



VOL. XI, NO. 34 INDIANAPOLIS, INDIANA, JUNE 4, 1971

## URGES FREEDOM OF EXPRESSION

# Vatican pastoral bares new attitude toward the media

BY NCNEWSERVICE

VATICAN CITY—The Vatican issued yesterday an unusual 23,000-word pastoral instruction on communications that calls for freedom of information and expression "absolutely essential" in the Church, rejects needless secrecy, favors interpretive reporting, and in general contrasts sharply with a past record of news media mistrust by Church officials.

The new document puts clear demands on both bishops and laity to keep themselves informed on what is happening in the Church and the world, saying that building a healthy public opinion requires open and complete news reporting.

The pastoral was given simultaneous worldwide release here and in foreign capitals by national hierarchies. Published with the approval and endorsement of Pope Paul VI, the pastoral instruction was six years in the making by the Pontifical Commission on Social Communications. It was written to carry out the brief and all but forgotten 1962 Vatican Council decree on communications.

In a section on the Catholic press, the document upholds its need to "comment on the news and, without boring the reader, interpret it in a way that makes him think for himself." It sees the role of the Catholic press as bringing knowledge of the Church to the world, and of the world to the Church—through news, opinions and background articles about "all facets and problems and worries of modern life," in a way that balances and completes the news reports of the general media. It puts stress on the quality more than on the quantity of Catholic publications.

Since the Catholic press is seen as reflecting the Church itself, "an unrestricted liberty of expression" should be maintained on its pages, with clear indication that "the editors are not committing themselves in a particular question that is still under discussion."

"THE UNITY AND advancement of men living in society: these are the chief aims of social communication and of all the means it uses," the document says in its opening words, in a global approach beyond any self-serving Church concept of the media.

Entitled "Communio et Progressio" (Unity and Advancement) from its first words, the pastoral's English-language translation is called "Mass Media, the Pastoral Instruction" in England and

"Communications: a Pastoral Instruction on the Media, Public Opinion and Human Progress" in the United States.

Speaking to and about persons working in the communications industry, the pastoral states that media professionals "have a duty in conscience to make themselves competent in the art of social communication in order to be effective in their work."

It goes on to cite dangers and difficulties that communicators face and to raise some unanswered questions: how can people properly evaluate and understand "this swift and haphazard and endless stream of news?"

"The media are bound to seek a mass audience and so they often adopt a neutral stance in order to avoid giving offense to any section of their audience. How, in a society that is committed to the rights of dissent, is the distinction between right and wrong, and true and false, to be made?"

THE PASTORAL does not try to reply to such questions. Mentioning a decline in moral standards in much of modern life, it cautions against blaming the communications media in its job of reflecting "what already exists in society."

The Vatican document calls public opinion "an essential expression of human nature" and "a normal factor in the growth of public opinion... It is absolutely essential that there be freedom to express ideas and attitudes."

"Freedom of opinion and the right to be informed go hand in hand."

It notes that the opinion of the majority "is not necessarily the best or the closest to the truth," that public opinion changes often, and that the openly and commonly expressed views of people "should always be carefully considered," especially by those who hold civil or religious authority.

Gatherers of news face strong obstacles and difficulties, including at times "persons interested in concealing the truth." The pastoral urges that the safety of journalists be ensured, notes that many foreign correspondents have been killed in the line of duty, and "condemns the use of violence against newsmen or against

(Continued on Page 9)

## UNDER DEATH PENALTY

# News reporting once banned by popes

ROME—The Vatican's sweeping new pastoral on communications, with its positive attitude toward news media and its praise of communicators, comes 400 years after the Popes condemned the new profession of journalism under penalty of imprisonment or death by hanging.

Pope Saint Pius V issued in 1571 a "Constitutio Contra Scribentes," an apostolic constitution against writers and providers of information.

Sprouting up around the Papal States in those days were news sheets or "avvisi"—

literally, "advises"—the forerunner of today's newsletters.

One avviso, despite the ban, reported that Pius V called his cardinals together and "spoke very bitterly against those who write news, disclose secrets and write of the faults of others, all mixed with many lies." The Pope urged his cardinals to keep such men away from their households.

Gregory XIII, his successor, was even more vehement and wrote in a constitution in 1572:

"There has recently appeared a new sect of men illicitly curious, who write every kind of information of which they have knowledge, or which they make up out of their own libidinous imaginations, mixing the false, the true and the uncertain with no restraint whatever."

"As a result, a new profession has already established itself."

HE COMPLAINED that the reporters combined gossip from "the common people" with short anonymous items sent to Rome from distant places and sold their sheets around the city.

"To eliminate these inconveniences, we prohibit anyone from daring to write such commentaries or to receive, copy, disseminate, or transmit those written by others," stated Gregory XIII.

The penalty was perpetual infamy, prison, or hanging from a bridge over the Tiber near St. Peter's Square.

Both constitutions are part of the massive documentation on papal history stored in the Vatican Library and in the Vatican's secret archives, including a great many of the illegal news sheets themselves.

## Latin liturgy backers stage march on Rome

BY FATHER LEO E. McFADDEN

ROME—Two thousand Catholic liturgy traditionalists marched on Rome on Pentecost week-end, praying that Latin will not become a dead language in Catholic worship.

They asked for, but did not receive, an audience with Pope Paul, under whose authority vernacular liturgies will become the norm for the Church Universal next November.

Pope Paul spoke the same week-end against those who do not accept "the authority of their bishops and the Roman Pontiff."

Speaking to 150 male members of Catholic Action of Vienna on Saturday (May 29), the same day the traditionalists began their week-end protests, the Pope praised those who "recognize the authority imposed by God" and do not protest against "the authority of their bishop and the Roman Pontiff."

TRADITIONALISTS from around Europe also came to Rome the week-end of Pentecost last year. They held Latin Mass, staged a peaceful March through Rome to St. Peter's and entered the basilica for prayer services at the tombs of Sts. Peter and Pius X. The traditionalists returned this year to repeat their peaceful protest and appeal for the survival of the Latin Mass.

A nine-hour prayer vigil Saturday night in St. Peter's Square, underneath the Pope's apartment, was the most moving part of the two-day protest. Saturday morning several hundred attended a Latin Mass in a downtown Rome church. On Sunday the group heard a Latin Mass in the Basilica of St. Mary Major and prayed there at the tomb of St. Pius V, who reformed the Latin Mass and Breviary in 1570.

For the nine-hour prayer vigil, an estimated 700 persons gathered in St. Peter's Square at 11 p.m. Saturday night. They chanted the Latin Breviary, recited the rosary, sang traditional hymns, knelt in silence on the hard cobblestones and made the Stations of the Cross.

THE GROUP WAS orderly in demonstrating its faith openly. The winding procession for the Stations of the Cross, which began at midnight and filled a portion of the square with blazing tapers, was much like the candlelight ceremonies at Lourdes. Stations were recited in five languages by different priests.

About 2 a.m. a dozen police formed a barricade at the entrance to the square to turn away the autos of would-be sightseers.

The group in the square appeared to be mostly French, with a good representation of Germans. Some were old and in wheel chairs, and there were also many teenagers. Boys in scout uniforms acted as Red Cross aides and marshals to the crowd. They also cleaned up after the crowd, leaving the square free of any litter.

During the long vigil the 15 decades of the Rosary were recited, interspersed with

(Continued on Page 9)

## Gibault pledges pass \$175,000

TERRE HAUTE, Ind.—The development program at Gibault School here has realized \$175,000 in gifts and pledges toward its announced goal of \$420,000, according to Forrest Sherer, chairman of the leadership committee.

The amount was announced after two weeks of visitation by committee members.

Known as "Project Update: A Blueprint for the Golden Seventies," the campaign was launched as part of an eight-year, \$1.5 million program to improve the facilities of the 50-year-old child-care institution conducted by the Indiana Knights of Columbus.

A Directors Club has been initiated for contributors of \$5,000 or more over a five-year period. Members of the Directors Club will receive a handsomely-carved desk plaque.

A special memorial program has also been started, whereby an individual may honor his parents or family name by reserving a particular building, room or section of the campus. Serving as director of development at Gibault is Brother John A. Barrett, C.S.C.

## Issue instruction on revised breviary

WASHINGTON—The official introduction to a new version of what was once the Roman Breviary has been published here by the U.S. bishops' committee on the liturgy.

Catholic priests have traditionally recited the breviary—also called the Divine Office—daily.

Vatican Council II urged a restructuring of the office into the Roman liturgy of the hours—a call to praise God at different times of the day through psalms, hymns and other readings. That restructuring is now under way in Rome.

The official introduction, or general instruction, for the liturgy of the hours is the only part currently available in English. Latin editions of the revised liturgy are expected to appear volume by volume in the next few months. But official English translations will not be ready until at least two years after the Latin originals appear.



CHILDREN HONOR BLOOMINGTON PASTOR—The school children of St. Charles parish in Bloomington gave Mr. Thomas K. Kilfoil a surprise party on the 12th anniversary of his ordination to the priesthood. High on Kool-Aid and cupcakes, the first through sixth-graders greeted and congratulated the "Iron Man of St. Charles" as he stepped from the rectory door. Mr. Kilfoil has spent 33 years of his priesthood at the Bloomington parish. Each of the six classes took its turn in serenading the Monsignor, and when the songs were finished he submitted to the traditional "42 whacks" administered by a couple of the school's tiny people. "This is why we'll never give up the first six grades," Mr. Kilfoil said. For their gifts of food and drink, he thanked the children.

## NO 'HAVEN' FROM BUSING

# Education Office spells out policy on open enrollment

The Archdiocesan Board of Education this week passed a policy statement approving open enrollment for students of other religious faiths and denominations in its parish elementary schools and parish-supported high schools, but said that Catholic schools should not become a "haven" for parents trying to avoid social ills in public education.

Mandatory guidelines for implementation of the admission policy was also passed which require a personal interview and written statement of intention for application to a Catholic school. Full tuition payment of the cost per pupil will also be required, according to the guidelines.

Father Gerald Gettelfinger, Archdiocesan Superintendent of Education and Executive Secretary of the Board, told the board members at Tuesday's meeting that he believed a policy statement was essential because of many questions being directed to pastors and school administrators regarding the admission policy of Catholic elementary and secondary schools.

BOARD MEMBERS indicated that they had received several inquiries about enrollment following the announcement of the Indianapolis Board of School Commissioners that school busing proposals were being studied to achieve racial balance in Indianapolis public schools.

Contained in the Catholic schools' policy statement is the explicit sentence: "Catholic schools have not been, nor shall they become, havens for those wishing to avoid social problems confronting them in the public sector."

The implementation guidelines state that the open-enrollment practice "should be carried out so as not to be detrimental to the community by aiding de-facto segregation."

It is expected that students of other religious faiths and denominations attending Catholic schools "will participate in all religious education programs and that the parent will fully cooperate in all religious education programs." No attempt will be made in any way to "convert" students to Catholicism, it was noted.

The signed declaration of intent to enroll a student in a Catholic school will be required of parents or guardians.

IN OTHER ACTION by the board, taken at its meeting held at Roncalli High School, approval was given to a request by Holy Cross Central School to shift from the traditional eight-grade school concept to a multi-unit, multi-level curriculum.

Holy Cross Central presently serves 191 children from Holy Cross, St. Mary's and St. Peter and Paul Cathedral parishes in Indianapolis.

The board also approved the 1971-72

school calendar, which begins on Tuesday, Sept. 7. Christmas vacation period will begin with the close of classes on Friday, Dec. 17, and ending Monday, Jan. 3, 1972. Easter recess will begin at noon on Good Friday, March 31, 1972, and concluding on Monday, April 10, 1972. The term will end on Friday, June 9, 1972.

Next meeting of the board was scheduled for 4 p.m. Monday, June 28, at Roncalli.

## Statement text

Following is the text of the policy statement issued by the Board:

Whereas, Catholic schools of the R. C. Archdiocese of Indianapolis are owned and operated under the auspices of the Roman

Catholic Church, their maintenance is dependent upon the voluntary contributions of individual Catholic parishioners and the tuition and fees paid by the student patrons.

Whereas, the primary purpose of Catholic schools is to provide for both the secular and religious education for elementary and secondary students, religious training in human relationships and religion classes in Christianity, specifically Catholicism, are provided in addition to the secular areas. For this reason, the effectiveness of the secular education is not lessened but enriched.

Whereas, Catholic schools abide by state laws concerning mandatory school attendance and are voluntarily subject to

(Continued on Page 9)

## 35 PARTICIPATING

# Seminarians open Summer Ministry

A Summer Ministry Program for Archdiocesan seminarians was inaugurated this week with the placement of 35 college and theology students in parish and agency assignments throughout the Archdiocese.

Funds for the program are being provided by parishes and institutions, some Knights of Columbus Councils and individuals.

Coordinated by James Farrell, a recent graduate of St. Meinrad College and a member of Little Flower parish, the program will involve 26 students in full-time positions and nine part-time. Full-time students will receive \$600 for the 10-week program, while part-time students will earn \$300.

GOALS OF THE Seminarians' Summer Ministry Program, according to Farrell, are:

- 1) To provide seminarians an opportunity to learn about the various kinds of ministry performed in the Archdiocese;
- 2) To provide the seminarians an opportunity to test their vocational interest in, aptitude for, and ability to perform the ministries of the Archdiocese;
- 3) To provide the seminarians a chance to contribute to the work of the Archdiocese, and help to strengthen their commitment to the Archdiocese;
- 4) To help seminarians maintain contact with other seminarians, priests and the work of the Church throughout the summer.

THE LATIN SCHOOL will provide a center for the program, where participants and other seminarians may meet and exchange experiences.

## Human Development deadline announced

INDIANAPOLIS—The Indianapolis Archdiocesan Committee of the Campaign for Human Development has set June 11 as the deadline for submitting proposals for funding from the 1970 campaign.

Written proposals should be submitted to the campaign office at 623 East North St., Indianapolis. Further information can be obtained by phoning (317) 632-9401.

Approximately 25 proposals have been received to date including recommendations for programs for migrants, a cultural center for Hispano-Americans, credit unions for inner-city parishes and a domicile for transient men. At least part of the funding from the 1970 collection will be allocated by June 16.

Proposals received after June 11 must await consideration until after the 1971 campaign is conducted the Sunday before Thanksgiving.

## Adult courses announced for summer session

The Religious Education Department of the Catholic School Office has announced that three courses in adult education will be sponsored this summer in Indianapolis and Terre Haute.

Father David Kahle, assistant academic dean at St. Meinrad College, will discuss "Teilhard de Chardin: The Man and the Vision" in four sessions starting June 29 in Indianapolis and July 1 in Terre Haute.

THE INDIANAPOLIS sessions will be held on consecutive Tuesdays at Cathedral High School, while the course in the Terre Haute area will be held on consecutive Thursdays in the library of St. Mary-of-the-Woods College.

"Post-Cana: Marriage after the Honeymoon" will be the topic of Mr. and Mrs. Thomas Maxwell for four weeks starting July 1. Classes will be held at the Latin School of Indianapolis only. Maxwell is a teacher in the Indianapolis Public School system, while Mrs. Maxwell is a staff member of the RE Department.

"Contemporary Problems in Moral Theology" will be presented on four consecutive Tuesdays, starting June 29 at St. Mary-of-the-Woods College, and on consecutive Wednesdays, starting June 30 at Our Lady of Grace Academy, Beech Grove.

THE COURSE WILL BE presented by Father Patrick Murphy, associate pastor of St. Gabriel's parish, Indianapolis, and Sister Gilchrist Conway, S.P., of the RE Department staff.

Registration for any of the three courses must be made by June 18. Contact: Summer '71, Sister Gilchrist Conway, Religious Education Department, 131 S. Capitol Ave., Indianapolis, Indiana 46225.

All sessions begin at 8 p.m. Fee for the Post-Cana class is \$3 per couple, while the other two are \$2 per person.

# NEW AND NOW

... are the changes on the editorial page. By turning to Page 4 you'll glimpse the new flexible makeup and layout. By reading first—and carefully, we hope—the editorial, you'll understand the why (1) and why not (2) of a drastic change in editorial policy. Next sample the flavors in the two-page spread, dig in where you please but don't pass up anything. That finished, get out paper and pen (or one of the kids' crayons, if you can't find anything else) and let us know in words suitable for a family newspaper what you think of the whole business.



## RELIGION IN FOCUS

## Is the retreat movement staging a comeback?

BY GERARD HEKKER

NEW YORK—President Nixon thinks that it is important for public officials to be more contemplative.

"We are all talking, yapping," the chief executive said in a recent interview. "We are having press conferences. We are on TV. We are making speeches and we aren't thinking enough about it. That is why there are so few great speeches. That is why there are so few great thinkers."

Every politician should have two days a week, according to the President, "to read, to think, in a philosophical vein, about the enormous problems that he has to deal with."

Soul-searching at such important levels of the society immediately focuses attention on a practice which the Catholic Church, and some Protestant denominations, have cultivated—the retreat movement. Recent years have seen radical changes in the format of the time-honored practice which springs from Biblical origins.

The example for this Christian practice—which satisfies the need for periods of solitude to encourage growth in the spiritual life—springs from the example of Christ who spent 40 days and nights in the desert in prayer and fasting. He also urged his disciples to seek the same spiritual refreshment in a withdrawal from the world.

## St. Meinrad College holds commencement

ST. MEINRAD, Ind.—Twenty students from the Indianapolis Archdiocese were among 62 recent graduates at St. Meinrad College here.

Graduating seniors David Zoeller, of Clarksville, and Joseph Casey, of Indianapolis, delivered the commencement addresses.

In addition to Zoeller and Casey, the Archdiocesan graduates included:

Robert T. Brown, Michael L. Cook, Patrick A. Doyle, Roger J. Dunn, James M. Farrell, Robert J. Gilday, Joseph R. Miller and Gary L. Wagner, all of Indianapolis; Paul W. Gabonay, of Beech Grove; Stephen J. Banet, of Floyd's Knobs; Charles R. Eder, of North Vernon.

John L. Gillman, of Brookville; David L. Hodde, of Tell City; Robert J. Klein, Jr., of New Albany; Sylvan L. Lohring, of Sunman; Michael J. Rourke, of Richmond; Leslie M. Sieg, of DePauw; and Thomas E. Walker, of Richmond.

EASTERN MONKS in the fifth century followed Christ's example to the letter by retiring to the desert. Modern-day retreats are much less austere. The movement as it exists today must be credited to the early efforts of the founder of the Jesuits, St. Ignatius Loyola, who provided the classic model in his work, "The Spiritual Exercises."

In the years following the death of Loyola in 1556, other saints who helped extend the retreat movement were Charles Borromeo, Francis de Sales, Vincent de Paul, John Eudes, Alphonsus Ligouri. The religious orders of which they were members continue to this day to be extremely active in conducting retreats.

Retreat work aimed at the laity in the United States was formally recognized in 1904 with the establishment of the National Laymen's Retreat Conference, an association of retreat houses for men around the country. Over 30 years later, retreat houses for women received recognition with the formation of the National Laywomen's Retreat Movement.

Before this time, the necessity for a retreat was a particular requirement of Religious. It was so ordered under canon law. Since the close of World War II, retreats for the laity have grown in importance.

A key event in the process was the staging of the first cursillo in Spain in 1949. The movement was introduced in the United States in 1957 and in the past couple of years has spread like wildfire. By the end of 1969, about 120 dioceses had cursillo units functioning and an estimated 175,000 persons had made a cursillo in this country.

In recent years, there has been much experimentation with retreats in an attempt to give the movement added interest for specialized groups. The traditional, structured-type retreat is preferred by most retreatants. But other formats are being tried which have been built around dialogue and discussion, community with structure or formal lectures, encounters with others, and sensitivity experiences.

Marriage Encounters, another project with Spanish origins, were first tried in the United States in 1967. The Christian Family Movement, recognizing their potential, appointed a unit in 1969 to encourage their development and spread. To date, about 2,400 couples and 100 priests have participated.

WHILE PROMOTERS insist that Marriage Encounters are not retreats, in the traditional sense of that word, they

also stress that they are not touch encounters, group dynamics, or public confessionals.

Patrick Pullen, who with his wife, Ann, has worked on the presentation of Marriage Encounters at St. Ignatius Retreat House in the Long Island community of Manhasset, says of the new technique:

"Up until now, there was nothing around for good marriages. Marriage was viewed as a past event, not as the continuing relationship it actually is."

Adds Ann: "Marriage is a daily thing. It is never over. In an encounter, you learn that you are not standing outside each other as a couple."

In an informal survey of retreat houses in the New York area, NC News found that the mood is optimistic concerning the future of retreat houses.

Sister Alicia Smith, a member of the retreat staff at the Convent of Mary Reparatrix, maintained that attendance at retreats was in the "process of picking up." Although many retreat houses are changing their formats, she thinks that many persons today are seeking a period of silence. "The pace at which we live," Sister claims, "has caused many people to seek an escape from the constant, hectic noise."

A spokesman at Mount Madonna, a Jesuit retreat house on Staten Island, says that a status quo situation prevails in regard to attendance. The same groups, which usually stage retreats for their members at the same time every year, are still coming back and with little or no change in the total number of persons attending.

The most optimistic outlook was presented by Augustinian Father James F. McNulty, director of Mount Augustine Retreat House in Staten Island.

DESCRIBING HIMSELF as a "rebel," Father McNulty says that at meetings of retreat house directors from the area he is constantly urging that the real problem is not increased promotion of retreats. He insists that a change in format away from the traditional form will attract new faces.

Father McNulty, who says that his attendance has been steadily increasing in the past five years, maintains that the "old-time retreat is dead." Older persons will continue to attend the traditional retreat, but the priest-director thinks a new approach is necessary to attract youth.



SPANNING THE GENERATIONS—Maryknoll Bishop James E. Walsh (center), who recently celebrated his 80th birthday, concelebrates Mass in the Maryknoll order's chapel in Ossining, N.Y., with 15 young priests whom he had just ordained. The ordination ceremony fell on the anniversary (May 22) of Bishop Walsh's consecration as a bishop. Since his release from 12 years in a Communist Chinese prison last July, Bishop Walsh has been living at the Maryknoll headquarters. (RNS photo)

## St. Meinrad hosting Conference

ST. MEINRAD, Ind.—One hundred fifty-six seminary spiritual directors from theologates and collegiate seminaries have made advance registration for the National Conference of Seminary Spiritual Directors, to be held at St. Meinrad Seminary here June 6-12.

In addition to the 61 U.S. dioceses represented, priests from Canada, Belgium and Rome will also attend. The attendees will represent 30 individual religious orders as well as 112 seminaries.

There are 12 special observers thus far registered who will be present for the conference. These 12 consist of members of the Catholic and Protestant laity as well as several Catholic bishops. Twelve seminarians will also be observers.

A THREE-FOLD GOAL for the Conference, to be accomplished in successive, two-day phases has been established. Phase I will work toward a clearer

understanding of the seminarian in terms of ministry. Father Eugene Kennedy, M.M., nationally recognized psychologist and writer, and Msgr. John Gorman, rector of Mundelein Seminary, Chicago, will lead the work in this phase.

Phase II will attempt to determine practical directions in planning a program of spiritual formation in terms of the needs and problems outlined in Phase I. Father Edward Malatesta, S.J., Institute of Spirituality at the Gregoriana in Rome, and Father Gerard Broccoli, professor of Systematic Theology at Mundelein, will direct the work in this phase.

PHASE III WILL consider the kind of person needed as a director of spiritual formation today. In this phase, four of the participating spiritual directors will work with Msgr. William Doyle, director of the Advanced Course of the U.S. Naval Chaplains' School and director of the

Navy's Training Program for Human Resources Management.

Bishop Thomas Grady of Chicago, who is the chairman of the Committee on Priestly Formation for the National Conference of Catholic Bishops, will initiate the work of the conference in his keynote address on the first evening, June 6. He will attempt to establish the seminarian's relationship to Christ as the reference point of his every need and problem. This theme will run through the work sessions as well as the common prayer and Eucharist.

FATHER ADRIAN Fuerst, O.S.B., and Father Hilary Ottensmeyer, O.S.B., presidents-rector of the St. Meinrad schools (theologate and college) will be the hosts.

The Apostolic Delegate, Archbishop Luigi Raimondi, will preside at the concluding liturgy on Saturday, June 12.

Patronize Our Advertisers

Dr. Joseph E. Kernel

Optometrists

Dr. Blanche K. Keating  
Dr. Leonard Kernel  
Dr. Jules Tindler

Contact Lenses Fitted



By Appointment

HOURS: 9 A.M.-5 P.M.  
Closed Wed. Afternoons  
164 N. ILLINOIS ST.  
Indpls. — 635-3588

24 HOUR SERVICE

CITY-WIDE

Plumbing  
Drinking Fountains  
Late at Night  
Nervous Getting Tight  
Relief is quickly  
on its way  
353-1158  
J & L Plumbing

BECKER

ROOFING CO.

ROOFING — SIDING  
GUTTERING"Above everything else, you  
need a good roof!"

\* FREE ESTIMATES \*

627 Mass. Ave., Indpls.

636-0666

Jim Gliblin, Owner

Wm. Weber &amp; Sons

"Purveyors of Fine Meats"

Beach Grove, Indiana  
767-5391Breaded Fish Portions For  
Fish Fries

Howard Fisher R. C. Mayfield

Fiebert &amp; Reilly

Insurance Agency, Inc.

"Constant Professional Service"

207 N. Delaware

Indpls., Ind. 636-2571

## ORCHARD GOLF CENTER

18 hole par 3 — lighted for night play

2,750 yds. long — large greens

40 stall Driving Range

3 — 18 hole miniature Golf Courses

10 Table Billiard Room

Giant Slide

Play Ground for Children

Snack Bar

9600 S. Meridian

(across from Meridian Drive In Theatre)

## ST. ANTHONY'S — SUMMER

## Festival

379 N. Warman Ave.—Indianapolis

Fri.-Sat. &amp; Sun.

June 11, 12 &amp; 13

\$2500

Given Again—  
Sunday Evening

FISH DINNERS — All 3 Days

CHICKEN DINNERS — Sat. &amp; Sun.

(Also Carry-outs from 5 P.M.)

• RIDES — FOR ALL AGES

• BOOTHS — PRIZES — FOOD

• FUN FOR ENTIRE FAMILY

PRE-SALE OF "RIDE" TICKETS

Special Discount — Inquire at Ractory — 636-4828

"Help Us  
To Help  
Others"

Your Contributions of useable clothing and household articles to the Catholic Salvage Bureau help make it possible to send children from the inner city to our Catholic Summer Camps.

Call 632-3155 for pick-up at your home or use the conveniently placed drop boxes at various Parish locations throughout the city.

Thank You!

CATHOLIC  
SALVAGE  
BUREAU

... and help them  
find me a good  
Foster Home.

Help him by Contributing to:

Catholic Charities

Rev. Donald Schmidlin, Dir.

623 E. North St. Indpls., Ind. 46204

Patronize Our Advertisers

G. H. Herrmann  
Funeral Homes

1505 South East Street

5141 Madison Avenue

632-8488

(INDIANAPOLIS, INDIANA)

787-7211



## Monsignor Goossens Says:

MILLIONS  
IN MISSION LANDS  
Earn \$200 Or Less  
Each Year!

This Is Why They Cannot Support  
Their Own Parishes - Schools - Hospitals

## You in America

Earn \$200 Or More  
Each Month!

THIS IS WHY YOU SHOULD GIVE  
GENEROUSLY AND FREQUENTLY  
TO THE MISSIONS!

## CATHOLIC HOME AND FOREIGN MISSIONS

RT. REV. VICTOR L. GOOSSENS, DIRECTOR

136 WEST GEORGIA ST.

INDIANAPOLIS, IND. 46225



# WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Mao pushes Christian message?

HONG KONG—The Christian message can be harmonized with the message of Chinese communist leader Mao Tse-tung in the sense that both proclaim all men are brothers, a journalist told clergymen here. Speaking to a meeting of the Hong Kong Clergy and Ministers Group, Leo Goodstadt, deputy editor of the Far Eastern Economic Review, said Mao has emphasized national rather than private interests, and urged looking beyond family and village to the nation as a whole. Mao Tse-tung, he said, "has always struggled against selfishness, against the idea that you put your own, your family interest first." Goodstadt said Mao has opposed the mentality that refuses to help anyone but those connected to the helper by family, blood, marriage or friendship. This mentality, Goodstadt said, still prevails in China, and Mao finds it a hindrance to the creation of modern society.

## Urges confidence in schools

WEST DE PERE, Wis.—Catholic schools belong to the people, and if the people want them they will survive, the president of the National Catholic Educational Association (NCEA) said here. Keynoting a May 22 workshop on Catholic schools of education, Father C. Albert Koob noted the mood about Catholic education across the country ranges from tremendous enthusiasm to despair and discouragement. "The confidence factor is the deciding factor for Catholic education," the Norbertine priest said. "The problem is not lack of money nor lack of ideas."



## Sunday Mass set on Fridays

DELFT, The Netherlands—A special Mass will be celebrated on Fridays during the summer at St. Adelbert's parish here to allow Catholics who cannot attend Mass on Saturday or Sunday to fulfill their Sunday Mass obligation. In announcing the step, Father John G. Sul, dean of the Delft area of the Rotterdam diocese, said he had decided on it after consultation with diocesan authorities. Bishop Adrian J. Simons of Rotterdam personally has reservations about the move, Father Sul said.

## Amish school case on docket

WASHINGTON—Can state authorities force children to attend school up to age 16 over their parents' religious objections? The U.S. Supreme Court will decide that issue next term in a test case involving the Amish, who contend their religion requires a church community separate from today's world. Descendants of 18th century Swiss Anabaptists, the Amish—known for their aversion to modern conveniences—contend high schooling constitutes a deterrent to salvation in that it involves worldly learning. The U.S. high court agreed May 24 to review a decision by the Wisconsin Supreme Court which last January ruled that the state's compulsory attendance law could not be applied to the Amish because it interferes with their religious liberty.

## Start unified RE program

GREEN BAY, Wis.—A unified religious education program for children, adolescents and adults—based on thousands of hours of psychological and theological research—has been introduced here in the Green Bay diocese. "The Green Bay Plan wisely envisions religious education as a life-long process with gradual and flexible movement from infancy to adult maturity," said Auxiliary Bishop William E. McManus of Chicago at a day-long orientation session on the plan. Bishop McManus chairs the U.S. Catholic Conference education committee. Planners of the new religion program researched Vatican Council II documents to pull out main themes which catechetics should cover. To develop the program the Green Bay diocese sponsored eight full-time researchers—studying subjects like sacramental and scriptural theology—at universities around the country.

## Catholics pay through nose

STOCKHOLM, Sweden—Catholics in Sweden annually pay more to support the Lutheran State Church than they give to the Catholic Church, according to the Swedish Catholic Information Service (KIT). Catholics, like other residents of Sweden who are not members of the Lutheran State Church, have to pay 60 per cent of the tax imposed to cover the costs of the civil functions of that church. These functions include the care of cemeteries, providing burial services, civil registration and other services. However, a recently published study by a government committee on church and state questions, which analyzed the financial status of the Lutheran State Church, showed that the costs of the civil functions of the state church amount to less than half of the church tax. Therefore, what Catholics pay also supports the purely religious functions of the state church.

## Senate dissolution deplored

CHICAGO—The National Federation of Priests' Councils has denounced Bishop Paul F. Tanner's on-the-spot dissolution of the St. Augustine diocesan priests' senate because it voted to remain affiliated with the NFPC. The bishops' action "reveals the worst of episcopal power," the NFPC said in a statement issued at its national office here. "Bishop Tanner clearly wants a group of yes-men as consultants, but that is hardly the Second Vatican Council's vision of what a senate of priests should be," the statement added. Bishop Tanner was unavailable for immediate comment on the NFPC statement. He disbanded his diocesan senate after it voted 8 to 5 at a May 10 meeting in Tallahassee to continue its ties with the federation.

## Obligatory celibacy denounced

CHRISTCHURCH, New Zealand—Obligatory celibacy came under fire at the first convention of New Zealand's recently formed National Association of Priests. The convention issued a strong call for major changes in the Church's discipline on celibacy, but rated it sixth on a list of problems that concern this country's clergy about the Church today. In listing problems affecting the Church's mission, the participants listed peace, justice and development, in-service training of priests, liturgy, mass media and then celibacy. Team ministry was listed next.

## Episcopalians advance status of women members

NEW YORK—Women of the 3.6 Anglican holy orders, the communion-member Episcopalians, approved resolutions which would: —Repudiate all forms of discrimination against women in the Church; —Support active recruitment and financial support of women (theological students); —Seek equal placement for women in the ministry and other positions of Church leadership.

## Order withdrawing missionaries

ROME—The White Fathers missionary congregation is withdrawing its missionaries from the Portuguese African territory of Mozambique to avoid appearing to support the white minority colonial government there. In a letter to all the members of the congregation, Father Theo van Asten, Dutch-born superior general of the White Fathers, said the congregation does not want "to be considered accomplices of the official support the hierarchy in Mozambique seems to give to the regime that in a clever way manipulates the Church in order to consolidate and confirm an anachronistic situation." The White Fathers in Mozambique, he said, have sometimes been accused of subversive activities because of pastoral work aimed at promoting social justice. The 40 White Fathers in Mozambique, who are of various nationalities, will be assigned to various African countries, he said.

## Black Secretariat opened

DETROIT—A new office is opening here to serve the spiritual, material, cultural and political needs of the 35,000 black Catholics in the Detroit archdiocese. Called the Black Secretariat, the office is the first of its kind in the United States, but numerous inquiries from other dioceses to Detroit indicate that similar offices are soon to come. Sister May Ann Smith, of the Detroit archdiocesan human relations staff, is one of about 175 persons who have been working for more than a year on the format of the Black Secretariat. She said the new office will provide "an opportunity to give blacks a chance. If the Church is to be part of the black community, it must incorporate black thinking, black administration, the blacks' concerns and recommendations."

## Objects to tenure proposal

WASHINGTON—The president of Catholic University has told his school's academic senate he cannot accept their recommendation that Dr. Daniel C. Maguire, halfway out of the priesthood, be given faculty tenure next September. Maguire, professor of moral theology in the religion and religious education department, petitioned through his home diocese in 1969 to give up his priestly ministry. He has since learned, he said, that his bishop—Cardinal John Krol of Philadelphia—asked the Vatican to delay the laicization permission until Maguire agrees to leave the Washington area. Canon law allows such a request if a bishop feels a laicized priest's continued presence in the place where he served as a priest might cause undue scandal.

## Refuse to plead at arraignment

HARRISBURG, Pa.—Josephine Father Philip Berrigan and six co-defendants refused to enter pleas at their arraignment in the Harrisburg conspiracy case. They issued instead a personal "statement of conscience." Federal Judge R. Dixon Herman entered pleas of not guilty on behalf of the defendants after they themselves refused to plead. "Today, instead of entering a plea for ourselves," the seven said after leaving the courtroom, "we choose to plead for the lives of the Indo-Chinese and Americans being held and brutalized by the war that the United States government wages against Indochina."



## Bishop given scouting award

ATLANTA, Ga.—An American bishop has received Boy Scouts' highest honor—the Silver Buffalo Award—at a national scout meeting here. Bishop William G. Connors of Greensburg, Pa., episcopal moderator of the National Catholic Committee on Scouting for eight years, was cited as "a gifted interpreter of the spirit of Scouting." "Your efforts have had visible, concrete, significant results in the lives of boys," the citation said. "Through your efforts, scouting is enjoyed by Catholic boys in every diocese in America... Scouting and boyhood are in your debt."

## Cross honors Arctic victims

VATICAN CITY—Italian explorer Guido Monzino, who arrived by dog-sled at the North Pole May 19, sent a message to Pope Paul VI telling him he erected a wooden cross to commemorate all explorers who have died in the Arctic. Monzino repeated the journey of U.S. explorer Robert E. Peary 62 years ago. The explorer's telegram was passed on to the Pope by the Italian foreign ministry and said that the cross he had set up was made of wood taken from one of the sleds in his party. The cross, he said, was erected in memory of "the many explorers, Italian and other, who have died in the Arctic and as a witness to the Christian faith."

## Peace activist suspended again

LAUNCESTON, Australia—A priest who is a peace activist has been suspended a second time in nine months by Archbishop Guilford Young of Hobart. The latest occasion involved his permitting a television crew to film a service at which he preached on peace. Father Dennis Corrigan, an assistant at the Church of the Apostles in this Tasmanian community, was penalized the first time in connection with his activities as chairman of a peace in Vietnam group called the Hobart Moratorium Committee. The new incident was touched off by Father Corrigan's allowing the Australian Broadcasting Commission to film a novena service, and his sermon on peace, as a sequence for a program, "The Church and Peace." Father Corrigan gave the permission without consulting the pastor or archdiocesan authorities.

## Jailed Dominican takes vows

SAO PAULO, Brazil—A Dominican Brother awaiting trial on charges of subversion made his perpetual vows at the Tiradentes jail here during the visit of the Dominican master general, Father Aniceto Fernandez. After the ceremony, Brother Yves do Amaral Lebaupin attended a concelebrated Mass with other Dominicans imprisoned since November, 1969, for allegedly conspiring to help the late communist leader Carlos Marighela.

## Charge episcopal intervention

NOTTINGHAM, England—An English bishop was reported to have intervened to prevent the participation of Brother Gabriel Moran, an American catechetical expert, as an inter-church conference on religious education. Brother Gabriel, provincial of the Christian Brothers for Long Island and New England, was originally listed as a principal speaker at a five-day summer school on Education, Ecumenism and Freedom to be held in August at Loughborough University, Leicester, in the Nottingham diocese. But it was recently announced that he would not be attending because of "unforeseen circumstances." The Catholic Herald, a national weekly, in a front-page story said his cancellation is believed to have been caused by the intervention of Bishop Edward Ellis of Nottingham.

## Right-wing critic is arrested

MADRID—Father Jose Maria Gonzalez Ruiz, an expert at the Second Vatican Council, is on trial for an article he wrote criticizing a right-wing Catholic organization. The priest is being tried by the Court of Public Order (for political crimes) here on charges he published "false and biased information" on the Warriors of Christ the King. The prosecution contends that in his article in the April issue of *Sabado Grafico*, a Madrid weekly, Father Gonzalez was trying to incite a public disturbance.



"EVERY MAN MY BROTHER?"—An anti-discrimination playlet entitled "Every Man My Brother?" was presented at a recent meeting of the Rosary-Art Society of Holy Trinity parish, New Albany. The playlet focused on the history of racism in America, from the oppression of the Indian and the slave to the U.S. involvement in the Philippines and Vietnam. It was prepared by the Division of World Justice and Peace, U.S.C.C. as part of the fourth

annual celebration of Pope Paul's World Day of Peace, 1971. The program was in charge of Miss Edith Tighe, parish chairman of the NCCW Commission on International Affairs. The cast included (from left above) Mrs. Newton Moncrief, Father Larry Richards, Mrs. Charles Kleer, Pat Welsh, Miss Barbara Kelly, George Harris and Jean Marguet.

## Dance as a form of liturgical worship

NEW YORK—At a workshop staged by the Brooklyn diocesan music commission, Catholics were introduced to dance as a form of liturgical worship.

This form of expression is slowly winning a place in the liturgical life of the Catholic Church in the United States.

Father John J. Johnston of Our Lady of Mercy parish, who had volunteered to participate in a workshop demonstration described the event.

"The steps were easy although standing with your arms in the air before 500 people was a bit unnerving," he said. "The amazing part of the experience was that you became conscious only of the words of the Psalm and the action of the prayer: 'Wonderful are your works, O Lord, God Almighty, Alleluia! Alleluia! With 500 voices singing a song to God and these ideas being interpreted in body positions, the prayer action was real."

"I must confess that it was a moving experience and I can certainly appreciate the possibility of using these liturgical dance forms on very special occasions," he concluded.

LITURGICAL DANCE was the topic of

discussion at Immaculate Conception parish in Manhattan, where reaction was mixed. Young and old parishioners were open-minded; the middle-aged were mostly negative. Yet, all stayed to watch a demonstration at a liturgical service at which Jesuit Father James Dockery spoke. Everyone seemed to agree he was effective. But his appearance turned some completely off.

He was dressed in a navy double-breasted blazer, mod shirt, loud tie, flared, tweed slacks, and wore a beard. One parishioner protested: "If he wants to be a priest, he should dress like one."

Father Dockery, who has studied in the drama departments at Catholic University of America in Washington, D.C., and the University of California at Berkeley, was dean and an instructor at the Santa Fe, N.M., Liturgical Center and also studied at the Martha Graham School of Modern Dance. He began his discussion of prayer by noting it is traditionally defined as being the "lifting of the heart and mind to God."

He stressed that St. Thomas Aquinas went to great lengths to show that a person is not just a mind and that the word heart means flesh. "When we pray," he said, "we do not do it just with our minds. We are body and soul."

FATHER DOCKERY continued: "Sometimes, we make God so serious. He would terrify a child and yet we have images, again and again, of Christ with children. Now, why do they want to sit on His lap? Because He was stern and strong? Or because they saw in Him a friend?"

Yet many people try very hard not to show their emotions with God, Father Dockery claimed.

"And it's strange," he said, "how emotional Christ is in the Gospels. In Gethsemane, He threw Himself on the ground. And at times He went by Himself to pray. Christ is filled with physical gestures."

The physical position of the body is a factor in prayer, Father Dockery noted, and advised: "Sometimes when you find it difficult to pray, let your body help you."

Some Day Service Between Indianapolis, Anderson, Muncie, Hartford City, Bluffton, Ft. Wayne and Auburn

**Renner's Express,**  
INC.  
"Picking Today—Delivering Tomorrow"  
635-9312 1350 S. West St.  
INDIANAPOLIS, IND.

**LE MANS ACADEMY**  
ROLLING PRAIRIE, INDIANA  
Resident for Boys—grades 5-8.  
Conducted by Brothers of Holy Cross. Small classes. Supervised study. Christian environment. Self-reliance, self-discipline. Counseling. Sports. New gym, air-conditioned classroom building. Semi-private rooms. 650 acre campus, 160 miles from Indianapolis. Write Director of Admissions, Box 6, Rolling Prairie, Indiana 46371. (219) 778-2521.

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

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

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

**USHER**  
**Funeral Home, Inc.**  
Anna C. Usher Wm. A. Usher  
Frank E. Johns

**PLAINLY A MATTER OF CHOICE**  
In Shirley Funerals, selection of standards depends on two elements...  
1. There must be a full range of costs to fit every purse.  
2. There must be a true freedom of choice for every family.  
**TRULY A REMEMORATED SERVICE**  
**Shirley Brothers**  
**FUNERALS**  
Seventy-three Years  
1898 — 1971  
Indianapolis, Indiana

**WE CAN MAKE IT A BETTER WORLD**  
THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

ONLY YOU CAN DO THIS

How can you make this troubled world a better place? Pray for our native priests and Sisters each day, and do all you can to give them what they need. They are your ambassadors to the poor, and they get lonely, hungry, tired. Month by month, have a share in all the good they do!

☐ For only \$200 in Ernakulam you can build a decent house for a family that now sleeps on the sidewalks. Simply send your check to us. Cardinal Paracattil will write to thank you also.

☐ Send a "stringless" gift each month to the Holy Father to take care of the countless number of mission emergencies. He will use it where it's needed most.

☐ Give a child a chance. In India, Ethiopia, and the Holy Land you can "adopt" a blind girl, a deaf-mute boy, or a needy orphan for only \$10 a month (\$120 a year). We'll send you the youngster's photo, tell you about him (or her).

☐ Send us your Mass intentions. The offering you make, when a missionary priest offers Mass for your intention, supports him for one day. Mass intentions are his only means of support.

☐ Feed a refugee family for a month. It costs only \$10. The Holy Father asks your help to feed the hungry.

Somewhere in our 18-country mission world you can build a complete parish plant (church, school, rectory, and convent) for \$10,000. Name it for your favorite saint, in your loved one's memory.

Dear Monsignor Nolan: ENCLOSED PLEASE FIND \$ \_\_\_\_\_ FOR \_\_\_\_\_ NAME \_\_\_\_\_ STREET \_\_\_\_\_ CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP CODE \_\_\_\_\_

Please return coupon with your offering

**THE CATHOLIC NEAR EAST WELFARE ASSOCIATION**  
**NEAR EAST MISSIONS**  
TERENCE CARROLL COOKE, President  
MSGR. JOHN G. NOLAN, National Secretary  
Write: CATHOLIC NEAR EAST WELFARE ASSOC.  
330 Madison Avenue • New York, N.Y. 10017  
Telephone: 212/YUkon 6-5840



# ON THE LINE -- two pages of opinions

## New look — new outlook

A newspaper is an inert product. It comes to life only through the eyes of its readers. It serves its reason for being only when it is consumed by the minds of the people for whom it is published. A newspaper is "good" for many things—starting a fire, wrapping the garbage or catching paint splatters. Those are uses. But it has only one purpose—as a vehicle of communication.

It can't communicate unless there is someone at the other end absorbing the content. It can't educate, inform, amuse, placate or infuriate a mail box or a coffee table in the living room. The magic occurs only when real live readers are involved.

The purpose of a diocesan newspaper is communication with and among all the people of the diocese... in our case, the Archdiocese of Indianapolis. If the newspaper communicates with only some of the people of the Archdiocese, it is doing only part of its job. The staff of this newspaper believes that is the position in which *The Criterion* finds itself today.

### No hasty conclusion

The conclusion was not arrived at painlessly or hastily. It has been forming for almost two years, a period in which numerous Catholic newspapers and magazines have folded, merged, or cutback because of diminishing readership. Many were packaging outstanding products in a professional sense. Yet many readers who were expected to consume those products just weren't buying. The reasons were varied. In some instances, however, it was clear that the publications were aimed at a specific type of Catholic, at a certain segment of the Church rather than at the diverse community that is the Church. Those who didn't share the publisher's preconception of Catholic felt left out, disenfranchised and unable to participate. They soon became disinterested, at best, in the publication's welfare.

After a searching examination of *The Criterion's* performance and image, we believe this paper may be abetting a similar feeling of non-involvement among some of the people of the Archdiocese.

For many years *The Criterion* has had a local and national reputation as a "liberal" Catholic weekly. The liberal label was not sought. It was thrust on us because of editorial positions we felt obligated to take. They were often lonely positions, shared by only a small minority of readers. Some of those positions, in time, have come to be embraced by a majority. Some have not. We've won a few and lost a few.

### Some readers estranged

But if a vigorous editorial policy has gained friends and influenced non-friends, it also has estranged readers and potential readers. This is particularly true in the case of conservative or traditionalist Catholics. *The Criterion's* liberal image has turned them off; they have tuned out the Catholic voice of the Archdiocese.

Those Catholics are poorer for not being in touch with the world of the Church through their diocesan newspaper. *The Criterion* is immeasurably poorer, not so much in terms of readership loss but in terms of not being able to fulfill our stated purpose: communicating with ALL the people of the Archdiocese.

We have no doubts or reservations about the need for *The Criterion*. The staff is sincerely and objectively convinced that a diocesan newspaper is not only an asset but an absolute must if the people of the Archdiocese are to be a community in the real sense of that word.

An increasing number of Catholics do not attend church regularly. An increasing number of our children are no longer educated in Catholic schools. An increasing number of adults have had no formal instruction in their faith and have no ready access to study materials to fill that gap. Those factors have led us to devote two full pages of this paper each week to the *Know Your Faith* section.

That section is offered as a service to readers and to parish groups. Beyond that, it is an indication of our awareness of that single

precious commodity which binds us all together, our common faith. In that faith is rooted our community, our unity one with another, and what should be our compassionate understanding of individual differences.

We disavow the pessimism that says the Church is so riven with dissent, schism and heresy that we will never again be one. We believe the Church is commodious, hospitable and big enough for all of us. Certainly God's love is denied to none of us.

Yet we are realistic enough to recognize that there is significant polarization at work in the Church. There are divisions and ill-feeling that need talking out. But we must talk to one another, we must remain in communication. No good is served by closed minds or cold silence. And only partial good is served by a diocesan newspaper that does not speak to ALL the people. We, therefore, are seeking a more whole-some approach to the community of Catholics who support *The Criterion*.

The first place we begin is with the editorial page, that part of the paper which has been the greatest source of irritation to many readers. Irritants are often necessary. They produce pearls. But they can be divisive and, as with lost or alienated readers, they can be self-defeating.

This does not mean we are eliminating controversy or curbing strong opinion. But we are, with this issue, instituting changes which will open up the editorial pages to a greater variety of conviction and sentiment.

### Greater flexibility

As the new look suggests, the editorial section will be more flexible. There no longer will be any set amount of space allocated to editorials nor will there be any "Criterion editorials" as such. All editorials will reflect the personal opinion of the writer only, and all will be signed. Consistency will no longer be a virtue. We may even be running opposing editorials in the same issue.

Observations of staff members will continue, but we will actively solicit guest editorials and guest columns from people within the Archdiocese who have an informed opinion on issues of the day.

In sum, we are going to cultivate a diversity of viewpoints and offer a forum for differing ideas and outlooks.

As a further implementation of this openness, we are establishing a *Criterion* Board of Advisors. We hope to make it as representative of the Archdiocese as possible, reflecting a variety of vocations and convictions and composed of clergy, Religious and lay people. To this board we will look for overall editorial direction and for a studied judgment on the paper's editorial fairness.

In addition, we hope that accenting a forum of ideas rather than an anonymous editorial policy will encourage more readers to contribute their own views through letters-to-the-editor. Anonymity will be discontinued in this area as well. Initials and pseudonyms will not be printed. All letters will carry the name and address of the writer.

### Continuing program

Beyond the above changes, the staff hopes to develop background information and composite opinion stories on pertinent topics. As we have not arrived at the need and the technique of change overnight, so we realistically accept that our limited staff will not be able to achieve overnight all the things we would like to do. But this we do pledge: a continuing effort to make *The Criterion* more accessible to and more representative of all the people of the Archdiocese.

Finally, we hope the change will permit us to enlarge and diversify the service this paper can offer to various agencies of the Archdiocese. A more active, involved, participatory readership will mean a more informed and interested audience for the official departments of the Archdiocese. In the days ahead *The Criterion* will do all it can to cultivate that kind of audience.

—R. T. BOSLER



"COME IN! COME IN!"

## THE YARDSTICK

# Those May Day demonstrations

BY MSGR. GEORGE G. HIGGINS

Attorney General John N. Mitchell, taking a tough-as-nails "law and order" stand on the anti-war demonstrations which, for four days running during the first week of May, threatened to shut down the nation's Capital, has called upon law enforcement officers all over the United States to follow Washington's example of "decisive opposition to mob rule."

Referring to the four-day arrest total of more than 12,000 demonstrators, Mr. Mitchell said on May 10 in a speech to the California Peace Officers' Association in San Francisco, that "Nothing else could have been done unless the police were to let the mob rule the city." He also assured the California policemen that his views on this matter "are fully shared" by President Nixon.

I am sorry about that, for I would have expected the President and the Attorney General, both of whom are experienced lawyers, to evidence at least some measure of concern about the extra-legal manner in which the "mob" (Mr. Mitchell's word, not mine) was dispersed.

BE THAT AS IT MAY, the Attorney General's views and those of the President are not shared—or, at best, are shared only with very serious reservations—by a number of thoughtful observers, including, for example, Patrick V. Murphy, former Public Safety Director for the District of Columbia and currently Police Commissioner for New York City. Mr. Murphy, one of the outstanding police officers in the United States, has criticized the handling of Washington's anti-war demonstration and has said flatly that he would not comply with the Attorney General's request as cited above.

The New York Times, the Washington Post, and *Newsweek* magazine—together with a number of other periodicals which have no particular sympathy for the unruly and disruptive tactics of many of the Washington demonstrators—have also expressed great concern about the fact that the Washington police force, which rightfully enjoys a better than average reputation for its professional skill in handling mass demonstrations took so many legal short cuts and showed so little concern, when the chips were down, for what *Newsweek* has referred to as the "niceties" of Constitutional law.

*Newsweek's* May 17 cover story is one of the fairest and most carefully balanced accounts of "The May Day Arrests" that I have seen thus far. While criticizing the indefensible, not to say obnoxious behavior of many of the demonstrators and, wherever possible, giving the harassed Washington Police Department the benefit of the doubt, the *Newsweek* article concludes that, when all is said and done, the massive May Day arrests were a costly victory for the government and may well prove to have been an "exploitable" defeat for the demonstrators.

*Newsweek's* reason for saying this is that the indiscriminate arrest of some 12,000 demonstrators took place "under conditions that betrayed a core

lack of advance planning, a blatant disregard for the civil liberties of both protesters and bystanders, and nearly total abandonment of any hope of successfully prosecuting the demonstrators."

The seriousness of this charge—which is spelled out in greater detail in the body of the article—takes on added significance in view of the fact that *Newsweek* has been leaning over backwards during the past years to give the Administration a fair shake on the issue of Vietnam.

This being the case, I think the President and the Attorney General would be well advised to take the above mentioned *Newsweek* article very seriously. If they disagree with *Newsweek's* charges they ought, at the very least, to answer these charges (and similar charges by other objective observers) instead of trying to sweep them under the rug.

THIS ENTIRE MATTER is much too serious to be brushed aside or to be rationalized for political purposes, under the emotion-laden rubric of law and order. What it all comes down to is this: Either we believe in due process or we don't. And if *Newsweek's* analysis of the May Day arrests is reasonably accurate, due process was violated, too often for comfort, in the making of these arrests.

I think we have a right to know whether the President and the Attorney General are disturbed about this problem and, if not, why not. As of this writing, they seem not only to be totally unconcerned about it, but, if I read them correctly, seem, to the contrary, to be recommending more of the same. At least that's what I hear the Attorney General saying when he urges law enforcement officers in all parts of the United States to follow Washington's example of "decisive opposition to mob force."

Worse than that, the Attorney General went so far as to suggest, in the course of his San Francisco speech, that those who have criticized the Washington Police Department are making "martyrs out of the mob which tried to rob the rights of 800,000 Washingtonians and injured 34 policemen in the process."

As for himself, Mr. Mitchell says he "will choose as heroes the valiant policemen who kept the City of Washington functioning and protected the rights of their fellow citizens."

This attempt on the part of the Attorney General to caricature all of the critics of (Continued on Page 5)

## Suggests project for teen-agers

To the Editor: As a project to show Christian concern for our environment, to consume some of that fantastic teen-age energy, and to make some money, who not have the CYO of each parish conduct a glass-collecting campaign? You could give it a month's trial, and if successful, expand it to a year-round thing. I'm doing my best to recycle—witness my writing this letter on a used envelope.

Judith A. Galther  
Indianapolis

## GIVE AND TAKE

BY FATHER PAUL DRISCOLL

**MODERATOR'S NOTE:** In this week's column, Fr. Ronald Luka asks questions of Mary McArdle. Next week the situation is reversed.

Fr. Ronald Luka: Even though they err at times, shouldn't we in general trust the experts in their decisions?

Mary McArdle: That's a good question, Father. I'd like to respond by referring to my own experience.

In my house, I am considered the cooking expert. My husband and children have as much proficiency with a frying pan as I have with a baseball bat.

Having achieved that recognition, if I as expert want steak for dinner and my family wants roast beef, should I alone decide, because I am the expert? Am I more qualified to judge a "should" question?

Put it another way. A nuclear physicist is expert at making bombs. If we ask... should the bombs be used in Vietnam?... are physicists (experts on bombs) more qualified than the rest of the community (non-experts) in making this decision?

Similarly, the theologian—though expert—cannot tell us which is more meaningful—an English Mass or a Latin Mass, a church with papal infallibility or without papal infallibility, an emphasis on doctrine in teaching religion or no doctrine.

PLEASE DON'T misunderstand me, Father. We need experts to give us vital information that helps in making decisions. How many calories in steak? How long does the meat take to cook? My family seeks this information from me. But I cannot say steak is better than roast beef, for them. They are the experts on how they feel, on what they need.

How does one become a church expert? Just as in other areas... When a person enters a particular field, he brings his talents to it, but only through trial and error, through subjective experience and years of hard study, is he eventually recognized as expert.

Church problems today are complex and no single area of expertise is adequate. We need experts from many fields and, in their new endeavors, all experts become novices again. Furthermore, like instant dinners, we want instant solutions today. We have no time for proving theories in the field. That's why consultation is so necessary... consultation both with experts in other fields and with all the people whose personal lives will be affected by new decisions. Only they are the experts on what's meaningful to them.

FR. RONALD: Don't you think there's a lot more openness to hearing from people today—with parish councils, school boards, liturgy commissions, etc.?

MARY: No. A liberal theologian in today's Church is no more open to traditional laymen than conservative bishops in the old Church were open to liberal laymen.

FR. RONALD: Isn't leadership exercised by at times adopting unpopular decisions and then working for unity and acceptance of them?

MARY: Here, Father, I would agree, especially when the decision involves safeguarding faith or morals, such as Pope Paul's decision on birth control. However, when the decision involves only Church customs or some non-essentials, there should be room for individual tastes.

Today it is widely assumed that theologians should make decisions for the Christian community, whether popular or unpopular decisions. Many traditional Catholics recognize that as an expert in theology, his contributions are important, but didn't Christ ordain bishops to be the leaders of the Christian community—not the theologians?

## 'Century of killing'

HELSINKI, Finland—Liberal laws on abortion and euthanasia may turn the 20th century into "a century of killing," Lutheran bishops were warned here.

Archbishop Martti Simojoki of Helsinki opened the spring session of the Lutheran bishops' conference with a statement of concern about liberal abortion laws passed here in 1970, and euthanasia laws currently under study.

"Social evils ought to be removed in other ways than by such primitive methods," he stated.

"The idea in the Western civilized community that every man has a right of living is of an evidently Christian origin. The highly developed classic culture of ancient times did not defend the right of living of the weak and the defenseless."

The archbishop called euthanasia "one of the most fatal trends of our time."

"With shame we must confess that the 20th century probably will become a century of killing, from a historian's point of view," he said.

## Jewish leader urges letters of protest

To the Editor:

Nine Lithuanian Jews were recently convicted of anti-Soviet activity and sentenced from 1-10 years hard labor in prison camps. The sentences are equivalent to slow death by exhaustion and starvation, since the prisoners' diet would barely sustain a young child under normal conditions.

The horror of these sentences is magnified when one considers that the evidence against the prisoners was that

they taught Hebrew language, Jewish history and Jewish culture and printed a newspaper which published articles about the desire of Soviet Jews to emigrate to Israel.

The trials, even under Soviet law, were a shame. The exact nature of the charges were withheld and various pressures forced defense attorneys to withdraw from the cases.

Sadly, all of this will continue unless world public opinion convinces the

U.S.S.R. that it will not tolerate such outrageous pervasions of justice. New trials in Riga, Latvia, may begin soon.

We, therefore, ask for letters to Soviet officials demanding that the prisoners be freed and be allowed to emigrate to Israel. The address is Supreme Soviet of the U.S.S.R., The Kremlin, Moscow, U.S.S.R.

Sigmund J. Beck, President  
Indiana Jewish Community Relations Council



## viewpoints and observations



A 'UNIQUE' PICTURE—Pope Paul VI poses for an unusual photograph with Rabbi Joshua Heschel, the famed philosopher and theologian of Jewish Theological Seminary, New York, and Mrs. Heschel following a recent audience at the Vatican. Rabbi and Mrs. Heschel stand, each with a hand placed on one of the arm rests of the Pope's chair. Commenting on what he termed the "unique" character of the picture, a priest friend of Dr. Heschel said: "This seems to have been the Pope's way of expressing symbolically his own feelings for the Jewish people in general and for Rabbi and Mrs. Heschel in particular." (RNS photo)

## Pope most misunderstood man of twentieth century, prominent Rabbi declares

NEW YORK—"Pope Paul is the most misunderstood man of the century."

This opinion was voiced recently by Rabbi Joshua Heschel, famed philosopher and theologian of Jewish Theological Seminary, New York, according to a Catholic priest friend of the rabbi, who wishes to remain anonymous.

"Like few other people," the informant told Religious News Service, "Rabbi Heschel understands the gravity of the times that makes the Pope's task unusually heavy, a superhuman one which, in all his frailty, he seeks to fulfill with conscience and devotion."

### Msgr. Higgins

(Continued from Page 4)

the D.C. Police Department as sob-sister apologists for those among the May Day demonstrators who clearly intended to shut the city down and his further attempt to play these critics off against the "valiant" District policemen may or may not be good campaign oratory, but personally it strikes me as being unworthy of a man in Mr. Mitchell's high position. Mr. Mitchell must know that many, if not most of those who have criticized the D.C. Police Department have also severely criticized those among the May Day demonstrators who tried to cripple the city. He must also know that most of these critics clearly recognize that the police had an obligation to prevent the demonstrators by legal means, from carrying out their stated purpose.

FOR MY OWN PART, I deplore the tactics used by some (but not by all) of the May Day demonstrators and most certainly do not look upon them as being "martyrs." Moreover, I have great respect for the D.C. Police Department and, more specifically, for Chief Jerry Wilson who, on the record, has long since demonstrated that he is a thorough-going professional. I only regret that the Chief—whether on his own authority or on orders from someone higher up in the government—felt it necessary to cut so many corners in his otherwise laudable handling of the May Day demonstrations.

As the Washington Post has pointed out, we are bound to have more of these demonstrations. Accordingly, the Post reminds us, "concerning ourselves with a more satisfactory manner of dealing with them makes a lot more sense than sitting around claiming locker room victories pretending certain things did not happen, and/or arguing the case for one kind of violence—or the other." Well said—very well said indeed.

### The CRITERION

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

Official Newspaper of the  
Archdiocese of Indianapolis

Phone (317) 635-4531

Price \$4.00 a year

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

Editor, Rev. Msgr. Raymond T. Bosler;  
Associate Editor, E. M. Ackemire; Man-  
aging Editor, Fred W. Frim; News Editor,  
Paul G. Post; Advertising Manager, James  
T. Brady.

Published Weekly Except Last Week  
in December.

Postmaster: Please return POB forms  
3579 to the Office of Publication

### YOUR WORLD AND MINE

## Church challenges Paraguay dictator

BY GARY MacEOIN

Conflict with the Church has precipitated the downfall of many Latin American dictators, of Argentina's Juan Peron in 1955, for example, of Venezuela's Perez Jimenez in 1959, of the Dominican Republic's Rafael Trujillo in 1961. These are precedents that should be making Paraguay's Alfredo Stroessner more than slightly concerned.

Stroessner's regime is the longest-lived of current Latin America's dictatorships. He came to power in a 1954 army coup, three years before "Papa-Doc" Duvalier organized in Haiti the secret police force known as the Tontons Macoute which had since that time been the

bulwark of his dictatorship.

Like Duvalier, Stroessner is short on ideology. An oldstyle strong man, he runs his primitive landlocked country, the size of California, like a feudal estate. In return for their unremitting efforts to suppress all opposition, his generals share with him the profits of the smuggling which is Paraguay's principal revenue producer. Cigarettes and other products from the United States and Europe are imported legally into Paraguay, then funneled across the borders into the black markets of neighboring Brazil, Uruguay and Argentina.

WHILE A FEW GROW rich, the people suffer. For the past two years, in particular, bishops and priests have been openly supporting the student protesters and demanding social, economic and political reforms.

"A mighty aspiration for complete liberation from oppression is stirring the souls of this noble and long-suffering Paraguayan people of ours," the bishops of Paraguay declared at their recent national meeting. "We see their yearning for genuine peace, solidarity and justice paralyzed and frustrated by an atmosphere of insecurity, mistrust and even persecution."

The bishops went on to detail the major issues: the "unjustified restrictions on the free expression of public opinion," the "police apparatus that spreads terror and distrust," the holding of political prisoners without trial, the "attacks against the physical integrity of those held in certain police jails" (meaning torture), the exclusion from public employment of citizens not belonging to the official party, the "monopolizing of vast tracts of land by a few powerful individuals."

This issue of land ownership has now become the most critical point of conflict. One and a half percent of the country's farmers own 89 percent of the arable land, leaving 11 percent for the remaining 98 1/2 percent of farmers.

Under the inspiration and leadership of a group of priests, and with the approval of bishops, an organization called the Christian Land League was set up some years ago to help the peasants create a power base and promote in particular a

fairer distribution of farmlands. In the past year this League has grown rapidly and is now regarded by the dictatorship as its greatest threat.

Christian leaders last month transmitted to the correspondents of international news agencies a report on a secret meeting held by government officials in the office of the police chief in the city of San Ignacio. That meeting, they said, decided to liquidate the top national leaders of the Christian Land League, four priests and four laymen. They called on world opinion to save the lives of these innocent men.

ANOTHER RECENT indication of the mounting tension was the announcement by Archbishop Ismael Rolan of Asuncion that he would no longer attend meetings of the Council of State. Archbishop Rolan, who last July replaced the 80-year-old Archbishop Anibal Mena, a Stroessner supporter, explained publicly that his conscience as a bishop forbade him to participate in "the institutional violence that rules this country."

Catholicism is the established religion in Paraguay, and the archbishop of Asuncion is an ex-officio member of the Council of State, a kind of presidential cabinet. The refusal of a member to attend, after taking the oath of office, constitutes a challenge such as Stroessner had not previously faced during his many years as dictator.

## Zur Schmiedes rap sex education format

To the Editor:

We have perused the text for the sex education program, "Becoming A Person" series published by Benziger Brothers, which includes a book for the student, an informative booklet for the parent and the teacher's manual for grades one through eight.

After reading the series, we find ourselves at variance with both Father Gerald Gettelfinger, Archdiocesan Superintendent of Education and Sister Joan Rogers, O.S.F., coordinator of the program who "praised" the series for its "comprehensive coverage and approach to the subject."

How thorough is a program that is to be adopted in all Catholic schools and C.C.D. classes which practically ignores the Church's teaching regarding artificial birth control? That teaching was made clear by Pope Paul's 1968 encyclical Humanae Vitae, which flatly declared artificial birth control is contrary to Christian moral teaching. Only 38 words were written on this subject, documented and extracted from both the 7th and 8th grade teacher's manuals:

"On the question of whether birth control is a sin, this answer should suffice: 'For good reasons a couple can decide to control or limit the size of their families; but there are certain methods which are sinful.'"

By comparison, three pages in both the 7th and 8th grade teacher's manuals present explicit information on birth control devices. There appear a few words of caution: "It is not a topic that should be introduced by the teacher" and that the notes are included for "background."

Seemingly, this segment of the "Becoming A Person" program is more in accord with Dr. Allan F. Guttmacher (president of the Planned Parenthood-World Population organization) permissive new society than it is in harmony with Pope Paul VI speaking for the Church through Humanae Vitae.

Speaking in testimony before the presidential commission, Guttmacher states that "birth-control methods must be provided to sexually active teenagers" regardless of their parents' wishes.

Mr. and Mrs. Joseph Zur Schmiede  
Indianapolis

### Department of further clarification

EVANSVILLE, Ind.—Etcetera, etcetera, etcetera. It's such a good little word, according to The Message, Evansville diocesan paper.

It can mean a multitude of things and usually saves lots of time while speaking or writing. It's often shortened to just plain old etc.

But it wasn't such a simple word recently for the finance commission of the Evansville diocese.

"That little word represents about 10 hours of debate," explained Louis Risch at the May diocesan council meeting.

The etcetera was put in the finance commission report regarding the assessable income a parish must report to the chancery office.

The report read:

"Also included (for assessment) are net receipts from socials, etc."

"What does that etc. mean?" asked a council member. After learning that it took 10 hours of debate, it was also reported that "etc." was a polite way to refer to bingos and lotteries.

## Fr. Diezeman lauds story on chaplains

To the Editor:

This is to express my appreciation for your article in the May 21st issue of The Criterion concerning the chaplain's status in the armed forces.

I was especially pleased that you would feature an article that disagreed with an editorial printed the previous week. I think all reasonable opinions have a right to be heard. We may not all think the same way, but we should try to understand the other person's point of view.

My statements were quoted correctly and your writer did a splendid job of constructing a coherent story from the statements of several individuals. May I point out, however, that my remarks were made in answer to a statement with which I disagreed, and, therefore, must have seemed to be very negative.

There were admittedly a few isolated incidents of resistance to the chaplain's efforts. These were always quickly resolved, because of the chaplain's status and the military's kindly attitude toward the religious sensibilities of the servicemen. In reality, the ministrations of the chaplains of all faiths were a significant morale builder and, in that way, did make a certain indirect contribution to the objectives of the military. I hope I did not imply that cooperation from the officers and men in the service was hard to come by. If I left that impression, my apologies to all servicemen. I would never say anything intentionally that would offend any of the men for whom I have the greatest respect and who gave generously of themselves to preserve our country's freedom and the blessings of our American way of life. The servicemen were gracious to me personally and were most cooperative.

(Rev.) Albert Diezeman  
Indianapolis

Dr. Pelikan said, while St. Paul was the one who asserted that in Christ "there is neither male nor female." St. Paul's egalitarianism had no noticeable effect on the Roman Empire or the Catholic Church, though, the historian admitted.

## Male dominance in Church seen as paganistic

GARRISON, N.Y.—The Catholic Church practices male supremacy because it has ignored the Gospel and succumbed to paganism, a theologian-author said in a magazine article.

One of several writers discussing woman and the Church in the June issue of The Lamp-Christian Unity Magazine, Father Peter Riga said that Jesus treated women as children of God on a par with men.

The Lamp, an ecumenical monthly, is published by the Franciscan Friars of the Atonement at Graymoor monastery here.

As Christianity spread, it adopted the male-only practices of pagan Rome, Greece, and the Middle East, Father Riga said. As a modern example, he pointed to canon 16 of the Church's official legal code which "still places women . . . with children and idiots." He is a priest of the Buffalo, N.Y., diocese.

Dr. Cynthia Wedel, president of the National Council of Churches, another contributor to the magazine issue, said she would "rather see women and men joining together to develop the creative new forms of ministry needed for . . . a far more effective church of tomorrow" than ordain women to the ministry as it exists today.

Dr. Jaroslav Pelikan, a Lutheran historian, disagreed with his fellow contributors. Jesus did follow the customs of His time and discriminate against women,

Why should they care about Hoosier Energy?

HOOSIER ENERGY  
THE REMC ELECTRIC POWER NETWORK

For further information, contact Hoosier Energy Division of Indiana Statewide Rural Electric Cooperative, Inc., P.O. Box 908, Bloomington, Indiana 47401



## LET'S TAKE A BREAK

## ENJOY TODAY

BY DOLORES CURRAN

Last summer on our annual vacation to Grandma-land, I chided my daughter because she was so busy anticipating the next activity that she forgot to enjoy the current one. She talked eagerly about swimming with her cousins the next day, but when that day came, she talked eagerly about visiting her other grandma the following day.

"Enjoy today," I counselled her. "Forget about what's going to happen tomorrow until tomorrow comes. Then enjoy tomorrow."

But, like most of our mother-daughter homilies, this one backfired. While I was talking with my sister-in-law at dinner that same day, I noticed rather uncomfortably that we were both using a good number of phrases like "after school starts," and "when the kids get older." I



realized I was as guilty as my daughter in passing up the present to relish the future.

We women are especially guilty of postponing our lives. We seem to live in a series of cycles, always anticipating the better times around the corner. Are we, I wonder, missing the full enjoyment of each phase of family life by pushing it along to get on to the next?

IT BEGINS WITH, "If this pregnancy ever ends..." and we bypass the thrills of pregnancy for the realization of birth. Skipping over that miracle, we move on to, "when he starts sleeping through the night," minimizing the joys of the newly-born, joys never to be recaptured with this child. After that the cycle goes like this:

"When he starts walking... (we'll go camping again.)"

"When he starts talking... (we'll visit Aunt Jan.)"

"When he's potty-trained... (we'll take that trip.)"

"When he gets in school... (I'll take that knitting course.)"

"When they're all in school... (life will look up.)"

"When they're all out of school... (life will look up.)"

"When they finish college... (life... ditto)"

"When we have grandchildren... (ditto)"

"When Joe retires... (ditto)"

These are only the big put-offs. There are lots of little ones which occur every year, like, "Let's get together," followed by (take your choice): "after school starts"; "before the holidays"; "after Christmas"; "next semester"; "in the spring"; "when school's out"; and "after school starts."

THE DRAWBACK TO this kind of thinking is that, while hope keeps us going, we live on the present. We have a tendency to overlook the enjoyment of each stage while anticipating the freedom of the future which, our parents and grandparents tell us, is never free. By the time the children are gone, we wonder why we wanted them gone and our future turns into wishing them back for visits.

Being an old mother of young children, I am frequently advised by friends with older children not to hurry my preschooler into school. "You don't realize what a great time this is until you lose it," they tell me. And I am listening.

I learned with my older children that each of their stages is very



"Enjoy today," Dolores Curran tells us in her column this week. This young man is obviously enjoying himself and seems not concerned about the problems of tomorrow. (NC PHOTO by Richard T. Lee)

## SHEED

## Loving God, what does it really mean?

BY F. J. SHEED

The gulf between God our creator and ourselves, whom he created of nothing, is beyond measuring. But it does not doom us to ignorance of Him. Thomas Aquinas was paying tribute to the gulf by saying that we do not know what God is, only what he is not. But, as he knew, it was not what God is not who became man; and at the Last Supper Jesus did not answer Philip's request to be shown the Father by saying "He that has seen me has seen what the Father is not."

The Fourth Council of the Lateran says more moderately that the unlikeness is greater than the likeness. This is, indeed, so; but it would also be true of you and your photograph—you being in three dimensions and it in two, you being flesh and blood and it light and shade on paper. Yet the photograph is recognizable.

The likeness of Himself in which God made us is likeness. Christ has all sorts of ways of showing it, most notably, I think, by using the same words of God and man—spirit, life, knowledge, love, work—sometimes in the same sentence: "God is a spirit, and they that worship him must worship him in spirit and in truth." "No one knows the Father but the Son and him to whom the Son shall reveal him" (Lk. 10:22); "If anyone love me, he will keep my word and the Father will love him." Our Lord could not have chosen a better way than this to show clearly that from our own knowledge of men we can proceed to a knowledge of God which is very far from negative.

THE MOST SURPRISING and, therefore, strongest word of all for his purpose was "love." Left to himself, no metaphysician would have thought of love as an attribute of God; if he had it would have been a very frigid love, with not much yearning in it. Paul tells us that Christ crucified was to the Greeks "foolishness" (I Corinthians 1:23); about love of God they would have felt the same. Centuries earlier, Aristotle had found a word more derisive still for what Christ was to give as the first of two key commandments: "It would be ridiculous," he said, "to talk of loving Zeus."

Once again we must be on our guard against fooling ourselves. We have heard the words "Love the Lord thy God" so often that we hardly hear the meaning any more. Do we, in fact, love God? What does "loving God" mean? None of the reactions we more or less automatically associate with love seem to apply to loving God—the desire for bodily contact, for instance, the stir within the emotions. We have noted that Christ does not define love, but shows it in action. We show our love for people by what we do. At a point in time God showed His love for men by sending His Son—"He did not spare his own Son, but gave him up for us all." But from the beginning he had shown His love for men even more profoundly by wanting their love in return. Love is a reality deeper than the actions which flow from it. Love is in the will, willing the happiness of others, happy in their existence.

FOR LOVE IS COLD if there is no emotional accompaniment at all. (Continued on Page 7)



## LEISURE ACTIVITIES

## Now is the time

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

Click! You press the shutter release button on your camera. If you are sensitive and skillful, you may capture on film a unique moment—your child's first steps, a bat striking a ball, a tear of sadness, or a glance of love. If you hesitate even a second, you may miss the wonder of that moment.

Recent experiences at photography have made me more aware of the importance of sensitivity and skill in recording on film just the right moment, a moment that may never occur again. The way light falls on a face at a particular time may reveal a softness or strength that characterizes a person's whole life. Two seconds later a cloud blanks out that light ray and the face reveals nothing. If I notice that moment and act skillfully, I will create a revealing portrait; if I hesitate or bungle, I will have just another snap-shot like hundreds of others.

IN CHRISTIAN LIFE as in photography the moment matters. Time is not just the succession of minutes and hours that follow one another with monotonous regularity. A popular song recalls the famous passage

in the Old Testament that reminds us of the uniqueness of the moment: "There is an appointed time for everything, and a time for every affair under the heavens. A time to be born, and a time to die... a time to weep, and a time to laugh... a time to seek, and a time to lose..." (Qo. 3:1-8).

As the photographer requires a sensitive eye for the precise moment that reveals how extraordinary the ordinary really is, so the Christian needs a sensitivity to the graced moment that reveals God's presence. His activity, His call.

Planning is needed in photography and life, as is respect for given laws, yet skillful picture taking and happy living require an openness to the unexpected, the unplanned, the opportune moment. Christian life demands a suppleness or flexibility, a kind of freedom from rigidity, that allows one to sense the opportune moment, the moment of grace, and respond appropriately.

The Gospels record Jesus' sensitivity to the graced moment. At Cana, despite His Mother's feelings, He realized that His "hour" had not yet come (Jn. 2:4). Much later He recognized the appropriate moment that revealed His Father's will, realizing then that, "The hour has come for the Son of Man to be glorified" (Jn. 12:23). At the Last Supper, as He rose to wash the feet of His disciples, He "realized that the hour had come for him to pass from this world to the Father" (Jn. 13:1).

JESUS' TEACHING urges us to imitate His sensitivity to the moment of grace. In the parable of the wise and foolish virgins Jesus teaches the consequences of sensitivity and preparedness for the moment of His coming and concludes: "The moral is: keep your eyes open, for you know not the day or the hour" (Mt. 25:1-3). In words taken up by the Second Vatican Council Jesus chides the crowds for being so much more sensitive to the signs of changing weather than to the "signs of the times" indicating His presence (Lk. 12:57).

He wept over Jerusalem because the people had failed to recognize the moment of His coming (Lk. 19:44). They had been rigidly expecting God's coming in another way, and so missed the opportunity of a lifetime.

Each time we notice a (Continued on Page 7)

brief and that each gives the parent a certain pleasure (yes, even those Terrible Two's). I was hoping so hard for our oldest child to walk that I didn't enjoy the wobbly calisthenics which led up to it. I let my second proceed at his own pace and I actually tried to prevent our third from walking so soon.

LIFE IS MEANT to be lived, not anticipated. Many parents who spend life waiting for a better stage around the corner are going to wonder what happened to those long-awaited fulfillments. Many parents, finally alone and retired, become a bit resentful because those rewards never appear. They don't realize they lost the prize in the race.

One lovely Colorado day in early spring, our family was eating Saturday breakfast. "It won't be long before we can go hiking in the mountains," my husband commented.

"How about now?" interrupted our five-year-old.

We ignored him. Then I said, "This year, let's take a picnic and hike up to St. Mary's Glacier."

"How about now?" interrupted the same interrupter.

We ignored him again. Then, our daughter said, "It should be dry enough for a picnic in Turkey Creek Canyon."

There was a general silence, and then all five of us said, in unison, "How about now?" And that's what we did that Saturday.

(Copyright 1971, NC News Service)



Now is the time! Miss the wonder of the moment in any pursuit and you lose the chance to regain it. These players are throwing themselves forcefully into the enjoyment of the moment of the rough and tumble of rugby. (NC PHOTO by Robert Hoy)



## SCRIPTURE TODAY

# Saint Paul and the space age

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

In this age of space exploration, the question is often raised whether we will find other intelligent beings in the universe, and, if so, what the relation is between them and Christ, Our Lord and Savior. A section in the First Chapter of St. Paul's Letter to the Colossians (1:15-20) gives some relevant information.

We know from many sources that people of St. Paul's time believed there were spirits "out there" who controlled various areas and levels of creation. Apparently they felt those spirits were generally hostile to the welfare of mankind. Some scholars argue from this letter that Paul accepted some form of the idea. Others argue he says nothing for or against the idea.

I think the latter group has to work so hard to prove its theory that it knocks itself out. I think there is plenty of evidence in this letter that Paul, too, believed there were such beings, but his point is that, since Christ is creator and redeemer, Lord of the universe and of the Church, the Colossians have no need to propitiate any of the "higher powers."

ONE OF THE IDEAS current among Jews of the first century was that on account of its sins the world had come under the control of certain angelic powers. Paul teaches that Christ overcomes those angelic powers by taking away their control over believers. See 2:15: "Thou didst disarm the principalities and powers. He made a public show of them and, leading them off captive, triumphed in the person of Christ" (New American Bible).

There you see Paul dealing with the mentality of his readers. Look back at the section on which we will concentrate now, 1:15-20, and notice the statement that even the invisible angelic beings who were thought to control the world had been created by God, through Christ and for Christ. They had all the rest of creation find their goal and perfection in Christ.

Long before our space age, that section 1:15-20 was, among biblical scholars and theologians, one of the most discussed parts of the Bible, and it still is. It is easy to prove that statement. One need only consult New Testament Abstracts, the all-inclusive interconfessional record of current periodical literature published three times yearly by Weston College School of Theology, Cambridge, Mass. I quickly found summaries of ten important articles on this passage in the last ten volumes.

THERE IS GENERAL agreement that the passage is an early Christian hymn, most likely for the baptismal liturgy, that it is a song of deep theology, that it speaks of Christ in terms taken from the Wisdom books of the Old Testament (Job, Psalms, Proverbs, etc.), that the dominant theme of the first part is Christ the Creator, or Christ as Mediator in Creation (15-18a), and of the second part Christ the Redeemer, or Christ as Mediator in Salvation (18b-20).

Then come the disagreements. Some think Paul is the author of the hymn, others that he took an already existing hymn and added certain phrases to it, still others that the hymn was tucked into the letter not by Paul but by a later theologian in the Pauline tradition. I think that, as far as you are concerned, the dispute is a

minor one, since it is probably enough for you that the passage is part of the sacred Scriptures, whoever the human author was, and the chief author, of course, was God himself.

There are interesting reasons for the dispute, however. The scholars are trying to chart the development of the early Church's understanding of Christ's person and work. They ask if what we read in this passage came in Paul's lifetime or later. Some say the Christology in this passage reflects presuppositions of Pauline theology but there are considerable differences from the theology of the major letters.

They say that in this hymn Christ is represented not only as head of the Church but also as head of all creation and this cosmic view of Christ's role gives Paul or his later disciple a deeper sense of the universality of salvation since Christ's saving mission extends to all humanity and to the whole cosmos.

IT IS CURIOUS THAT in all of this discussion all the scholars hold that the basic hymn is an early one used by Paul or his disciple. Yet that basic hymn itself clearly expresses the mentality that creation and the direction of the universe began in the past through the wisdom of God, and it continues through the presence of the same wisdom of God in Christ, the incarnate Son of God.

From very early Christian times, therefore, and well before Paul, we have the idea that Christ has the same role as wisdom in the Old Testament texts, that of the mirror in which God contemplated the plan of the universe when he created. This Christ was not himself a creature, but "he existed before all things, and in union with him all things have their proper place" (1:17).

Paul puts the point quite bluntly in 2:4: "I tell you, then: do not let anyone fool you with false arguments, no matter how good they seem to be."

## DISCUSSION QUESTIONS:

1. What did Paul tell the early Christians who were fearful of angelic powers or principalities?
2. Does Paul's advice to the Colossians about angels or unseen beings have any special relevance today?

(Copyright 1971, NC News Service)



Singers and instrumentalists who lead in the celebration of singing during Mass are as much participants in the celebration as the congregation which they lead. (NC PHOTO BY Richard T. Lee)

## WORSHIP AND THE WORLD

## Singing in suburbs

BY FR. JOSEPH M. CHAMPLIN

During the 10:30 a.m. Mass at St. Ambrose parish in suburban Chevy Chase, Maryland, all kinds of people sing—senior citizens, young couples, teen-agers, preschool children. But not everyone joins in on the singing nor does each parishioner approve of the hard-working, high quality folk group which leads the congregation Sunday after Sunday.

Their type of music, however, certainly enjoys official support. At least I would interpret as implicit endorsement of it these following words from the September 4, 1970 "Third Instruction

on the Correct Application of the Constitution on the Sacred Liturgy" from Rome's Congregation for Divine Worship:

"All means must be used to promote singing by the people. New forms should be used, which are adapted to the different mentalities and to modern tastes. The bishops' conferences should indicate selection of songs to be used in Masses for special groups, e.g. young people or children; the words, melody and rhythm of these songs, and the instruments used for accompaniment, should correspond to the sacred character of the celebration and the place of worship."

I AM PREJUDICED about the St. Ambrose situation since for over two years I have regularly

celebrated this well-attended service and watched the group grow through patient practice (in the midst of some strong opposition) into a polished, sophisticated combo.

In the process we have learned together a few things about people and prayer and folk music.

—It takes time to develop full congregational participation. The "folk Mass" started three years ago in the school, became popular overnight, outgrew the auditorium's limited facilities and then moved to the Church proper. Crowds and interest seemed to wane after awhile, but in recent months we have had a strange, quiet resurgence. The enthusiasm of a novelty is gone but the quality of performance has improved and the amount of participation increased.

—The singers and instrumentalists must constantly exercise care lest they become "entertainers." People should pray at Mass, not watch performers, however talented. Out of the ordinary dress, casual attitudes, unnecessary talking, laughing (even when occasioned by crowd nervousness) hurt the cause and give the critical an opportunity to condemn, granted unfairly, these "new forms" adapted to "different mentalities and modern tastes."

—People will sing only when they feel comfortable and secure. I have noted with pleasant surprise more and more of the congregation joining along on the Our Father, the Holy, Holy, holy, the great Amen now that, through repetition, these are quite familiar. When the melody and words become a part of you, singing is almost automatic.

—Anything overdone injures good liturgy. Too many songs at Communion, too many verses of one hymn, too much harmony, too loud instruments are obvious examples. Balance remains the key and some favorably inclined judge out in the pews should frequently be asked to offer constructive criticisms whenever the group strays from this middle course.

The St. Ambrose folk group (several guitars, bass violin, sometimes oboe and flute and bongo drums) is not a smashing success each week. But now and then all the elements of good worship click together. And when they do, the result is very, very satisfying—for celebrant, congregation, and combo.

## DISCUSSION QUESTIONS:

1. Is folk music appropriate as a form of liturgical music?
2. What should be the determining factors in deciding the type and numbers of songs to be used at Mass?

(Copyright 1971, NC News Service)

## May Catholic join Masons and stay in good standing?

BY MSGR. R. T. BOSLER

Q. As a member of the Masonic Order, I would like to know whether Roman Catholics may now join the Masons without being deprived of Communion or excommunicated from the Church? It seems that the Second Vatican Council has caused some Roman Catholics to believe that they can become Masons and still remain in the Catholic Church.

A. The Second Vatican Council, with the new spirit of openness toward others, gave us reasons for hoping that the ban against Masonry would soon be lifted. But the old law stands: Canon 2335 still proclaims that Catholics who enroll in a Masonic order by that fact incur an excommunication. This law stems from the days when the Masonic lodges were thought to be the centers of opposition to the Church, or at least substitutes for the Church, and Catholics who joined them were considered traitors and apostates who joined the enemy. There are few lodges in the world that would fit that description today; so the time has come to eliminate a law that really no longer has any reason for existing.

There is hope that a change will come soon. Father Robert Graham, S.J., who is working in Rome on a history of the papacy during World War II, reports in a recent issue of *Columbia* magazine:

"Without fanfare and almost incidentally the Church seems about to rescind the old excommunication against Catholics who hold membership in the Masons. It may take some time before the decision is finalized, but the experts in Rome see no reason why the ban on Masonry should not be removed."

It looks as though a little prodding from someone could speed along the process. The Knights of Columbus might petition Rome for a lifting of the ban on Masonry, at least in North America, where Masonic lodges certainly are not today the kind described in Canon 2335 which "plot against the Church or legitimate civil

powers." This would be a noble and generous act, for a lifting of the ban on Masonry would probably reduce the K of C membership.

Q. In a pamphlet advocating eugenic sterilization I read the following: "Primitive and pagan peoples castrated boys to produce eunuchs. Roman Catholics continued the practice until modern times to provide male soprano voices for their cathedral choirs." Could this possibly be true, and if so, why does the Church condemn sterilization today?

Q. I would like to know how many years the Vatican had the Sistine choir boys castrated. What was the Church's excuse for such an immoral practice that ruined the lives of so many boys who could never marry and live normal lives?

A. Who's stirring up all this trouble? These are but two of six similar questions coming from six different sections of the country.

It is true that the Sistine choir in Rome and other church choirs in Europe especially from the 16th to the 18th centuries, used castrated males for soprano parts. The "castrati" were highly paid and much in demand for opera and choral work. Moral theologians of the times wrestled with the moral problem this created. The majority of them declared the practice seriously evil, though a few, such as the Jesuit Thomas Tamburini, justified it on the grounds that the Church tolerated it by using these singers in church choirs.

The official Church did not recommend or encourage young men to be castrated, but we must honestly say that it did tolerate the practice. So we must admit, with John J. Noonan in his book "Contraception," that in Christian Europe for several centuries "there was a tolerated belief that for purely economic advantage, a man might permanently incapacitate himself from procreating."

This was a mistake, as we see it today, just as the Church's toleration of slavery for so many centuries we now consider a mistake. For someone who looks upon the Church as a pilgrim, as St. Augustine described her, pressing on to an ever better understanding of who Christ is and

what it means to be a Christian, it is consoling to know that the Church advances in the knowledge of what is right.

Q. It is still not clear to me what restrictions are imposed on Catholics regarding books. I know the Index was annulled. One priest said this doesn't signify that Catholics now have carte blanche in use of reading material, but he wasn't definite about what is prohibited.

A. Yes, the index of forbidden books is now a thing of the past. Thank God. The Catholic today is treated as an adult who must decide for himself whether he can read a given book without harm. You must now decide for yourself whether what you read might lead you to immorality or loss of faith. Not the Church but God Himself would seem to forbid us to read what would destroy us as individuals.

With the elimination of the Index, bishops of the world were urged by Rome to warn their people of writings that might endanger faith or morals. A Catholic will heed what his bishops say and thus protect himself from dangers he might not be able to cope with, just as he would follow his doctor's advice about what might be harmful to health.

(Copyright 1971)

## Fr. Pfeifer

(Continued from Page 6)

photograph that captures the unique instance which reveals what to most of us remains hidden, we can recall that the Holy Spirit is with us to make possible sensitive responsiveness to the moments in life that reveal the presence and activity of God in a special way. The Holy Spirit is given to us to make possible the suppleness, openness and flexibility that allow us to notice Him in daily life and to respond to Him with freedom.

(Copyright 1971, NC News Service)

## Sheed

(Continued from Page 6)

Analyzing this, we shall agree, I think, that love involves a pleasure in the presence of the other, a desire to be with.

We have already questioned how much actual desire we have to be with Christ Our Lord. Have we any desire at all to be any closer to God than we are now? As a boy I learnt a prayer, "Grant, O my God, that I may love and enjoy You forever in heaven." I had been saying it for years before I noticed the word "enjoy," and had to admit that I had never thought of God as enjoyable!

The minds of men have not often seen love as life's meaning. Even those who are not led by the suffering in it to rage against God or deny him altogether, do find that it sets a question mark against his love—"Surely," they mumble to themselves, "He could do something about it." They marvel at the assurance of St. John's "God is love." He did not say it lightly. He had been in Gethsemane when Christ begged his Father to remove the chalice of suffering, and the suffering continued. He was on Calvary when Christ cried out, "My God, my God, why have you forsaken me?" But on Calvary also he had heard the dying Christ say, "Father, into your hands I commend my spirit."

To know suffering unto desolation, suffering unto death, yet not love God less, we must somehow see the meaning of life as Christ saw it. And that involves seeing God as Christ saw Him. How did he see Him?

K  
N  
O  
W  
  
Y  
O  
U  
R  
  
F  
A  
I  
T  
H



# Registration in progress at Marian

Application blanks may be obtained from the CYO Office, located at 1502 W. 16th Street, Indianapolis. A deposit of \$15 must accompany each application.



22 H. Morgan St.



## Sister M. Aurea, Franciscan, dies

OLDENBURG, Ind. — Funeral services for Sister M. Aurea Bronnan, O.S.F., will be held at the motherhouse of the Sisters of St. Francis here Friday, June 4. She died (June 1) at the motherhouse at the age of 90.

An Indianapolis native and graduate of Shortridge High School, Sister Aurea entered the convent in 1900 and had completed 71 years as a Religious.

She received an undergraduate degree from the Catholic University of America and became a secondary teacher at Immaculate Conception Academy and instructor in the old Normal College operated by the community here. She taught mathematics, English and Latin.

Sister Aurea served as counselor of the community from 1938 to 1950 under the late Mother Clarissa Dillhoff.

She is survived by two sisters: Miss Pidge Bronnan and Miss Helen (Nell) Bronnan, both of Indianapolis.

## Jubilee slated by Franciscan

INDIANAPOLIS — An Indianapolis native will observe his 25th Anniversary of Ordination as a Franciscan priest on Sunday, June 20.

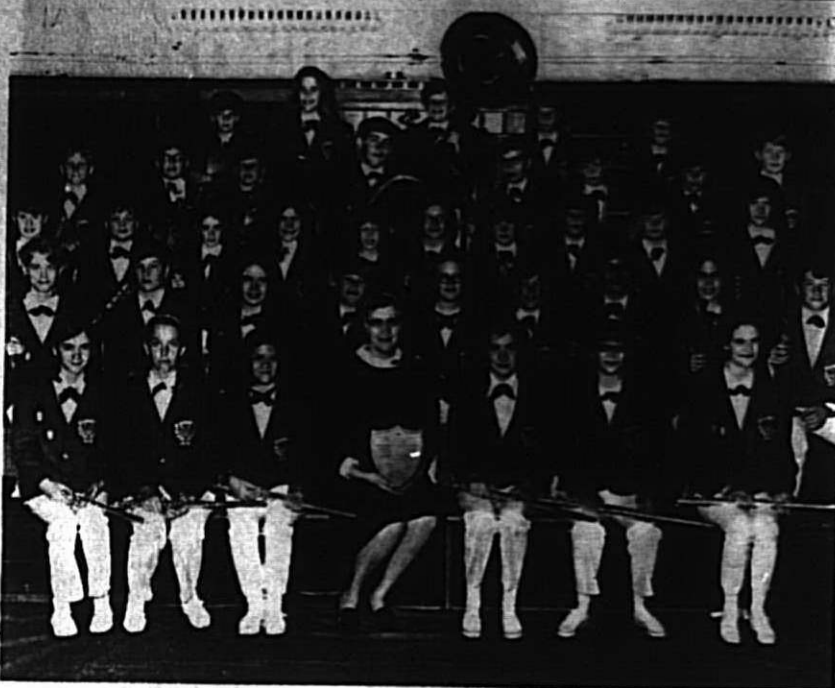
Father Howard Huth, O.F.M., will offer a Mass of Thanksgiving at 10:30 a.m. that day in Sacred Heart Church. The homily will be given by Father Angelo Wiesler, O.F.M., of Alverna Retreat House. A public reception will be held in the parish hall from 2 to 4 p.m. to honor the jubilarian.

For the past three years, Father Howard has served as chaplain at St. Joseph Hospital, Joliet, Ill. He has spent 20 years serving as a hospital chaplain in Joliet, Cleveland, O., and Little Falls, Minn.

He has one brother and two sisters in the Indianapolis-area: John Huth, Mrs. Raymond Kriech, and Mrs. Thelma Soots.



REV. HOWARD HUTH, O.F.M.



**BAND-ORCHESTRA RUNNERS-UP**—After failing to place in the 1969 CYO Band-Orchestra competition at the CYO Cadet Instrumental Music Contest, these St. Anthony of Cheltenham musicians evidently decided to make sure it happened again. This year they wound up in second place, losing to St. Philip Neri's champions by a slim two points and edging Holy Name's defeating winners. Also, the group was responsible for winning medals in three solo and one ensemble category during an afternoon of individual competition. The second place plaque held by the group's long time director, Sister M. Mellita, O.S.B. (middle, front row) can be added to the display of previous awards already in the parish's trophy case. These awards include championships in 1957 and 1958.

## Sister Alice Julia to note Jubilee

HAUBSTADT, Ind. — A Mass of Thanksgiving will be offered in SS. Peter and Paul Church here at 1 p.m. Sunday, June 6, to honor the 25th Jubilee of religious profession of Sister Alice Julia (Gertrude) Kiesel, O.S.B.

A public reception will follow in the

school cafeteria for family and friends. Daughter of the late Mr. and Mrs. Mike Kiesel, Sister Alice Julia entered the Benedictine Convent of the Immaculate Conception, Ferdinand, in 1944 and pronounced her first vows there two years later. She later became a charter member of Our Lady of Grace Convent, Beech Grove.

Sister Alice Julia has been a teacher and principal of several schools in the Evansville diocese and the Indianapolis Archdiocese. She is presently teaching at Perry Central School in Perry County.



SISTER ALICE JULIA, O.S.B.

## New Alsace pastor will conduct tour

NEW ALSACE, Ind. — Father William J. Engbers, pastor of St. Paul's Church here, will conduct a two-week vacation tour of Greece from September 6 to September 28. The tour leaves New York aboard an Olympic Airways jet for Paris and Athens. After sightseeing in Athens, the tour will board a cruise ship for a three-day visit to some of the Greek Islands.

Anyone interested in taking this late summer vacation tour is asked to contact Father Engbers at St. Paul's Church, R.R. 1, Guilford, Ind., 47022.

## Reunion planned

INDIANAPOLIS — The 1941 senior class of St. Mary Academy will mark its 30th anniversary with a reunion on June 2. General chairman of the reunion is Miss Cecilia Mootz, assisted by Mrs. William Porterfield and Mrs. Larry Baldwin.

All but eight of the 97 graduates have been contacted. Additional information is available by calling 255-1700 or 253-0887.

## + Remember them in your prayers

**CONNEERSVILLE**  
HARRY L. BROCKMANN, 77, St. Gabriel's, May 29. Father of Fred A. Brockmann of New Orleans, La.; Mrs. Chester Couse of Hamilton, O.; Mrs. Carolyn Wesley of Liberty; Vera Brockmann of Richmond; Louis V. Brockmann and Dorothy Brockmann, both of Conneersville.

## Picnic slated

**TELL CITY, Ind.**—Cash prizes of \$500 will be awarded at the annual K of C picnic to be held Saturday, June 19, at the K of C home here.

Special features of the event include turtle soup, open pit barbecue and music by the House Kats in the beer garden.

**INDIANAPOLIS**  
NANCY FISHER, 44, Holy Name, May 27. Sister of Rose Ray, Marie Travynano, Anna Turtura and Frances Ray.

**CHARLOTTE M. CROKER**, 47, Christ the King, May 27. Wife of Lawrence W.; mother of Lawrence, James D. Croker and Barbara Steinberger; daughter of Marie J. Ward; sister of Dr. Warren J. Frank F. Joseph M. Robert A. and John V. Ward and Marianna Knoke.

**JOSEPH P. SEYFRIED**, 44, St. James the Greater, May 28. Husband of Margaret; brother of Herbert, Emmet Leppert, Marguerite Cleveland, Lucile Sommers.

**MARY BOUGHTON**, 55, St. Mary's, May 28. Wife of William E.; sister of

Dema Gibson and Mildred Cadie.

**WALLACE J. POIRIER**, 73, Holy Cross, May 29. Brother of Charles, William and May Poirier.

**OSCAR POLAND**, 82, St. Thomas Aquinas, May 29. Husband of Marie; brother of Carl and Ralph Poland, Grace Gordon, Louise Smith and Lydia Montgomery.

**JAMES N. MAHER**, 80, Little Flower, June 1. Uncle of Robert Maher.

**CARROL J. HEROLD**, 74, Our Lady of Lourdes, June 1. Brother of Clara Lourdes.

**DOROTHY FITZGERALD**, 73, St. Roch's, June 1. Wife of John M.; mother of John, Fitzgerald, Mary A. Sullivan and Dorothy Weissenberger; sister of Ruth Skaggs.

**JESSIE A. STRABER**, 84, St. John's, June 1. Mother of Marjorie Doherty of Anthony Gama of Terre Haute and Thelma Converse; sister of

Ruthie Richardson, Nettie Prather and Mrs. Morris Dwyer.

**OPAL M. HOLL**, 65, St. Christopher, June 2. Wife of Edwin R.; sister of Forrest VanDusen.

**KATHRYN B. LARNER**, 87, St. Joan of Arc, June 2. Mother of John T. Larner and Sally Larner; sister of Kay Scruggs; sister of Margaret Ollis.

**LOUISE DUGAN HARMON**, 82, St. Andrew's, May 28. Wife of Dr. Carl; mother of Marion Roman of Rushville; sister of Mrs. Glen Wolfe of Louisville, Ky.; Mrs. Gerald Bailey of Florida; Robert Dugan of Dallas, Ga. and John Dugan of Salt Lake City, Utah.

**PETER D. WAZMA**, 62, Sacred Heart, May 27. Husband of Helen; brother of Anthony Gama of Terre Haute and Thelma Converse; sister of Stelle Althart of Clinton.

**Sellersburg**  
**Jim O'Neal**  
**FORD**  
Phone 245-3341  
Sellersburg, Indiana

**Jeffersonville**  
**MURPHY & CLOYD**  
**DRUGGISTS**  
PRESCRIPTIONS  
Free Delivery — Money Orders  
SUDDEN SERVICE  
PHONE 283-3945  
Court & Wall Jeffersonville, Ind.

**New Castle**  
Bank Number Three  
Organized in 1873  
**THE CITIZENS**  
**STATE BANK**  
NEW CASTLE, IND.  
**Citizens**  
Savings & Loan  
Assoc.  
(Across from Court House)  
New Castle, Ind.  
**Dr. Joseph B. Kernel**  
OPTOMETRIST  
114 S. 15th St. JA 9-8585  
**Patronize Our Advertisers**

**Brookville**  
**CLY'S FURNITURE & APPLIANCES**  
Complete Home Furnishings  
734 Main St. Ph. 44  
Paul Clay

**Columbus**  
**Vetter's**  
Home Entertainment Center  
2533 Central 372-7833  
For MEN'S and BOYS' CLOTHING  
In Columbus... See  
**Dell Bros.**  
416 Wash. St. (Downtown)  
Also 25th St. Shopping Center  
PATRONIZE THE ADVERTISERS  
**wink**  
Canada Dry Bottling Co.  
Batesville, Ind.  
**Gene's Bakery and Delicatessen**  
Special Cakes & Pastries  
525 Washington St. 379-4828  
1702 25th St. 372-5311

**Richmond**  
**Cutter Agencies Inc.**  
Insurance — Real Estate  
15 N. Eighth St. Ph. 966-8553  
**Neff & Nusbaum**  
Footwear for ALL  
The Family  
7th & Main Sts. Ph. 2-3519  
**Paul Shores**  
DRAPERIES  
SLIP COVERS  
(After 30 Years of Leadership)  
1000 Main St. Ph. 966-2852  
**GAUSE**  
Florist Shop  
and Greenhouses  
**Wayne Dairy**  
"Your Health is Our Business"

**Batesville**  
**Blue Flame**  
Highway 46 934-3511  
BULK and BOTTLE GAS  
Furnaces and Installation  
**Beer of Quality**  
Distributed by  
**Ripley County Beverage**  
912 E. Pearl 934-3702  
**Nobbe Motor Sales**  
Chevrolet — Oldsmobile  
Complete Sales & Service  
Hwy. 46 East 934-3102  
**Hires**  
In Carry Outs  
**Carrin Bottling Co.**  
BATESVILLE, IND.  
**STRABERS OIL CO.**  
Batesville Products Petroleum  
628 E. Pearl Ph. 2575  
**CAROLYN'S CAMERA RECORD CENTRE**  
189 E. George St.  
Batesville, Ind.

**Conneersville**  
**DR. D. L. MacDANIEL**  
OPTOMETRIST  
Contact Lenses  
Office Hours: 9-12 and 1-5  
(Open Thurs. — Closed Sat.)  
325 Eastern Ave. 825-6961  
**SPUDNUT SHOP**  
Fresh Donuts and Varieties  
Discount on Party Orders  
200 E. 30th 825-7831  
Across from Roberts Park  
**Ye Olde English Flower Shoppe**  
L. G. English, Owner  
701 Grand Ave. 825-9131  
**Patronize The Advertisers**  
**Gray Sales Company**  
Chrysler — Plymouth — Valiant  
Sales and Service  
600 Western Ave. 825-4131  
**BIG RED**  
CARRIN BOTTLING CO.  
Batesville, Ind.

**New Albany**  
**MT DC**  
MUTUAL TRUST & DEPOSIT COMPANY  
BRANCH-2726 Charleston Rd.  
FLOYDS KNOX BRANCH  
**Dr. Marvin F. Dugan**  
Optometrist  
426 Bank New Albany  
Phone 945-0023  
Electronic tonometer for  
detection of glaucoma  
**DAY LUMBER CO.**  
Lumber  
Millwork  
15th & Shelby St. 944-4457  
**Kannapel's**  
Serving Flaps, Cakes and Pastries  
Cakes for Over 20 Years  
For Custom Cakes at Your Home or  
at Your Favorite Restaurant  
Phone 945-6679  
**NEW ALBANY MOTORS**  
411 East Spring  
**The Double-Value Dealership!**  
**KRAFT FUNERAL HOME**  
700 E. SPRING Since 1856 NEW ALBANY, IND.

**Greensburg**  
**Oliger-Pearson**  
FUNERAL HOME  
MURRAY L. PEARSON  
222 N. Franklin Ph. 663-8573  
**Wallpaper Paint & Supplies**  
**C. H. OLIGER & SONS**  
218 S. East St. Ph. 663-6041  
**All Lines of Insurance**  
**Maurice Moeller Insurance Agency**  
Your Personal Service Agent  
Phone 663-4888 102 E. 10th St.  
**UNION BANK & TRUST CO.**  
of Greensburg  
Clarksville Westport  
Member of Federal Deposit Ins. Corp. and Federal Reserve  
**Welcome To Greensburg's**  
Largest and Most Complete Women's and Children's Apparel Store—Now Open  
**The Golden Rule, Inc.**  
South Side Square  
**Mineo's INC.**  
107-11 N. BROADWAY  
GREENSBURG, INDIANA - 47240  
**SHOELAND**  
Join Our Famous Shoe Club  
13th Pair FREE  
South Side Square  
GREENSBURG, IND.  
**LERMANS**  
MEN'S and WOMEN'S  
BOYS' and GIRLS'  
CLOTHING and SHOES

**"IT PAYS TO BELONG"**  
**M. J. THOME**  
Hoosier Motor Club  
Travel Plans? — Call me  
CALL TODAY  
363-6722  
323-3311  
**Thompson's**  
Quality "Choke"  
ICE CREAM  
and Dairy Products  
**Brazil**  
Say It With FLOWERS  
from  
**Brazil Greenhouses**  
25 N. Walnut 446-2304  
BRAZIL, IND.  
**HARDMAN PAINT & BODY SHOP**  
Refinishing — Auto Glass  
Wreck Rebuilding  
Tender Repair — Auto  
18 N. Meridian St. Ph. 2657  
**Richard's Men's Shop**  
Complete Line of  
MENS WEAR  
Open 9 to 6 — 7 Days a Week  
**Richard's Men's Shop**  
200 N. Grand St.  
825-6961

**Tell City**  
**The Eger Studio**  
"Portraits — Weddings"  
717 Main St.  
Phone KI 7-3079  
**FISCHER'S**  
Furniture and Appliances  
"Frigidaire and Maytag Distributors"  
900 Main St. KI 7-3083  
**Alvey Cleaners & Furriers**  
900 Main St. Ph. KI 7-4886  
**TELL CITY NATIONAL BANK**  
"Business Building Services"  
FREE PARKING  
**Evans Ins. Agency Inc.**  
JACK EVANS  
207 Main St. KI 7-3083  
Tell City, Ind.  
**Werner Drug Co.**  
(Wholesale Agency)  
100 N. Main St. & E. 1st St.  
Tell City, Ind. 825-7488

**Terre Haute**  
For Complete Building Material Needs See...  
**Powell-Stephenson Lumber**  
2723 So. 7th St. 235-6263  
**GREAT SCOT SUPERMARKET**  
Open 24 Hours a Day  
7 Days a Week  
11th and Locust  
"Serving Terre Haute Over 40 Years"  
**Callahan FUNERAL HOME**  
West at 20th St. 235-6001  
**Hahn Shoes INC.**  
"Folks Trust Us"  
21 - 23 Meadows Center  
**Smith's Discount Dept. Store**  
Low Discount Prices on  
Clothing for Entire Family!  
601 Wabash Ave. 232-1424  
Quantity Rights Reserved  
**PFEIFER Distributing Co., Inc.**  
Distributors of  
Budweiser, Michelob,  
Blatz, Falls City Beers  
Old Crown Ale  
1824 Crawford 232-1236  
**Eldred Van & Storage Co., Inc.**  
547 N. 13th St. 232-0256  
LOCAL • LONG-DISTANCE  
OVERSEAS • STORAGE  
COUNTRY HOMES  
Authorized Agents  
For  
**United Van Lines**  
**PEPSI**  
**POURS**  
**IT ON**  
● Pabst Blue Ribbon ●  
● Carling Black Label ●  
Distributed by  
**TED BROWN — PREMIUM SALES, INC.**



## VIEWING WITH ARNOLD

## 'Priest's Wife' stars Sophia

BY JAMES W. ARNOLD

Of all the star combinations in movies, the Sophia Loren-Marcello Mastroianni pair is perhaps the most subtle, adult and interesting, and it is no small matter that they are now matched in a comedy ("The Priest's Wife") on the problem of priestly celibacy in the modern Church.

Writer-director Dino Risi's film has a point of view: summarized, possibly, as "what the world doesn't need now is obligatory celibacy." Given the contemporary sensuality mood in films, the sardonic eye with which Italian movies view the eternal combat among men, women and Church, and even the well-documented opinion of most American priests in favor of optional celibacy, this perspective is hardly surprising. But something else is. The tone of "Wife" is not the predictable nasty satire. It is a rather gentle, delicately balanced film that begins in farce and ends in pathos.

Essentially both the stars are cast in their familiar roles. Loren is the aggressive, earthy, outspoken female, wedded to the human basics, love and family. She is an electrifying challenge to a man's virility, because she combines all the traditional feminine skills (to an elegant degree) with a disarming, liberated competence and assertiveness. Mastroianni is extremely the super-confident male who purports to have a rational ideal that keeps woman in her place, but inwardly, he is always harassed and uncertain.

The character-type can as easily fit a priest as a husband or a playboy. The usual outcome: Loren wins, the man with his illusions is not match for the woman's

feeling for life's realities. Italian men think they rule, but the real power lies with wives, mistresses, mothers and Mother Church.

In "Wife," the struggle is between Loren and the Church. For absurd reasons too illogical to explore, Sophia sets her cap for Marcello, a priest-professor who advised her when she was on the brink of suicide after a broken affair. He resists with dignity—his priest is always sincere and sympathetic—but ultimately he cracks.

Undoubtedly much of the humor, especially for Italian audiences who love the film, is the spectacle of any man resisting the unleashed assets of Miss Loren. It ain't natural, which is part of what the movie wants to say. And it's handled with restraint: there is only a kiss or two, and one is simply described by the shadow of an embrace on a wall.

THE HERO APPLIES for laicization, and the impatient Loren for a time proves a formidable foe for the reluctant, aged male hierarchy. But Marcello is called to Rome, where he is quietly isolated and promoted, and he begins to talk vaguely of inevitable delays.

In a provocative final scene, as Sophia leaves the Vatican offices, she is nearly trampled by monsignori and seminarians rushing to catch a glimpse of the Pope. Marcello is among them, and as she watches his awed face, and the stern visage of an ancient cardinal in the procession, she must know that her struggle is by no means won. No mere girl will put the Church to rout.

The film has its silly side (a take-off of "Guess Who's Coming to Dinner?" when Sophia brings the priest-fiancee home to meet her puzzled parents) and broad comedy (the best is a wild mini-car chase that opens the film). But there is compensating intelligence, including a

poignant visit to a married priest, bickering with his wife and unable to find work, who promises Marcello it will be different for him. "Don't abandon me!" he calls as the depressed hero descends the stairs. Again, as the couple are showing their future apartment to a few clerical friends, the group looks at the bedroom. As one seminarian lingers, an old nun (jealous Mother Church?) shunts him along and closes the door. Another bright moment: Loren says, "I know being lonely is a problem for a priest, I read it in a beauty parlor."

IN "WIFE," THEN, the stern, remote, willful Church wins a battle (if not the

## The week's TV network films

Editor's Note—Although the following movies are scheduled for major network release on the dates indicated, they may be preempted in certain areas by other programs. Readers are asked to check the local listings.

NINE HOURS TO RAMA (1963) (CBS, Friday, June 4): Mark Robson's off-beat film telling the true story of the political murder of Ghandi. Padded out with Hollywood clichés, but the 20 minutes devoted to history are gripping. J. S. Casshyap's impersonation of Ghandi is deeply moving, and the scenes are in the actual Indian locales. Satisfactory for adults and mature young people.

SERGEANTS THREE (1962) (NBC, Saturday, June 5): The Sinatra-Martin ratpack re-make of "Gunga Din" in the American West. It's a broad spoof, with lots of outlandish action, and definitely not for anyone who has a soft spot for the original. Not recommended.

A BREATH OF SCANDAL (1959) (ABC, Sunday, June 6): Ever wonder what a Viennese operetta would be like without music? This is it, as exciting as watching paint peel. But the sets are opulent, and so are the gowns worn by Sophia Loren. Not recommended.

SHOOT LOUD, LOUDER, I DON'T UNDERSTAND (1967) (ABC, Monday, June 7): This could be a spoof of Fellini. An Italian flick, with Marcello Mastroianni as an artist who can't tell dream from reality, even with Raquel Welch around to help. There is an uncle who shoots off firecrackers instead of talking. The noise is restful compared to the dialogue. Not recommended.

NAMU, THE KILLER WHALE (1966) (NBC, Tuesday, June 8): A misunderstood monster movie, with Namu a friendly, grieving widower whale saved from the ignorant villagers by scientist Robert Lansing. The Pacific Northwest offers a picturesque backdrop. Satisfactory for children.

THE INNOCENTS (1961) (CBS, Friday, June 11): Jack Clayton's great theological-psychological horror film, adapted by William Archibald and Truman Capote from Henry James' "Turn of the Screw." Governess Deborah Kerr battles two satanic spirits for the souls of her children, and at the end the battlefield is in chaotic disarray. A frightening, provocative, superbly eerie masterpiece. Highly recommended for all but young children.

war) against Miss Loren's equally willful, naturalistic spirit-of-the-times. The priest is a likeable but passive pawn, attracted to both old and new. (It is surely unintended humor that he accepts a monsignorate in preference to Sophia). Turning all this into

formula comedy—just the idea, not to mention the details—will strike some as offensive and tasteless.

Perhaps it is, and it's no help to say it could have been worse. But the problem itself has its comic ironies and its of-

fensiveness. "Wife" surveys the battlefield from one viewpoint, with skill, wit and scorn. If the celibacy dialogue stays on this civilized level, we'll be lucky. (Rating: A—unobjectionable for adults with reservations)



NOTE: 50TH ANNIVERSARY—Mr. and Mrs. Sherman E. Rainbolt, members of Our Lady of Perpetual Help parish, New Albany, will observe their 50th Wedding Anniversary with a Mass of Thanksgiving, to be offered at 11:30 a.m. Sunday, June 6, in the parish church. A public reception will follow from 1 to 4 p.m. in the parish hall. They have three children: John Rainbolt, Paul Rainbolt and Mrs. L. R. Pickard.

## Real Estate

ST. ANDREW

PRICE REDUCED \$17,900  
3823 N. Butler  
Trade your small house on this beautiful 3-bedrm. Stone & Frame Ranch. About 1 1/2 Acres. Terms. Appointment. 257-0320.  
Chas. B. Campbell  
Realtor

## Aurora

Go To Ulrich's for Service

Ulrich Drug Store

ZENITH Hearing Aids

301 2nd Street 926-9212

## CHRISMAN'S Clothing, Inc.

Aurora, Ind. 926-1767

## Savage Appliances

Your General

Electric Dealer

216 Main St. 926-2452

PATRONIZE OUR ADVERTISERS

## National Wholesale Grocery Co.

937 N. Capitol 635-5478  
Indianapolis, Ind. 46204

Distributors of Quality Foods and Specialties for Churches, Schools, Hotels and Restaurants.

For Service Call 635-5478



Excellent Service and Sales Positions Open

JOE MCCARTHY President  
TERMITE LIFETIME GUARANTEE PLAN  
CALL 636-3333

A-1 TERMITE CONTROL, INC.

DAVID J. FOX  
MICHAEL J. FOX  
ROSS E. COFFIN  
RAY FOX

**FOX FOX Insurance Agency**

Area 317, 925-1456  
3636 Washington Blvd.  
Indianapolis, Ind. 46225

## Franklin

Quick &amp; Quiet!

LAWN-BOY

THE ANSWER FOR LAWN BEAUTY - FAST AND EASY!

The popular choice of LAWN-BOYS featuring:

- 3 1/2 H.P. LAWN-BOY ENGINE
- MOWS QUIET - MOVES EASY
- FINGER TIP STARTING
- VARIABLE SPEED
- SAFETY-LOCK HANDLE
- 1" to 3" CUT
- GRASS CATCHER INCLUDED

NEW LOWER PRICES START AT: **\$89.95**

TEST DRIVE LAWN-BOY TODAY!

MODEL 7260

EARL WILSON  
19 E. Monroe St.  
Franklin 736-6817

Indianapolis

## Business and Service Directory

## BUSINESS SERVICES

INTERIOR & EXTERIOR  
Painting and Paperhanging  
353-9334Cook's Glass & Mirror Co.  
GLASS TOPS—All Kinds  
MIRRORS—New and Refinished  
Any Kind Glass Replaced  
AUTO GLASS  
5703 W. MONROE CH 1-9344

Roofing and Siding

Sheriff-Goslin Co.  
5330 E. 38th St.  
"Since 1906"Spring Sale  
30 Per Cent Off  
Call 253-7074

## CONTINENTAL HEATING &amp; AIR CONDITIONING Inc.

740 East North St.  
Indianapolis

We Sell The Best and Service The Best

Licensed and Bonded

24 hr. Service 634-5956

## SPIVEY

Construction, Inc.

341 E. TROY AVE.

Attics Finished

New Rooms Added

Gutters—Plumbing

Garages—Furnaces

Complete Job

CALL FOR FREE ESTIMATE

ST. 6-4337

ST. 4-1942

## BUSINESS SERVICES

PLUMBING  
New—Repair—Remodel  
Licensed—Bonded—Insured  
SCHOTT PLBG. & HTG.  
786-9545 888-1449Hoffman Electric Service  
OVER 20 YEARS EXPERIENCE  
Specializing in Existing Wiring, Move  
Wiring, Bugger Services, More Convenient  
Outlets, Switches, Fuses, etc.  
24 Hour Emergency Service  
USE YOUR BANK CHARGE CARD  
636-7061Hoosier Coal and Oil Co.  
FUEL OIL DELIVERY  
and Expert Furnace Service  
924-6161

## TOT TENDERS

Adult Baby Sitters  
Vacation and Maternity Service  
HOUR-DAY-WEEK  
UN 2-2295

See a Bug... Call a Bug

TERMITES!  
ROACHES, RATS, MICE  
Free Inspection  
545-1275  
4835 Millersville Rd.

## ELECTRICAL

Wiring—All Types  
Life and "Money Wide Service"  
ELECTRIC PLANT  
AIR CONDITIONING  
RANGE AND WETTER COULDS  
WALL PLUGS  
REWIRING  
66-100-200 Amp Service (motors)  
J. C. Electric, 787-4485

Call For FREE Estimate

Licensed, Bonded, Insured

## BUSINESS SERVICES

McNAMARA  
Lawn Equipment  
SALES AND SERVICE  
1133 E. 61st St. 251-9441REMODELING  
Carpentry, Aluminum and Vinyl  
Siding, Gutters, Room Additions, All  
Types Repair, Reasonable, Guar-  
anteed—Over 20 Years Experience  
JOE SIMS 241-4201

## MISCELLANEOUS

ST. JOHN'S—Every Wed. 7:30  
P.M. Novena Service to honor Our  
Lady of the Miraculous Medal.  
Everyone invited—Please Come!Can Goods and Usable Men's  
Clothes including work  
clothes always welcome at  
Talbot House, 1424 Central,  
Ph. 635-1192

## FOR SALE

CHURCH BUS  
59 Ford 34passenger  
Takeover payments (approx \$800)  
Call 787-8114

## SPECIAL NOTICES

FOR THE PERFECT Wedding  
Gown, Bridesmaid's Dresses, All  
Accessories, Individual personal  
service. Call your local Sally Wallace  
bridal Consultant in Greenfield  
Indiana. Phone Marian Woodward  
4-326-2405

## HELP WANTED

Religious Education  
Coordinator  
St. Luke Parish  
(Indpls.)Administrative ability,  
teaching or other related  
experience preferred.  
Excellent SalaryCall Father Courtney  
255-3169

## CASHIER (Female)

GREENBRIAR

Immediate openings for wo-  
men who can work full time.  
We will train you at our  
expenseThis position provides group  
insurance plus major  
medical coverage, paid  
vacation, liberal retirement  
program. Applicants must  
be 21 years of age. Apply in  
person to the manager.Hook's  
Dependable DrugsPatronize  
Our Advertisers

CLIP THIS and MAIL

BUY—SELL—TRADE

## CRITERION CLASSIFIED AD!

## Business and Service Directory

4 Lines—1 Time For Only \$1.40

(35c for each additional line—5 words each line)

THE CRITERION  
Classified Advertising—Business & Service Directory  
124 W. Georgia St., Indianapolis, Ind. 46225Please insert in your CLASSIFIED the following 4-Line Ad  
(20 words) to run 1 time for only \$1.40. (Must be received  
by Monday noon preceding Friday publication date.)

NAME .....

ADDRESS .....

CITY .....

PHONE ..... ☐ Check ☐ Cash

## Franklin

## DOC MISKELL AGENCY

85 W. Monroe Insurance—Tax Service 736-5444

## Central L. &amp; M. Supply Co., Inc.

Complete Line Quality Building Materials

139 Cincinnati St. 736-7126

## FIRST FEDERAL SAVINGS AND LOAN ASSOCIATION

100 N. MAIN ST. 736-5168

FRANKLIN, INDIANA

## UNION BANK AND TRUST CO.

FRANKLIN WHITE RIVER TRAFALGAR

## Woods Buick-Pontiac Inc.

## BUICK

101 E. Monroe  
Franklin, Ind.  
Ph. 736-7171

## Shelbyville

## Tippecanoe Stationers

Write Today for Your FREE Copy of  
TIPPECANOE  
Books, Gifts, Office Supplies  
Business Machines  
223 S. Harrison 372-3458

## Duffy-Warble Insurance, Inc.

Complete Insurance Service

15 Public Sq. Shelbyville

## Zerr's Markets

Fancy Groceries—Meats

We Deliver

253 E. Mechanic St.

phone 392-2846

## HARDIN OIL CO., INC.

and  
QUICK STOP  
SERVICE STATIONS

Shelbyville and Franklin

## Hoosier Plumbing &amp; Heating Co.

Water Systems

Plumbing Installations

1127 Miller Ave. 392-3269

## Huesman's Garage

GENERAL AUTO

REPAIRING

Blue Ridge Rd. 398-4212

## Union Federal Savings &amp; Loan Assoc. of Shelbyville

MORTGAGE LOANS—INSURED SAVINGS

23 W. Washington, Shelbyville 398-4475

## BRYANT—ROTH CO.

SEE US

For Your Custom-made Draperies

Any Style—Swags or Balance Treatment

Samples Shown in Your Home

Shag Carpet Special—Any Color

Installed ..... \$8.95 sq. yd.

Shelbyville, Ind. 398-7816

## RUSCO

## STORM WINDOWS &amp; DOORS

DIFFERENT  
MODELS TO  
SUIT  
YOUR BUDGETWE REPAIR  
ALL MAKES  
STORM SASHBUDGET PLAN  
TO SUIT EVERY  
POCKETBOOK

639-6559

"HOW" You Can Buy "WHITE"

Combination windows

and doors—the beauty

of White paint and the

convenience of metal

COLORS

AT NO EXTRA CHARGE

21 COLORS  
TO CHOOSE FROM

## CARRICO HOME IMPROVEMENT CO.

2508 W. MICH., INDPLS.

## REPLACEMENT WINDOWS

Replacing and

Modernizing

Your Old Wood

Windows and Sash

Our Specialty

ONE DAY—

NO MESS

LET US  
SHOW YOU  
FREE  
ESTIMATES  
ALSO

• Awnings

• Awning Windows

• Porch Enclosures

• Siding

• Jalousies

• Roofing





TEAM WORK—Put three young people in the proximity of some yarn, felt, glue and scissors—a banner often results. Letting their imaginations roam in letters and illustrations are Seecina Memorial High School students, left to right, Eileen Griffin, senior, and Cathy Early and Joan Warner sophomores.

### A LITURGICAL EPIDEMIC

## Banner bug bites nearly everyone

BY B. H. ACKELMIRE

Like them or not, it's hard to get away from banners these days. They're in churches, social halls, classrooms and homes. But as a phenomenon of liturgical

### Priests to vie for golf trophy

INDIANAPOLIS — The Speedway Golf Course will be the scene of the annual Archdiocesan Clergy Golf Tournament on Monday, June 7. Tee-off times are from 10 a.m. to 1 p.m.

The Archbishop Paul C. Schulte Award—a traveling trophy donated by the Serra Club of Terre Haute—will be presented for the first time to the low gross winner.

All priests of the Archdiocese—both golfers and non-golfers—are invited to attend the dinner which will be held after the tournament in the Speedway Motel dining room.

Serving as co-chairmen are Father Joseph Wade and Father Richard Zore. More than \$500 in merchandise prizes have been donated for the tournament, the co-chairmen have announced.

renewal, they may be on their way out.

So says a nun who has been active in the local revival of what is a colorful and ancient tradition of the Church.

It may be hard to convince a critic of some of the Snoopy-turned-theologian handicraft, but banners have a noble heritage that stretches back to Emperor Constantine, who ordered Christian symbols embroidered on the standards of his Roman legions.

"Their present hey-day, however, is about over," says Sister Jeanette Mesker, O.S.B., a parish worker at Assumption parish, Indianapolis. Why? "We're beginning to see abuses. Banners are being used as fill-ins. And sometimes making them is nothing more than busy work or the 'in' thing to do."

Still, like the little girl with the curl on her forehead, when banners are good, they are very good mood-setting, decorative and provocative. And for this reason, they won't disappear overnight.

They are successful, says Sister Jeanette, "because they are now expressions and because they are personal. They convey beliefs and feelings and unify a

group through creative experiences."

A MASTER'S DEGREE in fine arts from Indiana State University, facile hands and a fertile imagination give Sister Jeanette a kind of pro status in the banner league. She has designed them for all ages and uses, for a high school classroom and the altar at the St. Paul Hermitage, and supervised or counseled many a group project.

One banner she recalls as her all-time favorite. It was fashioned as a memorial for a deceased classmate and given to his parents by Latin School friends. Those who worked on it had a distinct, highly personal motive and purpose. And that, Sister Jeanette holds, is at least half of the art of banner-making.

As for material, just about anything goes: burlap, felt, upholstery remnants. Different textures make for a three-dimensional effect. Lettering can be done in cloth, braid, yarn or rope. Needle and thread for those who like sewing. Sister takes the easy way out: Elmer's glue. Cost is also a variable factor and can range from nothing at all to a fairly fancy figure for a richly-embossed tapestry production.

She cautions that a group project should be just that and should involve all members at every stage from planning to actual execution. The scavenger-like hunt for materials may be the most exciting part for younger groups.

But, as Sister Jeanette is the first to acknowledge, banner-making is not everybody's cup of tea. Nor do banners even the best of the lot have a universal appeal.

Where sentiment exists against banners in church, she feels it comes not from pastors but from parishioners who may find them distracting, frivolous or faddish.

Sister Jeanette would like to see more of the symbol banners used, though she recognizes that words are a simpler and usually more readily understood form of communication.

"Some of them are too wordy, though. Nothing is left to the imagination," she said. "And I wonder whether the words are getting into our hearts. That, after all, is the real test of whether or not they are effective."

Even if banners were to disappear from the scene, she hopes they may have prompted a concern for "a total environmental atmosphere."

"We hear of restaurants and such that have a Blue Room or a Driftwood Room. Why not create such rooms in group experiences. Young, particularly teen-agers, work hard to make their bedrooms very alive, personal places. Why not bring that energy and creativity to a group experience in rooms, instead of banners."

"People are afraid of really using their rooms, afraid of really living in them. We keep them untouched for somebody in the future to have fun with. Why does a building have to get old before we feel free to experiment with it?" she asks.

One is left with the impression that somewhere at some early date there will be a "room environment" experiment supervised by the same nun whose banner talents are itching for a larger canvas.

## Woods plans workshops on women

ST. MARY-OF-THE-WOODS, Ind. — Two workshops dealing with the roles of women will be offered this summer at St. Mary-of-the-Woods College here. One will deal specifically with the role of "Women in the Pastoral Ministry," while the other will be concerned with "Women in the Middle Years."

Sister Ruth Eileen Dwyer, S.P., assistant professor of religion at the college, is coordinator of "Women in the Pastoral Ministry," a continuation of last year's "Contemporary Christianity Institute" on the campus.

SEMINARS WILL be offered in three areas: pastoral theology, social organization and pastoral counseling. Consultation with experienced parish and community workers will help acquaint the participants with sources, information and techniques needed in a variety of situations.

A number of recognized authorities will address the seminar, which is slated from June 28 to July 9 on the campus. They will include Miss Tine De Jong, pastoral associate with the Dutch Reformed Church, The Netherlands; Dr. Anthony Banet, chief of psychological services, Marion County General Hospital, Indianapolis; Dr. Robert Riegel, Family Counseling Services, Indianapolis; Sister Teresa Aloyse Mount, S.P., dean of Catholic Seminary Foundation, Indianapolis; and Sister Katherine Roenitz, Catholic Charities, Chicago.

"Women in the Middle Years" will be directed by Sister Carol Reuss, S.P., assistant to the president at the college, and Julia Lane, a guidance specialist from Chicago. It will be a look at the challenges and difficulties of the women in the middle years of her life, a time not defined by a specific range of age by the workshop.

THE WORKSHOP is slated from July 28 to August 6 on the campus and is designed, according to Sister Carol, to show "these years can be as fruitful and enjoyable as any others." Physical as well as psychological, spiritual, medical, nutritional and occupational aspects of middle age will be included in the workshop program.

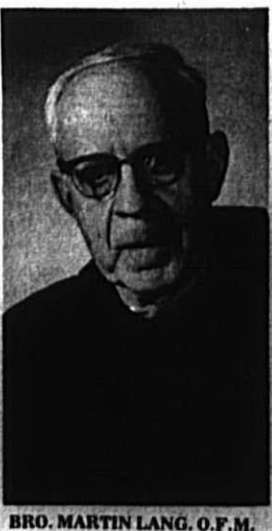
Registration is open for both workshops and information on each can be obtained by writing to the Coordinator of Summer Sessions, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind. 47876.

## Br. Martin Lang to note anniversary

INDIANAPOLIS — Brother Martin Lang, O.F.M., an Indianapolis native, will celebrate his 50th Jubilee of profession as a Franciscan with a Mass of Thanksgiving at 12 noon, Sunday, June 6, in Sacred Heart Church.

Celebrant of the Mass will be Bishop Ambrose A. Pinger, O.F.M., now serving as chaplain of St. Augustine's Home in Indianapolis. The homily will be given by Father Meinrad Brune, O.S.B.

A public reception will be held from 3 to 4 p.m. in the parish hall. Brother Martin was born in Madison and resided in Shelbyville and Indianapolis before entering the Franciscan novitiate in 1921. For the past 28 years he has served as cook and sacristan at St. Francis Church in Quincy, Ill.



BRO. MARTIN LANG, O.F.M.



## Ladies of Charity plan installation

INDIANAPOLIS — Installation of new officers for the Ladies of Charity of St. Vincent de Paul Creagh, second vice-president; Miss Marie Lawhorn, third vice-president; Mrs. Thomas Hart, treasurer; Mrs. Paul Kirchner, recording secretary; and Mrs. Paul J. Reece is president of the group. Other officers are: Martin Ginther, corresponding secretary. Moderator is Sister Mary James, D.C.

## Theatre Guild slates comedy

INDIANAPOLIS — "See How They Run" will be presented by Mass will be celebrated by the Catholic Theatre Guild on Father William Fisher, chaplain June 18-20 at the Athenaeum, at St. Vincent and spiritual Michigan at New Jersey St. The director of the group, comedy will be given as a dinner. New members to be enrolled theatre package on Friday and include: Mrs. William Kroppe, Saturday evenings, but not on Mrs. Patrick Walsh and Miss Sunday. Bernice Darnell.

Producer-director of the Luncheon will follow in the production will be Charles Marott Hotel. Chairman of the Johnson. Tickets are available event is Miss Lawhorn, assisted from the Athenaeum or by calling by Mrs. Sonderman and Mrs. 357-7072. Flavian Craney.

### Our 70th Year

## SUMMER TERM ENROLLMENT

- Applications Now Being Accepted
- Entrance Dates: June 7 or June 21

Advance counseling recommended. Call personally or phone for an appointment: 8:00 to 4:30 Daily - 8:00 to 12:00 Saturday. Approved for Veterans Training: Day, Half-Day or Evening Classes Available.

ATTEND IN AIR CONDITIONED COMFORT

- NO CONTRACT COMMITMENT
- TUITION PAYABLE MONTHLY

- Secretarial • Stenographic • Typing—IBM Keypunch
- Accounting • Finance • Business Administration

## CENTRAL BUSINESS COLLEGE

C. R. GANT, Registrar C. T. BUTZ (CPA), President  
802 N. Meridian Street Phone: 634-8337  
The INDIANA BUSINESS COLLEGE of Indianapolis

**ASKREN**  
MONUMENT CO., INC.  
Markers — Monuments  
Since 1935  
4707 E. Wash. St. 357-8041  
Indianapolis, Ind.

**JAMES H. DREW**  
Corporation  
Indianapolis, Ind.

# CARPET FASHIONS

# CARPET BONANZA

## BUY 5 GET 1 FREE

**KODEL**  
POLYESTER  
Hi-Lo Texture

A thick, deeply carved textured that combines the maximum in wear with excellent resistance to soiling.

**\$7 99**  
Sq. Yd.

**BONUS: BUY 5 GET 1 FREE**

**DuPont 501**  
Textured or Plush

100 per cent tough continuous filament nylon. Great colors, cleanliness and wear.

**\$5 99**  
Sq. Yd.

**BONUS: BUY 5 GET 1 FREE**

**NYLON SHAG**

Thick and luxurious, tough and easy to care for. 100 per cent continuous filament nylon.

**\$6 99**  
Sq. Yd.

**BONUS: BUY 5 GET 1 FREE**

**"PRINTED" CARPET**

BEAUTIFUL KITCHEN or FAMILY ROOM

**\$6 99**  
Sq. Yd.

**BARWICK'S FINEST**

**BONUS: BUY 5 GET 1 FREE**

**OPEN 5 Nites 'Til 9 P.M.**

# Carpet Fashions

2742 MADISON AVE. 3748 LAFAYETTE ROAD

CALL HOME SHOPPING SERVICE 787-9437 293-0843

**Centrally Located For All Indianapolis Parishes**

**Call 923-3331**

## Feeney-Kirby Mortuary

**CONGRATULATIONS to BILL SAHM Jr.**

sophomore at Cathedral High School and member of Immaculate Heart of Mary parish for having recently been elected president of Indianapolis Deaneries Youth Council

# ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

**First Friday NOCTURNAL ADORATION**  
Blessed Sacrament Chapel  
SS Peter and Paul Cathedral — 14th and Meridian Sts.

**"Indy" Fish Fry Festival**  
Assumption School Grounds — 1105 South Blain St.  
Grand Prize—1971 GM Gremlin  
Friday-Saturday, June 4-5  
Carry Out Orders—Serving at 4 P.M.  
Fish—Ham—Bake Goods—Breads—Rides—Games For All  
Benefit: Southwest Medical Health Center

**1951 — 20 Year Reunion**  
Graduating Class of St. Agnes Academy  
Saturday, June 5  
Quality Court Motel — 1501 East 38th St.

**St. John's CENTENNIAL "1871-1971"**  
Sunday, June 6  
German Park — 4500 South Meridian St.  
Food—Refreshments—Games—Everyone Welcome

**FEENEY-KIRBY MORTUARY 100 per cent CATHOLIC OWNED AND OPERATED**  
Sponsoring your Catholic parish activities.

These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.

**923-4504**

**Feeney-Kirby MORTUARY**

MERIDIAN AT 14th STREET