium rounds. There were also movies on Huck Finn in 1939 (Mickey Rooney) and 1960 (Eddie Hodges). Reader's Digest plans a Huck movie next year, and I hope it can improve on Jeff East, who looks like he's never been outside of suburban Webster Groves.

THE NEW MUSICAL eliminates Joe Harper as a character, but includes most of

the notable moments—the graveyard scene, Tom and Beck's "engagement," the chase in the cave (with Injun Joe as stereotyped heavy), and a fresh view of the Whitewashing of the Fence, using a variety of camera angles and movement. Jodie Foster, as Becky, looks like a SatEvePost cover, but seems to miss the freedom of blue jeans. Much of the children's singing is simply played on the soundtrack, without the awkwardness of direct visuals.

"Tom Sawyer" is a nice, irrelevant movie, in which everything is as fixed in nostalgic sweetness as the February bank calendar of the horse-and-buggy crossing the old covered bridge. (Rating—A-1: unobjectionable for all)



ATTEND FREEDOM SEMINAR—Two Sisters of St. Francis, Oldenburg, were among 57 teachers who attended a recent graduate course on the "Preservation of the Principles of Freedom" at the national headquarters of Freedoms Foundation at Valley Forge, Pa. Sister Margaret Finkbner, O.S.F., left, and Sister Ruth Finkbner, O.S.F., are shown above with Dr. Alvin J. Cottrell, director of research for the Center for Strategic and International Studies at Georgetown University. The course was conducted by the University of Denver in cooperation with Freedoms Foundation.

3d Order plans joint retreat

INDIANAPOLIS — Lay Franciscans of the Sacred Heart and Holy Stigmata Fraternities will sponsor a joint retreat the week-end of July 13-15 at Alverna Retreat House, 8140 Spring Mill Road.

Father Philip Marquard, O.F.M., of Chicago, former director at Alverna and first spiritual director of Holy Stigmata Fraternity, will conduct the retreat.

Other lay Franciscans unable to attend the retreat are invited to a brief social at 3 p.m. Sunday, July 15, to greet Father Philip and their fellow Franciscans.

The week's TV network films

COUNTDOWN (1968) (CBS, Friday, July 13): Who can love a film saved for Friday the 13th of July? This space potboiler is about a crash effort to land a U.S. astronaut on the moon before the Russians, and what happens after he gets there. It seems quaint now, but the star is James Caan, and the director is Robert Altman ("M.A.S.H.," "McCabe and Mrs. Miller," etc.). Satisfactory, mainly for movie buffs.

OPERATION KID BROTHER (1967) (NBC, Friday, July 13): A dumb disaster of a film, an Italian cheapie meant to exploit Neil Connery while his older brother was temporarily retired from the Bond movies. Neil has no talent, and neither do the producers. Zero plus zero equals nothing. Bottom of the barrel.

A THOUSAND CLOWNS (1966) (NBC, Saturday, July 14): Herb Gardner's whimsical, high-spirited spoof of the revered work ethic—a movie that joshes what most of us do for a living and in our off-hours. Jason Robards is memorable as a kind of middle-aged Peter Pan who refuses to conform until (alas!) he falls in love with a child and Barbara Harris. Martin Balsam gets in a few good words for the squares in the role that won him an Oscar. Delightful light comedy, recommended for adults and mature youth.

GRAND SLAM (1968) (ABC, Sunday, July 15): An Italian-

made caper thriller, in which four crooks, each with a fatal flaw, carry out the intricate heist of a diamond company during the Mardi Gras in Rio, Tense and violent, but capably done, with Edward G. Robinson and Janet Leigh toning up the cast. Satisfactory for adults and teenagers.

GUNN (1967) (ABC, Monday, July 16): Critic Andrew Sarris called this the private-eye movie of the decade—a slick-tough film that perfectly captured the fleshy corruption of the Sixties. It may not be that good, but it's worth your attention, several cuts above the TV series also directed by Blake Edwards and also starring Craig Stevens. Lola Albright, unfortunately, is replaced by Laura Devon. Satisfactory, especially for private-eye fans.

THE BEST MAN (1954) (NBC, Tuesday, July 17): An impressively realistic mounting by Franklin Schaffner ("Patton") of Gore Vidal's rather simple-minded play about a political convention battle between an ethical but non-religious liberal (Henry Fonda) and a coarse proletarian (Cliff Robertson) who is religious but non-ethical. The McCarthy era polemics all seem rather dated now, and the statement of Vidal's hero ("I believe in us, in man"), in the context of Vietnam and Watergate, seems fatuous at best. Chiefly of historical interest, this is a political shocker that no longer shocks.

Annual Summer Festival opens at Holy Spirit

INDIANAPOLIS — The annual Summer Festival opens a three-day stand at Holy Spirit parish, 7200 E. 10th St., this (Friday) evening.

A Fish Dinner will open activities beginning at 5:30 p.m. Spaghetti will be featured on Saturday beginning at 6 p.m. Sunday food service will begin at 1 p.m. with Roast Beef the specialty. Dinners will be available all evening on all three days.

A variety of games and amusements will be provided for young and old.

Major awards to be given away include two Pinto automobiles and \$500 in cash.

Outlaw fetus experimentation

LOS ANGELES — The California State Senate voted 28-1 to make it a felony to experiment on live human aborted fetuses or to attempt to cause human conception outside the womb for purposes of experimentation.

The measure now goes to the state Assembly.

80 years a nun

CINCINNATI, Ohio — Sister Aloysia Moorman, 96, who belongs to the Congregation of the Sisters of Charity, recently celebrated the 80th anniversary of her entry into Religious life.

Sister Aloysia, who lives in retirement at Mt. St. Joseph motherhouse here, is a native of Bloomfield, Ind., and entered the novitiate at Cincinnati June 21, 1893, when she was 16 years old. Prior to her retirement in 1963, she taught school.

Pope cites Church's teaching authority

VATICAN CITY—Two recent news events that received international attention reflect the teaching authority of the Church. Pope Paul VI told thousands gathered in St. Peter's Square July 8.

The first event was the participation of the Vatican in the 24-nation European security conference in Helsinki to set the stage for a Geneva Meeting in September to improve relations among nations in Europe.

THE SECOND event was the issuance by the Vatican's Doctrinal Congregation of a declaration correcting certain errors propounded by some theologians, primarily concerned with the manifold aspects of papal infallibility.

The Pope said he did not wish at that time to enter into the merits of either event, but merely to mention them.

"Their importance is well known to all," the Pope said. "They are both a testimony to the truth of the teaching of the

Church."

Everyone, the Pope said, knows the intention of the Holy See in international relations is to serve the needs of man "by positing true principles for the forward-looking formation of a truly human and universal mentality for the foundation of justice and peace in the coexistence of mankind."

AS FOR THE Doctrinal Congregation's issuance of corrections of certain errors being taught, the Pope confined himself to saying that this was done "for the authentic interpretation of the tenets of our faith," and to strengthen the cohesive stability and saving mission of the faith."

The teaching mission of the Church, the Pope concluded, demands not only the "exercise of many and difficult human virtues, but also the mysterious assistance of the spirit of truth promised by Christ to the Apostles."

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4	12'x24'	Green-Gold-Orange Shag Nylon	33.00	15.00	185	12'x18'3"	Marsh Willow Tweed Loop Nylon	125.00	75.00
12	12'x3'	Gold Tone Pattern Nylon	44.00	26.00	184	12'x9'9"	Golden Tan Plush Acrylic	160.00	80.00
13	12'x6'3"	Palm Green Plush Acrylic	85.00	25.00	182	15'x14'6"	Red Pattern Nylon	145.00	80.00
14	12'x7'3"	Henna Textured Nylon	70.00	30.00	186	12'x14'6"	Red, White & Blue Shag Nylon	160.00	80.00
15	12'x8'3"	Royal Blue Textured Nylon	77.00	35.00	126	12'x14'6"	Gold Tweed Loop Nylon	170.00	85.00
16	12'x7'10"	Gold Pattern Nylon	70.00	35.00	189	12'x15'	Red Tweed Pattern Nylon	180.00	90.00
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20	12'x8'9"	Gold Tweed Pattern Nylon	100.00	50.00	41	12'x15'9"	Flame Red Shag Nylon	168.00	95.00
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28	12'x10'11"	Gold Tweed Shag Nylon	120.00	60.00	170	12'x19'9"	Gold and Orange Shag Nylon	263.00	130.00
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