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INDIANAPOLIS, INDIANA, JUNE 21, 1974

Celibacy formation guidelines given in Vatican document

WASHINGTON—The formation of seminarians for a celibate priesthood requires a full recognition of today's psychological insights, according to a new document sent by the Vatican to the world's bishops.

The 80-page document from the Vatican's Congregation for Catholic Education, which is being reprinted by the U.S. Catholic Conference here, gives guidelines for bishops and those in charge of seminaries to follow in preparing priesthood candidates for a celibate life.

In a covering letter accompanying the document, Cardinal Gabriel Garrone, prefect of the Vatican congregation, said the principal purpose of the document is to set forth "a new and in a way more suited to the men of our time the fundamental reasons for sacred celibacy," in accordance with a directive issued by Pope Paul VI in his 1967 encyclical letter on priestly celibacy.

ALTHOUGH THE NEW instruction emphasizes the need for an integrated development of psychological and emotional maturity, it also stresses that celibacy "transcends the natural order. It involves a total personal commitment. It cannot be maintained except with God's grace."

Like the matrimonial state, the document says, a life of celibacy demands personal sexual maturity.

"Sexuality must be considered as a determining factor in the maturing of the personality," it says. "Sexual maturity represents a vital step in the attainment of psychological adulthood."

Begin national survey of priest training program

WASHINGTON—The U.S. Catholic bishops' Committee on Priestly Formation has begun a consultation of the nation's bishops, seminary faculties and vocation directors as part of the revision of the three-year-old training program for future priests.

The current "Program of Priestly Formation," approved by the Vatican Congregation for Catholic Education on January 18, 1971, has served as the one basic training program for all future priests, diocesan and Religious, in this country since then.

At the time of its approval, it was determined that the program should be resubmitted to the Vatican for review and evaluation at the end of five years. The nationwide consultation now underway is one part of the revision process before the review date of January, 1976.

The bishops' committee is seeking views on such topics as integration of academic, spiritual, and field programs; the meaning of "community" in formation; programs for minorities; preaching and liturgy; academic freedom; and the relationship between a seminary directed by Religious which has diocesan students and the local bishop.

The intrinsic worth of sex must be seen and accepted as having a proper place in the scale of values, a place that is important as an 'element of expression' and as 'an integrating factor.'"

The document calls for positive, enlightened sex education that is developmental, according to the total psychological, spiritual and emotional development of the person.

"The educator," it says, "must thoroughly understand the physiological, psychological, pedagogical, moral, and ascetical complexity of celibacy and chastity. . . . The kind of training in chastity that is given in seminaries must be enlightened, that is, based on clear teaching, avoiding any reticence or insincerity. It must be positive, which is to say it must be directed towards the acquisition of a mature attitude to sex as a correct and happy manner of loving, and not simply as something which is to be avoided as sinful. At the same time, it must also be complete, organic, and personalized, that is, adapted to each individual in his concrete yet different personal development."

AN AUTHENTIC understanding of sexuality and celibacy, the document says, involves a recognition that priestly celibacy "is not simply to be identified with remaining unmarried or with sexual continence. It is a renunciation of three natural tendencies: genital function, conjugal love, and natural fatherhood, made 'for the love of the kingdom of heaven.' To be a genuine and sincere witness to religious values, it can never be a negation of, or a flight from, sex, but rather it must be the sublimation of sexuality."

Celibacy must be understood as a positive "value, a grace, a charisma" if it is to be "appreciated, chosen and genuinely lived," the document says.

"The Church has deep reasons for demanding celibacy of her priests," the document asserts. "They are founded on the priest's imitation of Christ, on his role as representative of Christ, head and leader of the community, on his availability for service which is indispensable for the constant building up of the Church. The Church is not prompted by reasons of 'ritualistic purity' nor by the concept that only through celibacy is holiness possible."

"The Church has never set out celibacy as simply an external, impersonal element, but an integral part of a priest's life and ministry. It always originates as a gift given from above, a gift which pervades a priestly vocation, becoming an essential and qualifying component of it."

In order to grow in a commitment to celibacy, the document says, the seminarian "must understand this form of life not as something imposed from without, but rather as an expression of his own free giving, which, in turn, is accepted and ratified by the Church in the person of the bishop."



ATFATIMA MEETING—The five Ordinaries of the Indiana Province met on June 17 and 18 at Fatima Retreat House with the state's major Superiors of Religious Women to explore ways of providing "greater mutual service to the Church." Ten congregations were represented. Shown above with Archbishop George J. Bishop is the delegation from the Archdiocese. Pictured, left to right, are: Sister Mary Maxine Telpen, S.P., Indiana Provincial for the Providence Order; Sister Mary Cecile Deken, O.S.B., Sub-

priess at Our Lady of Grace Convent, Beech Grove; Sister Mary Philip Selb, O.S.B., Our Lady of Grace Priory; Sister Rosemary Rafter, S.P., Providence Provincial-elect for Sacred Heart Province; Archbishop Bishop; Mother Mary Dillhoff, O.S.F., Superior General of the Oldenburg Franciscans; and Mother Mary Plus Regnier, S.P., Superior General of the Providence Sisters at St. Mary-of-the-Woods. (Photo by Dave Skripsky)



FR. GERVASE GOLDWATER

Father Gervase to note Jubilee at Oldenburg

OLDENBURG, Ind.—Father Gervase Goldwater, O.F.M., will mark the Silver Jubilee of his ordination with a celebrated Mass of Thanksgiving at 9:30 a.m. Monday, June 24. The Mass will be offered in the Immaculate Conception Chapel, and Father Roman Hofer, O.F.M., pastor of Holy Family parish, will be the homilist.

For the past eight years the jubilarian has been head of the Holy Family Friary and chaplain for the Franciscan convent and Immaculate Conception Academy. In addition, he serves as a member of the Novice Formation Team.

Father Gervase, a native of Detroit, was ordained by Archbishop Paul C. Schulte in 1949. Prior to his assignment to Oldenburg, he served in Cincinnati and New Orleans.

Florida bypasses death measure

TALLAHASSEE, Fla.—Florida's death-with-dignity measure has again failed to pass the state legislature as lawmakers adjourned the 1974 session.

For the sixth consecutive year, the legislation, which has been termed "the first step toward euthanasia" by the executive director of the Florida Catholic Conference, failed to gain legislative approval.

Passed by the Florida House in 1973, it was placed on the Senate calendar at the outset of this year's session, but never came up for discussion.

Since the bill cannot be carried over until the next session, it will have to be reintroduced for action next year.

The bill was opposed by the National Association for Retarded Children, the Board of Governors of the Florida Medical Association, and the Florida Catholic Conference as well as other groups. It received support from the American Euthanasia Foundation.

In other action during the final hours of the legislature, a voluntary sterilization bill which would have permitted court ordered sterilization of the mentally retarded, legal incompetents, and the mentally impaired was passed by the House but failed to gain approval in the Senate.

CLOSED

The Archdiocesan Purchasing Department, 1350 North Pennsylvania St., will be closed June 29-July 14 for vacation. The office will reopen July 15.

20,000 GATHER AT NOTRE DAME

'Healings' highlight Charismatic rally

BY JOHN MUTHIG

SOUTH BEND, Ind.—During a service which some charismatic leaders reluctantly admitted might have been overly dramatic, dozens of healings of physical illnesses as well as of spiritual and emotional problems were claimed as a result of an unprecedented healing service at a Catholic charismatic gathering here.

About 50 persons officially registered healings of serious visual and hearing impairments, arthritic and spinal conditions and other physical ailments with a doctor at the 1974 International Conference on Charismatic Renewal in the Catholic Church, held at the University of Notre Dame here.

But around the campus numerous others spoke of shrunken tumors, return of sensation in numb limbs, disappearance of nearsightedness and a litany of other alleged "healings."

Also reported were "inner healings"—those relating to relationship problems, sin or scarring past emotional experiences—which allegedly resulted from the over four-hour healing service opening the week-end conference of Catholic charismatics, or Pentecostals.

THE CONFERENCE included a special consecrated Mass in which about 12 bishops and 700 priests participated, with Cardinal Suenens as principal celebrant. The Mass concluded with a dramatic candlelight prayer service on the conference's theme, "Jesus Christ is the Light of the World."

NEXT YEAR ROME

The charismatic steering committee also announced that next year's international conference would be held Pentecost week-end in Rome to mark the Holy Year.

RALPH MARTIN, a central figure in the pioneer Word of God Charismatic Community in Ann Arbor, Mich., called the healing service historic for the Church because large groups of Catholics with their pastors prayed for God's healing outside the context of special shrines, such as Lourdes.

The service, witnessed by about 20,000 rain-drenched charismatics from the United States and Canada, as well as smaller groups from other countries, was led by four noted figures in the Catholic charismatic healing ministry: Dominican Father Francis MacNutt, Franciscan Father Michael Scanlan, Father Tom Forrest and Mrs. Barbara Shlemon.

PRACTICE NOT NEW

Healing, one of the extraordinary charismatic gifts mentioned along with speaking in tongues, prophecy and other gifts in St. Paul's First Epistle to the Corinthians, has been quietly practiced at the Notre Dame conferences for years.

This year, according to Franciscan Father Michael Scanlan, charismatic leaders felt "the Lord was calling us into deeper commitment to healing ministry and it was to be done at the (1974) conference."

Cardinal Leo Suenens of Malines-Brussels, Belgium, the highest-ranking Churchman identified with the Charismatic renewal, said after witnessing the healing service—which included on-the-spot testimonies from some who claimed physical healing—that healing was part of Christ's ministry that the Church should be continuing. He added that he thought sensationalism was "avoided substantially" in the evening healing service.

But another bishop who has attended several such conferences called the healing session the "most emotional and least theological" he had seen. He said that one charismatic leader was acting like a "con man" in attempting to stir up the crowd for the healing service.

THE HIGHLIGHT OF the service occurred when Barbara Shlemon, reputed to have an extraordinary healing gift, told the throngs in the Notre Dame stadium that many people there and elsewhere were being healed of serious diseases such as epilepsy, cancer and leukemia.

SPIRIT TRANSFUSION

As other healing leaders touched Mrs. Shlemon's shoulders, the former nurse said that someone who had recently received an unfavorable blood test was receiving a "spiritual transfusion" of the Lord's precious blood.

During the service, punctuated by shouts of approval and applause from the crowd, charismatic leaders on the stage told the crowds of "words of knowledge" they claimed were given them from the Holy Spirit.

Among such messages were: "The Lord has healed a lady (in the stadium) with a green skirt of arthritis" and "A lady in a red jacket has been healed of breast cancer."

Another said that the unborn child being carried by a pregnant woman was being healed of a serious RH factor.

Some charismatics objected to overly emotional techniques such as urgings by one charismatic leader to "scream 'Glory' at the top of your lungs."

BISHOP PREPARED

Auxiliary Bishop Joseph McKinney of Grand Rapids, Mich., an unofficial liaison between the renewal and the American bishops, said that if he had not received a "teaching," or instruction, on the healing service from charismatics before attending the service he "would have gone wild" over some techniques practiced.

But, said the bishop, who says he is a charismatic: "God's gifts were there in terms of healing like I've never seen before in the Church."

At the healing service, Bishop McKinney read a message from Pope Paul VI who restated his "joy and prayerful interest" in the charismatic renewal and imparted his apostolic blessing on the gathering.

The Pope, in an October meeting with charismatic leaders in Rome, indicated interest in and encouragement for the charismatic renewal.

Mother Seton Church to be built in Rome

LEGHORN, Italy—American Cardinal John Wright will bless the cornerstone of a new church to be dedicated June 29 to Blessed Mother Seton, the American nun who was first attracted to Catholicism in this port city where her husband died and was buried in 1803.

Foundress of the American Daughters of Charity, Mother Seton laid the foundations of the American parochial school system before dying at the age of 46 in Emmitsburg, Md.

Others invited to the blessing of the cornerstone include U.S. Ambassador John Volpe and dignitaries from the Daughters of Charity headquarters in Emmitsburg.

Pope approves 1976 Eucharistic Congress plans

PHILADELPHIA—Cardinal John Krol of Philadelphia has announced that Pope Paul VI has granted approval for the celebration of the 41st International Eucharistic Congress to be held in Philadelphia in 1976.

No exact dates have been set for the congress, but according to Ed Devenney, news director of the Philadelphia archdiocese, it is scheduled to begin sometime in early August of 1976, the U.S. bicentennial year.

SPECIFIC ACTIVITIES have not yet been fully formulated for the week-long event, but the archdiocese explained that activities will include celebrated indoor and outdoor Masses before large gatherings in places such as stadiums, civic centers, halls and churches.

Other activities will include seminars, various types of instructional and inspirational meetings and liturgical services.

The Philadelphia archdiocese said that it expects thousands of clergy, Religious and lay persons from every state in the union and many foreign countries to participate in the congress.

AN INTERNATIONAL Eucharistic congress has been held only once before in the United States, in Chicago during the United States' sesquicentennial year, 1926.

Traditionally, Eucharistic congresses are designed to display public demonstrations of faith in the Eucharist through liturgical services and other public ceremonies.

Pope Paul will be invited to attend the congress; however, past Popes have usually sent their representatives, called papal legates. Pope Paul did attend the 38th and 39th congresses held in Bombay, India, and Bogota, Colombia, respectively.

Pope criticizes false pluralism in the Church

VATICAN CITY—Catholics must be "builders, not demolition crews of the Church," Pope Paul VI said in an appeal for unity he made to crowds in St. Peter's Square on June 16.

Pope Paul spoke sharply against a tendency toward "an excessive and false pluralism" that, he said, is attacking the unity of the Church from within.

The Pontiff began his talk by saying: "We wish to invite you to unite your prayers with ours so that the Madonna, the Mother of the great family of the people of God, which is the Church, may instill in us with a special awareness of and a virtuous concern for unity."

The Pope made it clear he was not speaking of the unity of the Church as a whole, as referred to usually in terms of ecumenism, but rather of the unity within the Church. That unity, he said, "is now treacherously attacked by an excessive and false pluralism and by a systematic and absurd norm of interior dissent."

Retirement Fund tops \$4.5 million in latest count

As of Monday, June 17, official records show that pledges and gifts to the Archdiocesan Retirement Fund Campaign amounted to \$4,529,771.00. Campaign Headquarters reported this week.

Of the 164 parishes and missions located throughout the Archdiocese of Indianapolis, 138 surpassed their goals, 11 attained their goals, while only nine fell short.

The following parishes and missions either exceeded or reached goals since the parish-by-deanery tabulation of campaign progress was published in the May 17 issue of The Criterion: Assumption Church and St. Pius X Church (Indianapolis), St. Maurice Church (Napoleon), St. Augustine Church (Salem), and Church of the American Martyrs (Scottsburg).

Parishes securing additional pledges and gifts to the ARFC should continue to send them to Campaign Headquarters. Pledge cards should be accompanied by ledger cards, down payment checks, and Official Transmittal and Report Forms.

SUGGESTION

To facilitate crediting the proper account, Retirement Fund pledge donors are asked: 1) to return the right-hand portion of payment reminder statement containing name, address and account number with check; 2) if checks are not so accompanied, identify payment with donor's name, parish and city; and 3) whenever possible, use envelopes provided for mailing pledge payments.



AFRICAN ORDINANDS—Two seminarians from Uganda have completed their training at St. Maur Seminary and will be ordained to the priesthood on Sunday, June 30, in St. Monica Church, East Peoria, Ill. Conferring Holy Orders on the Rev. Mr. Joseph Kakooza (left) and Rev. Mr. Lawrence Kanyika (right) will be their bishop, Archbishop Emmanuel K. Nsubuga of Kampala, Uganda. The Rev. Mr. Kakooza has served as deacon at Holy Angels parish, Indianapolis, and the Rev. Mr. Kanyika at St. Luke parish, Indianapolis. The first young man to complete St. Maur's African scholar program, Father Thomas Mensa of Ghana, was ordained last spring at Holy Angels.

WEEK'S NEWS IN BRIEF

BY NCNEWS SERVICE

Says food waste 'incredible'

ST. PAUL, Minn.—Americans must reshape their eating habits in the face of an impending "horrendous global famine," Bishop Edward E. Swannstrom, executive director of U.S. Catholic Relief Services, said here. Americans "waste an incredible amount of food each year," the bishop noted. And the money Americans spend annually on food equals the total national budgets of "several of the less developed countries of the world put together."

Names . .

John Mill Macmillan, 60, long-time career diplomat, has been named as Australia's first ambassador to the Vatican.

Dr. Francis X. Shea, 48, a former Jesuit priest, has been appointed chancellor of Antioch College in Yellow Springs, O.

The Rev. Jaroy Weber, 52, a Texas pastor who says he "can have fellowship with anyone who knows Jesus Christ," is the new president of the 12.3 million-member Southern Baptist Convention.

Father John F. Meyers, acting president since December, 1972, has been named president of the National Catholic Educational Association.

Issues pastoral on Satan

BOSTON—Cardinal Humberto Medeiros, Archbishop of Boston, issued a pastoral letter here calling for a reaffirmation of Christian values to combat realistically the presence of Satan and sin, "the Prince of darkness and the forces of evil," in contemporary society. The prelate said his pastoral responsibility impelled him to write the letter because of doctrinal and moral confusion regarding the devil and the demonic.



Violates publishing code

ST. PAUL, Minn.—The Wanderer, a conservative national Catholic weekly published here, has been found in violation of the Catholic Press Association's Fair Publishing Code. One violation concerned charges by the Wanderer that there is evidence that Cardinal John Dearden of Detroit "is a major heretic." The other charge against the newspaper stated that materials published by the National Catholic News Service were used by the paper without permission, accreditation or payment.

Once over lightly . .

A penal reform group based in London, England, has recommended a 10-year ceiling on jail sentences as a means of reducing the swelling prison population . . . Opponents of state aid to nonpublic schools in Maryland are nearing their goal of 30,000 signatures on petitions necessary to call a referendum on a law granting approximately \$100 per pupil in aid to nonpublic schools.

The small Catholic radio station owned by the diocese of Goiás, Brazil, has been closed down by the Brazilian government, the third diocesan station closed since last November . . . A Gallup Poll reveals that a record 68 per cent of Americans 18 and over drink alcoholic beverages . . . The U.S. Senate has tabled an amendment to a military procurement authorization bill that would have banned the use of federal funds for abortions and related services.

No fault divorce bills have been introduced in the Louisiana state legislature . . . A National Council of Churches deputation of 19 U.S. Church leaders will visit Moscow in August for a round of talks with Soviet churchmen . . . The Living Church, an independent Episcopal

weekly, has questioned the propriety of Church bodies supporting legislation on homosexuality which could "jeopardize" the rights of other people.

A year-long, statewide effort of evangelization on the parish level has been launched by Bishop Joseph B. Brunini of the Natchez-Jackson (Miss.) diocese . . . Manila-based Jesuits Engaged in Social Communications has produced a film on population for the United Nations . . . A cargo of well-digging equipment is being sent to aid Bangladesh by the U.S. Catholic Relief Services.

A Center for Religion and Psychiatry, which would integrate psychiatry with the practice of the pastoral ministry, has been established by the Washington, D.C., Theological Coalition . . . Two special "sign language" Masses for the deaf will be offered each month in the Camden, N.J., diocese . . . Niall MacDermott, secretary-general of the International Commission of Jurists, has praised the stand of the Chilean bishops in regard to violations of human rights in Chile.

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Silver facts

During the same period of time silver grew 147% - February 15, 1973 to February 15, 1974, the average stock in this country declined 28.00%. That means \$1,000 in silver would have grown to \$2,467.40. Stock during the same time would have returned \$719.70 on your original \$1,000 investment. Liberty Metals offers serialized, registered bars, immediate delivery, \$50,000 bonded representation and FREE information for the asking. Write or call.

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THE TACKER

It's turtle soup season again

BY FRED W. FRIES

The month of July (which, as they say, is fast upon us) is famous for two things—Independence Day and the opening of the Turtle Soup season in Southern Indiana.

Enough ink is spilled elsewhere about the Fourth of July, so we'd like to confine our comments to the launching of the Turtle Soup season.

Throughout the summer, those steaming caldrons will pop up at rural parish picnics, chicken dinners and festivals throughout the Archdiocese.

Turtle soup aficionados attest that the southern Indiana product can't be matched anywhere in the country.

BESIDES BEING afforded the opportunity to partake of a gustatorial delicacy they couldn't buy even at La Tour or Stouffer's, those who patronize the outdoor socials will also be helping the sponsoring parish meet its bills for the coming year. Some have pitifully meagre Sunday collections and depend on their socials and picnics to close the gap.

This year—with the energy crisis and the prohibitive price of gasoline—the summer festival crowds will, no doubt, be down. It is doubly important, therefore, that families make a special effort to go if at all feasible. (You might even consider foregoing that trip to Uncle Charley's: he will understand that you are supporting a good cause, and, more to the point, old Charley doesn't serve that yummy turtle soup.)

The Criterion will continue the practice we inaugurated several years ago of listing the dates of the respective rural dinners and picnics to enable readers to plan in advance. The dates will be carried chronologically in our "Festival Guide." Detailed information can also be found in the paid ads which appear from time to time throughout the festival season.

THE TURTLE SOUP season actually gets underway this year at St. Nicholas parish, Ripley County (near Sumner), on Friday, June 28, where Father Den Nolan and his fine parishioners are sponsoring a Turtle Soup Supper and Fish Fry. They will start ladeling at 5:30 p.m.

Follow the Festival Guide throughout the summer for additional dinners and picnics. Remember: nobody can make turtle soup like they make in southern Indiana. Noooooody!

CATHEDRAL ALUMNI DAY—Plans are now being drafted for the first annual Cathedral Alumni Day to be held on Saturday, July 27. Officials envisage a day-long program including a golf tournament, tennis tourney and swimming party during the day and a gala reception and banquet in the evening. Invitations are being extended to the 3,000 alumni as well as all former teachers, lay and religious. Three "Honorary Alumni" are to be named as part of the festivities. Details are being worked out.

A GOOD CAUSE—A Radiothon for the benefit of St. Jude's Children's Research Hospital in Memphis, Tenn., will be conducted over Station WNDE, Indianapolis, from 6 a.m., Saturday, June 22 until 10 p.m., Sunday, June 23. Bernie Weber of St. Luke's parish and Lee Brauer of St. Christopher's parish are among those with top committee posts in the benefit promotion. Robert Thompson of St. Matthew's parish is serving as the Telethon's general chairman.

SHORT BUT SWEET—Little Carol Barnes, a third grader at St. James the Greater School, Indianapolis, reported to her mother one day just before the close of the semester that a substitute teacher (name deleted) told the class that she had only two rules that her pupils must follow: "Sit down and shut up!"

POTPOURRI—Father Cornelius Sahm marked his 40th anniversary of ordination with a Mass of Thanksgiving at St. James the Greater Church, Indianapolis, on May 26. He retired several years ago after long priestly service in the Evansville Diocese. . . . Three pages (including the cover) of the latest issue of Lilly Notes, house organ of Eli Lilly and Company, are devoted to St. Meinrad Archabbey as part of a Southern Indiana overview.

HONORED BY SERRA CLUB—Mark Braun, a student at Our Lady of Angels Seminary, Quincy, Ill., was recently presented the "Apostolic Involvement Award" by the area Serra Club. Mark, who is the son of Mr. and Mrs. Richard T. Braun of St. Thomas parish, Fortville, is a Brebeuf graduate and attended Marian College. He plans to enter the Franciscan novitiate in September. He was instrumental in establishing a "Children's Workshop" and a "Toy Library" at Our Lady of Angels Seminary. In the Workshop operation, the seminarians repair broken and discarded toys which are later provided for the children in needy families. The Library stocks the repaired toys so that social workers will find them readily available before making their calls.

SPORTS-MINDED KNIGHTS—The members of St. Joseph Council, No. 5290, Knights of Columbus, on Indianapolis' Northeast Side are getting a varied sports menu this summer. In addition to the fast pitch softball team, they've inaugurated a horseshoe and volleyball program. Incidentally, Tom Deal is the new grand knight, and he and the other new officers will be officially installed on Saturday, June 29, at the 7 p.m. Mass at St. Lawrence Church.

INNER-CITY COUNSELING SERVICE—St. Mary's Catholic Church in Indianapolis is participating with six Protestant congregations in the central city area in providing a pastoral counseling service for persons living or working in the downtown area. Headquarters for the new Service is the Central Christian Church at 701 N. Delaware St. Hours are from 11 a.m. until 8 p.m. on weekdays only. Counseling for individuals, couples and families will be provided by clergymen who are certified by the American Association of Pastoral Counselors. Participating churches, in addition to St. Mary's, are: Central Christian, are: Bethel AME, Christ Church Cathedral, New York St. United Methodist, Robert's Park United Methodist, and Zion Evangelical United Church of Christ. Rev. Robert N. Anderson is in charge of the Service which is sponsored by the Riley-Lockert Ministerial Association.

CRITERION CIRCULATION SPANS GLOBE—If you are under the impression that your maiden aunt in Topeka is the only Criterion subscriber outside the Archdiocese, prepare to be disillusioned. As of June 1, 1974, the paper is being mailed weekly to readers in 38 states in addition to Indiana and Washington, D.C. and in 17 foreign countries. Besides Indiana, the states with Criterion subscribers include: Alabama, Alaska, Arizona, Arkansas, California, Colorado, Connecticut, Delaware, Florida, Georgia, Idaho, Illinois, Iowa, Kansas, Kentucky, Louisiana, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nevada, New Hampshire, New Jersey, New Mexico, New York, North Carolina, Ohio, Oklahoma, Pennsylvania, South Dakota, Tennessee, Texas, Vermont, Virginia, Washington, Wisconsin and Wyoming. Foreign subscribers can be found in Belgium, China (Taiwan), Colombia, Costa Rica, East Africa, France, Ireland, Japan, New Guinea, Peru, Philippines and Spain.



ST. ANTHONY'S FESTIVAL IN PROGRESS—St. Anthony's Festival is already in progress at 379 N. Warman Ave., Indianapolis. The event which opened Thursday will continue Friday and Saturday with the dining room opening at 5:30 p.m. both nights. A prize of \$2,000 will be given away at 11 p.m. Saturday night. A variety of entertainment will be provided. Pictured above are committee members, seated left to right: Mrs. Raymond Wolfe, Father John Ryan, pastor, and Mrs. Harold Halterman; standing, Ted Koehli and Tom Moran.

Br. Theodore Brune set for diaconate

Brother Theodore Brune, O.S.B., a member of the St. Meinrad community, will be ordained a deacon by Archbishop George J. Biskup at 7 p.m. Friday, June 28, in St. Catherine of Siena Church, Indianapolis.

For the past three years Brother Theodore has been studying for the priesthood at the Pontifical Beda College in Rome.

Beginning in 1965 he served as a missionary in Huaraz, Peru, with headquarters at the Priory of San Benito, a foundation from St. Meinrad.

PRIOR TO going to Peru, Brother Theodore filled a variety of posts with the St. Meinrad community.

Benedictines who will attend or participate in the ordination on June 28 include: a brother of the ordinand, Father Meinrad Brune, and Father Aurelius Boberek.



BR. THEODORE BRUNE

Thomas Sanders given AD post

INDIANAPOLIS—Thomas L. Sanders has recently been appointed as Athletic Director at Chatham High School by Stephen J. Noone, principal. Sanders will replace retiring Athletic Director, Joseph P. Harmon.

Sanders holds a Bachelor of Science degree from Indiana State University, and a Master of Science from Ball State.

Sanders is married to the former Joanne Cassidy. He came to Chatham last year as a coach. He previously had coached football, basketball, and track at Knox High School and Kokomo Haworth.

† Remember them

BROOKVILLE
MARY Z. STERWERF, 82, St. Michael's, June 15. Mother of Lester of Miamitown, O.; Ralph of Cincinnati, O.; Elmer of Richmond, Ind.; Mark of Connersville; St. Luke Sterwerf with the U.S. Army at Ft. Leavenworth, Kan.; and Mary Mergenthal of Brookville; sister of Albert Zwissler of Venice, Fla.; Phillip Zwissler of Hamilton, O.; and Clara Holtkamp of Cincinnati.

CONNERSVILLE
DOREEN E. KELLEY, 49, St. Gabriel's, June 14. Wife of Don; mother of Daniel J., living at home; daughter of Mr. and Mrs. Dan LaPrise of Chatham; sister of Mrs. Harry Carlier and Mrs. Clarence Carribeau, both of Chatham, and Mrs. Paul Allwin of Detroit, Mich.

INDIANAPOLIS
ALMA A. HARNEY, 74, St. Augustine Home Chapel, June 12. Mother of Frank A. and Rita Harney; sister of Elsie Krochwitz.

ROBERT J. SUTHERLIN, Sr., 59, St. Barnabas, June 14. Husband of Virginia L.; father of Theresa Gerard, Mary E., Virginia A., Leslie Anne, Michael K., Mark E., and Robert J. Sutherland Jr., brother of James E., Joseph, Harry T., and Richard Sutherland, Mrs. Henry Toney, Mrs. Henry Siller, Mrs. William Waddie and Mrs. Carl Carpenter.

PAMELA K. KELLY, 21, St. Patrick's, June 17. Daughter of Raymond and Dorothy Kelly; sister of Theresa Altes and Marilyn Jaynes; Albert, Paul and Ronald Kelly.

HENRY J. HOLZER, 70, Sacred Heart, June 17. Husband of Veronica; father of Velma Daly, Edward and Alvin Holzer; brother of Clarence, Edward and Charles Holzer.

THOMAS D. WADELTON, III, 47, Immaculate Heart, June 18. Husband of Ann M.; father of Anita L., Mary Margaret, Thomas D. IV, Christopher P. and Michael W. Wadleton.

NEWALBANY
GILBERT J. HENTRUP, Sr., 46, Holy Trinity, June 10. Husband of Anna Mae; father of Nancy, John, and Robert, all living at home; Gilbert J., Jr., Martha Jenkins, and Sharon Davis, all of New Albany; Mary Ellen Hentrup of Floyd's Knobs; Sylvia Galligan of Jeffersonville; and Donna Lane of Ft. Benning, Ga.; son of Rose Hentrup of New Albany; also survived by five brothers and three sisters.

PERRY COUNTY
ALVENA HARPENAU, 77, St. Mark's, June 12. Wife of Ben; mother of Paul Leonard of Hagedorn; Merle Harpenau and Mary Meunier of Tell City; sister of Jake Hagedorn and Anna Harpenau, both of Bristol, and Mrs. Lorene Harpenau of Fort Branch, Ind.

SPEEDWAY
CATHERINE KLINTWORTH, 85, St. Christopher's, June 12. Survived by a niece, Alice Maurin, and a nephew, John Shaw.

TELL CITY
LEO F. FISCHER, 53, St. Paul's, June 17. Father of Richard of Sacramento, Cal., and Thomas of Memphis, Tenn.; brother of James, Tony, Davis and Mrs. Elouise Paulin, all of Tell City; Charles of San Gabriel, Cal.; Robert of Louisville, Ky.; Martha Hoover of Monrovia, Cal.; and Rose Johnson of Fort Wayne, Ind.

Festival slated at Holy Cross this week-end

INDIANAPOLIS—Former parishioners and friends will join members of Holy Cross parish at the annual Festival this week-end. Festivities will get underway on Friday evening, June 21, and be resumed on Saturday, June 22. Hours on both days will be from 5 p.m. to 11 p.m. On Sunday, June 23, the Festival will be open from noon until 11 p.m.

Complete dinners and carry-outs will be available as well as beer and soft drinks. There will be a variety of games, booths and rides to appeal to festival-goers of all ages.

Several valuable prizes will be given away as special awards.

Twenty years ago Edward P. Dowd of Indianapolis was elected Indiana State Deputy at the annual Knights of Columbus Convention in French Lick.

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\$200 We shudder when we see them on TV, the families in India who have never lived indoors. They live in the streets, painfully, sleep huddled together on matting on the sidewalks. The pennies they earn buy scraps of food and rags. . . . In Calcutta alone they number 100,000. They are not drunks or tramps; these families. All they need is a chance. . . . "For only \$200 (for materials), we can give a family a home," states Joseph Cardinal Parecattil from Ernakulam. "We'll provide the supervision, our men will do the work free-of-charge, and the family will own it outright once they prove they can take care of it themselves. We'll start the work immediately. Can you imagine the happiness a 'home of their own' will bring?" . . . Here's your chance to thank God for your family, your home. Cardinal Parecattil will write to say thanks.

"WHAT ELSE CAN I DO ABOUT INDIA?"
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BEHIND THE NEWS

BY JO-ANN PRICE

NEW YORK—"A few years ago, politics and the Church worked this way in New York. Cardinal (Francis) Spellman would have lunch every six weeks or so with Mayor (Robert) Wagner, and that would take care of the Institutional Church for a while. . . . Now we have an alternative way of doing politics."

This was the preceptive remark of a Brooklyn priest, Father Robert P. Kennedy, in a series of interviews recently about a phenomenon on the American scene—an apparent growing involvement of clergy and grassroots religious groups in the political arena. The evidences nationally and locally are everywhere. The role of Jesuit Father John J. McLaughlin, an adviser to President Nixon, was questioned by his superior, but his White House position was finally approved.

ANOTHER JESUIT, Father Robert F. Drinan, (D., Mass.) calls for the impeachment of the President.

Or a Bronx priest, Father Louis R. Gigante, as a member of the New York City Council, defends as "simple civil

RUNNING FOR OFFICE OR WALKING THE BLOCK

Priests As Politicians

rights" his co-sponsorship of a now defeated bill which would have barred discrimination against homosexuals in jobs and housing amid a barrage of opposition, based in moral theology, from the Archdiocese of New York.

Why so many clergy in public office?

Not only are the priests, ministers and rabbis running for office—and winning—but politicians are becoming more and more responsive to the campaigning, lobbying and confrontations of well organized church-sponsored groups.

There appears, they say, to be less top-level secrecy between leading churchmen and special interests and

mayors and high-ranking politicians. Concerned religious laymen, Catholic and Protestant, white, brown and black, are getting into the political lobby scene.

THE "ALTERNATIVE way" mentioned by Father Kennedy is something that has grown up in the Brooklyn diocese since the election last fall. At that time, Bishop Francis J. Mugavero, concerned with what he called the "Manhattanopia" of New York City Hall, invited the four mayoral candidates to speak to Catholics in forums held in the two city counties of Kings (Brooklyn) and Queens, which form his See.

Since the election of Mayor Abraham Beame, said Father Kennedy, organizer

of the ongoing Civil and Political Education Committee of the Brooklyn diocese, the mayor's office has been much more responsive than previously to the needs of the boroughs, other than Manhattan.

"We're getting the lay people to function for themselves," the priest continued, discussing the committee.

"Our first job was to find out how many Catholics in parishes were registered voters. We found that in heavily Catholic areas, as many as 40 or 45 per cent were. After that we got into the process of having parish committees campaign for voter registration in advance of next September's primaries

in New York state," he said.

THE DIOCESAN committee has 13 area sub-committees, one in each Community Planning Board jurisdiction, whose members continuously monitor the issues which come up in the city and state governments and school boards, with special attention to things like education aid, hospital zoning and other Church-related concerns.

"I wouldn't run for office," Father Kennedy said, "because I don't think that's a function of the priesthood. But sometimes, in specific areas where there is not a lay person who will get elected, I think a priest is justified in becoming a political leader."

NOT SO, IN THE opinion of George Donahue, a grizzled gray-haired political expert, consultant to the Brooklyn committee and long-time student of the papal social encyclicals and the Catholic labor movement.

"Many overzealous priests are becoming known as ghetto priests and political priests," he commented. "They would do better to devote their talents to teaching disenfranchised groups."

EDITORIALS

Perilous promises

Hardly a week had passed since India set off its first nuclear explosion when President Nixon popped up in the Middle East promising nuclear reactors and nuclear fuel to Egypt and then to Israel.

Where he didn't promise that devastating capability, he pledged a significant increase in shipments of more traditional weaponry. The President played the role of Big Daddy Warbucks to the hilt. One hardly recognized him as the man whose fondest hope is to achieve a generation of peace.

As if to punctuate Mr. Nixon's death-defying diplomacy, China and France set off nuclear explosions—both on the same day. The dual explosion demonstrated vividly how commonplace has become the potential for worldwide destruction and how imperative it is to keep that potential

on a short leash.

Following criticism of Mr. Nixon's Middle East madness, spokesmen for the administration began nit-picking over the technical nuances required for various nuclear activities. In essence, however, the ultimate uses that a nation makes of its nuclear capabilities depend on the goals of its leaders, whether that nation be the United States or Egypt or Russia.

Mr. Nixon appears to be disavowing the nuclear containment theory that has worked, however fitfully, for 20 years. He seems willing to risk long-range devilment for a short-range diplomatic coup.

Congress needs to bring our high-flying President down to earth and inform him, without equivocation, that it will not countenance pledges of nuclear capability in the Middle East or anywhere else.



"ALL RIGHT, SIR! YOU'VE HAD ENOUGH!"

DALE FRANCIS SAYS

Have we lost sense of identity?

BY DALE FRANCIS

How's community going in the Catholic Church today? Do we feel a sense of identity with each other? Are we closer together or farther apart? How's renewal done in creating a sense of community among Catholic people?

I suppose no one can give a real answer to this question. We each have to rely on our own experiences. So if I'm going to discuss this question I'd better make clear the answers I give are my own. Perhaps someone with a different experience or a better insight into what community should mean would come up with another answer.

My own experience tells me that we really aren't doing very well, that rather than being more united we are less united, that in a very real sense we have lost a lot of our identity as Catholics.

THERE WAS A time not so very long ago that Catholics shared a kind of camaraderie. Maybe back half a century ago it was the kind of a unity that beleaguered people feel, but I'm not talking about that. I'm talking about those days in the Forties and Fifties when Catholics knew who they were, liked being who they were, and felt an identity with other Catholics.

Sure, I know there are those who today write as if those were days when Catholics were backward compared to today's renewed Catholics but that's not

the way I remember it.

I remember when Catholics were starting interracial organizations back when no one else was doing it. I remember the day when Catholics were concerned with social justice, working to help laboring men. I remember when groups like the Young Catholic Workers, the Christian Family Movement, the Cana Movement were all just getting started and Catholics were excited about them.

I REMEMBER when people prayed a lot and did it openly. A man carried a rosary, the same as a woman did, and he used it. A rosary in the pocket or a medal worn around the neck identified someone who was a Catholic and when you met a stranger and identified him as a Catholic you both felt you had something important in common.

But how does it go today? It seems to me that old comradeship has gone. There is little sense of identity as Catholics because Catholics have fragmented. Whose fault that is, whether it is the fault of those who wanted to go too fast or those who wanted to go too slowly, isn't the point. The point is we don't feel that sense of unity we once had.

A Lutheran editor said when the Bishops announced that Catholics could eat meat on Friday if they substituted some other form of penance that the Church was making a great psychological error. He said that abstinence on Friday served as a means of holding Catholics together in a psychological sense, that it was a visible

part of the identity of Catholics.

OF COURSE, the Bishops didn't tell people to eat meat on Friday. As a matter of fact, they urged Catholics to continue Friday abstinence but permitted release from the rule of abstinence only if there was a conscious effort to substitute some other penance or act of good work in its stead. Well, you know how that went. How many Catholics do you suppose who eat meat on Friday substitute some other conscious act in the stead of abstinence.

Liturgical renewal is, Rome tells us, now completed. There's nothing new ahead. But in the last 10 years there has been constant change and with it has come a kind of uncertainty on the part of Catholics.

Scientists will tell you that if you take laboratory animals, constantly change their environment, they become disoriented. It is true of people, too, and the constant changes have disoriented a lot of people. When you're not certain where you are at, you lose a sense of your identity.

ALTHOUGH THIS may sound as if it is a diatribe against change and renewal in the Church, it isn't. What it is intended to be is a look at the reality. In a lot of important ways, we're not doing very well and it is about time we start admitting it and start thinking about what we may have done wrong and what we'd better do right.

For those who want to pretend everything is better than ever, you'll have to forgive me for mentioning I think the emperor has no clothes.

Church at crossroads as rural parish fades

ROCHESTER, N.Y.—Rural America isn't disappearing, but it is changing—and the "non-metropolitan" parish will be the challenge of the '70s, Catholic priests attending a workshop on the non-metropolitan parish were told here.

The workshop, first of its kind in the U.S., was sponsored by the Rochester diocesan office of pastoral ministry.

In American society, "we've equated the large scale with the good, but as Christians and Catholics we need to take a different perspective," said Father Bernard Quinn, director of the Glenmary Research Center, Washington, D.C.

"The Church should not think exclusively of scaling all its activities up, but should act ahead of secular society and retain a portion of that which is folksy and homey," Father Quinn said.

SPEAKING ON the challenges of the

non-metropolitan parish, Father John McRath, co-director of the USCC Rural Life Division, said that "the problems rural people face will seriously affect all of society." Two issues of concern he mentioned were land reform and food and fibers. Father McRath said he was concerned that some individuals were buying up vast amounts of land across the country, and also that large corporations are slowly taking over much of the food processing.

"As we look at the frustrations we face as priests, we have a choice and can say simply we'll survive or we can work to change things gradually," the USCC official said.

Father Quinn reported that many small towns today are undergoing change and experiencing an "increase in scale." Rural Americans are turning more and more to institutions outside their immediate area, to get what they previously could get "at home," he said.

'Don't think morals, think civil rights'

To the Editor:

I am writing in reference to your editorial of May 24, 1974 and the letter from "C.E.W." in your May 31, 1974 issue.

I cannot say much, only that C.E.W. seems to have a more Christ-like outlook than your editorial. If I cannot obtain a job, credit, or housing because I am a homosexual, I call that persecution! From your editorial I gather that you do not.

The organization DIGNITY exists to give the homosexual a place within Christ's sacramental life. We point to

Enjoys reading paper

To the Editor:

At 89 years of age, my eyes are not much good for reading any more and I can manage only one paragraph at a time. The Criterion is the only paper I read. It has been in my family since its beginning, since the earliest days of the Indiana Catholic and Record. How I enjoy it! It tells me all I want to know.

Mrs. Anastasia Kneue

Alto Loma, Cal.

the Catholic Church as Christ's Church, as a means to union with God. The Church seems to think that the homosexual should be an outcast, that the civil rights of all other Americans should be denied on the basis of sexual mores. "We don't buy that." The Catholic weekly in Newark was only backing basic civil rights for a minority which has been persecuted too long! That's what we buy, that's our Church speaking.

We don't ask the Church to say we're morally acceptable, we'll work that out for ourselves. (I could cite at least five theologians who think we are.) I only ask that you re-evaluate your thinking, your concept of Christ's law. Don't think morals, think civil rights, leave morals up to the theologians.

Paul Diederich
National President
DIGNITY

Boston, Mass.

Shirley Evans praises letter from priests

To the Editor:

This letter is being written to laud the courage, sincerity and Christian principles advocated and implied in the Letter to the Editor dated June 7, 1974, written by seven Catholic priests, two of whom I am more than proud to say are my co-pastors.

As this seems to be a difficult time in our lives for people to find the integrity to stand and be counted (whether the cause be popular or not, when they know it is right), it is heartwarming to know that Religious and laity alike unflinchingly espouse the cause that must be the true meaning of love for God and fellowman.

We have been untiring in our efforts this last year, since the inception of our organization, Archdiocesan Black Catholics Concerned, to encourage this very attitude in the members of our total Church. It is particularly rewarding to us because all the priests who signed the letter and many more, plus many Religious and laity, have participated in our program in various ways.

It is most encouraging to those of us who are black and loyal Catholics to at last have our Church practice what it has long preached.

Therefore, to the members of our beloved Church who are of goodwill, do not hesitate to speak and act your convictions for the good of the whole Church. To those who do not see the way as yet, join us. The rewards are overwhelmingly great. It is in this way that we grow in oneness with God.

Shirley R. Evans,
Chairman
Archdiocesan Black Catholics Concerned
Indianapolis

Cites biblical ban on homosexuality

To the Editor:

In reply to the letter written by Patrick Francis O'Brien, June 7, 1974: Since I became a Christian, I find reading the word of God a very beautiful experience since it affords a close relationship with Jesus and the Holy Spirit. So much of the New Testament is a love letter written to us from Jesus and the Holy Spirit helps to enlighten our mind. In these letters Jesus tells Christians how He wants us to live. The word of God has the answer to all man's problems if only man will search the Scripture and ask Jesus to help us and the Holy Spirit to enlighten us.

What I am to write is God's Word not mine. This is taken from the Living Bible. The answer to the sin of homosexuality is found in: 1 Corinthians, Ch. 6, Verses 9-10:

"Don't you know that those doing such things have no share in the Kingdom of God? Don't fool yourselves. Those who live immoral lives, who are idol worshippers, adulterers, or homosexuals will have no share in His Kingdom."

There are more such quotations in the Old Testament as well as the New, if one wishes to search the Scriptures. God says homosexuality is a sin, and He has already judged such an act.

Shirley Kasper
Madison, Ind.

Controlling behavior

We are a drug happy society. We have a pill, potion, injection, whiff or puff for whatever ails us, physically or psychologically. At its extreme, drug abuse lines the pockets of the underworld and packs our courts, prisons, hospitals and mental institutions. In much less dramatic ways, however, drugs are routinely misused and often with the permission or collusion of those who ought to know better.

Drugs are increasingly employed to control behavior and thus serve the convenience of caretaker or supervisory personnel. A study a few years ago of nursing and retirement homes revealed that a scandalously large number of elderly residents were being drugged to make them more placid and less troublesome. Some school districts recommend and-or use drugs to treat hyperactive youngsters, thus insuring they will be amenable to the discipline and quiet of a classroom. Not only are drugs viewed as an acceptable means of controlling recalcitrant prisoners, but attention has shifted to experimental surgery to modify the behavior and personality of criminal psychopaths.

In view of all this it is doubly

gratifying that the staff at Indiana Boys School at Plainfield has been told once more by the courts that the use of tranquilizer drugs to tame disorderly inmates must be discontinued.

The United States Supreme Court earlier this week refused to review a lower court ruling which was, in effect, a cease and desist order. The order first was issued by a Northern Indiana Federal District Court judge at Hammond and was later upheld by the Seventh Circuit Court of Appeals at Chicago.

The case had been appealed to the nation's highest tribunal by the Indiana attorney general on the grounds that the use of tranquilizing drugs was not cruel and unusual punishment. The attorney general was right in one respect. Such medical perversion is not at all unusual in the Indiana Boys School and similar institutions across the country.

The burden of reproof, however, does not rest with the short-handed, harassed, underpaid staff. It rests with legislators and state officials who continuously short-change the budgets of such institutions and make expedencies—even cruel and unusual ones—the order of the day.

Threats to life

Pity the poor unborn waiting a turn at life. What with abortion, sterilization, and a variety of birth control medications and devices, a baby has a hard time even getting born these days. If he manages to make it, though, there are a host of new enemies to be

conquered. And, not surprising, they are further manifestations of our bold new world.

Take marijuana, for instance. The growing volume of study contradicts previous notions that pot is harmless and non-addictive, easier on the lungs than tobacco and having a less destructive "high" than alcohol. Two recently-published reports contain some sobering findings. Marijuana it seems is not sloughed off by the body. On the contrary, it accumulates in body tissues, much like DDT. Protracted use can seriously damage human chromosomes and cause fetal abnormalities as well as abortions and stillbirths.

In themselves these findings are frightening enough. But they take on near catastrophic dimensions when one considers that millions of young people have used or are now using the so-called harmless "pot" of pleasure.

In addition, the epidemic of venereal disease among young people has assumed major

medical importance. The old-fashioned but ever-recurring strains of the disease have been inflamed by the appearance of a new non-curable form caused by herpes virus. Believed to be on the verge of surpassing gonorrhea in the rate of incidence, the new strain may, in fact, be more prevalent. Its symptoms are less dramatic but it is just as easily transmitted and its consequences can be even more tragic to newborn infants.

Physicians who have written about this virulent new form of VD say it is an important factor in the growing number of brain-damaged and physically-deformed babies being born to teen-age mothers with a history of casual sexual encounters.

It is well known that the birth rate has slumped to an all-time low in this country. One is afraid to ask how many newborns are physically and mentally equipped to cope with the world their parents have made for them.

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QUESTION BOX

Clergy, laity both need openness to change

BY MSGR. R. T. BOSLER

Q. Like many Catholics, I am disturbed by the changes in the liturgy. You keep justifying these by saying they were ordered by Vatican Council II. This seems to say that the Lord has changed his mind on how to worship him after several hundred years, or that the new way is better than the old. I can assure you many of us are left cold by it all and are very disturbed by the attitude of the present-day clergy who imply that we are a bunch of Kooks or Renegades, as I have been called, if we choose to express our thoughts and feelings.



A. You should be encouraged to express your thoughts and feelings by any priest who accepts the spirit of Vatican II, but you yourself should also be willing to listen to him with an open mind. I can appreciate how some of your priest friends react. I find it almost impossible to carry on a conversation about the changes in the liturgy with persons who seem to consider themselves more Catholic than the pope and the bishops who decreed them.

The pope and bishops knew what they were doing at the council; they knew what they could change and what they could not change. They made an important distinction when they decreed: "For the liturgy is made up of unchangeable elements divinely instituted, and elements subject to change. The latter not only may but ought to be changed with the passing of time if features have by chance crept in which are less harmonious with the intimate nature of the liturgy, or if existing elements have grown less functional." (Constitution on the Liturgy No. 21)

The pope and bishops knew that the Roman Mass had changed many times in history and that since the Council of Trent in particular many practices had developed around it that were excessive reactions to Protestant changes in the celebration of the Lord's Supper. Without in any way compromising our traditional Catholic understanding of the Mass as a sacrifice or eliminating the distinction between the powers of the ordained priest and the functions of those who share the priesthood of Christ through baptism and confirmation, the council wanted to introduce into our liturgy some of the features the Protestants demanded at the time of the Reformation.

In the introduction to the Constitution on the Liturgy the council set as a goal for the changes: "to nurture whatever

can contribute to the unity of all who believe in Christ, and to strengthen those aspects of the Church which can help summon all of mankind into her embrace." So, if our new liturgy seems a little Protestant this was designed to help our fellow Christians feel more at home in our churches. And, I think, they do from what I hear from non-Catholics who attend our funerals and weddings these days.

Our Church has introduced changes

that will affect future ages in a way we can not anticipate—for the advancement of unity and the strengthening of the Church we can hope, if we believe the Holy Spirit is with us. The thought of this should help us all live through the awkwardness of change and encourage us to make the sacrifice of giving up some of the things we liked for the sake of better things to come. In a sense we are all asked to be like Abraham, leaving a familiar land for

the unknown at God's command.

Q. I would like to know why Jesus in John 2 called his Mother, "woman," instead of mother.

A. John's Gospel is full of symbolism through which he teaches the beliefs of the early Church. It was not customary among the Jews for a man to call his mother "woman." John has Jesus do this twice in his Gospel; at the wedding feast at Cana and while he hung on the

cross. Scripture scholars have asked themselves what could be the significance of this. They note that the first two chapters of John have many references to the early chapters of Genesis. They are pretty much agreed that John is thinking of the woman (Eve) overcome by the serpent, of whom it was said: "I will put enmity between you and the woman, and between your offspring and hers." And they conclude John is referring to the

ancient belief that Mary is the Second Eve who shares in the work of the Second Adam.

Moreover, they see John describing Mary as a symbol of the Church. This is inspired by John's reference to the woman in the Book of Revelation, who is the mother of the Messiah and also has other offspring whom the serpent tries to devour. (Rev. 12:17)

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THE CHURCH AND I

World War II tragic period in life of German Church

BY F. J. SHEED

Karl Adam had been fired, you may remember, by the Nazis from his chair at Tubingen for preaching on the Jewish contribution to Christianity. In 1933 Cardinal Faulhaber's publication of a book of his sermons *Judaism, Christianity and Germanism* caused the Hitler Youth to riot. In 1934 Rome placed Rosenberg's *Myth of Blood*, second only to Mein Kampf as Nazi scripture, on the index.

A year later we find Cardinal Pacelli, who was soon to be Pius XII, writing to Cardinal Schulte urging the German hierarchy to take St. Ambrose as their example—Ambrose who, after the Emperor Theodosius had been guilty of a massacre in Salonika, stood in the doorway of the Milan Cathedral and refused to allow the Emperor to enter until he should have done penance for the massacre: it was one of the great turning points of history.

When Hitler visited Rome just before the outbreak of the war, the Pope left Rome and issued an encyclical letter condemning Racism. It seems he also issued instructions that priests and nuns must not be in the crowds as Hitler drove through. I heard, but cannot guarantee, a story that Mussolini instructed members of his own black-shirted toughs and their ladies, to dress as priests and nuns and lead the applause as Hitler passed.

THAT THE CATHOLIC Church could regard Nazism as anything but a mortal threat is unthinkable, of course: unthinkable too that Nazism could allow the Church to survive unabsorbed.

As the war came closer, the Nazi grip tightened, with regulations forbidding even such freedom as the Concordat

prescribed, and laws (on sterilization for instance) which Catholics could not abrogate.

Pius XI issued a Pastoral in condemnation—*Mit brennender Sorge*—with burning sorrow. It was smuggled into Germany and read in hundreds of Catholic pulpits. I was shown a captured Nazi document which spelled out that the Catholic Church was the one serious religious obstacle in Nazism's way.

What happened to the Church in Germany when the war broke out? What happened to Cardinal Pacelli's reminder of St. Ambrose and his defiance of the Emperor Theodosius? It is a melancholy story. Long afterwards we published a book about it by Gordon Zahn. We must take three elements into consideration.

The first is that when war is actually on, psyches are turned inside out: German victories were balm to men, even bishops, who remembered Germany's defeat twenty years before; and I have a feeling that Germans are more responsive to military bands than most people.

THE SECOND is THE skilled psychological use of terror: the return of the headman with axe or sword had a stunning effect. When I ask myself how I would have reacted, I am less disposed to condemn priests and bishops for not following the solitary example of Jagerstatter, who chose to be beheaded rather than fight for justice, but I hope I would not have called him a traitor as some bishops did.

The third is that the issue was not a clear choice of darkness or light: Soviet Russia was the enemy all Germans saw. I don't think what has happened since proves them clearly wrong in deciding to stay with the devil they knew and hope for the best. Hitler? Stalin? Take your choice.

What of the recent Hochhuth attack on Pope Pius XII for not at least speaking

out against the slaughter of Jews? Hochhuth himself seems to me an interesting study.

The two great German crimes were the extermination of the Jews and the savagery against the Poles. So, the Nazis having slain Poles in the thousands, he writes a play accusing Winston Churchill of plotting the death of one Pole. The Nazis having slain six million Jews, he writes a play accusing Pius XII of not speaking out in condemnation.

BUT HOCHHUTH is not the point. The Pope is. I may be oversimplifying, but

the decisive question seems to be what effect he thought a protest by him would have had. As a cardinal, he had urged the German bishops to take Ambrose as their model.

Pius XII may or may not have been an Ambrose; Hitler quite certainly was not Theodosius. There is no evidence of his being stopped by condemnation; all the evidence is that condemnation maddened him further. In the face of that evidence, was the Pope likely to feel that protest by him would save a single Jew? Or might it not cause Hitler to order Mussolini to set about a similar

extermination of the Jews of Italy? If the Pope decided that protest would cause more slaughter, it is hard to see what he is to be accused of.

EDITOR'S NOTE

Christian Heritage. Msgr. John J. Doyle's history of the Church in Indiana, does not appear this week. We regret the interruption but it was necessitated by space requirements. Next week we will carry another installment of Chapter Six.

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LONELINESS

BY MONIKA K. HELLWIG

In every parish there are mature single adults. There are widowed, divorced and separated people who have no children or do not have their children with them. There are people who have never married because they made this their personal choice for reasons that may still be operative or for reasons that may have disappeared into the past. There are people who have never married because that option was never really offered to them in the concrete circumstances of their lives.



Many such people are desperately lonely. A Christian community must ask whether this is inevitable—simply what God asks of these people, their "vocation"—or whether it is the outcome of false values and priorities in society and the failure of the Christian community to come to terms with them.

IN CHRISTIAN tradition, and particularly in Catholic circles in Western Christianity, high value has been placed on dedicated celibacy, that is, on celibacy chosen as a means to realize the Reign of God among men. This rests on a conviction that we trace back to Jesus Himself. But Jesus distinguished between "eunuchs who have made themselves so for the sake of the Kingdom of God" and "eunuchs who were made so by men."

In the first case we are speaking of a special gift or charism, by which a person recognizes himself as so endowed that he can with spontaneity and ease sublimate his personal relational needs.

In the second case we are speaking of a painful deprivation of a basic human need—as basic as food, shelter, language and personal productivity. It is a need that no individual can fill for himself. If someone is hungry in our communities, the Gospel requires that we share our food. If someone is alone it

requires that we share our togetherness on more than a "hall fellow, well met" basis. What human beings need is not a hasty, cheery "hi," but an intimate sharing of life experience.

THE NATURAL BASE for such an intimate sharing of life experience is the family. In tradition-directed societies where there is little geographical or social mobility, people are automatically integrated into their extended families throughout their lives. There are many personal relationships with preceding and succeeding generations as well as one's own generation. These relationships are sustained naturally, easily, comfortably over a long period of time. They have time to mature to appropriate degrees of intimacy. There are not too many of them. In such societies people may be unmarried, widowed, or separated over long periods of time, but they are not thereby isolated from intimate relationships in which they can deeply share their life experiences with others.

In our highly mobile society there are two problems in personal relationships. On the one hand it is extremely difficult to sustain a close, long-term relationship with anyone other than a spouse. People are constantly moving.

Life has become complicated and people find their time, energy and equilibrium consumed by a great number of petty frustrations and chores—car pools, cashiers lines at the supermarket, keeping track of dates for insurance premiums, filling out endless forms for everything, shopping for replacement parts in an economy of planned obsolescence, PTA, citizens' associations, professional associations, constant demands to participate in church social activities.

Many people in our society go around feeling beaten by the system and simply lose the will to sustain relationships that are in any way taxing. To remain in touch requires much time and extra effort.

ON THE OTHER HAND, while it is so difficult to sustain close relationships, the demands for such relationships on any one person's life seem to be constantly multiplying.

One bumps into more and more people and so many of them seem to be desperately lonely. But the social context is so complex that it requires huge outputs of energy and readjustment of life patterns and activities to associate enough with any one of these people to provide some stable relationship.

No one is more victimized by this situation in our society than the mature single person, who is beyond the "swinging singles" ambit, does not enjoy the charism of celibacy, and does not have the family base from which to build stable relationships.

The greatest problem such a person faces is the danger of not having any private social life—of being either quite alone or within a pattern of relationships more appropriate to public life. This presents a very serious challenge to any Christian community today.

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SCRIPTURE

Needed: community help

BY STEVE LANDREGAN

One is hard pressed to find much in Scripture dealing with the single person. Because of the strong emphasis on tribe and family, with few exceptions the single state is always regarded in the Bible as temporary in nature.

For a young woman to die unmarried was cause for great distress. Read the story of the daughter of Jephthah, whose friends joined her in "bemoaning . . . not her approaching death . . . but the fact that it would occur while she was still unmarried" (Judges 11:37f).

Even widowhood was regarded as temporary, a state of life that embraced the time between the death of one's husband and a subsequent marriage. In the book of Ruth, the Moabitess' desire was not only to be protected by Boaz, but to become his wife.

The fact is that an independent single woman did not exist in the Old Testament world. Even the virgin and the widow were in some way attached to a family unit while hopefully awaiting marriage or remarriage.

IT IS NOT SURPRISING to find that while the Old Testament deals at length with laws and customs designed to protect widows (Ex 22:21, Dt. 24:17) and virgins (Ex 22:15), in practice they were obviously taken advantage of (2 Kgs. 4:1ff), and with no man to defend her, the widow was at the mercy of the unscrupulous (Is. 1:23, 10:1ff).

No male Israelite would consider the single life as a viable option. The pressure of the tribe or family was virtually irresistible and a large family, particularly sons, was considered a special blessing by God (Ps 127:3).

With the coming of Jesus, marriage was placed in a different perspective. The Israelite had no concept of the resurrection of the body until very late

parents and priests—to explore how they can more adequately present single life as a meaningful Christian alternative to marriage or religious life.

It would be tragic if single persons within the Christian community find their only source of help in singles clubs or bars. "People who need people are the luckiest people in the world" only if they are able to find caring persons who respond to their need. Christians are to be recognizable by their evident care: "By this shall all men know you as My disciples, that you love one another."

(Copyright 1974, NC News Service)



A man lies down to rest in his lonely, cluttered room in a Wisconsin city. (NC photo by Bruce Bruggemeyer)

THE CHURCH

Many more are choosing single life

BY FR. LAURENCE P. DOLAN

For the man and woman of Old Testament times, marriage was considered to be, with few exceptions, the universal norm. Everybody was doing it. One can point to occasional people who didn't marry, such as Jeremiah the prophet (chapter 16 of the prophecy); but the vast majority of the people heard the command of God to "be fertile and multiply; fill the earth and subdue it." (Genesis 1:28). The theological development in the Old Testament encouraged this, especially in the adoption of the image of marriage to describe the covenant relationship between God and His people (Hosea 2, Isaiah 54 etc.).

To people of this mentality, the words of Christ about remaining unmarried for the sake of God's Kingdom must have seemed strange indeed (cf. Matthew 19:12 and 29). On top of these words we hear the Apostle Paul declaring: "To those not married and to widows I have this to say: It would be well if they remain as they are, even as I do myself; but if they cannot exercise self-control, they should marry. It is better to marry than to be on fire" (1 Corinthians 7:8-9).

WHILE WE MAY BE familiar with Paul's context of the expected end of the world, a certain confusion has persisted throughout the Christian era. The question came to be formulated in the following manner: Which is a higher state, marriage or celibacy? The ensuing debates succeeded in downgrading marriage and uplifting celibacy to the lofty title of "state of perfection." Added to this was the real difficulty, especially during medieval times, of achieving the economic level required for marriage.

As time progressed, the pendulum began to move back toward the expectation that marriage is, once again, for all (priests and religious being the exception).

Philip Roth reminds us that there was considerable moral pressure to get married—far from enslaving a woman as a sex object by marrying her, men were "exploiting and degrading the women we didn't marry." ("Intellectual Digest," June 1974, p. 34) Besides the pressure to marry, the single person would be inviting criticism and rebuke, possibly the worst, being that "he (or she) is unable to love."

Once times begin to change, they change rapidly. The trends today are moving toward the advisability of delaying marriage or not marrying at all. Some suggest the growing divorce rate and dissatisfaction with marriage as possible reasons. But there are others too: commitment to career, service to human needs, travel and education, etc. And, of course, there is the cynical attribution of materialistic and selfish motivations to single people from those struggling with the everyday cares of family life and responsibilities.

BE ALL OF THESE as they may, the fact remains: Many more people today are choosing to remain single—not because they couldn't find a spouse, but because they want to be single. Is it possible for us to help give these people a good theological orientation that will enable them to pursue their lives with the same dignity as married people?

Sad to say, Vatican II isn't much help here, other than to offer a token support in a passing reference to good example in marriage: "A like example, but one given in a different way, is that offered by widows and single people, who are able to make great contributions toward holiness and apostolic endeavor in the Church." ("Dogmatic Constitution on the Church," par. 41)

Since Our Lord spoke of a viable single lifestyle for the sake of the Kingdom of God, it would seem that theology's best contribution to single people would be the development of a good theology of the meaning of God's Kingdom and the way in which single people could participate in it. For too long, celibacy for the sake of the Kingdom has been restricted to the religious and priestly expressions of celibacy. What about single people who are engaged in pursuits and careers that are not necessarily religious in focus? Cannot their lives and works be valid means of building up the Kingdom of God—and precisely through their celibate commitment?

MUCH WORK HAS TO be done to develop the concept of celibacy itself. It can no longer be regarded as the negative shunning of people of the opposite sex—rather, it should be viewed in terms of common dedication and purpose to the advancement of God's Kingdom.

This support is vital to offset the inevitable loneliness and discouragement that set in when one is alone. Maybe support groups such as communities who do not live together, but who meet together for prayer and discussion, could be developed. The possibilities seem quite extensive.

The main fact is this: People are remaining single; God's Kingdom needs workers; let's cooperate to make the single person feel welcome and a necessary witness to the many facets of God's developing Kingdom.

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CATECHETICS

Church should work to aid single people

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

"Join our singles club. Meet new friends. Have new experiences." So reads an ad in this evening's paper. Two similar ads designed for single "ladies and gentlemen" appear on the same page. One offers "dances, cocktail and theater parties, trips, picnics, dates, fun." The other proclaims that "people who need people are the luckiest people in the world."

The recent proliferation of clubs and other organizations for single men and women suggest the loneliness millions of single people experience. A recent feature story revealed the pain and frustration felt by so many who seek companionship in the many singles bars in Washington.

The ads and the story recall my own experience as a priest in a large downtown parish in a major midwestern city. I found that the largest group of persons seeking help were single men and women. They were not, by and large, suffering from extreme poverty. Many had very fine jobs. Some were extremely successful. They were not physically or mentally ill. Most were in good health.



WHAT THESE SINGLE persons appeared most to be suffering was loneliness—a kind of desperate longing for love. The sense of personal isolation, the longing for deep personal relationships, became a kind of gnawing cancer attacking their spirit. Though they often came to speak of this in the confessional, it was not forgiveness they needed, but friendship.

Their loneliness was often intensified by a lack of meaning to their lives, a meaning that deeply satisfied their minds and hearts. Even those experiencing considerable satisfaction in their work seemed to yearn for something more to give richer meaning to their lives. They had no spouse, no children, no family to live for. Money, work, success did not fill their desires. No doubt there are very happy single persons, men and women, who have found deep personal relationships and deep meaning in their lives. It would not be fair to give an impression that all single persons are unhappy and unfulfilled.

Many single men and women find so much happiness and meaning in their lives that it overflows to others they live or work with.

The fact that many people do find happiness in their single lives should not blind us, though, to the profound pain of so many lonely, frustrated single persons. So much suffering presents a challenge to the Christian community.

A large percentage of activity in the typical parish understandably is oriented toward family life. Youngsters of school age often receive the most attention. There are usually several programs for youth. Celebrations of sacraments like Baptism, Confirmation, Matrimony normally center on the family. There are parent-teacher meetings, pre-marriage instructions, family involvement in sacramental initiation. A variety of spiritual movements exist to deepen intercommunication between spouses.

WHAT DOES THE average parish provide for single persons—youth adults, mature adults, divorced or separated adults, widows or widowers? What can the average Christian community do for its single members who are single by choice or circumstances? These are questions that deserve serious attention in the local parishes. Each community may find different strategies that best meet their unique needs.

What are the typical models of Christian life proposed in religious education? Normally the focus is directed to the ideals of family life or religious life. Thousands of good Catholics either decide not to marry, or have no realistic opportunity for marriage, yet do not feel called to religious or priestly life. It seems good, then, for religious educators—including



Two people who care for one another share a tranquil moment in a scenic setting in New York State. (NC photo by Bob Workman)



Lay Eucharistic Minister Carl Purvenc-Smith, a single person, who gives considerable time to serving St. John's parish in Columbia, Md., distributes Holy Communion at a Mass there. (NC photo by Thomas N. Loring)

Golf Outing for Juniors is Saturday

INDIANAPOLIS — The "golf season" for Junior CYO members will get underway this Saturday, June 22, with the annual Golf Outing at Ensey's Golf Center on W. 56th St.

Tee times will extend from 10 a.m. to about 1 p.m. Awards will be presented in the Junior-Senior and Freshman-Sophomore divisions as well as to the top adult contestant.

The regular green fee will be charged along with a \$1 tourney fee.

Following the Golf Outing, a picnic will be held on the Marian College campus, at which the awards will be presented. Non-golfing Junior CYO members are invited to attend the picnic.

Newly appointed associate CYO director Dennis Sutherland will be in charge of the Golf Outing.

The South Grove Golf Course and Professional Bill Russell will again host the Junior Boys' Match Play Tournament beginning Monday, June 24, with the qualifying round. Play will start at 9 a.m.

Flights will be arranged in Junior-Senior and Freshman-Sophomore age groups based on qualifying scores. Top scores in each flight as well as top qualifiers will receive awards.

The tournament will continue throughout the week.

Marian artist plans exhibit

INDIANAPOLIS — An exhibit of acrylic paintings will be presented by Sister Mary de Paul Schweitzer, a new member of the college art department, from June 23 to July 8 in the college library. Sister Mary de Paul recently completed graduate studies at the Tyler School of Art at Temple University, Philadelphia. She is also a former art teacher at St. Mary Academy, Indianapolis.

Raps attitude toward death

LONDON — Cardinal John Heenan of Westminster told an ecumenical service in Westminster Abbey here that death has become an obscenity.

Dying is "the great unmentionable," the cardinal contended. "Nobody dies. We pass away or pass on. No disease is fatal. It only reaches its terminal stages."

The cardinal made his remarks in an address before a service marking the internationalization of the Help the Aged society.

"Old" has also become obscene, according to the cardinal. Old people have become "senior citizens" or, "at best they are the aged—which is thought to be less offensive than being old—but all will die."

Unwanted children are no longer put into institutions but into family homes, he continued. Similarly, the old, he said, should not be put into barracks or dormitories, but into small homes with privacy and the comforts of family life.

Teen-age couples seeking marriage to be screened

ST. LOUIS — Teen-age couples who wish to be married by a Catholic priest in the Archdiocese of St. Louis will be screened for their "maturity and readiness for marriage," according to regulations announced recently.

When the boy or girl is under the age of 19, parish priests will interview the couple on eight topics—including their patterns of courtship, maturity, dependence and other personal qualities. The interviews will utilize a questionnaire and set of guidelines, and will include the priest's own recommendation on their readiness for marriage.

The couple might be asked to postpone the marriage or be referred for further screening by the Catholic Family Service, a counseling agency of Catholic Charities.

The program will continue for two years here, after which it will be evaluated.

Cardinal John Joseph Carberry of St. Louis, in a mailing of informational material to all priests, noted: "We priests are indeed deeply concerned with the number of teen-age marriages which often bring unhappiness, or end in divorce. It is to be noted that the use of the program in no way violates the natural right of marriage, which is God-given. It places its emphasis upon the intelligent use of that right."

INDIANAPOLIS Calendar of Events

FRIDAY, JUNE 21
Summer Festival in progress at St. Anthony parish, 379 N. Warman Ave. Continues tonight and Saturday.

SATURDAY, JUNE 22
Rummage Sale in St. Catherine school basement, Shelby and Tabor Sts., 9 a.m. to 3 p.m.

FRIDAY, JUNE 23
Summer Festival opens today at Christ the King parish and continues on Saturday. Activities start at 4:30 p.m.

SOCIALS

MONDAY: Our Lady of Lourdes, 6:30 p.m.

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.; Secina 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.; St. Christopher parish hall, Speedway, 7 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 seven young men were ordained to the priesthood at St. Meinrad by Bishop Joseph E. Ritter.



SOCCER TOURNAMENT CHAMPIONS—This St. Catherine's team took the championship trophy in the recent post-season tournament in the eight-team Junior Soccer League, defeating Baxter "Y" in the final game, 1-0. They finished second in league play with a 6-1-1 record. Aldo Mina is the coach.



IMMACULATE HEART AWARD WINNERS—These five 1974 graduates of Immaculate Heart of Mary School, Indianapolis, were recently presented annual awards as top student athletes and for best mental attitude in sports. Shown from left are: John Dillon, Jerry Blackwell, Brian Blackwell, Mary Stark and Nancy Miller. Dillon and Miss Miller won the Father Sam Award as top student athletes and the others received the John Hart Award for mental attitude.

Christ the King Festival slated

INDIANAPOLIS — Christ the King has the welcome mat out this week-end for its annual Summer Festival. Activities will get underway at 4:30 p.m. on both Friday and Saturday.

Complete dinners will be served at \$2.25 for adults and \$1.00 for children. Entrees include fish, chicken and knockwurst and kraut.

A Polka Contest and a Biergarten Sing-a-Long will be entertainment features. A variety of games and booths will be provided.

The Harold Sullivans, Larry Valanis and George Kirkhoffs are serving as co-chairmen.

CYO NOTES

The annual City-wide Junior CYO Outdoor Dance will be held at St. Matthew's parish on Friday evening, July 12. Details will be announced later.

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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 elsewhere in the paper.

St. Nicholas, Sunman, (Turtle Soup Supper and Festival)—June 28

St. Michael, Brookville, (Parish Festival)—July 4

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KICKBALL LEAGUE CHAMPS—The Cadet "B" Spring Kickball League championship was captured by this team from Immaculate Heart of Mary, Indianapolis with a 9-1 season record. Pictured with the team are the coaches, Janet Schnieders (far left) and Sally Drew (far right).



TOURNAMENT CHAMPIONS—This team from Holy Spirit captured the championship trophy in the Cadet "B" kickball tournament by defeating the team from St. Jude. Holy Spirit ended up with a 8-2 season record. The champions also captured second place along with St. Mark and St. Simon in the Cadet "B" league. Pictured with the team are coaches (back row, far left) Cathy Wagner, and (back row, far right) Janet Rowe.



56 'A' LEAGUE WINNERS—This 56 "A" team from St. Barnabas captured the League championship for the 1974 spring kickball season. They defeated St. Matthew in the final round of competition, 14 to 6. Pictured with the team (back row, far right) is the coach, Marybeth Weber.

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NEW TREE FOR WOODS—Sister Georgiana Terstegge, S.P., professor of French at St. Mary-of-the-Woods College, officiates at a tree planting with Msgr. Joseph G. Kempf, professor emeritus of the College. Msgr. Kempf, who taught at the College from the 1920s to 1968 donated funds for the

tree planted in front of his rectory on campus. Sister Georgiana and Sister Alma Louise Mescher, S.P., associate professor of biology, are in charge of the Tree Planting Club on campus. Donations from students, faculty and friends are being used for other trees and shrubs.

VIEWING WITH ARNOLD

'Claudine' is a movie that will make waves

BY JAMES W. ARNOLD

"Claudine" begins with one of the more unusual date-makings in the history of romantic movies—a curbside agreement between a maid and a garbageman, arranged at least partly because the guy threatens to tell the Welfare Department the woman is working. That, in today's surreal world, is illegal.



What follows is a high-spirited tragicomedy that communicates much about what it means to be ordinary poor and black in the Harlem ghetto. This is a movie first, about as far removed from white romantic comedy (from Lombard to Doris Day), and even from Poitier and "Super-Fly," as the typical American date is from a Clairol commercial. The wonder is that so much downbeat sociology is transmitted with so little pain—in fact, with exuberance and a punchy kind of hilarity.

THE TITLE character is a divorced mother of six, trying to be a good parent in a four-room flat in the shabby con-

text of poverty, crime and revolution. As she says, it's "not so much the work as the worrying." The setup is not that distant from TV situation comedy, or previous houseful-of-kids movies like "Yours, Mine and Ours." Only here the kids' problems run to heavy items like pregnancy, black militancy, gambling, and a zero self-image. The laughs mix with anguish and anger, but nothing preachy is tolerated.

Few of the problems are even halfway solved, but the hope and uplift come from renewed contact with the much abused, yet somehow resilient human spirit. As more comedy than tragedy, the flick is far from totally realistic in working out its complications. But its tone and ending are symbolically right. The oppressed are pushed around, as always. But they can scream and fight back, and beat the system often enough to keep the game interesting. Isn't that what Chaplin and Keaton taught us?

Pretty, elegant Diahann Carroll seems an unlikely choice as a battling young slum Momma. (The late Diana Sands, the original selection, would've been more logical and high-powered.) But the buoyant script by Tina and Lester Pine ("Love is

when a man brings the groceries instead of eating yours") is nearly actor-proof, and Miss Carroll provides surprising fire to go with her usual class.

Since the impressive James Earl Jones is Rupert, her ebullient boyfriend and would-be spouse, nothing much can or does go wrong. The kids are natural and individualized, and their energy is rousing matched by Curtis Mayfield's music, commenting on the action via Gladys Knight and the Pips.

"CLAUDINE" lacks the idealized nobility and visual splendor of "Sounder," although it was produced by the interracial Third World Cinema specifically to counter the trend toward sleazy, junkie-stud-pimp flicks intended for black audiences. The aim is quality, but realism, and the talk and situations will give no one the impression that this is a black "Apple's Way."

The point is that Claudine, Rupert and the kids are decent people trying to survive in an atmosphere of outrageous frustrations. Their style and their sins are not middle class. But they are so gutsy and likeable, and their troubles so universal (by one or two turns of the screw), that their appeal is genuinely interracial. The contemporary white, for all his griping and frequent cowardice, hungers for communication with black culture, and this film is bound to help.

The welfare system is a major target of the

humor. Claudine is clearly a "cheater," though so hard-working she is virtually a model of the Protestant ethic.

The message is that welfare undermines morality in multiple ways, by encouraging subterfuge and discouraging normal family breadwinning patterns, but mostly by making the government bureaucracy an insufferable nit-picking watchdog over the intimate life of the unlucky poor. (Blacks are not the only victims, as we saw in "Cinderella Liberty," which bears several thematic resemblances to "Claudine"). Probably most moving, though, is Jones' eloquent portrayal of the plight of the black male, squeezed by his economic condition out of any practical chance of normal fatherhood. He's like a guy pushing a stone up an endless mountain.

THOUGH SOME use is made of New York locales, the movie is shot mainly in tight interior, suitably crowded sets by veteran director John Berry, a white who emigrated to France during the Hollywood Ten troubles of the early 1950's. (He returned in the 1960's to direct black-oriented drama Off-Broadway). Yet it is amazing how fluid the action is, and how nicely the tension is established between hilarity and heartbreak. There are few grim scenes that don't somehow manage to end brightly, and few details are thrown away. Even the mouse in Jones' apartment is nicknamed

35th Retreat Season set at Mt. St. Francis

MT. ST. FRANCIS, Ind. — The 35th annual Retreat Season at Mt. St. Francis will open at 7:30 p.m. Friday evening, July 12, according to Father Camillus Gott, OFM, Conv., Retreat Director.

Other dates for retreats are: July 19-21 (for married couples); July 26-28; August 2-4; August 9-11. Each weekend retreat closes on Sunday at 3 p.m. Reservations can be made by phoning Mt. St. Francis, (812) 923-8819.

The Retreat Master this year will be Father Kent Biergens, O.F.M. Conv. He will be joined by other Priests, including Father Camillus; Father Albert Leis; Father Barnabas Kannenburg; Father Christian Moore; Father Leopold Kessler, and Brother Stephen Pilger.

Ample time will be provided for discussion and private consultation at the respective retreats.

These opportunities for spiritual renewal are sponsored by the Men of the Mount Retreat League. This layman's organization has been responsible for the growth and promotion of the program since it began in 1940. Through their contacts, new retreatants are added each year.

Mount St. Francis is conveniently located on US Highway 150, six miles from downtown New Albany.

Bishops score Irish violence
LONDON — The bishops of England and Wales have repeatedly stated "their abhorrence of the activities of extremists" on both sides of the trouble in Northern Ireland, according to Cardinal John Heenan of Westminster.

Cardinal Heenan made his remarks in response to questions about the Church's position on the Irish Republican Army (IRA) after a member of the militant Provisional wing of the IRA was given a requiem Mass after his death caused by a 65-day hunger strike while in prison.

The week's TV network films

ALFRED THE GREAT (1969) (CBS, Friday, June 28): Clive Donner's unique exploration of the times and troubles of the ninth century Saxon king, newly Christianized, got practically no theatrical exposure in America, and one trembles at the thought of what the TV editors will do to his attempt to steer between psychological history and bloody spectacle. The strong British cast is headed by David Hemmings and Michael York. For serious viewers, worth taking a chance on.

SWEET CHARITY (1969) (NBC, Saturday, June 29): Director Bob ("Cabaret") Fosse's much-underrated film debut, a sizzling and splashy cinematic version of the Cy Coleman-Dorothy Fields musical (book by Neil Simon), about a brassy taxi-dancer with a pure heart who is trying to find a good man. The dances are fabulous, and there are solid performances by Shirley MacLaine, Ricardo

Montalban and John McMartin. The whole thing is not quite up to its original source (Fellini's "Cabiria") but it's Show Biz at its funny-sexy-sentimental best. Recommended for all but very young children.

DOWNHILL RACER (1969) (ABC, Sunday, June 30): One of the best and most realistic of the fiction sports films, this study of an aggressive potential world ski champion (Robert Redford) and his private hangups has plenty of a c t i o n, z e s t f u l l y photographed and edited. There is also subtle insight into the character of the participants and hangers-on in championship level sport. A treat for ski fans, recommended for adults and mature youth.

PEKING EXPRESS (1951) (ABC, Monday, July 1): An oldie but not so goodie. William Dieterle's adventure-train flick about a perilous post-WW II ride through the chaos of China. With Joseph Cotten, Corinne Calvet and Edmund Gwenn. Mainly of historical interest.

FITZWILLY (1967) (CBS, Friday, July 5): The brilliant, highly imaginative cartoon by George Dunning, combining the music and personalities of the Beatles, the art nouveau style of Aubrey Beardsley, and blazing colors which are both surreal and psychedelic. An eye-popping experience (though less so on the tube with commercials), this is one of the great animated films of all-time. Recommended for

bright children, and anyone else who can keep up with them.

CURRENT RECOMMENDED FILMS (Please note also DFB moral ratings. Films are listed in the order in which they were reviewed here): The Exorcist (A-4), Day for Night (A-3), Cinderella Liberty (B), The Great Gatsby (A-3), Conrack (A-2), The Conversation (A-3), Claudine (A-3).

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