

# the CRITERION

Archdiocese of Indianapolis

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## Demands dissent be recorded at population meet

BY JOHN MUTHIG

BUCHAREST, Rumania—The Vatican, in a move to prevent the railroading of drastic anti-birth measures through the UN's World Population Conference, demanded on the first day of the conference that all dissenting voices be put on the public record.

A Vatican delegate, Father Henri de Riedmatten, warned that the conference's credibility would be jeopardized unless it established procedures to record dissenting opinions of national delegations.

"If doubts exist on this procedural point, my delegation must state from the beginning that it would be very difficult for the Holy See to consider itself part of any decisions made by a consensus procedure," Father de Riedmatten stated.

A MOVE BY the Vatican on the first day of a conference-meeting here August 19-30—was uncharacteristic. It was prompted by fears that dissenting delegations would be associated unwillingly with any decision arrived at by wide agreement and without a vote.

"All participants at this conference are aware of the heavy responsibilities which weigh on them," Father de Riedmatten observed to the more than 130 national delegations at the conference.

"The Holy See is ready to assume its part of the burden, but only with the assurance that no ambiguity will spring up about the positions it takes."

The Vatican sent a 10-member delegation headed by Bishop Edouard Gagnon, a Canadian who is president of the Vatican's Committee for the Family.

AMONG THE Vatican's four alternate delegates are Msgr. James McHugh, director of the U.S. Catholic Conference's Family Life Division, and Donald Barrett, sociologist from the University of Notre Dame.

In addition to Catholic and other religious organizations, several American pro-life groups as well as pro-abortion organizations are represented in an auxiliary tribute, a forum for non-governmental groups and individuals.

The official Vatican delegation has been preparing a speech to be delivered in the plenary conference session probably on Friday, Aug. 23. The speech was expected to echo the positive tone of Pope Paul VI's words to Antonio Carrillo-Flores, secretary general of the World Population Conference, when the two met at the Vatican several weeks ago.

THE POPE encouraged the secretary to approach population problems with a spirit of hope, realism and trust in the capacity of man to enlarge the realm of the possible. The conference, billed as the first time nations have come together to discuss political aspects of population, is not expected to produce large numbers of resolutions. But the United Nations does hope that a broad paper stating general norms for national and international population programs will be approved.

## Conference gets papal warning

CASTELGANDOLFO, Italy—On the eve of the United Nations' World Population Conference, Pope Paul VI warned against dealing with population problems on an exclusively statistical basis, which he described as "basically materialistic."

Such a purely statistical approach "could prevail, with very grave consequences, if every other aspect of the problem were not taken into account by the conference," the Pope said.

HE ESPECIALLY emphasized man's "right to life, normal and increasing, which is the right of man, created by God to live upon, to cultivate and to fill the earth with his progeny."

The Pope was speaking August 18 at his summer residence here to crowds of visitors. The following day the 12-day World Population Conference opened in Bucharest.

The Pope said: "The importance of such a conference is easily understood when one considers that the entire world, including non-political but distinguished leaders, is meeting to point the way, to study, to establish directives concerning the problem of human life on earth."

HE CONTINUED: "The extreme complexity of the problem, which cannot be settled by a simple and impressive numerical calculation of the inhabitants of the world or of various geographic regions of our globe, is no less evident."

Pope Paul warned of the need to avoid such strictly statistical calculations.

### BISHOP IN BUGGY

BURKETTSVILLE, O.—Archbishop Joseph L. Bernardin of Cincinnati, turned the clock back 100 years at the centennial observance of St. Bernard's Church here by arriving in the Mercer County city in a carriage last used by Archbishop John B. Purcell of Cincinnati a century earlier.



BEST ACT OF SHOW—David Keglowski, right, of Holy Trinity parish, Indianapolis, received the Best Act of Show Award at the Annual Junior CYO Talent Show held Sunday evening at the Garfield Park Amphitheatre. David won the coveted award for his vocal rendition of "Alone Again, Naturally." He was given a trophy and a check for \$25. Shown with the winner are CYO Board member Frances Baker and Father Donald E. Schneider, CYO Director. [Related article on Page 8]

## Black Catholics set fund drive kickoff

The 1974 fund raising campaign of Archdiocesan Black Catholics Concerned (ABCC) will be launched at a noon luncheon, Tuesday, Aug. 27, for area pastors.

The luncheon, to be held in the Stockholm House, Eastgate Shopping Center, 7150 East Washington St., Indianapolis, is designed to inform pastors of the progress and activities of Black Catholics, locally and nationally.

The annual Black Catholics Concerned (BBC) collection will be held in Archdiocesan parishes on October 5 and 6.

SPECIAL GUEST at the luncheon will be Archbishop George J. Biskup, who is a member of the National Honorary Committee of BBC.

Coordinating this year's fund drive will be Mrs. Frederick H. Evans II, chairman of the local BCC affiliate. She will be assisted by Joseph Smith, co-chairman; Sister Francesca Thompson, O.S.F., Marian College, special gifts chairman; and Alvin S. Bynum, public relations.

Area captains and co-captains will be Mr. and Mrs. Wallace Martin and Mrs. and Mrs. Robert Raby, north; Mrs. Amanda Strong and Ms. Sharon Evans, south; Mrs. Searcy Greenwell and Mrs. Blanche Barnett, central; Mrs. Doris Parker and Mrs. Esther Johnson, east; and Ted Goodson, west.

AREAS OF THE Archdiocese outside metropolitan Indianapolis will be supervised by Dr. and Mrs. John Brooks and Huerta Tribble. Serving as auxiliary captains will be Mrs. Jerry Harkness, Mrs. Frederick H. Evans III, Mrs. Alton Guyton, and Miss Sue Jenkins.

The annual fund drive is the main support of the National Office for Black Catholics (NOBC) and its year-round programs of vocational recruitment and liturgical renewal.

"Black Catholics all over the country can be proud of what has been achieved through national as well as local programs," Mrs. Evans said. "We appreciate the participation by white Catholics in support of the purposes of NOBC."

## Active Baptist backs priest-son's vocation

NASHVILLE—The Baptist mother of the first black Roman Catholic priest ever ordained in Tennessee gives full support to her son's ministry and commitment.

She said her son "feels he has much to offer the world and his people, black people and all the people of his parish."

Mrs. Edwin A. Dean, whose son is Father Edwin A. Dean, Jr., O.F.M., an associate pastor at St. Vincent de Paul parish, Nashville, said it took her about four years to accept his decision to become a Catholic. But, she added, "I fully accepted his decision to enter the ministry, and I admire him for his decision to give up worldly things."

### Emphasizes laity's share in priesthood

DETROIT—The laity has "a defined share in the priesthood of the Church," a high Vatican official told the 92nd supreme council convention of the Knights of Columbus, held here August 20-22.

Speaking at a special open session at the convention, American Cardinal John J. Wright, prefect of the Vatican Congregation of the Clergy, said that there is criticism in the Church and "the right to raise questions," and that those realities are not limited to the clergy and theologians to the exclusion of the rest of the "baptized believers and doers of the Word."

Those realities, the cardinal explained, "are limited only by built-in norms of deference to the faith, fidelity to the traditions of our fathers in the faith and a due measure of common decency, good taste and urbanity in dialogue."

He urged that "Christian conversation" which, St. Paul says, lifts us to the level of heaven, not the level of the gutter—sniping from any direction.

Cardinal Wright praised the procedure of the commission for the U.S. National Catechetical Directory, which consulted parents and other members of the laity on both the content and methodology of the eventual national catechism.

FATHER DEAN, who converted to Catholicism at age 13, had been with his parents a member of Mt. Zion Baptist church, which is affiliated with the National Baptist Convention, U.S.A., Inc.

The first black priest to be ordained in the 138-year history of the Nashville diocese, Father Dean had said earlier that "black people feel that their needs are unique in the community and, seeing me and the tradition I come from, they know I can identify with many of their feelings and emotions."

"It took me about four years to fully accept my son's decision to enter the Catholic faith," Mrs. Dean said. "At first it came as a shock and I didn't figure he was old enough to know what he wanted."

Although she observed that Father Dean had "expressed an interest" in Catholicism at age four, she said he was enrolled in Sunday school at Mt. Zion Church and was baptized into the Church's membership at 11, "mostly because of his parents' wishes."

WHEN HE TURNED 12, Mrs. Dean recounted, she and Mr. Dean felt he was old enough to make his own decisions. The following year he was baptized a Catholic. He attended St. Vincent de Paul School, in the parish where he now serves. Mrs. Dean said she had enrolled her son in a private Baptist school but he had to pass St. Vincent's on the way. "I think the spirit of God led to that school," she added.

The Franciscan priest's mother said she and her husband had no objections to their son's ordination as a priest. "The whole family attended his ordination along with almost all the congregation of Mt. Zion Baptist Church," she pointed out.

Mrs. Dean now sees her role as a supportive one. "The only thing God wants is a clean heart. When Christ comes back, he will come for each individual Christian, not for any special church or denomination," she said.

"If we pool our ideas, maybe we as a Christian people can come out with concrete answers for the problems of the world," the priest's mother declared.

## Education board to change sites, dates scheduled

The meeting of the Archdiocesan Board of Education at Shawe High School, Madison, last Tuesday was the first in a new series of meetings scheduled throughout the Archdiocese.

This will be the third year that the board has held meetings outside the metropolitan Indianapolis area, but the first in which each school district has been included in the schedule.

"We want to give the people a chance to see what the board is doing," said Father Gerald A. Gettelfinger, Superintendent of Education.

"Everyone interested in any aspect of Catholic education is welcome, in fact, cordially invited to attend. Following the regular business session, each meeting is opened to questions from the floor. This gives people in every part of the Archdiocese an opportunity to put their ideas and concerns before the board," he said.

"MOVING THE MEETINGS around may be an inconvenience to the board members," Father Gettelfinger added. "But we feel it is worth it."

Dates (all Tuesdays) and locations of board meetings for the upcoming 1974-75 academic year are:

September 17—Providence High School, New Albany

October 15—Schulte High School, Terre Haute

November 19—St. Mary, Richmond

December 17—Holy Trinity, Indianapolis

January 21—St. Joan of Arc, Indianapolis

February 18—Holy Spirit, Indianapolis

March 18—St. Vincent de Paul, Bedford

April 11—St. Paul, Tell City

May 20—St. Louis, Batesville

June 17—South Central, Indianapolis (Place to be announced)

## Bayh, Lugar set for pro-life parley

INDIANAPOLIS—U.S. Senator Birch Bayh and Indianapolis Mayor Richard Lugar will address the convention of Indiana Right to Life chapters meeting here September 20-22.

Other speakers will include Dr. Herb True of TEAM International, a South Bend-based organization dealing in communication and group motivation, and Rev. Robert Holbrook of Houston, Tex., a Baptist minister who founded Baptists for Life, a pro-life group.

Republican Lugar is opposing Democrat Bayh in his bid for a third term in the Senate. Abortion is expected to become an important issue in the campaign since Bayh is chairman of the Senate subcommittee on constitutional amendments which has been holding hearings on proposed human life amendments. The two will address the convention on Sunday, Sept. 22.

The convention, to be held at Holiday Inn south, is expected to attract pro-life supporters from throughout Indiana.

Among subjects to be studied in convention workshops are Euthanasia, Population, Alternatives to Abortion, Political Action, and Teaching the Pro-Life Story.

Mrs. Mary R. Hunt of South Bend is president of Indiana Right to Life.

## Arms smuggling arrest of bishop creates turmoil

BY DESMOND SULLIVAN

JERUSALEM—The arrest and arraignment of a Catholic bishop on suspicion of smuggling arms has thrown Jerusalem into a turmoil.

Jewish newspapers have taken Archbishop Iliano Capucci's guilt for granted and have demanded that he be defrocked by the Vatican and expelled by the government to his native Syria.

BUT A WIDESPREAD Christian reaction—shared by many Muslims—is that the patriarchal vicar of the Melkite-rite Church here is innocent. In the rather tense atmosphere of Jerusalem, where plots and counterplots are common topics of conversation, Christians and Muslims tend to wonder if the charge and the evidence to support it were not trumped up.

Archbishop Capucci was first arrested August 7 when crossing the Israeli border from Lebanon. Police said they found machine guns and explosives in his car, but he was released that same day and rearrested by government order eight days later. He was formally charged August 19.

THE 52-YEAR-OLD vicar is suspected of acting as liaison man and gun-runner between offices of the Al Fatah guerrilla organization in Lebanon and members of the organization active in the West Bank territory in what was formerly Jordan but which is now occupied by Israel.

(The Vatican press office declined comment on the arrest, pending the reception of details from the apostolic delegate in Jerusalem, Archbishop William A. Carew.)



A HOLY YEAR APPEAL—Tourists hold a suggested emblem for the observance of Holy Year 1975. The sign depicting a dove carrying an olive branch stressed the theme of Pope Paul VI: "A Year of Renewal and Reconciliation." [RNS photo]

## Missionaries protest South Korean arrests

ST. PAUL, Minn.—About 250 American Jesuits and others involved in missionary activity have protested recent arrests and trials of churchmen, students and political leaders in South Korea.

Bishop Daniel Chi Hak Soun of Won Ju in South Korea is among the many who have been put on trial. On August 12 a military court found him guilty of inciting rebellion and sentenced him to 15 years in prison and an additional 15 years of suspension of his civil rights.

PARTICIPANTS at the American Jesuit Missions Conference, meeting at St. Paul Seminary and St. Thomas College here August 11-16, sent a telegram to Cardinal Stephen Kim Su

Hwan of Seoul deploring the "unfair trials and sentences" given to those who have criticized the government of President Park Chung Hee.

Cardinal Kim was to address the conference but he halted his trip in Tokyo and returned to Korea because of the newly critical situation there.

However, the conference participants all had advance copies of Cardinal Kim's speech, prepared in May.

In his text Cardinal Kim called it the Church's task to make "civil society more human through evangelization." However, he said, "there can be no real humanization without changing society's social and economic structures and atmosphere," which he said are dominated by "power politics and big money."

THE CARDINAL SAID that it is not enough just to work for religious freedom in society: "In my opinion, freedom of worship and other fundamental freedoms come from one source . . . if you touch one, you touch them all," he said.

Cardinal Kim said local Churches are too weak to fight "the loss of real human values" by themselves. He urged the worldwide Church, and especially the Church in superpower nations to play a strong role in working for human dignity in smaller, less developed nations.

### President Ford signs education aid bill

WASHINGTON—President Gerald R. Ford has signed into law a \$25 billion aid to education bill that has been called "truly monumental" by a U.S. Catholic Conference (USCC) education official.

The President signed H.R. 69, the Education Amendments of 1974, which extends and amends the 1965 Elementary and Secondary Education Act. The 1965 act has provided substantial aid to nonpublic schools since its enactment.

The new measure was praised after its passage of Congress by Dr. Edward R. D'Alesio, director of the USCC Division of Elementary and Secondary Education.



## BACK-TO-SCHOOL STUDENT SUBSCRIPTION BLANK

PAGE THREE





## WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Court salvages smut law

TRENTON, N.J.—The New Jersey Supreme Court has "salvaged" the state's 1971 obscenity law by adding an interpretation that it said would make the statute consistent with a 1973 U.S. Supreme Court ruling. Rather than nullify the law, the court said that it would fill the gap by interpreting the statute to be in line with the 1973 guidelines until such time as the legislature can amend the law.

## In capsule form . . .

The Phoenix diocese adopted a minimum wage policy for all employees, whether or not they are covered under the federal law . . . More than 50 council presidents already have indicated they will attend the first leadership meeting of the National Federation of Priests' Councils to be held next February . . . The oldest Polish fraternal society in the country, the Polish Roman Catholic Union of America, is celebrating its 100th anniversary.

The Arlington diocese, consisting of 21 counties of northern Virginia, became a reality August 13 as its first Ordinary, Bishop Thomas J. Welsh, 52, was installed . . . The State of Iowa has approved allocation of nearly \$2 million to public school districts to purchase new buses to transport nonpublic school students . . . Women heads of family increased by one million between 1970 and 1973 and now total 6.6 million.

The St. Louis, Mo., Archdiocesan School Office has petitioned the state Supreme Court for rehearing of a ruling which struck down a law providing free textbooks to nonpublic school children . . . Considering the general state of morals in Britain, Britons have no business throwing stones at ex-President Nixon, the weekly newspaper of the Church of England maintained . . . For the first time in English-speaking Africa, efforts were made at dialogue between traditional religions and Catholicism in a Vatican-sponsored meeting at the Gaba Pastoral Institute in Uganda.

## Prays for peace on Cyprus



CASTELGANDOLFO, Italy—Pope Paul VI marked the feast of the Assumption by celebrating Mass in the parish church of St. Nicholas here and spoke of his prayers for the return of peace to embattled Cyprus. The Pope also said that he had hoped to send relief supplies to the victims of the battles on the island but had not yet been able to do so because of the deeply disturbed conditions there.

## Pledge support to Ford

WASHINGTON—The national convention of the Catholic War Veterans of the United States and their Ladies Auxiliary has pledged full support to President Gerald R. Ford in an effort to unify the country. The convention also passed resolutions supporting voluntary prayer in public schools, continued efforts to locate those missing in action in Indochina, the continuation of the House Internal Security Committee, the right to life, and efforts to remove obscenity and pornography from publications, movies and television. Other resolutions opposed euthanasia and general amnesty for those who refused to serve in the war in Vietnam.



## WCC adopts racism program

WEST BERLIN—The central committee of the World Council of Churches (WCC) ended its eight-day annual meeting here incorporating its controversial five-year Program of Combat Racism in its permanent programs and chiding the governments of South Korea and the Philippines for the repression of Christians. The committee also decided to set up an Economic Development Society to make financial resources and loans available to industries in the Third World of underdeveloped nations.

## Names . . .

Chaplain Henry J. Meade, a priest of the Boston archdiocese, has been named Air Force chief of chaplains.

Joseph Brelg, columnist and associate editor of the Cleveland, O., diocesan newspaper, has agreed to donate his papers to the University of Notre Dame's Archives of American Catholic History.

Robert B. Beusse, secretary for communications of the U.S. Catholic Conference and a lieutenant colonel in the Guard, has received the Meritorious Service Award from the National Guard Association.

Magr. Charles H. Vath, 64, president of Caritas Internationalis, died August 18 at Bonn, West Germany, after a long illness.

Father William Masterson, an American Jesuit, is one of five winners of this year's Magsaysay awards, given for unusual service to the peoples of Asia.

Rabbi Baruch Korff, who led a citizens committee in support of the former President, has launched a campaign to protect Mr. Nixon from "persecution" by the news media.

Frank Wills, the security guard who discovered the break-in that led to the Watergate scandal, received the 1974 Martin Luther King Award of the Southern Christian Leadership Conference.

James A. Johnson of Portland, Me., is the first black to be elected Grand Knight of the Maine Council, Knights of Columbus.

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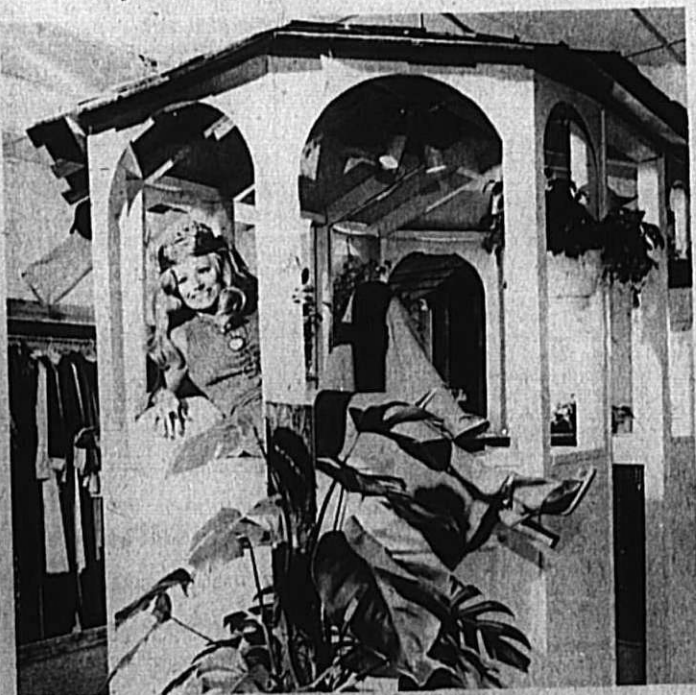
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## THE TACKER

## 'Ban Babies' article really making waves

BY FRED W. FRIES

Father Frank E. Fortkamp is an instant celebrity. A few months ago he was an obscure Columbus, O., priest, and today his name is, as the expression goes, a household word.

All Father Fortkamp did to change his status so dramatically was to write a magazine article urging the Church to do something to eliminate "bawling babies" at Mass.

The original article appeared in the August issue of U.S. Catholic under the arresting title: "Don't Trust Anyone Under Thirty Months."

It was picked up by wire services and was immediately reported in news magazines and daily and diocesan papers across the country. Readers will recall that the story (complete with a photograph of a crying infant) appeared on Page One of the August 9th issue of The Criterion.

TO SAY THAT THE article has created waves is an understatement.

Though it was obvious that the author had his tongue firmly implanted in his cheek (his closing anguished cry was: "Give me liturgy or give me death!"), a great many people apparently took Father Fortkamp at his word and have come up fighting.

Despite the fact that readers rarely take the time to write letters-to-the-editor during the August "dog days," we published one early reaction in last week's Criterion, and you'll find three more on Page 4 today. If you'd like to join the fun, address your note to The Criterion, P.O. Box 174, Indianapolis, Ind., 46206, and mark it "Letter-to-the-Editor." We'll give it our immediate attention.

JIM HAMMETT, longtime employee of the Pratt Printing Company, which does the Criterion press work, reports that one young mother really got carried away after the article appeared.

She accosted him after Mass at Nativity Church and "dressed him down" for permitting such an article to appear. "We don't edit The Criterion, M'am," was his rejoinder. "We just print it."

CHAMPION HEREFORD STEER—Ten-year-old David Meyer, a pupil at St. Mary's School, Rushville, entered the champion Hereford Steer in this year's Indiana State Fair. The 18-month-old animal weighed 1,145 pounds and brought \$1,700 at the annual auction which followed the competition. Young David, who is the son of Mr. and Mrs. Donald Meyer, is recovering from

rheumatic fever and was given permission by his doctor to attend the sale of his winning entry, which was purchased by the Sherwood Country Club of Indianapolis, a regular Criterion advertiser. Tacker extends congratulations to David Meyer.

ATTEND LONDON PARLEY—Among those from the Archdiocese who attended the Serra International Convention in London earlier this summer were: Msgr. Joseph Brokhage, chaplain of the Indianapolis chapter; Thomas Murphy, an International Trustee and a member of Our Lady of Lourdes parish; Herbert Kenney, Jr., a former District Governor and a member of Christ the King parish; Michael O. Garvey, current Indianapolis chapter president and a member of Immaculate Heart parish; Father Myles Smith, associate pastor of Little Flower parish; and Ken Borders of St. Patrick's parish, Terre Haute, a former District Governor.

MARITAL MILESTONES—Tacker extends sincere congratulations to the following couples on the observance of marital milestones: Mr. and Mrs. William Enneking of Oldenburg on their 60th anniversary, Mr. and Mrs. Edward Reed of Sellersburg on their 50th anniversary, and Mr. and Mrs. Leo Gramman of Batesville, also on their 50th anniversary.

GRATEFUL MISSIONER—Father Paul Zoderer, O.F.M., is returning to Belem, Brazil, and has asked Tacker to express his best wishes and thanks for the generous support of his mission work from his many benefactors in the Archdiocese. During his vacation he stayed with his mother, Mary Zoderer of Sacred Heart parish. He was hospitalized for about two weeks while in Indianapolis, but is feeling ship-shape again and "eager to get back to work."

FALL COURSES AT ST. MAUR'S—St. Maur's Theological Seminary has announced a variety of courses this fall for persons who wish to continue their education in the "theological disciplines." Daytime courses will cover such subjects as "Foundations of Morality," "Man and His Religions," "Introduction to Worship in the Church" and "Proclamation of the Word." Evening sessions will be available on "Introduction to the New Testament," "Black and Urban Problems" and "Biblical Ethics." If you are interested, contact the seminary, 4545 Northwestern Ave.

## Golden Wedding

ST. MARY-OF-THE-ROCK, Ind. — Mr. and Mrs. Leo Gramman will mark their Golden Wedding with a Mass of Thanksgiving in St. Mary's Church on Sunday, Sept. 1. A reception for relatives and friends will be held in the school hall from 3:30 until 7:30 p.m.

Children include Lucille Teufel and Melvin and Donald Gramman, all of Brookville; Delores Glider and Floyd and Wilfred, all of Indianapolis; Ruth Stenger of St. Leon; Sylvia Erhardt of Morris; Harold Gramman of Greensburg; and Carol Gramman of Sunman.

## FESTIVAL GUIDE

St. Martin, Yorkville (Picnic and Chicken Dinner)—August 26.

Mt. St. Francis Seminary, Mt. St. Francis, Ind. (Annual Picnic and Dinner)—August 31.

St. John's, Enochsburg (Parish Festival)—September 1.

St. Peter, Franklin County, (Picnic and Dinner)—September 2.

## RUMMAGE SALE

INDIANAPOLIS — St. Joseph Knights of Columbus, Council 5290, will hold a rummage sale at the council hall, 4332 German Church Road, on Thursday, Aug. 29, from 9 a.m. to 9 p.m.

INDIANAPOLIS  
Calendar  
of Events

FRIDAY, AUGUST 23  
Fish Fry at St. Anthony's parish, 300 N. Warman Ave., beginning at 5 p.m.

Rummage Sale at St. James School, 1155 Cameron St., from 1 p.m. to 8 p.m. On Saturday from 8 a.m. until noon. Sponsored by Daughters of Isabella.

## SOCIALS

MONDAY: St. Ann, 6:30 p.m.; 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.; Seelina 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.

## FOR WOODS STUDENTS

INDIANAPOLIS — A picnic for returning St. Mary-of-the-Woods students will be held at 6:30 p.m. Wednesday, August 28, at the home of Mrs. Donald Sheriff.

## Remember them in your prayers

CLARKSVILLE — GEORGE W. HUPP, Sr., 50, St. Anthony, August 12. Husband of Mary; father of Charles of New Albany; Dennis of Jeffersonville; George Jr., at home; and Carolyn Olson of Jeffersonville. Son of Mr. and Mrs. Daniel Hupp of Louisville. Brother of Paul of Louisville; Dorothy Somers, Rose Sullivan and Kathleen Feiger, all of Louisville; and Edith Price of Loveland, O.

INDIANAPOLIS — ANNE T. REDMOND, 73, Little Flower, August 14. Mother of Margaret McMurrer and Mrs. Eugene Kremer.

BARBARA L. BECKTEL, 100, St. Augustine Home Chapel, August 14. No immediate survivors.

MILDRED J. PETERS, 48, St. Rita's, August 15. Mother of Sheila Ridley, daughter of Magpie Stewart; sister of Wade Stewart and Mary Walters.

MARGARET J. HELMS, 76, St. Philip Neri, August 16. Sister of John Head.

CHARLES R. WHITE, 78, Our Lady of Lourdes, August 16. Father of Mrs. Charles Lasbury.

ANNA M. MONAGHAN, 75, Immaculate Heart, August 16. Wife of Edward F.; mother of John E. Monaghan and Jane Sweeney.

DAISY O'NEILL, 83, St. Patrick's, August 17. Mother of Patrick J. and Thomas J. O'Neill.

MARIE A. MURRAY, 74, Holy Trinity, August 17. Sister of Edward J. Orme.

CHARLES J. MCCANN, Jr., 21, Holy Name, August 19. Son of Charles J. Sr. and Dorothy McCann; brother of Susan McCann; grandson of Mrs. Ellen M. Mill and Mrs. Beale Short.

MORRIS — LAMBERT J. DOLL, 72, St. Anthony, August 9. Husband of Alma; father of Floyd and Allie, both of Morris; Rosemary Dirckman of Batesville; Anna Mae Erchart of Morris; and Sister Shirley of St. Louis, Mo. Four brothers and six sisters also survive.

NEW ALBANY — MARY JEAN REAS, 46, Our Lady of Perpetual Help, August 14. Wife of Robert, Sr.; mother of Robert, Jr. of New Albany; and Margaret Jean Cook also of New Albany. Daughter of Mr. and Mrs. James Wilson of England.

OAK FOREST — CARL W. BECKER, 66, St. Cecilia, August 15. Husband of Virginia; father of Mary Margaret Becker of Lawrenceburg; William of



## Marian sets

## registration

Registration for fall evening classes at Marian College will begin Wednesday, August 28, and continue through noon Saturday, August 31. Students may register between 9 a.m. and 4:30 p.m.

Twenty-eight late afternoon and evening classes will be conducted in 15 departments. Tuition will be \$29 per credit hour.

## TO TAKE VOWS

INDIANAPOLIS — Brother Curtis Goar, O.S.B., will make his first profession of vows at St. Maur's Priory here at 5 p.m. Thursday, August 29. A reception will follow for relatives and friends. Brother Curtis, a student for the priesthood, is a native of St. Louis, Mo.

Sixty years ago a new art glass window was installed over the altar of Assumption church, Indianapolis.

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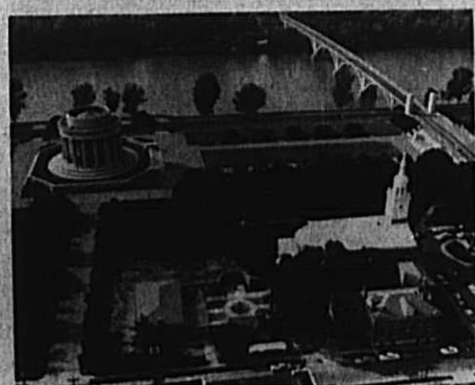
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The photo shows the new library and courtyard (center foreground). It is located behind the historic Old Cathedral, the former seat of the Indiana Catholic Church. Also shown is the ancient French Cemetery and the famous George Rogers Clark Memorial (left background).

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# BEHIND THE NEWS

## FROM RELIGIOUS NEWS SERVICE

Throughout society, but especially in religious circles, there is an increasingly strong effort underway to shore up the underlying principles of the family in the Judeo-Christian tradition.

Special magazines, newsletters, movements, Church agencies, programs and studies are among the many channels of activity being developed to sustain and promote marriage and family life today.

This prompts the questions: How perilous are the straits into which marriage and family life have fallen? Is this flurry of activity sufficient to preserve family life in this "nuclear," "permissive," and "secular" age?

WHILE MANY CLAIM the family is still basically strong, others say no—contending that the family in its traditional religious context "has had it," and that new secular forms are replacing it.

Cluster, cocoon or "extended family" living are some of the concepts coming into vogue. They run counter to the traditional family

## CHURCH SEES NEED TO SHORE UP SAGGING STRUCTURE

# Survival of the Family

structure in several respects, taking on a purely social demeanor and often excluding any religious orientation because of their diverse elements.

Although new family and marriage structures can have a religious direction, the strong spiritual reaffirmation of the traditional family structure has become a common denominator for Church family life efforts.

Dr. Lawrence Fuchs, a Brandeis University professor and a family life expert, has perhaps stated the case quite well when he said that the "vast majority" of Americans still want children and stable family relationships, but are beset with obstacles.

WRITING IN A recent issue of St.

Anthony Messenger, he warned that misdirection of the American ideal of individualism has resulted in materialism, parental permissiveness, decline of the father's role and the development of the "super-mother."

While the American public is overwhelmed by negative aspects of family life—rising divorce rates, infidelity, unhappy marriages, juvenile delinquency—a number of experts, including many clergymen, claim the image is distorted.

The Catholic sociologist Father Lucius Cervantes, S.J., said that although all modern families have problems, the majority have found a healthy means of coping with undesirable social forces.

He said the parents of the most

successful families (recorded in a study Father Cervantes conducted with Harvard University scholar, Dr. Carl Zimmerman) were found to have clear-cut moral standards, generally based on religious values.

Nevertheless, spokesmen for major religious groups agree that family life has become a strong focus of concern and that most Churches are devoting increasing attention to strengthening marriage and family life through new programs.

AMONG THESE ARE "marriage encounter," a predominantly Catholic movement that includes both Protestants and Jews, a "marriage enrichment" program developed by the United Methodist Church, and "family institutes," sponsored by B'nai B'rith.

Within the Catholic Church, several magazines have devoted entire issues to the family; the National Catholic Reporter is publishing a regular newsletter on marriage; St. Meinrad Archabbey in the Archdiocese of Indianapolis only recently began publication of "Marriage and Family Living" magazine; and the Christian Family Movement published three

1974 programs for "family development," declaring that family life requires more attention than any other aspect of U.S. culture.

With all this Church and religious attention to the family, what are the prospects?

Last year, Ron Parent, editor of Notre Dame magazine which devoted an entire issue to the American family, said the overall conclusion of the articles was that "while we concede that the family unit is under attack, we believe that the family will survive and grow in strength in the years ahead."

RAY AND DOROTHY Muldoon of Munster, Ind., the national president-couple of the Christian Family Movement, asserted that the Christian family will remain "the vehicle for transmitting religious beliefs from generation to generation, and the nurturing grounds for the Christian values of justice, freedom, love, peace and joy."

According to a variety of statements and reports by church leaders and family life spokesmen, there seems to be little disagreement that the answers to family life problems and guidelines for healthy relations are inherent in Church teaching and tradition.

The problem appears to be a failure in the communication of these answers to those in need or their inability to accept them.

## EDITORIALS

# Pro-life protests

Nelson Rockefeller would bring more substance and stature to the Vice-presidency than that office has ever had. This doesn't mean that he is going to be universally acceptable. There will be a hard core of resistance to his appointment among pro-life groups.

Rockefeller has long been an outspoken supporter of abortion on demand. He was a key figure in the promotion and adoption of easy abortion laws in New York state. And more recently he vetoed an abortion repeal measure that was passed

by the New York legislature after an exhaustive campaign spearheaded by Catholic organizations and right-to-life groups.

The Rockefeller appointment is being contested not only on his record but because of the fact that he could conceivably, as presiding officer of the U.S. Senate, cast the deciding vote on a human life amendment to the Constitution.

We wish the Vice-presidential appointee well but we regret that he would bring to the office a political history that is anathema to the pro-life cause.

# High road home

President Ford this week asked leniency for young men exiled from this country because of their resistance to the Vietnam war. It was not, however, so much what the President said that was impressive, but where he said it.

Mr. Ford spoke in Chicago to the national convention of the Veterans of Foreign Wars, a group vigorously opposed to any suggestion of forgiveness for men who—as the VFW sees them—deserted their country in time of peril.

The convention cheered lustily when the President recalled his previous hard line position. But it was stunned into cold silence by his recommendation that it was now time to bend a little, to give the estimated 50,000 resisters "a second chance."

If he did not please those before him, the President must have lifted the hearts of thousands of families when he said that he wanted the exiles back home and was placing the "weight of the presidency onto the scales of justice on the side of leniency."

He spoke of making it possible for the men to "earn their re-entry"—through some

form of public service apparently—and said he was asking two members of the cabinet to work out the details of a formal proposal of limited amnesty.

The purists no doubt will argue with Mr. Ford's concept of amnesty. For our part, we aren't going to quibble with the man. Instead, we are delighted that he has so early in his presidency confronted the nagging, irritating issue of the Vietnam exiles.

As far as we can make out from his Chicago speech, Mr. Ford has decided to adopt a position of conditional amnesty similar to that supported earlier by the U. S. Bishops. It is a position rejected by both extremes but acceptable to a majority of citizens. By moving in this direction, the President is giving substance to his pledge to seek reconciliation and healing.

Moreover, tackling the issue before such a clearly hostile audience is an encouraging sign. Mr. Ford, obviously doesn't intend to tailor policy statements to suit the occasion. That, in itself, is a refreshing turn of events.

# Back into uniform

A national weekly newspaper, the National Observer, recently surveyed what it saw as a widespread and significant trend to uniforms. Not just in the traditional occupations of policeman, airline pilot, or nurse, the paper said, but in many other fields, the uniform is catching on.

Employees of banks, stores, offices and factories have begun to sprout distinctive garb

which sets them apart or marks them as a member of a certain group. Labor and management seem equally enthusiastic. Uniforms, it is being discovered, are convenient, economical, safe, utilitarian and attractive. Moreover, they are proving to be a considerable service to the public. Customers or clients know at a glance who they are dealing with, thus saving time and confusion.

The uniform was depicted as symbol or sign of a skill, talent or achievement. Some companies were finding it was also a kind of glue that cemented employees together, promoting cooperation and a concern for mutual well-being.

Ironically, those religious orders which shucked habits as a gesture of renewal and updating, may find that they are going to have to get back in uniform if they want to get with it.

We welcome Letters to the Editor on subjects of general interest. We reserve the right to edit letters, when necessary, but we try to be as sparing as possible. Just address your comments to: Editor, The Criterion, P. O. Box 174, Indianapolis 46206.



\* TELL THE ORGANIST I'D LIKE A WORD WITH HER.

# LETTERS TO THE EDITOR

## Roger Maickel lists tenets for movement

To the Editor:

I was amazed and appalled to see the article on the front page of your issue of August 9 regarding the "Ban on Babies" (from Mass Movement). My shock and utter disbelief arose, not from your publishing the article, but from the very tenets espoused by Father Fortkamp.

In response (and I hope this eminent "homilist" sees a copy of my reply) to his comments, I would like to suggest a multiplicity of movements rolled into one—a Restore the "..." quietness that fosters clarity" to the Mass Movement. The basic tenets of this movement would be as follows:

1. Remove all distracting noises from the Mass. These would include: unnecessary processions (ushers with various and sundry types of collection baskets, ushers directing Communion traffic, Offertory processions from the farthest recesses of the church); excessive, unnecessary, and redundant commentaries (by lay leaders, commentators, celebrants, choral directors, etc.); and surplus musical and/or choral interludes, renditions and other variations on a theme. In this regard, it is unfortunate that current liturgical practice seems to denigrate the beauty of ordinary speech in favor of melodic presentations. In addition, the displacement of chant by other forms of musical style is a distinct loss.

2. Improve the quality and quantity of all homilies. Such improvements would include banishing the written speech (especially the one "lifted" from any variety of "canned material"); disregarding the widespread use of glittering generalities and pious platitudes in favor of using the homily to present

## She'll take Earth

To the Editor:

In The Criterion of August 2, the Dale Francis column was headlined "This blessed Earth." Those words and the entire column are most fitting for this day and age. All of the time, effort, money and men that we have expended on moon exploration and all the guesswork about whether there might be life on other planets are, to my way of thinking, wasted. Or at least much of it is wasted.

On Earth is where Our Lord chose to be born, teach and die. On Earth is where He started His Church 20 centuries ago and from Earth the Church is still bringing men to Him. Until my time is up, "this blessed Earth" is good enough for me.

A.M.B.  
Indianapolis



Our readers write . . .  
It's a crying shame!

something solid (perhaps even a few facts) rather than merely regurgitating the scriptural readings; and, above all, developing a realization in all homilists and preachers that the length of a homily is NOT an indication of its value. In this regard, one may cite with equal confidence and agility the brevity and efficacy of Christ's Sermon on the Mount or General McAuliff's reply at Bastogne!

3. Make the Mass precisely what it should be—a celebration, a banquet, a proper demonstration of our Christianity. When the vernacular was first re-employed, the emphasis was on lifting the celebrant and the congregation together. Recently, it seems as if the direction of liturgical formats has been toward some sort of three-ring circus with clergy and selected laity racing around the sanctuary in a manner reminiscent of Marx Brothers' movie.

One final point in this regard should be emphatically made. As with homilies, the length of a liturgical service bears no direct relationship (it may even bear an inverse one) to the spiritual content or quality of that service.

My family and I have attended Masses that were equally good or equally poor—whether they were 30, 45 or 60 minutes in length. Merely adding ceremonies may well detract from the spirituality of a service. In traveling around the United States, we have found similar problems in a number of parishes including our own. Perhaps the unsatisfactory views (in my opinion) of Father Fortkamp will stimulate clergy and laity alike to take a critical look at what the Mass has become—and what it should be!

Roger P. Maickel  
Bloomington, Ind.

## Whartons criticize move to 'Ban Babies'

To the Editor:

Re: Article on "Ban Babies" Movement, August 9.

Father Fortkamp must have neglected to read the Bible in his search for the perfect homily. I think it is time for Mother Church to make up her mind. The Church opposes artificial birth control. The Church opposes abortion. Now it appears that it is against babies. Isn't this a contradiction?

When are children supposed to learn about the Mass? Does the Church think that suddenly, miraculously, children stop distracting others one month prior to First Holy Communion? As for that matter, I've never heard a homilist who couldn't preach at least two or three decibels louder than a baby's cry.

The Holy Mass was instituted for the whole family of God, not just one age group. For many families, it is the only time in the week that they can spend together. Should a family be denied the right to partake of a sacrament together for the sake of a small group of preachers? When did this group of preachers first attend Mass? Where did they first learn to strengthen their vocal cords?

Cry rooms and baby sitting services are not the answer. They only tend to make the family and/or the child feel guilty for being or having a child.

Articles, such as this one, are one of the reasons why the Church has lost many of its young members. The Church has survived babies' cries for hundreds of years. I'm sure that our new young group of priests can survive in spite of this new, strong attack by the babies.

Maybe Father Fortkamp would like to abolish the feast of the Holy Family?

Robert J. Wharton  
Kathleen S. Wharton

Indianapolis

## Recalls antics of fidgety daughter

To the Editor:

Your article on the "Ban Babies" movement in the August 9 issue brought back many memories.

My daughter Sally could disrupt people around us in church quicker than any child I ever knew. She would invariably move away from my side, then get up and walk along the pew seat. Of course, no one was sitting in that certain pew. I imagine, in looking back, there was a reason for that. With four boys and a girl to control, I think the parishioners of St. Catherine's often wished there had been

something more than a cry room! Father Duffy (God rest his soul) was assistant pastor at St. Catherine's about that time. He was a stern and outspoken priest, but I can still hear him saying, when someone remarked about the distraction of crying babies, "It doesn't bother me too much; at least when I hear the babies, I know the parents are right there with them and that's what counts."

Then on the opposite side, there

(Continued on Page 5)

## The CRITERION

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## CLERGY PROMOTE PHONE SERVICE

## CHAT cheers cancer patients

BY TOM MONAHAN

LOUISVILLE, Ky.—"It's a beautiful thing for one cancer patient to be able to share his problem with somebody else who has a similar problem," commented Father Bertrand Rapp, pastor of Christ the King Church here.

He was referring to the new 24-hour program which began recently called CHAT (Cancer, Hope and Telcare), which involves a number of clergymen. Founded by Mrs. Gerald Fisher, a cancer patient who died August 4, and developed in cooperation with the local cancer society, the program allows cancer patients or members of their family to talk to a cancer patient volunteer at any time during the day or night.

MRS. FISHER, interviewed shortly before her death, said the object of the program is to offer hope, encouragement and emotional support to those afflicted with cancer or who have a family member with cancer.

"I had so many questions, myself, when I first learned I had cancer," said Mrs. Fisher, who

served as service committee chairman of the Jefferson County Unit of the American Cancer Society in Kentucky.

"When you start to live with cancer day after day without assurance from anyone but healthy people around you," she explained, "it starts to become very difficult."

MRS. HAROLD KRIETE, a nurse who recently underwent noncancer-related surgery, said the CHAT program is beneficial because cancer patients need someone to talk to.

"It's important for patients to verbalize their fears and find out about outside help," remarked Mrs. Kriete, who has worked with surgical patients for the past nine years.

If a caller expresses an unusual amount of grief or depression or is fearful of dying, the volunteers are instructed to refer the person to one of the 15 Catholic, Jewish and Protestant clergymen involved with the program.

FATHER JOSEPH HERP, one of the priests connected with the program, received three calls during the first

week, with the first call coming at 3 a.m.

The patients he has talked to over the telephone and in the hospitals, Father Herp explained, usually cannot face the reality of death and are looking for assurance and security from a priest.

"The program serves a definite need and purpose for cancer patients and their families," Father Herp said. "I try to let these patients know that I understand how upset and afraid they are, and I try to carry their burden with them and help them face reality."

## Babe in abortion dispute baptized

MARLBORO, Mass.—A Jesuit priest from New York baptized a baby boy on the steps of Immaculate Conception Catholic church here August 20 despite the pastor's earlier refusal to allow the Baptism and despite orders from the Jesuit's superior not to administer the sacrament.

It was not immediately known whether the priest, Jesuit Father Joseph O'Rourke, would be subjected to discipline by his superiors.

BUT THE pastor, Msgr. Francis Meehan, said the Baptism was illicit and irregular, and it seemed clear that Father O'Rourke "is liable to ecclesiastical censure" for his action.

"The Baptism is unquestionably a valid one," Msgr. Meehan said. "The primary and essential purpose of Baptism, i.e. the removal of Original Sin and rebirth in Christ, is achieved. . . . It seems clear, however, that the child is not baptized into the ecclesial community of faith that we call the Roman Catholic Church."

THE CHILD, Nathaniel Morreale, is the son of Mrs. Carol Morreale, 20, a parishioner at Immaculate Conception, who has publicly backed freedom-of-abortion advocate William Blaird.

Msgr. Meehan deferred the Baptism August 11, saying he could not be certain the child would be raised as a Catholic in view of Mrs. Morreale's position. The priest's position was backed by Boston archdiocesan authorities.



CHAPLAIN RECEIVES USCC CERTIFICATION—Father Francis Eckstein, (right), Catholic chaplain at Methodist Hospital, Indianapolis, since 1970, was recently certified by the United States Catholic Conference as Acting Chaplain Supervisor, General Health Care. This summer Father Eckstein assisted in supervising the clinical pastoral education program at Methodist, which enrolled

15 students representing eight religious denominations. Among the students completing the summer program was Sister Mary Joan Spaeth, O.S.F. (left), who is engaged in the parish ministry at St. Andrew's, Indianapolis. Chaplaincy services at Methodist are directed by Dr. Kenneth Reed (center).

## LETTERS TO EDITOR

(Continued from Page 4)

was the priest at St. Mary's, and this has not been too many years ago. My daughter, three grandchildren, ages 6, 4 and 1, and I went to Mass. Thinking the children would pay more attention to the Mass, we went up to the front pew. The children were not noisy, but neither did they sit still. After Mass, the priest (I'm sorry, I can't remember his name, he was from Boston and he went back there) was greeting everyone. When I walked up he said, "Thanks a lot, Mrs. Gates, for bringing the children up to the front pew. They really were a distraction."

So it is true, children are a distraction in church at times. But I don't believe it is quite as bad as Father Fortkamp says: "Give me Liturgy or give me death."

Dorothy Gates

Beech Grove, Ind.

## Cartoon not funny

To the Editor:  
Will you kindly tell me who

authorized the ideas contained in recent cartoons in our Criterion?

For my part, I think they are disgraceful. And I'm sorry the artist (?) has the good Irish name of Sullivan.

Should my grandchildren, who have recently received their first Communion ask me to explain this cartoon, what should I say in reply?

(Mrs.) L. Roehm

Terre Haute, Ind.

(NOTE: Mrs. Roehm enclosed a clipping of the Sullivan cartoon published August 2, which was intended to be a humorous depiction of the plight of men who leave the relative calm of the priesthood to marry and are soon immersed in the harassment and hassle of domestic life. We regret Mrs. Roehm found the illustration "disgraceful." It was not so intended. We are certain Mr. Sullivan, whose cartoons are published by many other diocesan newspapers as well, meant no offense.)

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# SEX

BY WILLIAM E. MAY

Perhaps the best way of looking at sex is to view it from the perspective of human communication. Men differ from other animals in their ability to speak to one another, and to speak not only through words but through their gestures ("body language") and their deeds. In addition, human communication is not simply the transmittal of a message (computers can do this and so can chimps) but is above all the transmittal of a messenger. Human communication culminates in understanding and love; it reaches its peak in a communion, in an "at-oneness" in which human beings share the same life.



Sexual behavior is one very important mode of human communication. It can mean many things and it can tell us much about ourselves and our readiness to share life and love with other human beings. There is a great difference in meaning between an act of rape, of sodomy, of fornication, of adultery, and of love between husband and wife. In the latter alone is there a full sharing of life and love, a full communion between human beings.

FREQUENTLY WE ARE told that sexual intercourse is all right so long as nobody gets hurt. And that's the rub! For human beings, in addition to, or perhaps because of, being animals who can communicate so perfectly that they can share one another's life in a true communion, are terribly vulnerable beings; they can be hurt as can no other animals. And sexual activity is an area where they are extremely vulnerable, an area where they can be supremely tender or utterly vicious, and, sad to say, quite vicious even when they do not realize it. It does not take too much experience to learn this; look at literature, look at life, ask people who have been married for a long time.

Yes, sexual intercourse is a tremendously significant mode of

## THE CHURCH AND I

### Are we really working for better world?

BY F. J. SHEED

In the Pastoral Constitution on the Church in the Modern World (with its opening words *Gaudium et Spes*—Joy and hope), I wonder how many noticed the council's cool assumption that the shaping of our world is part of our duty to God, of our duty as Christians. "Christ's redemptive work... involves also the renewal of the whole temporal order... the Church's mission is to penetrate and perfect the temporal sphere with the spirit of the Gospel."



"God's plan for the world is that men should work together to restore the temporal sphere of things and develop it unceasingly."

In speaking in this way, the council may or may not have been examining its conscience: it was certainly examining ours. Some of us may have felt it our duty as citizens to work for the reform of the social and economic order; but our duty as citizens never weighed heavily on our conscience. Yet if it is part of our duty as Christians, we shall have to answer to Christ about it. How conscious have we been that it is an essential part of the Church's mission to perfect the temporal sphere? How conscious of it has the Church made us? How conscious of it, indeed, has the Church herself been?

THE COUNCIL NOTES as tragic the fact of "man painfully searching for a better world, not working with equal zeal for the betterment of his own spirit." It is, indeed, tragic; but among Catholics there has often been the contrary un-balance, a real effort for personal holiness, but no working for a better world. We have not been at the head of the light for Civil Rights.

In plain truth, the world as a danger to man's soul has occupied more of the Church's mind than the world as entrusted to man by God for the development of its possibilities, especially as they concern the life of men in it. The suffering of individuals

(Continued on Page 7)

human communication. That is why it has, and has of its very being, what philosophers and others call a "unitive" dimension or aspect. It can bring people together in a unity that is truly a communion, a giving and receiving of another human being and a sharing totally and unconditionally in his life.

Sexual intercourse, moreover, is unique in that it is an activity that can communicate and share life with another human generation. It is, in short, procreative. And there is a reason for this. The love that a man and a woman have for one another, their willingness to share their lives and their hopes and their loves, is the only thing that can provide the "rootroom" where a new life can begin and begin well.

It can provide a home for new life that may be forthcoming, a new life that will be wanted and received as a gift and as an incarnate expression of the love communicated and received in the act of intercourse.

That new life, in addition, can enhance and strengthen the love that unites the man and woman who have brought it forth. The procreative and the unitive dimensions of sexual

intercourse, in other words, go together like a horse and carriage. They are meant for each other and give each other meaning and significance.

WHAT ALL THIS MEANS is that sexual intercourse is an activity that is intended for those who have given themselves to one another and to a future human generation—for the married. It is the sign of an unconditional gift, of a gift that has no strings attached to it, of a giving that is impossible without its free acceptance. And the gift that is given is not simply an act of intercourse—a message or signal—but a person, a messenger, a fellow human being who is weak and vulnerable yet ready to run the risk of hurt because he is confident that the one to whom he gives himself will stick with him for better or for worse until death do them part.

The sexual mores of the society in which we live differ quite markedly from the image given above. Yet the image given above is, I believe, the Christian image. It is the image of men who are themselves the images of God, and whose love for one another symbolizes and enfleashes the love of a God who is faithful to his people.

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A groom places a wedding band on his bride's finger during a ceremony witnessed by a priest, the rite an affirmation of the sacredness of marriage.

## Liturgy can involve whole human person

BY REV. ROBERT W. HOVDA

One of the reasons why public worship, liturgy, is supposed to be central and primary and fundamental in the life of the Church is the fact that it is the most total human grasp and expression of God's dominion and God's covenant. I have written before in this column about how liturgy involves not merely our reason, our statements, our ideas, but our whole complex selves, bodies, imaginations, senses, feelings.



Because public worship deals with both the glory and the limits of our full human reality, it should help us correct and shape more Christian and more human feelings about our sexual nature. "More Christian" because more closely related to Jesus. "More human" because more total than the merely rational.

I DO NOT MEAN to say that we do not need moral statements, moral teaching and moral laws. But it is terribly important—especially in a time of renewal and reappraisal—that we remember the limits of such statements, teaching and laws. Even when we try our very best to cast such teaching in the most faithful terms possible, our language is always the language of a particular time and place. And when we identified the Church with the local culture (as we did for so many centuries of our medieval and modern past), often our teaching sounded more like the mores of the "Christian state" than like the gospel of Jesus Christ.

Now that we are beginning to see again that the Church is NOT identical with the human community, but that the Church is PART of the human community—a part whose task it is to witness, to preach, to challenge, to hold up and examine all our mores and customs and institutions in the light of Jesus, to be a sign pointing to the reign of God—now we must be critical also of the assumption that what society deems "proper" is therefore to be preached as gospel.

Perhaps this realization should make us a bit more modest in our talking and teaching about sex. For those inclined to modesty in doctrine and in claim, liturgy has a great deal to offer. First of all, liturgy is full of wonder, reverence, awe and mystery. Nothing can be exploited or appropriated (least of all a human person), because every person and every thing can be seen and grasped only in a limited and human way. There is always in every one something that is hidden, something undisclosed. That is why liturgy sees persons and things in a symbolic way.

LITURGICAL celebration rejects any dissociation of the body and sex from the rest of one's person. It exults in the body and uses body language. Its symbolic actions are often quite explicitly sexual. The Easter Vigil's plunging of the candle into the font to make it fruitful is hardly the gesture of an upright or inhibited faith community. Rather it indicates a full acceptance of the human reality as gift of God.

But liturgy also sees the human reality as integral and united even in its complexity. So any dissociation, any body-soul dichotomy, any sex without reference to the total life of person, is foreign to the universe of Christian worship. The mutuality, the involvement, the communion of sexual relations is profound, and therefore belongs in a framework of love and care and responsibility. That framework may indeed take different legal and societal forms in the course of human history. What is gospel, it seems to me, is the reality of love and care and responsibility. It may be easier to spell out a structure in which we assume these things, but it is not necessarily either more true or more faithful.

FINALLY, FOR THIS inadequately brief column, liturgy celebrates the reign of God, when all human distinctions and divisions and categories will be succeeded by the Spirit's utter unity. Sex, therefore, has no claim to absoluteness or finality—no more than anything else in human life.

Despite the power we feel sex has, we are in Christ liberated from idolatry of all kinds, including that kind. Sex is beautiful. Sex is good. Sex is a flower of the universe. But only the Lord is our God.

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## Needed: better marriage preparation

BY DOLORES CURRAN

A bright young journalist friend of mine got married recently, and I surprised myself by asking her why. She explained that she and her fiancé had given it much thought before they married. "After all," she explained, "you don't really need to get married nowadays. I guess we married so we could become better persons, that's all."



In reflecting on her response, I was more struck by the audacity of my question than by her answer. Ten years ago, I wouldn't have dreamed of asking why someone married. In fact, the reverse was asked of me by students when I was a 23-year-old high school teacher: "Miss Fox, why didn't you ever marry?"

In today's culture, however, it's foolish to presume that one has to marry for sex, prestige, or security. Sex outside of marriage is easily available to those seeking it; prestige is accorded the person, not his marriage; and security lasts only until "divorce" does us part.

SO WE FACE STILL another question new to our culture: how do we instill a sacredness of marriage in a non-marriage society? I think the answer may be so simple it eludes us. While sex is cheaper than ever, the good marriage is more precious than ever, simply because it's so rare.

Today, we want fulfillment with another person not through another person. The girl who marries for

money is no heroine in the eyes of today's girls. Rather, she is a throw-back to an earlier era where the connection was more important than the relationship.

The boy who marries the girl most likely to help him succeed is also becoming extinct. Many men who did that ten years ago are bewildered at the changes in their wives, from women who saw their husband's career as their primary role to their own personhood as primary.

This is all changing marriage. When we couple this new awareness of person with escalating divorce rates, we're apt to wring our hands with dismay over the sacredness of marriage.

On the positive side, there are as many marriages as ever. The difference is that many of them are living together until they find the right one to marry. If they're not marrying for "relief of concupiscence," security or even procreation, why are they marrying? "To become better persons," explained my young friend. Well, we can't quibble with that! Indeed, marriage is meant to make us better people.

BUT WE ARE FORCED to take a long, hard look at the phrase, "living together until they find the right one to marry." The number of young people who fit into this category is staggeringly large. And they don't fit into any socio-economic group, ethnic group, or geographical location. Furthermore, they really cannot be defined "not nice people." Some of them may even be your children.

Somehow, this generation of parents and religious educators have failed to teach the Christian concept of marriage. Why?

I believe we have all overlooked what preparation for the sacrament of marriage entails. We can't feed them Cinderella and Prince Charming who "lived happily ever after" any longer. They've realized finally that that's just a fairy tale. This young generation has seen too many marriages fall apart or been too close to couples who just tolerate one another "because of the children." And this exists because our generation had too little preparation for marriage.

How can one pre-Cana experience teach a young man or young woman all about marriage?

Or how can a couple of courses in high school or college accomplish the job?

Marriage is a lifetime commitment, so it only stands to reason that it requires the lifetime before it happens to prepare for it. Religious educators all need to take time out to prepare realistic ongoing marriage preparation courses. And parents need to be aware that they, themselves, are the prime teachers and example for their children. The religious educators and the parents should come together for discussion, exchange of ideas, and possible ways to implement a workable means of education for marriage.

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## Covenant for two

BY REV. PAUL PALMER, S.J.

God has surrounded the process of initiating life with so much mystery, tenderness and delight that we sometimes miss the total canvas of which sexual or genital activity is but a part. We fail to see the total context in which "love-making" must take place if two people are really to make love.

We cannot divorce love from sex and keep it human. And yet men have always tended to sacralize sex, to make a cult of sex or genital activity.

The Christian way of life has always restricted genital activity to married couples not because what is wrong outside of marriage becomes right in marriage, but because in marriage we expect to find the one element that gives direction to man's sexual drives, the one element that sublimates sex in the sense of making it sublime. The element is married love.

MARITAL OR MARRIED love is difficult to define, but it is worth the effort. It is the starting point for any sane discussion of human sexuality and its physical expression in an act which seals in the flesh the "covenant of fidelity and love" which defines marriage.

The old-fashioned proof of love demanded by the woman: "If you love me, marry me," is no less valid than it was in the past when a woman was prompted in part to marry for fear of bearing a child out of wedlock. There is something about married love that guarantees more than social approval and freedom from stigma. Married love is the perfection of love on the human level.

Unlike love of neighbor which is inclusive and embraces all men, including our enemies—in the sense that we must wish them well, a love of benevolence—marital love is exclusive and embraces but one person, who is the object of our choice. Unfortunately, the English language has but one word for love. But other languages, such as the Latin distinguish between amor, a love which is generic, and dilectio, a love that begins with an election or choice and is followed by delight.

Marital love is covenant love. It is essentially a love of choice. Through

covenant Israel became God's chosen people, through a covenant of love and fidelity the Church became Christ's chosen bride. In covenant marriage which reflects God's covenant with Israel, and Christ's covenant with His Church, husband and wife promise to love and to cherish, to keep themselves only for the other, forsaking all others.

IN THE OLD COVENANT rite of marriage, still used by English speaking people, the husband promises to love and to cherish his bride, "to forsake all others on account of her and to keep her unto himself." And the bride vows to do the same.

Unfortunately we have lost the covenant idea of marriage, just as we have lost the root meaning of the Latin word "foedus" used by pagans and Christians to express marriage. We speak of our federated or United States and of our federal government. But we also use the word for federal banks and our federated chain stores. We have turned covenant into a commercial contract, but who ever heard of contracting or buying love?

Today the marriage contract is the least binding of all written agreements. It is witnessed by the state and the churches, still, it is not effectively guaranteed by either. No wonder young people see little reason to go to so much trouble to sign and possess it.

WITH LITTLE POINT in getting married, a sexual ethic has developed which has dispensed with marital or covenant love. And that is the tragedy. The sexual act no longer seals or ratifies a covenant of love and fidelity. If it did, the "intervention" of state and church would be seen for what it is, meant to be, a reasonable concern for the civil and religious effects of the marriage.

Marriage is not "a solitude for two," but unless it is a covenant for two with God as witness and guarantor, it will neither promote the interests of society nor of religion. Marriage will not become the context for developing a sexual ethic, nor will it be the matrix or soil for the full flowering of human love.

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A high contrast photo treatment shows young people showing their affection for one another at a dance. (NC photo by Richard T. Lee)







## Holy Trinity lad captures top Talent Show prize

David Keglóvits, Holy Trinity, Indianapolis, won the Best Act of Show Award at the 21st Annual Talent Contest last Sunday night at Garfield Park Amphitheatre. He received a trophy and \$25.00 for his vocal selection of "Alone Again, Naturally."

Phil Kern and Dan Carrier, St. Michael, placed first in the Variety Division. Cathy Davis, Jennifer Parrish and Terri Hallam, a group from St. Patrick, placed second, while Donna Lannan, St. Barnabas, captured third.

and Delores Stewart, Holy Name, took second place; and, Michael Doherty, St. Michael, captured third place.

Regina and Kathy Navarra, St. Mary, Greensburg, won first place in the Vocal Division. Tom Yost, St. Joseph Hill, Sellersburg, wrapped up second place and Jane Scheidler, St. Mary, Greensburg, captured third place.

An estimated 1,100 persons were present for the Talent Show.

IN THE Instrumental Division, Mark Roland, St. Monica, placed first; Doris

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## Announce chess tournament winners

Jim Murduck, St. Plus X, and Kathy Berry, St. Catherine, won the Boys' and Girls' division, respectively, in the first St. Catherine Chess Tournament on August 14.

Murduck defeated his brother Andy, as Kathy won over Mary Lamperski in the one day event.

Tournament chairman Ed Berry said that 17 CYOers from throughout the deanery participated in the tourney. He also indicated that they hope to make it an annual event.

## CYO NOTES

Entry blanks for Junior Boys' Touch Football have been mailed. They are due in the CYO Office no later than September 9. All teams should provide the names of a volunteer timer and official on the entry blank.

The annual pre-season Kickball coaches meeting will be Wednesday, September 4 at the CYO Office. The meeting starts promptly at 7:30 p.m. All teams should be represented for this important meeting.

CYO Executive Director Bill Kuntz announces that the football officials meeting is scheduled for Wednesday, September 11, at 7:30 p.m. in the CYO Office. Anyone interested in officiating should contact Bill Kuntz or Denny Southerland.

## DIVERTED

TORONTO — A portion of a recent Sunday collection from Metropolitan Toronto's Evangelical Christian Center was diverted from overseas relief to more "domestic" purposes. Police apprehended two juveniles from \$1,480 in cash and checks were found missing. The boys said they had spent \$2.95 on hamburgers. The remainder of the money was recovered.

## Couple to note Golden Wedding

SELLERSBURG, Ind. — Mr. and Mrs. Edward Reed celebrated their golden wedding anniversary on August 18 with a Mass of Thanksgiving in St. Paul Church, followed by an Open House.

Mr. and Mrs. Reed were married August 19, 1924, in Holy Trinity Church, New Albany, Ind. They have three children: Mrs. Dale Opeal, Dayton, O.; John W. Reed, St. Matthew's, Ky.; and William E. Reed, New Albany. Mrs. Reed is the former Mary Glanville.

## Golf outing set at Marian

The annual Golf Outing sponsored by the Marian College Alumni Association will be held Saturday, August 24, at the Coffin Municipal Course. Tee times begin at 7 a.m. Prizes and refreshments will follow in the Allison Mansion on the Marian campus. Co-chairmen of the event are Dr. Richard N. Phillips and Stephen Noone.

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## VIEWING WITH ARNOLD

## 'Death Wish' is sadistic film



BY JAMES W. ARNOLD

Once upon a time, western movies were looked upon as over-simplified morality plays in which we could all act out our desire for a clear-cut victory of good over evil. The good guy cleaned up the town by killing all the bad guys, and then rode off to a new shooting gallery farther west.

It was a ritual, and nobody took it seriously. After all, the frontier West was a long time ago. In the urban, sophisticated 1970's, you couldn't go around shooting your troubles with a gun. Nothing was that simple anymore—if indeed, it ever was. But westerns could be a healthy release for frustrations, using fantasy that was in no danger of being made real.

THE SITUATION has changed. Westerns are in eclipse, and the killer-hero is beginning to do his thing in a contemporary setting. (It fits: the modern city is perceived as being as lawless as the frontier, perhaps more so, since civilization has both corrupted and "tied the hands" of police.) This trend has been creeping up on us for several years, with films that wedded the cowboy

mystique to modern problems ("Billy Jack," "Walking Tall"), or transferred a western lawman to New York ("Coogan's Bluff," "McCloud"), or employed a Wyatt Earp-type cop played by one-time cowboy heroes (Clint Eastwood, John Wayne).

Now, with "Death Wish," the transition is complete. The killer-hero is not even a cop but a civilian vigilante, inspired by an Old West Show in Tucson to wipe out all the muggers in New York with justice dealt from a pearl handled revolver.

Briefly, this slick thriller, which is doing boom-boom business at \$4 a ticket in Manhattan, features Charles Bronson (a strong, silent type identified with westerns) as a nice guy architect, a liberal and a Korean War conscientious objector. He undergoes a character change after a gang of punks invade his city apartment to murder his wife and ravage his daughter so brutally she loses her mind. (The "Clockwork Orange" scene without the music.) Bronson walks the parks and rides the subways inviting attack, then shoots the culprits dead. The crime

rate falls in half, the media turn him into a hero, and it becomes politically impossible to arrest him. In the end, he is simply sent on to another town (Chicago), where presumably the cycle will be repeated.

INTELLECTUALLY (as well as morally), "Death Wish" is a comic strip, a throwback not only to the western but to freelance crime-fighters like Batman and the Shadow. It violates all logic for Bronson to do what he does, and for the authorities to react as they do.

It is just silly, not to mention irresponsible, to suggest that a single, armed vigilante will deter crime, or that encouraging other

citizens (as well as more crooks) to carry guns will reduce the quota of dead or bleeding bodies.

Like all movies of this ilk, "Wish" feeds the appetites it presumes to hate. It allows you to participate vicariously in a sadistically detailed and perverted rape, to work up your anger, and then to joyfully release it by killing about a dozen people, most of them young, poor, black and drug-addicted. Then to cheer when the film is over, and actually feel as if you've done something highly moral.

Note also the nice rhetorical trick. The original villains are murderers and rapists, but Bronson never gets

to them. His victims are all muggers—a sleazy occupation, for sure, but one that the death penalty doesn't cover.

It's easy enough to rage against "Wish" as a cynical attempt to make a buck off the very real fears of ordinary citizens trying to exist in a society where, for various reasons, both moral restraints and police controls are tenuous.

That, I think, is one of the massive problems of our time, and we all contribute to it. But the fear is that the gut-satisfying, fascist solution—be impatient with the law, and liquidate the obvious troublemakers and misfits—gets sold along

with the fantasy. And this fantasy—by golly, it is fun to see those miserable punks' faces as Bronson brutalizes them—is too close to real world possibilities.

The film is designed to appeal to law-and-order middle Americans, their racism and paranoia, and a lot of unsuspecting Christians will hear from their friends that it's a groovy-movie. They should know that, like "Walking Tall," it has been given a C (or "condemned") rating from the Catholic film office for its viewpoint on violence.

ACTOR BRONSON, as you may know, is currently the world's most popular movie star, largely because of his roles as a killer. He has long been a favorite of mine, since his first real break as one of the original "Magnificent Seven."

He has a sensitive ethnic face, and somehow has become a symbol of the downtrodden man who gets tough and fights back. He has little real acting to do in

"Wish," which is as vigorously simple-minded as most others directed by the Englishman Michael Winner ("The Mechanic," "Chato's Land").

Vincent Gardenia contributes an amiable, excitable police inspector, almost a repeat of his baseball manager character in "Bang the Drum Slowly." The New York location camera work is by Arthur Ornitz ("Serpico").

"Wish" may be the first flick I've seen in which the guy from Arizona who worships guns is treated as a hero instead of a jackass (and it's been only two years since our last political assassination attempt). Do we really worry about violence, or do we finally worship it? In the ripped-off society, we seem as far as ever from the ideal of turning the other cheek. [Rating: C—condemned]

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## The week's TV network films

**FLIGHT FROM ASHIYA** (1974) (NBC, Friday, Aug. 23): The familiar tale of three military men on a dangerous mission—this time to rescue a ship in a typhoon off Japan—haunted by flashbacks of their romantic entanglements with various women. The film is not memorable, but the cast is exceptional (Yul Brynner, Richard Widmark, Shirley Knight, Suzy Parker, et al). Modest entertainment for adults and mature young people.

**LADY IN CEMENT** (1968) (ABC, Sunday, Aug. 25): Absolute Endsville for the proud private-eye genre (since revived via "Chinatown"), this is basically a burlesque show hung on a detective storyline that is stupefying in its triteness, confusion and bad taste. The film has the cool grace of Sinatra, but he's given nothing to do or say, as the camera explores every armpit in Miami, America's second most vulgar city. So low it could give vertigo to a mole.

TELL ME WHERE IT

**HURTS** (1974) (CBS, Tuesday, Aug. 27): Fay Kanin's Emmy-winning drama about a group of housewives searching for their identities. With Maureen Stapleton. Worth seeing.

**RED SKY AT MORNING** (1971) (NBC, Wednesday, Aug. 28): Richard Thomas trying to grow up again, this time in a plodding and overwrought film of the Richard Bradford novel about a fatherless family in the tough multi-racial environment of the desert Southwest. The WW II-era sentiment is thickly laid on. Not recommended.

**SCREAM, BLACULA, SCREAM** (1973) (ABC, Wednesday, Aug. 28): The black Drac (William Marshall) makes his first TV appearance in this campy, low-grade horror flick rip-off, and proves no match for Pam Grier, the super-charged heroine of black-action films. "Scream" is the sequel to the original "Blacula," and there is hope it may be the last. Not recommended.

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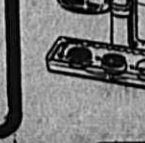


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